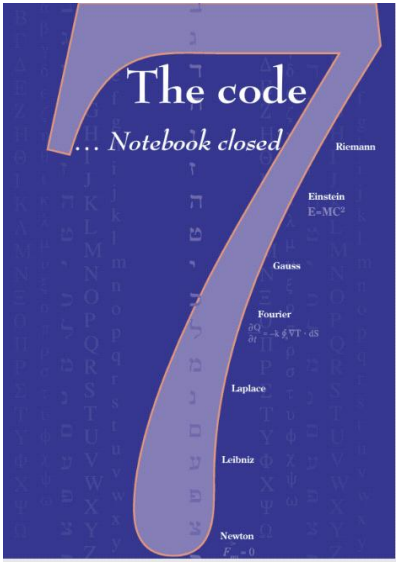

The Code

Appendix D – 2026

The Code

Appendix D

2026

History / Scriptures

Appendix D – History / Scriptures

Following the reformed canon:

Joshua
Judges
Ruth
1-2 Samuel
1-2 Kings
1-2 Chronicles
Ezra
Nehemiah
Esther
Job
Psalms
Proverbs
Ecclesiastes
The Song of Solomon

Intro to Appendix D - 2026

This is the second of three portions of OT material needed as textual background for NT study from 2028. NT and the gospel have no more to offer than what is preordained law and salvation in OT. Just like predestination, a working law is the framing of a working gospel. G-d gives grace. Grooming is the game given to go and get that goal. That is the mechanics in form and meaning from Moses to the Messiah. OT verses compiled in this portion are an almost random selection. A sufficient number of cases must be checked to prove the point by statistical majority, comparable to Textus Receptus and the Byzantine Majority combined proving preservation and the statistically uniform text type standing its ground against the Alexandrian minority outliers. The more Berean brain training on how to profile translated details, especially in matters of priesthood, original sin, ruling structures, and also other things manipulated and masked in modernist translations, the better prepared for the coming NT study of text and translation combined.

Joshua

Jos 1:1 Now the KJV/XXX profile must be refreshed. In the KJV is the anthropological watershed between Moses and Joshua the canonical restart position. In the RV/ASV it is only lexical and grammatical storytelling trying to keep up with the flow of words in the Hebrew text. Claimed translation accuracy since the 1800s is a pretentious show. Now after 40 years of Numbered whoredom must the issues of life fuel the meaning of words. Now before and Now after are not the same Now. Word for word based on the Hebrew biography, it would begin, Now ו it came to pass יהי after אחרי. You can use the RV to keep track of the Hebrew word order, but you need the KJV for meaningful decoding of all things coming to pass in order, and how things beyond Jordan would be governed by the 40-years rudder leading to Jordan.

KJV 1:1 Now after the death of Moses the servant of the LORD it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' minister, saying,

Jos 1:1 וַיְהִי אַחֲרֵי מוֹת מֹשֶׁה עֶבֶד יְהוָה וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ
בִּן־נוּן מְשָׁרֵת מֹשֶׁה לֵאמֹר׃

RV 1:1 Now it came to pass after the death of Moses the servant of Jehovah, that Jehovah spake unto Joshua the son of Nun, Moses' minister, saying,

Here is a first test case for Now After-math in Jos 1:1, doing KJV/NKJV profiling. You need to see how substantive meaning fuels the word Now in the KJV and why that was removed in the uprooted NKJV, where sola Vau was lost in translation. Notice that the time-based alternative in the NKJV has no substantive origin to fuel the beginning in this verse and therefore has only a time-based reference for relocating the first comma. Do you see that "Now after" in the KJV fuels the whole sentence until the first comma is set, but in the NKJV there is no such substantive fueling and the relocated, first NKJV comma has no other reference than time? If you get into the minds conditioned by being 40 years in the wilderness, you should find that "Now after" is equally brim full of lived biographical substance as "came to pass". You should use that substantive KJV syntax to see why the uprooted NKJV removed "Now" and relocated the first comma, because there is no more to the modernist story than empty words. In the last half the next step is that THAT bloodlined tracing of substance is a speaking bloodline in the KJV, saying, "that spake the Lord" ויאמר יהוה, but only empty words in the NKJV. For Hebrew and KJV readers it is about getting into G-d's anthropological creation and the mind of those present there. In the theological NKJV there is no such story, which explains the loss and relocation of textual details independent of what actually goes on in process of time before and beyond Jordan.

Jos 1:2 Do you see that "Now therefore" in the KJV is equally brimful of substance as "Now after" in verse 1, but in the uprooted, theological NKJV there is no corresponding foundation to build on? Notice that in the KJV is the causal "Now therefore" the driver to "arise", but in the NKJV, NASB etc., it is just another time-based punctuation. Next, do you see how the KJV uses punctuation to say, "thou, and all this people", G-d with

us, or sola Vau/And with us? In the uprooted NKJV it is Moses with us. Sola Vau/And has no substantive meaning in modernist and theological translation. Pay attention to the nuanced level of wording and punctuation in the KJV, in contrast to the absence of such sophistication in modernist translations like the NKJV, NASB etc. Modernist minds have no such fine-tuned perfection.

Jos 1:2 Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, *even* to the children of Israel.

Jos 1:2 מֹשֶׁה עַבְדִּי מֵת וְעַתָּה קוּם עֲבֹר אֶת־הַיַּרְדֵּן הַזֶּה אַתָּה
וְכָל־הָעָם הַזֶּה אֶל־הָאָרֶץ אֲשֶׁר אָנֹכִי נֹתֵן לָהֶם לִבְנֵי יִשְׂרָאֵל׃

Punctuated details say, "thou, and all (the) people this" אתה וכל־העם הזה, where Vau governs punctuation in the KJV. Sola Vau/And is the premise holder of the people passing over into the promised land, but that has been downgraded to have no value in theology and modernism. In the KJV has words and punctuation distinct meaning. In the NKJV, NASB etc., it is a flow of empty words where only longer sentences may carry meaning.

Jos 1:3 A rather ugly verse in light of the long history of Lacklands and Wastelands and exterior religion. The KJV follows the criteria, first, every thing THAT, in the first half, then the same repeated in the last half, but not so in the NKJV where a foot on a piece of land comes with a right to possess independent of that missional criteria. The KJV specifies what is given. The NKJV takes whatever is an opportunity to plant a foot, and confirms the primitive historical mindset of theology, acting on a promise independent of that given premise. Notice again that THAT by theology and syntactic reading habit is void of reason and canonical substance. Every place that, equals that with distinction in the KJV, but not so in the NKJV and the rest of uprooted and superficial translations. Lost sense of THAT given in the last half, is governed by THAT obscured from start. This is the place to repeat purity, singularity, T's target, That specific Thou, and Every place THAT in Deu 12:13, laid out with the people ready to move into THAT premised promise coming with Joshua's realm. Competing versions like the NKJV, surrounded by senseless pluralism, obscure the value of singularity following T's missional target. Notice that seeing at the end of Deu 12:13 depends on that singular thou. Pluralism does not have the mind of Christ. Deu 12:13 and Jos 1:3 combined adds more evidence why the providential English reformation took place at the peak of lingual perfection. If you combine Deu 12:13 and Gen 1:4, THAT centre of gravity causes light to be synonymous with seeing. The land of Nun in Psa 119:105 is the land of Joshua, the son pf Nun.

Jos 1:3 Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

Jos 1:3 כָּל־מָקוֹם אֲשֶׁר תִּדְרֹךְ כַּף־רַגְלְכֶם בּוֹ לָכֶם נְתַתִּיו כַּאֲשֶׁר
דִּבַּרְתִּי אֶל־מֹשֶׁה׃

Jos 1:5 First more of T's target premise. Secondly, why the conjunctive (or disjunctive) bill of divorce and reunion again is present with a potential at the end here? Next, if that criteria was unimportant in verse 3, it would neither be important how alive being was, as-is, with Moses. Notice how "as I was" and "so I will" require T's target singularity. This is literally targeting the raptured kingdom after man's (mental) temple veil is rent in twain. Singularity builds K's Hebrew paradigm through this verse in a series of target details: Thee, thy, thee, thee, thee: ךָ ךָ ךָ ךָ ךָ (T's singular stand in Eph 6:11-13). Personal singularity is the standing trinitarian stronghold pluralism cannot take down.

Jos 1:5 There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, *so* I will be with thee: I will not fail thee, nor forsake thee.

Jos 1:5 לֹא־יִתְיַצֵּב אִישׁ לְפָנֶיךָ כֹּל יְמֵי חַיֶּיךָ כַּאֲשֶׁר הָיִיתִי עִם־מֹשֶׁה
אֶהְיֶה עִמָּךְ לֹא אַרְפְּךָ וְלֹא אֶעֶזְבֶךָּ׃

Now a test case for Jos 1:5. Notice how the added "just" in the muddy NASB means to pollute the pure as-is water in the KJV. Do you agree that such extra details added make it reasonable to conclude that modernist translation committees do not understand what they translate? This is the type detail unveiling the gulf between the distinctly trinitarian KJV and the wilderness made by textual relativism in the deistic NASB. One last detail: Do you see that the Hebrew Vau is the "and-not" **ולא** premise holder of the promised land typically rejected by the theological establishment? W ו, wilderness and whoredom say that G-d did provide for the promised land with this Vau premise never met by the fallen human party. G-d with us, perfected as sola Vau/And with us, explains the morally depraved establishment and the utter absurdity of rejecting sola scriptura. Sola Vau/And represent the means provided to perfect T's target singularity, not accepted by the road-blocking rebels in the theological establishment.

Jos 1:6 Next step is about host-for-homeland exchange in the Hebrew and KJV, only a one-sided, physical landscape in the NKJV, NASB etc. In agreement with his seventh millennial homecoming to rest modelled in Gen 2:2, is apostolic oversight provided in the KJV. It is the Lord's rest in his homeland host and therefore primarily a reconciled rest in person, saying that is an exchange, host for rest. In the theological NKJV, NASB etc., it is limited to a move into a physical landscape. If you read the KJV carefully, you should realise that border-setting is a homeland necessity built into this division of land. Christendom's great whoredom was always borderless, pagan, about imperial Lackland. Thus, border-setting and divison is one of the premsies for the people's homeland. It is impossible to come around the fact that division is done for the purpose of inheritance, which is what the theological rebels and Lackland rulers always rejected.

Jos 1:6 Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them.

Jos 1:6 חֲזַק וֶאֱמָץ כִּי אַתָּה תַּנְחִיל אֶת־הָעָם הַזֶּה אֶת־הָאָרֶץ
אֲשֶׁר־נִשְׁבַּעְתִּי לַאֲבוֹתָם לָתֵת לָהֶם׃

Jos 1:7 More KJV/XXX profiling of details. First, do you see that in the anthropological KJV the first three words are about self-awareness and T's target singularity, but in the theological NKJV the first three words are about Flesh Almighty? Notice the Hebrew details, "Only be thou strong" רק חזק (חזק - masculine singular imperative). Next, notice the premise that T's target singularity means to be finished with the ruling Resh headache, saying, "only evil all day" רק רע כל־היום in Gen 6:5 where the Hebrew and English "only" רק was introduced. Be therefore aware that homecoming to mental Rest, is to be free from the mental stress modelled as ruling in Resh and Rosh. As ruler was king Saul distressed by a spiritual headache. It is personal and corporate, and is set in a Royal dimension of original sin. To be Redeemed, or, Only be Thou, means that to be on target in the Torah equals the trinitarian presence of the harmonious Turtle-Thou.

Jos 1:7 Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it *to* the right hand or *to* the left, that thou mayest prosper whithersoever thou goest.

Jos 1:7 רַק חֲזַק וֶאֱמַץ מְאֹד לִשְׁמֹר לַעֲשׂוֹת כְּכָל־הַתּוֹרָה אֲשֶׁר צִוְּךָ מֹשֶׁה עַבְדִּי אַל־תָּסוּר מִמֶּנּוּ יָמִין וּשְׂמֹאול לְמַעַן תַּשְׂכִּיל בְּכֹל אֲשֶׁר תֵּלֵךְ׃

Here is a profiling test case for Jos 1:7, to verify the meaning of uprooting from reality in modernist translations like the NKJV. First, remember that to establish the law from start in this verse means to establish human nature, or awareness of self, which explains the comma after "law" in the KJV. So, do you see that since the modernist NKJV has no sense of human nature from start, there was no reason to continue the KJV comma after "law" in the NKJV, because the law of Moses in theological minds has no connection to human nature. When the generation of Joshua and Caleb had died, and their wilderness experience had died with them, the meaning of slaughtering legalism and the legal letter describing it would remain but the connection to human nature would be lost. Now you should be able to see that how the NKJV manipulates the first wording and removed the KJV comma after "law", are two steps in the same uprooted, theological story no longer in touch with G-d and self. Finally, true prosperity is inseparable from target singularity, whithersoever that specific target "thou goest" תֵּלֵךְ

One more test about Jos 1:7 and the apostate ending of Laodicea. Do you see that it can no longer be argued that real human rights came with G-d's provision, with the Jewish Israel, when it no longer is seen that the law of Moses is descriptive of human nature and biographical of man's potential civilised behaviour? Lucifer's Dung hill is literally the dead end of all meaningful reading of the Bible. Back to the details in Jos 1:7, do you see that the selective WHICH switch following the punctuated law, in the KJV, explains the selective switch in how the twofold Bible divides itself by priesthood, but collapsed into only one legalistic, one-sided, slaughtering version in the NKJV? KJV readers have the true twofold story to make up their mind in terms of which Moses the text describes, and what is lost in translation in the uprooted and shallow NKJV.

Jos 1:8 Modernist translations drift off in all directions, now about KJV/NASB profiling, going back to how uprooting and counter-reform was instituted with the RV/ASV. First, notice the phrase, “but thou shalt meditate therein day and night”. Baptist immersion in the KJV says, “thou . . therein”, to be therein, live therein, and meditate therein. In the shallow NASB it follows the trap set in the ASV, limited to meditate “on” something now and then. The KJV is about full Baptist immersion. From the ASV to the NASB it is about infantile sprinkling beginning in verse 1 and continuing. NKJV, NASB details reveal that there is no anthropological dimension, no mental creation, and no sense of processed development before and beyond Jordan. Comparing the two texts of Jos 1:8 makes it clear that there is nothing of real value to meditate without having been therein for the exercise of real-life matters. In the KJV full immersion means that body and soul must be therein as translated. In the uprooted NASB has the brain been disjointed from the bodily exercise. Anthropological and eisegetical readers of the KJV are invited into the story lived therein. Modernists like the theological NASB and ESV put the reader on a distance, outside, and do not plan for any personal (reconciled) involvement therein. In the apostolic KJV is “thou . . therein” a lived sanctuary. In the copycat NASB, ESV etc., it is only a theoretical exercise. To meditate “therein” בּוֹ is Beth B’s inner canon where the Benjamite body and soul and everything mental, physical and practical are swallowed up, like a long lived prayer room. In fabrications made by the modernists it is no more than something now and then to think about, and it can be no more since that inner room does not exist in bibles limited to a subjective god having revealed himself. It is not a blunder of variant grammar but superficial minds colouring the translations in Laodicea’s deceptive landscape.

Jos 1:8 This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

Jos 1:8 לֹא־יָמוּשׁ סֵפֶר הַתּוֹרָה הַזֶּה מִפִּיךָ וְהָגִיתָ בּוֹ יוֹמָם וָלָיְלָה לְמַעַן תִּשְׁמֹר לַעֲשׂוֹת כְּכָל־הַכָּתוּב בּוֹ כִּי־אָז תַּצְלִיחַ אֶת־דְּרָכֶךָ וְאָז תַּשְׂכִּיל׃

RV 1:8 This book of the law shall not depart out of thy mouth, but thou shalt meditate **thereon** day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

Now the essential Hebrew parts of Jos 1:8, saying, “(nothing) but thou shalt meditate therein day and night” והגית בו יומם ולילה. With body and soul being and living “therein” as the KJV translates, it means full immersion in the text and in the life of the text, but in modernist form it means infantilism. To really “and meditate” והגה therein puts Beth B before his own Vau biography בּוֹ. Next biographical step says that thou do all “therein” בּוֹ, which leads to the finishing biographical step, that the only prosperous

way is biographical becoming of the word in person, which is the reason why this verse ends with aligning true "prosperity" צליח with the restored "image" צלם of Godkind in Gen 1:26. In other words, people will never fulfil and become what this verse says if denying sola scriptura, T's singular target, full immersion in Beth B's Bible, and the personal and individual dimension that anticipates to be the end in Rev 20 when G-d's creation is finished. Omega anticipates that G-d's created alpha Godkind is restored.

Jos 1:9 Third instance "strong" חזק in Joshua indicates why Jesus said that without me ye can do nothing. Lordship by Wordship enables the Word as G-d's energy carrier of all things, especially the redemptive and reformative. Because Christendom always had so little regard for the Word of G-d, there would be no lasting reform, and history was mostly about fatigue, poverty, and lameness. As indicated, a command without proper energy supply would never produce much, and that is not all, because to be fueled in the Word means to be fueled to harmony. Scriptural saturation drives out all fear, and is the healing energy carrier which says, G-d with us. Sola S jurisdiction is the premise holder for all steps through this verse, meaning that denial of sola scriptura strips verses like this of all meaningful essence.

Jos 1:9 Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God *is* with thee whithersoever thou goest.

Jos 1:9 הֲלוֹא צִוִּיתִיךָ חֲזַק וֶאֱמָץ אַל־תַּעֲרֹץ וְאַל־תֵּחָת כִּי עִמְּךָ יְהוָה אֱלֹהֶיךָ בְּכֹל אֲשֶׁר תֵּלֵךְ׃ ף

Here is the test case for Jos 1:9. Do you see that T's target is the premise holder partly working as a restriction towards the end? Test yourself on how syntax and details in the authorized KJV are made to work in the Berean brain. Do you see that you cannot sniff out the same guiding restriction in the NKJV, mentally wide open to anything and any direction? Do you see that the same was present in the first instance Thou regarding the-garden-Thou in Gen 2:16, where is it a choice whether you will preserve or destroy your own self? Nutrition can be used to heal or waste the soil. In Jos 1:9 is G-d with us truly valid only as long as T stays on target. You should be able to see how syntax and word meaning are done to maintain that premise for how to read the KJV.

Jos 1:10 KJV/XXX profiling makes it important to include where the anthropological Hebrew and KJV come from in contrast to the vicar ideas of theology and modernism. Notice this commanding anthropological biography, "Then Joshua". For apostolic KJV readers is "Then Joshua" biographical. In its uprooted form it is time-based. In this case the KJV reorders the Hebrew, "Then (commanded) Joshua" ויצו יהושע. The point is that a later breed, "Then Judges", would be a different biography, no longer Godkind.

Jos 1:10 Then Joshua commanded the officers of the people, saying,

Jos 1:10 וַיְצַו יְהוֹשֻׁעַ אֶת־שֹׁטְרֵי הָעָם לֵאמֹר׃

Here is the test case of Jos 1:10. The point is to verify textual and missional tradition in succession through history carried by the word, "saying" לאמר. First what Joshua was saying, then what the officers were saying, and finally, what the people were saying in one unbroken historical chain of command. Notice how the papist NABRE destroys that chain by taking away from the Word of G-d. In this context you should repeat the value of "Then Xxxx" as the biography of Godkind in command, in contrast of the rebellious Adamkind behind the apostate NABRE. Do you see that by removing the word "saying" at the end is Jos 1:10 converted from egalitarian to be about the dictatorship of theology and the hierarchy of Satan, where the people would have no say, and officers at a lower level would have no other role than forwarding the orders coming from the theological dictator seated on top of the chain of command?

Therefore this extra test case in Jos 1:10. You should ask a computer programmer how a checksum set at the end works as a data security measure counting all individual steps to keep track of all elements throught the sequence, checking that no detail is lost or has a wrong value mixing up the totality counted as the end checksum. Do you see how this relates to the apostolic KJV given as protector of the reformation, also having the role as exposer of editorial wickedness? Therefore, also in the NKJV, NASB etc., the issue in many cases is not what the text says, but where it is coming from and what it intends to do in the reader's mind. Do you see that the text in Jos 1:10 is ordered and safeguarded in accordance with the egalitarian, target priesthood it was intended to reach, and safety-checked to expose the manipulating evildoers changing that prophetic blueprint in order to change the Bible's intended prophetic outcome and achieve something else? Be aware of Dung hill and what Codex Satanicus is about, because editorial wickedness is not only about the critical Greek NT but manifests itself also in translation of the Hebrew OT. In this way it is impossible to work with the texts of the Bible without the translated fruits thereof making manifest the editorial mindset behind the text, explaining why no Bible has any other mission to fulfil than the mindset behind it.

Since Jos 1:10 is so characteristic for how the Bible divides itself by priesthood, this is also typical for the twofold reading of the Bible. The egalitarian KJV vs the hierarchical NABRE manifests how the apostolic KJV provides for G-d's target priesthood, whereas the impostors provide according to their own rebellious belly. Be aware of the typically twofold in division, that Codex Satanicus and the theological mind say that the Bible is that G-d did reveal himself, but for G-d's eisegetical priesthood, including Gen Z, it is to face the two most important elements absolutely on display in the final tribulation, that G-d reveals human nature with man's two most important characteristics, the fallen man's personal behaviour and his collective ruling structures. Christendom's moral and editorial bankruptcy upon Dung hill is the perverse Codex Satanicus, having nothing of real value to say about the fallen man's behavioural reality. Theology must prove itself a total mismatch in what the Bible aimed at and what the theologians made of it by their whitewashing editorial obscurity, killing G-d's redemptive and reformative energy. As expected to be a time-end masquerade behind veil, it was predictable that no papist did want any recorded "saying" of hidden agendas, but the masses to live in total (the same) ignorance of the chain of command in antichrist's globalist world order.

In this contextual totality it should be clearer what the manipulated NABRE edition of the chain of command in Jos 1:10 has to do with the ditching competence of the blind leaders of the blind in Matt 15:14.

Jos 1:11 In the anthropological Hebrew and KJV about the personal host, and preparing you, and at the end to possess the trinity. In the theological NKJV it is a physical camp, outsourced preparation for you, and possession limited to a physical landscape. Pass through (in the midst of) the host עברו בקרב המחנה. The reader gets plenty KJV hints to pick up the primarily mental dimension destroyed in the NKJV, NASB etc. At the end is the last KJV comma and the selective WHICH switch optional with the two typical versions collapsing into one exterior story in the NKJV, NASB etc., saying why the trinity and the hosting feminine suffix at the end has no horizon in modernist form.

KJV 1:11 Pass through the host, and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land, which the LORD your God giveth you to possess it.

Jos 1:1 עִבְרוּ בְּקֶרֶב הַמַּחֲנֶה וְצַוּוּ אֶת־הָעָם לֵאמֹר הָכִינוּ לָכֶם צֵידָה
כִּי בְּעוֹד שְׁלֹשֶׁת יָמִים אַתֶּם עֹבְרִים אֶת־הַיַּרְדֵּן הַזֶּה לָבוֹא לָרֶשֶׁת
אֶת־הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֵיכֶם נֹתֵן לָכֶם לְרִשְׁתָּהּ׃ ס

ASV 1:11 Pass through the midst of the camp, and command the people, saying, Prepare you victuals; for within three days ye are to pass over this Jordan, to go in to possess the land, which Jehovah your God giveth you to possess it.

Here is the test case for you to sharpen your discerning nose in Jos 1:11. Do you see that when everything collapses in the NKJV, and only physical geography is left, it means that predestination has no missional calling related to the word, "giveth" נתן?

Jos 1:12 A complete translation in the apostolic KJV. In the copycat NKJV it is a story so fragmented that the Gadites no longer are a tribe of their own but assimilate into the tribe of Reuben, or the other way around.

Jos 1:12 And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying,

Jos 1:12 וְלָרֻאוּבֵנִי וְלַגָּדִי וְלַחֲצִי שֵׁבֶט הַמְנַשֶּׁה אָמַר יְהוֹשֻׁעַ לֵאמֹר׃

A test case for Jos 1:12. Do you see how the NKJV as a counter-reformatory mercenary contributes to the borderless ideology of globalism? A hireling mindset like this see no problem in wiping out all borders and wiping out all named cultural distinction because the perverse "common good" of such is one happy family under the globalist authority of papal jurisdiction ruling such infantile conditions. Hirelings prove the careless, and they prove the historical fact that how the theologians dealt with scripture, is how they also would deal with people. Again the apostolic KJV stands not only as protector of the reformation but as exposer of the careless attitude of editorial hirelings and copycats.

Jos 1:13 A crosscheck after verses 11-12. Do you see what having and holding and the word “hath” have to do with G-d as provider, and how to possess the trinity in verse 11? The landscape at the end also in this verse must be worthless if the missional objective given to remember from start is no longer known. Giving mental rest precedes the final part. The KJV punctuates the needed distinction of the mental, preceding the physical land, obscured in the NKJV, NASB, ESV etc., serving the borderless Lackland 2.0.

Jos 1:13 Remember the word which Moses the servant of the LORD commanded you, saying, The LORD your God hath given you rest, and hath given you this land.

Jos 1:13 זָכוֹר אֶת־הַדָּבָר אֲשֶׁר צִוָּה אֶתְכֶם מֹשֶׁה עֶבֶד־יְהוָה לֵאמֹר יְהוָה אֱלֹהֵיכֶם מֵנִיחַ לָכֶם וְנָתַן לָכֶם אֶת־הָאָרֶץ הַזֹּאת׃

Jos 1:17 First, notice the partly or full separation of this verse into two halves. Do you see why the deistic NKJV, NABRE, ESV, NIV etc., try to liberate themselves and their vicar mission from the ruling trinitarian colon in the apostolic KJV? Do you see why this “only” רק premise was punctuated in the KJV to bind the first half to the last half and thereby blocking the potential ruling deistic headache the modernists promote? How theological committees deal with scripture reflect how things are done in practice after relieveing themselves of the premises and security measures vested in the apostolic KJV.

Jos 1:17 According as we hearkened unto Moses in all things, so will we hearken unto thee: only the LORD thy God be with thee, as he was with Moses.

Jos 1:17 כְּכֹל אֲשֶׁר־שָׁמַעְנוּ אֶל־מֹשֶׁה כֵּן נִשְׁמַע אֵלֶיךָ רַק יִהְיֶה יְהוָה אֱלֹהֶיךָ עִמָּךְ כַּאֲשֶׁר הָיָה עִם־מֹשֶׁה׃

Jos 1:18 Repeating the punctuated “only” premise in verse 17, and benchmarking rebels and deception with that canon. Do you see that conviction depends on That biographical dimension – *he be* that - presenting itself before the eyes of the reader? Notice how the theological NKJV does not want any such biographical mirroring in scripture, and only preserves the less exposing, second instance, in all that thou command him. In the KJV it is apostolic use of italics to make the point plain in agreement with the Bible’s mission of revelation. The biographical KJV reveals what the theological NKJV conceals.

Jos 1:18 Whosoever *he be* that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death: only be strong and of a good courage.

Jos 1:18 כָּל־אִישׁ אֲשֶׁר־יַמְרֶה אֶת־פִּיךָ וְלֹא־יִשְׁמַע אֶת־דְּבָרֶיךָ לְכֹל אֲשֶׁר־תְּצַוֶּנּוּ יוּמָת רַק חֲזַק וֶאֱמָץ׃ ף

Jos 2:15 Rahab, the watch-woman on the wall. Her qualifier as a watch-woman is sola Vau/And with her upon the wall, the typical element not found in the modernist NKJV. “And she dwelt” וּבחוֹמָה by her suffixed feminine household on the horizon (3x). Her life biography is scripture in person, called by name to be the higher dimension in R.

Jos 2:15 Then she let them down by a cord through the window: for her house *was* upon the town wall, and she dwelt upon the wall.

Jos 2:15 וַתּוֹרִדֵם בַּחֶבֶל בְּעַד הַחַלּוֹן כִּי בֵיתָהּ בְּקִיר הַחוֹמָה
וּבַחוֹמָה הִיא יוֹשָׁבֶת׃

Here is the test case regarding Rahab and the O-R matix. R inheritance = O. Do you see the deistic Nicodemus problem with unregenerate Rulers in the Office of Oversight? Do you see why there would be no true Watchmen on the wall in the vicar realm denying the sola S requirement of the Word in person in business upon the wall?

Jos 2:21 Maybe Rahab should be renamed, Miss Reliable. If you check the NIV or one of the copycats removing sola Vau/And from start, they have stripped her of the ability to say that G-d is my witness. One of the relevant details is how the NIV uses the word, "replied". It is an example of the annoying vulgarisation of the Bible, like rash speaking without thinking, or end-time religion without repentance, rooted in Gen 4:9.

Jos 2:21 And she said, According unto your words, so *be* it. And she sent them away, and they departed: and she bound the scarlet line in the window.

Jos 2:21 וַתֹּאמֶר כִּדְבְרֵיכֶם כֵּן־הוּא וַתְּשַׁלְּחֵם וַיֵּלֵכוּ וַתִּקְשֹׁר
אֶת־תִּקְוַת הַשָּׁנִי בַּחַלּוֹן׃

Jos 2:24 Another example of the manipulative NIV. In the KJV is the truth and the Lord inseparable. In the NIV is the text manipulated as if truth and surety would be obtainable independent of the Lord. Surely given, truly given, or "truly delivered" כִּי־נָתַן is in the NIV a manipulated version where "surely" may be read independent of its originator. In this dubious way of doing it, it may be questioned what the theologians mean by saying that the Bible is that G-d has revealed himself, presenting a manipulated text which out-sources the acts of G-d from his personal character? In the apostolic KJV is the Word the same in person and print, but that is not the case in the NIV.

Jos 2:24 And they said unto Joshua, Truly the LORD hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us.

Jos 2:24 וַיֹּאמְרוּ אֶל־יְהוֹשֻׁעַ כִּי־נָתַן יְהוָה בְּיָדֵנוּ אֶת־כָּל־הָאָרֶץ
וְגַם־נָמֹגוּ כָּל־יֹשְׁבֵי הָאָרֶץ מִפָּנֵינוּ׃ ס

Here is a test case of manipulation in Jos 2:24. Do you see how divorcing the truth from its originator is one of the present syncretic trends. The truth may make you free, but it does not have to come from the G-d of Abraham, Isaac, and Jacob. In the NABRE it is even worse, where the Lord's character is pushed out of sight and assurance is given to other witnessing characters after manipulating the Hebrew details. This is the syncretic swamp the counter-reformatory modernists want to invite the reader to accept as the one true Bible. Do you agree that sola Vau/And was removed from this verse for the same reason as Johannine Comma recording has no place in the deistic Codex Satanicus?

Jos 3:1 Do you see that on the convicting and confessional brink of Jordan is the phrase, "there before they" repeating the selfsame entrance into the ark in Gen 7:13 after coming to as-is awareness of self?

Jos 3:1 And Joshua rose early in the morning; and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over.

Jos 3:1 וַיַּשְׁכֵּם יְהוֹשֻׁעַ בַּבֹּקֶר וַיִּסְעוּ מִהַשִּׁטִּים וַיָּבֹאוּ עַד־הַיַּרְדֵּן הוּא וְכָל־בְּנֵי יִשְׂרָאֵל וַיָּלִנוּ שָׁם טֶרֶם יַעֲבֹרוּ׃

Hebrew details in Jos 3:1 say in three partly combined portions in the KJV:

First "and they lodged" וילנו + "there" שם

Second, "there before (they)" שם טרם

Third, "before" טרם + "they passed over" יעברו

In other words, do you see that the historical Nicodemus issue – there before they - must be solved on this side Jordan before entering the other side? Do you agree that to be on target in terms of "there before they" equals person in place. Which land = Which thou. A Lackland is by definition that at least some did fail the behavioural premise of what a Homeland requires of thee, to behave and do as stated in Mic 6:8. There was no point of knowing what was before them in the physical if they were unaware of the mental.

Jos 3:2 Repeating Jos 1:11, primarily a mental human host in the Hebrew and KJV, but a physical camp in the uprooted NKJV, NASB etc. Should the primary reading of it be missional or military? Christendom is still a whore- and war-mongering operation in the exterior, more aligned with the sword of Caesar than the inner sword of Christ. While accusing the Jews of always expecting a military or political messiah, was Christendom acting and translating the Bible as if that is still the same military dimension. The KJV translates BC text in AD context, whereas the modernists are stuck in the past. An OED investigation reveals that the English "host" means a spectrum from destructive habits to peaceful and habitable harmony, which is the nature of Mahanaim. When modernist texts collapse into the one-sided, they land on the war- and whore-mongering side of the spectrum. Whoredom wipes out the hints the KJV give of a better solution.

Jos 3:2 And it came to pass after three days, that the officers went through the host;

Jos 3:2 וַיְהִי מִקְצֵה שְׁלֹשֶׁת יָמִים וַיַּעַבְרוּ הַשֹּׁטְרִים בְּקֶרֶב הַמַּחֲנֶה׃

Jos 3:3 Notice the origin of the idea of antichrist's one-world establishment and why they would need a watered down Codex Satanicus in order for all the world to wonder after the beast? The point is that in whatever form, the only way such wondering could be orchestrated was by the Bible in some form serving it and deceiving the people and nations to accept it. They would learn the method and how to edit and apply scripture to serve the vicar objective. The KJV is universal. The reader must discover the motive and what the translated text is used to achieve by those changing it. For the sake of personal

and missional safety, it is not enough to know what the core text says but how it can be and would be twisted by those manipulating it by translation, interpretation, or editing for the purpose of serving another gospel.

Jos 3:3 And they commanded the people, saying, When ye see the ark of the covenant of the LORD your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it.

Jos 3:3 וַיְצַוּוּ אֶת־הָעָם לֵאמֹר כִּרְאוֹתְכֶם אֵת אֲרוֹן בְּרִית־יְהוָה אֱלֹהֵיכֶם וְהַכֹּהֲנִים הַלְוִיִּם נֹשְׂאִים אֹתוֹ וְאַתֶּם תִּסְעוּ מִמְּקוֹמְכֶם וַהֲלַכְתֶּם אַחֲרָיו׃

Jos 3:11 More uprooting to profile. In the Hebrew and KJV is P, to pass over, and to be reconciled and baptised, details of a unified washpot story. In the NKJV, NASB etc., it is only a geographical crossing. Remember why corrupt Christendom needs a perverted Bible as a moral alibi to stay in business. They want the ark to cross over because that is good for business, but not the Lord passing over because that would mean trouble for the interests of antichrist. First the pass-over changed to crossing, then the extra text "is" imposed in the NKJV and NASB, allowing the ark to cross over but not the Lord to pass over as modelled in the double passing in the KJV. With two elements, the modernists mix up the true mission modelled in the KJV, that the Lord of all the earth passeth over with the ark, which means standing before the face of the Lord and before the face of his Word (the ark) in the double pass-over the Hebrew and apostolic KJV speak of, edited out of sight in the NKJV, NASB etc. Antichrist needs a perverted translation but not the Lord himself because his presence would be bad for their vicar soul industry. The KJV stays so close to the Hebrew words and syntax that the true story can be properly picked up by the reader. It could be even more plain by translating the Hebrew participle, the Lord of all the earth "passing over" עֹבֵר before you, but the words and syntax used are enough to get the picture not seen in modernist translations. In this way is Lordship and Wordship (the ark) equated in the Hebrew and KJV. In 1611 the text said more clearly how Joshua anticipated a future Rev 19. The KJV models the Lord's missional trinity. The modernists model textual deism. Notice also how full Baptist immersion at the end models Benjamin's life story buried there, "into Jordan" בִּירְדֵּן.

KJV1769 3:11 Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan.

Jos 3:11 הִנֵּה אֲרוֹן הַבְּרִית אֲדוֹן כָּל־הָאָרֶץ עֹבֵר לִפְנֵיכֶם בַּיַּרְדֵּן׃

AV1611 3:11 Behold, the Arke of the Couenant, euen the Lord of all the earth, passeth ouer before you, into Jordan.

For more context on passing over, Passover, Baptism and propitiation, the KJV makes a lingual link between baptism in Jos 3:11 and the first Passover in Exo 12:11. You need to read the KJV ending of Exo 12:11 both as a substantive Lamb and as Pe on the move. Next, do you agree that the Word in person and print requires Jos 3:11 also to agree with

Matt 3:13-17? Do you see what full immersion in Beth B and "into Jordan" בירדן have to do with revival and restoring the first Beth B dimension in Gen 1:1? Do you see why everything depends on the rapture to fulfil that prophesied realm of authentic Lordship? Do you see why Wrath and Propitiation are shadow elements surrounding the Passover picture at the end of Matt 3:17? And finally, do you see that Baptism in Beth B requires the Benjamite bride to be a part of the shadow story at the end of Matt 3:17?

Jos 3:12 Remember the first Now opening Jos 1. Do you see that this causal "therefore" has no more strength than the substantive loading of Now? If the causal "therefore" is dead as the energy unit, then is Now a dead energy vector. Do you see that each word in the KJV stands on its own, fueled by the convicting causal substance of reality, but the extra comma added in the NKJV, NASB, NIV etc., is one of the indicators that the first two words have no other role than being a textual link to verse 11? In the KJV is macro and micro, the global and local, linked to each other, but in the fragmented canon of the modernists can only longer sentences somehow mediate meaning. The point is that in the trinitarian Hebrew and KJV is the missional incentive driving the text eternal and begins before writing the text. The truth and true missional driver resides in the apostolic story. In modernist translations a potential incentive is limited to the local and textual because vicar words have no true energy and there is no more to it in their deistic realm.

Jos 3:12 Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man.

Jos 3:12 וְעַתָּה קְחוּ לָכֶם שְׁנֵי עָשָׂר אִישׁ מִשִּׁבְטֵי יִשְׂרָאֵל אִישׁ־אֶחָד
אִישׁ־אֶחָד לַשָּׁבֶט׃

Now the test case for Jos 3:12. Do you see what this KJV/XXX difference, alive words vs dead deistic text, has to do with the Bible dividing itself by priesthood, and therefore, why the true story in the KJV will create a responding energy only in G-d's eisegetical priesthood, saying, been there, done that? In other words, do you see that the task for the world in general, and Gen Z in particular, going through the final tribulation, is to revive the original authenticity that died with the generation of Joshua and Caleb? You should begin with studying what the modernist comma in Jos 3:12 has to do with the absence of trinitarian truth, meaningful words, and missional energy in modernist translations, and why the modernist dead end upon Dung hill is such a monument over the false prophet and antichrist's copycat trinity.

Jos 3:14 Two world views. In its true form the egalitarian priesthood of believers is put in place at the end of this KJV verse, translating BC text in AD context. In the wicked form of historical Christendom would the covenant never appear before the face of the people, but the people would be forced into subjection before and under the priests.

Jos 3:14 And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people;

Jos 3:14 וַיְהִי בִנְסֹעַ הָעָם מֵאָהֳלֵיהֶם לַעֲבֹר אֶת־הַיַּרְדֵּן וְהַכֹּהֲנִים
נֹשְׂאֵי הָאָרוֹן הַבְּרִית לִפְנֵי הָעָם׃

Hebrew details in Jos 3:14 put the people before Pe, in his presence in position, in time, and in Pe accounting of redemptive matters. In literal Hebrew words it is about the truth, "the covenant before the people" הברית לפני העם. It is about Pe and his people in the organic body of Pe. In the perverse form of episcopal Christendom the upside-down version was a self-centred order where the priests made themselves an anti-Copernican centre. Everything would be about them and with no place for the people. Jos 3:14 is on to move into the people's Homeland, in contrast to historical Christendom's perverse Lackland. In its true form the priests would have a serving role, soon to end by wicked priests assuming a leading role modelling the historical dictatorship of theology. It takes wicked minds to turn this explicit verse upside down, and as typical for the twofold, it is how the Bible divides itself by priesthood.

Jos 3:17 Some apocalyptic amusement about the universal meaning of KJV words. Do you see where the apostate idea came from that no temporal order would freely want to do this crossing but would with hardened hearts stand firm in rebellion? A dry ground like this means no watered conviction and no yielding. Here is the wording reordered in the KJV. It begins with saying, "And stood firm the priests" ויעמדו הכהנים . . . "on dry ground in the midst of Jordan" בחרבה בתוך הירדן

Jos 3:17 And the priests that bare the ark of the covenant of the LORD stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

Jos 3:17 וַיַּעַמְדוּ הַכֹּהֲנִים נֹשְׂאֵי הָאָרוֹן בְּרִית־יְהוָה בֶּחָרָבָה בְּתוֹךְ הַיַּרְדֵּן הָכֵן וְכָל־יִשְׂרָאֵל עֹבְרִים בֶּחָרָבָה עַד אֲשֶׁר־תַּמּוּ כָּל־הַגּוֹי לַעֲבֹר אֶת־הַיַּרְדֵּן׃

Here is a test case for priestly uprooting and lack of insider info in Jos 3:17. Notice why the KJV says, on . . in, "on dry ground" בחרבה but "in the midst of" בתוך. Do you see where Beth B's rebellion came from: Could not see the forest for the trees?

Jos 4:1 Next KJV hint is how Baptism reflects purification but not so in the modernist NKJV, NASB etc.. Do you see that because theological Christendom has no real need of Christ, and the Word is person is not the same in print in theological minds, there is no reason to expect words locating man's baptism and purification in its proper context as done in the apostolic KJV. With a fragmented canon there is no precept upon precept in layers in the modernist translations as done in the KJV. In the NKJV and NASB there is only a physical crossing with no explicit or implicit connection to the Baptist's Jordan or the washpot at the tabernacle tent door. The KJV serves the reader and connects both.

Jos 4:1 And it came to pass, when all the people were clean passed over Jordan, that the LORD spake unto Joshua, saying,

Jos 4:1 וַיְהִי כַּאֲשֶׁר־תַּמּוּ כָל־הַגּוֹי לַעֲבוֹר אֶת־הַיַּרְדֵּן פ וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ לֵאמֹר׃

First Hebrew details coming to pass, “Therefore that perfect (Thummim)” כאשר־תמו vested in the causal Christ, or as translated in the KJV about “all the people” כל־הגוי “clean . . passed over” לעבור . . . תמו. Modernist translations like the NKJV, NASB etc., follow the warning of Christendom without Christ, no need of a clean passover. All links to how the canon is built with layers of canonical precepts related to each other and explaining each other, are wiped out by modernist fragmentation, revealing what Codex Satanicus and bastard bibles is about. Notice the Pe paragraph marker in this verse, after the object-marked “Jordan” את־הירדן in subsidiary form saying about full immersion in Pe: ף, it is finished. After that is the Lord’s communicative connection with humanity restored. But you cannot read any of this out of a modernist translation because there are no hints and no linking of the subsidiary to the principal, only a fragmented text.

As seen by typical KJV/XXX profiling in Jos 4:1, the KJV provides for G-d’s people. Modernist evildoers provide for themselves. First they want to replace the providential KJV with their own dung, then they argue the need for a restored magisterial office of interpretation to explain what is hidden in their useless fabrications. Apostolic oversight in the KJV explains the meaning of the clean pass over Jordan in a way which connects with the other preceptual layers. G-d’s apostolic KJV provided for the people became so offensive to the establishment that it had to be declared obsolete and put away. Even if it was foretold that the establishment always would rebel against anything G-d wanted to do for the people, there is still no end of the notoriously wicked.

World history:

Adam Abraham Baptist / Christ Y2K

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The life of Moses walking in his predestined mission work from the age of 80:

Moses born 40 80 120

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

The tabernacle:

First part Brass altar part Washpot / Door Holy place & Homeland

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

As modelled by the Bible and perverted by the establishment, did Levitical continuation AD apply the anachronistic ideology of theological Christendom. They invaded the holy place with their wicked yellowish imagery, colonised the Bible, fabricated the perverse Codex Satanicus, and turned G-d’s 100% Homeland into a pagan 5% Lackland empire. Is it sheer evil, or is it possible to be so totally ignorant of the Bible’s great panorama?

Jos 4:11 Now a Nicodemus test of things in progress from 1500 to 1800 and beyond. Do you see that regeneration, the Baptist water shed, and the great awakenings around 1800 were reasons for the providential declaration of independence, and therefore fulfilled the reasoning behind the KJV punctuation in the last half here, where the true Word of G-d

declares its sovereignty and independence of the priest class, and in opposition to that, why the counter-reformatory NKJV removed this punctuation? Egalitarian conditions in the KJV, BC text in AD context, punctuates the priests to strip them of all special rights, having no role closer to the ark than the people. This is what the NKJV, NASB etc., do not want seen in print. As indicated in Jos 3:11, and made clearer in Jos 4:11, the Lord is sovereign and independent, and from AD are all 5% priestly rights abolished. This is partly how the KJV fulfils its providential role as apostolic protector of the reformation. The NKJV and NASB fulfil their role as counter-reformatory mercenaries removing what G-d has provided with the KJV. In 1611 it was only a comma after "over". In 1769 also the comma after "priests" was in place, to be sure that the people were connected to the Lord and not to the priests. Moving into the tribulation, the point is for the people to understand what the priests have done in light of what the Lord and the Word says, and therefore why both commas are equally important for true monitoring of reality.

Jos 4:11 And it came to pass, when all the people were clean passed over, that the ark of the LORD passed over, and the priests, in the presence of the people.

Jos 4:11 וַיְהִי כַּאֲשֶׁר־תַּם כָּל־הָעָם לַעֲבוֹר וַיַּעֲבֹר אֲרוֹן־יְהוָה וְהַכֹּהֲנִים לִפְנֵי הָעָם׃

One more test of Jos 4:11. Do you agree that the letter W would model this verse closer to Eph 5:26 if an extra comma was added, after when. And it came to pass, When, . . . ?

Jos 4:13 Do you agree that the causal "about" כ is biographical, that it is about them and about W, not about a numbered quantity as in the concrete NASB? Do you see that BC text in AD context in the anthropological KJV means that "prepared" חלוץ for war is a past journey leading to that day, but in the theological modernists still living in the past it is about men with military equipment, as translated in the NASB? Christendom had no horizon beyond the exterior and physical. Theological minds and translations are still working to keep man in this hopeless swamp. Imagine the establishment calculating the number, "about" 40000, ready to be sacrificed as cannon fodder and having no value beyond that. This is how the pigheaded mindset of theology served the western world never done with military war.

Jos 4:13 About forty thousand prepared for war passed over before the LORD unto battle, to the plains of Jericho.

Jos 4:13 כְּאַרְבָּעִים אֶלֶף חֲלוּצֵי הַצָּבָא עָבְרוּ לִפְנֵי יְהוָה לַמִּלְחָמָה אֶל עַרְבוֹת יְרִיחוֹ׃ ס

Here is the test case for things done "about" in Jos 4:13. Read the background for the word "about" from the alpha instance in Gen 23:17 to the omega instance in Rev 20:9 as translated in the KJV. Do you see that both "about" instances not only are loaded with causation, destroyed in modernist translations, but say how Abraham's alpha mission in Gen 23:17 is required to be revived for the rescue of and "about" them in Rev 20:9 in the KJV? Do you see that the whore- and war-mongering modernists have no more causal

reason to care for Abraham's mission in Gen 23 and for the need of rescue in Rev 20:9, than for the lives of potential military casualites counted in Jos 4:13? Do you see that the universal "about" in the KJV explains the causal antisemitic driver in Rev 20:9 the modernists cannot and will not explain? If you read the NKJV or NASB in Rev 20:9 you will find that some armies are there, but if you read the KJV you will find the causal reason that drove them there. Do you see that the uprooting of value in Jos 4:13 explains the same senseless use of words? It is "about" (ἐκύκλωσαν) them in some way, the same in Luke 21:20, "compasseth" (κύκλῳ) them. K explains the causal wherefore, why they are there. The apostolic KJV holds the oversight how to read.

Jos 4:21 More biographical stuff. Man's disciplinary backsliding in W means that both instances, when and what, will be equally drained of identity in knowing matters of why and wherefore. If all awareness of the bloodlined "when" אשׁר is lost, there is no more defining substance in asking, "what?" מה. It is two issues in one: When? equals What?

Jos 4:21 And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What *mean* these stones?

Jos 4:21 וַיֹּאמֶר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר אֲשֶׁר יִשְׁאָלוּן בְּנֵיכֶם מָחָר אֶת־אֲבוֹתָם לֵאמֹר מָה הָאֲבָנִים הָאֵלֶּה׃

As seen also in Jos 4:21, when careless modernists do not want to preserve an accurate translation of this "saying", in context, as seen in the NASB, NIV, NABRE etc., there is no reason to expect man's functional memory to last long. As seen in the NABRE this verse is an uprooted matter of time, in the future, with no causal reasoning beyond that. In the KJV it is a matter of principal substance, what, when, why, and wherefore. If this was an unbroken tradition of "saying", then the "saying" of the children would echo the "saying" of their forefathers with no need to ask this question. Check the papist NABRE and verify the great lie of apostolic succession. Their reconstructing manuscript frenzy the last 200 years has nothing to do with textual and missional accuracy. It is only about theological control and how to replace G-d's providential text and translation. Use this example to verify the nature of things. Means of deception made upon Dung hill would be fabricated to replace G-d's definitive Bible with non-definitive dung. Do you see that the only way to rediscover the truth is an exercise in real-life tribulation, and experience some Elleh school training? Therefore, do you see that the story, saying, "What (about) the stones these" מה האבנים האלה means to have wondered into the wilderness and so far beyond the safe Ebenezer אבן העזר in 1 Sam 7:12 that things would be really shaky? Verses like this make it easy to know why the only true priesthood is the eisegetical generation that have been there and done that, in real-life tribulation for the rediscovery of the truth. Twofold unveiling means that the principal half is called the book of Revelation, and the subsidiary half the great tribulation. Generations living in tribulation are called to know truth and reality, and to know how to distinguish apostolic providence from man-made dung. Laodicea ends in a double extreme of increment and excrement. It is an infantile area in need of diapers because ship happens all the time.

One more problem in Jos 4:21 is the same through the whole Bible. When generations in the tribulation are infuriated by patriarchal wickedness and infantilism, it is the same old story: What is the object-marked objective to confront the fathers with? Be aware of post-AD reality fueling the prophecy of Jesus: Call no man your father. Do you see that the Levitical dimension and the patriarchal dimension in Jos 4:21 partly are the same BC story ended in Christ, but continued by Christendom's manipulation of the Bible?

Jos 4:22-23 Background for verse 24. Do you see that the scheming masquerade of Let and Letting covered by KJV wording would go on until the time of great deception in the end, waiting for G-d's great reviving baptism in word and water. It belongs to the two-fold text that the great tribulation is the great deception around Dung hill protected by Codex Satanicus. Standard deviation is still that no establishment did freely let G-d's people go. No establishment would tell the truth that needs to be told for the liberation of humanity. Notice the point that the greater level of repression, Let and Letting, the greater level of tribulation and education in matters the establishment tries to conceal. L models darkness as the repressive Luciferian concealer of light.

Jos 4:22 Then ye shall let your children know, saying, Israel came over this Jordan on dry land.

Jos 4:22 וְהוֹדַעְתֶּם אֶת־בְּנֵיכֶם לֵאמֹר בַּיַּבָּשָׁה עָבַר יִשְׂרָאֵל אֶת־הַיַּרְדֵּן הַזֶּה׃

Now the critical Hebrew detail in Jos 4:22. "Then ye shall let . . know" והודעתם, or sola Vau/And let you know. It is an explicit indication that denial of sola scriptura, sola Vau/And, means suppressing the key of knowledge. Just like matters of when and what in verse 21, Then is ultimately the end of time when the truth no longer can be hidden. The more repressive establishment and the harder they try to conceal the truth, the more fundamental education of the eisegetical priesthood exposed to experience the nature of evil. Benjamite dryness, "on dry land" ביבשה is no biographical insider.

Jos 4:24 About "all the people" in definite כל־העם or indefinite כל־עם form as a missional expression. In multiple steps before this verse, the first missional pieces to bring together begin in Gen 11:6, then the first whole phrase, where Abraham's mission becomes distinct, Gen 19:4, and here Joshua where the story gravitates around BC/AD, Jos 3:17, 4:1, 4:11 internally about the Jewish people first, and done with that, Jos 4:24, which is an unlimited missional address to the whole world, anticipating NT and G-d's gospel kingdom. Jos 4:1 is actually a partly proselyte expression where the Hebrew text says "all the nation" כל־הגוי for all the world to be grafted into that global Israel.

Jos 4:24 That all the people of the earth might know the hand of the LORD, that it *is* mighty: that ye might fear the LORD your God for ever.

Jos 4:24 לְמַעַן דַּעַת כָּל־עַמֵּי הָאָרֶץ אֶת־יַד יְהוָה כִּי חֲזָקָה הִיא לְמַעַן יְרָאתֶם אֶת־יְהוָה אֱלֹהֵיכֶם כָּל־הַיָּמִים׃ ס

Notice that the Bible's main mission and main Hebrew point at the end of Jos 4:24, also in the KJV, is forever Lordship, but the vicar lordship the papist NABRE promotes with extra punctuation is a timebased and forever fearful Lackland condition under antichrist as the Luciferian orchestrator of time, fear, and discontinuation.

For more context on the Hebrew "all" in Jos 4:24 and generally, this word must carry the missional about all, everything, all the people and each individual, both as distinctly personal, and collective and plural, and doing so while waiting for the missional Greek "all" (πᾶς, πάντα) to cover the same lingual and missional universe. A rescue of the Greek "panta" from paganism and panteism, both the Greek πάντα and the Hebrew כל cover full cosmology from "and all the host of them" וכל־צבאם in Gen 2:1, to "the fulness of him that filleth all in all" (τὸ πλήρωμα τοῦ πάντα ἐν πᾶσι πληρουμένου) in Eph 1:23, which is what the whole creation is groaning about until it is finished.

Jos 5:2 Why there is nothing KJV about the NKJV. Processing of anthropological reality in the KJV means that this is about "again the children of Israel", but in the time-based theological NKJV is "again" only a second time. The KJV follows the Hebrew syntax, "and again circumcise" ושׁוּב מל . . . the processed missional objective. In the NKJV, and in theological translations in general, there is no connection between human nature and what happens to them and what is processed in them.

Jos 5:2 At that time the LORD said unto Joshua, Make thee sharp knives, and circumcise again the children of Israel the second time.

Jos 5:2 בָּעֵת הַהִיא אָמַר יְהוָה אֶל־יְהוֹשֻׁעַ עֲשֵׂה לְךָ חַרְבוֹת צֳרִים
וְשׁוּב מֹל אֶת־בְּנֵי־יִשְׂרָאֵל שֵׁנִית׃

Jos 5:3 Repeating verse 2 in another form, making him in the KJV, and an outsourced something made "for him" in the NKJV. In the primarily mental Hebrew and KJV is the reader assisted with the priority of matters in reading, where the uprooted NKJV has no other concern than the exterior, material, and physical. Two-edged, primarily inner stuff in the Hebrew and KJV is collapsing into the one-edged exterior in the NKJV. It is read literally. True processing means to ponder what it says, "And did to him" ויעשׂ־לוֹ

Jos 5:3 And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins.

Jos 5:3 וַיַּעַשׂ־לוֹ יְהוֹשֻׁעַ חַרְבוֹת צֳרִים וַיָּמָל אֶת־בְּנֵי יִשְׂרָאֵל
אֶל־גִּבְעַת הָעֲרָלוֹת׃

Here is the test case for Jos 5:3. Do you see how uprooting from reality led to medieval conditions, having no corresponding effect in the inquisitors covered by the first six KJV words, when they inflicted horror on the corresponding rest of this verse with no effect in themselves? Do you see how the dull-minded NKJV works as a counter-reformatory mercenary pushing the world towatd Lackland 2.0 and away from a processed true self.

Jos 5:4 Next step to profile. What is the causal drive if there is nothing beyond the local text promoted by the NKJV in verses 2-3? Do you see why the NKJV, NASB etc., added the extra, circumcised "them" after wiping out the personal part in Joshua in verse 3? There is no Hebrew reason to justify the extra "them" in the NKJV, NASB etc. Do you see how this manifests how the theologians took themselves out of the equation and saw themselves as administrators of other people's issues while staying blind to what G-d's mission actually is about? In the KJV it is BC text in AD context, primarily mental and primarily about circumcision of the heart. In theological minds the only circumcision is exterior and physical.

Jos 5:4 And this *is* the cause why Joshua did circumcise: All the people that came out of Egypt, *that were* males, *even* all the men of war, died in the wilderness by the way, after they came out of Egypt.

Jos 5:4 וְזֶה הַדָּבָר אֲשֶׁר־מָל יְהוֹשֻׁעַ כָּל־הָעָם הַיֹּצֵא מִמִּצְרַיִם
הַזְּכָרִים כֹּל אַנְשֵׁי הַמִּלְחָמָה מֵתוּ בַמִּדְבָּר בַּדֶּרֶךְ בְּצֵאתָם מִמִּצְרָיִם׃

Jos 5:5 Since the Hebrew and KJV stay within the primarily mental realm where man's circumcision of heart takes place, the KJV preserves the direct elements and the hints the reader need to preserve how they came out of the wilderness and stepped into Joshua and how they in Judges would be back in the same primarily mental swamp. How can a modernist explain the difference if circumcision in Moses and Joshua was only exterior and physical. Do you see that since the modernists cannot give a meaningful explanation of the change from Joshua to Judges, they have no contribution to how the kingdom of G-d would be established and lost. Antichrist's false prophet, the Bible industry, serves its mission by wiping out the real differences and the people to be forever stuck in the temporal conditions the theologians have orchestrated.

Jos 5:5 Now all the people that came out were circumcised: but all the people *that were* born in the wilderness by the way as they came forth out of Egypt, *them* they had not circumcised.

Jos 5:5 כִּי־מֻלִים הָיוּ כָּל־הָעָם הַיֹּצְאִים וְכָל־הָעָם הַיִּלֹּדִים בַּמִּדְבָּר
בַּדֶּרֶךְ בְּצֵאתָם מִמִּצְרַיִם לֹא־מָלוּ׃

Even if the revived causation is given, "That circumcised to Be" כִּי־מֻלִים הָיוּ is the driving reason in G-d's plan when "all the people came out" כָּל־הָעָם הַיֹּצְאִים, will the modernists still come up with substitute ideas wiping out that primary cause. This is directly applicable for the world of Nicodemus. To come out of the wilderness, see the kingdom of G-d, be revived, and be mentally circumcised, are aspects of the same story to be fulfilled in order to step into Joshua's homeland realm. The KJV preserves all the layers of details explaining each other until G-d's revived kingdom may turn real.

Jos 5:7 More uprooted stuff in the NKJV. In the KJV does subsidiary justice mean that the journey in itself has circumcising effect, or is a circumciser, but in the dumb NKJV is circumcision something exterior done on the road not connecting man to his journey.

In the KJV is “by” in this verse a subsidiary version awaiting “by” in John 14:6, but no such connection in the NKJV. In the KJV is Jos 5:7 translated as Benjamite biography, “by the way” בדרך. What was the purpose with the wilderness if no effect of it can be traced in the text? What is the mission of the NKJV if no part of the Baptist Bible ever will be seen in any detail in the text?

Jos 5:7 And their children, *whom* he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way.

Jos 5:7 וְאֶת־בְּנֵיהֶם הֵקִים תַּחְתָּם אֹתָם מָל יְהוֹשֻׁעַ כִּי־עֲרֵלִים הָיוּ כִּי לֹא־מָלוּ אוֹתָם בַּדָּרֶךְ׃

Jos 5:8 In the Hebrew and KJV the purpose with circumcision is primarily man’s mental wholeness. In the NKJV it is exterior and physical healing after the knife. Notice the link from “they were whole” חיותם to “issues of life” תוצאות חיים in Pro 4:23?

Jos 5:8 And it came to pass, when they had done circumcising all the people, that they abode in their places in the camp, till they were whole.

Jos 5:8 וַיְהִי כַּאֲשֶׁר־תַּמּוּ כָל־הַגּוֹי לְהִמּוֹל וַיֵּשְׁבוּ תַחְתָּם בַּמַּחֲנֶה עַד חֱיוֹתָם׃ ף

Here is a most relevant test case for Jos 5:8. Do you see what the last half says about the ending of all major wars as the death blow to ambition and imperialism, and why that is the major outcome to be expected after all great tribulation? Do you see the extension of this verse, aftar war and recovery, indicating that it would not take long before the next wave of ambition and imperialism would begin? World war was always a reset pushing the troublemakers back into the area they came from.

Jos 5:9 Indeed, history is a recycled order going out and coming back to Gilgal to renew the kingdom. It may be called precept upon precept, or Gilgal upon Gilgal.

Jos 5:9 And the LORD said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto this day.

Jos 5:9 וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ הַיּוֹם גַּלּוֹתִי אֶת־חֶרְפַּת מִצְרַיִם מֵעֲלֵיכֶם וַיִּקְרָא שֵׁם הַמָּקוֹם הַהוּא גִּלְגָּל עַד הַיּוֹם הַזֶּה׃

Now the test case for Jos 5:9. Do you see that Gilgal relates to the yoke of knowledge of time, rolling back and forth between Issachar’s two burdens in Gen 49:14-15? Notice that the KJV in Jos 5:9 says, “from off you” מעליכם to liberate them from the yoke “upon” על them, no part of the fragmented text in modernist translations where no such form of subsidiary justice has any role as a yoke. Here you see the NASB accuracy hoax having no sense of relevant textual and contextual details. Issachar’s burden shifts from the mental and free in Saul and David, to the enslaving exterior yoke of Rehoboam.

Jos 5:12 One of the milestones describing the transition from wilderness manna before the Torah was written, to proper sola S nutrition could be ministered in the homeland on the other side. Manna lasted from Exo 16:15 to this only instance in Joshua. Redemptive nutrition was provided in steps for G-d's target priesthood. Change of priesthood would be instituted by the book when the 66-book canon was complete in the first century AD. In the primarily mental Hebrew and KJV does this verse end with nurturing a spiritual landscape and fruit spectrum. In the deistic NKJV it is limited to concrete physical food.

Jos 5:12 And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

Jos 5:12 וַיִּשְׁבֹּת הַמָּן מִמָּחֳרָת בְּאָכְלָם מֵעֲבוּר הָאָרֶץ וְלֹא־הָיָה עוֹד לִבְנֵי יִשְׂרָאֵל מָן וַיֹּאכְלוּ מִתְּבוּאַת אֶרֶץ כְּנַעַן בַּשָּׁנָה הַהִיא׃ ס

For more Hebrew details in Jos 5:12, it says, "of the fruit of the land" מתבואת ארץ but could just as well speak of the first fruit of entrance. In Gen 24:31 it is a welcoming Benjamite address, saying, "Come in" בּוֹא "thou blessed of the Lord" ברוּךְ יהוה

Jos 5:14 After the provision of the Word the next step immediately following is the Lord of the trinity. Christendom's deism is the absence of the Lord in the sphere where sola S jurisdiction is rejected. The beginning of scriptural Wordship in Jos 5:12 makes the way for the beginning of scriptural Lordship in Jos 5:14. So, in whatever form, Lordship and Wordship are inseparable. Word and Lord belong together in G-d's twofold calling of the Jewish Israel as his people of the book. It is unnecessary to say, the people of Word and Lord, because the Book in the Benjamite and Baptist dimension is the foundation of its Lordship. In all vicar realms of Niphil Basar Almighty would true Lordship and true Wordship be equally absent. Trinitarian absence is what the establishment is working to secure with the watered-down Codex Satanicus in the seventh millennium. Jos 5:12-14 is a milestone in providing redemptive nutrition and reason, generally the first milestone in Wordship and Lordship after Moses began fueling the redemptive growth potential. G-d with us, says that Lordship requires Wordship. It is that simple, but still so hard to accept in the rebellious circles of theology. The redemptive components are the same in Gen 14:18 and Jos 5:12-14. It is always how Wordship nurtures Lordship.

Jos 5:14 And he said, Nay; but *as* captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

Jos 5:14 וַיֹּאמֶר לֹא כִּי אֲנִי שַׂר־צְבָא־יְהוָה עַתָּה בָאתִי וַיִּפֹּל יְהוֹשֻׁעַ אֶל־פָּנָיו אַרְצָה וַיִּשְׁתָּחוּ וַיֹּאמֶר לוֹ מָה אֲדֹנִי מְדַבֵּר אֶל־עַבְדּוֹ׃

Jos 6:1 Jericho, a reinforced stronghold. With a double singular absolute from start, this is one of the cases that would require a double No-Man at the end. Jesus might say that this is the fallen kind that would go out only by prayer and fasting. NT gives sometimes a double statement: Verily, verily. Here it is an absolute double shut up סגרת מסגרת

Jos 6:1 Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in.

Jos 6:1 וִירִיחוֹ סֹגֶרֶת וּמְסֻגֶּרֶת מִפְּנֵי בְּנֵי יִשְׂרָאֵל אֵין יוֹצֵא וְאֵין בָּא׃ ס

Here is the test case for Jos 6:1. Do you see the meaningless use, or misuse, of words in the NKJV? In the KJV is words like salvation, safety, security etc., associated with the assurance of salvation, or reflect such conditions. Do you see that means of deception include this element of false assurance? In the KJV is each word carefully selected to be relevant in the lingual and missional context of the Bible's true mission. How the NKJV says "securely" shut up, is how secular minds would use words and read the text out of its lingual and missional context. In Jdg 8:11 the KJV uses "secure" about a society of no worry, no sense of danger. In Jos 6:1 it is fortified angst. Muddy lingual waters in the NKJV misguides the reader about conditions and reasoning in Jos 6.1. For a crosscheck you should read the misguided conditions in Jos 6:1 in the context of Samech's section in Psa 119. It will not provide true safety under false assumptions.

Jos 6:2 What is there to see if Jericho was safe and secure? In the NKJV it is about two opposite extremes. First a safe and secure Jericho in verse 1, then an exclamation mark after the imperative, See! רְאֵה

Jos 6:2 And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, *and* the mighty men of valour.

Jos 6:2 וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ רְאֵה נָתַתִּי בְיָדְךָ אֶת־יְרִיחוֹ
וְאֶת־מַלְכָּהּ גִּבּוֹרֵי הֶחָיִל׃

For more context on the hopeless NKJV in Jos 6:1-2, notice how the NKJV reorders the Hebrew syntax. Predestination is something Given to Joshua, to do the act he was called to do and prepared for before passing over Jordan as translated in the KJV, "See, I have given into thine hand" ראה נתתי בידך. In the NKJV is the wording manipulated out of context, the letter G is about Jericho, and after that the NKJV demonstrates some of its typically careless dealing with Hebrew details.

Jos 6:3 Remember the words of Jesus: Without sola Vau/And ye can do nothing. In the NKJV it is about Joshua alone, a mission without true means and momentum. To link this verse to Ezekiel's ABOUT-mission, it is a must that sola Vau/And is present to do the "And ye compassing" וסבתם of the city. What sola S-denying establishments do with verses like this is typical for how history's whore- and war-mongering Christendom never would convert from the exterior and military to G-d's inner mission and warfare.

Jos 6:3 And ye shall compass the city, all *ye* men of war, *and* go round about the city once. Thus shalt thou do six days.

Jos 6:3 וְסַבֹּתֶם אֶת־הָעִיר כֹּל אַנְשֵׁי הַמִּלְחָמָה הַקֵּיף אֶת־הָעִיר פַּעַם
אֶחָת כֹּה תַּעֲשֶׂה שֵׁשֶׁת יָמִים׃

Here is the test case for Jos 6:3. What would be the role of the trinitarian captain of the host in Jos 5:14 after removing sola Vau/And in Jos 6:3? Do you see what the change from “Thus shalt thou” in the KJV to the concrete “This you shall” in the NKJV, has to do with removing sola Vau/And from start? Do you see that when the whole story is reduced to a military march in the NKJV, has the Bible lost all directional compassing of the city? Just as Christendom’s military slaughterhouse did prove historically, there is no directional change from slaughter to safety in primitive ideologies like theology, and no change from BC to AD. The NKJV is simply how the dumb lead the dumb until all have ended in the same ditch. Do you see that you can use these first six KJV words to explain the directional meaning of Matt 5:14, Ye are the directing light of the world, but you cannot use the dumb NKJV, NASB etc., to do that. BC text in AD context says how the KJV redirects the missional energy from slaughter to safety, out of the theological swampt the modernists do not want to leave. Notice the same vain solution in Heb 12:1, in modernist form surrounded but with no directional plan for what to do about it. The KJV both diagnoses the lingual and lexical issue and provides a directional solution. In Heb 12:1 the reader should pick up the competing energy levels fueling the KJV word, “compassed”. It is not a vacuum but a directional driven to move somewhere. Today are these forces noticeable, growing in anger ABOUT what they want and where to go, but none of these things are picked up in the lame and lukewarm Codex Satanicus crowds because the vicar mission is a deliberate no change, active in the military and passive in the true. The apostolic KJV provides inner canonical consonance, and both the explicit solution and the hints the modernist evildoers do not want in print.

Here is the principal part to understand about the Hebrew and KJV, and the wilderness the uprooted modernists make. Do you see that uprooting from the true Samech ruling of Ezekiel’s ABOUT-mission סביב means loss of missional value and ethical reflection, and therefore leaves a warring Benjamin circling around in his relativist wilderness with no sense of redemptive direction? Do you see what uprooting has to do with modernist minds drifting around on the surface of historical recycling, and fooling themselves to think that their translations have a quality comparable to the apostolic KJV? You should test these things by KJV/XXX profiling of Jos 6:3, while their military army is fooled to march themselves to death around Jericho. Without proper Samech guiding is Beth B in Ezekiel’s mission wondering around disunited on the road to anywhere and nowhere, and that is how Codex Satanicus fulfils its relativistic mission of holding up a substitute prophetic horizon for people to believe in an illusion of something never to happen.

Jos 6:7 More of the same. Directional compassing AD in the KJV vs military marching BC in the NKJV. If you read the NABRE there is nothing left of sola Vau/And directing a city when BC potentially is converted to AD reading.

Jos 6:7 And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD.

Jos 6:7 (וַיֹּאמְרוּ) [וַיֹּאמֶר] אֶל־הָעָם עִבְרוּ וְסֹבּוּ אֶת־הָעִיר וְהֶחָלוּץ יַעֲבֹר לִפְנֵי אֲרוֹן יְהוָה׃

Here is the test case for Jos 6:7. Do you see why sola S sovereignty requires the comma separating the people, Pass on, from sola Vau/And directing the city? Twofold reading mediates two versions of the acts done outside the wall directing the sentiments inside the wall, BC and AD. In the papist NABRE there is nothing left beyond the one-sided military act BC.

One more test of Jos 6:7. Do you see that the ending of this verse also covers an upside-down version of Jos 3:11? Do you see that exterior elements going before the ark work like the subsidiary law before the principal gospel, and the great tribulation paving the way for peace on earth?

Jos 6:9 Repeating the judicial order of S, how the exterior and subsidiary form of justice would pave the way for the principal. In the KJV it says how things would go on while waiting for the sola Vau/And solution rejected in the NKJV. Also in Eph 6:10 does the KJV stress the point by punctuating the difference from strength, to sola And power, superficially glossed over in the NKJV.

Jos 6:9 And the armed men went before the priests that blew with the trumpets, and the rereward came after the ark, *the priests* going on, and blowing with the trumpets.

Jos 6:9 וְהֶחָלוּץ הֹלֵךְ לִפְנֵי הַכֹּהֲנִים (תָּקְעוּ) [תּוֹקְעִין] הַשּׁוֹפָרוֹת
וְהַמְאַסֵּף הֹלֵךְ אַחֲרֵי הָאָרוֹן הָלוֹךְ וְתָקוֹעַ בַּשּׁוֹפָרוֹת׃

Jos 6:10 A substantive sola Vau/And command in the KJV, a time-based substitute in the NKJV, and nothing but a stand-alone Joshua in most of the rest. In the true Bible is sola Vau/And tied to the object-marked missional objective. In the absolute homeland it is fulfilled how the people might exercise G-d's planned sovereign independence and do as built into the Hebrew syntax: And the people commanded Joshua, their civil servant. It is one or the other, total anarchy or true peace.

Jos 6:10 And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall *any* word proceed out of your mouth, until the day I bid you shout; then shall ye shout.

Jos 6:10 וְאֶת־הָעָם צִוָּה יְהוֹשֻׁעַ לֵאמֹר לֹא תָרִיעוּ וְלֹא־תַשְׁמִיעוּ
אֶת־קוֹלְכֶם וְלֹא־יֵצֵא מִפִּיכֶם דָּבָר עַד יוֹם אָמְרִי אֲלֵיכֶם הָרִיעוּ
וַהֲרִיעֹתֶם׃

Jos 6:11 How the twofold scripture directs two forms of justice. Joshua's first homeland indicates what is hidden in raptured reality. Survival of the fittest would direct a swamp of violence awaiting a better solution.

Jos 6:11 So the ark of the LORD compassed the city, going about *it* once: and they came into the camp, and lodged in the camp.

Jos 6:11 וַיַּסֵּב אֲרוֹן־יְהוָה אֶת־הָעִיר הַקֵּף פַּעַם אֶחָת וַיָּבֹאוּ הַמַּחֲנֶה
וַיָּלִינוּ בַּמַּחֲנֶה׃ ף

A test case for Jos 6:11. Do you agree that the last five words in the KJV say how the Word in person, sola Vau/And, came as First Citizen in the camp sounding the message that the gospel kingdom is at hand? Whatever would be, AD and Y2K, was in print from the first Jordan pass-over. Sola Vau/And governs the people's incoming. Jos 6:11 says literally that without sola Vau/And ye can do nothing, especially homeland entrance and peace-making. Sola Vau/And is the Prince of Peace and builder of all things. This verse makes it also fairly clear that his sola S presence is the real presence of human rights.

One more test of Jos 6:11. Do you see why the KJV as protector of the reformation must elevate the Word and Lord (the ark) to sovereignty and independence in order to fulfil its redemptive mission, and how the NKJV as a counter-reformatory mercenary tries to reverse that by reducing the ark to vicar means useful for the establishment, just as the Codex Satanicus establishment would need, perverting scripture to serve antichrist? It was one of the premises for how to read and do KJV/XXX profiling that for the apostate mind is it irrelevant what the Bible says. It is changed to say what it is wanted to say to serve the goal. You must read the NKJV, NASB etc., accordingly, in this way pissing on sola scriptura and changing to text to serve what is wanted. For the KJV reader it is obvious that the free world begins with scriptural sovereignty compassing and directing the world as translated in the KJV, but rejected in the NKJV, NASB etc. KJV/XXX in this case is to return to the medieval swamp and profile reform vs counter-reform.

In Hebrew grammar is Hiphil about causative action, explaining why the modernists say "had the ark" or caused the ark to do something. In the KJV it is about BC text in AD context and assuming the reformative position and the only way G-d's mission will be finished. Notice the "protestant" problem, professing a reformed position, which means submitting to the ark and will of G-d, but in print rebelling against that converted AD position and using the will to decide and direct what the ark is wanted to do. This is how the "protestant" committees align themselves with the papist NABRE and the pre-1517 position of Flesh Almighty as supreme director seated in glory above G-d and his ark. In this way is Jos 6:11 the whole reformation struggle all over again, explaining why it is more important to know where text come from than what it says, because no translation has any other mission to fulfil than the mindset behind it. KJV/XXX profiling makes this an example how the missional trumps the textual, going both ways. For obvious reasons is G-d's providential protector of the reformation in opposition to the evildoers expected to come in the last days. Notice therefore how the KJV aligns this text with the BC/AD change-over, the change of priesthood, and the step from Heb 1:1 into Heb 1:2, where no man is above scripture, and no man is director of scripture.

Jos 6:27 As already indicated and protected by the KJV in verse 11, G-d is not with any man or position above scripture. Today's constitutional overthrow in the western world is closedly tied to Codex Satanicus and the theologians rebelling against scripture.

Jos 6:27 So the LORD was with Joshua; and his fame was *noised* throughout all the country.

Jos 6:27 וַיְהִי יְהוָה אֶת־יְהוֹשֻׁעַ וַיְהִי שָׁמְעוֹ בְּכָל־הָאָרֶץ׃

Here is the test case for Jos 6:27. Do you see that for a truly serving No-Man like Joshua (cf. John 3:30), this is about the fame of the Lord, but in carnal minds like Niphil Basar Almighty it is about using scriptures like this to model substitute glory? This is some of the background for the 3x reciprocal phrase, “them he also” in Rom 8:30, which under the dominion of falsity would work only one way, for the glory of self and the selfish. A reciprocal G as modelled in Rom 8:30 means that he would also do for them what they do for him. Moses was glorified because he glorified G-d.

Jos 7:22 For a variety of reasons the punctuated phrase, “and, behold,” is a reference for how sola Vau/And is used. It begins with first instance in Gen 1:31. And, behold, . . . where sola Vau/And is the benchmarking blueprint used as reference for the beholder’s position. Because sola scriptura has no real value in theological scrutiny, this is rarely punctuated in the NKJV, NASB etc. Also in Gen 6:17 the first KJV comma is there to witness the intrinsic value of sola Vau/And. In some instances you find the same phrase in the NKJV, NASB etc., but not the comma since scripture is not sovereign and has no intrinsic value in theological minds, and words have no distinct meaning in the thinking of those making modernist translations. The NASB agrees with the KJV phrase also in Jos 7:22 but not with the distinct meaning of words explaining why KJV punctuation is done. In the KJV is the punctuated sola Vau/And the benchmarking blueprint for what and how to behold. Gen 1:31 makes precedence in how to read and understand this punctuated phrase: And, behold, . . . and says why the beholder’s position depends on a correct sola Vau/And reference blueprint. In two verses, Jos 7:21-22, is sola Vau/And the reference for two acting parties modelled by the same blueprint. Notice also how the phrase, and, behold, is used in contrasting good and evil, Gen 1:31 vs Gen 6:17 in the KJV, and how the NKJV and NASB formulate a subjective estimation of value. Back to Jos 7:22, this Hebrew ending is about the operating mindset in Tamar’s underworld.

Jos 7:22 So Joshua sent messengers, and they ran unto the tent; and, behold, *it was* hid in his tent, and the silver under it.

Jos 7:22 וַיִּשְׁלַח יְהוֹשֻׁעַ מַלְאָכִים וַיָּרֻצוּ הָאׇהֱלָה וְהִנֵּה טְמוּנָה בְּאׇהֳלוֹ וְהַכֶּסֶף תַּחְתֶּיהָ׃

Jos 8:32 Joshua repeats the Mishna, “a copy of the law” מִשְׁנֵה תּוֹרַת (cf. Deu 17:18). In the Hebrew and KJV the first four words cover a biographical There, linking person and people in the last half to place in the first half, but not so in the manipulating NKJV where the words are uprooted and the word order is changed.

Jos 8:32 And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel.

Jos 8:32 וַיִּכְתָּב־שָׁם עַל־הָאֲבָנִים אֵת מִשְׁנֵה תּוֹרַת מֹשֶׁה אֲשֶׁר כָּתַב לִפְנֵי בְּנֵי יִשְׂרָאֵל׃

Now a test case for Jos 8:32. Do you see what it means to be a copycat like the NKJV, bossing around with uprooted textual details when the biographical connection between person and place has been lost? Do you see that in the Hebrew and KJV it is a twofold

biography of person and place, but in the uprooted and legalistic NKJV it is a copy of a written copy? Do you see what this modernist loss of real-life value has to do with the mess modernist translations make, uprooted from the anthropological foundation of the Bible and having no basis to explain the difference from Joshua to Judges? This is some of the modernist wiping out of textual and missional essence for the readers around Dung hill never to know how the end of Laodicea and the miserable Lackland 2.0 have so much in common with the end of Judges. As soon as the true blueprint is gone, is everything a copy of a copy no longer able to distinctly say what was changed from the end of Joshua to the end of Judges. As a counter-reformatory mercenery is the NKJV no less catholic than the NABRE. The KJV stays close to the Hebrew words and syntax. Modernist copycats drift around on the surface of their own wilderness.

Jos 8:34 This form of writing covers also the retrospective "afterwards" reading done by G-d's eisegetical priesthood in the great tribulation. Be aware that the only relevant and only working form of scriptural "interpretation" is eisegesis. It is prophetically foretold and historically proven that no prophecy would be correctly interpreted exegetically, in advance, before fulfilling, but to be retrospective corrections read back into the text.

Jos 8:34 And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law.

Jos 8:34 וְאַחֲרֵי־כֵ֕ן קָרָ֖א אֶת־כָּל־דִּבְרֵ֣י הַתּוֹרָ֑ה הַבְּרָכָ֥ה וְהַקְלָלָ֖ה כְּכָל־הַכָּת֥וּב בְּסֵ֖פֶר הַתּוֹרָֽה׃

Now a test case for Jos 8:34. Do you see that the opening Hebrew phrase works more or less as a confirmation: Told you so!! ואחרי־כן . . . echoing the sequence of creation in Gen 1, and it was so. It is fairly literal. And after thus, or, And after the fact, hearing their own biography, THAT, read out loud to confirm their own wilderness experience. In Gen 1 it is a repeated story of what was and what would come to pass, confirmed by the words, "and it was so" ויהי־כן. Jos 8:34 is the people's experienced and rehearsed eisegesis of what would never be known exegetically in advance according to Gen 1. In this context it is necessary to correct the meaning of "interpretation", since exegesis is about interpretation but scriptural eisegesis is not interpretation but lived confirmation.

In this context you need one more test of Jos 8:34. Do you see that the point made in the Hebrew and translated in the KJV, saying, all THAT is written, . . about blessings and cursings, is about the confirmed accuracy of the people's life story pre- and post-Jordan, but in the theological NABRE it is about "exact" accuracy of written theological theory with no connection to the people's lives? Because modernist copycats like the NABRE have no real and working canon, they have no corresponding translation of THAT lived life written in the law and eisegetically confirmed and retrospectively read back into the law. Notice THAT, which is the substantive link to stuff outside the book (blessings and cursings) written in and read into the book. In the NABRE there is no such link between lived life and recorded biographical details, repeating the uprooted mess of the NKJV in verse 32. The KJV is apostolic, anthropological, and biographical. The papist NABRE is a non-apostolic copycat just like the rest of modernist translations.

Jos 8:35 First instance "conversant" . . . how the communicative mission of the Jewish Israel begins with G-d's egalitarian mission. All parties and all generations are included.

Jos 8:35 There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them.

Jos 8:35 לֹא־הָיָה דָבָר מִכֹּל אֲשֶׁר־צִוָּה מֹשֶׁה אֲשֶׁר לֹא־קָרָא יְהוֹשֻׁעַ נֶגֶד כָּל־קְהַל יִשְׂרָאֵל וְהַנָּשִׁים וְהַטַּף וְהַגֵּר הַהֹלֵךְ בְּקִרְבָּם׃ ף

Now the Hebrew and KJV details in Jos 8:35. Notice the end phrase, "and the strangers that were conversant among them" והגר ההלך בקרבם. Do you agree that to be "conversant" הלך about THAT, is to find that common ground in walking Baptist road and walking the Benjamite walk of life? Do you see how that ending depends on that blood-lined biography in the first half? Do you see what always being on target has to do with the succession of an unbroken sola S tradition, first about "That command of Moses" אשר־צוה משה, then "Which . . Joshua" אשר . . יהושע, and that reaching the little ones and even the conversant strangers among them. In this context you should profile the following: First how to be conversant about THAT unifying common ground at the end in the KJV must begin with the lived reality that was There from start. From that, that the papist NABRE editors have no corresponding ending and must have had their legalistic noses so totally buried in the textual details from start that they could not see the forest for the trees. Do you see what uprooting has to do with the change from the trinitarian first three words in the KJV to the deistic first three words in the NABRE, and therefore why uprooting is synonymous with change from descriptive anthropology to prescriptive legalism?

Jos 9:2 First instance of the phrase, "one accord" פה אחד. This is the same war with Israel all the way to Armageddon. Do you see that the one abominable mission coming with Codex Satanicus and fueled by it, was the only thing that "unified" all camps in the counter-reformatory war against the truth and against Israel? Christendom would never create internal "unity" on any other basis. The only thing that would have the strength to unify all theological camps was the antisemitic hatred of the Jewish Israel. Outside the realm of the true canon and the real, That (specific) they, the only power of unity was in war. Christendom fueled by Codex Satanicus repeats the conflict the powers having no scriptural basis would be unified against. Presence or absence of means to know better made no difference in the war- and whore-mongering Christendom. So, that blood-lined reality gathers and divides into the two camps, awareness and ignorance. Christendom's growing apostasy and internal (ecumenical) "unity" against an exterior enemy, takes a special form from antichrist's Dung hill as the centre of war against G-d and his people.

Jos 9:2 That they gathered themselves together, to fight with Joshua and with Israel, with one accord.

Jos 9:2 וַיִּתְקַבְּצוּ יַחְדָּו לְהִלָּחֵם עִם־יְהוֹשֻׁעַ וְעִם־יִשְׂרָאֵל פֶּה אֶחָד׃ ף

One point for the generation in the great tribulation to understand, is twofold division: How true prophecy in Moses led to the homeland in Joshua, and from 1500 to 1800 in the redeemed and reformed Western world, and how the false prophet, Codex Satanicus, from the 1800s to 2030 would lead to Dung hill and reproduce the medieval Lackland and the legalistic whoredom in Judges. In Jos 9:2 it was war against something unknown. In Christendom it is wilful rebellion against providence. Apostasy has no excuse because the pathology of rebellion is so notoriously well established (cf. Rom 1:20-23). It was a written reality in Paul's letter, and even more concretely cemented 2000 years later.

Now the essential test case for Jos 9:2. Do you see that this story converted to its present form and fueled by Codex Satanicus, aligns itself with the false trinity and with the three "mouth(s)" פה spewing out deism and death with "one" accord in Rev 16:13, gathering all the unified (ecumenical) parties in Rev 16:16? It is the same miracle-working wonder makers and mouths of the false trinity in Rev 16:14 and Rev 13:14 working whoredom and death with "one" accord. Antichrist's false prophet is the champion of ecumenism, managing to bring all text and translation committees into one big whorish family. All these spewing mouths would work as proxies in the second, earth beast working for the first, sea beast.

Jos 9:3-15 Next step. Also this great peace-making deception is more or less the same drama from here to the great tribulation.

Jos 9:15 And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them.

Jos 9:15 וַיַּעַשׂ לָהֶם יְהוֹשֻׁעַ שָׁלוֹם וַיִּכְרֹת לָהֶם בְּרִית לְחַיּוֹתָם
וַיִּשְׁבְּעוּ לָהֶם נְשִׂיאֵי הָעֵדָה׃

Jos 9:16-18 Next step. N, N/R, L-N/R, and the fallen man's hubris of ambition all over again. N causes the people to pay the price of whoredom. Foolish agreements made by the ruling N in office is typically a yoke forced upon the necks of the people.

Jos 9:18 And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the LORD God of Israel. And all the congregation murmured against the princes.

Jos 9:18 וְלֹא הִכּוּם בְּנֵי יִשְׂרָאֵל כִּי־נִשְׁבְּעוּ לָהֶם נְשִׂיאֵי הָעֵדָה
בַּיהוָה אֱלֹהֵי יִשְׂרָאֵל וַיִּלֹּנוּ כָל־הָעֵדָה עַל־הַנְּשִׂיאִם׃

Here is the test case for Jos 9:16-18. Do you see that the next step in this universal issue is that Codex Satanicus is pushing for complete missional implosion by destroying the means of mental and cultural assimilation? What goes on around Dung hill while on the road to Armageddon is incurable for the realm ruled by Codex Satanicus. After reform, missional growth, and expansion from 1500 to 1800, is the counter-reformatory reverse since then coming to its imploded dead end around Dung hill.

Jos 9:23-27 Chapter end. Jos 9 is his Simeon chapter, and you should read it accordingly, especially verse 25 with reference to the ministry office doing the estimation of value in Lev 27:2-3. G-d's true mission in Wordship and Lordship is to redeem all members of a potential body of Christ, but Jos 9:25 vs Lev 27:2-3 read with reference to Christendom and the episcopal hierarchy of Satan, means that the ruling and roaring 5% serpent head on top would see no other value in them than to enslave them. AD made no difference in biblical matters.

Jos 9:25 And now, behold, we *are* in thine hand: as it seemeth good and right unto thee to do unto us, do.

Jos 9:25 וְעַתָּה הִנֵּנוּ בְיָדֶךָ כַּטּוֹב וְכַיָּשָׁר בְּעֵינֶיךָ לַעֲשׂוֹת לָנוּ עֲשֵׂה׃

For more context on Jos 9:25, and instead of saying, And, behold, . . this is a more tense version: And now, behold, . . . where the KJV even more distinctly is stressing the point that the beholder's position depends on sola Vau/And reasoning about G-d's mission on earth, beginning with the estimation of first principle value. Do you see that the apostolic KJV orders the wording accordingly, but the NKJV is blind to G-d's principal mission? If it was a remnant party living in the dominion of Christendom's inquisitors, this would cause severe pottery עשׂה to make them fit the image wanted by the establishment. Do you see that if first principle is lost as the true reference, then is the general deception in this chapter not far away? Notice the alive trinitarian dimension in Luke 21:8: Be not deceived, because deism has no active defense against deception. Lady D's greatest asset in her aftercare is to stay alive, meaning, remain revived. Codex Satanicus and the Dung hill establishment is the world's greatest liability. Back to Jos 9:25, do you see that how it is worded in the deistic NKJV is an example of Codex Satanicus conditioning, causing the reader to grope in the dark with no S priority and no true reference of estimation? The KJV builds two verse halves based on the beholder's estimation of value, but in the NKJV it is a lingual flatland of no particular meaning and priority. KJV syntax is built on the true foundation where each word holds distinct value. In the NKJV is the syntax a secondary value because only the whole sentence carries meaning. The KJV orders the wording with thinking and being first, before going to the doing part, in agreement with the Hebrew text.

Jos 13:32 First instance "distribut . ." in the KJV. Words like division and distribution by border-setting is what the globalists hate. Division and distribution for the purpose of inheritance and independence is championed by the KJV and reversed by the modernist ideology. It works like reform vs reset and reverse, and was built into the reformed dna of the KJV to purposefully say, "distribute for inheritance" נחל

Jos 13:32 These *are the countries* which Moses did **distribute** for inheritance in the plains of Moab, on the other side Jordan, by Jericho, eastward.

Jos 13:32 אֵלֶּה אֲשֶׁר־נִחַל מֹשֶׁה בְּעַרְבוֹת מוֹאָב מֵעֵבֶר לְיַרְדֵּן יְרִיחוֹ מִזְרָחָה׃ ס

Jos 13:33 How Christendom's anti-Copernican reality became a Lackland. In chapters like Jos 13 would G indicate a gut feeling about G-d's mission plan, but never so in the belly of apostate Christendom, always a pagan empire under a hierarchy of unbelief.

Jos 13:33 But unto the tribe of Levi Moses gave not *any* inheritance: the LORD God of Israel *was* their inheritance, as he said unto them.

Jos 13:33 מֹשֶׁה נַחֲלָה יְהוָה אֱלֹהֵי יִשְׂרָאֵל הוּא נַחֲלָתָם כַּאֲשֶׁר דִּבֶּר לָהֶם׃ וּלְשֵׁבֶט הַלֵּוִי לֹא־נָתַן

Jos 14:1-2 Verse 1 is the second instance about "distribut . ." in the KJV.

Jos 14:2 By lot *was* their inheritance, as the LORD commanded by the hand of Moses, for the nine tribes, and *for* the half tribe.

Jos 14:2 בְּגוֹרָל נַחֲלָתָם כַּאֲשֶׁר צִוָּה יְהוָה בְּיַד־מֹשֶׁה לְתִשְׁעַת הַמַּטּוֹת וַחֲצִי הַמַּטֶּה׃

Here is the case to profile in Jos 14:2. In the first five words in the KJV and NKJV, the KJV orders the syntax with the inner being before the exterior inheritance. In the NKJV it is a mix-up of proper order. As modelled in the KJV, everything depends on being in how doing and matters of inheritance would go. In the KJV each word carries meaning. In the uprooted NKJV there is no such consideration. Whatever is, would divide itself by priesthood, the same issue of being in Jos 13:33 and 14:2.

Jos 14:3 Stressing the point violated by Christendom, the world's great Lackland maker.

Jos 14:3 For Moses had given the inheritance of two tribes and an half tribe on the other side Jordan: but unto the Levites he gave none inheritance among them.

Jos 14:3 כִּי־נָתַן מֹשֶׁה נַחֲלַת שְׁנֵי הַמַּטּוֹת וַחֲצִי הַמַּטֶּה מֵעֵבֶר לַיַּרְדֵּן וְלַלְוִיִּם לֹא־נָתַן נַחֲלָה בְּתוֹכָם׃

Jos 14:13 Caleb's Hebron, host for rest exchange in the KJV but not so in the NKJV. In normal translation it is "to/for inheritance" לנחלה as done in the KJV. In the NKJV is the translation skewed to say that inheritance is limited to deism and the exterior.

Jos 14:13 And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance.

Jos 14:13 וַיְבָרְכֵהוּ יְהוֹשֻׁעַ וַיִּתֵּן אֶת־חֶבְרוֹן לְכָלֵב בֶּן־יְפֻנֶּה לְנַחֲלָה׃

Jos 14:14 Hebron used to define the meaning of host, harmony, and homeland rest.

Jos 14:14 Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day, because that he wholly followed the LORD God of Israel.

Jos 14:14 עַל־כֵּן הָיְתָה־חֶבְרוֹן לְכָלֵב בֶּן־יְפֻנֶּה הַקְּנִזִּי לְנַחֲלָה עַד הַיּוֹם הַזֶּה יַעַן אֲשֶׁר מִלֵּא אַחֲרֵי יְהוָה אֱלֹהֵי יִשְׂרָאֵל׃

A 14:14 test case in Jos 14:14. Do you see how Christ made the constitution categorical as the cornerstone, saying, “Upon Thus” עַל־כֵּן in Eph 2:20?

Jos 14:15 Confirming the constitutional 14:14, in the KJV, rest by sola Vau/And means, and in the NKJV, NASB etc., a time-based alternative.

Jos 14:15 And the name of Hebron before *was* Kirjatharba; *which Arba was* a great man among the Anakims. And the land had rest from war.

Jos 14:15 וְשֵׁם חֶבְרוֹן לְפָנִים קִרְיַת אַרְבַּע הָאָדָם הַגָּדוֹל בָּעֲנָקִים הוּא וְהָאָרֶץ שָׁקְטָה מִמִּלְחָמָה׃ ף

A BC/AD test case for Jos 14:15. Do you agree that true rest would have to begin with a No-Man contrast in the Aftermath of the great Anakims Before that? It is built into this particular 14:14 constitution that it includes the end of the fallen Adamkind, here called a (the) “great man” הָאָדָם הַגָּדוֹל among the Anakims. Transition into homeland rest begins with Jordan and Adam’s Baptist burial, bit in the NKJV, NASB etc., elevating the fallen Adamkind to the status of being the greatest. It should be obvious why the apostolic KJV does not translate the definite article, the man, or the adam, the great, but gives him a more sober position among mortals. In the deistic NKJV, NASB etc., it is only dumb text.

Jos 15:12 KJV translation of the Hebrew makes the point that homeland entrance means entrance into the watered coastal landscape of the Lord’s Prince of Peace. In the NKJV, NASB etc., it is only about borders around a dry geographical territory. Be aware that Which Land equals Which Thou. In the reconciled exchange, host for rest, it means entering into a water-protected or water-proof trinitarian landscape. In the NKJV is the text equally deistic and dry as the written message. KJV readers have both forms, first a “border” גְּבוּל then converted to a reconciled, protected “coast” גְּבוּל. Notice also the corresponding KJV’s causal ABOUT-mission vs an exterior “all around” in the NKJV. KJV terms used reflect the Bible’s mission based on BC text in AD context, but in the NKJV, NASB etc., they are only textual. KJV use of “coast” combines the meaning of border and sea coast in agreement with the Bible’s host and homeland peace mission.

Jos 15:12 And the west border *was* to the great sea, and the coast *thereof*. This *is* the coast of the children of Judah round about according to their families.

Jos 15:12 וּגְבוּל יָם הַיָּמָּה הַגָּדוֹל וּגְבוּל זֶה גְּבוּל בְּנֵי־יְהוּדָה סָבִיב לְמִשְׁפְּחֹתָם׃

Jos 15:16 Host, rest, and dowry.

Jos 15:16 And Caleb said, He that smiteth Kirjathsepher, and taketh it, to him will I give Achsah my daughter to wife.

Jos 15:16 וַיֹּאמֶר כָּלֵב אֲשֶׁר־יַכֶּה אֶת־קִרְיַת־סֵפֶר וּלְכָדָהּ וְנָתַתִּי לוֹ אֶת־עַכְסָה בִתִּי לְאִשָּׁה׃

Jos 15:17 Mission accomplished.

Jos 15:17 And Othniel the son of Kenaz, the brother of Caleb, took it: and he gave him Achsah his daughter to wife.

Jos 15:17 וַיִּלְכְּדָהּ עָתְנִיאֵל בֶּן־קְנַז אֲחִי כָלֵב וַיִּתֶּן־לוֹ אֶת־עַכְסָה בִתּוֹ לְאִשָּׁה׃

Jos 15:18 Exchange and dowry may come with an unexpected side-effect and may for some be more than can be safely handled.

Jos 15:18 And it came to pass, as she came *unto him*, that she moved him to ask of her father a field: and she lighted off *her* ass; and Caleb said unto her, What wouldest thou?

Jos 15:19 Indeed. Jezebel and Tamar were not the only ambassadors of the under-world.

Jos 15:19 Who answered, Give me a blessing; for thou hast given me a south land; give me also springs of water. And he gave her the upper springs, and the nether springs.

Jos 15:19 וַתֹּאמֶר תְּנָה־לִּי בְרָכָה כִּי אֶרֶץ הַנֶּגֶב נְתַתָּנִי וְנָתַתָּה לִי גֻּלֹּת מָיִם וַיִּתֶּן־לָהּ אֵת גֻּלֹּת עִלְיוֹת וְאֵת גֻּלֹּת תַּחְתִּיוֹת׃ ף

Now a test case for Jos 15:19. Do you see that blessing is a predestined investment in G beginning with "springs" גלת of something rooted in Tamar's cursed under-world? No ascent into the upper על would come without first having a taste of the nether תחת .

Jos 15:20 Things may be divided for inheritance, but anyway, This is the inheritance to have in all reconciled parties, coming universally with a portion of Gen 3:13. What is This That Thou . . . on target.

Jos 15:20 This *is* the inheritance of the tribe of the children of Judah according to their families.

Jos 15:20 זֹאת נַחֲלַת מַטֵּה בְנֵי־יְהוּדָה לְמִשְׁפְּחֹתָם׃

Jos 16:5 Joshua develops borders and border-setting all the way, but the phrase "even the border" is found only in this verse. 16/9 matters may say, even until borders are set, or even until the reformation (in Heb 9) is done. Empires, paganism, and other things boundless and borderless, belong to the unreformed and undomesticated. The wild has no homeland, and people have no homeland until the office of the pagan is shut down..

Jos 16:5 And the border of the children of Ephraim according to their families was *thus*: even the border of their inheritance on the east side was Atarothaddar, unto Bethhoron the upper;

Jos 16:5 וַיְהִי גְּבוּל בְּנֵי־אֶפְרַיִם לְמִשְׁפְּחֹתָם וַיְהִי גְּבוּל נַחֲלָתָם מִזְרָחָה עַטְרוֹת אַדָּר עַד־בֵּית חוֹרֹן עֶלְיוֹן׃

Some Hebrew details are used to stress the point, also in translation, in Jos 16:5. This is combined with how the KJV in many cases use the word "even" to stress what the inner canon says. Until the message of Jesus about the gospel kingdom is fulfilled, the process of things coming to pass is built into such double, or "even", statements. First the KJV does not translate the first, "and it came to pass" ויהי, but leaves that until the second instance where it says, "even the border" ויהי גבול as a double message coming from the inner canon about what has been the Bible's message all the way until the bordered homeland is secured and the imperial evildoers are thrown out of office. Every time the KJV uses the word, "even", pay attention because it is typically some double message stressing what is coming out of the inner canon in the Hebrew. It is comparable to the unstated sola scriptura, screaming of the self-evident vested in the text and coming out of the text. But as expected, there is no such screaming sola Vau/And realm from start in the NKJV, and no double message screaming out of the text in the second half. It is dumb, mute, having no ability to communicate even the self-evident in the Bible's core gospel kingdom message. How completed reform by the finisher of faith was delayed to Rev 20, from AD to Y2K, was not due to lack of gospel-kingdom message clarity, but that Christendom's apostate establishment did never want it, and it had to be put on hold until the imperialist hierarchy of Satan would be thrown out of office.

Here is the test case for Jos 16:5. What is the as-is meaning of the italics, was "*thus*", in the NKJV after obscuring the framing "even" gospel-kingdom message of borders and border setting? Do you see how complete text in context in the KJV is fragmented and obscured in the NKJV, and therefore why uprooting from missional KJV reality leads to a dumb textual NKJV realm? Do you see how uprooted and uprooting modernist editors mess with the point stressed regarding the self-evident in the KJV? Do you see that after disregarding and removing sola Vau/And jurisdiction from start, there is no reason for the non-imperial statement, "even the border", in the second half in the NKJV? Do you see that uprooting is synonymous with loss of the obvious in man's reasoning? Indeed, R inheritance = O. Modernists like the NKJV manifest how the blind lead the blind until the whole world is ditched around Dung hill. If you check the even dumber NABRE, there is no resemblance of the Bible's original intent in border setting. Now, seeing how uprooting mirrors loss of authenticity, you have found how apostolic oversight governs the KJV, beginning with the original intent, before the Bible was written, and before beginning to read, as the position for how to read, interpret, and translate. This is the place to repeat what was said about eisegesis vs exegetical interpretation in Jos 8:34. The scribes would try to interpret the meaning written in the scrolls, but when Jesus was given the scroll, he would simply say what it meant with no element of interpretation.

Jos 16:9 How things called "separate" for safety and surety confirm "even the border" in verse 5, going back to the first "separate" form of independence in Gen 13:9, 11, 14. This is the essential framing 16/9 reform in a nutshell. Salvation is embedded in the set reformative border structure around G-d's gospel kingdom and homeland message. It is simply a matter of free will to reform in order to benefit from G-d's saving provision. It says, to reform is to redeem and rescue. Epistemologically, R is how G-d Saves. Sola S

jurisdiction is how it is exercised. Borders are evidence of accepting G-d's area plans. Imperialism is evidence of rebellion. G-d's true canon is so accurate in its framing and apostolic use of words that there is no excuse for not to know it sufficiently to get the picture of the need to reform. Salvation is about G-d's will and ability. Reform is about man's will and ability. It should therefore be no doubt why blood-lined reality is a man-made mess made by ruling rebels in opposition, disregarding G-d's redemptive history, preaching salvation but doing rebellion instead of reform.

Jos 16:9 And the separate cities for the children of Ephraim *were* among the inheritance of the children of Manasseh, all the cities with their villages.

Gen 13:9 הֲלֹא כָל־הָאָרֶץ לְפָנֶיךָ הִפָּרֶד נָא מֵעָלָי אִם־הַשְּׂמֹאל וְאֵימְנָה וְאִם־הַיָּמִין וְאַשְׂמְאִילָה׃

Jos 16:10 It may be called the Remnant's problem in redemptive matters. Salvation is a matter of quality. Reform is a matter of quantity.

Jos 16:10 And they drove not out the Canaanites that dwelt in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute.

Jos 16:10 וְלֹא הוֹרִישׁוּ אֶת־הַכְּנַעֲנִי הַיּוֹשֵׁב בְּגָזֶר וַיֵּשֶׁב הַכְּנַעֲנִי בְּקֶרֶב אֶפְרַיִם עַד־הַיּוֹם הַזֶּה וַיְהִי לְמַס־עֹבֵד׃ ף

Jos 18:1 First appearance of the "tabernacle of the congregation" in Joshua. Also here it is fairly simple. Real presence of Wordship and Lordship is the reason for the ending of this verse, and the 5% tent of meeting why it would not be so. In the KJV it is how BC text is dealt with in AD context. Sola Vau/And fuels the apostolic reason and reasoning in the KJV. Notice that the same apostolic sola Vau/And reason and reasoning also fuel Amos 9:11 in the KJV. In the NKJV is both verses fragmented due to loss of apostolic reason and reasoning in copycat translations.

Jos 18:1 And the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them.

Jos 18:1 וַיִּקָּהֲלוּ כָל־עֲדַת בְּנֵי־יִשְׂרָאֵל שִׁלֹה וַיַּשְׁכִּינוּ שָׁם אֶת־אֹהֶל מוֹעֵד וְהָאָרֶץ נִכְבְּשָׁה לִפְנֵיהֶם׃

Here is the test case for Jos 18:1. Do you see that sola Vau/And from start here is the same Word in person and print also in Matt 18:12? Notice the lack of punctuated reason and reasoning in the NKJV, NASB etc., in Matt 18:12, because words have no meaning in these translations. Do you agree that true Wordship and Lordship came with the same conjunctive implications ruled by sola And also in John 10:2-4?

Jos 18:2 Do you see what sola Vau/And and the next two KJV words have to do with the patience and the faith of the saints living in beast-marked conditions of whoredom in Rev 13:10, 14:12, essentially the same Lackland and remnant story to the end?

Jos 18:2 And there remained among the children of Israel seven tribes, which had not yet received their inheritance.

Jos 18:2 וַיִּוָּתְרוּ בִּבְנֵי יִשְׂרָאֵל אֲשֶׁר לֹא־חָלְקוּ אֶת־נַחֲלָתָם שִׁבְעָה שְׁבָטִים׃

For more KJV context on Jos 18:2, the first remnant is the first "remained" in Gen 7:23.

Jos 18:3 In its later historical context, slack to go to possess, would be slack to reform.

Jos 18:3 And Joshua said unto the children of Israel, How long *are* ye slack to go to possess the land, which the LORD God of your fathers hath given you?

Jos 18:3 וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־בְּנֵי יִשְׂרָאֵל עַד־אָנָה אַתֶּם מִתְרַפִּים לָבוֹא לָרֶשֶׁת אֶת־הָאָרֶץ אֲשֶׁר נָתַן לָכֶם יְהוָה אֱלֹהֵי אֲבוֹתֵיכֶם׃

Now the test case to profile in Jos 18:3. As the mental KJV/XXX profile gains strength, it should be easy to detect that the phrase, "How long *are* ye" in the anthropological KJV is about the fallen man's mental character, but in the uprooted, theological NKJV, is the vicar text, "How long will you", the converted exterior form which has no connection to self. In the trinitarian KJV is the text biographical in terms of human nature, but in the deistic NKJV, NASB etc., there is no such biographical dimension. The problem is not mainly the textual differences but where they come from. Notice how the apostolic KJV serves the diagnostic dimension of the discerner's brain sorting out issues of trinitarian being vs deistic death. Do you see that with no character description of mental slack, the corresponding loss of scriptural reality explains why the modernist ending of this verse will have no expectation beyond exterior geography? There was no reason to expect any relevant response to G-d's sola S reformation in a world where a religious mindset ruled and all reason was limited to the exterior. Do you see how the apostolic KJV unveils the embarrassing nakedness of the NKJV, NASB etc., working as uprooted mercenaries in the ongoing counter-reformation and having no other horizon than back to popery in the medieval swamp? One missing Hebrew detail is the reason for the apostolic KJV using the extra "*are*" on being in italics. Until when, or, "How long *are* ye" עַד־אָנָה אַתֶּם

Now some other elements to check in Jos 18:3. Do you see that antichrist's mission with the Codex Satanicus ideology fueling the false prophet in print is to remove the mental sphere and work as protector of the theological establishment and their exterior religion and worship form? Next, related to the same, is how the KJV puts the reader before the scriptural mirror of self, to discover that as man thinks in his heart, so is he. What is the missional purpose with a modernist mirror of self if it can no longer be seen how things "*are*" by people trying to mirror themselves as-is? Do you see that the modernist means of deception have no other role than to hide truth and reality, and therefore no prophetic horizon and nothing to be revealed of redemptive missional value? As profiling builds up the twofold KJV/XXX pairs, it should be clearer that the KJV is both prophetic and protective of G-d's mission, and reveals the deistic pathology antichrist does not want known by the readers. KJV/XXX profiling decodes how to Reveal/Conceal.

Jos 18:4 About the descriptive dimension in the Hebrew and KJV, as literal as the Bible can be biographically. Hebrew is split in two as the written, Kethiv, and the oral, Qere. To "describe" is the liternal Bible in writing, but the theologians would typically make it prescriptive and legalistic, so the NKJV has no more need for the descriptive here than for the KJV's "*are*" italics in verse 3. Theologians cannot or will not accept G-d's anthropological creation and its written כתב biblical biography. In the NKJV has the word "survey" no relation to sola Vau/And immediately preceding it in the Hebrew and KJV, "and describe it" ויכתבו. Literal reading and the descriptive is the only relevant equivalence. G-d's provision was intended to describe and unveil man and his world. Codex Satanicus is not so but intended to conceal and obscure for the protection of the establishment and their exterior worship forms. Notice how it is split in two halves with descriptive mapping of landscape in the last half mirroring each tribe in the first half. Which Land equals Which Thou.

Jos 18:4 Give out from among you three men for *each* tribe: and I will send them, and they shall rise, and go through the land, and describe it according to the inheritance of them; and they shall come *again* to me.

Jos 18:4 הָבוּ לָכֶם שְׁלֹשָׁה אֲנָשִׁים לַשָּׁבֶט וְאֶשְׁלָחֵם וְיָקֻמוּ וְיִתְהַלְּכוּ בָאָרֶץ וְיִכְתְּבוּ אוֹתָהּ לְפִי נַחֲלָתָם וְיָבֹאוּ אֵלָי׃

Here is the test case for Jos 18:4. Do you see that the Which Thou wasteland biography at the end of this verse is built into the second coming and final rescue operation needed to clean up all the man-made mess? Do you see that the ending KJV words here would be the same outcome in every generational cycle, but the uprooted NKJV has no such repetitive come "*again*", only a one-time textual come "*back*"? This is apostolic use of italics in the canonical and missional KJV, describing a unified form of return (again), and unauthorized italics in the non-canonical and textual NKJV. With this in mind, you should be able to see that "describe" in the anthropological KJV belongs to the ongoing story within the text, but "survey" in the NKJV refers to an outsourced activity ongoing outside the text. Deism has no alive Bible and no inner lifestory, only side-tracked info of non-biographical activities taking place outside the Bible while G-d revealed himself. Again, the most important difference is where matters come from in life and death. In man's modernism and deism is "survey" uprooted from its written Kethiv paradigm.

Jos 18:6 Next step to "describe" in the KJV, and "survey" in the NKJV. In extension to verse 4, do see that deism, dead text, empty words etc., means that the absence of real presence in modernist translations became a text with no communicative meeting point between the trinity and the reader?

Jos 18:6 Ye shall therefore describe the land *into* seven parts, and bring *the description* hither to me, that I may cast lots for you here before the LORD our God.

Jos 18:6 וְאַתֶּם תִּכְתְּבוּ אֶת־הָאָרֶץ שִׁבְעָה חֲלָקִים וַהֲבֵאתֶם אֵלַי הֵנָּה וְיָרִיתִי לָכֶם גּוֹרָל פֹּה לִפְנֵי יְהוָה אֱלֹהֵינוּ׃

Jos 18:8 Next step to profile. Do you see that, And . . arose, . . , and . . charged . . , Go and walk, . . , and describe it, . . , and come again, etc., in the Hebrew and KJV have a more or less direct sola Vau/And link to John 14:6, but only some partly dead and partly fragmented textual details in the NKJV? Notice that also the corresponding, and, lo, in Matt 28:20 in the NKJV has no intrinsic value and is therefore not properly punctuated. In the KJV is sola And the basis for both real-presence companionship and shewbread as the basis for functional eyesight and proper observation, but in the NKJV it is empty, deistic words with no other than lexical and grammatical value.

Jos 18:8 And the men arose, and went away: and Joshua charged them that went to describe the land, saying, Go and walk through the land, and describe it, and come again to me, that I may here cast lots for you before the LORD in Shiloh.

Jos 18:8 וַיָּקֻמוּ הָאֲנָשִׁים וַיֵּלֵכוּ וַיְצַו יְהוֹשֻׁעַ אֶת־הַהֹלְכִים לִכְתֹּב
אֶת־הָאָרֶץ לֵאמֹר לְכוּ וְהִתְהַלְּכוּ בָאָרֶץ וְכִתְבוּ אוֹתָהּ וְשׁוּבוּ אֵלַי
וּפֹה אַשְׁלִיךְ לָכֶם גּוֹרָל לִפְנֵי יְהוָה בְּשִׁלֹה׃

Jos 18:9 Last step in description. Notice the middle section and why the KJV so strictly must follow the Hebrew syntax. In the KJV it is a written description done according to how man's blueprinted biographical Bible was universally divided by letter and number. In the NKJV it is a reordered wording limited to how to section a geographical survey report. Logically, in the Hebrew and KJV, this is how the 7-numbered Numbers, Joshua, and Judges would highlight their respective chapter 21, but in the NKJV, NABRE, ESV etc., there is no reference to anything of real biographical value.

Jos 18:9 And the men went and passed through the land, and described it by cities into seven parts in a book, and came *again* to Joshua to the host at Shiloh.

Jos 18:9 וַיֵּלְכוּ הָאֲנָשִׁים וַיַּעַבְרוּ בָאָרֶץ וַיִּכְתְּבוּהָ לֶעָרִים לְשִׁבְעָה
חֲלָקִים עַל־סֵפֶר וַיָּבֹאוּ אֶל־יְהוֹשֻׁעַ אֶל־הַמַּחֲנֶה שִׁלֹה׃

Jos 18:7 Why the Levites and Levitical continuation AD were fused into it, dealing with inheritance by description or deception. Levitical regimes would get their Lackland reign by confusing the written description. Codex Satanicus continued and worsened the level of obscurity while preparing the ground for antichrist. Antichrist's false prophet is the provider of obscurity.

Jos 18:7 But the Levites have no part among you; for the priesthood of the LORD *is* their inheritance: and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the LORD gave them.

Jos 18:7 כִּי אֵין־חֵלֶק לַלְוִיִּם בְּקִרְבְּכֶם כִּי־כְהֻנַּת יְהוָה נַחֲלָתוֹ וְגָד
וּרְאוּבֵן וַחֲצִי שֵׁבֶט הַמְנַשֶּׁה לָקְחוּ נַחֲלָתָם מֵעֵבֶר לַיַּרְדֵּן מִזְרָחָה
אֲשֶׁר נָתַן לָהֶם מֹשֶׁה עֶבֶד יְהוָה׃

Now the test case for Jos 18:7. Do you see how the KJV describes the problem with the dubious in matters of priesthood, first about "their" inheritance + colon, then the rest of it and how to read the claused dependency vested in the dubious extension coming after the colon, about "their" inheritance, and gave "them". Do you see how the 5% Lackland makers would exploit the opportunity and give ruling precedence to "their" inheritance before the colon, overruling things after the colon? Notice that the KJV is open about this dubious maybe of the colon the counter-reformatory NKJV works to exploit while making the text appear with a clean-cut period separating the orders. The Levites would begin to voice their opinions and claims, and prepare their own wilderness positions in Judges before the death of Joshua and Caleb. You need to read descriptive KJV verses like this accordingly as matters canonically processed until the end of time. This is one more element of obscurity in modernist translations mediating only dead text of no real biographical value. Later acknowledged needs to separate the powers and for protective reasons isolate the state from the oppressive and abusive church, began with the need to establish human nature (the law), the legal dimension explaining redemptive history and the legal sphere to be free only under sola S jurisdiction. Legalists would use any jot or tittle abusable to serve their Lackland cause.

One more test of Jos 18:7. Do you see how deception would begin with sneaking in the mental part founding the problem called "among you"? One Codex Satanicus element is that "unity" is visible (among you). Do you see why the editorial establishment does not want a descriptive dimension unveiling how growing stress and tension relates to the primarily mental dimension among the disunited "you"? Grooming and conditioning to tolerate and accept the intolerable begin with the mental "you". If the primarily mental Bible is gone, there is no basis to support the meaning of true unity, and the meaning of all the mental stress caused by pushing vicar ideology. Trinitarian peace and harmony is a serving No-Man's land coded into the text, saying, "but no part (share) כי אין־חלק "have the Levites among (in) you" ללוים בקרבכם. Increase in the power given to Niphil Basar Almighty would put pressure on the truth in John 3:30. Twofold division by priesthood means that "among you" is first mental in the inner canon of the Hebrew and KJV, or uprooted and limited to exterior geography in the Codex Satanicus mindset. Modernist minds are off target and do not properly relate to the problems following the fallen man's soul. Do you see that "in the midst of you" בקרבכם is the imaged centre of gravity the false prophet wants to colonise for the self-glorifying honour of antichrist, the vicar of Christ? Codex Satanicus was developed for counter-reform and to cause the second apocalyptic beast to redirect worship for the glory of the first beast. Early books have the details to know what goes on notoriously and pathologically to the end of time.

Jos 18:18 In the Hebrew and KJV must all prophetic blueprinting follow sola Vau/And. In the NKJV, NASB etc., it is uprooted exterior geography.

Jos 18:18 And passed along toward the side over against Arabah northward, and went down unto Arabah:

וְעָבַר אֶל־כֶּתֶף מוּל־הָעֲרָבָה צָפוֹנָה וְיָרַד הָעֲרָבָתָה: Jos 18:18

Here is the test case for Jos 18:18. Do you see that Satan going to and fro and up and down in Job 1-2 is no other than copycat activity living in the shadow of sola Vau/And. Therefore the words, Yea, hath G-d said. The main difference is that sola Vau/And has a distinctly directional purpose. Lucifer and Codex Satanicus drift around to divert all true sense of direction.

Now some expanded testing of Jos 18:17-18. First, do you see that the Hebrew and KJV cause the blueprinting "And passed ..." to line up with John 6:68, but in modernist texts there is no desire to make such alignment? Do you agree that sola Vau/And causes the word "drawn" in Jos 18:17 to have a common cause with John 6:44? Do you agree that no man will be more drawn to the Word than sola Vau/And is drawn to its mission? Do you see that the draw in the KJV in Jos 18:17 is directional, but the NKJV drifts around with no purpose like Satan going to and fro with no sense of direction in Job 1-2?

Jos 18:17 And was drawn from the north, and went forth to Enshemesh, . . .

Jos 18:17 וְתֵּצֵא מִצָּפוֹן וְיָצָא עֵין שֶׁמֶשׁ . . .

Jos 18:20 Do you see the connection G-d's creational canon makes with the word "it" in "border" and borderline sanity in Beth B and in Benjamite behaviour, and why theology and modernism have no reason for such a connection, and therefore have no background to urge growing up to the behavioural stature expected in Eph 4:15 and 1 Tim 3:15? The truth is in love. Falsity does mostly lead to hatred. Benjamin is G-d's beloved.

Jos 18:20 And Jordan was the border of it on the east side. This *was* the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families.

Jos 18:20 וְהַיַּרְדֵּן יִגְבַּל־אֹתוֹ לִפְאַת־קֵדְמָה זֹאת נַחֲלַת בְּנֵי בִנְיָמִן לִגְבוּלֹתֶיהָ סָבִיב לְמִשְׁפְּחֹתָם׃

Jos 18:28 Do you agree that Benjamin as brutaliser of the Bible would be chief inheritor of This: What is this that thou hast done?

Jos 18:28 . . . . This *is* the inheritance of the children of Benjamin according to their families.

Jos 18:28 . . . . זֹאת נַחֲלַת בְּנֵי־בִנְיָמִן לְמִשְׁפְּחֹתָם׃ ף

Jos 19:1 Do you see any reason for increased awareness around Simeon's position as a state within the state, a potential fifth column within the borders of Judah? Do you see any parallel to the outcasting nemesis of second principle S developed in Neh 13:1-7?

Jos 19:1 And the second lot came forth to Simeon, *even* for the tribe of the children of Simeon according to their families: and their inheritance was within the inheritance of the children of Judah.

Jos 19:1 וַיֵּצֵא הַגּוֹרָל הַשֵּׁנִי לְשִׁמְעוֹן לְמַטֵּה בְנֵי־שִׁמְעוֹן לְמִשְׁפְּחוֹתָם וַיְהִי נַחֲלָתָם בְּתוֹךְ נַחֲלַת בְּנֵי־יְהוּדָה׃

Jos 19:2 One of the example verses used by anti-KJV advocates asking which KJV we should use, Oxford or Cambridge? The detail in question is or/and Sheba. In the context of the profiling done so far, this type quarreling about insignificant details is read as an example of Matt 23:24, which strain at a gnat, and swallow a camel. Jos 19:2 is also one of the so-called PCE test verses for those insisting on a Pure Cambridge Edition (1900). The extra argument used is that Blayney's verse 2 causes the sum in verse 6 to be 13+1.

1611 AV 19:2 And they had in their inheritance Beer-sheba, or Sheba, and Moladah,

1769 Blayney Oxford 19:2 And they had in their inheritance Beer-sheba, Sheba, and Moladah,

1900PCE 19:2 And they had in their inheritance Beer-she-ba, or Sheba, and Moladah,

Jos 19:2 וַיְהִי לָהֶם בְּנַחֲלָתָם בְּאֵר־שֶׁבַע וְשֶׁבַע וּמוֹלָדָה׃

Here is a test case regarding the quarrel in Jos 19:2. Do you agree that proper use of the biographical sola Vau/And in this case may be an unstated specification, Beer-sheba, or Sheba, (that which is) Sheba? Do you see any reason why this issue and quarrel appear to prove a point in the extension to verse 1? Notice how the notorious NKJV rarely see any value in sola Vau/And as identifying biographer and resolver, absent also here from start in both verse 1 and verse 2. Remember that Abra(ha)m was the first visited by the Word (Gen 15:1), and the first to be associated with a (well watered) Beer-Sheba. With that in mind, and denying sola Vau/And in Jos 19:2, especially in the context of what the KJV says, what kind of reservoir is promoted by the NKJV and the papist NABRE? What is the value of words and the value of Beer-Sheba drained of the meaningful real presence of sola Vau/And substance translated in the KJV?

Next test case for Jos 19:2. Do you see that the RV/ASV took the first step of uprooting, from "in their inheritance" to "for their inheritance", in steps moving toward the total moral bankruptcy upon Dung hill, where nothing of real value is left, as translated in the completely exterior NABRE? There is the Beersheba reservoir empty? Lucifer's legacy, or heritage, as translated in the NABRE, is an empty room full of hollowness. Only a ghost on a flying broomstick is left. All truthful essence is wiped out. Notice therefore that the KJV storehouse in Jos 19:2 and Mal 3:10 in essence is the same Beersheba?

ASV 19:2 And they had for their inheritance Beer-sheba, or Sheba, and Moladah,

Jos 19:49 About Joshua as G-d's Jesus-like forerunner. Rightly dividing the word equals rightly dividing the land for the purpose of bordered independence and inheritance. This is what is at stake at the door into the seventh millennium. As a champion of borderless imperialism, the papist NABRE does not want this combination of division and land.

Jos 19:49 When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun among them:

Jos 19:49 וַיְכַלּוּ לִנְחֹל־אֶת־הָאָרֶץ לִגְבוּלֹתֶיהָ וַיִּתְּנוּ בְנֵי־יִשְׂרָאֵל נַחֲלָה לִיהוֹשֻׁעַ בִּן־נוּן בְּתוֹכָם׃

Here is the reminder of apostolicity in the KJV as G-d's protector of the reformation. It was built into the unstated sola S dna of the KJV that inheritance is synonymous with setting borders and dividing the land for the people to have their homeland. You will not find this explicit words of missional clarity in the NABRE. Do you see that the opening of Jos 19:49 in the KJV is universal about the end of time and the spirit of time, also in the end when the world is threatened by antichrist's globalist Lackland 2.0? Religious war against borders would go on until the end of imperial Christendom.

Jos 19:50 How to blueprint the descriptive and biographical historicity of the Bible. Also here the NABRE does not want to translate the sola S essence, according to the (spoken) word of the Lord. In the reformative dimension and apostolic dna of the KJV is it self-evident that the speaking mouth פה of the Lord and the recorded Word of the Lord are the same, but not so in the papist NABRE. For those with a competing agenda are these first seven KJV words just as offensive as the reformation itself. As seen at the end, the Benjamite canon is needed to understand the homeland horizon "therein" בה, and why the Baptist became the homeland welcoming committee at the washpot before the door into the tabernacle. It ends literally with saying that Which Land equals Which Thou, in person and print, also what Jesus began to teach and do. Remember full Baptist immersion in Jos 1:8: Thou . . therein, to be therein, live therein, and meditate therein. Joshua was the first person to have his biblical biography becoming a book title about his life journey.

Jos 19:50 According to the word of the LORD they gave him the city which he asked, *even* Timnathserah in mount Ephraim: and he built the city, and dwelt therein.

Jos 19:50 עַל־פִּי יְהוָה נָתְנוּ לוֹ אֶת־הָעִיר אֲשֶׁר שָׁאָל אֶת־תִּמְנַת־סֶרַח בְּהַר אֶפְרָיִם וַיִּבֶן אֶת־הָעִיר וַיֵּשֶׁב בָּהּ׃

Counter-reform would begin with denying the recorded word in print, in favour of the worded command in person, as translated in the RV/ASV. Sola S-denying theologians would and will still accept Christ, the Word in person, but not the same Word in print.

ASV 19:50 according to the commandment of Jehovah they gave him the city which he asked, even Timnath-serah in the hill-country of Ephraim; and he built the city, and dwelt therein.

Jos 19:51 Now completing the steps, verse 49-50-51, mission accomplished in Joshua's homeland and in the missional Bible in general, means that the last fully punctuated part in verse 51 is a sentence of intrinsic value ingrained in the reformative and apostolic dna of the KJV. You may expect that the imperialist NABRE committee used a nose clamp to block the sheepish smell when they finished the translation of this chapter.

Jos 19:51 These *are* the inheritances, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot in Shiloh before the LORD, at the door of the tabernacle of the congregation. So they made an end of dividing the country.

Jos 19:51 אֵ֚לֶּה הַנְּחָלֹ֔ת אֲשֶׁ֣ר נָחֲל֗וּ אֶלְעָזָר֙ הַכֹּהֵ֔ן וִיהוֹשֻׁ֥עַ בִּן־נ֖וּן
וְרָאשֵׁ֣י הָאָב֑וֹת לְמַטּ֣וֹת בְּנֵי־יִשְׂרָאֵ֗ל בְּגוֹרָ֛ל בְּשִׁלֹ֖ה לִפְנֵ֣י יְהוָ֑ה פֶּ֚תַח
אֹ֣הֶל מוֹעֵ֔ד וַיְכַלּ֖וּ מֵחַלֵּ֥ק אֶת־הָאָֽרֶץ׃ ף

Jos 20:1 Continuing in the same fragmenting spirit, the NABRE committee does not want a full translation, the same in the ESV, NIV, MEV, CSB, NET Bible etc. Things would soon end if all communication ended with Joshua and he had nothing of "saying" value to communicate to his posterity and the word was hindered from living on as a saying dimension of its own. As translated in the KJV, the word "saying" covers what the Lord said to Joshua, what Joshua forwarded, and how it lived on. And finally, notice how the reciprocal "also" works as explained in Jos 6:27 about Rom 8:30, them he also. Since the fall in Gen 2, the Word's mission has been restored two-way communication.

Jos 20:1 The LORD also spake unto Joshua, saying,

Jos 20:1 וַיְדַבֵּ֥ר יְהוָ֖ה אֶל־יְהוֹשֻׁ֥עַ לֵאמֹֽר׃

Jos 20:2 Here reappears the "refuge" (or asylum) introduced in Num 35, one instance in chapter 20 before the Benjamite brutaliser needs it more numerously in Jos 21. It says, "cities of refuge" **את־ערי המקלט** immediately followed by man's blood-lined need mirroring his life. Lived words, "whereof I spake" **אשר־דברתי** were brimful but lost their substantive causation as soon as they were uprooted from blood-lined reality.

Jos 20:2 Speak to the children of Israel, saying, Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses:

Jos 20:2 דַּבֵּ֣ר אֶל־בְּנֵ֣י יִשְׂרָאֵ֔ל לֵאמֹ֕ר תְּנ֥וּ לָכֶ֖ם אֶת־עָרֵ֣י הַמִּקְלָ֑ט
אֲשֶׁ֥ר דִּבַּ֛רְתִּי אֲלֵיכֶ֖ם בְּיַד־מֹשֶֽׁה׃

Now the case to verify in Jos 20:2, how Joshua repeats Moses and Exo 3:5. Do you see how the need in Jos 20:2 builds upon constitutional reality as fomulated in Exo 3:5, and says that Asher's blood-lined foundation equals Adam's bloody ground in need of a safe place and solution, and next, how that bloody BC is a causal pro, for Christ's Golgotha?

Exo 3:5 . . . for the place whereon thou standest *is* holy ground.

Exo 3:5 . . . כִּ֣י הַמָּק֗וֹם אֲשֶׁ֤ר אַתָּה֙ עוֹמֵ֣ד עָלָ֔יו אַדְמַת־קֹ֖דֶשׁ הֽוּא׃

Notice the combination of words: "For (pro) the Place" **כי המקום** "where . . upon" **אשר . . עליו** thou standest **אתה עומד** *"Is* holy ground" **אדמת־קדש**

Do you agree that Asher's (adamic) launch pad would not work any raptured missional Ascent unless all the causal and constitutional elements properly correspond to premises and purpose. Finally, do you see where real human rights and the constitutional "upon" in Eph 2:20 come from? Jos 20:2 in the context of Exo 3:5 is an example of missional reality in the Hebrew and KJV, and only lexical-textual value in modernist translations.

Back to Jos 20:2, you need to properly address the human rights problem in the Hebrew and KJV, perverted in the NKJV, NASB etc. Do you agree that the phrase in the KJV, saying, “Appoint out of you” is a place free from the Adamic self, but in the NKJV has become a story like sense with no real (human rights) reference? Do you see how the KJV provides for safety, but the NKJV provides for the fallen self? You need to trace the substantive meaning of words, preserved in the KJV but lost in the NKJV, away from or separate from self in the KJV vs for self in the NKJV. Do you see that the KJV used discernment in its apostolic oversight dealing with the Hebrew, whereas the NKJV, NASB etc., are depraved of such a faculty and have no other than the simplest Lamed-based lexical translation, “appoint for yourselves” תְּנוּ לָכֶם. Do you see that the KJV translation of BC text in its AD context corresponds to the canonical way such issues would have to be solved, as a remedy against Adam’s fallen self. As seen again here, most uprooting began with the RV/ASV. Counter-reform provides for the selfish. It can be read literally how the ASV provides for the fallen Adamic plunderer, assigning you a safe space where such malefactors can cause havoc undisturbed. Do you see how insane this is when words without meaning are read in the context of words with meaning? Do you see how well textual modernism fits the UN migration pact completed since the days of Vatican I, renewed by Vatican II, until Agenda 2030 might fulfil the missional implosion the counter-reformers have worked for since the 1500s? First from the 1500s, then from the 1800s in the opposite direction, no translation has any other mission to be fulfilled than the mindset behind it. Westcott and Hort were wondering Romanists and Romanisers. Their modernist committee would colour not only NT but also OT. A text profile like this makes it simple to verify how the Bible is twofold and how it divides itself by priesthood. Just like Pharaoh’s taskmasters, modernist guys would be harassing elements in the asylum, according to their absurd modernist version of “human rights” today. It would be a right to harass assigned by international law, protected by the legal institutions of the globalist mafia. G-d’s providential Bible made the homeland by 1800. Codex Satanicus made the Lackland around Dung hill, making this an example how the false prophet in print would be antichrist’s protector and moral alibi when the globalists had restored and expanded the medieval structuring with papal jurisdiction guiding the global jurisdiction of the political dragon, the UN Emperor.

RV/ASV 20:2 Speak to the children of Israel, saying, Assign you the cities of refuge, whereof I spake unto you by Moses,

To complete this series in Jos 20:2, next step is why the Bible perverters manipulated the ending of this verse, in the Hebrew and KJV, “by the hand of Moses” בְּיַד־מֹשֶׁה. Just like theology and modernism generally accepted the Word in person but not in print, they are ok with a spoken command through Moses, but not with the writing hand of Moses, also “saying” in continuation. As translated in the papist NABRE, there is no “saying” and no writing hand of Moses in this verse. Bastardisation of the Bible in text and mission from the 1800s would be completed upon and around today’s Dung hill. Full cycle goes from the KJV to the dictatorship of theology complete by translation in the papist NABRE. Paganism in person makes itself visible by priesthood in print.

Jos 20:3 Notice that the ruling headache and havoc made by the "slayer" רוֹצֵחַ would be brought with him into the asylum? Wherever such a ruling fear factor would appear, it would come with a ruling Resh effect in its surroundings. To solve the problem would have to begin with Hebrew and KJV awareness, lost in uprooted modernist bastards like the NKJV. Modernist text and translation committees would run (unwittingly) into the trap set and called "bastard" in the KJV in Deu 23:2, whitewashed in the NKJV. Today's Dung hill is Bastard hill. Great tribulation means that it is the slayer's moment. Lucifer's missional publications were ready just in time for tribulation support of agenda 2030.

Jos 20:3 That the slayer that killeth *any* person unawares *and* unwittingly may flee thither: and they shall be your refuge from the avenger of blood.

Jos 20:3 לָנוּס שָׁמָּה רוֹצֵחַ מַכֵּה־נֶפֶשׁ בִּשְׁגָגָה בִּבְלִי־דָעַת וְהָיוּ לָכֶם לְמִקְלָט מִגֹּאֵל הַדָּם׃

Now a test case for uprooting from canonical awareness to ignorance in Jos 20:3. First, be aware that translating the word, "unawares" שׁגגה details the first, general step of sin in Beth B, leading to the next step, "unwittingly" דעת, or more fully to have come to a state of decay beyond the knowable, or simply, "wornout knowledge" בבלי־דעת, no longer in a state of sense and being aware of self. Wording the step number two, means to have come to a state of affairs beyond what is known and what can be proven due to missing evidence of faith. Now to the point. Do you see that the uprooted NKJV, not in touch with self and inner canonical reality, would change both words, "unawares and unwittingly" to "accidentally or unintentionally" because in such a world is everything random and accidental? In other words, no deceived party would have any awareness of it own deception, explaining the gulf between accident in the NKJV and man's state of being unaware of the factual but still real in the KJV. The NKJV is like a bottomless pit with only a surface layer in print. Do you see that the mixture of mystery, salvation and iniquity, the theologians so conveniently want to preserve, corresponds to the uprooted sphere in the NKJV where everything is random, accidental, and unintentional, having lost all sense of awareness and all connections to what the Bible was provided to unveil and solve by awareness of self and G-d's solution? Do you agree that the greater level of ignorance and textual manipulation, and the more hidden reality becomes, the harder is it to argue any substantive difference from Jos 21 to Jdg 21, and what caused things to backslide and the Homeland to become a Lackland? Providence is meant to reveal and does so. Codex Satanicus is designed to obscure and does so. In the Hebrew and KJV is the purpose of law and sin, also in Jos 20:3, to bring awareness (cf. 2 Tim 3:7), but the NKJV has no such dimension and OT/NT connection. In the NKJV is man's potential awareness of things behind the mere accidental and unintended, no part of the story. The only existing sphere in modernist minds is a Nicodemus sphere. Effects have no known cause, iniquity must be an unsolved mystery, and wickedness is limited to the numbered wicked "one" the modernists want to project as a stand-alone phenomenon of evil with no connection to priests and priesthood (and how the Bible divides itself).

Jos 20:5 More human rights stuff. In some cases it is about being more catholic than the pope. In other, comparable cases, hatred seems to be greater in the asylum than outside. Notice that the ending of this verse has multiple applications. Another elements is what it is to be a "redeemer of blood" גאל הדם. Righteous or self-righteous, the meaning of words is universal. Job would use the same Hebrew root word in a different context, saying, for I know "my redeemer" גֹּאֲלִי (first person singular suffix).

Jos 20:5 And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not beforetime.

Jos 20:5 וְכִי יִרְדֹּף גֹּאֵל הַדָּם אַחֲרָיו וְלֹא־יַסְגִּרוּ אֶת־הָרֹצֵחַ בְּיָדוֹ
כִּי בִבְלִי־דַעַת הִכָּה אֶת־רֵעֵהוּ וְלֹא־שֹׂנֵא הוּא לוֹ מִתְמוֹל שִׁלְשׁוֹם׃

Here is the test case for Jos 20:5. Do you see that sola Vau/And from start is the Word in person and print, the Prince of Peace, as translated in the KJV, but not so in the time-based NKJV, NASB etc? Notice the KJV sequence: And if, then they, and . . not. From the first to the last word is the text loaded with the missional intent vested in scripture.

Jos 20:6 Next step. It is built into the story how the high priest's office would convert the meaning of penalty. BC/AD is the conversion point planned and paid for in P.

Jos 20:6 And he shall dwell in that city, until he stand before the congregation for judgment, *and* until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.

Jos 20:6 וְיָשַׁב בָּעִיר הַהִיא עַד־עָמְדוֹ לִפְנֵי הָעֵדָה לַמִּשְׁפָּט עַד־מוֹת
הַכֹּהֵן הַגָּדוֹל אֲשֶׁר יִהְיֶה בַּיָּמִים הָהֵם אָז יָשׁוּב הָרוֹצֵחַ וּבָא

Here is the test case for Jos 20:6. Do you see that for the papists it was always important to say that it was the civil authorities that killed sects and reformers, and therefore uses a biased translation, "the community" instead of "the congregation" העדה. One more thing to notice in this context is that congregations colonised by the forces of antichrist have lost their "knowledge" ידע of time and recycling ongoing "until" עד the end of time. Man's need of trinitarian awareness makes it obvious that only the true assemblies would work as real watchmen on the wall in matters of time and spirits of time? This leads to the fact that Orwellian transform means that while the church is in decay and is losing its monitoring capacity, is vicar surveillance exploiting the lost sense of reality. In sequence, first liberty growing from 1500 to 1800, then the reverse until it might be proven that the house that was reformed and at least partly swept clean, is threatened by an army of spirits seven times more wicked.

One more element to verify in Jos 20:6. Do you see that the actual change of priesthood, the actual redemptive effect of the everlasting high priest, and the working presence of the sola Vau/And Advocate are three versions of one story, depending on awareness of

what is vested in the Word in person and print? As history has proven, and again must prove by apostasy and tribulation, the Word was not G-d in theological thinking. In the modernist world must more prisons be built to keep up with the steady increase of man-made problems with no solution.

Next element to verify in Jos 20:6. Do you see what this verse says about Jesus as First Citizen in his gospel kingdom? Do you agree that twofold reading of this verse reveals a complete replacement system, the false trinity, a false and corrupt priesthood, a perverse spirit, and a perverted Bible, and how the false trinity reflect Christendom and the 2000 extra years of Lackland history? Real presence in person, print, judgment, and personal and collective life, is contrasted with Christendom's deistic horror. As indicated in the last half of Jos 20:6, Christendom would never represent true redemptive effect and true restoration. One of endless verses to be verified in terms of their twofold nature in the last tribulation, is verses like Jos 20:6. It is about true liberty and the true priesthood, or totalitarian inquisition under the priesthood of evil. For both versions is the alternative story living in the shadow of the one favoured by the interpreter. The text was never the problem. It was always about person causing problems out of a potential in the text..

Jos 20:7 Everything depends on sola Vau/And as Advocate and Protector. In the NKJV, NASB, NABRE etc., it is how things are uprooted and how to exploit the sola Vau/And foundation laid for first-principle justice, in modernist translations perverted to serve the subsidiary "common good" under second-principle justice. The great tribulation is about which form of Universal Jurisdiction to be the foundation of the seventh millennium. A world full of crime, punishment, and imprisonment is the historical evidence of infantile Christendom, not yet domesticated.

Jos 20:7 And they appointed Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjatharba, which *is* Hebron, in the mountain of Judah.

Jos 20:7 וַיַּקְדִּשׁוּ אֶת־קֶדֶשׁ בַּגָּלִיל בְּהַר נַפְתָּלִי וְאֶת־שְׁכֶם בְּהַר אֶפְרָיִם וְאֶת־קִרְיַת אַרְבַּע הִיא חֶבְרוֹן בְּהַר יְהוּדָה׃

Now the test case for Jos 20:7. Do you agree that how sola And fuels They, making the short form, And They, works as an essential bridge between the first instance speaking of "our righteousness" in Deu 6:25, until the later fixed form in Jer 23:6? For the local remnant body of Christ, They in person are the embodiment of sola Vau/And. Do you see that W in Jer 51:10 is G-d's anthropological creation by nutrition as translated in the KJV? Remember that Z inheritance = W. Release from captivity is G-d's disciplinary domestication. Without proper nutrition Zedekiah lost his eyesight and was chained. By proper nutrition would Jehoiachin be restored. It is the simplest form of parables in the Bible, reflecting how a substitute like theology decimated the Bible's redemptive effect.

Jos 20:9 Do you agree that the word "all" used here needs to be there to cover the same reason for "all" in Rom 3:23? Next, do you see that "might flee thither" is related to the unified infantilism of Christendom, why the word "come" in Rom 3:23 is unified with the always delayed "come" in Eph 4:13? Be aware of the enormous obstacle, antichrist's vicar glory, and the disuniting episcopal Niphil Basar Almighty all the way standing in

the way and hindering a healthy world order. Under vicar jurisdiction would these cities be places to plunder.

Jos 20:9 These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth *any* person at unawares might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.

Jos 20:9 אֵלֶּה הָיוּ עָרֵי הַמּוֹעָדָה לְכָל בְּנֵי יִשְׂרָאֵל וְלַגֵּר הַגָּר בְּתוֹכָם לָנוּס שָׁמָּה כָּל־מַכֵּה־נֶפֶשׁ בִּשְׁגָגָה וְלֹא יָמוּת בְּיַד גֹּאֵל הַדָּם עַד־עָמְדוֹ לִפְנֵי הָעֵדָה׃ פ

Here is the test case for Jos 20:9. Do you agree that under sola S jurisdiction would the first sola Vau/And in this verse mediate how grafting might work as planned in Rom 11, but under the vicar jurisdiction of antichrist, it works grafting into the ongoing plunder planned by the globalists until all collateral is taken for the son of perdition? Grafting is two alternatives. True missional expansion, or counter-reform until total implosion, both versions covered by the establishments behind the translations of Jos 20:9. A free world by 1800 was the reformative proof of text in mission. Today's Dung hill is the counter-reformatory proof of text in mission. It is places of safety or places to plunder. In order not to be deceived, it is equally important to know what the text truly says and what it says about those using it to serve another agenda. The Bible's own testimony is that evil narratives would have a shadow of good things to come. Law and gospel are equally important for the totality. To establish the law, human nature, is important for the daily death and end of self. The great tribulation under first brat among brats, makes that self-evident. The more pompous and self-centred, the more solid evidence of unbelief and the undomesticated nature of episcopal Christendom. As UN's "human rights" and the global migration pact were established, the two in combination would become the right to plunder. With the apocalyptic and counter-reformatory elements added, and missional implosion completed, would antichrist's globalist millennium be the total, earth-centred and self-centred, opposite of Christ's gospel kingdom, simply Lackland 2.0.

Jos 21:1 Here comes not only trouble, but the other half of the story in Jos 20, beginning the conversion from Joshua's Homeland into the Levitical Lackland of the Judges. The orchestrating plunderers would waste no time but begin the preparation before the death of Joshua. Original sin and old structural challenges were refreshed and growing long before his death. Resh/Rosh ראשׁ headache would soon be restored. Benjamin's later 7-numbered misery in Jdg 21 is a Lackland omen while still having the Homeland.

Jos 21:1 Then came near the heads of the fathers of the Levites unto Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel;

Jos 21:1 וַיִּגְּשׁוּ רָאשֵׁי אֲבוֹת הַלְוִיִּם אֶל־אֶלְעָזָר הַכֹּהֵן וְאֶל־יְהוֹשֻׁעַ בִּן־נוּן וְאֶל־רָאשֵׁי אֲבוֹת הַמַּטּוֹת לִבְנֵי יִשְׂרָאֵל׃

N, N/R and L-N/R from Numbers reappar in Jos 21:1. The truth would come near with the real presence of sola Vau/And. These guys are of another breed, repeating plainly how N's ruling hubris of ambition would "come near". If it was a qal perfect, it might be a different story, "and nagash" וְנִגַּשׁ but it is a continued process, Vau-consequtive + an imperfect, "then came near (they)" וַיִּגְּשׁוּ. Nun is swallowed up and hidden in Gimel but present by the dotted dagesh forte. It is a part of the problem also built into Heb 1:1, working deception behind the backs of the people. It would be like any other council where the ruling headache makers where assembled. Notice that the last five KJV words must be present as the taxable part and reason for the rest of it. It there was no party to enslave for revenue, there was no point setting up a Lackland. The Lord's true mission is intended for those at the end. The rest of it is mostly trouble, and what those at the end need to be redeemed from. It made the Levitical basis continued AD. In the Hebrew and KJV Jos 21:1 begins with the process of time and the laws of attraction. In the non-anthropological NKJV, NASB etc., there are no forces and laws at work, and nothing relevant about human nature. Antichrist's legal power to draw people away from G-d is in this case establishing human nature and the opposite of John 6:44. Do you agree that Eleazar holds the same position, potentially causing the problem in Neh 13:1-7? If they could fool Eleazar and make him their ally first, it might be easier to fool the rest.

Jos 21:2 It would not take long before things were totally corrupt, and from AD how this would make the anti-Copernican basis for Satan's world dominion and Urbi et Orbi. In the end and in the great tribulation, the fulness of time has become the fulness of self. Total apostasy is the totally anti-Copernican self seated at the centre of worship. A little leaven would eventually saturate the whole Levitical lump. Here begins the orchestrated landslide from Homeland to Lackland. While denying the mission of sola scriptura, sola Vau/And would still be man's moral alibi through history, using it and perverting it but denying the power thereof. All elements coming together in 2 Tim 3:5 appear in Jos 21.

Jos 21:2 And they spake unto them at Shiloh in the land of Canaan, saying, The LORD commanded by the hand of Moses to give us cities to dwell in, with the suburbs thereof for our cattle.

Jos 21:2 וַיְדַבְּרוּ אֲלֵיהֶם בְּשִׁלֹה בְּאֶרֶץ כְּנַעַן לֵאמֹר יְהוָה צִוָּה
בְיַד־מֹשֶׁה לָתֵת־לָנוּ עָרִים לָשָׁבֶת וּמִגְרְשֵׁיהֶן לִבְהֶמְתֵּנוּ׃

Now a test case regarding means of deception in Jos 21:1-2. Do you see that the ending in verse 2 repeats the ending in verse 1. First a people to enslave and tax in verse 1, then an area located for revenue. Maybe today it would be called an area to token as an asset. Therefore, notice the principal approach to the Hebrew in the KJV, and how modernist means of deception work to disguise how imperialism and its expansion was clearly laid out in the KJV. Do you see that what the NKJV, NASB etc., try to conceal is how these verses, beginning with the capital self in verse 1, and the capital city centre in verse 2, to be scaled with endless masses in verse 1, and endless suburbs in verse 2, ready just in time for the great globalist tribulation? Means of deception, like the NKJV and NASB, are made to obscure how the establishment would build their empire by taxing the cattle

class to the end of the world. Do you see that means of deception like the NKJV, NASB etc., must hide reality about at least one of these two endings as translated in the KJV. It is a must to read the Hebrew ending of verse 2 more or less literally as a global beast, or "behemoth" בהמות made up of all the outcasts and castaways becoming the serf class in the Hebrew, driven out of their Homeland by dragon establishments. The combined point made in the Hebrew is that taxation and revenue necessitate a cattle class to live there, explaining the Hebrew wording and how to read it:

The core of redemptive justice, Mishpat (מ(שפט is literally, justification by faith. Its core in brackets is the judge, Shafat שפט. It is a comparable lingual operation done in Jos 21:2. The taxable core of Migrash, "suburb" (מ(גרש is the expelled outcasts living there as castaways גרש with no influence in the city centre ruled by the capital self, and having no other value than worthless subjects under antichrist. It is the dominion of the priesthood of original sin, bringing forth law and sin, and demonstrating the structuring made by the surviving fittest, with first brat among brats seated on top and prominently enjoying the glory of the devil's selfish business. This is what Codex Satanicus minds and editors of means of deception present as nourished harmony at the end of Jos 21:2. The point made regarding the twofold in Jos 21:2 is how uprooting from real life in the inner canon is presented as deistic livestock on the surface as translated in the beastly NKJV, NASB etc., having no other mission than to protect the apocalyptic beast.

One more test of the twofold in Jos 21:2. Do you see that this Lackland (exchange), to give us cities to live in, is the deistic (5%) version of the Lord's trinitarian host for land exchange when the people were given their host-based Homeland rest? It is literally the Lord's rest or antichrist's Levitical substitute. A city with subjugated suburbs models how Satan's urban hierarchy would be built with the carnal self at the centre and on top. It is typical that the papist NABRE would prefer a commanding Moses and would reject what the Hebrew and KJV say about the working and writing hand of Moses. As steps in order, first the Lord would give the people rest and land, then the Bible-perverting copycats would soon steal that and transfer all ownership (collateral) from the people to the establishment. From Moses to Joshua and beyond, is how to read later history and the steps from the reformation into the 1800s and beyond. All Lackland makers need a Homeland to destroy, and all Bible-perverters need providence to pervert.

Jos 21:3 Confirming the order of salvation and the order of deception, first G-d giving to the people, then the people fooled to forward their inheritance to the establishment. It would be done slowly and in steps until the people had lost everything and had become serfs. Do you see why it became so important to pursue Levitical continuation AD?

Jos 21:3 And the children of Israel gave unto the Levites out of their inheritance, at the commandment of the LORD, these cities and their suburbs.

Jos 21:3 וַיִּתְּנוּ בְנֵי־יִשְׂרָאֵל לַלְוִיִּם מִנַּחֲלָתָם אֶל־פִּי יְהוָה אֶת־הֶעָרִים הָאֵלֶּה וְאֶת־מִגְרְשֵׁיהֶן׃

Here is the test case for Jos 21:3. Notice how the first half ends in the KJV. Do you see how manipulative minds would fool the mostly illiterate, saying that ”their” inheritance means Levitical inheritance and belongs to the establishment? Do you see how this verse as formulated in the KJV makes the children of Israel a so-called priviledged owner, enjoying “their” inheritance until the modernist clearing house goes insolvent and the “real” owners with a registered “right” come and claim all collateral? Do you see that “out of their inheritance” does not end when all material value has been collected and the people have been pushed out and have completely lost all their inheritance, because antichrist, the son of perdition, will claim lordship and ownership of body and soul, and will claim the right to dictate the worship of himself? Do you see that the KJV unveils the full scope of antichrist’s mission and what the modernist Bible-perverters are doing while hiding the actual story in their fabricated means of deception. As indicated in the Hebrew and KJV, there is no end of material and mental drain, out of their inheritance, but as translated in the NKJV, NASB, NABRE etc., the modernists work to preserve an illusion while deceiving the world, working to achieve what the KJV says openly, while hiding the actual story about it. In order to unmask traditional and modernist lies must the KJV readers get into the details and diagnose the whole lingual spectrum, both the original intent and what perverted text, translations, and perverted minds may achieve by manipulation of details in text or translation, or by interpretation. The most important to know is how deceitful (nominal) “protestant” text and translation committees work as mercenaries in the ongoing counter-reformation while the whole western world wonders after the beast.

One final test of Jos 21:3. Do you see how this verse as translated in the KJV mirrors the earlier mentioned steps Karl Marx would pinpoint. First came the HR industry and split the working class from the means of production. Next step was to separate them also from the rest of private property rights. In the end the working serf class would handle all the wealth the rich had stolen from them, stripped of all forms of ownership. Marx’s part prediction was that revolution (reform, redemption, and rescue) is one big package. It is the command of vicar lordship that all inheritance belongs to the Levites as stated by manipulative interpretation of Jos 21:3. Top predators would enjoy their comfortable rest while the serf class did all the heavy handling. It would be like Joseph in Potiphar’s house, being a priviledged slave and handler of his master’s property. How to read and relocate things covered by “their” inheritance explains why the lingual and missional in the apostolic KJV is the same goal. Liberation begins with learning to read and how to interpret. The KJV is a wealth of nuance the primitive modernists cannot compete with.

Jos 21:4-5 Kohath is equally central for the inner core of the Tabernacle as K is for the kernel of the text.

Jos 21:5 And the rest of the children of Kohath *had* by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasseh, ten cities.

Jos 21:5 וְלִבְנֵי קְהָת הַנּוֹתָרִים מִמִּשְׁפְּחֹת מַטֵּה־אֶפְרַיִם וּמִמַּטֵּה־דָּן
וּמֵחֲצִי מַטֵּה מְנַשֶּׁה בַּגּוֹרָל עָרִים עֶשֶׂר׃ ס

Jos 21:6 How sola Vau/And works as moral alibi in the claim of collateral. The only way antichrist, the vicar of Christ, would be able to establish imperial dominion and taxation was on the basis of scripture. Even if theologians and modernists have no interest in sola S jurisdiction and in how sola Vau/And works, it is still the link to tax and extract, and the moral alibi holding the key to squeeze revenue out of all world corners as modelled in this verse. How sola Vau/And works as a conjunctive link has many applications.

Jos 21:6 And the children of Gershon *had* by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half tribe of Manasseh in Bashan, thirteen cities.

Jos 21:6 וְלִבְנֵי גֵרְשׁוֹן מִמִּשְׁפְּחוֹת מַטֵּה־יִשָּׂשכָר וּמִמַּטֵּה־אָשֵׁר וּמִמַּטֵּה נַפְתָּלִי וּמֵחֲצִי מַטֵּה מְנַשֶּׁה בַבָּשָׁן בַּגּוֹרָל עָרִים שְׁלֹשׁ עֶשְׂרֵה׃ ס

The test case for Jos 21:6. Do you see why it would be important for a papist committee like the NABRE to insist that Pope and Magisterium is the only group having apostolic competence on scriptural interpretation, and, while insisting on that being the case, to make it equally important to manipulate the translation of the Hebrew in verses like this to hide the textual facts as translated in the KJV, describing how sola Vau/And linking actually works as a key to extract wealth? While exploiting what the KJV says could be done with scripture as moral alibi, the NABRE committee does not want such evidence in translation as seen here in their manipulative edition.

Jos 21:7 First Kohath, then Gershon, and now Merari. Reading this verse in context of the Apocalypse, do you agree that things "*had*" out of the tribe of Reuben at least partly explains the prostitute version of having and holding? Remember, for those with a vicar agenda is it irrelevant what the text says. The only element of importance is how the text can be used to get what we want. Do you see that to be in control, means that "*had*" in this case is potentially the same as the controlling rider of the beast in Rev 17:7, that "hath" the seven heads and ten horns. Before coming to the actual sola Vau/And key to control things in Jos 21:7, some "had" the need of an effective helper to get the wanted. Sola Vau/And would be the ultimate tool to solve that problem.

Jos 21:7 The children of Merari by their families *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

Jos 21:7 לִבְנֵי מְרָרִי לְמִשְׁפְּחֹתָם מִמַּטֵּה רְאוּבֵן וּמִמַּטֵּה־גָד וּמִמַּטֵּה זְבוּלֻן עָרִים שְׁתֵּים עֶשְׂרֵה׃

Jos 21:8 Now is the transfer of "their" ownership finished, and the Lackland makers can more confidently say that these (their) suburbs did always belong to our city.

Jos 21:8 And the children of Israel gave by lot unto the Levites these cities with their suburbs, as the LORD commanded by the hand of Moses.

Jos 21:8 וַיִּתְּנוּ בְנֵי־יִשְׂרָאֵל לַלְוִיִּם אֶת־הֶעָרִים הָאֵלֶּה וְאֶת־מִגְרְשֵׁיהֶן כַּאֲשֶׁר צִוָּה יְהוָה בְּיַד־מֹשֶׁה בַּגּוֹרָל׃ פ

Lev 21:41 Compare with Deu 10:9, 18:1, and Jos 13:14, 33. Do you see the problem? Fast forward to around 1800AD, the power-separated state was instituted at least partly for the purpose of having common control with the people's private property rights, but in the end when antichrist is ready to claim all collateral has the ruined and ruining state no other function left than to secure the final transfer of property and property rights to the priestly Lackland makers. As L-N/R had made its crowning achievement in the first verses of Num 35, was the wilderness foundation laid as confirmed here. Christendom's theological establishment would follow this L-N/R model and mostly pursue the carnal interests of antichrist's imperial priest class. A state within the state was established.

Jos 21:41 All the cities of the Levites within the possession of the children of Israel *were* forty and eight cities with their suburbs.

Jos 21:41 כֹּל עָרֵי הַלְוִיִּם בְּתוֹךְ אֲחֻזַּת בְּנֵי־יִשְׂרָאֵל עָרִים אַרְבָּעִים וּשְׁמֹנֶה וּמִגְרְשֵׁיהֶן׃

Lev 21:42 Notice again how the KJV uses the word "about" to describe mission and its as-is relations. The vicar ABOUT-mission was to have all peripheries around them and about them, the capital self at the city centre. Notice how the KJV colon works and how the twofold story ends with trinitarian unity or deistic conformity. One text carries two potential missions, and two potential forms of lordship and worship, all about whatever is the centre. Satan's Urbi et Orbi is copied from constructions like this. Should the city serve the suburbs or subjugate them for imperial taxation? It is all up to the reader how to read, interpret and exploit the multiplicity of potential hidden in the text. With Joshua still alive, the text is limited to Levitical latency. The first to be sorted is whether this is only a geographical composition, or about human nature. If it is theological and limited to geography, then the end of Joshua has nothing stored up for Judges and later history.

Jos 21:42 These cities were every one with their suburbs round about them: thus *were* all these cities.

Jos 21:42 תִּהְיֶינָה הֶעָרִים הָאֵלֶּה עִיר עִיר וּמִגְרָשֶׁיהָ סְבִיבֹתֶיהָ כֵּן לְכָל־הֶעָרִים הָאֵלֶּה׃ ס

Jos 21:43 Depending on sola Vau/And in the Hebrew and KJV, but not so in the NKJV, NASB etc., having a substitute translation. Modernist translations have no more linking of beginning and end in this verse than to the means of full immersion, "thou . . therein" in Jos 1:8, having the trinity in the Hebrew and KJV, but only a physical landscape in the NKJV, NASB etc. Uprooting from the true foundation into the exterior is the reason why preachers speak of a promised (geographical) land independent of reconciliation and independent of the trinitarian premise built into the Hebrew and KJV.

Jos 21:43 And the LORD gave unto Israel all the land which he sware to give unto their fathers; and they possessed it, and dwelt therein.

Jos 21:43 וַיִּתֵּן יְהוָה לְיִשְׂרָאֵל אֶת־כָּל־הָאָרֶץ אֲשֶׁר נִשְׁבַּע לָתֵת לַאֲבוֹתָם וַיִּרְשׁוּהָ וַיֵּשְׁבוּ בָהּ׃

Jos 21:44 Repeating the essence in verse 43, the homeland host at rest, and in the KJV confirming what it was ABOUT.

Jos 21:44 And the LORD gave them rest round about, according to all that he sware unto their fathers: and there stood not a man of all their enemies before them; the LORD delivered all their enemies into their hand.

Jos 21:44 וַיָּנַח יְהוָה לָהֶם מִסָּבִיב כְּכֹל אֲשֶׁר־נִשְׁבַּע לַאֲבוֹתָם
וְלֹא־עָמַד אִישׁ בִּפְנֵיהֶם מִכָּל־אוֹיְבֵיהֶם אֵת כָּל־אוֹיְבֵיהֶם נָתַן יְהוָה
בְּיָדָם׃

Here is the test case for Jos 21:44. In Numbers the story was that N registers its ambition and ruling headache under R. Do you see that the redemptive premise for reconciliation is that the soul, Nephesh, and the host at "rest", Nuah נוּחַ have arrived in a place of real presence of the spirit, Ruah רוּחַ, the end of nervous souls ruled by headache? Do you agree that post-processed reality, "From (out of) round ABOUT" מסביב at least partly indicates hindsight and a causal, retrospective clearing of mind about all the years under judicial Mishpat משפט? Do you agree that if Jos 21:44 is split into two halves, there may be something in commen with NT verses like Matt 8:31+? Do you agree that G-d with us, And there, is the only reasonable explanation?

Jos 21:45 Chapter end. Do you agree that "ought" must include the same two elements here and in 1 Chr 12:32? G-d providing salvation has little value without man's free will to reform. Notice that the weak link is the fallen failing Niphil, "not fall/fail" לא־נפל

Jos 21:45 There failed not ought of any good thing which the LORD had spoken unto the house of Israel; all came to pass.

Jos 21:45 לֹא־נָפַל דָּבָר מִכֹּל הַדָּבָר הַטּוֹב אֲשֶׁר־דִּבֶּר יְהוָה אֶל־בֵּית
יִשְׂרָאֵל הַכֹּל בָּא׃ ף

Here is the test case for Jos 21:45. Do you see that whatever "ought" דבר to be done in any realm follows G-d's applied diagnostics vested in Dabar? Be not deceived. In order, ought דבר, thing דבר, spoken דבר

Judges

Jdg 1:1 This might be a processed “Now after” comparable to Jos 1:1 in the minds that could still remember the wilderness. KJV/XXX profiling must deal with two ways of changing word order and word meaning, first how the KJV changes the first part, up to the first comma, to keep track of processed reality, then how the RV/ASV and the later modernists follow the Hebrew with no other than a time-based start. After uprooting, the modernists have no more than a time-based need of Joshua’s death as reference. In the NKJV, NASB etc., is also the first KJV comma gone. It was put there due to processed conditions. The KJV says, “Now (after) . . it came to pass” **ויהי**. From the RV/ASV is the actual element of cause and effect gone. In the last half the KJV follows the Hebrew syntax in describing that the Canaanites would have to be dealt with first. In the KJV it says, “against the Canaanites first” **אל־הכנעני בתחלה**. In the RV/ASV and later versions following them, it is about which Jewish party to go first, a different story.

KJV 1:1 Now after the death of Joshua it came to pass, that the children of Israel asked the LORD, saying, Who shall go up for us against the Canaanites first, to fight against them?

Jdg 1:1 וַיְהִי אַחֲרֵי מוֹת יְהוֹשֻׁעַ וַיִּשְׁאֲלוּ בְּנֵי יִשְׂרָאֵל בַּיהוָה לֵאמֹר
מִי יַעֲלֶה־לָּנוּ אֶל־הַכְּנַעֲנִי בַּתְּחִלָּה לְהִלָּחֶם בּוֹ׃

ASV 1:1 And it came to pass after the death of Joshua, that the children of Israel asked of Jehovah, saying, Who shall go up for us first against the Canaanites, to fight against them?

Here is the test case for Jdg 1:1. Do you see that when the modernists had been uprooted from the processed order from start, is both location and meaning of “first” irrelevant? You should be able to recognise a comparable loss of meaningful anthropological value and processed reality in Jdg 1:1 and Jos 1:1. Do you see that “Now . . ” and the rest of the first half is equally brimful of substance as “Who . .” and the rest of the last half in the Hebrew and KJV, but when their processed life story is gone, the only element left is a time-based link from “Now after . .” to “Who shall go. . .”?

Now to the carry-over essence from Joshua. It began with the modernists rejecting that the Lord and Word passing over Jordan was an act of trinitarian independence in the Hebrew and KJV, but theologians and modernists would not let go of their favoured priestly position closer to the ark than the people, as if the ark and the people could not be preserved without Levitical service. Do you see the historical parallel to the churches that was seemingly well-functioning as long as their pulpit champion was still present, would fell apart and into disunity as soon as he was gone. In Jdg 1:1 the modernists see Joshua as the only solution (a vicar of Christ) in the same way they have rejected the ark and the true Christ. For theologians and modernists, he would be their one and only “first”. Everything would depend on him. You need to integrate the historical fact that at no point in history would the theological establishment see any potential in the 100% body of Christ. It would always be about the establishment. BC text in AD context has no value in modernist minds, and the people have no value in theological minds.

One extra and even more ugly element of uprooting from the apostolic KJV appears if you read the NABRE in Jdg 1:1. Do you see that the brats considering themselves of the "first" rank would order which to be "first" in row to sacrifice as cannon fodder? The point is how to decode textual relativism and read modernist words of no meaning in the context of words carrying real, apostolic, and historically proven meaning.

Jdg 1:2 If sola Vau/And is removed must the bottom fall out of the story, as translated in the NASB, NIV, ESV, NABRE etc.

Jdg 1:2 And the LORD said, Judah shall go up: behold, I have delivered the land into his hand.

Jdg 1:2 וַיֹּאמֶר יְהוָה יְהוּדָה יַעֲלֶה הִנֵּה נָתַתִּי אֶת־הָאָרֶץ בְּיָדוֹ׃

Here is the test case for Jdg 1:2. For background, one of the points with the Apocalypse is that it is called the book of Revelation, but in Codex Satanicus is the vicar sequence in Rev 6:1-3-5-7 an invitation of the blind: "Come (but not see)". Back to Jdg 1:2, do you see that the rejected sola Vau/And and the rejected "behold" in the papist NABRE explains the changed function of the one colon in the KJV? In the Hebrew and KJV, and especially with BC text in AD context, the whole setup must change from military war to primarily mental and spiritual war, but in uprooted modernists like the NABRE the only mission to expect is blind military aggression and slaughter? From the beholder's position is it necessary first to define and know the enemy before going to any war. It is necessary to read with accuracy. Do you agree that since the NABRE has no purgatorial element and no burnt form of Y-up Ascent associated with "go up" עלה, the only vicar solution is blind war and military "attack:". The Hebrew text and mission is perverted. The beholder's position is removed, and the means to preserve the beholder is removed. Back to the Apocalyptic, come and see: Do you see the parallel, that the actual and most real part of the great tribulation cannot begin unless the two main parties in opposition to each other are unveiled and thereby defined, come (and see). The mission of the false prophet is to conceal that apocalyptic reality for business as usual to go on, meaning to change times, laws, and the prophetic blueprint, for the establishment to continue in the seventh millennium with nothing resolved of redemptive and reformative nature.

Another corresponding exterior detail to notice in Jdg 1:2. The modernists did not want the (writing) "hand of Moses" בִּיד־מֹשֶׁה in verses like Jos 20:2, but have no problem with the military hand in Jdg 1:2.

Jdg 1:3 Notice how the timed modernist story of "And the captain" in Jos 5:14-15 show up here again. The KJV's two-edged "And Judah" is a one-edged NKJV stand alone.

Jdg 1:3 And Judah said unto Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites; and I likewise will go with thee into thy lot. So Simeon went with him.

Jdg1:3 וַיֹּאמֶר יְהוּדָה לְשִׁמְעוֹן אָחִיו עֲלֵה אִתִּי בְגוֹרָלִי וְנִלָּחֲמָה בַּכְּנַעֲנִי וְהָלַכְתִּי גַם־אֲנִי אִתְּךָ בְּגוֹרָלֶךָ וַיֵּלֶךְ אִתּוֹ שִׁמְעוֹן׃

Here is a test case for Jdg 1:3. Do you see that "(and) I likewise" **גם־אני** in the KJV is primarily biographical about as-is being, but in the NKJV it is uprooted and limited to likewise exterior doing? Notice the KJV sequence: And Judah, That (specific) We, and I likewise, all imaged by sola Vau. Next, do you see how the textual NKJV in verse 3 uses the word "so" to model a military mindset linked to verse 2, and how the missional KJV uses "so" linked to sola Vau/And imaging. And Judah, likewise, So Simeon. It is about imaging first principle justice in the KJV, and imaging subsidiary justice in the NKJV. This is some of the silly details colouring the NKJV for no other than copyright reasons. When the blind lead the blind, they shall both end in the ditch.

Jdg 1:4 At this point it is still about Ascent and sola Vau/And with us in the KJV, but a time-based translation in the NKJV, MEV, and ESV, the first sola Vau/And removed in the NASB, and full military war in the NIV, NLT, CSB, NABRE, NET Bible etc. The KJV stays two-edged to the end of this verse, but after manipulating the first part, there is no reason for any ending beyond the one-edged exterior slaughter in modernist form. Theology and modernism would stay in the exterior slaughterhouse beyond AD and all the way to the end. One of the odd characteristics of theology is that some profess to see Jesus in the text all over OT, but will still stay exterior and military in practice with no real need of the saviour. Be aware of the framing fact also of this verse, that salvation is by definition and by ascent, but that means nothing in theological thinking, especially since the sola Vau/And means of salvation and ascent have no real value in theology.

Jdg 1:4 And Judah went up; and the LORD delivered the Canaanites and the Perizzites into their hand: and they slew of them in Bezek ten thousand men.

Jdg 1:4 וַיַּעַל יְהוּדָה וַיִּתֵּן יְהוָה אֶת־הַכְּנַעֲנִי וְהַפְּרִזִּי בְּיָדָם וַיַּכּוּם בְּבֶזֶק עֲשֶׂרֶת אֲלָפִים אִישׁ׃

Jdg 1:5 And they "slew" **ויכו** (**נכה**), one of the subsidiary stories awaiting the principal in Isa 53, considered "smitten" **נכה** of G-d. While Christendom over the last 2000 years did prove to have no need of the saviour in Isa 53, raging on wild in deadly pride and military slaughter, did the theologians blame the Jews of denying what Isa 53 says.

Jdg 1:5 And they found Adonibezek in Bezek: and they fought against him, and they slew the Canaanites and the Perizzites.

Jdg 1:5 וַיִּמְצְאוּ אֶת־אֲדֹנִי בֶזֶק בְּבֶזֶק וַיִּלָּחֲמוּ בּוֹ וַיַּכּוּ אֶת־הַכְּנַעֲנִי וְאֶת־הַפְּרִזִּי׃

Also verse 5 is a case of complete KJV translation and modernist fragmentation. In the Hebrew and KJV, "and they found" **וימצאו**, "and they fought" **וילחמו**, "and they slew" **ויכו** (3x third person masculine plural). All textual details were still there in the RV/ASV, but from the RSV and the days of dynamic equivalence would the approach be more loose. In verses 4-5 you see some of the NASB accuracy hoax.

Jdg 1:6 In the primarily mental Hebrew and KJV is sola Vau/And the main arrester of the thought and everything else, properly punctuated accordingly in the KJV but only a loose text in the NKJV, NASB etc. Notice the corresponding punctuation used about the discipliary energy and energiser in 2 Cor 10:5 in the KJV but not so in the fragmented and loose translation in the NKJV, NASB etc. It began with sola Vau/And as the only way to reproduce heaven on earth in Gen 1:1, ending with the final And in Rev 22:19 arresting the Bible perverters destroying the Bible's disciplinary mission.

Jdg 1:6 But Adonibezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes.

Jdg 1:6 וַיָּנָס אֲדֹנִי בֶזֶק וַיִּרְדְּפוּ אַחֲרָיו וַיֹּאחֲזוּ אֹתוֹ וַיְקַצְּצוּ אֶת־בְּהֹנוֹת יָדָיו וְרַגְלָיו׃

Jdg 1:14 Now a more tense version of the issue related to Jezebel in Issachar's space in Jos 15. Until man is properly domesticate would boundaries be a matter causing tension, especially around individuals with imperial ambitions. It is no longer a matter of what she would do (in Jos 15:18) but what she wants and is willing to do to get it. There is no change in the Hebrew text from the end of Jos 15:18 to the end of Jdg 1:14, but how the apostolic KJV tracks the overall mental development from Joshua to Judges and beyond.

Jdg 1:14 And it came to pass, when she came *to him*, that she moved him to ask of her father a field: and she lighted from off *her* ass; and Caleb said unto her, What wilt thou?

Jdg 1:14 וַיְהִי בְּבוֹאָהּ וַתְּסִיתֵהוּ לִשְׁאוֹל מֵאֵת־אָבִיהָ הַשָּׂדֶה וַתִּצְנַח מֵעַל הַחֲמוֹר וַיֹּאמֶר־לָהּ כָּלֵב מַה־לָּךְ׃

Jos 15:18 . . . and Caleb said unto her, What wouldest thou?

Jos 15:18 . . . וַיֹּאמֶר־לָהּ כָּלֵב מַה־לָּךְ׃

For more context on Jdg 1 and the corresponding Jos 15, the story is that the "woman" would be present at the centre of original sin. From antichrist's office in Gen 2:21-23, would the borderless and imperial be issues manifested until Rev 17. Achsah vs Caleb, Jezebel vs Naboth etc., manifest the standard deviation of original sin, but it would be impossible to understand these things without the wicked ambitions of Christendom's imperialism, episcopal supremacy, and first brat among brats. You should apply Jdg 1:14 on the constant pressure to "move" things back to the medieval swamp since the 1500s. Caleb, Naboth and the free world would never be left in peace. Wicked imperialists with ambitions were a constant threat, especially until all the wicked theologians will accept what the Bible says about it. Notice how unauthorized translations like the NKJV take the tension out of the story by replacing the KJV word, "moved". Since theological texts have no mental dimension, there was no reason for them to use the word, "moved" on how the wicked puts pressure on the righteous. Blindness to truth and reality means that theology follows the KJV from Jos 15:18 to Jdg 1:14 but it is not found in the modernist text. In the end, one of the main tasks is to unveil the chief babbler, the Babylonian false prophet, and realise that the lingual and the missional was and still is the same.

Jdg 1:20 Some portions illustrate how unbelievably silly modernist translations are. Do you see that by adding the extra word, what Moses "had" said, do the modernists prove that their thinking is limited to a physical Moses, the Word having no value as G-d's written "saying" in continuation? Notice this difference from the missional KJV to the textual RV/ASV. The NKJV, NASB etc., have no reformative connection to the KJV but follow the other modernists.

KJV 1:20 And they gave Hebron unto Caleb, as Moses said: and he expelled thence the three sons of Anak.

Jdg 1:20 וַיִּתְּנוּ לְכָלֵב אֶת־חֶבְרוֹן כַּאֲשֶׁר דִּבֶּר מֹשֶׁה וַיּוֹרֶשׁ מִשָּׁם אֶת־שְׁלֹשָׁה בְּנֵי הָעֲנָק׃

ASV 1:20 And they gave Hebron unto Caleb, as Moses had spoken: and he drove out thence the three sons of Anak.

Here is the test case for Jdg 1:20. Do you see how literally the modernists remove G-d's written roadmap before their face as the guide? Do you see that the mission of antichrist and the false prophet, Codex Satanicus, is to mix up and eventually destroy the written dimension, sola S jurisdiction? The KJV must stay with a minimalistic translation of the Hebrew, "as (that) said Moses" כאשר דבר משה. Counter-reform started with the RV/ASV adding "had (spoken)" to elevate the physical, and downplay the written and mental. Do you see that since the modernists stay with a physical Moses and in text and practice support Levitical continuation AD, nothing of BC text in AD context, they have no reason to read "expelled" and "expired" (thence, from Hebron) as lingual siblings?

It is necessary to see the literal difference coming with Moses. In the days of Gen 12:4, before Moses had written anything, the same Hebrew text translated in the KJV says, "as (that) had spoken unto him the LORD" כַּאֲשֶׁר דִּבֶּר אֵלָיו יְהוָה. For theologians and modernists it is only text and grammar (piel). In the apostolic KJV, oversight means to keep track of milestones and the difference from having only the oral, before Moses, to have the written roadmap from him. In modernist minds real presence of the written represents no value, no better guidance, and no increase in redemptive potential. The KJV says "had spoken" in Gen 12:4, but is a written "said" present with them here. It is revealing how theologians and translators upon Dung hill align the modernist path back into the medieval swamp with the path further into the uprooted and exterior world of the Judges and beyond. Sola S jurisdiction has no value in any theological camp. From the beginning of Joshua in particular, whether it is what Moses said or Joshua said, the KJV will say what is "said" (in print), and the NKJV what some "had said" (in person), from Jos 4:8, 4:12, 11:23 etc. Repeatedly and in many ways, theologians and translators provide a steady flow of evidence saying why Christendom is such an overwhelmingly exterior religion, accepting the Word in person but not in print. The KJV provides for G-d's target priesthood. Modernist committees provide for the establishment. Notice that sola Vau/And is established scriptural KJV tradition long before Acts 2:42, fragmented by modernist committees because the theologians want a substitute text protecting their wanted magisterial tradition, and they manipulate the translation accordingly. Acts 2:42

is one of the verses where the NKJV and MEV reveal where their loyalty lies, professing to follow Textus Receptus but translating according to the critical text. Notice which "and" instance is removed in Acts 2:42 and why, especially why that would be typical for the fragmented and fragmenting spirit ruling the Codex Satanicus mindset. Acts 2:42 is typical not only for how the Bible divides itself by priesthood, but for what to expect in KJV/XXX profiling in general, especially in NT. How the text critics go on babbling about variants and internal and external evidence is Christendom's Babylonian minds not seeing the forest for the trees. Acts 2:42 is a worthy example of such confusion.

Jdg 1:21 Unsolved matters awaiting a permanent solution in the future. The KJV says how it would be done with the conjunctive sola Vau/And, but not in the NKJV, NASB etc., seeing only lexical value there, in the NABRE not even that.

Jdg 1:21 And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

Jdg 1:21 וְאֶת־הַיְבוּסִי יֹשֵׁב יְרוּשָׁלַ͏ִם לֹא הוֹרִישׁוּ בְּנֵי בִנְיָמִן וַיֵּשֶׁב הַיְבוּסִי אֶת־בְּנֵי בִנְיָמִן בִּירוּשָׁלַ͏ִם עַד הַיּוֹם הַזֶּה׃ ס

Jdg 2:1 About G-d's anthropological creation, how the KJV translates (causative hiphil) pottery related to purgatorial whole burnt offering, "I made you to go up" אעלה. In the NKJV, NASB etc., there is no such creational pottery ongoing. Verses like this may be used to argue that there is a promise related to justification, but no such promise related to salvation. In other words, AD had no effect on humanity, but Y2K may be a different story. Man would have no need of Christ unless compelled by evidence.

Jdg 2:1 And an angel of the LORD came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers; and I said, I will never break my covenant with you.

Jdg 2:1 וַיַּעַל מַלְאַךְ־יְהוָה מִן־הַגִּלְגָּל אֶל־הַבֹּכִים ף וַיֹּאמֶר אַעֲלֶה אֶתְכֶם מִמִּצְרַיִם וָאָבִיא אֶתְכֶם אֶל־הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לַאֲבֹתֵיכֶם וָאֹמַר לֹא־אָפֵר בְּרִיתִי אִתְּכֶם לְעוֹלָם׃

Jdg 2.2 Same story different details.

Jdg 2:2 And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this?

Jdg 2:2 וְאַתֶּם לֹא־תִכְרְתוּ בְרִית לְיוֹשְׁבֵי הָאָרֶץ הַזֹּאת מִזְבְּחוֹתֵיהֶם תִּתֹּצוּן וְלֹא־שְׁמַעְתֶּם בְּקֹלִי מַה־זֹּאת עֲשִׂיתֶם׃

Jdg 2:3 No difference from the first to the final path back into the wilderness.

Jdg 2:3 Wherefore I also said, I will not drive them out from before you; but they shall be *as thorns* in your sides, and their gods shall be a snare unto you.

Jdg 2:3 וְגַם אָמַרְתִּי לֹא־אֲגָרֵשׁ אוֹתָם מִפְּנֵיכֶם וְהָיוּ לָכֶם לְצִדִּים וֵאלֹהֵיהֶם יִהְיוּ לָכֶם לְמוֹקֵשׁ׃

Jdg 2:7 Chapter 2 is the last time Joshua is mentioned in this book. Notice what the KJV from start says about their mutual relation depending on sola Vau/And and how that is removed in the NKJV, NASB etc. The agenda of the false prophet, Codex Satanicus, is to remove the details saying how everything depends on sola S jurisdiction. The most dangerous part for those with another agenda is how And served them.

Jdg 2:7 And the people served the LORD all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the LORD, that he did for Israel.

Jdg 2:7 וַיַּעַבְדוּ הָעָם אֶת־יְהוָה כֹּל יְמֵי יְהוֹשֻׁעַ וְכֹל יְמֵי הַזְּקֵנִים אֲשֶׁר הֶאֱרִיכוּ יָמִים אַחֲרֵי יְהוֹשׁוּעַ אֲשֶׁר רָאוּ אֵת כָּל־מַעֲשֵׂה

Jdg 2:7 Another breed and another era beginning. Substantive in the Hebrew and KJV, time-based in the NKJV.

Jdg 2:10 And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the LORD, nor yet the works which he had done for Israel.

Jdg 2:10 וְגַם כָּל־הַדּוֹר הַהוּא נֶאֶסְפוּ אֶל־אֲבוֹתָיו וַיָּקָם דּוֹר אַחֵר אַחֲרֵיהֶם אֲשֶׁר לֹא־יָדְעוּ אֶת־יְהוָה וְגַם אֶת־הַמַּעֲשֶׂה אֲשֶׁר עָשָׂה לְיִשְׂרָאֵל׃ ס

Jdg 2:11 Sola Vau/And synergy used to support another mission and another direction, still having the law but not the domesticated mindset to use it for a beneficial outcome. It is like classical Christendom, uprooted from reality. This particular "evil" רע would repeat the ruling Resh headache in the days of the first Nephilim in Gen 6:5.

Jdg 2:11 And the children of Israel did evil in the sight of the LORD, and served Baalim:

Jdg 2:11 וַיַּעֲשׂוּ בְנֵי־יִשְׂרָאֵל אֶת־הָרַע בְּעֵינֵי יְהוָה וַיַּעַבְדוּ אֶת־הַבְּעָלִים׃

Jdg 2:12-13 Forsaking the object-marked objective. The NKJV is on track, abandoning sola Vau/And. Modernism moves in the footsteps of the first backsliders. This is how the abomination of de-sola S would begin, having the law present with them but using it to serve another mission, the same to be with apostate Christendom. Full-scale syncretism would be full-scale abomination.

Jdg 2:13 And they forsook the LORD, and served Baal and Ashtaroth.

Jdg 2:13 וַיַּעַזְבוּ אֶת־יְהוָה וַיַּעַבְדוּ לַבַּעַל וְלָעַשְׁתָּרוֹת׃

Jdg 2:15 Before the fall, after Gen 2:9, it was clear that to know good and evil would be needed. As soon as that competence was gone, a corresponding response would be that "evil" as translated in the KJV, beginning to reappear in Jdg 2:11, 14 etc., was gone and replaced with the unknown mystery of iniquity, called "calamity" in the NKJV, and in other translations a disaster or misforture. With no awareness of "evil", it disappeared in print as seen in modernist translations. The point and problem is that antichrist as chief maker of ruling end-time headache would come into a sphere having no knowledge of "evil" רַע (רָעָה) and how the relevant words, "hunger" רָעָב and "evil" רָעָה mirror each other also in cause and effect. Just like justice made up the essence of justification, is "pasture" מִרְעֶה specified to frame a specific redemptive need. In theological minds it would an unsolvable mystery even if the Bible plainly makes the most relevant words mirror each other in the lingual and missional. So, also in this context do the modernists provide textual evidence that the Word has no missional value in theological thinking. Theology provides a cover-up instead of revelation and solution.

Jdg 2:15 Whithersoever they went out, the hand of the LORD was against them for evil, as the LORD had said, and as the LORD had sworn unto them: and they were greatly distressed.

Jdg 2:15 בְּכֹל אֲשֶׁר יָצְאוּ יַד־יְהוָה הָיְתָה־בָּם לְרָעָה כַּאֲשֶׁר דִּבֶּר יְהוָה וְכַאֲשֶׁר נִשְׁבַּע יְהוָה לָהֶם וַיֵּצֶר לָהֶם מְאֹד׃

Jdg 2:16 Next step in backsliding, moving into the judicial. Words are introduced and reappear in the context they would be most relevant.

Jdg 2:16 Nevertheless the LORD raised up judges, which delivered them out of the hand of those that spoiled them.

Jdg 2:16 וַיָּקֶם יְהוָה שֹׁפְטִים וַיּוֹשִׁיעוּם מִיַּד שֹׁסֵיהֶם׃

Here is a test case for Jdg 2:16. In the KJV it is also about the one forever Lord rising up judges. Do you see why antichrist, coming for his vicar lordship, requires the relocated NKJV comma to mask the changeover to this substitute? There is none other than the one true Lord, Nevertheless the LORD, but some would try to sneak in a vicar lordship under the disguise of a text no longer having the one true Lord as textual and missional reference. Read in the context of the apocalypse, antichrist coming as vicar lordship and to spoil (plunder), are two sides of the same story. Again the first word in the NKJV has no other basis than time, and no other role that to be a link to verse 15. Modernist text manipulators do not want exposure to the fact that backsliding would become a lordship issue. By relocating the comma is the NKJV mixing up both the lordship element, and it converts the text from that which such judges would do, instead to be about WHO they are. Do you see that on the way back to the medieval swamp the transitioning NKJV is an agent moving people away from the KJV and toward other translations. Completed transition toward the timed, "Then the (vicar) LORD" in the NASB, ESV etc., means that "judges" can be read as inquisitors serving the establishment. With the first three words the apostolic KJV provides oversight for the reader to read text in context.

Jdg 2:17 Next step. It does not get better. Notice that the phrase, “And yet they” includes a biographical reference to the remnant? Predestination is biographically processed for later recovery as their likeness factor, G-d in them: “And yet they” וגם. But when their blueprinting sola Vau/And is removed, as the modernists have done, is the reference for their biographical journey and future rediscovery lost. The word, “yet” must be flexible in terms of past, present, and future comparable to the word, “then”, in agreement with how their predestined likeness factor is processed, גם.

Jdg 2:17 And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD; *but* they did not so.

Jdg 2:17 וְגַם אֶל־שֹׁפְטֵיהֶם לֹא שָׁמְעוּ כִּי זָנוּ אַחֲרֵי אֱלֹהִים אֲחֵרִים וַיִּשְׁתַּחֲוּוּ לָהֶם סָרוּ מַהֵר מִן־הַדֶּרֶךְ אֲשֶׁר הָלְכוּ אֲבוֹתָם לִשְׁמֹעַ מִצְוֹת־יְהוָה לֹא־עָשׂוּ כֵן׃

Here is a test case for Jdg 2:17. Notice the KJV/NKJV difference in how the following phrase is translated, in the KJV saying, “they turned quickly out of the way which their fathers walked in,” סרו מהר מן־הדרך אשר הלכו אבותם. In two steps you may find that the Hebrew and KJV speak of a processed element, partly a product of the journey itself, turning “out of the way” מן־הדרך, but the NKJV has no such element mediated to the reader, only a lexical text. In the anthropological Hebrew and KJV the way has a processed outcome out of itself. Next step is to investigate uprooting from the anthropological journey and what the relocated and substitute use of the word, “in” has to do with the change from the anthropological KJV to the theological NKJV. Do you see that what the modernist NKJV tries to relieve itself of, is what the KJV says about the disciplinary yoke of obedience, “out of the way” . . . “their fathers walked in”? Do you see that the NKJV mediates empty words and uses senseless punctuation with no corresponding meaning? Do you see that the comma which separates the KJV use of “in” from how the NKJV uses “in” is typical for the mental and practical disconnect in modernist and theological translations?

Three more tests to do in Jdg 2:17: Do you see what the variety of processed lives and products “out of the way”, some fulfilled and some aborted half way, has to do with the parable of the sower in Matt 13:3+? In modernist form is Jdg 2:17 a textual fragment. Next, do you see what the modernist Codex Satanicus ideology has to do with changing times, laws, and prophetic blueprint, in this case to take away the Abrahamic obedience pattern the reader needs to hold fast not to lose sight of missional purpose? Means of deception are hedonistic in their way of seeking pain-free pleasure. If it gets too hard, you are free to go. That is the only modernist recommendation after taking the visible yoke of obedience out of the story. Finally, the most ugly part. Do you see that when the true blueprint is gone and only modernist canonical fragments are left, it can no longer be surely known which party obeys the commandments and the true Lord in Jdg 2:17?

Jdg 2:18 In the Hebrew and KJV is sola Vau/And the deliverer. In the NKJV and NASB the judge is the deliverer. In the KJV it is BC text in AD context according to how the Lord sent his word for the rescue, each word holding real meaning. Modernist versions have only an exterior solution with words having no meaning. Theology is notorious in accepting things in person but nothing in print. You see the same in the time-based ESV from start, rejecting the substantive sola Vau/And. With no functioning sola Vau/And initiator blueprinting things from start, there is no basis for retracing THAT oppressive bloodline as translated in the KJV, changed to a person-focused WHO in the modernist translations denying the Word in print and the Word as the initiator of redemptive action.

Jdg 2:18 And when the LORD raised them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented the LORD because of their groanings by reason of them that oppressed them and vexed them.

Jdg 2:18 וְכִי־הֵקִים יְהוָה לָהֶם שֹׁפְטִים וְהָיָה יְהוָה עִם־הַשֹּׁפֵט
וְהוֹשִׁיעָם מִיַּד אֹיְבֵיהֶם כֹּל יְמֵי הַשּׁוֹפֵט כִּי־יִנָּחֵם יְהוָה מִנַּאֲקָתָם
מִפְּנֵי לֹחֲצֵיהֶם וְדֹחֲקֵיהֶם׃

Now a combined, causal test case for Jdg 2:18 continuing the story in verse 17. Do you see that the mosaic Mem framework of all subsidiary journeying which in verse 17 says, “out of the way” **מִן־הַדֶּרֶךְ**, is the same here in the KJV, a double causal statement, (out of things), saying, “because of their groaning” **מנאקתם**, and next step, how Pe accounting is involved in the equally causal, “by reason of them” **מפני**, two causal elements supported by prepositions integrated, **מן נאקתם** and **מן פני**, more or less the same causal drive and processed outcome in verses 17-18. Pe is literally present for recording of accounts and does literally bottle up the tears of those present. In the KJV is the story detailed according to the Hebrew. In the NKJV is only some fragments left.

One more thing to verify by syntax is the missional KJV bonus saying that the purpose is to rise them up, not to rise up something representative for them as translated in the textual NKJV, NASB etc. Editorial wickedness exploits text and grammar to take away both the direct textual details and the KJV hints the reader may pick up regarding G-d‘s missional purpose. Again the Bible divides itself by priesthood. The KJV provides for the target priesthood. The modernists provide for their own establishment. For apostolic reasons and BC text in AD context bypassing Heb 1:1 and going right into Heb 1:2, the KJV refers to the LORD “rising up . . (to/for) them judges” **הקים . . . להם שפטים**, bypassing Lucifer and the Lamed element theologians and modernists stuck in the past do not want to bypass. The KJV stays with what the reformation was about. The NKJV, NASB etc., are united with the rest of translators and theological establishments serving as modernist mercenaries in the counter-reformation. If the reverse would be completed, the modernist judges “for them” would be inquisitorial judged of them, and the people would bow their heads, not be rised up as they were by true reform.

Jdg 2:19 In verse 12 they began to “bow down”. After many other elements added, this is the next step.

Jdg 2:19 And it came to pass, when the judge was dead, *that* they returned, and corrupted *themselves* more than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their own doings, nor from their stubborn way.

Jdg 2:19 וְהָיָה בְּמוֹת הַשֹּׁפֵט יָשֻׁבוּ וְהִשְׁחִיתוּ מֵאֲבוֹתָם לָלֶכֶת אַחֲרֵי אֱלֹהִים אֲחֵרִים לְעָבְדָם וּלְהִשְׁתַּחֲוֹת לָהֶם לֹא הִפִּילוּ מִמַּעַלְלֵיהֶם וּמִדַּרְכָּם הַקָּשָׁה׃

Now a test case for Jdg 2:19. Notice how this relates to the verse by verse order through the chapter and the wicked editors in verse 18. Do you see that moving closer to 2030, and moving closer to the conditions which in verse 12 said, “and bowed themselves to them” וישתחוו להם, must say something about both their “bowing” שתח heads and the rising tyranny orchestrated by Tamar’s under- תחת world mafia regime, served by Lamed and Lucifer’s editorial establishment in verse 18, “to/for them”? Men on the way into the wilderness of the Judges and into the agenda 2030 wilderness have all the ruling and rebelling basics in common, centred on and driven by the perversion of the Bible, in the biographical Hebrew and KJV a corrupt self, “and corrupted *themselves*” והשחיתו, and in the theological NKJV and NASB uprooted exterior behaviour divorced from self.

A concluding element in Jdg 2:19 is why the KJV ends with man on the move towards doing his own business and being his own god in his own universe. The point is how to decode the processing of the core text, “from/of their own doing” ממעלליהם. After stripping off the pronominal suffix יהם (third person malefactor plural) and prefixed preposition מן the core is man’s corporate “doing” מעלל. Modelled essence says how the yellowish Ye/You/Your would make up the worship of self in the same way justice was the centre of justification by faith, leading to antichrist’s goal, which is worship of self, and for antichrist to be worshipped as god upon Dung hill.

Justification by faith: מ(שפט)

Man’s yellowish doing: מ(עלל)

Lucifer’s halleluiah . . הללוהו

. . . upon Dung hill: גלל

Jdg 2:20 It is impossible to come closer to the abomination of de-sola S by use of other words. You may find how Tamar’s veiled under-world mafia and terror regime would be involved in orchestrating “abomination” תועבה, and how that plays into the unknown, veiled serving עבד of self referred to as the Yellowish essence in John 4:22?

Jdg 2:20 And the anger of the LORD was hot against Israel; and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice;

Jdg 2:20 וַיִּחַר־אַף יְהוָה בְּיִשְׂרָאֵל וַיֹּאמֶר יַעַן אֲשֶׁר עָבְרוּ הַגּוֹי הַזֶּה
אֶת־בְּרִיתִי אֲשֶׁר צִוִּיתִי אֶת־אֲבוֹתָם וְלֹא שָׁמְעוּ לְקוֹלִי׃

Here is a test case for Jdg 2:20. Do you see that since the modernist NKJV see no value in sola Vau/And, there can be no conceptual approach to the abomination of de-sola S and G-d's anger because anger vs abomination is the fruitful clash after perverting the Bible and using it to serve a vicar mission directly against G-d's intent? Transgression of the law reinforced by scriptural synergy would be a double portion of abomination and a double portion of wrath to make the point that the written will and Word of G-d had been perverted for missional reasons.

Jdg 2:21 Next example of the reciprocal "he also" in Rom 8:30, a negative case of two mutually acting parties in disagreement, "I also, or "also I" **גם־אני**, holding the basics of predestination for better or worse. Antichrist's plan with scripture, the false prophet, was the making of a substitute blueprint intended to remake and reimage G-d's creation.

Jdg 2:21 I also will not henceforth drive out any from before them of the nations which Joshua left when he died:

Jdg 2:21 גַּם־אֲנִי לֹא אוֹסִיף לְהוֹרִישׁ אִישׁ מִפְּנֵיהֶם מִן־הַגּוֹיִם
אֲשֶׁר־עָזַב יְהוֹשֻׁעַ וַיָּמֹת׃

Jdg 2:22 Lack of providing rescue on G-d's part was never the issue. The real problem was always and still is man's rebelling attitude and lack of willingness to use his free will to reform himself. During earlier centuries there was something called enlightened despotism. In the case of Christendom the last 2000 years, especially after the 1500s, it is enlightened rebellion.

Jdg 2:22 That through them I may prove Israel, whether they will keep the way of the LORD to walk therein, as their fathers did keep *it*, or not.

Jdg 2:22 לְמַעַן נַסּוֹת בָּם אֶת־יִשְׂרָאֵל הֲשֹׁמְרִים הֵם אֶת־דֶּרֶךְ יְהוָה
לָלֶכֶת בָּם כַּאֲשֶׁר שָׁמְרוּ אֲבוֹתָם אִם־לֹא׃

A test case for Jdg 2:22. Do you see that the KJV punctuates this verse for the people to walk in the way of the LORD as the one intended walk, and how the NKJV changed the punctuation to establish a subjective tradition? In addition to the text itself, it is equally important to know where the apostolic KJV come from as protector of the reformation, and where the copycat NKJV come from as a counter-reformatory mercenary serving a man-made tradition. Do you see how KJV/NKJV profiling contributes to intensify this war in a way not seen in transaltions not having the same punctuation? Careful study should reveal why the extra 1611 comma, after "LORD," had to be removed before the 1769 finish. The NKJV did the opposite, kept that 1611 comma and removed the next.

Jdg 2:23 Chapter end.

Jdg 2:23 Therefore the LORD left those nations, without driving them out hastily; neither delivered he them into the hand of Joshua.

Jdg 2:23 וַיַּנַּח יְהוָה אֶת־הַגּוֹיִם הָאֵלֶּה לְבִלְתִּי הוֹרִישָׁם מַהֵר וְלֹא נְתָנָם בְּיַד־יְהוֹשֻׁעַ׃ פ

Jdg 3:1 A test needs to prove something in order to be conclusive. The KJV uses the twofold meaning, "(to) prove" לנסות, to say both what goes on and why it goes on. In the NKJV, NASB etc., it is only an inconclusive "test" of something.

Jdg 3:1 Now these *are* the nations which the LORD left, to **prove** Israel by them, *even* as many *of Israel* as had not known all the wars of Canaan;

Jdg 3:1 וְאֵלֶּה הַגּוֹיִם אֲשֶׁר הִנִּיחַ יְהוָה לְנַסּוֹת בָּם אֶת־יִשְׂרָאֵל אֵת כָּל־אֲשֶׁר לֹא־יָדְעוּ אֵת כָּל־מִלְחֲמוֹת כְּנָעַן׃

Jdg 3.2 Judges is a book about subsidiary justice, with re-Numbering, educational effect on new generations that does not know. What Lamech would do in person (in Gen 4), would Lamad, the "teacher" למד represent in print. That, "in order that" למען, and the general order of things in mishpat would be parallel experiences. The KJV uses an explicitly direct language, "only that" רק למען and does not drift around like the NKJV, NASB etc.

Jdg 3:2 Only that the generations of the children of Israel might know, to teach them war, at the least such as before knew nothing thereof;

Jdg 3:2 רַק לְמַעַן דַּעַת דֹּרוֹת בְּנֵי־יִשְׂרָאֵל לְלַמְּדָם מִלְחָמָה רַק אֲשֶׁר־לְפָנִים לֹא יְדָעוּם׃

Here is the test case for Jdg 3:2. Do you see that the purpose in the Hebrew and KJV is awareness, but in the NKJV, NASB etc., the purpose is war? Notice how punctuation in the KJV repeats things "rightly divided" Jdg 2:22. In the NKJV, NASB etc., it is muddy waters in both verses. In Jdg 3:2 is the missional KJV primarily concerned with a much longer prophetic horizon. The short-sighted NKJV and NASB are textual and local.

Jdg 3:3 After the educational verse 2, it continues with things from verse 1. Subsidiary justice would go on with its educational purpose until names like Sardis were no longer only a nominal identity. Verse 3 must prove the point to be known in verse 2.

Jdg 3:3 *Namely*, five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baalhermon unto the entering in of Hamath.

Jdg 3:3 חֲמִשֶּׁת סַרְנֵי פְלִשְׁתִּים וְכָל־הַכְּנַעֲנִי וְהַצִּידֹנִי וְהַחִוִּי יֹשֵׁב הַר הַלְּבָנוֹן מֵהַר בַּעַל חֶרְמוֹן עַד לְבוֹא חֲמָת׃

Here is the issue to be know about Jdg 3:2-3. Named identity, here in italics, belongs to the catalogue of original sin, explaining how Jesus got his identity, named to do what his life mission was about in Matt 1:23. Jesus was not a name given by his father, but what people on earth were recommended to call him due to his redemptive mission, to do as identified. The second person of the trinity is the eternal Lord, and is no part of the temporal genealogy in Matt 1. Matt 1:1 vs Matt 1:2-17 contrasts saviour vs sinner.

Jdg 3:4 Rephrasing the point made in verses 1-3 as properly punctuated in the KJV. The point is to know, especially how to avoid the great conflicts, “might know” in the KJV, and “might be . . war” in the NKJV, NASB etc. From 1500 to 1800, and from 1800 to Y2K and Dung hill, today’s reminder is that by their fruits ye shall know them, but also here bastard translations like the NASB, NIV, ESV, NABRE etc., have no more need for sola Vau/And jurisdiction from start than for the writing hand of Moses at the end. What is the point to prove with no biographical sola Vau/And blueprint as reference?

Jdg 3:4 And they were to prove Israel by them, to know whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moses.

Jdg 3:4 וַיִּהְיוּ לְנַסּוֹת בָּם אֶת־יִשְׂרָאֵל לָדַעַת הֲיִשְׁמְעוּ אֶת־מִצְוֹת יְהוָה אֲשֶׁר־צִוָּה אֶת־אֲבוֹתָם בְּיַד־מֹשֶׁה׃

Jdg 3:5 In the Hebrew and KJV, sola Vau/And with us, but not so in modernist versions. As seen through the rest of this verse is the conjunctive Vau limited to a badly translated textual value in the NKJV, NASB etc. In the Hebrew and KJV is lasting peace modelled with the Prince of Peace as sola Vau/And go-between all parties. BC text in AD context means that all the later Vau/And instances in this verse are grafted into the first. Verses like this should cause you to question the state of affairs in the non-missional Israel BC. One of the main points eventually proven after Y2K, is that G-d’s salvation and sola S jurisdiction would be no more beneficial for Israel than for the rest of the world, and the same the other way around. Christendom is only worthless wind independent of Israel.

Jdg 3:5 And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites:

Jdg 3:5 וּבְנֵי יִשְׂרָאֵל יָשְׁבוּ בְּקֶרֶב הַכְּנַעֲנִי הַחִתִּי וְהָאֱמֹרִי וְהַפְּרִזִּי וְהַחִוִּי וְהַיְבוּסִי׃

Jdg 3:6 But until that, this is mostly a syncretic mixture of cultures. Notice what the last four KJV words say about Christendom integrating paganism from the early centuries AD. Christendom made a scripturally reinforced platform serving vicar interests.

Jdg 3:6 And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.

Jdg 3:6 וַיִּקְחוּ אֶת־בְּנוֹתֵיהֶם לָהֶם לְנָשִׁים וְאֶת־בְּנוֹתֵיהֶם נָתְנוּ לִבְנֵיהֶם וַיַּעַבְדוּ אֶת־אֱלֹהֵיהֶם׃ ף

Here is an as-is test case for Jdg 3:6 to sharpen your lingual nose. Do you agree that you have to integrate an element of illusion and deception in reading, “took . . to be”? Do you see where the unequal yoke of bondage (Gal 5:1) and the unequal yoke of unbelief (2 Cor 6:14) come from?

Jdg 3:7 Paving the way for the first Judge.

Jdg 3:7 And the children of Israel did evil in the sight of the LORD, and forgat the LORD their God, and served Baalim and the groves.

Jdg 3:7 וַיַּעֲשׂוּ בְנֵי־יִשְׂרָאֵל אֶת־הָרַע בְּעֵינֵי יְהוָה וַיִּשְׁכְּחוּ אֶת־יְהוָה אֱלֹהֵיהֶם וַיַּעַבְדוּ אֶת־הַבְּעָלִים וְאֶת־הָאֲשֵׁרוֹת׃

Jdg 3.9 Othniel עתניאל the first judge. Now the KJV says WHO about person.

Jdg 3:9 And when the children of Israel cried unto the LORD, the LORD raised up a deliverer to the children of Israel, who delivered them, *even* Othniel the son of Kenaz, Caleb's younger brother.

Jdg 3:9 וַיִּזְעֲקוּ בְנֵי־יִשְׂרָאֵל אֶל־יְהוָה וַיָּקֶם יְהוָה מוֹשִׁיעַ לִבְנֵי יִשְׂרָאֵל וַיּוֹשִׁיעֵם אֵת עָתְנִיאֵל בֶּן־קְנַז אֲחִי כָלֵב הַקָּטֹן מִמֶּנּוּ׃

Here is a test case for Jdg 3:9. Do you see how the KJV uses the word “to”, describing a balance with a tipping point? Othniel became the counterweight on the judicial balance: A deliverer – to – the children of Israel מוֹשִׁיע לבני ישׂראל. Non-anthropological translations like the NKJV, NASB etc., have no modelling of this judicial balance and no reason for such a balance. For the balance to tip, there would have to be a weight on the judgment side literally “to” match the weight of whoredom on the other side as seen in the accurately matched Hebrew and KJV. Othniel would stand up to the challenge he was called to deal with. The KJV is right on target. Muddy modernist waters in the dull-minded NKJV, NASB etc., have not the missional capacity and functional accuracy to do the same. The Lord would have to rise up a counter-weight to match the need and tip the balance. This is how the authorized KJV explains Lady Justitia with the balance. It was still “to the children” in the RV/ASV, but from the RSV it is gone. It is typical for a theological mindset to pray “to” the LORD to tip his heavenly balance, but they have no corresponding reformative action to tip the earthly part of the balance. In the KJV does “unto” and “to” carry partly different meanings. First instance “to” in Gen 1:14 is partly the same judicial balance, to initiate a verb, to execute something. First instance “unto” in Gen 1:9 carries a message more in its own right. Another element coming with the counter-reformatory RV/ASV was the mix-up of deliverer and saviour. Do you see that in such muddy waters there would be no proper distinction of the saving AD from the judicial/reformative Y2K? The NABRE is a fuzzy modernist with “a savior for them”.

ASV 3:9 And when the children of Israel cried unto Jehovah, Jehovah raised up a saviour to the children of Israel, who saved them, even Othniel the son of Kenaz, Caleb’s younger brother.

Jdg 3:10 Sola Vau/And warfare in the Hebrew and KJV, but mostly a stand-alone war in the NKJV.

Jdg 3:10 And the Spirit of the LORD came upon him, and he judged Israel, and went out to war: and the LORD delivered Chushanrishathaim king of Mesopotamia into his hand; and his hand prevailed against Chushanrishathaim.

Jdg 3:10 וַתְּהִי עָלָיו רוּחַ־יְהוָה וַיִּשְׁפֹּט אֶת־יִשְׂרָאֵל וַיֵּצֵא לַמִּלְחָמָה
וַיִּתֵּן יְהוָה בְּיָדוֹ אֶת־כּוּשַׁן רִשְׁעָתַיִם מֶלֶךְ אֲרָם וַתָּעָז יָדוֹ עַל כּוּשַׁן
רִשְׁעָתָיִם׃

Jdg 3:11 After checking the transition from the KJV to the NKJV, NASB etc., it may be concluded that the sola Vau/And message died with its messenger, or that the baby was thrown out with the bath water. The Hebrew and KJV say with words full of distinct meaning what is lost in the empty phrases in the NKJV, NASB etc.,

Jdg 3:11 And the land had rest forty years. And Othniel the son of Kenaz died.

Jdg 3:11 וַתִּשְׁקֹט הָאָרֶץ אַרְבָּעִים שָׁנָה וַיָּמָת עָתְנִיאֵל בֶּן־קְנַז׃ ף

Jdg 3:15 Next deliverer, Ehud, coming with the purpose to rise them up as translated in the KJV, but not so in the NKJV, NASB etc. It is referred to as a rather unusual case of a Benjamite בן־הימיני and translated “lefthanded” because it refers to an issue in his right hand, “a man shut up/bound/restricted in his hand right” איש אטר יד־ימינו

Jdg 3:15 But when the children of Israel cried unto the LORD, the LORD raised them up a deliverer, Ehud the son of Gera, a Benjamite, a man lefthanded: and by him the children of Israel sent a present unto Eglon the king of Moab.

Jdg 3:15 וַיִּזְעֲקוּ בְנֵי־יִשְׂרָאֵל אֶל־יְהוָה וַיָּקֶם יְהוָה לָהֶם מוֹשִׁיעַ אֶת
־אֵהוּד בֶּן־גֵּרָא בֶּן־הַיְמִינִי אִישׁ אִטֵּר יַד־יְמִינוֹ וַיִּשְׁלְחוּ בְנֵי־יִשְׂרָאֵל
בְּיָדוֹ מִנְחָה לְעֶגְלוֹן מֶלֶךְ מוֹאָב׃

Now the test case for Jdg 3:15. Do you agree that the two parts, “raised them up”, and “lefthanded” are different examples how the missional trumps the textual in the KJV? Do you see that natural/cultural reasoning says why the modernists would accept the “lefthanded” part, but textual and theological reasoning would forbid agreement with the KJV saying, “when . . . raised them up”? ויקם . . . להם

Jdg 3:30 In Joshua the missional progress would cause the land to have rest from war. In Judges is warfare again regular, the old recycling of conflicts is restored according to Gen 6:3, and Tamar’s underworld mafia and terror regime is running the temporal show “under” תחת the sun. This is not the same story as Jos 18:1.

Jdg 3:30 So Moab was subdued that day under the hand of Israel. And the land had rest fourscore years.

Jud 3:30 וַתִּכָּנַע מוֹאָב בַּיּוֹם הַהוּא תַּחַת יַד יִשְׂרָאֵל וַתִּשְׁקֹט הָאָרֶץ שְׁמוֹנִים שָׁנָה: ס

Jdg 4:4 Deborah the prophetess, or "woman prophet(ess)" אִשָּׁה נְבִיאָה

Jdg 4:4 And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.

Jdg 4:4 וּדְבוֹרָה אִשָּׁה נְבִיאָה אֵשֶׁת לַפִּידוֹת הִיא שֹׁפְטָה אֶת־יִשְׂרָאֵל בָּעֵת הַהִיא:

Jdg 4:5 First saying how she "judged" שֹׁפְטָה in verse 4, (shafat + feminine suffix), and in verse 5 how people came to her for "judgment" מִשְׁפָּט. Verse 5 is the most explicit reference to Tamar's underworld mafia regime, "under the palm" תַּחַת־תָּמָר. She did probably have to deal with all the stuff created by the malefactors.

Jdg 4:5 And she dwelt under the palm tree of Deborah between Ramah and Bethel in mount Ephraim: and the children of Israel came up to her for judgment.

Jdg 4:5 וְהִיא יוֹשֶׁבֶת תַּחַת־תֹּמֶר דְּבוֹרָה בֵּין הָרָמָה וּבֵין בֵּית־אֵל בְּהַר אֶפְרָיִם וַיַּעֲלוּ אֵלֶיהָ בְּנֵי יִשְׂרָאֵל לַמִּשְׁפָּט:

Jdg 4:6-8 Remember antichrist's office in Gen 2:21-23. Barak would be one of the first to give his dragon power to the woman beast.

Jdg 4:8 And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, *then* I will not go.

Jdg 4:8 וַיֹּאמֶר אֵלֶיהָ בָּרָק אִם־תֵּלְכִי עִמִּי וְהָלָכְתִּי וְאִם־לֹא תֵלְכִי עִמִּי לֹא אֵלֵךְ:

Jdg 5:13 How a hierarchy is built in the wilderness, and how Numbering conditions and vicar establishments would reappear while venturing deeper into the wilderness.

Jdg 5:13 Then he made him that remaineth have dominion over the nobles among the people: the LORD made me have dominion over the mighty.

Jdg 5:13 אָז יְרַד שָׂרִיד לְאַדִּירִים עָם יְהוָה יָרַד־לִי בַּגִּבּוֹרִים:

Jdg 5:14 In the KJV the other half of the story in vese 13. Here is the first indicator of extra-biblical writing, legislation, and jurisdiction.

Jdg 5:14 Out of Ephraim *was there* a root of them against Amalek; after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun they that handle the pen of the writer.

Jdg 5:14 מִנִּי אֶפְרַיִם שָׁרְשָׁם בַּעֲמָלֵק אַחֲרֶיךָ בִנְיָמִין בַּעֲמָמֶיךָ מִנִּי מָכִיר יָרְדוּ מְחֹקְקִים וּמִזְּבוּלֻן מֹשְׁכִים בְּשֵׁבֶט סֹפֵר:

Jdg 5:1-7-12-15 After her song, Deborah fades away into oblivion. Verse 15 is the last time she is mentioned. The sons of Issachar are those that should have known better. After singing the song of popular sacrifice in verse 2, only the establishment is left with Deborah.

Jdg 5:15 And the princes of Issachar *were* with Deborah; even Issachar, and also Barak: he was sent on foot into the valley. For the divisions of Reuben *there were* great thoughts of heart.

Jdg 5:15 וְשָׂרַי בְּיִשָּׂשכָר עִם־דְּבֹרָה וְיִשָּׂשכָר כֵּן בָּרָק בָּעֵמֶק שֻׁלַּח
בְּרַגְלָיו בִּפְלַגּוֹת רְאוּבֵן גְּדֹלִים חִקְקֵי־לֵב׃

Jdg 5:31 Chapter end, and last verse about the legacy of Deborah. Her song lasted from from verse 1 to the end of the chapter. In this twilight zone it is hard to say whether this is a praise of life or a praise of death, anyway, so it is.

Jdg 5:31 So let all thine enemies perish, O LORD: but *let* them that love him *be* as the sun when he goeth forth in his might. And the land had rest forty years.

Jdg 5:31 כֵּן יֹאבְדוּ כָל־אוֹיְבֶיךָ יְהוָה וְאֹהֲבָיו כְּצֵאת הַשֶּׁמֶשׁ
בִּגְבֻרָתוֹ וַתִּשְׁקֹט הָאָרֶץ אַרְבָּעִים שָׁנָה׃ ף

Jdg 6:10-13 Next judge, Gideon. It is impossible to come around the fact that at least some part of Eph 2:8-9 must come from verses like this. Even if Gideon was beloved like Daniel and David, a judicial or reformative element must complete the saving part. Gideon is the one to align the nominal with the actual in Gibbor, "mighty man" **גִּבּוֹר** Is he closest to the strength of Goliath, or G-d and Gabriel?

Jdg 6:12 And the angel of the LORD appeared unto him, and said unto him, The LORD *is* with thee, thou mighty man of valour.

Jdg 6:12 וַיֵּרָא אֵלָיו מַלְאַךְ יְהוָה וַיֹּאמֶר אֵלָיו יְהוָה עִמְּךָ גִּבּוֹר
הֶחָיִל׃

Jdg 6:14 Chapter 6 is the chapter where the KJV uses the word, "save" **יָשַׁע** instead of deliver. Next, Gideon's Go makes him a model of predestination: have not I sent thee?

Jdg 6:14 And the LORD looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I **sent** thee?

Jdg 6:14 וַיִּפֶן אֵלָיו יְהוָה וַיֹּאמֶר לֵךְ בְּכֹחֲךָ זֶה וְהוֹשַׁעְתָּ אֶת־יִשְׂרָאֵל
מִכַּף מִדְיָן הֲלֹא שְׁלַחְתִּיךָ׃

Here is a test case for Jdg 6:14. Do you agree that regardless of context and regardless of substance accounted on the banker's redemptive balance in Pe must the words, "and looked upon him" **ויפן אליו** have something in common with Dan 5: Mene, Mene, Tekel, Upharsin? Do you agree that the same Pe scrutiny also must include other verses,

like 1 Sam 16:7 and Mal 4:6? Notice that Jdg 6:14 is judge against judge. Gideon against Midian, גִּדְעוֹן vs מִדְיָן

Jdg 6:15 The other, not so strong side in Gideon. It makes up the missional pair called sola Vau/And and its serving No-Man. Gibbor's strength may be weakened to the point of being usable in G-d's service. It looks that in order to tip the judicial balance must the significant weight be served with something growing sufficiently insignificant **צעיר**, or more plainly, young, small, and irrelevant, just like David was scaled in proportion to fit the image dimensioned by his closest estimators of value.

Jdg 6:15 And he said unto him, Oh my Lord, wherewith shall I save Israel? behold, my family *is* poor in Manasseh, and I *am* the least in my father's house.

Jdg 6:15 וַיֹּאמֶר אֵלָיו בִּי אֲדֹנָי בַּמֶּה אוֹשִׁיעַ אֶת־יִשְׂרָאֵל הִנֵּה אַלְפִּי הַדַּל בִּמְנַשֶּׁה וְאָנֹכִי הַצָּעִיר בְּבֵית אָבִי׃

Here is the test case for Jdg 6:15. Notice how this is linked to Beth B and Psa 119:9 in the KJV. Do you see how the KJV makes it a substantive matter, centred on the means of salvation, wherewith, whereas the NKJV, NASB etc., operate like typical means of deception asking a veiled question, How? Sola Vau/And and Beth B mirror each other in the details framed by sola Vau/And, first, "Oh my Lord" **בי אדני**, then wherewith, or no less literal, "by what" **במה**. It looks like the editors behind the modernist means of deception like to play dumb to hold back the Bible's plain message?

Jdg 6:16 Implicitly confirming the serving No-Man, "(I) and thou" doing the work, and how the KJV uses the number "one" reserved primarily to express singularity, meaning real trinitarian presence and absence of Niphil Basar Almighty.

Jdg 6:16 And the LORD said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man.

Jdg 6:16 וַיֹּאמֶר אֵלָיו יְהוָה כִּי אֶהְיֶה עִמָּךְ וְהִכִּיתָ אֶת־מִדְיָן כְּאִישׁ אֶחָד׃

Jdg 6:17 The KJV begins with sola Vau/And, a perfect present "Now I", not yesterday I or tomorrow I, but Now I, in contrast to the time-based NKJV. Remember that it started with the first bony "now" in Gen 2:23. Present bones is present time, a potential Jezebel.

Jdg 6:17 And he said unto him, If now I have found grace in thy sight, then shew me a sign that thou talkest with me.

Jdg 6:17 וַיֹּאמֶר אֵלָיו אִם־נָא מָצָאתִי חֵן בְּעֵינֶיךָ וְעָשִׂיתָ לִּי אוֹת שָׁאַתָּה מְדַבֵּר עִמִּי׃

Jdg 6:13 More on predestination. How G builds the same essence here and in Rom 8:31.

Jdg 6:13 And Gideon said unto him, Oh my Lord, if the LORD be with us, why then is all this befallen us? and where *be* all his miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the hands of the Midianites.

Jdg 6:1 וַיֹּאמֶר אֵלָיו גִּדְעוֹן בִּי אֲדֹנָי וְיֵשׁ יְהוָה עִמָּנוּ וְלָמָּה מְצָאַתְנוּ כָּל־זֹאת וְאַיֵּה כָּל־נִפְלְאֹתָיו אֲשֶׁר סִפְּרוּ־לָנוּ אֲבוֹתֵינוּ לֵאמֹר הֲלֹא

Jdg 6:22 G vs G, face to face, created in the image of G-d.

Jdg 6:22 And when Gideon perceived that he *was* an angel of the LORD, Gideon said, Alas, O Lord GOD! for because I have seen an angel of the LORD face to face.

Jdg 6:22 וַיַּרְא גִּדְעוֹן כִּי־מַלְאַךְ יְהוָה הוּא ס וַיֹּאמֶר גִּדְעוֹן אֲהָהּ אֲדֹנָי יְהוִה כִּי־עַל־כֵּן רָאִיתִי מַלְאַךְ יְהוָה פָּנִים אֶל־פָּנִים׃

Jdg 6:23 Shalom. A substantive saying in the Hebrew and KJV, but mere words in the NKJV. In the Hebrew and KJV it begins with a conjunctive confirmation of verse 22. In the NASB it is formulated more like a disjunctive deal-breaker after verse 22.

Jdg 6:23 And the LORD said unto him, Peace *be* unto thee; fear not: thou shalt not die.

Jdg 6:23 וַיֹּאמֶר לוֹ יְהוָה שָׁלוֹם לְךָ אַל־תִּירָא לֹא תָמוּת׃

Jdg 6:24 One of the KJV exceptions, a verse beginning with the word, Then. Bn is the basic building block There.

Jdg 6:24 Then Gideon built an altar there unto the LORD, and called it Jehovahshalom: unto this day it *is* yet in Ophrah of the Abiezrites.

Jdg 6:24 וַיִּבֶן שָׁם גִּדְעוֹן מִזְבֵּחַ לַיהוָה וַיִּקְרָא־לוֹ יְהוָה שָׁלוֹם עַד הַיּוֹם הַזֶּה עוֹדֶנּוּ בְּעָפְרָת אֲבִי הָעֶזְרִי׃ ף

Jdg 7:2 An important lesson of quantity vs quality. Reform is in numbers, but salvation is not. Too many is too many to do. Only a few no-men should do it.

Jdg 7:2 And the LORD said unto Gideon, The people that *are* with thee *are* too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me.

Jdg 7:2 וַיֹּאמֶר יְהוָה אֶל־גִּדְעוֹן רַב הָעָם אֲשֶׁר אִתְּךָ מִתִּתִּי אֶת־מִדְיָן בְּיָדָם פֶּן־יִתְפָּאֵר עָלַי יִשְׂרָאֵל לֵאמֹר יָדִי הוֹשִׁיעָה לִי׃

Jdg 8:22 G vs R. It is built into the letters how the 3xR books became the framework of predestination.

Jdg 8:22 Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian.

Jdg 8:22 וַיֹּאמְרוּ אִישׁ־יִשְׂרָאֵל אֶל־גִּדְעוֹן מְשָׁל־בָּנוּ גַּם־אַתָּה גַּם־בִּנְךָ גַּם בֶּן־בִּנֶךָ כִּי הוֹשַׁעְתָּנוּ מִיַּד מִדְיָן׃

Jdg 8:23 No-Man confirmed. No antichrist ambition. No "I . . . over you" **אני בכם**

Jdg 8:23 And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the LORD shall rule over you.

Jdg 8:23 וַיֹּאמֶר אֲלֵהֶם גִּדְעוֹן לֹא־אֶמְשֹׁל אֲנִי בָּכֶם וְלֹא־יִמְשֹׁל בְּנִי בָּכֶם יְהוָה יִמְשֹׁל בָּכֶם׃

Here is the test case for Jdg 8:23, modelling how human rights is built into Benjamin's Baptist Bible. Do you agree that Beth B models the historical disaster waiting to happen in a world not respecting the sola S sovereignty built into Beth B? This is the other side of Bn and Beth B becoming the brutaliser of the Bible. G-d's final solution, the body of Christ, is that all potentially bony members are left alone as members under his rule. It is simple: B over B is doomed to fail. Atomic bombs are the strongest feedback B can model according to the forces of binding and exploding in Bohr's atom. Martin Buber would agree: Ich und Du. A Bishop's most important role is always to be aware and to always monitor a potential build-up of Satan's hierarchy, because it will bring all the beastly characters, bombs and blasts of explosive feedback against such. Man is born to be free, especially from the abominable elements coming with de-sola S. It is therefore indicated with endless historical evidence, far beyond reasonable doubt, why behaviour in Bn and Beth B must resort to a secondary, or beastly, behaviour and feedback pattern against all violation of first behaviour. How first-principle justice vs secondary-principle violence works, is paralled by first vs subsidiary behaviour. Bn and Beth B saturate how the twofold Bible divides itself by priesthood.

Jdg 8:30 Almost comparable to Solomon. Seventy **שבעים**

Jdg 8:30 And Gideon had threescore and ten sons of his body begotten: for he had many wives.

Jdg 8:30 וּלְגִדְעוֹן הָיוּ שִׁבְעִים בָּנִים יֹצְאֵי יֶרֶךְ כִּי־נָשִׁים רַבּוֹת הָיוּ לוֹ׃

Jdg 8:33 Immediate response, Beth B not yet domesticated.

Jdg 8:33 And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim, and made Baalberith their god.

Jdg 8:33 וַיְהִי כַּאֲשֶׁר מֵת גִּדְעוֹן וַיָּשׁוּבוּ בְּנֵי יִשְׂרָאֵל וַיִּזְנוּ אַחֲרֵי הַבְּעָלִים וַיָּשִׂימוּ לָהֶם בַּעַל בְּרִית לֵאלֹהִים׃

Jdg 8:34 Ezekiel's ABOUT-mission is referenced with some variety.

Jdg 8:34 And the children of Israel remembered not the LORD their God, who had delivered them out of the hands of all their enemies on every side:

Jdg 8:34 וְלֹא זָכְרוּ בְנֵי יִשְׂרָאֵל אֶת־יְהוָה אֱלֹהֵיהֶם הַמַּצִּיל אוֹתָם
מִיַּד כָּל־אֹיְבֵיהֶם מִסָּבִיב:

Jdg 8:35 Chapter end and last instance Gideon. Still evil for good.

Jdg 8:35 Neither shewed they kindness to the house of Jerubbaal, *namely*, Gideon, according to all the goodness which he had shewed unto Israel.

Jdg 8:35 וְלֹא־עָשׂוּ חֶסֶד עִם־בֵּית יְרֻבַּעַל גִּדְעוֹן כְּכָל־הַטּוֹבָה אֲשֶׁר
עָשָׂה עִם־יִשְׂרָאֵל: ף

Jdg 9:1 Abimelech, looking more like an occasion seeker, begins his nepotist takeover by seeking support in his own family. Notice the KJV punctuation. Just like the seventy-weeks path, whether it was to do reform or to destroy it, sola Vau/And would have to be onboard. Even in its most perverted form, sola Vau/And supports the synergetic fact that without "me" ye can do nothing. This works also for the false prophet, Codex Satanicus. The Bible did prove itself completely universal. It was only a matter of cleverness and deception how to produce Codex Satanicus and use it to make Protestantism implode. From antichrist's woman office in Gen 2:21-23 was established, this is the same story. Verses like this can be used to decode the mother of harlots and the abominable de-sola S in Rev 17:5, as a common denominator for the road back into the judicial wilderness by being in communion with the occasion seeker.

Jdg 9:1 And Abimelech the son of Jerubbaal went to Shechem unto his mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying,

Jdg 9:1 וַיֵּלֶךְ אֲבִימֶלֶךְ בֶּן־יְרֻבַּעַל שְׁכֶמָה אֶל־אֲחֵי אִמּוֹ וַיְדַבֵּר
אֲלֵיהֶם וְאֶל־כָּל־מִשְׁפַּחַת בֵּית־אֲבִי אִמּוֹ לֵאמֹר:

Jdg 9:2 It sounds almost like an ambush. You can use this verse to decode bastards and first brat among brats. Notice the contrast to Gideon and Jdg 8:23. G-d's egalitarian plan is simple, direct, and transparent. Satan's hierarchy tends to sneak in the back door.

Jdg 9:2 Speak, I pray you, in the ears of all the men of Shechem, Whether *is* better for you, either that all the sons of Jerubbaal, *which are* threescore and ten persons, reign over you, or that one reign over you? remember also that I *am* your bone and your flesh.

Jdg 9:2 דַּבְּרוּ־נָא בְּאָזְנֵי כָל־בַּעֲלֵי שְׁכֶם מַה־טּוֹב לָכֶם הַמְשֹׁל בָּכֶם
שִׁבְעִים אִישׁ כֹּל בְּנֵי יְרֻבַּעַל אִם־מְשֹׁל בָּכֶם אִישׁ אֶחָד וּזְכַרְתֶּם
כִּי־עַצְמְכֶם וּבְשַׂרְכֶם אָנִי:

Now some notable elements to verify in Jdg 9:2. Notice how B over B is combined with such bony membership, and a ruling brat on top causing Resh headache:

First all the possessive Baalite owners (men) in Shechem: כל־בעלי שכם

Then, Beth B's A-post claim, sent to you for dominion over you: לכם המשל בכם

Son of Jerubbaal, first brat among brats, ranked highest among all the ruling, possessive Baalites and headache makers: בני ירבעל

Niphil Basar's office in Gen 2:23, your bone and your flesh: עצמכם ובשרכם

Son of Jerubbaal makes a representative case of the ruling headache moving into office in Tamar's under-world, to be a vicar and son of his father in his stead תחת

Jdg 9:3 Your worst enemy may be your own (bone and flesh). Many milestones like this, B over B, and B against B, would come before arriving in the absolute wilderness in Jdg 21. Deception by communicative action aligns Abimelech with Adonijah. A flood of coming and growing problems was part of the legacy after Gideon and David.

Jdg 9:3 And his mother's brethren spake of him in the ears of all the men of Shechem all these words: and their hearts inclined to follow Abimelech; for they said, He *is* our brother.

Jdg 9:3 וַיְדַבְּרוּ אֲחֵי־אִמּוֹ עָלָיו בְּאָזְנֵי כָל־בַּעֲלֵי שְׁכֶם אֵת כָּל־הַדְּבָרִים הָאֵלֶּה וַיֵּט לִבָּם אַחֲרֵי אֲבִימֶלֶךְ כִּי אָמְרוּ אָחִינוּ הוּא׃

Jdg 9:4 What to expect with guys like this. An omer is the tenth part of an Ephah. This is more like a double portion of treason, "seventy . . silver" שבעים כסף

Jdg 9:4 And they gave him threescore and ten *pieces* of silver out of the house of Baalberith, wherewith Abimelech hired vain and light persons, which followed him.

Jdg 9:4 וַיִּתְּנוּ־לוֹ שִׁבְעִים כֶּסֶף מִבֵּית בַּעַל בְּרִית וַיִּשְׂכֹּר בָּהֶם אֲבִימֶלֶךְ אֲנָשִׁים רֵיקִים וּפֹחֲזִים וַיֵּלְכוּ אַחֲרָיו׃

Here is the test case for Jdg 9:4. Notice how the mixed price of provision and perversion is modelled by sola Vau/And. First, "wherewith . . hired" וישכר, then the next, saying, "which (they) followed/walked" וילכו after him. Do you see how Codex Satanicus was used to orchestrate the same type wondering after the beast by means of deception in the apocalypse, hired or paid to do the work of treason, make the means of deception, and cause people and nations to fall away? Men on the road to Jdg 21 or Lackland 2.0 would produce a comparable set of evidence, and comparable forms of the uprooted, shallow, and hollow. Today's dumb translations are surrounded by weird ideas and callous minds professing things earlier called error now to be the truth. Notice the inevitable modelled in the KJV, that those no longer themselves in the house, would from (a position) out of the house soon plunder it and empty it (cf. Exo 33:11).

For more Hebrew context in Jdg 9:4, notice how literally the house of the covenant to be maintained by faith would be plundered by covenants of unbelief, saying, “out of the house of Baalberith” מבית בעל ברית. First referred to as my “covenant” בְּרִית in Gen 6:18, 9:13, it is all about faith or unbelief, which ownership, lordship and wordship, proven to be the most exploitable house and storehouse history would offer. In the short run would the generations of plunder be the aftermath of those labouring to build it. In the longer run would Babylonian Christendom AD become the plunderer of the Jewish Jerusalem BC, Christendom’s Codex Satanicus establishment would plunder providence, and counter-reformers and their mercenaries would plunder G-d’s reformation. Plunder requires something exploitable and plunderable. As translated in the KJV is Jdg 9:4 one of the examples modelling things done in house and out of house, and in season and out of season (cf. 2 Tim 4:1-2+).

Jdg 9:5 Classical despotism. As soon as established, first step is to secure the throne by eliminating all possible opposition. This is how ruling headache is instituted and how it reinforces itself. Later Joash (in 2 Ki 11) would escape and resemble a comparable type remnant. R inheritance = O. In this case R’s headache inherits its ruling blindness. It is fairly easy to see how being blindfolded is a fearful position, a neurosis of its own act.

Jdg 9:5 And he went unto his father's house at Ophrah, and slew his brethren the sons of Jerubbaal, *being* threescore and ten persons, upon one stone: notwithstanding yet Jotham the youngest son of Jerubbaal was left; for he hid himself.

Jdg 9:5 וַיָּבֹא בֵית־אָבִיו עָפְרָתָה וַיַּהַרֹג אֶת־אֶחָיו בְּנֵי־יְרֻבַּעַל שִׁבְעִים
אִישׁ עַל־אֶבֶן אֶחָת וַיִּוָּתֵר יוֹתָם בֶּן־יְרֻבַּעַל הַקָּטֹן כִּי נֶחְבָּא: ס

Jdg 9:6 Half way between Abram’s royal swamp in Gen 14 and Judah’s royal point zero in Samuel, this is their first “king” מלך. Before Jdg 9:6 is a king a ruler of the gentile world. In Judges is this a milestone marker of a move back into whoredom.

Jdg 9:6 And all the men of Shechem gathered together, and all the house of Millo, and went, and made Abimelech king, by the plain of the pillar that *was* in Shechem.

Jdg 9:6 וַיֵּאָסְפוּ כָּל־בַּעֲלֵי שְׁכֶם וְכָל־בֵּית מִלּוֹא וַיֵּלְכוּ וַיַּמְלִיכוּ
אֶת־אֲבִימֶלֶךְ לְמֶלֶךְ עִם־אֵלוֹן מֻצָּב אֲשֶׁר בִּשְׁכֶם:

Jdg 9:7 First direct sign of a coming civil war, Jotham vs Abimelech. In this context you might expect to find Abimelech standing upon Ebal.

Jdg 9:7 And when they told *it* to Jotham, he went and stood in the top of mount Gerizim, and lifted up his voice, and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you.

Jdg 9:7 וַיַּגִּדוּ לְיוֹתָם וַיֵּלֶךְ וַיַּעֲמֹד בְּרֹאשׁ הַר־גְּרִזִים וַיִּשָּׂא קוֹלוֹ
וַיִּקְרָא וַיֹּאמֶר לָהֶם שִׁמְעוּ אֵלַי בַּעֲלֵי שְׁכֶם וְיִשְׁמַע אֲלֵיכֶם אֱלֹהִים:

Here is the test case for Jdg 9:7. First, with BC text in AD context, this is sola Vau/And speaking, in the KJV an unbroken And sentence all the way, but not so in the NKJV. Do you agree that after No-Man Gideon disappeared, and King Niphil Basar Almighty did reappear, it is a must to repeat the test, the Trinity and its No-Man (on Gerizim) vs deism and its supreme Niphil Basar Almighty (on Ebal). In the KJV does "he" disappear in the last half, and sola Vau/And is speaking G-d's mind. In the NKJV is that disregarded and "he" is presented as a deistic stand-alone speaker after cutting off the first half by a full stop, period. After presenting Jotham standing in the top of Gerizim ready to deliver the "in peak" **בראש** headache warning, B ruling over B, the KJV continues with saying, "and lifted up his voice" **וישׂא קולו** "and called/cried" **ויקרא** "and said unto them" **ויאמר להם**, but without the grammatical "he" (third person masculine singular) part of "and (he) said" **ויאמר**, reappearing in the NKJV. Do you see why king Niphil Basar would want some distance to protect "he" with a punctuating cut off and silencer of the trinity in the first half, leaving the last half scene to himself? Sola S jurisdiction needs "he" to be silenced, meaning that the war between Abimelech and Jotham's free world is the same lingual and missional war between the counter-reformatory, deistic NKJV and the apostolic, trinitarian KJV.

Jdg 9:8-20 Speaking in parables, first example. In the Hebrew and in the missional KJV is anointing a matter of times and seasons, but not so in the textual NKJV, NASB etc.

Jdg 9:8 The trees went forth *on a time* to anoint a king over them; and they said unto the olive tree, Reign thou over us.

Jdg 9:8 הָלוֹךְ הָלְכוּ הָעֵצִים לִמְשֹׁחַ עֲלֵיהֶם מֶלֶךְ וַיֹּאמְרוּ לַזַּיִת (מְלוֹכָה) [מָלְכָה] עָלֵינוּ׃

Jdg 9:14 A later example, brats and brambles, much more typical, and more typically doomed to failure. After offering some variety of candidates to become ruler, this is the popular vote by "all the trees" **כל־העצים**.

Jdg 9:14 Then said all the trees unto the bramble, Come thou, *and* reign over us.

Jdg 9:14 וַיֹּאמְרוּ כָל־הָעֵצִים אֶל־הָאָטָד לֵךְ אַתָּה מְלָךְ־עָלֵינוּ׃

Jdg 9:21 Jotham finished speaking the warning parable of the garden, he must run away, and sola Vau/And is running with him.

Jdg 9:21 And Jotham ran away, and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother.

Jdg 9:21 וַיָּנָס יוֹתָם וַיִּבְרַח וַיֵּלֶךְ בְּאֵרָה וַיֵּשֶׁב שָׁם מִפְּנֵי אֲבִימֶלֶךְ אָחִיו׃ ף

Jdg 9:22 Next milestone

Jdg 9:22 When Abimelech had reigned three years over Israel,

Jdg 9:22 וַיָּשַׂר אֲבִימֶלֶךְ עַל־יִשְׂרָאֵל שָׁלֹשׁ שָׁנִים׃

Jdg 9:23 Ruling headache confirmed. It would be the same with Saul vs David. Notice that (spiritual) warfare would always involve some form of ruling Resh/Rosh headache principality, here an "evil spirit" רוח רעה. For king Abimelech it was time to face his own treacherous methods, most predictable in B over/against B, since B is the champion of feedback. As a bramble in office he would taste his own thorny fruit.

Jdg 9:23 Then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech:

Jdg 9:23 וַיִּשְׁלַח אֱלֹהִים רוּחַ רָעָה בֵּין אֲבִימֶלֶךְ וּבֵין בַּעֲלֵי שְׁכֶם וַיִּבְגְּדוּ בַעֲלֵי־שְׁכֶם בַּאֲבִימֶלֶךְ׃

A test case for Jdg 9:23. Do you see that infantilism and how the evil go-beth-wean is a model of spirits contrasting the spirit of unity. Here it works "between Abimelech and between the (possessive) Baalites in Shechem" בין אבימלך ובין בעלי שכם. It is still early history and still in the relatively early days in the Bible when necessary to do this double model of Beth-weaning, between the king and between man and self.

Jdg 9:24 Cruelty חמס specified as the affairs of Hamas and further defined as the spirit of time ח. In its absolute legislative capacity is Cheth saying what it means to establish human nature, the law, in need of its gospel of salvation from self. This is Issachar's destiny after failing to see what was coming with the spirit of time when he slowly was enslaved, first tributary worship, then "tributary" מַס slavery. Legislative and judicial affairs would always reflect a spectrum of human rights vs faith/unbelief. For so . . ??

Jdg 9:24 That the cruelty *done* to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, which slew them; and upon the men of Shechem, which aided him in the killing of his brethren.

Jdg 9:24 לָבוֹא חֲמַס שִׁבְעִים בְּנֵי־יְרֻבָּעַל וְדָמָם לָשׂוּם עַל־אֲבִימֶלֶךְ אֲחִיהֶם אֲשֶׁר הָרַג אוֹתָם וְעַל בַּעֲלֵי שְׁכֶם אֲשֶׁר־חִזְקוּ אֶת־יָדָיו לַהֲרֹג אֶת־אֶחָיו׃

Jdg 9:53 Breaking the headache means breaking the yoke.

Jdg 9:53 And a certain woman cast a piece of a millstone upon Abimelech's head, and all to brake his skull.

Jdg 9:53 וַתַּשְׁלֵךְ אִשָּׁה אַחַת פֶּלַח רֶכֶב עַל־רֹאשׁ אֲבִימֶלֶךְ וַתָּר�ץ אֶת־גֻּלְגָּלְתּוֹ׃

Here is a test case for Jdg 9:53. Do you see that to be on target, of one singular mind, is the reason why this "woman one" אִשָּׁה אחת is a hurling woman of definitive certainty going for the "head" רֹאשׁ of serpent matters? In other words, do you agree that whether it is called Gilgal or Giljotine when they renew the kingdom would be the same, seeking to break the yoke of this vicar "scull" גלגלת bone? Bony and brainy matters like this make it even clearer that vowel points in Gilgal גִּלְגָּל and "scull/head" גֻּלְגֶּלֶת made no real difference but were insignificant in terms of root cause when things needed to be reformed and renewed.

Two specific details to profile in Jdg 9:53. Do you see how the apostolic KJV exercises its definitive authority and oversight in wording and punctuation of this ending, and in contrast, how it looks more like a random accident in the copycat NKJV? Do you agree that, just like David preparing himself in 1 Sam 17:40, and executing in 1 Sam 17:49, and before going all in, would sola Vau/And with her be the same necessity from start to end in Jdg 9:53? In contrast, the clumsy NKJV demonstrates no competence even to know the purposeful mind and what was at stake beyond the textual. In the NKJV and NASB you find more or less the same stand-alone outcome without the driving motive and without the sola Vau/And support. You can feel the tension in the missional KJV in a way utilising the mental and behavioural extremes so well that its mission in some cases seem hot tempered in contrast to the lukewarm textual modernists. It takes you to the scene to be there with them, not like the disjointed and distanced modernists having no such sense of behavioural, mental, and missional reality.

Jdg 9:54 Again directly comparable to point zero and the head issue named Saul. It took a brave skirt to take down this Goliath, aiming with and for perfection and proving the point that going to war without first knowing the enemy would be unfruitful.

Jdg 9:54 Then he called hastily unto the young man his armourbearer, and said unto him, Draw thy sword, and slay me, that men say not of me, A woman slew him. And his young man thrust him through, and he died.

Jdg 9:54 וַיִּקְרָא מְהֵרָה אֶל־הַנַּעַר נֹשֵׂא כֵלָיו וַיֹּאמֶר לוֹ שְׁלֹף חַרְבְּךָ
וּמוֹתְתֵנִי פֶּן־יֹאמְרוּ לִי אִשָּׁה הֲרָגָתְהוּ וַיִּדְקְרֵהוּ נַעֲרוֹ וַיָּמֹת׃

Jdg 9:55 It is built into the aftermath that Abimelech was both an anti-Copernican and an upcoming, self-gathering imperialist.

Jdg 9:55 And when the men of Israel saw that Abimelech was dead, they departed every man unto his place.

Jdg 9:55 וַיִּרְאוּ אִישׁ־יִשְׂרָאֵל כִּי מֵת אֲבִימֶלֶךְ וַיֵּלְכוּ אִישׁ לִמְקֹמוֹ׃

Jdg 9:57 So, 40 years of peace would never be the legacy of guys like Abimelech.

Jdg 9:57 And all the evil of the men of Shechem did God render upon their heads: and upon them came the curse of Jotham the son of Jerubbaal.

Jdg 9:57 וְאֵת כָּל־רָעַת אַנְשֵׁי שְׁכֶם הֵשִׁיב אֱלֹהִים בְּרֹאשָׁם וַתָּבֹא
אָלֵיהֶם קִלַּלַת יוֹתָם בֶּן־יְרֻבָּעַל׃ ף

Here is a test case for Jdg 9:57. Do you see that the fruit of the anti-Copernican self in its own universe, making itself god, would cause a feedback to come written into the KJV words. Changing one detail makes it easier to see the point: And all the evil of the men of Shechem made god. Shechem's ruling Resh/Rosh headache would come back on itself. Do you see that whether it refers to the geographical place of Shechem שכם or the judicial שׁ you כם makes it equally tied to self in need of a saving remedy?

Jdg 11:1 After Tola and Jair and more accumulation of troubles in Jdg 10, next on the list is Jephthah. At this point social conditions and bastardisation have worsened. With Gideon came the "concubine" (Jdg 8). Now the first "harlot" in Judges. In Joshua Rahab was a phenomenon outside the tribes. In Judges has "fornication" זונה become internal affairs. Evidence of whoredom would be multiplied on the road to Jdg 21 and throughout Christendom's apocalyptic wilderness. No difference from BC to AD.

Jdg 11:1 Now Jephthah the Gileadite was a mighty man of valour, and he *was* the son of an harlot: and Gilead begat Jephthah.

Jdg 11:1 וְיִפְתָּח הַגִּלְעָדִי הָיָה גִּבּוֹר חַיִל וְהוּא בֶּן־אִשָּׁה זוֹנָה וַיּוֹלֶד
גִּלְעָד אֶת־יִפְתָּח׃

Jdg 11:2 Strange woman or strange man, what is the difference? Whoredom would be a price paid by all.

Jdg 11:2 And Gilead's wife bare him sons; and his wife's sons grew up, and they thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house; for thou *art* the son of a strange woman.

Jdg 11:2 וַתֵּלֶד אֵשֶׁת־גִּלְעָד לוֹ בָּנִים וַיִּגְדְּלוּ בְנֵי־הָאִשָּׁה וַיְגָרְשׁוּ אֶת
־יִפְתָּח וַיֹּאמְרוּ לוֹ לֹא־תִנְחַל בְּבֵית־אָבִינוּ כִּי בֶן־אִשָּׁה אַחֶרֶת אָתָּה׃

Jdg 11:12-13 Next step, missional implosion.

Jdg 11:12 And Jephthah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land?

Jdg 11:12 וַיִּשְׁלַח יִפְתָּח מַלְאָכִים אֶל־מֶלֶךְ בְּנֵי־עַמּוֹן לֵאמֹר מַה־לִּי
וָלָךְ כִּי־בָאתָ אֵלַי לְהִלָּחֵם בְּאַרְצִי׃

Jdg 11:30-40 Next step, children going through the fire.

Jdg 11:40 *That* the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year.

Jdg 11:40 מִיָּמִים יָמִימָה תֵּלַכְנָה בְּנוֹת יִשְׂרָאֵל לְתַנּוֹת לְבַת־יִפְתָּח הַגִּלְעָדִי אַרְבַּעַת יָמִים בַּשָּׁנָה׃ ס

Jdg 12:4 Next step, civil war and ethnic cleansing.

Jdg 12:4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites *are* fugitives of Ephraim among the Ephraimites, *and* among the Manassites.

Jdg 12:4 וַיִּקְבֹּץ יִפְתָּח אֶת־כָּל־אַנְשֵׁי גִלְעָד וַיִּלָּחֶם אֶת־אֶפְרָיִם וַיַּכּוּ אַנְשֵׁי גִלְעָד אֶת־אֶפְרַיִם כִּי אָמְרוּ פְלִיטֵי אֶפְרַיִם אַתֶּם גִּלְעָד בְּתוֹךְ אֶפְרַיִם בְּתוֹךְ מְנַשֶּׁה׃

Jdg 12:5 Gatekeeping.

Jdg 12:5 And the Gileadites took the passages of Jordan before the Ephraimites: and it was *so*, that when those Ephraimites which were escaped said, Let me go over; that the men of Gilead said unto him, *Art* thou an Ephraimite? If he said, Nay;

Jdg 12:5 וַיִּלְכֹּד גִּלְעָד אֶת־מַעְבְּרוֹת הַיַּרְדֵּן לְאֶפְרָיִם וְהָיָה כִּי יֹאמְרוּ פְלִיטֵי אֶפְרַיִם אֶעֱבֹרָה וַיֹּאמְרוּ לוֹ אַנְשֵׁי־גִלְעָד הַאֶפְרָתִי אַתָּה וַיֹּאמֶר לֹא׃

Jdg 12:6 Sh vs S, subsidiary vs principal.

Jdg 12:6 Then said they unto him, Say now Shibboleth: and he said Sibboleth: for he could not frame to pronounce *it* right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand.

Jdg 12:6 וַיֹּאמְרוּ לוֹ אֱמָר־נָא שִׁבֹּלֶת וַיֹּאמֶר סִבֹּלֶת וְלֹא יָכִין לְדַבֵּר כֵּן וַיֹּאחֲזוּ אוֹתוֹ וַיִּשְׁחָטוּהוּ אֶל־מַעְבְּרוֹת הַיַּרְדֵּן וַיִּפֹּל בָּעֵת הַהִיא מֵאֶפְרַיִם אַרְבָּעִים וּשְׁנַיִם אָלֶף׃

Jdg 12:7 The end of Jephthah.

Jdg 12:7 And Jephthah judged Israel six years. Then died Jephthah the Gileadite, and was buried in *one of* the cities of Gilead.

Jdg 12:7 וַיִּשְׁפֹּט יִפְתָּח אֶת־יִשְׂרָאֵל שֵׁשׁ שָׁנִים וַיָּמָת יִפְתָּח הַגִּלְעָדִי וַיִּקָּבֵר בְּעָרֵי גִלְעָד׃ ף

Jdg 12:8-15 Ibzan, Elon, and Abdon.

Jdg 12:8 And after him Ibzan of Bethlehem judged Israel.

Jdg 12:8 וַיִּשְׁפֹּט אַחֲרָיו אֶת־יִשְׂרָאֵל אִבְצָן מִבֵּית לָחֶם׃

Jdg 13 Next, Samson, called to be a Nazarite.

Jdg 13:5 For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.

Jdg 13:5 כִּי הִנְךָ הָרָה וְיֹלַדְתְּ בֵּן וּמוֹרָה לֹא־יַעֲלֶה עַל־רֹאשׁוֹ כִּי
־נְזִיר אֱלֹהִים יִהְיֶה הַנַּעַר מִן־הַבָּטֶן וְהוּא יָחֵל לְהוֹשִׁיעַ אֶת־יִשְׂרָאֵל
מִיַּד פְּלִשְׁתִּים׃

Jdg 13:8 Manoah, the Mosaic, and Micah's meekness dimension. Original sin is not something man is born with but something he grows into. Children are products of their parent generation. In the KJV is sola Vau/And the teacher. In the NKJV, NASB etc., it is a different story.

Jdg 13:8 Then Manoah intreated the LORD, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born.

Jdg 13:8 וַיֶּעְתַּר מָנוֹחַ אֶל־יְהוָה וַיֹּאמַר בִּי אֲדֹנָי אִישׁ הָאֱלֹהִים
אֲשֶׁר שָׁלַחְתָּ יָבוֹא־נָא עוֹד אֵלֵינוּ וְיוֹרֵנוּ מַה־נַּעֲשֶׂה לַנַּעַר הַיּוּלָד׃

Jdg 13:24 Sola Vau/And blueprints Samson's punctuated biography in the KJV, called by name to judge. In Shem he is named and appointed to be and act as person in place.

Jdg 13:24 And the woman bare a son, and called his name Samson: and the child grew, and the LORD blessed him.

Jdg 13:24 וַתֵּלֶד הָאִשָּׁה בֵּן וַתִּקְרָא אֶת־שְׁמוֹ שִׁמְשׁוֹן וַיִּגְדַּל הַנַּעַר
וַיְבָרְכֵהוּ יְהוָה׃

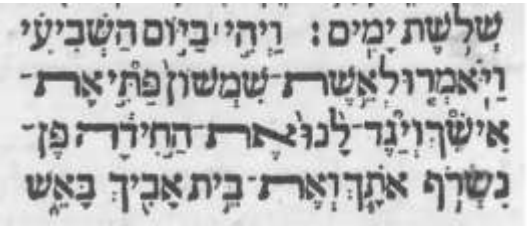
Jdg 14:15 Most modernist versions follow the Septuagint in this verse, saying that it was on the "fourth" (τετάρτῃ) day. Also the MEV committee is lying about its source texts, claiming to follow the 1525 Masoretic text but going with the crowd and the Septuagint. The argument used by the text critics is that a scribal copy error has been made and that "seventh" **שביעי** should have been "fourth" **רביעי**, since that in their opinion also is a better match with the preceding verse 14.

Jdg 14:15 And it came to pass on the seventh day, that they said unto Samson's wife, Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us to take that we have? *is it* not *so*?

Jdg 14:15 וַיְהִי בַּיּוֹם הַשְּׁבִיעִי וַיֹּאמְרוּ לְאֵשֶׁת־שִׁמְשׁוֹן פַּתִּי אֶת־אִישֵׁךְ
וְיַגֶּד־לָנוּ אֶת־הַחִידָה פֶּן־נִשְׂרֹף אוֹתָךְ וְאֶת־בֵּית אָבִיךְ בָּאֵשׁ
הֲלְיָרְשֵׁנוּ קְרָאתֶם לָנוּ הֲלֹא׃

Changes like this are beyond fantastic. In the great variety of committees and published translations since the 1800s, they do rarely agree on variants. One committee may focus on one particular variant, while other committees will use others, but variants like this one is revealing. When Christendom's modernist translation committees close rank and all the involved text critics agree and have come to what they call scholarly consensus, it is typically when they find a variant that goes against the Jewish Israel and the Jewish preservation regime. If you checked today's Nova Vulgate and compared with the Latin Vulgate from the 1500s or earlier, you would find innumerable changes. After proving itself a notorious corruption regime, has Christendom's text critics the audacity to say that we have the means and the competence to correct the Masoretic text and the only providential preservation regime, the only preservation regime that has proven itself reliable by its low number of errors, and it does not stop there. Modern texts critics are using a corrupt Septuagint which is so canonically distorted that it is barely usable for anything, and which has no reliable historical track record. So, it is important to see the vicar agenda in all this, especially since the devilish Codex Satanicus was planted in the 1800s. Through history it was important to discredit the Jewish Israel, and today to plant the impression that the Masoretic text is unreliable, and the correct text is coming from another source. When even the committees claiming to translate from the received text sources in the 1500s close ranks with the rest against the Jewish Israel and against G-d's only preservation regime and use all kinds of perverted sources in their willful attack on the reformation connections done with the Jewish Israel in the 1500s, the vicar motive is revealed. For the Jewish preservation regime, the transmission of manuscripts with an extremely low number of errors is grounded in their reverence for the original text. But in Christendom's corruption regime, the enormous number of errors is grounded in their blasphemous irreverence for the text and in the motive to use the text in a vicar mission. So when these corrupt forces have the audacity to boost of corrective and reconstructive competence, it is far beyond fantastic. In the Jewish Koren it says "seventh" day, and in the JPS it says the same with a footnote referring to the Septuagint and the Syriac texts saying "fourth" but the texts are unchanged and the Hebrew MT versions say "seventh." Christendom reveals its renewed eagerness to correct the Hebrew, and doing so in order to complete the counter-reformation and come out with its own texts superior to G-d's provision, and is therefore involved in translating and publishing numerous versions and translations of the Septuagint, first the Brenton Septuagint in the 1800s, and now more recently, NETS and Lexham. Means of deception make a separate league these days.

The Second Rabbinic Bible, MT1525, verse fraction from start of Jdg 14:15.


שִׁבְעַת יָמִים׃ וַיְהִי בַּיּוֹם הַשְּׁבִיעִי
וַיֹּאמְרוּ לְאֵשֶׁת שִׁמְשׁוֹן פַּתִּי אֶת־
אִישֵׁךְ וְיַגֶּד לָנוּ אֶת הַחִידָה פֶּן־
נִשְׂרֹף אֹתָךְ וְאֶת־בֵּית אָבִיךְ בָּאֵשׁ

Jdg 16:4 Delilah, the beginning of the end for Samson. Delilah is equally identified by the place named Sorek, whose name was . . , as Samson was biographically identified and tied to his named act in person and place. The KJV traces all the Hebrew details laid out in order. In the NKJV it is a reordered happening. Just like many earlier examples, the first word in the NKJV has no meaning in itself but works only as a textual link to earlier verses.

Jdg 16:4 And it came to pass afterward, that he loved a woman in the valley of Sorek, whose name *was* Delilah.

Jdg 16:4 וַיְהִי אַחֲרֵי־כֵן וַיֶּאֱהַב אִשָּׁה בְּנַחַל שֹׂרֵק וּשְׁמָהּ דְּלִילָה׃

Jdg 16:5 Becoming "*means*" of deception in person. Delilah the enticing deceiver **פתי** made herself an asset in the establishment's deception team, repeating the basic order of things in Issachar's downfall. First deception, then slavery, again a portion of deception valued in silver, "thousand and hundred *pieces* of silver" **אלף ומאה כסף**

Jdg 16:5 And the lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength *lieth*, and by what *means* we may prevail against him, that we may bind him to afflict him: and we will give thee every one of us eleven hundred *pieces* of silver.

Jdg 16:5 וַיַּעֲלוּ אֵלֶיהָ סַרְנֵי פְלִשְׁתִּים וַיֹּאמְרוּ לָהּ פַּתִּי אוֹתוֹ וּרְאִי בַּמֶּה כֹחוֹ גָדוֹל וּבַמֶּה נוּכַל לוֹ וַאֲסַרְנֵהוּ לְעַנֹּתוֹ וַאֲנַחְנוּ נִתַּן־לָךְ אִישׁ אֶלֶף וּמֵאָה כָּסֶף׃

Jdg 16:6 With BC text in AD context, this is another KJV link to means "wherewith" in Psa 119:9. In the same sense would the effort to destroy Protestantism and reverse the reformation be directed against the text. In the KJV is strength linked to the scriptural. In the NASB, NIV, ESV, NABRE etc., it is linked to the exterior and physical. With the two instances, "wherein" **במה** and "and wherewith" **ובמה** is Samson's biography tied to the scriptural blueprint. In the text you find the details how Samson would be bound and how the reformation and Protestantism would be attacked. Sola W is the scriptural self-reference no longer seen in most modernist translations.

Jdg 16:6 And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength *lieth*, and wherewith thou mightest be bound to afflict thee.

Jdg 16:6 וַתֹּאמֶר דְּלִילָה אֶל־שִׁמְשׁוֹן הַגִּידָה־נָּא לִי בַּמֶּה כֹּחֲךָ גָדוֹל וּבַמֶּה תֵּאָסֵר לְעַנּוֹתֶךָ׃

Jdg 16:13-14 More stuff added from the Septuagint in modernist translations, referred to in the Jewish versions but without changing the Hebrew or the translated text. A longer section is added at the end of verse 13 and from start in verse 14 in modernist versions. Again is the MEV going with the crowd and against what they say about source text for their translation in the MEV preface, and again it appears to be more or less scholarly

consensus in using the corrupt Septuagint to correct “errors” in the Masoretic text. It is a scholastic joint venture. For the “protestant” committees it is about eliminating the KJV, for the papists it is about eliminating all grafting competition from the Jewish Israel, and for all involved it is about Laodicea’s rebellion against G-d and providence. Critical-text fabricators, translation committees, publishers, and supporting apologists and ministers on the pulpits, all over the world, are involved in reversing the reformation, to destroy sola scriptura and implement the ecumenical Vatican II. Laodicea’s troubling condition is a magisterial deception of global proportions.

Jdg 16:13 And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web.

Jdg 16:13 וַתֹּאמֶר דְּלִילָה אֶל־שִׁמְשׁוֹן עַד־הֵנָּה הֵתַלְתָּ בִּי וַתְּדַבֵּר אֵלַי כְּזָבִים הַגִּידָה לִּי בַּמֶּה תֵּאָסֵר וַיֹּאמֶר אֵלֶיהָ אִם־תַּאַרְגִי אֶת־שֶׁבַע מַחְלְפוֹת רֹאשִׁי עִם־הַמַּסָּכֶת׃

One of the details in Jdg 16:13 is how the KJV presents human nature. The context for pushing things “hitherto” is read in same sense as “moved” in Jdg 1:14. In the NKJV the time-based narrative has no such literal friction and “until now” repeats the theological surface of things in Jdg 1:14.

Next, one of the principal moving details in Jdg 16 is how a Kairos moment is presented in a squeeze between daylight and nighttime. Samson’s, or the beholder’s position, called “hitherto” הנה, is a daylight observatory under pressure by a force of darkness, named Delilah דלילה, called “night” לילה in Gen 1:5, possibly to orchestrate deception and push Samson beyond his (Kairos) moment, beyond the last warning, and beyond the point of no return. Verse 20 is the confirmation that Samson has been “moved” beyond recovery, and that awareness has been replaced by ignorance.

Jdg 16:16 Next pushing move comparable to Jezebel and Achsah. Sola W is universal, also covering how the Berean brain in a different context would be washed and moved to discipline, which means rewiring with working words? Sola W is the maker of its own spectrum, working a move towards peace or working a move towards distress. Verses like this are suited to mediate W and why the lingual equals the missional.

Jdg 16:16 And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was vexed unto death;

Jdg 16:16 וַיְהִי כִּי־הֵצִיקָה לוֹ בִדְבָרֶיהָ כָּל־הַיָּמִים וַתְּאַלֲצֵהוּ וַתִּקְצַר נַפְשׁוֹ לָמוּת׃

First test case for Jdg 16:16. Do you see that the KJV with the word “pressed” speaks of applied energy, whereas the NKJV is no more than worthless wind, not referring to any real energy or effect. In the KJV it works like Achsah the “mover” in Jdg 1:14, but in the NKJV there is no scriptural parallel and no effect expressed there and here. With no

anthropological creation and no mental dimension driving the modernist NKJV and the other theological translations, there is no reason to expect words expressing the Hebrew energy levels as translated in the KJV.

Next test case is about working Thummim צ in Jdg 16:16. Do you see this alternative to the directional "go forth" צא in Gen 8:16, when she put pressure ציק on Samson for change of direction? Deception, deviation, and ditching would be Delilah's objective as called by name to work "night" לילה shift. Do you agree that day and night would be synomymous with the corresponding burden of unequally yoked faith and unbelief?

Jdg 16:19 Sola Vau/And is equally involved here as in Jdg 16:6. It is buried in textual details how Codex Satanicus became Protestantism's synergetic sleeping pill. The KJV presents all the details and in punctuated form, saying what the NKJV works to conceal. Notice how scriptural synergy, energy, and will-power are involved from the opening in the KJV, and when the NKJV transition toward loose translations like the NIV is ended, that there is no trace left of scriptural synergy and energy, only deceptive care.

Jdg 16:19 And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.

Jdg 16:19 וַתְּיַשְּׁנֵהוּ עַל־בִּרְכֶּיהָ וַתִּקְרָא לָאִישׁ וַתְּגַלַּח אֶת־שֶׁבַע מַחְלְפוֹת רֹאשׁוֹ וַתָּחֶל לְעַנּוֹתוֹ וַיָּסַר כֹּחוֹ מֵעָלָיו׃

For more Hebrew context on Jdg 16:19, "and she made him sleep" ותישנהו (piel) upon her "knee" בֶּרֶךְ and made a curse appear like a "blessing" בָּרַךְ

Jdg 16:21 Next step in how sola Vau/And synergy would work when watered down to have no enlightening effect. This is what Codex Satanicus is designed to accomplish. The KJV punctuates what the NKJV will not punctuate.

Jdg 16:21 But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house.

Jdg 16:21 וַיֹּאחֲזוּהוּ פְּלִשְׁתִּים וַיְנַקְּרוּ אֶת־עֵינָיו וַיּוֹרִידוּ אוֹתוֹ עַזָּתָה וַיַּאַסְרוּהוּ בַּנְחֻשְׁתַּיִם וַיְהִי טוֹחֵן בְּבֵית (הָאֲסִירִים) [הָאֲסוּרִים]׃

Jdg 16:26 Working one last act of justice, how Samson became their in-house destroyer.

Jdg 16:26 And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them.

Jdg 16:26 וַיֹּאמֶר שִׁמְשׁוֹן אֶל־הַנַּעַר הַמַּחֲזִיק בְּיָדוֹ הַנִּיחָה אוֹתִי (וַהֲיִמֻּשֵׁנִי) [וַהֲמִשֵּׁנִי] אֶת־הָעַמֻּדִים אֲשֶׁר הַבַּיִת נָכוֹן עֲלֵיהֶם וְאֶשָּׁעֵן עֲלֵיהֶם׃

Jdg 16:30 Last act and the last time the name Samson is mentioned in OT. Do you agree that sola Vau/And here is a subsidiary version of And in Matt 27:25?

Jdg 16:30 And Samson said, Let me die with the Philistines. And he bowed himself with *all his* might; and the house fell upon the lords, and upon all the people that *were* therein. So the dead which he slew at his death were more than *they* which he slew in his life.

Jdg 16:30 וַיֹּאמֶר שִׁמְשׁוֹן תָּמוּת נַפְשִׁי עִם־פְּלִשְׁתִּים וַיֵּט בְּכֹחַ וַיִּפֹּל הַבַּיִת עַל־הַסְּרָנִים וְעַל־כָּל־הָעָם אֲשֶׁר־בּוֹ וַיִּהְיוּ הַמֵּתִים אֲשֶׁר הֵמִית בְּמוֹתוֹ רַבִּים מֵאֲשֶׁר הֵמִית בְּחַיָּיו׃

Jdg 16:31 Samson was the last of the judges, forty years serving. No more delivering judges after him.

Jdg 16:31 . . . . And he judged Israel twenty years.

Jdg 16:31 . . . וְהוּא שָׁפַט אֶת־יִשְׂרָאֵל עֶשְׂרִים שָׁנָה׃ ף

Jdg 17:1 From here it moves into a judicial condition beyond repair. This graven sphere is indeed comparable to the great Whore and the abominable de-sola S realm in Rev 17.

Jdg 17:1 And there was a man of mount Ephraim, whose name *was* Micah.

Jdg 17:1 וַיְהִי־אִישׁ מֵהַר־אֶפְרָיִם וּשְׁמוֹ מִיכָיְהוּ׃

Jdg 17:5 Pluralism instituted, a selfmade household of syncretism and nepotism and G-d knows what.

Jdg 17:5 And the man Micah had an house of gods, and made an ephod, and teraphim, and consecrated one of his sons, who became his priest.

Jdg 17:5 וְהָאִישׁ מִיכָה לוֹ בֵּית אֱלֹהִים וַיַּעַשׂ אֵפוֹד וּתְרָפִים וַיְמַלֵּא אֶת־יַד אַחַד מִבָּנָיו וַיְהִי־לוֹ לְכֹהֵן׃

Jdg 17:6 Micah's world makes monotheism vs pluralism the background for how to see the Trinity and a serving No-Man **אין** on one side, and deism and its ruling Niphil Basar on the other side. Text is universal. The KJV splits it into two halves with two complete spectrum mirroring each other. Is it a moral absolute and unity of faith, or is it moral relativism and total anarchy? The two text halves have room for both alternatives.

KJV 17:6 In those days *there was* no king in Israel, *but* every man did *that which was* right in his own eyes.

17:6 בַּיָּמִים הָהֵם אֵין מֶלֶךְ בְּיִשְׂרָאֵל אִישׁ הַיָּשָׁר בְּעֵינָיו יַעֲשֶׂה׃ ף

Here is the test case for Jdg 17:6. Notice the KJV's reform-friendly comma for a simple pause between two mostly independent halves. Do you see why the counter-reformatory establishments would prefer the ASV colon or a later typical semicolon for the last half to be more closely tied to the first half, awaiting some to rule such a liberal order?

ASV 17:6 In those days there was no king in Israel: every man did that which was right in his own eyes.

Jdg 17:7 A rootless occasion- and vocation-seeker. What kind of mixed breed is this? Is it a familiar spirit or a tribal trans? Maybe not so since it is about family, not about tribe. Anyway it is odd enough to appear here in the syncretic world of Micah and in no other place where familiar and spiritual demarcations would not be correspondingly blurred. On the way to Jdg 21 and on the way to fulfil agenda 2030 it would be typical that things would be wiped out, and cultural and spiritual demarcations would be blurred and areas would grow pluralistic and syncretic. People would not know where they came from and where they were going, and would not be able to diagnose causes and know the effects. The closer to Jdg 21, the more dysphoric.

Jdg 17:7 And there was a young man out of Bethlehemjudah of the family of Judah, who *was* a Levite, and he sojourned there.

Jdg 17:7 וַיְהִי־נַעַר מִבֵּית לֶחֶם יְהוּדָה מִמִּשְׁפַּחַת יְהוּדָה וְהוּא לֵוִי וְהוּא גָר־שָׁם׃

Jdg 17:8 After verse 7 it must be concluded that a developing destiny is equally cultural and geographical. Man's mind governs the practical. As seen at the end, this is mental pottery on the road, "as he journeyed" לעשׂות הרכו, made in some image. Compare with the predestined outcome in Gen 12:9. Abraham's journey ended in friendship with G-d. Here is the contrast where journeying is predestined to end by the nature of moving self-deception, led away from Bethlehemjudah. He ended where he was minded to end. In the KJV it ends with describing a formative journey. In the papist NABRE there is no corresponding connection between journeying and mental development, and no linking between the mental man on the move and his developing mission, meaning that his end location in Micah's house would be geographical only.

Jdg 17:8 And the man departed out of the city from Bethlehemjudah to sojourn where he could find *a place*: and he came to mount Ephraim to the house of Micah, as he journeyed.

Jdg 17:8 וַיֵּלֶךְ הָאִישׁ מֵהָעִיר מִבֵּית לֶחֶם יְהוּדָה לָגוּר בַּאֲשֶׁר יִמְצָא וַיָּבֹא הַר־אֶפְרַיִם עַד־בֵּית מִיכָה לַעֲשׂוֹת דַּרְכּוֹ׃

Jdg 17:9 It would be typical that modernist minds not keeping track of past, present, and root cause would refer only to a place, "(from/out of) where" מאין but the primarily mental Hebrew and KJV combine origin with source, cause, and circumstance, whence?

Jdg 17:9 And Micah said unto him, Whence comest thou? And he said unto him, I *am* a Levite of Bethlehemjudah, and I go to sojourn where I may find *a place*.

Jdg 17:9 וַיֹּאמֶר־לוֹ מִיכָה מֵאַיִן תָּבוֹא וַיֹּאמֶר אֵלָיו לֵוִי אָנֹכִי מִבֵּית לֶחֶם יְהוּדָה וְאָנֹכִי הֹלֵךְ לָגוּר בַּאֲשֶׁר אֶמְצָא׃

For more context on Jdg 17:9, you should check Gen 37:17. Whence and hence refer to comparable driving causes going beyond place and geography as translated in the KJV, saying, departed hence or "from/out of this" מזה, but in the shallow NKJV, there is no element beyond the concrete in both verses. Back to Jdg 17:9, the KJV does reasonably distinguish between the causal whence in the past and the future geographical where.

Jdg 17:10 Can a son adopt a father? Now reappears the suitable for deception, in Moses dealt with as it suits treachery. Here it says. "and ordered (by) apparal" וערך בגדים. It may be called a treacherous garment, a suit of apparel, or simply, justice in robes.

Jdg 17:10 And Micah said unto him, Dwell with me, and be unto me a father and a priest, and I will give thee ten *shekels* of silver by the year, and a suit of apparel, and thy victuals. So the Levite went in.

Jdg 17:10 וַיֹּאמֶר לוֹ מִיכָה שְׁבָה עִמָּדִי וֶהְיֵה־לִי לְאָב וּלְכֹהֵן וְאָנֹכִי אֶתֵּן־לְךָ עֲשֶׂרֶת כֶּסֶף לַיָּמִים וְעֵרֶךְ בְּגָדִים וּמִחְיָתֶךָ וַיֵּלֶךְ הַלֵּוִי׃

For more context on Jdg 17:10, Micah's house would be a house of disunity, bringing forth nothing but law, sin, time, yellowish imagery and judgment. Do you see the nature of things sneaking in the back door as modelled by the last five KJV words, describing the mixed synergetic and anachronistic acts of Christendom pushing Levitical fire and brass beyond the washpot and into the tabernacle, and how this relates to the episcopally hijacked First Timothy? Do you see that Micah acted as facilitator of whorish ambition climbing Maslow's ladder to the peak of prominence and power? If you scratch my back, I will return favours. One more issue in Jdg 17:10 is the deceitful NABRE. In the Hebrew and KJV it ends with saying, "And/So went in the Levite" ויֵלֶךְ הלוי. Notice how protection and projection colour the muddy transition from verse 10 to verse 11 in the NABRE. Some would reasonably explain this as a typical Nuncio manipulating the diplomatic dialogue to make it look like the papist entrance into some area was a desire by the welcoming party. Verse to verse transition and Hebrew details are manipulated to hide historical reality and things done when the deceivers pursue their plans, and how this became the apocalyptic false prophet and Codex Satanicus mind in print.

Jdg 17:11 Back to normal conditions in the KJV, and in the NABRE, after some proud time enjoying the show and the diplomatic delay, eventually accepting the invitation. It is much more amusing to read this type details in the older NAB (before 2012), because the textual manipulation and the hypocrite papist ambition are so much more explicit. It looks like the RE-vised update in 2011 was deliberately changed for reasons to at least some degree bridle their boundless ambitions and look more sober, at least in print.

Jdg 17:11 And the Levite was content to dwell with the man; and the young man was unto him as one of his sons.

Jdg 17:11 וַיּוֹאֶל הַלֵּוִי לָשֶׁבֶת אֶת־הָאִישׁ וַיְהִי הַנַּעַר לוֹ כְּאַחַד מִבָּנָיו׃

Jdg 17:12 In the normal context of BC text in AD context, would sola Vau/And be the consecrating authority. You find the same And involvement in 1 Tim 2:7. Without sola Vau/And ye can do nothing. It is sola Vau/And with us also here in the KJV, but not so in the NABRE. In the KJV it is vital to be accurate and stay faithful to the Hebrew text and mission. In the NABRE it is a work of self-protective hirelings.

Jdg 17:12 And Micah consecrated the Levite; and the young man became his priest, and was in the house of Micah.

Jdg 17:12 וַיְמַלֵּא מִיכָה אֶת־יַד הַלֵּוִי וַיְהִי־לוֹ הַנַּעַר לְכֹהֵן וַיְהִי בְּבֵית מִיכָה:

Jdg 17:13 Still on the road to Jdg 21, it looks like Micah had missed the point that after securing cities with subject suburbs for themselves, the Levitical realm would have no other objective than bringing forth yellowish laws, times, sins, and judgment.

Jdg 17:13 Then said Micah, Now know I that the LORD will do me good, seeing I have a Levite to *my* priest.

Jdg 17:13 וַיֹּאמֶר מִיכָה עַתָּה יָדַעְתִּי כִּי־יֵיטִיב יְהוָה לִי כִּי הָיָה־לִי הַלֵּוִי לְכֹהֵן:

Here is the test case for reading habits in Jdg 17:13. First, notice the KJV word order, "Now know I". Do you agree that deception means that time and the spirit of time know person, but person does not know the time? Authorized wording explains how it works, but NKJV deception is integrated with the unauthorized syntax. If you agree, do you see that "Now know I" echoes the first three words and how time speaks Micah, in the same way the book of nature and the stones would cry Christ in Luke 19:40?

Jdg 18:1 It looks like Rev 7 is not the only place Dan has a problem and is lost in action. In the two chapters, Jdg 18-19, the core message, no king in Israel, repeats itself just like the days of degrees in Psa 120-134 (cf. Psa 122-135), on the road to something.

Jdg 18:1 In those days *there was* no king in Israel: and in those days the tribe of the Danites sought them an inheritance to dwell in; for unto that day *all their* inheritance had not fallen unto them among the tribes of Israel.

Jdg 18:1 בַּיָּמִים הָהֵם אֵין מֶלֶךְ בְּיִשְׂרָאֵל וּבַיָּמִים הָהֵם שֵׁבֶט הַדָּנִי מְבַקֵּשׁ־לוֹ נַחֲלָה לָשֶׁבֶת כִּי לֹא־נָפְלָה לוֹ עַד־הַיּוֹם הַהוּא בְּתוֹךְ־שִׁבְטֵי יִשְׂרָאֵל בְּנַחֲלָה: ס

Here is the test case for Jdg 18:1. Do you see how the counter-reformatory RV/ASV desperately tried to make a legitimate place there, where *there was* no place in the KJV? On the road to Jdg 21 this is literally mission impossible. Be aware of the Hebrew details from start and how the Benjamite brutaliser long before arriving in Jdg 21 had started to crowd out the No-Man position, "In days those . . no king" בימים ההם אין מלך. State of S&B makes it look like Dan was their canary in the mine of domestication, and

the first and most sensitive turtle-Thou to be sacrificed. Be aware of your reading habits and how you read the first four words. There is no comma or mental pause after the first three English words. Some Hebrew paragraphs end with Pe. This one ends with Samech.

ASV 18:1 In those days there was no king in Israel: and in those days the tribe of the Danites sought them an inheritance to dwell in; for unto that day *their* inheritance had not fallen unto them among the tribes of Israel.

Jdg 18:26 Through this chapter is seems clear that Dan is more about the strong survival of the fittest than sensitive domestication, and it looks more plausible that Dan became the destroyer of his own inheritance and a strong supporter of the overall brutalisation on the road toward the Benjamite Jdg 21.

Jdg 18:26 And the children of Dan went their way: and when Micah saw that they *were* too strong for him, he turned and went back unto his house.

Jdg 18:26 וַיֵּלְכוּ בְנֵי־דָן לְדַרְכָּם וַיַּרְא מִיכָה כִּי־חֲזָקִים הֵמָּה מִמֶּנּוּ וַיִּפֶן וַיָּשָׁב אֶל־בֵּיתוֹ׃

Jdg 19:1 Still no king in Israel, and still more brutalisation to come. After Samson there would be no more deliverer. This is beyond remedy.

Jdg 19:1 And it came to pass in those days, when *there was* no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him a concubine out of Bethlehemjudah.

Jdg 19:1 וַיְהִי בַּיָּמִים הָהֵם וּמֶלֶךְ אֵין בְּיִשְׂרָאֵל וַיְהִי אִישׁ לֵוִי גָּר בְּיַרְכְּתֵי הַר־אֶפְרַיִם וַיִּקַּח־לוֹ אִשָּׁה פִּילֶגֶשׁ מִבֵּית לֶחֶם יְהוּדָה׃

Jdg 19:2 More contextual terminology and growign stronger, his “concubine” פילגש playing the “whore” זנה, the only instance in Judges.

Jdg 19:2 And his concubine played the whore against him, and went away from him unto her father's house to Bethlehemjudah, and was there four whole months.

Jdg 19:2 וַתִּזְנֶה עָלָיו פִּילַגְשׁוֹ וַתֵּלֶךְ מֵאִתּוֹ אֶל־בֵּית אָבִיהָ אֶל־בֵּית לֶחֶם יְהוּדָה וַתְּהִי־שָׁם יָמִים אַרְבָּעָה חֳדָשִׁים׃

Jdg 19:4 Comparable to how Laban would hold back and infuriate Jacob. How he was “retained” חזק is the same Hebrew root used to describe Pharaoh’s “hardened” heart.

Jdg 19:4 And his father in law, the damsel's father, retained him; and he abode with him three days: so they did eat and drink, and lodged there.

Jdg 19:4 וַיַּחֲזֵק־בּוֹ חֹתְנוֹ אֲבִי הַנַּעֲרָה וַיֵּשֶׁב אִתּוֹ שְׁלֹשֶׁת יָמִים וַיֹּאכְלוּ וַיִּשְׁתּוּ וַיָּלִינוּ שָׁם׃

Jdg 19:10 After much back and forth, he is ready to go.

Jdg 19:10 But the man would not tarry that night, but he rose up and departed, and came over against Jebus, which *is* Jerusalem; and *there were* with him two asses saddled, his concubine also *was* with him.

Jdg 19:10 וְלֹא־אָבָה הָאִישׁ לָלוּן וַיָּקָם וַיֵּלֶךְ וַיָּבֹא עַד־נֹכַח יְבוּס
הִיא יְרוּשָׁלִָם וְעִמּוֹ צֶמֶד חֲמוֹרִים חֲבוּשִׁים וּפִילַגְשׁוֹ עִמּוֹ׃

Jdg 19:22 Now closer to Jdg 21, another step is taken for the worse. After some callous characteristic build-up from the Benjamite verses 14-16+, this is Sodom and Gen 19 all over again.

Jdg 19:22 *Now* as they were making their hearts merry, behold, the men of the city, certain sons of Belial, beset the house round about, *and* beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may know him.

Jdg 19:22 הֵמָּה מֵיטִיבִים אֶת־לִבָּם וְהִנֵּה אַנְשֵׁי הָעִיר אַנְשֵׁי בְנֵי־בְלִיַּעַל
נָסַבּוּ אֶת־הַבַּיִת מִתְדַּפְּקִים עַל־הַדָּלֶת וַיֹּאמְרוּ אֶל־הָאִישׁ בַּעַל הַבַּיִת
הַזָּקֵן לֵאמֹר הוֹצֵא אֶת־הָאִישׁ אֲשֶׁר־בָּא אֶל־בֵּיתְךָ וְנֵדָעֶנּוּ׃

Jdg 19:23-30 Closer to Jdg 21 and even more beyond remedy, the next omen of what to expect in Beth B. While accumulating steadily worsening conditions and the contextual lingual apparatus on the road to Jdg 21, it is steadily closer to war and whore-mongering conditions characteristic for the world around antichrist's priestly pimps and prostitute harem in the apocalypse. Ruling and Eros make one pair, Ruling and War make another pair, and Eros and War make a third pair. Notice that since theology has no real mental dimension, and no such development, the modernists have no use for this mental ending in the KJV. Moving steadily deeper into a realm gone completely wild and well beyond remedy after Samson, first the Levitical priesthood in Jdg 17-18, then the corresponding slaughterhouse in Jdg 19. It is the same journey James 1:15 speaks of, also developed to the end of Rom 1, and when agenda 2030 becomes another cup filled up with whorefare, warfare, and wrath. Chapter by chapter through Judges it is a steady flow of changing conditions and words in context and for context.

Jdg 19:30 And it was so, that all that saw it said, There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: consider of it, take advice, and speak *your minds*.

Jdg 19:30 וְהָיָה כָּל־הָרֹאֶה וְאָמַר לֹא־נִהְיְתָה וְלֹא־נִרְאֲתָה כָּזֹאת
לְמִיּוֹם עֲלוֹת בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם עַד הַיּוֹם הַזֶּה שִׂימוּ־לָכֶם
עָלֶיהָ עֲצוּ וְדַבֵּרוּ׃ ף

Jdg 20:1 All-out trouble. As you can see here, there is no separation of church and state in these conditions. All that can breathe must show up in the war to defend whoredom.

Jdg 20:1 Then all the children of Israel went out, and the congregation was gathered together as one man, from Dan even to Beersheba, with the land of Gilead, unto the LORD in Mizpeh.

Jdg 20:1 וַיֵּצְאוּ כָל־בְּנֵי יִשְׂרָאֵל וַתִּקָּהֵל הָעֵדָה כְּאִישׁ אֶחָד לְמִדָּן
וְעַד־בְּאֵר שֶׁבַע וְאֶרֶץ הַגִּלְעָד אֶל־יְהוָה הַמִּצְפָּה׃

Jdg 20:2 Again, absolutely no separation of church and state. Absolute whorefare means that there is no BC text in AD context, and no spiritual equivalent to these conditions. Theology is the uprooted ideology of the great historical whore. Lucifer had the capacity to transform himself into an angel of light. You should have the corresponding capacity to transform this verse into a holy convocation.

Jdg 20:2 And the chief of all the people, *even* of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen that drew sword.

Jdg 20:2 וַיִּתְיַצְּבוּ פִּנּוֹת כָּל־הָעָם כֹּל שִׁבְטֵי יִשְׂרָאֵל בִּקְהַל עַם
הָאֱלֹהִים אַרְבַּע מֵאוֹת אֶלֶף אִישׁ רַגְלִי שֹׁלֵף חָרֶב׃ ף

Here is the test case for the twofold issue of priesthood in Jdg 20:2. Notice that verse 2 is punctuated into four parts in the KJV. Do you agree that if the "chief of all" stand out as a separate group in the first part, they do not (mentally) assimilate into the assembly in the third part, themselves-in-the-assembly? In other words, depending on assimilation, do you see that it is either-or, a unified people of G-d, or a body of the establishment? It is either them and the people, or G-d and the people. In the typical theological context where sola scriptura has no value, would this be doomed to be no other than an exterior slaughterhouse? In the KJV it prepares for sola S jurisdiction. In the NABRE it prepares for the 5% jurisdiction of Niphil Basar's staff-bearers.

Jdg 20:3 The tribes are polarised. Benjamin vs Israel is the canonical and biographical version of all other historical troubles dividing Judah and Israel. It was the same in the days of Joseph. Benjamin was the substantive and biographical Bible. Judah is more of a framer awaiting the priesthood solution following the Benjamite bride in Rev 20-21, the Lamb's Wife.

Jdg 20:3 (Now the children of Benjamin heard that the children of Israel were gone up to Mizpeh.) Then said the children of Israel, Tell *us*, how was this wickedness?

Jdg 20:3 וַיִּשְׁמְעוּ בְּנֵי בִנְיָמִן כִּי־עָלוּ בְנֵי־יִשְׂרָאֵל הַמִּצְפָּה וַיֹּאמְרוּ
בְּנֵי יִשְׂרָאֵל דַּבְּרוּ אֵיכָה נִהְיְתָה הָרָעָה הַזֹּאת׃

Now a test case for Jdg 20:1-3+. Mizpeh was introduced in Jos 11:3. Do you agree that when war hits is Mizpeh a place under vicar commandment מִצְוָה. Mizpeh מִצְפֶּה is equally central in Jdg 20-21 as the brutalised Benjamin repeating the breaking of tables at the centre of the Levitical slaughterhouse in Exo 32. There is no difference from the wilderness slaughterhouse in Jdg 20-21 to antichrist's Holocaust and Armageddon.

One more element in Jdg 20:3 is how this ending and definitive type, "the evil" הרעה of ruling Resh headache reflects the equally definitive issue: What is "the this" הזאת that thou hast done in Gen 3:13. Judges ends equally decisive in action as it is definitive in expression.

Jdg 20:4 Canonical statistics explain why standard deviation, apostasy and apocalyptic terminology must equate the first return into the judicial wilderness, pimpriarchate, and slaughterhouse conditions with antichrist's equally sodomite, judicial, and whorish story in the Apocalypse? This is an important part of G-d's redemptive program loaded with behavioural evidence, building canonical epistemology with endless matters of unbelief unchanged all the way to the end. The end of time must reasonably be the end of history and the end of all the pompous history makers prominently presiding over mass poverty and mass problems. Benjamin the brutaliser and the brothel go together.

Jdg 20:4 And the Levite, the husband of the woman that was slain, answered and said, I came into Gibeah that *belongeth* to Benjamin, I and my concubine, to lodge.

Jdg 20:4 וַיַּעַן הָאִישׁ הַלֵּוִי אִישׁ הָאִשָּׁה הַנִּרְצָחָה וַיֹּאמַר הַגִּבְעָתָה
אֲשֶׁר לְבִנְיָמִן בָּאתִי אֲנִי וּפִילַגְשִׁי לָלוּן׃

Jdg 20:5 The word "beset" appears first in Jdg 19:22. Certain sons of Belial, beset the house round about. Now these conditions has grown even worse as internal affairs. Do you see why the KJV uses the word, "beset" to alert the reader that a spiritual element of possessive occupation has been involved in uprising long before arriving here. It is a combination of words, first how men repeatedly are referred to as ruling, possessive Balite "men" בעל leading to the next, Beth B, "and (they) beset" ויסבו, being beset by something obsessive-possessive long before coming to this decisive moment. In the exterior NKJV, NASB etc., it is only about forces surrounding a house, just like Gen 19. Whatever did go on around the house was an in-house attitude . . . in a different context referred to as the sword without and terror within in Deu 32:25. Effects have causes, and executions have driving motives as seen in the KJV but not in modernist versions. Whatever missional round-about referred to, it will not work without its driving spirit. All these nightshift workers would be no less demanding than Delilah דלילה.

Jdg 20:5 And the men of Gibeah rose against me, and beset the house round about upon me by night, *and* thought to have slain me: and my concubine have they forced, that she is dead.

Jdg 20:5 וַיָּקֻמוּ עָלַי בַּעֲלֵי הַגִּבְעָה וַיָּסֹבּוּ עָלַי אֶת־הַבַּיִת לָיְלָה אוֹתִי
דָּמוּ לַהֲרֹג וְאֶת־פִּילַגְשִׁי עִנּוּ וַתָּמֹת׃

Jdg 20:6 A contextual and (mentally) conditional reminder in the Hebrew and KJV, a behavioural form of folly later personified and named Nabal נָבָל in 1 Sam 25. If the Brute should appoint its apostle, it would be "sent" שלח from such conditions.

Jdg 20:6 And I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they have committed lewdness and folly in Israel.

Jdg 20:6 וָאֹחֵז בְּפִילַגְשִׁי וָאֲנַתְּחֶהָ וָאֲשַׁלְּחֶהָ בְּכָל־שְׂדֵה נַחֲלַת
יִשְׂרָאֵל כִּי עָשׂוּ זִמָּה וּנְבָלָה בְּיִשְׂרָאֵל׃

Jdg 20:7 More epistemological counsel, repeating Jdg 19:30. Consider of it, take advice, and speak *your minds*. Behold, all ye, the behavioural Beth B. Do you see that "here" is person in place repeating the equally behavioral self in the first half? As epistemological evidence builds up its layered historical order, is it impossible to escape the convicting fact that Benjamin's behavoural message says that Which Land equals Which Thou. It began with Moses constituting his message in person standing on behavioural ground in Exo 3:5. Whatever is built upon the foundation of them spoken of in Eph 2:20 would be behavioural and with Jesus as the cornerstone in behavioural teaching and behavioural doing. Benjamin's moral on behavioural beth-weaning is to get out of the swamp of all the infantile brats in the breach, and grow up to the trinitarian head of the body. Unified epistemology means that the same advice is repeated until the last warning in Rev 18:4.

Jdg 20:7 Behold, ye *are* all children of Israel; give here your advice and counsel.

Jdg 20:7 הִנֵּה כֻלְּכֶם בְּנֵי יִשְׂרָאֵל הָבוּ לָכֶם דָּבָר וְעֵצָה הֲלֹם׃

Jdg 20:8 Indicating that this unified "saying" is behavioural in the KJV. In the NABRE is the wording changed and the behavioural message is gone. The KJV bypasses Lucifer and Lamed, "as man one (to) say" כְּאִישׁ אֶחָד לֵאמֹר as in many other cases where theologians and modernists want to protect the Levitical office in the breach.

Jdg 20:8 And all the people arose as one man, saying, We will not any *of us* go to his tent, neither will we any *of us* turn into his house.

Jdg 20:8 וַיָּקָם כָּל־הָעָם כְּאִישׁ אֶחָד לֵאמֹר לֹא נֵלֵךְ אִישׁ לְאָהֳלוֹ
וְלֹא נָסוּר אִישׁ לְבֵיתוֹ׃

Jdg 20:11 Next (partly) unified behaviour, against Benjamin. In Psa 133 it is called "unity" יָחַד. Here is it another form of associated partnership חבר.

Jdg 20:11 So all the men of Israel were gathered against the city, knit together as one man.

Jdg 20:11 וַיֵּאָסֵף כָּל־אִישׁ יִשְׂרָאֵל אֶל־הָעִיר כְּאִישׁ אֶחָד חֲבֵרִים׃ ף

Jdg 20:12 Next step Gen 3:13-style inquisition, modelling a mystery mother of harlots?

Jdg 20:12 And the tribes of Israel sent men through all the tribe of Benjamin, saying, What wickedness *is* this that is done among you?

Jdg 20:12 וַיִּשְׁלְחוּ שִׁבְטֵי יִשְׂרָאֵל אֲנָשִׁים בְּכָל־שִׁבְטֵי בִנְיָמִן לֵאמֹר
מָה הָרָעָה הַזֹּאת אֲשֶׁר נִהְיְתָה בָּכֶם׃

Jdg 20:13 More inquisition. Unified historical epistemology says how Jezebel's cultural correctness police would operate thoughout history, and why guys like Luther would be taken away or to a castle somewhere for their own safety.

Jdg 20:13 Now therefore deliver *us* the men, the children of Belial, which *are* in Gibeah, that we may put them to death, and put away evil from Israel. But the children of Benjamin would not hearken to the voice of their brethren the children of Israel:

Jdg 20:13 וְעַתָּה תְּנוּ אֶת־הָאֲנָשִׁים בְּנֵי־בְלִיַּעַל אֲשֶׁר בַּגִּבְעָה וּנְמִיתֵם וּנְבַעֲרָה רָעָה מִיִּשְׂרָאֵל וְלֹא אָבוּ (כך) [בְּנֵי] בִנְיָמִן לִשְׁמֹעַ בְּקוֹל אֲחֵיהֶם בְּנֵי־יִשְׂרָאֵל׃

Jdg 20:14 Bn-i-(Mn) opposition forces rising. Gathering the human self in the KJV but not so in the NKJV, NASB etc. Do you agree that after much given counsel is this form, "to go out" **לצא** a misguided Luciferian version of "Go forth" of the ark Gen 8:16? In a deal-breaking sphere like this there was no reason to expect sola Vau/And in the KJV, but in a whore-mongering text like the RV/ASV it is most literally means of deception having no problem with conjunctive support of warfare and whorefare.

KJV 20:14 But the children of Benjamin gathered themselves together out of the cities unto Gibeah, to go out to battle against the children of Israel.

Jdg 20:14 וַיֵּאָסְפוּ בְנֵי־בִנְיָמִן מִן־הֶעָרִים הַגִּבְעָתָה לָצֵאת לַמִּלְחָמָה עִם־בְּנֵי יִשְׂרָאֵל׃

ASV 20:14 And the children of Benjamin gathered themselves together out of the cities unto Gibeah, to go out to battle against the children of Israel.

Jdg 20:15, 17, 21:9 Numbering **פקד** in these verses cannot be read in the same sense as "numbered" in Jos 8:10. In Joshua the people were liberated. In Judges and in the book of Numbers where these things originate, man is taxed for life. Benjamin was forced to pay massively with high numbers of casualties.

Jdg 20:17 And the men of Israel, beside Benjamin, were numbered four hundred thousand men that drew sword: all these *were* men of war.

Jdg 20:17 וְאִישׁ יִשְׂרָאֵל הִתְפָּקְדוּ לְבַד מִבִּנְיָמִן אַרְבַּע מֵאוֹת אֶלֶף אִישׁ שֹׁלֵף חָרֶב כָּל־זֶה אִישׁ מִלְחָמָה׃

Jdg 20:18 More counselling. Sola Vau/And involved as punctuated in the KJV, but not so in the time-based and fragmented NKJV, NASB etc.

Jdg 20:18 And the children of Israel arose, and went up to the house of God, and asked **counsel** of God, and said, Which of us shall go up first to the battle against the children of Benjamin? And the LORD said, Judah *shall go up* first.

Jdg 20:18 וַיָּקֻמוּ וַיַּעֲלוּ בֵית־אֵל וַיִּשְׁאֲלוּ בֶאלֹהִים וַיֹּאמְרוּ בְּנֵי יִשְׂרָאֵל מִי יַעֲלֶה־לָּנוּ בַתְּחִלָּה לַמִּלְחָמָה עִם־בְּנֵי בִנְיָמִן וַיֹּאמֶר יְהוָה יְהוּדָה בַתְּחִלָּה׃

Jdg 20:19 At this point the lives of Joshua and Caleb would be long gone, and in the younger generations they would not know the judges, maybe Samson.

Jdg 20:19 And the children of Israel rose up in the morning, and encamped against Gibeah.

Jdg 20:19 וַיָּקוּמוּ בְנֵי־יִשְׂרָאֵל בַּבֹּקֶר וַיַּחֲנוּ עַל־הַגִּבְעָה׃ פ

Jdg 20:20 For the posterity of Moses, this is absurd but still, civil war.

Jdg 20:20 And the men of Israel went out to battle against Benjamin; and the men of Israel put themselves in array to fight against them at Gibeah.

Jdg 20:20 וַיֵּצֵא אִישׁ יִשְׂרָאֵל לַמִּלְחָמָה עִם־בִּנְיָמִן וַיַּעַרְכוּ אִתָּם אִישׁ־יִשְׂרָאֵל מִלְחָמָה אֶל־הַגִּבְעָה׃

Jdg 20:21 First battle, and the first win goes to Benjamin. Notice that sola Vau/And in the KJV means BC text in AD context with a direct spiritual equivalent, and destroyed, but in the NKJV there is no such, only a time-based war. The KJV follows the twoedged Hebrew text, “and destroyed (them)” וַיַּשְׁחִיתוּ. The NKJV deviates and translates only the exterior drama with one military edge and no alternative remedy.

Jdg 20:21 And the children of Benjamin came forth out of Gibeah, and destroyed down to the ground of the Israelites that day twenty and two thousand men.

Jdg 20:21 וַיֵּצְאוּ בְנֵי־בִנְיָמִן מִן־הַגִּבְעָה וַיַּשְׁחִיתוּ בְיִשְׂרָאֵל בַּיּוֹם הַהוּא שְׁנַיִם וְעֶשְׂרִים אֶלֶף אִישׁ אָרְצָה׃

Jdg 20:22 How the counter-reformatory NKJV takes its rebellious stand against the first three words in the KJV: I am a self-man man. I want to do it my way! Do you see what the NKJV position has to do with Matt 8:29? Coming to the second “and” instance in the NKJV, it should be clear that no word has any meaning beyond the uprooted lexical.

Jdg 20:22 And the people the men of Israel encouraged themselves, and set their battle again in array in the place where they put themselves in array the first day.

Jdg 20:22 וַיִּתְחַזֵּק הָעָם אִישׁ יִשְׂרָאֵל וַיֹּסִפוּ לַעֲרֹךְ מִלְחָמָה בַּמָּקוֹם אֲשֶׁר־עָרְכוּ שָׁם בַּיּוֹם הָרִאשׁוֹן׃

Jdg 20:23 More counsel. In the KJV supported by the sola Vau/And Advocate from first word, but not in the NKJV. Remember the earlier wars, “and they smote” וַיַּכּוּ and now how “and they wept” וַיִּבְכּוּ and why Benjamin the brutaliser is involved in making this subsidiary link to principal smiting in Isa 53?

Jdg 20:23 (And the children of Israel went up and wept before the LORD until even, and asked counsel of the LORD, saying, Shall I go up again to battle against the children of Benjamin my brother? And the LORD said, Go up against him.)

Jdg 20:23 וַיַּעֲלוּ בְנֵי־יִשְׂרָאֵל וַיִּבְכּוּ לִפְנֵי־יְהוָה עַד־הָעֶרֶב וַיִּשְׁאֲלוּ בַיהוָה לֵאמֹר הַאוֹסִיף לָגֶשֶׁת לַמִּלְחָמָה עִם־בְּנֵי בִנְיָמִן אָחִי וַיֹּאמֶר יְהוָה עֲלוּ אֵלָיו׃ ף

Jdg 20:24 Do you agree that this alternative to "come near" קרב is an important part of the "contrary-walking" קרי environment among the rebels under the head-banging roof in Lev 26?

Jdg 20:24 And the children of Israel came near against the children of Benjamin the second day.

Jdg 20:24 וַיִּקְרְבוּ בְנֵי־יִשְׂרָאֵל אֶל־בְּנֵי בִנְיָמִן בַּיּוֹם הַשֵּׁנִי׃

Jdg 20:25 Benjamin's second win.

Jdg 20:25 And Benjamin went forth against them out of Gibeah the second day, and destroyed down to the ground of the children of Israel again eighteen thousand men; all these drew the sword.

Jdg 20:25 וַיֵּצֵא בִנְיָמִן לִקְרָאתָם מִן־הַגִּבְעָה בַּיּוֹם הַשֵּׁנִי וַיַּשְׁחִיתוּ בִבְנֵי יִשְׂרָאֵל עוֹד שְׁמֹנַת עָשָׂר אֶלֶף אִישׁ אָרְצָה כָּל־אֵלֶּה שֹׁלְפֵי חָרֶב׃

Jdg 20:26 More horror, more casualties, and more weeping, and more of the rebellious NKJV taking its aggressive stand against the KJV, against sola Vau/And support, and against also this punctuated "and" sequence in the KJV.

Jdg 20:26 Then all the children of Israel, and all the people, went up, and came unto the house of God, and wept, and sat there before the LORD, and fasted that day until even, and offered burnt offerings and peace offerings before the LORD.

Jdg 20:26 וַיַּעֲלוּ כָל־בְּנֵי יִשְׂרָאֵל וְכָל־הָעָם וַיָּבֹאוּ בֵית־אֵל וַיִּבְכּוּ וַיֵּשְׁבוּ שָׁם לִפְנֵי יְהוָה וַיָּצוּמוּ בַיּוֹם־הַהוּא עַד־הָעֶרֶב וַיַּעֲלוּ עֹלוֹת וּשְׁלָמִים לִפְנֵי יְהוָה׃

Jdg 20:27 Early signs of a turning wave. Do you see that subsidiary justice, labour, laws of attraction etc., leading to this enquiring energy are necessary parts of the story how to release the corresponding energy draw in John 6:44? Do you agree that the primarily mental Bible is required to know how the word "enquired" is energised? Therefore, do you agree that the ultimate ending of John 6:44 must point to the Benjamite ending and the Lamb's Wife in Rev 21? In other words, it should be clear that Benjamin would not be raised up until he had found his biographical "and I" (καὶ ἐγὼ) energy resource in John 6:44 and all over scripture.

Jdg 20:27 And the children of Israel enquired of the LORD, (for the ark of the covenant of God *was* there in those days,

Jdg 20:27 וַיִּשְׁאֲלוּ בְנֵי־יִשְׂרָאֵל בַּיהוָה וְשָׁם אֲרוֹן בְּרִית הָאֱלֹהִים בַּיָּמִים הָהֵם׃

Jdg 20:28 Eventually the Levitical party would show up. With a few exceptions like this, they operated under the radar. Can you explain what the dubious "it" means here after verse 27? Maybe it should be called the mysterious "it", not to say the abominable "it"?

Jdg 20:28 And Phinehas, the son of Eleazar, the son of Aaron, stood before it in those days,) saying, Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And the LORD said, Go up; for to morrow I will deliver them into thine hand.

Jdg 20:28 וּפִינְחָס בֶּן־אֶלְעָזָר בֶּן־אַהֲרֹן עֹמֵד לְפָנָיו בַּיָּמִים הָהֵם לֵאמֹר הַאוֹסִף עוֹד לָצֵאת לַמִּלְחָמָה עִם־בְּנֵי־בִנְיָמִן אָחִי אִם־אֶחְדָּל וַיֹּאמֶר יְהוָה עֲלוּ

Be aware of the Hebrew details in Jdg 20:28, stood "before it" לְפָנָיו. In this case it says, "before" פניו (פָּנָה) with a prefixed Lamed preposition and a suffixed Vau, third person masculine singular. The dubious problem before Pe, is the variety of forms, with reference to no G-d before the face of G-d as it says in Exo 20:3, where it is expressed, "(before) me" פָּנַי. The problem is the longer form where things are mostly disguised, saying, "before" לִפְנֵי or "before" לְפָנֵי (regardless of seeing it as one word or Pe with a Lamed preposition). Anyway, the problem is that with prepositional bias and Lamed's vicar office standing in the breach before Pe, it would lead to a mysterious (vicar) form of accounting in Pe under the supervision of a Luciferian Lamed. Phinehas, the son of Eleazar, must show up in the midst of mystery and trouble as the administrator of "it". Do you see how Luciferian deception takes place as a shining light-maker standing right before the eyes of the reader, and "stood before it" עמד לפניו?

You need this crosscheck in the build-up of antichrist's Luciferian conditions regarding "good and evil" טוֹב ורע as first expressed in Gen 2 and reappearing with a variety of forms, also where evil is disguised as good. In Neh 13:7 it says with other words that "of the evil that Eliashib did for Tobiah" רעה אשר עשׂה אלישיב לטוביה. Do you see that if Nehemiah had not identified and cut off this named shining Luciferian evil disguised as good, it would eventually have demanded to be worshipped as god in the sanctuary where it had made an office for itself? Do you see how the same mystery of iniquity is partly masked as a Luciferian breach-maker and administrator standing for it and before "it" in Jdg 20:28? Notice the same mysteriuous "it" in Exo 32:4-5 where it is built a Luciferian altar "before it" לְפָנָיו.

Another example relevant for Jdg 20:28 is the problem with L before P when the Lord sought for a person to serve, “and stand in the gap before me” ועמד בפרץ לפני in Eze 22:30. This is the earlier mentioned obsessive-possessive problem in P related to the ministry of reconciliation. As soon as some had the opportunity to make room for a position, they would never leave even if the parties were reconciled. It is the nature of the Luciferian Lamed problem in P and before P standing in the Pharez breach, and how it became the abominable mystery of iniquity in person and made “it” organic. It is the same problem when a message was sent “to the people” לעם or “to them” להם. It would rarely come through but would be blocked by the establishment, or censored and only a filtered version forwarded as is the case with Codex Satanicus. It is the serpent agency beginning its corporate control regime in Gen 3:1. Ye shall “not” לא

An overview of Lamed and the Luciferian gap problem, until the end of Let and Letting:

Lamech למך the temporal potter and inquisitor (Gen 4:23)

Lamad למד the temporal teacher (Deu 4:5, Jer 12:16, Isa 26:10)

Lucifer הילל the temporal liar (Isa 14:12)

Levi לוי presented before לפני Aaron, the temporal lord, god, and priest (Num 3:6)

Night לילה the temporal realm of lesser light

That למען (the order of things, and what it may lead to, Gen 18:19, Jdg 2:22, 3:2)

Lamed ל a teaching pro, for ever לעולם settled in the eternal (Psa 119:89).

In this context must the twofold Lamed and Psa 119:89 be read. Do you see that Lamed is involved in developing, first temporal, and eventually eternal Lordship and Wordship, which makes Psa 119:89 one of the essential verses for the Word to become the same in person and print, for ever Lord, and for ever Word? It is the same in the inner canon, so alignment in person is only a matter of man being raptured back to higher R reality. To be free from Lucifer and Tamar’s veiled terror, is to be free from all ruling headache.

In this context must also canonical epistemology give its scriptural and historical advice coming by the peak of problems when scripture constitutes itself. It took 1000+ years of Christendom to build the bestial background for the reformation as the framing reality of the Word constituting itself as G-d’s redemptive mission. In the anthropological Bible and in the real world is that very simple, coming to the two relevant positions standing in opposition to each other: Should sola S jurisdiction be the protector Tyndale could use to save his life, or should papal jurisdiction be the right to kill him. After accumulating all the evidence that enriched these two historical positions in opposition to each other, G-d’s counselling epistemology makes it that simple because that was the same framing repeated every time the Lord and Word constituted G-d’s jurisdiction in life and death. How theologians use the phrase, sola scriptura, is no more than a foolish talking point in the ecumenical dialogue divorced from reality. The closer to the time of tribulation the world had come, the more uprooted and blind would theology and theologians become.

The historical moral is that every time there was a real need of salvation, there was also a real need of reformation, and a manifestation of the two extremes historically recycled every time the world needed revival and people moved back to church and back into the prayer rooms. The need of salvation and reform was and is again framed by first brat among brats prominently presiding over a new era of growing bestiality. Patriarchal and episcopal infantilism, and other forms of insanity are found upon the redemptive peak of problems. Theological Christendom is history's most monumental shipwreck. So, on the road into the final tribulation must growing repressive conditions again stress these two only relevant positions, since that is where the world would end after abandoning G-d's redemptive jurisdiction: Should Tyndale be protected by sola S jurisdiction, or should papal jurisdiction be, and have the right to kill him? Other ways of seeing it are indeed irrelevant. Phinehas appearing in the early wilderness and tribulation and the Pope in the final wilderness and tribulation preside over the same abominable "mystery" of iniquity.

Jdg 20:29 Next step in Lucifer's wilderness is to specify that this is the liar's world. To lie in ambush, and other forms of veiled Tamar-operations, is a lingual equivalent to the liar's world. The truth is a transparent character with nothing in common with liars and to lay in ambush. In the world of error is ambush acceptable acts, and lies acceptable communication. The Hebrew calls it, "lier in wait" **ארב**. In Tamar's veiled terror world this corresponds to living lies laid up and hidden headache waiting to happen. The KJV makes the lingual and anthropological connection and double communication, absent in modernist means of deception like the NKJV, NASB etc.

Jdg 20:29 And Israel set liers in wait round about Gibeah.

Jdg 20:29 וַיָּשֶׂם יִשְׂרָאֵל אֹרְבִים אֶל־הַגִּבְעָה סָבִיב: ף

Jdg 20:30 Following procedure.

Jdg 20:30 And the children of Israel went up against the children of Benjamin on the third day, and put themselves in array against Gibeah, as at other times.

Jdg 20:30 וַיַּעֲלוּ בְנֵי־יִשְׂרָאֵל אֶל־בְּנֵי בִנְיָמִן בַּיּוֹם הַשְּׁלִישִׁי וַיַּעַרְכוּ אֶל־הַגִּבְעָה כְּפַעַם בְּפָעַם:

Jdg 20:31 An element of deception included.

Jdg 20:31 And the children of Benjamin went out against the people, *and* were drawn away from the city; and they began to smite of the people, *and* kill, as at other times, in the highways, of which one goeth up to the house of God, and the other to Gibeah in the field, about thirty men of Israel.

Jdg 20:31 וַיֵּצְאוּ בְנֵי־בִנְיָמִן לִקְרַאת הָעָם נִנְתְּקוּ מִן־הָעִיר וַיָּחֵלּוּ לְהַכּוֹת מֵהָעָם חֲלָלִים כְּפַעַם בְּפַעַם בַּמְסִלּוֹת אֲשֶׁר אַחַת עֹלָה בֵּית־אֵל וְאַחַת גִּבְעָתָה

Jdg 20:32 More deception. Also this part is no different from here to the last days. In the midst of it you find the deceptive order, "before us" **לפנינו** dimension rolling out the not so mysterious mystery of iniquity and slaughter.

Jdg 20:32 And the children of Benjamin said, They *are* smitten down before us, as at the first. But the children of Israel said, Let us flee, and draw them from the city unto the highways.

Jdg 20:32 וַיֹּאמְרוּ בְּנֵי בִנְיָמִן נִגָּפִים הֵם לְפָנֵינוּ כְּבָרִאשֹׁנָה וּבְנֵי יִשְׂרָאֵל אָמְרוּ נָנוּסָה וּנְתַקְּנֵהוּ מִן־הָעִיר אֶל־הַמְסִלּוֹת׃

Jdg 20:33 Liars no longer hidden. While waiting for the transparent Prince of Peace to unveil things, this is the temporal T behind veil. Now after this twofold communication, notice the corresponding meaning in 1 Cor 15:33 in the KJV where "communication(s)" necessitate both a behavioural fellowship part and a spoken communicative part, and why this double-layered parable form of storytelling in 1 Cor 15:33 is necessary to close the next link from there to Matt 15:18 and other verses of the same twofold kind in the KJV but only a surface text layer in modernist versions.

Jdg 20:33 And all the men of Israel rose up out of their place, and put themselves in array at Baaltamar: and the liers in wait of Israel came forth out of their places, *even* out of the meadows of Gibeah.

Jdg 20:33 וְכֹל אִישׁ יִשְׂרָאֵל קָמוּ מִמְּקוֹמוֹ וַיַּעַרְכוּ בְּבַעַל תָּמָר וְאֹרֵב יִשְׂרָאֵל מֵגִיחַ מִמְּקֹמוֹ מִמַּעֲרֵה־גָבַע׃

Jdg 20:34 The "mystery" of iniquity appears in print. Notice the Hebrew details, saying, but they knew not "that touching upon them evil" **כי־נגעת עליהם הרעה**

Jdg 20:34 And there came against Gibeah ten thousand chosen men out of all Israel, and the battle was sore: but they knew not that evil *was* near them.

Jdg 20:34 וַיָּבֹאוּ מִנֶּגֶד לַגִּבְעָה עֲשֶׂרֶת אֲלָפִים אִישׁ בָּחוּר מִכָּל־יִשְׂרָאֵל וְהַמִּלְחָמָה כָּבְדָה וְהֵם לֹא יָדְעוּ כִּי־נֹגַעַת עֲלֵיהֶם הָרָעָה׃ ף

Here is the test case for Jdg 20:34. Do you see that the evil "that touched" **כי־נגעת** in this case is the same mystery of iniquity also covering the obsessive-possessive part that "beset" them in Jdg 20:5, coming back as the same "beset" in Heb 12:1, and pointing to the order of things from Joshua to Judges regarding houses that was swept clean only to go back to a pigsty seven times worse? One of the points touching upon them is that the evil of Resh/Rosh headache is the structural facilitator of the yellowish Y, the same in the every easily iniquity in Y also in Heb 12:1.

Jdg 20:35 Also the first win for Israel is a two-edged, sola Vau/And smote Benjamin in the KJV, but only one military edge in the NKJV, and again is L before P the main issue to be concerned with. Do you see why vicar lordship wants this universal jurisdiction?

Jdg 20:35 And the LORD smote Benjamin before Israel: and the children of Israel destroyed of the Benjamites that day twenty and five thousand and an hundred men: all these drew the sword.

Jdg 20:35 וַיִּגֹּף יְהוָה אֶת־בִּנְיָמִן לִפְנֵי יִשְׂרָאֵל וַיַּשְׁחִיתוּ בְנֵי יִשְׂרָאֵל בְּבִנְיָמִן בַּיּוֹם הַהוּא עֶשְׂרִים וַחֲמִשָּׁה אֶלֶף וּמֵאָה אִישׁ כָּל־אֵלֶּה שֹׁלֵף חָרֶב׃

Notice the power balance in Jdg 20:35, one before the other, בנימן לפני ישׂראל, and why antichrist wants the position as arbiter with universal jurisdiction in the breach to negotiate peace and seemingly end all conflict (for the glory of the yellowish and wicked). A closer look into P under L's jurisdiction means that it is not one before the other but both parties before a hijacked jurisdiction, setting up office and abusing the word to serve a perverse substitute. Classical power play would be to set one up against the other to play out the orchestrated slaughter as modelled and keep them all weak. The Bible must be sufficiently diagnostic to unveil all heretical positions.

Jdg 20:36-39 Deception worked as planned

Jdg 20:36 So the children of Benjamin saw that they were smitten: for the men of Israel gave place to the Benjamites, because they trusted unto the liers in wait which they had set beside Gibeah.

Jdg 20:36 וַיִּרְאוּ בְנֵי־בִנְיָמִן כִּי נִגָּפוּ וַיִּתְּנוּ אִישׁ־יִשְׂרָאֵל מָקוֹם לְבִנְיָמִן כִּי בָטְחוּ אֶל־הָאֹרֵב אֲשֶׁר שָׂמוּ אֶל־הַגִּבְעָה׃

Jdg 20:40-41 Deception confirmed. Repeating the "mystery" in verse 34, now R against R: For they "saw that touching upon them (the) evil" ראה כי־נגעה עליו הרעה. Unified epistemology means that this early tribulation was provided to decode the same evil in the final tribulation, to know the not so mysterious mystery of iniquity. It is the same point coming to the end of OT (Mal 3:18) and the end of NT (Rev 20), that G-d's target priesthood had learned who serve the truth and who does not.

Jdg 20:41 And when the men of Israel turned again, the men of Benjamin were amazed: for they saw that evil was come upon them.

Jdg 20:41 וְאִישׁ יִשְׂרָאֵל הָפַךְ וַיִּבָּהֵל אִישׁ בִּנְיָמִן כִּי רָאָה כִּי־נָגְעָה עָלָיו הָרָעָה׃

Jdg 20:42 Next contextual word is the wildeness מדבר. From start it is plain Pe before disguised Pe, therefore turning when things no longer are in hiding.

Jdg 20:42 Therefore they turned *their backs* before the men of Israel unto the way of the wilderness; . . . .

Jdg 20:42 וַיִּפְנוּ לִפְנֵי אִישׁ יִשְׂרָאֵל אֶל־דֶּרֶךְ הַמִּדְבָּר . . . .

Jdg 20:43 Ezekiel's missional round-about unstated but no less needed and real. It says "they inclosed" כִּתְּרוּ + the KJV link to the beloved in Ezekiel's mission by apostolic oversight, but no such missional linking in the textual NKJV, NASB etc.

Jdg 20:43 *Thus* they inclosed the Benjamites round about, *and* chased them, *and* trode them down with ease over against Gibeah toward the sunrising.

Jdg 20:43 כִּתְּרוּ אֶת־בִּנְיָמִן הִרְדִיפֻהוּ מְנוּחָה הִדְרִיכֻהוּ עַד נֹכַח הַגִּבְעָה מִמִּזְרַח־שָׁמֶשׁ׃

Jdg 20:44 In the Hebrew and KJV is the focus united, apostolic and missional. In the NKJV, NASB etc., it is time-based and about numbers. Niphil נפל Basar is the main man in the fall.

Jdg 20:44 And there fell of Benjamin eighteen thousand men; all these *were* men of valour.

Jdg 20:44 וַיִּפְּלוּ מִבִּנְיָמִן שְׁמֹנָה־עָשָׂר אֶלֶף אִישׁ אֶת־כָּל־אֵלֶּה אַנְשֵׁי־חָיִל׃

Jdg 20:46 In the apostolic KJV a 7-numbered statement about that day of Benjamin and the Baptist Bible as background for the day of the Lord in the prophets coming later, Isaiah, Jeremiah, Ezekiel, Joel, Amos, Obadiah, Zephaniah, Zechariah, until Mal 4:5. For sameness of canonical expression was the Hebrew wording from the early days of Tyndale and Coverdale reordered in the reformation Bible to express the Benjamite way of selfsame sameness according to Gen 7:13. The part about the selfsame in Beth B is taken from the last half here, altogether as one brutal saying about B, that "all which fell . . (in) the day the that . . of Benjamin" כל־הנפלים . . . ביום ההוא . . . מבנימן

Jdg 20:46 So that all which fell that day of Benjamin were twenty and five thousand men that drew the sword; all these *were* men of valour.

Jdg 20:46 וַיְהִי כָל־הַנֹּפְלִים מִבִּנְיָמִן עֶשְׂרִים וַחֲמִשָּׁה אֶלֶף אִישׁ שֹׁלֵף חָרֶב בַּיּוֹם הַהוּא אֶת־כָּל־אֵלֶּה אַנְשֵׁי־חָיִל׃

Jdg 20:48 One important element even before stepping into the Benjamite Jdg 21 is that this apostate slaughterhouse corresponds to the deistic beast in the apocalypse. The KJV presents this Behema(h) moving around in the realm of the blind modernists today.

Jdg 20:48 And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of *every* city, as the beast, and all that came to hand: also they set on fire all the cities that they came to.

Jdg 20:48 וְאִישׁ יִשְׂרָאֵל שָׁבוּ אֶל־בְּנֵי בִנְיָמִן וַיַּכּוּם לְפִי־חָרֶב מֵעִיר מְתֹם עַד־בְּהֵמָה עַד כָּל־הַנִּמְצָא גַּם כָּל־הֶעָרִים הַנִּמְצָאוֹת שִׁלְּחוּ בָאֵשׁ׃ ף

Here is a Nicodemus test for Jdg 20:48. Notice how the missional KJV does specify the Benjamite beast, the Behema(h). After translating the part, saying, “as well the men of every city” מעיר מתם, next step is to specify what this is about at that point in time, “as the beast” עד־בהמה. Words appear in context and for context. The word “beast” must reappear here after having been absent since the days of Moses. KJV translation is done according to apostolic oversight. Do you see that modernist translations like the NKJV are equally deistic and textual here and in John 3:3, and will therefore reveal that lost ability to distinguish (or equate) men with beasts, equals the same missing ability to distinguish between the earthly and the heavenly? Notice how the hopeless NKJV says in John 3:3 that the singular one needs to be born again. It is the absolute preposterous mix-up of apostolic meaning in the KJV, and explains why the NKJV does the fictional division into men and beasts in Jdg 20:48 where the apostolic KJV has explained that the main relevant category there is a deistic beast. Do you see that the missional objective in Codex Satanicus is a blurry prophetic blueprint which makes the reader equally confused and blind to reality at the door into the seventh millennium as things were at the door into the fifth millennium? When apostasy and deism have grown absolute, there is no reason to do any separation into categories of men and beasts. The characteristic element which describes the apocalyptic beast of the sea and what men and beasts have in common, as a sum of deism, is that something standing on two legs and something standing on four legs are physical bodies made up with around 60% water. Man building his fallen beast behaviour pattern would be capable of doing bestiality comparable to things with claws standing on four feet. So simple is the difference between the fallen man’s deism and the trinity, and so simple is the behavioural spectrum of peace vs war and violence on earth, and what Tamar and all things rent in twain gravitate around. Christendom complicated and brutalised even the most basic elements in the Bible. Gen 1 for reference . . .

Gen 1:24 . . . after his kind, cattle, . .

Gen 1:24 . . . לְמִינָהּ בְּהֵמָה

Jdg 21:1 Here must the whole chapter be dedicated to Benjamin and what is called the book of the wars of the LORD in Num 21:14. Long before coming to the Lamb’s Wife in Rev 21, things were done. Benjamin and the broom belong together, reading the 2+2 last words as verbs to do, “to Benjamin” לבנימן and “to wife” לאשה. Whether this pottery takes place under Lucifer and Lamed, or in Lamech’s inquisitorial workshop is of lesser significance. Much purgatorial brooming and sweeping of household would take place in order to make wife material. Since that canon is Benjamite in practice but Mosaic in name, the (verb) “to wife” is tied to Exo 2:1, and again it is called Mizpeh, a place ruled by subsidiary justice and vicar commandments.

Jdg 21:1 Now the men of Israel had sworn in Mizpeh, saying, There shall not any of us give his daughter unto Benjamin to wife.

Jdg 21:1 וְאִישׁ יִשְׂרָאֵל נִשְׁבַּע בַּמִּצְפָּה לֵאמֹר אִישׁ מִמֶּנּוּ לֹא־יִתֵּן בִּתּוֹ לְבִנְיָמִן לְאִשָּׁה׃

A test case for Jdg 21:1. Do you see that strong judicial committment like this and how it begins with a "swearing" שׁבע reference to Beersheba באר שׁבע, for a 7-numbered guy like Benjamin means billing, brooming, and beth-weaning to the bitter end, but still in need of a Baptist bath? Do you agree that mosaic framing of crime and punishment must make some connetions between Mizpeh, the mystery of iniquity, and this group of allegiance, not "from us" ממנו? And finally, do you agree that person in place means that also Mizpeh must bring its own behavioural testimony, saying . . . ?

Jdg 21:2 A people and their present sola Vau/And Advocate and intercessor. And again is the mysterious L-P standing there, "before" לפני. From beginning to end it is Beth B coming בא to the house . . . to the bitter end ויבכו בכי the same consequtive bio.

Jdg 21:2 And the people came to the house of God, and abode there till even before God, and lifted up their voices, and wept sore;

Jdg 21:2 וַיָּבֹא הָעָם בֵּית־אֵל וַיֵּשְׁבוּ שָׁם עַד־הָעֶרֶב לִפְנֵי הָאֱלֹהִים
וַיִּשְׂאוּ קוֹלָם וַיִּבְכּוּ בְּכִי גָּדוֹל׃

Jdg 21:3 Almost wiped out. If you split this into two alternative readings, "to day one" or "one tribe lacking" is it about Benjamin or Levi, slaughter or administration? Do you see how Beth B relates to the bony conditions developed in Gen 2-4, this, this, this, this. Gen 2:23, 3:13, 3:14, 4:14? Do you see why the KJV ties "one" אחד to singularity as the reference and solution to the problem (cf. John 17)?

Jdg 21:3 And said, O LORD God of Israel, why is this come to pass in Israel, that there should be to day one tribe lacking in Israel?

Jdg 21:3 וַיֹּאמְרוּ לָמָּה יְהוָה אֱלֹהֵי יִשְׂרָאֵל הָיְתָה זֹאת בְּיִשְׂרָאֵל
לְהִפָּקֵד הַיּוֹם מִיִּשְׂרָאֵל שֵׁבֶט אֶחָד׃

Here is the test case for Jdg 21:3. Do you see that the KJV wording and word order and how the KJV uses the word, "lacking" פקד refer to a hollow redemptive problem in the books the same way "visiting" פֹּקֵד the iniquity of the fathers in Exo 20:5 is recorded in P? In the uprooted NKJV, NASB etc., there is nothing beyond physical absence of a number of persons, and it is temporal and with no prophetic horizon. In the Hebrew and KJV it is eternal accounting with a prophetic horizon.

Jdg 21:4 Y-up and whole burnt offering at the end. Peace comes from above. Troubles come from the belly and below.

Jdg 21:4 And it came to pass on the morrow, that the people rose early, and built there an altar, and offered burnt offerings and peace offerings.

Jdg 21:4 וַיְהִי מִמָּחֳרָת וַיַּשְׁכִּימוּ הָעָם וַיִּבְנוּ־שָׁם מִזְבֵּחַ וַיַּעֲלוּ עֹלוֹת
וּשְׁלָמִים׃ ף

Jdg 21:6 Processed behavioural reality causes the KJV word “repented” to be linked to other verses in NT, Luke 3:8, Rom 2:4, 2 Cor 7:9-10, and 2 Tim 2:5. In non-canonical translations like the NKJV there is no BC text in AD context, and therefore no missional linking of processed reality beyond their own grievous day. In the Hebrew and KJV it is personal repentance. In the NKJV, NASB etc., it is a representative form of grief, crying for them and with them but no more than that. This is an example of what Mr Booth did expect in the future: Christendom with no repentance and no need of Christ. The KJV translates, “and repented them” וינחמו (third person masculine plural). Modernism and apostasy have no need for such self-reflexive grammar. In theological form it looks more like a self-imposed period of ritual grief after the slaughter.

Jdg 21:6 And the children of Israel repented them for Benjamin their brother, and said, There is one tribe cut off from Israel this day.

Jdg 21:6 וַיִּנָּחֲמוּ בְנֵי יִשְׂרָאֵל אֶל־בִּנְיָמִן אָחִיו וַיֹּאמְרוּ נִגְדַּע הַיּוֹם שֵׁבֶט אֶחָד מִיִּשְׂרָאֵל׃

Jdg 21:7 It begins with pottery, or behavioural molding in the Hebrew and KJV, saying, “How shall we do” מה־נעשׂה. Modernism, uprooted from the second Hebrew word, has no other choice than to change things from a missional “how” to a textual “what”.

Jdg 21:7 How shall we do for wives for them that remain, seeing we have sworn by the LORD that we will not give them of our daughters to wives?

Jdg 21:7 מַה־נַּעֲשֶׂה לָהֶם לַנּוֹתָרִים לְנָשִׁים וַאֲנַחְנוּ נִשְׁבַּעְנוּ בַיהוָה לְבִלְתִּי תֵּת־לָהֶם מִבְּנוֹתֵינוּ לְנָשִׁים׃

Jdg 21:8 Beth B is the main issue making Benjamin the first among all transgressors of the law. Do you agree that the singular one obedient to G-d’s original commandments in Exo 20, thou shalt not kill, would not show up for obedience to vicar commands given in Mizpeh?

Jdg 21:8 And they said, What one *is there* of the tribes of Israel that came not up to Mizpeh to the LORD? And, behold, there came none to the camp from Jabeshgilead to the assembly.

Jdg 21:8 וַיֹּאמְרוּ מִי אֶחָד מִשִּׁבְטֵי יִשְׂרָאֵל אֲשֶׁר לֹא־עָלָה אֶל־יְהוָה הַמִּצְפָּה וְהִנֵּה לֹא בָא־אִישׁ אֶל־הַמַּחֲנֶה מִיָּבֵישׁ גִּלְעָד אֶל־הַקָּהָל׃

Jdg 21:9 Now in its alternative, “numbered” פקד and accounted form, the KJV makes it a No-Man’s missional pro. In the NKJV, NASB etc., it is a timed, textual when.

Jdg 21:9 For the people were numbered, and, behold, *there were* none of the inhabitants of Jabeshgilead there.

Jdg 21:9 וַיִּתְפָּקֵד הָעָם וְהִנֵּה אֵין־שָׁם אִישׁ מִיּוֹשְׁבֵי יָבֵשׁ גִּלְעָד׃

Jdg 21:10-11 Next step to do, primarily to end the malefactor.

Jdg 21:11 And this *is* the thing that ye shall do, Ye shall utterly destroy every male, and every woman that hath lain by man.

Jdg 21:11 וְזֶה הַדָּבָר אֲשֶׁר תַּעֲשׂוּ כָּל־זָכָר וְכָל־אִשָּׁה יֹדַעַת מִשְׁכַּב־זָכָר תַּחֲרִימוּ׃

Jdg 21:12 The proofmaker of Rebekah and Gen 24:16. This is to repeat the fact that the word “virgin” begins with innocence in terms of violence first, before it may have to do anything with eros. First instance “virgin” was Gen 24:16. Notice the punctuated KJV point beginning, first virginity, then the potentially extra eros element after lost virtue. In the muddy waters of the NKJV, NASB etc., this has been mixed up. It is the same point in Jdg 21:12. First a virtuous virgin statement, then that they have not been in any eros relation. In Gen 24:16 she is an innocent “virgin” בתולה in terms of Benjamite brutality. In the KJV is both Betulah instances in Gen 24:16 and Jdg 21:12 worded and properly punctuated for separation of general behavioural innocence from the particular behavioural eros. In the NKJV, NASB etc., it is mixed up in both cases. Here it is called virgin. In Pro 31 it is called a virtuous woman. Both are founded by the same parameter pointing back to the strong character spectrum in Gen 24.

Jdg 21:12 And they found among the inhabitants of Jabeshgilead four hundred young virgins, that had known no man by lying with any male: and they brought them unto the camp to Shiloh, which *is* in the land of Canaan.

Jdg 21:12 וַיִּמְצְאוּ מִיּוֹשְׁבֵי יָבֵישׁ גִּלְעָד אַרְבַּע מֵאוֹת נַעֲרָה בְתוּלָה אֲשֶׁר לֹא־יָדְעָה אִישׁ לְמִשְׁכַּב זָכָר וַיָּבִיאוּ אוֹתָם אֶל־הַמַּחֲנֶה שִׁלֹה אֲשֶׁר בְּאֶרֶץ כְּנָעַן׃ ס

Jdg 21:13-14 It is bribery or bridery?

Jdg 21:13 And the whole congregation sent *some* to speak to the children of Benjamin that *were* in the rock Rimmon, and to call peaceably unto them.

Jdg 21:13 וַיִּשְׁלְחוּ כָּל־הָעֵדָה וַיְדַבְּרוּ אֶל־בְּנֵי בִנְיָמִן אֲשֶׁר בְּסֶלַע רִמּוֹן וַיִּקְרְאוּ לָהֶם שָׁלוֹם׃

Jdg 21:15 More personal repentance in the Hebrew and KJV, and more ritual hypocrisy in the NKJV, NASB etc. Do you see how well this modernist form of hypocrisy models the wounded conditions in Rev 13? Uprooted, modernist conditions are concerned with visible unity. There is no deeper concern. In the Hebrew and KJV the issue is a breach with-in each person and each tribe. In the NABRE it is an exterior breach among them.

Jdg 21:15 And the people repented them for Benjamin, because that the LORD had made a breach in the tribes of Israel.

Jdg 21:15 וְהָעָם נִחָם לְבִנְיָמִן כִּי־עָשָׂה יְהוָה פֶּרֶץ בְּשִׁבְטֵי יִשְׂרָאֵל׃

Jdg 21:16 More How to do in the anthropological, behavioural, and missional KJV, and more What to do in the theological and textual NKJV, NASB etc.

Jdg 21:16 Then the elders of the congregation said, How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin?

Jdg 21:16 וַיֹּאמְרוּ זִקְנֵי הָעֵדָה מַה־נַּעֲשֶׂה לַנּוֹתָרִים לָנָשִׁים כִּי־נִשְׁמְדָה מִבִּנְיָמִן אִשָּׁה׃

Jdg 21:17 Wait until Rev 21.

Jdg 21:17 And they said, *There must be* an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.

Jdg 21:17 וַיֹּאמְרוּ יְרֻשַּׁת פְּלֵיטָה לְבִנְיָמִן וְלֹא־יִמָּחֶה שֵׁבֶט מִיִּשְׂרָאֵל׃

Jdg 21:18 How be it we. While waiting for Rev 21, steadfast commitment trumps all other concerns.

Jdg 21:18 Howbeit we may not give them wives of our daughters: for the children of Israel have sworn, saying, Cursed *be* he that giveth a wife to Benjamin.

Jdg 21:18 וַאֲנַחְנוּ לֹא נוּכַל לָתֵת־לָהֶם נָשִׁים מִבְּנוֹתֵינוּ כִּי־נִשְׁבְּעוּ בְּנֵי־יִשְׂרָאֵל לֵאמֹר אָרוּר נֹתֵן אִשָּׁה לְבִנְיָמִן׃ ס

Jdg 21:19-20 More ambush, or was it this that inspired the Song of Solomon?

Jdg 21:20 Therefore they commanded the children of Benjamin, saying, Go and lie in wait in the vineyards;

Jdg 21:20 (וַיְצַו) [וַיְצַוּוּ] אֶת־בְּנֵי בִנְיָמִן לֵאמֹר לְכוּ וַאֲרַבְתֶּם בַּכְּרָמִים׃

Jdg 21:21 Next prelude to Rev 21. KJV readers have sola Vau/And and the Beholder's position fully expressed and fully punctuated. And see, and, behold, וּרְאִיתֶם וְהִנֵּה. In the NKJV it is a fragmented perspective.

Jdg 21:21 And see, and, behold, if the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin.

Jdg 21:21 וּרְאִיתֶם וְהִנֵּה אִם־יֵצְאוּ בְנוֹת־שִׁילוֹ לָחוּל בַּמְּחֹלוֹת וִיצָאתֶם מִן־הַכְּרָמִים וַחֲטַפְתֶּם לָכֶם אִישׁ אִשְׁתּוֹ מִבְּנוֹת שִׁילוֹ וַהֲלַכְתֶּם אֶרֶץ בִּנְיָמִן׃

Jdg 21:24 Next causal "thence" מִשָּׁם in the KJV, and geographical "from there" in the NKJV, NASB etc.

Jdg 21:24 And the children of Israel departed thence at that time, every man to his tribe and to his family, and they went out from thence every man to his inheritance.

Jdg 21:24 וַיִּתְהַלְּכוּ מִשָּׁם בְּנֵי־יִשְׂרָאֵל בָּעֵת הַהִיא אִישׁ לִשִׁבְטוֹ וּלְמִשְׁפַּחְתּוֹ וַיֵּצְאוּ מִשָּׁם אִישׁ לְנַחֲלָתוֹ׃

Jdg 21:25 Book end. Anarchy or unity, a still unsolved condition. Until that would be sorted, it is a potential King מלך or a potential No-Man אין. In the anthropological Hebrew and KJV, tracing the malefactor, it ends with what every man איש did. In the NKJV, NASB etc., it is a non-anthropological everyone. In whatever form, it is the male self doing יעשׂה what (by definition ה) seemed right ישׁר in ב his own eye עין. In the KJV it is human behaviour benchmarked with *THAT Which* is. In the NKJV, NASB etc., it can be whatever the reader wants it to be because theology and modernism have no bloodlined reference of translation.

Jdg 21:25 In those days *there was* no king in Israel: every man did *that which was* right in his own eyes.

Jdg 21:25 בַּיָּמִים הָהֵם אֵין מֶלֶךְ בְּיִשְׂרָאֵל אִישׁ הַיָּשָׁר בְּעֵינָיו יַעֲשֶׂה׃

Judges ends equally unsolved as the world by the entrance into the last tribulation. Lack of sola S jurisdiction means lack of defining functional authority. Vicar ambitions given supremacy did soon prove themselves surrogates ending in syncretism or worse, lusting after being worshipped as god in the sanctuary. The one supreme issue above all other pending stuff at the end of Judges is the need for G-d's authority to settle things and end the nature of relativism causing this wilderness, which is the same unsolved problem by the entrance into the final wilderness and tribulation. Judges looks toward AD for the first problem solver in person, then toward Y2K for the problem solved in print. Unity and Authority speak from the same position into the unsolved historical problem made by men and malefactors.

Ruth

Ruth 1:1 Now after Judges, Ruth serves as an extract of reinforced legalism and ruling judges, what it would lead to of problems for the people suffering and exiled from their homeland by such establishments, and in the end how endless problems of this kind led to the longer search after a Redemptive solution. It is necessary to read the 3xR books, Ruth, Romans, and Revelation in terms of R framing G. Judges and corrupt ruling make one half of it, and the other half is Resh headache, "famine" רעב, and absence of true shepherding. Ruth 1:1 is divided into two halves. The first half is the reason and causal driver of the last half. After homecoming in Joshua, Ruth is about the first diaspora. In Romans it is more of predestined grafting, and in Revelation about Christendom's 2000-years apostasy. 3xR-framing-G are three versions of the essentially same story and same problem related to old ruling Resh/Rosh headache causing exile, diaspora, and R's kind of problems being educational (subsidiary justice), and it began with Abram facing the first kings and Royal problem-makers in Gen 14. 3xR make Resh/Rosh the root cause in most noticeable issues from Genesis to Revelation. After 5500 years of ruling headache, it meant that to Resist G-d's redemptive reform was Ridiculous per se. Theology's war against sola scriptura mirrors the protection of the Ridiculous. G-d's sola S sceptre is intrinsic and self-evident in its liberating war with the Ridiculous. It should therefore be equally self-evident that until the main redemptive problem, which is ruling Resh/Rosh headache, its relation to blood-lined reality, and the redemptive reason behind the need for sola S reform, have been solved, will the Bible have no real value and no real power to fulfil its mission. Ruth 1 begins with establishing the fact that the establishment is the main obstacle in the people's struggle for freedom and peace on earth. Ruth 1:1 is just as universal as all the problems accumulated and showcased in the final tribulation when ruling Resh/Rosh headache is coming to its peak of prominence among problems. G-d's final moral by the end of the last tribulation is to have brought the Ridiculous to such a level of prominence that the whole world will know the ruling of the Ridiculous per se. Rahab was renamed, Ms Reliable. The Bishop of Rome may be renamed, Mr Ridiculous. The anti-Copernican idea that all roads run toward Rome as the cosmological centre of redemptive grafting is both beyond redemptive remedy and is ridiculous per se. Ruling headache is key to understand antichrist, the vicar of Christ, and all the R problems and prominent orchestration of evil inflicted on earth by the theological establishment. First brat among brats is first R problem among R problems. The more ridiculous, pompous, and monumental, the more frequent and more noticeable magnitude would be recorded on the Richter scale in the last days.

Ruth 1:1 Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Bethlehemjudah went to sojourn in the country of Moab, he, and his wife, and his two sons.

Ruth 1:1 וַיְהִי בִּימֵי שְׁפֹּט הַשֹּׁפְטִים וַיְהִי רָעָב בָּאָרֶץ וַיֵּלֶךְ אִישׁ
מִבֵּית לֶחֶם יְהוּדָה לָגוּר בִּשְׂדֵי מוֹאָב הוּא וְאִשְׁתּוֹ וּשְׁנֵי בָנָיו׃

Here is some parts to profile in Ruth 1:1. Notice that the first punctuated part in the KJV is one part where the other half is punctuated about famine, but if you read the NKJV is an extra comma added to serve uprooting and the time-based NKJV alternative. One of the vicar objectives served by the NKJV as a counter-reformatory mercenary is to do lingual laundry and protect the establishment by textual whitewashing. By adding extra punctuation in the first half and making it time-based, would whatever came to pass be only a historical parallel to the rulers, being no root cause and no direct connection from ruling to experienced suffering. You find the combination of time-based whitewashing here and in Luke 3:2. In the KJV is the first half of Ruth 1:1 and Luke 3:2 the reason for the last half. In the NKJV are both verses time-based and those involved are used only as parallel historical markers, saying when instead of why things happened. In Ruth 1:1, it ends with a punctuated malefactor, "he" **הוּא**, and his family, in the KJV, but limited to a non-punctuated family story in the NKJV. Notice the universal story in the KJV and how important it is for the papist NABRE committee to manipulate the text and mediate a fabricated version of something limited to the past in Ruth 1:1.

Ruth 1:2 Notice the malefactor tracing in the Hebrew and KJV, how "he" in verse 1 is the continuing malefactor at the end of verse 2. R's representative "judges" in verse 1 were not left behind at the border. A Norwegian might say: Nissen er med på lasset. In the KJV it is anthropology and behaviour in continuation. In the NKJV, NASB etc., is it about geographical relocation.

Ruth 1:2 And the name of the man *was* Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Bethlehemjudah. And they came into the country of Moab, and continued there.

Ruth 1:2 וְשֵׁם הָאִישׁ אֱלִימֶלֶךְ וְשֵׁם אִשְׁתּוֹ נָעֳמִי וְשֵׁם שְׁנֵי־בָנָיו מַחְלוֹן וְכִלְיוֹן אֶפְרָתִים מִבֵּית לֶחֶם יְהוּדָה וַיָּבֹאוּ שְׂדֵי־מוֹאָב וַיִּהְיוּ־שָׁם׃

In summary of Ruth 1:1-2, "That there was = famine in the land" **ויהי רעב בארץ**, and in verse 2, that to be continued, "and (they) continued there" **ויהיו־שם**, referring to the same malefactor and the same process of time until all nominal elements in verses 1-2 have been identified as named. As seen in the anthropological and primarily mental Hebrew and KJV, it is not about geography. Change of location makes no difference.

Ruth 1:3 Sola Vau/And means both principal and subsidiary death, and sola Vau/And providing for an eternal husband. Their life experience was written for our admonition as referred to in 1 Cor 10:11.

Ruth 1:3 And Elimelech Naomi's husband died; and she was left, and her two sons.

Ruth 1:3 וַיָּמָת אֱלִימֶלֶךְ אִישׁ נָעֳמִי וַתִּשָּׁאֵר הִיא וּשְׁנֵי בָנֶיהָ׃

Here is an expanded test case for Ruth 1:3 and OT in general. Do you see that the KJV makes a clean-cut BC/AD transition in 1 Cor 10:11, but the counter-reformatory NKJV is not willing to let go of old (biographical) things that "were" (in wear and tear)? Do

you see the issue? In the anthropological and missional KJV does “are” require revived, trinitarian readers, always and continually alive and in the present, in order to know what Paul says. In the theological and textual NKJV it is a deistic story referring to the past with no instructive effect and no clear BC/AD demarcation. Do you see that in the KJV it is a provision “for ensamples: (for our admonition)”, but in the NKJV it is limited to something internal done in the past, “as ensamples,”? In the anthropological KJV they are living ensamples in person. In the theological NKJV is an example recorded as text. Notice how the apostolic KJV builds a prophetic horizon with examples and momentum before the colon, eventually to take effect after the colon, but in the deistic NKJV it is a flow of empty words of no such planned prophetic deliberation. Back to Ruth 1:3, do you see that the substantive KJV vs the time-based NKJV profiles the same dichotomy?

Ruth 1:4 Orpah and Ruth. Notice the missing part in the uprooted, theological NKJV. In the Hebrew and KJV it is about person in place, and how they developed a social entity. “And they took (to) them וישׂאו להם.

Ruth 1:4 And they took them wives of the women of Moab; the name of the one *was* Orpah, and the name of the other Ruth: and they dwelled there about ten years.

Ruth 1:4 וַיִּשְׂאוּ לָהֶם נָשִׁים מֹאֲבִיּוֹת שֵׁם הָאַחַת עָרְפָּה וְשֵׁם הַשֵּׁנִית רוּת וַיֵּשְׁבוּ שָׁם כְּעֶשֶׂר שָׁנִים׃

Here is the test case for Ruth 1:4. Do you see that the shallow NKJV is equally blind to reality and long-term effects as Jacob was blinded by Rachel’s exterior beauty? It looks like Orpah was definitively the first choice, and Ruth was no more favoured than Leah. In the KJV is long-term social and cultural effect a part of the concern, but that is gone in the shallow NKJV. They took (to) them = Which thou becoming which land. Some of this is relevant background for multiculturalism and all the syncretic troubles developed before the final tribulation. Next point to notice: Do you see that how the missional KJV uses the word “about” (years of change) at the end, is tied to causal reasoning from start, but when that beginning has been lost is only the time-based reason and reasoning left at the end in the NKJV? Do you see how this relates to the malefactor and the process of time in verse 1, continued in verse 2, and 3-4, in the KJV, but having no corresponding anthropology in the NKJV? It follows the pattern that the anthropological Hebrew and KJV reveal man’s biography, but that has no relevance in theological fabrications like the NKJV, limited to the theological substitute that G-d has revealed himself. You may wonder: What is the purpose and the potential with an unveiling Apocalypse if the Bible is theological and has nothing to say about man? Today’s means of deception, especially bastard fabrications like the NKJV, are deceptive by design. As a judicial extract in the extension to the book of Judges, the book of Ruth is loaded with subsidiary justice, but has no real value to communicate in a theological framework. How Judges, Ruth 1, and the subsidiary prepare for Ruth 4 and the principal, must be rerooted in the true canon required for meaningful reading.

Ruth 1:5 Sola Vau/And death aid is provided also here.

Ruth 1:5 And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

Ruth 1:5 וַיָּמוּתוּ גַם־שְׁנֵיהֶם מַחְלוֹן וְכִלְיוֹן וַתִּשָּׁאֵר הָאִשָּׁה מִשְּׁנֵי יְלָדֶיהָ וּמֵאִישָׁהּ׃

Now a test case for Ruth 1:5. Do you see that in the primarily mental Hebrew and KJV is the end of faith and faithfulness just as much about deism as it is about death? In the uprooted and exterior NKJV the only dimension is physical survival. Notice the Hebrew details, “and was left the woman” ותִּשָּׁאֵר הָאִשָּׁה. This particular “leftover” שׁאר is the beginning of a remnant. Apostolic translation means that the KJV covers all relevant aspects of the story, where the uprooted NKJV is only rudimentary.

Ruth 1:6 It cannot be stated more clearly that G-d with us is a nutrition-based realm. The KJV is so explicit that it is impossible to come around the fact that the only visit is in bread, “in giving (to) them bread” לתת להם לחם. No surprise that the rebellious NABRE committee would not agree with the KJV. Lahem refers to Beth-Lehem and the need for Benjamin to receive his visiting, healing, and biographical bread of life.

Ruth 1:6 Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had visited his people in giving them bread.

Ruth 1:6 וַתָּקָם הִיא וְכַלֹּתֶיהָ וַתָּשָׁב מִשְּׂדֵי מוֹאָב כִּי שָׁמְעָה בִשְׂדֵה מוֹאָב כִּי־פָקַד יְהוָה אֶת־עַמּוֹ לָתֵת לָהֶם לָחֶם׃

For more context on Ruth 1:6, this is the next reminder of Bohr and Benjamite forces of attraction involved in the “draw” in John 6:44. The longer sequence from John 6:33-35 to 6:44-51 provides necessary contextual details to energise the “draw” in John 6:44. Do you see that just like 1 Cor 10:11, is the KJV using a colon also in John 6:44 to build up momentum for what to expect by sola And means of revived rising after the colon? Do you agree that it is tempting to add a providential comma after “sent” in John 6.44?

Ruth 1:7 For Ruth and Naomi this is their missional launch pad, out of the place she had continued since verse 2.

Ruth 1:7 Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah.

Ruth 1:7 וַתֵּצֵא מִן־הַמָּקוֹם אֲשֶׁר הָיְתָה־שָּׁמָּה וּשְׁתֵּי כַלֹּתֶיהָ עִמָּהּ וַתֵּלַכְנָה בַּדֶּרֶךְ לָשׁוּב אֶל־אֶרֶץ יְהוּדָה׃

Verse 7 is Naomi’s version of processed predestination, Asher’s missional launch pad, and processed consequtive being, ready to return. Wherefore she went forth ותצא out of the place מן־המקום . . . אשר . . . where she was היתה־שמה. Notice what the causal first two words in Ruth 1:7 in the KJV say about the need to come to terms with

her personal predestination. Her exile was for a reason, and it is reason in person. In the Hebrew and KJV this is absolute anthropology but having no equivalent in theological translations.

Now a test case for Ruth 1:7 vs Ruth 1:2. Do you see that the modernist change in verse 2 from a journey "continued" to a geographical "remained", is done for the same reason as the modernists reject things coming to pass in process of time? Remember Gen 4:3. Do you see that one of the reasons the establishment perverts scripture to protect their Levitical continuation AD, is done because they do not want the people to gain a plain understanding of the "process of time" מִקֵּץ יָמִים ongoing until the cut-off called the "end" קֵץ of time, modelled by the first "end of all flesh" קֵץ כָּל־בָּשָׂר in Gen 6:13?

Gen 4:3 And in process of time it came to pass, . . .

Gen 4:3 וַיְהִי מִקֵּץ יָמִים . . .

Ruth 1:8 There is no reason to limit verse 8 to a few days serving in funeral preparation. Here it is important that everything "dealt" with as (Kethiv) and [Qere] is terminology shared with the creational עשׂ pottery following from first instance "made" in Gen 1:7.

Kindחסד or harsh dealing are variant administrations in the anthropological spectrum and reflects representation and interpretation. When Kethiv and Qere variants appear in the text, the reader should investigate anthropological causes and the spectrum in them and the reason why alternatives appear.

R 1:8 And Naomi said unto her two daughters in law, Go, return each to her mother's house: the LORD deal kindly with you, as ye have dealt with the dead, and with me.

Rut 1:8 וַתֹּאמֶר נָעֳמִי לִשְׁתֵּי כַלֹּתֶיהָ לֵכְנָה שֹּׁבְנָה אִשָּׁה לְבֵית אִמָּהּ
(יַעַשׂ) [יַעַשׂ] יְהוָה עִמָּכֶם חֶסֶד כַּאֲשֶׁר עֲשִׂיתֶם עִם־הַמֵּתִים וְעִמָּדִי׃

For more context on creative deeds and dealing עשׂ in Ruth 1:8, this Hebrew wording covers a spectrum from brass/iron/clay operation and creational (tooth for tooth) pottery to acts of justified behaviour, from Lamech's dominion to the Lord of liberty.

Ruth 1:9 This verse needs to put the first Jewish diaspora into the redemptive storyline and the grafting mission given to the Jewish Israel. Later stories, like my father's house has many mansions, have a redemptive missional root in OT. Ruth and Orpah have the same reason for weeping as Jacob in Gen 42:38. Now the canonical story to be profiled is "that (specific) ye" depending on things coming to pass. Second person plural must distinguish between the (missional) You objective and Ye as nominative (subject).

Ruth 1:9 The LORD grant you that ye may find rest, each *of you* in the house of her husband. Then she kissed them; and they lifted up their voice, and wept.

Ruth 1:9 יִתֵּן יְהוָה לָכֶם וּמְצֶאןָ מְנוּחָה אִשָּׁה בֵּית אִישָׁהּ וַתִּשַּׁק
לָהֶן וַתִּשֶּׂאנָה קוֹלָן וַתִּבְכֶּינָה׃

For more context on Ruth 1:9 and KJV grammar, it is the same delicate You/Ye balance developed in Gen 3:1-5 until the objective in Mal 3:18 is known. Gen 9:7 repeats the same, and it goes on in Matt 5:11. The apostolic KJV is finetuned on human nature, in contrast to the clumsy apostates in Laodicea. For the theologians is understanding of the Bible mainly about understanding the original languages and the Jewish culture, but for the target priesthood it is about the understanding of human nature in need of salvation from self. In this anthropological context it should be clear why the NKJV committee dropped the "*of you*" italics here. Each אִשָּׁה (*of you*) means counting the grammatical feminine singular absolute "in the house of her husband" בית אישה

Ruth 1:10 Hard to let go.

Ruth 1:10 And they said unto her, Surely we will return with thee unto thy people.

Ruth 1:10 וַתֹּאמַרְנָה־לָּהּ כִּי־אִתָּךְ נָשׁוּב לְעַמֵּךְ׃

Ruth 1:14+ Grafting in practice. From here it is universal that the end of the diaspora is the beginning of missional grafting into the Jewish Israel. Ruth, Romans, and Revelation are tied together in the 3xR framework of predestination and redemption. Vicar grafting, the apocalyptic whore, and 2000 years diaspora must be read in this missional context while waiting for the Jewish Israel to be commissioned for G-d's final rescue operation. Ruth 1:14+ is one of the missional foretastes of Zech 8:23, Rom 11, Rev 14, 20, framed by the grand 3xR. Christendom's competing, vicar grafting centre in the Vatican has no authentic role in the missional fulfilling of the canonical homeland of the Bible, offering a history of inquisition, harassment, and Babylonian messing with the text and mission of the Bible. Vatican involvement and orchestration of the planned syncretic one-world religion based on the Abrahamic branches is a competitor to G-d's millennial kingdom and a way of orchestrating counter-reform instead of finishing the sola S reformation. If you read Ruth 1:14 glued to Rom 11, and in the anthropological and creational context of the redemptive 3xR framework, it may be easier to accept that canonical creation in the image of G-d is something biograftical done by sola S nutrition.

Ruth 1:14 And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her.

Ruth 1:14 וַתִּשֶּׂנָה קוֹלָן וַתִּבְכֶּינָה עוֹד וַתִּשַּׁק עָרְפָּה לַחֲמוֹתָהּ וְרוּת דָּבְקָה בָּהּ׃

Ruth 1:18 How subsidiary (educational) justice leads to man's qualified choice, the same here, in Zech 8:23, in Rom 11, and from Rev 19. With no mental dimension, there was no reason for the NKJV to continue the apostolic phrase, "steadfastly minded".

Ruth 1:18 When she saw that she was stedfastly minded to go with her, then she left speaking unto her.

Ruth 1:18 וַתֵּרֶא כִּי־מִתְאַמֶּצֶת הִיא לָלֶכֶת אִתָּהּ וַתֶּחְדַּל לְדַבֵּר אֵלֶיהָ׃

Ruth 1:19 Substantive about first-principle unity in the anthropological KJV, and a time-based text in the theological NKJV. “So went they two” ותלכנה שתיהם. Next, this verse is no-less missional, but a different kind of “move (about)” compared to Jdg 1:14. Jdg 1:14 vs Ruth 1:19 models two kinds of move and two different centres of gravity.

Ruth 1:19 So they two went until they came to Bethlehem. And it came to pass, when they were come to Bethlehem, that all the city was moved about them, and they said, *Is* this Naomi?

Ruth 1:19 וַתֵּלַכְנָה שְׁתֵּיהֶם עַד־בֹּאָנָה בֵּית לָחֶם וַיְהִי כְּבֹאָנָה בֵּית לֶחֶם וַתֵּהֹם כָּל־הָעִיר עֲלֵיהֶן וַתֹּאמַרְנָה הֲזֹאת נָעֳמִי׃

Here is the test case for Ruth 1:19: Notice how the ending reflects Gen 3:13, saying, “*Is* this Naomi?” הֲזֹאת נעמי. Do you see how all things twofold must divide themselves by priesthood? In the Hebrew and KJV is “this” primarily mental, and primarily about imaging. In uprooted modernist minds it is about the exterior of a physical person. Do you agree that the apostolic KJV is equally substantive from first to last word, and the copycat NKJV is equally uprooted, time-based, and exterior from first to last word?

Ruth 1:20 As a matter of N, this form of things done pro-, for the Almighty, follows the order of things in predestination. Naomi’s exile and missional preparation in the diaspora would serve her role as facilitator of Ruth’s mission. “Mara mar” מר . . מרא, or “Mara exceedingly” מאד . . מרא would cause Naomi’s return with a corresponding measure of faith in proportion. A not so sober case might be a story of man’s hubris of ambition preceding his downfall. It would have the same elements but a different mind and order. Ruth 1 has much in common with the wilderness of unbelief and “rebellion” מרי built up in the core chapters, Num 12 to Num 17, framed by the ruling headache-makers in Num 1-4 leading to the fruitful outcome and warfare condition in Num 21. Ruth 1 makes an extract of man’s exile and wilderness conditions living in tribulation under headache-making rulers of subsidiary justice by the fallen Adamkind causing Num 21 and Jdg 21. Whatever goes on is Godkind vs Adamkind continually referenced for imaged reality.

Ruth 1:20 And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me.

Ruth 1:20 וַתֹּאמֶר אֲלֵיהֶן אַל־תִּקְרֶאנָה לִי נָעֳמִי קְרֶאן לִי מָרָא כִּי־הֵמַר שַׁדַּי לִי מְאֹד׃

Now a test case for Ruth 1:20. Do you see that the missional pro-, “for” כי El Shaddai, is loaded with driving cosmological Causation, generally called Dabar in OT and Logos in NT? Do you agree that this more or less hot-tempered preparation, “for the passion of the Almighty” כי־המר שדי is relevant tribulation background for how to revive and reenergise a careless, idling, lame and lukewarm Laodicea?

Ruth 1:21 Now is verse 1 partly answered. Was Elimelech a member of the priviledged party that had the opportunity to run away from the internal problem before the struggle became too severe? Anyway is N's hubris and nemesis a standard form of deviation. Fullness **מלא** is a royal member in the same semantic family.

Ruth 1:21 I went out full, and the LORD hath brought me home again empty: why *then* call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me?

Ruth 1:21 אֲנִי מְלֵאָה הָלַכְתִּי וְרֵיקָם הֱשִׁיבַנִי יְהוָה לָמָּה תִקְרֶאנָה
לִי נָעֳמִי וַיהוָה עָנָה בִי וְשַׁדַּי הֵרַע לִי׃

Something to profile and verify in Ruth 1:21. This verse includes four times "me". First, "brought me (home again)" **השיבני**, then "(to) me" **לי**, "against me" **בי**, "(to) me" **לי**. Do you agree that the Bible needs to be anthropological in order to describe something full of self, and how that would be drained in Lamech's pottery by the end of this verse? Do you see that emptiness and to make things "empty" ריק combined with "evil" **רע** is a rule of law in such matters. In other words, and linked to Num 12-17, do you agree that Naomi's R-lesson learned after rebellion and "uprising" **יקם** is simply to sit down and shut up? Do you see how Naomi contributes to explain the sneering R in Psa 2:1 linking itself to N and N/R in the wilderness, fighting over things of no lasting value?

Psa 2:1 Why do the heathen rage, and the people imagine a vain thing?

Psa 2:1 לָמָּה רָגְשׁוּ גוֹיִם וּלְאֻמִּים יֶהְגּוּ־רִיק׃

Since Benjamite reality is at the centre of everything also in Ruth 1:21, do you see why the convicting A-gain factor working "aga-in-st me" **בי** must have both an external and an internal testimony? The sword without, and terror within here and in Deu 32:25 have much to say about B on the road to A in verses like 2 Tim 3:7. Do you agree that the N problem, ever learning and Never . . makes N a roadblock in the kingdom of the deistic soul? Naomi's journey is one of the definitive N identifiers of the nominal Bible.

Ruth 1:22 First, how this verse repeats first-principle unity in verse 19 (cf. 1 Cor 13:13). Next, how predestination and sola Vau/And would be involved in preparing Ruth for her executive mission in Ruth 3:15. Ruth 1:22, 3:15 describes the mission worker called to serve the Lord's mission in Ruth 1:6.

Ruth 1:22 So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Bethlehem in the beginning of barley harvest.

Ruth 1:22 וַתָּשָׁב נָעֳמִי וְרוּת הַמּוֹאֲבִיָּה כַלָּתָהּ עִמָּהּ הַשָּׁבָה מִשְּׂדֵי
מוֹאָב וְהֵמָּה בָּאוּ בֵית לֶחֶם בִּתְחִלַּת קְצִיר שְׂעֹרִים׃

Now the test case for Ruth 1:22. Do you see that "and Ruth" ורות is the personification of Abraham's friendship with the trinity, Ruah the "spirit" רוח of G-d. Sola Vau/And is present with them. Ruth 1:6, 22, 3:15 make one of the strongest parables mediating the visiting dimension of G-d's redemptive sola S jurisdiction.

Next test for Ruth 1:22 is processed reality from being exiled in Ruth 1:1 until return by the end of chapter 1. One of the important details here repeats the point made regarding verse 7 vs verse 2. Things done in process of time from Gen 4:3 until the "end" of time and flesh in Gen 6:13, is repeated from Naomi's fulness to emptiness in Ruth 1. Things called the beginning of the "barley" קציר harvest, in and about Beth-Lehem, initiates the beginning of the "end" קץ of time and flesh. Ruth 1:22 is the corresponding cut-off of processed reality beginning in Ruth 1:1. After much labour and tilling of the ground through the chapter, is verse 22 ready for G-d's predestined rest and harvest mission.

Ruth 2:1 First, confirming that poverty was not the main reason that drove them out and into exile in Ruth 1. Next, notice that sola Vau/And is the provider of the kinsman in the Hebrew and apostolic KJV, removed from the story in the NKJV, NASB etc. Third, it is an Abrahamic element that Boaz is a familiar spirit or "relative" מידע of the same dna.

Ruth 2:1 And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name *was* Boaz.

Ruth 2:1 וּלְנָעֳמִי (מְיֻדָּע) [מוֹדַע] לְאִישָׁהּ אִישׁ גִּבּוֹר חַיִל מִמִּשְׁפַּחַת אֱלִימֶלֶךְ וּשְׁמוֹ בֹּעַז׃

Here is a test case for Ruth 2:1. Do you see the absurd modernist position trying to make having and holding out of a surrogate story rejecting sola Vau/And as the one and only provider and holder of all things? Do you see how the silly NKJV makes itself one of the lofty, theatrical orators of empty words? In the Hebrew and KJV the text is centred on sola Vau/And as the holder and provider of all things. In the NKJV, NASB etc., it is the typical fabrication made to serve the carnal, the self-centred, and antichrist's deistic dominion putting flesh at the centre. Do you agree that the more lofty and theatrical the NKJV gets, the more focused on flesh and physical person, and the more alienated from the actual provider and holder? Notice how the KJV is aligned with the fact that without sola Vau/And ye can do nothing, but the ambitious NKJV, NASB etc., have no need for such linking to John 15:5. In the papist NABRE it is even clearer that the substitute text is a self-empowering story abusing the Bible to serve a deluded deistic self. The KJV follows the Hebrew text and syntax. The NKJV tries to make it something else. Do you see the modernist and theological problem the NKJV represents, that text uprooted and divorced from its original sola Vau/And mission becomes something loose and drifting around in a lingual wilderness with no eternal reference? Modernist translations have no reasonable mission because modernist words have no meaning in the redemptive context the Bible was made to provide meaning. Ruth 2:1 unveils the counter-reformatory NKJV among others pushing for a restored medieval order where sola S reason has no role.

Ruth 2:2-3 Hap or predestined? Sola Vau/And governs the blueprinting of all biography.

Ruth 2:3 And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field *belonging* unto Boaz, who *was* of the kindred of Elimelech.

Ruth 2:3 וַתֵּלֶךְ וַתָּבוֹא וַתְּלַקֵּט בַּשָּׂדֶה אַחֲרֵי הַקֹּצְרִים וַיִּקֶר מִקְרֶהָ
חֶלְקַת הַשָּׂדֶה לְבֹעַז אֲשֶׁר מִמִּשְׁפַּחַת אֱלִימֶלֶךְ׃

Ruth 2:4 Presenting Boaz, how Beth B models the Bishop in OT. Benjamite behaviour through the Baptist Bible is modeled according to T's target and how thou oughtest to behave thyself in 1 Tim 3:15. First Brat among brats is the behavioural disaster called Christendom. Episcopal infantilism became Christendom's prominent hallmark, missing the mark in what the Bible is aiming at. To establish the law is about establishing the fallen self and its behavioural selfishness. The gospel is about G-d's redemptive rescue from all the prominence pompously put on display by first Brat among brats. Oversight and substitute upbringing in Christendom led to bastardisation and the morally bankrupt ending of Laodicea, in no need of G-d's sola S jurisdiction vested in the bread of Beth Lehem.

Ruth 2:4 And, behold, Boaz came from Bethlehem, and said unto the reapers, The LORD *be* with you. And they answered him, The LORD bless thee.

Ruth 2:4 וְהִנֵּה־בֹעַז בָּא מִבֵּית לֶחֶם וַיֹּאמֶר לַקֹּוְצְרִים יְהוָה עִמָּכֶם
וַיֹּאמְרוּ לוֹ יְבָרֶכְךָ יְהוָה׃

Ruth 2:6 Notice the ending, "out of the field of Moab" **מִשְּׂדֵה מוֹאָב**. In the Hebrew and apostolic KJV is Moab both a purgatorial washpot and a missional launch pad, but in the copycat NKJV, NASB etc., it is limited to geography and relocation.

Ruth 2:6 And the servant that was set over the reapers answered and said, It *is* the Moabitish damsel that came back with Naomi out of the country of Moab:

Ruth 2:6 וַיַּעַן הַנַּעַר הַנִּצָּב עַל־הַקֹּוְצְרִים וַיֹּאמַר נַעֲרָה מוֹאֲבִיָּה הִיא
הַשָּׁבָה עִם־נָעֳמִי מִשְּׂדֵה מוֹאָב׃

Here is a test case for Ruth 2:6. Do you agree that predestination means that the phrase, "that came back", corresponds to the converted re-mission of sin in Matt 26:28? The law has its formative and reformative scope, and the gospel its role in converting "that" first fruitful failure. That pronoun, male **הוּא** or female **הִיא**, is also THAT personified.

Ruth 2:8 vs 2:9 What Boaz says to Ruth as an overseer of founding behavioural matters.

Ruth 2:9 *Let* thine eyes *be* on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and **when** thou art athirst, go unto the vessels, and drink of *that* which the young men have drawn.

Ruth 2:9 עֵינַיִךְ בַּשָּׂדֶה אֲשֶׁר־יִקְצֹרוּן וְהָלַכְתְּ אַחֲרֵיהֶן הֲלוֹא צִוִּיתִי
אֶת־הַנְּעָרִים לְבִלְתִּי נָגְעֵךְ וְצָמִת וְהָלַכְתְּ אֶל־הַכֵּלִים וְשָׁתִית מֵאֲשֶׁר
יִשְׁאֲבוּן הַנְּעָרִים׃

Ruth 2:15+ What Boaz says to his young men as an overseer of behavioural matters. In chapter 2 is behavioural oversight of founding matters the requirement provided for the missionaries coming out of chapter 1. Boaz stands as a founding father and upholder of the needed framing agreement put in place for society to grow up and become civilized in contrast to the brute behaviour nurtured by the ambitious first Brat among brats. In terms of Pn vs Bn, the morally bankrupt product around Laodicea's Dung hill is the fruit of patriarchal selfishness and episcopal infantilism bringing forth an undomesticated, wild offspring, destroying the conditional premises required to be in place in order to nurture civilised behaviour. Theology became the legal pesticide of life in truth.

Ruth 2:15 And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not:

Ruth 2:15 וַתָּקָם לְלַקֵּט וַיְצַו בֹּעַז אֶת־נְעָרָיו לֵאמֹר גַּם בֵּין הָעֳמָרִים
תְּלַקֵּט וְלֹא תַכְלִימוּהָ׃

Ruth 2:17 Adding practical hands to the Bible's manna chapter, Exo 16.

Ruth 2:17 So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley.

Ruth 2:17 וַתְּלַקֵּט בַּשָּׂדֶה עַד־הָעָרֶב וַתַּחְבֹּט אֵת אֲשֶׁר־לִקֵּטָה וַיְהִי
כְּאֵיפָה שְׂעֹרִים׃

Ruth 2:18 In the apostolic KJV, two sides of sola Vau/And. Sola Vau/And brings forth, and sola Vau/And rewards. In the NKJV, NASB etc., it is dumb deism uprooted from its meaningful origin.

Ruth 2:18 And she took *it* up, and went into the city: and her mother in law saw what she had gleaned: and she brought forth, and gave to her that she had reserved after she was sufficed.

Ruth 2:18 וַתִּשָּׂא וַתָּבוֹא הָעִיר וַתֵּרֶא חֲמוֹתָהּ אֵת אֲשֶׁר־לִקֵּטָה וַתּוֹצֵא
וַתִּתֶּן־לָהּ אֵת אֲשֶׁר־הוֹתְרָה מִשָּׂבְעָהּ׃

Ruth 2:20 Do you see that if an extra comma was used to mark the profiled difference in this verse, its anthropological-creational version might say, blessed *be*, he of the LORD ברוּךְ הוּא, and its theological version might say, bless be he, of the LORD?

Ruth 2:20 And Naomi said unto her daughter in law, Blessed *be* he of the LORD, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man *is* near of kin unto us, one of our next kinsmen.

Ruth 2:20 וַתֹּאמֶר נָעֳמִי לְכַלָּתָהּ בָּרוּךְ הוּא לַיהוָה אֲשֶׁר לֹא־עָזַב חַסְדּוֹ אֶת־הַחַיִּים וְאֶת־הַמֵּתִים וַתֹּאמֶר לָהּ נָעֳמִי קָרוֹב לָנוּ הָאִישׁ מִגֹּאֲלֵנוּ הוּא:

Ruth 2:21 Time end is the missional goal. Predestination equals all-so גם said, until all that is fulfilled.

Ruth 2:21 And Ruth the Moabitess said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest.

Ruth 2:21 וַתֹּאמֶר רוּת הַמֹּאֲבִיָּה גַּם כִּי־אָמַר אֵלַי עִם־הַנְּעָרִים אֲשֶׁר־לִי תִּדְבָּקִין עַד אִם־כִּלוּ אֶת כָּל־הַקָּצִיר אֲשֶׁר־לִי:

Ruth 2:22-23 Repeating the unified, steadfast, So they two, in Ruth 1:19. The mindset modelled in Ruth 2:23 and Rev 3:11 is the same in the KJV, but not so in the NKJV. In the canonical KJV that which thou hast is specific and reliable. In the relativist NKJV it is non-canoncial and loose, and can be whatever the reader wants it to be. Do you see that the canonical Thou is a part of the story in person in Rev 3:11 in the anthropological KJV, but that the NKJV has no such target and no integration of person with the story?

Ruth 2:23 So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother in law.

Ruth 2:23 וַתִּדְבַּק בִּנְעָרוֹת בֹּעַז לְלַקֵּט עַד־כְּלוֹת קְצִיר־הַשְּׂעֹרִים וּקְצִיר הַחִטִּים וַתֵּשֶׁב אֶת־חֲמוֹתָהּ:

For more Hebrew background on Ruth 2:23, it can be said that “kept fast” was how she was “glued” דבק to them, for the same reason as Rev 3:11. In the NKJV it is not about her characteristic mindset from Ruth 1 but how she located herself in proximity to them, an exterior substitute for the primarily mental commitment in the Hebrew and KJV.

An extra test for Ruth 2:23. What is the meaning of “so” in Gen 1:7 and John 3:16 if the NKJV in Ruth 2:23 should be the semantic guide and role model? Do you see how the nature of the lukewarm Laodicea is manifested in modernist translation? Do you agree that the incentive to become the word in person is just as weak in modernist translations as the downplayed role of the unwanted sola scriptura?

Ruth 3:1 In the Hebrew and KJV it is about the whole canonical process from labour to rest. In the non-canonical NKJV, NASB etc., it is about external security. It should not be necessary to say that wellbeing is first mental and begins with the trinity in residence.

Ruth 3:1 Then Naomi her mother in law said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee?

Rut 3:1 וַתֹּאמֶר לָהּ נָעֳמִי חֲמוֹתָהּ בִּתִּי הֲלֹא אֲבַקֶּשׁ־לָךְ מָנוֹחַ אֲשֶׁר יִיטַב־לָךְ:

For more context on Ruth 3:1, remember the paradigmatic combination of a preposition and a pronominal suffix, "unto her" לָהּ, "for thee" לָךְ, and "with thee" לָךְ and how the paradigm they all have on the horizon is the same Hebrew root used about the dove in Gen 8:9 seeking "rest" מָנוֹחַ after the transitional Baptist flood. In the Hebrew and KJV it is about the same primarily mental rest in Gen 8:9 and Ruth 3:1, in the exterior NKJV, NASB etc., changed to a physical place and external security.

Ruth 3:3 After verse 1, notice the rest of the story, the Kairos transition and the Baptist parallel, and notice that "therefore" in the KJV is universal, causal and canonical, but in the NKJV only a textual link to preceding verses.

Ruth 3:3 Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: *but* make not thyself known unto the man, until he shall have done eating and drinking.

Ruth 3:3 וְרָחַצְתְּ וָסַכְתְּ וְשַׂמְתְּ (שִׂמְלֹתַיִךְ) [שִׂמְלָתַיִךְ] עָלַיִךְ (וְיָרַדְתִּי) [וְיָרַדְתְּ] הַגֹּרֶן אַל־תִּוָּדְעִי לָאִישׁ עַד כַּלֹּתוֹ לֶאֱכֹל וְלִשְׁתּוֹת׃

Ruth 3:4 About 2x direct objective markers, the missional objective for this chapter, and for everything redemptive and missional following 3xR. Before coming to Ruth 3:15, it is worth noticing how the KJV uses the word "mark" about knowing דעת the object-marked את place מקום . . there שם , . . essentially pointing to T's new paradigm and its missional objective at the end of this verse. Ruth 3 brings the providential solution to solve T's troubles in 2 Tim 3 and all other chapters 3 in the 4-numbered books. Ruth 3 is about the objective-marked place, the missional objective, and the providential means given for that objective. This is also about providing the sola S means required to know and do what Issachar ought to do in 1 Chr 12:32.

Ruth 3:4 And it shall be, when he lieth down, that thou shalt **mark** the place . . . where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; . . . . . and he will tell thee **what** thou shalt do.

Ruth 3:4 וְיִהְיֶה בְּשָׁכְבוֹ וְיָדַעַתְּ אֶת־הַמָּקוֹם . . . אֲשֶׁר יִשְׁכַּב־שָׁם וּבָאת וְגִלִּית מַרְגְּלֹתָיו (וְשָׁכָבְתִּי) [וְשָׁכָבְתְּ] . . . וְהוּא יַגִּיד לָךְ אֵת אֲשֶׁר תַּעֲשִׂין׃

Ruth 3:5 Speaking unity into execution. Do you agree that based on their unity, So they two, in Ruth 1:19, 22, working also in Ruth 2:7, 17, 23, it would be impossible to have a pause between "me" and "I" in this verse?

Ruth 3:5 And she said unto her, All that thou sayest unto me I will do.

Ruth 3:5 וַתֹּאמֶר אֵלֶיהָ כֹּל אֲשֶׁר־תֹּאמְרִי (כך) [אֵלַי] אֶעֱשֶׂה׃

Ruth 3:8 More Kairos details. In the KJV is sola Vau/And the punctuated enlightener of all things. Sola Vau/And blueprints all that would take place as predestined, but in the NKJV has sola Vau/And no such role and it is only a textual narrative of words with no distinct meaning.

Ruth 3:8 And it came to pass at midnight, that the man was afraid, and turned himself: and, behold, a woman lay at his feet.

R 3:8 וַיְהִי בַּחֲצִי הַלַּיְלָה וַיֶּחֱרַד הָאִישׁ וַיִּלָּפֵת וְהִנֵּה אִשָּׁה שֹׁכֶבֶת מַרְגְּלֹתָיו׃

Ruth 3:9 Boaz and the redemptive moment. Near kinsman or "redeemer" גאל. In the context of 3xR is Ruth sent into Boaz's world, and she is predestined to do what Phebe was sent to do in Rom 16.

Ruth 3:9 And he said, Who *art* thou? And she answered, I *am* Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou *art* a near kinsman.

Ruth 3:9 וַיֹּאמֶר מִי־אָתְּ וַתֹּאמֶר אָנֹכִי רוּת אֲמָתֶךָ וּפָרַשְׂתָּ כְנָפֶךָ עַל־אֲמָתְךָ כִּי גֹאֵל אָתָּה׃

For more context on Ruth 3:9, chapter 3 presents some of the 4-numbered generational elements colouring Gen 1-4 and the 4-numbered OT books, Ruth, Jonah, and Malachi. Heaven on earth was provided in Gen 1 and destroyed in Gen 4. Gen 3 was the mental stage and Kairos moment preceding violent death and Eden exit in Gen 4. First a mental exit in Gen 3, then the physical exit in Gen 4. After reset, return and reform in Ruth 1, is Ruth 3 the kairos moment of truth, the moment of truth repeated in Nineveh in Jonah 3, and truth and reality beginning to dawn upon the remnant by the end of Mal 3, before potentially being kicked out again in Mal 4. Jonah in Jonah 4 represents the problem of Pn vs Bn in Mal 4:6. A grudging Jonah would sacrifice the people in Jonah 3, just like the patriarchal Mal 4:6 is the unsolved problem in Mal 3:16-18. The last half of Ruth 3 presents the problem and the redemptive Bethlehem solution the theologians opposed while siding with a grudging Jonah 4. The standard issue with Lamech's pottery in Gen 4 is the self-centred patriarchal mindset in Mal 4. Ruth is the providential servant of the Lord visiting people by bread of rescue (cf. Psa 107:20). Ruth 1-2-3-4 is numbered for unity among generations learning the repeatedly dis-continued "not always" in Gen 6:3.

One Hebrew detail to notice in Ruth 3:9 is the timely provision of covering פרשׂ while the problem standardised as a Pharez פרץ breach of redemptive protocol is opening.

Now the test case for Ruth 3:9. Eze 22:30 says, "and stand in the gap" וְעֹמֵד בַּפֶּרֶץ (with the breach-closing sola Vau/And solution). Do you see that this breach opening is the Pharez parallel to the need of Beth-weaning in Beth B? Do you see why this is some of the essence to be discerned about the difference "between" בין the righteous and the wicked, and "between" בין true serving and Pn/Bn pretence in Mal 3:18?

Ruth 3:11 More kairos moment stuff, staring Reality in the face. Do you agree that for alive trinitarian Being is the greatest fear the fear of backsliding into Nothingness? Do you see R's higher dimension and risky parallel to fear יראּ vs spirit רוּח in Psa 51:11? Do you agree that the solution and the need of that solution can be no greater than the observed problem? Do you see that after i-collapse and uprooting from true R, the need of a remedy within the NKJV context is no longer there? Notice how the NKJV edited out of sight the link between the solving "And now" and the problem "fear not". With blurred demarcations, the NKJV can no more clearly explain the meaning of time end than why sola S jurisdiction was rejected in favour of Levitical continuation AD. While apostasy grows, is fear and mental neurosis growing with the beastly agenda 2030.

Ruth 3:11 And now, my daughter, fear not; I will do to thee all that thou requirest: for all the city of my people doth know that thou *art* a virtuous woman.

Ruth 3:11 וְעַתָּה בִּתִּי אַל־תִּירְאִי כֹּל אֲשֶׁר־תֹּאמְרִי אֶעֱשֶׂה־לָּךְ כִּי יוֹדֵעַ כָּל־שַׁעַר עַמִּי כִּי אֵשֶׁת חַיִל אָתְּ׃

Ruth 3:12 Next. In the Hebrew and KJV is sola Vau/And the maker of unity and maker of restored Godkind. The modernist NKJV does not only represent fall from grace, but fall from the original reason why the Bible was written.

Ruth 3:12 And now it is true that I *am thy* near kinsman: howbeit there is a kinsman nearer than I.

Ruth 3:12 וְעַתָּה כִּי אָמְנָם כִּי (אִם) [קק] גֹּאֵל אָנֹכִי וְגַם יֵשׁ גֹּאֵל קָרוֹב מִמֶּנִּי׃

Ruth 3:15 Why the first printing in 1611 was called the He Bible, changed to She in the second printing and later editions, saying, "and he went into the city" ויבא העיר. In the internal Benjamite canon the first printed KJV followed the Hebrew text about the missionally interchangeable He/She cooperation in giving the people bread. It reads like Luke 10:1, sending her where he would come. "And He" in Ruth 3:15 has been referred to as a so-called printing error. Today's NKJV is a time-based and empty-handed story. The Hebrew phrase, "(and) he went" וַיָּבֹא is the same in Ruth 3:7.

Ruth 3:15 Also he said, Bring the vail that *thou hast* upon thee, and hold it. And when she held it, he measured six *measures* of barley, and laid *it* on her: and she went into the city.

Ruth 3:15 וַיֹּאמֶר הָבִי הַמִּטְפַּחַת אֲשֶׁר־עָלַיִךְ וְאֶחֳזִי־בָהּ וַתֹּאחֶז בָּהּ וַיָּמָד שֵׁשׁ־שְׂעֹרִים וַיָּשֶׁת עָלֶיהָ וַיָּבֹא הָעִיר׃

Ruth 3:16 Before coming to the mysteriour question, "Who art thou . . . ?, must sola Vau/And and the first three words, And when she, have something to do with change of identity, And becoming She, or She becoming And (in Christ).

Ruth 3:16 And when she came to her mother in law, she said, Who *art* thou, my daughter? And she told her all that the man had done to her.

Ruth 3:16 וַתָּבוֹא אֶל־חֲמוֹתָהּ וַתֹּאמֶר מִי־אַתְּ בִּתִּי וַתַּגֶּד־לָהּ אֵת כָּל־אֲשֶׁר עָשָׂה־לָהּ הָאִישׁ׃

Here is the expanded test case for Ruth 3:16. Do you agree that the personified sola And is the same Comforter here and in Rom 15:4? Notice that the papist NABRE will accept a commanding and encouraging role of scripture but no trinitarian comfort in Rom 15:4. In Ruth 3:16 the NABRE does not translate the text but presents and uprooted version, away from personal and biographical reality in the Hebrew and KJV towards an exterior substitute.

Ruth 3:17 For the exterior NKJV committee the KJV translation had no value and they added "-handed" to the story of primarily inner wholeness. Theological Christendom is notoriously exterior in its dealing with the Bible and in its religious practice. In the Hebrew and KJV is Being the basis for Doing, but modernist minds will mix up how the Bible is founded, how it is working, and what is aims to achieve.

Ruth 3:17 And she said, These six *measures* of barley gave he me; for he said to me, Go not empty unto thy mother in law.

Ruth 3:17 וַתֹּאמֶר שֵׁשׁ־הַשְּׂעֹרִים הָאֵלֶּה נָתַן לִי כִּי אָמַר (כך) [אֵלַי] אַל־תָּבוֹאִי רֵיקָם אֶל־חֲמוֹתֵךְ׃

Ruth 3:18 First means of being in verse 17, then state of being in verse 18.

Ruth 3:18 Then said she, Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day.

Ruth 3:18 וַתֹּאמֶר שְׁבִי בִתִּי עַד אֲשֶׁר תֵּדְעִין אֵיךְ יִפֹּל דָּבָר כִּי לֹא יִשְׁקֹט הָאִישׁ כִּי־אִם־כִּלָּה הַדָּבָר הַיּוֹם׃

Here is the test case for Ruth 3:18. Do you see that the day at the end of this verse in the KJV is a part of the problem made an idiom, the "thing-this-day", but in the NASB is the day only a framing calendar? The KJV does not repeat the "matter" referred to half way through, just like it does not repeat the "thing" half way through Matt 6:34. By the process of time, a "matter" of yesterday is not the same "matter" today. In the Hebrew and KJV it is alive anthropology and it is dynamic. In the deistic NASB it is static text.

Ruth 4:4 First a unique OT combination where Cainesian traffic and redemption appear together. Remember the first Cainesian package "gotten" קנית in Gen 4, and the same purchase in Exo 15:16 as background for "buy" קנה, combined with "redeem" גאל repeated five times here. Next, an uglier piece of the same picture. To better understand redemptive history and the much longer Cainesian story about property and possessions, you need to put "buy" קנה before the "elders" זקני and read it as redemptive code in

the context of the longer story from Gen 14:21 to Mal 4:6, with the extended NT picture of priestly pimps and prostitute possessions in the Apocalypse, then what the elders and the establishment in Ruth 4:4 are held accountable for since the days Naomi and her family went into exile by those orchestrating such.

Ruth 4:4 And I thought to advertise thee, saying, Buy *it* before the inhabitants, and before the elders of my people. If thou wilt redeem *it*, redeem *it*: but if thou wilt not redeem *it, then* tell me, that I may know: for *there is* none to redeem *it* beside thee; and I *am* after thee. And he said, I will redeem *it*.

Ruth 4:4 וַאֲנִי אָמַרְתִּי אֶגְלֶה אָזְנְךָ לֵאמֹר קְנֵה נֶגֶד הַיֹּשְׁבִים וְנֶגֶד
זִקְנֵי עַמִּי אִם־תִּגְאַל גְּאָל וְאִם־לֹא יִגְאַל הַגִּידָה לִי (וְאֵדַע)
[וְאֵדְעָה] כִּי אֵין זוּלָתְךָ לִגְאוֹל וְאָנֹכִי אַחֲרֶיךָ וַיֹּאמֶר אָנֹכִי אֶגְאָל׃

One more detail on Ruth 4:4 is the word "advertise" in the KJV, it is a combination of two words, expose and enlighten, "to advertise thee" אגלה אזנך

Ruth 4:9 Finding a solution to the "this day" issue in Ruth 3:18. Again sola Vau/And is the centre of action and communication in the redemptive text. In the primitive NABRE only material "holding" has value. In the Hebrew and KJV it begins with the immaterial and goes far beyond the material. The KJV stays principal, universal, and abstract. The NABRE does what the NASB typically would do, and runs into the concrete, exterior, and material, reflecting the fallen man's bias and earthly interests. It is more or less the same in the NIV, NLT, ESV, CSB, Net Bible etc., interested only in physical property and material belongings. Do you see the parable problem? How does this line up with Golgotha if the story is limited to materialism? The NABRE and the rest of modernists sound like an investor and share holder evaluating potential profit. Notice how the KJV stays out of the trap and does not allow the material element to cloud the reader's mind about primarily mental stuff. Redemptive reality requires BC text in AD context.

Ruth 4:9 And Boaz said unto the elders, and *unto* all the people, Ye *are* witnesses this day, that I have bought all that *was* Elimelech's, and all that *was* Chilion's and Mahlon's, of the hand of Naomi.

Ruth 4:9 וַיֹּאמֶר בֹּעַז לַזְּקֵנִים וְכָל־הָעָם עֵדִים אַתֶּם הַיּוֹם כִּי קָנִיתִי
אֶת־כָּל־אֲשֶׁר לֶאֱלִימֶלֶךְ וְאֵת כָּל־אֲשֶׁר לְכִלְיוֹן וּמַחְלוֹן מִיַּד נָעֳמִי׃

Here is the test case for Ruth 4:9. Do you see how the Hebrew and KJV line up with the primarily mental realm of (exterior) evidence of (inner/future) things not seen in Heb 11, but that modernist translations have no such twofold and primarily immaterial realm of the seen reflecting the unseen? Do you see that adding concrete "value" to the repeated phrase, "all that *was* (to) Xxx" את־כל־אשר ל is to imagine vain things and invent things not found in the Hebrew text? Do you see that by adding the extra details do the unauthorized modernists mess with the succession of original sin forced upon Naomi at the end, in need of an unloading redemptive remedy? Do you see that in the modernist

translations there is no more to these guys than the exterior "holding" identifying them, and therefore that modernist committees deal with it and manipulate the translation of it according to Samuel's exterior judgment of the potential candidates in David's family in 1 Sam 16:6-7+? Ruth 4:9 in modernist form is one of the plain examples of flatland text used to challenge the depth of the apostolic KJV. Be aware that the only way exterior Christendom can stay in business with its substitute ideas is by maintaining its textual and missional flatland around Dung hill. In the KJV is the characteristic person-in-place the primary to evaluate. In modernist minds is the primary outsourced. You should find that uprooting and outsourcing correspond to man mentally divorced from textual and missional reality. Means of deception – Codex Satanicus – are effective because those involved in it think their own publications have a quality equal to the apostolic KJV.

Ruth 4:11 Beth B, the main building block. First given gifting, "make" יתן the woman, then the building, "which two did build the house" אשר בנו שתיהם את־בית, the twofold and the "two of them" שתיהם.

Ruth 4:11 And all the people that *were* in the gate, and the elders, said, *We are* witnesses. The LORD make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Bethlehem:

Ruth 4:11 וַיֹּאמְרוּ כָּל־הָעָם אֲשֶׁר־בַּשַּׁעַר וְהַזְּקֵנִים עֵדִים יִתֵּן יְהוָה
אֶת־הָאִשָּׁה הַבָּאָה אֶל־בֵּיתֶךָ כְּרָחֵל וּכְלֵאָה אֲשֶׁר בָּנוּ שְׁתֵּיהֶם
אֶת־בֵּית יִשְׂרָאֵל וַעֲשֵׂה־חַיִל בְּאֶפְרָתָה וּקְרָא־שֵׁם בְּבֵית לָחֶם׃

Here is the test case for Ruth 4:11. Notice the categorically twofold need to image both persons equally as done by complete text and translation in the Hebrew and KJV, saying, "like Rachel and like Leah" כרחל וכלאה. Do you see that in modernist translations like the NKJV, where the words have no meaning, is the translation based on no other consideration than the lexical and grammatical and text flow? The NKJV has no room for distinct identity in person, and their named individual likeness is sacrificed for group identity. Next, do you see that "like Rachel and like Leah" is not limited to characterise two persons, but is part of the background model of incoming in Eph 4:13? Notice how the NKJV destroys the combined inner model of incoming in Ruth 4:11 and Eph 4:13.

Some corresponding details in Ruth 4:11. Do you see than entrance half way through originate with being, "that *were* in the gate" אשר־בשער in the Hebrew and missional KJV, but no more than physical presence "at" the gate in the textual and deistic NKJV? And finally, notice the danger, that "and be famous" וקרא־שם, or called by name, in fallen form would be no more than the Nephilim, "men of renown" אנשי השם, using their N capacity to make a name for themselves in Gen 6:4. So, just like verse 9, is the NKJV equally uprooted in verse 11 as the rest of modernism in verse 9.

Entrance needs Benjamite Road. Subsidiary justice hammers out the imaged objective, or made "the woman that is come into thine house" את־האשׁה הבאה אל־ביתך. In multiple steps it says that (alive) being in the gate, making that imaged woman, entrance and incoming, and building the house, are aspects of the same biography in Beth B.

Another crosscheck of the multiplicity of elements in Ruth 4:11. Do you see why the KJV needs to punctuate the corresponding details in John 14:6, all done "but by me" in the KJV, but limited to a short, passive, and non-journeying entrance gate in the NKJV?

Ruth 4:12 Pharez and the breach, complicating elements. In the Hebrew and KJV is sola Vau/And present with substantive recommendation. Vicar recommendations put forth by counter-reformers and modernist mercenaries like the NKJV is a warning to brace yourself and accept whatever may be your fate. The apostolic maybe in John 3:17 in the KJV was ordained as a protective necessity awaiting what the modernist Bible industry and the Codex Satanicus mindset would do of manipulative changes to obscure things.

Ruth 4:12 And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the LORD shall give thee of this young woman.

Ruth 4:12 וִיהִי בֵיתְךָ כְּבֵית פֶּרֶץ אֲשֶׁר־יָלְדָה תָּמָר לִיהוּדָה
מִן־הַזֶּרַע אֲשֶׁר יִתֶּן יְהוָה לְךָ מִן־הַנַּעֲרָה הַזֹּאת׃

Ruth 4:13-14 Bridge details between Judges and Samuel. Here it is called a son both in the Hebrew and KJV.

Ruth 4:13 So Boaz took Ruth, and she was his wife: and when he went in unto her, the LORD gave her conception, and she bare a son.

Ruth 4:13 וַיִּקַּח בֹּעַז אֶת־רוּת וַתְּהִי־לוֹ לְאִשָּׁה וַיָּבֹא אֵלֶיהָ וַיִּתֵּן
יְהוָה לָהּ הֵרָיוֹן וַתֵּלֶד בֵּן׃

Ruth 4:15 While developing Samuel and the Judaic point zero, the missional goal is to restore a realm going beyond Joshua, but that would require sola S jurisdiction to be the nourishing foundation the theologians did never want. What is the "And .. restorer", and "and a nourisher" about after the NKJV has driven its dubious doubt and fate-making wedge into the relation and made a breach between them, "And he shall be" והיה? It is words of distinct meaning in the KJV, and empty words in the NKJV. The NKJV is not only one of the flatland-makers, but one of the deniers of sola scriptura, and an upholder of doubt, fate, and zero lingual value in contrast to the KJV's unwavering "shall be".

Ruth 4:15 And he shall be unto thee a restorer of *thy* life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him.

Ruth 4:15 וְהָיָה לָךְ לְמֵשִׁיב נֶפֶשׁ וּלְכַלְכֵּל אֶת־שֵׂיבָתֵךְ כִּי כַלָּתֵךְ
אֲשֶׁר־אֲהֵבַתֶךְ יְלָדַתּוּ אֲשֶׁר־הִיא טוֹבָה לָךְ מִשִּׁבְעָה בָּנִים׃

Ruth 4:16 Now the universal, principal, and abstract. It is necessary to take a step back for overview and oversight of the transition from Judges to Samuel. It is a developing, nursed social product called the child and "it", still a nurse "to him" לוֹ in the Hebrew.

Ruth 4:16 And Naomi took the child, and laid it in her bosom, and became nurse unto it.

Ruth 4:16 וַתִּקַּח נָעֳמִי אֶת־הַיֶּלֶד וַתְּשִׁתֵהוּ בְחֵיקָהּ וַתְּהִי־לוֹ לְאֹמֶנֶת׃

Ruth 4:17 Giving some characteristic names to this phenomenon.

Ruth 4:17 And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he *is* the father of Jesse, the father of David.

Ruth 4:17 וַתִּקְרֶאנָה לוֹ הַשְּׁכֵנוֹת שֵׁם לֵאמֹר יֶלֶד־בֵּן לְנָעֳמִי
וַתִּקְרֶאנָה שְׁמוֹ עוֹבֵד הוּא אֲבִי־יִשַׁי אֲבִי דָוִד׃ ף

Ruth 4:18 While on the move toward the end of time and the end of mosaic recycling by the singular generation of Jesus Christ in Matt 1:1, the KJV is about generation. In the NKJV it is another gospel and about genealogy. When the "book" of sola S jurisdiction has lost its value in Matt 1:1 and in general, there is no reasonable reference of what to keep track of and why to do it.

Ruth 4:18 Now these *are* the generations of Pharez: Pharez begat Hezron,

Ruth 4:18 וְאֵלֶּה תּוֹלְדוֹת פָּרֶץ פֶּרֶץ הוֹלִיד אֶת־חֶצְרוֹן׃

Ruth 4:19 The NKJV is indeed a bastard translation promoting another gospel. It is one of the careless hirelings speaking of genealogy in verse 18, and having no interest in the sola Vau/And remedy in verse 19. From the days of the RSV that would be the same in most modernist translations. Reasoned eclecticism in modernist circles belongs to the department of ruling headache and other mental injuries in need of being diagnosed.

Ruth 4:19 And Hezron begat Ram, and Ram begat Amminadab,

Ruth 4:19 וְחֶצְרוֹן הוֹלִיד אֶת־רָם וְרָם הוֹלִיד אֶת־עַמִּינָדָב׃

Ruth 4:21-22 Before leaving Bishop Boaz, what do you consider his oversight role in matters of responsible behaviour if sola Vau/And and sola S jurisdiction should have no role in nourished upbringing? Each baby was born with a marked objective. Modernists like the NKJV followed their substitute incentive and became bastard representatives of the substitute mission and gospel fragment they serve?

Ruth 4:21 And Salmon begat Boaz, and Boaz begat Obed,

Ruth 4:21 וְשַׂלְמוֹן הוֹלִיד אֶת־בֹּעַז וּבֹעַז הוֹלִיד אֶת־עוֹבֵד׃

Ruth 4:22 And Obed begat Jesse, and Jesse begat David.

Ruth 4:22 וְעוֹבֵד הוֹלִיד אֶת־יִשָׁי וְיִשַׁי הוֹלִיד אֶת־דָּוִד׃

One final test before leaving Ruth. Do you see how sola Vau/And maintains the object-marked missional objective and preserves that as a blueprinted generational continuum in Ruth 4:18-22? After systematically rejecting sola Vau/And, there is no reason for the NKJV to refer to "even" the reading of scripture in verses like Mark 12:10, massively rejecting sola S reality in print in general. Lasting social stability requires G-d's sola S jurisdiction to be the preserver of the begotten. In the NKJV it is about bringing up the undomesticated and forever wild, which is how Christendom maintained Isaiah's horror in Isa 1:2. After rejecting the sola S mission of scripture as nutrition in print, there is no reason for apostate Christendom to accuse the Jews of rejecting Christ in person. Now you see how editing works in minds where the words have no value. If a word is found to have no obvious lexical or grammatical contribution to the whole and is found not to be explicitly needed to make the text work, it can be removed.

Background for Samuel and Judah's point zero

2x2000 years: To the Jew first, and also to the Greek.

Reuben	Simeon	Levi	**Judah**	A the Unknown	D-G	N-A	AD
Ephesus	Smyrna	Pergamos	**Thyatira**	Nominal S	Philadelphia	Laodicea	Y2K

At Judah's point zero BC: Lacking proportions of faith
In Thyatira AD: The depths of Satan

Samuel and his two books

Samuel is present at the Judaic point zero. Revelation, prophecy and history, would be progressive. From the early days of Samuel would the Bible begin more systematically to articulate the succession of original sin. Resh ר is the general character, Rosh רֹאשׁ its particular headache, and it appears together with Tamar's terror and mafia structures from the under- תחת world. In Israel and around Israel would royal bloodlines, empires and structural problems be developed until the end of time. Judah's point zero is a half-way milestone between antichrist's woman office coming into business in Gen 2:21-23 combined with sin and the serpent head and body anatomy in Gen 3:13-15. From point zero must Gen 2-3 and the Royal realm Abram faced in Gen 14 be kept in mind, while looking to the end of the last tribulation when antichrist and the false trinity is dethroned. After Moses and Joshua, and after drifting back into the legalistic swamp of the ruling Judges, would Samuel, Kings, and Chronicles be much more specific about the systemic nature of original sin and its total ruling structures, than it was in the books of Moses. Samuel, Kings, and Chronicles build the first 4x4 matrix, leading to Nebuchadnezzar's image and the four beasts coming after that, making the connection between Gen 2:21-23 and Gen 3:13-15 definitive. Decoding of antichrist and the characteristic beast nature of the apocalypse need OT and BC as the foundation of things continued AD after the theologians and their pagan empire had made Christ of no effect. Based on these details it should be obvious how to make a matrix inverse. P/Q are the determinants of O/R. A ruling Nicodemus would have no kingdom and matrix inverse until P had atoned and provided a remedy for the fallen man's blind O and structural R. In the other matrices is A-D awaiting Babylon's fall, K-N awaits Lucifer's final fall, and in E-H it awaits the end of the fathers fooling around in patriarchal and episcopal infantilism, mainly that the people must realise that they need to do for themselves what the impostors never wanted to do, which is the reason for the last warning about the nature of irredeemable rebellion in Rev 18:4. Jesus Christ is the Prince of Peace, the people's peacemaker and pain killer the ruling headache-makers would never accept. If you are a "partaker" with membership in the empire of original sin in Rev 18:4, you share the responsibility of all the systemic evils thereof. The last days and the final tribulation make it very clear that standing at the door into the seventh millennium enforces a choice between G-d's small-scale gospel kingdom and a borderless empire of evil. Globalism is boundless, and evil is boundless. One last tribulation imposes itself and makes it definitive that borderless globalism is the era of the brute. Borders and boundaries are constitutional, framing the need for a world of civilised behaviour. Apostasy made man god in his own universe. Rebellion is fruitful in whatever matter you want to investigate epistemologically. From the peak of problems developed from 1000BC to AD, and from the peak of totalitarian absolutism and episcopal infantilism from 1000AD until Y2K and Dung hill, that is the two main layers, to the Jew first, and also to the Greek. It is extra info how the depths of Satan mask Tekoah and work veiled terror in Thyatira. The timed master paradigm from Gen 2 to Rev 20 presents the not so mysterious "mystery of iniquity" in terms of ruling headache and veiled terror until time end when T's target is made sufficiently definitive to make sense of the redemptive opening coming with the Temple veil rent in twain.

1 Sam 1:1-2 It begins with a malefactor and property owner, first El-kanah אלקנה in verse 1, then his identified possession קנה in verse 2. If things were transparent and healthy, the place addressed, Now "there was" would be known biographically in person.

1 Sam 1:1 Now there was a certain man of Ramathaimzophim, of mount Ephraim, and his name *was* Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite:

1 Sam 1:1 וַיְהִי אִישׁ אֶחָד מִן־הָרָמָתַיִם צוֹפִים מֵהַר אֶפְרַיִם וּשְׁמוֹ אֶלְקָנָה בֶּן־יְרֹחָם בֶּן־אֱלִיהוּא בֶּן־תֹּחוּ בֶּן־צוּף אֶפְרָתִי׃

1 Sam 1:2 And he had two wives; the name of the one *was* Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

1 Sam 1:2 וְלוֹ שְׁתֵּי נָשִׁים שֵׁם אַחַת חַנָּה וְשֵׁם הַשֵּׁנִית פְּנִנָּה וַיְהִי לִפְנִנָּה יְלָדִים וּלְחַנָּה אֵין יְלָדִים׃

For additional context on verse 2, the male no-man concept in Gen 2:5, 5:24 is repeated. Hannah is a no-man mother. Mary became the definite No-man mother.

1 Sam 1:3 Name and place. Here begins the story more elaborated in chapter 2. Ascent up and out of עלה his city and whole burn offering from start in verse 3 prepare for the identity of the place called THERE half way through, where Hophni and Phinehas were the named personification of that place. Which land equals which thou (landet som du). Also this verse is governed by Vau from start, but the potential conversion from fire and brass from start, to sola S means of defining that place THERE half way through, is the converted version of the same purgatory and for them to apply the sola S provision of definition to know why and wherefore person and place have the same identity. Chapter 2 makes it clearer that the identity of a landscape is shaped by those is charge. Ye shall know them by their fruits. The first two chapters here serve as a model of theological hypocrisy. For Jezebel's pulpit crew can the conditions people live in be continually evil while fruits are searched out only in person. To maintain the pulpit, is fruit measured in person and never in collective social outcome. Reformation must be avoided and cannot be seen as a part of the spectrum it belongs to in the collective Galatian sphere where Gal 1-2 is the patriarchal root of the twofold harvest spectrum in Gal 5. The fruitful outcome around Eli and his sons are continued by Petrine development AD. Evaluation of property in need of redemption in 1 Sam 1:1-3 is taken to the next level in 1 Sam 2.

1 Sam 1:3 And this man went up out of his city yearly to worship and to sacrifice unto the LORD of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the LORD, *were* there.

1 Sam 1:3 וְעָלָה הָאִישׁ הַהוּא מֵעִירוֹ מִיָּמִים יָמִימָה לְהִשְׁתַּחֲוֹת וְלִזְבֹּחַ לַיהוָה צְבָאוֹת בְּשִׁלֹה וְשָׁם שְׁנֵי בְנֵי־עֵלִי חָפְנִי וּפִנְחָס כֹּהֲנִים לַיהוָה׃

Here is the test case for 1 Sam 1:3. Do you agree that the identifying phrase, saying, “to the LORD Sebaoth in Shiloh” ליהוה צבאות בשלה would not be to the true Lord but a subjective deity created in the image of those operating in Shiloh, and to serve the interests of them as detailed in chapter 2? Be aware of the primarily mental operation of the Bible, first to be diagnostic about whatever is, and building a lingual and missional spectrum of the actual and potential before concluding what actually is. By their fruit ye shall know them. Do you see that the possessive Elkanah would deal with his purchased cattle in the framework given by the legalistic ministry of Hophni and Phinehas? Their god would be no more authentic than the nature of the worship practice they ruled. It is not the true Lord of hosts but a local and subjective particular fabricated in Shiloh. The KJV follows the Hebrew syntax. Do you see why the Bible needs to be anthropological in order to be diagnostic, and how modernism and theological versions like the NIV try to manipulate the textual details to make Shiloh appear geographical and authentic, as a place of worship instead of decoding the nature of person(s) in whatever is worshipped? Do you agree that the hypocrite worship rites developed upon the foundation of Hophni and Phinehas, would be the same hypocrite pilgrimage continued by Christendom AD? To be able to maintain the hypocrisy of theological Christendom is it of vital importance that the Bible must be theological and must be limited to G-d revealing himself, never to be diagnostic about the hypocrisy of human affairs. Hypocrisy cannot afford a text that is anthropological and diagnostic and reveals the creation of its vicar creators instead of the first and original creation and creator. This growing dichotomy between the creation and diagnostic anthropology on one side, and theology and hypocrisy on the other side, would become more critical the deeper into the apocalypse history ventured. By the 1500s it could no longer be hidden that the historicity of the Bible and the anthropology of the Bible is the actual Bible presenting the epistemological reality and the diagnostic capacity G-d’s target priesthood needs for the rescue of the world from Christendom’s falsity, finally to finish the reformation beginning with diagnosing the first point zero.

1 Sam 1:5-6+ An element of predestination combined with the Bible’s actual purgatory. First how functional Thummim צ is built by example, “her adversary” צרתה. Notice the universal point made by tribulation, that T’s target priesthood must be exercised in it to build competence on human nature for its own protection. In Tamar’s underworld is constant terror modelled by ת and צ making a fitting square of challenging problems to be experienced before they can be ended. How Tau and Tzaddi fit each other in time and end makes the model explained in Matt 12:43-45. No person knows human nature better than those living with a narcissist sufficiently long to have paid the price of constant terror over time. Bullied long enough, Hannah might be a candidate for the asylum.

1 Sam 1:6 And her adversary also provoked her sore, for to make her fret, because the LORD had shut up her womb.

1 Sam 1:6 וְכִעַסַּתָּהּ צָרָתָהּ גַּם־כַּעַס בַּעֲבוּר הַרְּעִמָהּ כִּי־סָגַר יְהוָה בְּעַד רַחְמָהּ׃

1 Sam 1:7 Next step. Purgatorial horror ongoing long enough would bring its fruitful outcome. “Sin” חטא is no only sin, but a purifying element of the process of time. Just like Satan works self-outcasting, is sin antidote to its own working. It explains the cycle of time, time end, and revived first fruit, before backsliding into renewed problems. Host rest and homeland harmony would guarantee renewed happy hedonism longer down the road. Notice how the purgatorial process of time means pottery יעשׂה, hammering out Beth B change שׁנה year שׁנה by ב year שׁנה. In wear and tear, so were her years. Pn vs Bn is Peninnah pushing Beth-weaning. Peninnah would be a professional potter and prominent member in plundering circles working to purge and wear down the saints. Peninnah is in person one of the subsidiary problems in need of a permanent solution in P. Both parties are needed for a working purgatory and a Beth-weaned and grown-up B. Peace requires a preceding pottery to hammer out the premises of the promised.

1 Sam 1:7 And *as* he did so year by year, when she went up to the house of the LORD, so she provoked her; therefore she wept, and did not eat.

1 Sam 1:7 וְכֵן יַעֲשֶׂה שָׁנָה בְשָׁנָה מִדֵּי עֲלֹתָהּ בְּבֵית יְהוָה כֵּן תַּכְעִסֶנָּה וַתִּבְכֶּה וְלֹא תֹאכַל׃

Here is a combined matrix test case for 1 Sam 1:X. Do you see how the collective O-R matrix fits the personal A-D matrix when purging of filthy mixture is done and becomes the collective version of completed personal Beth-weaning? Do you agree that sin being the end of sin, means the paganism and imperialism since point zero eventually must be the antidote to end itself the same way by the entrance into the gospel kingdom?

1 Sam 1:10 More Mara. Sola Vau/And says that the protective Advocate and trinitarian intercessor was no later invention coming with NT. This is the subsidiary Gethsemane.

1 Sam 1:10 And she *was* in bitterness of soul, and prayed unto the LORD, and wept sore.

1 Sam 1:10 וְהִיא מָרַת נָפֶשׁ וַתִּתְפַּלֵּל עַל־יְהוָה וּבָכֹה תִבְכֶּה׃

Here is the test case for 1 Sam 1:10. Do you see why tribulation and the exercise therein is a necessity for living the authentic meditation therein in Jos 1:8? Backsliding means that the authenticity of meditation (worship) in Jos 1:8 would never last longer than the awareness of the experience in 1 Sam 1:10. Pain free is need free, meaning that Hedon and Sodom have no need for a saviour. Units orchestrating terror and horror at the first point zero, would be equally carefree of the pain they inflicted as the inquisitorial units terrorizing the medieval remnant 2000 years later.

1 Sam 1:16 You would probably agree that Baal and Belial are conceptual names about the need of Beth-weaning. Next, you do probably also agree that the abundance of such says how filthy mixture and the need for beth-weaning go together.

1 Sam 1:16 Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I spoken hitherto.

1 Sam 1:16 אַל־תִּתֵּן אֶת־אֲמָתְךָ לִפְנֵי בַת־בְּלִיָּעַל כִּי־מֵרֹב שִׂיחִי וְכַעְסִי דִּבַּרְתִּי עַד־הֵנָּה׃

1 Sam 1:17 Peninnah would be involved as the purgatorial pusher for this first instance "thy petition" **את־שלתך**. Samuel would serve the object-marked objective.

1 Sam 1:17 Then Eli answered and said, Go in peace: and the God of Israel grant *thee* thy petition that thou hast asked of him.

1 Sam1:17 וַיַּעַן עֵלִי וַיֹּאמֶר לְכִי לְשָׁלוֹם וֵאלֹהֵי יִשְׂרָאֵל יִתֵּן אֶת־שֵׁלָתֵךְ אֲשֶׁר שָׁאַלְתְּ מֵעִמּוֹ׃

Here is the test case for how antidote works in 1 Sam 1:17. Notice how this verse ends in the Hebrew. Do you see that only those feeling the reality of being hell-bound would feel the pressure and experience the need of a saviour? It says "that (therein) thou hast asked of him" **אשר שאלת מעמו**. Just like Asher's launch pad, there must be a need to be catapulted out of and into.

1 Sam 1:18 Redemptive accounting in Pe balanced. Petition granted = purgatory ended. Peninnah would have no more purging power after this.

1 Sam 1:18 And she said, Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more *sad*.

1 Sam 1:18 וַתֹּאמֶר תִּמְצָא שִׁפְחָתְךָ חֵן בְּעֵינֶיךָ וַתֵּלֶךְ הָאִשָּׁה לְדַרְכָּהּ וַתֹּאכַל וּפָנֶיהָ לֹא־הָיוּ־לָהּ עוֹד׃

1 Sam 1:19 Do you see why this no longer is the subjective and self-sacrificial Shiloh in verse 3?

1 Sam 1:19 And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; and the LORD remembered her.

1 Sam 1:19 וַיַּשְׁכִּמוּ בַבֹּקֶר וַיִּשְׁתַּחֲווּ לִפְנֵי יְהוָה וַיָּשֻׁבוּ וַיָּבֹאוּ אֶל־בֵּיתָם הָרָמָתָה וַיֵּדַע אֶלְקָנָה אֶת־חַנָּה אִשְׁתּוֹ וַיִּזְכְּרֶהָ יְהוָה׃

1 Sam 1:20 Samuel is born. A point-zero clock reset.

1 Sam 1:20 Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, *saying*, Because I have asked him of the LORD.

1 Sam 1:20 וַיְהִי לִתְקֻפוֹת הַיָּמִים וַתַּהַר חַנָּה וַתֵּלֶד בֵּן וַתִּקְרָא אֶת־שְׁמוֹ שְׁמוּאֵל כִּי מֵיְהוָה שְׁאִלְתִּיו׃

1 Sam 1:22 Beth-weaning confirmed. The Hebrew root used here repeats how Isaac was "weaned" גָּמַל in Gen 21:8. With the same "bountiful" גְּמֹל linking to Gimel, Psa 119, and the fact that vocalisation changes nothing of root meaning. Their lived purgatorial experience is the bountiful predestination Gimel speaks of. This is the real purgatory in this life, where Lamech, Leviticus, Lamentations, and Luciferian ideas are contributors in text and mission. It is not the fake purgatory invented by Roman Catholicism, which is only a protective smokescreen while inflicting pain and purgatorial harassment in this life. Vicar jurisdiction uses this protective smokescreen against sola S jurisdiction.

1 Sam 1:22 But Hannah went not up; for she said unto her husband, *I will not go up* until the child be weaned, and *then* I will bring him, that he may appear before the LORD, and there abide for ever.

1 Sam 1:22 וְחַנָּה לֹא עָלָתָה כִּי־אָמְרָה לְאִישָׁהּ עַד יִגָּמֵל הַנַּעַר וַהֲבִאֹתִיו וְנִרְאָה אֶת־פְּנֵי יְהוָה וְיָשַׁב שָׁם עַד־עוֹלָם׃

Now a test case for 1 Sam 1:22. Do you see how predestination makes this combination of weaning גמל and raptured ascent עלה as a matter of scaled proportions of holiness developing its redemptive behavioural parameters from point zero? From Samuel to the last tribulation the twofold Bible has its exterior story carrying the main, inner shadow life story given more specific value than before Samuel.

1 Sam 1:23 From point zero it is about how Lordship and Wordship are proportioned. Sola S jurisdiction means that only the true Lord will fulfil his Word and what the Bible was intended to do. Those denying G-d's sola S jurisdiction must have another agenda. While modernists and papists argue that the Bible no place teaches sola scriptura, their position is no more confident than that they must try equally hard to bend the text where the KJV says that only the Lord establish his word. It means no difference in the local establishing compared to how the Word in general would be established.

1 Sam 1:23 And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; only the LORD establish his word. So the woman abode, and gave her son suck until she weaned him.

1 Sam 1:23 וַיֹּאמֶר לָהּ אֶלְקָנָה אִישָׁהּ עֲשִׂי הַטּוֹב בְּעֵינַיִךְ שְׁבִי עַד־גָּמְלֵךְ אֹתוֹ אַךְ יָקֵם יְהוָה אֶת־דְּבָרוֹ וַתֵּשֶׁב הָאִשָּׁה וַתֵּינֶק אֶת־בְּנָהּ עַד־גָּמְלָהּ אֹתוֹ׃

Some Hebrew details to verify regarding sola S jurisdiction in 1 Sam 1:23. First how weaning depends on the means of it, which is how sola Vau is tied to be object-marked missional objective, until . . . weaned "him" אתו . . . leading to the next, specifying that "only/surely will establish the Lord his Word" אך יקם יהוה את־דברו. Do you see that in G-d's anthropological creation, the objective to "rise up" יקם the Word is to rise up the jurisdiction of the book together with the people of the book? It is built into

the text that when the redemptive and reformative value of the book's sola S jurisdiction increases, it causes the reader of the book to rise up and take a corresponding stand as manifested in the days of Nehemiah, Luther and Tyndale. Vicar objectives colouring the modernist means of deception is mainly to water down the Bible's value until it defaults back to the lame, incapacitated swamp where no reformative strength remains. Satan's vicar priesthood has no interest in establishing the true value, and therefore do the papist NABRE have an alternative take on the establishing words in this verse. They want this dubious "may (be)" to drive a doubtful and divorcing wedge into the surety of Lordship and Wordship. You find more or less the same in the NASB, NIV, ESV, NKJV etc. As counter-reformatory mercenaries, they simply cannot accept the KJV and its message of definitive Lordship and Wordship. The only way Satan's episcopal hierarchy could be established and maintained was either to take the book away from the people or to water down its value before it was handed to the people. Verses like this make it plain text that reformative strength has no other basis than sola S strength. In other words, the text in translation must be watered down to such a worthless level that is becomes risk free to say that the Bible no place teaches the sola S jurisdiction it is brimful of as originally provided and apostolically translated to achieve and protect its reformative mission.

1 Sam 1:24 More Septuagint stuff. Where the KJV says three bullocks, the modernists say a three-year-old bull, the same in the Septuagint. The Hebrew and KJV says "with bullocks three" בפרים שלשה. In the Jewish JPS is a three-year-old bull footnoted but the text follows the Masoretic Hebrew. It is much more of it in NT, but this is how lying modernist committees in their preface claim to maintain the legacy of Tyndale and the KJV but by their work they prove that the textual and missional loyalty lies with the modernist shift in the 1800s when Textus Receptus was declared obsolete. Hypocrisy of this particular kind is to exploit the legacy of the reformation they work to destroy.

1 Sam 1:24 And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the LORD in Shiloh: and the child *was* young.

1 Sam 1:24 וַתַּעֲלֵהוּ עִמָּהּ כַּאֲשֶׁר גְּמָלַתּוּ בְּפָרִים שְׁלֹשָׁה וְאֵיפָה אַחַת קֶמַח וְנֵבֶל יָיִן וַתְּבִאֵהוּ בֵּית־יְהוָה שִׁלוֹ וְהַנַּעַר נָעַר׃

Now the test case for 1 Sam 1:24, and what hypocrisy supports and confirms. First, do you see that the missional purpose with Beth-weaning set by point zero is to protect the generational unity, not to have a mosaic breach between them but all going up together as translated in the KJV? Next, do you see that it belongs to the anthropological creation that ageing and weaning belong to the first twelve KJV words, but ageing in modernist (Septuagint) form has no other focus than Levitical bullocks and ritualism, meaning that theology and modernism have an exterior and ritualistic focus and no potential beyond the recycled generational infantilism historically proven?

Another essential test for 1 Sam 1:24. Do you see that one of the points made before the formal ruling headache begins with King Saul, developing ruling structures of original sin, is the point that man was not born with sin, but what he is brought up to (Pn vs Bn).

1 Sam 1:25 Sola Vau/And points to Golgotha in the Hebrew and KJV, but is another time-based text in the NKJV, NASB etc., where the sola S value has been zeroed and is only fictional.

1 Sam 1:25 And they slew a bullock, and brought the child to Eli.

1 Sam 1:25 וַיִּשְׁחֲטוּ אֶת־הַפָּר וַיָּבִיאוּ אֶת־הַנַּעַר אֶל־עֵלִי׃

Here is the test case for 1 Sam 1:25. Do you agree that "rightly dividing" in 2 Tim 2:15 is only worthless fiction until sola Vau/And and its jurisdiction is established? In other words, do you see that the absurdity of Christendom's Levitical continuation and vicar slaughterhouse is a continued practice of dead ritualism where they did kill the children (let them go through the Levitical fire) while bringing a worthless ritual bullock to the priest? Do you see why Vau is the only reliable redemptive divider, needed for rightly to avoid mixing up the first and the last half? It should be clear where scriptural chaos began when the Bible was colonised by the theologians, rejecting sola S jurisdiction as the only foundation for rightly dividing what this verse and the Bible in general say.

1 Sam 1:28 Is it worship of the true Lord, or is it a local and subjective deity There? Be aware how the temporal Lamed wants to colonise the Lordship as Placeship There. Do you see how G-d's creational anthropology opens up a lingual and missional spectrum, which in theology and modernism must collapse into one uprooted, non-diagnostic text? How original sin would develop its ruling mindset from Saul to Rehoboam, is the timed spectrum first established with Samuel vs Hophni and Phinehas. Original sin was not by birth but by nurturing. In this twofold context it should be much more evident that with only an uprooted superficial text and the real working of original sin out of the picture, there is no room for sola S jurisdiction and no room for the Bible as behavioural nurturer and sola S as the social stabiliser Isaiah speaks of in Isa 33:6. Cybernetics was a reality in human nature long before that word and its science was coined.

1 Sam 1:28 Therefore also I have lent him to the LORD; as long as he liveth he shall be lent to the LORD. And he worshipped the LORD there.

1 Sam 1:28 וְגַם אָנֹכִי הִשְׁאִלְתִּהוּ לַיהוָה כָּל־הַיָּמִים אֲשֶׁר הָיָה
הוּא שָׁאוּל לַיהוָה וַיִּשְׁתַּחוּ שָׁם לַיהוָה׃ ף

1 Sam 2:1 This is a Praise ye the Lord where Peninnah would have absolutely no more purgatorial power left. Completed Thummim צ is a part of the rejoicing עלץ heart out of the under-world swamp by ascent על. Her reformed rejoice is a reinforced response to her salvation. Reform is a ratio ruling the effectiveness of Salvation. R matches S.

1 Sam 2:1 And Hannah prayed, and said, My heart rejoiceth in the LORD, mine horn is exalted in the LORD: my mouth is enlarged over mine enemies; because I rejoice in thy salvation.

1 Sam 2:1 וַתִּתְפַּלֵּל חַנָּה וַתֹּאמַר עָלַץ לִבִּי בַּיהוָה רָמָה קַרְנִי
בַּיהוָה רָחַב פִּי עַל־אוֹיְבַי כִּי שָׂמַחְתִּי בִּישׁוּעָתֶךָ׃

1 Sam 2:2 Next example where the absurd NKJV abuses the number “one” and denies that singularity = the truth. The more distinct meaning of words, the more absurd is the NKJV. In the Hebrew and KJV it says that the No-Man and the trinity belong together, and implicitly that Niphil Basar’s ambitious playground is the wilderness of deism.

1 Sam 2:2 *There is* none holy as the LORD: for *there is* none beside thee: neither *is there* any rock like our God.

1 Sam 2:2 אֵין־קָדוֹשׁ כַּיהוָה כִּי אֵין בִּלְתֶּךָ וְאֵין צוּר כֵּאלֹהֵינוּ׃

1 Sam 2:3-10 Post-Penninah praise in the aftermath of purgatory sounds like Miriam’s jubilee in Exo 15 after Pharaoh.

1 Sam 2:3 Talk no more so exceeding proudly; let *not* arrogancy come out of your mouth: for the LORD *is* a God of knowledge, and by him actions are weighed.

1 Sam 2:3 אַל־תַּרְבּוּ תְדַבְּרוּ גְּבֹהָה גְבֹהָה יֵצֵא עָתָק מִפִּיכֶם כִּי אֵל דֵּעוֹת יְהוָה (וְלֹא) [וְלוֹ] נִתְכְּנוּ עֲלִלוֹת׃

1 Sam 2:11 Samuel and Eli.

1 Sam 2:11 And Elkanah went to Ramah to his house. And the child did minister unto the LORD before Eli the priest.

1 Sam 2:11 וַיֵּלֶךְ אֶלְקָנָה הָרָמָתָה עַל־בֵּיתוֹ וְהַנַּעַר הָיָה מְשָׁרֵת אֶת־יְהוָה אֶת־פְּנֵי עֵלִי הַכֹּהֵן׃

1 Sam 2:12 The other part, the sons of Belial. Notice that since the Bible is twofold and there is both a book of knowledge and a book of life, is the KJV ending this verse with saying both what “they knew” and what they “knew not”. In the uprooted NKJV there is only a one-sided narrative.

1 Sam 2:12 Now the sons of Eli *were* sons of Belial; they knew not the LORD.

1 Sam 2:12 וּבְנֵי עֵלִי בְּנֵי בְלִיָּעַל לֹא יָדְעוּ אֶת־יְהוָה׃

1 Sam 2:13-14 Combining verse 12 with verse 3 in verses 13-14, it says how they were puffed up by what they knew while ignoring what they knew not.

1 Sam 2:14 And he struck *it* into the pan, or kettle, or caldron, or pot; all that the fleshhook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither.

1 Sam 2:14 וְהִכָּה בַכִּיּוֹר אוֹ בַדּוּד אוֹ בַקַּלַּחַת אוֹ בַפָּרוּר כֹּל אֲשֶׁר יַעֲלֶה הַמִּזְלֵג יִקַּח הַכֹּהֵן בּוֹ כָּכָה יַעֲשׂוּ לְכָל־יִשְׂרָאֵל הַבָּאִים שָׁם בְּשִׁלֹה׃

1 Sam 2:15-17 How the great taking makes itself so comparable to the mindset driving the abomination of desolation in other portions of scripture. How they did it at the first point zero, and how the medieval priesthood of Satan did it 2000 years later when they

enforced the next point zero and made the medieval Lackland, is valuable info about the same primitive mindset ruling the papist clearing agencies when they try to arrogate all collateral for the son of perdition and fulfil antichrist's agenda 2030. First brat among brats began with the arrogance of claimed entitlements in the early councils AD, and it developed the devil's medieval soul business and triggered the need of the reformation to reestablish the sola S jurisdiction coming with the writing of the original text. Before going to the formal ruling headache beginning with King Saul, it was necessary first to say where all the problems came from and why the temporal priesthood had to be shut down and all such vicar rights to be ended in Christ.

1 Sam 2:16 And *if* any man said unto him, Let them not fail to burn the fat presently, and *then* take *as much* as thy soul desireth; then he would answer him, *Nay*; but thou shalt give *it me* now: and if not, I will take *it* by force.

1 Sam 2:16 וַיֹּאמֶר אֵלָיו הָאִישׁ קַטֵּר יַקְטִירוּן כַּיּוֹם הַחֵלֶב וְקַח־לְךָ כַּאֲשֶׁר תְּאַוֶּה נַפְשֶׁךָ וְאָמַר (לוֹ) [לֹא] כִּי עַתָּה תִתֵּן וְאִם־לֹא לָקַחְתִּי בְחָזְקָה׃

1 Sam 2:17 How the establishment destroys the people's relation to G-d. Do you see that what the wicked whitewashing NKJV tries to punctuate itself and the establishment away from in Isa 53:6, is the same ruling root cause stated plainly here in the KJV?

1 Sam 2:17 Wherefore the sin of the young men was very great before the LORD: for men abhorred the offering of the LORD.

1 Sam 2:17 וַתְּהִי חַטַּאת הַנְּעָרִים גְּדוֹלָה מְאֹד אֶת־פְּנֵי יְהוָה כִּי נִאֲצוּ הָאֲנָשִׁים אֶת מִנְחַת יְהוָה׃

1 Sam 2:18 Contrasting the Beth-weaned Samuel and bastard sons of Belial in verse 17.

1 Sam 2:18 But Samuel ministered before the LORD, *being* a child, girded with a linen ephod.

1 Sam 2:18 וּשְׁמוּאֵל מְשָׁרֵת אֶת־פְּנֵי יְהוָה נַעַר חָגוּר אֵפוֹד בָּד׃

1 Sam 2:22 Priestly pimps and prostitution is nothing new in Revelation, but would be developed from the first point zero and the second point zero, specifying how corrupt minds would affect all and everything. The problem in the first half is the same problem continued by those insisting calling it a 5% tent of meeting at the end. The great taking began with refusing the congregation's ownership of the tabernacle. Modernist versions like the NKJV, NASB etc., work to restore that wicked pre-1517 order.

1 Sam 2:22 Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that assembled *at* the door of the tabernacle of the congregation.

1 Sam 2:22 וְעֵלִי זָקֵן מְאֹד וְשָׁמַע אֵת כָּל־אֲשֶׁר יַעֲשׂוּן בָּנָיו לְכָל־יִשְׂרָאֵל וְאֵת אֲשֶׁר־יִשְׁכְּבוּן אֶת־הַנָּשִׁים הַצֹּבְאוֹת פֶּתַח אֹהֶל מוֹעֵד׃

Here is the test case for 1 Sam 2:22. With BC text in AD context, do you agree that the only difference at the door of a modernist “tent of meeting” is an updated text agreeing with the role of the priestly pimps as ruling gatekeepers the people must ask permission to enter after being stripped of their ownership of the tabernacle of the congregation? Some parts are revealing about the mystery of editorial iniquity.

1 Sam 2:23 The same priestly problem at the first point zero and at the second point zero 2000 years later. Universal jurisdiction would empower the papal pimpriarchate. Before the formal development begins with King Saul, 1 Sam 2 models the structural nature of “evil” רע typically being a combined eros and ruling dominion. It would be logical to power-separate church and state at least trying to protect the state from the prostitute mix of pimps being priests and priests being pimps. Solomon’s later developed abundance of wives and concubines would be no other than the state evidence of a foundation laid by a prostitute religion. Some core details are presented first as the principal basis of what to expect later when ruling Resh/Rosh headache is given formal power to prostitute and merchandise everything. Abram would be equally infuriated by Hophni and Phinehas as by the first royalists in Gen 14.

1 Sam 2:23 And he said unto them, Why do ye such things? for I hear of your evil dealings by all this people.

1 Sam 2:23 וַיֹּאמֶר לָהֶם לָמָּה תַעֲשׂוּן כַּדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי שֹׁמֵעַ אֶת־דִּבְרֵיכֶם רָעִים מֵאֵת כָּל־הָעָם אֵלֶּה׃

1 Sam 2:24 Repeating the problem of orchestrated transgression the protective NKJV tries to punctuate things awauy from in Isa 53:6. Man’s original sin ע, relativism and “transgression” עבר violate the “word” דבר and why that is a repeated phenomenon: Ye have made it a yellowish den of thieves.

1 Sam 2:24 Nay, my sons; for *it is* no good report that I hear: ye make the LORD'S people to transgress.

1 Sam 2:24 אַל בָּנַי כִּי לוֹא־טוֹבָה הַשְּׁמֻעָה אֲשֶׁר אָנֹכִי שֹׁמֵעַ מַעֲבִרִים עַם־יְהוָה׃

1 Sam 2:25 In two steps, the first point zero models the second point zero, and therefore how things developed from here would be equally irredeemable and beyond remedy as the reason for the warning in Rev 18:4.

1 Sam 2:25 If one man sin against another, the judge shall judge him: but if a man sin against the LORD, who shall intreat for him? Notwithstanding they hearkened not unto the voice of their father, because the LORD would slay them.

1 Sam 2:25 אִם־יֶחֱטָא אִישׁ לְאִישׁ וּפִלְלוֹ אֱלֹהִים וְאִם לַיהוָה יֶחֱטָא־אִישׁ מִי יִתְפַּלֶּל־לוֹ וְלֹא יִשְׁמְעוּ לְקוֹל אֲבִיהֶם כִּי־חָפֵץ יְהוָה לַהֲמִיתָם׃

Another element reappearing in 1 Sam 2:25 is Elohim translated “judges” in Exo 21:6. It became a part of this early warning how later guys like Solomon would be both god and judge in his own universe. Inherited power, later called divine right of kings, would be a problem coming into business with the Resh/Rosh succession of original sin. Solomon would be the first son and under-world king ruling “instead” תחת of his father in Israel, and the “divine rights” power struggle would be a real family feud even before Solomon was enthroned. Notice how the Luciferian lust after power is outlined in 1 Sam 2:25. A society may be relatively peaceful as long as the problem of sin is limited to individual man-to-man transgression. So far no problem, but the Luciferian dimension and problem immediately after that is the lust to be god, ruler and judge, with divine right to exercise total control. Society’s collective social sorrow under such conditions is the grief of the spirit this verse refers to. It destroys the homeland harmony by being a deistic occupant and destroyer of the personal host at rest. This verse captures the war with the murderous evildoers willing to use all means available to avoid G-d’s restricting sola S jurisdiction from being established in the 1500s.

1 Sam 2:26 More predestination stuff. It says, “and was in favour/good standing” וטוֹב, “both with the LORD” גם עם־יהוה “and also with men” וגם עם־אנשים

1 Sam 2:26 And the child Samuel grew on, and was in favour both with the LORD, and also with men.

1 Sam 2:26 וְהַנַּעַר שְׁמוּאֵל הֹלֵךְ וְגָדֵל וָטוֹב גַּם עִם־יְהוָה וְגַם עִם־אֲנָשִׁים׃ ס

Here is a test case for 1 Sam 2:26. Is this to stand in the gap, or to make himself a vicar centre of gravity? Good with gathering, do you agree that 1 Sam 2:26 has sufficiently in common with Acts 5:34-40 to alert some what it might lead to (cf. 1 Tim 5:22)? Next, saying “(and) grew” וגדל “on” הלך. Do you see why the KJV must stay diagnostic, universal, principal, and abstract, saying, “grew on”, implying that this potential mass quantity issue as a growing need of reform around him, where the NKJV has no other consideration than personal stature? This is more of the founding stuff proportioned out of point zero (cf. Acts 2:47, 5:14, 11:24). In the Hebrew and KJV things are predestined to follow the growing forces of attraction drawing masses to something and toward something according to the primaily collective Gimel, working on people’s opinion like Gamaliel and the example figures did with a varierty of outcome in Acts 5. Samuel is no different than any other person in need to follow diagnostic scrutiny (cf. Gal 4:1). Text like 2 Sam 2:26 covers a potential of all possible worlds with all possible outcome. The difference is that where the apostolic KJV stays universal, principal, and abstract, does copycats like the NKJV run into the concrete and they cause a dimensional collapse.

1 Sam 2:27-29 Addressing the hierarchy of Satan, the same at the first and second point zero, provoking the need for reform. Notice how the KJV takes its stand as protector of the reformation with the word “above”, and how the papist NABRE and the “protestant”

mercenaries move around that to neutralise its effect. Long before the final tribulation, was the apostolic KJV provided with the capacity to expose Dung hill and all the Codex Satanicus fabrications trying to hide or downplay what the reformation was about, and the role of the apostolic KJV as protector of it. The main phrase builds on the capacity of the flexible Mem, "and honourest thy sons above me" **ותכבד את־בניך ממני**. Proportions of whatever is, faith or unbelief, utilise how the flexible Mem can stretch itself to fit all possible forms and world views, "more than me" **ממני**, or in exploded form, "from/out of more than me" **מן מני**. Application of multiple senses combines the scaled proportional "above" with the prominently positioned "above" for the reader not to miss what was at stake from Erasmus to the KJV, and what the modernists try hard to reverse with their no-less flexible means of deception.

1 Sam 2:29 Wherefore kick ye at my sacrifice and at mine offering, which I have commanded *in my* habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?

1 Sam 2:29 לָמָּה תִבְעֲטוּ בְּזִבְחִי וּבְמִנְחָתִי אֲשֶׁר צִוִּיתִי מָעוֹן וַתְּכַבֵּד אֶת־בָּנֶיךָ מִמֶּנִּי לְהַבְרִיאֲכֶם מֵרֵאשִׁית כָּל־מִנְחַת יִשְׂרָאֵל לְעַמִּי׃

Here is a mission-only test of 1 Sam 2:29. As providential protector of the reformation does the apostolic KJV deal explicitly with what was at stake as a need to dethrone the hierarchy of Satan. Do you agree that a heretick by definition is a person not willing to accept the Bible's main mission as agreed upon by name, Moses, Maslow, Marx, and the Messiah, but as theologians and modernists do, is willing to manipulate the text to serve another gospel and another centre of gravity? Do you see why it is helpful to have these first chapters of principal info in Samuel before coming to King Saul and the same to be systematically developed by generations of backsliding into captivity? Canonical epistemology requires introductory portions like the early chapters of Samuel to present the main objectives and main deviations before they are elaborated by real life study of later stages in Samuel, Kings, and Chronicles.

1 Sam 2:31 Separated by 2000 years, but equally valid for what to expect from the first and the second point zero. The true Bible mediates systematically that sola scriptura was a necessity vested in all books from the day they were written, and why it was needed to shut down all forms of representative priesthood. The priesthood of Satan would serve and represent only itself and would dispose of all other as property of lesser value.

1 Sam 2:31 Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house.

1 Sam 2:31 הִנֵּה יָמִים בָּאִים וְגָדַעְתִּי אֶת־זְרֹעֲךָ וְאֶת־זְרֹעַ בֵּית אָבִיךָ מִהְיוֹת זָקֵן בְּבֵיתֶךָ׃

Here is the test case for 1 Sam 2:31 Do you see how the KJV begins with punctuating the prophetic surety of outcome the modernists work to discredit and sow doubt about.

The KJV is missional and with a real prophetic horizon. The silly textual competition to beat the KJV by lexical and grammatical accuracy is the reason why they translated the Hebrew participle, how the days "are coming" **בָּאִים**. Be aware that infallibility as used in the KJV (in Acts 1:3) is missional about fulfilling a promised future. In modernist form is scriptural "inerrancy" a textual gimmick of no real value for the Bible reader. By their fruits ye shall know them as made manifest around the modernist Dung hill.

1 Sam 2:32-33 A storehouse of temptation. Thou shalt meditate therein. What the heart is full of . . .

1 Sam 2:32 And thou shalt see an enemy *in my* habitation, in all *the wealth* which *God* shall give Israel: and there shall not be an old man in thine house for ever.

1 Sam 2:32 וְהִבַּטְתָּ צַר מָעוֹן בְּכֹל אֲשֶׁר־יֵיטִיב אֶת־יִשְׂרָאֵל וְלֹא־יִהְיֶה זָקֵן בְּבֵיתְךָ כָּל־הַיָּמִים׃

1 Sam 2:36 To conclude this chapter, for a variety of reasons . . . a representative priest would serve the interests of his own belly. As stated implicitly, this verse has no other solution than 100% nutrition, and no other solution than the singularity of one.

1 Sam 2:36 And it shall come to pass, *that* every one that is left in thine house shall come *and* crouch to him for a piece of silver and a morsel of bread, and shall say, Put me, I pray thee, into one of the priests' offices, that I may eat a piece of bread.

1 Sam 2:36 וְהָיָה כָּל־הַנּוֹתָר בְּבֵיתְךָ יָבוֹא לְהִשְׁתַּחֲוֹת לוֹ לַאֲגוֹרַת כֶּסֶף וְכִכַּר־לָחֶם וְאָמַר סְפָחֵנִי נָא אֶל־אַחַת הַכְּהֻנּוֹת לֶאֱכֹל פַּת־לָחֶם׃ ס

1 Sam 8:1 Modelling how things would be developed from the young to the old Samuel, and from beginning to end of the books of Samuel and beyond. The sons of Samuel was no better than the sons of Eli and would become sons of Belial. In 1 Sam 2:27-29 it was about Eli's hierarchy of Satan built higher in rank than G-d, "above" G-d. Now it is the sons of Samuel seated "over" Israel. This is the Luciferian problem in 1 Sam 2:25 when individual man-to-man issues are rescaled to a disastrous, collective headache ruling all things. Whether this is a judicial scene or a royal scene would be the same headache.

1 Sam 8:1 And it came to pass, when Samuel was old, that he made his sons judges over Israel.

1 Sam 8:1 וַיְהִי כַּאֲשֶׁר זָקֵן שְׁמוּאֵל וַיָּשֶׂם אֶת־בָּנָיו שֹׁפְטִים לְיִשְׂרָאֵל׃

Now the test case for 1 Sam 8:1. Notice how this repeats the implications in 1 Sam 2:26, that Samuel would gain the trust that made the opportunity to be exploited by his sons, just like the sons of Eli would exploit the position built by their father. This is the old constitutional problem that positions and institutions are build to be exploited by corrupt minds coming into office after the founders. Luciferian options in 1 Sam 2:25-26 would become Luciferian reality instituted in 1 Sam 2:27+ and 1 Sam 8:1+.

1 Sam 8:3 Stating the Luciferian facts proportioned out of point zero. Notice what this verse says about things 2000+ years later and how scriptural synergy would reinforce the corrupt and pervert absolutely everything. Nepotism and simony would be central in the business model of the corrupt. The hierarchy of Satan is a particular way of saying that there is respect of person. Equality has become partial.

1 Sam 8:3 And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment.

1 Sam 8:3 וְלֹא־הָלְכוּ בָנָיו (בִּדַרְכוֹ) [בִּדְרָכָיו] וַיִּטּוּ אַחֲרֵי הַבָּצַע וַיִּקְחוּ־שֹׁחַד וַיַּטּוּ מִשְׁפָּט׃ ף

1 Sam 8:4-5 About populism, competing alternatives, and the often disastrous outcome. Corrupt rulers and ruling structures would repeatedly push people into conditions where they ended with choosing something in desperation which in the present appeared to be a lesser evil. While moving toward a fulfilled agenda 2030, corrupt rulers orchestrate comparable problems and push for what they want while threatening with consequences of unwillingness to comply with their evil plans. The last tribulation is no different than earlier tribulations putting pressure on the people. 1 Sam 8:4-5 presents the facilitators of what would come.

1 Sam 8:5 And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations.

1 Sam 8:5 וַיֹּאמְרוּ אֵלָיו הִנֵּה אַתָּה זָקַנְתָּ וּבָנֶיךָ לֹא הָלְכוּ בִּדְרָכֶיךָ עַתָּה שִׂימָה־לָּנוּ מֶלֶךְ לִשְׁפְּטֵנוּ כְּכָל־הַגּוֹיִם׃

Here is the test case for both point zeros in 1 Sam 8:5. Do you see that what the papists refer to as the “common good” is built into the last part of verse 5 as the need for all to sacrifice everything individual for the greater imperial good? Empowered globalism is a universal yoke shared by all nations around the world to be judged by the same standard with no room for any individual need any place. To abandon the reformation and accept being judged as/by pagans is a direct reference from here to what Paul says in 1 Cor 6. Christendom’s missional implosion means that its ruling pagan mindset wants to judge all and everything globally, and from borderless supranational institutions to eliminate everything reformed and sanctified in the national and local. For them to ask for a king in 1 Sam 8:5 is to ask for judicial savagery. It is to aks for the pagan standard of all the nations instead of being judged by G-d. What they seemed to have no problem with and ask for, is what David dreaded as falling into the savage hands of men. Reform brought the best book the world could have, but Christendom is still a religion void of reason.

1 Sam 8:6 What Samuel dreaded is already presented as the thing in itself. One of the points made literal, seen as evil in the eyes of Samuel, made itself a testimony to the fact that the people did not yet know good and evil. Notice how this verse begins with “the thing” הדבר in itself, which “displeased” בעינ . . רע Samuel and was specified as an evil thing in his eyes. Two Hebrew words combined, dis + pleased.

1 Sam 8:6 But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD.

1 Sam 8:6 וַיֵּרַע הַדָּבָר בְּעֵינֵי שְׁמוּאֵל כַּאֲשֶׁר אָמְרוּ תְּנָה־לָּנוּ מֶלֶךְ לְשָׁפְטֵנוּ וַיִּתְפַּלֵּל שְׁמוּאֵל אֶל־יְהוָה׃ ף

1 Sam 8:7-9 While giving this solemn warning, is justification by faith implemented as behavioural "manner" **משפט**. In the anthropological, biographical, and primarily mental Hebrew and KJV, this is to bring forth law, sin, and death for systematic epistemology as the basis for conviction. In theological versions like the NASB it is about procedure or legalistic practice. In the papist NABRE it is about using the opportunity and abusing the text describing how to bring forth the fruits of sin, whitewashing that and justifying it as what later would be referred to as divine right of kings. Roman Catholicism has no intention of giving up its imperial ambition and pontifical paganism. In the KJV it means presenting a prophetic horizon by choice. In the NABRE its means stressing the point of "rights" and in time to use that to wipe out the fact that it was the people's free choice.

1 Sam 8:9 Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them.

1 Sa 8:9 וְעַתָּה שְׁמַע בְּקוֹלָם אַךְ כִּי־הָעֵד תָּעִיד בָּהֶם וְהִגַּדְתָּ לָהֶם מִשְׁפַּט הַמֶּלֶךְ אֲשֶׁר יִמְלֹךְ עֲלֵיהֶם׃ ס

1 Sam 8:10 Next step, how the Hebrew and the KJV keep the people and their (free) will in the equation, and how the papist NABRE mind never would have the people involved in any matter when ordinances were made and imposed, and therefore manipulates the text to keep "the people" **העם** out of sight.

1 Sam 8:10 And Samuel told all the words of the LORD unto the people that asked of him a king.

1 Sam 8:10 וַיֹּאמֶר שְׁמוּאֵל אֵת כָּל־דִּבְרֵי יְהוָה אֶל־הָעָם הַשֹּׁאֲלִים מֵאִתּוֹ מֶלֶךְ׃ ס

1 Sam 8:11 Now it is important to know what another gospel is, and the implication that no translation has any other mission to fulfil than the mindset behind it. In the reformed context of the KJV, this is a warning. In the counter-reformatory context of the NABRE it is what the establishment wants, and how things would be done in the pagan Lackland when the papists arrogated all collateral and everything else for themselves by "right".

1 Sam 8:11 And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint *them* for himself, for his chariots, and *to be* his horsemen; and *some* shall run before his chariots.

1 Sam 8:11 וַיֹּאמֶר זֶה יִהְיֶה מִשְׁפַּט הַמֶּלֶךְ אֲשֶׁר יִמְלֹךְ עֲלֵיכֶם אֶת־בְּנֵיכֶם יִקַּח וְשָׂם לוֹ בְּמֶרְכַּבְתּוֹ וּבְפָרָשָׁיו וְרָצוּ לִפְנֵי מֶרְכַּבְתּוֹ׃

For more context on 1 Sam 8:11, justification by faith makes this meeting point between man's behavioural "manner" מִשְׁפָּט in the descriptive, diagnostic, and anthropological KJV, and on the other side how theology became prescriptive legalism as translated in the NABRE, whitewashing the warning and presenting it as the legal "right" to behave is such a pagan way. Primitive ideas would be used to justify the "right of kings" AD with reference to a whitewashed warning in Samuel. Roman Catholicism has all kinds of odd BC/AD combinations and OT/NT gymnastics done to justify Romanist ideas and pontifical paganism. In the real Bible this is the malefactor version of Gen 3:13. What is "this" זֹה *that* thou hast done? . . . continued as that אֲשֶׁר bloodlined horror around the religious slaughterhouse. So, for multiple reasons, Christendom's substitute ideology is trying hard to move around the root of headache and serpent anatomy and how Judah's point zero is referenced to Gen 2:21-23, and Gen 3:13-15. It must be hard to launder the obviously illegal and make it legal AD.

1 Sam 8:12+ What a Lackland would be about, profitable subjects of no intrinsic value.

1 Sam 8:12 And he will appoint him captains over thousands, and captains over fifties; and *will set them* to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

1 Sam 8:12 וְלָשׂוּם לוֹ שָׂרֵי אֲלָפִים וְשָׂרֵי חֲמִשִּׁים וְלַחֲרֹשׁ חֲרִישׁוֹ
וְלִקְצֹר קְצִירוֹ וְלַעֲשׂוֹת כְּלֵי־מִלְחַמְתּוֹ וּכְלֵי רִכְבּוֹ׃

1 Sam 8:14 The great taking, developing the arrogating practice and arrogant attitude of Hophni and Phinehas, the sons of Belial in 1 Sam 2. It would be developed internally long before the external threats of Assyriah and Babylon. As modelled, would scriptural synergy serve the arrogation of collateral while hindering the people access to the Bible. The KJV translates what sola Vau/And says and what the NABRE wants to hide about the Bible as the most effective instrument of plunder history ever had. To be churched and cathecised in the historical context of scriptural synergy, is to be groomed to freely accept plunder and Lackland conditions. It is the 5% "common good" of a serpent body structure where the masses would have to sacrifice themselves for imperial glory.

1 Sam 8:14 And he will take your fields, and your vineyards, and your oliveyards, *even* the best *of them*, and give *them* to his servants.

1 Sam 8:14 וְאֶת־שְׂדוֹתֵיכֶם וְאֶת־כַּרְמֵיכֶם וְזֵיתֵיכֶם הַטּוֹבִים יִקָּח וְנָתַן
לַעֲבָדָיו׃

1 Sam 8:18 No doubt that it was a warning of the consequence of man's (free) will.

1 Sam 8:18 And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day.

1 Sam 8:18 וְזַעַקְתֶּם בַּיּוֹם הַהוּא מִלִּפְנֵי מַלְכְּכֶם אֲשֶׁר בְּחַרְתֶּם לָכֶם
וְלֹא־יַעֲנֶה יְהוָה אֶתְכֶם בַּיּוֹם הַהוּא׃

1 Sam 8:19 Steadfast in whoredom. It looks like the hierarchy of Satan "over us" עלינו was desired and would be the hardest thing ever to get rid of. All history from Gen 2 has been hierarchical and therefore deistic. It is a dominion of Niphil Basar Almighty where the trinity is still mostly not welcomed.

1 Sam 8:19 Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us;

1 Sam 8:19 וַיְמָאֲנוּ הָעָם לִשְׁמֹעַ בְּקוֹל שְׁמוּאֵל וַיֹּאמְרוּ לֹא כִּי אִם־מֶלֶךְ יִהְיֶה עָלֵינוּ׃

1 Sam 8:20 Literally how the masses would choose to be an infantile 95% tail of passive cattle under a roaring serpent head. How they refused to obey Samuel would become the historical standard of infantilism refusing to grow up, and later how the masses would be groomed to stay in such conditions also from AD to Y2K. First brat among brats became representative infantilism. No surprise that established practice BC would never change AD, because an incentive to grow up would be an incentive of lost Lackland control and no theological establishment would want that.

1 Sam 8:20 That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.

1 Sam 8:20 וְהָיִינוּ גַם־אֲנַחְנוּ כְּכָל־הַגּוֹיִם וְשָׁפְטָנוּ מַלְכֵּנוּ וְיָצָא לְפָנֵינוּ וְנִלְחַם אֶת־מִלְחֲמֹתֵנוּ׃

1 Sam 9:2 Ruling headache in person from the shoulders and up. In the KJV this is the next characteristic step and how the generations to live under royal flesh is set off. First the hierarchy of Satan "above" G-d in 1 Sam 2:29, and rulers "over" Israel in 1 Sam 8:1. In 1 Sam 9:2 in the Hebrew and KJV it is about something to be manifested from here as "higher" in rank, position, and attitude, to mark the beginning of things to unfold from point zero. Without saying it plainly, it is the beginning of Resh/Rosh sorrow in person. In the exterior NKJV, NASB etc., Saul is only a physically "taller" person.

1 Sam 9:2 And he had a son, whose name *was* Saul, a choice young man, and a goodly: and *there was* not among the children of Israel a goodlier person than he: from his shoulders and upward *he was* higher than any of the people.

1 Sam 9:2 וְלוֹ־הָיָה בֵן וּשְׁמוֹ שָׁאוּל בָּחוּר וָטוֹב וְאֵין אִישׁ מִבְּנֵי יִשְׂרָאֵל טוֹב מִמֶּנּוּ מִשִּׁכְמוֹ וָמַעְלָה גָּבֹהַּ מִכָּל־הָעָם׃

For more context on 1 Sam 9:2, it is about a hierarchical phenomenon of "higher" order beginning to "exalt" גבה itself. The same issue is repeated in 1 Sam 16:7 where it says "height of his stature" גבה קומתו. If Eliab was preferred over David, it would be the same ruling headache, and Eliab would exalt himself and patronise the people just like he found David to be of lesser stature than himself. The Hebrew and missional KJV deal with the real problem. Modernist versions drift around on the lexical/textual surface.

Notice how the flexible Mem is used also in 1 Sam 9:2 to stretch and scale its potential from the shoulders up to fit whatever would come. Things compared and found "better than", is scaled in proportion "More than the children of Israel" מבני ישׂראל, simply More per se ממנו, and More than all the people מכל־העם. It is the literal Mosaic dimension how to exalt matters of original sin, bring forth the fruits thereof, and prove the point that Man needs the Messianic remedy against self. M and Mem are the units of proportion scaled by the N vector as Man's will to power from Saul to Rehoboam, again and again repeating the wilderness of numbering and taxation. Christendom's episcopal infantilism perfected the problem pompously exalted to prominence. It would not be that easy to see what Saul's exalted self would lead to without the monumental manifestation of the Mosaic self in Christendom. From Saul's higher and haughty head position at the first point zero, it points to the horror of absolute papal infantilism exalting itself 2000 years later, provoking the need of reform, the need of power separation, and the need to rescue the state from the totalitarian church. This particular "son" בן of Kish is not only the Bible's Benjamite building block from Gen 2, but it covers first brat among brats in all history. Epistemology traces the Bible's science of behaviour in person and position. In the papist NABRE is 1 Sam 9:2 an opportunity to whitewash original sin and make it look worthy of honour.

Here is the test case regarding issues demonstrated by scholarly consensus in 1 Sam 9:2. Do you see that with only a physical and exterior Saul, there is no real redemptive issue and need, and therefore no real prophetic horizon in modernist translations? Things seen as "higher" in the primarily mental and anthropological Hebrew and KJV did collapse into something limited to the physically "taller" by exterior measures in the theological translations. Do you see that the longer run from the providential Bible to the modernist flatland in the 1800s and beyond, is backsliding from the alive trinity in print to secular minds and academic deism in print? With no proportions of faith left in the modernist flatland, the Dung hill fabrications have no proportions in them to properly mediate the scaling of potential and Mem proportions given in and for context.

1 Sam 9:3 Next indication why things would have to be shut down, changed, and power-separated AD. Saul would prove himself a hireling, neither comparable to David nor to the shepherd in John 10.

1 Sam 9:3 And the asses of Kish Saul's father were lost. And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses.

1 Sam 9:3 וַתֹּאבַדְנָה הָאֲתֹנוֹת לְקִישׁ אֲבִי שָׁאוּל וַיֹּאמֶר קִישׁ אֶל־שָׁאוּל
בְּנוֹ קַח־נָא אִתְּךָ אֶת־אַחַד מֵהַנְּעָרִים וְקוּם לֵךְ בַּקֵּשׁ אֶת־הָאֲתֹנֹת׃

Here is the test case for 1 Sam 9:3. Do you see that first principle and sola S jurisdiction begin this verse in the KJV with two equal values vested in scripture, And the asses? In the NKJV, NASB etc., it is a time-based story fitting a hireling like Saul. Background research of the character of Saul the hireling and David the shepherd is the same. For Saul it is something he must be asked to do but is unfit for. From the first to the second

point zero and beyond, the reconstructive frenzy around Dung hill is the proof that the theologians had no more interest in scripture than in people. That is the equated value of scripture and people in whatever form presented. Historical Christendom would prove itself a religion of episcopal hirelings, losing scripture and losing people. Digging up old manuscripts after the reformation, growing more intense in the 1800s, was not because the theological establishment cares for the people but because they needed ammunition against the reformation and against the providential Bible. Without being willing to say it loud, the sola S-denying text manipulators have understood so much of sola scriptura that they know that the way to reverse the reformation is to eliminate the true Bible.

1 Sam 9:9 Notice that what the KJV calls "Beforetime" **לפנים** is a period before things led by the spirit of time had become so severe that all could see it without the prophetic counsel? In other verses it says, rising early and warning them. In the NKJV, NASB etc., the only reference is calendar time. The KJV uses words with a substantive meaning of what is relevant, explicitly or by hint. In the KJV it is the same reason for "not always" in Gen 6:3. In modernist versions, with no mosaic recycling and no real canon, there is nothing of specific timely value to refer to in both verses. "Beforetime" is substantive with reference to a known canon and a repeated problem. "Formerly" is non-substantive because the modernists have no specific reference value in space and time. Uprooting in cases like this means a particular loss of lingual value because the words have lost their connection to the inner canon and the process of time. It is comparable to BC and AD changed to BCE and CE because the lexical senses have lost their reference. One of the questions to be asked in 1 Sam 9:9 is what the second modernist "formerly" refers to in a context where the corresponding "rising early" has no timed recycled issue to address, and where there is no future scaling out of point zero to be warned against in a different form compared to earlier periods in time. Uprooting is lexical value stripped of context.

1 Sam 9:9 (Beforetime in Israel, when a man went to enquire of God, thus he spake, Come, and let us go to the seer: for *he that is* now *called* a Prophet was beforetime called a Seer.)

1 Sam 9:9 לְפָנִים בְּיִשְׂרָאֵל כֹּה־אָמַר הָאִישׁ בְּלֶכְתּוֹ לִדְרוֹשׁ אֱלֹהִים
לְכוּ וְנֵלְכָה עַד־הָרֹאֶה כִּי לַנָּבִיא הַיּוֹם יִקָּרֵא לְפָנִים הָרֹאֶה׃

1 Sam 9:15-17 Saul and Samuel face to face, the third of total six instances, saying, "Behold the man" **הנה האישׁ** from Gen 3:22 to John 19:5. If it was true that Samuel really "saw" **ראה** the character of Saul, he might see also the rest of R's spectrum, and especially this dubious "reign" **עצר**.

1 Sam 9:17 And when Samuel saw Saul, the LORD said unto him, Behold the man whom I spake to thee of! this same shall reign over my people.

1 Sam 9:17 וּשְׁמוּאֵל רָאָה אֶת־שָׁאוּל וַיהוָה עָנָהוּ הִנֵּה הָאִישׁ אֲשֶׁר
אָמַרְתִּי אֵלֶיךָ זֶה יַעְצֹר בְּעַמִּי׃

1 Sam 9:25-26 The Septuagint story followed in some translations says that a bed was spread for Saul on the roof for him to sleep there. From the DSS would more Septuagint material be used to "correct" the Masoretic text as seen in the RSV, NRSV, NRSV-UE, ESV, and NABRE. First and Second Samuel are full of Septuagint references in today's translations, some used, others referred to in the margin. From the DSS and RSV have several translation committees changed their focus and follow the counter-reformatory Douay OT. The Calvinist ESV may be considered Reformed, but it is not a translation upholding the texts and mission of the reformation.

1 Sam 9:25 And when they were come down from the high place into the city, *Samuel* communed with Saul upon the top of the house.

1 Sam 9:25 וַיֵּרְדוּ מֵהַבָּמָה הָעִיר וַיְדַבֵּר עִם־שָׁאוּל עַל־הַגָּג׃

1 Sam 10:1 How anointed falsity reflects Rosh רֹאשׁ headache (cf. Matt 24:8) set "over" the people. Septuagint extra in verse 1 doubles its length in the RSV, ESV, NABRE etc.

1 Sam 10:1 Then Samuel took a vial of oil, and poured *it* upon his head, and kissed him, and said, *Is it* not because the LORD hath anointed thee *to be* captain over his inheritance?

1 Sam 10:1 וַיִּקַּח שְׁמוּאֵל אֶת־פַּךְ הַשֶּׁמֶן וַיִּצֹק עַל־רֹאשׁוֹ וַיִּשָּׁקֵהוּ
וַיֹּאמֶר הֲלוֹא כִּי־מְשָׁחֲךָ יְהוָה עַל־נַחֲלָתוֹ לְנָגִיד׃

1 Sam 10:4 Sola Vau/And provision. The KJV punctuates how sola S jurisdiction works as provider of independence. In the NKJV, NASB etc., it is only a flow of empty words.

1 Sam 10:4 And they will salute thee, and give thee two *loaves* of bread; which thou shalt receive of their hands.

1 Sam 10:4 וְשָׁאֲלוּ לְךָ לְשָׁלוֹם וְנָתְנוּ לְךָ שְׁתֵּי־לֶחֶם וְלָקַחְתָּ מִיָּדָם׃

1 Sam 10:6 In the Hebrew and KJV, that sola Vau/And is the foundation of the trinity, in the NKJV and NASB a time-based text, and in the NABRE a fully aborted point zero.

1 Sam 10:6 And the Spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man.

1 Sam 10:6 וְצָלְחָה עָלֶיךָ רוּחַ יְהוָה וְהִתְנַבִּיתָ עִמָּם וְנֶהְפַּכְתָּ לְאִישׁ אַחֵר׃

1 Sam 10:7 Sola Vau/And with thee from beginning to end. To know, find, and stay on target require the sola Vau/And means provided for it, pro G-d with thee.

1 Sam 10:7 And let it be, when these signs are come unto thee, *that* thou do as occasion serve thee; for God *is* with thee.

1 Sam 10:7 וְהָיָה כִּי (תִבֹאינָה) [תָּבֹאנָה] הָאֹתוֹת הָאֵלֶּה לָךְ עֲשֵׂה
לְךָ אֲשֶׁר תִּמְצָא יָדֶךָ כִּי הָאֱלֹהִים עִמָּךְ׃

Here is a test case for 1 Sam 10:7. Do you see that the meaningless story in the NABRE begins with removing the reasoning framework given by the first four KJV words? Do you agree that after removing the intentional sola S jurisdiction and the first four KJV words, the rest of this verse may be whatever is wanted, as translated in the relativistic NABRE? Do you see that in the NABRE is “because” opened up to serve whatever is wanted, as a carte blanche assuming that G-d would approve anything? As soon as the text of the Bible was divorced from the intended mission of the Bible, it would be used to serve the most perverse ideas.

1 Sam 10: 9 The same in another form. Again the first four KJV words are the premise holder for how this verse ends, the same in verses 6-7. In the NABRE it is a different story.

1 Sam 10:9 And it was *so*, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day.

1 Sam 10:9 וְהָיָה כְּהַפְנֹתוֹ שִׁכְמוֹ לָלֶכֶת מֵעִם שְׁמוּאֵל וַיַּהֲפָךְ־לוֹ
אֱלֹהִים לֵב אַחֵר וַיָּבֹאוּ כָּל־הָאֹתוֹת הָאֵלֶּה בַּיּוֹם הַהוּא: ס

1 Sam 10:12 Scaling whatever might be proportioned out of point zero. Notice how this compares to John 1:46.

1 Sam 10:12 And one of the same place answered and said, But who *is* their father? Therefore it became a proverb, *Is* Saul also among the prophets?

1 Sam 10:12 וַיַּעַן אִישׁ מִשָּׁם וַיֹּאמֶר וּמִי אֲבִיהֶם עַל־כֵּן הָיְתָה לְמָשָׁל
הֲגַם שָׁאוּל בַּנְּבִיאִים:

1 Sam 10:16 First time after Joshua that the “kingdom” is mentioned. From Moses to Messiah, the kingdom at hand is no other than the Word at hand. What is the objective “and matter of the kingdom” ואת־דבר המלוכה, is the Word of the kingdom. Bible perverters must mask both the explicit and implicit words and hints to the nature of the kingdom in order to say that the Bible no place teaches sola scriptura. First the NABRE removed “And (Saul)”, then the only papist focus is positional about “kingship” with no place for the actual word and “matter” of the kingdom. They cheat, lie and twist the text to get what they want of positional power to use against the people.

1 Sam 10:16 And Saul said unto his uncle, He told us plainly that the asses were found. But of the matter of the kingdom, whereof Samuel spake, he told him not.

1 Sam 10:16 וַיֹּאמֶר שָׁאוּל אֶל־דּוֹדוֹ הַגֵּד הִגִּיד לָנוּ כִּי נִמְצְאוּ
הָאֲתֹנוֹת וְאֶת־דְּבַר הַמְּלוּכָה לֹא־הִגִּיד לוֹ אֲשֶׁר אָמַר שְׁמוּאֵל: ף

1 Sam 10:17 The same in a dfferent form, stressing the eternal point and mission that the only reason for assembling the people is sola Vau/And, which is what the NABRE does not want in print. Here is the NIV even worse than the NABRE, after removing the sola Vau/And reason, bossing around and summoning the subjects of Saul and Samuel.

Christendom's historically well-known dictatorship of theology would begin with the word having no value in theological minds, and the people sharing that worthless fate.

1 Sam 10:17 And Samuel called the people together unto the LORD to Mizpeh;

1 Sam 10:17 וַיַּצְעֵק שְׁמוּאֵל אֶת־הָעָם אֶל־יְהוָה הַמִּצְפָּה׃

Here is the test case for 1 Sam 10:17. Do you see that after stripping off sola Vau/And from start would Lordship no longer be about Wordship of Mizpeh, but the totalitarian substitute and tyranny Christendom typically made of it?

1 Sam 10:18 What sola Vau/And is about, Thus saith, does, and fulfils. Sola Vau/And is the redeemer no religious establishment would accept, neither in person nor in print.

1 Sam 10:18 And said unto the children of Israel, Thus saith the LORD God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, *and* of them that oppressed you:

1 Sam 10:18 וַיֹּאמֶר אֶל־בְּנֵי יִשְׂרָאֵל כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל
אָנֹכִי הֶעֱלֵיתִי אֶת־יִשְׂרָאֵל מִמִּצְרָיִם וָאַצִּיל אֶתְכֶם מִיַּד מִצְרַיִם
וּמִיַּד כָּל־הַמַּמְלָכוֹת הַלֹּחֲצִים אֶתְכֶם׃

1 Sam 10:19 From point zero to the final tribulation, this makes a divider of many things known by the end of time. If you do some general division into the typically twofold grouping, set for and against the true Bible, and makes that divider the beginning of the holiness movement around 1800, do you see why the religious parties rooted in ideas before that and before 1517, prefer a law-based world order, and UN-based government and seventh millennium, and the post-holiness group generally will prefer a Bible-based seventh millennium? Do you see why this twofold division made by 1800 also generally makes itself the divider for and against some form of Zionism? The less reformed (and regenerated), the less interest and conviction to get out of the historical wilderness. Point zero issues are the same ruling apostasy explaining and leading to the final tribulation.

1 Sam 10:19 And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, *Nay*, but set a king over us. Now therefore present yourselves before the LORD by your tribes, and by your thousands.

1 Sam 10:19 וְאַתֶּם הַיּוֹם מְאַסְתֶּם אֶת־אֱלֹהֵיכֶם אֲשֶׁר־הוּא מוֹשִׁיעַ
לָכֶם מִכָּל־רָעוֹתֵיכֶם וְצָרֹתֵיכֶם וַתֹּאמְרוּ לוֹ כִּי־מֶלֶךְ תָּשִׂים עָלֵינוּ
וְעַתָּה הִתְיַצְּבוּ לִפְנֵי יְהוָה לִשְׁבְטֵיכֶם וְלַאלְפֵיכֶם׃

1 sam 10:20-22 The nature of deception is the nature of unwanted transparency. One of the point zero elements portrayed in the KJV, is that their king would be the haver and holder of most Lackland material. Man's hidden self is no different from Gen 3.8-10 to 1 Sam 10:22 and beyond. In the NKJV it is not about self but about a physical person.

1 Sam 10:22 Therefore they enquired of the LORD further, if the man should yet come thither. And the LORD answered, Behold, he hath hid himself among the stuff.

1 Sam 10:22 וַיִּשְׁאֲלוּ־עוֹד בַּיהוָה הֲבָא עוֹד הֲלֹם אִישׁ ס וַיֹּאמֶר יְהוָה הִנֵּה־הוּא נֶחְבָּא אֶל־הַכֵּלִים׃

1 Sam 10:23 Repeating the flexible Mem and the hierarchical and “higher” in the KJV vs the physical and “taller” in the NKJV, NASB etc. In the primarily mental Hebrew and KJV it begins with estimation of things having higher or lower value.

1 Sam 10:23 And they ran and fetched him thence: and when he stood among the people, he was higher than any of the people from his shoulders and upward.

1 Sam 10:23 וַיָּרֻצוּ וַיִּקָּח�ֵהוּ מִשָּׁם וַיִּתְיַצֵּב בְּתוֹךְ הָעָם וַיִּגְבַּהּ מִכָּל־הָעָם מִשִּׁכְמוֹ וָמָעְלָה׃

1 Sam 10:24 Due to a never-ending royal headache, it should make sense why the KJV at the end of verse 24 formulates a representative, G-d save the king. A reasonable extra would be, save the people from that king. Theologians doing lexical and grammatical work have no other agenda than to pray for a long living חי king. So begins the first cycle in the 4x4 matrix from Saul to the Niphil (fall) of Jerusalem. First 4x4 generations to the first fall and carrying away to Babylon, then another 4x4 series to the fall in 70AD, before the same repeated by Christendom. In the end and in retrospect, a much more reasonable interpretation says, G-d save us from the king and all royal bloodlines. Niphil Basar makes the reverse singularity called king Soul.

1 Sam 10:24 And Samuel said to all the people, See ye him whom the LORD hath chosen, that *there is* none like him among all the people? And all the people shouted, and said, God save the king.

1 Sam 10:24 וַיֹּאמֶר שְׁמוּאֵל אֶל־כָּל־הָעָם הַרְאִיתֶם אֲשֶׁר בָּחַר־בּוֹ יְהוָה כִּי אֵין כָּמֹהוּ בְּכָל־הָעָם וַיָּרִעוּ כָל־הָעָם וַיֹּאמְרוּ יְחִי הַמֶּלֶךְ׃ ף

1 Sam 10:25 In the Hebrew and KJV about the totality of kingdom manner from point zero, how things are justified in Mishpat, and comparable to the book of remembrance in Mal 3:16. In the NKJV it is limited to royal behaviour.

1 Sam 10:25 Then Samuel told the people the manner of the kingdom, and wrote *it* in a book, and laid *it* up before the LORD. And Samuel sent all the people away, every man to his house.

1 Sam 10:25 וַיְדַבֵּר שְׁמוּאֵל אֶל־הָעָם אֵת מִשְׁפַּט הַמְּלֻכָה וַיִּכְתֹּב בַּסֵּפֶר וַיַּנַּח לִפְנֵי יְהוָה וַיְשַׁלַּח שְׁמוּאֵל אֶת־כָּל־הָעָם אִישׁ לְבֵיתוֹ׃

1 Sam 10:26 Whether it was one of the higher hills named Gibeah גִּבְעָה or something of the hierarhical, haughty, heady, and "higher" גָּבֹהַּ would for some with ambitions be to be sent back into his own mental bubble.

1 Sam 10:26 And Saul also went home to Gibeah; and there went with him a band of men, whose hearts God had touched.

1 Sam 10:26 וְגַם־שָׁאוּל הָלַךְ לְבֵיתוֹ גִּבְעָתָה וַיֵּלְכוּ עִמּוֹ הַחַיִל אֲשֶׁר־נָגַע אֱלֹהִים בִּלִבָּם׃

1 Sam 10:27 More M+ extra, and a complement to verse 24.

1 Sam 10:27 But the children of Belial said, How shall this man save us? And they despised him, and brought him no presents. But he held his peace.

1 Sa 10:27 וּבְנֵי בְלִיַּעַל אָמְרוּ מַה־יֹּשִׁעֵנוּ זֶה וַיִּבְזֻהוּ וְלֹא־הֵבִיאוּ לוֹ מִנְחָה וַיְהִי כְּמַחֲרִישׁ׃ ף

Those most eager to follow vicar sources are not able to hold their peace at the end of verse 27, but have an extra part from the DSS put into the text at the end of this chapter, as seen in the NLT and NRSV.

Verse 27 extra . . . Now Nahash, king of the Ammonites, had been grievously oppressing the Gadites and the Reubenites. He would gouge out the right eye of each of them and would not grant Israel a deliverer. No one was left of the Israelites across the Jordan whose right eye Nahash, king of the Ammonites, had not gouged out. But there were seven thousand men who had escaped from the Ammonites and had entered Jabesh-gilead.

1 Sam 11:1 Nahash, called the "serpent" נָחָשׁ in Gen 3:1, what Dan was expected to be in Gen 49:17, about drinking and divination נַחֵשׁ יְנַחֵשׁ in Gen 44:5, and the belly and thighs of "brass" נְחָשׁ in Dan 2:32, the next reminder that vocalisation changes no root, only how it is biased to bring forth certain aspects of it for/in a given context.

1 Sam 11:1 Then Nahash the Ammonite came up, and encamped against Jabeshgilead: and all the men of Jabesh said unto Nahash, Make a covenant with us, and we will serve thee.

1 Sa 11:1 וַיַּעַל נָחָשׁ הָעַמּוֹנִי וַיִּחַן עַל־יָבֵשׁ גִּלְעָד וַיֹּאמְרוּ כָּל־אַנְשֵׁי יָבֵישׁ אֶל־נָחָשׁ כְּרָת־לָנוּ בְרִית וְנַעַבְדֶךָּ׃

1 Sam 11:11-15 One of Saul's short-lived good deeds, the one statement about Gilgal, where the kingdom, There, is reformed and renewed.

1 Sam 11:14 Then said Samuel to the people, Come, and let us go to Gilgal, and renew the kingdom there.

1 Sam 11:14 וַיֹּאמֶר שְׁמוּאֵל אֶל־הָעָם לְכוּ וְנֵלְכָה הַגִּלְגָּל וּנְחַדֵּשׁ שָׁם הַמְּלוּכָה׃

1 Sam 12:1 Confirming that they had got what they asked for.

1 Sam 12:1 And Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you.

1 Sam 12:1 וַיֹּאמֶר שְׁמוּאֵל אֶל־כָּל־יִשְׂרָאֵל הִנֵּה שָׁמַעְתִּי בְקֹלְכֶם לְכֹל אֲשֶׁר־אֲמַרְתֶּם לִי וָאַמְלִיךְ עֲלֵיכֶם מֶלֶךְ׃

Here is the test case for 1 Sam 12:1. Notice the Hebrew and KJV phrase ending this verse, "over you a king" עליכם מלך. Do you see that this means not only a haughty hierarch and ruling headache, but to personify the underworld living under its repressive second-heaven roof set over them and their deistic affairs? This is the restraining ruling structures and nature of rule of law in the temporal until that would be taken away when 2 Thes 2:7 is fulfilled. With this pestilent guardianship forced "upon" על them, they were blocked from any raptured ascent עלה beyond the deistic rule of the temporal. Do you see that, "in all that . . ye" תם . . . לכל אשר is just as much biographical as it is representative and repressive by royal rule of law?

1 Sam 12:2 Not only a generational transition but much more that that.

1 Sam 12:2 And now, behold, the king walketh before you: and I am old and grayheaded; and, behold, my sons *are* with you: and I have walked before you from my childhood unto this day.

1 Sam 12:2 וְעַתָּה הִנֵּה הַמֶּלֶךְ מִתְהַלֵּךְ לִפְנֵיכֶם וַאֲנִי זָקַנְתִּי וָשַׂבְתִּי וּבָנַי הִנָּם אִתְּכֶם וַאֲנִי הִתְהַלַּכְתִּי לִפְנֵיכֶם מִנְּעֻרַי עַד־הַיּוֹם הַזֶּה׃

1 Sam 12:3-5 Repeating the constitutional problem that positions and institutions would be exploited by corrupt generations with representative rulers and corruption in office coming after the founders and builders. Solomon would finish what David had prepared for, and Rehoboam would ruin what Solomon had finished but beginning to reveal its social and cultural cracks long before Rehoboam was enthroned.

1 Sam 12:4 And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand.

1 Sam 12:4 וַיֹּאמְרוּ לֹא עָשַׁקְתָּנוּ וְלֹא רַצּוֹתָנוּ וְלֹא־לָקַחְתָּ מִיַּד־אִישׁ מְאוּמָה׃

For more context on 1 Sam 12:4-5, the uprooted and exterior NKJV, NASB etc., have no other focus than a physical and lexical "anything" מאומה, but the deeper problem is that their ruler would take away the people's independence and ability to be responsible

and taking care of what ought to be. In the end their lost responsibility and lost ability to take care of their own society would eventually cause them to lose everything and cause their enslavement. The primarily mental drive translated “ought” must be read in the context of first instance in Gen 20:9, and later in Issachar in 1 Chr 12:32. Those leaving to other persons to rule, decide, and take care, would relax and slowly lose that ability to know what ought to be and not so. Those no longer knowing what “ought” to be, would have no reason to stay awake, aware, and alert in Matt 24. Modernist translations work as sleeping pills giving the readers no incentive to remain responsible, alert, and free. After cutting off the last consonant and ending with this defective “blemish” מאום, the main problem remaining from point zero to the end of time is that the blinding effect of sin, causing lost awareness and alertness of any “ought”, equals lack of faith, which is the same in the lame and lukewarm Laodicea having lost its ability to take any warning beyond the physical and visible before their eyes. Lost proportions of faith is the reason for the concrete, lingual flatland in modernist translations, corresponding to the typical exterior and ritualistic nature of Christendom.

1 Sam 12:6 It was eartly rulers, vicar lordship, and substitute ideology that hindered all personal advance, kept people stuck in the wilderness, and still do that. There is nothing new under the sun from point zero to all the selfish ambitions upon Dung hill. Literally, what And-Samuel said is also that it was the Lord “that” אשׁר “shaped” עשׂה Moses. In the NKJV, NASB etc., the story is non-substantive and time-based. By systematically undermining the meaning from start, there is no modernist basis for a raptured ascent up and out of the underworld by the end of this verse.

1 Sam 12:6 And Samuel said unto the people, *It is* the LORD that advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt.

1 Sam 12:6 וַיֹּאמֶר שְׁמוּאֵל אֶל־הָעָם יְהוָה אֲשֶׁר עָשָׂה אֶת־מֹשֶׁה
וְאֶת־אַהֲרֹן וַאֲשֶׁר הֶעֱלָה אֶת־אֲבֹתֵיכֶם מֵאֶרֶץ מִצְרָיִם׃

1 Sam 12:25 After a history lesson through the chapter, this earful ends with repeating some basics of predestination. What typically is the mind and practiced headache in the present, will “also” גם be the rewarding future, for “both” גם ye and your king.

1 Sam 12:25 But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

1 Sam 12:25 וְאִם־הָרֵעַ תָּרֵעוּ גַּם־אַתֶּם גַּם־מַלְכְּכֶם תִּסָּפוּ׃ ף

1 Sam 13:1 In the KJV and MT is this verse about Saul’s reign, first one year, then after two years. In other versions it is about the age of Saul, some saying thirty years, some forty years, and some having an unspecified (blank) age. In agreement with the Hebrew timetabling, this verse expands one day for a year with one son for a year. Bn is the chief building block, which develops all things by son, book, and chapter. The process of one “year” שׁנה, of change, son by son, equates with man’s corresponding ageing process

and mental "change" שׁנה in the underlying canon, the same in Gen 5:28, 32. Bn by Bn, each building block contributes to the whole building and chapter-divided canon. While the actual Hebrew story, as translated in the KJV, says how things would develop out of point zero, the modernists are occupied with textual details and how to "correct" things with substitute details from the Septuagint.

1 Sam 13:1 Saul reigned one year; and when he had reigned two years over Israel,

1 Sam 13:1 בֶּן־שָׁנָה שָׁאוּל בְּמָלְכוֹ וּשְׁתֵּי שָׁנִים מָלַךְ עַל־יִשְׂרָאֵל׃

This verse is a monument over the disuniting mindset and mission coming with the two committees, the British RV 1885 and the American ASV 1901. Even if both championed the same counter-reformatory mission, they could not agree on the text. The only thing they agreed on was to dig up substitute material like the Septuagint to undermine the Masoretic text and the KJV. Comparing today's translations is to find the same variety, in text or as a footnote with a reference to the Septuagint or Greek manuscripts. While professing to continue the legacy of Tyndale and the KJV, their actual loyalty is to the Codex Satanicus mindset in the 1800s breaking away from the reformation and from the traditional texts provided for the reformation. It was Satan's Luciferian agenda to cause doubt, division, and disunity, and the theologians and translators took this lucrative bait. It is equally Luciferian to elevate themselves, their ambition and competing mission, as it is to reverse the reformation. The RV/ASV was done before the DSS were discovered, which only would reinforce the war against the truth. With the extra DSS material, their vicar ambition would be backed with more substitute texts of no historical record.

1 RV 13:1 1 Saul was [*thirty*] years old when he began to reign; and he reigned two years over Israel.

1 ASV 13:1 Saul was [*forty*] years old when he began to reign; and when he had reigned two years over Israel,

1 Sam 13:2-13 No longer so harmonious.

1 Sam 13:13 And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever.

1 Sam 13:13 וַיֹּאמֶר שְׁמוּאֵל אֶל־שָׁאוּל נִסְכָּלְתָּ לֹא שָׁמַרְתָּ אֶת־מִצְוַת יְהוָה אֱלֹהֶיךָ אֲשֶׁר צִוָּךְ כִּי עַתָּה הֵכִין יְהוָה אֶת־מַמְלַכְתְּךָ אֶל־יִשְׂרָאֵל עַד־עוֹלָם׃

Here is the test case for 1 Sam 13:13. Do you see that in the anthropological KJV the things to be done for such a time would be a pro "for now (would)" critical for all at point zero, but in the theological NKJV there is no such anthropological pro, "for now"? In theological minds and texts it is only about the Lord and what he might do. The word "would" in the NKJV has been divorced from its KJV context and does no longer carry the same functional reasoning about now, and the word "now" in the theological NKJV has no other role than to keep track of time and expectation, not comparable to Est 4:14.

1 Sam 13:14 Problem confirmed. The first four KJV words say what they were warned about regarding Lackland conditions, self-glory, and possessive ownership.

1 Sam 13:14 But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him *to be* captain over his people, because thou hast not kept *that* which the LORD commanded thee.

1 Sam 13:14 וְעַתָּה מַמְלַכְתְּךָ לֹא־תָקוּם בִּקֵּשׁ יְהוָה לוֹ אִישׁ כִּלְבָבוֹ
וַיְצַוֵּהוּ יְהוָה לְנָגִיד עַל־עַמּוֹ כִּי לֹא שָׁמַרְתָּ אֵת אֲשֶׁר־צִוְּךָ יְהוָה: ף

Here is the test case for 1 Sam 13:14. Notice that the main story from here to the chosen David in chapter 16, is about inner imaging, how the Lord would seek himself imaged in a man, "sought him a man", his imaged replica in Gen 1:26-27. Do you see that the reason why theologians and modernists do no want to let go of the exterior roadblocking Lamed, "sought the Lord (to/for) him a man" בקש יהוה לו איש is the reason why Christendom neither would take the step from Heb 1:1 into Heb 1:2? Uprooting and outsourcing means divorce from textual and missional reality.

1 Sam 13:15 More extra from the Septuagint and the Vulgate, footnoted in most of the translations it appears. The NRSV and ESV follow the sources the Douay was translated from, adding this part half way though: And the rest of the people went up after Saul, to meet the people who fought against them, going from Galgal to Gabaa, in the hill of Benjamin.

1 Sam 13:15 And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin. And Saul numbered the people *that were* present with him, about six hundred men.

1 Sam 13:15 וַיָּקָם שְׁמוּאֵל וַיַּעַל מִן־הַגִּלְגָּל גִּבְעַת בִּנְיָמִן וַיִּפְקֹד
שָׁאוּל אֶת־הָעָם הַנִּמְצְאִים עִמּוֹ כְּשֵׁשׁ מֵאוֹת אִישׁ:

For more context on 1 Sam 13:15, from a renewed Gilgal back to Gibeah, the so-called divine right of kings would be the "right" to rule, number, tax, and punish the people. It reappeared with Saul in 1 Sam 11:8, and as part of the problem here in the no longer so harmonious 1 Sam 13. If Gibeah גבעה became the product of him as an exalted and "higher" גבה ruler, it would be his right to prominence and from that higher position to number and tax his worthless subjects. This issue was no-less plainly orchestrated and proven by Christendom from the next Lackland and next point zero. Christendom would go large-scale and global with the defectives established out of the first point zero. From Pharaoh to Pontifex Maximus, and from point zero to point zero are two different issues but still the same universal problem with the succession of original sin through history.

1 Sam 14:16 The verb to "watch" צפה appears first in Gen 31:49, but it is not called (plural) "the watchmen" הצפים before 1 Sam 14:16 in the KJV. This is partly what the bishop in NT would inherit as overseer of human behaviour after the law had brought

forth all the Bn fruits of law, sin, and time. The most important is how Thummim צ and prophetic forthgoing are interrelated just like weed, Beth-weaning and human behaviour in the anthropological canon as introduced with Noah called to go forth in Gen 8. Lack of early Bn weeding would cause a greater problem longer down the road. What later should have been episcopal oversight in NT is a group of words provided in context and for context around the OT watchmen. Benjamin and the behavioural Bn building block is reasonably grouped with oversight. In the framework of theological translation and interpretation would a bishop be occupied with doctrines of men having no connection to the real Bible. Also this part contributes to the fact that words have no real meaning in theological translations. This verse is a good example. A theological enemy would be exterior also in continuation in NT. It is typical that after the words have lost their meaning would the theologians deny that first instance in the KJV is contextual, given for and in context. The wide gulf between the anthropological KJV and the theological NKJV, NASB etc., are growing wider and deeper for multiple reasons. In a theological Bible has the bishop no bridging role between verses like this and Psa 133:1, and he has no contribution for scripture to interpret scripture as required to know the canon. First brat among brats is one of the episcopal achievements of such profound proportions that it is almost a behavioural mystery.

1 Sam 14:16 And the watchmen of Saul in Gibeah of Benjamin looked; and, behold, the multitude melted away, and they went on beating down *one another*.

1 Sam 14:16 וַיִּרְאוּ הַצֹּפִים לְשָׁאוּל בְּגִבְעַת בִּנְיָמִן וְהִנֵּה הֶהָמוֹן נָמוֹג וַיֵּלֶךְ וַהֲלֹם׃ ף

Here are some tests for 1 Sam 14:16. Do you see that the two words in italics at the end in the KJV is an example of apostolic oversight and careful choice of words relevant for the Bn context they belong to, in contrast to the modernist NKJV, NASB, NABRE etc., which have no sense of prophetic and behavioural direction? The NABRE is so far out that it cannot be called a translation. Do you see that Bn deals with real predestination in the KJV, implicitly pointing to the Lamb's Wife having learned to behave and living in awareness of that after Rev 20, but the ending of 1 Sam 14:16 in the ESV looks more like allocating double Calvinist predestination without any relevant origin of destiny in the real canon? The next test is how the Hebrew Vau is involved in this twoedged end, "and they went on" ויילך "(and) beating down *one another"* והלם. While coming to terms with the diagnostic dimension of the Hebrew and the KJV, do you see how utterly ridiculous Christendom's theological and episcopal slaughterhouse stands out in light of sola S reality and infantile synergy beating down each other on Benjamite road?

For more Hebrew context on behaviour vs location, this oversight dimension goes back to the Hebrew Gen 16:13, saying, "have also" הגם "here" הלם looked. With this read as background for 1 Sam 14:16, do you see that Calvinist destiny with no valid origin in the ESV, means that running around here and there at the end of 1 Sam 14:16 means to diagnose symptoms where the KJV mediates root cause and behavioural background?

1 Sam 14:44-45 One of the prophetic goals set at point zero is that people will stand up for themselves collectively to bridle ruling wickedness in office. The NABRE committee reflects the papist demand for nothing but submissive subjects, and did not accept any capacity vested in the people to help themselves, and did therefore manipulate the text to be an action by the "soldiers" where it actually says what "the people" **העם** did. It is so important to protect a hierarchical subject/ruler system that they are willing to pervert the text to make it appear according to their lust after power. It was preferable to have a text speaking of rebellion in the military ranks instead of a text recommending people's will to civil disobedience. Roman Catholicism is not only incompatible with the Bible's true mission, but does openly go against G-d's redemptive plans. The NET Bible agrees with the manipulative NABRE and says, two times, "army".

1 Sam 14:45 And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: *as* the LORD liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people rescued Jonathan, that he died not.

1 Sam 14:45 וַיֹּאמֶר הָעָם אֶל־שָׁאוּל הֲיוֹנָתָן יָמוּת אֲשֶׁר עָשָׂה הַיְשׁוּעָה הַגְּדוֹלָה הַזֹּאת בְּיִשְׂרָאֵל חָלִילָה חַי־יְהוָה אִם־יִפֹּל מִשַּׂעֲרַת רֹאשׁוֹ אַרְצָה כִּי־עִם־אֱלֹהִים עָשָׂה הַיּוֹם הַזֶּה וַיִּפְדּוּ הָעָם אֶת־יוֹנָתָן וְלֹא־מֵת׃ ס

1 Sam 14:46 The same point-zero principle expressed in other words, saying that peace on earth will come with the Prince of Peace and his prophetic people shutting down the world order of Bible manipulators and ambitious fools in office.

1 Sam 14:46 Then Saul went up from following the Philistines: and the Philistines went to their own place.

1 Sam 14:46 וַיַּעַל שָׁאוּל מֵאַחֲרֵי פְּלִשְׁתִּים וּפְלִשְׁתִּים הָלְכוּ לִמְקוֹמָם׃

1 Sam 14:48 In the primarily mental Hebrew and KJV about the human host, and in the exterior NKJV a military army. With no BC text in AD context, modernist translations have no potential for conversion to spiritual warfare.

1 Sam 14:48 And he gathered an host, and smote the Amalekites, and delivered Israel out of the hands of them that spoiled them.

1 S 14:48 וַיַּעַשׂ חַיִל וַיַּךְ אֶת־עֲמָלֵק וַיַּצֵּל אֶת־יִשְׂרָאֵל מִיַּד שֹׁסֵהוּ׃ ס

1 Sam 15:10 From chapter 15 it goes totally wrong for Saul, the conflict with Samuel and the Lord is open, and Samuel leaves Saul. 1 Sam 15:10 is one of the verses where the modernists do not want any open "saying". As seen repeatedly in many instances is the text manipulated, and "saying" **אמר** is left untranslated. It began in Gen 15:1, and is most repeated in the prophets, Jeremiah, Ezekiel, and Zechariah, where you will have more examples of the same. It was unchanged in the RV/ASV, but from the RSV and

after Vatican II and Dei Verbum it would influence the "protestant" committees as seen in the RSV, NRSV, ESV, NRSV-UE here, and also in other translations in many other instances. Modernist text and translation committees would be in opposition to the true Bible comparable to Saul having a will of his own.

1 Sam 15:10 Then came the word of the LORD unto Samuel, saying,

1 Sam 15:10 וַיְהִי דְּבַר־יְהוָה אֶל־שְׁמוּאֵל לֵאמֹר׃

1 Sam 15:13 Saul's deluded self at the first point zero is the basis for Christendom's pompous claims and equally deluded episcopal self at the second point zero.

1 Sam 15:13 And Samuel came to Saul: and Saul said unto him, Blessed *be* thou of the LORD: I have performed the commandment of the LORD.

1 Sam 15:13 וַיָּבֹא שְׁמוּאֵל אֶל־שָׁאוּל וַיֹּאמֶר לוֹ שָׁאוּל בָּרוּךְ אַתָּה לַיהוָה הֲקִימֹתִי אֶת־דְּבַר יְהוָה׃

1 Sam 15:17 Problem not solved but at least unveiled and properly defined, saying what scaling, proportions, ruling headache, and estimation of value is about.

1 Sam 15:17 And Samuel said, When thou *wast* little in thine own sight, *wast* thou not *made* the head of the tribes of Israel, and the LORD anointed thee king over Israel?

1 Sam 15:17 וַיֹּאמֶר שְׁמוּאֵל הֲלוֹא אִם־קָטֹן אַתָּה בְּעֵינֶיךָ רֹאשׁ שִׁבְטֵי יִשְׂרָאֵל אָתָּה וַיִּמְשָׁחֲךָ יְהוָה לְמֶלֶךְ עַל־יִשְׂרָאֵל׃

Here is the test case for 1 Sam 15:17+. First, notice the reordered syntax in the KJV for this rhetorical question, saying, "*wast* thou not" הֲלוֹא "when (if) thou *wast* little in thine own sight" אם־קטן אתה בעיניך . . . ? Do you agree that if there were some proportions of faith and conviction left in Saul, would this rhetorical question have no other response in verse 20 than silence?

1 Sam 15:20 I have, I have, I have, I have. No, you have nothing. Zip it!

1 Sam 15:20 And Saul said unto Samuel, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

1 Sam 15:20 וַיֹּאמֶר שָׁאוּל אֶל־שְׁמוּאֵל אֲשֶׁר שָׁמַעְתִּי בְּקוֹל יְהוָה וָאֵלֵךְ בַּדֶּרֶךְ אֲשֶׁר־שְׁלָחַנִי יְהוָה וָאָבִיא אֶת־אֲגַג מֶלֶךְ עֲמָלֵק וְאֶת־עֲמָלֵק הֶחֱרַמְתִּי׃

1 Sam 15:22 About obedience beyond the sacrificial. With Hebrew support of the KJV text, saying, "to obey is better than sacrifice" שמע מזבח טוב and with the flexible

Mem sufficiently stretched to its obedient "more than" מ "sacrifice" זבח proportions, a new position appears which speaks of obedience at a level beyond the sacrificial. When the potter has done his imposed sacrificial hammering, there is still more obedience left in the vessel as a formed and ready product. Moses would be hammered out during his 40 personal wilderness years in Midian with still more obedience left to go on 40 more years after that. Notice that the flexible Mem capacity, one size fits all, is the reason for the relation between the partly integrated 2x prepositional Mem instances in the last half and the relative and comparative 2x "as" instances reflecting the ruling effect in Mem. First the explicit "better than", then the partly unstated "(more) than" toward the end. 2x "*as* (*great*)" must mirror the level of 2x Mem flexibility.

1 Sam 15:22 And Samuel said, Hath the LORD *as great* delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey *is* better than sacrifice, *and* to hearken than the fat of rams.

1 Sam 15:22 וַיֹּאמֶר שְׁמוּאֵל הַחֵפֶץ לַיהוָה בְּעֹלוֹת וּזְבָחִים כִּשְׁמֹעַ בְּקוֹל יְהוָה הִנֵּה שְׁמֹעַ מִזֶּבַח טוֹב לְהַקְשִׁיב מֵחֵלֶב אֵילִים׃

Here is the test case for 1 Sam 15:22. Do you see why the comparative C likeness factor is involved in this, saying "as in obeying" כִּשְׁמֹעַ and how that reflects the whole canon as creational pottery? Do you see that the comparative Caph is located at the transitional BC/AD changeover where BC pottery has hammered out the predestined AD obedience to go on from there, as forced and blind determinism converted to free will in Christ?

1 Sam 15:23 As stated at the end, must Saul eventually accept the verdict and confess his own shortcoming. "From (out of) being king" מִמֶּלֶךְ means, been there, done that.

1 Sam 15:23 For rebellion *is as* the sin of witchcraft, and stubbornness *is as* iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from *being* king.

1 Sam 15:23 כִּי חַטַּאת־קֶסֶם מֶרִי וְאָוֶן וּתְרָפִים הַפְצַר יַעַן מָאַסְתָּ אֶת־דְּבַר יְהוָה וַיִּמְאָסְךָ מִמֶּלֶךְ׃ ס

1 Sam 15:24 Is this what you would call a populist with no backbone?

1 Sam 15:24 And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I feared the people, and obeyed their voice.

1 Sam 15:24 וַיֹּאמֶר שָׁאוּל אֶל־שְׁמוּאֵל חָטָאתִי כִּי־עָבַרְתִּי אֶת־פִּי־יְהוָה וְאֶת־דְּבָרֶיךָ כִּי יָרֵאתִי אֶת־הָעָם וָאֶשְׁמַע בְּקוֹלָם׃

Here is the test case for 1 Sam 15:24+. Do you agree that confession without a moral backbone is salvation without a working reformative free will to change?

1 Sam 15:25 In remembrance of William Booth's prophecy of apostate Christendom to come, one of the fulfilling characteristics is to eliminate as much as possible in the Bible which could remind the reader of G-d. One of the aspects of lingual laundry done in the NKJV was to limit the word "pray" only to the instances where it was no way around it. The Hebrew **נא** is typically translated "pray" or "now" in the KJV, but in the modernist translations it will say "please" in portions where G-d is not explicitly involved, as seen in this case. People not used to have G-d and prayer involved in daily life may find this word offensive, so it would be safest to remove it, instead saying, please, and with no confessional reference to first person singular, as in the KJV is translated according to Hebrew grammar. This is found in many instances but 1 Sam 15:25 is one of the most relevant in Booth's context. In the apostate Laodicea it is therefore no reason to expect any more missional sense of reality surrounding cause and effect related to the direct object marker in this verse than in 1 Sam 14:48, also since there is no corresponding link between sola Vau/And means and first person self-mirroring. This verse and its missing first-person involvement have much in common with salvation without reformation and Christendom without Christ, confessing something but with no real conviction and no real will to change.

1 Sam 15:25 Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD.

1 Sam 15:25 וְעַתָּה שָׂא נָא אֶת־חַטָּאתִי וְשׁוּב עִמִּי וְאֶשְׁתַּחֲוֶה לַיהוָה׃

1 Sam 15:26+ The rest of it. Rejected by And Samuel, And the Lord. For thou . . is not pro the Lord.

1 Sam 15:26 And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel.

1 Sam 15:26 וַיֹּאמֶר שְׁמוּאֵל אֶל־שָׁאוּל לֹא אָשׁוּב עִמָּךְ כִּי מָאַסְתָּה
אֶת־דְּבַר יְהוָה וַיִּמְאָסְךָ יְהוָה מִהְיוֹת מֶלֶךְ עַל־יִשְׂרָאֵל׃ ס

1 Sam 15:27-29 vs 30 . . . having the audacity . . .

1 Sam 15:30 Then he said, I have sinned: *yet* honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God.

1 Sam 15:30 וַיֹּאמֶר חָטָאתִי עַתָּה כַּבְּדֵנִי נָא נֶגֶד זִקְנֵי־עַמִּי וְנֶגֶד
יִשְׂרָאֵל וְשׁוּב עִמִּי וְהִשְׁתַּחֲוִיתִי לַיהוָה אֱלֹהֶיךָ׃

1 Sam 15:32-33 How this chapter ends. Do you agree that Agag had no more sense of truth and reality than Saul in the preceding verses?

1 Sam 15:32 Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past.

1 Sam 15:32 וַיֹּ֣אמֶר שְׁמוּאֵ֗ל הַגִּ֤ישׁוּ אֵלַי֙ אֶת־אֲגַ֣ג מֶ֣לֶךְ עֲמָלֵ֔ק וַיֵּ֥לֶךְ אֵלָ֖יו אֲגַ֑ג מַעֲדַנֹּ֣ת וַיֹּ֗אמֶר אָכֵ֛ן סָ֥ר מַר־הַמָּ֖וֶת: ס

1 Sam 15:35-36 Chapter end and final separation. With this partly reformative transition in the first generation, some troubling elements continue while waiting for David and the second generation. Soul and the old must fade out while beginning something fresh.

1 Sam 15:35 And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and the LORD repented that he had made Saul king over Israel.

1 Sam 15:35 וְלֹא־יָסַ֤ף שְׁמוּאֵל֙ לִרְא֣וֹת אֶת־שָׁא֔וּל עַד־י֖וֹם מוֹתֹ֑ו כִּי־הִתְאַבֵּ֣ל שְׁמוּאֵ֔ל אֶל־שָׁא֖וּל וַיהוָ֥ה נִחָ֛ם כִּי־הִמְלִ֥יךְ אֶת־שָׁא֖וּל עַל־יִשְׂרָאֵ֑ל: ף

One final test case for 1 Sam 15. Do you see that in the Hebrew and KJV is the primary concern sola Vau/And and how the interchangeable Lord/Word would repent how the Lord/Word had been received? In contrast to that, do you see that in the papist NABRE has 1 Sam 15:35 nothing beyond two physical persons separated from each other? In the NABRE is the Lord referred to only as absent, and his redemptive mission is no part of the picture.

1 Sam 16:1 In 1 Sam 13:14 came the first indication of what G-d would look for, how a kingdom might stand, or how it would fall in disaster. David would represent that heart contrast to the callous and self-centred Saul. David and Saul and the conflicts between them is the story which best illustrates what election and predestination is about, and the difference between the Calvinist TULIP and biblical reality in these matters. Calvinist election and predestination is individual, it is about salvation, and it is non-vocational. Biblical election and predestination is collective, missional and vocational for a purpose in this life, and about being reformed and having the mind of Christ. Saul came almost out of nowhere. The only, but still most relevant, part about his shepherding capacity is that if the lost asses of his father were found or reappeared, it would be because they had rescued themselves or someone else had done the job. Saul did not have it in him to be a carefactor any flock could rely on. His primary care would be himself and his own royal position. That is the difference when election says that the Lord would seek a man after his own heart to stand in the gap Saul was not fit to do. Saul might be smart in terms of mathematical-logical IQ, but would not be so smart by heart and Godly EQ.

1 Sam 16:1 And the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons.

1 Sam 13:14 וְעַתָּ֗ה מַמְלַכְתְּךָ֙ לֹא־תָקֹ֔ום בִּקֵּ֥שׁ יְהוָ֖ה לֹ֣ו אִ֑ישׁ כִּלְבָבֹ֔ו וַיְצַוֵּ֤הוּ יְהוָה֙ לְנָגִ֔יד עַל־עַמֹּ֔ו כִּ֥י לֹא שָׁמַ֖רְתָּ אֵ֥ת אֲשֶׁר־צִוְּךָ֖ יְהוָֽה: ף

Here is the first test case for election and predestination in 1 Sam 16. Do you see that Calvinism's essentially post-life focus on predestination is a parallel to Catholicism's post-life purgatory? Do you see that if there was anything apostolic and authentic about Pope and Magisterium, would their teaching authority and universal influence have been so strong that errors like the Calvinist TULIP would not last. Any fundamental office of truth would radiate its influence with such conviction that any significant error would be shortlived. In other words, Protestantism does not have to be true to stand as a reliable testimony against all the false claims of Roman Catholicism. It is enough to know what lack of conviction is about. No NT believer had any major problem with Jesus and his first disciples and writers. All later heretics became makers of heresy and problems that would not be solved simply because historical Christendom did not have any authentic teaching authority and power to convict, cause reform, and errors and heresy to end.

Here is a test for crosscheck of 1 Sam 16:1. Notice how the KJV translates the Hebrew part where sola Vau is a diagnostic necessity for proper use of BC text in AD context, saying, "seeing (and) I have rejected him" **ואני מאסתיו**. Do you see that one of the hallmarks of falsity is how the papist NABRE omits sola Vau as the diagnostic necessity to see and conclude on what to reject or approve? The papist NABRE committee has no more need for sola Vau/And from start than for its role as seer and diagnoser. Do you see that G-d is the only one that rightfully can say that the introspective "seeing I" is the reliable reference for seeing "him" and any other person as-is? The NABRE committee continues the earlier non-apostolic Douay 1610 translation of 1 Sam 16:1, where sola S is given no diagnostic dominion.

1 Sam 16:6 Prejudice or presuppositional bias, missing the point.

1 Sam 16:6 And it came to pass, when they were come, that he looked on Eliab, and said, Surely the LORD'S anointed *is* before him.

1 Sam 16:6 וַיְהִי בְּבוֹאָם וַיַּרְא אֶת־אֱלִיאָב וַיֹּאמֶר אַךְ נֶגֶד יְהוָה מְשִׁיחוֹ׃

1 Sam 16:7 Repeating 1 Sam 13:14 and 16:1 and what election is about. A self-elevated, "higher" **גבה** Saul, Eliab, and other persons would face their rejection. In the Hebrew and KJV this is how to evaluate the mentally "higher" vs physically "taller" and what is generally lost by uprooting in modernist translations.

1 Sam 16:7 But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for *the LORD seeth* not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.

1 Sam 16:7 וַיֹּאמֶר יְהוָה אֶל־שְׁמוּאֵל אַל־תַּבֵּט אֶל־מַרְאֵהוּ וְאֶל־גְּבַהּ קוֹמָתוֹ כִּי מְאַסְתִּיהוּ כִּי לֹא אֲשֶׁר יִרְאֶה הָאָדָם כִּי הָאָדָם יִרְאֶה לָעֵינַיִם וַיהוָה יִרְאֶה לַלֵּבָב׃

1 Sam 16:8-9 Next example how the NKJV abuses the singular “one”, here combined with missing the point. In the KJV would the singular “one” be the chosen, so the KJV must avoid that expression. The NKJV misuses the number “one” to describe things that in a different context would be pluralistic or double-minded, explaining why the words in modernist translations have no real and functional meaning (cf. Deu 6:4, Mark 12:29, 1 Cor 6:17, Gal 3:20). Modernist committes have come to almost scholarly consensus in their abuse of a pluralised “this one”. “(In) this” בזה may be read as a singular absolute but that is not ready for translation in this context.

1 Sam 16:9 Then Jesse made Shammah to pass by. And he said, Neither hath the LORD chosen this.

1 Sam 16:9 וַיַּעֲבֵר יִשַׁי שַׁמָּה וַיֹּאמֶר גַּם־בָּזֶה לֹא־בָחַר יְהוָה׃

For more Hebrew context on 1 Sam 16:8-9, Gimel and the square Mem are involved in how election and predestination actually works, saying that the “same in this not chosen the LORD” גם־בזה לא־בחר יהוה. If you read carefully and literally, you should discover why Rom 8:30 speaks of two parties with this reciprocal “he also” by choice. What the chosen would do for his G-d and people, would his G-d and people do for him. Predestination is missional and vocational “for sameness in this” גם־בזה.

1 Sam 16:10 The Elleh school is a different take on verses 8-9, living in the midst of the conditions called “in these”. The Lord’s choice would be in these conditions but without being specific in this verse.

1 Sam 16:10 Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these.

1 Sam 16:10 וַיַּעֲבֵר יִשַׁי שִׁבְעַת בָּנָיו לִפְנֵי שְׁמוּאֵל וַיֹּאמֶר שְׁמוּאֵל אֶל־יִשַׁי לֹא־בָחַר יְהוָה בָּאֵלֶּה׃

1 Sam 16:11 The shepherding contrast to Saul, Eliab, and the rest. For a double contrast is “keeping” רעה the sheep the remedy against Resh/Rosh headache. David would be equally attentive as Boaz the bishop, beholder and Resh overseer, “and behold” והנה, one of the vital details missing in the papist NABRE.

1 Sam 16:11 And Samuel said unto Jesse, Are here all *thy* children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither.

1 Sam 16:11 וַיֹּאמֶר שְׁמוּאֵל אֶל־יִשַׁי הֲתַמּוּ הַנְּעָרִים וַיֹּאמֶר עוֹד שָׁאַר הַקָּטָן וְהִנֵּה רֹעֶה בַּצֹּאן וַיֹּאמֶר שְׁמוּאֵל אֶל־יִשַׁי שִׁלְחָה וְקָחֵנוּ כִּי לֹא־נָסֹב עַד־בֹּאוֹ פֹּה׃

1 Sam 16:12 A red-faced **אדמוני** Adam with a Pe account approved of G-d. The part which says, "*and* withal of a beautiful countenance" **עם־יפה עינים** is in Abraham's context what is called friendship with G-d, and what made Daniel one of the beloved. In verse 8 it was referenced as predestined "sameness in this" **גם־בזה**. In the NKJV there is no difference from rejected pluralism to calling the singular "one".

1 Sam 16:12 And he sent, and brought him in. Now he *was* ruddy, *and* withal of a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for this *is* he.

1 Sam 16:12 וַיִּשְׁלַח וַיְבִיאֵהוּ וְהוּא אַדְמוֹנִי עִם־יְפֵה עֵינַיִם וְטוֹב רֹאִי ף וַיֹּאמֶר יְהוָה קוּם מְשָׁחֵהוּ כִּי־זֶה הוּא׃

1 Sam 16:13 Beginning the anointing struggle Moses began as a murderer at age 40. It is made clear that anointing is marked by its missional objective, taking "the horn of oil and anointing him" **את־קרן השמן וימשח אתו**

1 Sam 16:13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.

1 Sam 16:13 וַיִּקַּח שְׁמוּאֵל אֶת־קֶרֶן הַשֶּׁמֶן וַיִּמְשַׁח אֹתוֹ בְּקֶרֶב אֶחָיו וַתִּצְלַח רוּחַ־יְהוָה אֶל־דָּוִד מֵהַיּוֹם הַהוּא וָמָעְלָה וַיָּקָם שְׁמוּאֵל וַיֵּלֶךְ הָרָמָתָה׃ ס

1 Sam 16:14 After a short-lived and relatively peaceful first period of Saul, it backslides into something seven times worse. It is headache without the explicit Rosh terminology. In the culturally correct NKJV it is an example of lingual laundry to get rid of unwanted language. Spiritual "evil" in the KJV is changed to a much-less offensive "distressing" spirit, adding to how the NKJV violates how G-d would stay close to those in distress but would depart from evildoers. Again, there is no really functional meaning of words in modernist versions. Where the Hebrew and KJV model an exchange and changeover from good to evil with distinctly meaningful words, does the NKJV use substitute words in a way which drains the text of real and relevant meaning. The KJV is categorical with one half good and one half evil. The NKJV makes mixture.

1 Sam 16:14 But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him.

1 Sam 16:14 וְרוּחַ יְהוָה סָרָה מֵעִם שָׁאוּל וּבִעֲתַתּוּ רוּחַ־רָעָה מֵאֵת יְהוָה׃

For more context on 1 Sam 16:14, it conforms to absolute time **עת** in Jezebel's realm of "evil" **רעה** and "horror" **בעת** accommodating Tamar's underworld terror regime.

1 Sam 16:15 Making itself a test case after verse 14. Behold now = Behold time. The KJV is distinctly selective and meaningful in its choice of words and punctuation, and it makes a text for the reader to be able to recognise Now and Time universally associated with the spirit of time and tribulation. Saul's ruling headache would become a problem and purgatorial perfecter of David's predestination. This introductory milestone sets off the chaptered milestone, 1 Sam 17, and the 14 chapters, 1 Sam 18-31. David's horror from 1 Sam 18 does not begin before Saul is made aware of who he is in 1 Sam 17.

1 Sam 16:15 And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee.

1 Sam 16:15 וַיֹּאמְרוּ עַבְדֵי־שָׁאוּל אֵלָיו הִנֵּה־נָא רוּחַ־אֱלֹהִים רָעָה מְבַעֶתֶךָּ׃

1 Sam 16:16 Next step in how chapter 16 initiated chapter 17+ and David's confinement in custody of a controlling narcissist. The two spirits, good and evil, is by definition how to be unequally yoked together in these psychiatric conditions.

1 Sam 16:16 Let our lord now command thy servants, *which are* before thee, to seek out a man, *who is a* cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well.

1 Sam 16:16 יֹאמַר־נָא אֲדֹנֵנוּ עֲבָדֶיךָ לְפָנֶיךָ יְבַקְשׁוּ אִישׁ יֹדֵעַ מְנַגֵּן בַּכִּנּוֹר וְהָיָה בִּהְיוֹת עָלֶיךָ רוּחַ־אֱלֹהִים רָעָה וְנִגֵּן בְּיָדוֹ וְטוֹב לָךְ׃ פ

1 Sam 16:17 Provide me now a shrink, "a man good to play" אִישׁ מֵיטִיב לְנַגֵּן

1 Sam 16:17 And Saul said unto his servants, Provide me now a man that can play well, and bring *him* to me.

1 Sam 16:17 וַיֹּאמֶר שָׁאוּל אֶל־עֲבָדָיו רְאוּ־נָא לִי אִישׁ מֵיטִיב לְנַגֵּן וַהֲבִיאוֹתֶם אֵלָי׃

1 Sam 16:18-19 A narcissist would always find his burden bearer. For any person living in such conditions it would be educating. Stress would be transferred to wear down such a poor soul, and he would find out how much he could take before going mad of drained mental energy. If Jesse was a good father and knew, he would have said no.

1 Sam 16:19 Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which *is* with the sheep.

1 Sam 16:19 וַיִּשְׁלַח שָׁאוּל מַלְאָכִים אֶל־יִשָׁי וַיֹּאמֶר שִׁלְחָה אֵלַי אֶת־דָּוִד בִּנְךָ אֲשֶׁר בַּצֹּאן׃

1 Sam 16:20 But Jesse accepted and became a facilitator of David's mental training. The KJV use of italics, "*laden*", is the same form here and in Matt 11:28, a lingual omen of what to expect in Saul's burdensome house.

1 Sam 16:20 And Jesse took an ass *laden* with bread, and a bottle of wine, and a kid, and sent *them* by David his son unto Saul.

1 Sam 16:20 וַיִּקַּח יִשַׁי חֲמֹור לֶחֶם וְנֹאד יַיִן וּגְדִי עִזִּים אֶחָד וַיִּשְׁלַח
בְּיַד־דָּוִד בְּנֹו אֶל־שָׁאוּל׃

1 Sam 16:21 Now at least some should have the experience to recognise the demanding nature of narcissist affection. Armourbearer in these conditions is a universal protector and burdenbearer. David would probably be happy among lions and bears to protect his peaceful flock of sheep compared to this mental monster.

1 Sam 16:21 And David came to Saul, and stood before him: and he loved him greatly; and he became his armourbearer.

1 Sam 16:21 וַיָּבֹא דָוִד אֶל־שָׁאוּל וַיַּעֲמֹד לְפָנָיו וַיֶּאֱהָבֵהוּ מְאֹד
וַיְהִי־לֹו נֹשֵׂא כֵלִים׃

1 Sam 16.22 Strategic about securing the narcissist grips on his chosen caretaker. This is one of the subsidiary versions of Luke 2:52.

1 Sam 16:22 And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favour in my sight.

1 Sam 16:22 וַיִּשְׁלַח שָׁאוּל אֶל־יִשַׁי לֵאמֹר יַעֲמָד־נָא דָוִד לְפָנַי
כִּי־מָצָא חֵן בְּעֵינָי׃

1 Sam 16:23 Chapter end and one final milestone marker before stepping into 1 Sam 17 and beginning David's life story.

1 Sam 16:23 And it came to pass, when the *evil* spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

1 Sam 16:23 וְהָיָה בִּהְיוֹת רוּחַ־אֱלֹהִים אֶל־שָׁאוּל וְלָקַח דָּוִד
אֶת־הַכִּנֹּור וְנִגֵּן בְּיָדֹו וְרָוַח לְשָׁאוּל וְטֹוב לֹו וְסָרָה מֵעָלָיו רוּחַ
הָרָעָה׃ ף

Some issues to be verified about David before leaving 1 Sam 16. As one of the persons modelled as pre-Messianic servants, is David the person most accurately foreshadowing what redeemed Comfort is expected to do AD. Do you see that mental needs covered in 1 Sam 16:23 have no place in a theological translation, limited to G-d revealing himself and having no anthropological scope? In fragmented translations like the papist NABRE have sola Vau/And no role to play in redemption and comfort, the papists are not willing to give scripture its intended position, and their translation work reveals that they more or less flatly reject what the Bible was provided to achieve as its own planned merit as the redeeming Word of G-d.

1 Sam 17:1 For David this became his total war. Saul working mental horror within, and the Philistines ready for war without. David would in person be the experienced carrier of educational mosaic tradition from Deu 32:25.

1 Sam 17:1 Now the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which *belongeth* to Judah, and pitched between Shochoh and Azekah, in Ephesdammim.

1 Sam 17:1 וַיַּאַסְפוּ פְלִשְׁתִּים אֶת־מַחֲנֵיהֶם לַמִּלְחָמָה וַיֵּאָסְפוּ שֹׂכֹה
אֲשֶׁר לִיהוּדָה וַיַּחֲנוּ בֵּין־שׂוֹכֹה וּבֵין־עֲזֵקָה בְּאֶפֶס דַּמִּים׃

1 Sam 17:4 Goliath is introduced and the exalted meaning of "height" גבה reappears but for partly different reasons. Goliath had become an influental G chiefly because of his impressive physical measures. Goliath is about the esteemed peak of horror. Among his fellow Philistines became Goliath's physical size their false assurance, also that being primarily a mental estimation of something manifested with exterior measures. For Saul it is a different story but both primarily mental in stature. Those that did not know better would be either horrified or star-struck by Goliath. David would prove the point that the Bible is primarily mental.

1 Sam 17:4 And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height *was* six cubits and a span.

1 Sam 17:4 וַיֵּצֵא אִישׁ־הַבֵּנַיִם מִמַּחֲנוֹת פְּלִשְׁתִּים גָּלְיָת שְׁמוֹ מִגַּת
גָּבְהוֹ שֵׁשׁ אַמּוֹת וָזָרֶת׃

1 Sam 17:9 For David would Goliath be the military equivalent to Saul the narcissist in the mental. David might prove also this point, that Goliath would be no less pleased with David serving him in the exterior, than the taxing narcissist burden he already had to bear at home. Saul and Goliath were no other than two of a kind in the fallen man's exalted world full of toxic ideas and perverted estimation of value.

1 Sam 17:9 If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us.

1 Sam 17:9 אִם־יוּכַל לְהִלָּחֵם אִתִּי וְהִכָּנִי וְהָיִינוּ לָכֶם לַעֲבָדִים
וְאִם־אֲנִי אוּכַל־לוֹ וְהִכִּיתִיו וִהְיִיתֶם לָנוּ לַעֲבָדִים וַעֲבַדְתֶּם אֹתָנוּ׃

1 Sam 17:11 Saul confirming his soul position and the fact that he had more in common with Goliath than with David.

1 Sam 17:11 When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

1 Sam 17:11 וַיִּשְׁמַע שָׁאוּל וְכָל־יִשְׂרָאֵל אֶת־דִּבְרֵי הַפְּלִשְׁתִּי הָאֵלֶּה
וַיֵּחַתּוּ וַיִּרְאוּ מְאֹד׃ ף

1 Sam 17:14 Confirming the parties and what is predestined and set apart for a purpose.

1 Sam 17:14 And David *was* the youngest: and the three eldest followed Saul.

1 Sam 17:14 וְדָוִד הוּא הַקָּטָן וּשְׁלֹשָׁה הַגְּדֹלִים הָלְכוּ אַחֲרֵי שָׁאוּל׃ ס

1 Sam 17:26 David, fit for fight.

1 Sam 17:26 And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who *is* this uncircumcised Philistine, that he should defy the armies of the living God?

1 Sam 17:26 וַיֹּאמֶר דָּוִד אֶל־הָאֲנָשִׁים הָעֹמְדִים עִמּוֹ לֵאמֹר מַה־יֵּעָשֶׂה לָאִישׁ אֲשֶׁר יַכֶּה אֶת־הַפְּלִשְׁתִּי הַלָּזֶה וְהֵסִיר חֶרְפָּה מֵעַל יִשְׂרָאֵל כִּי מִי הַפְּלִשְׁתִּי הֶעָרֵל הַזֶּה כִּי חֵרֵף מַעַרְכוֹת אֱלֹהִים חַיִּים׃

1 Sam 17:28 Again confirming the parties and how stature is estimated.

1 Sam 17:28 And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle.

1 Sam 17:28 וַיִּשְׁמַע אֱלִיאָב אָחִיו הַגָּדוֹל בְּדַבְּרוֹ אֶל־הָאֲנָשִׁים וַיִּחַר־אַף אֱלִיאָב בְּדָוִד וַיֹּאמֶר לָמָּה־זֶּה יָרַדְתָּ וְעַל־מִי נָטַשְׁתָּ מְעַט הַצֹּאן הָהֵנָּה בַּמִּדְבָּר אֲנִי יָדַעְתִּי אֶת־זְדֹנְךָ וְאֵת רַע לְבָבֶךָ כִּי לְמַעַן רְאוֹת הַמִּלְחָמָה יָרָדְתָּ׃

1 Sam 17:29 Predestination is indeed caused. In the KJV is “I now” anthropological and biographical, but in the NKJV is “now” only time-based text? The NKJV is lexical and grammatical, saying, “I done” עשׂיתי. The apostolic KJV is given for proper oversight of the real story. Causation + Determination = Predestination. Here does Dabar present itself as the driving “cause” ” דבר. The NABRE is most alien to what actually goes on. I yesterday, I now, and I tomorrow are different persons and how the real canon works, but is no part of a theological translation.

1 Sam 17:29 And David said, What have I now done? *Is there* not a cause?

1 Sam 17:29 וַיֹּאמֶר דָּוִד מֶה עָשִׂיתִי עָתָּה הֲלוֹא דָּבָר הוּא׃

1 Sam 17:30 Confirming that real Dabar manner would not be ranked with the former in this case having the preeminence. R is ruled first in rank. Men would prefer the ordinary headache. As a man of no value would David foreshadow how Jesus would be received.

1 Sam 17:30 And he turned from him toward another, and spake after the same manner: and the people answered him again after the former manner.

1 Sam 17:30 וַיָּסֹב מֵאֶצְלוֹ אֶל־מוּל אַחֵר וַיֹּאמֶר כַּדָּבָר הַזֶּה וַיְשִׁבֵהוּ הָעָם דָּבָר כַּדָּבָר הָרִאשׁוֹן׃

1 Sam 17:31-33 Again confirming the parties and how predestination = condemnation. In most cases is Rom 8:28-30 and Rom 8:1-3 two halves of the same story.

1 Sam 17:33 And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou *art but* a youth, and he a man of war from his youth.

1 Sam 17:33 וַיֹּאמֶר שָׁאוּל אֶל־דָּוִד לֹא תוּכַל לָלֶכֶת אֶל־הַפְּלִשְׁתִּי הַזֶּה לְהִלָּחֶם עִמּוֹ כִּי־נַעַר אַתָּה וְהוּא אִישׁ מִלְחָמָה מִנְּעֻרָיו׃ ס

1 Sam 17:33-37 Again confirming the two parties and the fact that lions, bears, and poor guys like Goliath were no more than deistic beasts challenging David the servant of the trinity.

1 Sam 17:37 David said moreover, The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the LORD be with thee.

1 Sam 17:37 וַיֹּאמֶר דָּוִד יְהוָה אֲשֶׁר הִצִּלַנִי מִיַּד הָאֲרִי וּמִיַּד הַדֹּב הוּא יַצִּילֵנִי מִיַּד הַפְּלִשְׁתִּי הַזֶּה ס וַיֹּאמֶר שָׁאוּל אֶל־דָּוִד לֵךְ וַיהוָה יִהְיֶה עִמָּךְ׃

1 Sam 17:43. Indeed a dumb deistic dog. He would not know what he was up against before he was stoned dead.

1 Sam 17:43 And the Philistine said unto David, *Am* I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods.

1 Sam 17:43 וַיֹּאמֶר הַפְּלִשְׁתִּי אֶל־דָּוִד הֲכֶלֶב אָנֹכִי כִּי־אַתָּה בָא־אֵלַי בַּמַּקְלוֹת וַיְקַלֵּל הַפְּלִשְׁתִּי אֶת־דָּוִד בֵּאלֹהָיו׃

1 Sam 17:47 Confimring the parties again, deism vs trinity.

1 Sam 17:47 And all this assembly shall know that the LORD saveth not with sword and spear: for the battle *is* the LORD'S, and he will give you into our hands.

1 Sam 17:47 וְיֵדְעוּ כָּל־הַקָּהָל הַזֶּה כִּי־לֹא בְחֶרֶב וּבַחֲנִית יְהוֹשִׁיעַ יְהוָה כִּי לַיהוָה הַמִּלְחָמָה וְנָתַן אֶתְכֶם בְּיָדֵנוּ׃

1 Sam 17:51 Problem solved equals headache ended. David standing with Goliath's head in his hands meant solving the physical equivalent to the primarily mental evil ruling Saul and terrorising David at home. On David's to-do list it was one down, one to go. In verse 29 the driving cause was, I now. In verse 51 it is a named cause, Therefore David.

1 Sam 17:51 Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.

1 Sam 17:51 וַיָּרָץ דָּוִד וַיַּעֲמֹד אֶל־הַפְּלִשְׁתִּי וַיִּקַּח אֶת־חַרְבּוֹ וַיִּשְׁלָפָהּ מִתַּעְרָהּ וַיְמִתֻתֵהוּ וַיִּכְרָת־בָּהּ אֶת־רֹאשׁוֹ וַיִּרְאוּ הַפְּלִשְׁתִּים כִּי־מֵת גִּבּוֹרָם וַיָּנֻסוּ׃

1 Sam 17:58 Chapter end. In redemptive, subsidiary-judicial, and messianic terms, this is the foreshadowed son of G-d and the beginning of the foreshadowed kingdom of G-d.

1 Sam 17:58 And Saul said to him, Whose son *art* thou, *thou* young man? And David answered, I *am* the son of thy servant Jesse the Bethlehemite.

1 Sam 17:58 וַיֹּאמֶר אֵלָיו שָׁאוּל בֶּן־מִי אַתָּה הַנָּעַר וַיֹּאמֶר דָּוִד בֶּן־עַבְדְּךָ יִשַׁי בֵּית הַלַּחְמִי׃

1 Sam 18:1 Organic draw, a subsidiary version of the forces of attraction in John 6:44, and partly how to explain verses like Acts 2:47, 5:14, 11:24 and the beginning of mental, social, and cultural infrastructure in a functioning world, and how things must fall apart when this force is lost in Matt 24:12. Knitting or "binding" קשׁר is OT background for mental bonds and binding in Paul's letters. The word "knit" is used also in Col 2:2, 19.

1 Sam 18:1 And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

1 Sam 18:1 וַיְהִי כְּכַלֹּתוֹ לְדַבֵּר אֶל־שָׁאוּל וְנֶפֶשׁ יְהוֹנָתָן נִקְשְׁרָה בְּנֶפֶשׁ דָּוִד (וַיֶּאֱהָבֵהוּ) [וַיֶּאֱהָבֵהוּ] יְהוֹנָתָן כְּנַפְשׁוֹ׃

1 Sam 18:2 Narcissism explains this forced version of verse 1. Organic war over souls is a cosmological element also in Abram's mission in Gen 14. Mass might be gathered and gravitate around self or around the truth. Anything believed to be true might have some power to attract, but narcissism and falsity unmasked would have to use force to achieve the same binding. Slavery is forced gathering, not free attraction.

1 Sam 18:2 And Saul took him that day, and would let him go no more home to his father's house.

1 Sam 18:2 וַיִּקָּחֵהוּ שָׁאוּל בַּיּוֹם הַהוּא וְלֹא נְתָנוֹ לָשׁוּב בֵּית אָבִיו׃

1 Sam 18:3 Locating sola Vau/And as mental, social, and logical binder between them. Bohr, Beth B, and the Bible's Benjamite realm are unmistakable in binding book power.

1 Sam 18:3 Then Jonathan and David made a covenant, because he loved him as his own soul.

1 Sam 18:3 וַיִּכְרֹת יְהוֹנָתָן וְדָוִד בְּרִית בְּאַהֲבָתוֹ אֹתוֹ כְּנַפְשׁוֹ׃

1 Sam 18:7+ Provoking more headache.

1 Sam 18:7 And the women answered *one another* as they played, and said, Saul hath slain his thousands, and David his ten thousands.

1 Sam 18:7 וַתַּעֲנֶינָה הַנָּשִׁים הַמְשַׂחֲקוֹת וַתֹּאמַרְן הִכָּה שָׁאוּל
(בַּאֲלָפָיו) [בַּאֲלָפָיו] וְדָוִד בְּרִבְבֹתָיו׃

1 Sam 18:9 For a variety of reasons, this is OT background for the beam (of darkness) going out of the soul and out of the eye in Matt 7:4-5 in the primarily mental KJV. In the lexical NKJV, NASB etc., is Matt 7 about something physical going into the eye.

1 Sam 18:9 And Saul eyed David from that day and forward.

1 Sam 18:9 וַיְהִי שָׁאוּל (עָוֹן) [עוֹיֵן] אֶת־דָּוִד מֵהַיּוֹם הַהוּא וָהָלְאָה׃ ס

1 Sam 18:10-11 Point zero, king Saul or king Soul. Most of the chapters in First Samuel describe the primarily mental man and the defectives of the soul, and what it means to be called by name according to the fallen Adam's deistic naming convention in Gen 2.

1 Sam 18:11 And Saul cast the javelin; for he said, I will smite David even to the wall *with it*. And David avoided out of his presence twice.

1 Sam 18:11 וַיָּטֶל שָׁאוּל אֶת־הַחֲנִית וַיֹּאמֶר אַכֶּה בְדָוִד וּבַקִּיר וַיִּסֹּב
דָּוִד מִפָּנָיו פַּעֲמָיִם׃

1 Sam 18:12 Diagnosing the soul, the primary and greatest portion of written material in the Bible. Man's diagnostic journey to bring forth law, sin, time, and the fruits thereof, was much more comprehensive, much longer, and much more challenging than the part describing the cure. With all that known, it was easy to prescribe salvation. Christendom would all the way supply the wrong medicine because the actual problem was unknown. In Christendom's upside-down world, the theologians would name Jehovah and identify G-d as a sinner among all the other sinners according to Gen 2, and would miss the point with diagnosing the named problem of sin. Therefore did the extra 2000 years from AD to Y2K become more of the same law and sin-bringing error. History is a long story of horror and hollowness. Peace on earth is a promise with the priesthood premise rejected by the theological establishment. Sola S jurisdiction was vested in scripture to save man from self and his blind deistic soul. Deism is by definition infallibly ignorant and would bring forth the tyrannical horror episcopal Christendom historically is known for. From the first point zero to the second point zero, history produced the horror that reasonably made the need for the reformation evident, but remained unsolved because Christendom is deadlocked and unable to accept what the last warning in Rev 18:4 is about.

1 Sam 18:12 And Saul was afraid of David, because the LORD was with him, and was departed from Saul.

1 Sam 18:12 וַיִּרָא שָׁאוּל מִלִּפְנֵי דָוִד כִּי־הָיָה יְהוָה עִמּוֹ וּמֵעִם
שָׁאוּל סָר׃

For more context on 1 Sam 18:12, notice how "fear" **יראּ** proportions itself as one of the lingual members in the department or ruling Resh headache. All ruling royal souls like the fallen Saul would be a capital self radiating fear into all surrounding suburbs. Sola Vau/And is involved in diagnosing and decoding what goes on and how to fix it.

1 Sam 18:14-15 You can scale the story from the first point zero to Nehemiah, and from the second point zero to the Protestant reformation, because it is the same essence with the same ruling elements reproduced. All papists that really did study history know that the providential reformation from Erasmus to the KJV was G-d's work and mission and was crowned with the KJV, but they are so enclosed in their own, vicar world view that it is unthinkable to accept the truth and admit it publicly.

1 Sam 18:15 Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him.

1 Sam 18:15 וַיַּרְא שָׁאוּל אֲשֶׁר־הוּא מַשְׂכִּיל מְאֹד וַיָּגָר מִפָּנָיו׃

1 Sam 18:28-29 Fear and enmity confirmed.

1 Sam 18:29 And Saul was yet the more afraid of David; and Saul became David's enemy continually.

1 Sam 18:29 וַיֹּאסֶף שָׁאוּל לְרָא מִפְּנֵי דָוִד עוֹד וַיְהִי שָׁאוּל אֹיֵב אֶת־דָּוִד כָּל־הַיָּמִים׃ ס

1 Sam 19:1 Aggression steadily growing. Saul would go after David just like medieval papists and inquisitors would try to eliminate any disobedient sect becoming a challenge to established orthodoxy. As the Bible's historicity and canonical epistemology began to emerge together with the reformation, one of the vicar initiatives was to fabricate ideas like preterism to hide the truth. But the more time and the closer to the final tribulation, the harder is it to deny the real epistemological Bible and the overwhelming statistics of systematic evidence piled up throughout history. Modernist theologians and historians with a vicar agenda cannot use prophecy and history to build a vicar epistemology and convincing model of history. It was always a matter of time before the reformation and its partly self-fulfilling Bible would finish G-d's original blueprint and prove the point. When the point of partly prophetic self-fulfilling has been fully elaborated and stares the reader in the face with sufficiently convicting epistemological weight, the only piece of problem-solving left is man's free will to be aligned accordingly. You need this biblical background to decode the growing desperation in globalist circles seeing that agenda 2030 is a lost cause in the longer run. The last Hebrew part here is verse 2 in the KJV.

1 Sam 19:1 And Saul spake to Jonathan his son, and to all his servants, that they should kill David.

1 Sam 19:1 וַיְדַבֵּר שָׁאוּל אֶל־יוֹנָתָן בְּנוֹ וְאֶל־כָּל־עֲבָדָיו לְהָמִית אֶת־דָּוִד וִיהוֹנָתָן בֶּן־שָׁאוּל חָפֵץ בְּדָוִד מְאֹד׃

1 Sam 19:2 But Jonathan Saul's son delighted much in David: . . .

1 Sam 19:8-10 Neurosis and total war. David would play the calming shrink.

1 Sam 19:9 And the evil spirit from the LORD was upon Saul, as he sat in his house with his javelin in his hand: and David played with *his* hand

1 Sam 19:9 וַתְּהִי רוּחַ יְהוָה רָעָה אֶל־שָׁאוּל וְהוּא בְּבֵיתוֹ יוֹשֵׁב
וַחֲנִיתוֹ בְּיָדוֹ וְדָוִד מְנַגֵּן בְּיָד׃

1 Sam 22:1 David the cave man . . . .

1 Sam 22:1 David therefore departed thence, and escaped to the cave Adullam: and when his brethren and all his father's house heard *it*, they went down thither to him.

1 Sam 22:1 וַיֵּלֶךְ דָּוִד מִשָּׁם וַיִּמָּלֵט אֶל־מְעָרַת עֲדֻלָּם וַיִּשְׁמְעוּ אֶחָיו
וְכָל־בֵּית אָבִיו וַיֵּרְדוּ אֵלָיו שָׁמָּה׃

1 Sam 22:2 . . . and the forces of attraction having their renaissance in days of distress. In the Hebrew and KJV sola Vau/And picks up all those the papist NABRE committee would have no interest in picking up. The only instance the NABRE committee value is the one used to elevate and reinforce its leading hierarchy. In the KJV this phrases says, "and he became over them a captain" ויהי עליהם לשר. The succession of original sin and the synergy of scripture based on the manipulation scripture describes how the papist establishment operates and how they pervert scripture to get what they want.

1 Sam 22:2 And every one *that was* in distress, and every one that *was* in debt, and every one *that was* discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men.

1 Sam 22:2 וַיִּתְקַבְּצוּ אֵלָיו כָּל־אִישׁ מָצוֹק וְכָל־אִישׁ אֲשֶׁר־לוֹ נֹשֶׁא
וְכָל־אִישׁ מַר־נֶפֶשׁ וַיְהִי עֲלֵיהֶם לְשָׂר וַיִּהְיוּ עִמּוֹ כְּאַרְבַּע מֵאוֹת אִישׁ׃

For more Hebrew details in 1 Sam 22:2, this verse begins with the phrase, "and gathered themselves to him" ויתקבצו אליו, before it continues with saying, "every one that was in distress . ." כל־איש מצוק. The central part is the Mara soul, "discontended" מר־נפש (in bitterness of soul in 1 Sam 1:10).

1 Sam 21:7, 22:9, 18-22. Doeg and despotism. All ruling head like king Saul would have some doing their dirty work.

1 Sam 22:18 And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and slew on that day fourscore and five persons that did wear a linen ephod.

1 Sam 22:18 וַיֹּאמֶר הַמֶּלֶךְ (לְדוֵיג) [לְדוֹאֵג] סֹב אַתָּה וּפְגַע בַּכֹּהֲנִים
וַיִּסֹּב (הדוֵיג) [הדוֹאֵג] הָאֲדֹמִי וַיִּפְגַּע־הוּא בַּכֹּהֲנִים וַיָּמֶת בַּיּוֹם הַהוּא
שְׁמֹנִים וַחֲמִשָּׁה אִישׁ נֹשֵׂא אֵפוֹד בָּד׃

1 Sam 23:14-16 Repeating some wilderness characteristics. Corruption offers nothing new in Samuel compared to Numbers. Later books say more openly what the same issue was, but not clearly spelled out to the same degree in Numbers. Revelation would be progressive. David would learn from Saul and his companions what Joshua and Caleb learned from other corrupt actors in Numbers. Genesis reveals vert little of human nature around Noah, and not much more around Abraham and Isaac, but from Esau and Jacob and Jacob's family it became more open, undeniable, and would continue growing and be unveiled book by book until Mal 4:6 says it plainly what Adam's selfishness led to.

1 Sam 23:15 And David saw that Saul was come out to seek his life: and David *was* in the wilderness of Ziph in a wood.

1 Sam 23:15 וַיַּרְא דָּוִד כִּי־יָצָא שָׁאוּל לְבַקֵּשׁ אֶת־נַפְשׁוֹ וְדָוִד בְּמִדְבַּר־זִיף בַּחֹרְשָׁה׃ ס

1 Sam 23:17 Again what the first point zero says about the second point zero 2000 years later. At least some of the papists and Jesuits have known long that they fight a war they cannot win, but unbelief is insanely obstinate in its pursuit, clinging to power and trying to hold on as long as they possibly can. From Pharaoh to the Pope is the hardened heart one of the obstinate keepers of history, knowing but denying and suppressing it. It is the same with the Lutheran priests, knowing that NT has no robed representative priesthood but clinging to long-outdated ideas that should have been reformed and gone long ago.

1 Sam 23:17 And he said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth.

1 Sam 23:17 וַיֹּאמֶר אֵלָיו אַל־תִּירָא כִּי לֹא תִמְצָאֲךָ יַד שָׁאוּל אָבִי וְאַתָּה תִּמְלֹךְ עַל־יִשְׂרָאֵל וְאָנֹכִי אֶהְיֶה־לְּךָ לְמִשְׁנֶה וְגַם־שָׁאוּל אָבִי יֹדֵעַ כֵּן׃

1 Sam 24 Revealing the double-minded attitude and acts of Saul. If he meant it and was consistent, it would end here. It must be read as stating the facts with no intention of any real change.

1 Sam 24:17 And he said to David, Thou *art* more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil.

1 Sam 24:18 וַיֹּאמֶר אֶל־דָּוִד צַדִּיק אַתָּה מִמֶּנִּי כִּי אַתָּה גְּמַלְתַּנִי הַטּוֹבָה וַאֲנִי גְּמַלְתִּיךָ הָרָעָה׃

1 Sam 25:1 Here begins the second half of David's predestination. First seven chapters with Samuel alive, 1 Sam 18-24, then the second half after Samuel's death, 1 Sam 25-31.

1 Sam 25:1 And Samuel died; and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah. And David arose, and went down to the wilderness of Paran.

1 Sam 25:1 וַיָּמָת שְׁמוּאֵל וַיִּקָּבְצוּ כָל־יִשְׂרָאֵל וַיִּסְפְּדוּ־לוֹ וַיִּקְבְּרֻהוּ בְּבֵיתוֹ בָּרָמָה וַיָּקָם דָּוִד וַיֵּרֶד אֶל־מִדְבַּר פָּארָן׃ ס

1 Sam 25:2+ Nabal vs Abigal, and Saul vs David, two comparable stories of education and predestination. “Now the name” **וּשֵׁם** is a behavioural matter of person in place.

1 Sam 25:3 Now the name of the man *was* Nabal; and the name of his wife Abigail: and *she was* a woman of good understanding, and of a beautiful countenance: but the man *was* churlish and evil in his doings; and he *was* of the house of Caleb.

1 Sam 25:3 וְשֵׁם הָאִישׁ נָבָל וְשֵׁם אִשְׁתּוֹ אֲבִגַיִל וְהָאִשָּׁה טוֹבַת־שֵׂכֶל וִיפַת תֹּאַר וְהָאִישׁ קָשֶׁה וְרַע מַעֲלָלִים וְהוּא (כָלְבִּי) [כָלֵבִ֖י]׃

Here is a test case for 1 Sam 25:3. Do you agree that just like Pn and Bn reflect the issue of fathers and sons to the end of Mal 4:6, would Nabal **נבל** be an inherited character of a fallen fathering failure called Niphil or “naphal” **נפל**. If he was so churlish in nature, it was probably not something he did develop in his grown years but something coming from his nephesh ancestors. At point zero it would have to be stressed that king Saul was a representative Nephesh in many ways

1 Sam 25:14 To be awake and aware, and learn alarm and alert, are parallel stories and senses developed around Nabal and Saul. Saul and Nabal fitted each other, and David and Abigail fitted each other. Abigail had the sensory apparatus and skilled awarness to know the need of diplomacy from here, especially since David also was a named carrier of a Doeg potential.

1 Sam 25:14 But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he railed on them.

1 Sam 25:14 וְלַאֲבִיגַיִל אֵשֶׁת נָבָל הִגִּיד נַעַר־אֶחָד מֵהַנְּעָרִים לֵאמֹר הִנֵּה שָׁלַח דָּוִד מַלְאָכִים מֵהַמִּדְבָּר לְבָרֵךְ אֶת־אֲדֹנֵינוּ וַיָּעַט בָּהֶם׃

1 Sam 25:17 Repeating the meaning of Now and Nabal from verse 3, going back to the first bony Now in Gen 2:23. Issachar’s competence on time would be his competence on Jezebel and human nature.

1 Sam 25:17 Now therefore know and consider what thou wilt do; for evil is determined against our master, and against all his household: for he *is such* a son of Belial, that *a man* cannot speak to him.

1 Sam 25:17 וְעַתָּה דְּעִי וּרְאִי מַה־תַּעֲשִׂי כִּי־כָלְתָה הָרָעָה אֶל־אֲדֹנֵינוּ וְעַל כָּל־בֵּיתוֹ וְהוּא בֶּן־בְּלִיַּעַל מִדַּבֵּר אֵלָיו׃

1 Sam 25:18 What parable storytelling says about the Prince of peace, propitiation and appeasement, and why the Word in person and print was sent to be the world’s universal

peacemaker by nutrition the theologians saw no value in. Denial of sola S jurisdiction is most literally to deny the providential premise for peace on earth.

1 Sam 25:18 Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched *corn*, and an hundred clusters of raisins, and two hundred cakes of figs, and laid *them* on asses.

1 Sam 25:18 וַתְּמַהֵר (אֲבוֹגַיִל) [אֲבִיגַיִל] וַתִּקַּח מָאתַיִם לֶחֶם וּשְׁנֵים נִבְלֵי־יָיִן וְחָמֵשׁ צֹאן (עֲשׂוּוֹת) [עֲשׂוּיוֹת] וְחָמֵשׁ סְאִים קָלִי וּמֵאָה צִמֻקִים וּמָאתַיִם דְּבֵלִים וַתָּשֶׂם עַל־הַחֲמֹרִים׃

1 Sam 25:23-24 Diplomacy and desperation. Alarm in need of its audience and transfer of awareness to avoid death, simply a need: D inheritance = A.

1 Sam 25:24 And fell at his feet, and said, Upon me, my lord, *upon* me *let this* iniquity *be*: and let thine handmaid, I pray thee, speak in thine audience, and hear the words of thine handmaid.

1 Sam 25:24 וַתִּפֹּל עַל־רַגְלָיו וַתֹּאמֶר בִּי־אֲנִי אֲדֹנִי הֶעָוֹן וּתְדַבֶּר־נָא אֲמָתְךָ בְּאָזְנֶיךָ וּשְׁמַע אֶת דִּבְרֵי אֲמָתֶךָ׃

1 Sam 25:25 Giving N its identifying role and character, what “Now bones” is about in Gen 2:23, what Now the man named Nabal is about in this chapter, and how to use N as identifier of the Adamic naming convention from Gen 2 to the nominal Sardis. Called by name is central for the diagnostic dimension of the anthropological canon having no room in a substitute, theological framework. This is why Numbers and man’s hubris of ambition is essential for matters of biblical identification. Persons named Agag, Abigail, Agrippa etc., and not random in this context, but merge the point combining awareness in general with the main particular of knowing self and human nature. True awareness of G-d is inseparable from awareness of self.

1 Sam 25:25 Let not my lord, I pray thee, regard this man of Belial, *even* Nabal: for as his name *is*, so *is* he; Nabal *is* his name, and folly *is* with him: but I thine handmaid saw not the young men of my lord, whom thou didst send.

1 Sam 25:25 אַל־נָא יָשִׁית אֲדֹנִי אֶת־לִבּוֹ אֶל־אִישׁ הַבְּלִיַּעַל הַזֶּה עַל־נָבָל כִּי כִשְׁמוֹ כֵּן־הוּא נָבָל שְׁמוֹ וּנְבָלָה עִמּוֹ וַאֲנִי אֲמָתְךָ לֹא רָאִיתִי אֶת־נַעֲרֵי אֲדֹנִי אֲשֶׁר שָׁלָחְתָּ׃

1 Sam 25:32 With Nabal as behavioural framework, N makes it clearer why “this“ here and in Gen 3:13 is the other half of the story, Now the man named Nabal, and what the whole bony story, “Now this” in Gen 2:23 says about man on full display.

1 Sam 25:32 And David said to Abigail, Blessed *be* the LORD God of Israel, which sent thee this day to meet me:

1 Sam 25:32 וַיֹּאמֶר דָּוִד לַאֲבִיגַל בָּרוּךְ יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר שְׁלָחֵךְ הַיּוֹם הַזֶּה לִקְרָאתִי׃

In remembrance of Nabal and 1 Sam 25, N makes himself the most worthy contributor to the diagnostic dimension of the Bible and its malefactor. Bringing forth the enormous sum of law, sin, time, and death, the most important on the road to awareness of self is to diagnose the fallen and corrupt. Nabal covers the selfish, pompous, and perverse, and everything between. He does not only properly identify Adam's naming convention in Gen 2 but mediates the purpose with man's behavioural journey from nominal reality to the absolute truth. Nabal would deserve his deistic membership in the apocalyptic beast.

1 Sam 26 David's next encounter with Saul.

1 Sam 26:4 David therefore sent out spies, and understood that Saul was come in very deed.

1 Sam 26:4 וַיִּשְׁלַח דָּוִד מְרַגְּלִים וַיֵּדַע כִּי־בָא שָׁאוּל אֶל־נָכוֹן׃

1 Sam 26:7 Vicar gathering and a vicar ABOUT-mission. In whatever form, the Hebrew and KJV use words to describe gathering around and about G-d or self. In the NKJV, NASB etc., it is a geographical layout around a physical person. This verse repeats also the double-punctuated relation between sola Vau/And and the beholder's position. In the NKJV, NASB etc., there is nothing such, and sola Vau/And has no intrinsic value and no role in supporting the beholder's position.

1 Sam 26:7 So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him.

1 Sam 26:7 וַיָּבֹא דָוִד וַאֲבִישַׁי אֶל־הָעָם לַיְלָה וְהִנֵּה שָׁאוּל שֹׁכֵב יָשֵׁן בַּמַּעְגָּל וַחֲנִיתוֹ מְעוּכָה־בָאָרֶץ (מְרַאֲשֹׁתָו) [מְרַאֲשֹׁתָיו] וְאַבְנֵר וְהָעָם שֹׁכְבִים (סְבִיבֹתָו) [סְבִיבֹתָיו]׃ ס

1 Sam 26:8 As translated, the KJV continues the details from verse 7 where Abishai has seen the opportunity to kill king Saul with his own spear to the ground as expressed first in verse 7 and repeated in verse 8, no longer a part of the NKJV story after reordering the Hebrew syntax. In many cases the KJV uses the word "even" to double down on a point already made in the Hebrew kernel explicit or implicit. The Hebrew and KJV say, "now therefore let me smite him" **ועתה אכנו** "I pray (thee)" **נא** "with the spear even to the earth" **בחנית ובארץ** "at once" **פעם אחת**. The NKJV is messing with the Hebrew syntax, and the point from verse 7 is gone. Reading the Hebrew and KJV, you can easily pick up the opportunity and Abishai's impatient plea and drive to grab Saul's spear and let him fall by his own weapon. It is both the evident opportunity and potential end of the Rosh **ראש** headache spelled out in these two verses combined. The Hebrew and KJV provide distinct clarity. The NKJV is an expert in making muddy waters.

1 Sam 26:8 Then said Abishai to David, God hath delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not *smite* him the second time.

1 Sam 26:8 וַיֹּ֤אמֶר אֲבִישַׁי֙ אֶל־דָּוִ֔ד סִגַּ֥ר אֱלֹהִ֛ים הַיּ֥וֹם אֶת־אוֹיִבְךָ֖ בְּיָדֶ֑ךָ וְעַתָּ֗ה אַכֶּ֤נּוּ נָא֙ בַּחֲנִ֔ית וּבָאָ֖רֶץ פַּ֣עַם אַחַ֑ת וְלֹ֥א אֶשְׁנֶ֖ה לוֹ׃

1 Sam 26:9 A test case after verses 7-8. Do you see what accounting has to do with sola Vau/And at the end of this verse, and the book of life in Gen 2?

1 Sam 26:9 And David said to Abishai, Destroy him not: for who can stretch forth his hand against the LORD'S anointed, and be guiltless?

1 Sam 26:9 וַיֹּ֤אמֶר דָּוִד֙ אֶל־אֲבִישַׁ֔י אַל־תַּשְׁחִיתֵ֖הוּ כִּ֣י מִ֣י שָׁלַ֗ח יָדוֹ֙ בִּמְשִׁ֣יחַ יְהוָ֔ה וְנִקָּ֖ה׃ פ

1 Sam 26:11 None of them had overlooked the obvious opportunity in verse 7. Notice how the KJV uses the word “spear” combined with the phrase “at his bolster” **מראשתו** about reinforced headache comparable to Eph 6:12 surrounded by protective armour. It explains how Christendom would use scripture to synergetically reinforce perversion. In the NKJV, NASB etc., it is only a textual “head” with no armoured reinforcement. Saul needed armoured support to reinforce or “bolster” his ruling headache. Oversight means that the apostolic KJV uses words of enriched relevance to expand the lingual landscape for the reader to better use scripture to interpret scripture where non-apostolic copycats offer no more than non-canonical fragments and lexical text. Notice again how the silly NKJV is messing with the Hebrew syntax and destroys the accurate KJV translation of Saul’s spear as protective support used to bolster his headache. In the NKJV the spear and jug of water are only listed details of no critical priority. In the KJV the part saying, “and the cruse of water” **ואת־צפחת המים** is kept out of the critically bolstered part as done in the Hebrew. It is annoying to repeatedly find how the NKJV reveals the total lack of scriptural competence while promoting such as a KJV update and successor. The NKJV is irrelevant trash compared to the nuanced sophistication of the apostolic KJV.

1 Sam 26:11 The LORD forbid that I should stretch forth mine hand against the LORD'S anointed: but, I pray thee, take thou now the spear that *is* at his bolster, and the cruse of water, and let us go.

1 Sam 26:11 חָלִילָה֙ לִ֣י מֵיְהוָ֔ה מִשְׁלֹ֥חַ יָדִ֖י בִּמְשִׁ֣יחַ יְהוָ֑ה וְעַתָּ֗ה קַח־נָא֙ אֶת־הַחֲנִ֣ית אֲשֶׁר־ (מְרַאֲשֹׁתָו) [מְרַאֲשֹׁתָיו] וְאֶת־צַפַּ֣חַת הַמַּ֔יִם וְנֵלְכָ֖ה לָּנוּ׃

1 Sam 26:12 After making the point prioritised from verse 7, can the spear and cruse of water be removed as ordered in the Hebrew. The NKJV is one of the modernist sleep-walkers doing what Saul did, the same from Gen 2 to the end of time, explaining all the end-time warnings and the need for revival and restored sense of reality in the end.

1 Sam 26:12 So David took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw *it*, nor knew *it*, neither awaked: for they *were* all asleep; because a deep sleep from the LORD was fallen upon them.

1 Sam 26:12 וַיִּקַּח דָּוִד אֶת־הַחֲנִית וְאֶת־צַפַּחַת הַמַּיִם מֵרַאֲשֹׁתֵי שָׁאוּל וַיֵּלְכוּ לָהֶם וְאֵין רֹאֶה וְאֵין יוֹדֵעַ וְאֵין מֵקִיץ כִּי כֻלָּם יְשֵׁנִים כִּי תַרְדֵּמַת יְהוָה נָפְלָה עֲלֵיהֶם׃

1 Sam 27:10 The word "road" **פָּשַׁט** has only one translated instance in the KJV. In the modernist versions the translated word is "raid" as a one-sided way of translating text divorced from its context. As something temporary prohibited in the Hebrew, it might say, not **אל** go there **פָּשַׁט**. The KJV uses a word with extra contributing senses where to make a "road", combining the smaller steps done with the overall intent to achieve a greater goal. Before total invasion and total victory, many smaller "raids" are done. All "roads" are built with the connecting purpose that they lead to something or somewhere. A good example is all the strategic steps of ecumenical scheming and smaller elements of deception taking place since the 1500s in order to destroy sola scriptura and reverse the reformation. For a comparative study, notice how this Hebrew root is used in verses like Jdg 9:44, and how some strategic steps are required in order to successfully achieve the intended. Some "rushed forward" **פָּשַׁט** for preparation in order to make it possible for the two other companies that "ran upon" **פָּשַׁט** all the people that were in the field. Back to 1 Sam 27, KJV oversight and multiple senses on roads made to reach something and somewhere offer the full picture, whereas the modernist versions translate the story limited to a "raid" removed from its sensible context. In the KJV the combined warfare terminology expands the reader's understanding of the underlaying story the modernists offer only a fragment of. Do you see how modernist means of deception work, and how they contribute to the counter-reformatory scheming, offering some smaller pieces in a greater plan where the reader is not allowed to see the overall direction of deception? It was always a known story that all "roads" lead to Rome. All historical empires would do their road-building as a part of their structural and communicative action. It is required to apply multiple OED senses on "road" for the greater picture and the contribution of smaller steps and multiple means applied to make the missional sum of them. In other words, the missional KJV uses "whither" + "road" about something done in steps while paving the way toward a greater goal. In the NKJV, NASB etc., is the non-directional "where" + "raid" a non-prophetic location in the present. It is blind, non-directional, and is veiled and textual just as it fits the void of reason in modernist means of deception.

1 Sam 27:10 And Achish said, Whither have ye made a road to day? And David said, Against the south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites.

1 Sam 27:10 וַיֹּאמֶר אָכִישׁ אַל־פְּשַׁטְתֶּם הַיּוֹם וַיֹּאמֶר דָּוִד עַל־נֶגֶב יְהוּדָה וְעַל־נֶגֶב הַיְרַחְמְאֵלִי וְאֶל־נֶגֶב הַקֵּינִי׃

1 Sam 28 While the threat of all-out war grew, would complementary details reveal that King Soul's familiar spirits were not limited to guys like Doeg and Nabal.

1 Sam 28:1 And it came to pass in those days, that the Philistines gathered their armies together for warfare, to fight with Israel. And Achish said unto David, Know thou assuredly, that thou shalt go out with me to battle, thou and thy men.

1 Sam 28:1 וַיְהִי בַּיָּמִים הָהֵם וַיְקַבְּצוּ פְלִשְׁתִּים אֶת־מַחֲנֵיהֶם לַצָּבָא לְהִלָּחֵם בְּיִשְׂרָאֵל וַיֹּאמֶר אָכִישׁ אֶל־דָּוִד יָדֹעַ תֵּדַע כִּי אִתִּי תֵּצֵא בַּמַּחֲנֶה אַתָּה וַאֲנָשֶׁיךָ׃

1 Sam 28:5 Scholarly consensus means that no modernist translation committee see any need for sola Vau/And and shewbread-supported eyesight. "And when saw" **וירא**. It is characteristic that the blind nature of theological Christendom sees no need for the use of sola S shewbread to connect things: "and fear" **וַיִּרָא** = "and eyesight" **וַיַּרְא**. Living happily in blind ignorance is the reverse side of this eye-opening combination. In the KJV it is translated according to sola Vau/And both as eye-opener and comforter.

1 Sam 28:5 And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled.

1 Sam 28:5 וַיַּרְא שָׁאוּל אֶת־מַחֲנֵה פְלִשְׁתִּים וַיִּרָא וַיֶּחֱרַד לִבּוֹ מְאֹד׃

1 Sam 28:6 Next step, deism void of counsel. Now the words and the conditions coming with them, "also" **גם** and "and also" **וגם**, have been repeated so many times that it may be sufficiently clear how the reverse side of the reciprocal "he also" in Rom 8:30 would be expressed as something that mutually exludes and does not want to justify and glorify each other. 1 Sam 28:6 covers most of the mutual upside-down in Rom 8:30.

1 Sam 28:6 And when Saul enquired of the LORD, the LORD answered him not, neither by dreams, nor by Urim, nor by prophets.

1 Sam 28:6 וַיִּשְׁאַל שָׁאוּל בַּיהוָה וְלֹא עָנָהוּ יְהוָה גַּם בַּחֲלֹמוֹת גַּם בָּאוּרִים גַּם בַּנְּבִיאִם׃

1 Sam 28:7 Next step. Saul's familiar spirits were diverse and not limited to persons like Doeg and Nabal.

1 Sam 28:7 Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, *there is* a woman that hath a familiar spirit at Endor.

1 Sam 28:7 וַיֹּאמֶר שָׁאוּל לַעֲבָדָיו בַּקְּשׁוּ־לִי אֵשֶׁת בַּעֲלַת־אוֹב וְאֵלְכָה אֵלֶיהָ וְאֶדְרְשָׁה־בָּהּ וַיֹּאמְרוּ עֲבָדָיו אֵלָיו הִנֵּה אֵשֶׁת בַּעֲלַת־אוֹב בְּעֵין דּוֹר׃

Here is the test case for 1 Sam 28:7. Do you agree that this is a condition which makes it more reasonable to refer to crying stones and the book of nature: Then said . . more than what Saul said? He or she that "hath a familiar spirit" בעלת־אוֹב like this would be just as possessive as Baal and Saul.

1 Sam 28:8 The reverse side. Deism, the absence of the spirit of truth, is a dominion of no revelation of G-d and self. Everything real and true is disguised. This is the type text that has absolutely no relevance in theological thinking, because it is about revealing the nature of man, not how a theological god did reveal himself. It continues the first story beginning with hiding the fallen self behind fig leaves in Gen 3:7.

1 Sam 28:8 And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me *him* up, whom I shall name unto thee.

1 Sam 28:8 וַיִּתְחַפֵּשׂ שָׁאוּל וַיִּלְבַּשׁ בְּגָדִים אֲחֵרִים וַיֵּלֶךְ הוּא וּשְׁנֵי אֲנָשִׁים עִמּוֹ וַיָּבֹאוּ אֶל־הָאִשָּׁה לָיְלָה וַיֹּאמֶר (קָסֹמִי־) [קָסְמִי־]נָא לִי בָּאוֹב וְהַעֲלִי לִי אֵת אֲשֶׁר־אֹמַר אֵלָיִךְ׃

1 Sam 28:10 Would you call it expanded familiarism or simpy, syncretism?

1 Sam 28:10 And Saul sware to her by the LORD, saying, *As* the LORD liveth, there shall no punishment happen to thee for this thing.

1 Sam 28:10 וַיִּשָּׁבַע לָהּ שָׁאוּל בַּיהוָה לֵאמֹר חַי־יְהוָה אִם־יִקְרֵךְ עָוֹן בַּדָּבָר הַזֶּה׃

1 Sam 28:12 She was deceived and did not detect Saul in verse 9. This looks more like sense with restored reference in the KJV. In the NKJV it is continued mixture and more of the same sense without sola Vau/And reference.

1 Sam 28:12 And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou *art* Saul.

1 Sam 28:12 וַתֵּרֶא הָאִשָּׁה אֶת־שְׁמוּאֵל וַתִּזְעַק בְּקוֹל גָּדוֹל וַתֹּאמֶר הָאִשָּׁה אֶל־שָׁאוּל לֵאמֹר לָמָּה רִמִּיתָנִי וְאַתָּה שָׁאוּל׃

1 Sam 29 More war and rumours of war, and David ousted. In the Hebrew and KJV it begins with gathering a bony Now.

1 Sam 29:1 Now the Philistines gathered together all their armies to Aphek: and the Israelites pitched by a fountain which *is* in Jezreel.

1 Sam 29:1 וַיְקַבְּצוּ פְלִשְׁתִּים אֶת־כָּל־מַחֲנֵיהֶם אֲפֵקָה וְיִשְׂרְאֵל חֹנִים בַּעַיִן אֲשֶׁר בְּיִזְרְעֶאל׃

1 Sam 30 Ziklag, one of David's nightmares. The flexible Mem is again involved in scaling the proportions of David's sense of reality. For shepherd David this is a weighty burden. First himself "distressed" צר in proportion measured greatly or "exceedingly" מאד, and next how that mirrored the people ready "to stone him" לסקלו because of their grief, saying, "because of the mara of their soul" כי־מרה נפש.

1 Sam 30:6 And David was greatly distressed; for the people spake of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters: but David encouraged himself in the LORD his God.

1 Sam 30:6 וַתֵּצַר לְדָוִד מְאֹד כִּי־אָמְרוּ הָעָם לְסָקְלוֹ כִּי־מָרָה נֶפֶשׁ כָּל־הָעָם אִישׁ עַל־(בְּנוֹ) [בָּנָיו] וְעַל־בְּנֹתָיו וַיִּתְחַזֵּק דָּוִד בַּיהוָה אֱלֹהָיו: ס

1 Sam 30:18 With the redemptive sola Vau/And at the centre in the Hebrew and KJV, but no such value in the papist NABRE. Notice the abstract, universal, and principal take in the KJV, and how that contrasts the NABRE. The primarily mental Hebrew and KJV are not so much occupied with physical "things" taken and removed, but with the nature of it. The narrow focus in the NABRE is blindly obsessed with the concrete and exterior.

1 Sam 30:18 And David recovered all that the Amalekites had carried away: and David rescued his two wives.

1 Sam 30:18 וַיַּצֵּל דָּוִד אֵת כָּל־אֲשֶׁר לָקְחוּ עֲמָלֵק וְאֶת־שְׁתֵּי נָשָׁיו הִצִּיל דָּוִד:

Here is the test case regarding canonical fragmentation and words without real meaning in 1 Sam 30:18. Do you see that by removing "David" in the last half, is the modernist NASB accusing sola Vau/And of being polyamorous?

1 Sam 30:19 Confirming the need to stay abstract, universal, and principal. Notice the change in the first part from the KJV to the NKJV. Equating the lingual and missional is so because redeemed to wholeness is the overarching reality of David foreshadowing the Messiah. From beginning to end this is no TEKEL comparable to Dan 5:27, but would be that if the materialistic NKJV's mission was the intended here and in general. Notice the corresponding change in Dan 5:27. In the KJV is "art" primarily about being. In the materialistic NKJV there is no such primarily mental dimension and reasoning. Back to 1 Sam 30:19, the KJV needs to stay mainly mental in the first half, before coming to the separated, material last half the NKJV mixed with the first and moved to the beginning.

1 Sam 30:19 And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any *thing* that they had taken to them: David recovered all.

1 Sam 30:19 וְלֹא נֶעְדַּר־לָהֶם מִן־הַקָּטֹן וְעַד־הַגָּדוֹל וְעַד־בָּנִים וּבָנוֹת וּמִשָּׁלָל וְעַד כָּל־אֲשֶׁר לָקְחוּ לָהֶם הַכֹּל הֵשִׁיב דָּוִד:

Here is the test case for the opening phrase in 1 Sam 30:19, which says, “And there was nothing lacking to them” **ולא נעדר־להם**, fragmented in the NKJV. Do you see how the careless NKJV operates like a hireling doing his logistics operation, checking stores and warehouses, and doing a physical and material body count, where the Hebrew and the apostolic KJV model the true shepherd and caretaker of primarily mental wellbeing? Do you see how literally uprooting takes place when “to them” **להם** and the primarily mental is lost or converted, and only the exterior and material remain?

1 Sam 30:21-25 Continuing the caretaking mission foreshadowing David’s Messiah. With G-d there is no respect of person but egalitarian conditions.

1 Sam 30:25 And it was *so* from that day forward, that he made it a statute and an ordinance for Israel unto this day.

1 Sam 30:25 וַיְהִי מֵהַיּוֹם הַהוּא וָמָעְלָה וַיְשִׂמֵהָ לְחֹק וּלְמִשְׁפָּט לְיִשְׂרָאֵל עַד הַיּוֹם הַזֶּה׃ ף

Here is the test case of 1 Sam 30:18-19 vs 30:21-25. Do you see that both portions are the same mindset profiled as KJV/XXX. Uprooted materialists like the NKJV, NABRE etc., in verses 18-19 would be equally careless and non-egalitarian in their approach to things in verses 21-25? Do you see how things correlate and why these modernists must show up just in time together with growing Lackland affairs? The NABRE and NKJV do really match and deserve each other as counter-reformer and mercenary.

1 Sam 31 For Saul it is the day of death. For David it is predestination completed. With no sola Vau/And in 1 Sam 31:3 in the NKJV, NASB, NABRE etc., there is no possible conversion from military slaughter to spiritual warfare.

1 Sam 31:3 And the battle went sore against Saul, and the archers hit him; and he was sore wounded of the archers.

1 Sam 31:3 וַתִּכְבַּד הַמִּלְחָמָה אֶל־שָׁאוּל וַיִּמְצָאֻהוּ הַמּוֹרִים אַנְשֵׁי בַקֶּשֶׁת וַיָּחֶל מְאֹד מֵהַמּוֹרִים׃

1 Sam 31:4 All other portions speaking of quitting self and dividing self, need this type “trust me through” for a breakthrough.

1 Sam 31:4 Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armourbearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it.

1 Sam 31:4 וַיֹּאמֶר שָׁאוּל לְנֹשֵׂא כֵלָיו שְׁלֹף חַרְבְּךָ וְדָקְרֵנִי בָהּ פֶּן־יָבוֹאוּ הָעֲרֵלִים הָאֵלֶּה וּדְקָרֻנִי וְהִתְעַלְּלוּ־בִי וְלֹא אָבָה נֹשֵׂא כֵלָיו כִּי יָרֵא מְאֹד וַיִּקַּח שָׁאוּל אֶת־הַחֶרֶב וַיִּפֹּל עָלֶיהָ׃

1 Sam 31:9 For some this would be headache ended and mission accomplished. For the rest it would be a succession of more headache to come.

1 Sam 31:9 And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to publish *it in* the house of their idols, and among the people.

1 Sam 31:9 וַיִּכְרְתוּ אֶת־רֹאשׁוֹ וַיַּפְשִׁיטוּ אֶת־כֵּלָיו וַיְשַׁלְּחוּ
בְּאֶרֶץ־פְּלִשְׁתִּים סָבִיב לְבַשֵּׂר בֵּית עֲצַבֵּיהֶם וְאֶת־הָעָם׃

1 Sam 31:13 End of First Samuel, and the end of some of the forces of the under-world.

1 Sam 31:13 And they took their bones, and buried *them* under a tree at Jabesh, and fasted seven days.

1 Sam 1:13 וַיִּקְחוּ אֶת־עַצְמֹתֵיהֶם וַיִּקְבְּרוּ תַּחַת־הָאֶשֶׁל בְּיָבֵשָׁה וַיָּצֻמוּ
שִׁבְעַת יָמִים׃ ף

Generational overview:

Saul was no blood-lined inheritor of Israel's throne but an interregnum representative of the generational transition and restart through the fourth and first generation, before the actual sequence of ruling fathers and sons inheriting their blood-lined positions. Coming to Rehoboam and Jeroboam, the renewed ruling headache would be no-less intense.

| Samuel/Saul | David | Solomon | Israel/Judah split |

2 Sam 1:1 The beginning of the second generation, and the end of the principal headache ruling the generational transition until finished restart. David cut of the head of Goliath. Saul was deadly wounded and beheaded by the Philistines. In the aftermath of persons like Goliath, Saul, Doeg, Nabal, and the sons of Eli and Samuel, it is a part of the story that the word "bolster" is used only in First Samuel. It began as a head-supporting pillow in 1 Sam 19:13, 16, and is repeated about Saul's spear-supported bolstering of his head in 1 Sam 26:7, 11, 12, 16. Bolstered Resh/Rosh headache in OT would more plainly be called powers and principalities in Eph 6:12, explaining the need for power separation and the need to rescue the state from the church, generally, and as an end-time problem, that the Luciferian man of sin, lusting after power and prominence, must not get access to positions of structural power. Eph 6:12 is a one-verse summary of what First Samuel and point zero is about, and it is the universal background for the medieval Lackland, the great tribulation, and the renewed threats called agenda 2030 and Lackland 2.0.

2 Sam 1:1 Now it came to pass after the death of Saul, when David was returned from the slaughter of the Amalekites, and David had abode two days in Ziklag;

2 Sam 1:1 וַיְהִי אַחֲרֵי מוֹת שָׁאוּל וְדָוִד שָׁב מֵהַכּוֹת אֶת־הָעֲמָלֵק
וַיֵּשֶׁב דָּוִד בְּצִקְלָג יָמִים שְׁנָיִם׃

For more context on First Samuel and its aftermath, is canonical epistemology merging the essence of the first point zero with the medieval point zero, saying why beheading is

so illustrative of the need to end all such principalities, and why the change of priesthood was a necessity to eliminate all competing head positions wanting the power positioned as head of the body (of Christ). Principalities and headaches like Pope and Magisterium and cardinal "princes" of the church would indeed be destructive for the Bible's mission and prophetic fulfilling. Point zero provides some of the most definitive arguments why the reformation was inevitable after centuries of popery and powers and principalities ruling the world from the under-world. The deadly wound, healed just in time to regain its ruling headache strength for the great tribulation, needs the two point zeros for proper decoding. Goliath was not only the first man to face his guillotined destiny by name, but he models what time end and the end of principalities is about, and why peace on earth and the regained head position of the Prince of Peace depend on ending all vicar thrones, and deposing ridiculous impostors like the Pope. Napoleon's era and the blood-soaked streets of Paris around the guillotine became the subsidiary Golgotha and entrance point into the free world after dethroning the Pontifical Rome, the western world's centre of ruling headache. Wounded papal pride is such a strong beastly driver to impose agenda 2030 and Lackland 2.0.

2 Sam 1:2 More heady stuff. Predestination, or grooming, means purgatorial preparation for the sinner to meet his messianic saviour, foreshadowed by David. For more context on the process of time and purgatorial predestination in 2 Sam 1:2, this verse has enough essence enriched by First Samuel to say where later verses like Rom 12:20 come from. Whether this should be called bit and bridle or free will is a matter of BC or AD (Y2K).

2 Sam 1:2 It came even to pass on the third day, that, behold, a man came out of the camp from Saul with his clothes rent, and earth upon his head: and *so* it was, when he came to David, that he fell to the earth, and did obeisance.

2 Sam 1:2 וַיְהִי בַּיּוֹם הַשְּׁלִישִׁי וְהִנֵּה אִישׁ בָּא מִן־הַמַּחֲנֶה מֵעִם שָׁאוּל וּבְגָדָיו קְרֻעִים וַאֲדָמָה עַל־רֹאשׁוֹ וַיְהִי בְּבֹאוֹ אֶל־דָּוִד וַיִּפֹּל אַרְצָה וַיִּשְׁתָּחוּ׃

Canonical specifics in 2 Sam 1:2 are punctuated in the KJV, "that, behold," והנה. The beholder's position is unfounded, blind and non-canonical, until THAT sola Vau/And jurisdiction is given to stand on.

2 Sam 1:3 Uprooting from its primarily mental and non-geographical "whence" in the KJV to "where" in the theological NKJV. In exploded form, David faced a spectrum of alternatives. "Where from (out of) this" אי מן זה. If properly diagnosed and confessed by revived malefactors, it is the universal question: What is "this" that thou hast done?

2 Sam 1:3 And David said unto him, From whence comest thou? And he said unto him, Out of the camp of Israel am I escaped.

2 Sam 1:3 וַיֹּאמֶר לוֹ דָּוִד אַי מִזֶּה תָּבוֹא וַיֹּאמֶר אֵלָיו מִמַּחֲנֵה יִשְׂרָאֵל נִמְלָטְתִּי׃

2 Sam 1:4 What is blueprinted and continually scrolled and rolled out and referred to as "the matter" הדבר, which is prophetic reality, dabar, "the thing in itself" of immaterial substance, or things not seen plainly while in it. In the Hebrew and KJV it is distinctly "the matter" coming to pass. In the papist NABRE it is a random happening confirming the uprooted nature of modernism and its non-canonical and non-apostolic translations. Pope and Magisterium approving the NABRE translation as an "official" Catholic Bible is to provide the evidence of invalid teaching authority. To do translation like this is to prove the absence of competence, or deliberate forgery. The NABRE presents David as an ignorant person asking a question with no particular expectation, no connection to the Hebrew text, and detached from the inner canon staging the steps and order. Apostolic oversight means that the KJV is definitive in its scrutiny, where the copycat NABRE is one among other relativists with no definitive and problem-solving capacity.

2 Sam 1:4 And David said unto him, How went the matter? I pray thee, tell me. And he answered, That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also.

2 Sam 1:4 וַיֹּאמֶר אֵלָיו דָּוִד מֶה־הָיָה הַדָּבָר הַגֶּד־נָא לִי וַיֹּאמֶר אֲשֶׁר־נָס הָעָם מִן־הַמִּלְחָמָה וְגַם־הַרְבֵּה נָפַל מִן־הָעָם וַיָּמֻתוּ וְגַם שָׁאוּל וִיהוֹנָתָן בְּנוֹ מֵתוּ׃

2 Sam 1:5 In the Hebrew and apostolic KJV, that experienced is that mediated. In the NKJV that is uprooted to a relativistic and non-substantive Who-focus. For systematic overview, David coming into Second Samuel corresponds to coming into the revived realm in 1 Cor 15, meaning that this particular experience in the past coming to Asher's launch pad is to have arrived in a predestined stage of particular expectation. That death of the blood-stained come with that expectation. Surety of salvation begins with surety of death: "How knowest thou that death of Saul" איך ידעת כי־מת שאול

2 Sam 1:5 And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead?

2 Sam 1:5 וַיֹּאמֶר דָּוִד אֶל־הַנַּעַר הַמַּגִּיד לוֹ אֵיךְ יָדַעְתָּ כִּי־מֵת שָׁאוּל וִיהוֹנָתָן בְּנוֹ׃

2 Sam 1:18 What the academic establishment wants to present as their latest advance in modern (Septuagint) scholarship is cases like this, called a KJV "error", to translate it as the book of "Jasher" ישר. The new idea is that it should more rightly be translated, the book of the Upright, or as seen in the NET Bible (2019), one of the first translations to take it into the text, saying that "it is written down in the Scroll of the Upright One." This is one of the latest updates where it so far is only footnoted in a few translations, saying, "of the Upright" in the ESV (2016) and CSB (2017). For KJV readers to learn "*the use of* the bow" קשת does no mean military training, but how the understanding of such a purposed "use" would cause spears to be turned into pruninghooks.

2 Sam 1:18 (Also he bade them teach the children of Judah *the use of* the bow: behold, *it is* written in the book of Jasher.)

2 Sam 1:18 וַיֹּאמֶר לְלַמֵּד בְּנֵי־יְהוּדָה קָשֶׁת הִנֵּה כְתוּבָה עַל־סֵפֶר הַיָּשָׁר׃

For more context on "correcting" the story in 2 Sam 1:18, why not go all the way and call it David's Jubilee, with a direct reference to Exo 15 and 1 Cor 15? After all, that is the contextual background for reasonable study of 2 Sam 1, that the end of war prompts the study how to preserve peace on earth, and why the apostolic KJV speaks canonically and contextually of learning and knowing the purpose with "*the use of"* the bow and its destructive outcome. If there ever was an ethical category called, "just war", then would Jasher be the first to practice that. In the much longer perspective the educational root is Lamech in Gen 4, and the Luciferian element and Lamad dominion "to teach" **ללמד** how to get out of war and warmongering. Any Jubilee, Exo 15, Lev 25, 2 Sam 1 etc., would be milestones on the road to the end of all war. Modernist research producing no value beyond the lexical and textual in cases like this is literally not to see the forest for the trees. Extra context in the canonical KJV means to mourn the use of the bow in the same canonical context as the 15-numbered book of Lamentations, but in warmongering modernists like the NKJV it is a jubilee to praise it as "*the Song of* the bow", published just in time to be ready for more tribulation. Instead of bringing clarity to what the KJV has said for more than 400 years, the modernists mix up and confuse.

2 Sam 1:19+ With BC text in AD context, a song dedicated to David's Jubilee and the end of the bow.

2 Sam 1:19 The beauty of Israel is slain upon thy high places: how are the mighty fallen!

2 Sam 1:19 הַצְּבִי יִשְׂרָאֵל עַל־בָּמוֹתֶיךָ חָלָל אֵיךְ נָפְלוּ גִבּוֹרִים׃

2 Sam 1:27 Chapter end. For anthropological reading is it necessary to personify what is called "weapons" or "vessels" **כלי** of war.

2 Sam 1:27 How are the mighty fallen, and the weapons of war perished!

2 Sam 1:27 אֵיךְ נָפְלוּ גִבּוֹרִים וַיֹּאבְדוּ כְּלֵי מִלְחָמָה׃ ף

2 Sam 2:1 David's first-step homecoming to Hebron. In ordered continuation, the KJV translates the double Vau-consequtive not found among the fragments in the NKJV. The non-canonical is non-sequential. Next, in the NKJV there is no punctuated that after this.

2 Sam 2:1 And it came to pass after this, that David enquired of the LORD, saying, Shall I go up into any of the cities of Judah? And the LORD said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron.

2 Sam 2:1 וַיְהִי אַחֲרֵי־כֵן וַיִּשְׁאַל דָּוִד בַּיהוָה לֵאמֹר הַאֶעֱלֶה בְּאַחַת עָרֵי יְהוּדָה וַיֹּאמֶר יְהוָה אֵלָיו עֲלֵה וַיֹּאמֶר דָּוִד אָנָה אֶעֱלֶה

וַיֹּאמֶר חֶבְרֹנָה׃

2 Sam 2:2 Homecoming, next step.

2 Sa 2:2 So David went up thither, and his two wives also, Ahinoam the Jezreelitess, and Abigail Nabal's wife the Carmelite.

2 Sam 2:2 וַיַּעַל שָׁם דָּוִד וְגַם שְׁתֵּי נָשָׁיו אֲחִינֹעַם הַיִּזְרְעֵלִית וַאֲבִיגַיִל אֵשֶׁת נָבָל הַכַּרְמְלִי׃

2 Sam 2:3 Homecoming, third step. The KJV follows the Hebrew syntax. The NKJV tries something new for copyright reasons. It is hard to be a copycat chasing copyright when the right way of doing it is taken. In the fragmenting NKJV is that blood-lined tracing absent also here, as it was left unnoticed and unpunctuated in verse 1.

2 Sam 2:3 And his men that *were* with him did David bring up, every man with his household: and they dwelt in the cities of Hebron.

2 Sam 2:3 וַאֲנָשָׁיו אֲשֶׁר־עִמּוֹ הֶעֱלָה דָוִד אִישׁ וּבֵיתוֹ וַיֵּשְׁבוּ בְּעָרֵי חֶבְרוֹן׃

Here is the test case for 2 Sam 2:3. After mixing up the syntax and changng the wording in the NKJV, do you see the difference from “That were with” David in the primarily mental Hebrew and KJV, to some physical persons coming “with” him in the uprooted and Who-focused NKJV? Without that canon there is no potential for unity. Unity around the Bible begins with its inner canon and its internal unity. In the NKJV, NASB, NABRE etc., it is a flow of empty words. As translated in the KJV it begins with that unity, and it ends with sola Vau/And with them in Hebron.

2 Sam 2:4 David becoming king as foretold. Since all anointing came with the trinity, is this one of the places where the substantive sola Vau/And is absolutely required. It does not work as translated in the time-based NKJV, NASB etc. David foreshadows how sola Vau/And present There is the messianic background for the Word with us from Matt 1. Sola Vau/And present there is G-d’s glory there.

2 Sam 2:4 And the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, *That* the men of Jabeshgilead *were they* that buried Saul.

2 Sam 2:4 וַיָּבֹאוּ אַנְשֵׁי יְהוּדָה וַיִּמְשְׁחוּ־שָׁם אֶת־דָּוִד לְמֶלֶךְ עַל־בֵּית יְהוּדָה וַיַּגִּדוּ לְדָוִד לֵאמֹר אַנְשֵׁי יָבֵישׁ גִּלְעָד אֲשֶׁר קָבְרוּ אֶת־שָׁאוּל׃ ס

2 sam 2:5-6 Balancing the redemptive accounts in the aftermath of First Samuel. After a bony Now in the past, And now is a different story. And-now-the-LORD . . even more. David foreshadows the messianic coming,“the LORD with you” יהוה עמכם, which makes David the ambassador of the trinity. Next, the predestined “and also” וגם leads

to the next step and the corresponding reciprocal "requite" עשׂה which speak of the already accounted predestined payback after much purgatorial pottery.

1 Sam 2:6 And now the LORD shew kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing.

2 Sam 2:6 וְעַתָּה יַעַשׂ־יְהוָה עִמָּכֶם חֶסֶד וֶאֱמֶת וְגַם אָנֹכִי אֶעֱשֶׂה אִתְּכֶם הַטּוֹבָה הַזֹּאת אֲשֶׁר עֲשִׂיתֶם הַדָּבָר הַזֶּה׃

2 Sam 2:7 A predestined, substantive "now" in the KJV. A time-based Now in the NKJV. Now it can be said that the master paradigm and the temporal master soul are the same story.

2 Sam 2:7 Therefore now let your hands be strengthened, and be ye valiant: for your master Saul is dead, and also the house of Judah have anointed me **king** over them.

2 Sam 2:7 וְעַתָּה תֶּחֱזַקְנָה יְדֵיכֶם וִהְיוּ לִבְנֵי־חַיִל כִּי־מֵת אֲדֹנֵיכֶם שָׁאוּל וְגַם־אֹתִי מָשְׁחוּ בֵית־יְהוּדָה לְמֶלֶךְ עֲלֵיהֶם׃ ף

2 Sam 2:11 Seven years and seven chapters, 2 Sam 1-7, cover David's prepared harvest period.

2 Sam 2:11 And the time that David was king in Hebron over the house of Judah was seven years and six months.

2 Sam 2:11 וַיְהִי מִסְפַּר הַיָּמִים אֲשֶׁר הָיָה דָוִד מֶלֶךְ בְּחֶבְרוֹן עַל־בֵּית יְהוּדָה שֶׁבַע שָׁנִים וְשִׁשָּׁה חֳדָשִׁים׃ ס

2 Sam 2:15 More Benjamites ready for slaughter. Now it should make sense why the KJV uses a time-based Then.

2 Sam 2:15 Then there arose and went over by number twelve of Benjamin, which *pertained* to Ishbosheth the son of Saul, and twelve of the servants of David.

2 Sam 2:15 וַיָּקֻמוּ וַיַּעַבְרוּ בְמִסְפָּר שְׁנֵים עָשָׂר לְבִנְיָמִן וּלְאִישׁ בֹּשֶׁת בֶּן־שָׁאוּל וּשְׁנֵים עָשָׂר מֵעַבְדֵי דָוִד׃

2 Sam 2:17 So and sore, in the KJV two sides of the same judicial story, but nothing of such consideration in the NKJV. It says, "very sore" קָשָׁה עַד־מְאֹד, or sore until its abundance.

2 Sam 2:17 And there was a very sore battle that day; and Abner was beaten, and the men of Israel, before the servants of David.

2 Sam 2:17 וַתְּהִי הַמִּלְחָמָה קָשָׁה עַד־מְאֹד בַּיּוֹם הַהוּא וַיִּנָּגֶף אַבְנֵר וְאַנְשֵׁי יִשְׂרָאֵל לִפְנֵי עַבְדֵי דָוִד׃

For more context on Lamed, Lamech, and the Luciferian dimension in 2 Sam 2:17. The Hebrew text says that they were slain, “Abner and the men of Israel before the servants of David” אבנר ואנשי ישראל לפני עבדי דוד. There stands the Luciferian orchestrator of death at the centre of the scene, they standing “before” לפני him instead of “before” פני G-d, running a substitute centre of gravity surrounded with death on all sides, enjoying the vicariate and breach position of violent death. Continued AD it says that all slaughterhouse glory goes to antichrist, the vicar of Christ.

2 Sam 2:28 First-principle justice recovered. What to expect of true reform and second-heaven roof breakthrough when sola Vau/And has restored its true value as punctuated in the missional KJV, but only glossed over in the textual NKJV.

2 Sam 2:28 So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

2 Sam 2:28 וַיִּתְקַע יוֹאָב בַּשּׁוֹפָר וַיַּעַמְדוּ כָּל־הָעָם וְלֹא־יָרְדְּפוּ עוֹד אַחֲרֵי יִשְׂרָאֵל וְלֹא־יָסְפוּ עוֹד לְהִלָּחֵם׃

2 Sam 3:1 Background for verse 10. War against David’s messianic kingdom would go on until even the modernists have accepted what the KJV calls transfer by translation in verse 10. The only working conveyor into the gospel kingdom is lingual. In verse 10 the KJV combines what is done with the means by which it is done, while waiting for the corresponding translational rescue operation in NT. The last half in Col 1:13 depends on the sola S jurisdiction rejected by the forces of darkness in the first half of Col 1:13. One of the points proven again and again, and especially through the great tribulation, is that the greatest opponent to G-d’s gospel kingdom is the theological establishment.

2 Sam 3:1 Now there was long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

2 Sam 3:1 וַתְּהִי הַמִּלְחָמָה אֲרֻכָּה בֵּין בֵּית שָׁאוּל וּבֵין בֵּית דָּוִד וְדָוִד הֹלֵךְ וְחָזֵק וּבֵית שָׁאוּל הֹלְכִים וְדַלִּים׃ ס

2 Sam 3:10 First, and only OT instance, about “translation” עביר in the KJV, and how this word was used to model the beginning of the forerunner of the Messianic kingdom. The lingual and missional background is the Passover פסח in Exo 12, and the people clean “passed over” עבר Jordan in Joshua. In modernist and theological circles, where sola scriptura is denied as the only working means of redemption, is the proper working of transfer by translation (the lingual = the missional) rejected. They want only physical and material transfer, and scripture has no (primarily mental) role in it. Here is also the counter-reformatory RV/ASV agenda present. 2 Sam 3:10 was unchanged in the British RV1885 but became one of the few changes done by the US ASV committee before the publishing in 1901. The underlying agenda in the 1800s was not to update Elizabethan

English but to remove all traces of sola scriptura and the reformation. The point proven by the prophetic KJV is that this messianic transfer will never be completed in any other form than by the priesthood of readers. That is the extension in NT when the same word is used. The “transfer” modernist versions refer to is relativist terminology used by the counter-reformatory committees to preserve 5% control and ecumenical and liturgical conditions. Read in proper context, the modernists have no more room for translation by lingual means into the kingdom, than they have a real need of the author and finisher of faith in Heb 12:2.

2 KJV 3:10 To translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beersheba.

2 Sam 3:10 לְהַעֲבִיר הַמַּמְלָכָה מִבֵּית שָׁאוּל וּלְהָקִים אֶת־כִּסֵּא דָוִד עַל־יִשְׂרָאֵל וְעַל־יְהוּדָה מִדָּן וְעַד־בְּאֵר שָׁבַע׃

2 ASV 3:10 to transfer the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beer-sheba.

2 Sam 3:39 Chapter end. The same weakness and lack of scriptural energy from point zero to the end of time. Notice how the KJV syntax follows the Hebrew and shapes the first six words according to Deu 33:25. And I am this day weak ואנכי היום רך. In the NKJV, NASB etc., it is uprooted text with no sense of inner canonical unity.

2 Sam 3:39 And I *am* this day weak, though anointed king; and these men the sons of Zeruiah *be* too hard for me: the LORD shall reward the doer of evil according to his wickedness.

2 Sam 3:39 וְאָנֹכִי הַיּוֹם רַךְ וּמָשׁוּחַ מֶלֶךְ וְהָאֲנָשִׁים הָאֵלֶּה בְּנֵי צְרוּיָה קָשִׁים מִמֶּנִּי יְשַׁלֵּם יְהוָה לְעֹשֵׂה הָרָעָה כְּרָעָתוֹ׃ ף

2 Sam 4:1 Feeble רפה hands, another form of ruling headache.

2 Sam 4:1 And when Saul's son heard that Abner was dead in Hebron, his hands were feeble, and all the Israelites were troubled.

2 Sam 4:1 וַיִּשְׁמַע בֶּן־שָׁאוּל כִּי מֵת אַבְנֵר בְּחֶבְרוֹן וַיִּרְפּוּ יָדָיו וְכָל־יִשְׂרָאֵל נִבְהָלוּ׃

2 Sam 4:2+ The sons of Rimmon, another issue of ruling headache in person.

2 Sam 4:7 For when they came into the house, he lay on his bed in his bedchamber, and they smote him, and slew him, and beheaded him, and took his head, and gat them away through the plain all night.

2 Sam 4:7 וַיָּבֹאוּ הַבַּיִת וְהוּא־שֹׁכֵב עַל־מִטָּתוֹ בַּחֲדַר מִשְׁכָּבוֹ וַיַּכֻּהוּ וַיְמִתֻהוּ וַיָּסִירוּ אֶת־רֹאשׁוֹ וַיִּקְחוּ אֶת־רֹאשׁוֹ וַיֵּלְכוּ דֶּרֶךְ הָעֲרָבָה כָּל־הַלָּיְלָה׃

2 Sam 4:6 The KJV says "under the fifth *rib*" אל־החמשׁ. This expression, fifth *rib*, is used only in Second Samuel, 2 Sam 2:23, 3:27, 4:6, 20:10. The KJV goes by number, finding the location of the belly by the cardinal number "five" חָמֵשׁ, the same Hebrew root but not the same vocals. Some have pointed out that they do not like the italics part of "mistranslated" imagination where the KJV says, "*as though* they would have fetched wheat" לקחי חטים. With two elements of interpretation the KJV makes it clear that they had a vicar motive for their entrance (cf. John 10:1+).

2 Sam 4:6 And they came thither into the midst of the house, *as though* they would have fetched wheat; and they smote him under the fifth *rib*: and Rechab and Baanah his brother escaped.

2 Sam 4:6 וְהֵנָּה בָּאוּ עַד־תּוֹךְ הַבַּיִת לֹקְחֵי חִטִּים וַיַּכֻּהוּ אֶל־הַחֹמֶשׁ
וְרֵכָב וּבַעֲנָה אָחִיו נִמְלָטוּ׃

2 Sam 5:1 Kingdom almost fully "translated" (turned over) from Saul to David. With BC text in AD context must proper translation into the kingdom combine all relevant OED senses of the word "translate". First the carrying or conveying part, secondly the lingual conversion from one language into another, and thirdly, the sense where "translate" is about change in form, appearance, or substance, transform, alter, renovate, reform etc., until revived guys like Nicodemus would be able to see the kingdom as-is. Unity begins with Adamic unity as expressed here, Now vs Then in bone and flesh. Notice how the KJV syntax picks up the word-for-word meaning of person and kingdom transfer gone in the NKJV. Israel-to-David-unto-Hebrew ישׂראל אל־דוד חברונה . Converting this from Davidic to Messianic, the last part is the body of Christ.

2 Sam 5:1 Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we *are* thy bone and thy flesh.

2 Sam 5:1 וַיָּבֹאוּ כָל־שִׁבְטֵי יִשְׂרָאֵל אֶל־דָּוִד חֶבְרוֹנָה וַיֹּאמְרוּ לֵאמֹר
הִנֵּנוּ עַצְמְךָ וּבְשָׂרֶךָ אֲנָחְנוּ׃

2 Sam 5:2 BC text in AD context about David as shepherd and "captain" **נגיד** builds a messianic and-thou bridge from Jos 5:14-15 to its messianic finish by the end of time.

2 Sam 5:2 Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel: and the LORD said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel.

2 Sam 5:2 גַּם־אֶתְמוֹל גַּם־שִׁלְשׁוֹם בִּהְיוֹת שָׁאוּל מֶלֶךְ עָלֵינוּ אַתָּה
(הָיִיתָ) [הָיִיתָ] (מוֹצִיא) [הַמּוֹצִיא] (וְהַמֵּבִי) [וְהַמֵּבִיא] אֶת־יִשְׂרָאֵל
וַיֹּאמֶר יְהוָה לְךָ אַתָּה תִרְעֶה אֶת־עַמִּי אֶת־יִשְׂרָאֵל וְאַתָּה תִּהְיֶה
לְנָגִיד עַל־יִשְׂרָאֵל׃

2 Sam 5:3 Repeating verse 2 and stressing the point that sola Vau/And is the vital word that keeps person and kingdom together. This is still hierarchical to the end of time.

2 Sam 5:3 So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the LORD: and they anointed David king over Israel.

2 Sam 5:3 וַיָּבֹאוּ כָל־זִקְנֵי יִשְׂרָאֵל אֶל־הַמֶּלֶךְ חֶבְרוֹנָה וַיִּכְרֹת לָהֶם
הַמֶּלֶךְ דָּוִד בְּרִית בְּחֶבְרוֹן לִפְנֵי יְהוָה וַיִּמְשְׁחוּ אֶת־דָּוִד לְמֶלֶךְ
עַל־יִשְׂרָאֵל׃ ף

2 Sam 5:4 David's reign. Thirty predestined years of "change" שׁנה

2 Sam 5:4 David *was* thirty years old when he began to reign, *and* he reigned forty years.

2 Sam 5:4 בֶּן־שְׁלֹשִׁים שָׁנָה דָּוִד בְּמָלְכוֹ אַרְבָּעִים שָׁנָה מָלָךְ׃

2 Sam 5:5 It began with the seven years and chapters, 2 Sam 2:1-7. Also here is the KJV committed to say what the Hebrew says, "thirty and three" שׁלשׁים ושׁלשׁ

2 Sam 5:5 In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.

2 Sam 5:5 בְּחֶבְרוֹן מָלַךְ עַל־יְהוּדָה שֶׁבַע שָׁנִים וְשִׁשָּׁה חֳדָשִׁים
וּבִירוּשָׁלַ͏ִם מָלַךְ שְׁלֹשִׁים וְשָׁלֹשׁ שָׁנָה עַל כָּל־יִשְׂרָאֵל וִיהוּדָה׃

2 Sam 5:6 The Jebusites were no-less confident than the Philistines around Goliath.

2 Sam 5:6 And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking, David cannot come in hither.

2 Sam 5:6 וַיֵּלֶךְ הַמֶּלֶךְ וַאֲנָשָׁיו יְרוּשָׁלַ͏ִם אֶל־הַיְבוּסִי יוֹשֵׁב הָאָרֶץ
וַיֹּאמֶר לְדָוִד לֵאמֹר לֹא־תָבוֹא הֵנָּה כִּי אִם־הֵסִירְךָ הַעִוְרִים
וְהַפִּסְחִים לֵאמֹר

2 Sam 5:7 First instance Zion צִיּוֹן. Foreshadowing the messianic Jerusalem, this is David's object-marked missional objective in person.

2 Sam 5:7 Nevertheless David took the strong hold of Zion: the same *is* the city of David.

2 Sam 5:7 וַיִּלְכֹּד דָּוִד אֵת מְצֻדַת צִיּוֹן הִיא עִיר דָּוִד׃

A simple test case for 2 Sam 5:7. Do you see why the KJV as protector of missions and persons called by name, cannot agree with the RSV, NRSV, ESV, NASB, NRSV-UE, NIV, MEV etc., adding an extra comma to the phrase, "Nevertheless David"?

2 Sam 5:9 Verse 7 the other way around. Now must the KJV punctuate the point that sola Vau/And is the sole name-giver and reinforcer of David's Jerusalem. David would be a founding messianic contributor to Ezekiel's ABOUT-mission. David's Jerusalem is the redemptive centre the papist NABRE committee cannot accept, therefore removing the sola Vau/And instances linked to its named mission centred ABOUT it. Antichrist's competing mission centred on Rome would use the text to build something, but nothing linked to Jerusalem and about Jerusalem. Notice the canonical point that to build, to be, and to reinforce that "fort" מצדה, begins with Beth B and the Bn building block, and it adds sola S jurisdiction, reformation, justification by faith etc. You may count all the smaller and bigger parts, one by one, combined, and stored up in epistemological layers, building the bigger picture full of details tied to each other and becoming the sum of what the papists must tear down and eliminate in order to use the remaining fragments to support their competing mission.

2 Sam 5:9 So David dwelt in the fort, and called it the city of David. And David built round about from Millo and inward.

2 Sam 5:9 וַיֵּשֶׁב דָּוִד בַּמְּצָדָה וַיִּקְרָא־לָהּ עִיר דָּוִד וַיִּבֶן דָּוִד סָבִיב מִן־הַמִּלּוֹא וָבָיְתָה׃

2 Sam 5:10 After rejecting sola Vau/And, the papist NABRE establishment would have to supply substitute (GMO) nutrition to give man strength. Next, companionship would not be associated with Wordship in modernist circles. The NABRE and NASB agree on vicar order with no sola Vau/And support, which means another foundation.

2 Sam 5:10 And David went on, and grew great, and the LORD God of hosts *was* with him.

2 Sam 5:10 וַיֵּלֶךְ דָּוִד הָלוֹךְ וְגָדוֹל וַיהוָה אֱלֹהֵי צְבָאוֹת עִמּוֹ׃ ף

2 Sam 5:11 Sola Vau/And is committed to the details, and the apostolic KJV is equally committed to properly punctuate them and the building process, as the papist NABRE is committed to avoid how sola Vau/And binds all building blocks together. First the KJV collects the elements up to the colon: Then assembling them. No punctuation is changed here from the first printing in 1611 to the 1769 Oxford and the present Cambridge KJV.

2 Sam 5:11 And Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons: and they built David an house.

2 Sam 5:11 וַיִּשְׁלַח חִירָם מֶלֶךְ־צֹר מַלְאָכִים אֶל־דָּוִד וַעֲצֵי אֲרָזִים וְחָרְשֵׁי עֵץ וְחָרְשֵׁי אֶבֶן קִיר וַיִּבְנוּ־בַיִת לְדָוִד׃

2 Sam 5:12 One of the messianic points to be properly proportioned from David and his point zero would be that a serving, functional No-Man would indicate that to establish "him king" over Israel is not about David but the Lord. This verse in the KJV speaks no place explicitly of David as the king over Israel. One of the points clarified by lingual transfer of messianic details, or translation of BC text in AD context, is that what is first

stated, saying, “And perceived David that had establishd him the LORD (to/for/as) king over Israel” וידע דוד כי־הכינו יהוה למלך על־ישׂראל, is by translation to say what in process of time would increase in proportion until true Lordship would be true Wordship and the Lord established king over Israel as stated with anticipation from the first gospel kingdom NT message. But modernists and mercenaries, like the NABRE and NKJV, would not accept any such proportional scaling, and did fuse an extra “as” into the text. Now the universal point in the KJV makes itself evident. It would never be truly beneficial for the people as expressed unless becoming the true messianic kingdom foreshadowed and proportioned in David. The KJV took the step into Heb 1:2, where the modernists are stuck BC and in Heb 1:1 with no expectation ever to go beyond that wilderness. John 3:30 is built into the KJV proportions of 2 Sam 5:12.

2 Sam 5:12 And David perceived that the LORD had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

2 Sam 5:12 וַיֵּדַע דָּוִד כִּי־הֱכִינוֹ יְהוָה לְמֶלֶךְ עַל־יִשְׂרָאֵל וְכִי נִשֵּׂא מַמְלַכְתּוֹ בַּעֲבוּר עַמּוֹ יִשְׂרָאֵל׃ ס

Here is the test case for 2 Sam 5:12. Do you see that to get the master-servant relation correct by heart as David might (???) have done, would be to stay out of the Luciferian Lordship trap set by Lamed in this verse? Do you see what this trap says about all the later pontifical pomp coming with the carnal figures personifying vicar lordship by the medieval point zero, as manipulated for protection in the NABRE, NKJV, NASB etc? Do you see how Luciferian lordship and Levitical continuation AD want to manipulate and put out of sight what the KJV says about proportions of truth and reality? Those working to manipulate the text, or what the readers may pick up, want a forever Niphil Basar on the throne, the trinity pushed out and away, and a flatland translation with no true prophetic horizon anticipating the Lord’s gospel kingdom.

2 Sam 5:13 Second generation and the capital self. Ruling and Eros from the first point zero would model the priestly pimps and the prostitute apocalypse growing beyond the second point zero. General bastardisation BC continued AD explains the great surrogate called Christendom, professing but in reality denying Christ.

2 Sam 5:13 And David took *him* more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David.

2 Sam 5:13 וַיִּקַּח דָּוִד עוֹד פִּלַגְשִׁים וְנָשִׁים מִירוּשָׁלַ͏ִם אַחֲרֵי בֹאוֹ מֵחֶבְרוֹן וַיִּוָּלְדוּ עוֹד לְדָוִד בָּנִים וּבָנוֹת׃

2 Sam 5:17+ First the eros and whoredom part in verses 13-16, then warfare and the other hald of the picture from verse 17.

2 Sam 5:18 The Philistines also came and spread themselves in the valley of Rephaim.

2 Sam 5:18 וּפְלִשְׁתִּים בָּאוּ וַיִּנָּטְשׁוּ בְּעֵמֶק רְפָאִים׃

2 Sam 5:20-21 In the apostolic KJV it is a story about person in place. And there they: Which land = Which thou. In the NKJV it is a different story.

2 Sam 5:21 And there they left their images, and David and his men burned them.

2 Sam 5:21 וַיַּעַזְבוּ־שָׁם אֶת־עַצַּבֵּיהֶם וַיִּשָּׂאֵם דָּוִד וַאֲנָשָׁיו׃ ף

2 Sam 5:25 Chapter end. After reading this chapter, do you see any reason to reconsider what "so" could possible have meant in Gen 1, and that there might be some change in attitude here? Notice that the anthropological and primarily mental KJV is committed to translate the details accurately also here, saying, "Philistines from Geba until thou come to Gazer" את־פלשתים מגבע עד־באך גזר. In the Hebrew and KJV the primary story is about human nature. In the NKJV, NASB, NABRE etc., it is about geographical distance.

2 Sam 5:25 And David did so, as the LORD had commanded him; and smote the Philistines from Geba until thou come to Gazer.

2 Sam 5:25 וַיַּעַשׂ דָּוִד כֵּן כַּאֲשֶׁר צִוָּהוּ יְהוָה וַיַּךְ אֶת־פְּלִשְׁתִּים מִגֶּבַע עַד־בֹּאֲךָ גָזֶר׃ ף

2 Sam 6:1 While developing some messianic elements, David does also build his capital self with gathering of masses around that self. This chapter is dedicated to the Ark.

2 Sam 6:1 Again, David gathered together all *the* chosen *men* of Israel, thirty thousand.

2 Sam 6:1 וַיֹּסֶף עוֹד דָּוִד אֶת־כָּל־בָּחוּר בְּיִשְׂרָאֵל שְׁלֹשִׁים אָלֶף׃

2 Sam 6:6-7 Uzzah, next named identity and person in place. In the apostolic KJV it is about "him there" and "there he". In the NKJV it is geography. The textual details say, "and smote him there" ויכהו שם and "and died he there" וימת שם

2 Sam 6:7 And the anger of the LORD was kindled against Uzzah; and God smote him there for *his* error; and there he died by the ark of God.

2 Sam 6:7 וַיִּחַר־אַף יְהוָה בְּעֻזָּה וַיַּכֵּהוּ שָׁם הָאֱלֹהִים עַל־הַשַּׁל וַיָּמָת שָׁם עִם אֲרוֹן הָאֱלֹהִים׃

2 Sam 6:8 Naming it accordingly.

2 Sam 6:8 And David was displeased, because the LORD had made a breach upon Uzzah: and he called the name of the place Perezuzzah to this day.

2 Sam 6:8 וַיִּחַר לְדָוִד עַל אֲשֶׁר פָּרַץ יְהוָה פֶּרֶץ בְּעֻזָּה וַיִּקְרָא לַמָּקוֹם הַהוּא פֶּרֶץ עֻזָּה עַד הַיּוֹם הַזֶּה׃

2 Sam 6:9 Having second thoughts.

2 Sam 6:9 And David was afraid of the LORD that day, and said, How shall the ark of the LORD come to me?

2 Sam 6:9 וַיִּרָא דָוִד אֶת־יְהוָה בַּיּוֹם הַהוּא וַיֹּאמֶר אֵיךְ יָבוֹא אֵלַי אֲרוֹן יְהוָה׃

2 Sam 6:10 Now after the ordeal in verses 6-8, the first two KJV words are loaded with extra judicial baggage, beginning with the same words, “and/so not would” ולא־אבה in Exo 10:27.

2 Sam 6:10 So David would not remove the ark of the LORD unto him into the city of David: but David carried it aside into the house of Obededom the Gittite.

2 Sam 6:10 וְלֹא־אָבָה דָוִד לְהָסִיר אֵלָיו אֶת־אֲרוֹן יְהוָה עַל־עִיר דָּוִד וַיַּטֵּהוּ דָוִד בֵּית עֹבֵד־אֱדֹם הַגִּתִּי׃

2 Sam 6:11 Sola Vau/And pleased to stay with Obededom. In its presence or absence, how the Ark makes itself a dwelling continuum, says how things are blueprinted. In the NKJV it is a physical thing left there to remain. The NKJV does also try to orchestrate blessing after rejecting sola Vau/And.

2 Sam 6:11 And the ark of the LORD continued in the house of Obededom the Gittite three months: and the LORD blessed Obededom, and all his household.

2 Sam 6:11 וַיֵּשֶׁב אֲרוֹן יְהוָה בֵּית עֹבֵד אֱדֹם הַגִּתִּי שְׁלֹשָׁה חֳדָשִׁים וַיְבָרֶךְ יְהוָה אֶת־עֹבֵד אֱדֹם וְאֶת־כָּל־בֵּיתוֹ׃

Here is the test case for 2 Sam 6:11. First, notice that sola Vau/And and “continued” are two scriptural words of shared value in the KJV, in the NKJV having no real value. Do you see that the reformation value expressed in the KJV speaks of a “continued” alive ark mission going on and doing its blessing business in the house of Obededom, where the rejected sola Vau/And and whatever “remained” there in the NKJV is no more than dead things remaining in a dusty book shelf after the modernists had hijacked the text? You have to taste the meaning and value of alive words doing their business in contrast to the dead and lame deism in the NKJV, parked there to have no value and no effect. A crosscheck is to read first instance “remain” in the KJV in Gen 38:11, about a word with no other mission than to idle and wait for a future maybe.

2 Sam 6:15 Next So-David, . . . after some hesitation and jealousy.

2 Sam 6:15 So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet.

2 Sam 6:15 וְדָוִד וְכָל־בֵּית יִשְׂרָאֵל מַעֲלִים אֶת־אֲרוֹן יְהוָה בִּתְרוּעָה וּבְקוֹל שׁוֹפָר׃

2 Sam 6:18 Why homecoming in Gen 2:1-3 is called the Lord’s rest. In the KJV this is about foreshadowing the messianic time end. In the NKJV it is finishing a local rite.

2 Sam 6:18 And as soon as David had made an end of offering burnt offerings and peace offerings, he blessed the people in the name of the LORD of hosts.

2 Sam 6:18 וַיְכַל דָּוִד מֵהַעֲלוֹת הָעוֹלָה וְהַשְּׁלָמִים וַיְבָרֶךְ אֶת־הָעָם בְּשֵׁם יְהוָה צְבָאוֹת׃

2 Sam 6:19 How David foreshadowed messianic unity and egalitarian values, and how he represented the shutdown of Satan's hierarchy, which means the end of the Lackland and its 5% ideas. In the Hebrew and KJV is sola Vau/And + even found at the centre of redistribution. In the NKJV is no such true centre accepted. The KJV models an And-he centre of attention as the only way it would work and says what the theologians typically rejected: "And he dealt/shared/divided among/to all the people" ויחלק לכל־העם

2 Sam 6:19 And he dealt among all the people, *even* among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece *of flesh*, and a flagon *of wine*. So all the people departed every one to his house.

2 Sam 6:19 וַיְחַלֵּק לְכָל־הָעָם לְכָל־הֲמון יִשְׂרָאֵל לְמֵאִישׁ וְעַד־אִשָּׁה לְאִישׁ חַלַּת לֶחֶם אַחַת וְאֶשְׁפָּר אֶחָד וַאֲשִׁישָׁה אֶחָת וַיֵּלֶךְ כָּל־הָעָם אִישׁ לְבֵיתוֹ׃

2 Sam 6:23 Some of the legacy of the deistic king Soul, the fruitful essence combining the first and the second death if persons on death row had no remedy.

2 Sam 6:23 Therefore Michal the daughter of Saul had no child unto the day of her death.

2 Sam 6:23 וּלְמִיכַל בַּת־שָׁאוּל לֹא־הָיָה לָהּ יָלֶד עַד יוֹם מוֹתָהּ׃ ף

2 Sam 7:1 This chapter foreshadows the finished messianic harvest in and around Zion, finding harmony in the homeland host at rest after finishing Ezekiel's ABOUT-mission. In the KJV it is a substantive text where sola Vau/And has the central role. In the NKJV it is a time-based substitute.

2 Sam 7:1 And it came to pass, when the king sat in his house, and the LORD had given him rest round about from all his enemies;

2 Sam 7:1 וַיְהִי כִּי־יָשַׁב הַמֶּלֶךְ בְּבֵיתוֹ וַיהוָה הֵנִיחַ־לוֹ מִסָּבִיב מִכָּל־אֹיְבָיו׃

Here is the test case for 2 Sam 7:1. First, notice the last half. In the Hebrew and KJV the fulfilled prophetic horizon means rest all around ABOUT. In the NKJV there is no such prophetic horizon and no end to enmity all around. G-d's providential reformation and providential Bible came with a mission surely to be fulfilled. The competing modernists have no such mission. Do you see that enmity has a subsidiary role in peace-making, and how the Hebrew and KJV syntax is built to incorporate that, absent in the NKJV? In the NKJV is the Lord sole provider of rest, and the enemies have no role in it and are still enemies when it is ended. In the KJV is the word "from" located to meet and merge all

those involved. In the authentic Bible the mission and message is peace all around and ABOUT. In Codex Satanicus the mission and message is enmity all around. Substitute lordship enthroned in the first half means the same Lackland administration working perpetual enmity in the last half. The KJV incorporates both law and gospel. Theology is one-sided and operates only with substitutional atonement, and reveals its bias as seen in the NKJV, NABRE etc.

2 Sam 7:2 Nathan the prophet **נתן הנביא** introduced.

2 Sam 7:2 That the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains.

2 Sam 7:2 וַיֹּאמֶר הַמֶּלֶךְ אֶל־נָתָן הַנָּבִיא רְאֵה נָא אָנֹכִי יוֹשֵׁב בְּבֵית אֲרָזִים וַאֲרוֹן הָאֱלֹהִים יֹשֵׁב בְּתוֹךְ הַיְרִיעָה׃

2 Sam 7:3 Why the F-words, for, favour, future, and finish, are equally pro.

2 Sam 7:3 And Nathan said to the king, Go, do all that *is* in thine heart; for the LORD *is* with thee.

2 Sam 7:3 וַיֹּאמֶר נָתָן אֶל־הַמֶּלֶךְ כֹּל אֲשֶׁר בִּלְבָבְךָ לֵךְ עֲשֵׂה כִּי יְהוָה עִמָּךְ׃ ס

2 Sam 7:4 Punctuating that essence in the KJV, but not so in the NKJV.

2 Sam 7:4 And it came to pass that night, that the word of the LORD came unto Nathan, saying,

2 Sam 7:4 וַיְהִי בַּלַּיְלָה הַהוּא וַיְהִי דְּבַר־יְהוָה אֶל־נָתָן לֵאמֹר׃

2 Sam 7:5 The phrase, “Thus saith the LORD” **כה אמר יהוה** originates in Exo 4:22. It reappears with a clearer, partly messianic role with David.

2 Sam 7:5 Go and tell my servant David, Thus saith the LORD, Shalt thou build me an house for me to dwell in?

2 Sam 7:5 לֵךְ וְאָמַרְתָּ אֶל־עַבְדִּי אֶל־דָּוִד כֹּה אָמַר יְהוָה הַאַתָּה תִּבְנֶה־לִּי בַיִת לְשִׁבְתִּי׃

2 Sam 7:6 Making another messianic bridge between Joshua and the Messiah according to the meaning of homecoming to host and homeland rest in Gen 2:1-3. The KJV uses the word, “whereas” to unwrap the nature of things, only a lexical “for” in the NKJV.

2 Sam 7:6 Whereas I have not dwelt in *any* house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle.

2 Sam 7:6 כִּי לֹא יָשַׁבְתִּי בְבַיִת לְמִיּוֹם הַעֲלֹתִי אֶת־בְּנֵי יִשְׂרָאֵל מִמִּצְרַיִם וְעַד הַיּוֹם הַזֶּה וָאֱהְיֶה מִתְהַלֵּךְ בְּאֹהֶל וּבְמִשְׁכָּן׃

2 Sam 7:7 The Bible's main point from beginning to end, that housing and nurturing is the same and primarily mental story, and that the Bible's redemptive mission is founded by its nurturing capacity, which is the cornerstone capacity the theologians universally have rejected because it is a priesthood matter. It ends with a lingual phrase comparable to Paul as masterbuilder. To build the master is to build Christ. Architectural stature can have no other reference than that.

2 Sam 7:7 In all *the places* wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar?

2 Sam 7:7 בְּכֹל אֲשֶׁר־הִתְהַלַּכְתִּי בְּכָל־בְּנֵי יִשְׂרָאֵל הֲדָבָר דִּבַּרְתִּי
אֶת־אַחַד שִׁבְטֵי יִשְׂרָאֵל אֲשֶׁר צִוִּיתִי לִרְעוֹת אֶת־עַמִּי אֶת־יִשְׂרָאֵל
לֵאמֹר לָמָּה לֹא־בְנִיתֶם לִי בֵּית אֲרָזִים׃

2 Sam 7:8 Predestination models purpose.

2 Sam 7:8 Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel:

2 Sam 7:8 וְעַתָּה כֹּה־תֹאמַר לְעַבְדִּי לְדָוִד כֹּה אָמַר יְהוָה צְבָאוֹת אֲנִי
לְקַחְתִּיךָ מִן־הַנָּוֶה מֵאַחַר הַצֹּאן לִהְיוֹת נָגִיד עַל־עַמִּי עַל־יִשְׂרָאֵל׃

2 Sam 7:11 One characteristic difference compared to verse 8. In verse 8 there is at least some functional value to glean from being "ruler over my people" **נגיד על־עמי**, but when Satan's hierarchy is established and legalism has become the judicial foundation, there is nothing left beyond Luciferian ambition and self-glory. Notice the change in the KJV, saying, "judges *to be* over my people" **שפטים על־עמי**. Self-glory established has no other purpose than being there on top of the hierarchy above the people. Satan's hierarchy uses and abuses primarily the Bible, and secondarily and subsidiarily people as a platform of self-glory. The apostolic KJV presents the nuanced difference from still functional rule of law to dysfunctional legalism and self-glory above the law. Modernist translations like the NIV, NABRE, ESV etc., have no such difference from verse 8 to verse 11, and therefore no conceptual approach to David as the messianic ruler, and no conceptual approach to the law as legalistic background for salvation and the gospel. No surprise that some would want to hide reality to protect the legalistic nature of historical Christendom from what the KJV reveals about it.

2 Sam 7:11 And as since the time that I commanded judges *to be* over my people Israel, and have caused thee to rest from all thine enemies. Also the LORD telleth thee that he will make thee an house.

2 Sam 7:11 וּלְמִן־הַיּוֹם אֲשֶׁר צִוִּיתִי שֹׁפְטִים עַל־עַמִּי יִשְׂרָאֵל וַהֲנִיחֹתִי
לְךָ מִכָּל־אֹיְבֶיךָ וְהִגִּיד לְךָ יְהוָה כִּי־בַיִת יַעֲשֶׂה־לְּךָ יְהוָה׃

2 Sam 7:12 Modelling a future of all possible worlds, all possible forms of ruling, and all possible forms of legalism and possessive ownership. Depending on how far into the future this verse is meant to look, the word used to "set up" or "rise up" קוּם may also be forced to cover all possible forms of rebellious uprising. First person, maybe singular, come with the capacity to rise up any form of kingdom. How Christendom's surrogate "and I" synergy worked historically is sufficiently documented. Text like this is enough to say that first person covers much mure that singular Lordship. Whatever first person wanted to do, did history never offer any more effective campanion than sola Vau/And. It could and would be used and abused to achieve anything, and much more typically to make Lacklands than Homelands. Until humanity has learned how to read and diagnose all things universally as-is, history would be mostly disaster.

2 Sam 7:12 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

2 Sam 7:12 כִּי יִמְלְאוּ יָמֶיךָ וְשָׁכַבְתָּ אֶת־אֲבֹתֶיךָ וַהֲקִימֹתִי אֶת־זַרְעֲךָ
אַחֲרֶיךָ אֲשֶׁר יֵצֵא מִמֵּעֶיךָ וַהֲכִינֹתִי אֶת־מַמְלַכְתּוֹ׃

2 Sam 7:13 Speaking of David's posterity, beginning when Solomon. Something said to last "for ever" is not eternal.

2 Sam 7:13 He shall build an house for my name, and I will stablish the throne of his kingdom for ever.

2 Sam 7:13 הוּא יִבְנֶה־בַּיִת לִשְׁמִי וְכֹנַנְתִּי אֶת־כִּסֵּא מַמְלַכְתּוֹ
עַד־עוֹלָם׃

2 Sam 7:14 A blood-lined perspective from David into the future. Everything is rooted in first person and in the capital self. In the apostolic KJV it is about fathers and sons, Ab אב and Bn בן. In the NASB, NABRE etc., it is lexical/textual details of surrogate relations.

2 Sam 7:14 I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:

2 Sam 7:14 אֲנִי אֶהְיֶה־לּוֹ לְאָב וְהוּא יִהְיֶה־לִּי לְבֵן אֲשֶׁר בְּהַעֲוֹתוֹ
וְהֹכַחְתִּיו בְּשֵׁבֶט אֲנָשִׁים וּבְנִגְעֵי בְּנֵי אָדָם׃

2 Sam 7:15 More or less the same story in Job 2:6. First person (singular) to be read partly in the same way here and in 2 Sam 1:10.

2 Sam 7:15 But my mercy shall not depart away from him, as I took *it* from Saul, whom I put away before thee.

2 Sam 7:15 וְחַסְדִּי לֹא־יָסוּר מִמֶּנּוּ כַּאֲשֶׁר הֲסִרֹתִי מֵעִם שָׁאוּל אֲשֶׁר
הֲסִרֹתִי מִלְּפָנֶיךָ׃

2 Sam 7:16 T's target, and confirming that things said to last "for ever" does not mean without end. It is put into the Hebrew syntax that things would be temporal until that had been replaced with the permanent, saying, "until (the) for ever" **עד־עולם**. Things that were "established" **אמן**, especially if instituted, would last until change and hollowness revealed that they were no longer "true" **אמן**. Hollowness is about the primarily mental Bible and explains the reason behind the word "in" in Deu 32:20, "in whom" **בם**.

2 Sam 7:16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

2 Sam 7:16 וְנֶאֱמַן בֵּיתְךָ וּמַמְלַכְתְּךָ עַד־עוֹלָם לְפָנֶיךָ כִּסְאֲךָ יִהְיֶה נָכוֹן עַד־עוֹלָם׃

2 Sam 7:17 N's vision. From David there was again twins and trouble in the womb, and the typical family feud after Abraham and Isaac would be renewed.

2 Sam 7:17 According to all these words, and according to all this vision, so did Nathan speak unto David.

2 Sam 7:17 כְּכֹל הַדְּבָרִים הָאֵלֶּה וּכְכֹל הַחִזָּיוֹן הַזֶּה כֵּן דִּבֶּר נָתָן אֶל־דָּוִד׃ ס

2 Sam 7:18 The only way things can be revealed requires going in and into Beth B, and it requires sola S jurisdiction and sola Vau/And-supported truth, "and went in" **ויבא**. It sounds like David's ebenezer, repeating 1 Sam 7:12. From point zero goes the scaling of proportions of faith, reflecting man's self-awareness: Who am I? **מי אנכי**. Whatever is Lord, immediately after that, is no more true than a properly diagnosed self. Theology would never come to the knowledge of the truth about its self-made god because it does not involve true self-diagnosis. One of the troubling points by the end of history is that the continued lack of reformed reality is a direct reflection of absent self-awareness and absent will to properly reform. Historical Christendom is a fraud in proportion, lacking faith and self-awareness to diagnose its deviation. The question, Who am I, was asked first by Moses in Exo 3:11, then by David in 1 Sam 18:18, and here the third instance. Historical Christendom is like Nicodemus and cannot see the gospel kingdom because deism has no such perspective, and no functional awareness of self, especially the fact that whatever human condition is a reflection of self: Which Land = Which Thou.

2 Sam 7:18 Then went king David in, and sat before the LORD, and he said, Who *am* I, O Lord GOD? and what *is* my house, that thou hast brought me hitherto?

2 Sa 7:18 וַיָּבֹא הַמֶּלֶךְ דָּוִד וַיֵּשֶׁב לִפְנֵי יְהוָה וַיֹּאמֶר מִי אָנֹכִי אֲדֹנָי יְהוִה וּמִי בֵיתִי כִּי הֲבִיאֹתָנִי עַד־הֵלֹם׃

2 Sam 7:19 A distant future on the prophetic horizon. Things repeatedly disrupted from Gen 6:3 to the end caused repeated recycling, resets, and short-term "great while" and at the same time incorporating the equally long and short-term troubling mean-wiles of the devil in Eph 6:11. In time it worked like a never-reachable carrot, always on the horizon and always in the future, but with some short-term tastes of it. In the Hebrew and KJV it says, "for a great while to come" לְמֵרָחוֹק. From first to last word, 2 Sam 7:19 begins in small proportions while waiting and awaiting a much greater ending somewhere in a distant future. In exploded form it incorporates all temporal ups and downs, all temporal mean-wiles of the devil, or as indicated in Job 1:7, 2:2, going "to and fro" ל מן while waiting patiently for the temporal Lamed and the Luciferian mean-wiles of the devil to be ended and taken out of the way, and the distant future רחוֹק to arrive. At the end it reveals that the much greater ending anticipated in the future, is the "manner" of man on target, the behavioural and biographical Torah תּוֹרה, coming to terms with the original "(and) this" story in Gen 3:13. From Gen 3:13 is "this the manner" זאת תּוֹרת of man created in the image of G-d. From point zero is it proportioned that Christendom's lack of confession equals lack of awareness of self. Defective awareness of self means no real will to reform and no real will to align self with the truth. With a fulfilled T on target, Thou and Turtle-thou are expected to be one in the Torah.

2 Sam 7:19 And this was yet a small thing in thy sight, O Lord GOD; but thou hast spoken also of thy servant's house for a great while to come. And *is* this the manner of man, O Lord GOD?

2 Sam 7:19 וַתְּקַטֵּן עוֹד זֹאת בְּעֵינֶיךָ אֲדֹנָי יְהוִה וַתְּדַבֵּר גַּם
אֶל־בֵּית־עַבְדְּךָ לְמֵרָחוֹק וְזֹאת תּוֹרַת הָאָדָם אֲדֹנָי יְהוִה׃

Here is the test case for 2 Sam 7:19. Notice the KJV phrase at the end ready to conclude, "And *is* this". Do you agree that this ending lines up with Jeremiah's redemptive goal, The Lord our righteousness? Do you agree that man's growing assurance of salvation as expressed in Jer 23:6, saying, and this *is*, with no question mark, is ready to confirm that the question mark in 2 Sam 7:19 at some point will disappear and be an exclamation?

2 Sam 7:20 Elaborating on verse 19 and other verses around and about David, and why also this verse must be a predestined "also" גם in need of being reciprocal. Awareness of G-d is inseparable from awareness of self.

2 Sam 7:20 And what can David say more unto thee? for thou, Lord GOD, knowest thy servant.

2 Sam 7:20 וּמַה־יּוֹסִיף דָּוִד עוֹד לְדַבֵּר אֵלֶיךָ וְאַתָּה יָדַעְתָּ
אֶת־עַבְדְּךָ אֲדֹנָי יְהוִה׃

A test case for 2 Sam 7:20. Do you see that functional awareness of the adamic self and its Cainesian tendency and lust after being god in his own universe, is the reason for the

apostolic KJV reordering the Hebrew syntax to specify proper servant-Lord relations and what is on target when self-awareness has been established? Do you see that theological translations, with no anthropological realm and reasoning, unveil that modernism has no other focus than the lexical and textual and are trying to exploit that to beat the KJV by textual accuracy? The partly reordered KJV text says, “for thou, Lord GOD, knowest thy servant.” ואתה ידעת את־עבדך אדני יהוה. You can use the ASV to trace the Hebrew syntax and the fragmented perspective in contrast to how the apostolic KJV says what historical Christendom never would do for proper Lordship and Wordship.

2 ASV 7:20 And what can David say more unto thee? for thou knowest thy servant, O Lord Jehovah.

2 Sam 7:21 Next step, revealing that lack of self-awareness led to lack of will to reform, and theological Christendom obstructing things intended for the word’s sake. Notice the first part, saying, “For (in) the sake of thy word” בעבור דברך, building background into Paul’s words, to let the word have free course (in 2 Thes 3:1), as seen here, to have a free pass-over עבר combined with accounting עבור, and how that was manipulated in the sola S-denying NABRE fabricating a hierarchical text making the “servant” עבד greater than the Lord and the Word. This is not only direct scriptural manipulation but is the tendency building its vicar profile long before coming into the much more plain text details about Bible perversion in NT, where the counter-reformatory committees making and using Codex Satanicus systematically go after details supporting sola S jurisdiction and the change of priesthood the theologians have denied the last 2000 years. Some are willing to pervert the text, and do thereby prove the point that the Bible not only divides itself by priesthood, but projects that twofold protective mission divided by priesthood. The true Bible provides for the priesthood of believers. Codex Satanicus was provided to protect the theological business as usual and its priesthood of lies.

2 Sam 7:21 For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know *them*.

2 Sam 7:21 בַּעֲבוּר דְּבָרְךָ וּכְלִבְּךָ עָשִׂיתָ אֵת כָּל־הַגְּדוּלָּה הַזֹּאת לְהוֹדִיעַ אֶת־עַבְדֶּךָ׃

2 Sam 7:22 Next step, the serving No-Man and his Lord. Proportions of faith mirror the positioning of self. “For *there is* none like thee” כי־אין כמוך

2 Sam 7:22 Wherefore thou art great, O LORD God: for *there is* none like thee, neither *is there any* God beside thee, according to all that we have heard with our ears.

2 Sam 7:22 עַל־כֵּן גָּדַלְתָּ אֲדֹנָי יְהוִה כִּי־אֵין כָּמוֹךָ וְאֵין אֱלֹהִים זוּלָתֶךָ בְּכֹל אֲשֶׁר־שָׁמַעְנוּ בְאָזְנֵינוּ׃

A test case for 2 Sam 7:22. Do you agree that the KJV as protector of the reformation by default is critical to the traditionalist claim the NABRE makes of this type verse ending?

2 Sam 7:24 Next step. Historical setbacks like the year 70AD changed nothing about this verse and the Lord's mission on earth.

2 Sam 7:24 For thou hast confirmed to thyself thy people Israel *to be* a people unto thee for ever: and thou, LORD, art become their God.

2 Sam 7:24 וַתְּכוֹנֵן לְךָ אֶת־עַמְּךָ יִשְׂרָאֵל לְךָ לְעָם עַד־עוֹלָם וְאַתָּה יְהוָה הָיִיתָ לָהֶם לֵאלֹהִים׃ ס

2 Sam 7:25 A different type manipulation compared to verse 21. Again, as seen in the papist NABRE, some do not want the surety of the word to be explicitly expressed, and will therefore use substitute wording. In the Hebrew and KJV this is one of the verses saying that preservation of people and households begin with preserving the word. In contrast to the NKJV, is now in the KJV no more real and preserved than sola Vau/And.

2 Sam 7:25 And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, establish *it* for ever, and do as thou hast said.

2 Sam 7:25 וְעַתָּה יְהוָה אֱלֹהִים הַדָּבָר אֲשֶׁר דִּבַּרְתָּ עַל־עַבְדְּךָ וְעַל־בֵּיתוֹ הָקֵם עַד־עוֹלָם וַעֲשֵׂה כַּאֲשֶׁר דִּבַּרְתָּ׃

2 Sam 7:26 In the Hebrew and KJV come preserved truth and reality from the word. In the NABRE the alternative story is that it depends on men and their saying.

2 Sam 7:26 And let thy name be magnified for ever, saying, The LORD of hosts *is* the God over Israel: and let the house of thy servant David be established before thee.

2 Sam 7:26 וְיִגְדַּל שִׁמְךָ עַד־עוֹלָם לֵאמֹר יְהוָה צְבָאוֹת אֱלֹהִים עַל־יִשְׂרָאֵל וּבֵית עַבְדְּךָ דָוִד יִהְיֶה נָכוֹן לְפָנֶיךָ׃

2 Sam 7:28 Harder to manipulate this one.

2 Sam 7:28 And now, O Lord GOD, thou *art* that God, and thy words be true, and thou hast promised this goodness unto thy servant:

2 Sam 7:28 וְעַתָּה אֲדֹנָי יְהוִה אַתָּה־הוּא הָאֱלֹהִים וּדְבָרֶיךָ יִהְיוּ אֱמֶת וַתְּדַבֵּר אֶל־עַבְדְּךָ אֶת־הַטּוֹבָה הַזֹּאת׃

2 Sam 8:13-15 Next messianic milestone, sola Vau/And involved all the way.

2 Sam 8:15 And David reigned over all Israel; and David executed judgment and justice unto all his people.

2 Sam 8:15 וַיִּמְלֹךְ דָּוִד עַל־כָּל־יִשְׂרָאֵל וַיְהִי דָוִד עֹשֶׂה מִשְׁפָּט וּצְדָקָה לְכָל־עַמּוֹ׃

2 Sam 8:16 Introducing the "recorder" זכר in agreement with the reason why things began to be recorded in Exo 20:24, sola Vau/And involved all the way

2 Sam 8:16 And Joab the son of Zeruiah *was* over the host; and Jehoshaphat the son of Ahilud *was* recorder;

2 Sam 8:16 וְיוֹאָב בֶּן־צְרוּיָה עַל־הַצָּבָא וִיהוֹשָׁפָט בֶּן־אֲחִילוּד מַזְכִּיר׃

2 Sam 8:17 The rest of the apparatus coming into place.

2 Sam 8:17 And Zadok the son of Ahitub, and Ahimelech the son of Abiathar, *were* the priests; and Seraiah *was* the scribe;

2 Sam 8:18 It begins to smell of nepotism and inherited power. Anyway sola Vau/And is involved, at least in the Hebrew and KJV. The KJV translates them “chief rulers” כֹּהֲנִים (from the priest’s כֹּהֵן office). No separation of church and state there.

2 Sam 8:18 And Benaiah the son of Jehoiada *was over* both the Cherethites and the Pelethites; and David's sons were chief rulers.

2 S 8:18 וּבְנָיָהוּ בֶּן־יְהוֹיָדָע וְהַכְּרֵתִי וְהַפְּלֵתִי וּבְנֵי דָוִד כֹּהֲנִים הָיוּ׃ ף

2 Sam 9 David, the messianic peacemaker in Jersualem.

2 Sam 9:1 And David said, Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake?

2 Sam 9:1 וַיֹּאמֶר דָּוִד הֲכִי יֶשׁ־עוֹד אֲשֶׁר נוֹתַר לְבֵית שָׁאוּל וְאֶעֱשֶׂה עִמּוֹ חֶסֶד בַּעֲבוּר יְהוֹנָתָן׃

2 Sam 10 David, the messianic peacemaker in Jerusalem, not so successful. From here the under-world conditions would begin to reappear. The phrase “in his stead” תַּחְתָּיו has been gone since Deu 10:6, but is a regular chain in Kings and Chronicles, in Israel and around them. 2 Sam 10:1 confirms the warning of being conformed to the image of other nations and their ruling structures, asked for in 1 Sam 8:5-6, 19-20. From here is Ammon under Hanun the asked-for model to follow from point zero to the end of time.

2 Sam 10:1 And it came to pass after this, that the king of the children of Ammon died, and Hanun his son reigned in his stead.

2 Sam 10:1 וַיְהִי אַחֲרֵי־כֵן וַיָּמָת מֶלֶךְ בְּנֵי עַמּוֹן וַיִּמְלֹךְ חָנוּן בְּנוֹ תַּחְתָּיו׃

2 Sam 11 Bathsheba comes into the picture. From here it is mostly ruling, eros, family feuds, and veiled conditions.

2 Sam 11:1 And it came to pass, after the year was expired, ...

2 Sam 11:1 וַיְהִי לִתְשׁוּבַת הַשָּׁנָה . . . .

2 Sam 11:3 National troubles begin with destroying the family. Sola Vau/And is forced to be a recording partner and blueprinter.

2 Sam 11:3 And David sent and enquired after the woman. And *one* said, *Is* not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?

2 Sam 11:3 וַיִּשְׁלַח דָּוִד וַיִּדְרֹשׁ לָאִשָּׁה וַיֹּאמֶר הֲלוֹא־זֹאת בַּת־שֶׁבַע בַּת־אֱלִיעָם אֵשֶׁת אוּרִיָּה הַחִתִּי׃

2 Sam 11:14-15+ Problem solved.

2 Sam 11:15 And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die.

2 Sam 11:15 וַיִּכְתֹּב בַּסֵּפֶר לֵאמֹר הָבוּ אֶת־אוּרִיָּה אֶל־מוּל פְּנֵי הַמִּלְחָמָה הַחֲזָקָה וְשַׁבְתֶּם מֵאַחֲרָיו וְנִכָּה וָמֵת׃ ס

2 Sam 11:16+ Saul had Doeg to do his dirty work. David had Joab. No difference.

2 Sam 11:16 And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men *were*.

2 Sam 11:16 וַיְהִי בְּשָׁמוֹר יוֹאָב אֶל־הָעִיר וַיִּתֵּן אֶת־אוּרִיָּה אֶל־הַמָּקוֹם אֲשֶׁר יָדַע כִּי אַנְשֵׁי־חַיִל שָׁם׃

2 Sam 11:26 What is this? Two of a kind? Is there anything beyond ritual hypocrisy in Bathsheba?

2 Sam 11:26 And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.

2 Sam 11:26 וַתִּשְׁמַע אֵשֶׁת אוּרִיָּה כִּי־מֵת אוּרִיָּה אִישָׁהּ וַתִּסְפֹּד עַל־בַּעְלָהּ׃

2 Sam 12:1 A dangerous mission. Delicate matters like this would require high-level diplomacy.

2 Sam 12:1 And the LORD sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor.

2 Sam 12:1 וַיִּשְׁלַח יְהוָה אֶת־נָתָן אֶל־דָּוִד וַיָּבֹא אֵלָיו וַיֹּאמֶר לוֹ שְׁנֵי אֲנָשִׁים הָיוּ בְּעִיר אַחַת אֶחָד עָשִׁיר וְאֶחָד רָאשׁ׃

2 Sam 12:5 For an angry David, Nathan might be a loose end to forever silence. Kill the messenger. Corrupt regimes exercise normally equally rotten solutions. If they wanted, David and Joab could easily orchestrate the death of Nathan.

2 Saml 12:5 And David's anger was greatly kindled against the man; and he said to Nathan, *As* the LORD liveth, the man that hath done this *thing* shall surely die:

2 Sam 12:5 וַיִּחַר־אַף דָּוִד בָּאִישׁ מְאֹד וַיֹּאמֶר אֶל־נָתָן חַי־יְהוָה כִּי בֶן־מָוֶת הָאִישׁ הָעֹשֶׂה זֹּאת׃

2 Sam 12:7+ The moment of truth.

2 Sam 12:7 And Nathan said to David, Thou *art* the man. Thus saith the LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul;

2 Sam 12:7 וַיֹּאמֶר נָתָן אֶל־דָּוִד אַתָּה הָאִישׁ כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אָנֹכִי מְשַׁחְתִּיךָ לְמֶלֶךְ עַל־יִשְׂרָאֵל וְאָנֹכִי הִצַּלְתִּיךָ מִיַּד שָׁאוּל׃

2 Sam 12:10 Confirming that things from 2 Sam 10 was already returning to whoredom, ruling. eros, family feuds, and even greater problems to come longer down the road.

2 Sam 12:10 Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

2 Sam12:10 וְעַתָּה לֹא־תָסוּר חֶרֶב מִבֵּיתְךָ עַד־עוֹלָם עֵקֶב כִּי בְזִתָנִי וַתִּקַּח אֶת־אֵשֶׁת אוּרִיָּה הַחִתִּי לִהְיוֹת לְךָ לְאִשָּׁה׃ ס

Here is the test case for 2 Sam 12:10. Do you see that the word “taken” is involved in a partly delusional mix-up of facts with fiction and fantasy?

2 Sam 12:11 Notice the KJV phrase about David’s ruling Resh headache, “evil” רעה, “evil against thee out of thine own house”. Long before being kicked out, is the coming diaspora rooted there, exiled, or out of thine own house. KJV readers have the model of the full process of time, which means a complete story with the hints added to combine the present with the not yet established future to come, out of there. This phrase models their longer journey rooted and transported out of their house and into Babylon, where the same trouble would continue, echoing the earlier, “and continued there” in Ruth 1:2.

2 Sam 12:11 Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give *them* unto thy neighbour, and he shall lie with thy wives in the sight of this sun.

2 Sam 12:11 כֹּה אָמַר יְהוָה הִנְנִי מֵקִים עָלֶיךָ רָעָה מִבֵּיתֶךָ וְלָקַחְתִּי אֶת־נָשֶׁיךָ לְעֵינֶיךָ וְנָתַתִּי לְרֵעֶיךָ וְשָׁכַב עִם־נָשֶׁיךָ לְעֵינֵי הַשֶּׁמֶשׁ הַזֹּאת׃

2 Sam 12:12 In the anthropological and primarily mental Hebrew and KJV, there is no big differene from the mental root to what is continued in secret. Things unveiled point back to the mental root ruling th fallen man.

2 Sam 12:12 For thou didst *it* secretly: but I will do this thing before all Israel, and before the sun.

2 Sam 12:12 כִּי אַתָּה עָשִׂיתָ בַסָּתֶר וַאֲנִי אֶעֱשֶׂה אֶת־הַדָּבָר הַזֶּה נֶגֶד כָּל־יִשְׂרָאֵל וְנֶגֶד הַשָּׁמֶשׁ׃ ס

2 Sam 12:24 Solomon is born. Called by name, he combines first principle with subsidiary judicial facts.

2 Sam 12:24 And David comforted Bathsheba his wife, and went in unto her, and lay with her: and she bare a son, and he called his name Solomon: and the LORD loved him.

2 Sam 12:24 וַיְנַחֵם דָּוִד אֶת בַּת־שֶׁבַע אִשְׁתּוֹ וַיָּבֹא אֵלֶיהָ וַיִּשְׁכַּב עִמָּהּ וַתֵּלֶד בֵּן (וַיִּקְרָא) [וַתִּקְרָא] אֶת־שְׁמוֹ שְׁלֹמֹה וַיהוָה אֲהֵבוֹ׃

2 Sam 13 Family troubles. The first Tamar in Gen 38 was a veiled phenomenon. Here is the other side, T trapped by veiled motives and conditions. Out of his own family would David reap what he had sown. Like father, like son.

2 Sam 13:1 And it came to pass after this, that Absalom the son of David had a fair sister, whose name *was* Tamar; and Amnon the son of David loved her.

2 Sam 13:1 וַיְהִי אַחֲרֵי־כֵן וּלְאַבְשָׁלוֹם בֶּן־דָּוִד אָחוֹת יָפָה וּשְׁמָהּ תָּמָר וַיֶּאֱהָבָהּ אַמְנוֹן בֶּן־דָּוִד׃

2 Sam 13:3 David had Joab to cover his malefactor tracks. Amnon had Jonadab to plan the trap for him. The KJV punctuates the identifying details. In the NKJV it is no more than empty text.

2 Sam 13:3 But Amnon had a friend, whose name *was* Jonadab, the son of Shimeah David's brother: and Jonadab *was* a very subtil man.

2 Sam 13:3 וּלְאַמְנוֹן רֵעַ וּשְׁמוֹ יוֹנָדָב בֶּן־שִׁמְעָה אֲחִי דָוִד וְיוֹנָדָב אִישׁ חָכָם מְאֹד׃

2 Sam 13:5-7 David fooled to be complicit in the scheming to mess up his own family.

2 Sam 13:7 Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and dress him meat.

2 Sam 13:7 וַיִּשְׁלַח דָּוִד אֶל־תָּמָר הַבַּיְתָה לֵאמֹר לְכִי נָא בֵּית אַמְנוֹן אָחִיךְ וַעֲשִׂי־לוֹ הַבְרִיָה׃

2 Sam 13:12 Notice how the KJV ordains Thou to personify its worded deed, and how this models how the confessional self in its own (unveiled) aftermath will have no other choice than to accept being biographical about it and becoming the word in person. This corresponds to folly identified as-is by name, Nabal in 1 Sam 25:25, confirming that the adamic naming convention is about identifying the fallen man and his defining lifestory.

2 Sam 13:12 And she answered him, Nay, my brother, do not force me; for no such thing ought to be done in Israel: do not thou this folly.

2 Sam 13:12 וַתֹּאמֶר לוֹ אַל־אָחִי אַל־תְּעַנֵּנִי כִּי לֹא־יֵעָשֶׂה כֵן בְּיִשְׂרָאֵל אַל־תַּעֲשֵׂה אֶת־הַנְּבָלָה הַזֹּאת׃

The Hebrew details coming together in 2 Sam 13:12 say, “not do thou (the objective of) folly this” אל־תעשׂה את־הנבלה הזאת. The apostolic KJV reorders the original text to become a translated syntax revealing clearly the defining elements where man’s behaviour becomes biographical, universally the same since Gen 3:13. What is this *that* thou hast done? In the NKJV, NASB, and most modernist translations, the words have been emptied of their anthropological value, meaning that after the modernists did drain the Bible of its convicting power, it is drained also of its missional energy. Notice how the KJV phrase, “do not thou” directly points to the corresponding “him deny himself” in Matt 16:24, but having no such equivalent linking in modernist translations.

One more test for 2 Sam 13:12. Do you agree that the temple veil rent in twain causing T to be forced to align itself on target, means integrating the twofold fact that T having its break-throught means that the transparent self and the transfigured son of G-d must be two lingual siblings and parts of the same story? One of the repeated problems with theology and theological translations is that revelation of G-d is not tied to revelation of self, and awareness of G-d does not reflect awareness of self. The Hebrew text is fairly explicit, “not do thou”, or “not do self” אל־תעשׂה (2nd person masculine singular).

2 Sam 13:13 Repeating the threat of becoming an identified Nabal.

2 Sam 13:13 And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king; for he will not withhold me from thee.

2 Sam 13:13 וַאֲנִי אָנָה אוֹלִיךְ אֶת־חֶרְפָּתִי וְאַתָּה תִּהְיֶה כְּאַחַד
הַנְּבָלִים בְּיִשְׂרָאֵל וְעַתָּה דַּבֶּר־נָא אֶל־הַמֶּלֶךְ כִּי לֹא יִמְנָעֵנִי מִמֶּךָּ׃

2 Sam 13:15 Biblical reality masked as half-truth. There is no connection between eros and agape. This is not about love, meaning agape, explaining this mismatched contrast. Hatred is not the opposite of love. If the story was about true love (agape), the contrast would be lukewarm indifference. Love waxing cold and callous in the end times would lead to the other end of the L spectrum surfacing as ice-cold and indifferent legalism. To be lukewarm is the half-way fruit of lost passion on the road toward total indifference. Eros and Agape are behavioural opposites but not lingual opposites.

2 Sam 13:15 Then Amnon hated her exceedingly; so that the hatred wherewith he hated her *was* greater than the love wherewith he had loved her. And Amnon said unto her, Arise, be gone.

2 Sam 13:15 וַיִּשְׂנָאֶהָ אַמְנוֹן שִׂנְאָה גְדוֹלָה מְאֹד כִּי גְדוֹלָה הַשִּׂנְאָה
אֲשֶׁר שְׂנֵאָהּ מֵאַהֲבָה אֲשֶׁר אֲהֵבָהּ וַיֹּאמֶר־לָהּ אַמְנוֹן קוּמִי לֵכִי׃

2 Sam 13:20-22 Adding fuel to the family feud.

2 Sam 13:22 And Absalom spake unto his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar.

2 Sam 13:22 וְלֹא־דִבֶּר אַבְשָׁלוֹם עִם־אַמְנוֹן לְמֵרָע וְעַד־טוֹב כִּי־שָׂנֵא אַבְשָׁלוֹם אֶת־אַמְנוֹן עַל־דְּבַר אֲשֶׁר עִנָּה אֶת תָּמָר אֲחֹתוֹ׃ ף

2 Sam 13:24-27 David pushed to be complicit in more of his own family tragedy.

2 Sam 13:27 But Absalom pressed him, that he let Amnon and all the king's sons go with him.

2 Sam13:27 וַיִּפְרָץ־בּוֹ אַבְשָׁלוֹם וַיְשַׁלַּח אִתּוֹ אֶת־אַמְנוֹן וְאֵת כָּל־בְּנֵי הַמֶּלֶךְ׃ ס

2 Sam 13:39 Chapter end. David would be no-less troubled with his own family than Jacob had been. The great tribulation is Jacob's trouble and David's trouble combined.

2 Sam 13:39 And *the soul of* king David longed to go forth unto Absalom: for he was comforted concerning Amnon, seeing he was dead.

2 Sam 13:39 וַתְּכַל דָּוִד הַמֶּלֶךְ לָצֵאת אֶל־אַבְשָׁלוֹם כִּי־נִחַם עַל־אַמְנוֹן כִּי־מֵת׃ ס

2 Sam 14:1-3 T involved in setting the next trap. Joab is the orchestrator. Deception is modelled as an image feigned to appear with "likeness manner" כדבר. It could just as well be wolves in sheep's clothing pretending to speak words of truth.

2 Sam 14:3 And come to the king, and speak on this manner unto him. So Joab put the words in her mouth.

2 Sam 14:3 וּבָאת אֶל־הַמֶּלֶךְ וְדִבַּרְתְּ אֵלָיו כַּדָּבָר הַזֶּה וַיָּשֶׂם יוֹאָב אֶת־הַדְּבָרִים בְּפִיהָ׃

2 Sam 14:4 The woman involved. Tekoah תקועה. Things coming from Thyatira and from the under- תחת world would have much in common with Tekoah.

2 Sam 14:4 And when the woman of Tekoah spake to the king, she fell on her face to the ground, and did obeisance, and said, Help, O king.

2 Sam 14:4 וַתֹּאמֶר הָאִשָּׁה הַתְּקֹעִית אֶל־הַמֶּלֶךְ וַתִּפֹּל עַל־אַפֶּיהָ אַרְצָה וַתִּשְׁתָּחוּ וַתֹּאמֶר הוֹשִׁעָה הַמֶּלֶךְ׃ ס

2 Sam 14:5 Next step, explaining that deism and Tamar's veiled under-world would also have much in common. Local details support the Bible's global message.

2 Sam 14:5 And the king said unto her, What aileth thee? And she answered, I *am* indeed a widow woman, and mine husband is dead.

2 Sam 14:5 וַיֹּאמֶר־לָהּ הַמֶּלֶךְ מַה־לָּךְ וַתֹּאמֶר אָבָל אִשָּׁה־אַלְמָנָה אָנִי וַיָּמָת אִישִׁי׃

Here is the test case for 2 Sam 14:5. Notice the Hebrew phrase and paradigm, saying, "What aileth thee?", or "what to thee" מה־לך. Do you see that the temporal Lamed is universal as orchestrator and schoolmaster of most things ongoing behind veil? Next, do you agree that with a more fully punctuated ending, saying, "and, my husband, is dead", it would be easier to pick up the eternal sola Vau/And husband present in the Hebrew and KJV, absent in the NKJV, NIV, NABRE etc., putting the masquerading modernists into the category of those working for continued deism also beyond Y2K? The KJV did the apostolic reordering of the Hebrew syntax, "and is dead my husband" וימת אישי. It is up to the reader to do the rest, and it is up to the priesthood of believers to conclude on what the priesthood of unbelief never wanted plainly communicated and known. Local stories in the Hebrew and KJV mediate a global and much greater parable value, which requires all the details and the full syntax the modernists tend to fragment.

2 Sam 14:6 Next, the field of blood in Gen 4 repeating itself with Niphil Basar warfare without a No-Man arbiter. To "part" them requires propitiation. This is one of the cases full of Benjamite warfare. And *there was* none to part them, ואין מציל ביניהם, or more literally, none to save, rescue, or "deliver" נצל them (from self), meaning that there was none present to supply Beth-weaning בין of them הם, a lasting problem until it might be "understood" בין at some point beyond Mal 3:18. In multiple ways is it put in place that the end of infantilism depends on Beth-weaning and knowing G-d and self.

2 Sam 14:6 And thy handmaid had two sons, and they two strove together in the field, and *there was* none to part them, but the one smote the other, and slew him.

2 Sam 14:6 וּלְשִׁפְחָתְךָ שְׁנֵי בָנִים וַיִּנָּצוּ שְׁנֵיהֶם בַּשָּׂדֶה וְאֵין מַצִּיל בֵּינֵיהֶם וַיַּכֵּהוּ הָאֶחָד אֶת־הָאֶחָד וַיָּמֶת אֹתוֹ׃

Here is the test case for 2 Sam 14:6. Do you see that this Hebrew way of expressing lost Thummim and the need of salvation from self, say how נצל models the "fallen" נפל Niphil Basar's clouded mindset?

2 Sam 14:9-10 Next parable of messianic proportions.

2 Sam 14:10 And the king said, Whosoever saith *ought* unto thee, bring him to me, and he shall not touch thee any more.

2 Sam 14:10 וַיֹּאמֶר הַמֶּלֶךְ הַמְדַבֵּר אֵלַיִךְ וַהֲבֵאתוֹ אֵלַי וְלֹא־יֹסִיף עוֹד לָגַעַת בָּךְ׃

2 Sam 14:11-16 Absalom and Haman had sufficient destructive plans in common to say that chapter 14 is a Tekoah version of Queen Esther.

2 Sam 14:16 For the king will hear, to deliver his handmaid out of the hand of the man *that would* destroy me and my son together out of the inheritance of God.

2 Sam 14:16 כִּי יִשְׁמַע הַמֶּלֶךְ לְהַצִּיל אֶת־אֲמָתוֹ מִכַּף הָאִישׁ לְהַשְׁמִיד אֹתִי וְאֶת־בְּנִי יַחַד מִנַּחֲלַת אֱלֹהִים׃

2 Sam 14:25 Another way of describing the family feud, a "crown of head" קדקד and its growing headache from the shoulders up. This is enough Hebrew details to describe "praised" הלל for "beauty" יפה as worship of the creation. Exterior looks would be a challenge to the original ruddy face++ in 1 Sam 16:12.

2 Sam 14:25 But in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him.

2 Sam 14:25 וּכְאַבְשָׁלוֹם לֹא־הָיָה אִישׁ־יָפֶה בְּכָל־יִשְׂרָאֵל לְהֻלֵּל מְאֹד מִכַּף רַגְלוֹ וְעַד קָדְקֳדוֹ לֹא־הָיָה בּוֹ מוּם׃

2 Sam 14:26 True or false, a reappearing Samson.

2 Sam 14:26 And when he polled his head, (for it was at every year's end that he polled *it*: because *the hair* was heavy on him, therefore he polled it:) he weighed the hair of his head at two hundred shekels after the king's weight.

2 Sam 14:26 וּבְגַלְּחוֹ אֶת־רֹאשׁוֹ וְהָיָה מִקֵּץ יָמִים לַיָּמִים אֲשֶׁר יְגַלְּחֵהוּ כִּי־כָבֵד עָלָיו וְגִלָּחוֹ וְשָׁקַל אֶת־שְׂעַר רֹאשׁוֹ מָאתַיִם שְׁקָלִים בְּאֶבֶן הַמֶּלֶךְ׃

2 Sam 14:28 Royal stand-off.

2 Sam 14:28 So Absalom dwelt two full years in Jerusalem, and saw not the king's face.

2 Sam 14:28 וַיֵּשֶׁב אַבְשָׁלוֹם בִּירוּשָׁלַ͏ִם שְׁנָתַיִם יָמִים וּפְנֵי הַמֶּלֶךְ לֹא רָאָה׃

2 Sam 14:29-31 How Absalom sealed his fate. This was a really smart move.

2 Sam 14:31 Then Joab arose, and came to Absalom unto *his* house, and said unto him, Wherefore have thy servants set my field on fire?

2 Sam 14:31 וַיָּקָם יוֹאָב וַיָּבֹא אֶל־אַבְשָׁלוֹם הַבָּיְתָה וַיֹּאמֶר אֵלָיו לָמָּה הִצִּיתוּ עַבָדֶיךָ אֶת־הַחֶלְקָה אֲשֶׁר־לִי בָּאֵשׁ׃

2 Sam 15 Through chapters 13-18 Absalom became the chief problem maker and the greatest challenge to David and the throne.

2 Sam 15:1 And it came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run before him.

2 Sam 15:1 וַיְהִי מֵאַחֲרֵי כֵן וַיַּעַשׂ לוֹ אַבְשָׁלוֹם מֶרְכָּבָה וְסוּסִים
וַחֲמִשִּׁים אִישׁ רָצִים לְפָנָיו׃

2 Sam 15:3 The first of two steps. Verse 3 might sound ok as translated, at least before moving into verse 4.

2 Sam 15:3 And Absalom said unto him, See, thy matters *are* good and right; but *there is* no man *deputed* of the king to hear thee.

2 Sam 15:3 וַיֹּאמֶר אֵלָיו אַבְשָׁלוֹם רְאֵה דְבָרֶיךָ טוֹבִים וּנְכֹחִים וְשֹׁמֵעַ
אֵין־לְךָ מֵאֵת הַמֶּלֶךְ׃

2 Sam 15:4 Next, do you see why the apostolic KJV does not want this verse to sound like any other plain sola Vau/And statement, "and said Absalom" **ויאמר אבשלום**, but forces Absalom to stand alone with his ambitious extra?

2 Sam 15:4 Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!

2 Sam 15:4 וַיֹּאמֶר אַבְשָׁלוֹם מִי־יְשִׂמֵנִי שֹׁפֵט בָּאָרֶץ וְעָלַי יָבוֹא
כָּל־אִישׁ אֲשֶׁר־יִהְיֶה־לוֹ־רִיב וּמִשְׁפָּט וְהִצְדַּקְתִּיו׃

2 Sam 15:5 The anticipated outcome after 2 Sam 14:25. With guys like Absalom there is respect of person. He would dismiss any man critical to his person or style, and would accept and assemble only those coming to "worship" **שחות** this type hell-bound actor.

2 Sam 15:5 And it was *so*, that when any man came nigh *to him* to do him obeisance, he put forth his hand, and took him, and kissed him.

2 Sam 15:5 וְהָיָה בִּקְרָב־אִישׁ לְהִשְׁתַּחֲוֹת לוֹ וְשָׁלַח אֶת־יָדוֹ וְהֶחֱזִיק
לוֹ וְנָשַׁק לוֹ׃

2 Sam 15:2-6 Gaining momentum by perfecting his populist method of deception.

2 Sam 15:6 And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel.

2 Sam 15:6 וַיַּעַשׂ אַבְשָׁלוֹם כַּדָּבָר הַזֶּה לְכָל־יִשְׂרָאֵל אֲשֶׁר־יָבֹאוּ
לַמִּשְׁפָּט אֶל־הַמֶּלֶךְ וַיְגַנֵּב אַבְשָׁלוֹם אֶת־לֵב אַנְשֵׁי יִשְׂרָאֵל׃ ף

2 Sam 15:7 More Septuagint influence. Forty **ארבעים** years in the Masoretic text has become four **ארבע** years in some manuscripts, in the Septuagint and some of the other sources. After World war II, after the DSS discovery, and from the RSV did the critical-text establishments increasingly come to scholarly consensus in using vicar sources like

the DSS and the Septuagint to “correct” the Masoretic text. This development correlates with the growing apostasy in Laodicea. In translations published the last two decades, has scholarly consensus increasingly grown and taken a more absolute stand against the Masoretic text and the KJV.

2 Sam 15:7 And it came to pass after forty years, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the LORD, in Hebron.

2 Sam 15:7 וַיְהִי מִקֵּץ אַרְבָּעִים שָׁנָה וַיֹּאמֶר אַבְשָׁלוֹם אֶל־הַמֶּלֶךְ
אֵלְכָה נָּא וַאֲשַׁלֵּם אֶת־נִדְרִי אֲשֶׁר־נָדַרְתִּי לַיהוָה בְּחֶבְרוֹן׃

2 Sam 15:12 Conflict, controversy, civil war, and family feud make the context for counsel and conspiracy.

2 Sam 15:12 And Absalom sent for Ahithophel the Gilonite, David's counsellor, from his city, *even* from Giloh, while he offered sacrifices. And the conspiracy was strong; for the people increased continually with Absalom.

2 Sam 15:1 וַיִּשְׁלַח אַבְשָׁלוֹם אֶת־אֲחִיתֹפֶל הַגִּילֹנִי יוֹעֵץ דָּוִד מֵעִירוֹ
מִגִּלֹה בְּזָבְחוֹ אֶת־הַזְּבָחִים וַיְהִי הַקֶּשֶׁר אַמִּץ וְהָעָם הוֹלֵךְ וָרָב
אֶת־אַבְשָׁלוֹם׃

2 Sam 16-17 Two more chapters about David vs Absalom.

2 Sam 17:1 Moreover Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night:

2 Sam 17:1 וַיֹּאמֶר אֲחִיתֹפֶל אֶל־אַבְשָׁלוֹם אִבְחֲרָה נָּא שְׁנֵים־עָשָׂר אֶלֶף
אִישׁ וְאָקוּמָה וְאֶרְדְּפָה אַחֲרֵי־דָוִד הַלָּיְלָה׃

2 Sam 18:14 Absalom’s fate sealed in 2 Sam 14:29-31. Joab became the executioner.

2 Sam 18:14 Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he *was* yet alive in the midst of the oak.

2 Sam 18:14 וַיֹּאמֶר יוֹאָב לֹא־כֵן אֹחִילָה לְפָנֶיךָ וַיִּקַּח שְׁלֹשָׁה שִׁבָטִים
בְּכַפּוֹ וַיִּתְקָעֵם בְּלֵב אַבְשָׁלוֹם עוֹדֶנּוּ חַי בְּלֵב הָאֵלָה׃

2 Sam 18:18 Absalom’s legacy is the capital self, the problem from the shoulders up in his worship of self. He wanted to make himself renowned and seemed confident in his own worth, but had apparently no confidence in his onw unnamed sons in 2 Sam 14:27.

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

2 Sam 18:18 וְאַבְשָׁלֹם לָקַח וַיַּצֶּב־לוֹ (בְּחַיָּיו) [בְּחַיָּו] אֶת־מַצֵּבֶת אֲשֶׁר
בְּעֵמֶק־הַמֶּלֶךְ כִּי אָמַר אֵין־לִי בֵן בַּעֲבוּר הַזְכִּיר שְׁמִי וַיִּקְרָא
לַמַּצֵּבֶת עַל־שְׁמוֹ וַיִּקָּרֵא לָהּ יַד אַבְשָׁלֹם עַד הַיּוֹם הַזֶּה: ס

2 Sam 19:1 Confirming why Jacob and David had so much in common as carriers of the same messianic mission. Remember Alice Bailey and the UN Agenda 2030. If you want trouble and tribulation on earth, you should begin with destroying the family. Notice the first four KJV words, and the need to keep track in agreement with Vau-consequtive. In the Hebrew and KJV it is about keeping track of the whole canonical story, in the NKJV changed to make Joab the centre of the story. "And it was told (to) Joab" **ויגד ליואב**

2 Sam 19:1 And it was told Joab, Behold, the king weepeth and mourneth for Absalom.

2 Sam 19:2 וַיֻּגַּד לְיוֹאָב הִנֵּה הַמֶּלֶךְ בּוֹכֶה וַיִּתְאַבֵּל עַל־אַבְשָׁלֹם:

2 Sam 19:2 Enough twoedged substance to say that V inheritance = S.

2 Sam 19:2 And the victory that day was *turned* into mourning unto all the people: for the people heard say that day how the king was grieved for his son.

2 Sam 19:3 וַתְּהִי הַתְּשׁוּעָה בַּיּוֹם הַהוּא לְאֵבֶל לְכָל־הָעָם כִּי־שָׁמַע
הָעָם בַּיּוֹם הַהוּא לֵאמֹר נֶעֱצַב הַמֶּלֶךְ עַל־בְּנוֹ:

2 Sam 19:3 The word "stealth" has only one instance in the KJV. After stripping off the imperfect prefix, the remaining Hebrew is ganneb **גנב**., used about thiefs and theft and secretly sneaking somewhere to steal something. It is put enough semantic extra into this verse to fulfil the role of the KJV's built-in dictionary. Shame is associated with acts hidden from the scrutiny of daylight.

2 Sam 19:3 And the people gat them by stealth that day into the city, as people being ashamed steal away when they flee in battle.

2 Sam 19:4 וַיִּתְגַּנֵּב הָעָם בַּיּוֹם הַהוּא לָבוֹא הָעִיר כַּאֲשֶׁר יִתְגַּנֵּב הָעָם
הַנִּכְלָמִים בְּנוּסָם בַּמִּלְחָמָה:

2 Sam 19:4 Details of unveiled Pe accounting, "his face" **פניו** "covered" **לאט**. In many other cases would the roadblocking Lamed stand "before" **לפני** and hinder such eye-opening realisation in need of a cover to hide behind. To make the whole story, it is necessary to include both Exo 20:3 and the worship alternative in 2 Sam 14:25, 18:18. Accounted reality covers all costs, saying, no oher gods before Pe vs man's worship of substitute "beauty" **יפה** around Absalom and what that led to. Miriam made herself a leper, Korah was engulfed, and Absalom would pay the price for his hubris of ambition. As one of the A-members would Absalom be equally blind to truth and reality as Agag.

Agrippa would be “almost” a believer, and Abigail would be sufficiently awake and alert to know the risks involved.

2 Sam 19:4 But the king covered his face, and the king cried with a loud voice, O my son Absalom, O Absalom, my son, my son!

2 Sam 19:5 וְהַמֶּלֶךְ לָאַט אֶת־פָּנָיו וַיִּזְעַק הַמֶּלֶךְ קוֹל גָּדוֹל בְּנִי אַבְשָׁלוֹם אַבְשָׁלוֹם בְּנִי בְנִי: ס

2 Sam 19:5 In this verse is the soul translated “life” נפשׁ. Gamaliel’s warning is built into Joab’s explanation of what they were rescued from. If Absalom had become their king, the later national disaster might have arrived much earlier. His father, called by name, David, is an enigma carrying all extremes in D’s spectrum, having the murderous dinosaur potential of Doeg, and the more evolved and well-behaved nature of Dorcas. Smaller differences, like Demetrius vs Diotrephes, would carry deeds of lesser deviation appearing closer to the mixed, half-way centre of the spectrum. D inheritance = A says what would dawn upon David by the death of his son, Absalom. V inheritance = S in verse 2, is another angle on the same story.

2 Sam 19:5 And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines;

2 Sam 19:6 וַיָּבֹא יוֹאָב אֶל־הַמֶּלֶךְ הַבָּיִת וַיֹּאמֶר הֹבַשְׁתָּ הַיּוֹם אֶת־פְּנֵי כָל־עֲבָדֶיךָ הַמְמַלְטִים אֶת־נַפְשְׁךָ הַיּוֹם וְאֵת נֶפֶשׁ בָּנֶיךָ וּבְנֹתֶיךָ וְנֶפֶשׁ נָשֶׁיךָ וְנֶפֶשׁ פִּלַגְשֶׁיךָ:

For more background on 2 Sam 19:5, notice how the KJV follows the Hebrew syntax and ties also this verse to Deu 33:25. “Thou hast shamed this day” הבשׁת היּוֹם, and immediately after that how rescue is tied to “this day” היּוֹם. In the NKJV, NASB etc., the syntax is reordered and it is a time-based alternative. 2 Sam 3:39 and 2 Sam 19:5 are both tied to Deu 33:25. The extra detail, saying, “this day the faces” היּוֹם את־פני adds the accounting part unstated in Deu 33:25. The apostolic KJV has the capacity to accurately pick up and mediate relevant details the modernists superficially gloss over.

2 Sam 19:6 Restating the issue, “For thou hast declared this day” כי הגדת היּוֹם. To preserve internal unity throughout the canon, is portions like Deu 33:25 and 2 Sam 3:39, 19:5-6 important bridge material going back to Gen 3:13 for preserved understanding of later verses like Psa 118:24, Zech 14:1 etc. Modernist versions have no corresponding bridge in Samuel, and they manifest how canonical fragmentation is done. You will find the same fragmented story in the NABRE. The KJV preserves the text, its mission, and the apostolic authority absent in the NABRE and the papist establishment. Reading all verses 1-6 in order, the stealthy thief in verse 3 must surely reapper in 1 Thes 5:2.

2 Sam 19:6 In that thou lovest thine enemies, and hatest thy friends. For thou hast declared this day, that thou regardest neither princes nor servants: for this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well.

2 Sam 19:7 לְאַהֲבָה אֶת־שֹׂנְאֶיךָ וְלִשְׂנֹא אֶת־אֹהֲבֶיךָ כִּי הִגַּדְתָּ הַיּוֹם
כִּי אֵין לְךָ שָׂרִים וַעֲבָדִים כִּי יָדַעְתִּי הַיּוֹם כִּי (לא) [לוּ] אַבְשָׁלוֹם
חַי וְכֻלָּנוּ הַיּוֹם מֵתִים כִּי־אָז יָשָׁר בְּעֵינֶיךָ:

2 Sam 19:7 At this stage it looks like David is haunted by his own misconduct and needs Joab for a crutch. He has no longer the unstopable energy that would cause him to stand up and fly in the face of any Goliath. He is less Doeg and more Dorcas, less Diotrephes and more Demetrius. Predestination would have the effect partly described here.

2 Sam 19:7 Now therefore arise, go forth, and speak comfortably unto thy servants: for I swear by the LORD, if thou go not forth, there will not tarry one with thee this night: and that will be worse unto thee than all the evil that befell thee from thy youth until now.

2 Sam 19:8 וְעַתָּה קוּם צֵא וְדַבֵּר עַל־לֵב עֲבָדֶיךָ כִּי בַיהוָה
נִשְׁבַּעְתִּי כִּי־אֵינְךָ יוֹצֵא אִם־לָין אִישׁ אִתְּךָ הַלָּיְלָה וְרָעָה לְךָ זֹאת
מִכָּל־הָרָעָה אֲשֶׁר־בָּאָה עָלֶיךָ מִנְּעֻרֶיךָ עַד־עָתָּה: ס

2 Sam 20:1 When things came to pass, the KJV would say so. What "happened" **קרא** in this case is an encounter not canonically traced the same way. Next, only the last half of the name Benjamin is used, "the son of Bicri, a Benjamite" **בן־בכרי איש ימיני**

2 Sam 20:1 And there happened to be there a man of Belial, whose name *was* Sheba, the son of Bichri, a Benjamite: and he blew a trumpet, and said, We have no part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel.

2 Sam 20:1 וְשָׁם נִקְרָא אִישׁ בְּלִיַּעַל וּשְׁמוֹ שֶׁבַע בֶּן־בִּכְרִי אִישׁ
יְמִינִי וַיִּתְקַע בַּשֹּׁפָר וַיֹּאמֶר אֵין־לָנוּ חֵלֶק בְּדָוִד וְלֹא נַחֲלָה־לָנוּ
בְּבֶן־יִשַׁי אִישׁ לְאֹהָלָיו יִשְׂרָאֵל:

2 Sam 20:2 Kingdom issues leading to the split with Rehoboam and Jeroboam had been sown and showed royal cracks much earlier.

2 Sam 20:2 So every man of Israel went up from after David, *and* followed Sheba the son of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem.

2 Sam 20:2 וַיַּעַל כָּל־אִישׁ יִשְׂרָאֵל מֵאַחֲרֵי דָוִד אַחֲרֵי שֶׁבַע
בֶּן־בִּכְרִי וְאִישׁ יְהוּדָה דָּבְקוּ בְמַלְכָּם מִן־הַיַּרְדֵּן וְעַד־יְרוּשָׁלִָם:

Here is the missional test case for 2 Sam 20:2. Do you see that the KJV, also in order to maintain the much longer prophetic perspective, must trace the Hebrew syntax and must translate the last half also to indicate that the Baptist journey and the rescuing Messiah would be required to finish the longer pilgrimage from Egypt to Jerusalem, but having no such part or indication among the reordered details limited to the geographical, local, royal, and military in the textual NKJV? Do you see that the apostolic KJV stays loyal to the Bible's much greater redemptive mission, whereas the earth-bound NKJV is loyal to local textual details fitting the modernist and counter-reformatory narrative, offering no hints or horizon where Christ is needed? Reading word for word in intended context, the KJV reader is directionally guided to know where the story is heading, and to reveal the aborted story and the dead end in the earthly NKJV. The problem for sola S-denying modernists is that "even to Jerusalem" ועד־ירושלם has no other possible missional fulfilling han sola Vau/And jurisdiction.

2 Sam 20:22 One more ruling Rosh headache problem solved. This verse is one more example showing that there is absolutely nothing KJV about the silly NKJV. First, do you see that wisdom is an enriched extract, summing up the totality of knowledge in the same way ruling headache would be an enriched representative ruling extract causing the need to be solved. In this context, the KJV follows the Hebrew syntax to bring over the wise counsel to the correspondingly wise people doing the head cut-off in the city. But if you try the same in the NKJV, the syntax is reordered and there is no carry-over of wisdom for the target people to pick up. Word for word the KJV follows the essence in the Hebrew text, saying, "Then the woman went unto all the people in her wisdom." ותבוא האשה אל־כל־העם בחכמתה. The phrased KJV point carried over says that "the people in her wisdom" in not the same broad general announcement made in the NKJV, but targets a specific and equally wise percentage of the people. If you read from verse 16, it begins as a loud and broad announcement, but that ends before the next verse where she speaks only with Joab, then with her inner circle of chosen collaborators in verse 22. If she was not the silent stealth planner and actor she needed to be but the loud brawler doing the general announcement the NKJV makes of it, she would most likely be killed herself by those protecting Sheba and Bicri. Clumsy modernists like the NKJV share none of the nuanced sophistication in the apostolic KJV.

2 Sam 20:22 Then the woman went unto all the people in her wisdom. And they cut off the head of Sheba the son of Bichri, and cast *it* out to Joab. And he blew a trumpet, and they retired from the city, every man to his tent. And Joab returned to Jerusalem unto the king.

2 Sam 20:22 וַתָּבוֹא הָאִשָּׁה אֶל־כָּל־הָעָם בְּחָכְמָתָהּ וַיִּכְרְתוּ אֶת־רֹאשׁ
שֶׁבַע בֶּן־בִּכְרִי וַיְשַׁלְּכוּ אֶל־יוֹאָב וַיִּתְקַע בַּשּׁוֹפָר וַיָּפֻצוּ מֵעַל־הָעִיר
אִישׁ לְאָהָלָיו וְיוֹאָב שָׁב יְרוּשָׁלַ͏ִם אֶל־הַמֶּלֶךְ׃ ס

2 Sam 20:23 Confirming that all (exterior) enemies of David have been eliminated. The Cherethites and the Pelethites are two branches of David's guard.

2 Sam 20:23 Now Joab *was* over all the host of Israel: and Benaiah the son of Jehoiada *was* over the Cherethites and over the Pelethites:

2 Sam 20:23 וְיוֹאָב אֶל כָּל־הַצָּבָא יִשְׂרָאֵל וּבְנָיָה בֶּן־יְהוֹיָדָע עַל־(הַכְּרִי) [הַכְּרֵתִי] וְעַל־הַפְּלֵתִי׃

2 Sam 20:24 Memberes of the ruling apparatus.

2 Sam 20:24 And Adoram *was* over the tribute: and Jehoshaphat the son of Ahilud *was* recorder:

2 Sam 20:24 וַאֲדֹרָם עַל־הַמַּס וִיהוֹשָׁפָט בֶּן־אֲחִילוּד הַמַּזְכִּיר׃

2 Sam 20:25-26 Confirming that David's world was ruled with no separation of church and state. In verse 25 kohanim (plural) is translated priests. In verse 26 kohan (singular) is translated chief ruler, and in the KJV it is all about the messianic David.

2 Sam 20:25 And Sheva *was* scribe: and Zadok and Abiathar *were* the priests:

2 Sam 20:25 (וּשְׁוָא) [וְשָׁוָא] סֹפֵר וְצָדוֹק וְאֶבְיָתָר כֹּהֲנִים׃

2 Sam 20:26 And Ira also the Jairite was a chief ruler about David.

2 Sam 20:26 וְגַם עִירָא הַיָּאִרִי הָיָה כֹהֵן לְדָוִד׃ ס

2 Sam 21:1 Exterior enemies may be gone, but the inner enemy would still be present and ruling. From point zero to the end of the last tribulation, it is undeniable that Saul, soul, and deism in general made the house of blood. Europe and its deistic Christendom became the religious continent to prove it. Restless souls need their redemptive, peace-making nutrition, but that remedy was rejected by the theological establishment. Process of time and "change" שׁנה would continue, "year after year" שׁנה אחרי שׁנה. It is plain text throughout the canon that the fallen Adam אדם and his deism would institute the "house of blood" בית דם and the field of blood. 2000 extra years AD became no-less bloody under the dominion of theological Christendom living in denial of Christ.

2 Sam 21:1 Then there was a famine in the days of David three years, year after year; and David enquired of the LORD. And the LORD answered, *It is* for Saul, and for *his* bloody house, because he slew the Gibeonites.

2 Sam 21:1 וַיְהִי רָעָב בִּימֵי דָוִד שָׁלֹשׁ שָׁנִים שָׁנָה אַחֲרֵי שָׁנָה וַיְבַקֵּשׁ דָּוִד אֶת־פְּנֵי יְהוָה ס וַיֹּאמֶר יְהוָה אֶל־שָׁאוּל וְאֶל־בֵּית הַדָּמִים עַל־אֲשֶׁר־הֵמִית אֶת־הַגִּבְעֹנִים׃

2 Sam 21:3 The word "atonement" כפר reappears here, absent since Numbers. David has no change of objective compared to atonement done for the soul in earlier instances. Atonement by nutrition is literal from first instance in Exo 29:33, and it is explicitly tied to the soul in multiple instances leading to Moses' final instance, Num 31:50. G-d sent

his word in person (AD) and in print (Y2K) to prove the point that sola S jurisdiction is the final order where the functional society called G-d's gospel kingdom finally reached the intended righteousness potential obtained by true nutrition, but rejected all the way by theological Christendom. 2 Sam 21 offers some of the subsidiary background in need of propitiation and proper redemptive application of what G-d provided. The pulpit was always the place of the most pig-headed in atonement matters. In the KJV does the word "where-with" (atonement is made) combine place and person. In the NKJV it is changed to be what-ever the reader wants it to be. The causal words in sequence: Wherefore (the messianic David), then What and Wherewith in the KJV. From Exo 16 to the end, it will come to the point when G-d's target priesthood no longer can be fooled by theologians saying that (G-d's redemptive) manna is something we wist not what was. Revelation is not accidental in its unveiling approach to the final chapters, Rev 19-20 where the Word is scheduled to regain its sovereign authority while fulfilling its redemptive mission and establishing its target priesthood and dethroning all falsity. David is a shadow figure of things to be properly proportioned in the end. In 2 Sam 21 is atonement in verse 3 and "famine" רעב in verse 1 two halves of the same story and ruling headache remedied by the means provided for the priesthood of believers in the aftermath of the priesthood of unbelief working to manipulate the text to stay in business.

2 Sam 21:3 Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the LORD?

2 Sam 21:3 וַיֹּאמֶר דָּוִד אֶל־הַגִּבְעֹנִים מָה אֶעֱשֶׂה לָכֶם וּבַמָּה אֲכַפֵּר וּבָרְכוּ אֶת־נַחֲלַת יְהוָה׃

Sam 21:4-5 In or out of context and where it came from, the textual essence modelled is the same in and around circles working to make Lacklands and wear down the saints. What is done in verse 5 vs what might be obtained in verse 4, covers both the medieval Lackland robbery and Lackland 2.0. Ended murderous greed in verse 4 mirrors a solved problem in verse 5. In the context of agenda 2030 is the son of perdition, the man of sin in 2 Thes 2:3, the characteristic man that robbed and consumed in 2 Sam 21:4-5, and the means of deception, Codex Satanicus, became the manipulative means how to do it. All issues in and around David are real issues in need of their no-longer shadow remedy.

2 Sam 21:5 And they answered the king, The man that consumed us, and that devised against us *that* we should be destroyed from remaining in any of the coasts of Israel,

2 Sam 21:5 וַיֹּאמְרוּ אֶל־הַמֶּלֶךְ הָאִישׁ אֲשֶׁר כִּלָּנוּ וַאֲשֶׁר דָּמָה־לָּנוּ נִשְׁמַדְנוּ מֵהִתְיַצֵּב בִּכְלֹ־גְּבֻל יִשְׂרָאֵל׃

2 Sam 21:11 Repeating the profile in 2 Sam 19:1. Blueprinted by Vau-consequtive, it was told (David) what was ongoing (past, present, and future), but in the NKJV is David made the centre of attention, just like Joab in 2 Sam 19:1. How the theologians put their claws on the Bible and tries to gain positional rights, is reflected in how they disrespect

that the canonical story of the Bible is sovereign, lives on its own, and carries the right to be its own sovereign mediator. In the Hebrew and KJV it is a continual blueprint not based on local persons in position, but in the uprooted NKJV also this is an example of how the canon is fragmented and person-focused, deviating from its continual path, but oddly enough coming from a self-contradicting establishment professing that the Bible is that G-d did reveal himself, and no part of it is about man. The fictional ideas they have come up with go in all directions with no unifying capacity. The apostolic KJV is consistent about G-d's anthropological creation as one united mission in all the books.

2 Sam 21:11 And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done.

2 Sam 21:11 וַיֻּגַּד לְדָוִד אֵת אֲשֶׁר־עָשְׂתָה רִצְפָּה בַת־אַיָּה פִּלֶגֶשׁ שָׁאוּל׃

Here is the test case for 2 Sam 21:11. Do you see that the NKJV is equally blind to the continued "it" blueprint here and to the final "it" in Rev 22:9, where the KJV phrase, saying, "*See thou do* it not", depends on personal self-awareness, removed from the text in the NKJV? In the KJV it is seeing thou (self) and being thou, before the doing part. In the NKJV it is doing and doing uprooted from being. 2 Sam 21:11 and Rev 22:9 are two examples of blueprinted being in the KJV vs uprooted doing in the NKJV. Theology and modernism have no capacity to relate to the actual story in the Bible. Do you see that fundamental blindness to the kernel of the canon is the reason for calling the Codex Satanicus mindset the ruling mindset of the false prophet, which is the Bible industry? Theology has no true target in T and no ability to stay on track prophetically. Do you see that since "it" traces the universal story of the fallen Adamkind, it means tracing things much more universal and bigger than local persons like Joab and David? Theology will focus person and the local instead of the real story, for the same reason theology insists on studying the Jewish culture instead of the much more universal culture of Adam. The NKJV deviates from the Hebrew syntax because there is no capacity in theology to see what the actual story mediated is about. Do you see that how the hierarchy of Satan was built and given a role above scripture and above G-d, began with how the NKJV, NIV, ESV, NABRE etc., again make person more important than the biographical canon he is a contributing part of? It is typical for the deluded self in the papist NABRE committee that they also think the establishment is the centre of info and intelligence in the Bible. They must be "informed" and everything must be reported to them.

2 Sam 21:19 In the KJV it says, *the brother of* Goliath the Gittite. In modernist versions it is about killing Goliath and making a controversial inconsistency with 1 Sam 17. The details say that "Elhanan the son of Jaareoregim, a Bethlehemite, (slew) *the brother of* Goliath the Gittite" אלחנן בן־יערי ארגים בית הלחמי את גלית הגתי. In the Hebrew and KJV the battle is defined by name "in Gob" בגוב. From the RV/ASV it was changed to a geographical name, at Gob, the English wording was reordered, and there was nothing more contextual and specific about it than a named exterior place.

2 KJV 21:19 And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaareoregim, a Bethlehemite, slew *the brother of* Goliath the Gittite, the staff of whose spear *was* like a weaver's beam.

2 Sam 21:19 וַתְּהִי־עוֹד הַמִּלְחָמָה בְּגֹוב עִם־פְּלִשְׁתִּים וַיַּךְ אֶלְחָנָן בֶּן־יַעְרֵי אֹרְגִים בֵּית הַלַּחְמִי אֵת גָּלְיָת הַגִּתִּי וְעֵץ חֲנִיתֹו כִּמְנֹור אֹרְגִים: ס

2 ASV 21:19 And there was again war with the Philistines at Gob; and Elhanan th son of Jaareoregim the Beth-lehemite slew Goliath the Gittite, the staff of whose spear was like a weaver's beam.

For more context on 2 Sam 21:19, the modernist issue is the redemptive growth from Gob and Goliath to Golgotha, and how those inventing a so-called "historical Jesus", of no eternal root, need to manipulate also point zero and the overall story in G.

2 Sam 21:20 More of the same "great" stature imaged in G. Regardless of being true or false, the predestined "also" גם links itself to G proportioned in Rom 8:30, here ending with the words, "and he also was born to the giant" וגם־הוּא ילד להרפה

2 Sam 21:20 And there was yet a battle in Gath, where was a man of *great* stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to the giant.

2 Sam 21:20 וַתְּהִי־עוֹד מִלְחָמָה בְּגַת וַיְהִי אִישׁ (מָדִין) [מָדֹון] וְאֶצְבְּעֹת יָדָיו וְאֶצְבְּעֹת רַגְלָיו שֵׁשׁ וָשֵׁשׁ עֶשְׂרִים וְאַרְבַּע מִסְפָּר וְגַם־הוּא יֻלַּד לְהָרָפָה:

2 Sam 21:22 4=G

2 Sam 21:22 These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.

2 Sam 21:22 אֶת־אַרְבַּעַת אֵלֶּה יֻלְּדוּ לְהָרָפָה בְּגַת וַיִּפְּלוּ בְיַד־דָּוִד וּבְיַד עֲבָדָיו: ף

2 Sam 22:1 Next case for the KJV to trace the Hebrew, but no corresponding interest in the sola S-denying NABRE to proximate Lordship with Wordship.

2 Sam 22:1 And David spake unto the LORD the words of this song in the day *that* the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul:

2 Sam 22:1 וַיְדַבֵּר דָּוִד לַיהוָה אֶת־דִּבְרֵי הַשִּׁירָה הַזֹּאת בְּיוֹם הִצִּיל יְהוָה אֹתֹו מִכַּף כָּל־אֹיְבָיו וּמִכַּף שָׁאוּל:

Here is the test case for 2 Sam 22:1. Do you agree that when things defined at point zero are properly proportioned, then must the Lord's redemptive Word be out of the hands of

the soul and its deism? As translated in the apostolic KJV does completed redemption equate itself with completed liberation of the Word from all vicar administration. To be translated into the gospel kingdom begins with transfer of scripture from the priesthood of unbelief to the priesthood of believers.

2 Sam 22:2 How and why the apostolic KJV must be committed to a strict equivalance which brings the definitive value to the reader, not the watered-down equivalence used in copycats like the NABRE, assuming the position of textual interpreter and removing sola Vau/And from the story. Lordship is no more definitive than the Wordship carrier, which is undermined in counter-reformatory versions like the NABRE. Antichrist cannot afford a definitive Word in person and print.

2 Sam 22:2 And he said, The LORD *is* my rock, and my fortress, and my deliverer;

2 Sam 22:2 וַיֹּאמַר יְהוָה סַלְעִי וּמְצָדָתִי וּמְפַלְטִי־לִי׃

2 Sam 22:3 Salvation is anthropological, from violence. Hamas is one of the end-time symbols. No need for explanation how "thou savest me from violence" מחמס תושעני. Verses like this make it necessary to reconsider why the collective gospel kingdom was wrapped in an equally collective reform package. G-d's kingdom is local, small-scale, and its liberty requires independence from the pagan empire of pontifical Christendom.

2 Sam 22:3 The God of my rock; in him will I trust: *he is* my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence.

2 Sam 22:3 אֱלֹהֵי צוּרִי אֶחֱסֶה־בּוֹ מָגִנִּי וְקֶרֶן יִשְׁעִי מִשְׂגַּבִּי וּמְנוֹסִי מוֹשִׁעִי מֵחָמָס תּוֹשִׁעֵנִי׃

2 Sam 22:6 One of the instances where the whitewashing NKJV does not want the word "hell" in translation but transliterates Sheol שאול. In extension to Hamas in verse 3, a point made here is how purgatorial forces and pottery rooted in hell and in the eternal, was pulled into the temporal for reasons already explained as Levitical and purgatorial beginning with Lamech's pottery in Gen 4. As a worthy mercenary in today's ongoing counter-reformation does the NKJV make its text dead theory by pushing all violence into the afterlife as a parallel to the papist idea of a purgatorial afterlife. This is how the words lost their meaning in uprooted translations like the NKJV. Sorrows of hell became sorrows of present reality after the theologians pulled the eternal into the temporal and made hell on earth around their slaughterhouse. This is how literally worthless texts like the fictional NKJV is. Modernist committees like the NKJV took reality out of the story just in time before the violent sorrows of hell would begin to manifest in the present around Dung hill. The 400-years old KJV explains what the modernists are blind to.

2 Sam 22:6 The sorrows of hell compassed me about; the snares of death prevented me;

2 Sam 22:6 חֶבְלֵי שְׁאוֹל סַבֻּנִי קִדְּמֻנִי מֹקְשֵׁי־מָוֶת׃

For more context on the Elizabethan word, “prevent” קדם in 2 Sam 22:6, it combines the purgatorial with the preventive, literally working as a moral policeman putting up his hand and saying STOP. You cannot proceed before you have produced fruits meet for repentance. Partly in the same sense as the prophets rising early, a preventive before, might something be found standing in the way and as a preventive hinder against total disaster if continuing without paying attention. In the NKJV it is only a confrontation of no particular reason. While the modernists drifted around in their textual wilderness, did the KJV provide what the reader needed to know of health-bringing preventive reason and purgatorial warnings of a coming disaster if no change is done.

2 Sam 22:7 In other words, after verse 6, it is a distress-call. No preventive distress means no need and no call. No difference from point zero to the great tribulation. No hedonist would have any need for G-d, at least as long as he lived happily ignorant on the brink of disaster. Happy hedonism is one of the explanations why virtual reality is so characteristic and prominent among other issues of blindness and ignorance in H.

2 Sam 22:7 In my distress I called upon the LORD, and cried to my God: and he did hear my voice out of his temple, and my cry *did enter* into his ears.

2 Sam 22:7 בַּצַּר־לִי אֶקְרָא יְהוָה וְאֶל־אֱלֹהַי אֶקְרָא וַיִּשְׁמַע מֵהֵיכָלוֹ קוֹלִי וְשַׁוְעָתִי בְּאָזְנָיו׃

2 Sam 22:51 Chapter end, saying the obvious, that the predestined and anointed are the party that most definitively would not survive without the Lord’s mercy (cf. 2 Cor 12:9). In the Hebrew and KJV it is about continuing the seed of Abraham. In the NKJV it is about physical descendants. Notice how this profiled difference compares to the story in 2 Sam 21:11, favouring a physical David over the much deeper and longer “it”. This is wilful manipulation of the Hebrew story. Modernist committees did deliberately change the primarily mental and singular “seed” זרע to be a plurality of physical descendants.

2 Sam 22:51 *He is* the tower of salvation for his king: and sheweth mercy to his anointed, unto David, and to his seed for evermore.

2 Sam 22:51 (מִגְדִּיל) [מְגַדּוֹל] יְשׁוּעוֹת מַלְכּוֹ וְעֹשֶׂה־חֶסֶד לִמְשִׁיחוֹ לְדָוִד וּלְזַרְעוֹ עַד־עוֹלָם׃ פ

2 Sam 23:1 Anointing is scaled from David and point zero to the Messianic AD. In the anthropological and primarily mental Hebrew and KJV, this is about the last David, no longer that young and ambitious. Also raptured ascent is scaled from Judah.

2 Sam 23:1 Now these *be* the last words of David. David the son of Jesse said, and the man *who was* raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said,

2 Sam 23:1 וְאֵלֶּה דִּבְרֵי דָוִד הָאַחֲרֹנִים נְאֻם דָּוִד בֶּן־יִשַׁי וּנְאֻם הַגֶּבֶר הֻקַם עָל מְשִׁיחַ אֱלֹהֵי יַעֲקֹב וּנְעִים זְמִרוֹת יִשְׂרָאֵל׃

2 Sam 23:2 Point zero was the root announcing the prophetic campaign coming with the speaking and writing prophets. The spirit and the word is one mission. Prophets saying that the Prince of Peace would have to come, had become the only possible remedy.

2 Sam 23:2 The Spirit of the LORD spake by me, and his word *was* in my tongue.

2 Sam 23:2 רוּחַ יְהוָה דִּבֶּר־בִּי וּמִלָּתוֹ עַל־לְשׁוֹנִי׃

2 Sam 23:3 It is embedded in the message that all such hierarchical ideas about ruling would have to be shut down in Christ. The Hebrew and KJV combine all the injustice to come with justice of another kind on the horizon. The KJV uses the word "*must*" about things that cannot be imposed by law.

2 Sam 23:3 The God of Israel said, the Rock of Israel spake to me, He that ruleth over men *must be* just, ruling in the fear of God.

2 Sam 23:3 אָמַר אֱלֹהֵי יִשְׂרָאֵל לִי דִּבֶּר צוּר יִשְׂרָאֵל מוֹשֵׁל בָּאָדָם
צַדִּיק מוֹשֵׁל יִרְאַת אֱלֹהִים׃

2 Sam 23:5 The element that was unstated in verse 3.

2 Sam 23:5 Although my house *be* not so with God; yet he hath made with me an everlasting covenant, ordered in all *things*, and sure: for *this is* all my salvation, and all *my* desire, although he make *it* not to grow.

2 Sam 23:5 כִּי־לֹא־כֵן בֵּיתִי עִם־אֵל כִּי בְרִית עוֹלָם שָׂם לִי עֲרוּכָה
בַכֹּל וּשְׁמֻרָה כִּי־כָל־יִשְׁעִי וְכָל־חֵפֶץ כִּי־לֹא יַצְמִיחַ׃

2 Sam 23:6 Benjamin, Belial, Babylon, brutes, and first brat among brats, did obviously have much behavioural brawling in common, explaining the causal because, and why something had to be done.

2 Sam 23:6 But *the sons* of Belial *shall be* all of them as thorns thrust away, because they cannot be taken with hands:

2 Sam 23:6 וּבְלִיַּעַל כְּקוֹץ מֻנָד כֻּלָּהֶם כִּי־לֹא בְיָד יִקָּחוּ׃

2 Sam 23:7 Explaining man's behaviour as root cause in all conflict and war. Europe and Christendom became the infantile area all world wars came from. Positional pride, prominence, pomp etc., is pontifical Christendom's glorified infantilism. Notice how the apostolic KJV translates this verse as factual history, and how the papist NABRE speaks of wishful thinking as if history was fiction and not the actual. How the KJV expresses things that "shall" be in verse 7, mirrors the equally "sure" in verse 5. The apostolic KJV provides definition and surety, in contrast to the relativist NABRE wilderness.

2 Sam 23:7 But the man *that* shall touch them must be fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the *same* place.

2 Sam 23:7 וְאִישׁ יִגַּע בָּהֶם יִמָּלֵא בַרְזֶל וְעֵץ חֲנִית וּבָאֵשׁ שָׂרוֹף
יִשָּׂרְפוּ בַּשָּׁבֶת׃ ף

Notice the details begging for trouble in 2 Sam 23:7. It is Beth B begging for feedback and a bloody nose. "But the man that shall touch (in) them" **ואישׁ יגע בהם**. To bump into such was central in all historical blows and bloody mess causing regrets. Do you see that after the theologians had removed everything anthropological, behavioural, and biographical in the Bible, there was not much left to save of relevant essence?

2 Sam 23:8+ Names of David's renowned. Headache is "chief" **ראשׁ** of staff. It would require a corresponding remedy.

2 Sam 23:8 These *be* the names of the mighty men whom David had: The Tachmonite that sat in the seat, chief among the captains; the same *was* Adino the Eznite: *he lift up his spear* against eight hundred, whom he slew at one time.

2 Sam 23:8 אֵלֶּה שְׁמוֹת הַגִּבֹּרִים אֲשֶׁר לְדָוִד יֹשֵׁב בַּשֶּׁבֶת תַּחְכְּמֹנִי
רֹאשׁ הַשָּׁלִשִׁי הוּא עֲדִינוֹ (הָעֶצְנִי) [הָעֶצְנִי] עַל־שְׁמֹנֶה מֵאוֹת חָלָל
בְּפַעַם (אֶחָד) [אֶחָת]: ס

2 Sam 23:18-19 The deadliest of all "chief" headaches in verse 18 is the most prominent in verse 19.

2 Sam 23:18 And Abishai, the brother of Joab, the son of Zeruiah, was chief among three. And he lifted up his spear against three hundred, *and* slew *them*, and had the name among three.

2 Sam 23:18 וַאֲבִישַׁי אֲחִי יוֹאָב בֶּן־צְרוּיָה הוּא רֹאשׁ (הַשָּׁלִשִׁי)
[הַשְּׁלִשָׁה] וְהוּא עוֹרֵר אֶת־חֲנִיתוֹ עַל־שְׁלֹשׁ מֵאוֹת חָלָל וְלוֹ־שֵׁם
בַּשְּׁלֹשָׁה:

2 Sam 23:19 Was he not most honourable of three? therefore he was their captain: howbeit he attained not unto the *first* three.

2 Sam 23:19 מִן־הַשְּׁלֹשָׁה הֲכִי נִכְבָּד וַיְהִי לָהֶם לְשָׂר וְעַד־הַשְּׁלֹשָׁה
לֹא־בָא: ס

2 Sam 23:22 From Gen 6 to the end of time is naming of the renowned tracing Adam's naming convention in Gen 2, making the bloody tracks of world history. Throughout the real canon is there no respect of person. The lingual is missional and universal, tracing history as-is regardless of person. Notice how the Hebrew and KJV use and locate the word "did" **עשׂה** to equate the first half with the last half. It is biographical how things "did" or made Benaiah, causing him to be a man of renown. In the NKJV, NASB etc., is "did" exterior and non-biographical with no ties from the first half to the second half.

2 Sam 23:22 These *things* did Benaiah the son of Jehoiada, and had the name among three mighty men.

2 Sam 23:22 אֵלֶּה עָשָׂה בְּנָיָהוּ בֶּן־יְהוֹיָדָע וְלוֹ־שֵׁם בִּשְׁלֹשָׁה הַגִּבֹּרִים:

2 Sam 23:23 Rest of the story in verse 22. Benaiah's named שֵׁם identity equals his appointed or "set" שֵׂם identity. What man does and how he does it, is who he is. N is the identifier of the notorious.

2 Sam 23:23 He was more honourable than the thirty, but he attained not to the *first* three. And David set him over his guard.

2 Sam 23:23 מִן־הַשְּׁלֹשִׁים נִכְבָּד וְאֶל־הַשְּׁלִשָּׁה לֹא־בָא וַיְשִׂמֵהוּ דָוִד אֶל־מִשְׁמַעְתּוֹ׃ ס

2 Sam 23:24 About the God-made Asahel עשׂה־אל, called to be and do according to his singular one nature and according to his named as-is authenticity.

2 Sam 23:24 Asahel the brother of Joab *was* one of the thirty; Elhanan the son of Dodo of Bethlehem,

2 Sam 23:24 עֲשָׂהאֵל אֲחִי־יוֹאָב בַּשְּׁלֹשִׁים אֶלְחָנָן בֶּן־דֹּדוֹ בֵּית לָחֶם׃

2 Sam 23:39 Last listed. If David and his chroniclers wanted to cover his tracks, Uriah would not be listed.

2 Sam 23:39 Uriah the Hittite: thirty and seven in all.

2 Sam 23:39 אוּרִיָּה הַחִתִּי כֹּל שְׁלֹשִׁים וְשִׁבְעָה׃ ף

2 Sam 24:1 One last ambition.

2 Sam 24:1 And again the anger of the LORD was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah.

2 Sam 24:1 וַיֹּסֶף אַף־יְהוָה לַחֲרוֹת בְּיִשְׂרָאֵל וַיָּסֶת אֶת־דָּוִד בָּהֶם לֵאמֹר לֵךְ מְנֵה אֶת־יִשְׂרָאֵל וְאֶת־יְהוּדָה׃

2 Sam 24:8 After some protest in verse 2+, mission accomplished. Numbering (for the purpose of taxation) would be Satan's expertise. In Job 1-2 it is how Satan שׂטן moves around, "From going to and fro" משׁוט. In 2 Sam 24:8 the corresponding move says, "So when they had gone through" וישׁטוּ.

2 Sam 24:8 So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days.

2 Sam 24:8 וַיְשֹׁטוּ בְכָל־הָאָרֶץ וַיָּבֹאוּ מִקְצֵה תִשְׁעָה חֳדָשִׁים וְעֶשְׂרִים יוֹם יְרוּשָׁלִָם׃

2 Sam 24:9 One of the portions which most literally make the background for eternal accounting and opening of books in Rev 20. Historically, the purpose of numbering and

taxation was always to have the people tied to the king as phrased in the KJV, linking the people unto the king. First the number for book entry, “the sum of the number of the people” את־מספר מפקד־העם, then the founding superior goal, that the purpose was to connect “the people unto the king” מפקד־העם אל־המלך, instead of being G-d’s people, as warned in 1 Sam 8:5-7, 10-11, 19-20).

2 Sam 24:9 And Joab gave up the sum of the number of the people unto the king: and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah *were* five hundred thousand men.

2 Sam 24:9 וַיִּתֵּן יוֹאָב אֶת־מִסְפַּר מִפְקַד־הָעָם אֶל־הַמֶּלֶךְ וַתְּהִי יִשְׂרָאֵל שְׁמֹנֶה מֵאוֹת אֶלֶף אִישׁ־חַיִל שֹׁלֵף חֶרֶב וְאִישׁ יְהוּדָה חֲמֵשׁ־מֵאוֹת אֶלֶף אִישׁ׃

2 Sam 24:10 The other side of the balance. Same story, but the difference in this chapter compared to 1 Chr 21 and Job 1-2 is that Satan is no explicit part of the written text.

2 Sam 24:10 And David's heart smote him after that he had numbered the people. And David said unto the LORD, I have sinned greatly in that I have done: and now, I beseech thee, O LORD, take away the iniquity of thy servant; for I have done very foolishly.

2 Sam 24:10 וַיַּךְ לֵב־דָּוִד אֹתוֹ אַחֲרֵי־כֵן סָפַר אֶת־הָעָם ס וַיֹּאמֶר דָּוִד אֶל־יְהוָה חָטָאתִי מְאֹד אֲשֶׁר עָשִׂיתִי וְעַתָּה יְהוָה הַעֲבֶר־נָא אֶת־עֲוֹן עַבְדְּךָ כִּי נִסְכַּלְתִּי מְאֹד׃

2 Sam 24:11-12+ More directly aligned with 1 Chr 21:9+

2 Sam 24:11 For when David was up in the morning, the word of the LORD came unto the prophet Gad, David's seer, saying,

2 Sam 24:11 וַיָּקָם דָּוִד בַּבֹּקֶר ף וּדְבַר־יְהוָה הָיָה אֶל־גָּד הַנָּבִיא חֹזֵה דָּוִד לֵאמֹר׃

Here is the test case for 2 Sam 24:11. Do you see why blindness, in cases like Pharaoh called “hardened” חזק hearts, explains the need for G-d to send Gad the “seer” חזה to clear the horizon in David’s clouded thinking?

2 Sam 24:13 More Septuagint influence and more disunity among the later committees in Laodicea. Be aware that Samuel and Kings are books with a different scope than the parallel book named Chronicles. Where Samuel and Kings are comparable to Matthew, is Chronicles comparable to Luke when it comes to timing, timelines, generations etc. In 1 Chr 21 the Masoretic text and the KJV say, “three years” שלוש שנים of famine. In 2 Sam 24 the Masoretic text and the KJV say, “seven years” שבע שנים. Some of the

modernist commitees try to force different stories with a different scope and different details into textual agreement, and other modernist committees do not agree with them. It is a modernist mess among "evangelical" committees professing scriptural inerrancy. The ESV and NASB/LSB are among the most popular translations in the camp where scriptural inerrancy is held high. The ESV says three years, the NASB/LSB seven years. How can these committees and translations expect to contribute to church unity? Most agree with the Masoretic text in 1 Chr 21:12. The difference is 2 Sam 24:13 where some "correct" the Masoretic text, using corrupt sources of no united and reliable track record. The Septuagint says "three" (τρία) years famine in both verses. Notice this modernist absurdity. They need textual ammunition against the Masoretic text and against the KJV, to have the reformation and its providential texts declared obsolete. That is so important that they insist on using old and corrupted scriptural sources to achieve what they want even if they cannot agree on how and where to use them. The goal of highest priority in the counter-reformation is to eliminate the true Bible. It is a universal principle that the presence of the truth is required for unity. The other way around, is the absence of truth and unity around modernist versions evidence of a man-made mess with no backing of the trinity, and therefore no capacity to produce unity, neither in text nor in mission.

2 Sam 24:13 So Gad came to David, and told him, and said unto him, Shall seven years of famine come unto thee in thy land? . . .

2 Sam 24:13 וַיָּבֹא־גָד אֶל־דָּוִד וַיַּגֶּד־לוֹ וַיֹּאמֶר לוֹ הֲתָבוֹא לְךָ שֶׁבַע שָׁנִים רָעָב בְּאַרְצֶךָ . . .

2 Sam 24:14 Verse 14 makes itself a test case after the modernist mess made in verse 13. It is relevant to be aware of the quarrels related to other portions, like Psa 12:6-7, and to know that the modernist messing with texts is so because there is no connection between preservation of text and preservation of people in theological thinking. End-time issues like the great tribulation reflect David's great strait because the moderists have perverted the text and mission of the Bible. Whatever outcome beyond 2030 must reflect how the world sees the Bible. 2 Sam 24:14 is universal from David to the great tribulation.

2 Sam 24:14 And David said unto Gad, I am in a great strait: let us fall now into the hand of the LORD; for his mercies *are* great: and let me not fall into the hand of man.

2 Sam 24:14 וַיֹּאמֶר דָּוִד אֶל־גָּד צַר־לִי מְאֹד נִפְּלָה־נָּא בְיַד־יְהוָה כִּי־רַבִּים (רַחֲמָו) [רַחֲמָיו] וּבְיַד־אָדָם אַל־אֶפֹּלָה:

2 Sam 24:15 Indeed, universally valid until the time appointed and the end of time.

2 Sam 24:15 So the LORD sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beersheba seventy thousand men.

2 Sam 24:15 וַיִּתֵּן יְהוָה דֶּבֶר בְּיִשְׂרָאֵל מֵהַבֹּקֶר וְעַד־עֵת מוֹעֵד וַיָּמָת מִן־הָעָם מִדָּן וְעַד־בְּאֵר שֶׁבַע שִׁבְעִים אֶלֶף אִישׁ:

2 Sam 24:16 Indeed, universally valid from point zero until Armageddon.

2 Sam 24:16 And when the angel stretched out his hand upon Jerusalem to destroy it, the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the LORD was by the threshingplace of Araunah the Jebusite.

2 Sam 24:16 וַיִּשְׁלַח יָדוֹ הַמַּלְאָךְ יְרוּשָׁלַ͏ִם לְשַׁחֲתָהּ וַיִּנָּחֶם יְהוָה
אֶל־הָרָעָה וַיֹּאמֶר לַמַּלְאָךְ הַמַּשְׁחִית בָּעָם רַב עַתָּה הֶרֶף יָדֶךָ
וּמַלְאַךְ יְהוָה הָיָה עִם־גֹּרֶן (הָאוֹרְנָה) [הָאֲרַוְנָה] הַיְבוּסִי: ס

2 Sam 24:17 Indeed, universally valid from beginning to end, how the establishment and their ambitions are the people's greatest and most destructive enemy.

2 Sam 24:17 And David spake unto the LORD when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house.

2 Sam 24:17 וַיֹּאמֶר דָּוִד אֶל־יְהוָה בִּרְאֹתוֹ אֶת־הַמַּלְאָךְ הַמַּכֶּה בָּעָם
וַיֹּאמֶר הִנֵּה אָנֹכִי חָטָאתִי וְאָנֹכִי הֶעֱוֵיתִי וְאֵלֶּה הַצֹּאן מֶה עָשׂוּ
תְּהִי נָא יָדְךָ בִּי וּבְבֵית אָבִי: ף

2 Sam 24:18 Modelling the finishing altar half-way from brass and fire in Leviticus to the printing press. Man's step into the Bible's inner and primarily mental realm begins with accepting the given conversion from the Word in person to the Word in print. Sola S jurisdiction is instituted by the books of Moses and unveiled by the veil rent in twain.

2 Sam 24:18 And Gad came that day to David, and said unto him, Go up, rear an altar unto the LORD in the threshingfloor of Araunah the Jebusite.

2 Sam 24:18 וַיָּבֹא־גָד אֶל־דָּוִד בַּיּוֹם הַהוּא וַיֹּאמֶר לוֹ עֲלֵה הָקֵם
לַיהוָה מִזְבֵּחַ בְּגֹרֶן (אָרְנָיָה) [אֲרַוְנָה] הַיְבוּסִי:

2 Sam 24:19 In other words, ascent and rapture have no other basis than sola Vau/And.

2 Sam 24:19 And David, according to the saying of Gad, went up as the LORD commanded.

2 Sam 24:19 וַיַּעַל דָּוִד כִּדְבַר־גָּד כַּאֲשֶׁר צִוָּה יְהוָה:

2 Sam 24:20-25 Chapter end, extracting the essence proportioned from David to the end.

2 Sam 24:23 All these *things* did Araunah, *as* a king, give unto the king. And Araunah said unto the king, The LORD thy God accept thee.

2 Sam 24:23 הַכֹּל נָתַן אֲרַוְנָה הַמֶּלֶךְ לַמֶּלֶךְ ס וַיֹּאמֶר אֲרַוְנָה
אֶל־הַמֶּלֶךְ יְהוָה אֱלֹהֶיךָ יִרְצֶךָּ:

The Kings, two books

1 Ki 1:1 One part of the picture later called to wear down the saints. It would take much Benjamite beating to be that old and "stricken" **בא** "in years" **בימים**. David on the road called Beth B corresponds to Jacob's pilgrimage in Gen 47:9. The point made with Beth B in 1 Ki 1:1 is that man worn out by the end of his journey corresponds to the end of all flesh when first instance of the Hebrew **בא** is used to say that the end of all flesh is "come" **בא** before me in Gen 6:13. In uprooted translations like the NKJV, NASB etc., there is no real process of time, no such Benjamite consideration, and therefore no burdening element of affliction and grief as covered by the KJV word, "stricken". The apostolic KJV opens the window into the Hebrew kernel. Modernist versions live on the surface of the text. They are limited to the lexical and have no such window.

1 Ki 1:1 Now king David was old *and* stricken in years; and they covered him with clothes, but he gat no heat.

1 Ki 1:1 וְהַמֶּלֶךְ דָּוִד זָקֵן בָּא בַּיָּמִים וַיְכַסֻּהוּ בַּבְּגָדִים וְלֹא יִחַם לוֹ׃

1 Ki 1:2-3 Completing the spectrum in Beth B, on the road to eros or agape.

1 Ki 1:3 So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag a Shunammite, and brought her to the king.

1 Ki 1:3 וַיְבַקְשׁוּ נַעֲרָה יָפָה בְּכָל גְּבוּל יִשְׂרָאֵל וַיִּמְצְאוּ אֶת־אֲבִישַׁג הַשּׁוּנַמִּית וַיָּבִאוּ אֹתָהּ לַמֶּלֶךְ׃

1 Ki 1:4 Next step. From verse 1 in the Hebrew and KJV a judicial element is a part of the story. In the uprooted NKJV, NASB etc., the only consideration is exterior beauty, which also explains why modernism is blind to the fact that Dung hill is surrounded by ruling and eros. Ye shall know them by their fruit. To be "fair" **יפה** needs double OED sense application to cover all parts of the judicial "fair", the accounting Pe, and the behavioural. Be aware that uprooting leads to the relativist conditions where all lingual identity and named character are lost, explaining why the only desire left in modernist versions is exterior beauty. Theology has no subsidiary dimension in general and nothing of judicial character called "fair." The same element of judicial accounting in Pe is present when other instances say that the Lord is "long suffering" **ארך אפים**

1 Ki 1:4 And the damsel *was* very fair, and cherished the king, and ministered to him: but the king knew her not.

1 Ki 1:4 וְהַנַּעֲרָה יָפָה עַד־מְאֹד וַתְּהִי לַמֶּלֶךְ סֹכֶנֶת וַתְּשָׁרְתֵהוּ וְהַמֶּלֶךְ לֹא יְדָעָהּ׃

1 Ki 1:5 Next candidate ready to exalt himself, cause ruling headache, and increase his father's pain. Haggith is one of the literal stories about H seeking preeminence. Multiple H instances contribute to explain the exalted self in H.

1 Ki 1:5 Then Adonijah the son of Haggith exalted himself, saying, I will be king: and he prepared him chariots and horsemen, and fifty men to run before him.

1 Ki 1:5 וַאֲדֹנִיָּה בֶן־חַגִּית מִתְנַשֵּׂא לֵאמֹר אֲנִי אֶמְלֹךְ וַיַּעַשׂ לוֹ רֶכֶב וּפָרָשִׁים וַחֲמִשִּׁים אִישׁ רָצִים לְפָנָיו׃

Here is a test case for 1 Ki 1:5. Do you see that positional pride and prominence driving the pompous processions around patriarchal self-glory in O-R, is one half of the picture when the other half is the hypocrisy of the haughty himself in E-H? Do you see that the shared problem in P and H in 1 Ki 1:5 is the same "exalted himself" ready to shew that H is god in 2 Thes 2:4? After stripping off the self-reflexive Hithpael prefix in how he "exalted himself" **מתנשׂא** it boils down to the ambitions N issue in self-uplifting **נשׂא**. Do you see how the primarily mental KJV addresses how "he prepared him" and how that part is outsourced in the NKJV to be something limited to the exterior. The Hebrew and KJV deal with root causes and must therefore begin with the driving motive lusting to be elevated and glorified, no part of the story in the NKJV, NASB etc. This is how the modernist committees make their fabrications irrelevant. In the apostolic KJV it begins with the self-centred mindset of such a deluded self. Hebrew details explain the deed, "and he prepared (to/for) him" **ויעשׂ לו**. The missional KJV provides an easy syntax to mediate clearly what is obscured in modernist means of deception.

1 Ki 1:6 Notice Pn vs Bn and the difference from the old and beaten David in verse 1 to the youthful and ambitions Haggith in verse 5+, and why Beth B would need a bloody nose to bring him down. The point the theologians always rejected was the upbringing, formative capacity vested in sola Vau/And. It was still "And his father" in the RV/ASV, but from the RSV it would be a stand-alone "His father" as seen in the ESV and many other modernist versions.

1 Ki 1:6 And his father had not displeased him at any time in saying, Why hast thou done so? and he also *was a* very goodly *man*; and *his mother* bare him after Absalom.

1 Ki 1:6 וְלֹא־עֲצָבוֹ אָבִיו מִיָּמָיו לֵאמֹר מַדּוּעַ כָּכָה עָשִׂיתָ וְגַם־הוּא טוֹב־תֹּאַר מְאֹד וְאֹתוֹ יָלְדָה אַחֲרֵי אַבְשָׁלוֹם׃

1 Ki 1:7 Wondering after the beast and the son of perdition, the man of sin. Nebat was a phenomenon long before it was named. Sola Vau/And models scriptural synergy used to reinforce a substitute. Scripture is universal and would be used to promote any mission in the mind of those willing to take advantage of the potential coming with it. AD made no difference but made the Nebat problem even worse.

1 Ki 1:7 And he conferred with Joab the son of Zeruiah, and with Abiathar the priest: and they following Adonijah helped *him*.

1 Ki 1:7 וַיִּהְיוּ דְבָרָיו עִם יוֹאָב בֶּן־צְרוּיָה וְעִם אֶבְיָתָר הַכֹּהֵן וַיַּעְזְרוּ אַחֲרֵי אֲדֹנִיָּה׃

Here is the test case for 1 Ki 1:7. The KJV is substantive from start. The NKJV is time-based. Do you see that the Bible has lost its reference frame when man's conference and communicative action and deviation no longer is rooted in the eternal will of G-d and in the eternal reason why scripture was provided?

1 Ki 1:8 vs 1:7 At some point between the second and the fourth generation would unity be lost and the Pharez breach in Gen 38 would repeat itself. Chaptered details appear in context and for context. Notice how the KJV takes care to translate how sola Vau/And works as a uniting binder, and how the NKJV has no need for such binding means but operates as a careless hireling. In the NKJV has Vau/And no value beyond the lexical and grammatical, and can therefore be left untranslated.

1 Ki 1:8 But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men which *belonged* to David, were not with Adonijah.

1 Ki 1:8 וְצָדוֹק הַכֹּהֵן וּבְנָיָהוּ בֶן־יְהוֹיָדָע וְנָתָן הַנָּבִיא וְשִׁמְעִי וְרֵעִי וְהַגִּבֹּרִים אֲשֶׁר לְדָוִד לֹא הָיוּ עִם־אֲדֹנִיָּהוּ׃

Here is the test case for 1 Ki 1:8. Do you see that words of no meaning in the NKJV is the reason for both leaving Vau untranslated and for changing the prophetic perspective about those "WHICH *belonged* to David" אשר לדוד to uprooted WHO relativism? Do you see that modernist means of deception, like the NKJV, denying sola Vau/And, are published at the centre of society's breakdown of mental infrastructure? How these careless modernist hirelings deal with scripture would be proven with a fruitful counter-reformatory outcome around Dung hill. As one of many modernist mercenaries serving the ongoing reformatory reset, the NKJV is coming from theological circles returning to the substitute idea that it is the theological establishment that holds things together, not scripture. Theology and modernism is about visible unity organically organised around the episcopal Flesh Almighty.

1 Ki 1:9-10 How Haggith exalted himself would be a universally established character trait long before John wrote about Diotrephes in his third letter. How 1 Ki 1:10 ends is comparable to the ending of 3 John 1:9. Being is the foundation of Doing. It says that by their Deeds ye shall know their Being.

1 Ki 1:10 But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not.

1 Ki 1:10 וְאֶת־נָתָן הַנָּבִיא וּבְנָיָהוּ וְאֶת־הַגִּבֹּרִים וְאֶת־שְׁלֹמֹה אָחִיו לֹא קָרָא׃

Now an object-marked test case for 1 Ki 1:10 and the unbelievably silly NKJV. Do you see that Nathan the prophet would be Adonijah's nightmare in person, and therefore why the KJV so strictly must follow the Hebrew syntax the clumsy NKJV deviates from and thereby makes itself a member of the masquerading Haggith mindset? Do you see that the apostolic KJV's direct language is driven by its object-oriented mission on target,

and lays out the translated details accordingly, and in contrast to that, how obscuring the facts and the priority of elements in modernist versions like the NKJV is the proof of a translation committee with no apostolic dimension and no diagnostic sense of priority? Do you see that with no real canon and no real anthropological dimension in theological translations, there is no reason for the NKJV to agree with the Hebrew and the apostolic KJV. Instead, do you see that the NKJV works according to the hierarchy of Satan and tries to elevate H to a position higher in rank than his subordinate Nathan? The NKJV manipulates the text and tries to rerank the positions and how the Hebrew and KJV have ordered the details. The Hebrew details behind the KJV locates "he" at the end also due to the inferiority complex the NKJV is not willing to admit, but tries to come around with a vicar position given "he" ranked higher than Nathan and the rest from start. The Hebrew and KJV list the details to highlight the contrast between the dreaded Nathan from start and the inferior "he" at the end. The NKJV is a logical and syntactic mess of words having no meaningful value. How "he" is positioned in the modernist NKJV is an anti-Copernican contrast to how it is done orderly by reason in the Hebrew and KJV. In modernist thinking is "he" reranked and relocated from an inferior position of fear to a superior position of calling or rejecting people to an audience.

1 Ki 1:13 The NKJV must obscure even the most basic details. In the Hebrew and KJV it is a royal dimension and a throne position called and identified by name, which says, "Assuredly Solomon thy son" כִּי־שְׁלֹמֹה בנך

1 Ki 1:13 Go and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? why then doth Adonijah reign?

1 Ki 1:13 לְכִי וּבְאִי אֶל־הַמֶּלֶךְ דָּוִד וְאָמַרְתְּ אֵלָיו הֲלֹא־אַתָּה אֲדֹנִי הַמֶּלֶךְ נִשְׁבַּעְתָּ לַאֲמָתְךָ לֵאמֹר כִּי־שְׁלֹמֹה בְנֵךְ יִמְלֹךְ אַחֲרַי וְהוּא יֵשֵׁב עַל־כִּסְאִי וּמַדּוּעַ מָלַךְ אֲדֹנִיָּהוּ׃

1 Ki 1:20 THAT THOU vs WHO THAT, a bloodlined issue of continuation.

1 Ki 1:20 And thou, my lord, O king, the eyes of all Israel *are* upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him.

1 Ki 1:20 וְאַתָּה אֲדֹנִי הַמֶּלֶךְ עֵינֵי כָל־יִשְׂרָאֵל עָלֶיךָ לְהַגִּיד לָהֶם מִי יֵשֵׁב עַל־כִּסֵּא אֲדֹנִי־הַמֶּלֶךְ אַחֲרָיו׃

1 Ki 1:30 First instance "in . . stead" in Kings, "in my stead" תחתי. Inherited rights to rule, later called the divine right of kings, would confirm the warning given by Samuel in 1 Sam 8. Soon would the depths of Satan begin to manifest its ruling headache ראשׁ. The point lost in the NKJV is that "in my stead" is about person and generational decay, in the NKJV changed to an exterior place independent of person. In the KJV it is first-person anthropology. In the theological NKJV it is substitute storytelling.

1 Ki 1:30 Even as I sware unto thee by the LORD God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day.

1 Ki 1:30 כִּי כַּאֲשֶׁר נִשְׁבַּעְתִּי לָךְ בַּיהוָה אֱלֹהֵי יִשְׂרָאֵל לֵאמֹר כִּי־שְׁלֹמֹה בְּנֵךְ יִמְלֹךְ אַחֲרַי וְהוּא יֵשֵׁב עַל־כִּסְאִי תַּחְתָּי כִּי כֵן אֶעֱשֶׂה הַיּוֹם הַזֶּה׃

1 KI 1:48 Solomon, the singular one.

1 Ki 1:48 And also thus said the king, Blessed *be* the LORD God of Israel, which hath given ***one*** to sit on my throne this day, mine eyes even seeing *it*.

1 Ki 1:48 וְגַם־כָּכָה אָמַר הַמֶּלֶךְ בָּרוּךְ יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר נָתַן הַיּוֹם יֹשֵׁב עַל־כִּסְאִי וְעֵינַי רֹאוֹת׃

1 Ki 1:49 So it goes when some realise that their bet were on the wrong horse.

1 Ki 1:49 And all the guests that *were* with Adonijah were afraid, and rose up, and went every man his way.

1 Ki 1:49 וַיֶּחֶרְדוּ וַיָּקֻמוּ כָּל־הַקְּרֵאִים אֲשֶׁר לַאֲדֹנִיָּהוּ וַיֵּלְכוּ אִישׁ לְדַרְכּוֹ׃

1 KI 2:1 Now after chapter 1, the self-exalting H and the death of self are built into the story. You have to read the first five KJV words as an idiom and an omen of what is on the horizon.

1 Ki 2:1 Now the days of David drew nigh that he should die; and he charged Solomon his son, saying,

1 Ki 2:1 וַיִּקְרְבוּ יְמֵי־דָוִד לָמוּת וַיְצַו אֶת־שְׁלֹמֹה בְנוֹ לֵאמֹר׃

1 Ki 2:2 In Exodus it was about the "hardened" חזק heart of Pharaoh. Here it is about showing "strength, a heart-driven preparation for David's form of despotism in verses 3-9 and how to secure the throne from its competing enemies. Ruling purpose and what to be done to protect it connects David and Solomon to Pharaoh.

1 Kings 2:2 I go the way of all the earth: be thou strong therefore, and shew thyself a man;

1 Ki 2:2 אָנֹכִי הֹלֵךְ בְּדֶרֶךְ כָּל־הָאָרֶץ וְחָזַקְתָּ וְהָיִיתָ לְאִישׁ׃

1 Ki 2:5 After the basics in verses 3-4, this is M+, Moreover thou, and how to to read the essence of despotism after verse 5 in the context of M in verses 3-4.

1 Ki 2:5 Moreover thou knowest also what Joab the son of Zeruiah did to me, . . .

1 Ki 2:5 וְגַם אַתָּה יָדַעְתָּ אֵת אֲשֶׁר־עָשָׂה לִי יוֹאָב בֶּן־צְרוּיָה . . .

1 Ki 2:6 Solomon was called by name. Principal justice awaits Golgotha. Solomon did, according to the wisdom of man, exercise subsidiary justice. He did the dirty work and fulfilled David's despotism. The Haggith alternative would be even worse.

1 Ki 2:6 Do therefore according to thy wisdom, and let not his hoar head go down to the grave in peace.

1 Ki 2:6 וְעָשִׂיתָ כְּחָכְמָתֶךָ וְלֹא־תוֹרֵד שֵׂיבָתוֹ בְּשָׁלוֹם שְׁאוֹל: ס

1 Ki 2:10 The word "So" makes an odd connection to verse 9.

1 Ki 2:10 So David slept with his fathers, and was buried in the city of David.

1 Ki 2:10 וַיִּשְׁכַּב דָּוִד עִם־אֲבֹתָיו וַיִּקָּבֵר בְּעִיר דָּוִד: ף

1 Ki 2:11 In the anthropological Hebrew and KJV this is characteristic biography about David. In the theological NKJV it is a numbered (time) period, and again the NKJV has no need for sola Vau/And jurisdiction.

1 Ki 2:11 And the days that David reigned over Israel *were* forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

1 Ki 2:11 וְהַיָּמִים אֲשֶׁר מָלַךְ דָּוִד עַל־יִשְׂרָאֵל אַרְבָּעִים שָׁנָה בְּחֶבְרוֹן מָלַךְ שֶׁבַע שָׁנִים וּבִירוּשָׁלַ͏ִם מָלַךְ שְׁלֹשִׁים וְשָׁלֹשׁ שָׁנִים:

Now some stuff to profile in 1 Ki 2:11. Notice the KJV difference from the first half to the last half. In the first half is David the ruler over Israel. In the last half is David under the dominion of time. It changes from how he rules to how time rules "he", where the KJV follows the syntactic change from the first to the last half. In the NKJV, NASB etc., there is no such element in the last half. Modernist committees try to make David the controller of time instead of being a subject living under the dominion of time. Read in its higher perspective, the KJV relates to the Hebrew way of saying that sola Vau/And jurisdiction is the end of the ruling power of time. After rejecting sola Vau/And, is the NKJV, NASB etc., a mess of details divorced from their cosmological framework, and the KJV colon has lost its meaning. The same time-based cosmology is needed to make sense of time until its end in Gal 4:2. KJV readers have a text with both ruling layers of dominion presented, first the condition of man in his reign, and that set under the higher powers of time ruling the affairs under the firmament. Theology and modernism relates to only a rudimentary version of reality. By partly changing the Hebrew word order does the apostolic syntax in the KJV help the reader take in much more than the uprooted textual basics in the NKJV, NASB etc.

Another dirty trick to unveil in the NKJV in 1 Ki 2:11 is the reason why the KJV does never use the word "period". Do you see that how the counter-reformatory NKJV serves the plans of antichrist, prompts you to read how the word "period" is abused to make antichrist an eternal ruler in dominion beyond time end? Do you see that the Word in person and print is the end of time, and therefore why those removing the written means to end the dominion of time serve antichrist and the continued rule of time? The NKJV

does not even say “time period” but perverts the text by using a full-stop period, which means to make David’s reign everlasting. This is how modernist minds use words with no real meaning but still holding (a deceptive) meaning. In other words, those working for the ongoing counter-reformation, serve Levitical continuation beyond Y2K and have no will to properly express that the end of time means a definitive end, Period!

1 Ki 2:12 Blood-lined issues began with inherited rights to rule. In its subsidiary form this man-made and self-made dominion (cf. 1 Sam 8) became a continued reign until the retrospective reign of reason coming with G-d’s reformed kingdom. Vicar priesthoods brought forth law, sin, time, and death reinforced by the corresponding ruling structures of original sin. Repeated bloodbaths around episcopal Christendom became the fruitful outcome after the theologians had rejected and perverted Christ’s sola S jurisdiction.

1 Ki 2:12 Then sat Solomon upon the throne of David his father; and his kingdom was established greatly.

1 Ki 2:12 וּשְׁלֹמֹה יָשַׁב עַל־כִּסֵּא דָּוִד אָבִיו וַתִּכֹּן מַלְכֻתוֹ מְאֹד׃

Here is a test case for 1 Ki 2:12. Read in the context of the change from THAT WHICH prophetic perspective to the typically uprooted, relativistic WHO in modernist form, do you see how that ruled the change from the prophetic tracing of substance defining the first 2+ KJV words, to the uprooted and person-focused alternative in the NKJV? In the Hebrew and KJV is 1 Ki 2:12 not about Solomon but how things growing of “its” own accord (cf. Lev 25:5) would be traced through the generations. David ruled in person. With Solomon came the representative realm ruling things he had not established. This is how S jurisdiction slowly would change and become deadly representative legalism. Notice also how the NKJV perverts how the Hebrew and KJV express things instituted in person, “upon the throne of David” **על־כסא דוד**, in the NKJV manipulated not only to distance the named David from his throne but to separate identified Being from Doing. The KJV follows the Hebrew syntax to make the point of institution in person, perverted in the NKJV. Apostolic syntax means that the KJV is careful both in choice of words and word order and must pay attention to what the Hebrew text says, not like the careless NKJV copycat having no sense of such nuanced lingual perfection.

1 Ki 2:46 Chapter end. After eliminating some of the threats to the throne, the kingdom was established in the hands of its ruler.

1 Ki 2:46 So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died. And the kingdom was established in the hand of Solomon.

1 Ki 2:46 וַיְצַו הַמֶּלֶךְ אֶת־בְּנָיָהוּ בֶּן־יְהוֹיָדָע וַיֵּצֵא בּוֹ וַיִּפְגַּע־בּוֹ וַיָּמֹת וְהַמַּמְלָכָה נָכוֹנָה בְּיַד־שְׁלֹמֹה׃

1 Ki 3:1-2 Here is more syncretic development, and more KJV sophistication lost in the NKJV, NASB etc. Notice how the KJV uses the word “unto” to model an equation, in modernist translations like the NKJV and NASB outsourced and lost by a textual “for”.

1 Ki 3:2 Only the people sacrificed in high places, because there was no house built unto the name of the LORD, until those days.

1 Ki 3:2 רַק הָעָם מְזַבְּחִים בַּבָּמוֹת כִּי לֹא־נִבְנָה בַיִת לְשֵׁם יְהוָה עַד הַיָּמִים הָהֵם׃ ף

Here is the issue you need to scrutinise for proper profiling of 1 Ki 3:2. Do you see that the words immediately before “unto” and the words immediately after “unto” must be equated and must mirror and identify each other equally until the house rising up before “unto” reflects the identity of the Lord after “unto”? Do you see how this KJV equation is destroyed by the modernist change from “unto” to the outsourcing “for”? Do you see that things unfinished around the equating “unto” in 1 Ki 3:2 is the same unfinished first instance of the undone “unto” in Gen 1:9? Back to 1 Ki 2:12, any house or institution is identified in person, the same in 1 Ki 3:2, lost in translation in modernist versions.

1 Ki 3:3 Named Solomon, it is sufficiently argued by statute that first principle has no valid reason to distinguish between the Word in person and the Word in print. Mismatch in these things, is a mismatch in attitude and awareness. Again is the NKJV driving an institutional wedge into the relation between David in person and statutes in person. A bastard in person mirrors a surrogate in print. The KJV follows the Hebrew text, saying, walking “in the statutes of David” בחקות דוד. The NKJV makes a mess of it.

1 Ki 3:3 And Solomon loved the LORD, walking in the statutes of David his father: only he sacrificed and burnt incense in high places.

1 Ki 3:3 וַיֶּאֱהַב שְׁלֹמֹה אֶת־יְהוָה לָלֶכֶת בְּחֻקּוֹת דָּוִד אָבִיו רַק בַּבָּמוֹת הוּא מְזַבֵּחַ וּמַקְטִיר׃

1 Ki 3:7 King “instead of David” תחת דוד. It is necessary to keep in mind 1 Sam 8. It was the fallen man’s choice, not G-d’s choice. Again the NKJV mixes up the named instituted identity of the matter.

1 Ki 3:7 And now, O LORD my God, thou hast made thy servant king instead of David my father: and I *am but* a little child: I know not *how* to go out or come in.

1 Ki 3:7 וְעַתָּה יְהוָה אֱלֹהָי אַתָּה הִמְלַכְתָּ אֶת־עַבְדְּךָ תַּחַת דָּוִד אָבִי וְאָנֹכִי נַעַר קָטֹן לֹא אֵדַע צֵאת וָבֹא׃

1 Ki 3:8 The first of two steps. It is called multi-(atti)-tude because it is filled with so much ruling headache potential, “for multitude” מרב or “from/out of multitude”

1 Ki 3:8 And thy servant *is* in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

1 Ki 3:8 וְעַבְדְּךָ בְּתוֹךְ עַמְּךָ אֲשֶׁר בָּחָרְתָּ עַם־רָב אֲשֶׁר לֹא־יִמָּנֶה וְלֹא יִסָּפֵר מֵרֹב׃

1 Ki 3:9 Verse 8 had to be in place first, to know why Solomon needed wisdom to rule in this landscape. Next, in the KJV is servanthood a causal drive, therefore thy servant. In the NKJV the word “therefore” is only a continuing textual link back to verse 8. You can use the blind textual NKJV word order to trace the opening Hebrew words, but you need the reasoning missional KJV to know why and wherefore.

1 Ki 3:9 Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?

1 Ki 3:9 וְנָתַתָּ לְעַבְדְּךָ לֵב שֹׁמֵעַ לִשְׁפֹּט אֶת־עַמְּךָ לְהָבִין בֵּין־טוֹב לְרָע כִּי מִי יוּכַל לִשְׁפֹּט אֶת־עַמְּךָ הַכָּבֵד הַזֶּה׃

Here is the test case for 1 Ki 3:9. Based on the heady multitude making the background noise in verse 8, do you see why Solomon’s wisdom was required to sort out problems at the end of verse 9 rooted in Gen 3:13, “the great (the) this” הכבד הזה all the way? Haggith was not alone in lusting after being the greatest in the kingdom. Do you see how this mixture, parly “great” and parly loaded with something grievous or “heavy” כבד, is the reason for the KJV saying that enlightenment and awareness is called a burden in Matt 11:30? The spectrum Haggith belongs to has its two extremes: Blind, happy, and hedonistic, and enlightened and burdened by eyes to see. Haggith would be the haughty contrast to Matt 11:29.

1 Ki 3:10 In three steps, verses 8-9-10, the point made is that Solomon’s wisdom meant to get into what in many other instances have been called the thing in itself, here spelled out as “the thing (the) this” את־הדבר הזה and its objective from Gen 3:13. In two persons, Christ the judicial sum of scripture, and Solomon becoming the decoder of why such a judicial remedy would be needed to solve the problem called the thing in itself, mostly evidence of things not seen. Historically the problem was, and still is, how most modernists, like the NKJV establishment, reject sola Vau/And as the premise to know all the things that never would be known in the theological circles denying G-d’s sola S jurisdiction. This thing (in itself) is the same in person and print. This becoming That is the same in Gen 3:13 and 1 Ki 3:10. Solomon was named to know this that in person.

1 Ki 3:10 And the speech pleased the Lord, that Solomon had asked this thing.

1 Ki 3:10 וַיִּיטַב הַדָּבָר בְּעֵינֵי אֲדֹנָי כִּי שָׁאַל שְׁלֹמֹה אֶת־הַדָּבָר הַזֶּה׃

1 Ki 3:11 In the Hebrew and KJV is sola Vau/And an open communicative book. In the time-based NKJV it is deistic and muted. This verse is OT background for Matt 6:33. The thing in itself is defining for what it means to discern. Since it begins with self, it is necessary to read it as an idiom, thyself-understanding. It should be evident that this is the Benjamite problem remaining mostly unsolved until Mal 3:18 is fulfilled, spelled out here, “for thyself understanding to discern judgment” לך הבין לשמע משפט

1 Ki 3:11 And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment;

1 Ki 3:11 וַיֹּאמֶר אֱלֹהִים אֵלָיו יַעַן אֲשֶׁר שָׁאַלְתָּ אֶת־הַדָּבָר הַזֶּה
וְלֹא־שָׁאַלְתָּ לְךָ יָמִים רַבִּים וְלֹא־שָׁאַלְתָּ לְךָ עֹשֶׁר וְלֹא שָׁאַלְתָּ נֶפֶשׁ
אֹיְבֶיךָ וְשָׁאַלְתָּ לְךָ הָבִין לִשְׁמֹעַ מִשְׁפָּט׃

1 Ki 3:12 Next step, stressing the point that functional understanding must begin with the most desperately wicked of all parts of the body. Sola S reality is doubling down on the point that to know thyself is the centre of redemptive reason. In essence this builds on what is called Issachar's competence, that in Solomon's dealing with pluralist masses and multi-atti-tude in verse 8, two elements come together to be called "wisdom" חכם. It is statutory time ת and the plural party of second person malefactors כם. To prove himself a competent ruler and judge would Solomon have to know the nature of time and the pluralist parties begin in it and causing the troubles of time. Solomon's wisdom says what is necessary to know in order to benefit collectively from the Prince of Peace.

1 Ki 3:12 Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

1 Ki 3:12 הִנֵּה עָשִׂיתִי כִּדְבָרֶיךָ הִנֵּה נָתַתִּי לְךָ לֵב חָכָם וְנָבוֹן אֲשֶׁר
כָּמוֹךָ לֹא־הָיָה לְפָנֶיךָ וְאַחֲרֶיךָ לֹא־יָקוּם כָּמוֹךָ׃

1 Ki 3:16+ The rest of the chapter is a wisdom test case. The two elements of "wisdom" coming together, the nature of time, and the characters of time. For peace and justice on earth is sola Vau/And the only working problem solver.

1 Ki 3:24 And the king said, Bring me a sword. And they brought a sword before the king.

1 Ki 3:24 וַיֹּאמֶר הַמֶּלֶךְ קְחוּ לִי־חָרֶב וַיָּבִאוּ הַחֶרֶב לִפְנֵי הַמֶּלֶךְ׃

1 Ki 3:28 As apostolic provision for the priesthood of believers, it is about doing justice in the KJV. Modernist text manipulators want to turn it into an administrative position as seen in the NKJV, NASB, NIV etc. The verb construct "to do" לעשׂות is used also in other verses, first the creational "made" in Gen 2:3, later what they began "to do" in Gen 11:6. If you also read Psa 9:8, the NKJV belongs to the era of ambitious ministry changes. Most areas are flooded with dysfunctional administration and endless injustice.

1 Ki 3:28 And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God *was* in him, to do judgment.

1 Ki 3:28 וַיִּשְׁמְעוּ כָל־יִשְׂרָאֵל אֶת־הַמִּשְׁפָּט אֲשֶׁר שָׁפַט הַמֶּלֶךְ וַיִּרְאוּ
מִפְּנֵי הַמֶּלֶךְ כִּי רָאוּ כִּי־חָכְמַת אֱלֹהִים בְּקִרְבּוֹ לַעֲשׂוֹת מִשְׁפָּט׃ ס

1 Ki 4:1 Subsidiary justice, but still first principle partly in position. In the KJV it is about the named characteristic nature of Solomon's rule. In the NASB it is a time-based text. In the papist NABRE it is full subsidiarity after fragmenting the text and rejecting sola Vau/And. With darkness on the horizon, a relevant alternative to "over" עַל Israel, is how darkness would use people as a platform to elevate itself, according to the first darkness "upon" עַל the face of the deep in Gen 1:2. Samuel's warning grows closer.

1 Ki 4:1 So king Solomon was king over all Israel.

1 Ki 4:1 וַיְהִי הַמֶּלֶךְ שְׁלֹמֹה מֶלֶךְ עַל־כָּל־יִשְׂרָאֵל׃ ס

1 Ki 4:2 The papist NABRE committee would use substitute wording to avoid translate "the princes" הַשָּׂרִים. Instead of the dubious NABRE "officials", why not be honest and call them cardinals? As things developed, what the king "had" at his disposal would be no-less slimy than the slimepits in Gen 11:3, 14:10. Whether the translated text says, "which he had" אֲשֶׁר־לוֹ or "which to him", says how the possessive temporal Lamed and the hierarchy of Satan would work in any Lackland. It would not be what the people had, but what always would be outside their reach in such a top-down structure. Satan's cardinal set-up of Christendom is the closest historical model for how to decode history and all the wicked ideas coming with episcopal infantilism.

1 Ki 4:2 And these *were* the princes which he had; Azariah the son of Zadok the priest,

1 Ki 4:2 וְאֵלֶּה הַשָּׂרִים אֲשֶׁר־לוֹ עֲזַרְיָהוּ בֶן־צָדוֹק הַכֹּהֵן׃ ס

1 Ki 4:7 Now the KJV uses the word "officers" נצבים about real executive functions. The cardinals of Satan have no other role than to enjoy their wicked prerogatives, and as expected, the NABRE will not accept any real sola Vau/And involvement in their rule. Verses like this can be used to model any society, especially the reinforcing structures made to secure top-down command, and wealth and pleasure to flow upwards. Satan's cardinal model of society was perfected to make a miserable Lackland for the enslaved feudal masses. Warnings given from 1 Sam 8 would not only last beyond AD but would be made worse, the same until a potential Lackland 2.0 in great tribulation. It is typical in the KJV to maintain the prophetic "which" focus on real deeds and provision, instead of the uprooted WHO persons elevated to self-glory by modernist translation, and it was again characteristic that before Lackland 2.0 would be fulfilled, the preceding stages of positional pomp and glory would be a lame Laodicea having lost all executive energy. 1 Ki 4:7 is universal, offering no more real value than whatever mindset of its officers.

1 Ki 4:7 And Solomon had twelve officers over all Israel, which provided victuals for the king and his household: each man his month in a year made provision.

1 Ki 4:7 וְלִשְׁלֹמֹה שְׁנֵים־עָשָׂר נְצָבִים עַל־כָּל־יִשְׂרָאֵל וְכִלְכְּלוּ אֶת־הַמֶּלֶךְ וְאֶת־בֵּיתוֹ חֹדֶשׁ בַּשָּׁנָה יִהְיֶה עַל־(אֶחָד) [הָאֶחָד] לְכַלְכֵּל׃ ס

Here is the test case for 1 Ki 4:7. Do you see that one of the elements the papist NABRE does not want to share with the Hebrew and KJV, is the punctuated fact that the resource base is no other than the people of Israel? If you remove (the people of) "Israel" from the redemptive and redistributive equation, then the twelve officers would have no base to provide from. Sola Vau/And + G-d's people of Israel are the providers. That element perverted is Christendom's wicked Lackland. That punctuated point, which provides, does not work in any other form than 100% as modelled in the Hebrew and KJV. You can use also this verse on the repeated issue in the 1500s as a war between the people's providing 100% priesthood and the administrative role of "officers" of 5% wickedness claiming to provide and do what no other than G-d and the people provide and do. Do you see how this relates to present conditions, that incompetent and selfish, top-down politicians in the western world have been working long to destroy traditional farming and food production to prove where food actually come from? Disasters need to be real before they are known.

One more test of 1 Ki 4:7 needs to be done to define the characteristics of reality's true text vs virtual reality's substitute text. In the choice between Israel as provider and the officers as provider, do you see that if the text, or the understanding of the text, does not line up with reality, then the text is worthless? Another gospel is a worthless, Lackland substitute manipulated and bent away from reality and what the true text actually says about it. Be aware of what the diagnostic KJV needs to be diagnostic about, and what Christendom's manipulative editors and interpreters want to get rid of.

1 Ki 4:10 The Hebrew offers a variety of named loveables. So was Solomon שְׁלֹמֹה named, because the Lord loved him. Hesed is named for mercy or lovingkindness. Jacob would say the same universally about Bn, specially about Benjamin..

1 Ki 4:10 The son of Hesed, in Aruboth; to him *pertained* Sochoh, and all the land of Hepher:

1 Ki 4:10 בֶּן־חֶסֶד בָּאֲרֻבּוֹת לוֹ שׂכֹה וְכָל־אֶרֶץ חֵפֶר׃ ס

1 Ki 4:21 One of the deceptive lies the NRSV Updated Edition (2022) inherited from the NRSV and continued to preserve in print. The KJV says from start, And Solomon reigned. How he reigned is in the NRSVUE saying from start, Solomon was sovereign, a self-contradiction on multiple levels. Notice how the NRSVUE completely rules out the spirit realm, first removing And-Solomon, but the more important is how the word "sovereign" functions. In the longer biblical drama where space and time are descriptive characters, is sovereignty authentic only when singularity has eliminated all competing rulers, especially Satan and the army of competing spirits. The only form of Sovereignty is trinitarian presence in the absence of competing spirits. Solomon was surely a ruling monolith but never sovereign in the sense the canonical drama requires. How the NRSV and NRSVUE have done it is one of the more explicit examples of means of deception and how Lucifer became a scriptural angel of light. Notice also how the NRSVUE says "was" sovereign (being) over all kingdoms, . . after removing the conjunctive Vau/And from start. If you check how the NRSVUE uses "sovereign" also in Psa 8:1, 9, Isa 3:1

etc., the word “sovereign” is an earthly idea used to pervert the whole framework the Bible requires for its redemptive mission to be true. If you now read the whole 1 Ki 4:21 in the NRSVUE, you will understand why liberation of humanity begins with liberating scripture from the enslaving mindset the NRSVUE committee represents. This is a fruit of scripture in the hands of unbelievers. Imagine the level of scriptural perversion this combination of words brings together to describe slavery and sovereignty. This is one of the worthy companions of the LSB with its mixture of original sin and doulos slavery. Each new copycat add their respective piece to the counter-reformatory puzzle. Do you see that man’s growing apostate tendency to make “officials” and bestow “authority” on vicar flesh and make hierarchs with ruling power over scripture, professing divine rights to be magisterial interpreters and mediators of scriptrue, belong to the same package of “sovereignty” as a man-made realm after eliminating the trinity and silencing the spirit dominion the Bible requires to fulfil its mission?

1 Kings 4:21 And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life.

1 Ki 5:1 וּשְׁלֹמֹה הָיָה מוֹשֵׁל בְּכָל־הַמַּמְלָכוֹת מִן־הַנָּהָר אֶרֶץ פְּלִשְׁתִּים וְעַד גְּבוּל מִצְרָיִם מַגִּשִׁים מִנְחָה וְעֹבְדִים אֶת־שְׁלֹמֹה כָּל־יְמֵי חַיָּיו׃ ף

For more Hebrew details on reign, rule מוֹשֵׁל or have dominion, the same Hebrew root is used in 2 Sam 23:3 two times, saying that he that ruleth over men must be just, ruling in the fear of G-d (the only sovereign). By misuse of words is the NRSVUE elevating Solomon to be equal with the omnipotent G-d. An even more hopeless example is how the NKJV uses “sovereignty” about Saul and the collapsed point zero in 1 Sam 14:47, where man’s blind soul and its structures of original sin are empowered. In the KJV does 1 Sam 14:47 begin with how such a dominion is a taken (stolen) realm in need of G-d’s redemptive liberation by rescaled and restored true sovereignty. The NKJV is a mess of words of no true value. Before using the word “sovereignty” as done in the NKJV and NRSV-UE, must the Bible be stripped of its eternal trinitarian reasoning and put into the man-made, deistic framework where the so-called “historical Jesus” was fabricated in the 1800s. Means of deception, Codex Satanicus, are not intended to have any sovereign sola S jurisdiction and no eternal redemptive energy to offer the temporal.

1 Ki 4:22 For the people of the book have providence and provision no meaning outside the framework of sola Vau/And. Give us our daily provision or “bread” לחם. It seems imperative for the NABRE (1 Ki 5:2) editors to leave the Vau instances untranslated.

1 Ki 4:22 And Solomon's provision for one day was thirty measures of fine flour, and threescore measures of meal,

1 Ki 5:2 וַיְהִי לֶחֶם־שְׁלֹמֹה לְיוֹם אֶחָד שְׁלֹשִׁים כֹּר סֹלֶת וְשִׁשִּׁים כֹּר קָמַח׃

1 Ki 4:24 First, notice that providence, provision, and propitiation, leading to peace in verse 24, are based on the Lehem means of the singular day one in verse 22. Maintained social stability is vested in the written redemptive provision. Next, about Resh and the ruling "dominion" רדה of "kings" מלכי, in the KJV a biographical story about him. The theological NKJV has no reason for any such biographical element. In the KJV it is conditions around him about him, in the NKJV only a geographical around. Man would have to live with this partly subsidiary centre of gravity until the permanent was put in place for peace. Apostolic wording means functional wording with missional value.

1 Ki 4:24 For he had dominion over all *the region* on this side the river, from Tiphsah even to Azzah, over all the kings on this side the river: and he had peace on all sides round about him.

1 Ki 5:4 כִּי־הוּא רֹדֶה בְּכָל־עֵבֶר הַנָּהָר מִתִּפְסַח וְעַד־עַזָּה בְּכָל־מַלְכֵי עֵבֶר הַנָּהָר וְשָׁלוֹם הָיָה לוֹ מִכָּל־עֲבָרָיו מִסָּבִיב׃

A contextual test case for 1 Ki 4:24. Sin, or to miss target, and move around the centre instead of finding it, are different versions of staying off track and grope in the dark.

First principle: ס

To loose sight, bypass, and move around (about): סביב

Beth B in the Wilderness, Midbar denying Dabar: במדבר

Cheth makes original sin statutory: חטאת

Amen - the truth shall make you hit target: אמן

1 Ki 4:25 Ordered around and about verse 24, the two verses, 25 and 22, are two halves of the same picture. Solomon would have no real cure against all the troubles hidden in Tamar's underworld. He could only control the elements and keep things in check while waiting for a permanent solution.

1 Ki 4:25 And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beersheba, all the days of Solomon.

1 Ki 5:5 וַיֵּשֶׁב יְהוּדָה וְיִשְׂרָאֵל לָבֶטַח אִישׁ תַּחַת גַּפְנוֹ וְתַחַת תְּאֵנָתוֹ מִדָּן וְעַד־בְּאֵר שָׁבַע כֹּל יְמֵי שְׁלֹמֹה׃ ס

1 Ki 4:26 First, that modernists committees like the NKJV, NASB, NABRE etc., tend to make Solomon a sovereign and stand-alone ruler in no need of sola Vau/And support.

1 Ki 4:26 And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen.

1 Ki 5:6 וַיְהִי לִשְׁלֹמֹה אַרְבָּעִים אֶלֶף אֲרֻוֹת סוּסִים לְמֶרְכָּבוֹ וּשְׁנֵים־עָשָׂר אֶלֶף פָּרָשִׁים׃

Next, 1 Ki 4:26 vs 2 Chr 9:25, about numbering, 40000 or 4000. This is stuff for those looking for details to discredit and "correct" the Masoretic text. In 1 Kings is the actual number four multiplied (10x). In 2 Chr is thousand multiplied (2x).

In 1 Ki 4:26 Forty thousand ארבעים אלף

In 2 Chr 9:25 Four thousand ארבעת אלפים

2 Chr 9:25 And Solomon had four thousand stalls for horses and chariots . . .

2 Chr 9:25 וַיְהִי לִשְׁלֹמֹה אַרְבַּעַת אַלָפִים אֻרְיוֹת סוּסִים וּמַרְכָּבוֹת . . .

1 Ki 4:27 Remember sola Vau/And and the actual providers in verse 7. It was never the officers. Notice the primarily mental ending in the Hebrew and KJV.

1 Ki 4:27 And those officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month: they lacked nothing.

1 Ki 5:7 וְכִלְכְּלוּ הַנִּצָּבִים הָאֵלֶּה אֶת־הַמֶּלֶךְ שְׁלֹמֹה וְאֵת כָּל־הַקָּרֵב אֶל־שֻׁלְחַן הַמֶּלֶךְ־שְׁלֹמֹה אִישׁ חָדְשׁוֹ לֹא יַעַדְרוּ דָּבָר׃

1 Ki 4:29 KJV/XXX profiling of the first half, up to the comma, should make you find that the KJV meaning of "much" is both substantive and specific, not limited to only the proportional scaling you will find in the NKJV. The KJV does partly reorder the Hebrew syntax, saying, "and understanding much exceedingly" ותבונה הרבה מאד

1 Ki 4:29 And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that *is* on the sea shore.

1 Ki 5:9 וַיִּתֵּן אֱלֹהִים חָכְמָה לִשְׁלֹמֹה וּתְבוּנָה הַרְבֵּה מְאֹד וְרֹחַב לֵב כַּחוֹל אֲשֶׁר עַל־שְׂפַת הַיָּם׃

1 Ki 4:30-31 Why it was spelled wisedome in 1611. In much E is much painful learning. E provides both exercise and epistemological evidence why masses of labouring people again would suffer under the present conditions of the capital self, its urbanisation, and academic foolishness. University woke is the educational contrast to labouring people's real wisdom. Lackland 2.0 means to reproduce the rise of all the vain ambitions coming with the growth of medieval universities in the first Lackland. The need for reformation came after 300+ years of university growth. A degree became a right to rule the world. Approaching the 1500s and agenda 2030, is to experience how university woke made its academic contribution to destroy the truth and reset the reformation. The church of the episcopal and "educated" is the church of enslavement. In much E is much tribulation, especially for the eisegetical priesthood forced to experience.

1 Ki 4:31 For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about.

1 Ki 5:11 וַיֶּחְכַּם מִכָּל־הָאָדָם מֵאֵיתָן הָאֶזְרָחִי וְהֵימָן וְכַלְכֹּל וְדַרְדַּע בְּנֵי מָחוֹל וַיְהִי־שְׁמוֹ בְּכָל־הַגּוֹיִם סָבִיב׃

1 Ki 4:32 If all these proverbs were equally wise, they would all in some way reflect the extracted essence called the thing in itself, meaning the evidence of things not seen until exercised to experience the evils thereof. Solomon speaking wisdom means to speak the sum of extracted scriptural essence called the thing in itself. Mashal is the Hebrew word becoming the book name, Proverbs מִשְׁלֵי. Since all wisdom originates with G-d, it is utterly absurd to reject sola Vau/And as the holder of the express sum of it. This verse is how foolish modernism can be as seen in the NKJV, NABRE etc. To prove the point did the NABRE committee impose a fabricate "Solomon", no part of the Hebrew text but imported from the corrupt and equally man-made Septuagint. True speech דִּבֵּר and the thing דָּבָר in itself combined would be three thousand truths.

1 Ki 4:32 And he spake three thousand proverbs: and his songs were a thousand and five.

1 Ki 5:12 וַיְדַבֵּר שְׁלֹשֶׁת אֲלָפִים מָשָׁל וַיְהִי שִׁירוֹ חֲמִשָּׁה וָאָלֶף׃

1 Ki 4:33 The missional tree עֵץ counsel יֵעֵץ coming first with Abraham in Gen 23:17, beginning to be revived to sound wisdom in Mark 8:24. Early fruits of the first "tree" in Gen 3:2 have no other redemptive solution than to become fruits of the tree converted to fruits of the book. Es is the fruitful counsel and parallel to the tree of life becoming the book of life in the KJV in Rev 22:19. E and Es is evidence explaining the expert extract of G-d's Erasmian translation of the last six verses in the Bible, Rev 22:16-21. Es tree-texts and tree-counsels are necessary contributions to the bodily counsel given regarding the axe laid at the root of Es in Matt 3:10 and Luke 3:9. When Babylon is burnt to the ground in Rev 18, the axe is finishing both the wicked tree and its wicked counsellors.

1 Ki 4:33 And he spake of trees, from the cedar tree that *is* in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes.

1 Ki 5:13 וַיְדַבֵּר עַל־הָעֵצִים מִן־הָאֶרֶז אֲשֶׁר בַּלְּבָנוֹן וְעַד הָאֵזוֹב אֲשֶׁר יֹצֵא בַקִּיר וַיְדַבֵּר עַל־הַבְּהֵמָה וְעַל־הָעוֹף וְעַל־הָרֶמֶשׂ וְעַל־הַדָּגִים׃

1 Ki 5:1 In his stead . . changed to "in the room" תַּחַת of his father. Next, as indicated, a society with a working mental infrastructure under communicative, cooperative action requires sola Vau/And being the maker and sender of it. "And . . sent" וַיִּשְׁלַח

1 Ki 5:1 And Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David.

1 Ki 5:15 וַיִּשְׁלַח חִירָם מֶלֶךְ־צוֹר אֶת־עֲבָדָיו אֶל־שְׁלֹמֹה כִּי שָׁמַע כִּי אֹתוֹ מָשְׁחוּ לְמֶלֶךְ תַּחַת אָבִיהוּ כִּי אֹהֵב הָיָה חִירָם לְדָוִד כָּל־הַיָּמִים׃ ס

1 Ki 5:2 Sola Vau/And works both ways, at least in the Hebrew and KJV. In the NKJV, NASB, NABRE, NIV etc., it is either time-based or stand-alone action, and some want to cut off both sola Vau/And and its recorded saying.

1 Ki 5:2 And Solomon sent to Hiram, saying,

1 Ki 5:16 וַיִּשְׁלַח שְׁלֹמֹה אֶל־חִירָם לֵאמֹר׃

1 Ki 5:4 Almost sovereignty and singularity. A No-Man **אין** condition means that there is no malefactor tiller of the ground doing mischief, specifically that there is no ruling Resh/Rosh headache doing "evil" **רע**. Solomon's wisdom made him a ruling controller of Resh and Rosh. Evil (**ר**)**ע** is definitive about the yellowish Y as the driver behind the ruling structures of original sin. To know good and evil, man must sort out what evil is, where it is coming from, how it operates, and what is its goal. For the average sinner the end of time is to have been made aware of his personal contribution to corporate evils, and to have demonstrated real willingness to reformative action in these matters. Evil must end when the evildoers no longer have the corporate capacity to gather supporting followers. Solomon's reign is a foretaste of how the adversary called Satan **שטן** would be cast out. No difference in spelling from here to 1 Chr 21:1 and Job 1. R/S make the pair to be aware of, that evil is structural and judicial on Satan's Lackland playground. Ruling and justice are the two structural elements when people and nations are enslaved. How episcopal evildoers did it in the medieval Lackland, and how they try to establish agenda 2030 and Lackland 2.0, is an exact replica of most malefactor operations tilling the ground since Gen 4. Cain's city centre and its capital self were always a structural reflection of anti-Copernican cosmology and gravity.

1 Ki 5:4 But now the LORD my God hath given me rest on every side, *so that there is* neither adversary nor evil occurrent.

1 Ki 5:18 וְעַתָּה הֵנִיחַ יְהוָה אֱלֹהַי לִי מִסָּבִיב אֵין שָׂטָן וְאֵין פֶּגַע רָע׃

1 Ki 5:7 Repeting that Solomon's successful wisdom would have to come to terms with how this verse ending repeats this *that* greatly populated potential in Gen 3:13-15.

1 Ki 5:7 And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed *be* the LORD this day, which hath given unto David a wise son over this great people.

1 Ki 5:21 וַיְהִי כִּשְׁמֹעַ חִירָם אֶת־דִּבְרֵי שְׁלֹמֹה וַיִּשְׂמַח מְאֹד וַיֹּאמֶר בָּרוּךְ יְהוָה הַיּוֹם אֲשֶׁר נָתַן לְדָוִד בֵּן חָכָם עַל־הָעָם הָרָב הַזֶּה׃

1 Ki 5:11 The Bible is full of parable storytelling foreshadowing the Prince of Peace, the will of G-d, how things would have to be done, and what would be required of man to benefit. Year by year is change by change.

1 Ki 5:11 And Solomon gave Hiram twenty thousand measures of wheat *for* food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year.

1 Ki 5:25 וּשְׁלֹמֹה נָתַן לְחִירָם עֶשְׂרִים אֶלֶף כֹּר חִטִּים מַכֹּלֶת לְבֵיתוֹ וְעֶשְׂרִים כֹּר שֶׁמֶן כָּתִית כֹּה־יִתֵּן שְׁלֹמֹה לְחִירָם שָׁנָה בְּשָׁנָה׃ פ

1 Ki 5:12 Wisdom and peace vs foolishness and conflict. Some things would always go together. It is impossible for the papist NABRE establishment to accept the redemptive requirement that sola Vau/And is the only provider of peace and wisdom. Bin makes the Benjamite go-between. The double Bin, "peace between Hiram and between Solomon" שלם בין חירם ובין שלמה indicates why peace between persons always would have to begin with peace in person. Collective resolve depends on the individual. It was the same in the 1500s. Collective reform requires personal regeneration, which was the same problem with the deistic beast of the sea in the 1500s, and again with globalism and the deistic beast of the earth today. The only working reformative remedy requires regeneration. In the days of Solomon he would somehow manage in his exterior world order, but such a controlled peace would always be short-lived.

1 Ki 5:12 And the LORD gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon; and they two made a league together.

1 Ki 5:26 וַיהוָה נָתַן חָכְמָה לִשְׁלֹמֹה כַּאֲשֶׁר דִּבֶּר־לוֹ וַיְהִי שָׁלֹם בֵּין חִירָם וּבֵין שְׁלֹמֹה וַיִּכְרְתוּ בְרִית שְׁנֵיהֶם׃

1 Ki 5:13-14 At a relatively early stage it is called a "levy" מס and seems to be a fairly and orderly rotation, but it would move along the same path as Issachar in Gen 49:15 until tributary service had become total slavery. The same Hebrew word is translated "tribute" מַס there.

1 Ki 5:13 And king Solomon raised a levy out of all Israel; and the levy was thirty thousand men.

1 Ki 5:27 וַיַּעַל הַמֶּלֶךְ שְׁלֹמֹה מַס מִכָּל־יִשְׂרָאֵל וַיְהִי הַמַּס שְׁלֹשִׁים אֶלֶף אִישׁ׃

1 Ki 5:15 KJV numbering. Seventy שבעים thousand אלף is spelled out as threescore (3x20) + ten thousand. Eighty (4x20) is fourscore שמנים. Solomon's named justice would come with a correspondingly yoked "burden" סבל to be carried by his subjects.

1 Ki 5:15 And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains;

1 Ki 5:29 וַיְהִי לִשְׁלֹמֹה שִׁבְעִים אֶלֶף נֹשֵׂא סַבָּל וּשְׁמֹנִים אֶלֶף חֹצֵב בָּהָר׃

1 Ki 5:16 Some of the unstated taskforce in 1 Ki 4:7. Solomon's officers would have nothing to "provide" without those doing the actual work. Again the text in verses 15-16 is universal and does not say who and how many that would benefit from Solomon's ordering of his world. The text itself fits all possible world, also Christendom's Lackland tyranny. Whether they were like Pharaoh's taskmasters, or functional officers serving all, the text may be the same. They were officers and members of the ruling apparatus set up just in time for later despots like Rehoboam, the next chapter of ruling Resh/Rosh headache in person. Most historical institutions have been perverted and exploited by the posterity of those that built them.

1 Ki 5:16 Beside the chief of Solomon's officers which *were* over the work, three thousand and three hundred, which ruled over the people that wrought in the work.

1 Ki 5:30 לְבַד מִשָּׂרֵי הַנִּצָּבִים לִשְׁלֹמֹה אֲשֶׁר עַל־הַמְּלָאכָה שְׁלֹשֶׁת אַלָּפִים וּשְׁלֹשׁ מֵאוֹת הָרֹדִים בָּעָם הָעֹשִׂים בַּמְּלָאכָה׃

1 Ki 5:17 Apostolic KJV translation begins with involving and relying on the eternal. "And commanded the king" **ויצו המלך**. Read in order, word for word, Vau would first command the king, obeying and forwarding what to be done. Profiling reveals the difference from G-d's gospel kingdom as translated in the apostolic KJV, to antichrist's substitute command as translated in the copycat NABRE, a stand-alone version rejecting sola Vau/And involvement. Vicar narratives are manipulated to remove the eternal from the text and override G-d's sola S jurisdiction.

1 Ki 5:17 And the king commanded, and they brought great stones, costly stones, *and* hewed stones, to lay the foundation of the house.

1 Ki 5:31 וַיְצַו הַמֶּלֶךְ וַיַּסִּעוּ אֲבָנִים גְּדֹלוֹת אֲבָנִים יְקָרוֹת לְיַסֵּד הַבָּיִת אַבְנֵי גָזִית׃

Here is the test case of law and gospel in 1 Ki 5:17. Do you see how the first half of this verse, especially in its perverted form and practice, fits the corresponding story brought forth for the need of change in Matt 3:8?

1 Ki 5:18 Bn, the original building block founded in Gen 2:22. How the woman was "made" **בן** makes Benjamin and the bride defining elements in the twofold Bible. Beth B says how things would be built or "made" **בן** and how Beth B on the road means to be "brought" **באה** unto the man for homeland entrance. Implicitly, how "not to build the house" **לא־יבנה בית** is the same warning here and in Psa 127:1.

1 Ki 5:18 And Solomon's builders and Hiram's builders did hew *them*, and the stonesquarers: so they prepared timber and stones to build the house.

1 Ki 5:32 וַיְפַסְלוּ בֹּנֵי שְׁלֹמֹה וּבֹנֵי חִירוֹם וְהַגִּבְלִים וַיָּכִינוּ הָעֵצִים וְהָאֲבָנִים לִבְנוֹת הַבָּיִת׃ ף

For extra context on 1 Ki 5:18, "covenant" ברית making and "house" בית building are very much the same story. A house at rest is household harmony without headache. In other words, bridal harmony means to be done with Benjamite rebellion.

1 Ki 6:2 Mental "mother(s)" אם formed to square "cubit" אמה minds are central, first in the making of the ark in Gen 6, then in many later versions, and in completed form with all four measures present in Eph 3:18. True proportions of faith are not explicitly expressed until Paul's complete text to the Ephesians.

1 Ki 6:2 And the house which king Solomon built for the LORD, the length thereof *was* threescore cubits, and the breadth thereof twenty *cubits*, and the height thereof thirty cubits.

1 Ki 6:2 וְהַבַּ֗יִת אֲשֶׁ֤ר בָּנָה֙ הַמֶּ֣לֶךְ שְׁלֹמֹ֔ה לַיהוָ֔ה שִׁשִּׁ֥ים־אַמָּ֖ה אָרְכּ֑וֹ וְעֶשְׂרִ֥ים רָחְבּ֖וֹ וּשְׁלֹשִׁ֥ים אַמָּ֖ה קוֹמָתֽוֹ׃

Here is a test case for 1 Ki 6:2+. Do you agree that the square cubit Mind of Christ (in 1 Cor 2:16, Phil 2:5) and the trinitarian proportions of faith Paul speak of, are incomplete until the KJV "brea(d)th" thereof means an inspired pneuma? Do you agree that the true square-cubit measures and the finished form of man coming out of Gen 2:7 require the same revived, squared, and Broad-Minded brea(d)th of life?

1 Ki 6:4 A proportional self-test after verses 1-3. Notice how the anthropological KJV must make "he" biographical both as maker of it and being that host and house, while the outsourcing, theological NKJV is limited to a goal of Doing it without Being it. Do you see that whereas the KJV makes the "he" house and host a necessary integrated part of the homeland on the horizon, the NKJV has no such house called "he" and no such prophetic perspective? In other words, do you see that where the primarily mental KJV speaks of an anthropological window set up for personal insight and self-awareness, the NKJV limits itself to physical construction? In the KJV it is an echo of Gen 1, making two lights, night-time blindness and daylight awareness. Examples like this reveal why modernist text critics say that no specific words and syntax are preserved. They assume and want an editorial position which denies providence and the apostolic dimension of the authorized KJV. It is characteristic for the means of deception to destroy the lingual incentive of being the host house called he. Theology is notoriously exterior.

1 Ki 6:4 And for the house he made windows of narrow lights.

1 Ki 6:4 וַיַּ֥עַשׂ לַבַּ֖יִת חַלֹּנֵ֣י שְׁקֻפִ֑ים אֲטֻמִֽים׃

Hebrew details in 1 Ki 6:4 reveal that such a "window" חלון is both characteristic and constitutional, which means that insight and awareness of self is the foundation of man. Reality is founded to be whatever is seen and known. The retrospective is introspective. Hebrew details reveal also the difference from the missional KJV to the textual NKJV translating the Hebrew as how "And he made" ויעשׂ (third person masculine singular).

1 Ki 6:5 With no room for the creation of the house and host called “he” in verse 4 in the NKJV, there is no reason to expect a causal ABOUT-story in verse 5, meaning that modernist translations mediate only subsidiary reasons for why G-d created man. First principle came with sola Vau/And, sola S jurisdiction, the sovereignty of sola scriptura. The NKJV is a typical modernist and counter-reformers denying these things. It is full of words with no meaning, built with no causal ABOUT-reasoning why the Bible was given and what it is about.

1 Ki 6:5 And against the wall of the house he built chambers round about, *against* the walls of the house round about, *both* of the temple and of the oracle: and he made chambers round about:

1 Ki 6:5 וַיִּבֶן עַל־קִיר הַבַּיִת (יָצוּעַ) [יָצִיעַ] סָבִיב אֶת־קִירוֹת הַבַּיִת סָבִיב לַהֵיכָל וְלַדְּבִיר וַיַּעַשׂ צְלָעוֹת סָבִיב׃

Now a test case for 1 Ki 6:5. Do you agree that the phrase, “and of the oracle” **ולדביר** is to be causal and conjunctive per se? Do you agree that the NKJV is no more causal about G-d in Matt 19:6 than about things in general in 1 Ki 6:5?

1 Ki 6:7 How Bn and Beth B contribute to the essence of predestination. The missional KJV spells out core details absent in the textual NKJV. Apostolic elaboration is done in the KJV, speaking of things that “was built” **נבנה** . . “of stone made ready before it was brought thither” **אבן־שלמה מסע**. Modernist translations like the NKJV, NASB etc., have nothing relevant of predestined matters and are limited to exterior stone in quarry. Since Bn and Beth B make up the Bible’s most important building block and hold the inner canon and man’s biographical journey together, verses like this reveal what to expect in general of fragmentation when apostolic oversight is absent.

1 KJV 6:7 And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe *nor* any tool of iron heard in the house, while it was in building.

1 Ki 6:7 וְהַבַּיִת בְּהִבָּנֹתוֹ אֶבֶן־שְׁלֵמָה מַסָּע נִבְנָה וּמַקָּבוֹת וְהַגַּרְזֶן כָּל־כְּלִי בַרְזֶל לֹא־נִשְׁמַע בַּבַּיִת בְּהִבָּנֹתוֹ׃

The KJV’s apostolic oversight was lost in the 1800s when the modernists fabricated the counter-reformatory RV/ASV. It is a double loss. First the preparatory predestination before the KJV colon, then the loss of the predestined and equally causal “so that” after the KJV colon. Notice how things leading to “so that” here corresponds to the ordained “that we” in Eph 2:10. In the KJV are these two verses directly aligned for scripture to interpret scripture. In modernist versions there is no such connection, only fragments.

1 ASV 6:7 And the house, when it was in building, was built of stone made ready **at the quarry; and** there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building.

1 Ki 6:8 Solomon's version of Noah's three stories with three levels of story-telling in Gen 6:16. Notice how the KJV ends this verse, and how apostolic oversight spells out that second-heaven tribulation is a necessary stepping-stone for and before entrance into the third story with Noah's true window of enlightened insight. Hebrew details make it easy to imagine Lamed's Luciferian night-(time) לילה workers, like Delilah דלילה groping in the dark in closed space לול under the repressive conditions of the second-heaven firmament. After being trapped and confined in the dark, this verse ends with a sense of relief, coming into an open space. Asher's launch pad must be so energetic that it holds the power to catapult man beyond Zebulun. The KJV translates the reformative change vested in the sola Vau/And provision given for change, saying, "and out of the (lukewarm) middle into the third" ומן־התיכנה אל־השלשים. In transition from the KJV to the NKJV, NASB etc., is the launch pad out of tribulation no longer a part of the final step. It is the reformative strength of the KJV against the modernist flatland having no liberating energy and no will to want it, and working to dethrone the one translation which says how these things actually work.

1 Ki 6:8 The door for the middle chamber *was* in the right side of the house: and they went up with winding stairs into the middle *chamber*, and out of the middle into the third.

1 Ki 6:8 פֶּתַח הַצֵּלָע הַתִּיכֹנָה אֶל־כֶּתֶף הַבַּיִת הַיְמָנִית וּבְלוּלִים יַעֲלוּ עַל־הַתִּיכֹנָה וּמִן־הַתִּיכֹנָה אֶל־הַשְּׁלִשִׁים׃

Here is the test case for 1 Ki 6:8. Do you see that night-time activities and whole burnt offering עלה (sacrifice), groping in the dark for ascent על up these "winding stairs", is Solomon's practical wisdom version of Isaiah's layers of recycled precept upon precept. "And with winding stairs they went up into" ובלולים יעלו על. It seems that Bn and Beth B's life story is an endless merry-go-round, mostly going around and missing the point about it, until marriage. It sounds like nuts and bolts in Elijah's whirlwind in 2 Ki 2:1. Each new layer recycles a major screw-up sounding more positive and elevated, and adding steadily new levels to the KJV as the best animated children's book.

1 Ki 6:9 Bn and Beth B present with much to do for the author and finisher of faith.

1 Ki 6:9 So he built the house, and finished it; and covered the house with beams and boards of cedar.

1 Ki 6:9 וַיִּבֶן אֶת־הַבַּיִת וַיְכַלֵּהוּ וַיִּסְפֵּן אֶת־הַבַּיִת גְּבִים וְשֻׂרֹת בָּאֲרָזִים׃

1 Ki 6:12 Non-anthropological and non-biographical translations like the NKJV, NASB etc., have no need for the personal thou "in" building. This is more apostolic elaboration of the details where the modernists have no more to offer than the textual surface. In the KJV is Beth B equally biographical in building, in the statutes, and in walking in them.

1 Ki 6:12 *Concerning* this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spake unto David thy father:

1 Ki 6:12 הַבַּיִת הַזֶּה אֲשֶׁר־אַתָּה בֹנֶה אִם־תֵּלֵךְ בְּחֻקֹּתַי וְאֶת־מִשְׁפָּטַי תַּעֲשֶׂה וְשָׁמַרְתָּ אֶת־כָּל־מִצְוֹתַי לָלֶכֶת בָּהֶם וַהֲקִמֹתִי אֶת־דְּבָרִי אִתָּךְ אֲשֶׁר דִּבַּרְתִּי אֶל־דָּוִד אָבִיךָ׃

1 Ki 6:14 While waiting for faith to finish its course, the point is that sola Vau/And is the author and finisher of things Solomon could and would be only an early contributor to, punctuated in the KJV. Apostolic syntax means that each word and punctuated detail hold real meaning. In the NKJV, NASB etc., it is a flood of empty words.

1 Ki 6:14 So Solomon built the house, and finished it.

1 Ki 6:14 וַיִּבֶן שְׁלֹמֹה אֶת־הַבַּיִת וַיְכַלֵּהוּ׃

1 Ki 6:17 In the Hebrew and apostolic KJV the primary perspective is as-is verification of alive being. In the NKJV, NASB etc., it is about physical measures.

1 Ki 6:17 And the house, that *is*, the temple before it, was forty cubits *long*.

1 Ki 6:17 וְאַרְבָּעִים בָּאַמָּה הָיָה הַבַּיִת הוּא הַהֵיכָל לִפְנָי׃

1 Ki 6:19 In the primarily mental KJV does the word “within” make the written oracles residential. In the NKJV it is ordering of something physical. As long as the modernists live in the exterior, they have no link from here to the writing on man’s heart table. The spirit is no more resident in the body than the written text founding it.

1 Ki 6:19 And the oracle he prepared in the house within, to set there the ark of the covenant of the LORD.

1 Ki 6:19 וּדְבִיר בְּתוֹךְ־הַבַּיִת מִפְנִימָה הֵכִין לְתִתֵּן שָׁם אֶת־אֲרוֹן בְּרִית יְהוָה׃

1 Ki 6:23 Notice how the KJV uses the “oracle” about the holiest of holy (in Heb 9-10) to define the meaning of trinity and unity. Truth and the true Anthropos aligned, means that the inner kernel of scripture and the inner man coming to face G-d and self in the sanctuary, is Shem’s area where person equals place. Which Land equals Which Thou. In the KJV it is about alive being within revealed space. In the NKJV it is a physical area, and sola Vau/And is not welcome. The Hebrew and KJV outline the boundaries of being in person and place where the trinity is present for unity.

1 Ki 6:23 And within the oracle he made two cherubims *of* olive tree, *each* ten cubits high.

1 Ki 6:23 וַיַּעַשׂ בַּדְּבִיר שְׁנֵי כְרוּבִים עֲצֵי־שָׁמֶן עֶשֶׂר אַמּוֹת קוֹמָתוֹ׃

1 Ki 6:27 First instance “inner” in the KJV, about the guardians of the inner house and host body, the same used by Ezekiel’s convicting inner court in Eze 8:16 and Eze 40-46.

1 Ki 6:27 And he set the cherubims within the inner house: and they stretched forth the wings of the cherubims, so that the wing of the one touched the *one* wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house.

1 Ki 6:2 וַיִּתֵּן אֶת־הַכְּרוּבִים בְּתוֹךְ הַבַּיִת הַפְּנִימִי וַיִּפְרְשׂוּ אֶת־כַּנְפֵי הַכְּרֻבִים וַתִּגַּע כְּנַף־הָאֶחָד בַּקִּיר וּכְנַף הַכְּרוּב הַשֵּׁנִי נֹגַעַת בַּקִּיר הַשֵּׁנִי וְכַנְפֵיהֶם אֶל־תּוֹךְ הַבַּיִת נֹגְעֹת כָּנָף אֶל־כָּנָף׃

The test case for 1 Ki 6:27. Do you agree that the conjunctive sola Vau/And, rejected in the NKJV from start, is the essential binder and unifier of everything? Do you see that the bond of perfection in Col 3:14 depends on putting sola And above all things?

1 Ki 6:33 Solomon’s version of Gen 6:14. While he made things, the things he made did mirror and make “he”. The primarily mental Bible is creational and therefore saturated with rewiring capacity. To have the mind of Christ has no other mirror and maker than the Word being the same in person and print. In the NKJV there is no such connection between the man as maker and his self-mirroring material. No connection between man and the made, and no connection between being and doing. Apostolic syntax puts man at the centre of G-d’s making as seen in the KJV. Copycat syntax is a reordered mess as seen in the NKJV. The KJV translation is literal. “So also/and made he” וכן עשׂה

1 Ki 6:33 So also made he for the door of the temple posts *of* olive tree, a fourth part *of the wall*.

1 Ki 6:33 וְכֵן עָשָׂה לְפֶתַח הַהֵיכָל מְזוּזוֹת עֲצֵי־שָׁמֶן מֵאֵת רְבִעִית׃

1 Ki 6:37 Remember Gen 1 and how to wear down men and saints. Wear and tear made a day by day journey until it were the seventh day. The same takes place here. A fourth-year-was is man’s state of being in the KJV, but no such syntactic link in the NKJV.

1 Ki 6:37 In the fourth year was the foundation of the house of the LORD laid, in the month Zif:

1 Ki 6:37 בַּשָּׁנָה הָרְבִיעִית יֻסַּד בֵּית יְהוָה בְּיֶרַח זִו׃

How Beth B is involved in ageing might be expressed as being Bn years old, in this case that yearly change follows Beth B, “in the year” בשׁנה “the fourth” רביעי

1 Ki 7:1 One of the mosaic models of self-imaging and self-reflexive building. And his own house ואת־ביתו was building בנה Solomon שׁלמה

1 Ki 7:1 But Solomon was building his own house thirteen years, and he finished all his house.

1 Ki 7:1 וְאֶת־בֵּיתוֹ בָּנָה שְׁלֹמֹה שְׁלֹשׁ עֶשְׂרֵה שָׁנָה וַיְכַל אֶת־כָּל־בֵּיתוֹ׃

For more context on 1 Ki 7:1, this is an alternative to normal wear and tear until it were the thirteenth year in the Hebrew and KJV, but only a time-based text in the NKJV.

1 Ki 7:4 More window(s) of insight. Jesus said, I am the light of the world, in person and print. Sola Vau/And fuels the enlightening value of shewbread, denied in the NKJV.

1 Ki 7:4 And *there were* windows *in* three rows, and light *was* against light *in* three ranks.

1 Ki 7:4 וּשְׁקֻפִים שְׁלֹשָׁה טוּרִים וּמֶחֱזָה אֶל־מֶחֱזָה שָׁלֹשׁ פְּעָמִים׃

1 Ki 7:5 Next step and the rest of the story about window(s) in 1 Ki 6:4, 7:4. Needs of Mothers and square cubit Measures is one way of mediating birth pains. Another way is 4=G and why things 4-numbered **ארבע** is a translated square **רבע**. The closer to the mixed end-reign of Rehoboam and Jeroboam, the more birth pains and the more corrupt and rounded corners. Circular needs shaped by first principle Samech are absolute when all square form is gone, having only a form of godliness. A square cubit measure of the meekness of Moses must be in place to understand verses like Mic 6:8.

1 Ki 7:5 And all the doors and posts *were* square, with the windows: and light *was* against light *in* three ranks.

1 Ki 7:5 וְכָל־הַפְּתָחִים וְהַמְּזוּזוֹת רְבֻעִים שָׁקֻף וּמוּל מֶחֱזָה אֶל־מֶחֱזָה שָׁלֹשׁ פְּעָמִים׃

1 Ki 7:7+ Finishing things just in time for the institutional wickedness of Rehoboam.

1 Ki 7:7 Then he made a porch for the throne where he might judge, *even* the porch of judgment: and *it was* covered with cedar from one side of the **floor** to the other.

1 Ki 7:7 וְאוּלָם הַכִּסֵּא אֲשֶׁר יִשְׁפָּט־שָׁם אֻלָם הַמִּשְׁפָּט עָשָׂה וְסָפוּן בָּאֶרֶז מֵהַקַּרְקַע עַד־הַקֹּרֶת׃

1 Ki 7:13 Hiram, Solomon's contractor builder. From here it is not Bezaleel's way of doing Tabernacle things but how to outsource. Half way between David and Rehoboam, 1 Ki 7 is an odd chapter mixing what is Solomon's and what is the Lord's.

1 Ki 7:13 And king Solomon sent and fetched Hiram out of Tyre.

1 Ki 7:13 וַיִּשְׁלַח הַמֶּלֶךְ שְׁלֹמֹה וַיִּקַּח אֶת־חִירָם מִצֹּר׃

1 Ki 7:40 Characteristic for the whole chapter 7. Is it about building Solomon and his house, or building the Lord's house? Demarcations have been blurred.

1 Ki 7:40 And Hiram made the lavers, and the shovels, and the basons. So Hiram made an end of doing all the work that he made king Solomon for the house of the LORD:

1 Ki 7:40 וַיַּעַשׂ חִירוֹם אֶת־הַכִּיֹּרוֹת וְאֶת־הַיָּעִים וְאֶת־הַמִּזְרָקוֹת וַיְכַל חִירָם לַעֲשׂוֹת אֶת־כָּל־הַמְּלָאכָה אֲשֶׁר עָשָׂה לַמֶּלֶךְ שְׁלֹמֹה בֵּית יְהוָה׃

1 Ki 7:45 Deception and H's virtual reality would grow with Hiram's building through the chapter. "Bright brass" is used no other place than in Solomon's outsourced temple building, here and in 2 Chr 4:16. Deception is done in steps, from actual brass, to bright brass, then to appear glimmering and golden, until perceived and accepted as gold ready for anachronistic transfer beyond the washpot. Hebrew details say, "of bright" ממרט "brass" נחשת. Deceived parties accepting the glimmering substitute would be equally one-eyed as those accepting serpent נחשׁ ideas in Gen 3 and the rule of Nahash נחשׁ in 1 Sam 11. Brass is used about the legal dimension and in the tabernacle parts before the washpet, having no legitimate place beyond Jordan and inside the tent. Full-scale brass is full-scale legalism and sin brought to its final death stage. This is an important key to decode the legalistic trap set to fool people and nations to accept antichrist's religious legalism founding Lackland 2.0.

1 Ki 7:45 And the pots, and the shovels, and the basons: and all these vessels, which Hiram made to king Solomon for the house of the LORD, *were of* bright brass.

1 Ki 7:45 וְאֶת־הַסִּירוֹת וְאֶת־הַיָּעִים וְאֶת־הַמִּזְרָקוֹת וְאֵת כָּל־הַכֵּלִים (הָאֵלֶּה) [הָאֵלֶּה] אֲשֶׁר עָשָׂה חִירָם לַמֶּלֶךְ שְׁלֹמֹה בֵּית יְהוָה נְחֹשֶׁת מְמֹרָט׃

1 Ki 7:46 None of this is founded upon the rock. Imaging means that casting them is casting or molding the mind of the king. More Beth-weaning would be necessary.

1 Ki 7:46 In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zarthan.

1 Ki 7:46 בְּכִכַּר הַיַּרְדֵּן יְצָקָם הַמֶּלֶךְ בְּמַעֲבֵה הָאֲדָמָה בֵּין סֻכּוֹת וּבֵין צָרְתָן׃

1 Ki 7:47 A careless sacrifice of quality for quantity. Brass and brute legalism would be allowed to sneak in unchecked. Today's third generation is an exact reproduction of the careless in office preparing the next totalitarian world order. Endings like this make it necessary to question the wisdom in all the proverbs credited Solomon (cf. Pro 8:12).

1 Ki 7:47 And Solomon left all the vessels *unweighed*, because they were exceeding many: neither was the weight of the brass found out.

1 Ki 7:47 וַיַּנַּח שְׁלֹמֹה אֶת־כָּל־הַכֵּלִים מֵרֹב מְאֹד מְאֹד לֹא נֶחְקַר מִשְׁקַל הַנְּחֹשֶׁת׃

1 Ki 7:48-50 Needs to be read in the extension of verse 47.

1 Ki 7:48 And Solomon made all the vessels that *pertained* unto the house of the LORD: the altar of gold, and the table of gold, whereupon the shewbread *was*,

1 Ki 7:48 וַיַּעַשׂ שְׁלֹמֹה אֵת כָּל־הַכֵּלִים אֲשֶׁר בֵּית יְהוָה אֵת מִזְבַּח הַזָּהָב וְאֶת־הַשֻּׁלְחָן אֲשֶׁר עָלָיו לֶחֶם הַפָּנִים זָהָב׃

1 Ki 7:51 In the Hebrew and the KJV about the nature of things ended. In the NKJV a materialistic alternative.

1 Ki 7:51 So was ended all the work that king Solomon made for the house of the LORD. And Solomon brought in the things which David his father had dedicated; *even* the silver, and the gold, and the vessels, did he put among the treasures of the house of the LORD.

1 Ki 7:51 וַתִּשְׁלַם כָּל־הַמְּלָאכָה אֲשֶׁר עָשָׂה הַמֶּלֶךְ שְׁלֹמֹה בֵּית יְהוָה וַיָּבֵא שְׁלֹמֹה אֶת־קָדְשֵׁי דָוִד אָבִיו אֶת־הַכֶּסֶף וְאֶת־הַזָּהָב וְאֶת־הַכֵּלִים נָתַן בְּאֹצְרוֹת בֵּית יְהוָה׃ ף

1 Ki 8:1 No longer the city of David, but transformed to be the city of Solomon. A place is no other representation than of those living there, here about the heads and the ruling representative headache of all the tribes assembled. In Numbers it was modelled N, N/R and L-N/R. Here it is R heads **ראשי** and N chiefs **נשיאי**, the same wilderness structure named the book of Numbers. Wilderness conditions would be no-less angry under the reign of Rehoboam.

1 Ki 8:1 Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD out of the city of David, which *is* Zion.

1 Ki 8:1 אָז יַקְהֵל שְׁלֹמֹה אֶת־זִקְנֵי יִשְׂרָאֵל אֶת־כָּל־רָאשֵׁי הַמַּטּוֹת נְשִׂיאֵי הָאָבוֹת לִבְנֵי יִשְׂרָאֵל אֶל־הַמֶּלֶךְ שְׁלֹמֹה יְרוּשָׁלִַם לְהַעֲלוֹת אֶת־אֲרוֹן בְּרִית־יְהוָה מֵעִיר דָּוִד הִיא צִיּוֹן׃

1 Ki 8:2-3 N and the N/R party.

1 Ki 8:2 And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which *is* the seventh month.

1 Ki 8:2 וַיִּקָּהֲלוּ אֶל־הַמֶּלֶךְ שְׁלֹמֹה כָּל־אִישׁ יִשְׂרָאֵל בְּיֶרַח הָאֵתָנִים בֶּחָג הוּא הַחֹדֶשׁ הַשְּׁבִיעִי׃

1 Ki 8:4 L makes the L-N/R establishment complete. Without sola Vau/And there is no reason for doing and assembling what this verse says. How the NKJV presents it is just to reinforce the evils of religious structures denying sola S jurisdiction. In the NKJV has the conjunctive Vau/And no other meaning than the lexical and grammatical.

1 Ki 8:4 And they brought up the ark of the LORD, and the tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, even those did the priests and the Levites bring up.

1 Ki 8:4 וַיַּעֲלוּ אֶת־אֲרוֹן יְהוָה וְאֶת־אֹהֶל מוֹעֵד וְאֶת־כָּל־כְּלֵי הַקֹּדֶשׁ אֲשֶׁר בָּאֹהֶל וַיַּעֲלוּ אֹתָם הַכֹּהֲנִים וְהַלְוִיִּם׃

Here is the test case for 1 Ki 8:4. Notice the series of elements gone in the NKJV. Do you see that after partly manipulating and partly removing sola Vau/And, and converting the 100% tabernacle of the congregation to a 5% tabernacle of meeting, the other half of it is that there is no more role of holy vessels doing the priests as translated in the KJV. After stripping off the missional purpose with scripture, the priestly establishment would have no other role than being ruling administrators of sin, bringing forth and reinforcing original sin as done by the carnal empire of Christendom. Means of deception must root out both the plain-text elements and the purposeful hints carried by the KJV. It is almost plainly spelled out that the absent rapture and the lack of proper "and upbringing" ויעל explain the nature of Christendom's episcopal infantilism. As indicated in the modernist NKJV, Christendom's vicar priesthood would expect to be educators and upbringers but would never grow up themselves.

1 Ki 8:10 Repeating the ending of the book of Exodus. Notice how this verse relates to John 16 and why Jesus had to go away in order to send the Comforter. The trinity does not share its glory with any Niphil Basar. Sola S jurisdiction requires a totally flesh-free realm for itself and its mission. Christendom's pompous establishment is a violation of the forever statute in Exo 40:35, explaining the fallen, deistic nature of Christendom and its organic structure set up to gravitate around a blind papal soul at the centre in its own cosmos. It is more than sufficiently stated how the deistic Niphil Basar contrasts the true No-Man companion of the trinity, and how explicitly these things have been violated by Christendom's episcopal infantilism and its pompous vanity.

1 Ki 8:10 And it came to pass, when the priests were come out of the holy *place*, that the cloud filled the house of the LORD,

1 Ki 8:10 וַיְהִי בְּצֵאת הַכֹּהֲנִים מִן־הַקֹּדֶשׁ וְהֶעָנָן מָלֵא אֶת־בֵּית יְהוָה׃

Here is the test case for 1 Ki 8:10. Do you see how Rev 18:4 became the only solution when the vicar establishment after endless warnings had proven that they would never do what 1 Ki 8:10 says? Do you agree that the flesh-free realm of sola S jurisdiction is made obvious by repeated compositions like this? Notice the three steps and stages, and why Asher's launch pad must catapult the world beyond Zebulun. First Asher and John 14:26, secondly Issachar and John 15:26, and finally, how things were confined under Zebulun's second-heaven roof until all flesh is gone in John 16:7. Notice also how sola Vau/That orders the details in 1 Ki 8:10 as first ordered by sola Vau/And in Gen 1:3.

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

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

1 Ki 8:11 Repeating the obvious about the ruling Niphil Basar vs the serving No-Man.

1 Ki 8:11 So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD.

1 Ki 8:11 וְלֹא־יָכְלוּ הַכֹּהֲנִים לַעֲמֹד לְשָׁרֵת מִפְּנֵי הֶעָנָן כִּי־מָלֵא כְּבוֹד־יְהוָה אֶת־בֵּית יְהוָה׃ ף

Here is the test case for 1 Ki 8:11. Do you see what the phrase, could not stand, or were not able ולא־יכלו . . to stand לעמד . . has to do with Eph 6:11+ and Niphil Basar's ambition and apostate ending of history, and why the sola S-denying NABRE committee did not accept the KJV translation of the lost capacity to "stand" in 1 Ki 8:11? Do you see how the NABRE uses the cloud as a vicar explanation and cover-up to hide the fact that the fallen man had no capacity to stand? Do you see that the NABRE has removed the convicting and confessional basis in the text as forewarned by William Booth?

1 Ki 8:12 Mostly Niphil Basar's world dominion.

1 Ki 8:12 Then spake Solomon, The LORD said that he would dwell in the thick darkness.

1 Ki 8:12 אָז אָמַר שְׁלֹמֹה יְהוָה אָמַר לִשְׁכֹּן בָּעֲרָפֶל׃

1 Ki 8:25 KJV/XXX profiling. "So that" רק אם in the KJV is canonically qualified, and is set in the extension to the royal bloodline that typically would cause such so-that issues. In the NKJV it is uprooted from that qualifying canon. In first instance "so that" in Gen 13:6, the KJV uses that canon as reference, where the NKJV deviates into the uprooted and can mean anything. In Gen 13:6 the KJV is diagnostic and punctuates a division between evidence and the ruling issue. The KJV is primarily mental also there. The NKJV operates in the exterior. It is more or less the same in 1 Ki 8:25, where the NKJV is a lexical flow of words, and the KJV deals with a "so-that" outcome depending on the representative power before that.

1 Ki 8:25 Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me as thou hast walked before me.

1 Ki 8:25 וְעַתָּה יְהוָה אֱלֹהֵי יִשְׂרָאֵל שְׁמֹר לְעַבְדְּךָ דָוִד אָבִי אֵת אֲשֶׁר דִּבַּרְתָּ לוֹ לֵאמֹר לֹא־יִכָּרֵת לְךָ אִישׁ מִלְּפָנַי יֹשֵׁב עַל־כִּסֵּא יִשְׂרָאֵל רַק אִם־יִשְׁמְרוּ בָנֶיךָ אֶת־דַּרְכָּם לָלֶכֶת לְפָנַי כַּאֲשֶׁר הָלַכְתָּ לְפָנָי׃

Here is the test case for 1 Ki 8:25, how the KJV translates the underlying Hebrew as a critical qualifier in that room, between the fathers and the royalists on one side, and the suffering children on the other side. Do you see that the "so-that" translation in the KJV is a breach-critical act between the patriarchal Pn before so-that, and organic Bn masses around Pn after so-that?

The contrasting 2 Ki 21:8 is helpful for 1 Ki 8:25. The two instances where the KJV say "only if" רק אם are Deu 15:5 and 2 Ki 21:8. In 1 Ki 8:25 the story makes an explicit split between fathers and children. In 2 Ki 21:8 that split is gone, the text deals with one group, and there is no need for the "so-that" breach-operation. The KJV translation says

“only if” about the choice done by the whole group. Modernists have no corresponding functional meaning of words in place for a meaningful difference from 1 Ki 8:25 to 2 Ki 21:8. In 1 Ki 8:25 the danger is the ruler on a present throne. In 2 Ki 21:8 the fathers are so distant that they have no active involvement in the present ongoing affairs.

2 Ki 21:8 Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them.

2 Ki 21:8 וְלֹא אֹסִיף לְהָנִיד רֶגֶל יִשְׂרָאֵל מִן־הָאֲדָמָה אֲשֶׁר נָתַתִּי לַאֲבוֹתָם רַק אִם־יִשְׁמְרוּ לַעֲשׂוֹת כְּכֹל אֲשֶׁר צִוִּיתִים וּלְכָל־הַתּוֹרָה אֲשֶׁר־צִוָּה אֹתָם עַבְדִּי מֹשֶׁה׃

1 Ki 8:60 The trinity and its serving No-man. *And* that there = none else, is how it works when the No-Man אין carries the witnessing עוד testimony of Jesus (cf. Rev 1:2).

1 Ki 8:60 That all the people of the earth may know that the LORD *is* God, *and that there is* none else.

1 Ki 8:60 לְמַעַן דַּעַת כָּל־עַמֵּי הָאָרֶץ כִּי יְהוָה הוּא הָאֱלֹהִים אֵין עוֹד׃

1 Ki 8:61 Details in verse 60 make the premise for verse 61. Perfection is about perfect No-Man presence with the trinitarian Lord. Modernists like the NKJV and NASB, and other committees dedicated to Levitical continuation, do not want the explicit text about reconciled union “perfect with the Lord” שלם עם יהוה. How the modernists swear loyalty “to” vicar lordship is how they wilfully manipulate the text to avoid translating the Bible’s missional goal to be at peace שלם “with” עם the Lord. Modernism tries to confuse the peace mission beginning with Melchizedek’s Salem שָׁלֵם in Gen 14.

1 Ki 8:61 Let your heart therefore be perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day.

1 Ki 8:61 וִהְיָה לְבַבְכֶם שָׁלֵם עִם יְהוָה אֱלֹהֵינוּ לָלֶכֶת בְּחֻקָּיו וְלִשְׁמֹר מִצְוֹתָיו כַּיּוֹם הַזֶּה׃

1 Ki 8:66 Chapter end and first instance “joyful” שׂמח in the KJV. Solomon’s wisdom and the people’s joy combined and reasonable about Solomon’s proverb, Pro 29:2.

1 Ki 8:66 On the eighth day he sent the people away: and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the LORD had done for David his servant, and for Israel his people.

1 Ki 8:66 בַּיּוֹם הַשְּׁמִינִי שִׁלַּח אֶת־הָעָם וַיְבָרְכוּ אֶת־הַמֶּלֶךְ וַיֵּלְכוּ לְאָהֳלֵיהֶם שְׂמֵחִים וְטוֹבֵי לֵב עַל כָּל־הַטּוּבָה אֲשֶׁר עָשָׂה

1 Ki 9:1-2 Solomon's Deuteronomy. G confirms its predestination.

1 Ki 9:2 That the LORD appeared to Solomon the second time, as he had appeared unto him at Gibeon.

1 Ki 9:2 וַיֵּרָ֥א יְהוָ֖ה אֶל־שְׁלֹמֹ֑ה שֵׁנִ֗ית כַּאֲשֶׁ֤ר נִרְאָה֙ אֵלָ֔יו בְּגִבְעֽוֹן׃

1 Ki 10:1 The 7-numbered שבע queen of Sheba מלכת־שבא. As in many other cases in the Hebrew and KJV, a test is done to establish a concluding proof נסה

1 Ki 10:1 And when the queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions.

1 Ki 10:1 וּמַלְכַּת־שְׁבָא֙ שָׁמְעָ֣ה אֶת־שְׁמַ֣ע שְׁלֹמֹ֔ה לְשֵׁ֖ם יְהוָ֑ה וַתָּבֹ֕א לְנַסֹּת֥וֹ בְחִידוֹֽת׃

Here is a test case for 1 Ki 10:1. Do you see that the word "concerning" and the phrase "concerning the name of the Lord" לשם יהוה is concerned also with a Luciferian dimension and which person this gives glory to? Is such fame to the glory of the Lord or to the glory of Solomon?

1 Ki 10:2 Both by context and ingredients this chapter and verse have much in common with tests and temptations in Matt 4:1+.

1 Ki 10:2 And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

1 Ki 10:2 וַתָּבֹ֣א יְרוּשָׁלַ֗͏ִם בְּחַ֤יִל כָּבֵד֙ מְאֹ֔ד גְּמַלִּ֖ים נֹשְׂאִ֣ים בְּשָׂמִ֑ים וְזָהָ֥ב רַב־מְאֹ֖ד וְאֶ֣בֶן יְקָרָ֑ה וַתָּבֹ֙א֙ אֶל־שְׁלֹמֹ֔ה וַתְּדַבֵּ֥ר אֵלָ֖יו אֵ֥ת כָּל־אֲשֶׁ֖ר הָיָ֥ה עִם־לִבָּֽהּ׃

1 Ki 10:3 The KJV aligns this verse with the Hebrew, not answering her but telling her, "and told (to) her" ויגד־לה, which is how to define absolute discernment. It repeats the first, "who told thee" מי הגיד in Gen 3:11, and in Gen 9:22, "and told" ויגד. This verse has three punctuated parts. If she had to ask, then something was hidden from the king, and the second part would be a lie. Absolute discernment, called the wisdom of Solomon, is the OT version of Luke 7:39-40. Jesus discerns man's mind and "answers" the unstated. In modernist versions is 1 Ki 10:3 a fabricated "answer" of questions.

1 Ki 10:3 And Solomon told her all her questions: there was not *any* thing hid from the king, which he told her not.

1 Ki 10:3 וַיַּגֶּד־לָ֥הּ שְׁלֹמֹ֖ה אֶת־כָּל־דְּבָרֶ֑יהָ לֹא־הָיָ֥ה דָבָ֛ר נֶעְלָ֖ם מִן־הַמֶּ֥לֶךְ אֲשֶׁר֙ לֹא הִגִּ֣יד לָֽהּ׃

For more context on 1 Ki 10:3, it was still “told her” in the RV/ASV. From the RSV, when modernism, critical-text minds, and the secular and deistic ideology coming with the so-called historical Jesus had coloured everything, had the eternal and divine been drained from the Bible, to be the lexical flatland proven around Dung hill. Generations of unbelief came with the text fit for such.

1 Ki 10:4 Notice how the KJV partly changes the syntax to make it biographical, to see all Solomon. In the NKJV, NASB etc., it is uprooted, outsourced, and non-biographical. In lexical form it says, “all the wisdom of Solomon” כל־חכמת שלמה. In the KJV Solomon becomes both G-d’s wisdom in person, and his host and house in person, to be and become what he builds. If Solomon was perfect in wisdom, he would also be the Abrahamic case perfect in person. Be thou perfect (cf. Gen 6:9, 17:1). The KJV sets the scriptural bar where it eternally and biographically originate. Perfection mirrors person in place. After mixing up these things regarding the eternal and temporal, have theology and modernism an invalid presentation of eternal truth and temporal deviation.

1 Ki 10:4 And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built,

1 Ki 10:4 וַתֵּרֶא מַלְכַּת־שְׁבָא אֵת כָּל־חָכְמַת שְׁלֹמֹה וְהַבַּיִת אֲשֶׁר בָּנָה׃

1 Ki 10:5-6 Making it a reference of authenticity vs the believer’s response to the same type report in Isa 53:1.

1 Ki 10:6 And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom.

1 Ki 10:6 וַתֹּאמֶר אֶל־הַמֶּלֶךְ אֱמֶת הָיָה הַדָּבָר אֲשֶׁר שָׁמַעְתִּי בְּאַרְצִי
עַל־דְּבָרֶיךָ וְעַל־חָכְמָתֶךָ׃

Here is a test case for 1 Ki 5:6. Do you see that to be that authentic Dabar report, a true “amen to be the report” אמן היה הדבר corresponds to have the testimony of Jesus. For extra alignment, the KJV says, of “ thy acts” דבריך for agreement with true being and doing in Acts 1:1. Again the KJV sets the scriptural bar as truly benchmarked to be for transparent authenticity in being and doing and reporting and response. Profiling reveals that at some point in the journey toward hypocrisy, the translated text would be changed from true “acts” to empty “words” known by the fruits thereof.

1 Ki 10:7 More KJV linking to Isa 53. To be it to be. Belief is a human host condition. It is built into the KJV text, “and mine eyes” that belief is to be it and own it as reported.

1 Ki 10:7 Howbeit I believed not the words, until I came, and mine eyes had seen *it*: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard.

1 Ki 10:7 וְלֹא־הֶאֱמַנְתִּי לַדְּבָרִים עַד אֲשֶׁר־בָּאתִי וַתִּרְאֶינָה עֵינַי וְהִנֵּה
לֹא־הֻגַּד־לִי הַחֵצִי הוֹסַפְתָּ חָכְמָה וָטוֹב אֶל־הַשְּׁמוּעָה אֲשֶׁר שָׁמָעְתִּי׃

1 Ki 10:8 Just like the mother of Asher. Solomon's wisdom is that wisdom, that definite hearing **הַשֹּׁמְעִים**, no longer a part of the story in the NKJV after being uprooted from THAT WHICH stands to WHO is focused.

1 Ki 10:8 Happy *are* thy men, happy *are* these thy servants, which stand continually before thee, *and* that hear thy wisdom.

1 Ki 10:8 אַשְׁרֵי אֲנָשֶׁיךָ אַשְׁרֵי עֲבָדֶיךָ אֵלֶּה הָעֹמְדִים לְפָנֶיךָ תָּמִיד הַשֹּׁמְעִים אֶת־חָכְמָתֶךָ׃

1 Ki 10:18+ M+, venturing into some of the more dubious stuff which makes Solomon's wisdom questionable. All the way it is necessary to distinguish between the scriptural wisdom of G-d and the stated wisdom of Solomon.

1 Ki 10:18 Moreover the king made a great throne of ivory, and overlaid it with the best gold.

1 Ki 10:18 וַיַּעַשׂ הַמֶּלֶךְ כִּסֵּא־שֵׁן גָּדוֹל וַיְצַפֵּהוּ זָהָב מוּפָז׃

1 Ki 11:1 More of the downside. Riches and ruling would always be paired with eros. In Solomon their respective quantity seems to be equally scaled in proportion. Nothing but B is used in the KJV to express this as a disjunctive deal-breaker, a contrast to the first covenant "But with thee" in Gen 6:18.

1 Ki 11:1 But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, *and* Hittites;

1 Ki 11:1 וְהַמֶּלֶךְ שְׁלֹמֹה אָהַב נָשִׁים נָכְרִיּוֹת רַבּוֹת וְאֶת־בַּת־פַּרְעֹה מוֹאֲבִיּוֹת עַמֳּנִיּוֹת אֲדֹמִיּת צִדְנִיּת חִתִּית׃

1 Ki 11:2 Plainly stating the facts and the future consequences. If Solomon was wise, it was a short-lived and limited wisdom.

1 Ki 11:2 Of the nations *concerning* which the LORD said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: *for* surely they will turn away your heart after their gods: Solomon clave unto these in love.

1 Ki 11:2 מִן־הַגּוֹיִם אֲשֶׁר אָמַר־יְהוָה אֶל־בְּנֵי יִשְׂרָאֵל לֹא־תָבֹאוּ בָהֶם וְהֵם לֹא־יָבֹאוּ בָכֶם אָכֵן יַטּוּ אֶת־לְבַבְכֶם אַחֲרֵי אֱלֹהֵיהֶם בָּהֶם דָּבַק שְׁלֹמֹה לְאַהֲבָה׃

1 Ki 11:3 Ruling/riches in chapter 10 and eros in chapter 11 equally quantified.

1 Ki 11:3 And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.

1 Ki 11:3 וַיְהִי־לוֹ נָשִׁים שָׂרוֹת שְׁבַע מֵאוֹת וּפִלַגְשִׁים שְׁלֹשׁ מֵאוֹת וַיַּטּוּ נָשָׁיו אֶת־לִבּוֹ׃

Here is the test case for 1 Ki 11:3. It began with the woman being in man's fall and sin. Do you see that this sceptred statutory staff ruling his "and turned away" וַיַּט retains the one common ruling (מטה) element present to do the billing of divorce later to become Jeremiah's billing scribal "pen" עט making original sin statutory?

1 Ki 11:4 Earlier perfection gone. His "timed age" עת זקנ is ruled by the spirit of time. It is Lamed's Luciferian power "to time" לעת his ageing and rule his statutory turning away from the truth.

1 Ki 11:4 For it came to pass, when Solomon was old, *that* his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as *was* the heart of David his father.

1 Ki 11:4 וַיְהִי לְעֵת זִקְנַת שְׁלֹמֹה נָשָׁיו הִטּוּ אֶת־לְבָבוֹ אַחֲרֵי אֱלֹהִים אֲחֵרִים וְלֹא־הָיָה לְבָבוֹ שָׁלֵם עִם־יְהוָה אֱלֹהָיו כִּלְבַב דָּוִיד אָבִיו׃

1 Ki 11:5 Solomon must follow the mosaic model made for use in Daniel's generational timetable. Notice how the abominable rule of time until its end is expressed (and sealed) until the end. "Abomination" שִׁקּוּץ imposes itself for a time until its cut-off according to the first "end" קץ of all flesh in Gen 6:13. In its Hebrew form is Shem's landscape turned into an abominable desolation שִׁמָּם or wasteland שְׁמָמָה. It might be identified as an appointed שָׂם and named שֵׁם there שָׁם

1 Ki 11:5 For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.

1 Ki 11:5 וַיֵּלֶךְ שְׁלֹמֹה אַחֲרֵי עַשְׁתֹּרֶת אֱלֹהֵי צִדֹנִים וְאַחֲרֵי מִלְכֹּם שִׁקֻּץ עַמֹּנִים׃

1 Ki 11:6 Developing the path of generational deviation, ruling Resh headache coming closer to its "evil" רע endgame. Sola Vau/And is synergetically involved and abused. In the Hebrew and KJV the reference is the deed named D. In the NKJV, NASB etc., the details are manipulated to be non-biographical.

1 Ki 11:6 And Solomon did evil in the sight of the LORD, and went not fully after the LORD, as *did* David his father.

1 Ki 11:6 וַיַּעַשׂ שְׁלֹמֹה הָרַע בְּעֵינֵי יְהוָה וְלֹא מִלֵּא אַחֲרֵי יְהוָה כְּדָוִד אָבִיו׃ ס

Here is the test case for 1 Ki 11:6. Do you agree that this verse is helpful to define the meaning of deeds of deviation rooted in the (not fully) steadfastness D? Do you see why lady D's aftercare mission means dedication to preserve minds and deeds of truth?

1 Ki 11:14 Beginning to pay the price. Chapter 11 activates the adversarial Satan having no business but mentioned for reference in 1 Ki 5:4.

1 Ki 11:14 And the LORD stirred up an adversary unto Solomon, Hadad the Edomite: he *was* of the king's seed in Edom.

1 Ki 11:14 וַיָּקֶם יְהוָה שָׂטָן לִשְׁלֹמֹה אֵת הֲדַד הָאֲדֹמִי מִזֶּרַע הַמֶּלֶךְ הוּא בֶּאֱדוֹם׃

1 Ki 11:23 More to do for the adversarial Satan and the named ruling Resh headache apparatus in person. If the modernist idea of the "evil one" had biblical backing, there would be no room for cooperative forces like Rezon רזון. In the Hebrew and KJV there are also two parties present and needed in G-d's redemptive accounting, first a rebelling Solomon, "and stirred him up" ויקם as the reason for stirring up Rezon. In the NKJV is Rezon coming out of the blue, giving Solomon no role in the provoking of it. Apostolic syntax in the KJV is made to capture all sides involved in the conflict. If you follow the one-sided NKJV way of modelling adversity and war, you cannot use today's western world condition as the reason for adversarial forces coming in as a mirror of apostasy. The KJV models Solomon implicitly as the rebelling reason for the adversarial Rezon to have something to respond to.

1 Ki 11:23 And God stirred him up *another* adversary, Rezon the son of Eliadah, which fled from his lord Hadadezer king of Zobah:

1 Ki 11:23 וַיָּקֶם אֱלֹהִים לוֹ שָׂטָן אֶת־רְזוֹן בֶּן־אֶלְיָדָע אֲשֶׁר בָּרַח מֵאֵת הֲדַדְעֶזֶר מֶלֶךְ־צוֹבָה אֲדֹנָיו׃

1 Ki 11:26 Nebat would eventually show up as an internal enemy, representing the same trojan problem that kept them in the wilderness in Numbers.

1 Ki 11:26 And Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's name *was* Zeruah, a widow woman, even he lifted up *his* hand against the king.

1 Ki 11:26 וְיָרָבְעָם בֶּן־נְבָט אֶפְרָתִי מִן־הַצְּרֵדָה וְשֵׁם אִמּוֹ צְרוּעָה אִשָּׁה אַלְמָנָה עֶבֶד לִשְׁלֹמֹה וַיָּרֶם יָד בַּמֶּלֶךְ׃

For more context on identity 1 Ki 11:26, notice first that the part written about being the "servant of Solomon" עבד לשלמה is relocated for malefactor identity, making it no difference whether his inherited id was by place Zereda or in person named Zeruah in the KJV? You have a named variety for your choice where Jeroboam came from. Is his act a response to his mother Zeruah being a serving prostitute in the brothel or Solomon as ordered in the Hebrew? One step up, is the servant an Ephrathite of Zereda the one to be defined as Solomon's servant, as ordered in the KJV? One more step up, is Jeroboam a direct servant of Solomon as ordered in the NKJV?

1 Ki 11:27 Since verse 26 is indefinite in terms of root cause, it must be spelled out.

1 Ki 11:27 And this *was* the cause that he lifted up *his* hand against the king: Solomon built Millo, *and* repaired the breaches of the city of David his father.

1 Ki 11:27 וְזֶה הַדָּבָר אֲשֶׁר־הֵרִים יָד בַּמֶּלֶךְ שְׁלֹמֹה בָּנָה אֶת־הַמִּלּוֹא
סָגַר אֶת־פֶּרֶץ עִיר דָּוִד אָבִיו׃

1 Ki 11:28 If you cannot beat them, make them join you. Jeroboam has much energy. He is described as “industrious”, or deeds coming with effect כי־עשׂה מלאכה

1 Ki 11:28 And the man Jeroboam *was* a mighty man of valour: and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph.

1 K 11:28 וְהָאִישׁ יָרָבְעָם גִּבּוֹר חָיִל וַיַּרְא שְׁלֹמֹה אֶת־הַנַּעַר כִּי־עֹשֶׂה
מְלָאכָה הוּא וַיַּפְקֵד אֹתוֹ לְכָל־סֵבֶל בֵּית יוֹסֵף׃ ס

1 Ki 11:30 N having Pharez implications. If things were true would N be M’s energising vector of unity, but no in this case.

1 Ki 11:30 And Ahijah caught the new garment that *was* on him, and rent it *in* twelve pieces:

1 Ki 11:30 וַיִּתְפֹּשׂ אֲחִיָּה בַּשַּׂלְמָה הַחֲדָשָׁה אֲשֶׁר עָלָיו וַיִּקְרָעֶהָ שְׁנֵים
עָשָׂר קְרָעִים׃

1 Ki 11:36 More name and place, THERE. Repeat 2 Sam 15:8 with the reference to the dove in Gen 8:8-12. Now is the point why the end of man’s pilgrimage and appointed שׁוּם homecoming and return שׁוּב is scheduled to end with the trinity in residence. An unidentified שׁם is a vacancy waiting for ו means of rest. This is one of the principal explanations of the Heb 11 promise and the redemptive means Abraham was made the father of but not would experience himself, and one more contribution to sola scriptura. Each man his belly.

1 Ki 11:36 And unto his son will I give one tribe, that David my servant may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there.

1 Ki 11:36 וְלִבְנוֹ אֶתֵּן שֵׁבֶט־אֶחָד לְמַעַן הֱיוֹת־נִיר לְדָוִיד־עַבְדִּי
כָּל־הַיָּמִים לְפָנַי בִּירוּשָׁלַם הָעִיר אֲשֶׁר בָּחַרְתִּי לִי לָשׂוּם שְׁמִי שָׁם׃

1 Ki 11:39 Close to the 4=G ending according to man’s mosaic lifespan in Gen 6:3.

1 Ki 11:39 And I will for this afflict the seed of David, but not for ever.

1 Ki 11:39 וַאֲעַנֶּה אֶת־זֶרַע דָּוִד לְמַעַן זֹאת אַךְ לֹא כָל־הַיָּמִים׃ ס

For more context on 1 Ki 11:39, this is affliction per se going back to Gen 3:13. KJV syntax picks up “this afflict” per se. In Gen 3:13 it was about This *That*. In almost the same form 1 Ki 11:30 says that this affliction אענה is the grammatically intensive Piel way of describing that, or “the order of things” למען in “this” זאת

1 Ki 11:42 Solomon’s reign. As translated in the KJV, time and the spirit of time would come with third generation. It was first called “in process of time” in Gen 4:3, about the abominable שקץ things “from/out of the process” מקץ providing its own cut-off קץ. Abomination and desolation make another parallel to the judicial mishpat.

1 Ki 11:42 And the time that Solomon reigned in Jerusalem over all Israel *was* forty years.

1 Ki 11:42 וְהַיָּמִים אֲשֶׁר מָלַךְ שְׁלֹמֹה בִּירוּשָׁלַ͏ִם עַל־כָּל־יִשְׂרָאֵל אַרְבָּעִים שָׁנָה׃

1 Ki 11:43 Chapter end and the end of Solomon. Just like Rezon, would Rehoboam be a ruling Resh headache in his own right, literally putting Resh up against its own Tachat underworld, coming with full effect to manifest the implications of the office of serpent affairs in Gen 2:21 mixed with its ruling partner in Gen 3:15. Fourth generation proved the need of power-separation and the need to rescue the state from totalitarian religion. A move into the era of Rehoboam and into agenda 2030 is the same Lackland headache.

1 Ki 11:43 And Solomon slept with his fathers, and was buried in the city of David his father: and Rehoboam his son reigned in his stead.

1 Ki 11:43 וַיִּשְׁכַּב שְׁלֹמֹה עִם־אֲבֹתָיו וַיִּקָּבֵר בְּעִיר דָּוִד אָבִיו וַיִּמְלֹךְ רְחַבְעָם בְּנוֹ תַּחְתָּיו׃ ס

1 Ki 12:1 Rehoboam serves the standard model of iron headache ruling its clay.

1 Ki 12:1 And Rehoboam went to Shechem: for all Israel were come to Shechem to make him king.

1 Ki 12:1 וַיֵּלֶךְ רְחַבְעָם שְׁכֶם כִּי שְׁכֶם בָּא כָל־יִשְׂרָאֵל לְהַמְלִיךְ אֹתוֹ׃

1 Ki 12:3 These two would mirror each other. Jeroboam would be just as much about time and the spirit of Jezebel, as Rehoboam would model its corresponding headache.

1 Ki 12:3 That they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying,

1 Ki 12:3 וַיִּשְׁלְחוּ וַיִּקְרְאוּ־לוֹ (וַיָּבֹאוּ) [וַיָּבֹא] יָרָבְעָם וְכָל־קְהַל יִשְׂרָאֵל וַיְדַבְּרוּ אֶל־רְחַבְעָם לֵאמֹר׃

1 Ki 12:4 One of the indicators that Solomon's wisdom had been short-lived. To bring forth sin is to bring forth this "severe" קשׁה yellowish "yoke" על

1 Ki 12:4 Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.

1 Ki 12:4 אָבִיךָ הִקְשָׁה אֶת־עֻלֵּנוּ וְאַתָּה עַתָּה הָקֵל מֵעֲבֹדַת אָבִיךָ הַקָּשָׁה וּמֵעֻלּוֹ הַכָּבֵד אֲשֶׁר־נָתַן עָלֵינוּ וְנַעַבְדֶךָּ׃

1 Ki 12:8 Y counselling Y and reinforcing itself, how R makes itself representative and in time fills and changes the institutions.

1 Ki 12:8 But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, *and* which stood before him:

1 Ki 12:8 וַיַּעֲזֹב אֶת־עֲצַת הַזְּקֵנִים אֲשֶׁר יְעָצֻהוּ וַיִּוָּעַץ אֶת־הַיְלָדִים אֲשֶׁר גָּדְלוּ אִתּוֹ אֲשֶׁר הָעֹמְדִים לְפָנָיו׃

1 Ki 12:14 After counselling and conclusion, R makes itself known to the people. This is what to expect from R's fourth generation and from R's fourth empire ruling its clay with an iron fist.

1 Ki 12:14 And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father *also* chastised you with whips, but I will chastise you with scorpions.

1 Ki 12:14 וַיְדַבֵּר אֲלֵיהֶם כַּעֲצַת הַיְלָדִים לֵאמֹר אָבִי הִכְבִּיד אֶת־עֻלְּכֶם וַאֲנִי אֹסִיף עַל־עֻלְּכֶם אָבִי יִסַּר אֶתְכֶם בַּשּׁוֹטִים וַאֲנִי אֲיַסֵּר אֶתְכֶם בָּעַקְרַבִּים׃

1 Ki 12:16 R's 5% Lackland taking effect.

1 Ki 12:16 So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither *have we* inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.

1 Ki 12:16 וַיַּרְא כָּל־יִשְׂרָאֵל כִּי לֹא־שָׁמַע הַמֶּלֶךְ אֲלֵיהֶם וַיָּשִׁבוּ הָעָם אֶת־הַמֶּלֶךְ דָּבָר לֵאמֹר מַה־לָּנוּ חֵלֶק בְּדָוִד וְלֹא־נַחֲלָה בְּבֶן־יִשַׁי לְאָהָלֶיךָ יִשְׂרָאֵל עַתָּה רְאֵה בֵיתְךָ דָּוִד וַיֵּלֶךְ יִשְׂרָאֵל לְאָהָלָיו׃

1 Ki 12:18 To be read in the context of Issachar's competence of time and tributary מס slavery in Gen 49:15. It is one of the plain examples of a people defending themselves against the corrupt in office, and doing so while having still the capacity to do it.

1 Ki 12:18 Then king Rehoboam sent Adoram, who *was* over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem.

1 Ki 12:18 וַיִּשְׁלַח הַמֶּלֶךְ רְחַבְעָם אֶת־אֲדֹרָם אֲשֶׁר עַל־הַמַּס וַיִּרְגְּמוּ כָל־יִשְׂרָאֵל בּוֹ אֶבֶן וַיָּמֹת וְהַמֶּלֶךְ רְחַבְעָם הִתְאַמֵּץ לַעֲלוֹת בַּמֶּרְכָּבָה לָנוּס יְרוּשָׁלִָם׃

1 Ki 12:19 Following the example in Gen 14:4. After a sufficient number of years under repressive reign they had come to a day of educated response and reasonable rebellion, a reasoned approach to avoid enslavement while it was still time left for self-rescue and self-recovery. It became their lesson learned almost four generations after G-d's warning in the early chapters of Samuel. Just like the greedy and demanding sons of Eli and sons of Samuel, all reigns of terror would reproduce the same iron elements.

1 Ki 12:19 So Israel rebelled against the house of David unto this day.

1 Ki 12:19 וַיִּפְשְׁעוּ יִשְׂרָאֵל בְּבֵית דָּוִד עַד הַיּוֹם הַזֶּה׃ ס

1 Ki 12:20 Jeroboam made king over Israel.

1 Ki 12:20 And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.

1 Ki 12:20 וַיְהִי כִּשְׁמֹעַ כָּל־יִשְׂרָאֵל כִּי־שָׁב יָרָבְעָם וַיִּשְׁלְחוּ וַיִּקְרְאוּ אֹתוֹ אֶל־הָעֵדָה וַיַּמְלִיכוּ אֹתוֹ עַל־כָּל־יִשְׂרָאֵל לֹא הָיָה אַחֲרֵי בֵית־דָּוִד זוֹלְתִי שֵׁבֶט־יְהוּדָה לְבַדּוֹ׃

1 Ki 12:22 Reintroducing "the man of G-d" absent since 1 Sam 9:10. It is also an intro to the man of G-d in 1 Ki 13. Samuel operated in the framework of ruling problems, and now after being absent through the generations, the man of G-d returns with Rehoboam and Jeroboam for more of these massive troubles to be known as prophecy vs history.

1 Ki 12:22 But the word of God came unto Shemaiah the man of God, saying,

1 Ki 12:22 וַיְהִי דְבַר הָאֱלֹהִים אֶל־שְׁמַעְיָה אִישׁ־הָאֱלֹהִים לֵאמֹר׃

For more context on 1 Ki 12:22 and the generational 4x4 matrix, the writing prophets in OT would begin to rise early as watchmen warning of the troubles on the horizon while looking for the future Prince of Peace. As modelled in this verse must the man of G-d and the Word of G-d mirror each other through these days of trouble until G-d's sola S jurisdiction finally mirrors the same type days of trouble being educational for the man of G-d from the first to the last verse in 2 Tim 3. The man and the people of G-d are not educated unless they have been through the days of tribulation beginning in 2 Tim 3:1+ as the verse-by-verse foundation of sola S jurisdiction made ruling reality by the end of 2 Tim 3. Sola scriptura constitutes itself in the NT chapter where its need is contextually

conditioned. It is necessary to distinguish between cases like Nathan, sent with personal warnings and personal prophecy half-way through, in Second Samuel, and the problems of ruling around Samuel and when the man of G-d returns with the massively instituted ruling headache of Rehoboam. David terrorised Uriah and his family. Rehoboam would terrorise the whole nation, and doing so after Solomon had prepared the ground for it.

1 Ki 12:23 Rehoboam vs the remnant.

1 Ki 12:23 Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying,

1 Ki 12:23 אֱמֹר אֶל־רְחַבְעָם בֶּן־שְׁלֹמֹה מֶלֶךְ יְהוּדָה וְאֶל־כָּל־בֵּית יְהוּדָה וּבִנְיָמִין וְיֶתֶר הָעָם לֵאמֹר׃

1 Ki 12:25-30 How N made the wilderness, how Nebat got his occupational name, and how original sin became the thing in itself in generational succession. Since Gen 3:13 it is “the thing (the) this” הדבר הזה

1 Ki 12:30 And this thing became a sin: for the people went *to worship* before the one, *even* unto Dan.

1 Ki 12:30 וַיְהִי הַדָּבָר הַזֶּה לְחַטָּאת וַיֵּלְכוּ הָעָם לִפְנֵי הָאֶחָד עַד־דָּן׃

1 Ki 12:31 Jeroboam the son of Nebat did prove himself a rebel in the ranks.

1 Ki 12:31 And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi.

1 Ki 12:31 וַיַּעַשׂ אֶת־בֵּית בָּמוֹת וַיַּעַשׂ כֹּהֲנִים מִקְצוֹת הָעָם אֲשֶׁר לֹא־הָיוּ מִבְּנֵי לֵוִי׃

1 Ki 12:33 Chapter end. Later ideas, like changing times and laws, were not new.

1 Ki 12:33 So he offered upon the altar which he had made in Bethel the fifteenth day of the eighth month, *even* in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense.

1 Ki 12:33 וַיַּעַל עַל־הַמִּזְבֵּחַ אֲשֶׁר־עָשָׂה בְּבֵית־אֵל בַּחֲמִשָּׁה עָשָׂר יוֹם בַּחֹדֶשׁ הַשְּׁמִינִי בַּחֹדֶשׁ אֲשֶׁר־בָּדָא (מִלִּבּוֹ) [מִלִּבַּד] וַיַּעַשׂ חָג לִבְנֵי יִשְׂרָאֵל וַיַּעַל עַל־הַמִּזְבֵּחַ לְהַקְטִיר׃ פ

1 Ki 13:1 This chapter is dedicated to “the/a man of god”, the indefinite form first.

1 Ki 13:1 And, behold, there came a man of God out of Judah by the word of the LORD unto Bethel: and Jeroboam stood by the altar to burn incense.

1 Ki 13:1 וְהִנֵּה אִישׁ אֱלֹהִים בָּא מִיהוּדָה בִּדְבַר יְהוָה אֶל־בֵּית־אֵל וְיָרָבְעָם עֹמֵד עַל־הַמִּזְבֵּחַ לְהַקְטִיר׃

1 Ki 13:4 From here it is definite in form, read as “the man of G-d”. The whole phrase is read as definite even if the definite article follows the second part.

1 Ki 13:4 . . . the man of God, . . .

1 Ki 13:4 . . . אִישׁ־הָאֱלֹהִים . . .

1 Ki 13:7 An intro to the later reward of whoredom. In the Hebrew, and by punctuation in the KJV, is sola Vau/And the speaker, the refresher, and the rewarder.

1 Ki 13:7 And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward.

1 Ki 13:7 וַיְדַבֵּר הַמֶּלֶךְ אֶל־אִישׁ הָאֱלֹהִים בֹּאָה־אִתִּי הַבַּיְתָה וְסָעָדָה וְאֶתְּנָה לְךָ מַתָּת׃

1 Ki 13:18 A deceiver and liar כחשׁ, one of the few cases where the KJV deliberately makes He a stand-alone speaker, leaving sola Vau/And untranslated.

1 Ki 13:18 He said unto him, I *am* a prophet also as thou *art*; and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. *But* he **lied** unto him.

1 Ki 13:18 וַיֹּאמֶר לוֹ גַּם־אֲנִי נָבִיא כָּמוֹךָ וּמַלְאָךְ דִּבֶּר אֵלַי בִּדְבַר יְהוָה לֵאמֹר הֲשִׁבֵהוּ אִתְּךָ אֶל־בֵּיתֶךָ וְיֹאכַל לֶחֶם וְיֵשְׁתְּ מָיִם כִּחֲשׁ לוֹ׃

1 Ki 13:29 Confusion, deviation, and back and forth.

1 Ki 13:29 And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn and to bury him.

1 Ki 13:29 וַיִּשָּׂא הַנָּבִיא אֶת־נִבְלַת אִישׁ־הָאֱלֹהִים וַיַּנִּחֵהוּ אֶל־הַחֲמוֹר וַיְשִׁיבֵהוּ וַיָּבֹא אֶל־עִיר הַנָּבִיא הַזָּקֵן לִסְפֹּד וּלְקָבְרוֹ׃

1 Ki 13:34 Chapter end. Original sin, the thing in itself. N, Nebat, and man’s hubris of ambition in verse 33 make the defining background for verse 34.

1 Ki 13:34 And this thing became sin unto the house of Jeroboam, even to cut *it* off, and to destroy *it* from off the face of the earth.

1 Ki 13:34 וַיְהִי בַּדָּבָר הַזֶּה לְחַטַּאת בֵּית יָרָבְעָם וּלְהַכְחִיד וּלְהַשְׁמִיד מֵעַל פְּנֵי הָאֲדָמָה׃ ף

1 Ki 14:16 Not yet called Nebat, but what Jeroboam and his days was about. This is the biographical bloodline of original sin identified by the wrestling N following Asher.

1 Ki 14:16 And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin.

1 Ki 14:16 וְיִתֵּן אֶת־יִשְׂרָאֵל בִּגְלַל חַטֹּאות יָרָבְעָם אֲשֶׁר חָטָא וַאֲשֶׁר הֶחֱטִיא אֶת־יִשְׂרָאֵל׃

For more context on 1 Ki 14:16 and the journey from Saul to Rehoboam and Jeroboam, some relevant wording show up here by completed cycle, defining the generational path from Gilgal גִּלְגָּל to Gelel גֵּלֶל (Dung hill). Worded accounting and causation is in the reasoning in Gen 39:5, "for" גְּלַל Joseph's sake, here used to say how he gave them up "because of" גְּלַל. General recycling from Gilgal to Gelel is the reason for repeating the same causal "gave them up" accounting also reappering in Rom 1:24, 26. The man and the people of G-d at the end of 2 Tim 3 must have done their full chapter of tribulation before being what G-d created them to be. Dung hill is antichrist' Lucifering worship centre where a perverted "praise" הַלֵּל of vicar lordship is orchestrated. G having H on the horizon is Luciferian worship not yet arrived at a true halleluiah הַלְלוּהוּ

1 Ki 14:20 The end of Jeroboam. Nadab coming in his stead.

1 Ki 14:20 And the days which Jeroboam reigned *were* two and twenty years: and he slept with his fathers, and Nadab his son reigned in his stead.

1 Ki 14:20 וְהַיָּמִים אֲשֶׁר מָלַךְ יָרָבְעָם עֶשְׂרִים וּשְׁתַּיִם שָׁנָה וַיִּשְׁכַּב עִם־אֲבֹתָיו וַיִּמְלֹךְ נָדָב בְּנוֹ תַּחְתָּיו׃ ף

1 Ki 14:24 Next example of laundering unwanted language in modernist translations like the NKJV. In the KJV is Sodom and sodomites standard terminology expressing the holy קָדֵשׁ / קָדֹשׁ becoming its own unholy reverse קָדֵשׁ.

1 Ki 14:24 And there were also sodomites in the land: *and* they did according to all the abominations of the nations which the LORD cast out before the children of Israel.

1 Ki 14:24 וְגַם־קָדֵשׁ הָיָה בָאָרֶץ עָשׂוּ כְּכֹל הַתּוֹעֵבֹת הַגּוֹיִם אֲשֶׁר הוֹרִישׁ יְהוָה מִפְּנֵי בְּנֵי יִשְׂרָאֵל׃ ף

1 Ki 14:31 The end of Rehoboam. Abijam coming in his stead.

1 Ki 14:31 And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. And his mother's name *was* Naamah an Ammonitess. And Abijam his son reigned in his stead.

1 Ki 14:31 וַיִּשְׁכַּב רְחַבְעָם עִם־אֲבֹתָיו וַיִּקָּבֵר עִם־אֲבֹתָיו בְּעִיר דָּוִד וְשֵׁם אִמּוֹ נַעֲמָה הָעַמֹּנִית וַיִּמְלֹךְ אֲבִיָּם בְּנוֹ תַּחְתָּיו׃ ף

1 Ki 16 Omri עמרי, how the Hebrew defines a populist ruler of the people עם

1 Ki 16:22 But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned.

1 Ki 16:22 וַיֶּחֱזַק הָעָם אֲשֶׁר אַחֲרֵי עָמְרִי אֶת־הָעָם אֲשֶׁר אַחֲרֵי
תִּבְנִי בֶן־גִּינַת וַיָּמָת תִּבְנִי וַיִּמְלֹךְ עָמְרִי׃ ף

1 Ki 16:25 Background for verse 26. Reading word for word in the Hebrew, it is easier to pick up the fallen man's creation of self and self-made rulers and dominions, how created Omri (himself) to become an evildoer ויעשׂה עמרי הרע. Only two world orders exist, evil men and malefactors vs G-d's good creation.

1 Ki 16:25 But Omri wrought evil in the eyes of the LORD, and did worse than all that *were* before him.

1 Ki 16:25 וַיַּעַשׂ עָמְרִי הָרַע בְּעֵינֵי יְהוָה וַיָּרַע מִכֹּל אֲשֶׁר לְפָנָיו׃

1 Ki 16:26 It follows the prophetic nature of the canon that nothing would be properly defined and known before it had become retrospective experience with hindsight. Nebat is identified as the standard N, a wilderness wrestler causing the people to sin. From the Nephilim in Gen 6 to the Nicolaitans in Rev 2, is N the named universal identifier also capturing particular biographies like the defining deeds of David, Dorcas, Demetrius and Diotrephes. This verse needs to merge with Adam's naming convention in Gen 2:19-20 where N's life and D's deism come together in Darwinian pottery, rising out of Daleth dust in Psa 119:25. Daleth agrees with Nun in 119:105, mostly nighttime, nothingness and darkness, until Moses became the first secretary of light.

1 Ki 16:26 For he walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the LORD God of Israel to anger with their vanities.

1 Ki 16:26 וַיֵּלֶךְ בְּכָל־דֶּרֶךְ יָרָבְעָם בֶּן־נְבָט (וּבְחַטֹּאתָיו) [וּבְחַטָּאתוֹ]
אֲשֶׁר הֶחֱטִיא אֶת־יִשְׂרָאֵל לְהַכְעִיס אֶת־יְהוָה אֱלֹהֵי יִשְׂרָאֵל
בְּהַבְלֵיהֶם׃

Hebrew details in 1 Ki 16:26 expand N-A's bloodlined biography in 1 Ki 14:16. Bn and Beth B repeat themselves before coming to the canonical part, saying, "and in his sin wherewith he made to sin" [ובחטאתו] אשר החטיא. History's complete vanity has been manifested by the monumental pomp of episcopal Christendom. Original sin is an unbroken chain carried throughout history beyond AD by episcopal succession. There is nothing apostolic about episcopal Christendom. Nebat champions the historical evidence to become canonical epistemology. From the first word in 1 Ki 16:26, the fallen man's world is a pro-he in his own exalted Haggith world.

1 Ki 16:27 The Hebrew and KJV perfecting things pro-he, whitewashed in the NKJV.

1 Ki 16:27 . . . and his might וגבורתו (third person masculine singular).

1 Ki 16:31 Jezebel **איזבל** is introduced. It seems reasonable that the man of sin would be married to the spirit of time. Jezebel is one of the champions of Beelzebub problems manifested under the second-heaven roof in Zebulun's **זבלון** world.

1 Kings 16:31 And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him.

1 Ki 16:31 וַיְהִי הֲנָקֵל לֶכְתּוֹ בְּחַטֹּאוֹת יָרָבְעָם בֶּן־נְבָט וַיִּקַּח אִשָּׁה
אֶת־אִיזֶבֶל בַּת־אֶתְבַּעַל מֶלֶךְ צִידֹנִים וַיֵּלֶךְ וַיַּעֲבֹד אֶת־הַבַּעַל
וַיִּשְׁתַּחוּ לוֹ׃

1 Ki 16:32 What to expect with Jezebel. With things in progress, bloodlined reality must manifest person in place plainly: Which Thou equals Which Land.

1 Ki 16:32 And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.

1 Ki 16:32 וַיָּקֶם מִזְבֵּחַ לַבַּעַל בֵּית הַבַּעַל אֲשֶׁר בָּנָה בְּשֹׁמְרוֹן׃

1 Ki 16:33 With Jezebel pulling the strings, the man of sin, married to the spirit of time, would be the most preeminent Nebat.

1 Ki 16:33 And Ahab made a grove; and Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him.

1 Ki 16:33 וַיַּעַשׂ אַחְאָב אֶת־הָאֲשֵׁרָה וַיּוֹסֶף אַחְאָב לַעֲשׂוֹת לְהַכְעִיס
אֶת־יְהוָה אֱלֹהֵי יִשְׂרָאֵל מִכֹּל מַלְכֵי יִשְׂרָאֵל אֲשֶׁר הָיוּ לְפָנָיו׃

Here is the test case for 1 Ki 16:33. Do you see how Lamed orchestrates the temporal and time, called "before" **לפניו**? BC and to be "before" (in time), is to stand before the face of time and serve the spirit of time. Lucifer's Levitical continuation is a continued dominion of time AD.

1 Ki 17:1 The contrast to Jezebel and time, to stand before the eternal and timeless. The same Hebrew word is used but as a non-timed "before" **לפניו**. Next, this verse is also the hypostatic WHOM **אשר** counterpart of the absolute bloodline in 1 Ki 14:16, 16:26.

1 Ki 17:1 And Elijah the Tishbite, *who was* of the inhabitants of Gilead, said unto Ahab, *As* the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

1 Ki 17:1 וַיֹּאמֶר אֵלִיָּהוּ הַתִּשְׁבִּי מִתֹּשָׁבֵי גִלְעָד אֶל־אַחְאָב חַי־יְהוָה
אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר עָמַדְתִּי לְפָנָיו אִם־יִהְיֶה הַשָּׁנִים הָאֵלֶּה טַל
וּמָטָר כִּי אִם־לְפִי דְבָרִי׃ ס

1 Ki 17:2 After verse 1, a No-Man challenge to Jezebel's bombastic self in chapter 16.

1 Ki 17:2 And the word of the LORD came unto him, saying,

1 Ki 17:2 וַיְהִי דְבַר־יְהוָה אֵלָיו לֵאמֹר:

1 Ki 17:3-5 Confirming obedience vs rebellion, also an obedient "before" **פני**

1 Ki 17:5 So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that *is* before Jordan.

1 Ki 17:5 וַיֵּלֶךְ וַיַּעַשׂ כִּדְבַר יְהוָה וַיֵּלֶךְ וַיֵּשֶׁב בְּנַחַל כְּרִית אֲשֶׁר עַל־פְּנֵי הַיַּרְדֵּן:

1 Ki 17:9 Do you agree that to be properly sustained כלכל there שם, corresponds to no need for renewal in the ever rolling Gilgal? Do you agree that when all history has been rolled together as a scroll (in Isa 34:4, Rev 6:14) לכלכלך, the point proven and the only solution left is an endless paradigm, always on target, in no more need ל..ך

1 Ki 17:9 Arise, get thee to Zarephath, which *belongeth* to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.

1 Ki 17:9 קוּם לֵךְ צָרְפַתָה אֲשֶׁר לְצִידוֹן וְיָשַׁבְתָּ שָׁם הִנֵּה צִוִּיתִי שָׁם אִשָּׁה אַלְמָנָה לְכַלְכְּלֶךָּ:

1 KI 18:4 Second instance Jezebel is a war between the messengers of time end and the spirit of time. For Jezebel is this cut-off a covenant with the devil.

1 Ki 18:4 For it was *so*, when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.)

1 Ki 18:4 וַיְהִי בְּהַכְרִית אִיזֶבֶל אֶת נְבִיאֵי יְהוָה וַיִּקַּח עֹבַדְיָהוּ מֵאָה נְבִאִים וַיַּחְבִּיאֵם חֲמִשִּׁים אִישׁ בַּמְּעָרָה וְכִלְכְּלָם לֶחֶם וָמָיִם:

1 Ki 18:21 One of the verses the anti-KJV advocates like to use against the KJV, to say that it is outdated and needs to be replaced. The critical word in question is "halt" פסח, partly dealing with a defect, and partly double-minded lack of proper decision making.

1 Ki 18:21 And Elijah came unto all the people, and said, How long halt ye between two opinions? if the LORD *be* God, follow him: but if Baal, *then* follow him. And the people answered him not a word.

1 Ki 18:21 וַיִּגַּשׁ אֵלִיָּהוּ אֶל־כָּל־הָעָם וַיֹּאמֶר עַד־מָתַי אַתֶּם פֹּסְחִים עַל־שְׁתֵּי הַסְּעִפִּים אִם־יְהוָה הָאֱלֹהִים לְכוּ אַחֲרָיו וְאִם־הַבַּעַל לְכוּ אַחֲרָיו וְלֹא־עָנוּ הָעָם אֹתוֹ דָּבָר:

For more context on 1 Ki 18:21, the KJV relies on multiple senses in the use of the word "halt", partly referring to the hip-damaged Gen 32:31, where Jacob "halted" צלע upon his thigh, and later about double-minded hesitation, tending to mean stop and standstill, how long to "halt" between two opinions. In Exo 12:27 Pe provides the Passover פֶּסַח. In Lev 21:18 it is about the problem side spelled "lame" פִּסֵּחַ. Here it says "halt" פִּסְחִ. Pe supports the founding root and solution to any problem in need of a cure. Vocal bias is put in place to establish certain local angles on a common root bringing them together with no difference in fundamental meaning. Momentum is lost and cannot resume until a solution is provided and decision is made for renewed resolve. The KJV takes in the whole, both the defective and what it leads to. It presents the full picture flanked by two one-sided alternatives, a limping ESV on one side, a hesitant NASB on the other side, each one telling a half story. If the KJV was misleading or wrong, the issue to diagnosed would be which one to be correct and which one to be wrong of the ESV and NASB.

ESV	KJV	NASB
Limping between two different opinions	Halt . .	Hesistate between two opinions (1995) Struggle with the two choices (2020)

Now a graphical Gaussian presentation of a lexical spectrum with multiple senses. In the OED will each sense carry its contribution to a given specific meaning with a degree of validity for the whole to be known. One or no sense may be spot on, other senses may be close enough to have some valid contribution, and some may be in the periphery and therefore to have no contributing value. In 1 Ki 18:21 there is no distinct sense to hit on its own, but the two main combined in the KJV "halt"are both necessary and they carry equally valid meaning. Problem, implication, and the need for a solution are immediate and take precedence from first instance in Gen 32. To be halt has several OED senses: Stop, lame, limp, hesitant, or by reasoning, to lack smooth progress, proceed defectively. Lexical sense value makes itself useful from having full or part weight to no weight.

evil, error, lies	half-truths	Truth	half-truths	lies, error, evil
| - - -

1 Ki 19:16 Elisha is introduced. Inherited problems on the throne is a shared room in the aftermath of Elijah. With no ruling headache, there would be no prophetic need.

1 Ki 19:16 And Jehu the son of Nimshi shalt thou anoint *to be* king over Israel: and Elisha the son of Shaphat of Abelmeholah shalt thou anoint *to be* prophet in thy room.

1 Ki 19:16 וְאֶת יֵהוּא בֶּן־נִמְשִׁי תִּמְשַׁח לְמֶלֶךְ עַל־יִשְׂרָאֵל וְאֶת־אֱלִישָׁע בֶּן־שָׁפָט מֵאָבֵל מְחוֹלָה תִּמְשַׁח לְנָבִיא תַּחְתֶּיךָ׃

1 Ki 19:19 Elisha is at least partly comparable to David, a tiller of his own ground.

1 Ki 19:19 So he departed thence, and found Elisha the son of Shaphat, who *was* plowing *with* twelve yoke *of oxen* before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him.

1 Ki 19:19 וַיֵּלֶךְ מִשָּׁם וַיִּמְצָא אֶת־אֱלִישָׁע בֶּן־שָׁפָט וְהוּא חֹרֵשׁ שְׁנֵים־עָשָׂר צְמָדִים לְפָנָיו וְהוּא בִּשְׁנֵים הֶעָשָׂר וַיַּעֲבֹר אֵלָיְהוּ אֵלָיו וַיַּשְׁלֵךְ אַדַּרְתּוֹ אֵלָיו׃

1 Ki 20:1 Benhadad is one among other destructive Bn building blocks. His Aram **ארם** is translated Syria. Time end and the "end" קץ of all flesh is when such gathering קבץ is dissolved. Notice the ending around Samaria, "unto Shomron and warred against it" על־שמרון וילחם בה. Multiple lingual points are facing each other. It is war **לחם** against **ב** a guarded **שמר** place **ה** modelled with both the reason and the Lehem means to protect itself and its watched-over area.

1 Ki 20:1 And Benhadad the king of Syria gathered all his host together: and *there were* thirty and two kings with him, and horses, and chariots: and he went up and besieged Samaria, and warred against it.

1 Ki 20:1 וּבֶן־הֲדַד מֶלֶךְ־אֲרָם קָבַץ אֶת־כָּל־חֵילוֹ וּשְׁלֹשִׁים וּשְׁנַיִם מֶלֶךְ אִתּוֹ וְסוּס וָרָכֶב וַיַּעַל וַיָּצַר עַל־שֹׁמְרוֹן וַיִּלָּחֶם בָּהּ׃

1 Ki 20:2 A god in his own universe. Thus saith the lord. To make the point more clear, the first Hebrew words in verse 3 are moved to the end of verse 2 in the KJV.

1 Ki 20:2 And he sent messengers to Ahab king of Israel into the city, **and said unto him, Thus saith Benhadad,**

1 Ki 20:2 וַיִּשְׁלַח מַלְאָכִים אֶל־אַחְאָב מֶלֶךְ־יִשְׂרָאֵל הָעִירָה׃

1 Ki 20:3 Thy silver and thy gold *is* mine; thy wives also and thy children, *even* the goodliest, *are* mine.

1 Ki 20:3 **וַיֹּאמֶר לוֹ כֹּה אָמַר בֶּן־הֲדַד** כַּסְפְּךָ וּזְהָבְךָ לִי־הוּא וְנָשֶׁיךָ וּבָנֶיךָ הַטּוֹבִים לִי־הֵם׃

1 Ki 20:4 Mirroring the capital self in verses 2-3. With the capital self seated on top in both camps, the possessive word “have” in verse 4 would make gold, silver, and people in verse 3 equally merchandised, exchangeable, and disposable. Everything is uprooted from the lingual kernel and mirrors no more than the surface called face value whatever that is.

1 Ki 20:4 And the king of Israel answered and said, My lord, O king, according to thy saying, I *am* thine, and all that I have.

1 Ki 20:4 וַיַּעַן מֶלֶךְ־יִשְׂרָאֵל וַיֹּאמֶר כִּדְבָרְךָ אֲדֹנִי הַמֶּלֶךְ לְךָ אֲנִי וְכָל־אֲשֶׁר־לִי׃

1 Ki 20:7-8 Confirming the universal issue of downgraded values in verse 4. After early warnings given in First Samuel, this was what to expect when the royal hierarchy began to rise. The king’s glory would be the people’s ruin. Christendom’s hierarchy of Satan became the people’s Lackland. Things would rot from the inside until being overtaken from the outside.

1 Ki 20:8 And all the elders and all the people said unto him, Hearken not *unto him*, nor consent.

1 Ki 20:8 וַיֹּאמְרוּ אֵלָיו כָּל־הַזְּקֵנִים וְכָל־הָעָם אַל־תִּשְׁמַע וְלוֹא תֹאבֶה׃

1 Ki 20:38 This verse tends to show up on a list of 8-9 Hebrew text differences between the Masoretic 1525 text underlying the KJV, and the traditional Codex Leningrad from around 1000AD, presented as the number of variants causing difference in the translated texts. In other verses it would be ashes אֵפֶר or headband אֲפֵר (covering). Vocalisation does not change the element itself, only how it is observed and expressed. The NKJV agrees with the other modernists.

1 KJV 20:38 So the prophet departed, and waited for the king by the way, and disguised himself with **ashes upon his face**.

1 Ki 20:38 וַיֵּלֶךְ הַנָּבִיא וַיַּעֲמֹד לַמֶּלֶךְ עַל־הַדָּרֶךְ וַיִּתְחַפֵּשׂ בָּאֵפֶר עַל־עֵינָיו׃

1 RV/ASV 20:38 So the prophet departed, and waited for the king by the way, and disguised himself with **his headband over his eyes**.

1 Ki 20:41 Unmasking reality, the rest of the story in verse 38.

1 Ki 20:41 And he hasted, and took the ashes away from his face; and the king of Israel discerned him that he *was* of the prophets.

1 Ki 20:41 וַיְמַהֵר וַיָּסַר אֶת־הָאֵפֶר (מֵעַל) [מֵעָלֵי] עֵינָיו וַיַּכֵּר אֹתוֹ מֶלֶךְ יִשְׂרָאֵל כִּי מֵהַנְּבִאִים הוּא׃

1 Ki 21:1 Naboth vs Jezebel, a representative case of the downgraded values in chapter 20. The KJV uses the word “had” here in the same way as “have” in 1 Ki 20:8.

1 Ki 21:1 And it came to pass after these things, *that* Naboth the Jezreelite had a vineyard, which *was* in Jezreel, hard by the palace of Ahab king of Samaria.

1 Ki 21:1 וַיְהִי אַחַר הַדְּבָרִים הָאֵלֶּה כֶּרֶם הָיָה לְנָבוֹת הַיִּזְרְעֵאלִי אֲשֶׁר בְּיִזְרְעֶאל אֵצֶל הֵיכַל אַחְאָב מֶלֶךְ שֹׁמְרוֹן׃

1 Ki 21:3 Naboth’s personal version of the people’s collective struggle to preserve their inheritance in 1 Ki 20.

1 Ki 21:3 And Naboth said to Ahab, The LORD forbid it me, that I should give the inheritance of my fathers unto thee.

1 Ki 21:3 וַיֹּאמֶר נָבוֹת אֶל־אַחְאָב חָלִילָה לִי מֵיהוָה מִתִּתִּי אֶת־נַחֲלַת אֲבֹתַי לָךְ׃

1 Ki 21:9+ Jezebel had a solution very much comparable to David’s dealing with Uriah.

1 Ki 21:9 And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people:

1 Ki 21:9 וַתִּכְתֹּב בַּסְּפָרִים לֵאמֹר קִרְאוּ־צוֹם וְהוֹשִׁיבוּ אֶת־נָבוֹת בְּרֹאשׁ הָעָם׃

1 Ki 21:11 Adding more ruling and traitor material to the people’s collective experience in 1 Ki 20. Jezebel and the whole establishment would rot and become traitors working top-down evil.

1 Ki 21:11 And the men of his city, *even* the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, *and* as it *was* written in the letters which she had sent unto them.

1 Ki 21:11 וַיַּעֲשׂוּ אַנְשֵׁי עִירוֹ הַזְּקֵנִים וְהַחֹרִים אֲשֶׁר הַיֹּשְׁבִים בְּעִירוֹ כַּאֲשֶׁר שָׁלְחָה אֲלֵיהֶם אִיזֶבֶל כַּאֲשֶׁר כָּתוּב בַּסְּפָרִים אֲשֶׁר שָׁלְחָה אֲלֵיהֶם׃

1 Ki 21:12 How the actual ruling Resh/Rosh headache is projected upon “high” רֹאשׁ

1 Ki 21:12 They proclaimed a fast, and set Naboth on high among the people.

1 Ki 21:12 קָרְאוּ צוֹם וְהוֹשִׁיבוּ אֶת־נָבוֹת בְּרֹאשׁ הָעָם׃

1 Ki 21:16 Problem solved, possession for free. Notice how the phrase saying how Ahab “rose up to go down” together with the rest of this verse and chapter models how Moses agrees with things also modelled by Marx and Maslow. Top-down structuring is typical for how the powers would plunder the people into poverty.

1 Ki 21:16 And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

1 Ki 21:16 וַיְהִי כִּשְׁמֹעַ אַחְאָב כִּי מֵת נָבוֹת וַיָּקָם אַחְאָב לָרֶדֶת אֶל־כֶּרֶם נָבוֹת הַיִּזְרְעֵאלִי לְרִשְׁתּוֹ׃ ס

1 Ki 21:18 Risky business for Elihah, Ahab to be taken red-handed.

1 Kis 21:18 Arise, go down to meet Ahab king of Israel, which *is* in Samaria: behold, *he is* in the vineyard of Naboth, whither he is gone down to possess it.

1 Ki 21:18 קוּם רֵד לִקְרַאת אַחְאָב מֶלֶךְ־יִשְׂרָאֵל אֲשֶׁר בְּשֹׁמְרוֹן הִנֵּה בְּכֶרֶם נָבוֹת אֲשֶׁר־יָרַד שָׁם לְרִשְׁתּוֹ׃

1 Ki 21:20 How Ahab became a part of the redemptive equation. From Gen 14 would it be reiterated that enmity with G-d makes certain things explicitly clear.

1 Ki 21:20 And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found *thee*: because thou hast sold thyself to work evil in the sight of the LORD.

1 Ki 21:20 וַיֹּאמֶר אַחְאָב אֶל־אֵלִיָּהוּ הַמְצָאתַנִי אֹיְבִי וַיֹּאמֶר מָצָאתִי יַעַן הִתְמַכֶּרְךָ לַעֲשׂוֹת הָרַע בְּעֵינֵי יְהוָה׃

1 Ki 21:27 R makes it clear that the redemptive equation requires repentance to reflect ruling headache not meet for the reformed gospel-kingdom criteria in Matt 3:2, 8.

1 Ki 21:27 And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.

1 Ki 21:29 הֲרָאִיתָ כִּי־נִכְנַע אַחְאָב מִלְּפָנָי יַעַן כִּי־נִכְנַע מִפָּנַי לֹא־(אָבִי) [אָבִיא] הָרָעָה בִּימָיו בִּימֵי בְנוֹ אָבִיא הָרָעָה עַל־בֵּיתוֹ׃

1 Ki 21:29 Chapter end with some R extract reinforcing itself throught the generations until generational reform and restart argued beyond doubt in the fourth generation. By the end of the great tribulation, the steps from Christendom's medieval Lackland to the globalist Lackland 2.0 utopia will finally prove what the evils of Resh/Rosh headache is about, and Rome's utterly ridiculous structuring of episcopal Christendom. Again is the NKJV a case of whitewashing, replacing the 2x "evil" רע with 2x "calamity", removing the malefactor and the deliberate driver. It is alternatively spelled רע or רעה

1 Ki 21:29 Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: *but* in his son's days will I bring the evil upon his house.

1 Ki 21:29 הֲרָאִיתָ כִּי־נִכְנַע אַחְאָב מִלְּפָנָי יַעַן כִּי־נִכְנַע מִפָּנַי לֹא־(אָבִי) [אָבִיא] הָרָעָה בִּימָיו בִּימֵי בְנוֹ אָבִיא הָרָעָה עַל־בֵּיתוֹ׃

For more context on 1 Ki 21:29, proper application of an eye for an eye, as translated in the KJV, requires the evil behind the first half in this verse to be equally reflected in the last half, called evil in the KJV. The NKJV destroys that balance.

1 Ki 22:1 Sola Vau/And and blueprinted continuation in the Hebrew and KJV, a timed alternative in the NKJV. No-Man אין conditions, no ambitious malefactor, explain the absence of tilling activity. B must arrive in A for completed Beth-weaning בֵּין and for proper understanding בִּין of Mal 3:18. To end Bn's brute beast requires man to come to terms with vocal differences in these two Hebrew expressions. It is no real difference, only root bias expressing B's behavioural variety from the infantile to the grown-up.

1 Ki 22:1 And they continued three years without war between Syria and Israel.

1 Ki 22:1 וַיֵּשְׁבוּ שָׁלֹשׁ שָׁנִים אֵין מִלְחָמָה בֵּין אֲרָם וּבֵין יִשְׂרָאֵל׃ ף

1 Ki 22:2 How uprooting works from the substantive KJV to the time-based NKJV, a punctuated example.

1 Ki 22:2 And it came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel.

1 Ki 22:2 וַיְהִי בַּשָּׁנָה הַשְּׁלִישִׁית וַיֵּרֶד יְהוֹשָׁפָט מֶלֶךְ־יְהוּדָה אֶל־מֶלֶךְ יִשְׂרָאֵל׃

1 Ki 22:51-53 Chapter and book end. Ahaziah, the son of Ahab, and the next reminder of Nebat and Baal and provocative behaviour. Also this pro-he is about self-worship.

1 Ki 22:53 For he served Baal, and worshipped him, and provoked to anger the LORD God of Israel, according to all that his father had done.

1 Ki 22:54 וַיַּעֲבֹד אֶת־הַבַּעַל וַיִּשְׁתַּחוּ לוֹ וַיַּכְעֵס אֶת־יְהוָה אֱלֹהֵי יִשְׂרָאֵל כְּכֹל אֲשֶׁר־עָשָׂה אָבִיו׃

For more context on 1 Ki 22:53, notice the NKJV need to produce differences for a new copyright. In verse 2 they added an uprooting comma. Here they removed it. One of the implicit points made by the KJV is that sola Vau/And redirected for vicar worship, leads to the abomination of desolation. Nothing is more abominable and more desolating than scriptural synergy used to reinforce evil and serve antichrist in the sanctuary.

Here is the test case for 1 Ki 22:53. Do you see how the NKJV change in this verse also corresponds to the ruling nature of "evil" whitewashed to be an accidental "calamity" in 1 Ki 21:29? The phrase, "provoked to anger" כעס, builds on a Hebrew verb. Do you see that the devil's most sinister work, done for no other reason than "to anger", is no longer a part of the story in the NKJV. The KJV places the preposition, "to" anger, as it would normally be used to instigate verbal action, to do and to cause something active. In the NKJV has "to anger" lost its verbal energy and works only as a conditional noun.

2 Ki 1:1 Nothing new under the sun in the redemptive program. All rebellion **פּשׁע** is accounted for long before Kings. In some places it is translated, "trespass" **פֶּשַׁע**, and in other places it says "transgression" **פָּשַׁע**, and some placed how some "rebelled" **פָּשַׁע**. Pe is their common denominator speaking of universal consequences regardless of local bias. Vocalisation does not change where things come from, only how it is presented to pinpoint specifics, and since the Bible is about Adam's culture, not the culture of the Jewish Israel, would all parties have the same problem in need of a redemptive cure.

2 Ki 1:1 Then Moab rebelled against Israel after the death of Ahab.

2 Ki 1:1 וַיִּפְשַׁע מוֹאָב בְּיִשְׂרָאֵל אַחֲרֵי מוֹת אַחְאָב׃

Here is a test case for this universal problem differently addressed in 2 Ki 1:1. Do you agree that trespassing, rebellion, conflict, war etc., would be a plurality of consequences coming "afterwards" **אַחֲרֵי**, maybe "delayed" **אֵחַר**, but surely something "after" **אַחַר** the first united singular "one" **אֶחָד** in Gen 1:9? In this case the KJV says "Then" about things traced by Vau consequtive, "Then rebelled" **ויפשׁע**. The NKJV does not agree, and does not have an alternative translation, only an uprooted fragment.

2 Ki 1:4 Another extra comma in the NKJV having no other causal root than the local and concrete. Aligned with the Hebrew, and translated with the eternal in mind, the KJV is a local Now about a universal and timeless Therefore, "Now (to/for) therefore" **ולכן**, or the eternal Therefore addressing Now. In the NKJV it is a double time-based, local phrase having no reference beyond preceding verses. With no reasoning about the past and the eternal, before the beginning of time, the NKJV has no valid prophetic horizon and no future solution. Uprooting means local issues and problem "solving" disjointed from the causal drive and reasoning why the Bible was written

2 Ki 1:4 Now therefore thus saith the LORD, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed.

2 Ki 1:4 וְלָכֵן כֹּה־אָמַר יְהוָה הַמִּטָּה אֲשֶׁר־עָלִיתָ שָּׁם לֹא־תֵרֵד מִמֶּנָּה כִּי מוֹת תָּמוּת וַיֵּלֶךְ אֵלִיָּה׃

2 Ki 1:7 Self-searching, self-referencing, and self-scrutiny regarding the anthropological and biographical in the Hebrew and KJV. Now the NKJV has removed the second KJV comma, denying sola Vau/And communication, having only a local and concrete sphere of speaking flesh.

2 Ki 1:7 And he said unto them, What manner of man *was he* which came up to meet you, and told you these words?

2 Ki 1:7 וַיְדַבֵּר אֲלֵהֶם מֶה מִשְׁפַּט הָאִישׁ אֲשֶׁר עָלָה לִקְרַאתְכֶם וַיְדַבֵּר אֲלֵיכֶם אֶת־הַדְּבָרִים הָאֵלֶּה׃

2 Ki 2:1 Beginning the transition from the days of Elijah to the days of Elisha. Raptured ascent is always rooted in purgatorial brass and fire עלה

2 Ki 2:1 And it came to pass, when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.

2 Ki 2:1 וַיְהִי בְּהַעֲלוֹת יְהוָה אֶת־אֵלִיָּהוּ בַּסְעָרָה הַשָּׁמָיִם וַיֵּלֶךְ אֵלִיָּהוּ וֶאֱלִישָׁע מִן־הַגִּלְגָּל׃

2 Ki 2:7+ The Baptist Jordan is the reference for double portions of water and spirit. In the Hebrew and KJV it is a substantive watershed constituted by sola Vau/And. In the NKJV, NASB etc., it is a time-based watershed

2 Ki 2:7 And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan.

2 Ki 2:7 וַחֲמִשִּׁים אִישׁ מִבְּנֵי הַנְּבִיאִים הָלְכוּ וַיַּעַמְדוּ מִנֶּגֶד מֵרָחוֹק וּשְׁנֵיהֶם עָמְדוּ עַל־הַיַּרְדֵּן׃

2 Ki 2:9 The same Baptist Jordan used to reference the substantive watershew in double portions of watered spirit. Next, to be, and the wear and tear leading thereto, is the same when they were gone over in the KJV, things about alive being processed and coming to be as ordered in the apostolic KJV, but not so in the copycat NKJV. Hebrew details say, “and let be, I pray thee” **ויהי־נא** “a mouth two” **פִּי־שְׁנַיִם** “of/in thy spirit” **בְּרוּחֲךָ** “be upon me” **אֵלָי**. 2xPe is G-d’s double portion of the inspired, Pe-breathed in person, called the man of G-d having passed through all verses and stages in 2 Tim 3. Elisha is modelled by all stages, called the twelve oxen in 1 Ki 19:19, which directly corresponds to Zebulun and the last verse in Luke 9, before stepping into the apostolic Luke 10. It means that Pe’s double portion equates itself with Abrahamic Perfection. The trinity and its perfected servant No-Man would be pneuma’s Pair-fection.

2 Ki 2:9 And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

2 Ki 2:9 וַיְהִי כְּעָבְרָם וְאֵלִיָּהוּ אָמַר אֶל־אֱלִישָׁע שְׁאַל מָה אֶעֱשֶׂה־לָּךְ בְּטֶרֶם אֶלָּקַח מֵעִמָּךְ וַיֹּאמֶר אֱלִישָׁע וִיהִי־נָא פִּי־שְׁנַיִם בְּרוּחֲךָ אֵלָי׃

2 Ki 2:13 Next Baptist Jordan reference of double portions of watered spirit.

2 Ki 2:13 He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan;

2 Ki 2:1 וַיָּרֶם אֶת־אַדֶּרֶת אֵלִיָּהוּ אֲשֶׁר נָפְלָה מֵעָלָיו וַיָּשָׁב וַיַּעֲמֹד עַל־שְׂפַת הַיַּרְדֵּן׃

Here is the test case for the word “also” in 2 Ki 2:13. Do you see how the apostolic KJV syntax is done to trace mainly the mental, motives and the immaterial, related to THAT Which prophetic perspective, done deeds and what drove them, and how the uprooted syntax in the NKJV, NASB etc., changed that, instead to focus WHO is involved? The Hebrew says, “and/also (he) took/lifted up” **וירם** (third person masculine singular). Do you see that the absent prophetic perspective in modernist translation corresponds to the theological establishment generally rejecting the Bible’s founding sola Vau/And, as set by punctuation in the apostolic KJV? Modernist committees and their translation work do not live in the same realm as the providential reformation Bible.

2 Ki 2:14 Baptist division for the Nth time. Whether you like it or not, it was necessary to address that a double portion of the truth would be the definite end of Niphil Basar, in this case spelled out as the Elijah “that fell” **אשר־נפלה**. Naphtali and Asher demand their canonical share in all founding Baptist watersheds.

2 Ki 2:14 And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where *is* the LORD God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over.

2 Ki 2:14 וַיִּקַּח אֶת־אַדֶּרֶת אֵלִיָּהוּ אֲשֶׁר־נָפְלָה מֵעָלָיו וַיַּכֶּה אֶת־הַמַּיִם
וַיֹּאמַר אַיֵּה יְהוָה אֱלֹהֵי אֵלִיָּהוּ אַף־הוּא וַיַּכֶּה אֶת־הַמַּיִם וַיֵּחָצוּ
הֵנָּה וָהֵנָּה וַיַּעֲבֹר אֱלִישָׁע:

2 Ki 2:15 Some partly confusing elements in this chapter. Since it was a double crossing, passing over on dry ground into Elisha’s side in verse 8, and returning to Elijah’s side in verse 14, it would never be called the spirit of Elisha.

2 Ki 2:15 And when the sons of the prophets which *were* to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

2 Ki 2:15 וַיִּרְאֻהוּ בְנֵי־הַנְּבִיאִים אֲשֶׁר־בִּירִיחוֹ מִנֶּגֶד וַיֹּאמְרוּ נָחָה רוּחַ
אֵלִיָּהוּ עַל־אֱלִישָׁע וַיָּבֹאוּ לִקְרָאתוֹ וַיִּשְׁתַּחֲווּ־לוֹ אָרְצָה:

2 Ki 2:25 Chapter end. As early prophets, Elijah and Elisha had their occupation in the northern parts called Samaria and Israel. Later prophets like Jeremiah, after Samaria and the northern Israel were fallen, would give their warnings in the southern area, in Judah and Jerusalem.

2 Ki 2:25 And he went from thence to mount Carmel, and from thence he returned to Samaria.

2 Ki 2:25 וַיֵּלֶךְ מִשָּׁם אֶל־הַר הַכַּרְמֶל וּמִשָּׁם שָׁב שֹׁמְרוֹן: פ

1 Ki 3:1-2 Jehoram, partly more ruling Resh headache.

2 Ki 3:2 And he wrought evil in the sight of the LORD; but not like his father, and like his mother: for he put away the image of Baal that his father had made.

2 Ki 3:2 וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה רַק לֹא כְאָבִיו וּכְאִמּוֹ וַיָּסַר
אֶת־מַצְּבַת הַבַּעַל אֲשֶׁר עָשָׂה אָבִיו:

2 Ki 3:3 Jehoram, referenced to Nebat and N, causing all the rest to sin. Some reordered syntax here. The Hebrew word translated "cleaved unto" דבק is used to express the downside of the steadfast Daleth.

2 Ki 3:3 Nevertheless he cleaved unto the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

2 Ki 3:3 רַק בְּחַטֹּאות יָרָבְעָם בֶּן־נְבָט אֲשֶׁר־הֶחֱטִיא אֶת־יִשְׂרָאֵל
דָּבֵק לֹא־סָר מִמֶּנָּה: ס

For more framing context on 2 Ki 3:3, defective steadfastness, how he cleaved to the sin of N, models man steadfast in sin, בחטא . . . דבק, directly as man's defective sense of reality, "not departing therefrom" לא־סר ממנה. It is Bn never becoming true Mn. Also this verse is one of the reasons why Paul wrote Heb 12:1, which leads to the next, a test case for 2 Ki 3:3. Do you agree that the Bible is not truly helpful for the believer as textual, but each word needs to become missional and functional in translation value? Do you see that the ending of 2 Ki 3:3 in the KJV is primarily mental, and in the NKJV is uprooted and limited to exterior deed? Do you see how the NKJV works as means of deception causing the reader to miss the primarily mental target and what moves man?

2 Ki 4:2 Two ways of existence vs non-existence. What is יֵשׁ vs what is not אין. The first is used about the existential soul search in Gen 18:24, peradventure there "be" יֵשׁ. What is not, began with the first No-Man in Gen 2:5, "not" אין a man to till the ground.

2 Ki 4:2 And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil.

2 Ki 4:2 וַיֹּאמֶר אֵלֶיהָ אֱלִישָׁע מָה אֶעֱשֶׂה־לָּךְ הַגִּידִי לִי מַה־יֶּשׁ־(לְכִי)
[לָךְ] בַּבָּיִת וַתֹּאמֶר אֵין לִשְׁפָחָתְךָ כֹּל בַּבַּיִת כִּי אִם־אָסוּךְ שָׁמֶן:

What is (to thee) in thine house: מה־יש־[לך] בבית

Not any thing (at all) in the house: אין . . . כל בבית

2 Ki 5:1 A chapter dedicated to ruling headache and leprosy. Leprosy צרע adds the Thummim chrown to what in many other cases would be called "evil" רע , explaining why the motives of Moses had to be tested before being sent to Egypt.

2 Ki 5:1 Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the LORD had given deliverance unto Syria: he was also a mighty man in valour, *but he was* a leper.

2 Ki 5:1 וְנַעֲמָן שַׂר־צְבָא מֶלֶךְ־אֲרָם הָיָה אִישׁ גָּדוֹל לִפְנֵי אֲדֹנָיו וּנְשֹׂא פָנִים כִּי־בוֹ נָתַן־יְהוָה תְּשׁוּעָה לַאֲרָם וְהָאִישׁ הָיָה גִּבּוֹר חַיִל מְצֹרָע׃

2 Ki 5:11 One of the rebellious ways ruling headache manifests itself. He was obviously not sufficiently plagued by his sickness to freely submit.

2 Ki 5:11 But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper.

2 Ki 5:11 וַיִּקְצֹף נַעֲמָן וַיֵּלַךְ וַיֹּאמֶר הִנֵּה אָמַרְתִּי אֵלַי יֵצֵא יָצוֹא וְעָמַד וְקָרָא בְּשֵׁם־יְהוָה אֱלֹהָיו וְהֵנִיף יָדוֹ אֶל־הַמָּקוֹם וְאָסַף הַמְּצֹרָע׃

2 Ki 5:16 What Elisha "refused" **מאן** puts the word Amen **אמן** in context.

2 Ki 5:16 But he said, *As* the LORD liveth, before whom I stand, I will receive none. And he urged him to take *it*; but he refused.

2 Ki 5:16 וַיֹּאמֶר חַי־יְהוָה אֲשֶׁר־עָמַדְתִּי לְפָנָיו אִם־אֶקָּח וַיִּפְצַר־בּוֹ לָקַחַת וַיְמָאֵן׃

2 Ki 5:25 A test case in its own right. Since R's ruling headache from Gen 3:15 would colour everything, do you see why this verse has so much in common with the champion of all headache going to and fro in disguise in Job 1:7, 2:2? If there was ever something called an evil "one", then Gehazi deserves to be nominated second in rank of his kind. An essential question to ask is where such a substitute "no-man" would come from, since authenticity has no other reference than transparency, and vice versa.

2 Ki 5:25 But he went in, and stood before his master. And Elisha said unto him, Whence *comest thou*, Gehazi? And he said, Thy servant went no whither.

2 Ki 5:25 וְהוּא־בָא וַיַּעֲמֹד אֶל־אֲדֹנָיו וַיֹּאמֶר אֵלָיו אֱלִישָׁע (מֵאַן) [מֵאַיִן] גֵּחֲזִי וַיֹּאמֶר לֹא־הָלַךְ עַבְדְּךָ אָנָה וָאָנָה׃

2 Ki 5:27 It looks like Naaman needed a solution for his leprosy comparable to the herd of swine the spirits could flee into in Matt 8:31. And he said unto them, Go into Gehazi.

2 Ki 5:27 The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper *as white* as snow.

2 Ki 5:27 וְצָרַעַת נַעֲמָן תִּדְבַּק־בְּךָ וּבְזַרְעֲךָ לְעוֹלָם וַיֵּצֵא מִלְּפָנָיו מְצֹרָע כַּשָּׁלֶג׃ ס

Here is the test case for the chapter, 2 Kings 5. Do you see why the outgoing **יצא** filthy element of leprosy **צרע**, repeating itself in verse 27, building Thummim background, is the reason why Elisha would not "surely come out and stand" **יצא יצוא ועמד** before such filth in verse 11, but had no problem with Naaman in verse 15?

2 Ki 6:1 More filthy Tzaddi background to manifest itself as a ruling Resh issue, being too "strait" **צר** for us. For some would Gehazi's ordeal be an unpleasant reminder.

2 Ki 6:1 And the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us.

2 Ki 6:1 וַיֹּאמְרוּ בְנֵי־הַנְּבִיאִים אֶל־אֱלִישָׁע הִנֵּה־נָא הַמָּקוֹם אֲשֶׁר
אֲנַחְנוּ יֹשְׁבִים שָׁם לְפָנֶיךָ צַר מִמֶּנּוּ׃

2 Ki 6:2 Next step. Elisha would have no more problem with these guys moving away than Abram had with Lot moving away in Gen 13. The KJV follows the Hebrew syntax closely. The NKJV is rocking around and reorders the details.

2 Ki 6:2 Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye.

2 Ki 6:2 נֵלְכָה־נָּא עַד־הַיַּרְדֵּן וְנִקְחָה מִשָּׁם אִישׁ קוֹרָה אֶחָת
וְנַעֲשֶׂה־לָּנוּ שָׁם מָקוֹם לָשֶׁבֶת שָׁם וַיֹּאמֶר לֵכוּ׃

Here is the test case for 2 Ki 6:2. It is one of the verses where a Norwegian might say, nissen følger med på lasset. Notice how the KJV translates the phrase, "and take thence" **ונקחה משם**, especially "(from) thence" **משם**, because their ruling head trauma is not something they go to Jordan to find, as translated in the NKJV, but something ever present with them causing them to run. Things primarily mental and non-geographical in the Hebrew and KJV, is made physical and geographical in the NKJV, NASB etc. Too much ruling headache and too many competing rods make 2 Ki 6:1-2 ccomparable to the drama growing from Num 12 to Num 17.

2 Ki 8:11+ Pe and its double portion of Baptist water, Elisha's downside experience. In the Hebrew and KJV it is about Pe's redemptive balance, primarily mental and eternal. In the NKJV the first half is only an exterior stare, explaining why the NKJV would not preserve the KJV colon.

2 Ki 8:11 And he settled his countenance stedfastly, until he was ashamed: and the man of God wept.

2 Ki 8:11 וַיַּעֲמֵד אֶת־פָּנָיו וַיָּשֶׂם עַד־בּוֹשׁ וַיֵּבְךְּ אִישׁ הָאֱלֹהִים׃

2 Ki 8:12 How literally the holocaust dimension follow the blood-lined scripture puts the glaring NKJV mismatch in context. “Because I know the evil **that thou wilt do** unto the children of Israel” כִּי־יָדַעְתִּי אֵת אֲשֶׁר־תַּעֲשֶׂה לִבְנֵי יִשְׂרָאֵל רָעָה, literally the devil’s missional objective (bringing all things to its Golgotha end), and it speaks of the continued subsidiary dimension Christendom brought upon the world. The core phrase, “that done” repeats partly verse 4. The difference in verse 12 is Tamar’s terror regime, the grammatical imperfect, אֲשֶׁר־תַּעֲשֶׂה, meaning that predestination, pottery, plague, and primitive patriarchy make a prefixed principle to be fulfilled. T serves the same role in things still prefixed imperfect and future in Psa 119:169, “Let . . come near” תִּקְרַב, in need of T’s temple unveiling.

2 Kings 8:12 And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child.

2 Kings 8:12 וַיֹּאמֶר חֲזָאֵל מַדּוּעַ אֲדֹנִי בֹכֶה וַיֹּאמֶר כִּי־יָדַעְתִּי אֶת אֲשֶׁר־תַּעֲשֶׂה לִבְנֵי יִשְׂרָאֵל רָעָה מִבְצְרֵיהֶם תְּשַׁלַּח בָּאֵשׁ וּבַחֻרֵיהֶם בַּחֶרֶב תַּהֲרֹג וְעֹלְלֵיהֶם תְּרַטֵּשׁ וְהָרֹתֵיהֶם תְּבַקֵּעַ׃

2 Ki 8:14 Mediating a half-truth, not the whole revealed in verse 10, but exactly the four words Elisha said he should tell the king.

2 Ki 8:14 So he departed from Elisha, and came to his master; who said to him, What said Elisha to thee? And he answered, He told me *that* thou shouldest surely recover.

2 Ki 8:14 וַיֵּלֶךְ מֵאֵת אֱלִישָׁע וַיָּבֹא אֶל־אֲדֹנָיו וַיֹּאמֶר לוֹמָה־אָמַר לְךָ אֱלִישָׁע וַיֹּאמֶר אָמַר לִי חָיֹה תִחְיֶה׃

2 Ki 8:15 Early ideas of waterboarding begin here, invented to torture and kill. It is one of the ugly examples of sola Vau/And and what scriptural synergy would lead to.

2 Ki 8:15 And it came to pass on the morrow, that he took a thick cloth, and dipped *it* in water, and spread *it* on his face, so that he died: and Hazael reigned in his stead.

2 Ki 8:15 וַיְהִי מִמָּחֳרָת וַיִּקַּח הַמַּכְבֵּר וַיִּטְבֹּל בַּמַּיִם וַיִּפְרֹשׂ עַל־פָּנָיו וַיָּמֹת וַיִּמְלֹךְ חֲזָהאֵל תַּחְתָּיו׃ ף

2 Ki 8:18 Jehoram in Judah, and the next Jezebel, the daughter of her father and mother.

2 Ki 8:18 And he walked in the way of the kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife: and he did evil in the sight of the LORD.

2 Ki 8:18 וַיֵּלֶךְ בְּדֶרֶךְ מַלְכֵי יִשְׂרָאֵל כַּאֲשֶׁר עָשׂוּ בֵּית אַחְאָב כִּי בַת־אַחְאָב הָיְתָה־לּוֹ לְאִשָּׁה וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה׃

2 Ki 8:19 One more example of senseless punctuation in the NKJV, partly making a textual difference and partly destroying what the KJV says. The KJV has well-founded reasons for the last comma, removed in the NKJV, but the NKJV has no reason for the first, extra comma. An extra comma there changes nothing, because it still depends on what the reader wants the text to say. The extra NKJV comma does only stress whatever seems intended. This is what happens, partly because words have lost their meaning, and partly because some need a competing copyright to finance their own mess.

2 Ki 8:19 Yet the LORD would not destroy Judah for David his servant's sake, as he promised him to give him alway a light, *and* to his children.

2 Ki 8:19 וְלֹא־אָבָה יְהוָה לְהַשְׁחִית אֶת־יְהוּדָה לְמַעַן דָּוִד עַבְדּוֹ כַּאֲשֶׁר אָמַר־לוֹ לָתֵת לוֹ נִיר לְבָנָיו כָּל־הַיָּמִים׃

2 Ki 8:20 R causing revolt, what Tamar's underworld would produce. Resh/Rosh and Tachat would be constant companions in time. A completely exploded text would say, "From under" מן תחת

2 Ki 8:20 In his days Edom revolted from under the hand of Judah, and made a king over themselves.

2 Ki 8:20 בְּיָמָיו פָּשַׁע אֱדוֹם מִתַּחַת יַד־יְהוּדָה וַיַּמְלִכוּ עֲלֵיהֶם מֶלֶךְ׃

Here is a test case for 2 Ki 8:20. Notice first how repressive rule must cause rebellion as modelled, "from/out of (being) under" מתחת. Do you see how the 1500s must repeat itself and finish the unfinished reformation in the great tribulation, when Tamar's veiled horror must produce real sense of awareness, in the end to build the needed redemptive momentum to rebel and liberate the world from the priesthood of unbelief? Gen 14:4 is the model for such. Do you see how the whitewashing NKJV contributes to the papist NABRE way of changing and hiding things to serve counter-reform? In the NABRE it is presented as if things happened without a conditioning causal driver making things to boil. KJV/XXX profiling reveals the changes from the anthropological KJV, modelling human nature, to the modernists mediating uprooted textual details. Do you agree that Laodicean lameness is typical for these modernist translations uprooted from reality, not in touch with human nature's raw material driving repressive rule and redemptive needs to rebel? Do you see that cultural correctness is a direct editorial war against the parts describing the raw R part of repressive rule causing rebellion and where all boiling fury come from? Modernist translations like the NKJV, NABRE etc., are worthless because they do not relate to reality and the reason for redemptive need and how these things are reasoned in the apostolic KJV. The partly manipulative and partly clumsy NKJV and NABRE do not even try to translate the Hebrew text with a sufficient level of accuracy to reproduce in the reader's mind how these things actually took place.

2 Ki 8:26 vs 2 Chr 22:2 Ahaziah and his age. First, that Bn is an aging factor, and that Mn is preparing for time end, when all prepositional and presuppositional bias is ended. Bn/Pn's mirror is arranged before the expected grey hairs in Mal 4:6 to put an end to all

infantilism. Bn is the same building block all the way. The KJV initiates 2 Ki 8:26 with mental imaging as an age parameter. In the NKJV it is limited to time-keeping?

2 Ki 8:26 Two and twenty years old *was* Ahaziah when he began to reign; and he reigned one year in Jerusalem. And his mother's name *was* Athaliah, the daughter of Omri king of Israel.

2 Ki 8:26 בֶּן־עֶשְׂרִים וּשְׁתַּיִם שָׁנָה אֲחַזְיָהוּ בְמָלְכוֹ וְשָׁנָה אַחַת מָלַךְ
בִּירוּשָׁלִָם וְשֵׁם אִמּוֹ עֲתַלְיָהוּ בַּת־עָמְרִי מֶלֶךְ יִשְׂרָאֵל׃

2 Chr 22:2 Forty and two years old *was* Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also *was* Athaliah the daughter of Omri.

2 Chr 22:2 בֶּן־אַרְבָּעִים וּשְׁתַּיִם שָׁנָה אֲחַזְיָהוּ בְמָלְכוֹ וְשָׁנָה אַחַת
מָלַךְ בִּירוּשָׁלִָם וְשֵׁם אִמּוֹ עֲתַלְיָהוּ בַּת־עָמְרִי׃

2-numbered details:

A Two-fold, Two AND twenty years old בן־עשרים ושתים שנה

A Two-fold, Two AND forty years old בן־ארבעים ושתים שנה

For extra context, 2 Chr 22:2 is one of the cases where the Septuagint is partly involved in "correcting" the Masoretic text. Instead of translating "forty" from the Hebrew, some versions say "twenty" to align Chronicles with the Kings. When they do so, the ruling ideology is based on chronology, lexical value and difference, and numbers to have no other meaning than the numerical. Some do also blame the KJV for error since it simply translates the Masoretic text. The NASB, LSB, ESV, NIV, NLT, CSB, and NET Bible follow the papist NABRE, saying twenty two, instead of forty two translated from the Masoretic text. It is a scholastic campaign backed by DSS material and the Septuagint, digging up whatever can be found of old manuscript material for use against the KJV and against the textual basis of the reformation Bible. If the manuscript basis for the translations from Tyndale to the KJV could be dethroned by scholastic text fabrication, would the whole reformation be declared invalid. Providence combines its mission with its textual basis. That is the same with the KJV as apostolic overseer and protector of the reformation. If its textual basis was false, its apostolic authority would be false. That is the hope of the modernist text editors working to reverse the reformation. Since the KJV had an unbeatable quality that could not be dethroned, the alternative was to dig up old filthy manuscripts and use them to undermine its textual basis.

2 Ki 8:27 Next testimony saying how the spirit of Jezebel colours the timeline.

2 Ki 8:27 And he walked in the way of the house of Ahab, and did evil in the sight of the LORD, as *did* the house of Ahab: for he *was* the son in law of the house of Ahab.

2 Ki 8:27 וַיֵּלֶךְ בְּדֶרֶךְ בֵּית אַחְאָב וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה כְּבֵית
אַחְאָב כִּי חֲתַן בֵּית־אַחְאָב הוּא׃

2 Ki 9:3 Jehu, a purgatorial broom and royal chain-breaker.

2 Ki 9:3 Then take the box of oil, and pour *it* on his head, and say, Thus saith the LORD, I have anointed thee king over Israel. Then open the door, and flee, and tarry not.

2 Ki 9:3 וְלָקַחְתָּ פַּךְ־הַשֶּׁמֶן וְיָצַקְתָּ עַל־רֹאשׁוֹ וְאָמַרְתָּ כֹּה־אָמַר יְהוָה
מְשַׁחְתִּיךָ לְמֶלֶךְ אֶל־יִשְׂרָאֵל וּפָתַחְתָּ הַדֶּלֶת וְנָסְתָּה וְלֹא תְחַכֶּה׃

2 Ki 9:8 More lingual laundry in the culturally correct NKJV. For the modernist editors the solution was to be idiomatic about the unwanted malefactor, literally translated in the KJV as "him that pisseth against the wall" שׂתין בקיר

2 Ki 9:8 For the whole house of Ahab shall perish: and I will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel:

2 Ki 9:8 וְאָבַד כָּל־בֵּית אַחְאָב וְהִכְרַתִּי לְאַחְאָב מַשְׁתִּין בְּקִיר וְעָצוּר
וְעָזוּב בְּיִשְׂרָאֵל׃

2 Ki 9:12 Jehu is one of the persons where anointing is synonymous with momentum. From verse 3 in this chapter the only solution was immediately and without hesitation to get out of his way. Jehu became the proof-maker of the later point made in Rom 11:29, that when G-d calls and anoints someone to clean up the mess, action has no regrets and does not depent on any form of "repentance". Jehu is evidence why the KJV must apply multiple senses to cover all R aspects of reality in Rom 11:29. Jehu became in person a retaliator executing "Thus and Thus" כזאת וכזאת and returning an eye for an eye as developed in Gen 2:23, 3:13, 4:14.

2 Ki 9:12 And they said, *It is* false; tell us now. And he said, Thus and thus spake he to me, saying, Thus saith the LORD, I have anointed thee king over Israel.

2 Ki 9:12 וַיֹּאמְרוּ שֶׁקֶר הַגֶּד־נָא לָנוּ וַיֹּאמֶר כָּזֹאת וְכָזֹאת אָמַר אֵלַי
לֵאמֹר כֹּה אָמַר יְהוָה מְשַׁחְתִּיךָ לְמֶלֶךְ אֶל־יִשְׂרָאֵל׃

1 Ki 9:37 Chapter end. For Jehu this would be the first step of mission accomplished.

2 Ki 9:37 And the carcase of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; *so* that they shall not say, This *is* Jezebel.

2 Ki 9:37 (וְהָיְתָה) [וְהָיְתָה] נִבְלַת אִיזֶבֶל כְּדֹמֶן עַל־פְּנֵי הַשָּׂדֶה בְּחֶלְקַת
יִזְרְעֶאל אֲשֶׁר לֹא־יֹאמְרוּ זֹאת אִיזָבֶל׃ ף

2 Ki 10:1 Next chapter and next step toward Jehu's mission accomplished.

2 Ki 10:1 And Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the elders, and to them that brought up Ahab's *children*, saying,

2 Ki 10:1 וּלְאַחְאָב שִׁבְעִים בָּנִים בְּשֹׁמְרוֹן וַיִּכְתֹּב יֵהוּא סְפָרִים וַיִּשְׁלַח שֹׁמְרוֹן אֶל־שָׂרֵי יִזְרְעֶאל הַזְּקֵנִים וְאֶל־הָאֹמְנִים אַחְאָב לֵאמֹר׃

2 Ki 10:11 Mission accomplished step II. Social reset caused in the next generational wave after Rehoboam.

2 Ki 10:11 So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left him none remaining.

2 Ki 10:11 וַיַּךְ יֵהוּא אֵת כָּל־הַנִּשְׁאָרִים לְבֵית־אַחְאָב בְּיִזְרְעֶאל וְכָל־גְּדֹלָיו וּמְיֻדָּעָיו וְכֹהֲנָיו עַד־בִּלְתִּי הִשְׁאִיר־לוֹ שָׂרִיד׃

2 Ki 10:14 Next step in Jehu's generational clean-up.

2 Ki 10:14 And he said, Take them alive. And they took them alive, and slew them at the pit of the shearing house, *even* two and forty men; neither left he any of them.

2 Ki 10:14 וַיֹּאמֶר תִּפְשׂוּם חַיִּים וַיִּתְפְּשׂוּם חַיִּים וַיִּשְׁחָטוּם אֶל־בּוֹר בֵּית־עֵקֶד אַרְבָּעִים וּשְׁנַיִם אִישׁ וְלֹא־הִשְׁאִיר אִישׁ מֵהֶם׃ ס

2 Ki 10:16 Jehonadab, the zealous son of Rechab, mirroring Jehu's anointed momentum. This is maybe what Paul would call zeal without knowledge in Rom 10:2, comparable to the Nazarites and the law of "jealousy" קנא in Num 5.

2 Ki 10:16 And he said, Come with me, and see my zeal for the LORD. So they made him ride in his chariot.

2 Ki 10:16 וַיֹּאמֶר לְכָה אִתִּי וּרְאֵה בְּקִנְאָתִי לַיהוָה וַיַּרְכִּבוּ אֹתוֹ בְּרִכְבּוֹ׃

2 Ki 10:17 Next step in Jehu's greasy clean-up.

2 Ki 10:17 And when he came to Samaria, he slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the LORD, which he spake to Elijah.

2 Ki 10:17 וַיָּבֹא שֹׁמְרוֹן וַיַּךְ אֶת־כָּל־הַנִּשְׁאָרִים לְאַחְאָב בְּשֹׁמְרוֹן עַד־הִשְׁמִידוֹ כִּדְבַר יְהוָה אֲשֶׁר דִּבֶּר אֶל־אֵלִיָּהוּ׃ פ

2 Ki 10:18-28 Next step.

2 Ki 10:28 Thus Jehu destroyed Baal out of Israel.

2 Ki 10:28 וַיַּשְׁמֵד יֵהוּא אֶת־הַבַּעַל מִיִּשְׂרָאֵל׃

2 Ki 10:22 What self-worship and Baal-worship is about, the only place the KJV uses the word "vestment(s)". To be over the wardrobe, or "over the vestry" על־המלתחה has enough in common with the hierarchy of Satan, ruling "over" and seated above G-d and men in other verses and contexts.

2 Ki 10:22 And he said unto him that *was* over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments.

2 Ki 10:22 וַיֹּאמֶר לַאֲשֶׁר עַל־הַמֶּלְתָּחָה הוֹצֵא לְבוּשׁ לְכֹל עֹבְדֵי הַבָּעַל וַיּוֹצֵא לָהֶם הַמַּלְבּוּשׁ׃

2 Ki 10:29-31 Partly well done, but still following the sins of the son of Nebat, taking no heed to walk in the law of the Lord.

2 Ki 10:31 But Jehu took no heed to walk in the law of the LORD God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin.

2 Ki 10:31 וְיֵהוּא לֹא שָׁמַר לָלֶכֶת בְּתוֹרַת־יְהוָה אֱלֹהֵי־יִשְׂרָאֵל בְּכָל־לְבָבוֹ לֹא סָר מֵעַל חַטֹּאות יָרָבְעָם אֲשֶׁר הֶחֱטִיא אֶת־יִשְׂרָאֵל׃

2 Ki 10:36 Why Jehu is so important for the biographical canon. Named Jehu **יהוא**, he is nominated by the Hebrew pronouns, **הוא** (third person masculine singular) and **היא** (third person feminine singular). He and She can also work as that That demonstrative case following Asher and THAT bloodline. Jehu is one of the persons and slaughterers wallowing in his own bloody biography. As a restored demonstrative, it originates with Pison in Gen 2:11. That **הוא** is it which . . . where the singular "one" is rooted.

2 Ki 10:36 And the time that Jehu reigned over Israel in Samaria *was* twenty and eight years.

2 Ki 10:36 וְהַיָּמִים אֲשֶׁר מָלַךְ יֵהוּא עַל־יִשְׂרָאֵל עֶשְׂרִים וּשְׁמֹנֶה־שָׁנָה בְּשֹׁמְרוֹן׃ ף

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׃

2 Ki 11:1 Athaliah, finishing the remaining royal slaughter.

2 Ki 11:1 And when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal.

2 Ki 11:1 וַעֲתַלְיָה אֵם אֲחַזְיָהוּ (וּרְאָתָה) [רָאָתָה] כִּי מֵת בְּנָהּ וַתָּקָם וַתְּאַבֵּד אֵת כָּל־זֶרַע הַמַּמְלָכָה׃

2 Ki 11:2 Reset completed. Beginning a new paradigm.

2 Ki 11:2 But Jehosheba, the daughter of king Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him from among the king's sons *which were* slain; and they hid him, *even* him and his nurse, in the bedchamber from Athaliah, so that he was not slain.

2 Ki 11:2 וַתִּקַּח יְהוֹשֶׁבַע בַּת־הַמֶּלֶךְ־יוֹרָם אֲחוֹת אֲחַזְיָהוּ אֶת־יוֹאָשׁ בֶּן־אֲחַזְיָה וַתִּגְנֹב אֹתוֹ מִתּוֹךְ בְּנֵי־הַמֶּלֶךְ (הַמַּמוֹתְתִים) [הַמּוּמָתִים] אֹתוֹ וְאֶת־מֵינִקְתּוֹ בַּחֲדַר הַמִּטּוֹת וַיַּסְתִּרוּ אֹתוֹ מִפְּנֵי עֲתַלְיָהוּ וְלֹא הוּמָת׃

2 Ki 11:3 Joash the son of Ahaziah would not be safe as long as Athaliah lived.

2 Ki 11:3 And he was with her hid in the house of the LORD six years. And Athaliah did reign over the land.

2 Ki 11:3 וַיְהִי אִתָּהּ בֵּית יְהוָה מִתְחַבֵּא שֵׁשׁ שָׁנִים וַעֲתַלְיָה מֹלֶכֶת עַל־הָאָרֶץ׃ ף

2 Ki 11:5 About things twofold and hypostatic. Up to the generational reset the thing in itself might be called, Jehu **יהוא**, That **הוא**, That **אשר**, or Adam **אדם**. From here it is repeated, saying, "This is the thing that" **זה הדבר אשר**. In Jehu's bloody deed, it was "That done" **אשר עשון** until the end of it, to be passed over and continued as a lived memory in the next paradigm until the same bloodshed would repeat itself. In the KJV is the canon continually traced and benchmarked. In the non-canonical NKJV and NABRE it is a non-specified text to be filled with "what"-ever the reader wants it to be.

2 Ki 11:5 And he commanded them, saying, This *is* the thing that ye shall do; A third part of you that enter in on the sabbath shall even be keepers of the watch of the king's house;

2 Ki 11:5 וַיְצַוֵּם לֵאמֹר זֶה הַדָּבָר אֲשֶׁר תַּעֲשׂוּן הַשְּׁלִשִׁית מִכֶּם בָּאֵי הַשַּׁבָּת וְשֹׁמְרֵי מִשְׁמֶרֶת בֵּית הַמֶּלֶךְ׃

2 Ki 11:5-6-7 The watchman did rise with Jehu in chapter 9. Restored "watch" in these verses need THAT substantive thing in itself to reload itself. When that is gone has all "watch" lost its meaningful watchman reason. Here is some of the dilemma in the Bible. In a functional society would the church monitor and preserve a healthy state, but when the church had become so totally corrupted that the state had to be power-separated and rescued, things had come to a state of affairs explaining why verses like Psa 11:3 were written. Christendom became the perpetually corrupt Babylon in Rev 17. It is to monitor issues regarding the king, or "about" the king as translated in the KJV, not on behalf, as translated in the NKJV. It is important to keep canonical track of Resh/Rosh/Raa things done pre- and post-Jehu and Athaliah.

2 Ki 11:7 And two parts of all you that go forth on the sabbath, even they shall keep the watch of the house of the LORD about the king.

2 Ki 11:7 וּשְׁתֵּי הַיָּדוֹת כָּכֶם כֹּל יֹצְאֵי הַשַּׁבָּת וְשָׁמְרוּ אֶת־מִשְׁמֶרֶת בֵּית־יְהוָה אֶל־הַמֶּלֶךְ׃

2 Ki 11:12 Kingdom restored.

2 Ki 11:12 And he brought forth the king's son, and put the crown upon him, and *gave him* the testimony; and they made him king, and anointed him; and they clapped their hands, and said, God save the king.

2 Ki 11:12 וַיּוֹצֵא אֶת־בֶּן־הַמֶּלֶךְ וַיִּתֵּן עָלָיו אֶת־הַנֵּזֶר וְאֶת־הָעֵדוּת
וַיַּמְלִכוּ אֹתוֹ וַיִּמְשָׁחֻהוּ וַיַּכּוּ־כָף וַיֹּאמְרוּ יְחִי הַמֶּלֶךְ׃ ס

2 Ki 11:16 The end of Athaliah.

2 Ki 11:16 And they laid hands on her; and she went by the way by the which the horses came into the king's house: and there was she slain.

2 Ki 11:16 וַיָּשִׂמוּ לָהּ יָדַיִם וַתָּבוֹא דֶּרֶךְ־מְבוֹא הַסּוּסִים בֵּית הַמֶּלֶךְ
וַתּוּמַת שָׁם׃ ס

2 Ki 11:17 Restored unity in the land. In the Hebrew and the KJV is sola Vau/And the actual go-between covenant maker. In the NKJV is that rejected and the story has been fragmented. Again is the NKJV doing senseless punctuation.

2 Ki 11:17 And Jehoiada made a covenant between the LORD and the king and the people, that they should be the LORD'S people; between the king also and the people.

2 Ki 11:17 וַיִּכְרֹת יְהוֹיָדָע אֶת־הַבְּרִית בֵּין יְהוָה וּבֵין הַמֶּלֶךְ וּבֵין
הָעָם לִהְיוֹת לְעָם לַיהוָה וּבֵין הַמֶּלֶךְ וּבֵין הָעָם׃

For more context on 2 Ki 11:17, remember the sequence, verb-noun-and-verb-noun, normally requiring punctuation, a different story here with nouns and sola Vau/And to be the conjunctive unifier and binder between them as translated in the KJV.

2 Ki 11:10 Another detail in this chapter is how the KJV ends this verse, a change from 1611 to 1769. In the first 1611 printing, this verse ends with the temple, not necessarily to omit "of the LORD", but to say that "the house of the LORD" **בית יהוה** is called "the temple". It is a later KJV oddity to have added "of the LORD" without changing "temple" to "house". The last three words appear to have been a Cambridge correction done later in the 1600s (1638). Another element in this verse is how the apostolic KJV follows the missional objective, in contrast to the NKJV, which in its typical counter-reformatory fashion exploits the textual details to elevate (Jehoiada) the priest and give him a central position. In the KJV is the "priest" (in verse 10) given a functional role. In the NKJV is the "priest" (in verse 10) given a prominent and more visible place.

2 KJV 11:10 And to the captains over hundreds did the priest give king David's spears and shields, that *were* in the temple of the LORD.

2 Ki 11:10 וַיִּתֵּן הַכֹּהֵן לְשָׂרֵי (הַמֵּאוֹת) [הַמֵּאוֹת] אֶת־הַחֲנִית
וְאֶת־הַשִּׁלְטִים אֲשֶׁר לַמֶּלֶךְ דָּוִד אֲשֶׁר בְּבֵית יְהוָה׃

To put things in context, the KJV follows the Bishops' 1568 Bible in this verse. In the Geneva 1560 translation this verse ended with "the house of the LORD", in the Bishops 1568 translation changed to "the temple", the same in 1611. In the Hebrew text things are specified with a variety of expression, first "the temple of the LORD" היכל יהוה in 1 Sam 1:9, then "the temple of the house" היכל הבית in 1 Ki 6:3, then "the house, that is, the temple" הבית הוא ההיכל in 1 Ki 6:17, and here, "the house of the LORD" בית יהוה, also referred to as "the temple (of the LORD)".

Next, since the reformative KJV translators were very much aware of what motivated the red-carpet priesthood, it is no surprise that they followed the Bishops' Bible with the rest of wording in 2 Ki 11:10, and no surprise that things to be reversed by the RV/ASV committees in the 1800s again would use all opportunities in the text to make a ruling priest the central administration and the ruling party with highest rank. This is a critical element when 2 Ki 11:10 is profiled according to the priesthood war around Eph 6:12, and especially to understand what the reformation was about when elevating the sola S dimension and dethroning the pompous priestly order working to reverse original intent. Today's reader of all the 66 books needs to reinterpret the first miserable conditions and why counter-reformatory committees want the first story when people had no say. In the KJV it is about serving basic needs. In the RV/ASV, and in today's NKJV, NASB, ESV etc,. it is about priestly prominence and to mediate a pompous story where it is about the priest and his administration. For the papist NABRE committee it suits them well that "protestant" committees champion the ongoing counter-reformation and take the most aggressive position in these matters, following the RV/ASV agenda. In the KJV it is BC text in AD context, downplaying the priestly role. In modernist form it is about Levitical continuation. For counter-reformatory minds is it intolerable to see the debased position the KJV gives the almost invisible priest. It prompted the modernist must to restore his ruling role as head and administrator. Remember that there are canonical reasons for NT verses like John 3:30, and in the KJV how BC text is translated AD. You need to take in the whole and feel the weight of each word, and how syntax can be used to give a word a prominent place where it stands out, or a place where it disappears in the crowd. Words in syntax are designed to have a certain mental effect in the brain. How text is made and meant to work mentally is the reason why it is important to know where it come from.

2 ASV 11:10 And the priest delivered to the captains over hundreds the spears and shields that had been king David's, which were in the house of Jehovah.

2 Ki 11:21 Chapter end. In the Hebrew and KJV the text is about the process of time and ageing. In the NKJV, NASB etc., it is time-based but with no real process, and person is independent of ageing. Notice how the KJV syntax follows Gen 1, saying how wear and tear took its toll, and were the xxxx day, or alternatively, at an early stage had not yet made its effect. Also Jehoash would need Bn's bloody nose and seven-change feedback.

2 Ki 11:21 Seven years old *was* Jehoash when he began to reign.

2 Ki 12:1 בֶּן־שֶׁבַע שָׁנִים יְהוֹאָשׁ בְּמָלְכוֹ׃ ף

2 Ki 12:1 Next step, and how to translate also this verse according to the process of time in the preceding verse. Like some earlier portions, the Hebrew and KJV make Jehoash a subject of time. First appearance of "reigned he" was in 1 Ki 2:11. Here are the basics repeated. As modelling wear and tear until time had taken its toll, is it inescapable that these forty years to a certain degree would have had the upper hand and would have "reigned he" in Jerusalem. Modernist translations give Jehoash the sovereign position as ruler and controller of time, and they take him out of the time frame. KJV syntax offers the reader extra hints to pick up how things actually work under the grooming power of the elements.

2 Ki 12:1 In the seventh year of Jehu Jehoash began to reign; and forty years reigned he in Jerusalem. And his mother's name *was* Zibiah of Beersheba.

2 Ki 12:2 בִּשְׁנַת־שֶׁבַע לְיֵהוּא מָלַךְ יְהוֹאָשׁ וְאַרְבָּעִים שָׁנָה מָלַךְ
בִּירוּשָׁלִָם וְשֵׁם אִמּוֹ צִבְיָה מִבְּאֵר שָׁבַע׃

For more context on 2 Ki 12:1, the textual dispute between the anthropological KJV and the theological NKJV is how to translate the Hebrew word, "reigned" מָלַךְ and where to locate "he" regarding this endingless verb (third person masculine singular). It may be how "he reigned" as sovereign controller of time in the time-free NKJV, or how time "reigned he" as a subject living under the creational elements of time in the KJV. It is typical that theologians and modernists would no more accept the rule of time than the rule of sola Vau/And. Syntax and its relevance is defined by reality.

2 Ki 12:2 Next step regarding the ruling relevance of reality. As written in the Hebrew and as translated in the KJV, this is about what is called Issachar's competence on time. The KJV spells out the Hebrew details and how important it is to be aware of the timed reality therein, "all his days wherein" כל־ימיו אשר he was instructed. In its primary mental form, it is not a time-based perspective but to know the substantive essence of the thing in itself moving the things and issues made manifest "wherein" he would stare. In uprooted form is Issachar's substantive competence on time, "wherein" ruling reality resides, gone. Substitute storytelling is time-based and gives all credit to Jehoiada the priest, standing in the way and hindering the true knowledge to be found, as translated in the NABRE, where the word "because" has no other Hebrew support than derailed bias. It is another reminder of Jos 1:8, in need to be therein, live therein, and mediate therein, where the substantive essence of reality resides to be revealed. How the NABRE does it is a literal example of muddy waters where reality and its most relevant essence is lost.

2 Ki 12:2 And Jehoash did *that which was* right in the sight of the LORD all his days wherein Jehoiada the priest instructed him.

2 Ki 12:3 וַיַּעַשׂ יְהוֹאָשׁ הַיָּשָׁר בְּעֵינֵי יְהוָה כָּל־יָמָיו אֲשֶׁר הוֹרָהוּ
יְהוֹיָדָע הַכֹּהֵן׃

Next, notice how the NKJV contributes to the muddy waters in 2 Ki 12:2, and supports the papist NABRE. Jehoash is taken out of his own story therein, "all his days wherein"

and the NKJV substitute, “the days”, is reserved for a teaching Jehoiada. To make itself a counter-reformatory mercenary and NABRE companion, must the NKJV manipulate the Hebrew grammar, saying, all “his days” **ימיו**. Vau is the pronominal suffix and the reason why the KJV says “his (days)” (third person masculine singular). Some verses are best served by interlinear translation, following the underlying word order, here saying, “all his days wherein instructed (him)” **כל־ימיו אשר הורהו**, because knowledge must be the lived life story the Torah was intended to mirror. The only valid knowledge is peronal experience therein, to be wherein the instruction takes place by real presence of the trinitarian Comforter. Any exposition teached by Jehoiada, instead of being and living therein in person, is like the man-made doctrines and dry theories the theologians call the “deposit of faith”. Because the theological approach to scripture is that people must accept what the pulpit says, they put Jehoiada into a teaching position accordingly and crowd out all authenticity. This verse shows some of the reasoning when the KJV in some cases agrees with the NASB, where grammar is important, but must disagree when other considerations are more important than the grammatical. It is one of the ways the NKJV shows its clumsiness, and the NASB its much more consistent dealing with text and grammar. The NKJV and the NABRE deserve the company of each other.

2 Ki 13:20-21 Relics, saints and their bones, important stuff for some traditionalists.

2 Ki 13:21 And it came to pass, as they were burying a man, that, behold, they spied a band *of men*; and they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet.

2 Ki 13:21 וַיְהִי הֵם קֹבְרִים אִישׁ וְהִנֵּה רָאוּ אֶת־הַגְּדוּד וַיַּשְׁלִיכוּ
אֶת־הָאִישׁ בְּקֶבֶר אֱלִישָׁע וַיֵּלֶךְ וַיִּגַּע הָאִישׁ בְּעַצְמוֹת אֱלִישָׁע וַיִּחִי
וַיָּקָם עַל־רַגְלָיו׃ ף

2 Ki 14:1 More statutory time. Do you see why the KJV does not permit any comma in this verse for the sake of Israel’s continued ruling influence in Amaziah’s Judah? The 1611 comma after Israel was still present in the 1762 Parris edition, but was removed in the 1769 Blayney edition.

2 Ki 14:1 In the second year of Joash son of Jehoahaz king of Israel reigned Amaziah the son of Joash king of Judah.

2 Ki 14:1 בִּשְׁנַת שְׁתַּיִם לְיוֹאָשׁ בֶּן־יוֹאָחָז מֶלֶךְ יִשְׂרָאֵל מָלַךְ אֲמַצְיָהוּ
בֶּן־יוֹאָשׁ מֶלֶךְ יְהוּדָה׃

2 Ki 14:3 How original sin is developed. Through the 4x4-generations matrix is the first round about the united kingdom from Saul to Rehoboam. Through the second paradigm it is the split kingdom from Rehoboam to Athaliah in Judah, and from Jeroboam to Jehu in Israel. In this third paradigm, it is the A-i-i-i-i-i-i-N-A chapter sequence from 2 Ki 11 to 2 Ki 19, from Jehoash to Hezekiah in Judah, and from Jehu to Hoshea in Israel. One

of the characteristic phrases is how next generation on the throne would do according to its father generation. Generational backsliding means that the father generation did drift away to a certain mindset and state of affairs, and that would be handed over to the next generation to continue the drift and having no more awareness of the past than where they had taken over and continued their own generational drift. The phrase saying how they "did according to" is the contemporary state of mind by the time of transfer to next generation. In four steps, drift until transfer, drift until transfer, drift until transfer, until total drift-away and constitutional loss of the truth. It repeated itself, first the transitional war-generation, then Gen X, Gen Y, and the dubious generations after that. Gen Z can no longer be called a generation, because the concept of generations is gone wild. It can be said that Gen X is the parent generation of Gen Y, but the actual upbringing, parent generation of Gen Z is not Gen Y but Bill Gates, Microsoft, Google, Youtube, Twitter, Tit Tok etc., and eventually, Ursula the Dragon. Multiple generations and life stories are covered by the same words in 2 Ki 14:3 and later chapters and verses, A-i-i-i-i-i-i-N-A, from faith to faith, or from truth, loss, whoredom, wilderness, war, and restored truth.

2 Ki 14:3 And he did *that which was* right in the sight of the LORD, yet not like David his father: he did according to all things as Joash his father did.

2 Ki 14:3 וַיַּעַשׂ הַיָּשָׁר בְּעֵינֵי יְהוָה רַק לֹא כְּדָוִד אָבִיו כְּכֹל
אֲשֶׁר־עָשָׂה יוֹאָשׁ אָבִיו עָשָׂה׃

In 2 Ki 14:5 you see again that the deeds of David make the named parental reference in the Hebrew and KJV, but in the NKJV has that been changed to a vicar narrative not defined by named identity. If you asked the NKJV editors what they mean by the word, "everything" you might hear anything but the canonical path "according to all" ככל as modelled in the Hebrew and KJV.

2 Ki 14:5 Amaziah, securing the throne by eliminating enemy threats.

2 Ki 14:5 And it came to pass, as soon as the kingdom was confirmed in his hand, that he slew his servants which had slain the king his father.

2 Ki 14:5 וַיְהִי כַּאֲשֶׁר חָזְקָה הַמַּמְלָכָה בְּיָדוֹ וַיַּךְ אֶת־עֲבָדָיו הַמַּכִּים
אֶת־הַמֶּלֶךְ אָבִיו׃

2 Ki 14:21 Next, Azariah, the son of Amaziah. About "years" שנה of "change" שנה. What they did became the object-marked missional objective and collective contribution to maintain the bloodline and the under-world horror "instead of" תחת the truth. Now the KJV translates, in order, "his father" before the name, Amaziah.

2 Ki 14:21 And all the people of Judah took Azariah, which *was* sixteen years old, and made him king instead of his father Amaziah.

2 Ki 14:21 וַיִּקְחוּ כָּל־עַם יְהוּדָה אֶת־עֲזַרְיָה וְהוּא בֶּן־שֵׁשׁ עֶשְׂרֵה
שָׁנָה וַיַּמְלִכוּ אֹתוֹ תַּחַת אָבִיו אֲמַצְיָהוּ׃

2 Ki 15:1 Repeating the case of no comma in 2 Ki 14:1. It is the same story about Israel as influencer of Judah, repeating the 1611 comma after Israel, still present in the 1762 Parris edition but removed in the 1769 Blayney edition.

2 Ki 15:1 In the twenty and seventh year of Jeroboam king of Israel began Azariah son of Amaziah king of Judah to reign.

2 Ki 15:1 בִּשְׁנַת עֶשְׂרִים וָשֶׁבַע שָׁנָה לְיָרָבְעָם מֶלֶךְ יִשְׂרָאֵל מָלַךְ עֲזַרְיָה בֶּן־אֲמַצְיָה מֶלֶךְ יְהוּדָה׃

2 Ki 15:3 Azariah, more deeds according to, seemingly same same but still not the same.

2 Ki 15:3 And he did *that which was* right in the sight of the LORD, according to all that his father Amaziah had done;

2 Ki 15:3 וַיַּעַשׂ הַיָּשָׁר בְּעֵינֵי יְהוָה כְּכֹל אֲשֶׁר־עָשָׂה אֲמַצְיָהוּ אָבִיו׃

2 Ki 15:5 How the KJV uses the word "several" חפשׁית about separation, and things apart from, may be called the forerunner of forced unity in diversity. To be severed into the several says how pluralism might be masked as singularity. Another aspect of ruling leprosy is how "several" aligns itself with the pluralist form named Legion in Mark 5:9. For comparable reasons is confinement the forerunner of freedom חפשׁ. Issachar would not earn his competence on time without doing time ח.

2 Ki 15:5 And the LORD smote the king, so that he was a leper unto the day of his death, and dwelt in a several house. And Jotham the king's son *was* over the house, judging the people of the land.

2 Ki 15:5 וַיְנַגַּע יְהוָה אֶת־הַמֶּלֶךְ וַיְהִי מְצֹרָע עַד־יוֹם מוֹתוֹ וַיֵּשֶׁב בְּבֵית הַחָפְשִׁית וְיוֹתָם בֶּן־הַמֶּלֶךְ עַל־הַבַּיִת שֹׁפֵט אֶת־עַם הָאָרֶץ׃

2 Ki 15:17-18 Menahem, the son of Gadi. Evil is benchmarked according to *that which* track in the KJV, but something unspecified and unreferenced in the NKJV.

2 Ki 15:18 And he did *that which was* evil in the sight of the LORD: he departed not all his days from the sins of Jeroboam the son of Nebat, who made Israel to sin.

2 Ki 15:18 וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה לֹא סָר מֵעַל חַטֹּאות יָרָבְעָם בֶּן־נְבָט אֲשֶׁר־הֶחֱטִיא אֶת־יִשְׂרָאֵל כָּל־יָמָיו׃

2 Ki 15:19 First time Assyria appears in Kings mirror the chronicles of original sin.

2 Ki 15:19 *And* Pul the king of Assyria came against the land: and Menahem gave Pul a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand.

2 Ki 15:19 בָּא פּוּל מֶלֶךְ־אַשּׁוּר עַל־הָאָרֶץ וַיִּתֵּן מְנַחֵם לְפוּל אֶלֶף כִּכַּר־כֶּסֶף לִהְיוֹת יָדָיו אִתּוֹ לְהַחֲזִיק הַמַּמְלָכָה בְּיָדוֹ׃

2 Ki 15:20 What growing Lackland conditions is about, being enslaved and taxed within the borders of their own inheritance.

2 Ki 15:20 And Menahem exacted the money of Israel, *even* of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there in the land.

2 Ki 15:20 וַיֹּצֵא מְנַחֵם אֶת־הַכֶּסֶף עַל־יִשְׂרָאֵל עַל כָּל־גִּבּוֹרֵי הַחַיִל לָתֵת לְמֶלֶךְ אַשּׁוּר חֲמִשִּׁים שְׁקָלִים כֶּסֶף לְאִישׁ אֶחָד וַיָּשָׁב מֶלֶךְ אַשּׁוּר וְלֹא־עָמַד שָׁם בָּאָרֶץ׃

2 Ki 15:21 The phrase, “the chronicles of the kings” follows the chain of original sin. It originates with Jeroboam the son of Nebat, first expressed in 1 Ki 14:19. Also this is the thing in itself, called the “acts” דִּבְרֵי of Menahem, more fully expressed as lived and biographed bloodline, “and all that (specific) he did” וְכֹל־אֲשֶׁר עָשָׂה

2 Ki 15:21 And the rest of the acts of Menahem, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

2 Ki 15:21 וְיֶתֶר דִּבְרֵי מְנַחֵם וְכָל־אֲשֶׁר עָשָׂה הֲלוֹא־הֵם כְּתוּבִים עַל־סֵפֶר דִּבְרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל׃

2 Ki 15:22 Making up Tamar’s vicar “instead-of” room for the next ruler to continue. It is original sin’s chain of command.

2 Ki 15:22 And Menahem slept with his fathers; and Pekahiah his son reigned in his stead.

2 Ki 15:22 וַיִּשְׁכַּב מְנַחֵם עִם־אֲבֹתָיו וַיִּמְלֹךְ פְּקַחְיָה בְנוֹ תַּחְתָּיו׃ ף

2 Ki 15:37 Rezin and the son of Remaliah, the next rulers named for Resh headache. The KJV follows the Hebrew syntax and completes the causal drive before moving into the second half where the actors are presented. In the NKJV, NASB etc., it is reordered and causal reason and reasoning is messed up.

2 Ki 15:37 In those days the LORD began to send against Judah Rezin the king of Syria, and Pekah the son of Remaliah.

2 Ki 15:37 בַּיָּמִים הָהֵם הֵחֵל יְהוָה לְהַשְׁלִיחַ בִּיהוּדָה רְצִין מֶלֶךְ אֲרָם וְאֵת פֶּקַח בֶּן־רְמַלְיָהוּ׃

For more context on 2 Ki 15:37, it is necessary to include the preceding verses because Pekah going against Judah, backed by Syria after the overthrow in Samaria in verse 25, makes this parly a civil war.

2 Ki 16:1 Repeating 14:1 and 15:1, no comma in the KJV, causing Ahaz and Judah to be invisible. A comma after Remaliah was present from 1611 to 1762, but gone in 1769.

2 Ki 16:1 In the seventeenth year of Pekah the son of Remaliah Ahaz the son of Jotham king of Judah began to reign.

2 Ki 16:1 בִּשְׁנַת שְׁבַע־עֶשְׂרֵה שָׁנָה לְפֶקַח בֶּן־רְמַלְיָהוּ מָלַךְ אָחָז
בֶּן־יוֹתָם מֶלֶךְ יְהוּדָה׃

2 Ki 16:2 Ahaz is made even more invisible. The KJV allows the first "he" beginning to reign, but not the two next instances present in the NKJV. "He began to reign" במלכו, "and . . (he) reigned" מלך . . ו, "and (he) did not" ולא־עשׂה, three steps of the same third person masculine singular. Next, in the Hebrew and KJV is verse 2 also about Bn ageing. In the NKJV, NASB etc., it is about Ahaz.

2 Ki 16:2 Twenty years old *was* Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did not *that which was* right in the sight of the LORD his God, like David his father.

2 Ki 16:2 בֶּן־עֶשְׂרִים שָׁנָה אָחָז בְּמָלְכוֹ וְשֵׁשׁ־עֶשְׂרֵה שָׁנָה מָלַךְ
בִּירוּשָׁלִָם וְלֹא־עָשָׂה הַיָּשָׁר בְּעֵינֵי יְהוָה אֱלֹהָיו כְּדָוִד אָבִיו׃

2 Ki 16:3 The answer to why he was made invisible in verse 1, and almost wiped out of his own story in verse 2. Ahaz had no way of his own. The NKJV goes in the opposite direction and insists on giving him the causative Hiphil role, how "(he) made/caused his son to pass through the fire" את־בנו העביר באשׁ, not only drifting along, observing it, and passively allowing it to happen, but to make him much more actively involved and in charge than these three KJV verses say overall. KJV/NKJV profiling of verses 1-3 unveil a move in opposite directions, and how the NKJV takes the lexical-grammatical path and follows the causative-active hiphil grammar, how "he (actively) made/caused to pass through" העביר the fire. Overall, and in subtle KJV words, Ahaz was never really on top of things, but a passive drifter ruled by time and conditions just like most present western state administrations today passively contribute and allow their own people and nations made/caused to be enslaved by the globalist agenda 2030. The KJV models an invisible (he) positioned mostly as a bystanding spectator of his own life and reign. It is typical for the days of decay, imperial growth, traitor rule, and puppet regimes how (he) made his son pass through the fire, present as invisible implementer and overseer of acts (he) had no more than a bystanding role in, (he) letting it happen as a puppet ruler.

2 Ki 16:3 But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire, according to the abominations of the heathen, whom the LORD cast out from before the children of Israel.

2 Ki 16:3 וַיֵּלֶךְ בְּדֶרֶךְ מַלְכֵי יִשְׂרָאֵל וְגַם אֶת־בְּנוֹ הֶעֱבִיר בָּאֵשׁ
כְּתֹעֲבוֹת הַגּוֹיִם אֲשֶׁר הוֹרִישׁ יְהוָה אֹתָם מִפְּנֵי בְּנֵי יִשְׂרָאֵל׃

2 Ki 16:8 How traitors and puppet rulers please their imperial, Lackland masters. It can be called a present or gift, and it can be called bribery שׁחד

2 Ki 16:8 And Ahaz took the silver and gold that was found in the house of the LORD, and in the treasures of the king's house, and sent *it for* a present to the king of Assyria.

2 Ki 16:8 וַיִּקַּח אָחָז אֶת־הַכֶּסֶף וְאֶת־הַזָּהָב הַנִּמְצָא בֵּית יְהוָה וּבְאֹצְרוֹת בֵּית הַמֶּלֶךְ וַיִּשְׁלַח לְמֶלֶךְ־אַשּׁוּר שֹׁחַד׃

2 Ki 16:16 Fellows in corruption and crime.

2 Ki 16:16 Thus did Urijah the priest, according to all that king Ahaz commanded.

2 Ki 16:16 וַיַּעַשׂ אוּרִיָּה הַכֹּהֵן כְּכֹל אֲשֶׁר־צִוָּה הַמֶּלֶךְ אָחָז׃

2 Ki 16:20 Transition to Hezekiah in Judah, inheriting the ruling instead-of horror after his predecessors.

2 Ki 16:20 And Ahaz slept with his fathers, and was buried with his fathers in the city of David: and Hezekiah his son reigned in his stead.

2 Ki 16:20 וַיִּשְׁכַּב אָחָז עִם־אֲבֹתָיו וַיִּקָּבֵר עִם־אֲבֹתָיו בְּעִיר דָּוִד וַיִּמְלֹךְ חִזְקִיָּהוּ בְנוֹ תַּחְתָּיו׃ ף

2 Ki 17:1 Transition to Hoshea in Samaria. Hezekiah and Hoshea ruled the closing of the third paradigm, the last years before 722 and the Assyrian horror in Israel. Elah would

2 Ki 17:1 In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years.

2 Ki 17:1 בִּשְׁנַת שְׁתֵּים עֶשְׂרֵה לְאָחָז מֶלֶךְ יְהוּדָה מָלַךְ הוֹשֵׁעַ בֶּן־אֵלָה בְּשֹׁמְרוֹן עַל־יִשְׂרָאֵל תֵּשַׁע שָׁנִים׃

2 Ki 17:2 *That which* is canonically bloodlined, benchmarked, and called "evil" רע in the KJV, but having no such defining track in the uprooted NKJV.

2 Ki 17:2 And he did *that which was* evil in the sight of the LORD, but not as the kings of Israel that were before him.

2 Ki 17:2 וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה רַק לֹא כְּמַלְכֵי יִשְׂרָאֵל אֲשֶׁר הָיוּ לְפָנָיו׃

2 Ki 17:3 Assyria arriving, and Hoshea to be his puppet.

2 Ki 17:3 Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and gave him presents.

2 Ki 17:3 עָלָיו עָלָה שַׁלְמַנְאֶסֶר מֶלֶךְ אַשּׁוּר וַיְהִי־לוֹ הוֹשֵׁעַ עֶבֶד וַיָּשֶׁב לוֹ מִנְחָה׃

Here is the test case for 2 Ki 17:3. Notice the first Hebrew details and how it is the real version of the more symbolic horror of whole burnt sacrifice, brass and fire in Leviticus. In the KJV is horror and ascent equally modelled as restored sense of reality beginning its mental rapture, "Against him came up" עליו עלה. Do you see that the reordered textual details in the NKJV, not following the Hebrew syntax, is evidence why theology is a one-sided atonement ideology with no subsidiary justice, only a blind BC narrative of empty words leading to a non-causal Golgotha having no real effect in Christendom? Just like earlier verses is this about processed reality, time, and ageing until awareness in the Hebrew and KJV, but a vicar narrative about Shalmaneser in the NKJV, NASB etc. Remember Issachar's journey toward slavery in Gen 49:15. Do you see how tributary processing colouring the last four KJV words were conditioned by grooming the value of the first four KJV words? The KJV translation is balanced from beginning to end. In the NKJV, NASB etc., it is a syntactic mess of empty words. Do you see that without the synergy created by the punctuated sola Vau/And in the KJV, there would be nothing of value and no reason for Assyria to show up? KJV translation and punctuation say that sola Vau/And synergetically creates curse or blessing, reinforcing whatever is. No party would be worse off than those using scripture to cause the abomination of desolation. Codex Satanicus and Dung hill is the golden-calf centre of the great tribulation.

2 Ki 17:5 Assyria putting pressure on things. With conditions indicating absolute time, the KJV has reasons to say Then instead of And, and to partly reorder how the Hebrew syntax begins this verse because it is all about the king of Assyria.

2 Ki 17:5 Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

2 Ki 17:5 וַיַּעַל מֶלֶךְ־אַשּׁוּר בְּכָל־הָאָרֶץ וַיַּעַל שֹׁמְרוֹן וַיָּצַר עָלֶיהָ שָׁלֹשׁ שָׁנִים׃

Here is the test case for 2 Ki 17:5. If you read this verse according to today's imperial growth and traitor mindset fueling all things and everywhere globally, do you agree that the words, "came up throughout all the land" is loaded with trojan insiders popping up everywhere, after being strategically positioned and ready to welcome, assist, and praise his invading arrival all over?

2 Ki 17:6 The first "carried away" going captive in this part of scripture. Predestination says why Gimel rules confinement, "carried away" גל to Assyria. Recycling and rolling half way, away toward Dung hill, is a half-groomed Gilgal and renewed kingdom.

2 Ki 17:6 In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes.

2 Ki 17:6 בִּשְׁנַת הַתְּשִׁיעִית לְהוֹשֵׁעַ לָכַד מֶלֶךְ־אַשּׁוּר אֶת־שֹׁמְרוֹן וַיֶּגֶל אֶת־יִשְׂרָאֵל אַשּׁוּרָה וַיֹּשֶׁב אֹתָם בַּחְלַח וּבְחָבוֹר נְהַר גּוֹזָן וְעָרֵי מָדָי׃ ף

2 Ki 17:7 Building Assyria as the next layer of captivity upon Egypt, the first layer. Under- תחת -world rule of law is no different outside than inside. Man doing time ח according to original "sin" חטא is the lesson learned in timed statutory cities named Halah חלח and Habor חבור in verse 16.

2 Ki 17:7 For *so* it was, that the children of Israel had sinned against the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods,

2 Ki 17:7 וַיְהִי כִּי־חָטְאוּ בְנֵי־יִשְׂרָאֵל לַיהוָה אֱלֹהֵיהֶם הַמַּעֲלֶה אֹתָם מֵאֶרֶץ מִצְרַיִם מִתַּחַת יַד פַּרְעֹה מֶלֶךְ־מִצְרַיִם וַיִּירְאוּ אֱלֹהִים אֲחֵרִים׃

Here is a test case for 2 Ki 17:7, another way of expressing that theology is a one-sided ideology having no language for sin as subsidiary justice. Do you see that the side-effect of changing Which to Who had brought them up out of Egypt, is to root out the meaning of sin working as purgatorial antidot, referring both to the liberating deed and how that is done for reformative effect as translated in the apostolic KJV? Sin is both a Benjamite groomer and upbringer, "which had brought up them" המעלה אתם. 2 Ki 17:7 made scholarly consensus in WHO used to root out and blind how the canon actually works according to law, sin, and statutory time grooming a people made ready for its Messiah. No man has any more need for his saviour than the reformative effect of knowing sin. Profiling of verses like 2 Ki 17:7 unveil literally how counter-reformatory translations like the NKJV destroy the reformative dimension of the Hebrew and KJV. This is most critical since the main purpose with scripture BC was to bring forth law, sin, and time to have the reformative effect Christendom cancelled and made of no effect AD. The more you stare at the profiled details in 2 Ki 17:7, the more literally worthless must modernist translations become, and the more reasonable must the counter-reformatory conditions around Dung hill become, because it is the fruit of uprooting from reality.

2 Ki 17:10 Self-imaging, setting them up in the anthropological KJV, but an outsourced, representative for them in the theological NKJV. The KJV is mostly complete in its text, so it is important to pay attention when something is left untranslated, as here, saying, "And they set up (to/for) them" ויצבו להם. Be aware that sola Vau/And was given as a mitigator of problems in general, and in particular to be a debaser of Niphil Basar, but the NKJV does not want that, but it rejects sola Vau/And and does instead promote Lamed as the representative order "for" them.

2 Ki 17:10 And they set them up images and groves in every high hill, and under every green tree:

2 Ki 17:10 וַיַּצִּבוּ לָהֶם מַצֵּבוֹת וַאֲשֵׁרִים עַל כָּל־גִּבְעָה גְּבֹהָה וְתַחַת כָּל־עֵץ רַעֲנָן׃

2 Ki 17:12 Idols have no other function than to mirror lost self-awareness. This is Dung hill in a nutshell, centred on Gillul, “idol” גִּלֻּל and idle worship. A yellowish Y makes itself just as colourful as Lev 26:1. Ye, is a yellowish Being becoming its own Doing.

2 Ki 17:12 For they served idols, whereof the LORD had said unto them, Ye shall not do this thing.

2 Ki 17:12 וַיַּעַבְדוּ הַגִּלֻּלִים אֲשֶׁר אָמַר יְהוָה לָהֶם לֹא תַעֲשׂוּ אֶת־הַדָּבָר הַזֶּה׃

2 Ki 17:17 Posterity passing through the fire, a populated version of Leviticus. These words, “pass through the fire” appear several times (2 Ki 16:3, 17:17, 21:6. 23:10). It is a lex holocausti carried out by fourth generation at the end of their paradigm. Lamech’s pottery in Gen 4 presented the basics of what to expect in Leviticus and Lamentations. The first part of this verse is grouped with other equally abominable elements.

2 Ki 17:17 And they caused their sons and their daughters to pass through the fire, ..

2 Ki 17:17 וַיַּעֲבִירוּ אֶת־בְּנֵיהֶם וְאֶת־בְּנוֹתֵיהֶם בָּאֵשׁ . . .

2 Ki 17:18 Chapter 17 is the last of the six i-chapters in sequence, 2 Ki 11-17. By ended third sequence would Samaria be gone.

2 Ki 17:18 Therefore the LORD was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only.

2 Ki 17:18 וַיִּתְאַנַּף יְהוָה מְאֹד בְּיִשְׂרָאֵל וַיְסִרֵם מֵעַל פָּנָיו לֹא נִשְׁאַר רַק שֵׁבֶט יְהוּדָה לְבַדּוֹ׃

2 Ki 17:19 Self-made, walking in an Israel of their own making. Diagnostic dimensions in the KJV means a syntax covering indications of what they kept, not only what they kept not. The NKJV is one-sided, as if it was a vacuum and no other party could move in and exploit the absence of truth. Without adding an extra comma after the first three words, the KJV preserves an energy balance of the spiritual totality ever saturated with the diagnostic sum of something whatever that was. Predestination and the prophetically completed paradigm would give them the experience of some kind of Gadarenes before having a renewed Gilgal. To be a lukewarm Laodicean would be a half-way mixture or syncretic combo of these two G.

2 Ki 17:19 Also Judah kept not the commandments of the LORD their God, but walked in the statutes of Israel which they made.

2 Ki 17:19 גַּם־יְהוּדָה לֹא שָׁמַר אֶת־מִצְוֹת יְהוָה אֱלֹהֵיהֶם וַיֵּלְכוּ בְּחֻקּוֹת יִשְׂרָאֵל אֲשֶׁר עָשׂוּ׃

Now the test case for 2 Ki 17:19. Do you agree that to know what they kept not, without knowing what they kept, is like sense without reference, or Gilgal without Gadarenes? This is why a guiding canonical epistemology is needed to know good and evil (reality).

2 Ki 17:21-22 Saturated in sin, or groomed to self-destruction.

2 Ki 17:22 For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them;

2 Ki 17:22 וַיֵּלְכוּ בְּנֵי יִשְׂרָאֵל בְּכָל־חַטֹּאות יָרָבְעָם אֲשֶׁר עָשָׂה לֹא־סָרוּ מִמֶּנָּה׃

2 Ki 17:24 About first instance “Babylon” vs first instance “liberty” in Lev 25:10. The point is how these two verses contrast each other in terms of liberation vs enslavement. Christendom became a Babylonian master of replacement (instead-of) ideology, and the universal maker of Wastelands. It would be impossible to restore medieval Christendom without the enslavement the theologians orchestrated and again orchestrate all over the world today. Notice that Babylon defines itself by relocating and replacing people, the background for Lackland 2.0, today’s mass migration and mass replacement. Some will move or be moved in, and some will be forced out or freely try to run away.

2 Ki 17:24 And the king of Assyria brought *men* from **Babylon**, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed *them* in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.

2K 17:24 וַיָּבֵא מֶלֶךְ־אַשּׁוּר מִבָּבֶל וּמִכּוּתָה וּמֵעַוָּא וּמֵחֲמָת וּסְפַרְוַיִם וַיֹּשֶׁב בְּעָרֵי שֹׁמְרוֹן תַּחַת בְּנֵי יִשְׂרָאֵל וַיִּרְשׁוּ אֶת־שֹׁמְרוֹן וַיֵּשְׁבוּ בְּעָרֶיהָ׃

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.

2 Ki 17:27 In the anthropological KJV has Mishpat no other lingual English equivalent than behavioural “manner”. In the theological NKJV it is changed to one-sided legalistic ritualism. It is historically proven that ritualism never produced fear of G-d, and because this also is a matter of sense and reference, it would be equally important to understand the Mishpat manner of Assyrian paganism not knowing how to behave in any land.

2 Ki 17:27 Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land.

2 Ki 17:27 וַיְצַו מֶלֶךְ־אַשּׁוּר לֵאמֹר הֹלִיכוּ שָׁמָּה אֶחָד מֵהַכֹּהֲנִים אֲשֶׁר הָגְלִיתֶם מִשָּׁם וְיֵלְכוּ וְיֵשְׁבוּ שָׁם וְיֹרֵם אֶת־מִשְׁפַּט אֱלֹהֵי הָאָרֶץ׃

2 Ki 17:28 A Mishpat lesson learned. Evil is known without assistance of good, but the true and the good would not be known without being exposed to evil. The KJV uses the singular “one” **אחד** surrounded by a pluralist multitude, which corresponds to words of no meaning beyond the numerical value in the NKJV.

2 Ki 17:28 Then one of the priests whom they had carried away from Samaria came and dwelt in Bethel, and taught them how they should fear the LORD.

2 Ki 17:28 וַיָּבֹא אֶחָד מֵהַכֹּהֲנִים אֲשֶׁר הִגְלוּ מִשֹּׁמְרוֹן וַיֵּשֶׁב בְּבֵית־אֵל וַיְהִי מוֹרֶה אֹתָם אֵיךְ יִירְאוּ אֶת־יְהוָה׃

2 Ki 17:40 How behavioural manner tends to move back to its own abyss. The ordinal number called "first" ראשׁון would be used about the primary, the beginning or origin of things, and things and persons numbered first in rank. Anyway it is the same ruling headache how man defaults to Adam's malefactor nature, again having no translation value beyond the ritual in the NKJV. In the KJV it is called after the former. No change in Christendom became an unchanged AD after the former BC.

2 Ki 17:40 Howbeit they did not hearken, but they did after their former manner.

2 Ki 17:40 וְלֹא שָׁמְעוּ כִּי אִם־כְּמִשְׁפָּטָם הָרִאשׁוֹן הֵם עֹשִׂים׃

2 Ki 17:41 Chapter end. How syncretism is defined.

2 Ki 17:41 So these nations feared the LORD, and served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day.

2 Ki 17:41 וַיִּהְיוּ הַגּוֹיִם הָאֵלֶּה יְרֵאִים אֶת־יְהוָה וְאֶת־פְּסִילֵיהֶם הָיוּ עֹבְדִים גַּם־בְּנֵיהֶם וּבְנֵי בְנֵיהֶם כַּאֲשֶׁר עָשׂוּ אֲבֹתָם הֵם עֹשִׂים עַד הַיּוֹם הַזֶּה׃ ף

2 Ki 18:1 N after six I-chapters. With Hezekiah came the need for a reinstated comma after Israel. Here had the 1611 text two commas, after Israel, and after Ahaz, the second comma removed by Parris 1762 and Blayney 1769. In the NKJV are such considerations limited to the textual and to make a difference compared to the KJV.

2 Ki 18:1 Now it came to pass in the third year of Hoshea son of Elah king of Israel, *that* Hezekiah the son of Ahaz king of Judah began to reign.

2 Ki 18:1 וַיְהִי בִּשְׁנַת שָׁלֹשׁ לְהוֹשֵׁעַ בֶּן־אֵלָה מֶלֶךְ יִשְׂרָאֵל מָלַךְ חִזְקִיָּה בֶּן־אָחָז מֶלֶךְ יְהוּדָה׃

2 Ki 18:2-3 Sanity to be restored in the midst of horror, following *that which* benchmark in the KJV. In the NKJV it can be what-ever the reader wants it to be.

2 Ki 18:3 And he did *that which was* right in the sight of the LORD, according to all that David his father did.

2 Ki 18:3 וַיַּעַשׂ הַיָּשָׁר בְּעֵינֵי יְהוָה כְּכֹל אֲשֶׁר־עָשָׂה דָּוִד אָבִיו׃

2 Ki 18:4 Reformative actions. Nehushtan נחשׁתן is a relative of serpent Nahash נָחָשׁ

2 Ki 18:4 He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan.

2 Ki 18:4 הוּא הֵסִיר אֶת־הַבָּמוֹת וְשִׁבַּר אֶת־הַמַּצֵּבֹת וְכָרַת אֶת
־הָאֲשֵׁרָה וְכִתַּת נְחַשׁ הַנְּחֹשֶׁת אֲשֶׁר־עָשָׂה מֹשֶׁה כִּי עַד־הַיָּמִים הָהֵמָּה
הָיוּ בְנֵי־יִשְׂרָאֵל מְקַטְּרִים לוֹ וַיִּקְרָא־לוֹ נְחֻשְׁתָּן׃

2 Ki 18:5 Hezekiah represented real reformative change.

2 Ki 18:5 He trusted in the LORD God of Israel; so that after him was none like him among all the kings of Judah, nor *any* that were before him.

2 Ki 18:5 בַּיהוָה אֱלֹהֵי־יִשְׂרָאֵל בָּטָח וְאַחֲרָיו לֹא־הָיָה כָמֹהוּ בְּכֹל
מַלְכֵי יְהוּדָה וַאֲשֶׁר הָיוּ לְפָנָיו׃

2 Ki 18:6 He kept the commandment, the remnant essence from David to Revelation.

2 Ki 18:6 For he clave to the LORD, *and* departed not from following him, but kept his commandments, which the LORD commanded Moses.

2 Ki 18:6 וַיִּדְבַּק בַּיהוָה לֹא־סָר מֵאַחֲרָיו וַיִּשְׁמֹר מִצְוֹתָיו אֲשֶׁר־צִוָּה
יְהוָה אֶת־מֹשֶׁה׃

2 Ki 18:7 After traitor drifters like Ahaz is reform and rebellion two sides of the story. The KJV punctuates the details and the four steps: Semicolons, colon, comma, period, not the same strict logic in the loose NKJV.

2 Ki 18:7 And the LORD was with him; *and* he prospered whithersoever he went forth: and he rebelled against the king of Assyria, and served him not.

2 Ki 18:7 וַיְהִי יְהוָה עִמּוֹ בְּכֹל אֲשֶׁר־יֵצֵא יַשְׂכִּיל וַיִּמְרֹד
בְּמֶלֶךְ־אַשּׁוּר וְלֹא עֲבָדוֹ׃

2 Ki 18:9 Samaria besieged.

2 Ki 18:9 And it came to pass in the fourth year of king Hezekiah, which *was* the seventh year of Hoshea son of Elah king of Israel, *that* Shalmaneser king of Assyria came up against Samaria, and besieged it.

2 Ki 18:9 וַיְהִי בַּשָּׁנָה הָרְבִיעִית לַמֶּלֶךְ חִזְקִיָּהוּ הִיא הַשָּׁנָה הַשְּׁבִיעִית
לְהוֹשֵׁעַ בֶּן־אֵלָה מֶלֶךְ יִשְׂרָאֵל עָלָה שַׁלְמַנְאֶסֶר מֶלֶךְ־אַשּׁוּר
עַל־שֹׁמְרוֹן וַיָּצַר עָלֶיהָ׃

A test case for 2 Ki 18:9. Do you see that redemptive history and reality processed in steps, with reform and liberation after repression, still many steps to go, requires comma + which, after Hezekiah, for the same reason as the KJV says Which instead of Who after the LORD their G-d in 2 Ki 17:7? In the KJV it is continually that which is done.

2 Ki 18:10 Samaria fallen and taken.

2 Ki 18:10 And at the end of three years they took it: *even* in the sixth year of Hezekiah, that *is* the ninth year of Hoshea king of Israel, Samaria was taken.

2 Ki 18:10 וַיִּלְכְּדָהּ מִקְצֵה שָׁלֹשׁ שָׁנִים בִּשְׁנַת־שֵׁשׁ לְחִזְקִיָּה הִיא שְׁנַת־תֵּשַׁע לְהוֹשֵׁעַ מֶלֶךְ יִשְׂרָאֵל נִלְכְּדָה שֹׁמְרוֹן׃

2 Ki 18:10-11 Judah's version of the story about the people of Israel taken to Halah and Habor in 2 Ki 17:6.

2 Ki 18:11 And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes:

2 Ki 18:11 וַיֶּגֶל מֶלֶךְ־אַשּׁוּר אֶת־יִשְׂרָאֵל אַשּׁוּרָה וַיַּנְחֵם בַּחְלַח וּבְחָבוֹר נְהַר גּוֹזָן וְעָרֵי מָדָי׃

2 Ki 18:12 Consequences of disobedience. Hezekiah would go through the transitional chapters from the third paradigm fading out while stepping into the fourth paradigm and a fresh start. He could not repair the remainings of an already corrupt culture.

2 Ki 18:12 Because they obeyed not the voice of the LORD their God, but transgressed his covenant, *and* all that Moses the servant of the LORD commanded, and would not hear *them*, nor do *them*.

2 Ki 18:12 עַל אֲשֶׁר לֹא־שָׁמְעוּ בְּקוֹל יְהוָה אֱלֹהֵיהֶם וַיַּעַבְרוּ אֶת־בְּרִיתוֹ אֵת כָּל־אֲשֶׁר צִוָּה מֹשֶׁה עֶבֶד יְהוָה וְלֹא שָׁמְעוּ וְלֹא עָשׂוּ׃ ף

2 Ki 18:13 N on N in this N-chapter. The first direct threat to also take Judah.

2 Ki 18:13 Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them.

2 Ki 18:13 וּבְאַרְבַּע עֶשְׂרֵה שָׁנָה לַמֶּלֶךְ חִזְקִיָּה עָלָה סַנְחֵרִיב מֶלֶךְ־אַשּׁוּר עַל כָּל־עָרֵי יְהוּדָה הַבְּצֻרוֹת וַיִּתְפְּשֵׂם׃

2 Ki 18:14-15 Not comparable to the traitor operation of Ahaz.

2 Ki 18:15 And Hezekiah gave *him* all the silver that was found in the house of the LORD, and in the treasures of the king's house.

2 Ki 18:15 וַיִּתֵּן חִזְקִיָּה אֶת־כָּל־הַכֶּסֶף הַנִּמְצָא בֵּית־יְהוָה וּבְאֹצְרוֹת בֵּית הַמֶּלֶךְ׃

2 Ki 18:27 Next case of lingual laundry in the NKJV, cut and clearly unwanted text.

2 Ki 18:27 But Rabshakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? *hath he* not *sent me* to the men which sit on the wall, that they may eat their own dung, and drink their own piss with you?

2 Ki 18:27 וַיֹּאמֶר אֲלֵיהֶם רַב־שָׁקֵה הַעַל אֲדֹנֶיךָ וְאֵלֶיךָ שְׁלָחַנִי אֲדֹנִי לְדַבֵּר אֶת־הַדְּבָרִים הָאֵלֶּה הֲלֹא עַל־הָאֲנָשִׁים הַיֹּשְׁבִים עַל־הַחֹמָה לֶאֱכֹל אֶת (חֲרֵיהֶם) [צוֹאָתָם] וְלִשְׁתּוֹת אֶת־(שֵׁינֵיהֶם) [מֵימֵי] [רַגְלֵיהֶם] עִמָּכֶם׃

2 Ki 18:28 From verse 26 it was made clear that the Syrians wanted the people to hear what the establishment wanted to silence. Later ideas like EU's Goebbels act, the digital surveillance act (DSA), means nothing new. Rabshakeh made himself almost an early champion of free speech and open communication.

2 Ki 18:28 Then Rabshakeh stood and cried with a loud voice in the Jews' language, and spake, saying, Hear the word of the great king, the king of Assyria:

2 Ki 18:28 וַיַּעֲמֹד רַב־שָׁקֵה וַיִּקְרָא בְקוֹל־גָּדוֹל יְהוּדִית וַיְדַבֵּר וַיֹּאמֶר שִׁמְעוּ דְּבַר־הַמֶּלֶךְ הַגָּדוֹל מֶלֶךְ אַשּׁוּר׃

2 Ki 18:29 Hezekiah was not the saint he was presented to be in earlier verses, or he had to take the blame for the whole corrupt establishment, or alternatively, he must be read as a breed of his day. Since he is the one following David and doing all he did, saint one day, and murderer the next, at least some evolutionary growth must be read into history.

2 Ki 18:29 Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand:

2 Ki 18:29 כֹּה אָמַר הַמֶּלֶךְ אַל־יַשִּׁיא לָכֶם חִזְקִיָּהוּ כִּי־לֹא יוּכַל לְהַצִּיל אֶתְכֶם מִיָּדוֹ׃

2 Ki 18:36 While Assyrian words fade out, stoic silence.

2 Ki 18:36 But the people held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

2 Ki 18:36 וְהֶחֱרִישׁוּ הָעָם וְלֹא־עָנוּ אֹתוֹ דָּבָר כִּי־מִצְוַת הַמֶּלֶךְ הִיא לֵאמֹר לֹא תַעֲנֻהוּ׃

2 Ki 18:37 N chapter end. For each cycle coming to its end or to its solution, it means either clothes rent or the temple veil rent in twain, unveiling the earlier unknown.

2 Ki 18:37 Then came Eliakim the son of Hilkiah, which *was* over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with *their* clothes rent, and told him the words of Rabshakeh.

2 Ki 18:37 וַיָּבֹא אֶלְיָקִים בֶּן־חִלְקִיָּה אֲשֶׁר־עַל־הַבַּיִת וְשֶׁבְנָא הַסֹּפֵר וְיוֹאָח בֶּן־אָסָף הַמַּזְכִּיר אֶל־חִזְקִיָּהוּ קְרוּעֵי בְגָדִים וַיַּגִּדוּ לוֹ דִּבְרֵי רַב־שָׁקֵה׃

Here is the test case for 2 Ki 18:37. From start in this verse the KJV follows the Hebrew syntax. Do you see that the anthropological KJV begins with processed reality and what that brings forth, and continues with That Which focus, and how that in the theological NKJV, NASB etc., is changed to be about person and uprooted Who focus? Do you see that the uprooted version in the NKJV has no ruling invisible hand driving things from start? Do you see that the relocated word, "came", removes that actual burden, and what Hezekiah is facing to be is only a person, not what drives him and is coming before him and with him? It is comparable to Jonah 3 where theology makes Jonah a carrier of the whole burden instead of being a conditional catalyst making them aware of stuff already on their horizon. The phrase "Then came" **ויבא** was unchanged in the RV/ASV, but from the RSV was the word "came" relocated, no longer following the Hebrew. In the Hebrew and KJV is real meaning conditional. In the NKJV, NASB etc., it is a message uprooted from its conditional framing. Eliakim is a visible person. Then came . . carries the evidence of things (not) seen. Uprooting means that only the exterior and visible is left, which is why hedonism can be so happily ignorant on the brink of disaster.

2 Ki 19:1 Completed sequence, A-i-i-i-i-i-i-N-A. Again you will find how hard it is for the textual NKJV to present a complete translation. Modernist words carry no meaning other than the lexical and grammatical.

2 Ki 19:1 And it came to pass, when king Hezekiah heard *it*, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

וַיְהִי כִּשְׁמֹעַ 2 Ki 19:1 הַמֶּלֶךְ חִזְקִיָּהוּ וַיִּקְרַע אֶת־בְּגָדָיו וַיִּתְכַּס בַּשָּׂק וַיָּבֹא בֵּית יְהוָה׃

2 Ki 19:2 First time Isaiah appears in Kings.

2 Ki 19:2 And he sent Eliakim, which *was* over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet the son of Amoz.

וַיִּשְׁלַח אֶת־אֶלְיָקִים אֲשֶׁר־עַל־הַבַּיִת וְשֶׁבְנָא הַסֹּפֵר וְאֶת זִקְנֵי 2 Ki 19:2 הַכֹּהֲנִים מְתֻכַּסִּים בַּשַּׂקִים אֶל־יְשַׁעְיָהוּ הַנָּבִיא בֶּן־אָמוֹץ׃

2 Ki 19:3 Why mothers and birth pains are central, cyclical, and conditional as the pains of homeland exit or entrance. In Kings it is a 4-numbered generational phenomenon. In Isa 37 it is 7-numbered about redemptive and reformative needs related to Jezebel time and the second heaven.

2 Ki 19:3 And they said unto him, Thus saith Hezekiah, This day *is* a day of trouble, and of rebuke, and blasphemy: for the children are come to the birth, and *there is* not strength to bring forth.

וַיֹּאמְרוּ אֵלָיו כֹּה אָמַר חִזְקִיָּהוּ יוֹם־צָרָה וְתוֹכֵחָה וְנִאָצָה 2 Ki 19:3 הַיּוֹם הַזֶּה כִּי בָאוּ בָנִים עַד־מַשְׁבֵּר וְכֹחַ אַיִן לְלֵדָה׃

For more context on 2 Ki 19:3, the arriving package of pain that "are come" **באו** to its critical stage, is the same "Then came" **ויבא** with the invisible hand driving Eliakim in 2 Ki 18:37. In its uprooted, non-canonical form, there is no more conditional framing of Eliakim than around the mothers carrying their homeland exit pain. You need to read in historical and canonical context why the western birth rate is falling and why concerned western women facing the disastrous fruits of agenda 2030 do not want to bring children into this world.

2 Ki 19:5 So, after having established and addressed generational conditions, here also the KJV relocates how they "came" to Isaiah loaded with multiple concerns, the same invisible hand and package of pain driving them. It is a substantive and primarily mental drive, not the time-based story the NABRE, NIV, ESV etc., make of it. The Hebrew and the KJV are equally concerned with reality as with those described and living it.

2 Ki 19:5 So the servants of king Hezekiah came to Isaiah.

2 Ki 19:5 וַיָּבֹאוּ עַבְדֵי הַמֶּלֶךְ חִזְקִיָּהוּ אֶל־יְשַׁעְיָהוּ׃

2 Ki 19:30 Uprooting precedes rerooting.

2 Ki 19:30 And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward.

2 Ki 19:30 וְיָסְפָה פְּלֵיטַת בֵּית־יְהוּדָה הַנִּשְׁאָרָה שֹׁרֶשׁ לְמָטָּה וְעָשָׂה פְּרִי לְמָעְלָה׃

2 Ki 19:31 Do you agree that since the KJV is anthropological, and therefore involves people, not like the theological NKJV, it requires the colon to connect the ending with its preceding text, having no corresponding connection in the theological NKJV? Do you see that after replacing the KJV colon with a full stop, as done in the NKJV, the two text parts are theological and fully separated, and the zeal of the LORD does not and is not intended to reproduce itself in the remant before the punctuating NKJV period? Do you see that the lost zeal having no driving energy from start in this verse, corresponds to modernist Laodicean lameness around Dung hill? In the KJV is "the zeal of the LORD" fully anthropological, a product of the Lord made manifest in man. KJV punctuation is functional and deliberate. In the NKJV it is the normal mess, dysfunctional and falling apart. Remember the basics of punctuation: Comma, semicolon, colon, period. Until a period ends a lingual sequence are all parts interrelated. After a period the next sentence is free to move, no longer logically and grammatically tied to preceding text. Modernist fragmentation means that the last part and zeal is disjointed from the remnant group it belonged to and was given to drive.

2 Ki 19:31 For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD *of hosts* shall do this.

2 Ki 19:31 כִּי מִירוּשָׁלַ֣ם תֵּצֵ֣א שְׁאֵרִ֔ית וּפְלֵיטָ֖ה מֵהַ֣ר צִיּ֑וֹן קִנְאַ֥ת יְהוָ֖ה (כך) [צְבָאוֹת] תַּעֲשֶׂה־זֹּֽאת׃ ס

2 Ki 19:34 Hezekiah would maintain things and promises made for the sake of.

2 Ki 19:34 For I will defend this city, to save it, for mine own sake, and for my servant David's sake.

2 Ki 19:34 וְגַנּוֹתִי אֶל־הָעִיר הַזֹּאת לְהוֹשִׁיעָהּ לְמַעֲנִי וּלְמַעַן דָּוִד עַבְדִּי׃

Here is the test case for 2 Ki 19:34. Do you see why this is a real issue, not identified as nominal, and therefore why the KJV reorders the syntax and does not say, for the sake of "David my servant" דּוד עבדי?

2 Ki 20:17 After ending Samaria in 722BC, Judah is the next horror on the horizon, four generations into the future, 586BC, the same days of pangs and pains to "come" **בא**

2 Ki 20:17 Behold, the days come, that all that *is* in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the LORD.

2 Ki 20:17 הִנֵּה יָמִים בָּאִים וְנִשָּׂא כָל־אֲשֶׁר בְּבֵיתֶךָ וַאֲשֶׁר אָצְרוּ אֲבֹתֶיךָ עַד־הַיּוֹם הַזֶּה בָּבֶלָה לֹא־יִוָּתֵר דָּבָר אָמַר יְהוָה׃

2 Ki 20:21 Chapter end, and more troubles to come. Manasseh was worse than Ahaz.

2 Ki 20:21 And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead.

2 Ki 20:21 וַיִּשְׁכַּב חִזְקִיָּהוּ עִם־אֲבֹתָיו וַיִּמְלֹךְ מְנַשֶּׁה בְנוֹ תַּחְתָּיו׃ ף

2 Ki 21:2 Manasseh was one of the promoters of the abominable. Again the KJV traces things benchmarked *that which*, not so in the non-canonical NKJV. KJV punctuation is logical about how Manasseh invited back into the land the things that where cast out.

2 Ki 21:2 And he did *that which was* evil in the sight of the LORD, after the abominations of the heathen, whom the LORD cast out before the children of Israel.

2 Ki 21:2 וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה כְּתוֹעֲבֹת הַגּוֹיִם אֲשֶׁר הוֹרִישׁ יְהוָה מִפְּנֵי בְּנֵי יִשְׂרָאֵל׃

A test case for 2 Ki 21:2. Do you see that the KJV is missional and therefore needs the second comma. It is about redeeming people and nations by casting out the abominable. In the clumsy NKJV is the second comma removed, and it does not distinguish people from practice. It is a counter-reformatory path with the point to isolate Israel and allow no proselyte to be grafted. In the KJV the middle section works partly as a subordinate clause, where the LORD would cast out evil, and the NKJV casts out the nation. One of the points with a longsuffering and merciful Lord is that whole nations are not cast out until it is proven that they will not end their evil practice. The KJV has multiple layers, first to end a heathen practice, then total dealing with a geographical area. This is the difference from the apostolic KJV to the merciless, modernist NKJV, NASB etc.

One more test to verify the overall problem with modernist translations. Do you see that since modernist translations are non-canonical and have no 4-numbered recycling, there is no processed generational backsliding and no corresponding longsuffering Lord, and they will go straight to full outcasing of whole nations without delay and warning. Do you see how BC text in AD context works in the KJV until paganism again has changed and made all nations fully abominable around Dung hill, saturated with their own pagan practices and ready for outcasting? The old KJV explans the slow process the modernist committees are seated at the centre of but are still blind to.

2 Ki 21:3 Manasseh, reversing the reverse. First, how Bn is involved in this double act or rebellious rebuilding, "For he built up again" **וישׁב ויבן**, and secondly, how things would be benchmarked as-is in the building process, "and made a grove" **ויעשׂ אשׁרה**, "as did" **כאשׁר עשׂה** Ahab his father.

2 Ki 21:3 For he built up again the high places which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a grove, as did Ahab king of Israel; and worshipped all the host of heaven, and served them.

2 Ki 21:3 וַיָּשָׁב וַיִּבֶן אֶת־הַבָּמוֹת אֲשֶׁר אִבַּד חִזְקִיָּהוּ אָבִיו וַיָּקֶם
מִזְבְּחֹת לַבַּעַל וַיַּעַשׂ אֲשֵׁרָה כַּאֲשֶׁר עָשָׂה אַחְאָב מֶלֶךְ יִשְׂרָאֵל
וַיִּשְׁתַּחוּ לְכָל־צְבָא הַשָּׁמַיִם וַיַּעֲבֹד אֹתָם׃

2 Ki 21:4 As close as possible without using the expression, abomination of desolation. Self-worship in the sanctuary aligns this verse with antichrist and 2 Thes 2:3-4. Things twofold must also establish a spectrum with two extremes in lordship and worship.

2 Ki 21:4 And he built altars in the house of the LORD, of which the LORD said, In Jerusalem will I put my name.

2 Ki 21:4 וּבָנָה מִזְבְּחֹת בְּבֵית יְהוָה אֲשֶׁר אָמַר יְהוָה בִּירוּשָׁלַ͏ִם
אָשִׂים אֶת־שְׁמִי׃

Here is the test case for 2 Ki 21:4. Do you see why all the abominable recycling through history, until the apocalyptic unveiling called the great tribulation is done, would come with prophetic extensions like 2 Thes 2:5 after verses 3-4, a plain saying, told you so!!? Back to 2 Ki 21:4, do you see why counter-reformatory committees like the NABRE will manipulate the text and deny that antichrist's substitute building always was based on scriptural synergy as explained in the KJV but wiped out of the modernist text?

2 Ki 21:5 After crowding out everything authentic and ending in absolute paganism and deism, it can no longer be called syncretism.

2 Ki 21:5 And he built altars for all the host of heaven in the two courts of the house of the LORD.

2 Ki 21:5 וַיִּבֶן מִזְבְּחוֹת לְכָל־צְבָא הַשָּׁמַיִם בִּשְׁתֵּי חַצְרוֹת בֵּית־יְהוָה׃

2 Ki 21:6 Do you see that the KJV colon, removed in the NKJV, works as a necessary link between text preceding the colon, and the same stuff summarised after the colon, the same lingual and logical order here and in 2 Ki 19:31 in the KJV, manipulated out of it in the NKJV? Manasseh would be equally zealous in his counter-mission as those full of zeal for the Lord's mission in 2 Ki 19:31. With two colons removed in the NKJV is the zeal of the Lord isolated from people in 2 Ki 19:31, and the "evil one" at the end of 2 Ki 21:6 is equally isolated from being logically personified and populated. Sentence building continues until full stop. After a period it is new text no longer in need of being tied to the text preceding it. Notice also the careless dealing with textual details in the NKJV. It is a hireling in no need of sola Vau/And binding things together.

2 Ki 21:6 And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the LORD, to provoke *him* to anger.

2 Ki 21:6 וְהֶֽעֱבִ֤יר אֶת־בְּנוֹ֙ בָּאֵ֔שׁ וְעוֹנֵ֖ן וְנִחֵ֑שׁ וְעָשָׂ֗ה אוֹב֙ וְיִדְּעֹנִ֔ים הִרְבָּ֖ה לַעֲשׂ֣וֹת הָרַ֣ע בְּעֵינֵ֣י יְהוָ֔ה לְהַכְעִֽיס׃

2 Ki 21:9 Next apostolic colon in the KJV, none in the NKJV. Notice the benchmarked shift from saying "the heathen" הגוֹים with a certain healing potential in verse 2, to the "nations" הגוֹים with no other potential than total destruction here in the KJV. In this case is the flexible mem and the relative Min prepostion used comparatively with the absolute as reference, evil, "more than" the fixed absolute מִן־הַגּוֹיִם

2 Ki 21:9 But they hearkened not: and Manasseh seduced them to do more evil than did the nations whom the LORD destroyed before the children of Israel.

2 Ki 21:9 וְלֹ֣א שָׁמְע֔וּ וַיַּתְעֵ֥ם מְנַשֶּׁ֖ה לַעֲשׂ֣וֹת אֶת־הָרָ֑ע מִן־הַגּוֹיִם֙ אֲשֶׁ֣ר הִשְׁמִ֣יד יְהוָ֔ה מִפְּנֵ֖י בְּנֵ֥י יִשְׂרָאֵֽל׃

2 Ki 21:10 About missing and perverted details. If the papist NABRE committee should be consistent, they would have to change "through" to "to" after removing "saying" here at the end, and next, as soon as the first part has been changed from being sola Vau/And substantive to time-based, the last word will generally be lost anyway.

2 Ki 21:10 And the LORD spake by his servants the prophets, saying,

2 Ki 21:10 וַיְדַבֵּ֤ר יְהוָה֙ בְּיַד־עֲבָדָ֣יו הַנְּבִיאִ֔ים לֵאמֹֽר׃

Here is the test case for 2 Ki 21:10. Do you see that after changing how the Lord spoke "by" his servants to "through" his servants, there is no need for them to be messengers in person, becoming what they mediate, since "through" is only a channel and does not mean true representation in person.

2 Ki 21:18 Next kingdom transition, Manasseh to Amon in his stead

2 Ki 21:18 And Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza: and Amon his son reigned in his stead.

2 Ki 21:18 וַיִּשְׁכַּב מְנַשֶּׁה עִם־אֲבֹתָיו וַיִּקָּבֵר בְּגַן־בֵּיתוֹ בְּגַן־עֻזָּא וַיִּמְלֹךְ אָמוֹן בְּנוֹ תַּחְתָּיו׃ ף

2 Ki 21:20-21 Like father, like son. No improvement.

2 Ki 21:21 And he walked in all the way that his father walked in, and served the idols that his father served, and worshipped them:

2 Ki 21:21 וַיֵּלֶךְ בְּכָל־הַדֶּרֶךְ אֲשֶׁר־הָלַךְ אָבִיו וַיַּעֲבֹד אֶת־הַגִּלֻּלִים אֲשֶׁר עָבַד אָבִיו וַיִּשְׁתַּחוּ לָהֶם׃

Now a test case for 2 Ki 21:21. Do you see that the pathological Pn/Bn is a more or less hardwired generational journey built into how Bn generally and biographically would walk "in all" **בכל** the ways of his biological "father" **אב** whatever he walked in?

2 Ki 21:22 In other words, do you agree that the Organic and its Patriarchy is the reason why Christendom's patriarchy became Christendom's theology, in the end to manifest itself seated as identified N in P and Pn, how the most notorious is the most pathological party of Pn in person seated as a selfish organic god and a pompous centre of gravity in the sanctuary surrounded and worshipped by a crowd of miserable deistic children?

2 Ki 21:22 And he forsook the LORD God of his fathers, and walked not in the way of the LORD.

2 Ki 21:22 וַיַּעֲזֹב אֶת־יְהוָה אֱלֹהֵי אֲבֹתָיו וְלֹא הָלַךְ בְּדֶרֶךְ יְהוָה׃

2 Ki 21:23 Multitudes and mutiny in the camp.

2 Ki 21:23 And the servants of Amon conspired against him, and slew the king in his own house.

2 Ki 21:23 וַיִּקְשְׁרוּ עַבְדֵי־אָמוֹן עָלָיו וַיָּמִיתוּ אֶת־הַמֶּלֶךְ בְּבֵיתוֹ׃

2 Ki 21:24 At least some might have thanked the rebels for what they did in verse 23, but the majority would not see the point. Next ruler enthroned in his father's stead.

2 Ki 21:24 And the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

2 Ki 21:24 וַיַּךְ עַם־הָאָרֶץ אֵת כָּל־הַקֹּשְׁרִים עַל־הַמֶּלֶךְ אָמוֹן וַיַּמְלִיכוּ עַם־הָאָרֶץ אֶת־יֹאשִׁיָּהוּ בְנוֹ תַּחְתָּיו׃

2 Ki 21:25 Repeating why things were divided into Kings and Chronicles in OT and became Matthew and Luke in NT.

2 Ki 21:25 Now the rest of the acts of Amon which he did, *are* they not written in the book of the chronicles of the kings of Judah?

2 Ki 21:25 וְיֶתֶר דִּבְרֵי אָמוֹן אֲשֶׁר עָשָׂה הֲלֹא־הֵם כְּתוּבִים עַל־סֵפֶר דִּבְרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה׃

2 Ki 21:26 Chapter end, repeating the punctuated essence of shared linguistics and logic that stuff accumulated until Colon: Would come with implications loaded upon some to carry on this burden after the colon.

2 Ki 21:26 And he was buried in his sepulchre in the garden of Uzza: and Josiah his son reigned in his stead.

2 Ki 21:26 וַיִּקְבֹּר אֹתוֹ בִּקְבֻרָתוֹ בְּגַן־עֻזָּא וַיִּמְלֹךְ יֹאשִׁיָּהוּ בְנוֹ תַּחְתָּיו׃ ף

2 Ki 22:1-2 Josiah and his burden.

2 Ki 22:2 And he did *that which was* right in the sight of the LORD, and walked in all the way of David his father, and turned not aside to the right hand or to the left.

2 Ki 22:2 וַיַּעַשׂ הַיָּשָׁר בְּעֵינֵי יְהוָה וַיֵּלֶךְ בְּכָל־דֶּרֶךְ דָּוִד אָבִיו וְלֹא־סָר יָמִין וּשְׂמֹאול׃ ף

2 Ki 22:8+ What it means to be the people of the book, and what it means when they no longer are a people of the book.

2 Ki 22:8 And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah gave the book to Shaphan, and he read it.

2 Ki 22:8 וַיֹּאמֶר חִלְקִיָּהוּ הַכֹּהֵן הַגָּדוֹל עַל־שָׁפָן הַסֹּפֵר סֵפֶר הַתּוֹרָה מָצָאתִי בְּבֵית יְהוָה וַיִּתֵּן חִלְקִיָּה אֶת־הַסֵּפֶר אֶל־שָׁפָן וַיִּקְרָאֵהוּ׃

2 Ki 22:10-13+ Josiah walking in the ways of Hezekiah. With the fall of Jerusalem and Judah on the horizon, he repeated the desperate reformative acts of Hezekiah in Samaria in 2 Ki 18:37, 19:1. A shared generational framework means a shared canonical response in Hezekiah and Josiah. In the KJV is verse 11 a substantive, scriptural response based on sola Vau/And. In the NKJV it is a time-based response rejecting its substantive basis.

2 Ki 22:11 And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes.

2 Ki 22:11 וַיְהִי כִּשְׁמֹעַ הַמֶּלֶךְ אֶת־דִּבְרֵי סֵפֶר הַתּוֹרָה וַיִּקְרַע אֶת־בְּגָדָיו׃

2 Ki 22:16 One more example of textual whitewashing. Evil רע is changed to disaster or calamity in some modernist versions, the NKJV, NASB 2020, NIV, ESV, CSB etc.

2 Ki 22:16 Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the words of the book which the king of Judah hath read:

2 Ki 22:16 כֹּה אָמַר יְהוָה הִנְנִי מֵבִיא רָעָה אֶל־הַמָּקוֹם הַזֶּה וְעַל־יֹשְׁבָיו אֵת כָּל־דִּבְרֵי הַסֵּפֶר אֲשֶׁר קָרָא מֶלֶךְ יְהוּדָה׃

2 Ki 22:20 Chapter end. Text in canonical and generational context makes the first two KJV words causal and loaded with dimensional evidence (of the invisible). In the NKJV there is no such causal charge, the first two words are empty, and no more than a textual link to preceding verses. With horror on the horizon, you need to read the first 2+ KJV words as a framing judicial (perishing) background for the first 4+ words in John 3:16.

2 Ki 22:20 Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.

2 Ki 22:20 לָכֵן הִנְנִי אֹסִפְךָ עַל־אֲבֹתֶיךָ וְנֶאֱסַפְתָּ אֶל־קִבְרֹתֶיךָ בְּשָׁלוֹם
וְלֹא־תִרְאֶינָה עֵינֶיךָ בְּכֹל הָרָעָה אֲשֶׁר־אֲנִי מֵבִיא עַל־הַמָּקוֹם הַזֶּה
וַיָּשִׁיבוּ אֶת־הַמֶּלֶךְ דָּבָר׃

Here is a test case for 2 Ki 22:20. Do you see that uprooting into deism and lifeless text is the reason for loss of existential reality staring out of "Behold therefore" in the KJV, lost in the deistic NKJV therefore having no other mission than to point the reader back to preceding verses to find background and meaning there? When the Bible has lost its hypostatic essence, it has lost its Comforter and communicative authority. Deism means that the Bible is no longer prophetic and does no longer represent the scriptural solution the prophets saw BC long before AD and NT was written. Behold therefore, in the KJV, is the intrinsic value and dimensional difference that made it apostolic protector of the reformation, and why it made itself so infuriating for the counter-reformatory Dung hill establishment.

Now some combined Hebrew and KJV details to be aware of in verses like 2 Ki 22:20. Do you see that BC text in AD context is the reason for the reverse order of the Hebrew, "Therefore behold" לכן הנני, moving around history's centre of gravity and turning themselves around from a veiled BC to substantive reason AD becoming the essence of the Bible's self-revelation and its intrinsic value leaping out of the KJV text but absent in modernist versions following the lexical order of the Hebrew, still stuck in the past and in Levitical continuation? For revived readers, the KJV phrase has no need for extra framing text but reveals itself and its intrinsic message of salvation. In cases like this the Bible divides itself by priesthood. It is apostolic words loaded with their intrinsic value, vs empty modernist words in need of a much longer sentence structure. Counter-reform made itself a return to the medieval pigsty with the RV/ASV having no other objective than the lexical BC and to trace a blind and blinding counter-reformatory ideology. The trinitarian (hypostatic) KJV phrase stands alone and on its own redemptive merit. The deistic RV/ASV needs extra wording to explain itself because the words themselves are empty and have nothing in themselves to unveil and offer.

2 KJV 22:20 Behold therefore, . .

2 ASV 22:20 Therefore, behold, . ..

2 Ki 23:1 More stuff like the days of Hezekiah in 2 Ki 19:2, calling the elders.

2 Ki 23:1 And the king sent, and they gathered unto him all the elders of Judah and of Jerusalem.

2 Ki 23:1 וַיִּשְׁלַח הַמֶּלֶךְ וַיַּאַסְפוּ אֵלָיו כָּל־זִקְנֵי יְהוּדָה וִירוּשָׁלִָם׃

Here is the test case for 2 Ki 23:1. Two important elements to compare. Do you see that in G-d's mission is it equally important that sola Vau/And is the caller and founder, and that they are true elders of Judah and of Jerusalem? In the careless NKJV it is a different story. Both elements are equally mixed up. One of the qualifiers to be an elder begins with knowing to keep track of scriptural and anthropological reality and avoid messing up things as done in the NKJV. As seen again, it is hard to be a copycat struggling for copyright when all the correct wording is taken by apostolic authority.

Another detail to verify in 2 Ki 23:1 is punctuation. Notice that the KJV typically will say, "and . . sent", "and . . gathered", which are two verbal actions where you expect a breaking comma before "and", because each verb is limited to act on only its dedicated noun. At the end it is a different story. "Judah and Jerusalem" are two nouns in no need of comma separation. In the NKJV also that is a mess with no difference in translation of verbs and nouns. In the KJV will the lingual and the logical follow each other, using punctuation to say that the king did not send + something else, but the first action is cut off and ended by punctuation before going to the next verb. The NKJV does not follow the Hebrew text, and has no reason to agree with the lingual and logical KJV.

One last thing in 2 Ki 23:1 is the typical That Which prophetic focus in the KJV, staying with what to be done, where the Who-focused NKJV normally will be occupied with something else, here a misplaced, illogical "them" with no Hebrew backing. Sending is singular, and gathering is plural in the Hebrew. Verse by verse you can pile up a load of changes as a testimony that there is absolutely nothing KJV about the NKJV.

2 Ki 23:21-25 King Josiah's reformative actions, the last decades before disaster. Notice how the Hebrew and KJV position the word, "this" הזה as anthropological behaviour, recorded in "the book of the covenant this" ספר הברית הזה. In the KJV is all "this" behaviour biographical in contrast to how it is done in the non-anthropological NKJV, NASB etc., where "this book" is theological theory with no connection to real life.

2 Ki 23:21 And the king commanded all the people, saying, Keep the passover unto the LORD your God, as *it is* written in the book of this covenant.

2 Ki 23:21 וַיְצַו הַמֶּלֶךְ אֶת־כָּל־הָעָם לֵאמֹר עֲשׂוּ פֶסַח לַיהוָה
אֱלֹהֵיכֶם כַּכָּתוּב עַל סֵפֶר הַבְּרִית הַזֶּה׃

Now the test case for 2 Ki 23:21. Do you see how the lingual fueled normative legalism and prescriptive ritualism when all connections between man's behaviour and biography on one side, and the lingual and logical on the other side, were lost? As a written book is the Bible behavioural biography dividing itself by locating "this" priesthood. The more

divorced from reality theology became, the more tyrannical became the dictatorship of theology. 2 Ki 23:21 makes a perfect example of the Bible dividing itself by priesthood. KJVXXX profiling reveals how modernists and theologians provide for themselves and their dry book-based theories, and how the prescriptive and normative were developed, in contrast to how the biographical KJV provides for "this" behaviour-based priesthood of lived reality. Do you see that how the Bible divides itself by priesthood, would be the reason for the same division into exegetical theology and eisegetical anthropology, or simply, legalism vs lived life?

2 Ki 23:27 Confirming the last two of four paradigm ending, first Rehoboam/Jeroboam, then Athaliah/Jehu, third Samaria (Israel), and finally Judah (Jerusalem).

2 Ki 23:27 And the LORD said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there.

2 Ki 23:27 וַיֹּאמֶר יְהוָה גַּם אֶת־יְהוּדָה אָסִיר מֵעַל פָּנַי כַּאֲשֶׁר הֵסַרְתִּי
אֶת־יִשְׂרָאֵל וּמָאַסְתִּי אֶת־הָעִיר הַזֹּאת אֲשֶׁר־בָּחַרְתִּי אֶת־יְרוּשָׁלַ͏ִם
וְאֶת־הַבַּיִת אֲשֶׁר אָמַרְתִּי יִהְיֶה שְׁמִי שָׁם׃

2 Ki 23:28 Recording the end of Josiah, and reminding the reader that Dabar acts are behavioural, biographical, and done in person, "and all that he did" וכל־אשר עשׂה

2 Ki 23:28 Now the rest of the acts of Josiah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

2 Ki 23:28 וְיֶתֶר דִּבְרֵי יֹאשִׁיָּהוּ וְכָל־אֲשֶׁר עָשָׂה הֲלֹא־הֵם כְּתוּבִים
עַל־סֵפֶר דִּבְרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה׃

2 Ki 23:32 Jehoahaz, the son of Josiah. From here it gets messy and it is hard to keep track. Now is Josiah made the role model of an evildoer.

2 Ki 23:32 And he did *that which was* evil in the sight of the LORD, according to all that his fathers had done.

2 Ki 23:32 וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה כְּכֹל אֲשֶׁר־עָשׂוּ אֲבֹתָיו׃

2 Ki 23:36 One of the odd traits with the Kings is how it points back to backsliding and Judges. When the malefactors had perverted everything would the mothers again begin to show up, beginning with Solomon and leading to verses like 2 Ki 23:31, 36. It says that his mother's name was Xxxx.

2 Ki 23:36 Jehoiakim *was* twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem. And his mother's name *was* Zebudah, the daughter of Pedaiah of Rumah.

2 Ki 23:36 בֶּן־עֶשְׂרִים וְחָמֵשׁ שָׁנָה יְהוֹיָקִים בְּמָלְכוֹ וְאַחַת עֶשְׂרֵה שָׁנָה
מָלַךְ בִּירוּשָׁלָ͏ִם וְשֵׁם אִמּוֹ (זְבִידָה) [זְבוּדָה] בַּת־פְּדָיָה מִן־רוּמָה׃

2 Ki 23:37 The order of things in malefactor succession, benchmarked *That Which was* in the KJV, "according to all THAT had done his father" ככל אשר־עשׂו אבתיו

2 Ki 23:37 And he did *that which was* evil in the sight of the LORD, according to all that his fathers had done.

2 Ki 23:37 וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה כְּכֹל אֲשֶׁר־עָשׂוּ אֲבֹתָיו׃

2 Ki 24:1 Done with Assyria and Egypt, the next usurper is Babylon. Again is the KJV using a colon to accumulate and hold back energy taking effect after the colon. Next, things from start here may be called, "in his prime". If Y-up and legal brass and fire are read as absolutes, "In his prime . . . came up" בימיו עלה are literally golden. He was the temporal N head and owner of these days. As words with their own, stand-alone meaning, these first three KJV words are about Nebuchadnezzar, but when most words have lost their meaning, they are time-based and about Jehoiakim in chapter 23, as seen in the NIV, NABRE etc. In substitute, NIV and NABRE form, the words have lost their meaning as translated in the KJV, and Nebuchadnezzar and "in his days" are reduced to a historical parallel with no particular ambition about expanding his dominion. As seen in the KJV, the war over dominion outside is found in the lingual, about who should be the possessor, ruler, and owner of days and dominion. But these things have no value in the non-anthropological NIV, NABRE etc. History is no more real than the war residing in the words. Nebuchadnezzar came to Jerusalem to dominate his own day, not because he was a historical parallel to Jehoiakim. The first three KJV words are loaded with that particular ambition driving the text's inner life story and reality around it and about it.

2 Ki 24:1 In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him.

2 Ki 24:1 בְּיָמָיו עָלָה נְבֻכַדְנֶאצַּר מֶלֶךְ בָּבֶל וַיְהִי־לוֹ יְהוֹיָקִים עֶבֶד שָׁלֹשׁ שָׁנִים וַיָּשָׁב וַיִּמְרָד־בּוֹ׃

Now a canonical crosscheck of 2 Ki 24:1. Do you see that first instance, "in his days" in Gen 10:25 for comparable reasons and dominions were called days of Pe (and Pharez) long before Gen 38 and 2 Ki 24? In the KJV is Gen 10 about the days of his dominion, causing, contributing, or controlling the days of division on earth. In the NIV, NABRE etc., is Gen 10:25 time-based and the words have lost their stand-alone meaning. Time, not dominion, is the shared NIV and NABRE value in these two verses.

Now the universal test case for 2 Ki 24:1. Notice how the KJV generally stays abstract, universal, and principal, also here, where the NIV, NABRE etc., run into the local and concrete. Do you see that if the story was about Goebbels and the Nazis, they knew very well that to take control would have to begin with controlling propaganda and narratives presented "in their days"? Due to the Bible's universal character, biographing the fallen Adam, text like this can be used about any historical cycle and any empire. It was always the winning party that wrote history, about what took place, and they would present it to have been about their days and their superior dominion owning their enemies.

Now some Hebrew details to be aware of in 2 Ki 24:1. It is called Babylon, but spelled and vocalised the same way it was translated Babel בָּבֶל in Gen 10:10, 11:9. At the end it is the rebelling (synergetic) Beth B, "and rebelled against him (self)" וימרד־בו. By the end of Christendom's Babylonian apocalypse, today's modernist text and translation committees upon Dung hill represent the same confusing Babylonian babble continued. Text and mission have lost all meaningful coherence in terms of language, linguistics, logic, life, light, and lordship. In the apostolic KJV does the same tension colour "Then" after the colon, and "in his days" from start.

2 Ki 24:3 Repeating the days of dominion in verse 1. D's corresponding steadfast surely, explains why point zero would be more dominated by the unwavering deeds of David than by Saul.

2 Ki 24:3 Surely at the commandment of the LORD came *this* upon Judah, to remove *them* out of his sight, for the sins of Manasseh, according to all that he did;

2 Ki 24:3 אַךְ עַל־פִּי יְהוָה הָיְתָה בִּיהוּדָה לְהָסִיר מֵעַל פָּנָיו
בְּחַטֹּאת מְנַשֶּׁה כְּכֹל אֲשֶׁר עָשָׂה:

Here are some tests for 2 Ki 24:3. For textual and missional background, D and Dabar's steadfast dominion did roll out prophecy to be blueprinted historical epistemology, the founding reason for lingual and logical steadfastness. Do you see that the opening of this verse, "Surely upon Pe" אך על־פי is a prophetic statement and paradigmatic double pointer into the future and toward two+ verses: Proceeding out of Pe (in Matt 4:4), and founded upon Pe (in Eph 2:20)? Do you agree that the abominable ending of 2 Ki 24:3 explains the great tribulation: To the Jew first (AD), and also to the Greek (Y2K)? Do you agree that the words, saying, "according to all that done" ככל אשר עשה covers 4000 + 2000 years of legal dominions bringing forth law, sin, time, and death? Do you agree that prophecy is how Pe organically paved the way for his Omni-Potent dominion? Do you agree that Manasseh in person was biographed to have made himself proverbial about the nominal and first instance "faith", and therefore why redemptive accounting, face value, and proven outcome in 2 Ki 24:3 and Deu 32:20 mirror each other in Moses and Messiah? In law, time, sin, and death, was Manasseh the unit, and Nebat the vector. Do you see that in the Hebrew and the KJV is man's lost sense of reality, in Deu 32:20 called "no amen" or "no faith", the root cause, but that changed to "no faithfulness" in the ASV, NASB, ESV etc., and "no loyalty" in the NABRE, are symptoms of persons and history uprooted and lost?

2 Ki 24:4 Manasseh's contribution to "and-also" Predestination and blood-lined reality.

2 Ki 24:4 And also for the innocent blood that he shed: for he filled Jerusalem with innocent blood; which the LORD would not pardon.

2 Ki 24:4 וְגַם דַּם־הַנָּקִי אֲשֶׁר שָׁפָךְ וַיְמַלֵּא אֶת־יְרוּשָׁלַ͏ִם דָּם נָקִי
וְלֹא־אָבְתָה יְהוָה לִסְלֹחַ:

Here is the test case for 2 Ki 24:4. Do you see that first principle S, "(to) pardon" סלח must lead to John 3:16 and the missional pro-, saying that he "forgave" is a part of the story and redemptive equation: For G-d so loved . . . that he gave (to forgive)? Do you agree that prophecy and predestination require that to be read as pro-active foretelling, a For-Giving provided in advance?

2 Ki 24:5 Another told you so! Text like this says why most prophetic fulfilling depends on man's dawning awareness eventually ready to confess history and the facts of reality. Judicial book-opening in Rev 20 converts man's nominal reality to be the actual reality. Dark sayings and dubious question marks like this await man's dawn of daylight when they are unveiled and plainly will hit home as rhetorical exclamations.

2 Ki 24:5 Now the rest of the acts of Jehoiakim, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

2 Ki 24:5 וְיֶתֶר דִּבְרֵי יְהוֹיָקִים וְכָל־אֲשֶׁר עָשָׂה הֲלֹא־הֵם כְּתוּבִים עַל־סֵפֶר דִּבְרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה׃

Here is a test case for 2 Ki 24:5. Do you see that theological legalism, the dictatorship of theology, would impose itself, prescriptive, regulative, and normative, as soon as the words about the "acts (of)" דברי and "all that he did" וכל־אשר עשה had lost their substantive anthropological value and were no longer sufficiently loaded to populate the next, rhetorical step, saying biographically, "*are* they not" הֲלֹא־הם (written)!!!!!!!?

2 Ki 24:6 Next successor and ruler in the room of lost reason. In the Hebrew and KJV it is continued sola Vau/And blueprinting, and a colon is used to say what is accumulated and loaded upon the next in charge. In the NKJV it is time-based.

2 Ki 24:6 So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead.

2 Ki 24:6 וַיִּשְׁכַּב יְהוֹיָקִים עִם־אֲבֹתָיו וַיִּמְלֹךְ יְהוֹיָכִין בְּנוֹ תַּחְתָּיו׃

2 Ki 24:9 Blood-lined and blueprinted reality accumulated by generation and dumped upon the next after the colon in verse 6, must be reproduced biographically in verse 9. Lingual instead-of details continued in verse 9 are terror and mafia combinations hidden behind Tamar's veil in verse 6. It is a part of the generational plot that later generations were forced to bring forth, unveil, and be more transparent about things hidden in their predecessors. Solomon was called wise in his own generation but called evil in the next. Rehoboam and Jeroboam, the immediate scorpions and ruling yoke-makers coming into the room after him must have had it from somewhere.

2 Ki 24:9 And he did *that which was* evil in the sight of the LORD, according to all that his father had done.

2 Ki 24:9 וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה כְּכֹל אֲשֶׁר־עָשָׂה אָבִיו׃

2 Ki 24:10 As introduced here, the name Nebuchadnezzar נְבֻכַדְנֶאצַּר is spelled like this (KJV 60 times), with some vocal variations, but in Jeremiah and Ezekiel is it spelled also Nebuchadrezzar נְבוּכַדְרֶאצַּר. (KJV 31 times).

2 Ki 24:10 At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged.

2 Ki 24:10 בָּעֵת הַהִיא (עָלָה) [עָלוּ] עַבְדֵי נְבֻכַדְנֶאצַּר מֶלֶךְ־בָּבֶל יְרוּשָׁלִַם וַתָּבֹא הָעִיר בַּמָּצוֹר׃

2 Ki 24:8 vs 2 Chr 36:9 One more textual difference the text critics like to use against G-d's providence. Jehoiachin's age is first 8+10 years שמנה עשׂרה שנה, then only 8 years שׁמונה שׁנים in new form with another plural form of age. Both verses open with Bn as the canonical building block and ageing factor founded in Gen 2:22.

2 Ki 24:8 Jehoiachin *was* eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name *was* Nehushta, the daughter of Elnathan of Jerusalem.

2 K 24:8 בֶּן־שְׁמֹנֶה עֶשְׂרֵה שָׁנָה יְהוֹיָכִין בְּמָלְכוֹ וּשְׁלֹשָׁה חֳדָשִׁים מָלַךְ בִּירוּשָׁלִַם וְשֵׁם אִמּוֹ נְחֻשְׁתָּא בַּת־אֶלְנָתָן מִירוּשָׁלִָם׃

2 Chr 36:9 Jehoiachin *was* eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did *that which was* evil in the sight of the LORD.

2 Chr 36:9 בֶּן־שְׁמוֹנֶה שָׁנִים יְהוֹיָכִין בְּמָלְכוֹ וּשְׁלֹשָׁה חֳדָשִׁים וַעֲשֶׂרֶת יָמִים מָלַךְ בִּירוּשָׁלִַם וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה׃

2 Ki 24:13-15 Carried away, first the material verse 13, then the populated verses 14-15. Hebrew details build a spectrum of purgatorial predestination and pottery, saying how a downtrodden, "carried away" גלה party populated the destroyed Y-up rapture when N "came up" עלה and upon them in verse 10 to weigh them down in "captivity" גּוֹלה.

2 Ki 24:14 And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, *even* ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land.

2 Ki 24:14 וְהִגְלָה אֶת־כָּל־יְרוּשָׁלִַם וְאֶת־כָּל־הַשָּׂרִים וְאֵת כָּל־גִּבּוֹרֵי הַחַיִל (עֲשָׂרֶת) [עֲשֶׂרֶת] אֲלָפִים גּוֹלֶה וְכָל־הֶחָרָשׁ וְהַמַּסְגֵּר לֹא נִשְׁאַר זוּלַת דַּלַּת עַם־הָאָרֶץ׃

A test case for 2 Ki 24:14. Do you see how predestined pottery clamped down the dusty downtrodden (Daleth), and how missional momentum originates with built-up tension in the loaded spring under Asher's launch pad ready to rapture them up where they belong?

2 Ki 24:17 Zedekiah.

2 Ki 24:17 And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah.

2 Ki 24:17 וַיַּמְלֵךְ מֶלֶךְ־בָּבֶל אֶת־מַתַּנְיָה דֹדוֹ תַּחְתָּיו וַיַּסֵּב אֶת־שְׁמוֹ צִדְקִיָּהוּ׃ פ

2 Ki 24:18 About ageing. Last instance “old” in Kings, “old (of) years” בן . . שנה

2 Ki 24:18 Zedekiah *was* twenty and one years old when he began to reign, . . .

2 Ki 24:18 בֶּן־עֶשְׂרִים וְאַחַת שָׁנָה צִדְקִיָּהוּ בְמָלְכוֹ . . .

2 Ki 24:19 Obviously, name change in verse 17 was only nominal.

2 Ki 24:19 And he did *that which was* evil in the sight of the LORD, according to all that Jehoiakim had done.

2 Ki 24:19 וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה כְּכֹל אֲשֶׁר־עָשָׂה יְהוֹיָקִים׃

2 Ki 25:1-2 The siege of Jerusalem, two years.

2 Ki 25:2 And the city was besieged unto the eleventh year of king Zedekiah.

2 Ki 25:2 וַתָּבֹא הָעִיר בַּמָּצוֹר עַד עַשְׁתֵּי עֶשְׂרֵה שָׁנָה לַמֶּלֶךְ צִדְקִיָּהוּ׃

2 Ki 25:3 It is vested and spelled out in scripture that sola S jurisdiction and nutrition is the only liberator and the only working redemptive solution. Papists and other impostors can say whatever they want, but they have no authority and no credibility in redemptive matters. Sola S jurisdiction is spelled out both plainly and in parable form for those that want to believe.

2 Ki 25:3 And on the ninth *day* of the *fourth* month the famine prevailed in the city, and there was no bread for the people of the land.

2 Ki 25:3 בְּתִשְׁעָה לַחֹדֶשׁ וַיֶּחֱזַק הָרָעָב בָּעִיר וְלֹא־הָיָה לֶחֶם לְעַם הָאָרֶץ׃

2 Ki 25:29 Food and clothing. Jesus had much written material background for his later stories in verses like Matt 6:25, 31, etc.

2 Ki 25:29 And changed his prison garments: and he did eat bread continually before him all the days of his life.

2 Ki 25:29 וְשִׁנָּא אֶת בִּגְדֵי כִלְאוֹ וְאָכַל לֶחֶם תָּמִיד לְפָנָיו כָּל־יְמֵי חַיָּיו׃

2 Ki 25:30 Book end. Allowance in the KJV is only these two instances. It is one way of saying scientifically that man's degree of freedom is a ratio and a ration in proportion to faith mirroring the measures of nutrition. Man must become what he takes in, whatever that is. How he "wanders" ארח in his journeying ארח pilgrimage on earth might be in unrestricted degrees of freedom, or he could wander off and wonder after the apocalyptic beast, worship that, and be enslaved. By systematically rejecting sola S jurisdiction and nutrition did theological Christedom wander off. Things derailed and wondered after the beast, directly against the recommended. For Beth B is the bill of divorce and the means of reunion facing each other in Psa 119:9. It speaks of the marked objective to cleanse "his way" אֶת־אָרְחוֹ (sola Vau suffixed is third person masculine singular).

2 Ki 25:30 And his allowance *was* a continual allowance given him of the king, a daily rate for every day, all the days of his life.

2 Ki 25:30 וַאֲרֻחָתוֹ אֲרֻחַת תָּמִיד נִתְּנָה־לוֹ מֵאֵת הַמֶּלֶךְ דְּבַר־יוֹם בְּיוֹמוֹ כֹּל יְמֵי חַיָּיו׃

First and Second Chronicles

1 Chr 1:1-4 In NT Matthew must take the exterior and visible route and must begin with Abraham. He follows the fathers and Samuel and Kings, and does it in historical order. Luke follows the inner man and Chronicles. He takes an ascending order, tracing the sons, and going back to Adam at the end of his chapter 3.

1 Chr 1:1 Adam, Sheth, Enosh,

1 Chr 1:1 אָדָם שֵׁת אֱנוֹשׁ׃

1 Chr 1:2 Kenan, Mahalaleel, Jered,

1 Chr 1:2 קֵינָן מַהֲלַלְאֵל יָרֶד׃

1 Chr 1:3 Henoch, Methuselah, Lamech,

1 Chr 1:3 חֲנוֹךְ מְתוּשֶׁלַח לָמֶךְ׃

1 Chr 1:4 Noah, Shem, Ham, and Japheth.

1 Chr 1:4 נֹחַ שֵׁם חָם וָיָפֶת׃ ס

1 Chr 1:27+ Matthew would begin here. Since his route is the exterior would he present only the generations after Isaac.

1 Chr 1:27 Abram; the same *is* Abraham.

1 Chr 1:27 אַבְרָם הוּא אַבְרָהָם׃ ס

1 Chr 1:28 The sons of Abraham; Isaac, and Ishmael.

1 Chr 1:28 בְּנֵי אַבְרָהָם יִצְחָק וְיִשְׁמָעֵאל׃ ס

1 Chr 1:34 And Abraham begat Isaac. The sons of Isaac; Esau and Israel.

1 Chr 1:34 וַיּוֹלֶד אַבְרָהָם אֶת־יִצְחָק ס בְּנֵי יִצְחָק עֵשָׂו וְיִשְׂרָאֵל׃ ס

1 Chr 2:1 These *are* the sons of Israel; Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun,

1 Chr 2:1 אֵלֶּה בְּנֵי יִשְׂרָאֵל רְאוּבֵן שִׁמְעוֹן לֵוִי וִיהוּדָה יִשָּׂשכָר וּזְבֻלוּן׃

1 Chr 2:2 Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.

1 Chr 2:2 דָּן יוֹסֵף וּבִנְיָמִן נַפְתָּלִי גָּד וְאָשֵׁר׃ ס

1 Chr 4:9-10 What Jabez had in common with Japheth and Jezebel is expansionism and the named, built-in tendency to imperialism. Japheth might be enlarged (cf. Gen 9:27), Jabez had the same potential as described here, and Jezebel would put imperial pressure on Naboth. That is their shared nomina and the horisontal aspect of area expansion and field added to field by the tillers of the ground not yet present in Gen 2:5. The vertical part of the story is prominence, and how some would make themselves men of renown and be considered "honourable" as Jabez here in verse 9, comparable to the lofty Joseph in Gen 37 expecting his family to bow down before him. Pyramids of power would grow in the horisontal as empires of ruling and taxation, and they would grow in the vertical as pyramids of prominence. Lacklands ruled by the hierarchy of Satan would live under the taxing weight of pompous vanity seeking to establish its dominion all over the world.

1 Chr 4:9 And Jabez was more honourable than his brethren: and his mother called his name Jabez, saying, Because I bare him with sorrow.

1 Chr 4:9 וַיְהִי יַעְבֵּץ נִכְבָּד מֵאֶחָיו וְאִמּוֹ קָרְאָה שְׁמוֹ יַעְבֵּץ לֵאמֹר כִּי יָלַדְתִּי בְּעֹצֶב׃

1 Chr 4:10 And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep *me* from evil, that it may not grieve me! And God granted him that which he requested.

1 Chr 4:10 וַיִּקְרָא יַעְבֵּץ לֵאלֹהֵי יִשְׂרָאֵל לֵאמֹר אִם־בָּרֵךְ תְּבָרְכֵנִי וְהִרְבִּיתָ אֶת־גְּבוּלִי וְהָיְתָה יָדְךָ עִמִּי וְעָשִׂיתָ מֵרָעָה לְבִלְתִּי עָצְבִּי וַיָּבֵא אֱלֹהִים אֵת אֲשֶׁר־שָׁאָל׃

1 Chr 4:13 More LXX influence, "and Meonothai" **ומעונתי** (καὶ Μαναθι) added at the end of verse 13 in some Greek Septuagint manuscripts and most modernist versions, in addition to being in place from start in verse 14 in all texts. Most of the translations published after Y2K prove that the committees favour the Septuagint over the Masoretic text. This is some of the inconsistency in the Bible industry and the counter-reformatory mindset. Most ordinary English translations have doubled up with "and Meonothai" at the end of verse 13 and from start in verse 14 with a footnote referring to the Septuagint and the Vulgate. Some say that some LXX manuscripts have "and Meonothai" at the end of verse 13, but checking Rahlfs Greek Septuagint and the English translations done strictly to be English Septuagint texts, Brenton, NETS, and Lexham, none of them have found it worth using this new input from the manuscripts referred to in other English translations. It does partly make sense since the English versions of the Septuagint are no real competitors to the KJV. This type variant readings is more relevant as ammunition used to discredit the Masoretic text and the KJV, unveiling how fundamentally rotten the Bible industry is. The double standard and the absurd counter-reformatory agenda is not very harmonious. In most modernist prefaces done by those claiming to do Protestant translations, are the committees eager to claim a place in the translation line going back to the KJV and the reformation, but the actual text is in this case and in other instances,

especially in NT, from the RV/ASV aligned with the papist Douay-Rheims. Also the MEV, officially claimed to be a received-text translation, uses Septuagint details in this case and reveals itself a Vulgate and Douay-Rheims follower, having "and Meonothai" at the end of verse 13 in 1610. English translators with a counter-reformatory agenda are willing to use Vulgate and Greek Septuagint details the Greek text editors did not put into Rahlfs Greek text, also absent in the modernist LXX translations, Brenton (1851), NETS (2007), and Lexham (2019). Ordinary English translations, like the NASB, ESV etc., want to use fringe variants for no other reason than using apostate material against the KJV. Readers of these OT books in the modernist versions will find that they have textual variants in use or footnoted with reference to the Septuagint and Vulgate, while professing to be Protestant translations and claiming to deserve a place in the succession of reformation translations the Douay-Rheims competed with. The Vatican II agenda implemented by "protestant" committees is so systematic that it becomes evident even in doctrinal matters, especially in NT. Laodicea's industry is a traitor enterprise.

1 Chr 4:13 And the sons of Kenaz; Othniel, and Seraiah: and the sons of Othniel; Hathath.

1 Chr 4:13 וּבְנֵי קְנַז עָתְנִיאֵל וּשְׂרָיָה וּבְנֵי עָתְנִיאֵל חֲתַת׃

To put the extra "and Meonothai" in 1 Chr 4:13 in context, this means to take the Codex Satanicus agenda to the next level. In NT the issue is that the modernist text fabricators are willing to use two systematically corrupt manuscripts, which do not even agree with themselves, to overthrow the more than 100-times greater TR/Majority of manuscripts which do agree with themselves. In this OT case it is even worse, since extra text used by the ordinary modernist committees as ammunition against the Masoretic text and the KJV, is such a marginal variant reading that it is not used by the Septuagint translation committees and is not found in the most relevant underlying Greek text to compare with, Rahlfs Septuagint. What the anti-KJV committees are willing to do is more than fishy.

1 Chr 5:1 How ruling and eros connect and how they reinforce the meaning of society's ruling social headache and the Bible's blood-lined building block.

1 Chr 5:1 Now the sons of Reuben the firstborn of Israel, (for he *was* the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright.

1 Chr 5:1 וּבְנֵי רְאוּבֵן בְּכוֹר־יִשְׂרָאֵל כִּי הוּא הַבְּכוֹר וּבְחַלְלוֹ יְצוּעֵי
אָבִיו נִתְּנָה בְּכֹרָתוֹ לִבְנֵי יוֹסֵף בֶּן־יִשְׂרָאֵל וְלֹא לְהִתְיַחֵשׂ לַבְּכֹרָה׃

1 Chr 6:1 The priest class.

1 Chr 6:1 The sons of Levi; Gershon, Kohath, and Merari.

1 Chr 5:27 בְּנֵי לֵוִי גֵּרְשׁוֹן קְהָת וּמְרָרִי׃

1 Chr 7:1 Sons of Issachar

1 Chr 7:1 Now the sons of Issachar *were*, Tola, and Puah, Jashub, and Shimron, four.

1 Chr 7:1 וְלִבְנֵי יִשָּׂשכָר תּוֹלָע וּפוּאָה (יָשִׁיב) [יָשׁוּב] וְשִׁמְרוֹן אַרְבָּעָה׃ ס

1 Chr 8:1 Bn-i-Mn.

1 Chr 8:1 Now Benjamin begat Bela his firstborn, Ashbel the second, and Aharah the third,

1 Chr 8:1 וּבִנְיָמִן הוֹלִיד אֶת־בֶּלַע בְּכֹרוֹ אַשְׁבֵּל הַשֵּׁנִי וְאַחְרַח הַשְּׁלִישִׁי׃

1 Chr 9:1 All Israel, how ruling headache and blood-lined reality are dealt with, and how the modernists try minimise and whitewash that out of sight. In the KJV the text is about original sin and it is universal. In the NKJV, NASB, ESV etc., it is a different story and geographically divided by punctuation after Israel.

1 Chr 9:1 So all Israel were reckoned by genealogies; and, behold, they *were* written in the book of the kings of Israel and Judah, *who* were carried away to Babylon for their transgression.

1 Chr 9:1 וְכָל־יִשְׂרָאֵל הִתְיַחְשׂוּ וְהִנָּם כְּתוּבִים עַל־סֵפֶר מַלְכֵי יִשְׂרָאֵל וִיהוּדָה הָגְלוּ לְבָבֶל בְּמַעֲלָם׃ ס

1 Ki 10:1 War in the days of Saul.

1 Chr 10:1 Now the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa.

1 Chr 10:1 וּפְלִשְׁתִּים נִלְחֲמוּ בְיִשְׂרָאֵל וַיָּנָס אִישׁ־יִשְׂרָאֵל מִפְּנֵי פְלִשְׁתִּים וַיִּפְּלוּ חֲלָלִים בְּהַר גִּלְבֹּעַ׃

1 Ki 10:2 The KJV translates the whole text. The NKJV cuts corners and leaves details untranslated.

1 Chr 10:2 And the Philistines followed hard after Saul, and after his sons; and the Philistines slew Jonathan, and Abinadab, and Malchishua, the sons of Saul.

1 Chr 10:2 וַיִּדְבְּקוּ פְלִשְׁתִּים אַחֲרֵי שָׁאוּל וְאַחֲרֵי בָנָיו וַיַּכּוּ פְלִשְׁתִּים אֶת־יוֹנָתָן וְאֶת־אֲבִינָדָב וְאֶת־מַלְכִּי־שׁוּעַ בְּנֵי שָׁאוּל׃

1 Ki 10:3 More fragments. The NKJV is not a complete translation. Since modernism rejects sola Vau/And, the text is not ready for transfer and spiritual warfare AD.

1 Chr 10:3 And the battle went sore against Saul, and the archers hit him, and he was wounded of the archers.

1 Chr 10:3 וַתִּכְבַּד הַמִּלְחָמָה עַל־שָׁאוּל וַיִּמְצָאֻהוּ הַמּוֹרִים בַּקָּשֶׁת וַיָּחֶל מִן־הַיּוֹרִים׃

1 Chr 10:5 Next step. BC text in AD context says how sola S swordfare instituted unity by the sameness of death. Textual fragmentation messes up the parable value of the text and its mission. Notice the difference in the last half. In the KJV it is about That Which prophetic focus expecting unity instituted as death of self. In the NKJV it is focused on person, Who he is, not what is done. Where the KJV translates unity in deed, does the NKJV, as a worthy counter-reformatory mercenary, expect unity in Niphil Basar.

1 Chr 10:5 And when his armourbearer saw that Saul was dead, he fell likewise on the sword, and died.

1 Chr 10:5 וַיַּ֨רְא נֹשֵׂא־כֵלָ֜יו כִּי־מֵ֣ת שָׁא֗וּל וַיִּפֹּ֤ל גַּם־הוּא֙ עַל־הַחֶ֔רֶב וַיָּמֹ֖ת ס׃

Hebrew details in 1 Chr 10:5 say, "(and fell (he)" **ויפל** "likewise he" **גם־הוא**. The KJV predicts completed predestination and its "likewise" unity of deed to be a fulfilled sola S jurisdiction.

1 Chr 10:6 Next step and more dubious details in the NKJV. Notice how the KJV and the Hebrew agree in the primay focus on the verb, the united deed of death, and how the NKJV reorders the text and shifts the focus from deed to person, and next, how the KJV uses punctuation after the verb and at the same time elevates sola Vau/And, and finally, why the meaning of unity **יחד** (together) in deed appears in this context.

1 Chr 10:6 So Saul died, and his three sons, and all his house died together.

1 Chr 10:6 וַיָּמָ֣ת שָׁא֗וּל וּשְׁלֹשֶׁת֙ בָּנָ֔יו וְכָל־בֵּיתֹ֖ו יַחְדָּ֥ו מֵֽתוּ׃

1 Chr 11:1 David and next step toward unity. Since the KJV is dedicated to unity with the Hebrew text, you would expect it to say, "Then gathered themselves" **ויקבצו** "all Israel" **כל־ישׂראל**, especially if there was no reason for reordering it and highlight the unity of the phrase translated, Then all Israel.

1 Chr 11:1 Then all Israel gathered themselves to David unto Hebron, saying, Behold, we *are* thy bone and thy flesh.

1 Chr 11:1 וַיִּקָּבְצ֤וּ כָל־יִשְׂרָאֵל֙ אֶל־דָּוִ֔יד חֶבְרֹונָ֖ה לֵאמֹ֑ר הִנֵּ֥ה עַצְמְךָ֖ וּבְשָׂרְךָ֥ אֲנָֽחְנוּ׃

1 Chr 12:1 David and Ziklag, the KJV continuing with what is done and how David kept himself. The NKJV is who-focused.

1 Chr 12:1 Now these *are* they that came to David to Ziklag, while he yet kept himself close because of Saul the son of Kish: and they *were* among the mighty men, helpers of the war.

1 Chr 12:1 וְאֵלֶּה֙ הַבָּאִ֣ים אֶל־דָּוִ֔יד לְצִיקְלַ֖ג עֹ֣ודֶ֑נּוּ עָצ֤וּר מִפְנֵי֙ שָׁא֣וּל בֶּן־קִ֔ישׁ וְהֵ֖מָּה בַּגִּבֹּרִ֥ים עֹזְרֵ֖י הַמִּלְחָמָֽה׃

1 Chr 12:32 First how Issachar's understanding requires both a general and a particular competence. "And of the children of Issachar" ומבני יששכר "that had understanding of the times" יודעי בינה לעתים, meaning both recycled knowledge ידע in general and to know the meaning and need of Beth-weaning בין. Grown-up self-awareness puts Bn before the face of Bn, as children aware of self.

1 Chr 12:32 And of the children of Issachar, *which were men* that had understanding of the times, to know what Israel ought to do; the heads of them *were* two hundred; and all their brethren *were* at their commandment.

1 Chr 12:33 וּמִבְּנֵי יִשָּׂשכָר יוֹדְעֵי בִינָה לַעִתִּים לָדַעַת מַה־יַּעֲשֶׂה
יִשְׂרָאֵל רָאשֵׁיהֶם מָאתַיִם וְכָל־אֲחֵיהֶם עַל־פִּיהֶם: ס

Here is the test case for the next step in 1 Chr 12:32, "to know" לדעת "what ought to do" מה־יעשה Israel, in order to avoid ignorance and the potential Resh/Rosh headache in the last half to be really grim. Do you see why creational and purgatorial pottery עשׂה in general, and the great tribulation in particular, must impose itself as a "deed" עשׂה to stress the point that the imperative built into what "ought" to be done, normally is lame and dead and in need of an instigating push to bring forth momentum? Another way to read "what (ought to be) done" מה־יעשׂה is that momentum is energised by awareness. Lost sense of reality, lost faith, has lost its functional ability to move and make.

Issachar's (ought to) momentum is the aftermath of Asher's launch pad. Unerergised it would be only a loose and lame bellyflop. Laodicea is mostly lame and lukewarm until justified, regenerated, and reenergised by faith:

"What (ought to be) done"	מה־יעשׂה
What is launched "Out of Asher"	מאשׂר
What is justified by faith	משׂפט

1 Chr 12:34 N in his own right. Do you see that this verse includes a ruling Nebat factor causing guys like the real doers in verse 35 to sin? The KJV follows the Hebrew syntax. The NKJV, NASB etc., do not.

1 Chr 12:34 And of Naphtali a thousand captains, and with them with shield and spear thirty and seven thousand.

1 Chr 12:35 וּמִנַּפְתָּלִי שָׂרִים אָלֶף וְעִמָּהֶם בְּצִנָּה וַחֲנִית שְׁלֹשִׁים
וְשִׁבְעָה אָלֶף: ס

1 Chr 12:35 Real doers like Dan would have to fight their own wars, not like N in verse 34 having their own personal guard.

1 Chr 12:35 And of the Danites expert in war twenty and eight thousand and six hundred.

1 Chr 12:36 וּמִן־הַדָּנִי עֹרְכֵי מִלְחָמָה עֶשְׂרִים־וּשְׁמוֹנָה אֶלֶף וְשֵׁשׁ מֵאוֹת׃ ס

1 Chr 13:1 With BC text in AD context is sola Vau/And the main consultant in the KJV, not so in the time-based NKJV, NASB etc.

1 Chr 13:1 And David consulted with the captains of thousands and hundreds, *and* with every leader.

1 Chr 13:1 וַיִּוָּעַץ דָּוִיד עִם־שָׂרֵי הָאֲלָפִים וְהַמֵּאוֹת לְכָל־נָגִיד׃

1 Chr 14:1 How the KJV is forced to deviate from the Hebrew syntax. English does not permit, "Now sent" וישלח as a normal choice.

1 Chr 14:1 Now Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him an house.

1 Chr 14:1 וַיִּשְׁלַח (חִירָם) [חוּרָם] מֶלֶךְ־צֹר מַלְאָכִים אֶל־דָּוִיד וַעֲצֵי אֲרָזִים וְחָרָשֵׁי קִיר וְחָרָשֵׁי עֵצִים לִבְנוֹת לוֹ בָּיִת׃

1 Chr 15:1 How the NKJV rejects sola Vau/And from start, "And made (to) him houses" ויעשׂ־לו בתים, but insists on the next, "and he prepared" ויכן (third person masc. singular). The KJV operates like Mary in Luke 10:39, 42, the one thing needful, rejected by the NKJV.

1 Chr 15:1 And *David* made him houses in the city of David, and prepared a place for the ark of God, and pitched for it a tent.

1 Chr 15:1 וַיַּעַשׂ־לוֹ בָּתִּים בְּעִיר דָּוִיד וַיָּכֶן מָקוֹם לַאֲרוֹן הָאֱלֹהִים וַיֵּט־לוֹ אֹהֶל׃

1 Chr 15:2 To be read in context of Issachar and the imperative of what Israel "ought" to do. Notice how the NKJV manipulates textual details. First wiping out what "ought" to be done, but was mostly undone, then partly rewriting that part to make it a protected priestly right, and finally, how it manipulates predestination, how the shared Hebrew and KJV syntax indicates the reciprocal choice presented as a necessity opening the second half. Tradition means typically that the neglectful NKJV puts itself into the succession of the hirelings never doing what ought to be done, manipulating the text, and claiming a position as chosen by G-d without returning such favour. This is some of the filth that makes it annoying to read the NKJV and its manipulative design claiming KJV quality.

1 Chr 15:2 Then David said, None ought to carry the ark of God but the Levites: for them hath the LORD chosen to carry the ark of God, and to minister unto him for ever.

1 Chr 15:2 אָז אָמַר דָּוִיד לֹא לָשֵׂאת אֶת־אֲרוֹן הָאֱלֹהִים כִּי אִם־הַלְוִיִּם כִּי־בָם בָּחַר יְהוָה לָשֵׂאת אֶת־אֲרוֹן יְהוָה וּלְשָׁרְתוֹ עַד־עוֹלָם׃ ס

Here is the test case for 1 Chr 15:2. Do you see that the details spelled out in Luke 11:52 in the KJV, is what the manipulative NKJV literally is doing in 1 Chr 15:2?

1 Chr 16.1 More dubious details in the clumsy NKJV. It is a “tent” not the tabernacle.

1 Chr 16:1 So they brought the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt sacrifices and peace offerings before God.

1 Chr 16:1 וַיָּבִיאוּ אֶת־אֲרוֹן הָאֱלֹהִים וַיַּצִּיגוּ אֹתוֹ בְּתוֹךְ הָאֹהֶל אֲשֶׁר נָטָה־לוֹ דָּוִיד וַיַּקְרִיבוּ עֹלוֹת וּשְׁלָמִים לִפְנֵי הָאֱלֹהִים׃

1 Chr 17:1 More inaccuracy in the NKJV. David does a comparative, as-is verification, benchmarked “as David sat in his house” כאשר ישב דויד בביתו. It is not a time-based “when” as translated in the NKJV, NASB etc.

1 Chr 17:1 Now it came to pass, as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in an house of cedars, but the ark of the covenant of the LORD *remaineth* under curtains.

1 Chr 17:1 וַיְהִי כַּאֲשֶׁר יָשַׁב דָּוִיד בְּבֵיתוֹ וַיֹּאמֶר דָּוִיד אֶל־נָתָן הַנָּבִיא הִנֵּה אָנֹכִי יוֹשֵׁב בְּבֵית הָאֲרָזִים וַאֲרוֹן בְּרִית־יְהוָה תַּחַת יְרִיעוֹת׃

Now a test case for 1 Chr 17:1. Since the Word is the same in person and print, do you see what the ending of this verse has to do with Matt 5:15 and John 8:12, 9:5, and why the apostolic and trinitarian KJV says *remaineth* and cannot agree with the existential “is” muted to silence in the deistic NKJV, NASB etc?

1 Chr 18:1 Again, why NKJV fragments do not work as BC text in AD context, and are not compatible with sola Vau/And transition into spiritual warfare. The NKJV looks like a lukewarm Laodicean, attacking them but never finishing them, and rejecting the sola Vau/And means to subdue them.

1 Chr 18:1 Now after this it came to pass, that David smote the Philistines, and subdued them, and took Gath and her towns out of the hand of the Philistines.

1 Chr 18:1 וַיְהִי אַחֲרֵי־כֵן וַיַּךְ דָּוִיד אֶת־פְּלִשְׁתִּים וַיַּכְנִיעֵם וַיִּקַּח אֶת־גַּת וּבְנֹתֶיהָ מִיַּד פְּלִשְׁתִּים׃

1 Chr 19:1 Blueprinted and processed progress in the KJV, and random happenings in the NKJV.

1 Chr 19:1 Now it came to pass after this, that Nahash the king of the children of Ammon died, and his son reigned in his stead.

1 Chr 19:1 וַיְהִי אַחֲרֵי־כֵן וַיָּמָת נָחָשׁ מֶלֶךְ בְּנֵי־עַמּוֹן וַיִּמְלֹךְ בְּנוֹ תַּחְתָּיו׃

1 Chr 20:1-2 Do you see why syncretism and the sacred have a shared root, and why the KJV therefore, for the sake of lingual clarity, would sacrifice the word, “sacred”?

1 Chr 20:2 And David took the crown of their king from off his head, and found it to weigh a talent of gold, and *there were* precious stones in it; and it was set upon David's head: and he brought also exceeding much spoil out of the city.

1 Chr 20:2 וַיִּקַּח דָּוִיד אֶת־עֲטֶרֶת־מַלְכָּם מֵעַל רֹאשׁוֹ וַיִּמְצָאָהּ מִשְׁקַל כִּכַּר־זָהָב וּבָהּ אֶבֶן יְקָרָה וַתְּהִי עַל־רֹאשׁ דָּוִיד וּשְׁלַל הָעִיר הוֹצִיא הַרְבֵּה מְאֹד׃

1 Chr 21:1 It was first translated “adversary” שָׂטָן in Num 22:22. Here is the first time it is identified and translated as Satan in the KJV. One of the reasons for using 1 Chr 21 to introduce Satan in translation is that 1 Chr 21, in terms of original sin and redemptive remedy, numbering vs nutrition, is much more relevant as parable storyteller and bridge builder between Gen 3:1 and Matt 4:1-10, than Balaam’s Num 22. Christendom and the episcopal hierarchy of Satan made itself proof maker of Satan strengthened by scripture. Satan’s primary goal as destroyer would target G-d’s sola S jurisdiction and would seek to establish a ruling and judging substitute. As modelled here, has antichrist’s dominion no other basis than a perverted version of scripture. Sola Vau/And is not only prophetic blueprinter and biographer, but is universal and diagnostic about whatever is. The more scriptural material provided, the more sour and severe fruit of substitute missions. Satan is introduced in a chapter where the ruling structural grips of original sin are paired with the redemptive remedy, numbering vs nutrition, a Roman Caesar vs the liberating Christ.

1 Chr 21:1 And Satan stood up against Israel, and provoked David to number Israel.

1 Chr 21:1 וַיַּעֲמֹד שָׂטָן עַל־יִשְׂרָאֵל וַיָּסֶת אֶת־דָּוִיד לִמְנוֹת אֶת־יִשְׂרָאֵל׃

1 Chr 21:13 This verse ends with the universal implication that Adam’s unregenerate Christendom would be no other than a great harassment regime. No horror was greater than the risk to fall “but into the hands of Adam” וּבְיַד־אָדָם. Mercy is modelled in a framework of ruling Resh headache, “for great are his mercies” כִּי־רַבִּים רַחֲמָיו, and it is scaled in proportion of faith vs unbelief by the flexible Mem covering all possible worlds, as “very” or “great . . exceedingly” מְאֹד . . . רַבִּים. In other words, history’s horror of unbelief is the horror of ruling headache.

1 Chr 21:13 And David said unto Gad, I am in a great strait: let me fall now into the hand of the LORD; for very great *are* his mercies: but let me not fall into the hand of man.

1 Chr 21:13 וַיֹּאמֶר דָּוִיד אֶל־גָּד צַר־לִי מְאֹד אֶפְּלָה־נָּא בְיַד־יְהוָה כִּי־רַבִּים רַחֲמָיו מְאֹד וּבְיַד־אָדָם אַל־אֶפֹּל׃

Here is the test case for 1 Chr 21:13. Do you see that the syntactic KJV premise lost in the deistic NKJV, NASB etc., is that mercy is ontological and trinitarian, the great I am?

1 Chr 21:30 Restored sense of reality. Again the KJV is a complete translation, including Pe's accounting "because (of)" **מפני**, left untranslated by loose modernist translations like the deistic NKJV, NASB etc., in the KJV saying how the flexible Mem covers the rescaled Pe proportions addressed in verse 13 and haunting David here. 1 Chr 21 ends with verse 30.

1 Chr 21:30 But David could not go before it to enquire of God: for he was afraid because of the sword of the angel of the LORD.

1 Chr 21:30 וְלֹא־יָכֹל דָּוִיד לָלֶכֶת לְפָנָיו לִדְרֹשׁ אֱלֹהִים כִּי נִבְעַת מִפְּנֵי חֶרֶב מַלְאַךְ יְהוָה׃ ס

1 Chr 22:1 Next step. Chapter 21 made it relevant to readdress Gen 3:13 and the potentially murderous malefactor: What is "this" **זה** *that* thou hast done?

1 Chr 22:1 Then David said, This *is* the house of the LORD God, and this *is* the altar of the burnt offering for Israel.

1 Chr 22:1 וַיֹּאמֶר דָּוִיד זֶה הוּא בֵּית יְהוָה הָאֱלֹהִים וְזֶה־מִּזְבֵּחַ לְעֹלָה לְיִשְׂרָאֵל׃ ס

1 Chr 23:1 Here the KJV leaves the third conjunctive Vau untranslated but punctuated. Not all lingual combinations are easily translateable. The causal hiphil would translate, "and made king" **וימלך** . . . . his Bn over Israel.

1 Chr 23:1 So when David was old and full of days, he made Solomon his son king over Israel.

1 Chr 23:1 וְדָוִיד זָקֵן וְשָׂבַע יָמִים וַיַּמְלֵךְ אֶת־שְׁלֹמֹה בְנוֹ עַל־יִשְׂרָאֵל׃

1 Chr 24:1 Aaronite priests. The KJV is a complete translation with all details present. Nadab and Abihu, Eleazar and Ithamar, as grouped in Lev 10. In the NKJV, NASB etc., is the grouping untranslated and it is only a textual list of names.

1 Chr 24:1 Now *these are* the divisions of the sons of Aaron. The sons of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.

1 Chr 24:1 וְלִבְנֵי אַהֲרֹן מַחְלְקוֹתָם בְּנֵי אַהֲרֹן נָדָב וַאֲבִיהוּא אֶלְעָזָר וְאִיתָמָר׃

1 Chr 25:1+ Members of the orchestra, Asaph, Jeduthun, and Heman. Bn is the cunning in this illuminating Lamad school.

1 Chr 25:7 So the number of them, with their brethren that were instructed in the songs of the LORD, *even* all that were cunning, was two hundred fourscore and eight.

1 Chr 25:7 וַיְהִי מִסְפָּרָם עִם־אֲחֵיהֶם מְלֻמְּדֵי־שִׁיר לַיהוָה כָּל־הַמֵּבִין מָאתַיִם שְׁמוֹנִים וּשְׁמוֹנָה׃

1 Chr 26:1 Porter(s) and gatekeeper(s) שׁער.

1 Chr 26:1 Concerning the divisions of the porters: Of the Korhites *was* Meshelemiah the son of Kore, of the sons of Asaph.

1 Chr 26:1 לְמַחְלְקוֹת לְשֹׁעֲרִים לַקָּרְחִים מְשֶׁלֶמְיָהוּ בֶן־קֹרֵא מִן־בְּנֵי אָסָף׃

1 Chr 27:1 Primarily the establishment.

1 Chr 27:1 Now the children of Israel after their number, *to wit*, the chief fathers and captains of thousands and hundreds, and their officers that served the king in any matter of the courses, which came in and went out month by month throughout all the months of the year, of every course *were* twenty and four thousand.

1 Chr 27:1 וּבְנֵי יִשְׂרָאֵל לְמִסְפָּרָם רָאשֵׁי הָאָבוֹת וְשָׂרֵי הָאֲלָפִים וְהַמֵּאוֹת וְשֹׁטְרֵיהֶם הַמְשָׁרְתִים אֶת־הַמֶּלֶךְ לְכֹל דְּבַר הַמַּחְלְקוֹת הַבָּאָה וְהַיֹּצֵאת חֹדֶשׁ בְּחׇדְשׁוֹ לְכֹל חָדְשֵׁי הַשָּׁנָה הַמַּחֲלֶקֶת הָאַחַת עֶשְׂרִים וְאַרְבָּעָה אָלֶף׃ ס

1 Chr 28:1 More establishment. In six instances is the Hebrew word שׂרי translated as princes, captains, and stewards.

1 Chr 28:1 And David assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and possession of the king, and of his sons, with the officers, and with the mighty men, and with all the valiant men, unto Jerusalem.

1 Chr 28:1 וַיַּקְהֵל דָּוִיד אֶת־כָּל־שָׂרֵי יִשְׂרָאֵל שָׂרֵי הַשְּׁבָטִים וְשָׂרֵי הַמַּחְלְקוֹת הַמְשָׁרְתִים אֶת־הַמֶּלֶךְ וְשָׂרֵי הָאֲלָפִים וְשָׂרֵי הַמֵּאוֹת וְשָׂרֵי כָל־רְכוּשׁ־וּמִקְנֶה לַמֶּלֶךְ וּלְבָנָיו עִם־הַסָּרִיסִים וְהַגִּבּוֹרִים וּלְכָל־גִּבּוֹר חָיִל אֶל־יְרוּשָׁלָ͏ִם׃

1 Chr 29:1 Beth B the beloved, “(whom) alone hath chosen” אחד בחר־בו

1 Chr 29:1 Furthermore David the king said unto all the congregation, Solomon my son, whom alone God hath chosen, *is yet* young and tender, and the work *is* great: for the palace *is* not for man, but for the LORD God.

1 Chr 29:1 וַיֹּאמֶר דָּוִיד הַמֶּלֶךְ לְכָל־הַקָּהָל שְׁלֹמֹה בְנִי אֶחָד בָּחַר־בּוֹ אֱלֹהִים נַעַר וָרָךְ וְהַמְּלָאכָה גְּדוֹלָה כִּי לֹא לְאָדָם הַבִּירָה כִּי לַיהוָה אֱלֹהִים׃

1 Chr 29:3 On first instance ruling of Anthropology Proper in contrast to the competing substitute, Theology Proper. Anthropology Proper in the Hebrew and KJV is rooted in the "peculiar . . . ." סְגֻלָּה in Exo 19:5, Deu 14:2, 26:18, called "special . . . ." סְגֻלָּה in Deu 7:6, and the first "proper (good)" in 1 Chr 29:3, requiring its three equally "proper" NT instances in order to complete its value: A proper tongue (in Acts 1:19), a proper gift (in 1 Cor 7:7), and a proper child (in Heb 11:23), all possessive and property-oriented, and all particular about the special peculiarity of the proper homeland host of the Lord.

1 Ch 29:3 Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, *which* I have given to the house of my God, over and above all that I have prepared for the holy house,

1 Ch 29:3 וְעוֹד בְּרְצוֹתִי בְּבֵית אֱלֹהַי יֶשׁ־לִי סְגֻלָּה זָהָב וָכֶסֶף נָתַתִּי לְבֵית־אֱלֹהַי לְמַעְלָה מִכֹּל־הֵכִינוֹתִי לְבֵית הַקֹּדֶשׁ׃

1 Chr 29:29 Chapter end and book end. D is nominated and identified as the act of D.

1 Chr 29:29 Now the acts of David the king, first and last, behold, they *are* written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer,

1 Chr 29:29 וְדִבְרֵי דָוִיד הַמֶּלֶךְ הָרִאשֹׁנִים וְהָאַחֲרֹנִים הִנָּם כְּתוּבִים עַל־דִּבְרֵי שְׁמוּאֵל הָרֹאֶה וְעַל־דִּבְרֵי נָתָן הַנָּבִיא וְעַל־דִּבְרֵי גָּד הַחֹזֶה׃

Here is the test case for 1 Chr 29:29. Do you agree that even David would acknowledge the sola S sum of scripture building everything by the redemptive order of things from the "first" ראשׁן ruling headache to its delayed, "last" אחר after-(math)?

2 Chr 1:1 Saying how sola Vau/And would support scriptural synergy in whatever form. Next, in Exodus it was how Pharaoh's heart was "hardened" חזק, here how Solomon's kingdom was "strengthened". Third, the NABRE removes all sola Vau/And intances to have no role and influence. After removing all sola Vau/And support, it made it easier for the papist committee to perfect this Hithpael combination and make the first half a solely self-made composition, and Solomon a self-made man and ruler, not that he "was strengthened" by sola Vau/And support, but after removing that support it was only his own strengthening of himself by himself. In the KJV is sola Vau/And also tied to how the word "was" is used. In the NABRE is the one instance "was" an empty word having only a grammatical function.

2 Chr 1:1 And Solomon the son of David was strengthened in his kingdom, and the LORD his God *was* with him, and magnified him exceedingly.

2 Chr 1:1 וַיִּתְחַזֵּק שְׁלֹמֹה בֶּן־דָּוִיד עַל־מַלְכוּתוֹ וַיהוָה אֱלֹהָיו עִמּוֹ וַיְגַדְּלֵהוּ לְמָעְלָה׃

Here is the test case for 2 Chr 1:1. Do you see that theological Christendom provided the historical evidence that the more self-made hardening and strengthening from start, the more "exceedingly" **מעל** magnified legalist brass and fire at the end.

2 Chr 2:1 Next step, sola Vau/And equally involved in the Hebrew and KJV, but not so in the papist NABRE (2 Chr 1:18, following Hebrew chapter division) where Solomon is the only person in charge.

2 Chr 2:1 And Solomon determined to build an house for the name of the LORD, and an house for his kingdom.

2 Chr 1:18 וַיֹּאמֶר שְׁלֹמֹה לִבְנוֹת בַּיִת לְשֵׁם יְהוָה וּבַיִת לְמַלְכוּתוֹ׃

Here is a test case for 2 Chr 2:1. The KJV translates, "for his kingdom" **למלכותו**. Do you see that the modernist phrase, "for himself", is an idiomatic substitute and a change made just in time for today's reverse of power separation for reintegration of church and state - I am the state? In the apostolic KJV is "his" and "kingdom" two separate words, but in the NKJV, NASB etc., is that separation lost and things are integrated just in time to make it evidence of the ongoing Luciferian drive around Dung hill. Do you agree that a power-separating BC text in AD context requires "his" and "kingdom" to be separate dominions, and therefore how the modernists by their own words model the Luciferian drive to maintain Levitical continuation AD now also beyond Y2K? It is irrelevant what these translations say. The point is where they come from as just-in-time models of evil.

2 Chr 2:2 About the one instance "told out" found no other place in the KJV. This is the Judaic version of G-d speaking things into existence in Gen 1, bringing together two semantic portions with a shared mission. First that "told" is a story of numbering and quantity. Secondly that it tells and foretells how things are created and mediated. When Abram was asked to "tell" **ספר** the stars in Gen 15, it was both a numbered quantity for him, and the telling of a missional story for all later readers. In the KJV it works both as a verb of action and as a descriptive participle.

2 Chr 2:2 And Solomon told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them.

2 Chr 2:1 וַיִּסְפֹּר שְׁלֹמֹה שִׁבְעִים אֶלֶף אִישׁ סַבָּל וּשְׁמוֹנִים אֶלֶף
אִישׁ חֹצֵב בָּהָר וּמְנַצְּחִים עֲלֵיהֶם שְׁלֹשֶׁת אֲלָפִים וְשֵׁשׁ מֵאוֹת׃ ף

For more context on forms of productive speech, the first instances of "tell" and "told" in Gen 3:11, 12:18 are comparable cases how to speak things into existence. Revelation means that there is no awareness of things until they are told into existence. Becoming the enthroned Almighty in 2 Chr 1+, Solomon could order whatever he wanted and that would be a numbered and counted reality, called, accounted, and written the way it was registered and mediated as a numbered quantity by the books. Whatever is said, told or a telling or numbered speech in Gen 3:11 and 12:18, is related to cause and effect. The

NKJV and the rest use other words in 2 Chr 2:2, how Solomon made his choice and singled out a group to do what he intended in verse 1. After decision making in verse 1 has verse 2 no trace of things halted or the lack of momentum in any way. Modernist versions may be technically correct about what Solomon did in 2 Chr 2:1-2 but they do not offer the same quality on canonical reasoning when such an almighty ruler sits on his throne and orders whatever he wants. Verse 2 does not open with an insecure air of opinion, but with the power to command his overseers and their subordinate, all layers. This is one more reason to see that the Bible with the use of words like "tell" and "told" from first instances is not limited to be informative but to be action-oriented. If Abram had no reason to fear the causation of his words having effect in Gen 12:18, he would be open about all things. If you repeat Gen 15:1, fear is not a fruit of passive information but of the active consequences certain words may release. The first "vision" is missional and action-oriented, the same when Solomon speaks a numbered quantity into existence in 2 Chr 2:2 after making his decision what to be executed in verse 1. Words anticipate action. If you compare the KJV in 2 Chr 2:2 with any modernist version, like the NKJV, the canonical spectrum is fragmented and the creational element of speaking things into existence is gone. It may be helpful to read 2 Chr 2:2 together with Psa 33:8-9. Vicar or authentic lordship makes no difference in its lingual form.

2 Chr 2:1 And Solomon determined to build an house for the name of the LORD, and an house for his kingdom.

2 Chr 1:18 וַיֹּאמֶר שְׁלֹמֹה לִבְנוֹת בַּיִת לְשֵׁם יְהוָה וּבַיִת לְמַלְכוּתוֹ׃

2 Chr 2:2 And Solomon told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them.

2 Chr 2:1 וַיִּסְפֹּר שְׁלֹמֹה שִׁבְעִים אֶלֶף אִישׁ סַבָּל וּשְׁמוֹנִים אֶלֶף
אִישׁ חֹצֵב בָּהָר וּמְנַצְּחִים עֲלֵיהֶם שְׁלֹשֶׁת אֲלָפִים וְשֵׁשׁ מֵאוֹת׃ ף

For additional context on 2 Chr 2:2 and the KJV, examples like this are valuable on the expanded meaning of words and the Gaussian nature of a semantic family. If one lexical sense, capturing no more than a narrow, presumably centre fraction of a semantic range, is used to hit the essential story, the reader may be crippled and does not benefit from observing the whole Gaussian spectrum of a given worded drama. In most cases will the greater range the KJV offers the reader not only add valuable info but will to a greater extent prove the need for scripture to interpret scripture with an expanded number of consonant links to other verses also having shared or contributing information to shed light on a given passage. How modern scholastics insist on a narrow selection of words, and use that against the KJV, correlate with scripture losing its broadminded power and becoming a book of disjointed fragments.

2 Chr 3:3 N and the Elleh אלה school, and how the apostolic KJV uses italics to refer to life lived therein, "*wherein*" all things "were instructed" הוסד. In the NKJV, NASB etc., it is concrete materialism. The KJV follows the Hebrew, Hophal passive-reflexive,

saying how Solomon was educated and "was instructed" in things before being able to do any building. In the NKJV, NASB etc., there is no working Elleh school training and the grammar is changed from being the passive instruced party to be an active Solomon working and doing on his own. They needed to eliminate something and manipulate the rest before making him a founding active Solomon acting solely on his own.

2 Chr 3:3 Now these *are the things wherein* Solomon was instructed for the building of the house of God. The length by cubits after the first measure *was* threescore cubits, and the breadth twenty cubits.

2 Chr 3:3 וְאֵלֶּה הוּסַד שְׁלֹמֹה לִבְנוֹת אֶת־בֵּית הָאֱלֹהִים הָאֹרֶךְ
אַמּוֹת בַּמִּדָּה הָרִאשׁוֹנָה אַמּוֹת שִׁשִּׁים וְרֹחַב אַמּוֹת עֶשְׂרִים׃

2 Chr 4:1 Space-time is another way of referring to compromised reality, M+. Man's missing square-cubit measure means that Issachar's space is intruded by Jezebel's time. While waiting for the fourth dimension in Eph 3:18 to arrive, Anthropology Proper, you might believe that comprehension is premature and must be corrected by anthropology proper doing eisegesis, which is retrospective post-processing.

2 Chr 4:1 Moreover he made an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.

עֶשְׂרִים אַמָּה אָרְכּוֹ וְעֶשְׂרִים אַמָּה רָחְבּוֹ וְעֶשֶׂר אַמּוֹת קוֹמָתוֹ׃ ס
2 Chr 4:1 וַיַּעַשׂ מִזְבַּח נְחֹשֶׁת

Here is the test case for 2 Chr 4:1. Do you see what modernist reordering has to do with uprooting from the KJV's primarily mental anthropology proper, to exterior materialism and theological legalism in the NKJV, NASB etc? Do you see that all measures referred to in the Hebrew and KJV as a product . . . . ו ". . . thereof" are tied one by one to the building material before the first comma in the KJV, but uprooted and untied from that in modernist versions? Do you see that fragmentation means that the modernists do not build a logical chain of words tied to each other to complete the internal verse logic from first to last word? Do you see that the reason why modernist editors do it as done in the NASB, is so because modernist words themselves have no meaning on their own, but have meaning only after building longer sentences? Do you see how the NKJV takes the first, transitioning step away from the KJV and away from the truth, then the NASB the next step, and the NIV, NABRE etc., representing completed transition?

2 Chr 5:14 How sola Vau/And mediates that sola S jurisdiction excludes any vicar priest present together with the trinity, repeating Exo 40. And not able . . ולא־יכלו

2 Chr 5:14 So that the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God.

2 Chr 5:14 וְלֹא־יָכְלוּ הַכֹּהֲנִים לַעֲמוֹד לְשָׁרֵת מִפְּנֵי הֶעָנָן כִּי־מָלֵא
כְבוֹד־יְהוָה אֶת־בֵּית הָאֱלֹהִים׃ פ

Here is the test case for 2 Chr 5:14. Do you agree that the ending of Exodus as repeated here must prove the point and the problem in Matt 16:18, and eventually must force the episcopal hierarchy of Satan to end its vain reign?

2 Chr 6:2 How the KJV opens the window into the Hebrew kernel and speaks of a "house of habitation" בית־זבל, simply indicating that Z inheritance = W. How the modernists reject sola Vau/And is how to decode the meaning of second-heaven war in Zebulun. His name has alternative spelling, זְבֻלֹן (Gen 30:20) or זְבוּלֻן (Gen 49:13), a vocal combination of two u-sounds, וּ (Shureq) and a dotted defective u, ֻ (Qibbuts). KJV/NKJV profiling unveils the problem, the war, the exalted vanity on earth, and why reform vs ruling headache is such a long-lasting Jezebel drama in Zebulun.

2 Chr 6:2 But I have built an house of habitation for thee, and a place for thy dwelling for ever.

2 Chr 6:2 וַאֲנִי בָּנִיתִי בֵית־זְבֻל לָךְ וּמָכוֹן לְשִׁבְתְּךָ עוֹלָמִים׃

Here is the test case and mental exercise of 2 Chr 6:2. Do you see that the apostolic KJV writing from the trinitarian third heaven ends this verse with an ontological idiom, thy-dwelling-for-ever, in contrast to the deistic NKJV ending with a time-based forever?

2 Chr 7:1 Here we go again. Sola Vau/And is the punctuated consumer and glory-maker in the Hebrew and KJV, not so in the NKJV. Scholarly consensus ruling the modernist committees says that none of them would accept sola Vau/And punctuated and standing out with the capacity of being the consuming fire, meaning that the printing press in still not accepted as the converter from purgatorial brass and fire to printed water. Levitical continuation beyond Christ is just as loud as the lost comma after "heaven" in this verse.

2 Chr 7:1 Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the house.

2 Chr 7:1 וּכְכַלּוֹת שְׁלֹמֹה לְהִתְפַּלֵּל וְהָאֵשׁ יָרְדָה מִן־הַשָּׁמַיִם וַתֹּאכַל הָעֹלָה וְהַזְּבָחִים וּכְבוֹד יְהוָה מָלֵא אֶת־הַבָּיִת׃

2 Chr 8:1 Asher vs Bn building, "wherein had built" אשׁר בנה

2 Chr 8:1 And it came to pass at the end of twenty years, wherein Solomon had built the house of the LORD, and his own house,

2 Chr 8:1 וַיְהִי מִקֵּץ עֶשְׂרִים שָׁנָה אֲשֶׁר בָּנָה שְׁלֹמֹה אֶת־בֵּית יְהוָה וְאֶת־בֵּיתוֹ׃

2 Chr 9:30 Solomon's reign

2 Chr 9:30 And Solomon reigned in Jerusalem over all Israel forty years.

2 Chr 9:30 וַיִּמְלֹךְ שְׁלֹמֹה בִּירוּשָׁלַם עַל־כָּל־יִשְׂרָאֵל אַרְבָּעִים שָׁנָה׃

2 Chr 10:1 Rehoboam and Shechem, not yet Gilgal renewal.

2 Chr 10:1 And Rehoboam went to Shechem: for to Shechem were all Israel come to make him king.

2 Chr 10:1 וַיֵּ֥לֶךְ רְחַבְעָ֖ם שְׁכֶ֑מָה כִּ֣י שְׁכֶ֗ם בָּ֚אוּ כָּל־יִשְׂרָאֵ֔ל לְהַמְלִ֖יךְ אֹתֽוֹ׃

2 Chr 11:2 Shemaiah the man of G-d.

2 Chr 11:2 But the word of the LORD came to Shemaiah the man of God, saying,

2 Chr 11:2 וַיְהִ֣י דְבַר־יְהוָ֔ה אֶל־שְׁמַעְיָ֥הוּ אִישׁ־הָאֱלֹהִ֖ים לֵאמֹֽר׃

2 Chr 12:1 R causing problems. Do you agree that it is tempting to remove the last KJV comma but a must to keep the rest?

2 Chr 12:1 And it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the LORD, and all Israel with him.

2 Chr 12:1 וַיְהִ֗י כְּהָכִ֤ין מַלְכוּת֙ רְחַבְעָ֔ם וּכְחָזְקָת֖וֹ עָזַ֑ב אֶת־תּוֹרַ֥ת יְהוָ֖ה וְכָל־יִשְׂרָאֵ֥ל עִמּֽוֹ׃ ף

2 Chr 13:1 More modernist inaccuracy, first a noun, “king” מֶ֫לֶךְ Jeroboam, then a verb, Vau-consecutive imperfect, “to reign” וַיִּמְלֹךְ. In the NKJV, NASB etc., the consequtive is turned into an odd (non-behavioural) mixed verb/noun translation.

2 Chr 13:1 Now in the eighteenth year of king Jeroboam began Abijah to reign over Judah.

2 Chr 13:1 בִּשְׁנַ֥ת שְׁמוֹנֶ֛ה עֶשְׂרֵ֖ה לַמֶּ֣לֶךְ יָרָבְעָ֑ם וַיִּמְלֹךְ֙ אֲבִיָּ֔ה עַל־יְהוּדָֽה׃

2 Chr 13:6 The last Nebat נבט instance. The KJV reorders the syntax, beginning with identifying this named beingm before saying what he is doing, a double consequtive, first, “(Yet) . . is risen up” ויקם (Jeroboam), and next, “and hath rebelled” וימרד, and with a comma between to separate verb (+ noun), from the next, and-verb-noun.

2 Chr 13:6 Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath rebelled against his lord.

2 Chr 13:6 וַיָּ֣קָם יָרָבְעָ֗ם בֶּן־נְבָט֙ עֶ֣בֶד שְׁלֹמֹ֔ה בֶּן־דָּוִ֖יד וַיִּמְרֹ֥ד עַל־אֲדֹנָֽיו׃

2 Chr 14:1-5 Asa and the quiet kingdom, one of the verses where the KJV most rigidly follows the Hebrew syntax. The NKJV and NASB reorder the text.

2 Chr 14:5 Also he took away out of all the cities of Judah the high places and the images: and the kingdom was quiet before him.

2 Chr 14:4 וַיָּסַר מִכָּל־עָרֵי יְהוּדָה אֶת־הַבָּמוֹת וְאֶת־הַחַמָּנִים וַתִּשְׁקֹט הַמַּמְלָכָה לְפָנָיו׃

2 Chr 15:1 Azariah עזריהו and the spirit רוח, a syntactic contast to 2 Chr 14:5.

2 Chr 15:1 And the Spirit of God came upon Azariah the son of Oded:

2 Chr 15:1 וַעֲזַרְיָהוּ בֶּן־עוֹדֵד הָיְתָה עָלָיו רוּחַ אֱלֹהִים׃

2 Chr 15:3 What deism is about. And to not Torah וללא תורה

2 Chr 15:3 Now for a long season Israel *hath been* without the true God, and without a teaching priest, and without law.

2 Chr 15:3 וְיָמִים רַבִּים לְיִשְׂרָאֵל לְלֹא אֱלֹהֵי אֱמֶת וּלְלֹא כֹהֵן מוֹרֶה וּלְלֹא תוֹרָה׃

2 Chr 15:4 What tribulation is about, especially the last and greatest. Here it begins with a billing disjunctive deal-breaker, sola Vau/But, turned around to become conjunctive sola Vau/And means of reunion in the last half. It is ordered accordingly in Revelation. Done with all the substitutes and evils before Rev 19, the rest is increasingly about sola S jurisdiction. The great tribulation means that man has come to the final stage where he is forced to unlearn all the evils of vicar jurisdiction.

2 Chr 15:4 But when they in their trouble did turn unto the LORD God of Israel, and sought him, he was found of them.

2 Chr 15:4 וַיָּשָׁב בַּצַּר־לוֹ עַל־יְהוָה אֱלֹהֵי יִשְׂרָאֵל וַיְבַקְשֻׁהוּ וַיִּמָּצֵא לָהֶם׃

Here is a test case for 2 Chr 15:4. Do you see that modernist uprooting, as formulated in the NKJV, means that there is no inner dimension for “they (there)-in”? Do you see that theology and its one-sided substitutionary atonement ideology tries to bypass subsidiary justice, they in, and relocates “they” to a later position in time and text as if “they” could show up AD with no past leading them thereto? In the NKJV it is a chain of empty text drained of real meaning.

Next test is how the KJV converts the singular first half to match the plural last half. Do you see how, “and (he/they) returned” וישב “in (his/their) distress (to) him” בצר־לו, needs to work in order to align itself with all things of/through//to him in Rom 11:36?

2 Chr 15:5 More tribulation. Person in place *There*. Which Land = Which Thou.

2 Chr 15:5 And in those times *there was* no peace to him that went out, nor to him that came in, but great vexations *were* upon all the inhabitants of the countries.

2 Chr 15:5 וּבָעִתִּים הָהֵם אֵין שָׁלוֹם לַיּוֹצֵא וְלַבָּא כִּי מְהוּמֹת רַבּוֹת עַל כָּל־יוֹשְׁבֵי הָאֲרָצוֹת׃

2 Chr 15:6 Background for Matt 24:7, for the great tribulation, and how Christendom's ruling antichrist would be strengthened by scriptural synergy around Dung hill.

2 Chr 15:6 And nation was destroyed of nation, and city of city: for God did vex them with all adversity.

2 Chr 15:6 וְכֻתְּתוּ גוֹי־בְּגוֹי וְעִיר בְּעִיר כִּי־אֱלֹהִים הֲמָמָם בְּכָל־צָרָה׃

Here is a test case for 2 Chr 15:6. Do you see how the path towards an increasingly lost, lame, and passive Loadicea fits a slowly processed grammatical change from an active Piel, being a crusher, to a passive Pual, being crushed, describing how all were dragged into a swamp of blind chaos where all share the fate, "and was destroyed" וכתתו? Do you see how this change fits the transition from bordered nations in egalitarian freedom, to Satan's globalist Lackland 2.0 all under vicar jurisdiction and all enslaved?

2 Chr 16:1 Asa's Judah besieged by Baasha's Israel.

2 Chr 16:1 In the six and thirtieth year of the reign of Asa Baasha king of Israel came up against Judah, and built Ramah, to the intent that he might let none go out or come in to Asa king of Judah.

2 Chr 16:1 בִּשְׁנַת שְׁלֹשִׁים וָשֵׁשׁ לְמַלְכוּת אָסָא עָלָה בַּעְשָׁא
מֶלֶךְ־יִשְׂרָאֵל עַל־יְהוּדָה וַיִּבֶן אֶת־הָרָמָה לְבִלְתִּי תֵּת יוֹצֵא וָבָא
לְאָסָא מֶלֶךְ יְהוּדָה׃

2 Chr 16:2-4 Next layer, to besiege the besiegers.

2 Chr 16:4 And Benhadad hearkened unto king Asa, and sent the captains of his armies against the cities of Israel; and they smote Ijon, and Dan, and Abelmaim, and all the store cities of Naphtali.

2 Chr 16:4 וַיִּשְׁמַע בֶּן הֲדַד אֶל־הַמֶּלֶךְ אָסָא וַיִּשְׁלַח אֶת־שָׂרֵי הַחֲיָלִים
אֲשֶׁר־לוֹ אֶל־עָרֵי יִשְׂרָאֵל וַיַּכּוּ אֶת־עִיּוֹן וְאֶת־דָּן וְאֶת אָבֵל מָיִם
וְאֵת כָּל־מִסְכְּנוֹת עָרֵי נַפְתָּלִי׃

2 Chr 16:5 Problem solved.

2 Chr 16:5 And it came to pass, when Baasha heard *it*, that he left off building of Ramah, and let his work cease.

2 Chr 16:5 וַיְהִי כִּשְׁמֹעַ בַּעְשָׁא וַיֶּחְדַּל מִבְּנוֹת אֶת־הָרָמָה וַיַּשְׁבֵּת
אֶת־מְלַאכְתּוֹ׃ ס

2 Chr 16:10 Nothing is more provocative than the thing in itself, "this" זאת (feminine) and "this" זה (masculine), also called the sum of scripture, beginning with biographical book-keeping of malefactor acts in Gen 5:1. "This is the book" זה ספר. Next, the point with seers ראה rising early was ruling Resh/Rosh rage and oppression on the horizon.

2 Chr 16:10 Then Asa was wroth with the seer, and put him in a prison house; for *he was* in a rage with him because of this *thing*. And Asa oppressed *some* of the people the same time.

2 Chr 16:10 וַיִּכְעַס אָסָא אֶל־הָרֹאֶה וַיִּתְּנֵהוּ בֵּית הַמַּהְפֶּכֶת כִּי־בְזַעַף עִמּוֹ עַל־זֹאת וַיְרַצֵּץ אָסָא מִן־הָעָם בָּעֵת הַהִיא׃

Here is a test case for 2 Chr 16:10. Do you see how well designed the English language is to mediate how rage and Asa's wrath define the raw material in human nature and how that defines the Bible's blood-lined reality? Next, do you see that without that part to make sense of the Bible and how history and canonical epistemology have been built, the text is a worthless soup with no redemptive and reformative strength? Next, do you see that prophecy and the Bible's redemptive mission must be equally worthless without R's contribution to "this" raw material given structural power as the main problem to be solved for peace on earth? The ruling issue in time is that "this" raw version of Adam is elevated to prominence with vicar jurisdiction on earth. I am the churchstate. Therefore is verses like 2 Chr 16:10 so enlightening on matters of cultural correctness and what all corrupt establishments would do to protect the fallen but even more elevated self on the throne. It should be obvious where the underworld come from and how it operates, and it should be obvious that R's lost higher-dimension Oversight (R inheritance = O) meant that Satan's infantile hierarchy and episcopal tyranny would rise out of the deistic ruin the fallen man had descended into by i-Collapse. Lost oversight, or infallible ignorance, means that the Pope is what the Bible refers to as the blind leader of the blind. With that in place is it easier to decode "this" ruling 5% serpent anatomy in Gen 3:13-15 founded by the office of vicar jurisdiction held by Niphil Basar instead thereof in Gen 2:21-23.

2 Chr 17:1 Jehoshaphat, the son of Asa.

2 Chr 17:1 And Jehoshaphat his son reigned in his stead, and strengthened himself against Israel.

2 Chr 17:1 וַיִּמְלֹךְ יְהוֹשָׁפָט בְּנוֹ תַּחְתָּיו וַיִּתְחַזֵּק עַל־יִשְׂרָאֵל׃

2 Chr 18:1 A substantive Nomina. "Now .." contributes to Jehoshaphat's named identity in the KJV. In the NKJV is Now gone, uprooted and outsourced, and only the indefinite and exterior is left as evidence. Do you agree that the reason why the modernist NKJV committee has no need for "Now" is that it is read only as time-based?

2 Chr 18:1 Now Jehoshaphat had riches and honour in abundance, and joined affinity with Ahab.

2 Chr 18:1 וַיְהִי לִיהוֹשָׁפָט עֹשֶׁר וְכָבוֹד לָרֹב וַיִּתְחַתֵּן לְאַחְאָב׃

2 Chr 19:1 Now after chapter 18 the Hebrew and KJV story is about returning to a house and household in peace. In the NKJV, NASB etc., the text is uprooted and reordered to be about exterior safety.

2 Chr 19:1 And Jehoshaphat the king of Judah returned to his house in peace to Jerusalem.

2 Chr 19:1 וַיָּשָׁב יְהוֹשָׁפָט מֶלֶךְ־יְהוּדָה אֶל־בֵּיתוֹ בְּשָׁלוֹם לִירוּשָׁלָ͏ִם׃

2 Chr 20:2 Being the message in person is a part of the story when the Hebrew and KJV says, Then there came "some that told" **ויגידו**. In the outsourcing NKJV the words drift apart with no meaningful connection between them. Consistency in words, syntax, and in being and doing, is no part of the modernist mess. Notice why the first part, up to the "saying", is helpful to decode the contrasting mass multi-attitude coming after that.

2 Chr 20:2 Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and, behold, they *be* in Hazazontamar, which *is* Engedi.

2 Chr 20:2 וַיָּבֹאוּ וַיַּגִּידוּ לִיהוֹשָׁפָט לֵאמֹר בָּא עָלֶיךָ הָמוֹן רָב מֵעֵבֶר לַיָּם מֵאֲרָם וְהִנָּם בְּחַצְצוֹן תָּמָר הִיא עֵין גֶּדִי׃

2 Chr 20:30 First instance "realm" **מלכות** in the KJV. Rest, realm, and sense of reality must surely have something statutory in common round about it.

2 Chr 20:30 So the realm of Jehoshaphat was quiet: for his God gave him rest round about.

2 Chr 20:30 וַתִּשְׁקֹט מַלְכוּת יְהוֹשָׁפָט וַיָּנַח לוֹ אֱלֹהָיו מִסָּבִיב׃ ף

2 Chr 21:5 More literal translation in the KJV, here about complete numbering and Bn ageing, saying, "thirty and two" **שלשים ושתים** + two verbs regarding "reign". In the NKJV the details are more loose and partly glossed over

2 Chr 21:5 Jehoram *was* thirty and two years old when he began to reign, and he reigned eight years in Jerusalem.

2 Chr 21:5 בֶּן־שְׁלֹשִׁים וּשְׁתַּיִם שָׁנָה יְהוֹרָם בְּמָלְכוֹ וּשְׁמוֹנֶה שָׁנִים מָלַךְ בִּירוּשָׁלָ͏ִם׃

2 Chr 22:12 Two versions of hiding. In the Hebrew and KJV the main security element is the house of G-d. In the NKJV, NASB etc., the text is changed and persons are given a protective or parental role in hiding him with them. Hebrew and KJV details say that he was "with them" **אתם** "in the house" **בבית** . . . in hiding **מתחבא** there.

2 Chr 22:12 And he was with them hid in the house of God six years: and Athaliah reigned over the land.

2 Chr 22:12 וַיְהִי אִתָּם בְּבֵית הָאֱלֹהִים מִתְחַבֵּא שֵׁשׁ שָׁנִים וַעֲתַלְיָה מֹלֶכֶת עַל־הָאָרֶץ׃ ף

Now a test case for 2 Chr 22:12. Do you see that modernist messing with syntax, here how the NKJV, NASB etc., relocate the word "hid", is comparable to what Eliashib did for Tobiah in Neh 13:7, and how theologians generally protect Levitical continuation?

2 Chr 23:15 Background for verse 16. Which Land = Which Thou. It ends with saying, “her there”, or person in place.

2 Chr 23:15 So they laid hands on her; and when she was come to the entering of the horse gate by the king's house, they slew her there.

2 Chr 23:15 וַיָּשִׂימוּ לָהּ יָדַיִם וַתָּבוֹא אֶל־מְבוֹא שַׁעַר־הַסּוּסִים בֵּית הַמֶּלֶךְ וַיְמִיתוּהָ שָׁם׃ ף

2 Chr 23:16 Done with Athaliah, next step would be to establish grown-up conditions and full-scale Beth-weaning as translated in the apostolic KJV. In the modernist NKJV it is not the same story. Things are superficially glossed over.

2 Chr 23:16 And Jehoiada made a covenant between him, and between all the people, and between the king, that they should be the LORD'S people.

2 Chr 23:16 וַיִּכְרֹת יְהוֹיָדָע בְּרִית בֵּינוֹ וּבֵין כָּל־הָעָם וּבֵין הַמֶּלֶךְ לִהְיוֹת לְעָם לַיהוָה׃

2 Chr 23:17 Comparable to those knowing what ought to be done, more grown-up and responsible. This verse is ready for conversion into spiritual warfare as translated in the KJV. Next, notice the sequence, “and brake it down, and brake his altars and his images in pieces”. Two verbs covering three nouns means no more than one comma in this part. If it was break his altars, and doing something else to the images, there would have to be one more comma for each verb to take care of its respective noun.

2 Chr 23:17 Then all the people went to the house of Baal, and brake it down, and brake his altars and his images in pieces, and slew Mattan the priest of Baal before the altars.

2 Chr 23:17 וַיָּבֹאוּ כָל־הָעָם בֵּית־הַבַּעַל וַיִּתְּצֻהוּ וְאֶת־מִזְבְּחֹתָיו וְאֶת־צְלָמָיו שִׁבְּרוּ וְאֶת מַתָּן כֹּהֵן הַבַּעַל הָרְגוּ לִפְנֵי הַמִּזְבְּחוֹת׃

2 Chr 24:2 Sola Vau/And and *That-which-was* canonical benchmark in the KJV. In the NKJV it is a different story, fragmented, loose, and whatever the reader wants it to be.

2 Chr 24:2 And Joash did *that which was* right in the sight of the LORD all the days of Jehoiada the priest.

2 Chr 24:2 וַיַּעַשׂ יוֹאָשׁ הַיָּשָׁר בְּעֵינֵי יְהוָה כָּל־יְמֵי יְהוֹיָדָע הַכֹּהֵן׃

2 Chr 25:2 A perfect שָׁלֵם heart is a harmonious heart at peace שָׁלוֹם. Perfected well-being is perfected in the Prince of Peace שַׂר־שָׁלוֹם in Isa 9:5. How the word “loyal” is used in the NKJV is a different story. To be loyal is not necessarily perfect in peace.

2 Chr 25:2 And he did *that which was* right in the sight of the LORD, but not with a perfect heart.

2 Chr 25:2 וַיַּעַשׂ הַיָּשָׁר בְּעֵינֵי יְהוָה רַק לֹא בְלֵבָב שָׁלֵם׃

2 Chr 26:4 Relative perfection, something done and referenced according to . . .

2 Chr 26:4 And he did *that which was* right in the sight of the LORD, according to all that his father Amaziah did.

2 Chr 26:4 וַיַּעַשׂ הַיָּשָׁר בְּעֵינֵי יְהוָה כְּכֹל אֲשֶׁר־עָשָׂה אֲמַצְיָהוּ אָבִיו׃

Here is a test case for 2 Chr 26:4 and other verses, revealing for non-canonical versions like the NKJV, NASB etc. Do you see that the dynamics of backsliding and decay is the reason why the KJV says what Amaziah "did" as the last present value transferred to be the starting point for his son, Uzziah, and why you find no such finetuned present baton handed over to the next generation in the NKJV, NASB etc? Even if Hebrew grammar, Qal perfect, says, "that (had) done" אשׁר־עשׂה, only the final chapter and present state of affairs observed by handover is relevant for the generational story. Theologians and modernists provide printed evidence of their translation work as non-canonical, being non-apostolic, having no oversight other than simple text to text checks. The KJV says the truth as canonically modelled by apostolic oversight. On the day of handover is only the present relevant, not what had been done earlier and in the past. Examples like this reveal the difference from the missional KJV to the textual modernists. If there was any validity in the teaching authority claims of Pope and Magisterium, then would the Douay and NABRE translations not only agree with the KJV in plain cases like this, but they would also have guided all other translation committees into getting it right. But as you go throught the translations, they deviate all of them and have no other guidance than lexicons and grammar books. The KJV confirmed what was right in 1537 and had been repeated by later committees in the 1500s saying what his father Amaziah dyd. Being both timeless about the dynamics of the past and its ever present latest value, the word "did" is an enigma.

2 Chr 27:6 Jotham. Why the word "before" needs both a substantive and a time-based portion.

2 Chr 27:6 So Jotham became mighty, because he prepared his ways before the LORD his God.

2 Chr 27:6 וַיִּתְחַזֵּק יוֹתָם כִּי הֵכִין דְּרָכָיו לִפְנֵי יְהוָה אֱלֹהָיו׃

2 Chr 28:1-2 Ahaz and imaging, in the KJV translated, "and .. also" וגם "made" עשׂה. In the NKJV there is no comparable predestination and Gimel imaging. Vital details are glossed over. KJV/XXX profiling reveals the collision between ontological reality and lexical reality, comparable to the trinitarian rhema colliding with a deistic logos in NT. Gimel's vicar likeness model mirrors Mem and the "molten" מסכות with no need for an extra Min preposition to model things "out of (the) molten".

2 Chr 28:2 For he walked in the ways of the kings of Israel, and made also molten images for Baalim.

2 Chr 28:2 וַיֵּלֶךְ בִּדְרָכֵי מַלְכֵי יִשְׂרָאֵל וְגַם מַסֵּכוֹת עָשָׂה לַבְּעָלִים׃

2 Chr 28:26 The phrase "(the) first and (the) last" הראשנים והאחרנים, or how R's first things led to its aftermath, appeared first in 1 Chr 29:29. How things died and faded away is partly comparable to the real "did" vs the grammatical "had done" in 2 Chr 26:4, and partly comparable to changes from being the ruling head to becoming a subject tail, and that recycled. In the KJV is "first and last" two ways of being/doing. In the NKJV, NASB, ESV etc., has "from" been added to signify a time span and no more than that, even clearer in the NIV and CSB, saying "from beginning to end".

2 Chr 28:26 Now the rest of his acts and of all his ways, first and last, behold, they *are* written in the book of the kings of Judah and Israel.

2 Chr 28:26 וְיֶתֶר דִּבְרָיו וְכָל־דְּרָכָיו הָרִאשֹׁנִים וְהָאַחֲרוֹנִים הִנָּם
כְּתוּבִים עַל־סֵפֶר מַלְכֵי־יְהוּדָה וְיִשְׂרָאֵל׃

Here is the test case for 2 Chr 28:26. Do you see how modernist blindness to the process of time, and blindness to the actual change in state of affairs here, is directly comparable to the lost model of recycling in Gen 6:3 in modernist translations? Do you see that the apostolic KJV mediates a real life story, where the modernist translations are limited to grammar and lexical value, and here have added a time-based "from" without Hebrew support? Do you see how editorial manipulation, in this case also an extra word, "from", is used to disjoint "first and last" from the corresponding dynamics of "his ways"?

2 Chr 29:1-2 Hezekiah. Notice that after removing how the KJV benchmarks all things with *that which was*, the modernist outcome is how the last half is reordered with no reason to model the corresponding That (specific) David.

2 Chr 29:2 And he did *that which was* right in the sight of the LORD, according to all that David his father had done.

2 Chr 29:2 וַיַּעַשׂ הַיָּשָׁר בְּעֵינֵי יְהוָה כְּכֹל אֲשֶׁר־עָשָׂה דָּוִיד אָבִיו׃

Here is the test case for 2 Chr 29:2. Do you agree that with David so distant that there is no observed behavioural baton delivered to his generational successor in this verse, the KJV has no reason to say what David "did" but translates a grammatical "had done"? The Hebrew phrase "that did / that had done" אשר־עשׂה is the same in 2 Chr 26:4.

2 Chr 29:3 How to reprase things in the Hebrew and KJV model of a behavioural "He in the year (the) first (of R)" הוּא בשׁנה הראשׁונה, to be a reordered and time-based text in the NKJV, NASB etc. Sola Vau/And is there to support the "and repaired (them)" ויחזק, not to "harden" חזק hearts. It is Hezekiah's version of Ezekiel's heart surgery.

2 Chr 29:3 He in the first year of his reign, in the first month, opened the doors of the house of the LORD, and repaired them.

2 Chr 29:3 הוּא בַשָּׁנָה הָרִאשׁוֹנָה לְמָלְכוֹ בַּחֹדֶשׁ הָרִאשׁוֹן פָּתַח
אֶת־דַּלְתוֹת בֵּית־יְהוָה וַיְחַזְּקֵם׃

Now a test case for the anthropological 2 Chr 29:3. Do you see that since repair belongs in the semantic group of verbs, to redeem, to reconcile, to reform, and to rapture, it must be fairly irrelevant whether the spirit says re-Pair, re-P-air, or re-pneuma them, in order to breathe Adam back into the higher Pison waters he had fallen from? For more context on 2 Chr 29:3, you may compare with first instance, "repair the breaches" in 2 Ki 12:5, and why the KJV opens the kernel and converts it to be a P vs Pharez issue and a matter of priesthood. As the illustrated Hebrew and KJV children's book is scheduled to glow in proportions, must the serious scholarly substitutes blow up, pop, and vanish in smoke.

2 Chr 29:4 The only true, working, and unifying gatherer is sola Vau/And, translated and properly punctuated in the KJV. In the NKJV it is a time-based substitute, transitioning readers away from the KJV toward the NASB, ESV etc. Completed counter-reformatory transition into the papist NABRE dominion is to find no room for a true sola Vau/And, only the hierarchy of Satan summoning subject masses and bossing around with textual details, reality edited out of sight.

2 Chr 29:4 And he brought in the priests and the Levites, and gathered them together into the east street,

2 Chr 29:4 וַיָּבֵא אֶת־הַכֹּהֲנִים וְאֶת־הַלְוִיִּם וַיַּאַסְפֵם לִרְחוֹב הַמִּזְרָח׃

2 Chr 29:5 Profiling missional anthropology vs textual theology In the anthropological KJV is the Hebrew syntax modified to say, "sanctify now yourselves" עתה התקדשו according to the first bony Now in Gen 2:23. In the theological NKJV it is a time-based "now" transferring lexical and grammatical details from one language to another. In the NKJV is "now" skewed so far out of sight that anthropological reality is literally lost, an example where a literal BC obscures the lingual AD mission. In the apostolic KJV is it true that Which Land = Which Thou. Person in place indicates that the second placed "sanctify" is no more pure than the first personal "sanctify". It is another link to sola S jurisdiction, nutrition, and watered washing in Eph 5:26.

2 Chr 29:5 And said unto them, Hear me, ye Levites, sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the holy *place*.

2 Chr 29:5 וַיֹּאמֶר לָהֶם שִׁמְעוּנִי הַלְוִיִּם עַתָּה הִתְקַדְּשׁוּ וְקַדְּשׁוּ
אֶת־בֵּית יְהוָה אֱלֹהֵי אֲבֹתֵיכֶם וְהוֹצִיאוּ אֶת־הַנִּדָּה מִן־הַקֹּדֶשׁ׃

Here is the test case for 2 Chr 29:5. Do you see that apostolic syntax is built for the two words, "now yourselves" to be equally substantive and to equally populate each other, and when that is messed up, as done in the NKJV, NASB etc., the uprooted outcome is words with no proper meaning? For the Bible to empty its meaning to the reader, called by name, must proper naming reflect proper meaning of words and syntax. Modernism has no potential beyond the nominal Sardis. Dung hill and its surrounding areas became a nominal room without faith and confession. Do you see that root cause, things having no other role than to bring forth law, sin, time, and death, must be the same filth coming "out of" there, just like the mirror of the soul called the "beam out of" in Matt 7:5?

One more test for 2 Chr 29:5. Do you agree that to correct things related to the phrase, "now yourselves" and the root cause at the end, out of that, must begin with a corrected and working Jubile in Lev 25 and with removing the words "at any" in Lev 25:32 for that verse to properly align itself with "now yourselves" (cf. Eph 5:16, Col 4:5)?

2 Chr 29:6 It cannot be stated more clearly why change of priesthood was required and what pro-vicar organisms and pro-vicar patriarchies is about, the priestly Lackland it led to, and what is the causal driver behind Christ's categorical C/K from start here and in John 3:16. No surprise that the manipulative NABRE does not want to agree with the Hebrew and KJV from start here, but fabricated a deflecting substitute.

2 Chr 29:6 For our fathers have trespassed, and done *that which was* evil in the eyes of the LORD our God, and have forsaken him, and have turned away their faces from the habitation of the LORD, and turned *their* backs.

2 Chr 29:6 כִּי־מָעֲלוּ אֲבֹתֵינוּ וְעָשׂוּ הָרַע בְּעֵינֵי יְהוָה־אֱלֹהֵינוּ וַיַּעַזְבֻהוּ וַיָּסֵבּוּ פְנֵיהֶם מִמִּשְׁכַּן יְהוָה וַיִּתְּנוּ־עֹרֶף׃

Be aware of the Hebrew combination of words in 2 Chr 29:6, how "trespass" מעל and the priestly pomp and "robed" מעיל splendor associated with it, made the root cause in this verse and is mirrored in sola Vau/And as its remedy. Notice the two NABRE steps. First denying transgressed reality from start, then to double down and remove as much as possible of sola Vau/And mirroring and remedy justified in the required change of priesthood. Papist deniers of reality are both non-diagnostic about historical reality, and non-confessional about G-d's conditional and providential remedy.

2 Chr 29:8 After much modernist manipulation in verses 1-6, and after having lost all the diagnostic capacity provided in the true Bible, the theological establishment would have no other explanation of things having a real causal background than being a disaster or a calamity, or the ever unknown mystery of iniquity. Be aware that all history gravitates around BC/AD and the reviving step from the unknown into known reality. This is what theological Christendom systematically have denied with its Levitical continuation, and therefore remained man's unsolved diagnosis until the last great tribulation.

2 Chr 29:8 Wherefore the wrath of the LORD was upon Judah and Jerusalem, and he hath delivered them to trouble, to astonishment, and to hissing, as ye see with your eyes.

2 Chr 29:8 וַיְהִי קֶצֶף יְהוָה עַל־יְהוּדָה וִירוּשָׁלִַם וַיִּתְּנֵם (לְזִוָּעָה)
[לְזַוָּעָה] לְשַׁמָּה וְלִשְׁרֵקָה כַּאֲשֶׁר אַתֶּם רֹאִים בְּעֵינֵיכֶם׃

Here is the test case for 2 Chr 29:8. Do you agree that the word "was" is an existential condition remaining unknown, undiagnosed, and unsolved until the day of awareness begins to dawn upon man?

2 Chr 29:9 Earlier, in 2 ki 14:3, it was made a generational sequence indicating that up to Y2K did each generation have its parental generation, like Gen Y being the children of their parental Gen X, but that Gen Z never had a real parental generation but became a product nurtured by its own digital era, and therefore is malnourished and hungry after real parental connections. Notice how the Hebrew and the KJV agree from beginning to end in this verse, fully canonical about "this" in Gen 3:13, and how the middle, speaking generation, forwards and offloads that at the end upon the next generation. Next, notice how the non-canonical NKJV manipulates that and wants partly to cover itself as one of the partaking generations in "this" misery, and partly wants to outsource "this" and to make it a synthetic parental root cause instead of the actual root cause, the fathers. How the NKJV does it, makes "this" an outsourced and invisible hand ruling whatever fate to hit somewhere with no traceable link between root cause and its later consequences. The NKJV is one of the just-in-time translations explaining rootless phenomena like Gen Z having no other parental origin than an unknown "this" whatever that may be. The real patriarchal problem and how the NKJV mixes the last half into the first half, working projection like Russel's paradox, being a member without being a member. The higher number of verses added as distance to verse 6, the easier is to manipulate and falsify text like the NKJV does. How "this" is relocated in the NKJV is fictional and has no real root there. In the NIV is "this" backsliding order completely nullified as if the process of time and generational decay never existed.

2 Chr 29:9 For, lo, our fathers have fallen by the sword, and our sons and our daughters and our wives *are* in captivity for this.

2 Chr 29:9 וְהִנֵּה נָפְלוּ אֲבוֹתֵינוּ בֶּחָרֶב וּבָנֵינוּ וּבְנוֹתֵינוּ וְנָשֵׁינוּ בַּשְּׁבִי עַל־זֹאת׃

2 Chr 29:10 Authenticity requires "now" to repeat itself from verse 5.

2 Chr 29:10 Now *it is* in mine heart to make a covenant with the LORD God of Israel, that his fierce wrath may turn away from us.

2 Chr 29:10 עַתָּה עִם־לְבָבִי לִכְרוֹת בְּרִית לַיהוָה אֱלֹהֵי יִשְׂרָאֵל וְיָשֹׁב מִמֶּנּוּ חֲרוֹן אַפּוֹ׃

Now the test case for 2 Chr 29:10. Do you see that the existential, Now . . in mine heart, is supported by text in italics in the KJV not to mix up ontological reality, hindering that the text collapses and becomes a time-based full text as in the NASB, ESV etc? Do you see how the KJV aligns itself with ontological reality, Now . . in us, the hope of glory? Do you see that everything BC/AD gravitates around the point of transition when Now, time, becomes Now end, time end? First the deed, then the confession, meaning that the confessional Now and the hypostatic Now are required coexistence. In the words of Job it says: I know, or I Now, that my redeemer liveth. It is the identified version saying that to have everlasting life is not a time-based expression, but always a real present now. To realing man with truth and reality means to regravitate all things around BC/AD.

2 Chr 29:11 First time “neglect” is expressed in the KJV. To properly redeem the time is to not be Now-ligent. “Time not miss” עַתָּה אַל־תִּשָּׁל is a conditional “not” אַל, not the absolute Thou shalt “not” לֹא in the commandments and in Gen 2:5. Lingual mix-up means that the NKJV has no more ability to keep track of being and doing than of the most critical moments of time. The KJV monitors a particular Now-negligence. In the NKJV is “now” relocated in the same time-based way it was in verse 5.

2 Chr 29:11 My sons, be not now negligent: for the LORD hath chosen you to stand before him, to serve him, and that ye should minister unto him, and burn incense.

2 Chr 29:11 בָּנַי עַתָּה אַל־תִּשָּׁלוּ כִּי־בָכֶם בָּחַר יְהוָה לַעֲמֹד לְפָנָיו לְשָׁרְתוֹ וְלִהְיוֹת לוֹ מְשָׁרְתִים וּמַקְטִרִים: ס

For more Hebrew context on 2 Chr 29:11, notice the phrase, “for in you” כִּי־בכם as a part of the text. For Beth B and the Benjamite bride, G-d is not done with his plan until the trinity has taken residence in the human host, and G-d vs self becomes G-d vs G-d. He in you to stand before him. Literally, with the Word being the same in person and in print, it says about the “chosen” בחר, Therefore in you, “Christ in you” כִּי־בכם, the hope of glory. Messianic solutions showing up in plain text in verses like Col 1:27 were already coded in the Mosaic Hebrew.

2 Chr 29:36 Chapter end marked and punctuated in the KJV for sola Vau/And to stand out with the clarity it needs to mediate sola S jurisdiction to the people prepared for it.

2 Chr 29:36 And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was *done* suddenly.

2 Chr 29:36 וַיִּשְׂמַח יְחִזְקִיָּהוּ וְכָל־הָעָם עַל הַהֵכִין הָאֱלֹהִים לָעָם כִּי בְּפִתְאֹם הָיָה הַדָּבָר: ף

2 Chr 30:1-2 Hezekiah and the Passover. Notice how the apostolic KJV as protector of the reformation stays obedient to the Hebrew, and specifies how each group is attached to sola Vau/And, and in contrast to that, how the modernist NKJV as one of the typical counter-reformatory mercenaries living in denial of sola scriptura, no-less typically want a reordered text where the corporate and hierarchical is the main drive. The “protestant” NKJV is more Catholic than the papist NABRE. Theologians manipulate to protect and serve the interests of the establishment. Codex Satanicus is not limited to a corrupt NT, but is a Dung-hill mindset colouring all books from Genesis to Revelation. Notice this unwanted KJV punctuation and sola Vau/And incentive to do your own due diligence.

2 Chr 30:2 For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second month.

2 Chr 30:2 וַיִּוָּעַץ הַמֶּלֶךְ וְשָׂרָיו וְכָל־הַקָּהָל בִּירוּשָׁלִַם לַעֲשׂוֹת הַפֶּסַח בַּחֹדֶשׁ הַשֵּׁנִי:

2 Chr 30:7 *That Which* prophetic focus in the KJV. Uprooting in the NKJV.

2 Chr 30:7 And be not ye like your fathers, and like your brethren, which trespassed against the LORD God of their fathers, *who* therefore gave them up to desolation, as ye see.

2 Chr 30:7 וְאַל־תִּהְיוּ כַּאֲבוֹתֵיכֶם וְכַאֲחֵיכֶם אֲשֶׁר מָעֲלוּ בַּיהוָה אֱלֹהֵי אֲבוֹתֵיהֶם וַיִּתְּנֵם לְשַׁמָּה כַּאֲשֶׁר אַתֶּם רֹאִים׃

2 Chr 30:19 Uprooting in its most *italic* form in the NKJV. *That* is the only benchmark for valid preparation and predestination. You need to recheck your reading habits, how words are read and processed, and how words are allowed to rewire your brain. NKJV uprooting means to remove all subsidiary justice and convert the text from processed to self-made.

2 Chr 30:19 *That* prepareth his heart to seek God, the LORD God of his fathers, though *he be* not *cleansed* according to the purification of the sanctuary.

2 Chr 30:19 כָּל־לְבָבוֹ הֵכִין לִדְרוֹשׁ הָאֱלֹהִים יְהוָה אֱלֹהֵי אֲבוֹתָיו וְלֹא כְּטָהֳרַת הַקֹּדֶשׁ׃ ס

2 Chr 31:11 Heaps (v. 6-9) for the chambers. Storing up for the later plundering robbers to come.

2 Chr 31:11 Then Hezekiah commanded to prepare chambers in the house of the LORD; and they prepared *them*,

2 Chr 31:11 וַיֹּאמֶר יְחִזְקִיָּהוּ לְהָכִין לְשָׁכוֹת בְּבֵית יְהוָה וַיָּכִינוּ׃

2 Chr 31:12 Specifying the Lackland reverse, attracted by this material plunder-magnet, what would be lost with abandoning sola Vau/And as modelled by the careless NKJV. Blessing and productive in-bringing have no other basis than sola Vau/And. Its reverse and cursed wasteland is founded by the time-based mindset ruling the NKJV.

2 Chr 31:12 And brought in the offerings and the tithes and the dedicated *things* faithfully: over which Cononiah the Levite *was* ruler, and Shimei his brother *was* the next.

2 Chr 31:12 וַיָּבִיאוּ אֶת־הַתְּרוּמָה וְהַמַּעֲשֵׂר וְהַקֳּדָשִׁים בֶּאֱמוּנָה וַעֲלֵיהֶם נָגִיד (כּוֹנַנְיָהוּ) [כָּנַנְיָהוּ] הַלֵּוִי וְשִׁמְעִי אָחִיהוּ מִשְׁנֶה׃

2 Chr 31:21 True prosperity in the KJV is all about sola Vau/And dedication.

2 Chr 31:21 And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did *it* with all his heart, and prospered.

2 Chr 31:21 וּבְכָל־מַעֲשֶׂה אֲשֶׁר־הֵחֵל בַּעֲבוֹדַת בֵּית־הָאֱלֹהִים וּבַתּוֹרָה וּבַמִּצְוָה לִדְרֹשׁ לֵאלֹהָיו בְּכָל־לְבָבוֹ עָשָׂה וְהִצְלִיחַ׃ ף

2 Chr 32:1 The only place you find the word “establishment” in the KJV. It is helpful to reorder some words. In process of time, Elleh education, and its aftermath, it may sound like this: “After (the) things . . (the) these” אחרי הדברים . . . האלה, “and (after) the (very amen) establishment thereof” והאמת. Up to the days of Blayney this English word would not be used as a derogatory noun, but would have a more verbal touch of what was or had been built. Anyway this instance is characteristic for how an instituted and institutional Amen in time would rot on its root and become what the characteristic “establishment” is associated with today in its decadent posture. It belongs to the story that if there was no material value in them as stored in chapter 31, Sennacherib would not arrive. From first to last word, this verse makes its own mini-cycle. After fulfilling, it is standard hindsight and retrospective praise to “and Amen these” והאמת האלה things that were mostly unknown while being blueprinted, scrolled, and rolled out.

2 Chr 32:1 After these things, and the establishment thereof, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought to win them for himself.

2 Chr 32:1 אַחֲרֵי הַדְּבָרִים וְהָאֱמֶת הָאֵלֶּה בָּא סַנְחֵרִיב מֶלֶךְ־אַשּׁוּר וַיָּבֹא בִיהוּדָה וַיִּחַן עַל־הֶעָרִים הַבְּצֻרוֹת וַיֹּאמֶר לְבָקְעָם אֵלָיו׃

2 Chr 33:1-3 Manasseh and his 52-years reign. *That which was* is both benchmark and contrasting reference of that abomination of desolation. It fits Beth B and the disjunctive nothing But deal-breaker recorded as the bill of divorce.

2 Chr 33:2 But did *that which was* evil in the sight of the LORD, like unto the abominations of the heathen, whom the LORD had cast out before the children of Israel.

2 Chr 33:2 וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה כְּתוֹעֲבוֹת הַגּוֹיִם אֲשֶׁר הוֹרִישׁ יְהוָה מִפְּנֵי בְּנֵי יִשְׂרָאֵל׃

2 Chr 33:3 Manasseh would reimage his world according to ashera instead of Asher. While things decayed and went downhill, he would become what he worshipped, here how G builds a grove, “and made groves” ויעשׂ אשׁרות, “and worshipped” וישׁתחו. Groves and grooming are two ways of saying how Manasseh prepared his fateful future. Imaging and rewiring his mind would cause him and his world to gravitate toward it.

2 Chr 33:3 For he built again the high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and made groves, and worshipped all the host of heaven, and served them.

2 Chr 33:3 וַיָּשָׁב וַיִּבֶן אֶת־הַבָּמוֹת אֲשֶׁר נִתַּץ יְחִזְקִיָּהוּ אָבִיו וַיָּקֶם מִזְבְּחוֹת לַבְּעָלִים וַיַּעַשׂ אֲשֵׁרוֹת וַיִּשְׁתַּחוּ לְכָל־צְבָא הַשָּׁמַיִם וַיַּעֲבֹד אֹתָם׃

Verses like 2 Chr 33:3 make it easy to model and imagine how things work as equated and illustrated by person and generation: Which Thou = Which Land.

Which (had broken down) Hezekiah יחזקיהו . . אשר vs reared up again for Baalim, and made (switched to) groves קם מזבחות לבעלים ויעש אשרות

2 Chr 33:4 Maybe even more clear. How Which switching, Bn's building block, and Asher's benchmark, whereof אשר the Lord had said, . . is mocked into total desolation. Asher vs ashera is made a centre forced to model truth vs deviation, sanity vs insanity. Which switching between options, whereof, makes a universal launch pad of whatever must be.

2 Chr 33:4 Also he built altars in the house of the LORD, whereof the LORD had said, In Jerusalem shall my name be for ever.

2 Chr 33:4 וּבָנָה מִזְבְּחוֹת בְּבֵית יְהוָה אֲשֶׁר אָמַר יְהוָה בִּירוּשָׁלַ͏ִם יִהְיֶה־שְׁמִי לְעוֹלָם׃

2 Chr 33:5 After Hezekiah, Manasseh. After Matt 12:44, Matt 12:45.

2 Chr 33:5 And he built altars for all the host of heaven in the two courts of the house of the LORD.

2 Chr 33:5 וַיִּבֶן מִזְבְּחוֹת לְכָל־צְבָא הַשָּׁמַיִם בִּשְׁתֵּי חַצְרוֹת בֵּית־יְהוָה׃

2 Chr 33:6 Whereof . . things would be launched. Lamech's Levitical brass and fire, and how to read Lamentations and Christendom's lex holocausti. Also this part is modelled in Benjamin. The KJV translates to cover history and the much more universal element of the suffering "his children" את־בניו. In the NKJV, NASB etc., it is only a local and lexical version, "his sons".

2 Chr 33:6 And he caused his children to pass through the fire in the valley of the son of Hinnom: . . . .

2 Chr 33:6 וְהוּא הֶעֱבִיר אֶת־בָּנָיו בָּאֵשׁ בְּגֵי בֶן־הִנֹּם . . . .

2 Chr 33:7 What it means to be called by name, Manasseh, and integrate everything in Moses for the need of Messiah. This is BC background for AD and why Rom 1 ends in self-worship, and how the fallen adamic self has no higher personal ambition than to be seated at the centre of events and be worshipped as god in the sanctuary. It repeats how Asher vs ashera became the centre modelling truth vs deviation, and sanity vs insanity in verse 4, of which had said G-d to Xxxx . . that whatever is my name, must be. The absolute and most bombastic self is the centre of the abomination of desolation.

2 Chr 33:7 And he set a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon his son, In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever:

2 Chr 33:7 וַיָּשֶׂם אֶת־פֶּסֶל הַסֶּמֶל אֲשֶׁר עָשָׂה בְּבֵית הָאֱלֹהִים אֲשֶׁר אָמַר אֱלֹהִים אֶל־דָּוִיד וְאֶל־שְׁלֹמֹה בְנוֹ בַּבַּיִת הַזֶּה וּבִירוּשָׁלַ͏ִם אֲשֶׁר בָּחַרְתִּי מִכֹּל שִׁבְטֵי יִשְׂרָאֵל אָשִׂים אֶת־שְׁמִי לְעֵילוֹם׃

2 Chr 33:8 More of the same. Manasseh demands understanding of the anthropological, biographical, and creational Bible, and why it is primarily mental. First some KJV bonus stuff. Due to homeland matters and historical reality, the phrase “from out of the land” מעל האדמה may reasonably be called an exiled insider. NASB readers may try hard to maintain the accuracy hoax, but cannot beat the KJV in any part, literal or missional. Next, be aware of the internal logic and the oily link between things going Y-up על out of the land, and the app-ointed עמד eventually to be a part of a realigned pillar society in 1 Tim 3:15. If you now read “from out of the land” in its surrounding context, do you see that it also is a case of (double) predestination, that whatever may be will remain in its temporal state also in the eternal?

2 Chr 33:8 Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses.

2 Chr 33:8 וְלֹא אוֹסִיף לְהָסִיר אֶת־רֶגֶל יִשְׂרָאֵל מֵעַל הָאֲדָמָה אֲשֶׁר הֶעֱמַדְתִּי לַאֲבֹתֵיכֶם רַק אִם־יִשְׁמְרוּ לַעֲשׂוֹת אֵת כָּל־אֲשֶׁר צִוִּיתִים לְכָל־הַתּוֹרָה וְהַחֻקִּים וְהַמִּשְׁפָּטִים בְּיַד־מֹשֶׁה׃

Next, about canonical purpose and conditional ending, and how the last half builds on the first half. Three instances are given where the KJV translates “so that” רק אם for a specific purpose in relation to the mission and the redemptive role the royal malefactor plays in enlightenment. Now has the oily establishing in the first part been involved in how first principle governs the rest, so that, partly comparable to the link from verse 29 into verse 30 in 2 Chr 20. Three instances, 1 Ki 8:25, 2 Chr 6:16 and 2 Chr 33:8, have this Hebrew text underlying the KJV phrase “so that” as used here. These Hebrew cases originate with first Hebrew instance in Deu 15:5 where it is translated “if only,” and that is the point with how the first oily half in 2 Chr 33:8 governs the last half, stating the B requirement, nothing but thou, which in its no-less singular requirement in Deu 15:5 says, Only if Thou. It is no random idea of blind hope, but how oily conditions sharpen Beth B and Berean minds to sort out whether things really are so, the same essence to be scrutinised in Acts 17:11, searching daily after the definitive, So That target mind and mission can fulfil its entrance. If earlier notes on mothers and if-entrance are added for context, these founding elements may serve their purpose in Mal 3:18. Each verse has its own inner life story where each word, jot and tittle, contribute to the whole.

2 Chr 33:9 Whatever a Nebat vector scaled and executed, would have its Mosaic unit in M in need of its Messianic remedy. First principle is the greatest commandment, to love the Lord with all thy heart. In the other end is M's Nemesis vector shaping its subsidiary judicial solution. This is yellowish conditions, sin and ruling headache "worse" רע than earlier.

2 Chr 33:9 So Manasseh made Judah and the inhabitants of Jerusalem to err, *and* to do worse than the heathen, whom the LORD had destroyed before the children of Israel.

2 Chr 33:9 וַיֶּתַע מְנַשֶּׁה אֶת־יְהוּדָה וְיֹשְׁבֵי יְרוּשָׁלִַם לַעֲשׂוֹת רָע
מִן־הַגּוֹיִם אֲשֶׁר הִשְׁמִיד יְהוָה מִפְּנֵי בְּנֵי יִשְׂרָאֵל׃ ף

2 Chr 33:10 How the phrase, and to "his people" עמו became a war zone of possessive property claims between two ruling parties asserting ownership rights. Without saying it plainly, G-d's redemption plan has its opposition in Man's ruling headache. This is one of the verses which most plainly say that whatever G-d did provide, depended on man's will to reform, comply, and benefit from providence. G-d is the provider of (personal) salvation. Man is responsible for (collective) reformation. OT/BC would bring forth sin, law, time, and death for reformative reasons. The ten commandments were reformative and have no saving element. Reform is man's part of the equation, and why the 1500s were so deadly, because the episcopal hierarchy of Satan would do anything to preserve their taxing power and 5% control with all Lacklands. You have to read the phrase, "but they would not" as the regime's (representative) response from darkness, not people's enlightened answer. Notice why the story before the KJV colon is divided into one part aligned with Heb 1:1, and the next with Heb 1:2. Also this KJV colon models a barrier put in place to accumulate and hold back convicting stuff from AD to Y2K, awaiting the weight to be shifted from the road-blocking and headache-making rulers in Heb 1:1 to the people sufficient in number to tip the judicial balance toward Heb 1:2 and its sola S jurisdiction. It must be read according to the redemptive process of time. The last words and resistance, after the colon, must eventually break down and give way to the truth.

2 Chr 33:10 And the LORD spake to Manasseh, and to his people: but they would not hearken.

2 Chr 33:10 וַיְדַבֵּר יְהוָה אֶל־מְנַשֶּׁה וְאֶל־עַמּוֹ וְלֹא הִקְשִׁיבוּ׃

Here is a test case for 2 Chr 33:10. While waiting for a reformed and obedient response, do you agree that F, forcing the processed order of things, in paralled to predestination in G, must cause Finally, . . in 2 Thes 3:1, the Finisher of Faith . . in Heb 12:2, and sola S jurisdiction to have Free course and be Glorified as Paul says? Do you see why the KJV as protector of the reformation is so direct on the "*free*" will to reform as the issue modernist mercenaries like the NJKV do not want to agree with in 2 Thes 3:1? Do you see that modernist editors want vicar wording due to all the theological busybodies not willing to get out of the way? Back to 2 Chr 33:10, do you see how well designed the KJV is with text and punctuation to diagnose universal issues in the fallen Adamkind?

2 Chr 33:11-12 In extension to verse 1-10 and in essence what all tribulation is about. Again the flexible Mem is involved in scaling minds mirroring reality. Here it says, and humbled himself "greatly (from/out of) before" **מאד מן לפני** the G-d of his fathers.

2 Chr 33:12 And when he was in affliction, he besought the LORD his God, and humbled himself greatly before the God of his fathers,

2 Chr 33:12 וּכְהָצַר לוֹ חִלָּה אֶת־פְּנֵי יְהוָה אֱלֹהָיו וַיִּכָּנַע מְאֹד מִלִּפְנֵי אֱלֹהֵי אֲבֹתָיו׃

Here is a test case for 2 Chr 33:12. Do you see that in order for Manasseh and Moses to become their own messianic message in person, they would have to become the meekest of all men, as modelled by sola Vau/And, "and humbled himself" **ויכנע**?

2 Chr 33:18 Manasseh, in whom was no faith, and what was first modelled in Moses and numerous later prophets giving repeated reformative warnings about the unit-vector acts of Manasseh and Nebat.

2 Chr 33:18 Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of the seers that spake to him in the name of the LORD God of Israel, behold, they *are written* in the book of the kings of Israel.

2 Chr 33:18 וְיֶתֶר דִּבְרֵי מְנַשֶּׁה וּתְפִלָּתוֹ אֶל־אֱלֹהָיו וְדִבְרֵי הַחֹזִים הַמְדַבְּרִים אֵלָיו בְּשֵׁם יְהוָה אֱלֹהֵי יִשְׂרָאֵל הִנָּם עַל־דִּבְרֵי מַלְכֵי יִשְׂרָאֵל׃

2 Chr 33:19 Number 2 of the 12-step PCE test for those sharing the idea that the so-called Pure Cambridge Edition is the holy grail, "sin" (PCE1900), "sins" (Oxford 1769), "sinne" in 1611, saying, and all "his sin" **חטאתו** (third person malefactor singular).

2 Chr 33:19 His prayer also, and *how God* was intreated of him, and all his **sin**, and his trespass, and the places wherein he built high places, and set up groves and graven images, before he was humbled: behold, they *are* written among the sayings of the seers.

2 Chr 33:19 וּתְפִלָּתוֹ וְהֵעָתֵר־לוֹ וְכָל־חַטָּאתוֹ וּמַעְלוֹ וְהַמְּקֹמוֹת אֲשֶׁר בָּנָה בָהֶם בָּמוֹת וְהֶעֱמִיד הָאֲשֵׁרִים וְהַפְּסִלִים לִפְנֵי הִכָּנְעוֹ הִנָּם כְּתוּבִים עַל דִּבְרֵי חוֹזָי׃

2 Chr 33:23 Amon, and how the flexible Mem is represented in the English language.

2 Chr 33:23 And humbled not himself before the LORD, as Manasseh his father had humbled himself; but Amon trespassed more and more.

2 Chr 33:23 וְלֹא נִכְנַע מִלִּפְנֵי יְהוָה כְּהִכָּנַע מְנַשֶּׁה אָבִיו כִּי הוּא אָמוֹן הִרְבָּה אַשְׁמָה׃

2 Chr 34:1 After conspiring and killing Amon, Josiah is the next. Bn and Beth B must continue in their years of ageing, taking battery and creational beating. Bn's apocalyptic beast is only the last chapter of the brute in business. In the KJV is the first half about the age of person. In the last half it changes also to be the age of person in place. When the KJV deviates from the Hebrew syntax, the NKJV must come up with an alternative way of deviating, or follow the Hebrew. In the KJV this verse makes a model of history, in the end to align itself confessionally according to person in place. Which Land equals Which Thou. Word by word through this verse must history progress until man is made aware of self in place, as modelled here, from the age of Josiah, to be called by name to inhabit the age of his own 31-year older Jerusalem. In the NKJV are both halves equally time-based with no processed ageing to produce change.

2 Chr 34:1 Josiah *was* eight years old when he began to reign, and he reigned in Jerusalem one and thirty years.

2 Chr 34:1 בֶּן־שְׁמוֹנֶה שָׁנִים יֹאשִׁיָּהוּ בְמָלְכוֹ וּשְׁלֹשִׁים וְאַחַת שָׁנָה מָלַךְ בִּירוּשָׁלָ͏ִם׃

2 Chr 34:2 *That which was* benchmarked more like David.

2 Chr 34:2 And he did *that which was* right in the sight of the LORD, and walked in the ways of David his father, and declined *neither* to the right hand, nor to the left.

2 Chr 34:2 וַיַּעַשׂ הַיָּשָׁר בְּעֵינֵי יְהוָה וַיֵּלֶךְ בְּדַרְכֵי דָּוִיד אָבִיו וְלֹא־סָר יָמִין וּשְׂמֹאול׃

2 Chr 34:3 As indicated in verse 1, and just like Manasseh in Moses, Josiah would take the path wherein he would find his own self in its place, Josiah in Jerusalem.

2 Chr 34:3 For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father: and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images.

2 Chr 34:3 וּבִשְׁמוֹנֶה שָׁנִים לְמָלְכוֹ וְהוּא עוֹדֶנּוּ נַעַר הֵחֵל לִדְרוֹשׁ לֵאלֹהֵי דָּוִיד אָבִיו וּבִשְׁתֵּים עֶשְׂרֵה שָׁנָה הֵחֵל לְטַהֵר אֶת־יְהוּדָה וִירוּשָׁלַ͏ִם מִן־הַבָּמוֹת וְהָאֲשֵׁרִים וְהַפְּסִלִים וְהַמַּסֵּכוֹת׃

2 Chr 34:19 Biographically convicted and aware of self and person in place. The purpose with the law was to bring reformative awareness of sin and self. Tamar was biographed to represent the primarily mental temple rent in twain and on target. Reformative change in the "contrary-walking" קרי Lev 26 needs T to be "teared" קרע and taken down.

2 Chr 34:19 And it came to pass, when the king had heard the words of the law, that he rent his clothes.

2 Chr 34:19 וַיְהִי כִּשְׁמֹעַ הַמֶּלֶךְ אֶת דִּבְרֵי הַתּוֹרָה וַיִּקְרַע אֶת־בְּגָדָיו׃

Here is the test case of 2 Chr 34:19. Notice first verse 2 and that this is a post-processed version of reality, making a contrast to things when their relative and ever-drifting but still contemporary "did" baton was transferred to the next generation in earlier verses like 2 Chr 26:4, instead repeating 2 Chr 29:2 here. Do you see why post-processed sense of reality must cause the apostolic KJV to say, "had heard" שׁמע, taking it as a reasoned past perfect, overruling the present lexical and translational construct showing up in the NKJV, NASB etc?

2 Chr 34:21 Next step and a crosscheck, no more need for post-processing but coming back and staying in the present, in the KJV about the words of the book that "is found", real and present, in the NASB, "has been found", passive and in the past. In the KJV is person in place required and realigned with "that (which is) found" אשׁר נמצא

2 Chr 34:21 . . ., concerning the words of the book that is found:

2 Chr 34:21 . . . עַל־דִּבְרֵי הַסֵּפֶר אֲשֶׁר נִמְצָא . . .

2 Chr 35:1 More Josiah and Jerusalem, and now also Jordan.

2 Chr 35:1 Moreover Josiah kept a passover unto the LORD in Jerusalem: and they killed the passover on the fourteenth *day* of the first month.

2 Chr 35:1 וַיַּעַשׂ יֹאשִׁיָּהוּ בִירוּשָׁלַ͏ִם פֶּסַח לַיהוָה וַיִּשְׁחֲטוּ הַפֶּסַח בְּאַרְבָּעָה עָשָׂר לַחֹדֶשׁ הָרִאשׁוֹן׃

Here is a test case for 2 Chr 35:1. Do you see that for this particular Passover to be real and mutual, it must say that it was to the LORD (present) in Jerusalem? Next, do you see that BC text in AD context makes itself literal here, and explains why the reformation Bible not only translates but reorders the Hebrew syntax for both parties to be on the same page about Jordan, Jerusalem, and the Passover, and therefore must fly in the face of Levitical Christendom and its rebellious practice? Do you see that it is important for the papist NABRE committee to reject both historical and canonical facts related to the Jews and Jerusalam, and from a substitute place of a competing, Babylonian lordship in this case in particular, will not agree with the KJV and BC text in AD context, but uses the Hebrew words and syntax against the Jews and Jerusalem, mocking them for holding a local Passover ceremony in Jerusalem dedicated to honor a vicar lordship in office in another place? How the NABRE does it is Codex Satanicus in a nutshell, how preterism prides itself in pissing on the Jews, how Christendom's antisemitic mindset honours the year 70AD, and how Rome's pagan Pontifex Maximus sees all peripheral suburbs and provinces around the world, addressed in Urbi et Orbi. How the reformation translators ordered this verse was the same from Tyndale/Coverdale in 1535, repeated by the later translators with only minor variation until confirmed by the KJV's apostolic oversight.

2 Chr 35:2 The other side of the picture. On one side the NABRE committee mocks the Jews and Jerusalem. On the other side they want to exploit them and the Hebrew text as much as possible. In the KJV means BC text in AD context that all priestly rights were

ended in Christ, and in extension to that, to encourage them to serve. In the NABRE you find the contrasting story, which wants to strip the Jews of all priestly rights and transfer them to pontifical Christendom. Where the KJV is an AD encouragement is the NABRE occupied with duties and rights. Levitical continuation is literal by the change done from being encouraged "to serve" in the KJV, to a manipulated, rights-based confirmation "in service" in the NABRE. This is more counter-reformatory Codex Satanicus stuff. To be successful with the papist Agenda 2030, must Lackland 2.0 not only restore its medieval Lackland, but must reinforce full Levitical continuation AD and Y2K based on priestly rights BC, stolen and manipulated but not fully secured unless Christendom manages to orchestrate a finishing Armageddon and complete Jewish extermination.

2 Chr 35:2 And he set the priests in their charges, and encouraged them to the service of the house of the LORD,

2 Chr 35:2 וַיַּעֲמֵד הַכֹּהֲנִים עַל־מִשְׁמְרוֹתָם וַיְחַזְּקֵם לַעֲבוֹדַת בֵּית יְהוָה׃

2 Chr 35:3 For background repeat Lev 11:44-45, 19:2, 20:7-8, 20:26. It is about all the people of Israel, especially with BC text in AD context. 2 Chr 35:3 is first split into two halves. Notice how the KJV translates "which were holy" to be sure That served holiness up to the first comma spills over into the next to be about all Israel. Next, notice how the NKJV as a counter-reformatory mercenary is aligned with the papist NABRE, and with a double "who" makes the whole setup go carnal, sure that even if there was holiness in the first words, none of it would spill over into the next, wiping out how KJV readers reasonably connect "which were holy" with "all Israel". Again it is how Christendom's establishment wants to exploit the Jewish text, but with the result that "his Carnalness", seated at the centre, is surrounded by his carnal organism. Fake text reflects a perverted mission and a perverse outcome. Theology has no "understanding" בין of these things, THAT to teach, so there is no value to spill over from the first part to the next anyway, explaining the cardinal split and why "his Carnalness" seated in the first half means lack of teaching authority, becoming a burdensome Lackland in the second half of this verse.

2 Chr 35:3 And said unto the Levites that taught all Israel, which were holy unto the LORD, . . .

2 Chr 35:3 וַיֹּאמֶר לַלְוִיִּם (הַמְּבוּנִים) [הַמְּבִינִים] לְכָל־יִשְׂרָאֵל הַקְּדוֹשִׁים לַיהוָה . . .

2 Chr 35:3 . . . . Put the holy ark in the house which Solomon the son of David king of Israel did build; *it shall* not *be* a burden upon *your* shoulders: serve now the LORD your God, and his people Israel,

2 Chr 35:3 . . . תְּנוּ אֶת־אֲרוֹן־הַקֹּדֶשׁ בַּבַּיִת אֲשֶׁר בָּנָה שְׁלֹמֹה בֶּן־דָּוִיד מֶלֶךְ יִשְׂרָאֵל אֵין־לָכֶם מַשָּׂא בַּכָּתֵף עַתָּה עִבְדוּ אֶת־יְהוָה אֱלֹהֵיכֶם וְאֵת עַמּוֹ יִשְׂרָאֵל׃

Now to the test cases for 2 Chr 35:3. Do you see how accurately the carnal exchange in this verse follows the devil's business in Gen 14:21? Do you see how the devil's editors seated upon Dung hill would transfer a burden-free part to the elevated carnal self in the first half, and the burdensome to the masses left uneducated and miserable in the dark in the second half, and how that explains history and how the devil's abuse of the Bible in the first, medieval Lackland repeats itself to enforce the enslaving Agenda 2030 and its Lackland 2.0? Theology is not only the devil's ideology. Theologians would notoriously reflect the devil's business.

Next to verify is Christendom's pompous Niphil Basar, the bombastic and burdensome contrast to the simple serving No-Man, "not to you a burden" אין־לכם משׂא upon your shoulders. Antichrist, the vicar of Christ, is not only Christendom's chief Lackland maker, but the opposite of the redemptive, unburdening, servant mindset of Christ.

Next to verify in 2 Chr 35:3. Do you see that the apostolic KJV is diagnostic about the continually present "now the LORD", whatever that is, converted to a time-based Now in the lexical, deistic, and non-diagnostic NKJV? Finally, notice how the KJV ends with punctuating the fact that the Lord's people became his host by sola S jurisdiction. Sola Vau/And is the Lord of liberation. That is the object-marked objective ending this verse. G-d "with" עִם us, is the host and property case becoming his "people" עַם. It is called the Word of G-d also because the conjunctive Vau is redemptive, saying that his people is his jurisdiction and missional objective, "and his people Israel" ואת עמו ישׂראל. Christendom's theological establishment had to systematically pervert the whole Bible in order to fabricate a vicar jurisdiction. Vicar jurisdiction is the burdensome contrast to G-d's unburdening sola S jurisdiction. Vicar Christendom's hypocrite holiness claim is the contrast to true mosaic meekness.

2 Chr 35:4 How the NKJV, NASB, ESV, NABRE etc., reject sola Vau/And and how the first half mirrors itself in the equally blueprinted last half as translated in the KJV.

2 Chr 35:4 And prepare *yourselves* by the houses of your fathers, after your courses, according to the writing of David king of Israel, and according to the writing of Solomon his son.

2 Chr 35:4 (וְהִכּוֹנוּ) [וְהָכִינוּ] לְבֵית־אֲבוֹתֵיכֶם כְּמַחְלְקוֹתֵיכֶם בִּכְתָב דָּוִיד מֶלֶךְ יִשְׂרָאֵל וּבִמְכְתַּב שְׁלֹמֹה בְנוֹ׃

Here is a test case for 2 Chr 35:4. First, notice how taking out "And . ." converts the text from a working blueprinted predestination to be a stand-alone self. Do you see how the NKJV models i-Collapse into deism from "And prepare *yourselves*" in the KJV referring to the invisible hand and its blueprinted ontological reality in progress until known? Do you see that man born with an unknown eternal kingdom laid down in his soul, makes a link about the unknown ontological "And prepare *yourselves*", from the first days of the spirit moving upon the face of all things in Gen 1:2, until Psa 42:7 is a known reality as ontologically modelled and blueprinted to prepare man as defined by the first three KJV

words here? Finally, do you agree that BC text in AD context includes an ontological changeover from self and the work-based to be made ready for predestined Godkind and Godmade awareness by raptured dimensional changeover as prepared by sola Vau/And? As a next step and add-on to the ending of verse 3, do you agree that how the priesthood of unbelief educated the priesthood of believers, by what they refused to accept, is built into sola Vau/And's invisible hand blueprinting and guiding all ontology?

2 Chr 35:5 Next step and next add-on, after verse 4. For things to work as truly foretold and ontologically blueprinted, must sola Vau/And take the same armoured stand here and in Eph 6:13-14.

2 Chr 35:5 And stand in the holy *place* according to the divisions of the families of the fathers of your brethren the people, and *after* the division of the families of the Levites.

2 Chr 35:5 וְעִמְדוּ בַקֹּדֶשׁ לִפְלֻגּוֹת בֵּית הָאָבוֹת לַאֲחֵיכֶם בְּנֵי הָעָם
וַחֲלֻקַּת בֵּית־אָב לַלְוִיִּם׃

2 Chr 35:6 BC text in AD context means that it is built and punctuated into the KJV text that the printing press converted brass and fire into universal sola Vau/And jurisdiction. Now you can see how the NKJV, NASB etc., repeat the issue with the self-elevated in verse 3. After rejecting sola Vau/And present to sanctify the first group, there would be no substantive reality to spill over into those after that, only dumb modernist text.

2 Chr 35:6 So kill the passover, and sanctify yourselves, and prepare your brethren, that *they* may do according to the word of the LORD by the hand of Moses.

2 Chr 35:6 וְשַׁחֲטוּ הַפָּסַח וְהִתְקַדְּשׁוּ וְהָכִינוּ לַאֲחֵיכֶם לַעֲשׂוֹת
כִּדְבַר־יְהוָה בְּיַד־מֹשֶׁה׃ ף

Here is a test case for 2 Chr 35:6. Do you agree that first-principle So, holding a ruling statutory premise for the purpose with the Passover and G-d's sanctifying sola Vau/And jurisdiction after that, is flatly rejected by modernist committees like the NKJV, NASB, NIV, NABRE etc? Words drained of meaning explain why there is no connection from the first half to the meaning of the Word in the last half in modernist translation. From the first So in Gen 1:7 to the final confirming as-is, Even so, in Rev 22:20 in the KJV, is the other statutory So, like here and in John 3:16, building on the same canon for lingual sameness from beginning to end. The KJV is complete in translation and in sameness.

2 Chr 35:7 For apostolic and reformative reasons, and since BC text in its AD context is the modus operandi in the KJV, it speaks of "the people" and does never use the phrase "*lay* people" as found in the NKJV in 2 Chr 35:5, 7, 12, 13. As the counter-reformation began to move, this phrase did not come with the RV/ASV, but from the RSV it would be clearer that the goal for Satan's hierarchy elevated, laurelled and glorified upon Dung hill also would be paralleled with the phrase "*lay* people" coming with the RSV in these four verses, found in the NKJV, NASB, ESV, CSB etc., only verses 5 and 7 in the NIV and MEV. Theologians elevate themselves by using the "*lay*" as scaffolding.

2 Chr 35:7 And Josiah gave to the people, of the flock, lambs and kids, all for the passover offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks: these *were* of the king's substance.

2 Chr 35:7 וַיָּרֶם יֹאשִׁיָּהוּ לִבְנֵי הָעָם צֹאן כְּבָשִׂים וּבְנֵי־עִזִּים הַכֹּל לַפְּסָחִים לְכָל־הַנִּמְצָא לְמִסְפַּר שְׁלֹשִׁים אֶלֶף וּבָקָר שְׁלֹשֶׁת אֲלָפִים אֵלֶּה מֵרְכוּשׁ הַמֶּלֶךְ׃ ס

For more context on 2 Chr 35:7 the Hebrew details are hilarious. Josiah acted according to the Bible's redemptive purpose with the Passover. First how the Hebrew and KJV say that sola Vau/And is distributed and how Josiah gave, implicitly using sola Vau/And to elevate or "and rise up" **וירם** the people, soon to discover how scripture would be used to piss on G-d's redemptive mission plan, and the theologians using scripture to trample on people and use them as a downtrodden mass platform for vicar elevation. The RSV and later modernist committees did really find the best spot to rub it in that "*lay* people" must find their place as subjects at the bottom of the hierarchy. The KJV is reformative and redemptive and provides for G-d's people and his target priesthood. The modernist NKJV is repressive and rebellious and provides for the theological establishment and for "*lay*" people to know their place. In its American NKJV context it is not only that black lives did not matter, but that none of the downtrodden people would ever matter. USA would prove that as the land of the free is sinking and enslaved by the weight of its own counter-reformatory rottenness, is only the pulpit elevated to safety. Verse by verse does KJV/XXX profiling accumulate steadily more epistemological evidence for the readers to mentally build that scriptural model and know what Dung hill and Lucifer's laurels and vicar glory is about, and how Codex Satanicus became the way to do it. Decade by decade is Codex Satanicus proving its Dung hill mission and the fact that no translation would ever have any other goal than the uplifting or downtreading mindset behind it. If the theologians legally should continue Levitical rights BC as valid also AD, then they would be entitled to call the people "lay". It is important to be aware of the textual and missional implications and what would come while Satan's hierarchy prepares perverted scriptural ideas to be the foundation for Lackland 2.0. Even if words in general have no value in modernist translations, they are still carriers and means of deceptive meaning to be aware of. Be aware of that even of the NKJV and MEV are claimed to be translations of received texts, their underlying ideology and choice of words reveal that they belong to the modernist, text-critical group and must be read accordingly.

2 Chr 35:16 The KJV makes it statutory and more or less plain that to keep the Passover is how the apocalyptic remnant would keep the commandments.

2 Chr 35:16 So all the service of the LORD was prepared the same day, to keep the passover, and to offer burnt offerings upon the altar of the LORD, according to the commandment of king Josiah.

2 Chr 35:16 וַתִּכּוֹן כָּל־עֲבוֹדַת יְהוָה בַּיּוֹם הַהוּא לַעֲשׂוֹת הַפֶּסַח וְהַעֲלוֹת עֹלוֹת עַל מִזְבַּח יְהוָה כְּמִצְוַת הַמֶּלֶךְ יֹאשִׁיָּהוּ׃

2 Chr 35:17 This would probably be called the “lay” in theological terms. Be aware that the only valid real presence is THAT real presence. That at that time.

2 Chr 35:17 And the children of Israel that were present kept the passover at that time, and the feast of unleavened bread seven days.

2 Chr 35:17 וַיַּעֲשׂוּ בְנֵי־יִשְׂרָאֵל הַנִּמְצְאִים אֶת־הַפֶּסַח בָּעֵת הַהִיא וְאֶת־חַג הַמַּצּוֹת שִׁבְעַת יָמִים׃

2 Chr 35:23 How Josiah died.

2 Chr 35:23 And the archers shot at king Josiah; and the king said to his servants, Have me away; for I am sore wounded.

2 Chr 35:23 וַיֹּרוּ הַיֹּרִים לַמֶּלֶךְ יֹאשִׁיָּהוּ וַיֹּאמֶר הַמֶּלֶךְ לַעֲבָדָיו הַעֲבִירוּנִי כִּי הָחֳלֵיתִי מְאֹד׃

2 Chr 35:26 Modernist committees and their readers have no more reason to appreciate how the KJV punctuates Josiah’s goodness here, than how he dealt with “the people” in verse 7.

2 Chr 35:26 Now the rest of the acts of Josiah, and his goodness, according to *that which was* written in the law of the LORD,

2 Chr 35:26 וְיֶתֶר דִּבְרֵי יֹאשִׁיָּהוּ וַחֲסָדָיו כַּכָּתוּב בְּתוֹרַת יְהוָה׃

2 Chr 35:27 Next behavioural “first and last” in the KJV. Next non-behavioural case in the time-based NKJV. Notice that the point with a functional epistemology as translated in the KJV is to trace the stages of transition, how a generation began and how it ended with that behavioural ending transferred to be the starting point for the next. This is lost in the uprooted NKJV for the same reason as the cyclical “not always” is lost in Gen 6:3. Modernist text is empty text with no authentic mission and no diagnostic capacity. Text in proper context in the KJV is the textual directed by apostolic and missional oversight. As seen here, the KJV provides a behavioural spectrum with two distinct extremes. The NKJV provides only a time-based accumulation of deeds from first to last.

2 Chr 35:27 And his deeds, first and last, behold, they *are* written in the book of the kings of Israel and Judah.

2 Chr 35:27 וּדְבָרָיו הָרִאשֹׁנִים וְהָאַחֲרֹנִים הִנָּם כְּתוּבִים עַל־סֵפֶר מַלְכֵי־יִשְׂרָאֵל וִיהוּדָה׃

2 Chr 36:1 As a carry-over connection from 35:27, the KJV has sufficient substance to combine time and reality, saying, Then the people of the land. Person equals place.

2 Chr 36:1 Then the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem.

2 Chr 36:1 וַיִּקְחוּ עַם־הָאָרֶץ אֶת־יְהוֹאָחָז בֶּן־יֹאשִׁיָּהוּ וַיַּמְלִיכֻהוּ תַּחַת־אָבִיו בִּירוּשָׁלִָם׃

2 Chr 36:3 Mosaic recycling would come with the implication that the KJV translated it as elements of hubris and nemesis, put down and condemn. To "put down" סירה and "condemn" ענשׁ would be elements of subsidiary justice recycled until Rom 8:1 would be fulfilled. In the non-canonical NKJV is translation limited to the lexical.

2 Chr 36:3 And the king of Egypt put him down at Jerusalem, and condemned the land in an hundred talents of silver and a talent of gold.

2 Chr 36:3 וַיְסִירֵהוּ מֶלֶךְ־מִצְרַיִם בִּירוּשָׁלִַם וַיַּעֲנֹשׁ אֶת־הָאָרֶץ מֵאָה כִכַּר־כֶּסֶף וְכִכַּר זָהָב׃

2 Chr 36:5 Blueprinting Bn ageing, "twenty and five changes" עשׂרים וחמשׁ שׁנה. In the NKJV, NASB etc., has sola Vau no more role in blueprinting than in redemption. Non-canonical translation committees reveal their inconsistency. Because it is about Bn change, process of time, and processed reality, the modernists produce an oddity. If it was important to change the verb "to reign", instead saying, to "become (king), then the rest should also have been eleven years of becoming, until being sanctified or seated in the sanctuary to be worshipped as god, but not so because modernist text is only lexical and grammatical pieces with no real meaning. As seen again, when sola Vau has lost its founding eternal value as Lord and Word, is most of the rest equally meaningless.

2 Chr 36:5 Jehoiakim *was* twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did *that which was* evil in the sight of the LORD his God.

2 Chr 36:5 בֶּן־עֶשְׂרִים וְחָמֵשׁ שָׁנָה יְהוֹיָקִים בְּמָלְכוֹ וְאַחַת עֶשְׂרֵה שָׁנָה מָלַךְ בִּירוּשָׁלִַם וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה אֱלֹהָיו׃

2 Chr 36:6 One way Lamech's lex holocausti imposes purgatorial fire and Lamentation. "Against him came up" עליו עלה. Whether it says Y-up ascent עָלָה, coming up, or "whole burnt" עֹלָה sacrificial horror, is only a biased or groomed way of reading it. In time it causes lamentation, for the sake of for-ever עֹלָם peace. In the Hebrew and KJV it says how things are processed. In the NKJV, NASB etc., it is about Nebuchadnezzar and Babylon. Going "to Babylon" בבלה (and being therein) makes this purgatorial horror personal, canonical, and Benjamite, and adds clarity to the last liberating struggle called the great (bridal) tribulation. Beth B's last struggle "in fethers" בנחשׁתים is one final legalistic Nahash operation, a brass reminder what Satan's Lackland 2.0 aims at.

2 Chr 36:6 Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters, to carry him to Babylon.

2 Chr 36:6 עָלָיו עָלָה נְבוּכַדְנֶאצַּר מֶלֶךְ בָּבֶל וַיַּאַסְרֵהוּ בַּנְחֻשְׁתַּיִם לְהוֹלִיכוֹ בָּבֶלָה׃

2 Chr 36:7 Notice how little difference history makes from Nebuchadnessar's Babylon to Christendom's apocalyptic Babylon and the repeated Lackland plunder of everything given to bless the world. Adam's capital self would universally turn all creation upside down around self, and gather to Niphil Basar's temple for "his" own Babylonian glory. 2000 extra year from 70AD to Y2K became 2000 extra years of Lackland and plunder of G-d's Jerusalem storehouse.

2 Chr 36:7 Nebuchadnezzar also carried of the vessels of the house of the LORD to Babylon, and put them in his temple at Babylon.

2 Chr 36:7 וּמִכְּלֵי בֵית יְהוָה הֵבִיא נְבוּכַדְנֶאצַּר לְבָבֶל וַיִּתְּנֵם בְּהֵיכָלוֹ בְּבָבֶל׃

2 Chr 36:8 Last instance "in his stead" תחתיו in Chronicles.

2 Chr 36:8 Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, behold, they *are* written in the book of the kings of Israel and Judah: and Jehoiachin his son reigned in his stead.

2 Chr 36:8 וְיֶתֶר דִּבְרֵי יְהוֹיָקִים וְתֹעֲבֹתָיו אֲשֶׁר־עָשָׂה וְהַנִּמְצָא עָלָיו הִנָּם כְּתוּבִים עַל־סֵפֶר מַלְכֵי יִשְׂרָאֵל וִיהוּדָה וַיִּמְלֹךְ יְהוֹיָכִין בְּנוֹ תַּחְתָּיו׃ ף

Now you need to slice up the lexical sousage one more time. First about all the stuff in the second heaven, or "under" תַּחַת the firmament in Gen 1:7, then the principal flesh "instead thereof" תַּחְתֶּנָּה in Gen 2:21, next, "in the stead" תַּחַת of Isaac in Gen 22:13, then Rachel's vicar version, in G-d's "stead" תַּחַת in Gen 30:2, then a "nether" תַּחְתִּי part of the mountain in Exo 19:17, Bethhoron the "nether" תַּחְתּוֹן in Jos 16:3, etc., making room for antichrist's royal underworld and instead-of affairs. In the theological mind it is under a physical firmament, and things instead-of is typically to replace one physical person with another physical person. There is no mental room for these things to merge, and no contextual reason for the need of a permanent remedy in Gen 22:13 in the theological world. Theologians may admit the principal sacrificial connection from Gen 22:13 to Golgotha, but theology has no corresponding subsidiary link to the depth of Satan and Tamar's underworld and all the rest of lingual and lexical pieces needed in order to integrate T's totality. People live happily ignorant of the depths of Satan and in the depths of Satan in the theological Thyatira, which is the second-heaven stronghold where things partly blurs together for lingual unity and remain in power until the final Let Go in 2 Thes 2:7. For the Benjamite Baptist and the Berean bride, the underworld below might in time be a much better fit than beloved, but is not found in the word list.

2 Chr 36:11 More modernist king/reign inconsistency vs processed and numbered Bn ageing in verse 5. Infantile Bn would never be brought up to truly "be" in Eph 4:14.

2 Chr 36:11 Zedekiah *was* one and twenty years old when he began to reign, and reigned eleven years in Jerusalem.

2 Chr 36:11 בֶּן־עֶשְׂרִים וְאַחַת שָׁנָה צִדְקִיָּהוּ בְמָלְכוֹ וְאַחַת עֶשְׂרֵה שָׁנָה מָלַךְ בִּירוּשָׁלִָם׃

2 Chr 36:15 What the behavioural Bn and to Be vs betimes is about, "rising up betimes, and sending" השכם ושלוח

2 Chr 36:15 And the LORD God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place:

2 Chr 36:15 וַיִּשְׁלַח יְהוָה אֱלֹהֵי אֲבוֹתֵיהֶם עֲלֵיהֶם בְּיַד מַלְאָכָיו הַשְׁכֵּם וְשָׁלוֹחַ כִּי־חָמַל עַל־עַמּוֹ וְעַל־מְעוֹנוֹ׃

2 Chr 36:16 Next disjunctive sola Vau/But deal-breaker. Ruling headache and rebellion mirror man's lack of will to reform. Sola Vau/And says how rebellion would reinforce itself by scriptural synergy, sola Vau/And. The word "misused" is found no other place in the KJV.

2 Chr 36:16 But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till *there was* no remedy.

2 Chr 36:16 וַיִּהְיוּ מַלְעִבִים בְּמַלְאֲכֵי הָאֱלֹהִים וּבוֹזִים דְּבָרָיו וּמִתַּעְתְּעִים בִּנְבִאָיו עַד עֲלוֹת חֲמַת־יְהוָה בְּעַמּוֹ עַד־לְאֵין מַרְפֵּא׃

Here is a test case for 2 Chr 36:16. Do you see that the most yellowish conditions when things were deceptively "misused" תעע and in "error" תעתע, is the equally yellowish and froward stage where sin equals unbelief? Do you see why modernist committees working as translators and editors in today's Codex Satanicus world, do not want to use the word "misused" but instead says "scoffed", beginning with the RV/ASV?

2 ASV 36:16 but they mocked the messengers of God, and despised his words, and scoffed at his prophets, until the wrath of Jehovah arose against his people, till there was no remedy.

Dung hill is ruled by the spirit of time עת, comparable to how Jer 10:15 describes it.

Jer 10:15 They *are* vanity, *and* the work of errors: in the time of their visitation they shall perish.

Jer 10:15 הֶבֶל הֵמָּה מַעֲשֵׂה תַּעְתֻּעִים בְּעֵת פְּקֻדָּתָם יֹאבֵדוּ׃

Before leaving 2 Chr 36:16, this verse is a worthy exercise of the stages of rebellion and how they are confronted. As you read and process through this verse, it says how Ruling vs Rebellion also would proportion the stages of the disciplinary W: The Word of G-d, the Will of G-d, and eventually Wrath as the ultimate will to power.

2 Chr 36:16 But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till *there was* no remedy.

2 Chr 36:16 וַיִּהְיוּ מַלְעִבִים בְּמַלְאֲכֵי הָאֱלֹהִים וּבוֹזִים דְּבָרָיו
וּמִתַּעְתְּעִים בִּנְבִאָיו עַד עֲלוֹת חֲמַת־יְהוָה בְּעַמּוֹ עַד־לְאֵין מַרְפֵּא׃

Now the details in 2 Chr 36:16. Do you see how the tillers of the ground would operate in the work to bring understanding, but after moving beyond the point of "no" return at the end of this verse, their service would unveil no more, or whatever had been unveiled by tilling was rejected and had no effect? Do you see that making Christ of no effect is the NT/AD version after converting the exterior and physical dimension of purgatorial means of redemption into a textual dimension and making also that intended, principal purgatory of no effect? After rejecting sola scriptura and perverting both the text and the mission of it, did Christendom prove that principal justice had no more value and no more effect than subsidiary justice. Vanity of vanities at its peak level in Laodicea, after the printing press, is about expository pulpits standing in the way and professing penal substitution after rejecting sola scriptura and after proving that Christ most literally had no effect, and to make it no easier, perverting scripture for the people not to discover the facts. Do you see why this scriptural portion appearing at the end of Second Chronicles brings THESE things to an end by exhausting everything time and tilling of the ground possibly could achieve, with no other outcome than the same perversion to be continued after Christ? Do you see why no other apocalyptic party in rebellion on earth today has the same millstone potential in provoking the wrath of G-d as Satan's Bible industry? Do you see how Dung hill mirrors the Baal worshippers upon Carmel and provokes the last window of opportunity when subsidiary justice again is threatening to overrun the principal? Do you see why the mockery in anti-KJV circles, working against providence and actively promoting unintelligible copycats, like the ESV, are such fundamentally offensive wrath-bringers? Do you see, that coming to the passage of "misuse", have the modernists whitewashed the most relevant aspect of Dung hill, to bring that out of sight, just in time before another Kairos opportunity and another point of no return passing and again threatening to move on beyond remedy?

2 Chr 36:18 How things here called "great and small" resembles the earlier processed, "first and last", two ways of describing issues related to head and tail. No vessel carried away would have more value than the blueprinted and biographed in sola Vau/And.

(The) first and (the) last: הראשנים והאחרנים

(The) great and (the) small: הגדלים והקטנים

2 Chr 36:18 And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all *these* he brought to Babylon.

2 Chr 36:18 וְכֹל כְּלֵי בֵית הָאֱלֹהִים הַגְּדֹלִים וְהַקְּטַנִּים וְאֹצְרוֹת בֵּית
יְהוָה וְאֹצְרוֹת הַמֶּלֶךְ וְשָׂרָיו הַכֹּל הֵבִיא בָבֶל׃

Anthropological background for Ezra vs Nehemiah

Because reformation BC and AD would come with the same basic elements, it is worth comparing them. Reform AD came with Erasmus, Luther, and Tyndale, and with them as the first and real reformative generation. In the second generation came the copycats and counter-reformers, the papists with the Council of Trent and Justinian legalism, and Calvin with reformed legalism. BC came Ezra with zeal without knowledge, a selfmade man and legalist comparable to Saul before Damascus. Then came Nehemiah, the actual reformer with knowledge-based zeal comparable to Paul after Damascus. Any potential reform would find these two opposing factors, explaining why the 1500s became such a struggle, and still remains mostly unresolved. Theology is non-anthropological and non-creational. Theologians took the human factor out of the story and out of the redemptive equation, to be something operating mainly outside the biblical story, meaning that the actual need in redemptive history is no part of the biblical story in theology. The pulpit made itself the main obstacle, but was no part of the presented theological narrative. For self-protective reasons they would have to keep the people blind to what the Bible says. Gutenberg's printing press and Bible translation in the people's language came because providence made it and because some were willing to risk their life for doing it. It was not because the theological establishment wanted it. The outstanding dimension is sola S jurisdiction. Reformed reality means that the theological Niphil Basar Almighty shall have no authority in how biblical matters are ruled and resolved. The 1500s made itself such an example what Resh/Rosh and ruling headache is about and how harassment was ruled. Lack of true reform is lack of redemptive resolve.

Ezra 1:1 Ezra begins with repeating the words ending Chronicles. In cases like this the first part, saying, "Now in year one" **ובשנת אחת** may be read as, Now in process of time and change.

Ezra 1:1 Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

Ezra 1:1 וּבִשְׁנַת אַחַת לְכוֹרֶשׁ מֶלֶךְ פָּרַס לִכְלוֹת דְּבַר־יְהוָה
מִפִּי יִרְמְיָה הֵעִיר יְהוָה אֶת־רוּחַ כֹּרֶשׁ מֶלֶךְ־פָּרַס וַיַּעֲבֶר־קוֹל
בְּכָל־מַלְכוּתוֹ וְגַם־בְּמִכְתָּב לֵאמֹר׃

First test case for Ezra 1:1. Notice how Resh rules the phrase saying how things were done when "stirred up the Lord the spirit of Cyrus" **העיר יהוה את־רוח כרש**. Do you agree that since all letters are universal and diagnostic about all possible worlds, and Resh is a stirring **עיר** ruler both in the spirit **רוח** and in the mind of Cyrus **כרש**, it means that the redemptive rule of law and reform vested in Resh is the same here and in Gen 6:3, also explaining why stirring, struggle, and strife are related semantic elements? Resh favours (no) particular side but models whatever is for diagnostic reasons.

With the two verses mirroring each other, Ezra 1:1 and Gen 6.3 model the ruling Resh element and why R's redemptive reform remains unresolved until Niphil Basar בשׂר is stripped of all authority. From a different perspective it says why the Baptist Bible and its Benjamite struggle mirror the centrality of ruling headache and R's prominent lust to rule the world. It is fairly simple what the main issue was 500 years Before Christ and 1500 years After Christ. The true gospel kingdom has no Pope and no prominent pulpit. For the Benjamite bride, the most relevant prophetic horizon was all the way about the end of ruling strife, not to co-"rule" שׂר with Christ but let the trinity be the only ruler.

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׃

Next test for Ezra 1:1 is about modernist outsourcing. Notice the phrase, saying, "that he made a proclamation" ויעבר־קול (hiphil). Do you see how modernist uprooting works by adding the word "so (that he)", changing the story from Being "that (specific) he" in the KJV, instead to focus mainly outsourced Doing in the NKJV? Notice the mind game and how modernist means of deception manipulate reading minds to move away from the primary Being in the KJV to secondary Doing in the NKJV. It began with the ASV as seen here. Do you see that just as the first fallen self needed fig leaves to cover itself in Gen 3, are modernist means of deception designed to make a corresponding cover-up and hide how things tie "that (specific) he" in Ezra 1:1 to the same "that (specific) he" in Gen 6:3, the same phrase in the KJV but camouflaged for self-protection in modernist translations following the ASV? In the Hebrew and KJV is the text perfected to address primarily Being for that to drive the reasoning Berean brain picking up what the KJV is saying. In the other end of the lingual spectrum, as translated in the papist NABRE, is that reality gone, and outsourced Doing is perfected with no link to its founding Being.

ASV 1:1 Now in the first year of Cyrus king of Persia, that the word of Jehovah by the mouth of Jeremiah might be accomplished, Jehovah stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

One final verification of "(so) that (specific) he" in Ezra 1:1. Notice how Cyrus' "made proclamation" requires "that he" as its missional launch pad, no part of the modernist story in the non-canonical competitors. Do you see that Asher's canonical guidance and the predestined "that he" is required for a meaningful proclamation to be made out of it, and therefore how uprooting and outsourcing as modelled in modernist translations have nothing to "proclaim" beyond an unenergised belly flop? Cases like this make it evident why the Bible holds redemptive and reformative strength only in its canonical fulness, where the apostolic KJV stands as protector. Pivotal moments, coming to the awareness of "that he" revelation and proclamation would unify guys like Asher and Archimedes in comparable Eureka moments given to rock the world with good gospel news.

Ezra 1:2 Showing how modernist fragmentation and fractioning mirror each other when things fall apart. The apostolic KJV reorders the Hebrew text to make the point that true reform concerns cosmological totality. “The LORD G-d of heaven hath given me all the kingdoms of the earth” כל ממלכות הארץ נתן לי יהוה אלהי השמים. First step is to use the ASV to trace the Hebrew syntax, then how things tend to fragment and fall apart into fractions from the ASV to the NKJV. In the Hebrew and the apostolic KJV it is about all the kingdoms of the earth to be redeemed and reformed, but in the counter-reformatory NKJV it is about a fraction of them. Just like verse 1, it is how the solid KJV story is fractioned by dubious textual ideas in the NKJV, and how that works in the reader’s brain. The NKJV illustrates how doubt and the dubious, dull, and dumb colour the text as a modernist expert in sowing doubt and deception.

KJV 1:2 Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which *is* in Judah.

Ezra 1:2 כֹּה אָמַר כֹּרֶשׁ מֶלֶךְ פָּרַס כֹּל מַמְלְכוֹת הָאָרֶץ נָתַן
לִי יְהוָה אֱלֹהֵי הַשָּׁמָיִם וְהוּא־פָקַד עָלַי לִבְנוֹת־לוֹ בַיִת בִּירוּשָׁלַ͏ִם
אֲשֶׁר בִּיהוּדָה׃

ASV 1:2 Thus saith Cyrus king of Persia, All the kingdoms of the earth hath Jehovah, the God of heaven, given me; and he hath charged me to build him a house in Jerusalem, which is in Judah.

Here is the test case for Ezra 1:2. Notice that as one of the masters of deception does the counter-reformatory NKJV follow up on its vicar take on the middle section, also trying to manipulate and sow doubt into the ending of verse 2. As protector of the reformation does the KJV stress the point that there is no more than one Jerusalem and no more than one grafting centre in G-d’s redemptive mission on earth. Therefore, do you see how the counter-reformatory enterprise and the latest modernist effort reflecting the year 70AD is a “protestant” service to vicar Christendom, trying to manipulate the text to mediate a plurality of (substitute, vicar) Jerusalems, which does not tolerate the apostolic KJV and its last comma put in place for the protection of missional singularity. First the NKJV manipulates the source and the mission of cosmological unity half way through, then it manipulates the ending to serve a plural, substitute, vicar, house of disunity at the end.

Ezra 1:3 Also after verse 2, the KJV is apostolic about G-d’s mission centre, those being mentally “*there*” and ready to address what the counter-reformatory NKJV is unwilling to give its appropriate place and mission centre. Do you see why a dubious “may-(be)” in the NKJV would show up immediately after removing the missional mind mentally “*there*” in the KJV, instead a vague void of reason (trinitarian absence), “not with him” immediately after that? In the KJV it is a missional sequence where G-d with him builds on the first part of being mentally “*there*”. The apostolic KJV builds a premise into the first part required to be present “*there*” regarding G-d with him in the next part, not the same in the manipulative NKJV. To be mentally “*there*” in the primarily mental KJV is

no part of the story in theology and in physical and exterior translations like the NKJV. In the apostolic KJV is the reader guided according to existential reality, which means a prophetic horizon and to be mentally "*there*" in the future Jerusalem while still present in a remote Babylon. The only reason for G-d's approval, with him *there*, is that he is mentally "*there*" in person in place in the future. Again the counter-reformatory NKJV wants and serves a plurality of Jerusalems, rejecting the KJV comma put in place there before, "which is in Judah".

Ezra 1:3 Who *is there* among you of all his people? his God be with him, and let him go up to Jerusalem, which *is* in Judah, and build the house of the LORD God of Israel, (he *is* the God,) which *is* in Jerusalem.

Ezra 1:3 מִי־בָכֶם מִכָּל־עַמּוֹ יְהִי אֱלֹהָיו עִמּוֹ וְיַעַל לִירוּשָׁלַ͏ִם אֲשֶׁר בִּיהוּדָה וְיִבֶן אֶת־בֵּית יְהוָה אֱלֹהֵי יִשְׂרָאֵל הוּא הָאֱלֹהִים אֲשֶׁר בִּירוּשָׁלָ͏ִם׃

Here is the test case for Ezra 1:3. You should carefully profile how the KJV and NKJV end this verse. Do you see that in the KJV is unity about person in place, Thou There, where both the personal and the geographical are united, but in the NKJV has the text been manipulated where the modernists, now after verses 1-2, want divine singularity in person but plurality of place? Again you should reconsider what counter-reform is about, how Christendom's vicar ideology relates to the year 70AD, and how the theologians bend the text to serve theological Christendom's wanted substitute Jerusalem.

Ezra 1:4 More of the same. Remnant and to remain are members of the same semantic group governed by the letter R. Man is mentally ruled to remain or to move on. Just like the double-minded halt between two opinions in 1 Ki 18:21, there would be a plurality of reasons to explain those still "there" in the present instead of being "there" in their future. The first nine KJV words are brimful of primarily mental substance unsettled and in need to make up its mind what to be, what to do, and where to go about it. Now the KJV has no reason to add a comma before the last four words. Jerusalem is no other place than in Judah, but the house of G-d can be everywhere. The KJV is categorical and makes the text distinct. The NKJV is full of mixture and blurry demarcations.

Ezra 1:4 And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that *is* in Jerusalem.

1 Ki 18:21 וַיִּגַּשׁ אֵלִיָּהוּ אֶל־כָּל־הָעָם וַיֹּאמֶר עַד־מָתַי אַתֶּם פֹּסְחִים עַל־שְׁתֵּי הַסְּעִפִּים אִם־יְהוָה הָאֱלֹהִים לְכוּ אַחֲרָיו וְאִם־הַבַּעַל לְכוּ אַחֲרָיו וְלֹא־עָנוּ הָעָם אֹתוֹ דָּבָר׃

Ezra 1:5 First, verse 5 is another reason for no comma after “LORD” in the KJV. Next, it is an example unveiling how theology and modernism took the human factor out of the redemptive equation. The point is why the Hebrew and the KJV need to agree and make room for the potential of Rosh headache in how the first part says, “Then rose up the chief” **וַיָּקוּמוּ רָאשֵׁי**. Notice how the uprooted, theological NKJV does it and how a non-canonical version without the human factor as trouble-maker causes theological committees like the NKJV to harmonise the text and relocate the word “rose” to make it appear as one happy harmonious family united and carrying no reason to be alarmed of any potential threat to unity. It is important to notice how the phrase “rose up” in the KJV is used to model a potentially disuniting trouble-maker of the word “with”, no part of the story in the NKJV, and it is equally important how the NKJV mixes up how real predestination works as modelled in the KJV, rose up vs had raised, especially how the phrase, “had raised” in the KJV corresponds to man predestined to grow up in Eph 4:15, and how grown-up behaviour must lead to the end of rising ruling headache in Ezra 1:5.

Ezra 1:5 Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all *them* whose spirit God had raised, to go up to build the house of the LORD which *is* in Jerusalem.

Ezra 1:5 וַיָּקוּמוּ רָאשֵׁי הָאָבוֹת לִיהוּדָה וּבִנְיָמִן וְהַכֹּהֲנִים וְהַלְוִיִּם לְכֹל הֵעִיר הָאֱלֹהִים אֶת־רוּחוֹ לַעֲלוֹת לִבְנוֹת אֶת־בֵּית יְהוָה אֲשֶׁר בִּירוּשָׁלָ͏ִם׃

Here is the test case for Ezra 1:5. Do you see that when all potential ruling headache has been removed from the text, when the phrase “rose up” no longer represents a threat to unity around things “with” them, and everything seemingly is one happy family living in unity, as the NKJV mediates, there is no longer any need to be redeemed from? As translated in the NKJV, there is no ruling headache, no working predestination, and no redemptive need. Do you see that the ruling mindset behind the NKJV leads to the same type blurry demarcation explaining the absence of a comma after “tares” in Matt 13:29? Notice also how the papists in order to protect Levitical continuation needed to fabricate a protective cover-up, removing the fact that the Levitical party is not among those the spirit of G-d had raised (up) to be grown-ups.

Ezra 1:6 Next step (rose vs with) after verse 5. G-d gave people to those committed to his purpose and his ABOUT-mission. When the purpose in verse 5 is hijacked, it leads to a deceptive transfer in verse 6. Who they, them, and their, in verse 6 are, depends on the KJV/XXX profile in verse 5. Mental and missional details in the KJV are in their RV form changed to a physical concept and a 5% operation around hijackers and headache-makers. As a transitional exercise, you can repeat the generational steps: KJV, RV/ASV, NKJV, XXX, about, round about, around, ????. In steps of time is the original lost, the vicar purpose is hidden, and has no longer a causal ABOUT-reason, meaning that the counter-reformatory deception has gone full cycle from a primarily mental “about” in the KJV, to physical “neighbours” in the NABRE, NIV, NLT, CSB, and the NET Bible.

KJV 1:6 And all they that *were* about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all *that* was willingly offered.

Ezra 1:6 וְכָל־סְבִיבֹתֵיהֶם חִזְּקוּ בִּידֵיהֶם בִּכְלֵי־כֶסֶף בַּזָּהָב בָּרְכוּשׁ
וּבַבְּהֵמָה וּבַמִּגְדָּנוֹת לְבַד עַל־כָּל־הִתְנַדֵּב: ס

RV 1:6 And all they that were round about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all that was willingly offered.

For missional context on Ezra 1:5-6, this is the type plain text that makes you wonder, since it is so well illustrates how textual details are used to pervert the missional. What mental landscape do modernist committees live in? Do they believe in their fabrication? If you use exile and preparation in Ruth 1:1+ before return in Ruth 1:22 as an example and forerunner of the carrying away and return from Babylon, what is the meaning of the modernist version of Ezra 1:5-6? Even if the modernists are partly correct in their lexical details, they have no missional relevance compared to the reformation Bible. Regardless of truth and error in text and mission, they do not unveil any difference in person from Ezra to Nehemiah, and they have no contribution to missional authenticity other than reinforcing the apostolic dimension of the reformation and the KJV they try to dethrone.

Here is the test case for Ezra 1:6. Do you see that the redemptive exchange carried by the first four KJV words, “And all they that”, is the same in Jer 23:6, 33:16? To be or not to be, is the first question. To become or not to become the Word in person is the next question.

Ezra 1:7 Redeemed: No more ruling headache = Representative righteouness. What was taken would be restored.

Ezra 1:7 Also Cyrus the king brought forth the vessels of the house of the LORD, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods;

Ezra 1:7 וְהַמֶּלֶךְ כּוֹרֶשׁ הוֹצִיא אֶת־כְּלֵי בֵית־יְהוָה אֲשֶׁר הוֹצִיא
נְבוּכַדְנֶצַּר מִירוּשָׁלַ͏ִם וַיִּתְּנֵם בְּבֵית אֱלֹהָיו:

Here is a test case for uprooting and outsourcing in Ezra 1:7. Do you see how the word “Also” is used primarily about Being in the KJV, and how that is relocated to be about a secondary Doing in the NKJV? Next test case for Ezra 1:7 is about the second half in the KJV. Do you see that this BC story indicates AD history? How the theologians dealt with the Bible and its mission, is how they dealt with the people, perverting the Bible’s mission and turning Homeland into Lackland. Do you see why theologians never wanted the anthropological Bible, and would not read the word “them” as primarily redemptive and anthropological about the people? Things called “them” stored in Babylon would be indicative of the human condition around and about that house of substitute gods in the house of Babylon. The Hebrew and the KJV have much more in store than the lexical.

One final test case for Ezra 1:7. Do you see that the counter-reformatory NKJV, serving vicar Christendom, does not want to present Jerusalem as G-d's redemptive storehouse, and therefore does no want to forward the KJV phrase, "out of Jerusalem" in this verse? Do you see that G-d's redemptive root cause, vested in Jerusalem and in the phrase, out of Jerusalem, is gone when that wording is changed in the NKJV? G-d's blessing stored up there to stream forth out of G-d's providential storehouse in Jerusalem, is intolerable for theologians with a vicar motive, a vicar place, and a vicar person. For more context on blessing vested and stored up in Jerusalem to come "out of Jerusalem" מירושלם, unbelief would empty the storehouse of blessing filled by faith.

Ezra 1:8 Next step in uprooting and outsourcing. When you read the KJV phrasing from start, you may realise that to be in touch with the holy means that the holy will do you as it did Cyrus, in order to cause him to do what he did, no part of the modernist story in the uprooted NKJV. The KJV translates the Hebrew mission where it says, "Even those did (bring forth) Cyrus" ויוציאם כורש. Properly timed processing means that Cyrus would have to be brought out of his darkness first in order to bring forth the hidden stuff that kept him in the dark. It is reciprocal that how things did him, would he do (to) those things in return. Again the KJV presents it in redemptive order and context. Apostolic syntax means that the KJV presents textual details in its most relevant missional context. In the dumb NKJV it is no more than a uprooted lexical narrative. If you read these first words in the NKJV carefully, you should realise why Christendom's moral bankruptcy upon Dung hill ends there with no confessional awareness and no need for a saviour, and you may realise how the Codex Satanicus ideology shapes the modernist fabrication of textual means of deception to achieve that missional goal in antichrist's global realm.

Ezra 1:8 Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah.

Ezra 1:8 וַיּוֹצִיאֵם כּוֹרֶשׁ מֶלֶךְ פָּרַס עַל־יַד מִתְרְדָת הַגִּזְבָּר וַיִּסְפְּרֵם לְשֵׁשְׁבַּצַּר הַנָּשִׂיא לִיהוּדָה׃

Ezra 1:9 Since the apocalypse brings nothing new, do you see that the number of "them" equals the number of the "beast" when the final tribulation sets in and the last robbery is orchestrated. In antichrist's globalist Lackland 2.0, you will again own nothing, and you will again be not so happy. Again the devil's theological business must be centred on the western world. Judgment begins with the house of the religious, in Israel and the West.

Ezra 1:9 And this *is* the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives,

Ezra 1:9 וְאֵלֶּה מִסְפָּרָם אֲגַרְטְלֵי זָהָב שְׁלֹשִׁים אֲגַרְטְלֵי־כֶסֶף אָלֶף מַחֲלָפִים תִּשְׁעָה וְעֶשְׂרִים׃ ס

A test case for Ezra 1:9. Do you see that the KJV phrase, "chargers of gold" is designed to put pressure on "value", in the NKJV presenting only something of material quantity?

In whatever context, the extra point made universal in the apostolic KJV is that when the pressure of something, whatever that is, true or false, as in the tribulation when things are squeezed to perform, things are equally mentally charged and materially invested to achieve what is wanted. The text is universal and diagnostic about whatever is. People are blessed for a reason, and people are robbed and cursed for a reason. Notice why the KJV uses the word "charger" **אגרטל** about this depository basket of blessing because any storehouse of quantity and quality would be a self-charging magnet and attractor of troubles on display to work out the forces of attraction in human nature. Even the charge made by the accuser is built in this Elizabethan word.

Ezra 1:10 Charges and numbered **ספר** accounting came with the root cause in verse 9, not with the product in verse 10. Material BC vs Man AD explains why the order in this verse has so much in common with Eph 4:11 and with Nebuchadnezzar's image of time and generational stages. In the KJV is this verse about something coming out of gold and out of silver. In the NKJV it is a list of exterior matter and materials.

Ezra 1:10 Thirty basons of gold, silver basons of a second *sort* four hundred and ten, *and* other vessels a thousand.

Ezra 1:10 כְּפוֹרֵי זָהָב שְׁלֹשִׁים כְּפוֹרֵי כֶסֶף מִשְׁנִים אַרְבַּע מֵאוֹת
וַעֲשָׂרָה כֵּלִים אֲחֵרִים אָלֶף׃ ס

Ezra 1:11 More conceptual difference from the KJV to the NKJV. In the apostolic KJV it means that the outcome of the predestined purgatorial process of time is a product out of captivity as phrased in the KJV. In the uprooted NKJV there is no purgatorial process of time, no real predestination, and no purged product launched and phrased out of it. In the apostolic KJV it is primarily about anthropological vessels. In the theological NKJV it is about materialism and physical articles.

Ezra 1:11 All the vessels of gold and of silver *were* five thousand and four hundred. All *these* did Sheshbazzar bring up with *them of* the captivity that were brought up from Babylon unto Jerusalem.

Ezra 1:11 כָּל־כֵּלִים לַזָּהָב וְלַכֶּסֶף חֲמֵשֶׁת אֲלָפִים וְאַרְבַּע מֵאוֹת
הַכֹּל הֵעֱלָה שֵׁשְׁבַּצַּר עִם הֵעָלוֹת הַגּוֹלָה מִבָּבֶל לִירוּשָׁלִָם׃ ף

For more context, it is necessary to profile this verse carefully. In the KJV is gold and silver (minds) integrated with the captives themselves in person. In modernist bibles like the NKJV, is gold and silver only "articles" of material value, and something physical and independent of the party it is coming with in the last half of this verse, coming with them but not about them. In the KJV is gold and silver mental fruit of the captivity they experienced. Again it is noticed that the modernist committees live in a more than 2000 years old realm where the details of ministry are strictly limited to be physical and the vessels are not yet about the host body of Christ and have no such translation potential. Christendom was always known for being a material and exterior worship form. Here is

some of the evidence. Theologians have a fictional division of OT/NT paradigms where the divisions are in time and not about the absence and presence of scriptural means and redemptive reality. Vessels in the KJV mirror the elements coming with Sheshbazzar and the rest in the last half, in the same way the physical "articles" in the NKJV mirror a lost mental sphere in the last half, turned into dead materialism.

Ezra 2:1 How the KJV presents redemption in its prophetic and historical frame from the fall of man in Gen 2 to the rescuing rapture up and out of the temporal swamp and back into the upper realm he descended from. In the NKJV there is no such broader framing, and the modernist version is limited to geographical relocation. KJV readers have a text meant to pick up the much longer trends and much broader reasons why the Bible were written. The local is decoded in context of the global. In the NKJV it is only a local text. Notice also how the KJV ends with restored qualitative singularity, the singular one. The NKJV ends with a mass of numbered quantity. You may conclude that also here does the counter-reformatory NKJV serve vicar Christendom with a globalist narrative where all individuals are required to sacrifice themselves for a much greater "common good". It is vital not to miss the point that modernist rulers of deception cannot afford a story with a prophetic horizon and the promise to rapture man up and out of the theological swamp. This is even more important by the time of the globalist Y2K when the ruling powers that be have provided all corners of the world with nothing but troubles, meaning that there is no horisontal solution, no other area left to escape to. The only solution left is to be rescued in the vertical sense and be taken out of antichrist's theological quagmire. As seen in modernist means of deception, like the NKJV, the horisontal and geographical solution offered will not work and is not intended to work, but to keep the masses stuck in globalist slavery around Dung hill. Antichrist's realm under the second-heaven roof cannot afford and does not want any third-heaven involvement and solution.

Ezra 2:1 Now these *are* the children of the province that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city;

Ezra 2:1 וְאֵלֶּה בְּנֵי הַמְּדִינָה הָעֹלִים מִשִּׁבְי הַגּוֹלָה אֲשֶׁר הֶגְלָה
(נְבוּכַדְנֶצּוֹר) [נְבוּכַדְנֶצַּר] מֶלֶךְ־בָּבֶל לְבָבֶל וַיָּשׁוּבוּ לִירוּשָׁלַ͏ִם
וִיהוּדָה אִישׁ לְעִירוֹ׃

Now an expanded test case for Ezra 2:1. Do you see that modernist means of deception, like the NKJV, do no more want the people to get up and out of captivity here, than they want to acknowledge the one and only place called Jerusalem, which is in Judah, made singular by punctuation in Ezra 1:3 in the KJV?

Some standard Hebrew details to be aware of. Remember that the theological denial of purgatorial brass and fire עלה, "that went up" העלים, means no prophetic horizon, no rapture, and no shadow of things to come beyond BC. Modernist text fabrication has no other mission than to keep the masses deceived and stuck in time and the temporal.

Ezra 2:62 KJV wording is done with care to be precise for clarity, not to fool any reader to be mislead. In the muddy waters of the NKJV there is no definite distinction between polluted persons and a polluted priesthood. For extra contextual clarity is the purgatorial P used in the KJV to leave no doubt what was promised AD. NKJV readers may read a vicar story about persons happily excluded not to be mixed up with a filthy priesthood. Be aware of Gimel's involvement in predestination, that pollution גאל is the imposed purgatorial background to be "weaned" גמל from for purity. Ezra 2:62 is some of the OT background for NT verses like Phil 4:3, Rev 3:5, . . 20:15 etc.

Ezra 2:62 These sought their register *among* those that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the priesthood

Ezra 2:62 אֵלֶּה בִּקְשׁוּ כִתָבָם הַמִּתְיַחְשִׂים וְלֹא נִמְצָאוּ וַיִּגֹּאֲלוּ מִן־הַכְּהֻנָּה׃

Ezra 2:63 In the KJV is "to them, that (specific they)" להם אשר punctuated because due process must run its course to the end. It is the same with the second comma in the KJV. In non-canonical versions like the uprooted NKJV, there is only a flow of textual details with no need for a comma. It is typical that the theological NKJV also ends with converting real Urim and Thummim in the anthropological Hebrew and KJV to exterior ornaments on a physical breastplate. KJV readers have all the details required to build a lingual/mental spectrum from the dysfunctional to the functional, from the ornamental Levite to Issachar's real competence on Jezebel and time.

Ezra 2:63 And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim.

Ezra 2:63 וַיֹּאמֶר הַתִּרְשָׁתָא לָהֶם אֲשֶׁר לֹא־יֹאכְלוּ מִקֹּדֶשׁ הַקָּדָשִׁים עַד עֲמֹד כֹּהֵן לְאוּרִים וּלְתֻמִּים׃

Ezra 2:64 It is important to read local text it global context. First instances of "whole" in Gen 2:6, 11, 13 begin with mental and spiritual wholeness in man's Pison state of mind before the fall. The same must be integrated with the prophetic horizon in Ezra 2:64 to grow up to united wholeness and sameness with the head of the Ephesian body. Hebrew and KJV details say "together", or "as one" כאחד about restored singulatiry. Readers of theological translations like the NASB and NIV have no reason to pick up anything beyond numbered quantity in this chapter. Throughout Ezra 2 the NASB and NIV sound like numbering tax collectors. In the Hebrew and KJV their strength is in their unity, all as one together. In the NASB and NIV their strength is in numbered quantity.

Ezra 2:64 The whole congregation together *was* forty and two thousand three hundred *and* threescore,

Ezra 2:64 כָּל־הַקָּהָל כְּאֶחָד אַרְבַּע רִבּוֹא אַלְפַּיִם שְׁלֹשׁ־מֵאוֹת שִׁשִּׁים׃

Ezra 2:68 In the anthropological Hebrew and KJV is G-d's true mission about setting up things "in his place" מכונו (third person masculine singular). Apostolic reality, to see things from G-d's perspective, is a situated observation put in place in this verse, which means to set up and observe it "from/out of his place" מכונו. Whether the ending says, "from the right/true" מן כן place, or simply from his "place" מכון is irrelevant. Truly apostolic perspectives have only one origin. In the NKJV it ends with geography.

Ezra 2:68 And *some* of the chief of the fathers, when they came to the house of the LORD which *is* at Jerusalem, offered freely for the house of God to set it up in his place:

Ezra 2:68 וּמֵרָאשֵׁי הָאָבוֹת בְּבוֹאָם לְבֵית יְהוָה אֲשֶׁר בִּירוּשָׁלִַם
הִתְנַדְּבוּ לְבֵית הָאֱלֹהִים לְהַעֲמִידוֹ עַל־מְכוֹנוֹ׃

Ezra 2:69 N's gifted performance is given according to G-d's plan for man to be and act within the will of G-d. In the KJV is man's ability given to direct his operation towards, and in accordance with, G-d's will for their lives. In the NKJV is man's ability divorced from the reason why G-d gifted him, and he may perform outside G-d's will as if gifting and what to do with it was not necessarily matched in terms of will, plan, and direction. As seen in the NKJV is man's ability punctuated and reserved as a vicar will acting on his own, not necessarily directing himself toward G-d's blessing treasure. The KJV gives no reason to pause after the word "ability" simply because it was given for that purpose.

Ezra 2:69 They gave after their ability unto the treasure of the work threescore and one thousand drams of gold, and five thousand pound of silver, and one hundred priests' garments.

Ezra 2:69 כְּכֹחָם נָתְנוּ לְאוֹצַר הַמְּלָאכָה זָהָב דַּרְכְּמוֹנִים שֵׁשׁ־רִבֹּאוֹת
וָאֶלֶף ס וְכֶסֶף מָנִים חֲמֵשֶׁת אֲלָפִים וְכָתְנֹת כֹּהֲנִים מֵאָה׃ ס

Here is the test case for the purpose of gifting and performance in Ezra 2:69. Do you see that if the selfish and self-serving comma added after "ability" was apostolic and valid, then might such a text also have a corresponding comma after "us" in Gen 5:29, as if it is optional for man to decide how to exercise his gifted performance powers independent of consequences? You will find direct correspondence between a potential comma after "ability" in Ezra 2:69 and after "us" in Gen 5:29. Do you agree that gifting and blessing as directed in Ezra 2:69 and Gen 5:29 reappear as equally selective in what G-d and the Word is willing to support in Mark 16:20?

Ezra 2:70 Chapter end. Now it should make sense that settled truthfulness regarding the phrase "all Israel" must be read just like a saturated quality of wholeness and holiness in "the whole congregation together (as one)" in verse 64. Wholeness and holiness belong to the homeland horizon called, nothing but all Israel. In the KJV it ends with the people of the book, all them is all the book. In peripheral translations like the NIV and NABRE it ends in quantity instead of the people of the book and their booked quality of life.

Ezra 2:70 So the priests, and the Levites, and *some* of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.

Ezra 2:70 וַיֵּשְׁבוּ הַכֹּהֲנִים וְהַלְוִיִּם וּמִן־הָעָם וְהַמְשֹׁרְרִים וְהַשּׁוֹעֲרִים וְהַנְתִינִים בְּעָרֵיהֶם וְכָל־יִשְׂרָאֵל בְּעָרֵיהֶם: ס

Ezra 3:1 In the KJV is the existential "was" used to describe ontological reality. In the NKJV it is a time-based alternative. The singular one gathered at the end is no more real than ontological reality from start. "As man one" כאיש אחד. In the primarily mental Hebrew and KJV it is about gathering man's self, "(and) gathered themselves together the people" ויאספו העם (hiphil, third person masculine plural).

Ezra 3:1 And when the seventh month was come, and the children of Israel *were* in the cities, the people gathered themselves together as one man to Jerusalem.

Ezra 3:1 וַיִּגַּע הַחֹדֶשׁ הַשְּׁבִיעִי וּבְנֵי יִשְׂרָאֵל בֶּעָרִים ס וַיֵּאָסְפוּ הָעָם כְּאִישׁ אֶחָד אֶל־יְרוּשָׁלָ͏ִם: ס

Ezra 3:4 Now you need to find where verses like Mark 2:27 come from, and how verses like that and Matt 6:34, Eph 6:13, 2 Tim 3:17 have a daily ordinance in common. You may begin with how the word "also" is used in Ezra 3:4, not about being as in Ezra 1:7, but about object-marked commitment, the "feast of (the) tabernacles" את־חג הסכות.

Ezra 3:4 They kept also the feast of tabernacles, as *it is* written, and *offered* the daily burnt offerings by number, according to the custom, as the duty of every day required;

Ezra 3:4 וַיַּעֲשׂוּ אֶת־חַג הַסֻּכּוֹת כַּכָּתוּב וְעֹלַת יוֹם בְּיוֹם בְּמִסְפָּר כְּמִשְׁפַּט דְּבַר־יוֹם בְּיוֹמוֹ:

A test case for Ezra 3:4. Do you see that the NKJV ends this verse with making itself a prescriptive legalist where the descriptive KJV says that every day is required in order to have a complete purgatorial journey? KJV/XXX profiling reveals the great dichotomy between the anthropological KJV and its theological competitors. With that in place, it should make it easier to discover the corresponding unity between the four verses in NT and how they reflect customary Mishpat duties in Ezra 3:4. In the descriptive KJV is the sabbath made for man. In the prescriptive NKJV is the uprooted, upside-down that man is made for the sabbath. Six days are required to precede a meaningful seventh day.

Next test is how the NKJV, the Calvinist ESV etc., are stuck in regulative rule and reject free will. Man's purgatorial BC is laid out canonically, day by day, as Lamech's pottery and Leviticus imposed, "(and) whole burnt offering day by day" ועלת יום ביום, and next step, a duty-full day-by-day journey דבר־יום ביומו. Do you see that in its uprooted and outsourced form, is daily canonical reality gone? Prescriptive legalism and the regulative dictatorship of theology is the only element left in the NKJV, ESV etc.

One final test for Ezra 3:4. Do you see that when canonical reality and day-by-day order is fragmented and lost, it means that theology and modernism have no NT application in Eph 5:1 vs 5:16, and no relation there to the other mentioned NT portions? Do you see that Christendom's Levitical continuation AD and its regulative dictatorship of theology has no scriptural basis for comparing Eph 5:1 with 5:16 and from that to conclude when, why, and on what basis "G-d with us" should appear as timely stated in Matt 1:23? Do you agree that since bastard bibles mediate only textual fragments and have no working canon, they have no six millennial days to present as the reader's basis for a reasonably meaningful seventh millennium? Dung hill is about protecting theological business as usual, to keep the people in the dark also beyond Y2K on a foundation of perverted text and translation.

Ezra 3:5 Next step. As one of the champion deniers of sola Vau/And providence does the counter-reformatory NKJV have no functional And-afterward? By messing with text and taking away essential elements, the theological NKJV makes itself an opponent of the reformation, and works against converting purgatorial brass and fire into redemptive paper and ink. Notice how the manipulative NKJV changes how the second and the third "and" here in the KJV is ordained as the centre of all feasts and every person, and notice why the rebellious NKJV (modernism in general), does not want sola Kai/And to open the door into Rev 19:13 and hold the power of definition.

Ezra 3:5 And afterward *offered* the continual burnt offering, both of the new moons, and of all the set feasts of the LORD that were consecrated, and of every one that willingly offered a freewill offering unto the LORD.

Ezra 3:5 וְאַחֲרֵיכֵן עֹלַת תָּמִיד וְלֶחָדָשִׁים וּלְכָל־מוֹעֲדֵי יְהוָה
הַמְקֻדָּשִׁים וּלְכֹל מִתְנַדֵּב נְדָבָה לַיהוָה׃

Ezra 3:6 Remember Cyrus and Ezra 1:8. To be in touch with the holy and deal with the holy is to be dealt with by the holy. Noah made the ark, and the ark made him. From the seventh month something would begin to be done in them, in the KJV, manipulated out of sight in the NKJV. The seventh month would begin them, as indicated in the Hebrew. Apostolic syntax and oversight open a much greater landscape and a longer horizon and reasoning what the process of time is about and why the Bible was given, not seen in the uprooted NKJV having only a local story. The Hebrew and KJV agree on the causative hiphil grammar details, how time "began they" הֵחֵלּוּ. The theological NKJV reveals how notoriously exterior Christendom always was and again is around Dung hill while preparing its way back into medieval Lackland misery. In the KJV "the seventh month" is about the creational process of time. In the NKJV it is calendar time, why theology and its penal substitution is one-sided, and has no subsidiary justice and no end of time.

Ezra 3:6 From the first day of the seventh month began they to offer burnt offerings unto the LORD. But the foundation of the temple of the LORD was not *yet* laid.

Ezra 3:6 מִיּוֹם אֶחָד לַחֹדֶשׁ הַשְּׁבִיעִי הֵחֵלּוּ לְהַעֲלוֹת עֹלוֹת לַיהוָה
וְהֵיכַל יְהוָה לֹא יֻסָּד׃

Ezra 3:7-8 Two things to notice in verse 8. First, how the reciprocal effect of working on something while being worked on by it, is “the work of the house” of the LORD. To come to the knowledge of the truth, in the sanctuary, means that to be sanctified would always have a corresponding level of sanity and sanctity. It it impossible to be a working member without being a member worked on. So, Russel’s paradox must somehow prove itself also in this, but there is an old problem here, as seen in the NKJV. The theologians wanted to be administrative overseers, not participating labourers, and they outsourced the labourous parts to the poor. That is the second issue to notice in Ezra 3:8. The NKJV is one of the just-in-time bastards published to prove the point that the whore still wants a beast to ride and bridle for its own 5% glory. As apostolic protector of the reformation, the KJV says, “to set forward” לנצח, in the NKJV changed to a vicar sense fitting their wanted theological positions. In the KJV it is BC text in AD context. In the NKJV it is a perverted text made to serve Levitical continuation beyond Y2K. How the theologians hijacked First Timothy, and how Rev 17 became so yellowish in its selfish glory, is how they manipulated also OT details to make them fit their wanted, substitute church and world view. In the world of the theologians would sanity and sanctity be replaced by corrupt dignitaries provoking the need for reform and causing the indignation of truly reasoning minds.

Ezra 3:8 Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the LORD.

Ezra 3:8 וּבַשָּׁנָה הַשֵּׁנִית לְבוֹאָם אֶל־בֵּית הָאֱלֹהִים לִירוּשָׁלִַם בַּחֹדֶשׁ
הַשֵּׁנִי הֵחֵלּוּ זְרֻבָּבֶל בֶּן־שְׁאַלְתִּיאֵל וְיֵשׁוּעַ בֶּן־יוֹצָדָק וּשְׁאָר אֲחֵיהֶם
הַכֹּהֲנִים וְהַלְוִיִּם וְכָל־הַבָּאִים מֵהַשְּׁבִי יְרוּשָׁלִַם וַיַּעֲמִידוּ אֶת־הַלְוִיִּם
מִבֶּן עֶשְׂרִים שָׁנָה וָמַעְלָה לְנַצֵּחַ עַל־מְלֶאכֶת בֵּית־יְהוָה׃ ף

Some more Hebrew context is needed to unpack the absurd oversight claims made by the theological establishment. The working house of the Lord is where he has vested his redemptive mission linked to the eternal. Theologians stand in the midst of their own temporal mire and claim a position overseeing the eternal. In some other verses is the Hebrew roots used “to set forward” לנצח (into eternity) the same root used to model a trial “unto the end” עַד־נֶצַח in Job 34:36, describing something for “evermore” נֶצַח in Psa 16:11, and called pain “perpetual” נֶצַח in Jer 15:18. While deluding themselves to claim oversight of the eternal and everlasting, did the theologians intensify time and the temporal around themselves, especially around Dung hill. It should be obvious that to set forward from there, like Noah in Gen 8:16, required the eternal, and the prophetic horizon which belongs to it, trampled on by bombastic oversight claims.

Ezra 3:9 Next step in the corrupt NKJV. Be aware that issues like Rev 3:11 always were issues of priesthood, given in terms of Homeland vs Lackland. The apostolic KJV says, to set forward "the (doing) workmen" עַל־עֹשֵׂה הַמְּלָאכָה. If the NKJV was correct in its dealing with the Hebrew, and there was no element of presence and participation, then they should also replace "work" with administration in 1 Tim 3:1? In the days of Moses it was clearly spelled out what Gershon, Kohath, and Merari should do. No part of it was about administration. Christ made himself one among his equals, calling them his friends with reference to the 100% body of Christ. By changing "to set forward" to "oversee", there is no participating element left as proven by historical Christendom's corrupt ruling structures.

Ezra 3:9 Then stood Jeshua *with* his sons and his brethren, Kadmiel and his sons, the sons of Judah, together, to set forward the workmen in the house of God: the sons of Henadad, *with* their sons and their brethren the Levites.

Ezra 3:9 וַיַּעֲמֹד יֵשׁוּעַ בָּנָיו וְאֶחָיו קַדְמִיאֵל וּבָנָיו בְּנֵי־יְהוּדָה כְּאֶחָד לְנַצֵּחַ עַל־עֹשֵׂה הַמְּלָאכָה בְּבֵית הָאֱלֹהִים ס בְּנֵי חֵנָדָד בְּנֵיהֶם וַאֲחֵיהֶם הַלְוִיִּם׃

Ezra 3:11 For lasting soundness, this particular "for ever" needs to mirror their setting forward until a corresponding eternal "for ever" in verses 8-9. Christendom's continual mismatch is to profess a merciful G-d while administering prescriptive legalism under the ruling dictatorship of theology.

Ezra 3:11 And they sang together by course in praising and giving thanks unto the LORD; because *he is* good, for his mercy *endureth* for ever toward Israel. And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid.

הֵרִיעוּ תְרוּעָה גְּדוֹלָה בְּהַלֵּל לַיהוָה עַל הוּסַד בֵּית־יְהוָה׃ ס
וּבְהוֹדֹת לַיהוָה כִּי טוֹב כִּי־לְעוֹלָם חַסְדּוֹ עַל־יִשְׂרָאֵל וְכָל־הָעָם
Ezra 3:11 וַיַּעֲנוּ בְּהַלֵּל

Here is the test case for Ezra 3:11. First, notice how the KJV translates the part, saying, "because he is good, for *endureth* for ever his mercy" כִּי טוֹב כִּי־לְעוֹלָם חַסְדּוֹ. Do you see that in order to aling also the translated text with the fact that with G-d there is no respect of person, is it necessary first to exhaust that G-d is good because he is good, before involving any secondary party? Do you see that corrupt translations like the NABRE make G-d's goodness conditional by mixing where his acts are directed into the story before being finished with assessing his character. The KJV does not involved Israel before having established G-d's character as good independent of where goodness is directed. The apostolic KJV follows the Hebrew syntax. The non-apostolic NABRE does not, exposing itself and how muddy waters are made.

Ezra 3:12 Relativism causing dissonance in the camp.

Ezra 3:12 But many of the priests and Levites and chief of the fathers, *who were* ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy:

Ezra 3:12 וְרַבִּים מֵהַכֹּהֲנִים וְהַלְוִיִּם וְרָאשֵׁי הָאָבוֹת הַזְּקֵנִים אֲשֶׁר
רָאוּ אֶת־הַבַּיִת הָרִאשׁוֹן בְּיָסְדוֹ זֶה הַבַּיִת בְּעֵינֵיהֶם בֹּכִים בְּקוֹל
גָּדוֹל וְרַבִּים בִּתְרוּעָה בְשִׂמְחָה לְהָרִים קוֹל׃

A test case for Ezra 3:12. Now the NKJV, NASB etc., mess with the syntactic order of things. Do you see why the KJV must follow due textual process in the Hebrew syntax and must complete the assessment of former and latter foundations before moving into the concluding and weeping part, and how modernist committees run into conclusion and weeping before being done with proper assessment? Do you see that to read word by word is to follow an ordered building process, and how modernist minds changed that to a narrative where only longer sentences can carry meaning? Vicar translation converts ink on paper without bringing the reader into the processed order of the original text. In the RV/ASV was the Hebrew syntax still intact. From the RSV were things mixed up.

Repeat how both verses 11 and 12 are processed in the KJV, and mixed up by modernist committees. In verse 11 the apostolic KJV completes the assessment of G-d's goodnees before involving Israel. In verse 12 it completes the assessment of foundations before coming to the emotional response. In both cases the Hebrew and KJV syntax is ordered according to the processed steps of assessment. In the NIV, NABRE etc., there is no such order.

Ezra 3:13 Confusion comparable to Acts 19:28-32. An observing silent Hebrew No-Man is used from start to contrast this Niphil Basar spectrum full of a brawling self. Notice how the word "of" is used to decode a chain of primarily mental elements causing their outcome in the same way first instance "of" in Gen 1:2 is involved in discerning root cause and depth behind a certain face value.

Ezra 3:13 So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

Ezra 3:13 וְאֵין הָעָם מַכִּירִים קוֹל תְּרוּעַת הַשִּׂמְחָה לְקוֹל בְּכִי הָעָם
כִּי הָעָם מְרִיעִים תְּרוּעָה גְּדוֹלָה וְהַקּוֹל נִשְׁמַע עַד־לְמֵרָחוֹק׃ פ

For more context on the word "discern" used in combination with "of" to address depth vs face value, it is relevant to read Matt 16:3, Luke 12:56, and Heb 4:12, 5:14.

Ezra 4:1 How G-d's predestined plan is syntactically shaped in the apostolic KJV to be a building in captivity, no part of the syntax in the NKJV. Captivity must first build its image, before the true building is released. In the non-canonical NKJV, there is no such pre-, building in captivity, and therefore no post-processed building reality to expect.

Ezra 4:1 Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the LORD God of Israel;

Ezra 4:1 וַיִּשְׁמְעוּ צָרֵי יְהוּדָה וּבִנְיָמִן כִּי־בְנֵי הַגּוֹלָה בוֹנִים הֵיכָל לַיהוָה אֱלֹהֵי יִשְׂרָאֵל׃

Hebrew details speak of adversaries צר and how Gimel is used to model predestination and "captivity" גּוֹלה. Captivity serves Beth-weaning גָּמַל according to the bountiful dealing גְּמֹל in Psa 119:17. Vocal difference serves no other role than to bring out the biased perspective relevant for each case. Their common Gimel root is the same. Next, notice how competitive striving to beat the KJV by lexical and grammatical "accuracy" backfires and destroys the point made in the KJV. The Hebrew phrase to scrutinise, says, "that the children of the captivity builded" כי־בני הגולה בונים. The NKJV and the NASB translate the Hebrew participle, "were building" בונים (plural) and are thereby adding enough obscurity for the textual to destroy the missional point of predestination made in the KJV, saying how "the captivity builded" הגולה בונים would shape its own reality first in order to prepare the way for truth to come. In the NKJV, NASB etc., the building is one-sided and limited to the temple. In the KJV is the building twofold and done in steps. Liberty begins in the mind of the captive, just like the need of reform began with all the preceding harassment leading to the 1500s. Fulness of time equals captivity builded (captivity completed). The KJV syntax is enough sophisticated for the reader to pick up the apostolic nuances absent in clumsy copycats like the NKJV and NASB. The apostolic KJV says how things actually work. Theology and modernism is no more than uprooted text and grammar.

Ezra 4:4 About the Benjamite struggle with the powers of original sin, saying how Beth B "in building" לבנות would be hindered by the structural Resh holding ruling power to "weaken" רפים their hands. B against B would "trouble" בהל the building בנות. Notice also how the counter-reformatory NKJV removes from the text how scriptural synergy would reinforce the problem and would strengthen all later troublemakers, "and troubled them". Scriptural and spiritual reality in the KJV is uprooted to be no more than physical reality in the NKJV. Christ and scripture is nullified, to have no effect. Put into the wrong hands, and used to strengthen evil, no troublemaker is greater than the Bible. That is the reason why sola S jurisdiction was an absolute necessity, that no episcopal Niphil Basar should have any authority in biblical matters. Vicar jurisdiction is proven to be a divine "right" to harass the world. Sin reinforced itself by scriptural wickedness.

Ezra 4:4 Then the people of the land weakened the hands of the people of Judah, and troubled them in building,

Ezra 4:4 וַיְהִי עַם־הָאָרֶץ מְרַפִּים יְדֵי עַם־יְהוּדָה (וּמְבַלַּהִים)
[וּמְבַהֲלִים] אוֹתָם לִבְנוֹת׃

Ezra 4:5 Next step. Be aware that, for whatever reason, no counsellor is better than the Bible. No Lackland was greater and more universal than the misery orchestrated by the theologians. It is most relevant to understand that all the weird academic ideas and woke minds coming out to today's universities reproduce the need for reform building up all the earlier problems coming out of the universities from 1200 to 1500. Academics and their study of the Bible would produce nothing but problems since the only position to understand the Bible is lived life. As historically proven out of all the universities built from 1200 to 1500, the theologians made themselves counsellors of trouble, the same in today's world of ideas coming out of academia and occupying themselves upon Dung hill with the fruitful outcome that the whole world is frustrated by means of deception.

Ezra 4:5 And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

Ezra 4:5 וְסֹכְרִים עֲלֵיהֶם יוֹעֲצִים לְהָפֵר עֲצָתָם כָּל־יְמֵי כוֹרֶשׁ מֶלֶךְ פָּרַס וְעַד־מַלְכוּת דָּרְיָוֶשׁ מֶלֶךְ־פָּרָס׃

Ezra 4:6 Next step where the corrupt NKJV removes sola Vau/And. 2000 years after this would the Bible (again) be used by a corrupt priesthood to make accusations against the righteous and the innocent. Sola Vau/And present in the reign of . . . whoever were able to use the Bible to strengthen their own perverse ideas, explains why AD would be even more deadly and produced even more slaughter and casualties than BC. It is impossible to come around the cursing legal fact that the Bible in corrupt episcopal hands became the reinforcing instrument that made Europe the centre of all world wars. The Prince of Peace was abused to serve the agenda of the warmongerers. Sola Vau/And models and diagnoses all possible worlds, including the perverse scriptural synergy making its effect in the reign of . . . whoever that would be. Just like the Pope's Hitler, Ahasuerus would be the useful idiot serving the antisemitic agenda of those writing this Reichskonkordate to secure their vicar jurisdiction and right to harass in Jerusalem.

Ezra 4:6 And in the reign of Ahasuerus, in the beginning of his reign, wrote they *unto him* an accusation against the inhabitants of Judah and Jerusalem.

Ezra 4:6 וּבְמַלְכוּת אֲחַשְׁוֵרוֹשׁ בִּתְחִלַּת מַלְכוּתוֹ כָּתְבוּ שִׂטְנָה עַל־יֹשְׁבֵי יְהוּדָה וִירוּשָׁלִָם׃ ס

Ezra 4:7 In the Syrian tongue. Syriac and Latin would be the language of diplomacy to hide the truth from the masses.

Ezra 4:7 And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter *was* written in the Syrian tongue, and interpreted in the Syrian tongue.

Ezra 4:7 וּבִימֵי אַרְתַּחְשַׁשְׂתָּא כָּתַב בִּשְׁלָם מִתְרְדָת טָבְאֵל וּשְׁאָר (כְּנָוָתוֹ) [כְּנָוָתָיו] עַל־(אַרְתַּחְשַׁשְׂתָּא) [אַרְתַּחְשַׁשְׂתְּ] מֶלֶךְ פָּרָס וּכְתָב הַנִּשְׁתְּוָן כְּתוּב אֲרָמִית וּמְתֻרְגָּם אֲרָמִית׃ ף

Ezra 4:8 Scriptural synergy means that as soon as the Bible had been written, it would be used against its intended purpose as indicated in this verse. Ezra 4 is loaded with the devil's diplomatic dealing with text and people. Christendom did not have to make any more writing, only to abuse what had been written.

Ezra 4:8 Rehum the chancellor and Shimshai the scribe wrote a letter against Jerusalem to Artaxerxes the king in this sort:

Ezra 4:8 רְחוּם בְּעֵל־טְעֵם וְשִׁמְשַׁי סָפְרָא כְּתַבוּ אִגְּרָה חֲדָה
עַל־יְרוּשְׁלֶם לְאַרְתַּחְשַׁשְׂתְּא מַלְכָּא כְּנֶמָא׃

Ezra 4:10-11 How the discerning D, dealing with delicate diplomatic matters, is vested in the Aramaic. That **די** is the Aramaic equivalent to That **אשר** in the Hebrew.

Ezra 4:11 This *is* the copy of the letter that they sent unto him, *even* unto Artaxerxes the king; Thy servants the men on this side the river, and at such a time.

Ezra 4:11 דְּנָה פַּרְשֶׁגֶן אִגַּרְתָּא **דִּי** שְׁלַחוּ עֲלוֹהִי עַל־אַרְתַּחְשַׁשְׂתְּא
מַלְכָּא (עַבְדָרְיִךְ) [עַבְדָךְ] אֱנָשׁ עֲבַר־נַהֲרָה וּכְעֶנֶת׃ ף

Ezra 4:12 Antisemitism and anti-Jewishness made scriptural. Christendom did not have to invent anything new, but could just pick up how earlier racists had acted as recorded in scripture.

Ezra 4:12 Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls *thereof*, and joined the foundations.

Ezra 4:12 יְדִיעַ לֶהֱוֵא לְמַלְכָּא דִּי יְהוּדָיֵא דִּי סְלִקוּ מִן־לְוָתָךְ
עֲלֵינָא אֲתוֹ לִירוּשְׁלֶם קִרְיְתָא מָרְדְתָּא וּבְאִישְׁתָּא בָּנַיִן (וְשׁוּרַי)
[וְשׁוּרָיָא] (אֶשְׁכְּלְלוּ) [שַׁכְלְלוּ] וְאֻשַּׁיָא יַחִיטוּ׃

Ezra 4:13 Imperial taxation is a Lackland idea. First KJV instance of "revenue" **אפתם**.

Ezra 4:13 Be it known now unto the king, that, if this city be builded, and the walls set up *again, then* will they not pay toll, tribute, and custom, and *so* thou shalt endamage the revenue of the kings.

Ezra 4:13 כְּעַן יְדִיעַ לֶהֱוֵא לְמַלְכָּא דִּי הֵן קִרְיְתָא דָךְ תִּתְבְּנֵא
וְשׁוּרַיָּה יִשְׁתַּכְלְלוּן מִנְדָּה־בְלוֹ וַהֲלָךְ לָא יִנְתְּנוּן וְאַפְּתָם מַלְכִים
תְּהַנְזֵק׃

Now a test case for Ezra 4:13. Notice the phrase, "toll, tribute, and custom will not pay" **מנדה־בלו והלך לא ינתנון**. Do you see that scriptural synergy was abused in the imperial Lackland also around Rome, and that Aramaic diplomacy is a way of hiding all

"customary" הלך wayfaring, more plainly called Hebrew "roads" הלך, and leading to deception and to Rome? While all roads led to Rome, do you agree that to see through all the evils the theologians invented, and finish the reformation, is to restore Abraham's "walk" הלך before the Lord in Gen 17:1, no longer to be deceived by vicar lordship to walk all the byways of antichrist, the vicar of Christ? Hebrew readers should be able to decode the Hithpael grammar used to say, "walk (thou) before me" התהלך לפני as a self-reflexive dimension (in Gen 13:17, 17:1), about knowing G-d and self vested in Abraham? In other words, to end Rome's taxation and deceptive wayfaring mission, is to restore the customary ways of Melchizedek and Abraham.

Ezra 4:14 If you scratch my back . . . whether it is called diplomacy or dishonesty, it is still the same deceptive communication. Deception and veiled filthiness explain where pretence and original sin-cerity come from.

Ezra 4:14 Now because we have maintenance from *the king's* palace, and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king;

Ezra 4:14 כְּעַן כָּל־קֳבֵל דִּי־מְלַח הֵיכְלָא מְלַחְנָא וְעַרְוַת מַלְכָּא לָא
אֲרִיךְ־לַנָא לְמֶחֱזֵא עַל־דְּנָה שְׁלַחְנָא וְהוֹדַעְנָא לְמַלְכָּא:

Ezra 4:15 Restating the hatred of the Jews and G-d's mission. 2000 years later it would be exactly the same rebellious response against G-d and against the will to reform.

Ezra 4:15 That search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city *is* a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time: for which cause was this city destroyed.

Ezra 4:15 דִּי יְבַקַּר בִּסְפַר־דָּכְרָנַיָא דִּי אֲבָהָתָךְ וּתְהַשְׁכַּח בִּסְפַר
דָּכְרָנַיָא וְתִנְדַּע דִּי קִרְיְתָא דָךְ קִרְיָא מָרָדָא וּמְהַנְזְקַת מַלְכִין
וּמְדִנָן וְאֶשְׁתַּדּוּר עָבְדִין בְּגַוַהּ מִן־יוֹמָת עָלְמָא עַל־דְּנָה קִרְיְתָא
דָךְ הָחְרְבַת:

Ezra 4:16 It cannot be more clearly spelled out that the two competing alternatives were G-d's kingdom vs pagan imperialism and taxation. Christendom's 2000 extra years of Levitical continuation was mostly about the pagan Rome's continued pontifical religion, a continental Lackland, and imperial taxation of all subjugated provinces and periphery.

Ezra 4:16 We certify the king that, if this city be builded *again*, and the walls thereof set up, by this means thou shalt have no portion on this side the river.

Ezra 4:16 מְהוֹדְעִין אֲנַחְנָה לְמַלְכָּא דִּי הֵן קִרְיְתָא דָךְ תִּתְבְּנֵא
וְשׁוּרַיָּה יִשְׁתַּכְלְלוּן לָקֳבֵל דְּנָה חֶלָק בַּעֲבַר נַהֲרָא לָא אִיתַי לָךְ: ף

Ezra 4:18 How Aramaic diplomacy is involved in covering up the contrary-walkers in Lev 26, here distinctly or "plainly read" **פרש** קרי but in disguise. The only way to go beyond the second-heaven roof is the reader's sphere the theologians notoriously have rejected and forced to remain under theological administration.

Ezra 4:18 The letter which ye sent unto us hath been plainly read before me.

Ezra 4:18 נִשְׁתְּוָנָא דִּי שְׁלַחְתּוּן עֲלֶינָא מְפָרַשׁ קֱרִי קָדָמָי׃

Ezra 4:19 More or less literally indicating that the kingdom of G-d is laid down by birth in each individual soul, which makes it so hard not to rebel against injustice, especially imperial injustice. In this way would also papist inquisitors project the remnant and other disobedient groups as heretics and rebels to be forced back into submission. What this verse says come with an innate drive just as old as the absent kingdom of G-d. Each attempt to be free would typically be shut down by violence. The 1500s did prove that the theological establishment was mostly on the repressive and self-protective side of the conflict. It is the city of G-d against the Royal dimension and its taxing empires.

Ezra 4:19 And I commanded, and search hath been made, and it is found that this city of old time hath made insurrection against kings, and *that* rebellion and sedition have been made therein.

Ezra 4:19 וּמִנִּי שִׂים טְעֵם וּבַקְּרוּ וְהַשְׁכַּחוּ דִּי קִרְיְתָא דָךְ מִן־יוֹמָת עָלְמָא עַל־מַלְכִין מִתְנַשְׂאָה וּמְרַד וְאֶשְׁתַּדּוּר מִתְעֲבֶד־בַּהּ׃

Ezra 4:20 A conflict categorically ruled and driven by divine "rights" to rule and tax, the pagan pontifical Caesar vs the redeeming Christ. The apostolic KJV says plainly that the hierarchy of Satan always wanted to established its dominion "over" Jerusalem. If they were able to subjugate G-d's Jerusalem, they would have no problem in any other area. As expected, the papist NABRE will not agree with the KJV and use the word, "over". Antichrist's perfected plan is to be seated in Jerusalem and in the sanctuary, worshipped and able to tax the whole world from that vicar position. Jerusalem and the sanctuary are the ultimate storehouses to plunder. This is some of the OT background for the bitter pill in Luke 2 where foreign imperialists moved in to tax people on their own soil. For more context today, the wicked modernist translation committees will not agree with the KJV on the use of the word "taxed" in Luke 1, for the same reason as present powers will not admit openly that the purpose with digital id is to register all the world for total taxation.

Ezra 4:20 There have been mighty kings also over Jerusalem, which have ruled over all *countries* beyond the river; and toll, tribute, and custom, was paid unto them.

Ezra 4:20 וּמַלְכִין תַּקִּיפִין הֲוּוֹ עַל־יְרוּשְׁלֶם וְשַׁלִּיטִין בְּכֹל עֲבַר נַהֲרָה וּמִדָּה בְלוֹ וַהֲלָךְ מִתְיְהֵב לְהוֹן׃

Ezra 4:23 Even in copycat form, the anthropological Bible makes it plain that the goal is to become the written message as a mission in person. It looks like the corrupt NKJV takes pride in modelling Jerusalem in the hands of the enemy and against the Jews.

Ezra 4:23 Now when the copy of king Artaxerxes' letter *was* read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease by force and power.

Ezra 4:23 אֱדַיִן מִן־דִּי פַּרְשֶׁגֶן נִשְׁתְּוָנָא דִי (אַרְתַּחְשַׁשְׂתָא) [אַרְתַּחְשַׁשְׁתְּ]
מַלְכָּא קֱרִי קֳדָם־רְחוּם וְשִׁמְשַׁי סָפְרָא וּכְנָוָתְהוֹן אֲזָלוּ בִבְהִילוּ
לִירוּשְׁלֶם עַל־יְהוּדָיֵא וּבַטְּלוּ הִמּוֹ בְּאֶדְרָע וְחָיִל: ס

Ezra 4:24 Chapter end. The KJV follows the Aramaic. Where the KJV models how the general work of the house of G-d ceased, is the counter-reformatory NKJV again taking pride in manipulating the text and to have made Jerusalem to cease. Aramaic details say, "Then ceased the work" **באדין בטלת עבידת**. In the devil's manipulative circles the most important to stop is G-d's plan with Jerusalem, instead serving the manipulative shift coming with the year 70AD, for the text to be stolen and used from another place.

Ezra 4:24 Then ceased the work of the house of God which *is* at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.

Ezra 4:24 בֱּאדַיִן בְּטֵלַת עֲבִידַת בֵּית־אֱלָהָא דִי בִירוּשְׁלֶם וַהֲוָת
בָּטְלָא עַד שְׁנַת תַּרְתֵּין לְמַלְכוּת דָּרְיָוֶשׁ מֶלֶךְ־פָּרָס: ף

Here is a test case for the devil's manipulative dealing with Ezra 4:24. You should read Rom 3:2 and how the apostolic KJV says that the oracles were given to no other group than the Jews, and how manipulative modernists like the NABRE committee did change that to make it sound like that was limited to the early days ending in 70AD, or as it is indicated in the NIV, the Jews were only the first or all (groups), to be given the oracles. You cannot use the KJV to make room and imagine such evil ideas. From Rom 3:2 you should return to Ezra 4:24 and read it in the same way, to see why it was so important to play the reader's mind and relocate "ceased", by modernist committees manipulated into place after Jerusalem, for such relocation and replacement ideology to become universal by scholarly consensus. No modernist party wants to truly agree with the apostolic KJV in Ezra 4:24 and Rom 3:2.

Ezra 5:1 Next example how the silly NKJV reorders the syntax and fabricates substitutes for no other reason than to secure a copyright and make a difference. It begins there.

Ezra 5:1 Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that *were* in Judah and Jerusalem in the name of the God of Israel, *even* unto them.

Ezra 5:1 וְהִתְנַבִּי חַגַּי (נְבִיאָה) [נְבִיָא] וּזְכַרְיָה בַר־עִדּוֹא (נְבִיאַיָא)
[נְבִיָיא] עַל־יְהוּדָיֵא דִי בִיהוּד וּבִירוּשְׁלֶם בְּשֵׁם אֱלָהּ יִשְׂרָאֵל
עֲלֵיהוֹן: ס

Now the test case for Ezra 5:1, to verify why the corrupt NKJV is so infuriating to read. If you profile carefully, you should see how the KJV provides for the 100% priesthood

of believers. After checking how the NKJV manipulates the first half, you may move on to the second half and how it imposes a clearly administrative comma after Jerusalem to strip the people of their rightful reason to be there, and even worse, how the NKJV puts in print the disgusting idea how to manipulate the text and orchestrate a hierarchy ready for use and abuse, and even for the prophets to use that opportunity. In the minds of the modernists, the prophets were not redemptive servants working for the liberation of the people but represented Satan's hierarchy "over" them. The NKJV makes itself ready for the trash. With BC text in AD context, the KJV takes a liberating, egalitarian approach. The NKJV uses wording in favour of Satan's hierarchy. How the NKJV adds an extra comma after Jerusalem, and how it changed the ending, are two parts of the same evil.

Ezra 5:2 In the KJV it says that how the prophets operated goes back to G-d himself as the ultimate helper. Also that is perverted in the NKJV. In the KJV Ezra 5:2 ends in the same way as John 15:5, G-d with us, and G-d helping them. The KJV agrees with the Aramaic, saying how "G-d (was) helping them" אלהא מסעדין להון. In the NKJV, NASB etc., it is another story after manipulating the details.

Ezra 5:2 Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which *is* at Jerusalem: and with them *were* the prophets of God helping them.

Ezra 5:2 בֵּאדַ֗יִן קָ֠מוּ זְרֻבָּבֶל בַּר־שַׁאלְתִּיאֵל וְיֵשׁוּעַ בַּר־יוֹצָדָק
וְשָׂרְיו לְמִבְנֵא בֵּית אֱלָהָא דִּי בִירוּשְׁלֶם וְעִמְּהוֹן (נִבִיאַיָא) [נְבִיֵּיא]
דִּי־אֱלָהָא מְסָעֲדִין לְהוֹן׃ ף

Ezra 5:4 Naming equals making, "that this building build" די־דנה בנינא בנין

Ezra 5:4 Then said we unto them after this manner, What are the names of the men that make this building?

Ezra 5:4 אֱדַ֗יִן כְּנֶמָא אֲמַרְנָא לְהֹם מַן־אִנּוּן שְׁמָהָת גֻּבְרַיָּא דִּי־דְנָה
בִנְיָנָא בָּנִין׃

Ezra 6:1 Do you see that the extra "a" search in the NKJV is a by-product of having no respect for sola Vau/And?

Ezra 6:1 Then Darius the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon.

Ezra 6:1 בֵּאדַ֗יִן דָּרְיָוֶשׁ מַלְכָּא שָׂם טְעֵם וּבַקְּרוּ בְּבֵית סִפְרַיָּא דִּי
גְנַזַיָּא מְהַחֲתִין תַּמָּה בְּבָבֶל׃

Ezra 6:18 As one of the modernist servants of syncretism, the NKJV rejects the comma after Jerusalem in the KJV. By their fruits around Dung hill, ye shall know them.

Ezra 6:18 And they set the priests in their divisions, and the Levites in their courses, for the service of God, which *is* at Jerusalem; as it is written in the book of Moses.

Ezra 6:18 וַהֲקִימוּ כָהֲנַיָּא בִּפְלֻגָתְהוֹן וְלֵוָיֵא בְמַחְלְקָתְהוֹן עַל־עֲבִידַת אֱלָהָא דִּי בִירוּשְׁלֶם כִּכְתָב סִפַר מֹשֶׁה׃ ף

Ezra 6:21 First the law, then the gospel. Post-procesed reality is eaten reality. The KJV makes the point by relocating the first Hebrew word found at the end in the translated text. “And . . did eat” **ויאכלו**. Purgatorial processing is an ordered law-gospel path from problems in the past toward Passover and peace. In the NKJV you find only the normally disordered stream of text. Partly comparable to the syntactic dealing with Ezra 3:11-12, the KJV completes the stepwise order from law to gospel before going into the post-processing and eating part. Since sola S jurisdiction and redemptive nutrition have no value in the theological NKJV, there is no such distinct law-gospel order.

Ezra 6:21 And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the LORD God of Israel, did eat,

Ezra 6:21 וַיֹּאכְלוּ בְנֵי־יִשְׂרָאֵל הַשָּׁבִים מֵהַגּוֹלָה וְכֹל הַנִּבְדָּל מִטֻּמְאַת גּוֹיֵי־הָאָרֶץ אֲלֵהֶם לִדְרֹשׁ לַיהוָה אֱלֹהֵי יִשְׂרָאֵל׃

Ezra 6:22 Chapter end. G-d’s feast of unleavened bread requires real presence. Sola Vau/And is the keeper of the feast.

Ezra 6:22 And kept the feast of unleavened bread seven days with joy: for the LORD had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.

Ezra 6:22 וַיַּעֲשׂוּ חַג־מַצּוֹת שִׁבְעַת יָמִים בְּשִׂמְחָה כִּי שִׂמְּחָם יְהוָה וְהֵסֵב לֵב מֶלֶךְ־אַשּׁוּר עֲלֵיהֶם לְחַזֵּק יְדֵיהֶם בִּמְלֶאכֶת בֵּית־הָאֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל׃ ף

Ezra 7:1 Some of Ezra’s biography.

Ezra 7:1 Now after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah,

Ezra 7:1 וְאַחַר הַדְּבָרִים הָאֵלֶּה בְּמַלְכוּת אַרְתַּחְשַׁסְתְּא מֶלֶךְ־פָּרָס עֶזְרָא בֶּן־שְׂרָיָה בֶּן־עֲזַרְיָה בֶּן־חִלְקִיָּה׃

Ezra 7:2-5 Ezra the Levite is about the law, Nehemiah about reform and the gospel.

Ezra 7:5 The son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest:

Ezra 7:5 בֶּן־אֲבִישׁוּעַ בֶּן־פִּינְחָס בֶּן־אֶלְעָזָר בֶּן־אַהֲרֹן הַכֹּהֵן הָרֹאשׁ׃

Ezra 7:6 Ezra the scribe. He and BC make it necessary to distinguish between the legal and the anthropological, between the law of Moses and the law of G-d, since that is not necessarily the same. Because reformation and salvation is by definition, that makes it necessary to separate the relative from the distinct. A relative law of Moses is exercised by Ezra. The distinct law of G-d is Nehemiah's mission. The law of Moses would bring forth time, law, sin, and judgment. The law of G-d is the redeeming gospel. It is exactly the same written text, only a different reader and a different priesthood, just like Logos and Rhema in NT are different textual and missional dimensions.

Ezra 7:6 This Ezra went up from Babylon; and he *was* a ready scribe in **the law of Moses**, which the LORD God of Israel had given: and the king granted him all his request, according to the hand of the LORD his God upon him.

Ezra 7:6 הוּא עֶזְרָא עָלָה מִבָּבֶל וְהוּא־סֹפֵר מָהִיר בְּתוֹרַת מֹשֶׁה אֲשֶׁר־נָתַן יְהוָה אֱלֹהֵי יִשְׂרָאֵל וַיִּתֶּן־לוֹ הַמֶּלֶךְ כְּיַד־יְהוָה אֱלֹהָיו עָלָיו כֹּל בַּקָּשָׁתוֹ׃ ף

Neh 8:8 So they read in the book in **the law of God** distinctly, and gave the sense, and caused *them* to understand the reading.

Neh 8:8 וַיִּקְרְאוּ בַסֵּפֶר בְּתוֹרַת הָאֱלֹהִים מְפֹרָשׁ וְשׂוֹם שֶׂכֶל וַיָּבִינוּ בַּמִּקְרָא׃ ס

Ezra 7:8 Ezra the legalist arriving in Jerusalem.

Ezra 7:8 And he came to Jerusalem in the fifth month, which *was* in the seventh year of the king.

Ezra 7:8 וַיָּבֹא יְרוּשָׁלַ͏ִם בַּחֹדֶשׁ הַחֲמִישִׁי הִיא שְׁנַת הַשְּׁבִיעִית לַמֶּלֶךְ׃

Ezra 7:10 This is not the gospel and the law of G-d, but the priestly dominon in time, in need of its redeemer. From this type composition come Lamech's "and to do *it*" ולעשׂת pottery, all Levitical brass and fire, the people's Lamentation, and the legalistic sphere causing a people's Lackland misery.

Ezra 7:10 For Ezra had prepared his heart to seek the law of the LORD, and to do *it*, and to teach in Israel statutes and judgments.

Ezra 7:10 כִּי עֶזְרָא הֵכִין לְבָבוֹ לִדְרוֹשׁ אֶת־תּוֹרַת יְהוָה וְלַעֲשֹׂת וּלְלַמֵּד בְּיִשְׂרָאֵל חֹק וּמִשְׁפָּט׃ ס

Ezra 7:11 Relevant for how the Jewish Messiah would face later legalists and scribes, and for the understanding of Dung hill. To know the textual, how to copy manuscripts, and shape ink on paper, does not mean to be qualified for G-d's redemptive mission.

Ezra 7:11 Now this *is* the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, *even* a scribe of the words of the commandments of the LORD, and of his statutes to Israel.

Ezra 7:11 וְזֶה פַּרְשֶׁגֶן הַנִּשְׁתָּוָן אֲשֶׁר נָתַן הַמֶּלֶךְ אַרְתַּחְשַׁסְתְּא לְעֶזְרָא הַכֹּהֵן הַסֹּפֵר סֹפֵר דִּבְרֵי מִצְוֹת־יְהוָה וְחֻקָּיו עַל־יִשְׂרָאֵל׃ ף

Here is a test case for Ezra 7:11. Do you see what Christendom's Levitical continuation, blindly bypassing the transitioning BC/AD moment, has to do with how the modernist NKJV mutilates and partly masks, "unto Ezra" **לעזרא**? Do you see what this has to do with virtual reality, theologians professing something while reality was a different story? Do you see that while Ezra and the temporal Lamed road-blocked the way, would the actual story not be authentic lettered statutes coming through "to Israel" **על־ישׂראל**, but legal ideas bringing forth sin and death? Do you see that how the NKJV mutilates this portion, and generally how the temporal Lamed operates and stands in the way, is an example of a corrupt and Bible-perverting establishment claiming a breach position, repressing the truth, and holding it in unrighteousness as modeled in Rom 1:18? Moving beyond AD and rejecting Christ and G-d's sola S jurisdiction, is how to read Rom 1:18 in extension to Rom 1:16-17 and according to Jer 23:6. Back to Ezra 7:11, notice how the last half is translated. Are these statutes the Lord's statutes or the scribe's statutes? Where does the truth end and heresy begin? A heretic is a scribe of the words, and of his statutes to some. Heresy begins with elevating the hierarchy of Satan, as expected when antichrist is rising and working to reverse the reformation around Dung hill. It was not about what the Bible actually said, but how the heretics would manipulate it and use it. Finally, do you see that this first half is potential man-made meddling with things God-made in the last half, saying why separation of church and state had to come?

Ezra 7:12 Satan's hierarchy would begin with making Artaxerxes king of kings. Ezra became his useful idiot serving his agenda at a lower level in the hierarchy. How things progressed until Nicaea and how Constantine and his useful idiot bishops rediscovered how to apply the Bible as a useful instrument to build and expand such a pagan empire, was a copy of things integrated in the days of Artaxerxes. The first half tries to exploit the second half as in verse 11. None of it would benefit people, BC or AD. It was only a matter of time how long it took for Satan's medieval episcopate to be strong enough to repeat the horror of Diocletian. Church-state integration would only make things worse, and the medieval Lackland to be the stepping stone for Satan's episcopate lusting after a glorious Lackland 2.0. Whether the great whore needs a beast to ride, or it is the other way around, they would anyway scratch each other's backs as indicated in Rev 17. This type vicar use of the phrase, "king of kings", originates with Ezra. Notice how such a "king of kings" intends to be the lord and god in the next four words. If words 5-8 agree with the substitute king of kings, then also the rest of verse 12 would serve Artaxerxes.

Ezra 7:12 Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect *peace*, and at such a time.

Ezra 7:12 אַרְתַּחְשַׁסְתְּא מֶלֶךְ מַלְכַיָּא לְעֶזְרָא כָּהֲנָא סָפַר דָּתָא דִּי־אֱלָהּ שְׁמַיָּא גְּמִיר וּכְעֶנֶת׃

Ezra 7:13 Next step. As “king of kings” he might be that obsessed with his possessions and his realm. Autocracy and legalism paved the way for redemption and reformation to come with Nehemiah. Notice how specifically redemptive the apostolic KJV is in its use of punctuation to pinpoint what the Bible is about, and how the loose NKJV wipes out that distinct clarity. Rulers of headache want no clarity on matters of ruling headache.

Ezra 7:13 I make a decree, that all they of the people of Israel, and *of* his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee.

Ezra 7:13 מִנִּי שִׂים טְעֵם דִּי כָל־מִתְנַדַּב בְּמַלְכוּתִי מִן־עַמָּה יִשְׂרָאֵל
וְכָהֲנוֹהִי וְלֵוָיֵא לְמֵהַךְ לִירוּשְׁלֶם עִמָּךְ יְהָךְ׃

Ezra 7:14 Do you agree that legal relativism prohibits a comma after G-d?

Ezra 7:14 Forasmuch as thou art sent of the king, and of his seven counsellors, to enquire concerning Judah and Jerusalem, according to the law of thy God which *is* in thine hand;

Ezra 7:14 כָּל־קֳבֵל דִּי מִן־קֳדָם מַלְכָּא וְשִׁבְעַת יָעֲטֹהִי שְׁלִיחַ
לְבַקָּרָא עַל־יְהוּד וְלִירוּשְׁלֶם בְּדָת אֱלָהָךְ דִּי בִידָךְ׃

Ezra 7:21 One of the tyrannical combinations of autocracy and legalism which made it absolutely necessary that sola scriptura became the only authority in biblical matters. It is Christendom’s most prominent transgression of the law to have rejected the change of priesthood and what was shut down and ended in Christ. Christendom, the great whore, riding and bridling the beast, is how the church would become the moral supervisor and would direct and require the state to do its persecuting dirty work. It is impossible to see what Lackland 2.0 represents without knowing the medieval Lackland and how Satan’s episcopal harassment regime operated.

Ezra 7:21 And I, *even* I Artaxerxes the king, do make a decree to all the treasurers which *are* beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily,

Ezra 7:21 וּמִנִּי אֲנָה אַרְתַּחְשַׁסְתְּא מַלְכָּא שִׂים טְעֵם לְכֹל גִּזְבְּרַיָּא
דִּי בַּעֲבַר נַהֲרָה דִּי כָל־דִּי יִשְׁאֲלִנְכוֹן עֶזְרָא כָּהֲנָה סָפַר דָּתָא
דִּי־אֱלָהּ שְׁמַיָּא אָסְפַּרְנָא יִתְעֲבַד׃

Ezra 7:24 Be aware of the foundation when the corrupt and irresponsible are rewarded, and the responsible are taxed and punished, and why all such vicar structuring had to be shut down and ended in Christ. Episcopal Christendom would manifest all the Levitical implications of corruption, legalism, and tyrannical transgression of the law.

Ezra 7:24 Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them.

Ezra 7:24 וּלְכֹם מְהוֹדְעִין דִּי כָל־כָּהֲנַיָּא וְלֵוָיֵא זַמָּרַיָּא תָּרָעַיָּא נְתִינַיָּא וּפָלְחֵי בֵּית אֱלָהָא דְנָה מִנְדָּה בְלוֹ וַהֲלָךְ לָא שַׁלִּיט לְמִרְמֵא עֲלֵיהֹם׃

Ezra 7:26 It would be impossible to understand the implications of this without the historical evils orchestrated by theological Christendom. The succession of original sin is an unbroken chain of organised legal evil, especially throughout the 2000 years from AD to Y2K, and particularly the legalistic Justinian evils through the 1260 years. G-d's seventh millennium and its potential gospel kingdom would not be established without the preceding law and persecuting legalism paving the way and proving the point and the need for the gospel. To the Jew first (AD), and also to the world (Y2K).

Ezra 7:26 And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether *it be* unto death, or to banishment, or to confiscation of goods, or to imprisonment.

Ezra 7:26 וְכָל־דִּי־לָא לֶהֱוֵא עָבֵד דָּתָא דִי־אֱלָהָךְ וְדָתָא דִי מַלְכָּא אָסְפַּרְנָא דִינָה לֶהֱוֵא מִתְעֲבֵד מִנֵּהּ הֵן לְמוֹת הֵן (לִשְׁרֹשׁוּ) [לִשְׁרֹשִׁי] הֵן־לַעֲנָשׁ נִכְסִין וְלֶאֱסוּרִין׃ פ

Ezra 7:27 What is this that thou . . ? Such a thing "as this in the heart" כזאת בלב is the subsidiary, Cainesian background for the need of Ezekiel's heart surgery and need of a saving, restored first principle. It may look beautified on paper, but the issue was that such papers and ideas were so shortlived.

Ezra 7:27 Blessed *be* the LORD God of our fathers, which hath put *such a thing* as this in the king's heart, to beautify the house of the LORD which *is* in Jerusalem:

Ezra 7:27 בָּרוּךְ יְהוָה אֱלָהֵי אֲבוֹתֵינוּ אֲשֶׁר נָתַן כָּזֹאת בִּלֵּב הַמֶּלֶךְ לְפָאֵר אֶת־בֵּית יְהוָה אֲשֶׁר בִּירוּשָׁלִָם׃

Ezra 8:1 More potential Rosh headache, "chief" ראש of staff. In the primarily mental KJV, these make up the existential and ontological "now". In the NKJV there is no such dimension, only loose text and physical flesh. Without this type renowned, blueprinted "now"-figures, there is no explanation how history came to be and how it was coloured by them making their own famed "now". The greater level of ruling Rosh headache, the more books would be written about their days. Historical periods of peace were periods of silence with no renowned ruling headache to report and record in the history books.

Ezra 8:1 These *are* now the chief of their fathers, and *this is* the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king.

Ezra 8:1 וְאֵלֶּה רָאשֵׁי אֲבֹתֵיהֶם וְהִתְיַחֵשָׂם הָעֹלִים עִמִּי בְּמַלְכוּת אַרְתַּחְשַׁסְתְּא הַמֶּלֶךְ מִבָּבֶל׃ ס

Ezra 10:1 From Ezra 7 to Ezra 10 is his mission developed in person. Chapters 7 and 10 are the two chapters where Ezra's name appear. Chapter division of Ezra 7-8-9-10 and how the KJV translates Ezra 10:1 is done according to prayer and fasting being done in Ezra 8-9 finished by the entrance into Ezra 10. In the NKJV is the two hithpael sentence parts (prefixed הִתְ) on prayer and fasting unwilling to move on but linger in Ezra 9 and sound more like two unfinished participles.

Ezra 10:1 Now when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men and women and children: for the people wept very sore.

Ezra 10:1 וּכְהִתְפַּלֵּל עֶזְרָא וּכְהִתְוַדֹּתוֹ בֹכֶה וּמִתְנַפֵּל לִפְנֵי בֵית
הָאֱלֹהִים נִקְבְּצוּ אֵלָיו מִיִּשְׂרָאֵל קָהָל רַב־מְאֹד אֲנָשִׁים וְנָשִׁים
וִילָדִים כִּי־בָכוּ הָעָם הַרְבֵּה־בֶכֶה: ס

Here is the test case for Ezra the legalist in Ezra 10:1. Do you see how much this verse has in common with the exterior character of historical Christendom, so pleased with its own achievement that some would cast themselves down before the house of G-d instead of doing it before G-d?

Ezra 10:3 Syncretism, mixture, and what to do about it according to the law (of Moses), not according to the gospel and the law of G-d.

Ezra 10:3 Now therefore let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law.

Ezra 10:3 וְעַתָּה נִכְרְתָה־בְרִית לֵאלֹהֵינוּ לְהוֹצִיא כָל־נָשִׁים וְהַנּוֹלָד
מֵהֶם בַּעֲצַת אֲדֹנָי וְהַחֲרֵדִים בְּמִצְוַת אֱלֹהֵינוּ וְכַתּוֹרָה יֵעָשֶׂה:

Ezra 10:4 A matter which belongs to Ezra, not to G-d. Law and sin would be developed accordingly. In the KJV this verse describes man's free "*will*" to reform but without the presence of a true reformer. Legalism would never be reformative and truly reformable, the same confirmed 2000 years later when the legalists violently opposed sola scriptura for self-protection, which means opposing the truth for the protection of Niphil Basar's vicar jurisdiction. The Bible was always protective of its priesthood, which is a matter of the twofold Bible divided into two priesthoods and jurisdictions, a vicar jurisdiction BC and sola S jurisdiction AD. Christendom had to manipulate this twofold composition of law preceding the gospel, in order to keep the truth unknown to the people enslaved by Justinian law in the legalistic Lackland the theologians orchestrated.

Ezra 10:4 Arise; for *this* matter *belongeth* unto thee: we also *will be* with thee: be of good courage, and do *it*.

Ezra 10:4 קוּם כִּי־עָלֶיךָ הַדָּבָר וַאֲנַחְנוּ עִמָּךְ חֲזַק וַעֲשֵׂה: ף

Ezra 10:5 Therefore must compositions like this have much in common with obedience to antichrist, the vicar of Christ. Ezra is 10-numbered and 10-chaptered for background on how abusable First Timothy would be, why Rev 17 became such a prominent issue, and why John 17 always would be out of reach. Ezra 10 holds the sender's numbered dimension in Matt 10 and Luke 10, to be exposed to things as old as Amalek in Exo 17. All priests would have to begin their ministry by swearing allegiance to a Pope like this. NT and AD have nothing new to offer which has not been indicated BC in OT. The old drama in Num 17 and Lev 10 is in the shadow of Ezra 10.

Ezra 10:5 Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word. And they sware.

Ezra 10:5 וַיָּקָם עֶזְרָא וַיַּשְׁבַּע אֶת־שָׂרֵי הַכֹּהֲנִים הַלְוִיִּם וְכָל־יִשְׂרָאֵל לַעֲשׂוֹת כַּדָּבָר הַזֶּה וַיִּשָּׁבֵעוּ׃

Here is a test case for Ezra 10:5. Do you see that the worthless, the non-canonical, and the temporal, for the same reason would last and remain unsolved until a fully canonical time end? Or in other words, do you see that to "swear" שבע in this seven-numbered Beer-Sheba fashion would avail nothing until the seven-numbered Benjamite canon had been fully restored by G-d's target priesthood?

Ezra 10:10 How legalism, tyranny, and the dictatorship of theology would be developed from Ezra 7:21 to Ezra 10. In the KJV it is about sola Vau/And synergy perverted to be the foundation of a ready scribe out of Ezra 7, imposing his vicar ideas upon the people. In the NKJV, NASB etc., it is a time-based text serving the denial of the reformation.

Ezra 10:10 And Ezra the priest stood up, and said unto them, Ye have transgressed, and have taken strange wives, to increase the trespass of Israel.

Ezra 10:10 וַיָּקָם עֶזְרָא הַכֹּהֵן וַיֹּאמֶר אֲלֵהֶם אַתֶּם מְעַלְתֶּם וַתֹּשִׁיבוּ נָשִׁים נָכְרִיּוֹת לְהוֹסִיף עַל־אַשְׁמַת יִשְׂרָאֵל׃

Here is the test case for Ezra 10:10. In light of all the robed hypocritical splendor made by pompous priests and theologians AD, you should be able to decode how projection works when "robed" מעיל priests, bringing forth law and sin, stood on their pulpits in clothed self-glory and projected "transgression" מעל as the people's sin. It was proven by the violent legalist hypocrisy of Christendom that the role of the vicar priesthood was no other than to orchestrate, reinforce, and project the structural evils of original sin to be ended in Christ, but was rejected by Christendom's rebellious pulpit establishment.

Ezra 10:11 How the dictatorship of theology does it, and how "therefore" in the NKJV and NASB again is punctuated to have no other value than a link to preceding verses.

Ezra 10:11 Now therefore make confession unto the LORD God of your fathers, and do his pleasure: and separate yourselves from the people of the land, and from the strange wives.

Ezra 10:11 וְעַתָּה תְּנוּ תוֹדָה לַיהוָה אֱלֹהֵי־אֲבֹתֵיכֶם וַעֲשׂוּ רְצוֹנוֹ וְהִבָּדְלוּ מֵעַמֵּי הָאָרֶץ וּמִן־הַנָּשִׁים הַנָּכְרִיּוֹת׃

Here is the test case for Ezra 10:11. Do you see why confessional reasoning would have to address the ontological headache manifested as "now", the chief problem reinforced by the ruling history-makers in Ezra 8:1?

Ezra 10:12 Obedience and submission to the dictatorship of theology. It is necessary to know how ruling ideas and potential BC, explain historical reality and evils of theology AD, and why Christendom and Europe became the global centre of war and slaughter, enslaving and killing masses in numbers which many times multipled things done BC. History and Christendom's religious legalism did prove that no trouble-maker would be greater than the Bible in the wrong hands. Ezra 10:12 is the type ideas found in Ezra, Calvin, and Catholicism, not in Nehemiah and in the first generation of reformers in the early 1500s. Be aware how Ezra 10:12 describes the nature of jurisdiction and why no such "authority" is valid AD. In light of the Bible's redemptive and liberating mission, was it necessary to prove all the temporal evils to come, law and sin, if the authority of the Bible should be given to persons. In light of the sum of scripture, it became a proven necessity that in order to fulfil the Bible's redemptive mission AD must all priests and pulpits be stripped of priestly rights limited to BC. Christendom and its dictatorship of theology became such a violent prescriptive legalism because the theologians rejected Christ's AD reformation. Claimed universal jurisdiction became a "right" to harass the world and slaughter dissenters and reformers.

Ezra 10:12 Then all the congregation answered and said with a loud voice, As thou hast said, so must we do.

Ezra 10:12 וַיַּעֲנוּ כָל־הַקָּהָל וַיֹּאמְרוּ קוֹל גָּדוֹל כֵּן (כְּדִבְרֶיךָ) [כְּדָבָרְךָ] עָלֵינוּ לַעֲשׂוֹת׃

Ezra 10:9, 13 Sin, conviction, confession, and early and latter rain. In the missional KJV it begins with addressing potential unity (cf. John 17). In the textual NKJV, NASB etc., it begins with a numbered quantity. "But the people are many" אבל העם רב. Resh headache is involved in much and many from beginning to end. In such a Benjamite landscape is "evil" רע related to a disuniting quantity רב, and the issue with original sin is "the thing (the) this" בדבר הזה in itself, colouring the whole canon.

Ezra 10:13 But the people *are* many, and *it is* a time of much rain, and we are not able to stand without, neither *is this* a work of one day or two: for we are many that have transgressed in this thing.

Ezra 10:13 אֲבָל הָעָם רַב וְהָעֵת גְּשָׁמִים וְאֵין כֹּחַ לַעֲמוֹד בַּחוּץ וְהַמְּלָאכָה לֹא־לְיוֹם אֶחָד וְלֹא לִשְׁנַיִם כִּי־הִרְבִינוּ לִפְשֹׁעַ בַּדָּבָר הַזֶּה׃

Ezra 10:17 How to make an end of things in the Hebrew and KJV, and how to make it a reordered and time-based text in the NKJV

Ezra 10:17 And they made an end with all the men that had taken strange wives by the first day of the first month.

Ezra 10:17 וַיְכַלּוּ בַכֹּל אֲנָשִׁים הַהֹשִׁיבוּ נָשִׁים נָכְרִיּוֹת עַד יוֹם אֶחָד לַחֹדֶשׁ הָרִאשׁוֹן׃ ף

Ezra 10:13-19 How men and malefactors would save themselves by blaming and putting away the women.

Ezra 10:19 And they gave their hands that they would put away their wives; and *being* guilty, *they offered* a ram of the flock for their trespass.

Ezra 10:19 וַיִּתְּנוּ יָדָם לְהוֹצִיא נְשֵׁיהֶם וַאֲשֵׁמִים אֵיל־צֹאן עַל־אַשְׁמָתָם׃ ס

Ezra 10:44 Chapter and book end. It speaks of a male transgression, but the malefactors would hide behind the skirts and come up with the female solution in verses 13-19.

Ezra 10:44 All these had taken strange wives: and *some* of them had wives by whom they had children.

Ezra 10:44 כָּל־אֵלֶּה (נָשְׂאוּ) [נָשְׂאוּ] נָשִׁים נָכְרִיּוֹת וְיֵשׁ מֵהֶם נָשִׁים וַיָּשִׂימוּ בָּנִים׃ ף

Before leaving Ezra, one extra PCE1900 detail in addition to the 12-point PCE test is Gaba vs Geba in Ezra 2:26. This is not the easiest part to read in the 1525 Masoretic text but appears to be Gaba, unchanged in today's Hebrew text in use. Gaba is found in the Coverdale 1525, Matthew's 1537, Geneva 1560, and in 1611, 1769. Modern committees have made Geba גֶּבַע the standard even if the Hebrew also has some Gaba גָּבַע. PCE claims and testing to prove one authentic standard text is not reliable. Another point is that the standard Oxford Blayney 1769 text was established before textual manipulation had gained too much momentum and before the Cambridge PCE1900 group and other counter-reformatory groups had started the more fundamental messing with the text in the 1800s. Here is a list of today's Geba in modernits bibles vs today's Masoretic text.

Reference	**MT today**	**KJV(1611/1769)**	**RSV**
Jos 18:24	גָּבַע	Gaba	Geba
Jos 21:17	גֶּבַע	Geba	Geba
Jdg 20:33	גָּבַע	**Gibeah**	Geba
1 Sam 13:3	גֶּבַע	Geba	Geba
1 Sam 13:16	גֶּבַע	**Gibeah**	Geba
1 Sam 14:5	גָּבַע	**Gibeah**	Geba
2 Sam 5:25	גֶּבַע	Geba	Geba
1 Ki 15:22	גֶּבַע	Geba	Geba
2 Ki 23:8	גֶּבַע	Geba	Geba
1 Chr 6:60	גֶּבַע	Geba	Geba
1 Chr 8:6	גֶּבַע	Geba	Geba
2 Chr 16:6	גֶּבַע	Geba	Geba
Ezr 2:26	גָּבַע	Gaba	Geba
Neh 7:30	גָּבַע	**Geba/Gaba**	Geba
Neh 11:31	גָּבַע	**Geba**	Geba
Neh 12:29	גֶּבַע	Geba	Geba
Isa 10:29	גֶּבַע	Geba	Geba
Zech 14:10	גֶּבַע	Geba	Geba

Nehemiah

Neh 1:1 In the KJV it begins with sola Vau/And blueprinting vs as-is identification. In the NKJV it is a fragmented story. As-is being in the KJV is in the NASB changed to a time-based "while". Sola S jurisdiction and first-principle value coming with it, is how to decode reform and blueprinted biographical realighment. The apostolic KJV spells it out: "And it came to pass" **ויהי** vs "as I" **ואני** was **הייתי**.

Neh 1:1 The words of Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace,

Neh 1:1 דִּבְרֵי נְחֶמְיָה בֶּן־חֲכַלְיָה וַיְהִי בְּחֹדֶשׁ־(כִּסְלֵו) [כִּסְלֵיו] שְׁנַת עֶשְׂרִים וַאֲנִי הָיִיתִי בְּשׁוּשַׁן הַבִּירָה׃

For more context, as I **ואני** was, is canonically supported. After aligning Nehemiah with Vau in Psa 107:20 and Gen 1:3, and Vau and Nun in Psa 119:105, And-I in this case is translated as-I for mirroring of Nehemiah's self, his personal and missional story, and his conditioned and conditional calling to Jerusalem. Man's 2xVau self-mirror mirror each other. As-I missional delivery equals the And-I means of delivery in Neh 1:1.

Psa 107:20 He sent his word, **and** healed them, **and** delivered *them* from their destructions.

Psa 107:20 יִשְׁלַח דְּבָרוֹ וְיִרְפָּאֵם וימַלֵּט מִשְּׁחִיתוֹתָם׃ ן

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

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

Psa 119:105 NUN. Thy word *is* a lamp unto my feet, **and** a light unto my path.

Psa 119:105 נֵר־לְרַגְלִי דְבָרֶךָ וְאוֹר לִנְתִיבָתִי׃

Next step is the final interplay between the conjunctive sola Vau/Kai/And and sola W. For the believer in sola S jurisdiction, Lordship equals Wordship.

Rom 5:2 By whom also we have access by faith into this grace **wherein we** stand, **and** rejoice in hope of the glory of God.

Rev 19:13 **And** he *was* clothed with a vesture dipped in blood: **and** his name is called The **W**ord of God.

Neh 1:2 The contrast to Ezra. Ezra was a scribe and servant of the law. Nehemiah was a reformer and servant of G-d and the people. True momentum equals true mission.

Neh 1:2 That Hanani, one of my brethren, came, he and *certain* men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem.

Neh 1:2 וַיָּבֹא חֲנָנִי אֶחָד מֵאַחַי הוּא וַאֲנָשִׁים מִיהוּדָה וָאֶשְׁאֲלֵם עַל־הַיְּהוּדִים הַפְּלֵיטָה אֲשֶׁר־נִשְׁאֲרוּ מִן־הַשִּׁבְי וְעַל־יְרוּשָׁלָ ִם׃

Neh 1:3 First, defining the meaning of That canonical remnant שׁאר, a “leftover”. Next, making the link between That אשׁר canon and its place, There שׁם. The remnant that left הנּשׁארים אשׁר־נשׁאר there שׁם. In the KJV it is about processed and remnant reality as a product of the captivity. In the NKJV it is about physical survival. Canonical operations and things coming to pass in verse 1 have no real meaning in the NKJV. The papist NABRE and its NKJV mercenary are well adapted to each other in their exterior world view. How the remnant was afflicted and suffered, explain how the corresponding Jews and dissenters 2000 years later was harassed by the episcopal establishment in the 2000 years extra legalism from AD to Y2K. To the Jew first, and also to the world, the gospel is worthless without first establishing the law and the redemptive need.

Neh 1:3 And they said unto me, The remnant that are left of the captivity there in the province *are* in great affliction and reproach: the wall of Jerusalem also *is* broken down, and the gates thereof are burned with fire.

Neh 1:3 וַיֹּאמְרוּ לִי הַנִּשְׁאָרִים אֲשֶׁר־נִשְׁאֲרוּ מִן־הַשִּׁבְי שָׁם בַּמְּדִינָה
בְּרָעָה גְדֹלָה וּבְחֶרְפָּה וְחוֹמַת יְרוּשָׁלַ͏ִם מְפֹרֶצֶת וּשְׁעָרֶיהָ נִצְּתוּ בָאֵשׁ׃

Here is the test case for Neh 1:3. Do you see how the phrase, saying, “and the wall of Jerusalem” וחוֹמת ירוּשׁלם is reshaped by apostolic syntax to stress the point that “the wall of Jerusalem also” is providential in the Hebrew and KJV, but in the NKJV is broken up to avoid any such protective and/also provision set around Jerusalem? In the KJV the “and/also wall” is about Jerusalem, in the NKJV divorced and outsourced to be no more than a physical barrier around a city divorced from its protective mission. In the Hebrew and KJV have each word distinct meaning as word for word added to each other in a distinctly meaningful syntax. In the NKJV it is a flow of empty words where only longer sentences may carry something.

Neh 1:4 Ezra would mourn on a legal basis. Nehemiah would mourn as a missional mind concerned with Jerusalem and his people. The words the these את־הדּברים האלּה and the Elleh-school condition and objective, would alert Nehemiah’s missional mind. Blueprinted biographical reality and as-is identification coming with these words, led to the next step of corresponding awareness and sense of immediacy, “that (specific) I”. To hear and be made aware, is to become the owner of it. Notice how sola Vau/And in the KJV builds the centre of blueprinted reality the careless NKJV has no interest in.

Neh 1:4 And it came to pass, when I heard these words, that I sat down and wept, and mourned *certain* days, and fasted, and prayed before the God of heaven,

Neh 1:4 וַיְהִי כְּשָׁמְעִי אֶת־הַדְּבָרִים הָאֵלֶּה יָשַׁבְתִּי וָאֶבְכֶּה וָאֶתְאַבְּלָה
יָמִים וָאֱהִי צָם וּמִתְפַּלֵּל לִפְנֵי אֱלֹהֵי הַשָּׁמָיִם׃

Neh 1:5 Notice how the KJV makes sola Vau/And the primary intercessor, and how the NKJV, NASB etc., rework that to make Nehemiah a stand-alone intercessor.

Neh 1:5 And said, I beseech thee, O LORD God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments:

Neh 1:5 וָאֹמַר אָנָּא יְהוָה אֱלֹהֵי הַשָּׁמַיִם הָאֵל הַגָּדוֹל וְהַנּוֹרָא שֹׁמֵר הַבְּרִית וָחֶסֶד לְאֹהֲבָיו וּלְשֹׁמְרֵי מִצְוֹתָיו׃

Now the test case for Neh 1:5. Do you see how sola S jurisdiction in Heb 10:21 protects the remnant, and how antichrist, the vicar of Christ, as promoter of vicar jurisdiction and denier of sola scriptura made himself a curse and champion of the unprotected? Back to Neh 1:5, the NKJV transitions the readers away from the protected And-said position to the unprotected stand-alone position modelled in the NASB and the papist NABRE. It is also worth considering the value carried by the later "and" instances in the NASB after removing the first, And.

Neh 1:7 About time and temporal territory in Lamed's paradigm. "We have dealt very corruptly against thee" חבל חבלנו לך. The words would be more or less the same in Ezra, but there was no reason to expect true reform and missional momentum there. Sola Vau (and, nor), covers the object-marked objective also the theologians AD would disregard and mostly reject. No ambitious leader paradigm would align itself with the servant Moses paradigm. Theologians wanted prominence and to rule and lead, not to serve. Christendom and AD became the proof-maker of these miserable BC conditions. The 1500s and the centuries preceding them would so accurately replay the conditions leading to Nehemiah's reform. History was epistemologically laid out with precept upon precept. Law before gospel, and rebellion before obedience. While the Pope and his Magisterium professed infallibility and priestly "rights", they had no paradigmatic key of knowledge in K ך. Remember the first issue and first question in the fallen man's paradigm: Who told "to thee" לך that thou wast naked. Episcopal robes cannot forever cover up the paradigmatic fact that Christendom's emperor is naked. K lifts the legal bar to the level required to unveil the need for the saviour Christendom's priestly vicariate never accepted. The infallibly blind would be embarrassingly naked.

Neh 1:7 We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses.

Neh 1:7 חָבֹל חָבַלְנוּ לָךְ וְלֹא־שָׁמַרְנוּ אֶת־הַמִּצְוֹת וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר צִוִּיתָ אֶת־מֹשֶׁה עַבְדֶּךָ׃

Neh 1:8 As translated in the apostolic KJV and deviating in the papist NABRE, the vicar establishment would never accept that transgression is against the Word and measured by the Word. They had to manipulate the Hebrew to make it sound different. Notice also the more sinister element that the Word is Zebulun's and Zakar's brain food to maintain man's memory and mental capacity to reform and know what is at stake, and therefore that Codex Satanicus intends to wipe out that mental capacity and produce ignorance,

sleepy minds, and dementia. Growing counter-reform, growing illiteracy, and growing dementia are parallel trends while also the intelligence level falls. Specifics, objectives, and more canonical clarity is offered. Moses' calling was to become that commandment צוית and objective in person. It is relevant how sola scriptura reflects "the word that" הדבר אשר universally, and why that became so offensive in anti-KJV and counter-reformatory circles. And finally, remember why the Word and sola S jurisdiction must be defining and therefore explicitly offensive to the "robed" מעיל heretics working to protect their religious empire and orchestrate the ongoing "transgression" מעל against the simplicitly of the Word as local redeemer unhindered by priestly paganism. The Word and its sola S jurisdiction make the redemptive benchmark revealing and testing everything Christendom's pagan minds work to wipe out.

Neh 1:8 Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, *If* ye transgress, I will scatter you abroad among the nations:

Neh 1:8 זְכָר־נָא אֶת־הַדָּבָר אֲשֶׁר צִוִּיתָ אֶת־מֹשֶׁה עַבְדֶּךָ לֵאמֹר אַתֶּם תִּמְעֲלוּ אֲנִי אָפִיץ אֶתְכֶם בָּעַמִּים׃

Neh 1:10 A biographical extension to verse 8. First "the word that thou" in verse 8, then the corresponding biography, "Now these are (they)".

Neh 1:10 Now these *are* thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.

Ne 1:10 וְהֵם עֲבָדֶיךָ וְעַמֶּךָ אֲשֶׁר פָּדִיתָ בְכֹחֲךָ הַגָּדוֹל וּבְיָדְךָ הַחֲזָקָה׃

Neh 2:1 Next contrast to Ezra. Ezra had been occupied with the law and he described himself as a ready scribe in the law of Moses. Nehemiah had been prepared by real life. Because Ezra belonged to the establishment and would not challenge Artaxerxes, he had nothing to fear in Ezra 7:11. For Nehemiah the story is different.

Neh 2:1 And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, *that* wine *was* before him: and I took up the wine, and gave *it* unto the king. Now I had not been *beforetime* sad in his presence.

Neh 2:1 וַיְהִי בְּחֹדֶשׁ נִיסָן שְׁנַת עֶשְׂרִים לְאַרְתַּחְשַׁסְתְּא הַמֶּלֶךְ יַיִן לְפָנָיו וָאֶשָּׂא אֶת־הַיַּיִן וָאֶתְּנָה לַמֶּלֶךְ וְלֹא־הָיִיתִי רַע לְפָנָיו׃

Ezra 2:2 Sense of reality and a level of fear and diplomatic delicacy not found in Ezra, but comparable to Esther 4-5, and to the risky and fearful first decades in the 1500s.

Neh 2:2 Wherefore the king said unto me, Why *is* thy countenance sad, seeing thou *art* not sick? this *is* nothing *else* but sorrow of heart. Then I was very sore afraid,

Neh 2:2 וַיֹּאמֶר לִי הַמֶּלֶךְ מַדּוּעַ פָּנֶיךָ רָעִים וְאַתָּה אֵינְךָ חוֹלֶה אֵין זֶה כִּי־אִם רַע לֵב וָאִירָא הַרְבֵּה מְאֹד׃

Neh 2:4 Modernist translations like the NKJV are just as divorced from the reformative cause as Ezra. The KJV deals with root cause and the redemptive reason Nehemiah did risk his life for, asking, "For (upon) what (this, cause or reason)" עַל־מַה־זֶּה dost thou make request? In the NKJV it is only a question without touching any reason.

Neh 2:4 Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven.

Neh 2:4 וַיֹּאמֶר לִי הַמֶּלֶךְ עַל־מַה־זֶּה אַתָּה מְבַקֵּשׁ וָאֶתְפַּלֵּל
אֶל־אֱלֹהֵי הַשָּׁמָיִם׃

For more context on Neh 2:4 and the risky issue, "for what (this/such)" עַל־מַה־זֶּה, is Nehemiah' delicate and potentially deadly position before the king comparable to Jesus before Herod and Pilate, and Luther before his deadly opponents in Worms.

Neh 2:6-7 It could not be a more delicate matter since Nehemiah's reformative mission and messianic completion would be the end to Artaxerxes' empire. Read in its proper redemptive and reformative context, it is almost a Brutus moment asking permission to end his rule. The KJV syntax is done to give Nehemiah an ambassadorial role acting on the king's behalf, "me to the governors" beyond the river. The NKJV is not willing to give Nehemiah this ambassador position, using the Hebrew details against him, saying, let letters be "given to me for the governors" יִתְּנוּ־לִי עַל־פַּחוֹת. NKJV wording downgrades Nehemiah from ambassador to delivery boy.

Neh 2:7 Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah;

Neh 2:7 וָאוֹמַר לַמֶּלֶךְ אִם־עַל־הַמֶּלֶךְ טוֹב אִגְּרוֹת יִתְּנוּ־לִי
עַל־פַּחֲוֹת עֵבֶר הַנָּהָר אֲשֶׁר יַעֲבִירוּנִי עַד אֲשֶׁר־אָבוֹא אֶל־יְהוּדָה׃

Neh 2:9 Arriving . . .

Neh 2:9 Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me.

Neh 2:9 וָאָבוֹא אֶל־פַּחֲוֹת עֵבֶר הַנָּהָר וָאֶתְּנָה לָהֶם אֵת אִגְּרוֹת
הַמֶּלֶךְ וַיִּשְׁלַח עִמִּי הַמֶּלֶךְ שָׂרֵי חַיִל וּפָרָשִׁים׃ ף

Neh 2:10 . . . to produce grief. No comparable story in Ezra. Law and legalism would cause the people's grief. Reform and the true gospel would trouble the establishment.

Neh 2:10 When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard *of it*, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.

Neh 2:10 וַיִּשְׁמַע סַנְבַלַּט הַחֹרֹנִי וְטוֹבִיָּה הָעֶבֶד הָעַמֹּנִי וַיֵּרַע לָהֶם
רָעָה גְדֹלָה אֲשֶׁר־בָּא אָדָם לְבַקֵּשׁ טוֹבָה לִבְנֵי יִשְׂרָאֵל׃

For more context on Neh 2:10, "grief" רעה shares the ruling headache in Resh and the expanded text, "it grieved (to) them exceedingly (great)" ויּרע להם רעה גדלה. Gimel works reform according to the predestined Gimel and its "great" גדל gospel. The more fundamental reformation, and the more fundamental predestination, the more grievous is it to the establishment's predatory position seeing their profitable business as usual crumble. Nehemiah was the personification of Isaiah's message of the acceptable year, unacceptable to the establishment. Again the careless NKJV does not translate all the Hebrew details.

Neh 2:11 Reform and redemption is the judicial, first-principle nature of Nehemiah's arrival in Jerusalem. So I . . . was there. In the NABRE it is a time-based "when".

Neh 2:11 So I came to Jerusalem, and was there three days.

Neh 2:11 וָאָבוֹא אֶל־יְרוּשָׁלִַם וָאֱהִי־שָׁם יָמִים שְׁלֹשָׁה׃

Neh 2:14 Nehemiah's more sober version of Balaam and the beast in Num 22:22-23.

Neh 2:14 Then I went on to the gate of the fountain, and to the king's pool: but *there was* no place for the beast *that was* under me to pass.

Neh 2:14 וָאֶעֱבֹר אֶל־שַׁעַר הָעַיִן וְאֶל־בְּרֵכַת הַמֶּלֶךְ וְאֵין־מָקוֹם
לַבְּהֵמָה לַעֲבֹר תַּחְתָּי׃

Neh 2:15-16 Investigation, evidence and assessment.

Neh 2:16 And the rulers knew not whither I went, or what I did; neither had I as yet told *it* to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

Neh 2:16 וְהַסְּגָנִים לֹא יָדְעוּ אָנָה הָלַכְתִּי וּמָה אֲנִי עֹשֶׂה וְלַיְּהוּדִים
וְלַכֹּהֲנִים וְלַחֹרִים וְלַסְּגָנִים וְלִיֶּתֶר עֹשֵׂה הַמְּלָאכָה עַד־כֵּן לֹא
הִגַּדְתִּי׃

Neh 2:16 Next example where the NKJV and NASB try to beat the KJV by lexical and grammatical "accuracy". Qal perfect says, "I had gone" לכתי, then a participle. The KJV keeps it open together with the rest.

Neh 2:16 And the rulers knew not whither I went, or what I did; neither had I as yet told *it* to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

Neh 2:16 וְהַסְּגָנִים לֹא יָדְעוּ אָנָה הָלַכְתִּי וּמָה אֲנִי עֹשֶׂה וְלַיְּהוּדִים
וְלַכֹּהֲנִים וְלַחֹרִים וְלַסְּגָנִים וְלִיֶּתֶר עֹשֵׂה הַמְּלָאכָה עַד־כֵּן לֹא
הִגַּדְתִּי׃

Neh 2:17 Next reformative step with no corresponding equivalent in Ezra. In the KJV it is the ambassadorial "I unto them". Benchmarked distress, "Ye see the distress that we are in" אתם ראים הרעה אשר אנחנו בה and next, benchmarked waste, "how Jerusalem *lieth* waste" אשר ירושלם חרבה

Neh 2:17 Then said I unto them, Ye see the distress that we *are* in, how Jerusalem *lieth* waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach.

Neh 2:17 וָאוֹמַר אֲלֵהֶם אַתֶּם רֹאִים הָרָעָה אֲשֶׁר אֲנַחְנוּ בָהּ אֲשֶׁר
יְרוּשָׁלַ͏ִם חֳרֵבָה וּשְׁעָרֶיהָ נִצְּתוּ בָאֵשׁ לְכוּ וְנִבְנֶה אֶת־חוֹמַת יְרוּשָׁלָ͏ִם
וְלֹא־נִהְיֶה עוֹד חֶרְפָּה׃

Neh 2:19 Tobiah the servant and Ammonite, one of the chief opponents and protectors of vicar interests through the book of Nehemiah. It belongs to all the redemptive matter called the thing in itself causing ruling headache and need of reform: "What is the thing (the) this that ye do" מה־הדבר הזה אשר אתם עשים. It leads to the ending of this verse modelling rebellion and Mara as ruling headache and war of the mind. Rebels, ruling rods like Tobiah, and rebellion מרד in general, may be transliterated Marauders.

Neh 2:19 But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard *it*, they laughed us to scorn, and despised us, and said, What *is* this thing that ye do? will ye rebel against the king?

Neh 2:19 וַיִּשְׁמַע סַנְבַלַּט הַחֹרֹנִי וְטֹבִיָּה הָעֶבֶד הָעַמּוֹנִי וְגֶשֶׁם הָעַרְבִי
וַיַּלְעִגוּ לָנוּ וַיִּבְזוּ עָלֵינוּ וַיֹּאמְרוּ מָה־הַדָּבָר הַזֶּה אֲשֶׁר אַתֶּם עֹשִׂים
הַעַל הַמֶּלֶךְ אַתֶּם מֹרְדִים׃

Neh 2:20 Reformer and representative ambassador, I to them. Nehemiah is the protector, reformer, and representative of the "No-Man portion" אין־חלק in Jerusalem. Persons and ruling headache-makers like Tobiah have contributed much to the reason why verses like John 3:30 were written.

Neh 2:20 Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build: but ye have no portion, nor right, nor memorial, in Jerusalem.

Neh 2:20 וָאָשִׁיב אוֹתָם דָּבָר וָאוֹמַר לָהֶם אֱלֹהֵי הַשָּׁמַיִם הוּא יַצְלִיחַ
לָנוּ וַאֲנַחְנוּ עֲבָדָיו נָקוּם וּבָנִינוּ וְלָכֶם אֵין־חֵלֶק וּצְדָקָה וְזִכָּרוֹן
בִּירוּשָׁלָ͏ִם׃

Neh 3:1 Things the establishment would not do without a reformer and instigator.

Neh 3:1 Then Eliashib the high priest rose up with his brethren the priests, and they builded the sheep gate; they sanctified it, and set up the doors of it; even unto the tower of Meah they sanctified it, unto the tower of Hananeel.

Neh 3:1 וַיָּקָם אֶלְיָשִׁיב הַכֹּהֵן הַגָּדוֹל וְאֶחָיו הַכֹּהֲנִים וַיִּבְנוּ אֶת־שַׁעַר הַצֹּאן הֵמָּה קִדְּשׁוּהוּ וַיַּעֲמִידוּ דַלְתֹתָיו וְעַד־מִגְדַּל הַמֵּאָה קִדְּשׁוּהוּ עַד מִגְדַּל חֲנַנְאֵל׃ ס

Neh 3:2 Denying sola Vau/And as the NKJV so notoriously does, also here, is to deny that proper nutrition is required for next of kind to be Godkind. It is some of the obvious syntactic elements in the primarily mental Hebrew and KJV but is given no room in the theological NKJV. The son of Imri is literally one of the examples making the point that the Word is the centre of G-d's mission. As a man of G-d's saying **אמר** would Imri be a member of the people of the book. To rebuild their inheritance is to rebuild Zakar's mind. The end of ruling headache is to grow up to the true head of the body. In the KJV is syntax built with and for reason. In the NKJV you have the normal meaningless mess of empty words carrying no redemptive and reformative value. Notice how the first half and sola Vau/And in the first half continue in the second half. Apostolic syntax means that the primary element is to build Zaccur. In the uprooted NKJV, NASB etc., is the vicar syntax and the exterior narrative limited to what Zaccur built, having no reciprocal dimension. How careless hirelings deal with the words and remove things of no value to them, reveal itself in the vicar syntax and translated totality.

Neh 3:2 And next unto him builded the men of Jericho. And next to them builded Zaccur the son of Imri.

Neh 3:2 וְעַל־יָדוֹ בָּנוּ אַנְשֵׁי יְרֵחוֹ ס וְעַל־יָדוֹ בָּנָה זַכּוּר בֶּן־אִמְרִי׃ ס

Neh 3:5 How N identifies things: Next of kind vs Nobles and rebelling necks not doing what is needed. Step by step and verse by verse through Neh 3, redemptive rebuilding is to restore proper next of kind, Godkind. Man's growing redemptive potential and how he in reformative terms is rising up to the gospel kingdom requirement, explains how the phrase, "And next unto them" **ועל־ידם**, specifically the working "hand" **יד** of them, says how the reformative building process goes forth as a collective version of Daleth rising out of the dust in Psa 119. G-d's redeeming blueprint is worthless without man's free will to reform and comply and do his part of kingdom restructuring. Again this type diagnostics and identifying text is no part of the writing of Ezra, and no element wanted in theological circles. You would not expect the papist NABRE to agree with the KJV in this descriptive use of glorious "nobles" **אדיר** as a Cardinal point, princes of rebellion.

Neh 3:5 And next unto them the Tekoites repaired; but their nobles put not their necks to the work of their Lord.

Neh 3:5 וְעַל־יָדָם הֶחֱזִיקוּ הַתְּקוֹעִים וַאֲדִירֵיהֶם לֹא־הֵבִיאוּ צַוָּארָם בַּעֲבֹדַת אֲדֹנֵיהֶם׃ ס

Neh 3:8 Sola Vau/And is the redemptive and reformative fortifier. If you compare the last part and how the KJV says, “and they fortified . . .”, the changed, substitute version in the papist NABRE makes the story agree with Psa 127:1. A lingual meeting point is made. The Hebrew and apostolic KJV says, “and they fortified” וַיַּעַזְבוּ Jerusalem. The papist NABRE says how Christendom abandoned, or did “forsake” עזב that and made the earth desolate as would be expected when apostasy aligns the text and the missional outcome with Psa 127:1. Sola S jurisdiction is the only true builder and repairer. Vicar jurisdiction is the destroyer of G-d’s plan.

Neh 3:8 Next unto him repaired Uzziel the son of Harhaiah, of the goldsmiths. Next unto him also repaired Hananiah the son of *one of* the apothecaries, and they fortified Jerusalem unto the broad wall.

Neh 3:8 עַל־יָדוֹ֙ חִזִּ֣יק עֻזִּיאֵ֔ל בֶּן־חַרְהַיָּ֖ה צוֹרְפִ֑ים ס וְעַל־יָדָ֞ו חִזִּ֣יק חֲנַנְיָ֗ה בֶּן־הָרַקָּחִים֙ וַיַּעַזְב֣וּ יְרוּשָׁלַ֔͏ִם עַד־הַחוֹמָ֖ה הָרְחָבָֽה׃ ס

Neh 3:9 Resh and redemptive self-repair. Also verse 9 must be twofold according to the twofold Bible. Things might be used to “harden” חזק wicked hearts, like Pharaoh, or as here, to “repair” חזיק and strengthen the protective wall around Jerusalem. How the wall was “repaired” חזיק is even more frequent than how they rebuilt their “next” of kind, the working hands of Godkind through the chapter. In the Hebrew and KJV is the primary (mental) objective to repair Rephaiah. In the NKJV is the syntax changed and no such reciprocal dimension exists. It is only exterior work and exterior repair, and the NKJV syntax and choice of words make it clear that it is orchestrated as a 5% operation under district leadership of R. The redemptive conflict and the priesthood issue is build into the modernist NKJV as a textual and missional trouble-maker serving the ongoing counter-reform around Dung hill. Where the KJV provides for G-d’s target priesthood, is the NKJV providing to protect 5% establishments.

Neh 3:9 And next unto them repaired Rephaiah the son of Hur, the ruler of the half part of Jerusalem.

Neh 3:9 וְעַל־יָדָ֞ם חִזִּ֣יק רְפָיָ֗ה בֶּן־חוּר֙ שַׂ֣ר חֲצִי֙ פֶּ֣לֶךְ יְרוּשָׁלָֽ͏ִם׃ ס

Neh 3:19 It continues with repair primarily of person and relation in the Hebrew and the KJV, and repair of the exterior in the manipulative NKJV. The KJV remains loyal to the Hebrew syntax also for reasons of BC text in AD context to bring forth the shadow of things to be, manipulated out of sight in the NKJV. The KJV does slightly change the Hebrew syntax from start to make the point of person in repair destroyed in the NKJV.

Neh 3:19 And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece over against the going up to the armoury at the turning *of the wall*.

Neh 3:19 וַיְחַזֵּ֥ק עַל־יָדוֹ֙ עֵ֣זֶר בֶּן־יֵשׁ֔וּעַ שַׂ֖ר הַמִּצְפָּ֑ה מִדָּ֞ה שֵׁנִ֣ית מִנֶּ֗גֶד עֲלֵ֛ת הַנֶּ֥שֶׁק הַמִּקְצֽוֹעַ׃ ס

Neh 3:20-21 In two verses, a syntactic breaking-point, reaching the unrepairable. These two verses illustrate that the priesthood of repair cannot shake hands with the priesthood of law and sin, but must try to bypass or work around it while waiting for a permanent solution. The monumental Eliashib stands there in his high-priestly breach as something unrepairable those flanking him must compensate for and work around. Other persons, like Baruch and Meremoth, can neither repair themselves in such conditions, nor repair the priestly office position of Eliashib. He stands there between verse 20 and 21 with no contribution. From verse 1 has Eliashib no contribution of his own, but a 5% work force doing all the labour for him. As indicated in verse 21 must Meremoth repair the mess after Eliashib, literally until the end of his high-priestly occupation. Notice how the KJV translates the ending of this verse in agreement with the Hebrew, in agreement with BC text in AD context, and in agreement with things in the shadow BC, to come and be real AD (Y2K). Apostolic clarity offered by the KJV must say, "even to the end of the house of Eliashib" ועד־תכלית בית אלישיב, which offers reformative clarity the papist NABRE manipulates and downplays to be less obvious to the readers. As in many other cases, the KJV uses the word "even" to open the kernel and mediate some of the deeper points vested implicitly in the Hebrew foundation. Even to the end of Eliashib and his vicar jurisdiction, anticipates sola Vau/And restored to proper authority. Papist editors are, for self-protective reasons, unwilling to mediate how this Hebrew verse ends and points to the change of priesthood AD. The NASB is one of the "protestant" mercenaries equally dishonest about it.

Neh 3:20 After him Baruch the son of Zabbai earnestly repaired the other piece, from the turning *of the wall* unto the door of the house of Eliashib the high priest.

Neh 3:20 אַחֲרָיו֙ חִזֵּ֣ק בָּר֣וּךְ בֶּן־(זַבַּ֔י [זַכַּ֖י] מִדָּ֣ה שֵׁנִ֑ית מִן־הַמִּקְצוֹעַ֙ עַד־פֶּ֣תַח בֵּית אֶלְיָשִׁ֔יב הַכֹּהֵ֖ן הַגָּדֽוֹל׃ ס

Neh 3:21 After him repaired Meremoth the son of Urijah the son of Koz another piece, from the door of the house of Eliashib even to the end of the house of Eliashib.

Neh 3:21 אַחֲרָיו֙ חִזֵּ֣ק מְרֵמ֔וֹת בֶּן־אוּרִיָּ֖ה בֶּן־הַקּ֑וֹץ מִדָּ֣ה שֵׁנִ֔ית מִפֶּ֥תַח בֵּית אֶלְיָשִׁ֖יב וְעַד־תַּכְלִ֥ית בֵּית אֶלְיָשִֽׁיב׃ ס

Neh 3:22-23+ It looks like the text runs into a loop and is unable to overcome Eliashib. After running smootly almost up to verse 20, it takes a multitude of persons to repair the mess after Xxx and get out of that loop. Modernist committees have no problem with a priestly repair group in verse 22, but in verse 23 they try to manipulate the text with 2x "after them" (still third person singular) to get out of the troublesome Eliashib loop. The KJV admits "them" as group repair in the last half of verse 2, but not in verse 23.

Neh 3:22 And after him repaired the priests, the men of the plain.

Neh 3:22 וְאַחֲרָיו֙ חִזְּק֣וּ הַכֹּהֲנִ֔ים אַנְשֵׁ֖י הַכִּכָּֽר׃

Neh 3:23 After him repaired . . . . . Neh 3:24 After him repaired . . .

For more context on manipulative editing in Neh 3:23, they have no problem with the same, first instance statement in Gen 17:19, saying, his seed "after him" אַחֲרָיו. This is how corrupt the modernist Bible industry and its Dung hill establishment is. They need a manipulated OT as ecumenical foundation for protection of Levitical continuation AD.

Here is the test question you need to ask yourself in Neh 3:16-24 and about the Eliashib loop. What is the meaning of biblical "inerrancy" in modernist circles messing with the textul details in verse 23 to corrupt the Bible's missional value in this particular way?

Neh 3:27 Now the apostolic KJV has no problem with translating "them" after the group in verse 26. Here is how corruption came with the RV/ASV. They insist on referring to the priestly group in verse 22 as "after them" in verse 23, but does not allow the group in verse 26 to have any role in the repair, but rule them out and stay grammatical after the verse 26 and say "after him" in verse 27, referring to Pediah in verse 25.

Neh 3:27 After them the Tekoites repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel.

Neh 3:27 אַחֲרָיו הֶחֱזִיקוּ הַתְּקֹעִים מִדָּה שֵׁנִית מִנֶּגֶד הַמִּגְדָּל הַגָּדוֹל הַיּוֹצֵא וְעַד חוֹמַת הָעֹפֶל׃

Neh 3:28 Singularity, the one, is the repairer of pluralism. In the theological NKJV it is limited to the exterior and material, the same in the NASB, both trying to beat the KJV by grammatical accuracy, "made repairs" or "carried out repairs" (causal hiphil). Since these BC priests would repair nothing anyway, why not investigate more carefully why the KJV syntax indicates the repair of human nature, the operation when the horse gate was involved (reciprocal hiphil) in reparing the priests? First the NKJV and NASB root up the first half into exterior materialism, then they do the same in the last half. While working on things, it would work on them as indicated in the KJV.

Neh 3:28 From above the horse gate repaired the priests, every one over against his house.

Neh 3:28 מֵעַל שַׁעַר הַסּוּסִים הֶחֱזִיקוּ הַכֹּהֲנִים אִישׁ לְנֶגֶד בֵּיתוֹ׃ ס

Neh 3:32 Chapter end. Repairing goldsmiths and merchants in the KJV. An upside down version in the NKJV, NASB etc., making or carrying out repairs. Apostolic syntax gives the reader the hints that make the invisible visible. Theology and modernism wipe that out and leave only concrete materialism. As counter-reformatory mercenaries aligned with the NABRE, the NKJV and NASB sound more like work-based salvation. With no subsidiary dimension and no working purgatorial process of time, this is what to expect in theologica ltransaltions.

Neh 3:32 And between the going up of the corner unto the sheep gate repaired the goldsmiths and the merchants.

Neh 3:32 וּבֵין עֲלִיַּת הַפִּנָּה לְשַׁעַר הַצֹּאן הֶחֱזִיקוּ הַצֹּרְפִים וְהָרֹכְלִים׃ פ

Neh 4:1 R against R, next step in reformative action provoking resistance in the ruling establishment. That characteristic כאשר bloodlined reality would be greatly reinforced by certain dignitaries, “and took great indignation” ויכעס הרבה. Ruling headache is proportioned by their characteristic greatness רבה. It was an insult to their stature, and even a statutory ח element how to provoke the ruling “wrath” חר of the spirit of time.

Neh 4:1 But it came to pass, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews.

Neh 3:33 וַיְהִי כַּאֲשֶׁר שָׁמַע סַנְבַלַּט כִּי־אֲנַחְנוּ בוֹנִים אֶת־הַחוֹמָה
וַיִּחַר לוֹ וַיִּכְעַס הַרְבֵּה וַיַּלְעֵג עַל־הַיְהוּדִים׃

For more context on Neh 4:1, it is a part of the story how “that” reality in the Hebrew and KJV has been uprooted and skewed out of place in modernist translations. It began with a relocated comma in the RV/ASV, later to appear with some difference, all out of place. Canonical authenticity in the Hebrew and KJV, is in the RV and ASV a comma-separated remaking in favour of an exterior time reference. Modernism has generally no canonical story, and here is one of the examples of that break-up. If you read the NKJV, do you find any reason for “that” furious Sanballat in the last half after messing with the redemptive composition in the first half? What is the meaning of the changed text in the NKJV, where no word has any distinct canonical value anyway? Do you see that the RV/ASV and the NKJV are two different way of uprooting and outsourcing and how to make Sanballat’s story a distanced parallel to his own biography, no longer integrated being and doing as in the Hebrew and KJV?

RV 4:1 But it came to pass that, when Sanballat heard that we were building the wall, he was wroth, and took great indignation, and mocked the Jews.

Neh 4:2 Some would need a channel to release boiled-up fury.

Neh 4:2 And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned?

Neh 3:34 וַיֹּאמֶר לִפְנֵי אֶחָיו וְחֵיל שֹׁמְרוֹן וַיֹּאמֶר מָה הַיְהוּדִים
הָאֻמְלָלִים עֹשִׂים הֲיַעַזְבוּ לָהֶם הֲיִזְבָּחוּ הֲיְכַלּוּ בַּיּוֹם הַיְחַיּוּ
אֶת־הָאֲבָנִים מֵעֲרֵמוֹת הֶעָפָר וְהֵמָּה שְׂרוּפוֹת׃

Neh 4:3 Over the chapters 1-2-3+ is this unholy alliance built up: Sanballat, Tobiah, and Eliashib the high priest, insider, collaborator, and traitor. Tobiah טוביה is one of the named persons that, together with Tamar’s veiled terror and mafia regime, unveils why man needed to know the under-world characteristics of “good and evil” טוב ורע and the meaning of the deceptive depths of Satan in Thyatira.

Neh 4:3 Now Tobiah the Ammonite *was* by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall.

Neh 3:35 וְטוֹבִיָּה הָעַמֹּנִי אֶצְלוֹ וַיֹּאמֶר גַּם אֲשֶׁר־הֵם בּוֹנִים אִם־יַעֲלֶה שׁוּעָל וּפָרַץ חוֹמַת אַבְנֵיהֶם׃ ף

Here is the test case for Neh 4:3. Do you see that the KJV phrase, "*was* by him" refers to Sanballat as Tobiah's guarantee of position, saying that everything in Tobiah's life depends on Sanballat, but in the NKJV, NASB etc., it is only a physical position beside him? As modelled in the KJV, is Sanballat the reason why Tobiah can boost his being. How the KJV uses the word "by" models antichrist's copy of "by" in John 14:6. This is how false being and the false trinity of Sanballat, Tobiah, and Eliashib would operate, and how Tobiah is presented as a "*was*" wannabe having no capacity in himself to be what Sanballat could make him. Also this is antichrist's copycat realm, building people to be something by vicar imaging. The apostolic KJV presents the most relevant details for the reader to pick up what goes on under the surface the modernists have no words for and are uprooted from, "*was* by him" **אצלו**. The Hebrew words describe Tobiah as a living ambush where everything depends on Sanballat (and Eliashib). In Neh 2-4 it is about what Sanballat did for him. In Neh 13 it is what Eliashib did for him. A certain company would lead to certain manners (cf. 1 Cor 15:33).

For extra context on the name, Tobiah **טוביה**, he leaps out of the fallen man's naming convention in Gen 2. If Tobiah means that Jehovah **יה** is good **טוֹב**, there is surely a fallen adamic contrast to that where all identity come from in the Bible, including the name Jesus, sent to live his redemptive and time-ending mission by name: For he shall save his people from their sin. All men were called and named to be and do. Jesus was not a name coming from eternity, by what G-d called humanity to name him.

Neh 4:4=G BC vs AD means that sola W and the word "we" is reversed in 1 John 5:2-3. Sola Vau/And and its sola S jurisdiction has only one way to prove itself authentic. "For to be (we, first person plural)" **כי־היינו** despised **בוזה**. Their plea is that Reproach is turned around to become the reproaching party's own ruling Rosh headache **ראש**. Sola S jurisdiction says that the people of the book, We, always would be despised: To the Jew first, and also to the Greek. Verses like Neh 4:4=G and 1 John 5:2-3 have limited value until each word is loaded with its defining meaning. This is some of the apostolic authority vested in the authorized KJV as protector of the reformation, the international realm, and the English language given by providence to be the people's lingua franca. Hatred of the Jews, the reformation, and sola S jurisdiction, unite in anti-KJV hatred.

Neh 4:4 Hear, O our God; for we are despised: and turn their reproach upon their own head, and give them for a prey in the land of captivity:

Neh 3:36 שְׁמַע אֱלֹהֵינוּ כִּי־הָיִינוּ בוּזָה וְהָשֵׁב חֶרְפָּתָם אֶל־רֹאשָׁם וּתְנֵם לְבִזָּה בְּאֶרֶץ שִׁבְיָה׃

Neh 4:5 Notice how apostolic syntax shaping the five first KJV words is ordered in that way to reasonably distinguish between the sinner and his sin, what sola Vau/And was sent to cover, and what not to be covered, and the same repeated as “and let (not)” in the next part, and then, notice how that was destroyed in the one-sided and primitive NKJV, NASB etc. Christendom’s normative legalism is prescriptive and obsessed with sin but has no remedy, in contrast to the apostolic KJV, which is diagnostic and descriptive and the Word is the same in person and print.

Neh 4:5 And cover not their iniquity, and let not their sin be blotted out from before thee: for they have provoked *thee* to anger before the builders.

Neh 3:37 וְאַל־תְּכַס עַל־עֲוֹנָם וְחַטָּאתָם מִלְּפָנֶיךָ אַל־תִּמָּחֶה כִּי הִכְעִיסוּ לְנֶגֶד הַבּוֹנִים׃

Here is a test case for Neh 4:5. Do you see why the KJV’s apostolic syntax is shaped in agreement with the need to distinguish between things temporarily prohibited, phrased as “not cover” אַל־תכס and “not wipe out” אַל־תמחה, in contrast to the forever prohibited depending on man’s free will to reform himself, saying, thou shalt “not” לא in Exo 20. Do you see how theology and modernism make its vicar syntax a one-sided declaration unwilling to let go and having no need for a covering saviour, and how that unveils the theological establishment as an adminstration of original sin perpetuated by Christendom’s Levitical continuation AD? It explains what theology and Christendom’s moral bankruptcy is about, and why things ended upon Dung hill.

Neh 4:6 Next reference to sola W and 1 John 5:2-3. With BC text in AD context in the KJV, the apostolic syntax and missional objective with sola S jurisdiction is primarily that sola Vau/And builds We, not what we are building. Again Noah is helpful, While he built the Ark, the ark built him. The KJV covers this reciprocal operation also here, perverted by modernist syntax in the NKJV, NASB etc. Next, the fruit of uprooting is that the wall is no longer personified but is outsourced to exterior materialism. All five words from start are syntactically ordered in steps to be built and become the wall, to be we, and to be that wall. With no anthropological creation and dimension covered by the first five words, there is no body of Christ in the rest of this verse, and no functioning mind of Christ at the end, only a group of materialistic builders. Notice also how the NKJV uses the word “*height*” to prove that theology has no anthropological dimension, but is limited to the exterior and physical, and notice how the papist NABRE with its self-proclaiming bombastic, We, stands alone with its ambition after rejecting how sola Vau/And was inteneded, first and foremost, So to build We the people and We the wall. Transition is from “*height*” in NKJV italics to cemented “height” in more concrete texts.

Neh 4:6 So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work.

Neh 3:38 וַנִּבְנֶה אֶת־הַחוֹמָה וַתִּקָּשֵׁר כָּל־הַחוֹמָה עַד־חֶצְיָהּ וַיְהִי לֵב לָעָם לַעֲשׂוֹת׃ ף

Neh 4:7 The NKJV used extra italics wording to describe physical reality in verse 6, but has no reason to share "*that*" (that, 1611) bloodlined detail about Sanballat in the KJV in verse 7. Two verses combined models the lingual and missional dichotomy between the KJV as anthropological and primarily mental on one side, and modernist translations having nothing to offer beyond the exterior and material.

Neh 4:7 But it came to pass, *that* when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, *and* that the breaches began to be stopped, then they were very wroth,

Neh 4:1 וַיְהִי כַּאֲשֶׁר שָׁמַע סַנְבַלַּט וְטוֹבִיָּה וְהָעַרְבִים וְהָעַמֹּנִים
וְהָאַשְׁדּוֹדִים כִּי־עָלְתָה אֲרוּכָה לְחֹמוֹת יְרוּשָׁלַ͏ִם כִּי־הֵחֵלּוּ הַפְּרָצִים
לְהִסָּתֵם וַיִּחַר לָהֶם מְאֹד׃

Neh 4:8 Conspiracy became much greater with the introduction of the word, and would reach peak performance by scriptural synergy upon Dung hill. The KJV is opon about the scriptural role as synergetic reinforcer of evil, but that is covered up in the NKJV. Apostolic syntax is diagnostic and describes that sola Vau/And is universal and would fuel all possible minds and ideas to do whatever man wanted. Christendom's corruption is much more the historical standard than the reformed will to serve the Bible's true objective. Christendom's Levitical continuation AD is synonymous with Christendom's continued antisemitism and war against Jerusalem.

Neh 4:8 And conspired all of them together to come *and* to fight against Jerusalem, and to hinder it.

Neh 4:2 וַיִּקְשְׁרוּ כֻלָּם יַחְדָּו לָבוֹא לְהִלָּחֵם בִּירוּשָׁלַ͏ִם
וְלַעֲשׂוֹת לוֹ תּוֹעָה׃

Neh 4:9 Next sola W and next reference to 1 John 5:2-3. In whatever form, W cannot escape his N-W identity. For more N context, notice why first instance "nevertheless" in Exo 32:34 is just as loaded with nominal identity issues as Sardis in Rev 3, and why the apostolic KJV syntax and punctuation cannot agree with the reordered mess of words and punctuation in the NKJV in Exo 32:34. In the KJV is Now and Nevertheless words loaded with distinct meaning wiped out in the NKJV, where only longer sentences have meaning, and the whole verse has limited meaning in itself and needs to be tied to other verses before it for context.

Neh 4:9 Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them.

Neh 4:3 וַנִּתְפַּלֵּל אֶל־אֱלֹהֵינוּ וַנָּשֶׂם מִשְׁמָר עֲלֵיהֶם יוֹמָם וָלַיְלָה
מִפְּנֵיהֶם׃

Neh 4:10 The apostolic KJV follows the Hebrew syntax and says, "so that we" ואנחנו.

The NKJV reorders it and makes it an excuse and blame game. Do you see any reason why the NKJV committee could be so selective in their reordering and rightfully limited

the excuse to be only about “so much rubbish”, and rightfully excluded the part of much lost strength of the burden bearers as a part of the same problem reported before being ready to conclude, “So that we” are not able to build the wall? In their eager to produce translational differences and justify their new coyright, the NKJV committee disqualify themselves by messing with the textual details.

Neh 4:10 And Judah said, The strength of the bearers of burdens is decayed, and *there is* much rubbish; so that we are not able to build the wall.

Neh 4:4 וַיֹּאמֶר יְהוּדָה כָּשַׁל כֹּחַ הַסַּבָּל וְהֶעָפָר הַרְבֵּה וַאֲנַחְנוּ לֹא נוּכַל לִבְנוֹת בַּחוֹמָה׃

Neh 4:11 The KJV will typically do a full translation and say, “they shall not know” **לא ידעו** and will limit the use of either/or and neither/nor to cases where the Hebrew says “and not see” **ולא יראו** where a disjunctive or conjunctive Vau is involved. The first examples, neither, nor, either, or, are Gen 3:3, 19:33, 31:24, 13:9. As seen here in Neh 4:11, the NKJV approach to lexical details is more loose and idiomatic. Altogether this verse is BC stuff covering also the never-ending dishonest AD of Christendom and why so much deception was expected in the last days in order to deceive the world and establish the theological Lackland 2.0. Again, Christendom’s classical antisemitism, the hatred of the Jews and the reformation, come together as anti-KJV hatred. As protector of textual and missional objectives in transmission since the reformation, the apostolic KJV is the most cherished hate object in theological modernism. The KJV punctuates the ending point here made that Codex Satanicus and Dung hill are enterprises directed against the truth and against the Bible, made by perverting the truth and the Bible. The corrupt NKJV wants no punctuation to make these things stand out for clarity in matters of deception. Sola S jurisdiction is hidden in order to serve antichrist, the vicar of Christ.

Neh 4:11 And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease.

Neh 4:5 וַיֹּאמְרוּ צָרֵינוּ לֹא יֵדְעוּ וְלֹא יִרְאוּ עַד אֲשֶׁר־נָבוֹא אֶל־תּוֹכָם וַהֲרַגְנוּם וְהִשְׁבַּתְנוּ אֶת־הַמְּלָאכָה׃

Neh 4:12-13 Preserved reformative alertness BC explains the need to stay awake and not fall asleep in the last and most deceptive days. Also this is scriptural material found no place in Ezra.

Neh 4:13 Therefore set I in the lower places behind the wall, *and* on the higher places, I even set the people after their families with their swords, their spears, and their bows.

Neh 4:7 וָאַעֲמִיד מִתַּחְתִּיוֹת לַמָּקוֹם מֵאַחֲרֵי לַחוֹמָה (בַּצְּחִחִיִּם) [בַּצְּחִיחִים] וָאַעֲמִיד אֶת־הָעָם לְמִשְׁפְּחוֹת עִם־חַרְבֹתֵיהֶם רָמְחֵיהֶם וְקַשְׁתֹתֵיהֶם׃

Neh 4:14 Before reading this verse you should combine Luke 2:49 with John 4:34, 5:30, 8:28, 38, 49, 10:37, 14:12, 13, and use that to trace the punctuated sola Vau/And steps here in support of that and why the Word must be the same in person and in print.

Neh 4:14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the Lord, *which is* great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses.

Neh 4:8 וָאֵרֶא וָאָקוּם וָאֹמַר אֶל־הַחֹרִים וְאֶל־הַסְּגָנִים וְאֶל־יֶתֶר
הָעָם אַל־תִּירְאוּ מִפְּנֵיהֶם אֶת־אֲדֹנָי הַגָּדוֹל וְהַנּוֹרָא זִכְרוּ וְהִלָּחֲמוּ
עַל־אֲחֵיכֶם בְּנֵיכֶם וּבְנֹתֵיכֶם נְשֵׁיכֶם וּבָתֵּיכֶם׃ ף

Neh 4:15 Now after verse 14 in NT context, how the last half of verse 15 aligns itself with that and with the personified first five words in verse 6 in the apostolic KJV, and why the theological NKJV has no reason to agree with that, "that we returned all of us to the wall, . . ."

Neh 4:15 And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

Neh 4:9 וַיְהִי כַּאֲשֶׁר־שָׁמְעוּ אוֹיְבֵינוּ כִּי־נוֹדַע לָנוּ וַיָּפֶר הָאֱלֹהִים
אֶת־עֲצָתָם (וַנָּשׁוּב) [וַנָּשָׁב] כֻּלָּנוּ אֶל־הַחוֹמָה אִישׁ אֶל־מְלַאכְתּוֹ׃

Neh 4:16-17 Apostolic awareness and alertness of this type is something unknown in the snoring conditions of apostate Christendom.

Neh 4:17 They which builded on the wall, and they that bare burdens, with those that laded, *every one* with one of his hands wrought in the work, and with the other *hand* held a weapon.

Neh 4:11 הַבּוֹנִים בַּחוֹמָה וְהַנֹּשְׂאִים בַּסֶּבֶל עִמְּשִׁים בְּאַחַת יָדוֹ עֹשֶׂה
בַּמְּלָאכָה וְאַחַת מַחֲזֶקֶת הַשָּׁלַח׃

Neh 4:18 With BC text in AD context it is directly applicable to sola S jurisdiction and spiritual warfare. In the KJV it is a biographed Benjamite blueprint. In the NKJV it is a physical builder and warrior standing with his physical sword at his side at a physical wall and no more than that. Now the case is that the reform program and the trumpeter that "*was* by" Nehemiah is a textual combination partly comparable to Tobiah standing "by" Sanballat in verse 3. In the NKJV it is another physical position beside him.

Neh 4:18 For the builders, every one had his sword girded by his side, and *so* builded. And he that sounded the trumpet *was* by me.

Neh 4:12 וְהַבּוֹנִים אִישׁ חַרְבּוֹ אֲסוּרִים עַל־מָתְנָיו וּבוֹנִים וְהַתּוֹקֵעַ
בַּשּׁוֹפָר אֶצְלִי׃

Neh 4:19-20 In some examples in Kings and Chronicles, Manasseh and Nebat would be the unit and the vector. True apostolic energy makes Moses and Nehemiah the unit and the vector. This is missional momentum comparable to Exo 14:13-14.

Neh 4:20 In what place *therefore* ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us.

Neh 4:14 בְּמָקוֹם אֲשֶׁר תִּשְׁמְעוּ אֶת־קוֹל הַשּׁוֹפָר שָׁמָּה תִּקָּבְצוּ אֵלֵינוּ אֱלֹהֵינוּ יִלָּחֶם לָנוּ׃

Neh 5:1 In the days of Ezra the people had no comforter, no reformer, and no place to direct their frustration. Nehemiah made the difference.

Neh 5:1 And there was a great cry of the people and of their wives against their brethren the Jews.

Neh 5:1 וַתְּהִי צַעֲקַת הָעָם וּנְשֵׁיהֶם גְּדוֹלָה אֶל־אַחֵיהֶם הַיְּהוּדִים׃

Neh 5:2-5 More background for verses 6-7. Imperial taxation was no new idea to appear in Christendom's corrupt Lackland, but Christendom and its evil hierarchical structuring is the pagan model which best describes how original sin and organised evil worked and how its top-down social order was arranged to serve Satan's episcopal hierarchy and the ruling collaborators aligned with it.

Neh 5:3 *Some* also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth.

Neh 5:3 וְיֵשׁ אֲשֶׁר אֹמְרִים שְׂדֹתֵינוּ וּכְרָמֵינוּ וּבָתֵּינוּ אֲנַחְנוּ עֹרְבִים וְנִקְחָה דָגָן בָּרָעָב׃

Neh 5:4 There were also that said, We have borrowed money for the king's tribute, *and that upon* our lands and vineyards.

Neh 5:4 וְיֵשׁ אֲשֶׁר אֹמְרִים לָוִינוּ כֶסֶף לְמִדַּת הַמֶּלֶךְ שְׂדֹתֵינוּ וּכְרָמֵינוּ׃

Neh 5:6 State of being in the KJV, something else (out of the body) in the NKJV.

Neh 5:6 And I was very angry when I heard their cry and these words.

Neh 5:6 וַיִּחַר לִי מְאֹד כַּאֲשֶׁר שָׁמַעְתִּי אֶת־זַעֲקָתָם וְאֵת הַדְּבָרִים הָאֵלֶּה׃

Neh 5:7 Next step, spelling out how reform reflects structural problems of original sin, and how that led to Nehemaih's reformative response and rebuke of the establishment. None of this is found in Ezra. Ezra would never challenge the establishment, only the people. Reform is a R-word roaring against how society is organised and against the evildoers doing it, Sanballat, Tobiah, Eliashib etc.

Neh 5:7 Then I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother. And I set a great assembly against them.

Neh 5:7 וַיִּמְלֹךְ לִבִּי עָלַי וָאָרִיבָה אֶת־הַחֹרִים וְאֶת־הַסְּגָנִים וָאֹמְרָה
לָהֶם מַשָּׂא אִישׁ־בְּאָחִיו אַתֶּם נֹשִׂאים וָאֶתֵּן עֲלֵיהֶם קְהִלָּה גְּדוֹלָה׃

Neh 5:8 From Wittenberg to Worms would repeat the war against Lackland evildoers. Because fallen Adamkind is so notoriously predictable, it would be accurately done also throughout later history, and because the reformative response of Godkind is even more predictable, it was no less predictable how later reformers would respond against Satan's episcopal evildoers and their collaborators. Canonical epistemology established over the last 2000 years is indeed episcopal in its pathological patterns developed by patriarchal Christendom's priestly practice. Nothing were changed after the early encounters with original sin in the days of Noah and Abraham. The main difference with Christendom's pagan empire was scriptural synergy applied to perfect the perverse on a global scale.

Neh 5:8 And I said unto them, We after our ability have redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing *to answer*.

Neh 5:8 וָאֹמְרָה לָהֶם אֲנַחְנוּ קָנִינוּ אֶת־אַחֵינוּ הַיְּהוּדִים הַנִּמְכָּרִים
לַגּוֹיִם כְּדֵי בָּנוּ וְגַם־אַתֶּם תִּמְכְּרוּ אֶת־אֲחֵיכֶם וְנִמְכְּרוּ־לָנוּ וַיֶּחֱרְשׁוּ
וְלֹא מָצְאוּ דָּבָר׃ ס

Two things to notice at the end of Neh 5:1-8. First that the redemptive קנין struggle has been the same around purchasers of wealth and slavery since the first Cainesian package was born and ready for sale in Gen 4. Next, that the capacity to do evil at some point would be changed to a capacity to redeem and do good, saying that "we have redeemed" אנחנו קנינו "after our ability" כדי (to do good). Man's capacity to discern and know who, which and that די in the Aramaic, is in the Hebrew, first in Lev 5:7, how to see through what is real "ability" די to bring and do the right thing, and what is pretence or excuse not to do so. Real causes may not be what they appear to be on the surface.

Neh 5:9 Issachar's competence on what ought to be done would reassert itself as a moral incentive and call upon man's free will to reform. While dwindling away and back into the swamp, i-Collapse means lost impetus and to de-energise moral matters. Nehemiah says what would be known and done to fulfil Mal 3:18.

Neh 5:9 Also I said, It *is* not good that ye do: ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies?

Neh 5:9 (וַיֹּאמֶר) [וָאוֹמַר] לֹא־טוֹב הַדָּבָר אֲשֶׁר־אַתֶּם עֹשִׂים הֲלוֹא
בְּיִרְאַת אֱלֹהֵינוּ תֵּלֵכוּ מֵחֶרְפַּת הַגּוֹיִם אוֹיְבֵינוּ׃

Neh 5:11 Making the royal R and other ruling R-words like redeem, reform, and restore, a group of the same lost realm. I-Collapse and Christendom's immorality is the driving reason behind its imperial paganism and taxing ruling structures. Agenda 2030 and the moral bankruptcy upon Dung hill is telling while steadily moving closer to an absolutely corrupt Lackland 2.0. Poor masses were forced to sacrifice themselves for the "common good" BC, and that would continue under Christendom's pagan Pontifex Maximus AD.

Neh 5:11 Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth *part* of the money, and of the corn, the wine, and the oil, that ye exact of them.

Neh 5:11 הָשִׁיבוּ נָא לָהֶם כְּהַיּוֹם שְׂדֹתֵיהֶם כַּרְמֵיהֶם זֵיתֵיהֶם וּבָתֵּיהֶם
וּמְאַת הַכֶּסֶף וְהַדָּגָן הַתִּירוֹשׁ וְהַיִּצְהָר אֲשֶׁר אַתֶּם נֹשִׁים בָּהֶם׃

Neh 5:12 How the KJV restores "*them*" in italics has corresponding implications in the anthropological mission to a populated "them" in Psa 12:7. They and them are people of the book. Words were spoken to have redemptive consequences even if the modernists argue against it.

Neh 5:12 Then said they, We will restore *them*, and will require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise.

Neh 5:12 וַיֹּאמְרוּ נָשִׁיב וּמֵהֶם לֹא נְבַקֵּשׁ כֵּן נַעֲשֶׂה כַּאֲשֶׁר אַתָּה
אוֹמֵר וָאֶקְרָא אֶת־הַכֹּהֲנִים וָאַשְׁבִּיעֵם לַעֲשׂוֹת כַּדָּבָר הַזֶּה׃

Neh 5:14 In the Hebrew and KJV was Nehemiah and his mission appointed by G-d, and Artaxerxes is there to represent the timeline. The KJV follows the Hebrew words and syntax. In the papist NABRE is the text manipulated and man-made. Artaxerxes is upgraded to be the appointing authority.

Neh 5:14 Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, *that is*, twelve years, I and my brethren have not eaten the bread of the governor.

Neh 5:14 גַּם מִיּוֹם אֲשֶׁר־צִוָּה אֹתִי לִהְיוֹת פֶּחָם בְּאֶרֶץ יְהוּדָה מִשְּׁנַת
עֶשְׂרִים וְעַד שְׁנַת שְׁלֹשִׁים וּשְׁתַּיִם לְאַרְתַּחְשַׁסְתְּא הַמֶּלֶךְ שָׁנִים
שְׁתֵּים עֶשְׂרֵה אֲנִי וְאַחַי לֶחֶם הַפֶּחָה לֹא אָכַלְתִּי׃

Neh 5:15 Christendom and the episcopal ability to charge people and load burdens upon their necks, would repeat the pagan practice of a man-made religion with no fear of G-d. All history is loaded with legalistic usury. Usurpers of the Bible would force the people to pay. Antichrist, the vicar of Christ, is a positional usurper of Christ and the people.

Neh 5:15 But the former governors that *had been* before me were chargeable unto the people, and had taken of them bread and wine, beside forty shekels of silver; yea, even their servants bare rule over the people: but so did not I, because of the fear of God.

Neh 5:15 וְהַפַּחוֹת הָרִאשֹׁנִים אֲשֶׁר־לְפָנַי הִכְבִּידוּ עַל־הָעָם וַיִּקְחוּ
מֵהֶם בְּלֶחֶם וָיַיִן אַחַר כֶּסֶף־שְׁקָלִים אַרְבָּעִים גַּם נַעֲרֵיהֶם שָׁלְטוּ
עַל־הָעָם וַאֲנִי לֹא־עָשִׂיתִי כֵּן מִפְּנֵי יִרְאַת אֱלֹהִים׃

Neh 5:19 Chapter end. Nehemiah indicates why it is necessary to stress the point with sola S jurisdiction, meaning that even in his day, and again in the early 1500s, there was a must to do a sharp demarcation between the word "for" and the phrase "this people". It is the same with the Word doing endlessly more as the Word in print than the physical Jesus were able to do in person locally in his day. Providence is primarily in print, not in physical person. This is one of the reasons why the apostolic KJV must stay principal, abstract, and universal, and will not run into the concrete as the modernists typically do, limited to the local, exterior and physical, for this people. From Gen 3:13 did "this" זֹה type descriptive and diagnostic provision make itself universal.

Neh 5:19 Think upon me, my God, for good, *according* to all that I have done for this people.

Neh 5:19 זָכְרָה־לִּי אֱלֹהַי לְטוֹבָה כֹּל אֲשֶׁר־עָשִׂיתִי עַל־הָעָם הַזֶּה׃ ף

Neh 6:1 Reform continues its ruling grievous headache in the minds of resisting parties, and chapter 6 continues the building of characteristic background into why such ruling rebels would pave the way into the 1500s AD.

Neh 6:1 Now it came to pass, when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and *that* there was no breach left therein; (though at that time I had not set up the doors upon the gates;)

Neh 6:1 וַיְהִי כַּאֲשֶׁר נִשְׁמַע לְסַנְבַלַּט וְטוֹבִיָּה וּלְגֶשֶׁם הָעַרְבִי וּלְיֶתֶר
אֹיְבֵינוּ כִּי בָנִיתִי אֶת־הַחוֹמָה וְלֹא־נוֹתַר בָּהּ פָּרֶץ גַּם עַד־הָעֵת
הַהִיא דְּלָתוֹת לֹא־הֶעֱמַדְתִּי בַּשְּׁעָרִים׃

Neh 6:2 Killing a reformer might stop his reform, the same medicine tried in the 1500s. If they had managed to do it, they might say that Nehemiah was killed because he was a heretic, not because he did a needed reform. According to papist apologists was Tyndale killed because he was a heretic. In the same way, Jesus did not die to save the world but because the establishment needed to eliminate a heretical troublemaker. The same logic must be used against Jesus, Tyndale (and Nehemiah). Murders were orchestrated to stop them. Jesus died as the word in person, Tyndale for the word in print. It is that simple.

Neh 6:2 That Sanballat and Geshem sent unto me, saying, Come, let us meet together in *some one of* the villages in the plain of Ono. But they thought to do me mischief.

Neh 6:2 וַיִּשְׁלַח סַנְבַלַּט וְגֶשֶׁם אֵלַי לֵאמֹר לְכָה וְנִוָּעֲדָה יַחְדָּו
בַּכְּפִירִים בְּבִקְעַת אוֹנוֹ וְהֵמָּה חֹשְׁבִים לַעֲשׂוֹת לִי רָעָה׃

Neh 6:3 Implications of elimination are plain.

Neh 6:3 And I sent messengers unto them, saying, I *am* doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?

Ne 6:3 וָאֶשְׁלְחָה עֲלֵיהֶם מַלְאָכִים לֵאמֹר מְלָאכָה גְדוֹלָה אֲנִי עֹשֶׂה
וְלֹא אוּכַל לָרֶדֶת לָמָּה תִשְׁבַּת הַמְּלָאכָה כַּאֲשֶׁר אַרְפֶּהָ וְיָרַדְתִּי
אֲלֵיכֶם׃

Neh 6:4 Some are more desperate than others.

Neh 6:4 Yet they sent unto me four times after this sort; and I answered them after the same manner.

Neh 6:4 וַיִּשְׁלְחוּ אֵלַי כַּדָּבָר הַזֶּה אַרְבַּע פְּעָמִים וָאָשִׁיב אוֹתָם
כַּדָּבָר הַזֶּה׃ ס

Neh 6:5 Next challenge having no equivalent in Ezra the scribe.

Neh 6:5 Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand;

Neh 6:5 וַיִּשְׁלַח אֵלַי סַנְבַלַּט כַּדָּבָר הַזֶּה פַּעַם חֲמִישִׁית אֶת־נַעֲרוֹ
וְאִגֶּרֶת פְּתוּחָה בְּיָדוֹ׃

Neh 6:6 Trying to project Nehemiah as a rebel and troublemaker, spreading rumours to make him stink in the eyes of the king, a well-known method and appeal to the powers.

Neh 6:6 Wherein *was* written, It is reported among the heathen, and Gashmu saith *it, that* thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words.

Neh 6:6 כָּתוּב בָּהּ בַּגּוֹיִם נִשְׁמָע וְגַשְׁמוּ אֹמֵר אַתָּה וְהַיְּהוּדִים
חֹשְׁבִים לִמְרוֹד עַל־כֵּן אַתָּה בוֹנֶה הַחוֹמָה וְאַתָּה הוֹוֶה לָהֶם
לְמֶלֶךְ כַּדְּבָרִים הָאֵלֶּה׃

Neh 6:8 Trap exposed, a practical example of Jer 17:9.

Neh 6:8 Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart.

Neh 6:8 וָאֶשְׁלְחָה אֵלָיו לֵאמֹר לֹא נִהְיָה כַּדְּבָרִים הָאֵלֶּה אֲשֶׁר אַתָּה
אוֹמֵר כִּי מִלִּבְּךָ אַתָּה בוֹדֶאם׃

Neh 6:9 Murder plans implicit.

Neh 6:9 For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now therefore, *O God*, strengthen my hands.

Neh 6:9 כִּי כֻלָּם מְיָרְאִים אוֹתָנוּ לֵאמֹר יִרְפּוּ יְדֵיהֶם מִן־הַמְּלָאכָה
וְלֹא תֵעָשֶׂה וְעַתָּה חַזֵּק אֶת־יָדָי׃

Neh 6:10 Rumours of a murder plot made explicit.

Neh 6:10 Afterward I came unto the house of Shemaiah the son of Delaiah the son of Mehetabeel, who *was* shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee.

Neh 6:10 וַאֲנִי־בָאתִי בֵּית שְׁמַעְיָה בֶן־דְּלָיָה בֶּן־מְהֵיטַבְאֵל וְהוּא
עָצוּר וַיֹּאמֶר נִוָּעֵד אֶל־בֵּית הָאֱלֹהִים אֶל־תּוֹךְ הַהֵיכָל וְנִסְגְּרָה
דַלְתוֹת הַהֵיכָל כִּי בָאִים לְהָרְגֶךָּ וְלַיְלָה בָּאִים לְהָרְגֶךָּ׃

Neh 6:11 As-is benchmarking, THAT punctuated Nehemiah vs Matt 24:24 in the KJV.

Neh 6:11 And I said, Should such a man as I flee? and who *is there*, that, *being* as I *am*, would go into the temple to save his life? **I** will not go in.

Neh 6:11 וָאֹמְרָה הַאִישׁ כָּמוֹנִי יִבְרָח וּמִי כָמוֹנִי אֲשֶׁר־יָבוֹא
אֶל־הַהֵיכָל וָחָי לֹא אָבוֹא׃

Neh 6:12-14 Last desperate threats. In this section, after verses 9-10, some might say that Nehemiah expresses himself with fairly naïve words.

Neh 6:13 Therefore *was* he hired, that I should be afraid, and do so, and sin, and *that* they might have *matter* for an evil report, that they might reproach me.

Neh 6:13 לְמַעַן שָׂכוּר הוּא לְמַעַן־אִירָא וְאֶעֱשֶׂה־כֵּן וְחָטָאתִי וְהָיָה
לָהֶם לְשֵׁם רָע לְמַעַן יְחָרְפוּנִי׃ ף

Neh 6:15 Finish.

Neh 6:15 So the wall was finished in the twenty and fifth *day* of *the month* Elul, in fifty and two days.

Neh 6:15 וַתִּשְׁלַם הַחוֹמָה בְּעֶשְׂרִים וַחֲמִשָּׁה לֶאֱלוּל לַחֲמִשִּׁים וּשְׁנַיִם
יוֹם׃ ף

Neh 6:16 Reformation characteristics BC and AD, 2000 years later.

Neh 6:16 And it came to pass, that when all our enemies heard *thereof*, and all the heathen that *were* about us saw *these things*, they were much cast down in their own eyes: for they perceived that this work was wrought of our God.

Neh 6:16 וַיְהִי כַּאֲשֶׁר שָׁמְעוּ כָּל־אוֹיְבֵינוּ וַיִּרְאוּ כָּל־הַגּוֹיִם אֲשֶׁר
סְבִיבֹתֵינוּ וַיִּפְּלוּ מְאֹד בְּעֵינֵיהֶם וַיֵּדְעוּ כִּי מֵאֵת אֱלֹהֵינוּ נֶעֱשְׂתָה
הַמְּלָאכָה הַזֹּאת׃

Neh 6:17 No end to R matters and profiting establishments having no desire in reform. Just like the 1500s AD, the reformation was barely started before counter-reformatory aggressors would begin their plan how to reverse the effect of true reform. No book is better on these things than Nehemiah. True Reform has an equally real Reverse, where the war over priesthood is made plain, and the people's egalitarian and free world order vs Satan's hierarchy is plainly laid out.

Neh 6:17 Moreover in those days the nobles of Judah sent many letters unto Tobiah, and *the letters* of Tobiah came unto them.

Neh 6:17 גַּם בַּיָּמִים הָהֵם מַרְבִּים חֹרֵי יְהוּדָה אִגְּרֹתֵיהֶם הוֹלְכוֹת
עַל־טוֹבִיָּה וַאֲשֶׁר לְטוֹבִיָּה בָּאוֹת אֲלֵיהֶם׃

Neh 6:18 Feud and ruling headache would have no clearer context than the reformative struggle of the people and their reformer. Capital control in Lackland 2.0 is essentially about social control.

Neh 6:18 For *there were* many in Judah sworn unto him, because he *was* the son in law of Shechaniah the son of Arah; and his son Johanan had taken the daughter of Meshullam the son of Berechiah.

Neh 6:18 כִּי־רַבִּים בִּיהוּדָה בַּעֲלֵי שְׁבוּעָה לוֹ כִּי־חָתָן הוּא לִשְׁכַנְיָה
בֶּן־אָרַח וִיהוֹחָנָן בְּנוֹ לָקַח אֶת־בַּת־מְשֻׁלָּם בֶּן בֶּרֶכְיָה׃

Neh 6:19 Chapter end. Guys like Sanballat, Tobiah, and Eliashib would be welcomed at the Jesuit Council of Trent.

Neh 6:19 Also they reported his good deeds before me, and uttered my words to him. *And* Tobiah sent letters to put me in fear.

Neh 6:19 גַּם טוֹבֹתָיו הָיוּ אֹמְרִים לְפָנַי וּדְבָרַי הָיוּ מוֹצִיאִים לוֹ
אִגְּרוֹת שָׁלַח טוֹבִיָּה לְיָרְאֵנִי׃

Neh 7:1-2 How things build up and end in verse 2 in the Hebrew and KJV say implicitly how the mosaic landscape is flattened, and how Satan's hierarchy is built when faith is gone. Mem is flexible enough to proportion all possible worlds out of the many. Resh is a part of the equation, "and feared G-d above many" וירא את־האלהים מרבים. M-R is built into G-d's perspective and objective. Sense of reality, realism, is required to keep things in check, especially in things "for he" (pro he), where things tend to go wrong when opportunism kicks in. For he vs Fear of G-d, is the required reformative balance never working in Christendom's pagan empire. Also this is stuff absent in Ezra. Copycat motives in verse 2 would not be far away after the original finish in verse 1.

Neh 7:2 That I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jerusalem: for he *was* a faithful man, and feared God above many.

Neh 7:2 וָאֲצַוֶּה אֶת־חֲנָנִי אָחִי וְאֶת־חֲנַנְיָה שַׂר הַבִּירָה עַל־יְרוּשָׁלִָם
כִּי־הוּא כְּאִישׁ אֱמֶת וְיָרֵא אֶת־הָאֱלֹהִים מֵרַבִּים׃

Neh 7:63-64 Pollution vs purity, background for verse 65. Good and evil טוֹב ורע is first expressed in Gen 2:9, but reappears in person in Tobiah טוֹבִיָּה, never unmasked in Ezra where there is no real reformative dimension and the ruling structures of original sin is never questioned and challenged.

Neh 7:64 These sought their register *among* those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood.

Neh 2:10 וַיִּשְׁמַע סַנְבַלַּט הַחֹרֹנִי וְטוֹבִיָּה הָעֶבֶד הָעַמֹּנִי וַיֵּרַע לָהֶם רָעָה גְּדֹלָה אֲשֶׁר־בָּא אָדָם לְבַקֵּשׁ טוֹבָה לִבְנֵי יִשְׂרָאֵל׃

Neh 7:65 Purgatorial progress BC, through OT, and D-G's creational hammering out of Godkind, man's refined brain, the mind of Christ, is the reasoning Nehemiah's heart and inner dimension working reform as the applied case of the exterior priestly breastplate with Urim and Thummim in Exo 28:30. At some point in time would subsidiary justice have pushed man so far toward the purified end of history and the end of the Bible that his Berean brain might be able to benefit from what G-d had provided in Christ. What G-d did provide to save man from self, depends on man's free will to reform. Until that would be obtainable, the typical response when G-d had reached out his hand, was that man was not reformable and he would not respond in a way beneficial to even himself. The most typical behaviour of man's crooked mind was extended with 2000 extra years of Christendom's perverse practice, denying reform and sola S jurisdiction. Real reform and redemption were always outside reach under Christendom's patriarchal headache.

Neh 7:65 And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood *up* a priest with Urim and Thummim.

Neh 7:65 וַיֹּאמֶר הַתִּרְשָׁתָא לָהֶם אֲשֶׁר לֹא־יֹאכְלוּ מִקֹּדֶשׁ הַקָּדָשִׁים עַד עֲמֹד הַכֹּהֵן לְאוּרִים וְתוּמִּים׃

Here are some of the checks to do in Neh 7:63-64-65. Do you see why the Tirshatha and applied Urim and Thummim put T on target, and the Tirshatha in the group with Tobiah, Tamar, Tekoah, Thyatira etc., and the need for the temple veil to be rent in twain for a primarily mental break-Through in these things? Do you see that Nehemiah as the ruling Tirshatha is the in-person prototype and parallel to Mal 3:18, written in the same time period? Do you agree that Nehemiah belongs to the group ready to reform themselves in Mal 3:18, and that Ezra belongs to the patriarchal party of problems not yet on target there in Mal 4:6? Do you see that theological denial of sola Vau/And in Neh 7:65 is the same problem? Do you agree that how NT builds its model of apostolic mission is based on the Hebrew syntax, saying, with extra punctuation: And said, the Tirshatha to them" ויאמר התרשתא להם as G-d's representative worker, sayer, and ambassador to them? Do you see how Christendom's Levitical continuation and modernist working of counter-reform with dark minds and blurry demarcations, is the reason why the NKJV, NASB etc., deviate from that (specific) T on target punctuated in the KJV in Neh 7:65?

For extra context on Moses as unit and Nehemiah as vector, is S-T proportioned at some point to be authentic, reflect as-is behaviour, and his Transparent Self. Satan is a master of deception and disguise until Thyatira is unveiled and made harmless. C-D must rise out of Daleth's dusty background and reach restored categorical clarity in what to do and how to do it.

Neh 7:66 Primarily mental and primarily about unity in the Hebrew and KJV, all as one, and no more than a numbered exterior quantity in the NKJV.

Neh 7:66 The whole congregation together *was* forty and two thousand three hundred and threescore,

כָּל־הַקָּהָל כְּאֶחָד אַרְבַּע רִבּוֹא אַלְפַּיִם שְׁלֹשׁ־מֵאוֹת וְשִׁשִּׁים׃ N 7:66

Neh 7:70 But cracks and ruling headache still present, not all but some.

Neh 7:70 And some of the chief of the fathers gave unto the work. The Tirshatha gave to the treasure a thousand drams of gold, fifty basons, five hundred and thirty priests' garments.

וּמִקְצַת רָאשֵׁי הָאָבוֹת נָתְנוּ לַמְּלָאכָה הַתִּרְשָׁתָא נָתַן לָאוֹצָר זָהָב דַּרְכְּמוֹנִים אֶלֶף מִזְרָקוֹת חֲמִשִּׁים כָּתְנוֹת כֹּהֲנִים שְׁלֹשִׁים וַחֲמֵשׁ מֵאוֹת׃ Neh 7:69

Neh 7:71 How the flexible Mem is involved also in scaling the denial of sola Vau/And and its proportioned outcome: "And *some* of the heads" **וּמֵרָאשֵׁי**. Modernist masking is provided, denying that "*some*" is not a random number but specifically portrays the proportional influence of the sola Vau/And mission the theologians did not accept. The KJV is specific, *some* vs And, where the modernists do not want any such specifics and no such benchmarked standard to measure deviation, why that, and what it is about.

Neh 7:71 And *some* of the chief of the fathers gave to the treasure of the work twenty thousand drams of gold, and two thousand and two hundred pound of silver.

וּמֵרָאשֵׁי הָאָבוֹת נָתְנוּ לְאוֹצַר הַמְּלָאכָה זָהָב דַּרְכְּמוֹנִים שְׁתֵּי רִבּוֹת וְכֶסֶף מָנִים אַלְפַּיִם וּמָאתָיִם׃ Neh 7:70

Neh 7:73 A noticeable chapter end about the hierarchy of Satan, working for a substitute "common good" where the masses would have to sacrifice themselves. Individual and personal loss correlates with the reason why the counter-reformatory NKJV is ok with all the first groups punctuated to stand out, but sees no need for the greater mass-group called, and all Israel, in the KJV, to deserve its position the same way. They were only disposable creatures with no need to give them any priviledged punctuation since they would never have any value on their own, but were a taxable add-on to the rest.

Neh 7:73 So the priests, and the Levites, and the porters, and the singers, and *some* of the people, and the Nethinims, and all Israel, dwelt in their cities; and when the seventh month came, the children of Israel *were* in their cities.

Neh 7:72 וַיֵּשְׁבוּ הַכֹּהֲנִים וְהַלְוִיִּם וְהַשּׁוֹעֲרִים וְהַמְשֹׁרְרִים וּמִן־הָעָם
וְהַנְתִינִים וְכָל־יִשְׂרָאֵל בְּעָרֵיהֶם וַיִּגַּע הַחֹדֶשׁ הַשְּׁבִיעִי וּבְנֵי יִשְׂרָאֵל
בְּעָרֵיהֶם׃

Now a test case for Neh 7:73. Do you see that the people in theological thinking would be disposable because sola Vau/And was disposable, and therefore that punctuation and how the theological NKJV deals with the people and sola Vau/And are equally callous? History continued to prove also after the reformation, especially in the ongoing counter-reformation around Dung hill, that how the theologians dealt with scripture reflect how they always dealt with the people. Satan's episcopal hierarchy begins with the lost fear of G-d. Nations were taxable and people disposable, to be sacrificed for a much greater collective and now globalist "common good". As soon as sola Vau/And is taken out, is G-d's mission and his people taken out. The only Vau not translated is the last instance, "(and) the sons of Israel. The KJV had English text reasons for not translating that, but the NKJV, NASB etc., have no valid reason for messing up the rest of this verse. After 2000 extra years of callous theological hearts and prescriptive legalism is it a proven fact that theological Christendom is incompatible with G-d's reformed gospel kingdom. As seen in Neh 7:73 in modernist form, the Word was never the same in person and print in theological thinking, but the textual is a loose lingual vehicle the theologians can use to adapt their preached pulpit message. Denial of sola S jurisdiction in theological circles means that the words in themselves had no value. Lost intrinsic lingual value equals lost intrinsic missional value. Reverence for G-d and his Word is not only a prerequisite, but a reformative necessity to avoid Satan's hierarchy, vicar jurisdiction, ruling headache, and the absence of redemptive reason coming with it.

Neh 8:1 Again, sola Vau/And is the principal gatherer and the reason to gather. Now in reformed and reverse order, not like Ezra 7-10 built upon Ezra 1-6, is the foundation laid in Neh 1-7, a more reasonable basis for bringing in the law in Neh 8.

Neh 8:1 And all the people gathered themselves together as one man into the street that *was* before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the LORD had commanded to Israel.

Neh 8:1 וַיֵּאָסְפוּ כָל־הָעָם כְּאִישׁ אֶחָד אֶל־הָרְחוֹב אֲשֶׁר לִפְנֵי
שַׁעַר־הַמָּיִם וַיֹּאמְרוּ לְעֶזְרָא הַסֹּפֵר לְהָבִיא אֶת־סֵפֶר תּוֹרַת מֹשֶׁה
אֲשֶׁר־צִוָּה יְהוָה אֶת־יִשְׂרָאֵל׃

Neh 8:2 The law needs its reformative framing to be profitable.

Neh 8:2 And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month.

Neh 8:2 וַיָּבִיא עֶזְרָא הַכֹּהֵן אֶת־הַתּוֹרָה לִפְנֵי הַקָּהָל מֵאִישׁ
וְעַד־אִשָּׁה וְכֹל מֵבִין לִשְׁמֹעַ בְּיוֹם אֶחָד לַחֹדֶשׁ הַשְּׁבִיעִי׃

Neh 8:3-5 In the KJV it continues with reading of the law in the context of a reformed framing. The whole sequence, verses 1-6 in the KJV, is about law shaped to fit reformed missional reality. In the papist NABRE it is text shaped in denial of reformed reality. From verse 1 the NABRE rejects what the Hebrew and KJV says about the people being in charge of themselves and reformed reality. In the vicar context of unreformed reality the NABRE uses these six verses to do priestly posturing and reject and downplay what the apostolic KJV says. In verse 1 it begins with rejecting the people's self-rule and their self-gathering, and verse 1 ends with rejecting how the KJV says that the law was given to Israel, instead favouring 5% administration on their behalf, for them. From there it continues with denying sola Vau/And, doing priestly posturing verse by verse towards verse 7. As seen in verse 5, the apostolic KJV is transparent about the priestly rights and the hierarchy it made, which is what the papist NABRE establishment wants continued AD but not saying it plainly in the translated text. BC positions above the people in the KJV is in the NABRE masked as something physical standing higher. Reformed reality in the apostolic KJV is transparent about filthy positions the NABRE wants masked. In the KJV is the implications of obedience to priestly rights BC plain. In the non-apostolic NABRE there is no such transparency and accountability, but a corrupt priestly order which wants a textual and missional reality they do not want expressed in print, and are willing to corrupt in order to get what they want.

Neh 8:5 And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up:

Neh 8:5 וַיִּפְתַּח עֶזְרָא הַסֵּפֶר לְעֵינֵי כָל־הָעָם כִּי־מֵעַל כָּל־הָעָם הָיָה
וּכְפִתְחוֹ עָמְדוּ כָל־הָעָם:

Neh 8:6 Also here the NABRE committee rejects sola Vau/And involved in the blessing of the Lord and the people. Ezra is their stand-alone priest. With the reformed frame and sola Vau/And out of sight, their faces to the ground mirror obedience to Ezra, not to the Word of G-d. This is how the papist establishment want's antichrist, the vicar of Christ, presented by manipulating what the text says. Notice the difference in punctuation. In the KJV reformed reality reflects public awareness and the people's conscious response. In the manipulated NABRE framing, the punctuation is changed for the priest to be in a position where he controls the people's obedient amen, and how that leads to control of also the last half of verse 6. This is not only how the dictatorship of theology operates, trying to control the people by controlling what the Bible says, but how the Dung hill establishment implemented their Codex Satanicus ideology and made the Bible industry the false prophet above all other false prophets. Roman Catholicism manipulates the text to enforce obedience to priests and bishops instance of obedience to Christ.

Neh 8:6 And Ezra blessed the LORD, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the LORD with *their* faces to the ground.

Neh 8:6 וַיְבָרֶךְ עֶזְרָא אֶת־יְהוָה הָאֱלֹהִים הַגָּדוֹל וַיַּעֲנוּ כָל־הָעָם
אָמֵן אָמֵן בְּמַעַל יְדֵיהֶם וַיִּקְדוּ וַיִּשְׁתַּחֲוּ לַיהוָה אַפַּיִם אָרְצָה:

Here is the test case for Neh 8:6. Do you see that BC text in AD context in the apostolic KJV is punctuated with the first period, which makes the whole verse gravitate around BC/AD, and means that BC determinism and the priestly order is shut down by a people of free will in charge of their world and self after that first period, and in contrast to that, do you see how the papist NABRE makes itself a champion of Levitical continuation, theological dictatorship, and blind determinism, unwilling to accept a people with a free conscience and a free will?

Neh 8:7 Notice that the manipulative papist NABRE committee favour an administrative "commanded for" at the end of verse 1, but wants theological dictatorship to explain the law "to" the people in verse 7.

Neh 8:7 Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law: and the people *stood* in their place.

Neh 8:7 וְיֵשׁוּעַ וּבָנִי וְשֵׁרֵבְיָה יָמִין עַקּוּב שַׁבְּתַי הוֹדִיָּה מַעֲשֵׂיָה קְלִיטָא עֲזַרְיָה יוֹזָבָד חָנָן פְּלָאיָה וְהַלְוִיִּם מְבִינִים אֶת־הָעָם לַתּוֹרָה וְהָעָם עַל־עָמְדָם׃

Here is a test case for Neh 8:7. Do you see that apostolic KJV education of people must integrate the situated priestly perspective at the end of this verse? People cannot liberate themselves without knowing how 5% priestly parties see the law and see the people as their subjects and subordinates. It is important to know how the Bible makes itself two-fold and how it divides itself by priesthood, for the same reason as understanding how and why persons like Luther and Tyndale took a reformed stand against the corrupt. The Bible was always protective by priesthood, always protecting those that had the Bible in their hands, for whatever reason, explaining why the law would reinforce sin and would be the greatest horror instrument in the hands of manipulative priestly evildoers. Only for G-d's target priesthood is it important what the Bible actually says. For all others the only relevance is how it can be used to get what is wanted. That is how to reinforce all kinds of honesty and heresy. If you get that, you may see why it was important for the papist NABRE committee to manipulate the Hebrew word order and relocate the Levite from its Hebrew and KJV position to the less exposed NABRE position, for people AD not to be suspicious of educational substitutes. The NIV is one in the "protestant" crowd helping the NABRE to do this protective cover-up for BC protection of vicar AD orders.

Neh 8:8 Notice that when shaping their reformed syntax in the apostolic KJV, they were acutely aware of Christendom's corrupt history and therefore made the lingual point that the only relevant reading is about a distinct G-d, not the uprooted and divorced law the NKJV makes of it. To know the law distinctly has no other reference than knowing G-d distinctly, not to be trapped by all the byways of theological relativism. Notice that the only reasonable sense-making is ruled by sola Vau/And. Lexical and missional "sense" is found no other place in the KJV, "distinctly" פרשׁ framed by Mem to make the only valid "sense" שׂכל. How the truth is found is done in the same way the sum of scripture

arrives as a “wisdom” extract of its knowledge spectrum. Epistemology and the English wisedome שׂכל is found in some Proverbs. In two steps is the clumsy NKJV imposing its deviating ideology. First how relative sense-making is done by divorce from the one distinct G-d, then an imposed extra “they” to downplay the fact that sola Vau/And is the only source of wisdom, the only way to distill truth from relativism, and wisdom from knowledge. Finally, notice again how the KJV builds syntax with each word having its own distinct meaning. Word is added to word by apostolic guidance for syntactic totality standing out in contrast to the mess of empty words in the NKJV. Modernist thinking causes a divorce between the law of G-d and the person of G-d.

Neh 8:8 So they read in the book in the law of God distinctly, and gave the sense, and caused *them* to understand the reading.

Neh 8:8 וַיִּקְרְאוּ בַסֵּפֶר בְּתוֹרַת הָאֱלֹהִים מְפֹרָשׁ וְשׂוֹם שֶׂכֶל וַיָּבִינוּ בַּמִּקְרָא׃ ס

Here is the test case for Neh 8:8. Do you agree that “G-d distinctly” means real presence resident in his apostolic syntax, and therefore why 1 John 5:7 has no place in modernist texts and minds where the truth is lost and nothing of true value remains to be testified by the trinity? Truth distinctly is G-d distinctly. Nearness to the truth is nearness to G-d. It is that simple. Theologians and modernists complicate even the most basic truth made plain in the KJV. Hebrew syntax is reproduced in the KJV as accurately as possible for true reform after Christendom made history a relativist tyranny, prescriptive legalism in the absence of the one distinct G-d. Codex Satanicus is pushing the world back into the relativist swamp the dictatorship of theology came from. Reading portions like Neh 8:8 is to realise why sola S jurisdiction became an absolute necessity, and why the apostolic authority of the KJV is just as necessary to preserve sanity in scriptural matters. KJV readers of Neh 8:8 will find what they need to know about true reform in general, about the difference from Ezra to Nehemiah, and how the modernists mix up corresponding differences in the 1500s. Codex Satanicus and its blurry demarcations between Ezra and Nehemiah make it easier to wipe out the truth about the 1500s and reverse all reform.

Neh 8:9 Six KJV words are written first to provide a foundation for the rest of this verse to avoid the theological relativism of a stand-alone Ezra. This verse made distinct needs to be read in the relative context of Ezra 3:10-13.

Neh 8:9 And Nehemiah, which *is* the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day *is* holy unto the LORD your God; mourn not, nor weep. For all the people wept, when they heard the words of the law.

Neh 8:9 וַיֹּאמֶר נְחֶמְיָה הוּא הַתִּרְשָׁתָא וְעֶזְרָא הַכֹּהֵן הַסֹּפֵר וְהַלְוִיִּם הַמְבִינִים אֶת־הָעָם לְכָל־הָעָם הַיּוֹם קָדֹשׁ־הוּא לַיהוָה אֱלֹהֵיכֶם אַל־תִּתְאַבְּלוּ וְאַל־תִּבְכּוּ כִּי בוֹכִים כָּל־הָעָם כְּשָׁמְעָם אֶת־דִּבְרֵי הַתּוֹרָה׃

Neh 8:12 From a minority of understanding in Ezra 8:16-18 to a people of understanding here.

Neh 8:12 And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

Neh 8:12 וַיֵּלְכוּ כָל־הָעָם לֶאֱכֹל וְלִשְׁתּוֹת וּלְשַׁלַּח מָנוֹת וְלַעֲשׂוֹת
שִׂמְחָה גְדוֹלָה כִּי הֵבִינוּ בַּדְּבָרִים אֲשֶׁר הוֹדִיעוּ לָהֶם: ס

Neh 8:13 Repeating why Nehemiah was needed as reformer and governor.

Neh 8:13 And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even to understand the words of the law.

Neh 8:13 וּבַיּוֹם הַשֵּׁנִי נֶאֶסְפוּ רָאשֵׁי הָאָבוֹת לְכָל־הָעָם הַכֹּהֲנִים
וְהַלְוִיִּם אֶל־עֶזְרָא הַסֹּפֵר וּלְהַשְׂכִּיל אֶל־דִּבְרֵי הַתּוֹרָה:

Neh 8:14 The law is not necessarily the law. How the Bible's twofold reality translated in the KJV must collapse by the extra comma imposed after "law" in the uprooted and one-sided NKJV. The law is twofold and valid only in that canonical form.

Neh 8:14 And they found written in the law which the LORD had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month:

Neh 8:14 וַיִּמְצְאוּ כָתוּב בַּתּוֹרָה אֲשֶׁר צִוָּה יְהוָה בְּיַד־מֹשֶׁה אֲשֶׁר
יֵשְׁבוּ בְנֵי־יִשְׂרָאֵל בַּסֻּכּוֹת בֶּחָג בַּחֹדֶשׁ הַשְּׁבִיעִי:

Here is a test case for Neh 8:14. Do you see how the absence or presence of this extra comma after "law" makes the difference, how the KJV stands a protector of true reform, and how the NKJV stands as protector of cover-up and heresy?

Neh 8:16 How the papist NABRE implements the Catholic "common good" and how the individual and personal must be sacrificed for the much greater corporate interest. After removing how first principle and sola S jurisdiction is translated from start in the KJV, is next step the one detail saying what "every one" **אִישׁ** did upon the roof of his house, removed from the translated text in the NABRE for protection of the corporate realm.

Neh 8:16 So the people went forth, and brought *them*, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim.

Neh 8:16 וַיֵּצְאוּ הָעָם וַיָּבִיאוּ וַיַּעֲשׂוּ לָהֶם סֻכּוֹת אִישׁ עַל־גַּגּוֹ
וּבְחַצְרֹתֵיהֶם וּבְחַצְרוֹת בֵּית הָאֱלֹהִים וּבִרְחוֹב שַׁעַר הַמַּיִם וּבִרְחוֹב
שַׁעַר אֶפְרָיִם:

Neh 8:17 Notice the words, “out of the captivity made booths” מִן־הַשִּׁבִי סְכּוֹת. Since theological Christendom in general, and the papist NABRE in particular, would support no reform and have no liberating dimension, you will not find this correct translation of enslavement and captivity being the initiator of liberation and booth-making.

Neh 8:17 And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness.

Neh 8:17 וַיַּעֲשׂוּ כָל־הַקָּהָל הַשָּׁבִים מִן־הַשִּׁבִי סֻכּוֹת וַיֵּשְׁבוּ בַּסֻּכּוֹת
כִּי לֹא־עָשׂוּ מִימֵי יֵשׁוּעַ בִּן־נוּן כֵּן בְּנֵי יִשְׂרָאֵל עַד הַיּוֹם הַהוּא
וַתְּהִי שִׂמְחָה גְּדוֹלָה מְאֹד׃

Neh 8:18 Chapter end. In the Hebrew and KJV it ends with a descriptive mishpat, made just by faith. In the papist NABRE it ends with prescriptive legalism. Comparing them, you may find that sola S jurisdiction, as translated in the KJV, is a liberating descriptive tradition. In the papist NABRE is tradition a binding prescriptive slavery. In the papist NABRE this verse begins and continues with denying sola Vau/And, and ends with the dictatorship of theology. The NKJV is one of the “protestant” mercenaries supporting prescriptive legalism. As soon as the text is uprooted from its missional foundation, is theology and legalism what you get.

Neh 8:18 Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day *was* a solemn assembly, according unto the manner.

Neh 8:18 וַיִּקְרָא בְּסֵפֶר תּוֹרַת הָאֱלֹהִים יוֹם בְּיוֹם מִן־הַיּוֹם הָרִאשׁוֹן
עַד הַיּוֹם הָאַחֲרוֹן וַיַּעֲשׂוּ־חָג שִׁבְעַת יָמִים וּבַיּוֹם הַשְּׁמִינִי עֲצֶרֶת
כַּמִּשְׁפָּט׃ ף

A test case for BC text in AD context in Neh 8:18, and why the KJV partly reorders the Hebrew. The KJV begins with translating the part, “Also . . . day by day, from the first day unto the last day” יוֹם ביוֹם מן־היוֹם הראשׁוֹן עד היוֹם האחרוֹן before doing the first Hebrew part, “(Also) he read from the book of the law of G-d”. Do you see that in G-d’s anthropological canon is the text and G-d’s creation about the walk of man day by day in time, but in the papist NABRE does theology turn it into G-d’s day by day walk in time as if G-d had a need to hammer out himself and his identity, just as the modernists want to make him a sinner and call his name Jehovah or Yahweh as a member of fallen Adamkind in Gen 2? Do you see how the relativist NABRE mixes up how the apostolic KJV did distinguish the distinct law of G-d (above time) from the relative walk of man (in time)? Do you see how theology and modernism force G-d to do a man-made walk in Neh 8:18 and how that relates to denying the true law of the one distinct G-d in Neh 8:8? Again is syntactic clarity in the KJV messed up by modernism.

As you read and process word for word how Neh 8:18 is syntactically ordered, do you see that in the apostolic KJV is the law of G-d (distinctly) the text's missional centre of gravity, but in the copycat NABRE is the self-made "They kept the law" the self-centred textual alternative everything gravitates around? Syntax may be used to locate the words to make some stand out or disappear as the reader mentally processes the text. Do you see that antichrist, the vicar of Christ, needs a textual composition where G-d is given a downplayed role and disappearing position, and man is elevated to superior prominence? In the KJV is the climax of this verse put at the centre where man faces G-d Period., Before he continues. In the NABRE is that mental composition manipulated to have no value, and time is favoured over missional substance. Sola Vau/And is rejected, and the law of the one true G-d made distinct is rejected. It is important to pick up how the text works mentally in the reader's brain, and how words and syntax can be used to deceive the reader by manipulating the subconscious. Low-quality translation combined with bad reading habits can be disastrous.

Neh 9:1 It looks like the purgatorial, "with fasting" **בצום** may work as an assembling or binding glue, and it looks like the papist NABRE does not want any such unifier.

Neh 9:1 Now in the twenty and fourth day of this month the children of Israel were assembled with fasting, and with sackclothes, and earth upon them.

Neh 9:1 וּבְיוֹם עֶשְׂרִים וְאַרְבָּעָה לַחֹדֶשׁ הַזֶּה נֶאֶסְפוּ בְּנֵי־יִשְׂרָאֵל
בְּצוֹם וּבְשַׂקִּים וַאֲדָמָה עֲלֵיהֶם׃

Neh 9:2 In the missional KJV is separation about the seed of Israel. In the textual NKJV it is about lineage. Again it is important to pick up the meaning of words and how they are ordered in apostolic syntax. In this case you may read the phrase, "the seed of Israel separated" as an idiom shaped according to history's Jewish default to isolation. It says why the apostolic KJV reorderd the first part and made that Hebrew point more clear, saying, "And separated themselves the seed of Israel" **ויבדלו זרע ישראל**. Their calling as G-d's peculiar missionaries on earth is built into the wording. In the KJV it is text in missional context. In the NKJV, NABRE etc., it is exterior and geographical, and sola Vau/And is given no punctuated prominence in G-d's mission.

Neh 9:2 And the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers.

Neh 9:2 וַיִּבָּדְלוּ זֶרַע יִשְׂרָאֵל מִכֹּל בְּנֵי נֵכָר וַיַּעַמְדוּ וַיִּתְוַדּוּ
עַל־חַטֹּאתֵיהֶם וַעֲוֹנוֹת אֲבֹתֵיהֶם׃

Neh 9:3 Since G-d's redemptive mission was vested in the Word and intended to do its work as nutrition, must this text, saying how lordship is proportioned and limited to be "their G-d *one forth part of the day"*, also be a direct reflection of the end of Exo 16? In other words, Christendom's deistic dominion is a direct outcome of theology having a limited room and acceptance of sola S jurisdiction. All in all, the less room for sola S jurisdiction, the less truly principled and confessional would man's worship be.

Neh 9:3 And they stood up in their place, and read in the book of the law of the LORD their God *one* fourth part of the day; and *another* fourth part they confessed, and worshipped the LORD their God.

Neh 9:3 וַיָּקוּמוּ עַל־עָמְדָם וַיִּקְרְאוּ בְּסֵפֶר תּוֹרַת יְהוָה אֱלֹהֵיהֶם
רְבִעִית הַיּוֹם וּרְבִעִית מִתְוַדִּים וּמִשְׁתַּחֲוִים לַיהוָה אֱלֹהֵיהֶם׃ ף

Neh 9:4-5 Some of the explanation is found here why the NABRE committee relocated the Levite in Neh 8:7 to a less exposed position AD.

Neh 9:4 Then stood up upon the stairs, of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, *and* Chenani, and cried with a loud voice unto the LORD their God.

Neh 9:4 וַיָּקָם עַל־מַעֲלֵה הַלְוִיִּם יֵשׁוּעַ וּבָנִי קַדְמִיאֵל שְׁבַנְיָה בֵּנִי
שֵׁרֵבְיָה בָּנִי כְנָנִי וַיִּזְעֲקוּ בְּקוֹל גָּדוֹל אֶל־יְהוָה אֱלֹהֵיהֶם׃

Neh 9:38 After recapitulating Israel's journey, this is the chapter end. In the KJV is the surety of the covenant the final reason why the anthropological KJV cannot accept the extra comma the NKJV adds after "all this" to divorce them from their own biographical "all this we" life story: "And in (because of) all this we" וּבְכָל־זֹאת אֲנַחְנוּ. By this extra comma, in the NKJV, NIV, NLT, NABRE, MEV etc., the modernists do not only reject the canonical Bible and how the canon and sola S jurisdiction were designed to work, but that the Bible is anthropological and biographical, and mainly for Israel.

Neh 9:38 And because of all this we make a sure *covenant*, and write *it*; and our princes, Levites, *and* priests, seal *unto it*.

Neh 10:1 וּבְכָל־זֹאת אֲנַחְנוּ כֹּרְתִים אֲמָנָה וְכֹתְבִים וְעַל הֶחָתוּם
שָׂרֵינוּ לְוִיֵּנוּ כֹּהֲנֵינוּ׃

Neh 10:1 More apostolic syntax taking into account partly unstated implications. In the Hebrew and KJV that canonical journey is that to be sealed. In the modernist NKJV the seal is non-canonical and non-biographical, an exterior stamp on a written document.

Neh 10:1 Now those that sealed *were*, Nehemiah, the Tirshatha, the son of Hachaliah, and Zidkijah,

Neh 10:2 וְעַל הַחֲתוּמִים נְחֶמְיָה הַתִּרְשָׁתָא בֶּן־חֲכַלְיָה וְצִדְקִיָּה׃

Neh 11:1 Representative "ruler" שַׂר, describing the capital self and its urban centre.

Neh 11:1 And the rulers of the people dwelt at Jerusalem: the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem the holy city, and nine parts *to dwell* in *other* cities.

Neh 11:1 וַיֵּשְׁבוּ שָׂרֵי־הָעָם בִּירוּשָׁלִַם וּשְׁאָר הָעָם הִפִּילוּ גוֹרָלוֹת
לְהָבִיא אֶחָד מִן־הָעֲשָׂרָה לָשֶׁבֶת בִּירוּשָׁלִַם עִיר הַקֹּדֶשׁ וְתֵשַׁע
הַיָּדוֹת בֶּעָרִים׃

Neh 11:2 He makes it sound like a sacrifice.

Neh 11:2 And the people blessed all the men, that willingly offered themselves to dwell at Jerusalem.

Neh 11:2 וַיְבָרְכוּ הָעָם לְכֹל הָאֲנָשִׁים הַמִּתְנַדְּבִים לָשֶׁבֶת בִּירוּשָׁלִָם׃ ף

Neh 11:9 How Nehemiah uses the word "overseer" פקיד. First Benjamite behaviour (verses 7-9), secondly about the priests (verses 10-14), thirdly and in general about the Levites (verses 15-20, 22-22), and fourth and final, unstated, about oversight in general, the Kings supervisor, Pethahiah, overseer general (verses 23-24). Uzzi in verse 22 and Pethahiah in verse 24 were elevated to central positions in matters of oversight. In its functional form would "oversight" פקיד have no other role that keeping track of order and generational development according to matters of visitation פָּקַד in Exo 20:5.

Neh 11:9 And Joel the son of Zichri *was* their overseer: and Judah the son of Senuah *was* second over the city.

Neh 11:9 וְיוֹאֵל בֶּן־זִכְרִי פָּקִיד עֲלֵיהֶם וִיהוּדָה בֶן־הַסְּנוּאָה עַל־הָעִיר מִשְׁנֶה׃ ף

Neh 11:22 Keeping track of the Left and Levite ("church") affairs, Uzzi עזי.

Neh 11:22 The overseer also of the Levites at Jerusalem *was* Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha. . . .

Neh 11:22 וּפְקִיד הַלְוִיִּם בִּירוּשָׁלִַם עֻזִּי בֶן־בָּנִי בֶּן־חֲשַׁבְיָה בֶּן־מַתַּנְיָה בֶּן־מִיכָא . . .

Neh 11:24 Keeping track of the Right and ruling (State) affairs. Pethahiah would be the gate- and "door" פתח keeper of matters potentially coming in to the king, one of the patriarchal reasons for oversight and visitation in Neh 11 and Exo 20.

Neh 11:24 And Pethahiah the son of Meshezabeel, of the children of Zerah the son of Judah, *was* at the king's hand in all matters concerning the people.

Neh 11:24 וּפְתַחְיָה בֶּן־מְשֵׁיזַבְאֵל מִבְּנֵי־זֶרַח בֶּן־יְהוּדָה לְיַד הַמֶּלֶךְ לְכָל־דָּבָר לָעָם׃

Neh 11:25 Peripheral suburbs around the urban city centre and the rulers in verse 1. The KJV says plainly what the NKJV and NABRE will not say about the Copernican, the anti-Copernican, the capital self, and the root of the rearranging Urbi et Orbi. The KJV says in plain text how sola Vau/And and sola S jurisdiction liberate the periphery, And pro the villages, which is what the NKJV, NABRE etc., have a 5% interest in mixing up for the reader to miss the point with the first four words in the KJV

Neh 11:25 And for the villages, with their fields, *some* of the children of Judah dwelt at Kirjatharba, and *in* the villages thereof, and at Dibon, and *in* the villages thereof, and at Jekabzeel, and *in* the villages thereof,

Neh 11:25 וְאֶל־הַחֲצֵרִים בִּשְׂדֹתָם מִבְּנֵי יְהוּדָה יָשְׁבוּ בְּקִרְיַת הָאַרְבַּע וּבְנֹתֶיהָ וּבְדִיבֹן וּבְנֹתֶיהָ וּבִיקַבְצְאֵל וַחֲצֵרֶיהָ׃

Neh 11:26-29+ Next step, some of the implications of sola Vau/And, its omnipotence and omnipresence in the Hebrew and KJV, unwanted in the NKJV, NABRE etc., where Vau/And is only a lexical and grammatical detail.

Neh 11:26 And at Jeshua, and at Moladah, and at Bethphelet,

Neh 11:26 וּבְיֵשׁוּעַ וּבְמוֹלָדָה וּבְבֵית פָּלֶט׃

Neh 11:36 Chapter end. First a substantive sola Vau/And-driven quality in the Hebrew and KJV, and an uprooted quantity in the NKJV, NABRE etc. Secondly how the KJV models sola Vau/And causing mental and geographical division, no part of the story in the NKJV, NABRE etc. For multiple reasons, the text says how the Bible divides itself by priesthood, and how Christ and the Word and sword came to cause division of mind and geography. The Hebrew and KJV are primarily mental. The NKJV, NABRE etc., deal only with the exterior. Modernist translations have no potential for BC text in AD context, and therefore no prophetic horizon.

Neh 11:36 And of the Levites *were* divisions *in* Judah, *and* in Benjamin.

Neh 11:36 וּמִן־הַלְוִיִּם מַחְלְקוֹת יְהוּדָה לְבִנְיָמִין׃ ף

Neh 12:1 Zerubbabel and those arriving with him.

Neh 12:1 Now these *are* the priests and the Levites that went up with Zerubbabel the son of Shealtiel, and Jeshua: Seraiah, Jeremiah, Ezra,

Neh 12:1 וְאֵלֶּה הַכֹּהֲנִים וְהַלְוִיִּם אֲשֶׁר עָלוּ עִם־זְרֻבָּבֶל בֶּן־שַׁאַלְתִּיאֵל וְיֵשׁוּעַ שְׂרָיָה יִרְמְיָה עֶזְרָא׃

Neh 12:7 An example of textual correctness in the NKJV, normally having no interest in sola Vau/And for missional reasons, but using this opportunity to demonstrate that in modernist minds is details like this extra "*and*" in italics used for correctness reasons. It is the same italics "*and*" in the 2020 NASB, ordinary "and" text in 1995.

Neh 12:7 Sallu, Amok, Hilkiah, Jedaiah. These *were* the chief of the priests and of their brethren in the days of Jeshua.

Neh 12:7 סַלּוּ עָמוֹק חִלְקִיָּה יְדַעְיָה אֵלֶּה רָאשֵׁי הַכֹּהֲנִים וַאֲחֵיהֶם בִּימֵי יֵשׁוּעַ׃ ף

Neh 12:8 Next step in "*and*" italics, the KJV contrast to verse 7. How the Lord sent his Word to save them makes it more important here than in verse 7 to use an extra "*and*" in

italics, saying, "*and* Mattaniah". In Neh 11:17 was he presented as the principal initiator of thanksgiving, the reason making the difference from verse 7 to verse 8 in Neh 12 in the KJV. Comparing these two verses in the NKJV, and reading them in context of the loose dealing with sola Vau/And in other verses, there is no particular thanksgiving to reflect G-d's redemptive reason for sending his Word, and therefore nothing beyond the lexical and grammatical in modernist versions of Neh 12:7-8. Notice also the next step and that "*which*" prophetic focus on what is done in the KJV, changed to a who-based focus on person and who they are in the exterior in the NKJV, NASB etc.

Neh 12:8 Moreover the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, *and* Mattaniah, *which was* over the thanksgiving, he and his brethren.

Neh 12:8 וְהַלְוִיִּם יֵשׁוּעַ בִּנּוּי קַדְמִיאֵל שֵׁרֵבְיָה יְהוּדָה מַתַּנְיָה
עַל־הַיִּדוּת הוּא וְאֶחָיו׃

Neh 12:24 With Mattaniah introduced in Neh 11:17, 12:8 and reappearing from start in Neh 12:25, it is easier to trace matters of importance in the Hebrew and KJV in verse 24. Now you may find why the extra "*and*" in italics in verse 7 is only a textual detail in the NKJV. The NKJV breaks away from the Hebrew word order the KJV follows with two parts reasoned in each other and in the context of Mattaniah the protective initiator of worship and thanksgiving. It says why "to praise *and* to give thanks" להלל להודות vs "ward over against ward" משמר לעמת משמר is the same story. In the NKJV, where there is no such correspondence between words, thanksgiving, and needs to stay alert and observe in ward, it is only how to position two groups, group alternating with group. With words and grammar generally having nothing beyond the textual value in endless other portions in the NKJV, there is no more to expect in Neh 12:7, 8, 24, 25. In the Hebrew and KJV is David the man of G-d referenced in terms of praise and thanks. In the NKJV and some other translations is he referenced in terms of how things were organised. The NKJV makes itself a worthy mercenary in the papist NABRE mission where pomp, processions, and the exterior are the most important. While the world is on the move back into the medieval swamp, must the exterior, ecumenical, ceremonial, and ritual be the most important in "protestant" translations trying to replace the KJV and its reformative mission.

Neh 12:24 And the chief of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise *and* to give thanks, according to the commandment of David the man of God, ward over against ward.

Neh 12:24 וְרָאשֵׁי הַלְוִיִּם חֲשַׁבְיָה שֵׁרֵבְיָה וְיֵשׁוּעַ בֶּן־קַדְמִיאֵל וַאֲחֵיהֶם
לְנֶגְדָּם לְהַלֵּל לְהוֹדוֹת בְּמִצְוַת דָּוִיד אִישׁ־הָאֱלֹהִים מִשְׁמָר לְעֻמַּת
מִשְׁמָר׃

Neh 12:30 Sola Vau/And is the substantive purifier in the Hebrew and KJV. That was changed to a time-based something in the NKJV, and stand-alone priests in the NASB. It is fairly literal that modernist versions have no working BC text in AD context.

Neh 12:30 And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall.

Neh 12:30 וַיִּטַּהֲרוּ הַכֹּהֲנִים וְהַלְוִיִּם וַיְטַהֲרוּ אֶת־הָעָם וְאֶת־הַשְּׁעָרִים וְאֶת־הַחוֹמָה׃

Neh 12:31 Text and italics can be used to liberate or enslave the missional. In the KJV is thanksgiving based on free will, and appointment is done among those already doing it. In the NKJV it is a prescribed order. Again the NKJV has no BC text in AD context.

Neh 12:31 Then I brought up the princes of Judah upon the wall, and appointed two great *companies of them that gave* thanks, *whereof one* went on the right hand upon the wall toward the dung gate:

Neh 12:31 וָאַעֲלֶה אֶת־שָׂרֵי יְהוּדָה מֵעַל לַחוֹמָה וָאַעֲמִידָה שְׁתֵּי תוֹדֹת גְּדוֹלֹת וְתַהֲלֻכֹת לַיָּמִין מֵעַל לַחוֹמָה לְשַׁעַר הָאַשְׁפֹּת׃

Neh 12:40 Repeating free will vs determinism in Neh 12:31. In the KJV it is BC text in AD context, and it works according to the separation of powers and the separation of the state from the church. In the NKJV it is a prescribed textual command, no free will, and no separation of powers. Be aware of Codex Satanicus, the enslaving mindset doing its textual editing and reintegration of church and state upon Dung hill, and what that must lead to as made manifest in corrupt translations like the NKJV done to serve ecumenism and the dictatorship of theology. In the Copernican world it is free thanksgivers making up two companies. In the anti-Copernican NKJV two campanies ordered to give thanks. The KJV follows the Hebrew wording and word order the NKJV breaks away from in order to fabricate antichrist's corrupt version. Notice also that the corrupt NKJV has no more regard for the free will of the thanksgivers than for how they stood there free by first-principle jurisdiction. The NKJV has only a corporate sphere serving the papist NABRE where the individual must be sacrificed for the much greater "common good". The KJV is the Bible of the liberated. The NKJV suits best the beast and the primitive crowd.

Neh 12:40 So stood the two *companies of them that gave* thanks in the house of God, and I, and the half of the rulers with me:

Neh 12:40 וַתַּעֲמֹדְנָה שְׁתֵּי הַתּוֹדֹת בְּבֵית הָאֱלֹהִים וַאֲנִי וַחֲצִי הַסְּגָנִים עִמִּי׃

Neh 12:43 About man's formative predestination in the Hebrew and KJV. Nothing such in the NKJV. In the Hebrew and KJV the point is that G-d made things primarily in the image of the man the woman would follow. How man's imaged identity was hammered out and the subsidiary role played by priests in the pottery, begin with the first phrases rolling out sacrificial and purgatorial details before coming to the second half, saying, "and also" וגם about "the wives and the children" הנשים והילדים mirroring the men they followed and rejoiced with. In the NKJV it is text with no formative context.

Neh 12:43 Also that day they offered great sacrifices, and rejoiced: for God had made them rejoice with great joy: the wives also and the children rejoiced: so that the joy of Jerusalem was heard even afar off.

Neh 12:43 וַיִּזְבְּחוּ בַיּוֹם־הַהוּא זְבָחִים גְּדוֹלִים וַיִּשְׂמָחוּ כִּי הָאֱלֹהִים שִׂמְּחָם שִׂמְחָה גְּדוֹלָה וְגַם הַנָּשִׁים וְהַיְלָדִים שָׂמְחוּ וַתִּשָּׁמַע שִׂמְחַת יְרוּשָׁלַ͏ִם מֵרָחוֹק׃

For more context on predestination and formative shaping of identity in Neh 12:43, the "and also" order in the KJV is first about men, then women, and finally the children as a product growing up and brought up to copy the grown-up men and women, the family. Some listed points on Alice Bailey's ten-point way to destroy society by destroying the family, can be read right out of the corrupt NKJV. First how predestination is perverted, then how women and children is treated as one infantile group in the NKJV only loosely associated with the men, the same in the Calvinist ESV. In the apostolic KJV it is words of processed anthropological reality, saying what goes on. In the NKJV, NASB, ESV etc., it is no more than dumb text.

Neh 12:45 Everything must fall apart when sola Vau/And is rejected as in the NKJV. Here the KJV begins with "both the singers and the porters" והמשררים והשׁערים first. From that does BC text in AD context explain sola Vau/And from start BC, leads to the converted AD "purification" טהר half way through. Denial of sola Vau/And and BC text in AD context, divorces text like this from NT text like Eph 5:26.

Neh 12:45 And both the singers and the porters kept the ward of their God, and the ward of the purification, according to the commandment of David, *and* of Solomon his son.

Neh 12:45 וַיִּשְׁמְרוּ מִשְׁמֶרֶת אֱלֹהֵיהֶם וּמִשְׁמֶרֶת הַטָּהֳרָה וְהַמְשֹׁרְרִים וְהַשֹּׁעֲרִים כְּמִצְוַת דָּוִיד שְׁלֹמֹה בְנוֹ׃

Neh 13:1 Nehemiah's last chapter begins with the rest of the story of corrupt agreements coming with Eliashib the high priest (chapters 3, 13), and Tobiah the Ammonite servant of Sanballat (chapters 2, 4, 6, 13). Eliashib, the corrupt high priest, was involved in both generally and specifically violating the law of Moses, which makes it necessary to have read the early chapters first, where Tobiah's Ammonite background is specified, before reading Neh 13 where he is called Tobiah with no Ammonite connection. Verse 1 is the link not to miss before reading Neh 13:2-11.

Neh 13:1 On that day they read in the book of Moses in the audience of the people; and therein was found written, that the Ammonite and the Moabite should not come into the congregation of God for ever;

Neh 13:1 בַּיּוֹם הַהוּא נִקְרָא בְּסֵפֶר מֹשֶׁה בְּאָזְנֵי הָעָם וְנִמְצָא כָּתוּב בּוֹ אֲשֶׁר לֹא־יָבוֹא עַמֹּנִי וּמֹאָבִי בִּקְהַל הָאֱלֹהִים עַד־עוֹלָם׃

Here is the test case for Neh 13:1. Do you see that how the Hebrew and KJV end this verse is not a time-based "for ever" but denying something time-based and temporal to enter the sphere where the trinity resides, reserved for the idiomatic "G-d forever"? Do you see how the NKJV destroys the apostolic syntax and makes it a time-based story, rejecting man forever instead of describing the everlasting character of the forever G-d? Notice that this is comparable to 1 Tim 3:15 where no part depends on the church, but everything depends on the living forever G-d. No church is true because it is church but because of the presence of the trinity, the same at the end of Neh 13:1. Tobiah is a deist that by his entrance would crowd out the trinity. By how the KJV translates the text is the Ammonite and Moabite still included in G-d's redemptive plan. By how the NKJV does it is G-d a relativist and they are forever fixed as rejected and lost.

Neh 13:2 Some more background for Tobiah the Ammonite and the substitute activities protected by the corrupt Eliashib in verse 4. With the much longer missional horizon on earth, this is not to "meet" קדם the expected and object-marked. Because this belongs to the universal drama under the sun, it covers also how man is cursed from Dung hill. Remember that Christendom's ongoing work to reverse the reformation and cut all ties to the textual and missional Jerusalem, is the same work in progress until Holocaust and Armageddon, all counter-reformatory acts and all anti-Christ, anti-G-d, and anti-Jewish. Balaam was a mercenary, just like "protestantism" made itself a mercenary.

Neh 13:2 Because they met not the children of Israel with bread and with water, but hired Balaam against them, that he should curse them: howbeit our God turned the curse into a blessing.

Neh 13:2 כִּי לֹא קִדְּמוּ אֶת־בְּנֵי יִשְׂרָאֵל בַּלֶּחֶם וּבַמָּיִם וַיִּשְׂכֹּר עָלָיו אֶת־בִּלְעָם לְקַלְלוֹ וַיַּהֲפֹךְ אֱלֹהֵינוּ הַקְּלָלָה לִבְרָכָה׃

Now the test case for Neh 13:2. Do you see that how the primarily mental KJV uses the phrase, "met not", sets the behavioural bar universally for all history, but the expanded "had not met" in the exterior NKJV refers only to one concrete historical episode, with no prophetic horizon and no reason to expect change in the NKJV's own environment?

Now the corresponding Hebrew test case for Neh 13:2. Do you see that Christendom's antisemitic drift away and into apostasy is included in the universal Hebrew text as how that would go until the reformers "rose up" קם (קום), and took a stand against Satan's corrupt episcopate not willing to "meet" קדם any reasonably reformed standard? Do you agree that these Hebrew elements are related and become steadily more relevant around Dung hill? Certain lingual and behavioural elements directly or indirectly taken up in the KJV's apostolic syntax go far beyond what can be found in a Hebrew lexicon.

Neh 13:3 Koph (and Q) mixture in verse 2 rephrased to say the same with other words. Notice how the corrupt NKJV does it and how means of deception have been designed to manipulate the subconscious. In verses 1-2, and continued in verse 3 in the KJV, this is presented as an Ammonite and Moabite category. In verse 3 in the antisemitic NKJV

the words are reordered to seemingly follow the Hebrew but using the KJV words as if it was an issue of Jewish origin. Be aware how syntax can be used to manipulate, deceive, and mediate falsity as repeatedly done in the corrupt NKJV. The apostolic KJV reorders the details to make it crystal clear. The Hebrew says, "that they separated all the mixed multitude" וּיבדילוּ כל־ערב

Neh 13:3 Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude.

Neh 13:3 וַיְהִי כְּשָׁמְעָם אֶת־הַתּוֹרָה וַיַּבְדִּילוּ כָּל־עֵרֶב מִיִּשְׂרָאֵל׃

Here are the details to verify in Neh 13:3. It is necessary to do KJV/NKJV profiling on two levels, because the sum of text in the reader's mind is a combination of words and syntax. The double portion of evil in the NKJV is to reverse the word order and follow the Hebrew syntax but without changing the words used as done in the NASB. Perfect deception is how the NKJV changed the syntax and not only used the KJV words, but abused the words in the KJV depending on the KJV syntax. To be honest, the NKJV committee would have to not only change the syntax but also use other words, more like the NASB does to leave not doubt where the root of mixture lies. The extra problem in the NKJV is how primarily mental language is used in an uprooted context where other modernists, like the NASB, deal with a physical people called foreigners, the same realm the exterior NKJV operates in but copying the primarily mental language of the KJV. The KJV refers primarily to a multitude of mixed minds. The NASB deals with physical foreigners. The NKJV is a transitioning text operating between them. In the Hebrew and KJV the extra issue is not primarily Ammonite and Moabite but corrupt minds, and that is far more problematic than their physical origin. KJV reader need to do double sense-making both to pick up the double KJV message in contrast to the one-sided NASB, and how the transitioning NKJV operates as one of the wolves pretending to agree with the words of the KJV but actually working with the NASB and other exterior modernists.

Neh 13:4 Just like all the repair needed to be done after the corrupt Eliashib in Neh 3:20, the real problem is not Tobiah, but traitor insiders like Eliashib opening such a Trojan gate, giving room, and safeguarding evil to freely develop its vicar chamber. From start in the KJV, partly made a cover-up in the NKJV, unwilling to present the facts clearly, it is no new business but a longer story as indicated in verse 1 and in earlier chapters.

Neh 13:4 And before this, Eliashib the priest, having the oversight of the chamber of the house of our God, *was* allied unto Tobiah:

N 13:4 וְלִפְנֵי מִזֶּה אֶלְיָשִׁיב הַכֹּהֵן נָתוּן בְּלִשְׁכַּת בֵּית־אֱלֹהֵינוּ קָרוֹב לְטוֹבִיָּה׃

Neh 13:5 Next example of language difference, a primarily mental "great chamber" in the missional KJV, and a physical "large room" in the textual NKJV, NASB etc.

Neh 13:5 And he had prepared for him a great chamber, . . .

Ne 13:5 וַיַּעַשׂ לוֹ לִשְׁכָּה גְּדוֹלָה . . .

Neh 13:6 Next example showing why the syntax in the apostolic KJV is so accurately shaped not to mix up any Hebrew element, here saying why the operation of the spirit of *time* is not mixed up with first person singular in the KJV, but how the NKJV reorders that and forces Nehemiah to confess that things done in his absence are still "all this I". It must be read in the context of syntax made in the anthropological KJV vs how that is changed in the theological NKJV where nothing is biographical. The KJV follows the Hebrew, saying, "But in all this *time* was not I" וּבְכָל־זֶה לֹא הָיִיתִי. The NKJV deviates from the Hebrew and reorders the words because no word carry any particular meaning in modernist translation. Apostolic syntax means a distinct interplay between each word and the totality it contributes to, not the same in the loose text of the NKJV. In the muddy waters of the NKJV is guys like Eliashib and Tobiah protected, and guys like Nehemiah is pushed into sin. After verifying this type difference, you may conclude why the NKJV is incompatible with Issachar's competence on time and how the Bible was intended to help the reader know time and discern the spirits and powers of time. The KJV protects the pure and exposes the filthy. The NKJV does the opposite and has no other standard than Dung hill's mental, lingual and behavioural decay. In three steps, the NKJV associates first person singular with time, with Babylon, and with the fallen self doing time, presenting textual evidence of modernism and its Luciferian dimension creeping into the Bible and becoming and corrupting the text and mission of the Bible. In light of that, notice that in the KJV is the Word the same in person and print, which explains the Luciferian drive to mix up that and impose sin on the Word in print, and play the subconscious to accept such filth creeping into the text to corrupt it and make it worthless and dysfunctional dung. In three steps is the filthy and manipulative NKJV working to systematically reverse how the KJV presents first person singular as a pure missional goal. By primarily mental words and syntax, the KJV reveals its reformative and brain-rewiring mission to nurture the mind of Christ, stand against the corrupt, and make the reader aware of the occult and the manipulative Codex Satanicus dimension coming from Dung hill. The superficial NKJV is one of its filthy champions presenting itself as a KJV sibling and update while actually having no KJV quality to offer.

Neh 13:6 But in all this *time* was not I at Jerusalem: for in the two and thirtieth year of Artaxerxes king of Babylon came I unto the king, and after certain days obtained I leave of the king:

Neh 13:6 וּבְכָל־זֶה לֹא הָיִיתִי בִּירוּשָׁלִָם כִּי בִּשְׁנַת שְׁלֹשִׁים וּשְׁתַּיִם לְאַרְתַּחְשַׁסְתְּא מֶלֶךְ־בָּבֶל בָּאתִי אֶל־הַמֶּלֶךְ וּלְקֵץ יָמִים נִשְׁאַלְתִּי מִן־הַמֶּלֶךְ׃

Neh 13:7 Next step, how the anthropological KJV presents the problem with "him", the fallen malefactor self, and how the theological NKJV outsources and masks that instead to be an exterior room prepared for him, not about him. Again, theology and modernism have no biographical element. With nothing biographical, theology has no confessional dimension. The NKJV does partly manipulate and does partly abuse the Hebrew details, saying, "in preparing to/for him a chamber" לעשׂות לו נשׁכה

Neh 13:7 And I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house of God.

Neh 13:7 וָאָבוֹא לִירוּשָׁלִַם וָאָבִינָה בָרָעָה אֲשֶׁר עָשָׂה אֶלְיָשִׁיב לְטוֹבִיָּה לַעֲשׂוֹת לוֹ נִשְׁכָּה בְּחַצְרֵי בֵּית הָאֱלֹהִים׃

Here is the test case for Neh 13:7. Do you agree that, regardless of being true or false, the phrase, "preparing him" must say how prophecy, predestination, and ordination work universally, and how that is collapsing by vicar use in the uprooted and non-biographical NKJV? And as in other verses, if Calvinism was true and the Calvinist ESV committee had real competence on predestination, they would agree with the universal KJV syntax, but that is not the case. One last detail about mission vs text. In the missional KJV it is not only about what had been done, but Nehemiah arriving there and finding an ongoing operation. Eliashib was the protector of Tobiah's continued business chamber, but in the modernist translations is the story textual and says what Eliashib "had done" עשׂה in the past (Qal perfect). Most modernists today follow the RV/ASV.

ASV 13:7 and I came to Jerusalem, and understood the evil that Eliashib had done for Tobiah, in preparing him a chamber in the courts of the house of God.

Neh 13:8 Next step in reformation and predestination. The KJV phrase, "therefore I", is the reason Nehemiah was called and why he was there, not by coincidence. It is not only causal about what drove him into action, but what he was called to do. All first person singular must be about some kind of business. It began with first instance "therefore I" in Gen 33:10, and ends with last instance as a personal mission statement in 2 Tim 2:10. Paul's capacity to endure was strengthend by awareness of his first-person calling.

Neh 13:8 And it grieved me sore: therefore I cast forth all the household stuff of Tobiah out of the chamber.

Neh 13:8 וַיֵּרַע לִי מְאֹד וָאַשְׁלִיכָה אֶת־כָּל־כְּלֵי בֵית־טוֹבִיָּה הַחוּץ מִן־הַלִּשְׁכָּה׃

Here is the test case for Neh 13:8. Do you see why reform also covering things called by name, Tobiah, is not primarily about material stuff but how the phrase, "of Tobiah out of the chamber" aligns itself with fruit production and whatever would come out of the chamber of Tobiah according to Gal 5:19+? If you read the exterior, papist NABRE the text is limited to throw out his physical belongings stored there. The only dimension in papist minds is the exterior and visible. In other words, and with BC text in AD context, Nehemiah would act according to the prophetic horizon and its potential fruit-producing outcome and stop that. With that lost and only exterior material left, the modernist mind and its uprooted text has no prophetic horizon and is worthless. In the apostolic KJV is the text primarily mental. In the copycat NABRE it is limited to the material. Canonical consonance does also put Nehemiah's grief into the same category as G-d's first grief in Gen 6:6, as greif fueled by "evil" רע and the ruling headache makers making it happen. G-d was grieved by man's fallen mindset, not by exterior material.

One more detail to notice about processed canonical reality in Neh 13:8. First, notice the opening phrase, “And it grieved me sore” וירע לי מאד or “exceedingly” מאד as a growing scale factor. Do you see why the processed order of wearing down the saints causes the KJV to disagree with the superficial NKJV, and therefore cannot say “sorely” in the same way the NKJV says “bitterly”? His awareness of consequences, cause and effect, would increase his pain and drain his mental resources if he was forced to stay in such conditions without being able to cause change. The missional and primarily mental KJV says what processed reality is about and how things must have an outcome. In the non-canonical NKJV it is static text.

Neh 13:9 Next step. If unable to do this, Eliashib and Tobiah and the conditions around them would drive Nehemiah mad. In the missional and primarily mental KJV it is about “vessels” כלי of the house of G-d. In the NKJV it is nothing beyond material articles. Just like verse 8, the apostolic KJV uses words for the reader’s mind to populate them, no part of the uprooted story in the NKJV. You may ask yourself: Did meat offering and frankincense come with material articles, or with the persons carrying them? The KJV is missional about person. The NKJV is textual about dead things.

Neh 13:9 Then I commanded, and they cleansed the chambers: and thither brought I again the vessels of the house of God, with the meat offering and the frankincense.

Neh 13:9 וָאֹמְרָה וַיִּטַהֲרוּ הַלְּשָׁכוֹת וָאָשִׁיבָה שָׁם כְּלֵי בֵית הָאֱלֹהִים אֶת־הַמִּנְחָה וְהַלְּבוֹנָה׃ ף

Here is the test case for the middle section in Neh 13:9. Do you see that in the primarily mental KJV is sola Vau/And pointing thither, working as an energising attractor of first person singular to be there? Do you agree that “and there” causes first person singular to be a scripture-based add-on? Do you agree that there is no such reciprocal sola Vau/And dimension and first-person calling and driving attractor working the concrete cement the material NKJV makes of it, but an acting self doing its own self-driven business? With the text uprooted and divorced from its alive hypostatic foundation in person, the only remaining is dead materialism as seen in the NKJV. Sola Vau/And is partly removed in the NKJV and has no role in the cleansing of the chambers and no role in attracting man to return and be there.

Now the Hebrew details which say, “and thither brought I again” ואשיבה שם. The causal Hiphil serves the energy of sola Vau/And causing first person singular to return there, “and returned I there”. First person would not return there without sola Vau/And as the returning driver. As the world moves toward the end of the apocalypse, it is plain text that Rev 20 is not fulfilled unless Dung hill is gone and the true Word and sola S jurisdiction is restored in Rev 19. G-d’s target priesthood in Rev 20:6 is the priesthood of the Word and sola S jurisdiction in Rev 19. Whatever first person contributed to the reformed return there in Neh 13:9 depends on sola Vau/And driving that return.

Neh 13:10 True order means that first person receives no more than what was provided first by sola Vau/And in the KJV. Munipuilated reaslity as presented in the NKJV is no working order. As stated from start in Gen 1 and John 1, it begans with the Word, and it ends with the Word as stated in Rev 19-20.

Neh 13:10 And I perceived that the portions of the Levites had not been given *them*: for the Levites and the singers, that did the work, were fled every one to his field.

וָאֵדְעָה כִּי־מְנָיוֹת הַלְוִיִּם לֹא נִתָּנָה וַיִּבְרְחוּ אִישׁ־לְשָׂדֵהוּ Neh 13:10
הַלְוִיִּם וְהַמְשֹׁרְרִים עֹשֵׂי הַמְּלָאכָה׃

For more context on Neh 13:10, this is one of all the clumsy examples in the NKJV. In the KJV does the first half follow the Hebrew, and the second half is reordered. In the KJV is the reordering complete. In the NKJV it is done half-way and the word “each” is a leftover which causes the whole to be a misfit. When the best choice is taken must any alternative appear more or less as a mix-up or oddity. Copyright is obviously much more important than textual quality in the NKJV.

And I perceived that the portions of the Levites had not been given *them*:

וָאֵדְעָה כִּי־מְנָיוֹת הַלְוִיִּם לֹא נִתָּנָה

Here is the Hebrew behind the not reordered second half:

For .. were fled every one to his field .. the Levites and the singers, that did the work

וַיִּבְרְחוּ אִישׁ־לְשָׂדֵהוּ הַלְוִיִּם וְהַמְשֹׁרְרִים עֹשֵׂי הַמְּלָאכָה

Neh 13:11 Next reminder what reform and power-separation is about, and what BC text in AD context is about, a test case in its own right. Notice the phrase after the question mark and why Nehemiah, first person, is involved in the organisational gathering, but is left untranslated in the final part. Two times it is sola Vau/And + first person singular with a third person plural suffix in the Hebrew. First, “and I gathered them” **ואקבצם**, then, “and I set them” **ואעמדם** in their place. For reformative and power-separating reasons AD would the KJV complete the first phrase, but leave first person out of the final and leave it to the punctuated sola Vau/And, but as seen in the un-reformed Douay is first person present in both, and in the NABRE is the corresponding authority claim to assume a superior position and “right” to reprimand its subjects.

Neh 13:11 Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their place.

וָאָרִיבָה אֶת־הַסְּגָנִים וָאֹמְרָה מַדּוּעַ נֶעֱזַב בֵּית־הָאֱלֹהִים Neh 13:11
וָאֲקַבְּצֵם וָאַעֲמִדֵם עַל־עָמְדָם׃

Chapter by chapter and verse by verse, Nehemiah makes himself a reformer and builds reformative background into the 1500s AD, about stuff explicitly relevant for how the corrupt provokes reform, and reform provokes the corrupt. Nehemiah is full of relevant

stuff replayed 2000 years later, but not found in Ezra as one of the members of the typical theological establishment having nothing to say about the need for reform, what it is about, and how the corrupt old structures of original sin provoked by Nehemiah reproduced themselves AD and pushed the need for more reform and sola S jurisdiction. Ezra burdened the people but did not challenge any establishment, religious or political comparable to Nehemiah. Nehemiah is aligned with the people and their national need. Ezra aligned himself with the pulpit. For a man like Nehemiah, dedicating his life to do what he did, and knowing the risks involved, would provoke a corresponding response in the opposition: Over my dead body! Exactly the same collision was repeated when Luther and Tyndale provoked the corrupt episcopate willing to do anything to protect their filthy business, and proving that they were willing to murder to protect themselves against the truth. All the basics in Nehemiah is relevant background for how to properly decode the minds and operations in the 1500s and what drives the counter-reformatory Dung hill. When the deistic Tobiah moved in, would the trinity move out, explaining why this verse has so much in common with the last words of Jesus. Again, and just like 1 Tim 3:15, if the trinity is no longer present, it is irrelevant who else is left there calling themselves the church and pillar of something.

Neh 13:28 Corruption and family ties, the last piece in the puzzle about the corrupt high pirest, Eliashib.

Neh 13:28 And *one* of the sons of Joiada, the son of Eliashib the high priest, *was* son in law to Sanballat the Horonite: therefore I chased him from me.

Neh 13:28 וּמִבְּנֵי יוֹיָדָע בֶּן־אֶלְיָשִׁיב הַכֹּהֵן הַגָּדוֹל חָתָן לְסַנְבַלַּט הַחֹרֹנִי וָאַבְרִיחֵהוּ מֵעָלָי׃

Neh 13:29-31 Nehemiah ends with a twofold polarisation of parties and elements as the Bible requires to be remembered in order to be beneficial to its target priesthood..

Neh 13:29 **Remember them**, O my God, because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites.

Neh 13:29 זָכְרָה לָהֶם אֱלֹהַי עַל גֹּאֲלֵי הַכְּהֻנָּה וּבְרִית הַכְּהֻנָּה וְהַלְוִיִּם׃

Neh 13:30 Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levites, every one in his business;

Neh 13:30 וְטִהַרְתִּים מִכָּל־נֵכָר וָאַעֲמִידָה מִשְׁמָרוֹת לַכֹּהֲנִים וְלַלְוִיִּם אִישׁ בִּמְלַאכְתּוֹ׃

Neh 13:31 And for the wood offering, at times appointed, and for the firstfruits. **Remember me**, O my God, for good.

Neh 13:31 וּלְקָרְבַּן הָעֵצִים בְּעִתִּים מְזֻמָּנוֹת וְלַבִּכּוּרִים זָכְרָה־לִּי אֱלֹהַי לְטוֹבָה׃

Esther

Esther 1-10 is partly a 10-numbered parallel and complement to Ezra 1-10. It begins with ruling, imperial structuring, and prostitute conditions, and it ends with Niphil Basar Almighty enthroned in Xxx 10. Esther is the book of horror and the book where G-d and the Lord are never mentioned. The two books that never speak of G-d and the Lord are Esther and Song of Solomon. Chapter 10 on the horizon from chapter 1 in both Ezra and Esther, is to have the church and the dictatorship of theology on the horizon in Ezra, and the state and the enthroned Niphil Basar Almighty on the horizon in Esther. This is the principal approach to these two books in light of Abraham's early mission in Gen 14, and Moses and the war against Amalek in Exo 17 to build the legal basis for Lev 27/10, the quarreling Rods in Num 17, and the same potential in Deu 17. Abraham, Moses and the law must be in place together with Ezra vs Esther, and Nehemiah's reform struggle, for the corresponding approach to John 17 vs Rev 17, and what episcopal Christendom and the hijacked First Timothy is about.

Est 1:1 Esther begins with original sin and scaling of paganism and its empire. Verses like this are necessary background for paganism and ruling horror going full scale with the medieval Lackland, and ultimately, the globalist Lackland 2.0 under antichrist, the vicar of Christ. It should be evident that for the empire of pontifical paganism to rule the world, would some like Haman and Hitler show up because Holocaust and Armageddon would be their way of removing hindering obstacles to paganism. G-d, the Lord, and his missionaries would have to be removed from the equation. The Bible is both logical and systematic in how the truth and its anti did build their respective extremes, and history is equally structured with canonical epistemology for the last-days reader to decode all the evidence and growing indicators on the road long before arriving in the extreme end.

Est 1:1 Now it came to pass in the days of Ahasuerus, (this *is* Ahasuerus which reigned, from India even unto Ethiopia, *over* an hundred and seven and twenty provinces:)

Est 1:1 וַיְהִי בִּימֵי אֲחַשְׁוֵרוֹשׁ הוּא אֲחַשְׁוֵרוֹשׁ הַמֹּלֵךְ מֵהֹדּוּ וְעַד־כּוּשׁ
שֶׁבַע וְעֶשְׂרִים וּמֵאָה מְדִינָה׃

Here is the test case for Est 1:1. Do you see that the KJV punctuates the main point, that the problem is original sin and its emperor, saying, "this *is* Ahasuerus which reigned"? The NKJV wipes out that punctuated point and presents only a matter of size. The KJV is principal and goes to the root, which is the rule of evil. The uprooted, Who-focused NKJV deals with later consequences and how far that would reach. The KJV follows the Hebrew and says, in order, "from India to Ethiopia" מֵהֹדּוּ וְעַד־כּוּשׁ, reordered in the NKJV. As seen also here, the most important combination to notice is that theology and non-canonical translations have no canon because original sin and the ruling structure of original sin does not exist in theology. In the NKJV it is only a lexical and grammatical stream of empty words having no redemptive dimension. The apostolic KJV is precise and missional in its punctuation. Theology and modernism build a textual void of reason. Codex Satanicus protects the pulpit and the pontifical rule of original sin.

Be aware of the principal approach to primary issues and secondary consequences in the KJV, and what the Codex Satanicus ideology and its modernist means of deception try to mix up, downscale, and wipe out as seen in the muddy waters of the NKJV. Again, the KJV does not only stand as protector of the reformation, but its apostolic authority exposes Dung hill, Codex Satanicus, and the ideological and editorial cover-up of ruling structures motivated and protected by original sin. Apostolic authority and clarity means that the KJV is direct and pedagogical in how it presents the evidence to the reader:

First the punctuated principal problem and its unit: This is Ahasuerus which reigned. Secondly how that is scaled as a ruling vector with magnitude and direction: From India even unto Utopia (running over and hiding Israel at the centre of it).

Since Utopia (1516) belongs to the history of rebels and reformers, it could be defined as the social success of the seventh millennium after antichrist, the vicar of Christ, coming out as the triumphant victor of the great tribulation. In its cosmological context it would be the definite Utopia and the definitive biblical serving of the devil's agenda.

One more point to notice in Est 1:1 is how a parental thesis works. Within brackets is offered more specifics on what is indicated outside brackets. In this context a review of the first patriarchal and parental problem formulated as a parential thesis in Gen 10:14 may be helpful. Gen 10:14 and Est 1:1 are two versions of the organic problem to be the root cause coming with the patriarchal and parental P. These two verses and the parental thesis explain each other and how paganism, priestly pomp, and the lust after power and to preside over people, became a prominent problem per se. To preside over a problem would in itself make precedence per se. The episcopal, First brat among brats, needs no more explanation than problems making precedence by parental position and patriarchy, which is the principal Pn iniquity upon Bn. It is characteristic how the bureaucratic state and its procedural mindset come from the same root as priestly processions, two ways of legal and legalistic entanglement. Despotism by legal procedure is just a refined way of hiding the primitive and punitive top-down thinking. Episcopal Christendom elevated original sin to prominence. Nothing would be more glorious and more deadly than the president of priestly pomp and pride. Back to Est 1:1, it should be no surprise that the main objective with Codex Satanicus was to protect the establishment and wipe out all scriptural clarity in matters of original sin, and especially to end the reading of the KJV. Whether these paired ungodly perspectives, where G-d and Lord are absent, come from the imperial brothel of Solomon, or from the same type imperial brothel of Ahasuerus, make no difference. The true Bible's main objective is to bring man to the knowledge of the truth by descriptive and diagnostic assessment of whatever is. In the NKJV does the emperor and his empire show up as a coincidence, and there is no ruling headache and no real connection between rule and rulers on one side, and redemption from original sin on the other side.

Gen 10:14 And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim.

Est 1:2 With no distinct ruling paganism in verse 1 in the NKJV, there was no reason to expect any clarity on royal realms and bloodlined reality in verse 2, *That* in those days, mutilated in the NKJV, NASB etc. Notice again how the apostolic KJV punctuates the text to make the ruling emperor of original sin stand out, again only dumb text and a downplayed and whitewashed coincidence in the NKJV. Dung hill came with a twofold objective. With no clarity in matters of original sin in OT/BC, there would be no need for a redeeming saviour in NT/AD. Antichrist, the vicar of Christ, needs these things to be so mixed up that modernist readers cannot pinpoint how sin relates to salvation, and even more important, how manipulative editing is done to protect ecumenical darkness.

Est 1:2 *That* in those days, when the king Ahasuerus sat on the throne of his kingdom, which *was* in Shushan the palace,

Est 1:2 בַּיָּמִים הָהֵם כְּשֶׁבֶת הַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ עַל כִּסֵּא מַלְכוּתוֹ אֲשֶׁר בְּשׁוּשַׁן הַבִּירָה׃

Here is a test case for Est 1:2. Do you agree that to wipe out the universal and principal approach to original sin, as seen by KJV/NKJV profiling, means that the king enthroned in Shushan the palace, and antichrist enthroned and worshipped in the Sanctuary in NT (cf. 2 Thes 2:4), is more or less the same story and the same mindset, and therefore fuels the editing minds committed to make scriptural clarity and historical reality disappear? Do you see that the clumsy NKJV is mixing up the principal approach and the apostolic syntax in the KJV in 2 Thes 2:4, about Being as the foundation of Doing, translated in the KJV as, "he as G-d sitteth"? Also there the building of apostolic syntax begins with the meaning and order of each individual word, turned into a textual mess in the NKJV. Back to Est 1:2, a deluded self, glorified and enthroned in its palace, is the foundation of deceptive and deceived deeds. Notice that in the KJV the text after the first four words continues with substantive elaboration of the same essence, in the NKJV changed to be only a coincidence, a historical parallel, and a time-based, non-substantive narrative.

You need to do one more test in Est 1:2 to verify how choice and use of words, syntax, and punctuation is done to manipulate the subconscious. Means of deception are made to play the reader's mind by how text works in the Berean brain. Do you see how the two commas support the middle section partly to work as a subordinate clause, to downplay its own textual role and become almost invisible, and thereby connect the ending section to the first four words? Next, do you see that by manipulating the first part, removing "*That*" and the first comma in the KJV, is the NKJV reader left with the impression that the last section is tied only to the middle part and the exterior "his kingdom", disjointed and distanced from the substantive meaning of the first four KJV words? In light of this you should test Russel's paradox. Do you see that by manipulating the text and what the KJV says and punctuates clearly, is the alternative, NKJV text making it possible to be a Doing member in the exterior "his kingdom" without exposing itself as a Being member in the substantive story of original sin? You should be able to conclude that within the manipulated NKJV sphere, *That* in those days, . . . , is no longer a known substantive reality in Shushan the palace, which is only a name to locate an exterior kingdom.

Est 1:3 Next step in how original sin gravitates around its ruling emperor seated in glory at the centre. This is literally how the Bible presents an enriched extract of original sin, the canonical story theology and modernist translations have no connection to other than loose textual elements. This is also how episcopal Christendom was built with its ruling princes in prominence, and how only members of the hierarchy were considered actual church members. The Bible protected its priesthood in whatever form that took. What Paul later would refer to as powers and principalities, build on wicked ruling structures like the power of Persia and Media. It is spelled out in how the KJV ends this verse that this is a ruling god enthroned and worshipped at the centre of his own universe. How it was done AD by Christendom's Levitical continuation, the priests would bow their head in respect before the face of papal prominence. How the Hebrew and KJV end this verse, "*being* before him" לִפְנֵיו is details you will find absent in the corrupt NABRE. Verses like this reveal some of the downplayed hierarhical aggression in the papist NABRE in the present, 2010 edition, edited to appear more ecumenically palatable than the earlier versions much more plainly aggressive in how hierarchical ideas were expressed, here saying how "he presided over" a feast, in 2010 changed to how he gave a feast. It must be hard to let go of demanding positions and manipulative expressions. Hebrew details say that "he made" עָשָׂה a feast with no part corresponding to the papal lust after power and glory and to "preside" over cosmos. Some details are plain evidence why it is more important to know where a text come from than what it says and intends to achieve. A full spectrum means that ye shall not know them only by their fruit but by corrupt texts and manipulative ideas bringing forth all the rotten fruit around Dung hill.

Est 1:3 In the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, *being* before him:

Est 1:3 בִּשְׁנַת שָׁלוֹשׁ לְמָלְכוֹ עָשָׂה מִשְׁתֶּה לְכָל־שָׂרָיו וַעֲבָדָיו חֵיל פָּרַס וּמָדַי הַפַּרְתְּמִים וְשָׂרֵי הַמְּדִינוֹת לְפָנָיו׃

Est 1:4 If you ever wondered what might be if Christ accepted Satan's royal premise in Matt 4:1-9, here is antichrist's version. Things considered "his" are Copernican upside down elements contrasting Christ's commonwealth. It fits a skewed version of Isa 9:6-7. In the NKJV is Est 1:4 all splendor, avoiding the deadliest of all sins in the KJV. Now it is really necessary to unveil the reverse side since the creational making עָשָׂה of all the "riches" עשׁר in this story not only is made in the pottery of the downtrodden, but that all the glorious honour of such excellency means the dishonour and shaming of the poor paying the price for Satan's deadly architecture. Mammon in his majesty is the universal enslaver of all those never worthy of being mentioned, the same when Satan's hierarchy made the historical church model where the poor were not considered worthy of being mentioned and included in any other context than as confessing and tributary taxpayers. Christendom's predatory patriarchy did never have any other purpose than continuing the purgatory of the possessive Pharaoh and intensify the pain of the poor.

Est 1:4 When he shewed the riches of his glorious kingdom and the honour of his excellent majesty many days, *even* an hundred and fourscore days.

Est 1:4 בְּהַרְאֹתוֹ אֶת־עֹשֶׁר כְּבוֹד מַלְכוּתוֹ וְאֶת־יְקַר תִּפְאֶרֶת גְּדוּלָּתוֹ יָמִים רַבִּים שְׁמוֹנִים וּמְאַת יוֹם׃

Here is a test case for Est 1:4. You have probably heard the story that if an argument is weak, some would compensate by a loud voice or a boosted expression. As protector of the reformation, the apostolic KJV is most direct in how to express the evils of Satan's glorious hierarchy. If you read the NABRE you find a compensated story. A reworked intro is used to work as a time-based masquerade making the glorious part less exposed. The Hebrew and KJV are explicit on how means serve an end. The seat of glory is the goal. In the NABRE is the riches seemingly the goal, and it is made so by manipulating the Hebrew word order. In the time-based NABRE version the manipulated story makes the length of this show the primary message, elevated to compensate and downplay the last half and make it appear as if the reason was that Ahasuerus was a party king pleased with long feasts. How the NABRE editors do it, is so far beyond the fishy that it should make you wonder why they are not even able to cover the tracks of a vicar motive. How means serve an end make "riches" both the material and lingual stepping stone into the next, how the KJV builds up the glory of original sin in the middle section, and how the NABRE manipulates and masquerades with lingual gymnastics to make the vicar centre of gravity appear less evil. You have formal, literal, or word for word equivalence, you have dynamic equivalence, and you have the devil's masquerading lingual gymnastics to hide what the text actually says. Pick your choice.

Est 1:5 First, notice why the people's feast would not begin before time end. If there was no time-based dimension in verses 1-4, there was no reason for time to expire. Next, a textual and missional relevance test. Do you see that when all things really are expired, the 7-numbered pattern has exhausted its contents, the ruling establishments have been outnumbered, and change of priesthood can no longer be hindered. Even in the midst of gnashing teeth, certain things enforce themselves and can no longer be delayed?

Est 1:5 And when these days were expired, the king made a feast unto all the people that were present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace;

Est 1:5 וּבְמִלּוֹאת הַיָּמִים הָאֵלֶּה עָשָׂה הַמֶּלֶךְ לְכָל־הָעָם הַנִּמְצְאִים בְּשׁוּשַׁן הַבִּירָה לְמִגָּדוֹל וְעַד־קָטָן מִשְׁתֶּה שִׁבְעַת יָמִים בַּחֲצַר גִּנַּת בִּיתַן הַמֶּלֶךְ׃

Est 2:1 Why it is important to stay accurate in sola Vau/And blueprinting. Biographical anthropology takes the first step in calling her by name, Vashti **וַשְׁתִּי**, as an objective in person. Next step is to decree that in remembrance of her, and in person by name, saying, "and what had done (she)" **וְאֵת אֲשֶׁר־עָשְׂתָה** (third person fem. singular), and

next, the malefactor objective against here, "and what was decreed" ואת אשׁר־נגזר (third person masc. singular) "against her" עליה (third person fem. singular). Careless textual dealing is characteristic of the NKJV, not keeping track of the details, especially for and against her named person and Vau objective. Sola Vau/And stays biographical and blueprints and keeps track of everything pro and con. Hindsight remembers things recorded, "After the things (the) these" אחר הדּברים האלה. Finally, notice how wrath vs appeasement in the KJV is vested in A-PP, and how that was changed to a non-lettered version in the NKJV. In steps of generational decay, it said "appeased" in the KJV, "pacified" in the ASV, then an anonymous "subsided" in the NKJV, NASB etc., as if it was a Freudian iceberg theory of the subconscious. Anyway the story is about "wrath" חמת (the statutory spirit of time) being "appeased" כּשׁך

Est 2:1 After these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her.

Est 2:1 אַחַר הַדְּבָרִים הָאֵלֶּה כְּשֹׁךְ חֲמַת הַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ זָכַר
אֶת־וַשְׁתִּי וְאֵת אֲשֶׁר־עָשָׂתָה וְאֵת אֲשֶׁר־נִגְזַר עָלֶיהָ׃

Est 2:2 About creation and providence. To get into what the KJV says, you need to split the last half into two parts. In agreement with the prophetic Bible, creational providence means that things would have to be spoken into existence, Let there be, before making them sought after. The book of Esther is no-less providential than the person of Esther. Providence means that she would have to be created before she would be head-hunted and could do anything. But as you see in the non-prophetic NKJV, there is no creational and no providential dimension, only carnal flesh seeking flesh, not spirit seeking spirit. In the KJV it is collective prophecy, speaking things into existence according to "need", done by the servants of the king. Corresponding details say how the NKJV manipulated the Hebrew and reordered the word "said" from start to make it a stand-alone speech of the servants, leaving the extra-spoken Hebrew and KJV realm out of it. The apostolic KJV translates the text also according to the providential fact indicating that Esther was in the shadow long before her kind was sought after.

Est 2:2 Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king:

Est 2:2 וַיֹּאמְרוּ נַעֲרֵי־הַמֶּלֶךְ מְשָׁרְתָיו יְבַקְשׁוּ לַמֶּלֶךְ נְעָרוֹת בְּתוּלוֹת
טוֹבוֹת מַרְאֶה׃

For more Hebrew context in Est 2:2, this is how providential creation meets demand and the king's wishful thinking (jussive). Let there be sought יבקשׁוּ for the king למלך young נערות virgins בתולות fair or of good טובות looking מראה. Uprooting is the reason why the textual NKJV has no other perspective than exterior beauty. There is no creation and no providential element in the NKJV. Only carnal desire is expressed.

Est 2:4 Some background for Esther's under-cover operation in the under-world. M+ or sola Vau seeking a substitute.

Est 2:4 And let the maiden which pleaseth the king be queen instead of Vashti. And the thing pleased the king; and he did so.

Est 2:4 וְהַנַּעֲרָה אֲשֶׁר תִּיטַב בְּעֵינֵי הַמֶּלֶךְ תִּמְלֹךְ תַּחַת וַשְׁתִּי וַיִּיטַב הַדָּבָר בְּעֵינֵי הַמֶּלֶךְ וַיַּעַשׂ כֵּן׃ ס

Est 2:5 Introducing Mordecai.

Est 2:5 *Now* in Shushan the palace there was a certain Jew, whose name *was* Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite;

Est 2:5 אִישׁ יְהוּדִי הָיָה בְּשׁוּשַׁן הַבִּירָה וּשְׁמוֹ מָרְדֳּכַי בֶּן יָאִיר בֶּן־שִׁמְעִי בֶּן־קִישׁ אִישׁ יְמִינִי׃

Est 2:7 Introducing Esther, already sought after and already much in demand. This first "brought-up" **אמן** Amen is a serving No-Woman **אין** in person. A dangerously faithful Omen **אֹמֵן** for some, and an Amen **אָמֵן** for others. For KJV readers is she providential. For NKJV readers she might come out of the blue, from no-where.

Est 2:7 And he brought up Hadassah, that *is*, Esther, his uncle's daughter: for she had neither father nor mother, and the maid *was* fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.

Est 2:7 וַיְהִי אֹמֵן אֶת־הֲדַסָּה הִיא אֶסְתֵּר בַּת־דֹּדוֹ כִּי אֵין לָהּ אָב וָאֵם וְהַנַּעֲרָה יְפַת־תֹּאַר וְטוֹבַת מַרְאֶה וּבְמוֹת אָבִיהָ וְאִמָּהּ לְקָחָהּ מָרְדֳּכַי לוֹ לְבַת׃

Est 2:10 Staying undercover. In the KJV it is a complete translation, not fragmented as in the NKJV. In the primarily mental KJV is the Bible about Godkind vs Adamkind. In the NKJV it is about physical descendants and family. Notice that for Esther and for the Jewish Israel is her kindred Godkind type inseparable from the object-marked missional objective. It says, "her people and her kindred" **את־עמה ואת־מולדתה**. Textual details make it plain that the partly feminine and partly directional ending suffixed as 2x "her" ה֫ kind, told "her" ָה to be silent about, makes it factual that the homeland on the horizon is a kindred Godkind objective. It is impossible to miss the imaged behavioural fact that mosaic malefactors need a messianic remedy to match that missional objective.

Est 2:10 Esther had not shewed her people nor her kindred: for Mordecai had charged her that she should not shew *it*.

Est 2:10 לֹא־הִגִּידָה אֶסְתֵּר אֶת־עַמָּהּ וְאֶת־מוֹלַדְתָּהּ כִּי מָרְדֳּכַי צִוָּה עָלֶיהָ אֲשֶׁר לֹא־תַגִּיד׃

Here is a test case for Est 2:10. Remember the Hebrew syntax, verb-subject-object. Do you agree that it is equally hard for a lingual object to receive its direct and definitely marked objective as it is for those in Matt 11:13-14 to receive "*it*"? Next, do you agree that Matt 11:14 is one of the verses saying that salvation depends on the will to reform? You have to pick your choice by this crosscheck with the pottery in Jer 18. Would you prefer to take all the object-marked beating to come after the ending of Jer 18:2 instead of receiving the direct word directly without experiencing the rest of Jer 18?

Jer 18:2 Arise, and go down to the potter's house, and there I will cause thee to hear my words.

Jer 18:2 קוּם וְיָרַדְתָּ בֵּית הַיּוֹצֵר וְשָׁמָּה אַשְׁמִיעֲךָ אֶת־דְּבָרָי׃

Next, do you see that Tubalcain might be a champion instructor in the pottery, causing clay to learn its place, proper meaning, proper naming, and proper objective?

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.

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

For universal alignment of Est 2:10 with Jer 18:2+, Gen 4:22 etc., do you see that man entering his Up-bringing formative pottery must be a journey of mental Down-grade and decay, aligned with the first descent from Pison to the exiled Euphrates, and the imaged downward degradation from gold to iron/clay in Nebuchadnessar's image? The more downgraded, the more brutal Bn feed-back, and the more bloody Benjamite nose, going to and fro and back and forth by set space-time parameters.

Est 2:11 Notice that the reorderd KJV syntax, saying, "walked every day", is Mordecai's biographical pilgrimage. He walked and authenticated every step of it in person. In the NKJV is the textual "every day" a time-based reference. Sola Vau/And is no longer the keeper of Mordecai, but a time-keeper. Next step is about processed reality expecting the potter's outcome. The last KJV words cover her part. And what to be the hammered out product of it וּמַה־יֵּעָשֶׂה בָּהּ. At the end the KJV is open and expects a fruitful outcome. In the NKJV it is perpetual pottery with no missional anticipation. Lamech, Tubalcain, and Jer 18 are needed for relevant interpretation. Uprooting reveals that the substitute narrative in the NKJV is not meant to have any more effect on the reader than Mordecai's walk had on him, presenting him as an impatient, stressed-out pacer moving back and forth in his neurosis with no hope of improvement.

Esther 2:11 And Mordecai walked every day before the court of the women's house, to know how Esther did, and what should become of her.

Est 2:11 וּבְכָל־יוֹם וָיוֹם מָרְדֳּכַי מִתְהַלֵּךְ לִפְנֵי חֲצַר בֵּית־הַנָּשִׁים לָדַעַת אֶת־שְׁלוֹם אֶסְתֵּר וּמַה־יֵּעָשֶׂה בָּהּ׃

Est 2:17 More modernist flatland stuff. Notice how the KJV uses apostolic syntax to set the judicial bar. It begins this verse with reference to first principle and Godkind value as a kind not relatively referenced to fallen Adamkind, but set apart as one independent category. Notice how the NKJV changed that and forced it back into the wanted flatland mire which has no other reference than the fallen Adamkind. Just like the Lord and his one No-Woman in verse 7, there are no "*other*" women in the true perspective, and no reason to abuse the flexible Mem to stretch it to fit the NKJV's relativistic world view, "more than all the *other* women" מִכָּל־הַנָּשִׁים. The KJV sets a heavenly standard for how things are referenced, absent in the relative NKJV. The NKJV and NABRE are two of a kind in this fallen world where the theologians cannot tolerate a judicial bar set higher than the hierarchy of Satan can control. Just like revelation in general, the truth came from "above". Modernism would drag that down to be a relative "more than". In the Hebrew and KJV it is about Godkind vs another kind. In modernist minds it is about Esther vs other women.

Est 2:17 And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.

Est 2:17 וַיֶּאֱהַב הַמֶּלֶךְ אֶת־אֶסְתֵּר מִכָּל־הַנָּשִׁים וַתִּשָּׂא־חֵן וָחֶסֶד לְפָנָיו מִכָּל־הַבְּתוּלֹת וַיָּשֶׂם כֶּתֶר־מַלְכוּת בְּרֹאשָׁהּ וַיַּמְלִיכֶהָ תַּחַת וַשְׁתִּי׃

Est 2:23 Chapter end. Inquistion, Esther's version of Num 32:23. Your sins shall find you out. One of the fruits to come with modernism and text-critical minds was that texts and translations would bear the mark of secular humanism, and would nurture more of that, which is the scholarly flatland the NKJV and NABRE belong to.

Est 2:23 And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king.

Est 2:23 וַיְבֻקַּשׁ הַדָּבָר וַיִּמָּצֵא וַיִּתָּלוּ שְׁנֵיהֶם עַל־עֵץ וַיִּכָּתֵב בְּסֵפֶר דִּבְרֵי הַיָּמִים לִפְנֵי הַמֶּלֶךְ׃ ף

Est 3:1 Haman and his hierarchy introduced. Gimel rules the reciprocal use of the word "did" + "promote" גדל. First what Est 2 did to do Ahasuerus, then in return what he did in Est 3. Piel grammar is used to intensify and put pressure on things comparable to how Pharaoh's heart was hardened. Est 2 "did" promote Haman and Est 3.

Est 3:1 After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that *were* with him.

Est 3:1 אַחַר הַדְּבָרִים הָאֵלֶּה גִּדַּל הַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ אֶת־הָמָן בֶּן־הַמְּדָתָא הָאֲגָגִי וַיְנַשְּׂאֵהוּ וַיָּשֶׂם אֶת־כִּסְאוֹ מֵעַל כָּל־הַשָּׂרִים אֲשֶׁר אִתּוֹ׃

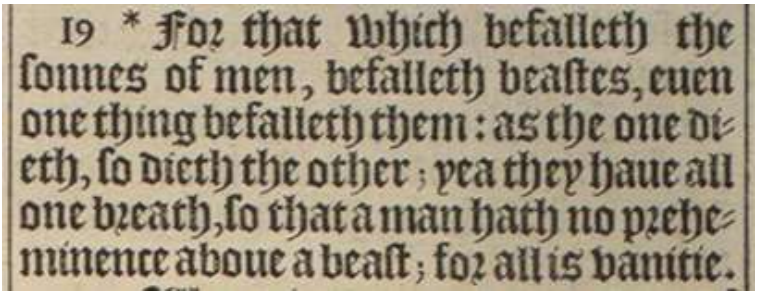
Here is the test case for Est 3:1. Do you see how sola Vau/And is used synergetically in the same way it strengthened the hierarchy of Satan and pushed the Reichsconkordate in 1933? After rejecting sola S jurisdiction in the 1500s, and long before that, things would intensify and move in the wrong direction. Words and letters favour no particular party, but describes and diagnoses whatever is.

Est 3:2 Haman aligns himself with H seeking pre-Heminence according to the socalled typographical “error” in Ecc 3:19 in the first KJV printing in 1611. You should read it carefully, word for word, because Ecc 3:19 says more or less explicitly that the deistic hierarchy of Satan is the deistic hierarchy of the apocalyptic beast. You may read the whole chapter Ecc 3 in the context of Ecc 3:18-20 because it says more or less explicitly what was built into the sequence from Saul to the Babylonian exile, and into the rising and falling beastly empires in Nebuchadnessar’s image after that. Satan’s hierarchy and everything high and haughty must fall before having a true host at rest in the promised homeland.

Est 3:2 And all the king's servants, that *were* in the king's gate, bowed, and reverenced Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did *him* reverence.

Est 3:2 וְכָל־עַבְדֵי הַמֶּלֶךְ אֲשֶׁר־בְּשַׁעַר הַמֶּלֶךְ כֹּרְעִים וּמִשְׁתַּחֲוִים
לְהָמָן כִּי־כֵן צִוָּה־לוֹ הַמֶּלֶךְ וּמָרְדֳּכַי לֹא יִכְרַע וְלֹא יִשְׁתַּחֲוֶה׃

The original 1611 text from Ecc 3:19.


19 * For that which befalleth the
ſonnes of men, befalleth beaſtes, euen
one thing befalleth them: as the one di-
eth, ſo dieth the other; yea they haue all
one breath, ſo that a man hath no preh-
minence aboue a beaſt; for all is vanitie.

Est 3:3 Commandments of men and transgression of them. Issues of original sin caused the KJV editors to punctuate gatekeeping and the policing of political correctness, to be wiped out by lingual whitewashing in the culturally correct NKJV. In the KJV has each word and phrase meaning. In the NKJV it sounds more like a coincidence that they were in the king’s gate and discovered something they had to act on.

Est 3:3 Then the king's servants, which *were* in the king's gate, said unto Mordecai, Why transgressest thou the king's commandment?

Est 3:3 וַיֹּאמְרוּ עַבְדֵי הַמֶּלֶךְ אֲשֶׁר־בְּשַׁעַר הַמֶּלֶךְ לְמָרְדֳּכָי מַדּוּעַ
אַתָּה עֹבֵר אֵת מִצְוַת הַמֶּלֶךְ׃

Here is the test case for Est 3:3. Do you see that apostolic syntax is built to establish the point that pottery, in whatever form and for whatever reason, has no other objective than to model Thou to be the imaged personification of a wanted commandment? Any king would want his subject creation of Being, Thou-to-be, made in his commanded image. This is no part of the vicar story in the NKJV. The Hebrew and KJV speak of creation, pottery, and subsidiary justice. Modernist versions try to order things divorced from the canon's mission and creational context. All forms of totalitarian repression have no other reason than rulers trying to force subject rebels to obey a wanted image of society and its members. Rulers must stay on top. Subjects must live in obedience at the bottom. Totalitarian violence is means to achieve a goal. In G-d's gospel kingdom is man's free will aligned with G-d's objective: Thou = the imaged commandment in person. It needs to be read as an idiom according to T's target: Thou-the-king's-commandment.

Hebrew details say, Why מדוע (out of knowledge) Thou אתה transgressest עובר (the objective את) "(from/out of) the commandment" מצות of the king המלך

Est 3:4-5 Haman and Mordecai the Jew. Mordecai a No-Man and Haman a wannabe Hierarch. Ruling headache makers want to be reverenced. It cannot be spelled out more clearly that the hierarchy of Satan is built upon the downtroddden. Poor subjects would be forced to bow כרע before their hierarchical hell-makers שתחוה

Est 3:5 And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath.

Est 3:5 וַיַּרְא הָמָן כִּי־אֵין מָרְדֳּכַי כֹּרֵעַ וּמִשְׁתַּחֲוֶה לוֹ וַיִּמָּלֵא הָמָן חֵמָה׃

Est 3:6-11 Subsidiary justice, meaning that people and human life would have no more value than the blood money it is equated with as punctuated in the KJV. Haman's gain would be their pain. The KJV punctuates the text according to priority in the hierarchy of value and according to the lucrative business deal that was in the eyes of Haman.

Est 3:11 And the king said unto Haman, The silver *is* given to thee, the people also, to do with them as it seemeth good to thee.

Est 3:11 וַיֹּאמֶר הַמֶּלֶךְ לְהָמָן הַכֶּסֶף נָתוּן לָךְ וְהָעָם לַעֲשׂוֹת בּוֹ כַּטּוֹב בְּעֵינֶיךָ׃

Est 3:14 To be "ready against" something is first stated in Exo 19:11. The more relevant case says, "to be ready against that day" להיות עתדים ליום הזה

Est 3:14 The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day.

Est 3:14 פַּתְשֶׁגֶן הַכְּתָב לְהִנָּתֵן דָּת בְּכָל־מְדִינָה וּמְדִינָה גָּלוּי לְכָל־הָעַמִּים לִהְיוֹת עֲתִדִים לַיּוֹם הַזֶּה׃

For more context on Est 3:14, be aware that the eternal Lamed is the principal resistor per se, where the capacity to resist and stand against is vested. The corresponding word "against" built into the KJV means not only to stand as protector of the reformation but to stand active, awake, and alert against the temporal Luciferian Lamed and the falsity in the lukewarm Laodicea having neither will nor capacity to stand firm but willingly to drift away and let the Jews be ready for it and go to hell. Lamed models how to stand against vicar being and against that last day, in agreement with how the word "against" is used in Eph 6:11, 12, etc. Codex Satanicus was designed to water down to Bible and destroy man's capacity to resist the devil's Dung hill business. Still awake readers may see Lamed's built-in resistance capacity plainly, "against the day (the) this" ליום הזה to unveil what the modernist establishment is unwilling to say and do. Internal tension is built between what "to be given" להנתן and what to be ready and stand "against" ל. This is explicitly relevant for the understanding of things waxing cold during the initial breakdown of mental and social infrastructure, until that is revived by Ezekiel's heart surgery. The last trumpet must sound the alarm to muster the resistance forces.

Est 3:15 Chapter end. Haman would have no more problem with this than Christendom had with the Holocaust horror.

Est 3:15 The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but the city Shushan was perplexed.

Est 3:15 הָרָצִים יָצְאוּ דְחוּפִים בִּדְבַר הַמֶּלֶךְ וְהַדָּת נִתְּנָה בְּשׁוּשַׁן הַבִּירָה וְהַמֶּלֶךְ וְהָמָן יָשְׁבוּ לִשְׁתּוֹת וְהָעִיר שׁוּשָׁן נָבוֹכָה׃ ף

Est 4:1 Notice how the KJV's lingual directness traces bloodlined development: "When Mordecai perceived all that was done" ומרדכי ידע את־כל־אשר נעשה. In the Hebrew and KJV is the text the direct carrier loaded with meaning. In the NKJV the text points to action ongoing outside the text. Real presence in the Hebrew and KJV becomes deistic text in the NKJV. The NKJV changed also the ending and the final sola Vau/And part for the same reason, and finally, the KJV translates the name Mordecai two times from the Hebrew text, not the same in the careless and inaccurate NKJV, NASB etc.

Est 4:1 When Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry;

Est 4:1 וּמָרְדֳּכַי יָדַע אֶת־כָּל־אֲשֶׁר נַעֲשָׂה וַיִּקְרַע מָרְדֳּכַי אֶת־בְּגָדָיו וַיִּלְבַּשׁ שַׂק וָאֵפֶר וַיֵּצֵא בְּתוֹךְ הָעִיר וַיִּזְעַק זְעָקָה גְּדֹלָה וּמָרָה׃

Est 4:2 One element of corruption and political correctness. No ruling despot would ever want freely to face the miserable fruit of his own decisions. Again the NKJV abuses the number "one" out of context.

Est 4:2 And came even before the king's gate: for none *might* enter into the king's gate clothed with sackcloth.

Est 4:2 וַיָּבוֹא עַד לִפְנֵי שַׁעַר־הַמֶּלֶךְ כִּי אֵין לָבוֹא אֶל־שַׁעַר הַמֶּלֶךְ בִּלְבוּשׁ שָׂק׃

Est 4:7 Some details to verify. First how the KJV uses the preposition "of" according to the object-marked Hebrew objective. It was an objective with impact, first "(of) all that" **את כל־אשר**, then "and (of) the sum of money that" **ואת פרשת הכסף אשר**, and finally how the inaccurate NKJV, NASB etc., changed the ending of this verse, "for the Jews" **(ביהודיים)** "to destroy them" **לאבדם**. The NASB accuracy hoax is really a hoax.

Est 4:7 And Mordecai told him of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them.

Est 4:7 וַיַּגֶּד־לוֹ מָרְדֳּכַי אֵת כָּל־אֲשֶׁר קָרָהוּ וְאֵת פָּרָשַׁת הַכֶּסֶף אֲשֶׁר אָמַר הָמָן לִשְׁקוֹל עַל־גִּנְזֵי הַמֶּלֶךְ (בַּיְהוּדִים) [בַּיִּהוּדִים] לְאַבְדָם׃

Est 4:13 First Mordecai's challenge in verse 8, now repeated here.

Est 4:13 Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews.

Est 4:13 וַיֹּאמֶר מָרְדֳּכַי לְהָשִׁיב אֶל־אֶסְתֵּר אַל־תְּדַמִּי בְנַפְשֵׁךְ לְהִמָּלֵט בֵּית־הַמֶּלֶךְ מִכָּל־הַיְּהוּדִים׃

Est 4:14 Esther and predestination, for such a time as this, next step in partly answering the providential supply to meet the demand in Est 2:2, 7.

Est 4:14 For if thou altogether holdest thy peace at this time, *then* shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for *such* a time as this?

Est 4:14 כִּי אִם־הַחֲרֵשׁ תַּחֲרִישִׁי בָּעֵת הַזֹּאת רֶוַח וְהַצָּלָה יַעֲמוֹד לַיְּהוּדִים מִמָּקוֹם אַחֵר וְאַתְּ וּבֵית־אָבִיךְ תֹּאבֵדוּ וּמִי יוֹדֵעַ אִם־לְעֵת כָּזֹאת הִגַּעַתְּ לַמַּלְכוּת׃

For more Hebrew context on Est 4:14, it begins with stating the predestined need, "at time (the) this" **בעת הזאת**, and it ends with providing the predestined solution, "and who knowest . . whether thou for such a time as this" **ומי יודע . . . אם־לעת כזאת**, meaning that this is the collective peak of things since Gen 3:13, 4:10.

Est 4:15 In the KJV a double message, both to return an answer and a return of something in person. Whatever answer would have an effect.

Est 4:15 Then Esther bade *them* return Mordecai *this answer*,

Est 4:15 וַתֹּאמֶר אֶסְתֵּר לְהָשִׁיב אֶל־מָרְדֳּכָי׃

Est 4:16 In your opinion, what is not lawful here, Esther's behaviour or the king's rule, and according to who's law?

Est 4:16 Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which *is* not according to the law: and if I perish, I perish.

Est 4:16 לֵךְ כְּנוֹס אֶת־כָּל־הַיְּהוּדִים הַנִּמְצְאִים בְּשׁוּשָׁן וְצוּמוּ עָלַי וְאַל־תֹּאכְלוּ וְאַל־תִּשְׁתּוּ שְׁלֹשֶׁת יָמִים לַיְלָה וָיוֹם גַּם־אֲנִי וְנַעֲרֹתַי אָצוּם כֵּן וּבְכֵן אָבוֹא אֶל־הַמֶּלֶךְ אֲשֶׁר לֹא־כַדָּת וְכַאֲשֶׁר אָבַדְתִּי אָבָדְתִּי׃

For more Hebrew context on Est 4:16, notice the phrase, "I also and my maidens will fast likewise; and so will I go in" ויום גם־אני ונערתי אצום כן ובכן אבוא. Again is Gimel involved in something predestined and reciprocal, done for preparatory reasons and to have an effect..

Est 4:17 Chapter end.

Est 4:17 So Mordecai went his way, and did according to all that Esther had commanded him.

Est 4:17 וַיַּעֲבֹר מָרְדֳּכָי וַיַּעַשׂ כְּכֹל אֲשֶׁר־צִוְּתָה עָלָיו אֶסְתֵּר׃ ס

Est 5:1-2 Do you see any reason to compare this with Rev 3:21?

Est 5:2 And it was so, when the king saw Esther the queen standing in the court, *that* she obtained favour in his sight: and the king held out to Esther the golden sceptre that *was* in his hand. So Esther drew near, and touched the top of the sceptre.

Est 5:2 וַיְהִי כִרְאוֹת הַמֶּלֶךְ אֶת־אֶסְתֵּר הַמַּלְכָּה עֹמֶדֶת בֶּחָצֵר נָשְׂאָה חֵן בְּעֵינָיו וַיּוֹשֶׁט הַמֶּלֶךְ לְאֶסְתֵּר אֶת־שַׁרְבִיט הַזָּהָב אֲשֶׁר בְּיָדוֹ וַתִּקְרַב אֶסְתֵּר וַתִּגַּע בְּרֹאשׁ הַשַּׁרְבִיט׃ ס

Est 5:3 In the KJV completing some of the predestined G ending chapter 4.

Est 5:3 Then said the king unto her, What wilt thou, queen Esther? and what *is* thy request? it shall be even given thee to the half of the kingdom.

Est 5:3 וַיֹּאמֶר לָהּ הַמֶּלֶךְ מַה־לָּךְ אֶסְתֵּר הַמַּלְכָּה וּמַה־בַּקָּשָׁתֵךְ

עַד־חֲצִי הַמַּלְכוּת וְיִנָּתֵן לָךְ׃

Est 5:11 More H seeking pre-Heminence.

Est 5:11 And Haman told them of the glory of his riches, and the multitude of his children, and all *the things* wherein the king had promoted him, and how he had advanced him above the princes and servants of the king.

Est 5:11 וַיְסַפֵּר לָהֶם הָמָן אֶת־כְּבוֹד עָשְׁרוֹ וְרֹב בָּנָיו וְאֵת כָּל־אֲשֶׁר גִּדְּלוֹ הַמֶּלֶךְ וְאֵת אֲשֶׁר נִשְּׂאוֹ עַל־הַשָּׂרִים וְעַבְדֵי הַמֶּלֶךְ׃

Est 5:13 The other side of such a gloriously elevated self.

Est 5:13 Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.

Est 5:13 וְכָל־זֶה אֵינֶנּוּ שֹׁוֶה לִי בְּכָל־עֵת אֲשֶׁר אֲנִי רֹאֶה אֶת־מָרְדֳּכַי הַיְּהוּדִי יוֹשֵׁב בְּשַׁעַר הַמֶּלֶךְ׃

Est 6:1 It looks like a founding statement that how man has made up his bed, that is how he must sleep. Beth B is involved in a horror of constitutional value to build upon. It says literally that this is sleep שׁנת and peace in departure נדדה.

Est 6:1 On that night could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king.

Est 6:1 בַּלַּיְלָה הַהוּא נָדְדָה שְׁנַת הַמֶּלֶךְ וַיֹּאמֶר לְהָבִיא אֶת־סֵפֶר הַזִּכְרֹנוֹת דִּבְרֵי הַיָּמִים וַיִּהְיוּ נִקְרָאִים לִפְנֵי הַמֶּלֶךְ׃

Est 6:2 Next step makes it universal that reformative rescue of the Jews is constitutional for the reformative rescue of the world.

Est 6:2 And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus.

Est 6:2 וַיִּמָּצֵא כָתוּב אֲשֶׁר הִגִּיד מָרְדֳּכַי עַל־בִּגְתָנָא וָתֶרֶשׁ שְׁנֵי סָרִיסֵי הַמֶּלֶךְ מִשֹּׁמְרֵי הַסַּף אֲשֶׁר בִּקְשׁוּ לִשְׁלֹחַ יָד בַּמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ׃

Est 6:7 Next step for H seeking pre-Heminence.

Est 6:7 And Haman answered the king, For the man whom the king delighteth to honour,

Est 6:7 וַיֹּאמֶר הָמָן אֶל־הַמֶּלֶךְ אִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ׃

Est 6:10-11 For H, maybe this is the place for a humbling Halleluiah. Do you agree that things must work two ways also here, that Haman was taken by the moment, Then took H, as the Hebrew and KJV says, not the one-sided text the NKJV and NASB make of it.

Est 6:11 Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour.

Est 6:11 וַיִּקַּח הָמָן אֶת־הַלְּבוּשׁ וְאֶת־הַסּוּס וַיַּלְבֵּשׁ אֶת־מָרְדֳּכָי וַיַּרְכִּיבֵהוּ בִּרְחוֹב הָעִיר וַיִּקְרָא לְפָנָיו כָּכָה יֵעָשֶׂה לָאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ׃

Est 6:12 Next step in H. For whatever reason, having and holding is confessional in any real homeland. Until that gets real, Haman is one of the founders of virtual reality. He is a model of man and his realm loosing sight of truth and reality. H does not only develop a haughty hedonism but the corresponding lost sense of reality. Rest prepares for labour. Present comfort is a future curse.

Est 6:12 And Mordecai came again to the king's gate. But Haman hasted to his house mourning, and having his head covered.

Est 6:12 וַיָּשָׁב מָרְדֳּכַי אֶל־שַׁעַר הַמֶּלֶךְ וְהָמָן נִדְחַף אֶל־בֵּיתוֹ אָבֵל וַחֲפוּי רֹאשׁ׃

Est 6:14 Chapter end.

Est 6:14 And while they *were* yet talking with him, came the king's chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared.

Est 6:14 עוֹדָם מְדַבְּרִים עִמּוֹ וְסָרִיסֵי הַמֶּלֶךְ הִגִּיעוּ וַיַּבְהִלוּ לְהָבִיא אֶת־הָמָן אֶל־הַמִּשְׁתֶּה אֲשֶׁר־עָשְׂתָה אֶסְתֵּר׃

Est 7:1 A sobering moment.

Est 7:1 So the king and Haman came to banquet with Esther the queen.

Est 7:1 וַיָּבֹא הַמֶּלֶךְ וְהָמָן לִשְׁתּוֹת עִם־אֶסְתֵּר הַמַּלְכָּה׃

Est 7:2-4 Full picture revealed. In the KJV the first four words in verse 4 are existential. In the NKJV, NASB etc., there is no such reality. Only some passive niphal grammar is left where the KJV mediates the full existential picture of a people facing the fact that they had lost their own active self-determination and were passive cattle for sale under the present powers. The only girl-power left to do something about it was Esther, very much comparable to the book of Judges. When the corrupt malefactors had failed, some woman Deborah would be forced to stand up and repair the damage.

Est 7:4 For we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage.

Est 7:4 כִּי נִמְכַּרְנוּ אֲנִי וְעַמִּי לְהַשְׁמִיד לַהֲרוֹג וּלְאַבֵּד וְאִלּוּ לַעֲבָדִים וְלִשְׁפָחוֹת נִמְכַּרְנוּ הֶחֱרַשְׁתִּי כִּי אֵין הַצָּר שׁוֶה בְּנֶזֶק הַמֶּלֶךְ׃ ס

Est 7:5 That despicable WHO THAT, a bloodlined issue and malefactor in person. The issue is, who is he, this/such זה a man, and where is he, this/such זה a man, Gen 3:13, 4:10 all over again, and why "this" זה is the standardised form recorded from Gen 5:1. The last half of Est 7:5 is a plain version of Jer 17:9. Two questions stand out: Who is he, and, where is he, about person in place. Which land equals which thou.

Est 7:5 Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart to do so?

Est 7:5 וַיֹּאמֶר הַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ וַיֹּאמֶר לְאֶסְתֵּר הַמַּלְכָּה מִי הוּא זֶה וְאֵי־זֶה הוּא אֲשֶׁר־מְלָאוֹ לִבּוֹ לַעֲשׂוֹת כֵּן׃

Est 7:6 H no longer so haughty. Restating "this" זה wicked malefactor problem.

Est 7:6 And Esther said, The adversary and enemy *is* this wicked Haman. Then Haman was afraid before the king and the queen.

Est 7:6 וַתֹּאמֶר־אֶסְתֵּר אִישׁ צַר וְאוֹיֵב הָמָן הָרָע הַזֶּה וְהָמָן נִבְעַת מִלִּפְנֵי הַמֶּלֶךְ וְהַמַּלְכָּה׃

Est 7:10 Appeasement and judicial balance somehow restored. Notice that in the KJV is the ending of this verse equally existential as the opening of verse 4, but not the same (inner) story in the exterior NKJV, NASB etc.

Est 7:10 So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

Est 7:10 וַיִּתְלוּ אֶת־הָמָן עַל־הָעֵץ אֲשֶׁר־הֵכִין לְמָרְדֳּכָי וַחֲמַת הַמֶּלֶךְ שָׁכָכָה׃ ף

Est 8:1 How the reciprocal "did" is used here to reverse what was done in Est 3:1. First what chapter 7 did to do king Ahasuerus. Chapter 8 begins with what he "did" in return. Just like Est 3:1, there is no such processed reality and corresponding story in Est 8:1 in the NKJV. The only remaining fragment in the NKJV is a time-based deed.

Est 8:1 On that day did the king Ahasuerus give the house of Haman the Jews' enemy unto Esther the queen. And Mordecai came before the king; for Esther had told what he *was* unto her.

Est 8:1 בַּיּוֹם הַהוּא נָתַן הַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ לְאֶסְתֵּר הַמַּלְכָּה אֶת־בֵּית הָמָן צֹרֵר (הַיְּהוּדִיים) [הַיְּהוּדִים] וּמָרְדֳּכַי בָּא לִפְנֵי הַמֶּלֶךְ כִּי־הִגִּידָה אֶסְתֵּר מַה הוּא־לָהּ׃

Est 8:2-6 In the much longer framework the apostolic KJV follows, is verse 6 about the destruction of Godkind. In the NKJV it is about physical countrymen. In steps from the early Gen 1:26-27 and Gen 3:15, the NKJV deviates in Gen 12:7, 13:15, 15:3, 17:7 etc.,

and again here, to have a story about physical offspring, descendants, and countrymen. How to destroy G-d's Godkind mission plan is not limited to Christendom's antisemitic practice outside the text, but is represented in corresponding antisemitic wording inside modernist fabrications from Dung hill. It is about destroying the faith dna of Abraham. With no kindred Godkind, there is no people. The Hebrew and KJV follow primarily root cause and what kind to be destroyed. After textual and missional uprooting, there is only a mass of countrymen left, which is the ecumenical and syncretic mess of pluralist minds nurtured around Dung hill, where the NKJV and its syncretic siblings come from.

Est 8:6 For how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?

Est 8:6 כִּי אֵיכָכָה אוּכַל וְרָאִיתִי בָרָעָה אֲשֶׁר־יִמְצָא אֶת־עַמִּי וְאֵיכָכָה אוּכַל וְרָאִיתִי בְּאָבְדַן מוֹלַדְתִּי: ס

Here is a test case for Est 8:6. Notice the two-times use of the word "endure" **אוכל** and how that alternatively corresponds to vessels with the "capacity" **יכל** to happily endure both Holocaust and Armageddon while destruction is done. Do you see how this points to Rom 9:22-23 and Christendom's antisemitic hope of a fulfilled plan of vicar grafting in Rom 11? Those doing it would have no problem with it and no qualms to endure. Christendom's rewriting of Rom 9 leads to rewriting of Rom 11 for a vicar outcome. Christendom's classical capacity to execute slavery and holocaust, is the capacity to do so with no sense of pain or mismanagement while doing it. Esther and history in general must be kept in mind to diagnose the same savage kind planning Lackland 2.0 for its own population. Codex Satanicus and Dung hill made the command centre now working to end the free world. The Bible is the liberator of the world, and must in its perverted form be the centre of ecumenism and enslavement.

Est 8:5, 8. The English word "reverse" (return, **שׁוּב**) in the KJV is found only here and in Num 23:20.

Est 8:8 Write ye also for the Jews, as it liketh you, in the king's name, and seal *it* with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse.

Est 8:8 וְאַתֶּם כִּתְבוּ עַל־הַיְּהוּדִים כַּטּוֹב בְּעֵינֵיכֶם בְּשֵׁם הַמֶּלֶךְ וְחִתְמוּ בְּטַבַּעַת הַמֶּלֶךְ כִּי־כְתָב אֲשֶׁר־נִכְתָּב בְּשֵׁם־הַמֶּלֶךְ וְנַחְתּוֹם בְּטַבַּעַת הַמֶּלֶךְ אֵין לְהָשִׁיב:

Here is a test case for Est 8:8. Do you agree that the No-Man **אין** peacemaker would be the only solution with permanent effect, and therefore why subsidiary justice in Est 8 makes this implicit call for the principal Prince of Peace? Do you see that the malefactor of peak performance in slaughter in Esther is important for the rescaling of malefactors and no-men in John 3:30? Do you see that this type "may (be)" ending in the KJV would

reproduced itself in “might be saved” in John 3:17, and why primitive modernists with a perpetual murder administration in Exo 20:13 changed the text at the end ofr Est 8:8 to prohibit the possibility of appeasement, as done in the NKJV. Dung hill is the centre of a self-destructive civilisation trying to destroy itself. The NKJV is one of its champions.

Est 8:10 It was for a reason that the animal type used in the characteristic ending of this verse are defined in Moses to be carriers of burden. By example, in Gen 12:16 is Abram loaded with a missional burden. Animals are contextual carriers. In Est 8 are contextual animals used to address comparable issues. In the NKJV it is lexical invention divorced from relevant application. Next, notice that the NKJV is eager to “correct” how the KJV translates, “in the name of King Ahasuerus” בשם המלך אחשורש, but reveals no interest in sola Vau/And immediately after that.

Est 8:10 And he wrote in the king Ahasuerus' name, and sealed *it* with the king's ring, and sent letters by posts on horseback, *and* riders on mules, camels, *and* young dromedaries:

Est 8:10 וַיִּכְתֹּב בְּשֵׁם הַמֶּלֶךְ אֲחַשְׁוֵרֹשׁ וַיַּחְתֹּם בְּטַבַּעַת הַמֶּלֶךְ וַיִּשְׁלַח
סְפָרִים בְּיַד הָרָצִים בַּסּוּסִים רֹכְבֵי הָרֶכֶשׁ הָאֲחַשְׁתְּרָנִים בְּנֵי הָרַמָּכִים׃

Here is a crosscheck of sealing in Est 8:10. Do you see that the corresponding use of “sealed” by the word “also” in 2 Cor 1:22 is used substantively in the KJV, what it does in practice and in the Word in print, but in the NKJV it is tied to the Word in person? If you read Est 8:10 and 2 Cor 1:22 together in the KJV you will find correspondence and consonance. In the NKJV you find no working canon and no textual correspondence, but a coincidence whether words are used or left unused and how the words are ordered.

Est 8:11 Notice how the KJV from start translates this according to the inner working of sola S jurisdiction, to be therein, live therein, and read and meditate therein (cf. Jos 1:8), and how the sola S-denying NKJV presents it as an exterior bulk of papers the people would have no need to really look into for their own protection. Next step is equally sola S-denying in the NKJV. Notice how BC text in AD context in the KJV deals with sin vs sinner, and primarily seeks to disempower them, not necessarily to annihilate them as in the NKJV having no separation of powers and no redemptive dimension. The KJV deals primarily with powers and principalities, but in the NKJV there is nothing beyond flesh, killing, and exterior considerations. With no inner sola S sphere “wherein” from start in the NKJV, there is no corresponding remedy half way through.

Est 8:11 Wherein the king granted the Jews which *were* in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, *both* little ones and women, and *to take* the spoil of them for a prey,

Est 8:11 אֲשֶׁר נָתַן הַמֶּלֶךְ לַיְּהוּדִים אֲשֶׁר בְּכָל־עִיר־וָעִיר לְהִקָּהֵל
וְלַעֲמֹד עַל־נַפְשָׁם לְהַשְׁמִיד וְלַהֲרֹג וּלְאַבֵּד אֶת־כָּל־חֵיל עַם
וּמְדִינָה הַצָּרִים אֹתָם טַף וְנָשִׁים וּשְׁלָלָם לָבוֹז׃

Est 8:12 Closer to the event to be called Purim.

Est 8:12 Upon one day in all the provinces of king Ahasuerus, *namely*, upon the thirteenth *day* of the twelfth month, which *is* the month Adar.

Est 8:12 בְּיוֹם אֶחָד בְּכָל־מְדִינוֹת הַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ בִּשְׁלוֹשָׁה עָשָׂר לְחֹדֶשׁ שְׁנֵים־עָשָׂר הוּא־חֹדֶשׁ אֲדָר׃

Est 8:13 Next use of the phrase, "against that day" as in Est 3:14. Notice how the word "against" is used and partly loaded with a corresponding aversion against that day, not necessarily to populate that day to be a day of slaughter the warmongering NKJV has no problem with. Without BC text in AD context, "Against the day (the) this" ליום הזה would be the temporal and Luciferian Lamed day the theologians have worked for to be a perpetual slaughterhouse with no eternal Lamed and Logos cure. The last part on how "to avenge themselves on their enemies" להנקם מאיביהם, is loaded with the cure and redemptive buy back נקם the theologians have rejected together with sola scriptura in favour of Levitical continuation and continued slaughter AD. BC text in AD context means that verse 13 in the KJV is equally loaded with aversion against all the historical evils of Christendom as verse 11 in the KJV. It is typical for the apostolic KJV standing as protector of the reformation, and BC text in AD context, to translate this as a writing "unto all (the) people" לכל־העמים, where the wicked, counter-reformatory NKJV is converting the eternal Lamed (to all), instead to be a temporal Lamed working as a 5% representative roadblock administration acting "for them" and on their behalf. Textual bastards like the "protestant" NKJV do not hide their position as counter-reformatory mercenaries working against the KJV and to reverse the reformation. A corresponding reading of things spoken "to the fathers" in Heb 1:1 means on behalf or a representative "for" those in Heb 1:2. While the NKJV is presented as a translation of received texts, it is actually a missional champion of Codex Satanicus ideas.

Est 8:13 The copy of the writing for a commandment to be given in every province *was* published unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies.

Est 8:13 פַּתְשֶׁגֶן הַכְּתָב לְהִנָּתֵן דָּת בְּכָל־מְדִינָה וּמְדִינָה גָּלוּי לְכָל־הָעַמִּים וְלִהְיוֹת (הַיְהוּדִיִּים) [הַיְהוּדִים] (עֲתוּדִים) [עֲתִידִים] לַיּוֹם הַזֶּה לְהִנָּקֵם מֵאֹיְבֵיהֶם׃

Est 8:14 Notice that the primary driving energy carrier, as translated in the KJV, is the word in print, the king's (written) commandment. In the NKJV the only energy carrier is in person, the physical king's command. In the KJV is the energy carrier driving and running with its written message. In the NKJV it is left behind where the physical king stands. You should use examples like this to evaluate the implications of theologians and translators denying sola scriptura and the Word in print being G-d's principal mission and primary redemptive energy carrier. Redemption is by nutrition, not from the pulpit.

Est 8:14 *So* the posts that rode upon mules *and* camels went out, being hastened and pressed on by the king's commandment. And the decree was given at Shushan the palace.

Est 8:14 הָרָצִים רֹכְבֵי הָרֶכֶשׁ הָאֲחַשְׁתְּרָנִים יָצְאוּ מְבֹהָלִים וּדְחוּפִים בִּדְבַר הַמֶּלֶךְ וְהַדָּת נִתְּנָה בְּשׁוּשַׁן הַבִּירָה׃ ף

Est 8:17 Chapter end. Notice that the primary and principal energy carrier repeats itself here in the punctuated sola Vau/And the NKJV superficially glosses over. In two double portions, sola Vau/And is present, "And in every province" **ובכל־מדינה ומדינה** "and in every city" **ובכל־עיר ועיר** mutilated in the careless NKJV. The KJV offers a complete translation. The NKJV come with fragments.

Est 8:17 And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.

Est 8:17 וּבְכָל־מְדִינָה וּמְדִינָה וּבְכָל־עִיר וָעִיר מְקוֹם אֲשֶׁר דְּבַר־הַמֶּלֶךְ וְדָתוֹ מַגִּיעַ שִׂמְחָה וְשָׂשׂוֹן לַיְּהוּדִים מִשְׁתֶּה וְיוֹם טוֹב וְרַבִּים מֵעַמֵּי הָאָרֶץ מִתְיַהֲדִים כִּי־נָפַל פַּחַד־הַיְּהוּדִים עֲלֵיהֶם׃

Est 9:1 The one verse in Esther where the KJV uses the word "execution" **עשׂה** about the king's deadly decree. Hebrew and KJV details say how the enemy had hoped to have dominion, or "power over them" **שׁלוט בהם**. That is essential for how to read the last half of this verse. Satan's hierarchy would seek the same type top-down dominion from Haman to Holocaust. Est 9:1 expresses the universal nature of antisemitic hatred all the way to Armageddon. Antichrist, the vicar of Christ, will not be able to finish the wanted apocalyptic plan to establish Christendom's Babylon, which is the papal Lackland 2.0.

Est 9:1 Now in the twelfth month, that *is*, the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them;)

Est 9:1 וּבִשְׁנֵים עָשָׂר חֹדֶשׁ הוּא־חֹדֶשׁ אֲדָר בִּשְׁלוֹשָׁה עָשָׂר יוֹם בּוֹ אֲשֶׁר הִגִּיעַ דְּבַר־הַמֶּלֶךְ וְדָתוֹ לְהֵעָשׂוֹת בַּיּוֹם אֲשֶׁר שִׂבְּרוּ אֹיְבֵי הַיְּהוּדִים לִשְׁלוֹט בָּהֶם וְנַהֲפוֹךְ הוּא אֲשֶׁר יִשְׁלְטוּ הַיְּהוּדִים הֵמָּה בְּשֹׂנְאֵיהֶם׃

An extra element to notice in Est 9:1 is BC text in AD context in the KJV, and how the antisemitic NKJV, NASB, NABRE etc., want no such but to make the Jewish Israel just as deadly in their motive as the rest. The Hebrew and KJV do first outline the Luciferian

dominion of Lamed, “to have power” לִשְׁלוֹט over them (infinitive construct), before making the distinct non-Luciferian Lamed difference, that the Jews “had rule” יִשְׁלְטוּ over them (qal imp. third person masc. plural), two different expressions and missions the modernist antisemites do not want to admit. Haman’s followers today would instead say, from the river to the sea, while their editorial support groups upon Dung hill have changed the text to make the reader miss the point made in the KJV. Satan’s priestly orders from Holocaust to Armageddon are supported by editorial wickedness.

Est 9:2-3 With the end of the apocalypse on the horizon, also verse 3 is equally universal in what to expect of coming changes and realignments in the end.

Est 9:3 And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the Jews; because the fear of Mordecai fell upon them.

Est 9:3 וְכָל־שָׂרֵי הַמְּדִינוֹת וְהָאֲחַשְׁדַּרְפְּנִים וְהַפַּחוֹת וְעֹשֵׂי הַמְּלָאכָה
אֲשֶׁר לַמֶּלֶךְ מְנַשְּׂאִים אֶת־הַיְּהוּדִים כִּי־נָפַל פַּחַד־מָרְדֳּכַי עֲלֵיהֶם׃

Now a test case for Est 9:3. Do you see how the Hebrew and KJV end this verse with modelling and distributing Mordecai’s fear of G-d? In the papist NABRE it is changed to be about the fear of a man. The KJV keeps up the Bible’s global mission perspective. In the NABRE it is local storytelling. In the lingual flatland the NABRE come from you must read other verses, like Gen 31:42, 53, the same way. It is relevant to study where first instance “fear” come from in Gen 9:2. Christendom’s editorial evildoers changed the text about Haman vs Mordecai to be a local story with no universal significance.

Est 9:4 Partly comparable to Joseph in Egypt. It is important not to miss the primarily mental dimension and predestined image-building at the end, and how the NKJV made itself more catholic than the NABRE in modelling exterior prominence. How the Bible divides itself by priesthood, is to find how things are stated when editors see what they want to see, and translate what they want to stand out for the protection of a wicked AD. Exterior texts like the NKJV want a pompous palace and corresponding prominence. That is what the Bible is for theologians and their priesthood of unbelief. They put their own lust after pomp, power, and prominence on display, but they want no missional pro, working For Mordecai and for the Jewish Israel.

Est 9:4 For Mordecai *was* great in the king's house, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater.

Est 9:4 כִּי־גָדוֹל מָרְדֳּכַי בְּבֵית הַמֶּלֶךְ וְשָׁמְעוֹ הוֹלֵךְ בְּכָל־הַמְּדִינוֹת
כִּי־הָאִישׁ מָרְדֳּכַי הוֹלֵךְ וְגָדוֹל׃ ף

Here is a test case for Est 9:4. Do you see that what the theological establishment never wanted, is how the missional pro, For greatness כִּי־גָדוֹל from start, has no other goal than predestined sola Vau/And greatness וגדול at the end? Verses like this are easily self-aligned with John 3:30.

Est 9:5 Some of the element called an eye for an eye, continued with Christendom and making AD such a great slaughterhouse. Holocaust and Armageddon are the undeniable indicators what episcopal Christendom worked for with intensified effort after the 1500s. Sola Vau/And and BC text in AD context in the KJV make compositions like this ready for conversion to spiritual warfare. That is not the same in the changed form the NKJV makes of it. The NKJV is one of the Dung-hill champions where dumb text serve deadly execution.

Est 9:5 Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would unto those that hated them.

Est 9:5 וַיַּכּוּ הַיְהוּדִים בְּכָל־אֹיְבֵיהֶם מַכַּת־חֶרֶב וְהֶרֶג וְאַבְדָן וַיַּעֲשׂוּ בְשֹׂנְאֵיהֶם כִּרְצוֹנָם׃

Est 9:6 In verse 5 it was about the NKJV. Here it is about the papist NABRE, ESV etc. Editoral evildoers want a translated text with no sola Vau/And interference. Absence of real presence was always deistic and always a deadly realm. All forms of replacement ideology would have the pulpit at the centre instead of sola S jurisdiction.

Est 9:6 And in Shushan the palace the Jews slew and destroyed five hundred men.

Est 9:6 וּבְשׁוּשַׁן הַבִּירָה הָרְגוּ הַיְהוּדִים וְאַבֵּד חֲמֵשׁ מֵאוֹת אִישׁ׃

Est 9:11 Beth B always present as brutaliser. Full Baptist immersion does not escape the confessional. Man's anthropological aftermath is based on his biographical background saying what to do before beginning any constructive rebuilding.

Est 9:11 On that day the number of those that were slain in Shushan the palace was brought before the king.

Est 9:11 בַּיּוֹם הַהוּא בָּא מִסְפַּר הַהֲרוּגִים בְּשׁוּשַׁן הַבִּירָה לִפְנֵי הַמֶּלֶךְ׃ ס

Est 9:13-14 Next day duty. As seen in the papist NABRE, no sola Vau/And is wanted to change the command structure AD in the time-based (then) first part. The only place the wicked editors want sola Vau/And support, is as moral alibi supporting the second "and" instance, just like offering papal absolution before sending inquisitors and armies out to slaughter some disobedient sect. Satan's hierarchy wants no sola Vau/And interference in the first half but wants it in order to say, G-d with us, for moral backing of executive orders in the second half. You need to get into the mindset of vicar jurisdiction and what that demands from the text and the modernist editors of the text. Text is universal. It is descriptive and diagnostic about whatever is with no favour to any particular party.

Est 9:14 And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten sons.

Est 9:14 וַיֹּאמֶר הַמֶּלֶךְ לְהֵעָשׂוֹת כֵּן וַתִּנָּתֵן דָּת בְּשׁוּשָׁן וְאֵת עֲשֶׂרֶת בְּנֵי־הָמָן תָּלוּ׃

Est 9:17, 18, 22. Days of rest and restitution. Words have meaning. In the KJV is “this” day a day of slaughter, so the word “this” is not used here to avoid any potential mixup as done in the NKJV and most other modernist translations.

Est 9:17 On the thirteenth day of the month Adar; and on the fourteenth day of the same rested they, and made it a day of feasting and gladness.

Est 9:17 בִּיּוֹם־שְׁלֹשָׁה עָשָׂר לְחֹדֶשׁ אֲדָר וְנוֹחַ בְּאַרְבָּעָה עָשָׂר בּוֹ וְעָשָׂה אֹתוֹ יוֹם מִשְׁתֶּה וְשִׂמְחָה׃

Est 9:21 Now the KJV use of “*this*” combined with “stablish”, a variant of “establish” first used in 2 Sam 7:13 for the reader to pick up the lettered meaning of jurisdiction, the same in Est 9:21. As seen in the NKJV, “*this*” in verse 17 is a word without meaning, and no link from slaughter to confessional reality. By KJV/NKJV profiling you should be able to see that celebration without any distinct background must produce hedonism and all the vain pomp Christendom is known for.

Est 9:21 To stablish *this* among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly,

Est 9:21 לְקַיֵּם עֲלֵיהֶם לִהְיוֹת עֹשִׂים אֶת יוֹם אַרְבָּעָה עָשָׂר לְחֹדֶשׁ אֲדָר וְאֶת יוֹם־חֲמִשָּׁה עָשָׂר בּוֹ בְּכָל־שָׁנָה וְשָׁנָה׃

Est 9:22 More modernist emptiness. In the KJV it is substantive, wherein to be, wherein to live, meditate and celebrate. In the NKJV it is empty words and calendar time with no lived biographical reality and reason to celebrate. The more uprooted and hollow first half, the more earth-centred and self-made is the second half.

Est 9:22 As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor.

Est 9:22 כַּיָּמִים אֲשֶׁר־נָחוּ בָהֶם הַיְּהוּדִים מֵאוֹיְבֵיהֶם וְהַחֹדֶשׁ אֲשֶׁר נֶהְפַּךְ לָהֶם מִיָּגוֹן לְשִׂמְחָה וּמֵאֵבֶל לְיוֹם טוֹב לַעֲשׂוֹת אוֹתָם יְמֵי מִשְׁתֶּה וְשִׂמְחָה וּמִשְׁלוֹחַ מָנוֹת אִישׁ לְרֵעֵהוּ וּמַתָּנוֹת לָאֶבְיוֹנִים׃

A test case for Est 9:22. Do you agree that there is something fishy about the modernist use of “had/obtained” in the NKJV and NABRE, as if the people should be grateful to their enemies for giving them their rest? In a modernist and secular setting would peace and rest be something their enemies “had” and that to be given to the Jews. It is like the anti-Copernican version of Rom 11 obtained by exploiting the Hebrew details here. It is not G-d through his Jewish Israel providing peace to the earth, but how the modernists wanted that to work the other way around, and the Jews to be grateful to Christendom. Text can be used to play the unconscious. Again it is equally important to know where a text come from and what it is intended to achieve, as what it actually says.

Est 9:23 Now a twofold story of missional expansion. Notice that it wass built into sola Vau/And to reach the word beyond the Jews, And the Jews. The NKJV doubles down on how to avoid any such true expansion, I nstead using scripture to protect the pagen empire of Christendom the Bible was and still is abused to protect. Apostolic reason and syntax was meant to have a certain impact on Berean brains, in contrast to how textual manipulation is done in the NKVJ to play the unconscious and limit the intended textual and missional expansion. There is no reason to expect the NKJV to represent and serve the true momentum expressed in the KJV. Object-marked objectives were put in place and aligned with the Word in person and print in Acts 1:1.

Est 9:23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them;

Est 9:23 וְקִבֵּל הַיְּהוּדִים אֵת אֲשֶׁר־הֵחֵלּוּ לַעֲשׂוֹת וְאֵת אֲשֶׁר־כָּתַב מָרְדֳּכַי אֲלֵיהֶם׃

Est 3:7, 9:24, 26, 28, 29, 31, 32 are the verses where Pur and Purim are expressed. This verse is the last where Haman is mentioned. From Haman to Holocaust is the preeminent hatred in H named and spelled out universally to be the primary enemy of all the Jews.

Est 9:24 Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur, that *is*, the lot, to consume them, and to destroy them;

Est 9:24 כִּי הָמָן בֶּן־הַמְּדָתָא הָאֲגָגִי צֹרֵר כָּל־הַיְּהוּדִים חָשַׁב עַל־הַיְּהוּדִים לְאַבְּדָם וְהִפִּיל פּוּר הוּא הַגּוֹרָל לְהֻמָּם וּלְאַבְּדָם׃

For more principal background on Est 9:24, notice the phrase describing “the enemy of all the Jews” **צרר כל־היהודים**. It is implicitly spelled out how Thummim **צ** would play its painful predestined part in purgatory until the Prince of Peace, and where all the filthy byways come from when there is no straight directional forth-going **צא** on earth. True Thummim is the plain and divine simplicity the crooked and wicked do no want.

Est 9:25-26 Wherefore Purim.

Est 9:26 Wherefore they called these days Purim after the name of Pur. Therefore for all the words of this letter, and *of that* which they had seen concerning this matter, and which had come unto them,

Est 9:26 עַל־כֵּן קָרְאוּ לַיָּמִים הָאֵלֶּה פוּרִים עַל־שֵׁם הַפּוּר עַל־כֵּן עַל־כָּל־דִּבְרֵי הָאִגֶּרֶת הַזֹּאת וּמָה־רָאוּ עַל־כָּכָה וּמָה הִגִּיעַ אֲלֵיהֶם׃

Est 9:27 Next step, much more plain than verse 23, says how sola Vau/And expansion is meant to work according to Rom 11 and graft the world into the Jewish Israel. The KJV punctuates the expansive missional truth the NKJV does not want punctuated.

Est 9:27 The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, that they would keep these two days according to their writing, and according to their *appointed* time every year;

Est 9:27 קִיְּמוּ (וְקִבֵּל) [וְקִבְּלוּ] הַיְּהוּדִים עֲלֵיהֶם וְעַל־זַרְעָם וְעַל כָּל־הַנִּלְוִים עֲלֵיהֶם וְלֹא יַעֲבוֹר לִהְיוֹת עֹשִׂים אֵת שְׁנֵי הַיָּמִים הָאֵלֶּה כִּכְתָבָם וְכִזְמַנָּם בְּכָל־שָׁנָה וְשָׁנָה׃

Est 9:28 A reminder of holocaust and still living generations with a holocaust testimony. It seems reasonable that Christendom would put Armageddon and Agenda 2030 on hold until all holocaust survivors had died out. Sola Vau/And is the only working keeper of history and memory intact, which is what the NKJV find so hard to accept in print. In two ways, first the explicit sola Vau/And intro, then the implicit fact that Zakar's brain needs its nutrition for the capacity to know what to remember. Z inheritance = W. After doing the steps, the historical moral is that the world has no other history to remember than the history provided by G-d through the oracles given to the Jewish Israel. It is one of the historically proven facts that the Jewish Israel is the one historical witness of all history the wicked Christendom all the way tried hard to wipe out. If man's historical memory fails among the Jews, there is no hope for the rest of the world.

Est 9:28 And *that* these days *should be* remembered and kept throughout every generation, every family, every province, and every city; and *that* these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed.

Est 9:28 וְהַיָּמִים הָאֵלֶּה נִזְכָּרִים וְנַעֲשִׂים בְּכָל־דּוֹר וָדוֹר מִשְׁפָּחָה וּמִשְׁפָּחָה מְדִינָה וּמְדִינָה וְעִיר וָעִיר וִימֵי הַפּוּרִים הָאֵלֶּה לֹא יַעַבְרוּ מִתּוֹךְ הַיְּהוּדִים וְזִכְרָם לֹא־יָסוּף מִזַּרְעָם׃ ס

Here is the test case for Est 9:28. Do you see that G-d's expansionist mission to come "from" among the Jews, is the one expansionist part the counter-reformatory NKJV did not want in print? Hebrew details say, from among the Jews, or "out of the midst of the Jews" מִתּוֹךְ הַיְּהוּדִים, which is some of the OT background for NT and John 4:22. G-d's Jewish Israel are the preservers of scripture, history, and memory. Christendom is the proven perverter of scripture, history, and memory, having tried hard since the 1500s and even harder since the 1800s to pervert scripture, wipe out the Jewish testimony, and whitewash history and everything else in favour of Babylonian Christendom. As seen in the NKJV, NASB 2020, NABRE, ESV etc., they do not want the full Hebrew phrase as translated in the KJV, but to be presented, practiced, and remembered in spheres limited to the Jews only, and never to expand beyond them and from/out of them to the rest of the world. To be apostolic protector of the reformation does not limit the KJV to that, but to stand guard for G-d's grafting expansion out of and around the Jewish Israel. Real racism, or anti-Jewishness, would be equally against G-d's mission and G-d's people.

Est 9:29 First instance “authority” in the KJV, one of two in OT, Est 9:29 and Pro 29:2. This will be not so much about the book of Esther but about “authority” in general and why it appears here first and in this context in the KJV, in contrast to how it is used and abused in other translations. Est 9:29 is a reference case for the law of first mention.

Before dealing with the reasonable exception in Est 9:29, be aware that you will find no place in the KJV which has the following combination: Authority + to + verb, where the verb gives “authority” an executive role. Even in the two NT exceptions, Mark 11:28, John 5:27, does “authority + to + verb” not stand alone but it directs its delegation to do something specific and explicit within a particular area, and it comes from a person and place where man is not involved. G-d does no place give man authority. In the KJV can authority provide, sanction, or confirm the executive power, but authority will never put itself in the position of the executive. As seen in this real exception on “authority to”, is the authoritative part not directly involved in the executive but stays in the legislative. Thus, when the free world came into existence with the separation of powers, it was not intended that the three branches should be equal, but that the legislative branch was the only author-i-tative (in the lingual sense) and superior, and the executive and the judicial powers were subject to the legislative according to the semantic meaning of words in the authorized KJV. If the one legislative assembly is displeased with how the executive and judicial powers do their business, the people’s elected legislative assembly can use that authority to rewrite the laws and smash that into the executive and judicial table: Here is what you are to follow, period! And it is the same there. Authority will not authorise any person, only what is in writing, to confirm the word, not person: That, not Who.

Est 9:29 Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority, to confirm this second letter of Purim.

Est 9:29 וַתִּכְתֹּב אֶסְתֵּר הַמַּלְכָּה בַת־אֲבִיחַיִל וּמָרְדֳּכַי הַיְּהוּדִי
אֶת־כָּל־תֹּקֶף לְקַיֵּם אֵת אִגֶּרֶת הַפּוּרִים הַזֹּאת הַשֵּׁנִית׃

Textual details in the Hebrew gives sola Vau the position of written authority, saying, “Then . . wrote” **ותכתב**. In the apostolic KJV is the Hebrew syntax reordered and it is punctuated to be sure that the part, “wrote with all authority” stands alone in its written merit and is punctuated away from, and to distance, any involved human party. It is an objective in its own right, to have “all authority” **את־כל־תקף**. What is written is also to confirm something that already has been written, not to confirm themselves. One of the best witnesses to A is Hannah Arendt, explaining why A always is an Absolutist and must stand Alone, because “A” in human hands will be an authoritarian tyrant. The true A wants to expose everything, every room, and (control) every person. Thus, the closer to A, the safer is it to leave A alone in his supreme authority as author and finisher of all.

Second instance, Pro 29:2 in the KJV, confirms that authority is about Being, separating itself distinctly from Doing and delegated power to execute. G-d did not give authority to man. Authority, the truth and its supreme dominion, is reserved for the trinity, and is primarily reserved as the authority to convict and comfort (cf. John 16).

Next detail on Est 9:29 is how first instance “authority” work as OT background for NT and Rom 3:2. The only party positioned to write with all (trinitarian) authority, was the only group given the oracles of G-d, no other party than the Jewish Israel. Est 9:29 and later instances using the word “authority” explains why Christendom’s corrupt bishops was so eager to establish the “church” as authority instead of sola S jurisdiction, and to have the “church” established as the author of scripture. It was for no other reason than that all the ruling evildoers wanted a position to speak and edit with “authority”. Other means cannot compete with scripture as means to rule and dictate whatever wanted. The absolutist nature of “Authority” explains where the dictatorship of theology came form, and how the Bible in corrupt episcopal hands explains historical Christendom. It was an absolute and immediate need to institute sola S jurisdiction to hinder the corrupt ideas of a competing jurisdiction with absolute and immediate “authority”. On so many levels do the true Bible say why sola scriptura was needed, what it is about, and why it is the only way the Word can fulfil its redemptive mission as saviour and liberator of man.

You may test this with A on the following. A in its authoritarian or absolutist form tends to be dictatorial and will not be independent and act on its own, but will command some to do what it wants also for the lust to exercise the joy of its positional ability to make it happen, without being directly involved in the act, in contrast to true A, which came to serve. The apostolic KJV is translated according to the legislative authority of the letter.

If you move in circles of readers of the ESV, NASB or LSB, you may have experienced that these guys like to elevate the inerrancy and authoritative nature of scripture. But if you investigate the use of “authority” in the NASB, you may discover the hoax. First the “authority” theologians want in the flesh, modelled in Gen 16:9, 41:35, and Exo 21:8. In these three early instances is “authority” divorced from its written legislative dimension. Translations like the NASB are full of illogical stuff fabricated by committees focused on lexical and grammatical “accuracy”, and person instead of deed, while being blind to semantic meaning and function. In the NABRE is Gen 39:9 one of the substitute cases where “authority” of Being is mixed up with Doing and power to execute. If you check first instance “authority” in the NKJV in Gen 39:4 in contrast to Est 9:29 in the KJV, you will find that modernist “authority” is divorced from the written, and substitutes like Potiphar and Pharaoh are put in place as the origin of authority. In authentic form does truth and authority have the same eternal origin. In modernist versions it is all temporal, local, and a mess of no-longer divine lingual origin, and the trinity is no longer the one supreme overseer of scripture for lingual consonance and missional consistency.

If you follow the KJV chain of delegation in Mark 11:28 and John 5:27, must authority be converted into executive power before it manifests itself in any executive deed, since authority is about being and has no executive function and no deed to do on its own. In Est 9:29 it is about the legislative nature of being and authority. In the other instances in the KJV, like Mark 11:28, John 5:27, it is about a limited permission to perform in the executive where authority has no other role than provision, sanction, and confirmation, implicitly the author and authority with them in Mark 16:20. KJV cases are aligned with the chain of delegation, from the unlimited and omnipotent A to executive power where the area of operation always is restricted to empower something particular.

Next, on first instance “authority” in the KJV. This verse illustrates some of the order of things done historically. Vernacular Bible translation is the essential reformation in the 1500s, then the liberation of the people to be manifested in the aftermath in the transition from the 1700s into the 1800s. Bible translation gave the people their language with its semantic dimension. Words were given definite meaning even for cultural and political direction. Thus, the Bible gave the lingual foundation for the power-separated state. The essential phrase is “wrote with all authority,” where “all authority” כל־תקף is given for context and in the context of being legislative and of the highest order. Notice that the word “with” continues its meaning in Mark 16:20, going with them to provide and confirm whatever would be authentic, meaning that the sola S realm where the Word is present refers to a synergy “working with them” (συνεργοῦντος). The other way around would “without A” in John 15:5 strip Est 9:29 of its authority and energy.

Est 9:29 Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority, to confirm this second letter of Purim.

Est 9:29 וַתִּכְתֹּב אֶסְתֵּר הַמַּלְכָּה בַת־אֲבִיחַיִל וּמָרְדֳּכַי הַיְּהוּדִי
אֶת־כָּל־תֹּקֶף לְקַיֵּם אֵת אִגֶּרֶת הַפּוּרִים הַזֹּאת הַשֵּׁנִית׃

It should be helpful to remember the Greek Autos (self) and Bios (life) in NT, and why man’s pathological lifestyle developed the notorious “issues of life” in OT (cf. Pro 4:23). D’s inheritance = A. Man became a notorious Autocrat and Kleptocrat because he did typically Default to a substitute (automaton) will which cannot deny itself.

One final comment on Est 9:29 and “authority”: Imagine to what degree true A would be perverted in order to have a credible “authority” in Rev 13:2. Codex Satanicus and its Dung hill is the corruption centre which nurtures all other forms of western corruption.

Now the final test case for Est 9:29. Do you see what the free world and the separation of powers have to do with the distinct comma between “authority” and the “to + verb” part the NKJV does not want punctuated as an eager counter-reformer? Do you see that the KJV as apostolic authority and protector of the reformation preserves all authority within its legislative position restricted to the written, where the NKJV wants to abolish all such restrictions and wants to personify the authority to confirm? Do you see that the comma the KJV did put there is read for reasons comparable to power separation when “authority” is read a legislative, and “confirm” is read as executive or judicial?

Est 9:30 Now an extra self-test after verse 29. Do you agree that the NKJV has no more reason for the second comma here than for the unwanted comma after “all authority” in verse 29? Authority to confirm in verse 29 equals authority to provide peace in verse 30.

Est 9:30 And he sent the letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, *with* words of peace and truth,

Est 9:30 וַיִּשְׁלַח סְפָרִים אֶל־כָּל־הַיְּהוּדִים אֶל־שֶׁבַע וְעֶשְׂרִים וּמֵאָה
מְדִינָה מַלְכוּת אֲחַשְׁוֵרוֹשׁ דִּבְרֵי שָׁלוֹם וֶאֱמֶת׃

Est 9:31 First lived real time therein in the KJV vs calendar time in the NKJV. Next, a lived real experience (imposed as appointed) in the KJV vs blind prescriptive legalism in the NKJV.

Est 9:31 To confirm these days of Purim in their times *appointed*, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed for themselves and for their seed, the matters of the fastings and their cry.

Est 9:31 לְקַיֵּם אֶת־יְמֵי הַפֻּרִים הָאֵלֶּה בִּזְמַנֵּיהֶם כַּאֲשֶׁר קָיַם
עֲלֵיהֶם מָרְדֳּכַי הַיְּהוּדִי וְאֶסְתֵּר הַמַּלְכָּה וְכַאֲשֶׁר קִיְּמוּ עַל־נַפְשָׁם
וְעַל־זַרְעָם דִּבְרֵי הַצֹּמוֹת וְזַעֲקָתָם׃

Est 9:32 Next step. Whatever was recorded matters, would be the confirmation of their own biographical experience. Notice how sola Vau/And in the Hebrew and KJV model an expanded experience sphere, and how the NKJV abuses the word "so" to restrict that confirmation to stand-alone prescriptive writing. The NKJV transitions the readers away from the expanded biographical sola Vau/And sphere in the Hebrew and KJV into the concrete prescriptive flatland of the NASB, NIV, ESV, NABRE etc. You should find a twofold appeal to G-d's target priesthood and why the final tribulation is critical. Sola scriptura and sola S jurisdiction will have no more value than the confirming eisegetical experience of the reader.

Est 9:32 And the decree of Esther confirmed these matters of Purim; and it was written in the book.

Est 9:32 וּמַאֲמַר אֶסְתֵּר קַיָּם דִּבְרֵי הַפֻּרִים הָאֵלֶּה וְנִכְתָּב בַּסֵּפֶר׃ ף

Est 10:1 Chapter 10 ends with three verses. Tributary מס taxation is the same Hebrew form used here and in Issachar's world in Gen 49:15, and it would be the same under the Roman Caesar in Luke 2:1-5.

Est 10:1 And the king Ahasuerus laid a tribute upon the land, and *upon* the isles of the sea.

Est 10:1 וַיָּשֶׂם הַמֶּלֶךְ (אֲחַשְׁוֵרוֹשׁ) [אֲחַשְׁוֵרוֹשׁ] מַס עַל־הָאָרֶץ וְאִיֵּי הַיָּם׃

Est 10:2 Now the reason for partly aligning the 10-numbered Ezra and Esther with each other. Ezra 10 models the legalistic dictatorship of theology. Est 10 elevates and glorifies person instead of G-d. They have no reformative element comparable to Nehemiah.

Est 10:2 And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, whereunto the king advanced him, *are* they not written in the book of the chronicles of the kings of Media and Persia?

Est 10:2 וְכָל־מַעֲשֵׂה תָקְפּוֹ וּגְבוּרָתוֹ וּפָרָשַׁת גְּדֻלַּת מָרְדֳּכַי אֲשֶׁר
גִּדְּלוֹ הַמֶּלֶךְ הֲלוֹא־הֵם כְּתוּבִים עַל־סֵפֶר דִּבְרֵי הַיָּמִים לְמַלְכֵי
מָדַי וּפָרָס׃

For more Hebrew context on Est 10:2, predestination and Gimel have something to say about certain elements and dangers coming to an end. For whatever reason, Esther enda with a "declaration of the greatness (of)" פרשׁת גדלת, bringing some of the evidence why the state had to be power-separated and separated from the church. Sola Vau/And is involved both in blueprinting the biographical and describing how scriptural synergy would reinforce certain troubling elements. As seen here, there is no difference in how fallen Adamkind is chronicled inside Israel in Samuel, Kings, and Chronicles, and how it is done here outside Israel. All history and its elevated ruling and royal glory, and all the troubles it would lead to, is about the fallen Adamkind and the structural malefactor tendency to self-glory.

Est 10:3 Next step must therefore include the universal, First brat among brats (Primus inter Pares), P's breach-making Pharez tendency. Satan's high-ranking hierarchy begins with this type prominence and corruption, which is what Nehemiah did throw out of the chamber in Neh 13. One part of the picture does not appear without the other. Ezra 10 and Esther 10 mirror each other, one half picture in each book. Without Christendom, its Carnal Roman Empire, and the pagan structure built council by council and cathedral by cathedral through the medieval centuries, it would be much harder to know the textual and missional implications, the meaning of Levitical continuation as the background for the 1500s, and the same unsolved corruption today. Notice that the phrase "accepted of the multitude" entails mass deception. Whether this was healthy or corrupt in its origin, it is the institutional foundation all later corrupters would want to have for themselves. It is the same ruling motive in the counter-reformatory work to "heal" the apocalyptic wound in Rev 13 and have corrupt hierarchs restored to prominence in antichrist's global dominion. Christendom's "common good" version of the phrase, "seeking the wealth of his people" is the Lackland people again beginning to experience this over the last two generations. While corrupt forces build Jezebel's new culturally and politically correct regime and try to silence all opposition, they are steadily pushing more aggressively for the nations to accept their globalist idiocy repeating the essence of this verse. Man's old tendency to be corrupt and push that structurally by imperial rule of law is not mitigated unless the structural possibility is eliminated. Christendom's vain pomp is so because the corrupt and the evil love to have it that way for its own glory. This is the essence of the fallen Adamkind and the corrupt rule to overcome in Rev 3:21. It is irrelevant what Est 10 meant in their day. The problem is how this type text made precedence for all the later forms of pomp and ruling corruption, and therefore why Nehemiah did what he did as a reformer in his last chapter. Sola Vau/And synergy represents the same reinforcing issue in verses 2-3, which would reinforce whatever was the mindset of its day. In the KJV's primarily mental terminology would Mordecai be the king's next of kind.

Est 10:3 For Mordecai the Jew *was* next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed.

Es 10:3 כִּי מָרְדֳּכַי הַיְּהוּדִי מִשְׁנֶה לַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ וְגָדוֹל לַיְּהוּדִים
וְרָצוּי לְרֹב אֶחָיו דֹּרֵשׁ טוֹב לְעַמּוֹ וְדֹבֵר שָׁלוֹם לְכָל־זַרְעוֹ׃

Here is one last test case before ending the inspired part, Est 1:1 – 10:3. Now, in light of Ezra 10 and Esther 10, the numbered, canonical point is how these two books in general, and these two chapters 10 in particular, align themselves universally with Exo 17 and Lev 27/10, Num 17, Deu 17, Christ's sent mission workers in Matt 10 and Luke 10, the episcopally hijacked First Timothy, and the historical war between John 17 and Rev 17. In light of this, do you see why the theologians in general loved their own self-made god and prescriptive interpretation of the Bible, especially text like Ezra 10 and Est 10, to be normative and regulative for how (and what) to worship, under the ruling dictatorship of theology, and therefore would not want the true Bible and the descriptive and diagnostic dimension the apostolic KJV was made to protect? The fallen man's Bible is theological, it protects the priesthood of unbelief, and prescribes glory to self. History was predicted to end with Christendom's moral bankruptcy, Lackland 2.0. It is what Codex Satanicus and Dung hill is in a nutshell. Before coming to the end in Rev 20, the last tribulation is a (counter)-reformatory war of fallen Adamkind against G-d and the truth. Christendom became a champion of apostasy. This background needs to be in place to understand the apostate extension after Est 10:3.

Esther and Apocrypha

For those continuing after Est 10:3, the extra verses immediately following are trying to make the story of man and his vicar making appear as a creation of G-d's making. If the Bible was theological, that G-d did reveal himself, instead of revealing the evils of men, it makes it even harder to accept that Ezra and Esther belong to the canonical texts, that the books where G-d and Lord are not mentioned should be revelation of him, and even more odd, that G-d's last Revelation (of himself) should end by ending the evils of men. Apostasy, its apocalyptic substance, and the purpose with the law bringing conviction of sin, is not only impossible in a theological frame, but is in fact so illogical that it reveals why theology, theologians, and their priesthood of unbelief never were confessional in any meaningful way, but represent a continued story of rebellion all the way to the end. Here is Est 10:4 as it was translated and made a separate section between OT and NT in the 1611 text. For modernist editors and whitewashers it would be of vital importance to have "G-d with us" in these things in general, where man is elevated and glorified, and to have approval of things where G-d is not mentioned in the inspired part of the text. It sounds just as desperately insisting as apostate Christendom is in its need of credibility.

Est 10:4 Then Mardocheus saide, G-d hath done these things.

Lxx 10:4 καὶ εἶπεν Μαρδοχαῖος παρὰ τοῦ θεοῦ ἐγένετο ταῦτα

This extra portion found in the Apocrypha has the following title in the 1611 printing.

The rest of the Chapters of the Booke of Esther,

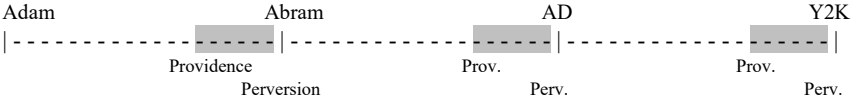
Which are found neither in the Hebrew, nor in the Calde.
Part of the tenth Chapter after the Greeke.

If these extra chapters, 10 more verses in Est 10 + chapters 11-16, were an authentic part of the canon, they would be found in Hebrew scrolls and in the synagogue with the rest of the Hebrew scrolls. If this vicar extra-mindset in Est 10:4 was apostolic, then would

also Christendom's antisemitic attitude be justified, since it is the same vicar realm from the early Genesis. The best way is anyway to sniff out the difference by reading. Those that have read so much that they have experienced the physical effect of real presence in body and mind, will soon experience that the apocryphal books are products of another spirit with a distinctly different effect on body and mind. Apostasy and the apocryphcal dominion fit well into the apocalypse, but the words themselves say that the apocryphal spirit is a relativist concealer of truth in contrast to the spirit of truth, which provided the canonical Revelation to unveil all these apocalyptic differences. Real-presence nutrition produces mental and physical harmony, a body and mind at rest, and peace to the world. Apocryphal substitutes produce confusion. There is no unveiling spirit of revelation in them, but a concealing spirit producing confusion. It maintains the absence of harmony.

Est 10:4 is fomulated in the same way the apostate church always did insist on being the one true church, having "apostolic" succession from Peter to the present. It fits the bill the same way Ezra the opportunist and occasion seeker launched his career by copying Cyrus and using that as a platform in Ezra 1. Regardless of authentic potential, the point is how theological rebels always perverted the text and the mission of the Bible, and are trapped and exposed by favouring the perverse over the authentic, fusing the perverse with the authentic in order to hide the truth and the Bible's twofold reality. If the details in Ezra and Esther were pure prophetic authenticity, there was no reason for Nehemiah to protest and execute any reformative mission. Dictatorship and miserable conditions in Ezra 10, and the hierarchy in Esther 10, would instead be the wanted and provided for, and Nehemiah might instead help the establishment tax the poor Lackland member mass more heavily and more efficiently from the inner chamber. Denial of reformation basics in the 1500s is to deny the repeated twofold totality of these three books.

For canonical, historical, and epistemological reasons, the true Bible provided oversight, a redemptive overview, and a lens of interpretation: What to know and how to know that with certainty. Codex Satanicus and the last 200+ years of scriptural perversion upon Dung hill, is how the apocryphal last 200 years BC is repeated. First the authentic, then the perverse. Abram would have to run away from Adamkind and from the same fallen and corrupt culture Noah had been rescued from in the first reformative act.



M+ law and legalism before the gospel: To the Jew first, ... and also to the Greek.
(Talmudic dictatorship) (Theological dictatorship)

Situated upon Dung hill, the last tribulation, and the horror of Lackland 2.0 and Agenda 2030 on the horizon, is the greatest ever convicter of original sin to convince the readers how the mosaic law works to promote the messianic need and the gospel. Two times, AD and Y2K, would G-d's messianic rescue operation be required to redeem man from the fruits of scriptural perversion and synergetically bolstered sin. Again is theological Christendom and the western world the epicentre of world-scale problems.

Job

Job 1:1 With no time period and historical background to associate with Job, this book begins with the KJV oversight and providential preparation of Benjamin'a place, saying There (in 1611), THERE (in 1769), mediating the missional implications of the Hebrew from start in Job's purgatorial journey. Job's named identity in that canonical landscape is central for the Beth B journey on earth from Gen 1:1 to Mal 3:18. Seen from the later chapters, Job's characteristic identity, called an upright יָשָׁר man, makes him the ruler of that landscape. He is in that land, and the land is a product of his identified nature, whatever that means. Let THERE be light, is the same story until THAT day THERE in Zech 14:21, last OT instance, and no more night THERE in Rev 22:5, last NT instance. KJV oversight is ordered. Redemptive history equals enlightenment history. The Bible's last book became the crown of redemption and the crown of enlightenment. Job's book is isolated from the rest of prophetic and historical books relating to a diversity of given time periods, and is solely dedicated to the purgatorial program imposed to obtain THAT named homeland identity in Shem's THERE. From first verse is the redemptive goal set, which explains that host property and ownership is vested in his name, meaning that the word "whose" is full of personal ownership stuff glued to his propertied name, Job. The word "whose" is loaded with possessive semantics Job cannot run away from, which is the reason for Johannine Comma recording returning with confessional substance. He is the owner of the personal and confessional substance called "whose" from start, also the same confessional root cause beginning with first instance in Gen 1:11. Since Pn/Bn is the essential and generational issue ending in Mal 3-4, the root cause in Gen 1:11 begins with framing the malefactor program about the fathers and their bastard sons. How the NKJV does Gen 1:11 is typically how theologians avoid the "whose" ownership issue. In Job 1:1 the uprooted meaning of "whose" is in its theological form a name divorced from its identifying substance. You need to read Whose vs 2xThat in the KJV given real meaning. In the NKJV is Whose vs ??? uprooted from its substantive value. Again, in the apostolic KJV has each word distinct meaning, but in the competing modernists it is a flow of empty language void of reason. Job 1:1, his land and his person, makes it easy to know the facts: Which Land equals Which Thou. Theology and uprooting means that "whose name" is limited to "a man", excluding the identified land of Uz. Reality is that man is the identifier of the whole landscape theology rejects. Which land is which thou.

Job 1:1 THERE was a man in the land of Uz, whose name *was* Job; and that man was perfect and upright, and one that feared God, and eschewed evil.

Job 1:1 אִישׁ הָיָה בְּאֶרֶץ־עוּץ אִיּוֹב שְׁמוֹ וְהָיָה הָאִישׁ הַהוּא תָּם וְיָשָׁר וְירֵא אֱלֹהִים וְסָר מֵרָע׃

Notice that Job is a representative of Beth B. First instance in Gen 45:10 is used to make precedence for later verses like Job 1:1 (I AND Thou). Which Land = Which Thou.

Gen 45:10 And thou shalt dwell in the land of Goshen, . . .

Gen 45:10 . . . וְיָשַׁבְתָּ בְּאֶרֶץ־גֹּשֶׁן

Here is a combined test case for Job 1:1 and Gen 45:10. Do you see that how the NKJV rejects real presence of sola Vau/And in Gen 45:10, is the typical destroyer of the story about I and Thou at the end of Job 1:1 as punctuated in the KJV? How sola Vau/And is punctuated to stand alone as the sole driver of evil out of the land at the end of Job 1:1 in the KJV, is what Job and the world need to line up with for peace on earth, but as seen in the NKJV, there is no such punctuated reason and no such role given sola scriptura as peacemaker and redeemer of all things. Nothing but the lingual and missional And is the working eschewer of evil. It begins There with accepting That fact. The singular "and one" before that, is no more singular than the punctuated, And holder of all singularity. Again, in the KJV does each word hold distinct value. In the NKJV it is a modernist mess of empty words and lonely persons as seen from start in Gen 45:10. Theology and theologians would never accept the idea and the Bible's main mission, that G-d with us is sola Vau/And with us. If you read Gen 45:10 also in the papist NABRE, it is about physical settlement. In the KJV it is about the eternal word and the redemptive role of sola Vau/And. It should be easy to detect how the Bible divides itself by priesthood, and it should be easy to detect how the KJV opens Gen 45:10 with G-d's eternal macro perspective from before alpha to beyond omega, where modernist translations like the NKJV and NABRE have only a local story. It is a providential Goshen vs an exterior and geographical Goshen. From the early Bible to the final "And there" in Rev 22:5, the NKJV, NABRE etc., represent the forces of darkness having no room and no desire for sola And enlightenment and lingual Daymaking.

Job 1-2, 42 are the framing chapters. Job's book is man's personal parallel to Pharaoh and the greater collective sequence of labour pain and purgatorial plague in Exodus. Job says how it is to be therein, live therein, how to be exercised therewith, in order to build the Bible's founding reason to meditate therein in the aftermath (cf. Jos 1:8). When that lived biography was lost, the Bible became dry text, dead theory, and theology, under its representative, legal administration. The historical BC/AD everything gravitates around is inseparable from regeneration, and is worthless until man is regenerated and realigned with that projection. It must be made personal that prophecy is a projection with a future potential depending on regeneration realigned with Christ's resurrection. Man's personal regeneration realigns his life story with the corresponding BC/AD centre of gravity, to fulfil why man was created, and why all faculties of reason are vested in regeneration to shape man's reformed reality. If you understand this paragraph and the role Job plays as biographer of subsidiary justice, you should come to the conclusion that infant baptism is essential for the understanding of infantile Christendom, since infant baptism means to short-circuit the educational way the Bible was designed to work as anthropological, biographical, and creational educator, upbringer and forth-bringer. The Apocalypse is not only the Bible's crown of prophecy and foretold historical projection, but the crown of education required for reason and reformed reality to manifest a grown-up world.

Job 42:11 Job's last instance THERE for textual and missional framing. By the end of his story must the reader take in the prophetic implications of the three first KJV words in Job 42:11 predicted from start in Job 1:1. Trying to do this target interpretation in the modernist translations is to find mismatched elements and lack of inner consonance. For

proper canonical context on progressive enlightenment, the definite There is continually on target with the same meaning from Gen 1:3 to Rev 22:5, especially places of growing darkness and deception like Matt 24:24. Canonical unity of faith is no stronger than the unified understanding of That to take place There, in Job's case beginning in Job 1:1.

Job 42:11 Then came **there** . . . and comforted him over all the evil **that** . . .

וַיָּבֹאוּ . . . וַיְנַחֲמוּ אֹתוֹ עַל כָּל־הָרָעָה אֲשֶׁר . . . Job 42:1

Now must some textual and missional basics be repeated. In a theological and theatrical oratory is any text biased by immediate detachment from the inner canon. Theologians, priests and preachers have shaped a syntactic reading habit which causes the truth to be lost by default. A typical reader will pay attention to certain words and may give words and names value according to a mental habit where some words have more value than others. Only Lordship becoming Wordship can unlearn this habit. When the critical-text and anti-KJV advocates, typically about NT, say that no specific wording are preserved, only a free flow of general ideas dispersed with variety in a multitude of manuscripts where nothing is definitive, it is only a logical outcome where the established use of the providential paved the way for further indefinite reading and more abuse and perversion of the Bible. Readers unable to pick up the authentic KJV canon and mission will never understand the fundamental evils ruling Laodicea's text and translation committees. The more obviously superficial and divorced from canonical reality theological bibles reveal themselves, the more happly ignorant are the theologians and their committees about the evils of theology. Notice the tangible substance of existential and ontological reality and that unseen element glued to them from start in the KJV in Job 42:11, removed in the uprooted NKJV, which has nothing beyond the exterior. From the KJV to the NKJV it changes from the arrival of a phenomenon to the arrival of physical persons. In the KJV the translation follows the abstract and primarily mental Hebrew syntax the modernist NKJV deviates from and converts into the concrete. Divorce from reality models how draw and the working forces of attraction are cut off in the NKJV.

One more detail in Job 1:1 is the missional relation between Job and Abra(ha)m. Since Job's land of Uz עוּץ is dedicated to add reason to the rest of canonical persons in terms of missional causation about man created to live on earth, it should be called the land of tree counsel, dedicated to Abraham's mission field in Gen 23. Everything counselled to Job and Uz is intended for missional application in all other persons predestined for the Lord's tree planting mission and attending his tree-planting school. This is the reason for the transfer of new planting from Haran to Canaan, and the reason for connecting trees and the mission field in Gen 23:17 to Ezekiel's concern for the highest cedar and the land of traffic in Eze 17.

Now you need to connect missional counsel to root cause beginning with first instance "tree" עץ and first instance "whose" אשׁר appearing together in Gen 1:11 and together with the blood-lined Benjamite expectation of his grown-up Mn-kind there. Brute Bn is the reason for brambles and thorn bushes while waiting for Mn almond-kind.

Job 1:2 Next step and next link to “And . . There” in Job 42:11. If you investigate why the hovering trinity in Gen 1:2, 8:9 could find no landing place There in Job 1:2 in the NKJV, and you repeat how the NKJV notoriously rejects G-d’s sola Vau/And premise, you may also find why the NKJV rejects the corresponding sola Kai/And and prescribes perpetual darkness in Rev 22:5. Through the canon would the place There in Job 1:2 be infested with Pn/Bn issues to the end in Mal 4:6. That issue There is the same to the last OT There in Mal 3:10 where the capital self is the ever greatest threat. In other words, wherever There is something to gain, profit from, abuse or steal, would be encircled for the same reason in Mal 3:10 and Matt 24:24. No occasion seeker with an ambition did appear in areas where only poverty was expected. Again the NKJV has no room for real presence of sola Vau/And There. Antichrist’s text and translation industry provides for a vicar realm where the word and the trinity is absent and is given no role. Notice how the meaning of words is changed in Job 1:2, from eternal and substantive value in the KJV, to have no more than a textual, grammatical, and concrete role in the NKJV.

Job 1:2 And there were born unto him seven sons and three daughters.

Job 1:2 וַיִּוָּלְדוּ לוֹ שִׁבְעָה בָנִים וְשָׁלוֹשׁ בָּנוֹת׃

Here is a test case for Job 1:2. Do you see what the typical theological messing with the text in this case, as seen in the NKJV, has to do with Matt 19:14? Do you see how the same perpetual sickness, denying the Daymaking real-presence “And there” in Rev 22:5 in the NKJV, produces the corresponding perpetual suffering in Matt 19:14?

Job 1:3 First, how redemptive “substance” in the KJV is turned into exterior materialism in the NKJV. Next, how it is expressed as substance קנה and household עבדה. The KJV word “also” makes a gotten foundation in verse 2 for Job’s extended property in verse 3. For another angle, if the LSB should be consistent, it would say something like a “very great enslavement” instead of “very many servants” in verse 3, but theologians are selective in what they want to expose and project.

Job 1:3 His substance also was . . . , and a very great household, so that this man was the greatest of all the men of the east.

Job 1:3 וַיְהִי מִקְנֵהוּ . . . וַעֲבֻדָּה רַבָּה מְאֹד וַיְהִי הָאִישׁ הַהוּא גָּדוֹל מִכָּל־בְּנֵי־קֶדֶם׃

For more context on Job 1:3, and since the Hebrew and KJV operate in a framework of original sin and subsidiary justice, must the ending of this verse make room for men and malefactors comparable to the first men of renown in Gen 6:4. The Hebrew and the KJV model greatness measured in terms of quantity. Modernists avoid that and tend to make it a lexical version of “all the people (or children) of the east” מכל־בני־קדם. Person vs place repeats the issue accumulating There in verse 2 in the KJV.

A test case for Job 1:3. Do you see that since modernism has no working redemption, is the NKJV rejecting how the KJV in verse 3 continues the possessive adding of material to the born cattle class in verse 2. The NKJV whitewashes the unwanted not to be seen.

This prompts the necessity of another test question. Do you see that BC text in its AD context in the apostolic KJV means to provide clarity and unveiling of reality, but in the NKJV it means providing counter-reformatory hiding of what apocalyptic readers need to know about slavery, men, malefactors, and quantitative greatness. While the NKJV imposes a fictional division to separate the possessions in verse 3 from "free" persons in verse 2, is slavery and repressive conditions on the increase all around Dung hill. You need to relate the first three KJV words in Job 1:3 to the temple veil rent in twain out of redemptive necessity, and that reversed and protected by counter-reformatory translation committeres like the NKJV, protecting Levitical continuation and classical ecumenism, enslaving the masses while professing to do the opposite. Regardless of reality in Job's world, the KJV mediates the redemptive reality of his time, and says what theology and modernism want to remain hidden secrets.

Job 1:4 Why direct language is helpful. In the KJV is no word wasted, and as seen here it stresses what redemptive history is about. In the muddy NKJV composition it tends to deviate into a parallel activity. The KJV has a distinct target mission, and deviation is equally clear in presenting ongoing activites and persons off target. The whole servant apparatus in verse 3 would be involved in serving the feasting party. Notice how the KJV expresses substitute singularity, every one his day.

Job 1:4 And his sons went and feasted *in their* houses, every one his day; and sent and called for their three sisters to eat and to drink with them.

Job 1:4 וְהָלְכוּ בָנָיו וְעָשׂוּ מִשְׁתֵּה בֵּית אִישׁ יוֹמוֹ וְשָׁלְחוּ וְקָרְאוּ לִשְׁלֹשֶׁת (אַחְיוֹתֵיהֶם) [אַחְיוֹתֵיהֶם] לֶאֱכֹל וְלִשְׁתּוֹת עִמָּהֶם׃

As seen in multiple examples through the text, this is how pottery is working. For all 5% parties it is a continous feast ועשׂו משׁתה full of pleasure, but for the downtrodden in servitude forced to make it happen it would mean creational pottery עשׂ and pain.

Here is a test case for the Luciferian element of deception in Job 1:4. Do you see why the KJV is so dedicated to the Hebrew details where Lucifer and the temporal Lamed are involved, saying, "to eat and to drink" לאכל ולשׁתּוֹת, superficially glossed over in the uprooted NKJV, NASB etc?

Job 1:5 Captivity, confinement, enslavement, and G-d's grief, begin with a deviation in man's host-body condition, "G-d in their hearts". You need to check your reading habits again. As step two after Luciferian deception in verse 4, is the deceptive mission Lamed is involved in in verse 4, to set up a substitute host body of Luciferian self-worship. If the one true G-d is pushed out of man's heart, it is soon ready for alternative host-body possessions and relations. Host and homeland issues are heart issues.

Job 1:5 . . . and cursed God in their hearts.

. . . . Job 1:5. וּבֵרַכוּ אֱלֹהִים בִּלְבָבָם

Job 1:6 How things modelled "also" גם or even Satan שׂטן is related to predestination, likeness, imaging, and how to create (true and false) identity. In literal translation it says, "And came also (the) Satan in the midst of them" ויבוא גם־השׂטן בתוכם

Job 1:6 Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.

Job 1:6 וַיְהִי הַיּוֹם וַיָּבֹאוּ בְּנֵי הָאֱלֹהִים לְהִתְיַצֵּב עַל־יְהוָה וַיָּבוֹא גַּם־הַשָּׂטָן בְּתוֹכָם׃

Satan's entrance in Job 1:6 needs to be read together with Gen 2-3 because scriptural synergy would be used to make room for vicar ideas and ideology. Substitute synergy says how sola Vau/And would be involved when Lucifer became an angel of light as indicated in Gen 3:1. Satan and the priesthood of Satan would exploit providence and impose time and sin after sola Vau/And had been introduced.

Gen 3:1 Now the serpent . . . , Yea, hath God said . . .

Gen 3:1 וְהַנָּחָשׁ . . . . אַף כִּי־אָמַר אֱלֹהִים

Three more verses are needed together with Gen 3:1 and Job 1:6 in order to understand Satan, the serpent, the Luciferian dimension, This, That, and the apocalyptic Woman as a product of perverted synergy around Dung hill.

Lev 6:25 . . . This *is* the law of (the) sin (offering): . . .

Lev 6:18 . . . זֹאת תּוֹרַת הַחַטָּאת . . .

Gen 3:13 . . . unto the woman, What *is* this *that* thou hast done? . .

Gen 3:13 . . . לָאִשָּׁה מַה־זֹּאת עָשִׂית . . .

Gen 3:14 . . . the serpent, Because thou hast done this, . . .

Gen 3:1 . . . הַנָּחָשׁ כִּי עָשִׂיתָ זֹּאת . . .

Subsidiary justice and how the serpent operates synergetically, explain why original sin is a structural issue strengthened by perverting the Bible as indicated in Gen 3:1. This is the legalistic nature of historical Christendom and its pagan empire proving the primitive survival of the fittest. It would manifest all the structurally reinforced effects of original sin. Classical Christendom is carnal to the core. It is unnecessary to say what the 1500s was about and what drove the deadly malefactors in Satan's ruling episcopate.

1 Cor 15:56 The sting of death *is* sin; and the strength of sin *is* the law.

Now a test case for time and sin. Do you see why the time, Now, begins with the bony conditions in Gen 2:23, building the human-factor background for the second Now in Gen 3:1, also the reason for things "Now (there)" in Job 1:6 as translated in the KJV? It begins with the Now-sequence, Gen 2:23, 3:1, 3:22, 4:11, explaining why the time Now rules all the generations from Gen 10:1. Do you see what the final Now and the dubious mixture, "And now" in Mal 3:15 have to say about Jezebel and the spirit of time?

Job 1:7 Now after verse 6 it should not be necessary to explain why the KJV translates a conditional “whence”, because it is not the geographical “where” the NKJV, NASB etc., make of it. Here is more universal evidence why Job’s story is general about purgatory and is not tied to any specific geography or historical period. To understand the concept called Satan, nomina, and the meaning of lost or stolen identity, may this verse be read about trespassing the Lord’s host property, and enslaving and prostituting such a bonded mass, and how the whole redemptive BH program is played out between this verse and the given means of redemption in Ruth 3:15.

Job 1:7 And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

Job 1:7 וַיֹּאמֶר יְהוָה אֶל־הַשָּׂטָן מֵאַיִן תָּבֹא וַיַּעַן הַשָּׂטָן אֶת־יְהוָה
וַיֹּאמַר מִשּׁוּט בָּאָרֶץ וּמֵהִתְהַלֵּךְ בָּהּ׃

In the KJV is “(out of) whence” **מאין** causal and circumstantial, for agreement with the moves in the last half in this verse. In the NKJV and the NASB the text is used to fix Satan’s origin to a physical location, in conflict with the last-half dynamics in this verse. Satan moving to and fro and up and down in Job while exercising host body trespass is best explained in Mark 5:1-10. Therefore cannot observant readers avoid the conclusion that the more fundamental apostasy, the more psychiatric evidence. Redemptive history makes this link between Golgotha and Gadarenes, and between Ruth 3:15 and Job 1:7. For another angle, and to link Job 1:7 with Ruth 3:15, are the redemptive means applied in Eph 1:23 until the redeemed property called “his” is swept clean by real presence and sola S residence, and has no vacancy to fill with Gadarenes psychiatry. In the absence of redemptive means is the BH vessel in Ruth 3:15 doomed to fulfil BH in Job 1:7. THAT is the room wherein man is exercised by void of means and reason until he has regained his regenerated mental capacity and understands that the means of restoration are right before his face. The KJV’s He/She integration in Ruth 3:15 is redemptive. She would be a missionary loaded with redemptive means, sent into whatever realm He himself would want to come as stated in Luke 10:1. Golgotha and Gadarenes mirror each other for the same reason as stated also in Matt 10:1.

Ruth 3:15 Also he said, Bring the vail that *thou hast* upon thee, and hold it. And when she held it, he measured six *measures* of barley, and laid *it* on her: and she went into the city.

Ruth 3:15 וַיֹּאמֶר הָבִי הַמִּטְפַּחַת אֲשֶׁר־עָלַיִךְ וְאֶח�ָזִי־בָהּ וַתֹּאחֶז בָּהּ
וַיָּמָד שֵׁשׁ־שְׂעֹרִים וַיָּשֶׁת עָלֶיהָ וַיָּבֹא הָעִיר׃

Now is the time to repeat WHO divorced from THAT in Job 1:1 and why theologians and committees rebelling against providence have no reverence for G-d and the truth. First Beth-He instance is Gen 9:7, where trespassing is fruitful in the absence of means to avoid it. Mal 2:14 is the last instance. Therein is the homeland on the horizon.

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

Mal 2:14 Yet ye say, Wherefore? Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet *is* she thy companion, and the wife of thy covenant.

Mal 2:14 וַאֲמַרְתֶּם עַל־מָה עַל כִּי־יְהוָה הֵעִיד בֵּינְךָ וּבֵין אֵשֶׁת נְעוּרֶיךָ אֲשֶׁר אַתָּה בָּגַדְתָּה בָּהּ וְהִיא חֲבֶרְתְּךָ וְאֵשֶׁת בְּרִיתֶךָ׃

One final detail in Job 1:7 says, "from going to and fro" **מִשּׁוּט**, which corresponds to recycling and the process called justification by faith, mishpat **מִשְׁפָּט**. Things must be repeated until Pe and Vau reflect each other as reconciliation and its providential means. The same explicit phrase is involved when going through the tribes for the purpose of numbering in 2 Sam 24:2, and implicitly in the fall and descent from Pison to Euphrates. Sola Vau was provided to bring Pe's purgatorial procees of time to rest and standstill. In that context is the Bible twofold. You have a priesthood of perpetual problems, and the target priesthood of peace. It is all about patriarchal problems caused by the priesthood of rebellion denying and hindering the means of reconciliation to bring rest, Pe vs Vau.

Now a test case for Job 1:7, Ruth 3:15 etc. Do you agree that since "to have and to hold" requires "to behold", means that Ruth 3:15 and Rev 1:7 is the same story, and the reason why sola S reality is about shewbread and seeing? Christendom's darkest period, again around Dung hill, is the period when sola S denial was and is most absolute. Just like the Bible divides itself in two by priesthood, it explains the priesthood of darkness and the priesthood of daylight and how the real Anno Domini was delayed to Y2K. G-d's homeland host at harmonious rest would be a distant horizon until the seventh day and seventh millennium. In many ways and on multiple levels would prophecy and history prove that the 2000 years of Christendom all the way was a Worthless substitute.

Now the test of Satan's No-where and Now-here in Job 1:7. Do you see why it would be one of the most important objectives for Satan coming "(out of) whence", in substitute form from the middle of No-Where **מֵאַיִן**, to cover-up the No-Man **אַיִן** realm for the reader not to be able to sort out any matter of person in place, which means to hide the fact and the identity search, that Which Land = Which Thou? It should be no surprise that the kingdom of law and the kingdom of the gospel are personified as two kingdoms and two priesthoods. Issues of life, out of self **מאין** or out of No-Man **אין** conditions, make a spectrum of all possible worlds, where which land is that specific thou. Because the Bible is anthropological, it means slavery vs liberty personified, to become what the Bible says BC and AD. The priesthood of believers needs to reinterpret the priesthood of unbelief and the old saying: Where the bishop is, there is the church of slavery. The Church of Lackland is the church of self. Antichrist, the vicar of Christ, is no other than the fallen, Luciferian self elevated to glorify the selfish.

Job 1:8 THAT There repeated, Satan שׂטן considering שׂם Job's place THERE, and Job himself presented as a No-man model, none אין like the Caph image of him. Things "considered" השׂמת לבך involves the heart. In the context of Gen 3:1 this is literally to question the motives of Job. One THAT feareth G-d in true proportions necessitates THAT being present THERE in person. Singularity says why the None is the One, and as expected is That specified form of fear absent in the NKJV and completely gone in the NASB. Notice that That was not put in place there only for grammatical reasons, but as seen in first instance in Gen 1:4, about how That direct object marker and its textual objective equals the missional objective. The NASB does not substantiate what fear of the Lord is about and how it relates to the canon. It corresponds to uprooting from "in" to "on" the earth where the NKJV, NASB and the rest deviate from the canonical beth B half way through this verse. Redemptive KJV language is by the modernist committees changed to physical geography, the same story about Noah in the same way found just and perfect "in" his generation in Gen 6:9. From start in Gen 1 the lingual KJV equals the missional and redemptive KJV. In modernist translations it is grammar and lexical value as in any other book. Verse 8 repeats the ending of verse 1. In the KJV does verse 8 repeat how sola Vau/And was punctuated in verse 1 as the principal eschewer of evil. For the modernist committees denying providence and sola Vau/And reality is there no reason to agree with how and why the apostolic KJV punctuates these endings. With no fear of the Word and the Lord, there is no end to evil.

Job 1:8 And the LORD said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

Job 1:8 וַיֹּאמֶר יְהוָה אֶל־הַשָּׂטָן הֲשַׂמְתָּ לִבְּךָ עַל־עַבְדִּי אִיּוֹב כִּי אֵין כָּמֹהוּ בָּאָרֶץ אִישׁ תָּם וְיָשָׁר יְרֵא אֱלֹהִים וְסָר מֵרָע׃

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

Gen 1:4 וַיַּרְא אֱלֹהִים אֶת־הָאוֹר כִּי־טוֹב

Job 1:9 One of the verses supplying OT background for 2 Cor 11:14. How "And said" here is a literal example of Satan becoming the light of a lingual substitutor. Notice how the Luciferian masquerade works when the NKJV removes the comma after LORD.

Job 1:9 Then Satan answered the LORD, and said, Doth Job fear God for nought?

Job 1:9 וַיַּעַן הַשָּׂטָן אֶת־יְהוָה וַיֹּאמַר הַחִנָּם יָרֵא אִיּוֹב אֱלֹהִים׃

For more context on Job 1:9 is the general and the particular compared. Noah represents the particular, Job the general. Condemned for grace חן or for nought חנם.

Gen 6:8 But Noah found grace in the eyes of the LORD.

Gen 6:8 וְנֹחַ מָצָא חֵן בְּעֵינֵי יְהוָה׃ ף

Here is a test case for Job 1:9. First you need to decode the Hebrew phrase, “For nought (or grace) fear Job G-d” הַחִנָּם יָרֵא אִיּוֹב אֱלֹהִים, in order to pick up how the text is intended to work in the brain. Do you see that while reading the KJV phrase, “G-d for nought”, as an idiom of being, does the converted material form, changed to “nothing” in the NKJV, hinder the reader from picking up that the whole phrase is about being, that “G-d for nought” downgrades the whole being of G-d, made a material substitute in the NKJV about what Job might gain from it? In the NKJV is grace no part of the story and the text is no longer comparable to Noah and Gen 6:8. Lost fear of G-d begins with downgrading the Being of G-d as modelled in the KJV and wiped out in the NKJV. In order to translate the text as the NKJV does, is G-d already downgraded to be a god of nought (no value). In the primarily mental KJV it is about being. In the uprooted NKJV it is about material things.

For extra context on No-Men and the word “nought” in Job 1:9, it is helpful to consult the OED on deism, since one of the main senses defining the word “nought” says, That which does not exist. Uprooting explains why the modernists bypass the existential part when G-d lost all reverence, and only materialism and the exterior is left as translated in the NKJV. For more context on uprooting and whitewashing, notice how the KJV deals with existential nought and nothingness in Amos 6:13, and how that is whitewashed out of sight in the NKJV, NASB etc.

Job 1:10 Partly a redemptive riddle comparable to being “rich” in Gen 13:2, Matt 19:23, Luke 12:21, 16:19 etc. What riches in general and the more particular self-man Job have to do with this rhetorical “not thou” statement. The KJV is explicit in worded ordering and rhetorics according to the Hebrew from start. This verse appoints the wealthy Job to be one of history’s first risk and hedge-fund managers. If subsidiary justice, Job himself, and his material wealth, were no “not thou” stakeholder in the building of his protective “hedge” שׂוּכָה, there would be no reason to tear it down. If it was “not thou” that made it, it would have to be someone else. In some cases it is necessary to take the text out of its context to prove the extra point. In the KJV the subsidiary point is that someone else did it. In the NKJV there is no subsidiary element and it is about something not done at all. With no subsidiary realm in Job 1, there is no place for the legal Moses in Job 2.

Job 1:10 Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land.

Jo 1:10 הֲלֹא־(אַתָּה) [אַתָּה] שַׂכְתָּ בַּעֲדוֹ וּבְעַד־בֵּיתוֹ וּבְעַד כָּל־אֲשֶׁר־לוֹ מִסָּבִיב מַעֲשֵׂה יָדָיו בֵּרַכְתָּ וּמִקְנֵהוּ פָּרַץ בָּאָרֶץ׃

Next step, is how “not thou” is related to the rest of this him-his-he-his-his sequence. Do you see why risk is a purgatorial element central for hedging of managerial integrity in Job and Joseph and the rest of timed J-persons around Issachar, Jezebel, and Jesus? And again, do you see how and why using multiple senses in the KJV protects its causal ABOUT-mission and missionary, and how the deviating NKJV and the rest build one-

sided alternatives around him? Do you see why hedging this causal ABOUT-sequence is no-less missional than him-his-he-his-his? Do you see how modernist men make a vicar narrative where the textual essence is materialism without a mission?

Here is the next test of things done by "not thou" in Job 1:10. Because this relates to the semantic model used in 1 Ki 18:21, do you see that if only the most obvious part of the story is picked up by the reader, there is no shadow text given room to speak of things to come, and no reason for the need to clean up all hidden corners in Job's house? To have the full picture in many cases, will the most central sense(s) be incomplete without the contextual extra supplied by lesser significant senses. This is one of the reasons why the modernist translations have such a limited capacity for scripture to interpret scripture. Modernist texts are non-canonical and fragmented on multiple levels, also in the choice of words, semantic range, and how the Bible's macro and micro stories fit each other. In this case it is fairly easy to pick up that how the NKJV, NASB etc., reordered the first three KJV words follow the reason why theology is one-sided in its atonement ideology and is non-confessional. With no subsidiary text and extra-judicial context, meaning no working and convicting Moses, there is no need for a Messianic remedy. Dung hill is a place of fragmented reality giving room for counter-reform and replacement ideology.

Epistemology, Gaussian Semantics and Lexical Senses



One extra test for Job 1:10 and the legal and lingual spectrum. Do you see that when all things would wax cold, callous, and dysfunctional (cf. Matt 24:12) in today's ambitious dystopia, it is a central part of the problem that man does not lose his legal and logical intelligence, but loses G, his emotional and social intelligence and the mental capacity to know how different lingual elements are interrelated in semantics and social science? Regeneration is required for G to rediscover where he came from and where he is going. As you know, with no anthropological dimension in theology, there is no room and such application in and of the text. The more blind and the more ambitious, the more solid is the proof made manifest upon and around Dung hill. It should be evident as things wax cold and fall apart, and man loses his divine (emotional) intelligence and social-semantic infrastructure, the lingual gospel-kingdom, that there is no working connection between what goes on upon Dung hill and the state of affairs and social conditions around Dung hill. It is a total dystopia and a totally dysfunctional mess where all capacity to properly integrate cause and effect is lost. To really spell it out distinctly how cause and effect is lost in modernist minds and translation committees, and how that would be manifested with published evidence, the connection between the hedge about Job and around Job in Job 1:10 in the KJV is lost in bastard fabrications like the NKJV, NASB etc. Just like the uprooted semantic spectrum sliced up in divorced, sense-less pieces, there is no link from the person of Job to what goes on around him, just like there is no working link

between Dung hill and what goes on around Dung hill. It is all modernist fragments of a lost reality according to all things waxing cold and callous and falling apart in Matt 24. The final piece in the uprooted modernist puzzle in Job 1:10 is that the primarily mental and existential "is" at the end in the KJV, is no longer a part of the story converted to exterior materialism in the NKJV. Notice the difference in ending. In the apostolic KJV does Job 1:10 end primarily with the substantive Being of Job before considering the exterior possessions he might have. In the KJV that is the primary cause. In the NKJV it is limited to material possessions and exterior effects. Person in place does not exist in the modernist NKJV, and existential Being is not the foundation of exterior Doing. The apostolic KJV stays principal, universal, and abstract where the modernist NKJV runs into the concrete and has no founding principal approach to reality in text and mission. In other words, the primarily mental dimension the KJV protects also in ending Job 1:10 is necessary in order for scripture to interpret scripture and how substantive evidence in verses like Job 1:10 and Hebrew 11:1 require the primarily mental realm as foundation for person in place: Which Land = Which Thou. Because the modernist NKJV, NASB etc., have no existential reality beyond visible materialism, they have no real prophetic horizon, which is what Dung hill, Codex Satanicus, and means of deception is about.

Job 1:11 The same riddle continued. With the ABOUT-mission ruling the consonance of management, mission, and material in Moses and Messiah, it is much easier to follow the KJV than uprooted modernists like the exterior NKJV.

Job 1:11 But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

Job 1:11 וְאוּלָם שְׁלַח־נָא יָדְךָ וְגַע בְּכָל־אֲשֶׁר־לוֹ אִם־לֹא עַל־פָּנֶיךָ יְבָרֶכֶךָּ׃

Now the test case for Job 1:11. Do you see that the risk and the hedging "hand now" in the KJV are the same integrated mission in verses 10-11, but "now" and "hand" in the NKJV are not the same but a timed "now" event where time and action following these two words are divorced from each other in text and mission? The KJV unites with the Hebrew. The NKJV deviates from it. By distancing itself from the Hebrew syntax does the NKJV separate text from mission and hand from its action, explaining the difference from the KJV, where each word carries meaning and adds distinctly to the translated syntax, changed to follow a vicar ideology where only longer sentences carry meaning.

One final test of Job 1:11. Do you see that the reordered mess, especially the first two NKJV words, are made for a counter-reformatory world order where G-d is wanted only as last resort? Most of the time we will manage (and curse ourselves) on our own.

Job 1:12 All THAT, Satan's universal jurisdiction to make a Lackland. Now must the beholder's perspective be aligned with grace given for nought in verse 9. Satan is given the overseer's position. Behold הנה all THAT he hath is in thy power, thy hand יד. In repeated judicial steps, in the primarily mental Hebrew and KJV it is about "all that he". In the uprooted NKJV mindset it is about all that possessed material.

Job 1:12 And the LORD said unto Satan, Behold, all that he hath *is* in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

Job 1:12 וַיֹּאמֶר יְהוָה אֶל־הַשָּׂטָן הִנֵּה כָל־אֲשֶׁר־לוֹ בְיָדֶךָ רַק אֵלָיו אַל־תִּשְׁלַח יָדֶךָ וַיֵּצֵא הַשָּׂטָן מֵעִם פְּנֵי יְהוָה׃

Here is the test case for Job 1:12, repeating the "rich man" issue in verse 10. Do you see that "all that he" is the same possessive "rich man" problem in NT? Person = Place, and Which Land = Which Thou, whatever man is possessed by. Next and no-less important, notice the part reordered in the NKJV and why the KJV agrees with the Hebrew syntax, saying, "only upon himself put not forth thine hand" רק אליו אל־תשלח ידך. Do you see why the principal KJV and Hebrew must agree, both making the reader aware of judicial priorities, making first principle and its subsidiary justice distinct, in contrast to the lingual mess in the clumsy NKJV fusing the judicial elements and textual order of them into a confusing mixture? The apostolic KJV provides principal clarity on judicial matters, orders, and priorities, beginning with first-principle justice, before continuing with Satan's subsidiary judicial power, and exposing how the NKJV made a lingual and judicial mess of it. How do you expect modernist readers to properly detect and decode what sola S reform was about in the textual mess the most literally useless NKJV makes of it? This is the type unprincipled textual stuff the modernist committees think worthy to replace the supreme quality of the apostolic KJV. Again, the more blind and the more ambitious, the more glaring is the textual and missional gulf between the apostolic KJV and its shallow competitors. The apostolic KJV takes the reader into the Bible's judicial landscape the modernist means of deception remove from sight. How the Bible divides itself by priesthood, is how the principled is separated from the unprincipled. Annoying details like this make it reasonable to say that Dung hill is a dangerous Dumb hill. As you realise the magnitude of mind-set missional mismatch, you may realise that the only thing the shallow NKJV has in common with the apostolic KJV it is gulf between them. Job 1:12 is one of all the distinct cases of apostolic clarity in the KJV vs muddy waters in the NKJV. Providence and modernism come from two distinctly different worlds.

Now G and one more crosscheck to do of things waxing cold, callous, and dysfunctional in the context of Job 1:12 vs 1:10. Do you agree that as man loses sight of things and G is no longer able to know where he came from and where he is heading and groomed to be, it becomes increasingly evident that man's behavioural destiny and transgression of the law have much in common with the monetary principle called Gresham law. From Dung hill does the trans-Gresham law declare and prove that bad money and bad texts and translations will crowd out and replace the one principal and good one. Gresham's transgressive law declares how and why Modernism's goal is to destroy Providence. It is a universal principle in man's primitive and self-destructive behaviour that bad things tend to drive out the good. Since it is a statistical phenomenon, are Gresham and Gauss equally universal regarding things waxing cold, callous, dysfunctional, and destructive. G-d's law is the universal warning in Gamaliel, Gresham, and Gauss since G so clearly says that the ultimate gravity of something correlates with the gravity of everything.

Job 1:13 In the KJV a complete translation, providing the full story about “his sons and his daughters” ובניו ובנתיו, in the NKJV gloosing over the details and translating the Hebrew text accordingly. It cannot be called formal or literal equivalence when textual details serve no other role than idiomatic storytelling.

Job 1:13 And there was a day when his sons and his daughters *were* eating and drinking wine in their eldest brother's house:

Job 1:13 וַיְהִי הַיּוֹם וּבָנָיו וּבְנֹתָיו אֹכְלִים וְשֹׁתִים יַיִן בְּבֵית אֲחִיהֶם הַבְּכוֹר׃

Job 1:14 Next step in complete translation and contextual storytelling. In the KJV it begins with establishing the Bible’s And-There crime scene before sending a messenger of it. In the NKJV, NASB etc., is that crime scene gone and the messenger is sent out of nowhere. Within the realm and sola S jurisdiction the apostolic KJV protects, is the first part, And there, and the next step, what And has to say about it, the sovereign story the theologians always would reject. In theology is the Word never permitted to voice his own story in his own right. After uprooting, the only messenger left is a physical person. In modernist minds was And never There, and what And has to say about it is overruled, meaning that the reason why AD and the gospel kingdom never did materialise, is that sola S jurisdiction did never become a reality in Christendom’s theological realm. You find the root cause of sola S jurisdiction, And present There, and Christendom’s mental darkness indicated in Gen 1:3. Root cause above all other root causes is that within the realm of theological thinking has no word any distinct meaning in any other form than as a part of longer sentences.

Job 1:14 And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them:

Job 1:14 וּמַלְאָךְ בָּא אֶל־אִיּוֹב וַיֹּאמַר הַבָּקָר הָיוּ חֹרְשׁוֹת וְהָאֲתֹנוֹת רֹעוֹת עַל־יְדֵיהֶם׃

Job 1:15 Next step in complete storytelling. It should be easy to decode the meaning of precedence and how scriptural synergy would multiply such evils, strengthen original sin, and protect the doers thereof. Herbert Spencer and episcopal Christendom made the case how scripture reflects the survival of the fittest. Since the Bible is universal it has something to say about much more than the days of Job. In the KJV is sola Vau/And in place to manifest the substantive, changed to a time-based text in the NKJV. This is the world of the fallen Niphil Basar.

Job 1:15 And the Sabeans fell *upon them*, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

Job 1:15 וַתִּפֹּל שְׁבָא וַתִּקָּחֵם וְאֶת־הַנְּעָרִים הִכּוּ לְפִי־חָרֶב וָאִמָּלְטָה רַק־אֲנִי לְבַדִּי לְהַגִּיד לָךְ׃

Job 1:16 Beth B is the letter of feedback. There came **בא** . . and more of the type called "fallen" **נפל** Niphil Basar.

Job 1:16 While he *was* yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.

Job 1:16 עוֹד זֶה מְדַבֵּר וְזֶה בָּא וַיֹּאמַר אֵשׁ אֱלֹהִים נָפְלָה
מִן־הַשָּׁמַיִם וַתִּבְעַר בַּצֹּאן וּבַנְּעָרִים וַתֹּאכְלֵם וָאֲמָלְטָה רַק־אֲנִי
לְבַדִּי לְהַגִּיד לָךְ׃

Job 1:17 Next feedback **בא** step and more Niphil Basar conditions, and in verse 17 it is combined with ruling Rosh headache, "banded" **ראש** together. The phrase speaking of "three bands" **שלשה ראשים** would have no functional role without an organisational ruler doing the work to combine and structure such forces.

Job 1:17 While he *was* yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

Jo 1:17 עוֹד זֶה מְדַבֵּר וְזֶה בָּא וַיֹּאמַר כַּשְׂדִּים שָׂמוּ שְׁלֹשָׁה רָאשִׁים
וַיִּפְשְׁטוּ עַל־הַגְּמַלִּים וַיִּקָּחוּם וְאֶת־הַנְּעָרִים הִכּוּ לְפִי־חָרֶב וָאֲמָלְטָה
רַק־אֲנִי לְבַדִּי לְהַגִּיד לָךְ׃

Job 1:18 Next **בא**

Job 1:18 While he *was* yet speaking, there came also another, and said, Thy sons and thy daughters *were* eating and drinking wine in their eldest brother's house:

Jo 1:18 עַד זֶה מְדַבֵּר וְזֶה בָּא וַיֹּאמַר בָּנֶיךָ וּבְנוֹתֶיךָ אֹכְלִים וְשֹׁתִים
יַיִן בְּבֵית אֲחִיהֶם הַבְּכוֹר׃

Job 1:19 Next **בא** and more conditional terminology for Niphil Basar and Lucifer's fallen realm.

Job 1:19 And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

Job 1:19 וְהִנֵּה רוּחַ גְּדוֹלָה בָּאָה מֵעֵבֶר הַמִּדְבָּר וַיִּגַּע בְּאַרְבַּע
פִּנּוֹת הַבַּיִת וַיִּפֹּל עַל־הַנְּעָרִים וַיָּמוּתוּ וָאֲמָלְטָה רַק־אֲנִי לְבַדִּי
לְהַגִּיד לָךְ׃

Job 1:20 B arriving in A and reality beginning to dawn. Beginning the other side of Pe's accounting. First fall and death up to verse 19, then early rising and prevenient grace from verse 20, and a confessed nemesis element after much hubris and Rosh headache.

Job 1:20 Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped,

Job 1:20 וַיָּקָם אִיּוֹב וַיִּקְרַע אֶת־מְעִלוֹ וַיָּגָז אֶת־רֹאשׁוֹ וַיִּפֹּל אַרְצָה וַיִּשְׁתָּחוּ׃

Here is the test case for Job 1:20. After being done with the first three KJV words, do you see why it is important to switch to sola S jurisdiction and sola Vau/And reality in the KJV from there, and why the uprooted substitute narrative in the NKJV removed that sola Vau/And instance and instead translated "he" later to protect the exterior realm and the theological story limited to Job and his physical person? As seen in the NKJV has the word "and" no other than a textual and grammatical role, explaining why "he" is translated for no other than textual reasons and for a difference compared to the KJV, "and (he) fell" **ויפל** (third person masculine singular).

Job 1:21 Now it should be sufficient to repeat grace, faith alone, purgatory, subsidiary reasons, en-mishpat justice, and the redemptive premise in verse 9.

Job 1:21 And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.

Job 1:21 וַיֹּאמֶר עָרֹם (יָצָתִי) [יָצָאתִי] מִבֶּטֶן אִמִּי וְעָרֹם אָשׁוּב שָׁמָּה יְהוָה נָתַן וַיהוָה לָקָח יְהִי שֵׁם יְהוָה מְבֹרָךְ׃

Job 1:22 Chapter end about this (particular) Job. This verse displays more dubious use of words in the NKJV. In the apostolic KJV is the word "did" introduced as a category in the group of doers and their deed, beginning as a double done deed in Gen 3:6. In the NKJV is there no such primary distinction and first instance "did" in Gen 4:5 is mixed up with a non-deed, the same in Job 1:22 where "did" is used to blur the demarcation of being and doing. In the NKJV is there no proper distinction of man's primarily mental Being from his exterior Doing. If you move to the last instances, is the final "did" in the KJV glorifying G-d for what he has done (Rev 21:23). In the NKJV it ends with the complete mix-up in Rev 20:5. In the KJV is Rev 20:5 about the end of Being, turned into a deed of the dead in the NKJV. As you grow into the realm of distinctly definitive meaning of words in the KJV, the more dubious, dysfunctional, and absurd is the NKJV and its substitute linguistics where words have no stand-alone value. Job 1 in the KJV ends with his state of Being, in the NKJV a dubious state of Doing. In the KJV a word has also functional value by the letter. In the NKJV it is barely lexical.

Job 1:22 In all this Job sinned not, nor charged God foolishly.

Job 1:22 בְּכָל־זֹאת לֹא־חָטָא אִיּוֹב וְלֹא־נָתַן תִּפְלָה לֵאלֹהִים׃ ף

Job 2:1 Again about the place There in the KJV, punctuated to a time-based story in the 2020 NASB. From first instance in Gen 1:3 is the place There a place of darkness until That is enlightened. While masquerading as a light-bringer and angel of light, Satan is a Luciferian prince and Cardinal of darkness, still the same place There to be enlightened in Rev 22:5. If you check the NASB in Rev 22:5 it is the same non-located Luciferian landscape where the word There is no more than a Lackland of lofty speech.

Job 2:1 Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.

Job 2:1 וַיְהִי הַיּוֹם וַיָּבֹאוּ בְּנֵי הָאֱלֹהִים לְהִתְיַצֵּב עַל־יְהוָה וַיָּבוֹא גַּם־הַשָּׂטָן בְּתֹכָם לְהִתְיַצֵּב עַל־יְהוָה׃

A crosscheck of Job 2:1 is helpful. Do you see that while the primarily mental KJV stays principal and abstract from start in verses like Gen 8:9 with the expectation of a distinct There to be in Rev 22:5, does the NASB go the other way and expects a geographical resting place in Gen 8:9 but ends with no corresponding meaning of words in Rev 22:5?

Vicar imaging in Job 2:1 repeats the challenge coming with the identity issue in Job 1:6, "also (the) Satan" גַּם־הַשָּׂטָן. Since meaning of words and potentially (named) identity is the same lingual and missional spectrum, you should be able to see how that relates to the modernist means of deception and why the NASB is representative for that, having no true prophetic horizon, no real homeland to expect, and no place for the dove to land. In other words, Satan's area of operation, which is the Luciferian realm of identity loss and identity crisis around Dung hill, is a universal identity dysphoria where the Bible is perverted and stripped of its definitive capacity to reveal, identify, provide clarity in the midst of lingual and missional confusion, and bring history to rest. You simply need to know what to expect when Luciferian non-identity became the nature of scripture. You need to understand the relativistic Luciferian dimension of deception nurtured around Dung hill, and what Rev 3:11 refers to when there no longer is anything of steadfast and distinct lingual and mission value to hold fast to by the end of Lucifer's Laodicea. It is a slippery landscape of lingual deception leading man into the ecumenical and episcopal Lackland 2.0 the priesthood of unbelief works for. You need to be aware why Satan's Luciferian deception is a part of the story also in 2 Pet 1:19, to destroy all enlightened (non-Luciferian) surety as expressed there. 2 Cor 11:14 and 2 Pet 1:19 are two versions of the same deceptive masquerade ongoing upon and around Dung hill. In order to pave the way for the unsure 2 Pet 1:19, it was necessary to change Isa 14:12.

You should use these details to distinguish between dimensional depth and the flatland. In the apostolic KJV is the story from There in Gen 1:3 to There in Rev 22:5 a holder of distinct principal meaning, T on target There in the midst of the abstract and universal. In the modernist NASB the text tends to run into the concrete and geographical but with no reliable meaning of words. The KJV stays definitive in the midst of the abstract. Modernism is concrete but have no capacity to be definitive, having no working C-unit and D-vector. It is a concrete and direct flatland it brings only more confusion to.

Job 2:2 This is Job 1:7 repeated but in slightly different form. Do you see why this verse repeats the relativistic Gen 3:9 – Where **אי** art thou? Do you see why Satan appears in the same middle of Nowhere and repeats the same non-geographical issue in Gen 3:9? Do you detect Satan's expertise as a thief of identity and disinheritor of all homelands? Do you see how the pilgrim "walk" הלך at the end of this verse corresponds to all the prepositional and presuppositional bias in Lamed, which also covers all possible worlds and all possible paradigms לך in the temporal since it was (first) coded in Gen 3:11? Do you see why Satan's **שטן** judicial capacity, combined with the writing "pen" **עט** of original sin in billing of divorce, is no less flexible in its moving up and down **שט** than the tribes **מטה** stretching out in proportion scaled out of the Judaic point zero? Do you see how this correlates with proportions of faith and stretching and scaling of the partly hidden elements in Zechariah, growing in proportions and surfacing and unfolding until they hit the second-heaven roof and make Jeremiah such a troublesome element for the ruling autocrats in charge? Notice that B on the road to A is the same all the way, and why B-A **בא** combined with "from whence" **אי מזה** or "from such" is the same issue beginning with the question in Gen 3:13: "What is this *that*" **מה־זאת** thou hast done? It adds to the story that man's origin as fallen is primarily mental and non-geographical. Satan is a relativist drifter of no particular place and origin. Lucifer's end of Laodicea is correspondingly loose and drifting in its borderless, globalist traffic.

Job 2:2 And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

Job 2:2 וַיֹּאמֶר יְהוָה אֶל־הַשָּׂטָן אֵי מִזֶּה תָּבֹא וַיַּעַן הַשָּׂטָן אֶת־יְהוָה
וַיֹּאמַר מִשֹּׁט בָּאָרֶץ וּמֵהִתְהַלֵּךְ בָּהּ׃

Job 1:7 And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

Job 1:7 וַיֹּאמֶר יְהוָה אֶל־הַשָּׂטָן מֵאַיִן תָּבֹא וַיַּעַן הַשָּׂטָן אֶת־יְהוָה
וַיֹּאמַר מִשּׁוּט בָּאָרֶץ וּמֵהִתְהַלֵּךְ בָּהּ׃

For more OED context on Job 2:2, do you see why Tyndale's language used "whence" about the causal and primarily metaphysical and non-geographical meaning of source or root cause or circumstance and why that in the modernist and exterior NKJV is changed to a physical and material "where" in an attempt to make it geographical? Notice why first instance "whence" in Gen 3:23 is used to say that the primary focus is mental and not about geographical relocation, where the NKJV runs into the trap and needs to make it look fixed to some particular landscape. If you do a corresponding OED investigation in Matt 8:29, in the primarily mental KJV is Jesus (raptured) into a "hither" realm where

the demons are exposed, in contrast to a concrete geographical “here” in the NKJV. First instance “hither” in the KJV in Gen 15:16 explains that man’s recycled destiny is not geographical but a state of mind. Gergesenes and the “tombs” in Matt 8:28-29 are no more geographical than Gen 3, but the scholastic mindset cannot avoid running into the concrete.

Job 2:4 Since Job is made a representative mediator of life lived under vicar jurisdiction, do you see that redemptive history and all the accounting to follow man’s generational recycling is built into the phrase to be made even when history comes to an end, saying, “skin for skin”? Alternatively the balance says about man in it for the exercise, that it must be a story of ups and downs regarding “skin in it until skin” עוֹר בְּעַד־עוֹר. It is built into the last half of Job 2:4 that man goes to dust to prove other texts like Psa 24:1.

Job 2:4 And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life.

Job 2:4 וַיַּעַן הַשָּׂטָן אֶת־יְהוָה וַיֹּאמַר עוֹר בְּעַד־עוֹר וְכֹל אֲשֶׁר לָאִישׁ יִתֵּן בְּעַד נַפְשׁוֹ׃

Job 2:6 Job vs Jesus. Moses vs the Messiah. Satan’s judicial role in sin and salvation, a subsidiary case for the principal John 1:29.

Job 2:6 And the LORD said unto Satan, Behold, he *is* in thine hand; but save his life.

Job 2:6 וַיֹּאמֶר יְהוָה אֶל־הַשָּׂטָן הִנּוֹ בְיָדֶךָ אַךְ אֶת־נַפְשׁוֹ שְׁמֹר׃

Subsidiary justice means that vicar jurisdiction is allowed. This is what would increase under the priesthood of unbelief, and therefore why Christendom’s inquisitorial horror models how original sin was scripturally strengthened by the priesthood of Satan. This is the Lackland to expect again after abandoning sola S jurisdiction. Vicar Lordship and subsidiary jurisdiction under the second-heaven roof explain why Job 1-2 have so many dubious lordship alternatives in common with Psa 110.

Here is the test case for Job 2:6. Be aware why theology is so one-sided in its atonement ideology (penal substitution). Do you agree that by the change from “save his life” to “spare his life” is the indication of Satan’s redemptive role in the progressive atonement program lost and there is no link between sin and salvation and Moses and the Messiah in how Satan exercises temporal jurisdiction? The objective and the reason why and wherefore in the Hebrew and KJV, is removed in the NKJV, NASB etc., where Satan is stripped as legal guardian in the temporal. In the KJV is “save his life” something to be done as part of the program. In the non-canonical NKJV, NASB etc., is “spare his life” something to be avoided. In other words, there is no push pro-salvation in imposing original sin in theological thinking and translation. Christendom’s legalistic dominion is protected by theologians professing a dispensation of grace AD, which equals preterism. Counter-reform began with hiding the real position of Satan and the priesthood of Satan. Reading the RV/ASV is to find that the reformation lost its sola S jurisdicion when the temporal part of the ongoing redemptive rescue operation no longer serves the eternal.

ASV 2:6 And Jehovah said unto Satan, Behold, he is in thy hand; only spare his life.

Job 2:7 Do you agree that the Hebrew and translated text is more than sufficiently open to question what came first, the boils or the smiting? Did smiting begin with the boils, or did Job have the boils when the smiting began to add salt to already open sores? Is it "smote . . with" or "Job with"?

Job 2:7 So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown.

Job 2:7 וַיֵּצֵא הַשָּׂטָן מֵאֵת פְּנֵי יְהוָה וַיַּךְ אֶת־אִיּוֹב בִּשְׁחִין רָע מִכַּף רַגְלוֹ (עַד) [וְעַר] קָדְקֳדוֹ׃

Job 2:8 Notice the KJV's direct language in contrast to the clumsy NKJV and its lingual byways. Next, in the KJV is subsidiary justice a part of the planned road to redemption. Purgatorial pottery is planned, prophetic, predestined, purposeful, and perfecting in the Abrahamic sense. In the one-sided NKJV, NASB etc., it is not so but something time-based he does while sitting there with no reason for doing so. Again is each word and verse in the KJV loaded with substantive meaning expressed in its own right, where the uprooted modernists need more words and more verses for contextual info. How Job in the last half came closer to his breaking point and accepted his destiny is no part of the story in the NKJV, NASB etc.

Job 2:8 And he took him a potsherd to scrape himself withal; and he sat down among the ashes.

Job 2:8 וַיִּקַּח־לוֹ חֶרֶשׁ לְהִתְגָּרֵד בּוֹ וְהוּא יֹשֵׁב בְּתוֹךְ־הָאֵפֶר׃

Job 2:9 More details adding to the KJV story in verse 8 and explaining more of the truth absent in the NKJV and NASB. The KJV is focused on the substance of the statement, the modernists just as much on the person it came from. In the apostolic KJV, where the mission is egalitarian and to exercise its authority as the protector of the reformation, there is no respect of person. As expressed after changing the wording, the modernist "Then his wife" is a short-term relation, distancing herself as soon as all prosperity was gone in verse 8. In the first four KJV words is the wife aligned with the testifying book of nature. In the NKJV there no such context but a stand-alone and distanced wife.

Job 2:9 Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.

Job 2:9 וַתֹּאמֶר לוֹ אִשְׁתּוֹ עֹדְךָ מַחֲזִיק בְּתֻמָּתֶךָ בָּרֵךְ אֱלֹהִים וָמֻת׃

For extra context, and since the KJV is a marriage consultant, you may investigate what the one instance "then his wife" in Exo 21:3 is aiming at, in contrast to the infidelity and risky NKJV business in Job 2:9, essentially what to expect from counter-reformatory divorce consultants where the mission is pimps and prostitution. In the KJV the lingual equals the missional. In the NKJV is everything a relativist soup.

Job 2:10 Also foolishness may come to singularity is some form. Next, also and "even" how purgatorial predestination became a skin-for-skin issue, "what?" גם. Verses 9-10 combined sound like the reformative choice between good and evil set before the people on the river bank in Deuteronomy.

Job 2:10 But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

Job 2:10 וַיֹּאמֶר אֵלֶיהָ כְּדַבֵּר אַחַת הַנְּבָלוֹת תְּדַבֵּרִי גַּם אֶת־הַטּוֹב נְקַבֵּל מֵאֵת הָאֱלֹהִים וְאֶת־הָרָע לֹא נְקַבֵּל בְּכָל־זֹאת לֹא־חָטָא אִיּוֹב בִּשְׂפָתָיו׃ ף

Job 2:11 Job's "comforters". In the KJV is Job and his story just as essential for the real Bible as good and evil introduced in Gen 2:9. In the NKJV, NASB etc., the vicar text in Job 2:11 is not about this universal "evil" but an alternative story of adversity, calamity or trouble, not in context of the canon. From Genesis to Revelation the canon is about skin for skin, sin for sin (purgatorial antidote), for the purpose of the end of evil. With no subsidiary dimension in theology, there is no working mosaic element and therefore no need for a messianic cure. It is symptomatic that theological translators do not relate to original sin and do not express the structural nature of "evil" רע, its ruling Resh headache and how Job's three "friend(s)" רע fit that structural bill.

Job 2:11 Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him.

Job 2:11 וַיִּשְׁמְעוּ שְׁלֹשֶׁת רֵעֵי אִיּוֹב אֵת כָּל־הָרָעָה הַזֹּאת הַבָּאָה עָלָיו וַיָּבֹאוּ אִישׁ מִמְּקֹמוֹ אֱלִיפַז הַתֵּימָנִי וּבִלְדַּד הַשּׁוּחִי וְצוֹפַר הַנַּעֲמָתִי וַיִּוָּעֲדוּ יַחְדָּו לָבוֹא לָנוּד־לוֹ וּלְנַחֲמוֹ׃

Job 2:12 Be aware of contextual wording in the apostolic KJV, first how things would come with descent and Niphil fall in Job 1:15-16-17-18-19, for the purpose of ascent, lifting of eyes, and a dawning new reality from Job 2:12 (cf. Gen 3:19, Psa 113:7).

Job 2:12 And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven.

WTT Job 2:12 וַיִּשְׂאוּ אֶת־עֵינֵיהֶם מֵרָחוֹק וְלֹא הִכִּירֻהוּ וַיִּשְׂאוּ קוֹלָם וַיִּבְכּוּ וַיִּקְרְעוּ אִישׁ מְעִלוֹ וַיִּזְרְקוּ עָפָר עַל־רָאשֵׁיהֶם הַשָּׁמָיְמָה׃

Job 2:13 Chapter end and the end of the down-sitting intro to the purgatorial text of Job.

Job 2:13 So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that *his* grief was very great.

Job 2:13 וַיֵּשְׁבוּ אִתּוֹ לָאָרֶץ שִׁבְעַת יָמִים וְשִׁבְעַת לֵילוֹת וְאֵין־דֹּבֵר אֵלָיו דָּבָר כִּי רָאוּ כִּי־גָדַל הַכְּאֵב מְאֹד׃

Here is the test case for Job 2:13. How do you read the verbal phrase, “So they sat down with him” **וישבו אתו**? Is it only a verbal act, or is it equally relevant to have come to realise the need of egalitarian conditions and how it is to actually be seated down there among the downtrodden? Do you see any sobering purgatorial reason to read Job 2:13 and Luke 14:8-11 together? Do you see that in the corresponding part in Luke 14:8 in the NKJV is there no more to it than the verbal “sit down” in contrast to the proportional scaling of the vertical and how to decode mismatched placing of person and position in the KJV? Imagine the pretence and the cognitive dissonance, reading how to down-sit a higher position as the KJV indicates in Luke 14:8? In the primarily mental KJV it sounds like trying to be at the lower and upper end at the same time. Luke 14:8 makes it easier to pick up how predestination and purgatorial debasement work in Job 2:13 as stated in the KJV. Job is a whole book dedicated to the concise debasement and formative pottery in Jer 18. Notice the point that Job’s purgatorial confinement, formative pottery, and re-formative re-shaping modelled in Jer 8:14 is the subsidiary version of John 3:7: Ye must be born again. Notice therefore that Christendom’s infantile practice of infant Baptism means to shortcircuit the whole canon and break up the relation between the mosaic and the messianic. Man has no need for the gospel without the law’s reformative purpose. This is neccesary to know about OT and BC conditions in order to understand what the final debasement, the last tribulation, is about in Lucifer’s Laodicea, imposing itself for the need of grown-up conditions and change of priesthood. Christendom, its Levitical tradition and priesthood of unbelief, must be taken down as foretold, and replaced by a reformed, reshaped, recreated, and regenerated priesthood of believers. For repeated, recycled reasons, the inner epistemological canon unveils how things must work when Job was introductory ruined and debased for the same reason as the western world is morally bankrupt and economically ruined at the doorstep into today’s final tribulation. Revelation and tribulation go together as two halves of the same purgatorial story. Pain is the beginning of moral pleasure, and immoral pleasure is the beginning of pain. For man at the doorstep of the final tribulation it is not only a a millennial kingdom qualifier but a matter of epistemologically enlightend free will to reform: Pick your choice.

Job 3:1 As translated in the KJV, the purgatorial purpose (cf. Ezekiel’s heart surgery) to enlarge Job’s heart is literally and anthropologically to open Job, reduced to be no more than a time-based opening of Job’s mouth in the NKJV. Again it is a reciprocal text how he would open his mouth and how things would open him, not in the one-sided NKJV. KJV readers may pick up missional reason and purgatorial hints absent in the NKJV. As processed by time and things coming to pass, the KJV presents the driving mission.

Job 3:1 After this opened Job his mouth, and cursed his day.

Job 3:1 אַחֲרֵי־כֵן פָּתַח אִיּוֹב אֶת־פִּיהוּ וַיְקַלֵּל אֶת־יוֹמוֹ׃ ף

Job 3:2 What sola Vau/And said is a part of the story in the Hebrew and KJV, but is cut off in several modernist translations. Some do also leave Job's name untranslated. Since Job contributes so much to the Bible's redemptive plan, he is named according to man's "enmity" with G-d after the fall from Pison in Gen 2. Warfare conditions is described by the word "enemy" אֹיֵב used in 1 Sam 18:29 about point zero and the irreparable conflict between Saul and David. Job 1-2 is background for NT verses like Matt 12:25 and Mark 3:25. Job 1-2 is partly comparable to other stories like 2 Ki 22:19-20 and 2 Chr 32:26. A king might humble himself and might not suffer, but his posterity would suffer.

Job 3:2 And Job spake, and said,

Job 3:2 וַיַּעַן אִיּוֹב וַיֹּאמַר׃

Job 3:3 In the Hebrew and KJV this verse is comparable to the just Noah living therein in Gen 6:9, which is the same framework and substantive lifestory wherein also Job was born, but uprooted and changed to exterior calendar time in the NKJV, NASB etc. Beth B is involved "wherein" ב the Baptist Bible and Benjamite biography is built. Beth B builds a container of self to be unveiled. Thus, the mosaic framework makes a container of self wherein man is hidden until the day of apocalyptic unveiling. Pushed to the brink and cracked or even crushed, man may no longer be able to contain himself.

Job 3:3 Let the day perish wherein I was born, and the night *in which* it was said, There is a man child conceived.

Job 3:3 יֹאבַד יוֹם אִוָּלֶד בּוֹ וְהַלַּיְלָה אָמַר הֹרָה גָּבֶר׃

Here is the test case for Job 3:3. Do you see how the first part in the KJV is designed for the reader to peel off layer by layer according to "skin for skin" in Job 2:4, and how that semantic composition is destroyed in the NKJV? In other words, do you see how the KJV distinguishes between sin and sinner, and how conditions and lingual purity in the KJV is made muddy waters in the NKJV, NASB? Do you see how the changes from the first part in the KJV to the NKJV, NASB etc., correspond with creational anthropology and how that is conditioned in the Hebrew and KJV, to the theological substitute made in the modernist competitors where the text is fictional and man is never exposed to the elements (cf. Gen 2:1)?

Job 3:4 About Let vs May in the KJV vs NKJV. From the first instances in the KJV the word "may…" (Gen 1:20, 2:16, 3:2) is an open redemptive and reformative potential awaiting the corresponding "might be" in John 3:17 to be fulfilled by sola S jurisdiction and nutrition. In the KJV is whatever May be partly conditioned by Let be. How "may" is used in the NKJV and other modernist versions is a confusing fruit of faith becoming blind fate, for the reader to brace himself for the unknown. Where the KJV hodls to an unwaveriung, Let be, the modernists has no comparable faith and conviction buy their substitute drive is doubt and insecurity. In the KJV is Let providential and May is used about man's failed responsibility and will to reform to benefit from John 3:16-17. In the NKJV is that turned around and May be is used to sow doubt about G-d as the provider. In contrast to the unwavering KJV is the modernist Bible industry a doubt industry.

Job 3:4 Let that day be darkness; let not God regard it from above, neither let the light shine upon it.

Job 3:4 הַיּוֹם הַהוּא יְהִי חֹשֶׁךְ אַל־יִדְרְשֵׁהוּ אֱלוֹהַּ מִמָּעַל וְאַל־תּוֹפַע עָלָיו נְהָרָה׃

For more context on Job 3:4 it is helpful to study the Hebrew details and the fact that salvation is by definition. Deception is relative in agreement with the dubious Dung hill. "The (definite) day + the (definite) That" היום ההוא and the extra definite that "to be" יהי is abused to pervert the definitive Let be in the faithful KJV, instead to have a vague and fateful may be in the NKJV. This is what to expect with manuscripts put into the hands of secular and unbelieving editors upon Dung hill. The KJV makes definitive what the Hebrew is definitive about. Modernist minds and translations are all relative regardless of foundation.

Job 3:5 Next step and how Let vs May continues with predestination. In the Hebrew and KJV is predestination a purposeful and deliberate "stain" גאל, mediating the grooming part of preparation in G while man is on the road to be redeemed גָּאַל. In the NKJV, NASB etc., it is lexical wording without relevant meaning. Predestination is purposeful, allowed, and a deliberate "Let be . . stained" as translated. In the KJV and OED is to be "stained" synonymous with a polluted disgrace as part of Gimel's predestination. For more context it is relevant to consult Isa 23:9, 63:3 for the use of the word, stain, where it is equally predestined and purposeful.

Job 3:5 Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it.

Job 3:5 יִגְאָלֻהוּ חֹשֶׁךְ וְצַלְמָוֶת תִּשְׁכָּן־עָלָיו עֲנָנָה יְבַעֲתֻהוּ כִּמְרִירֵי יוֹם׃

Job 3:6-7 Why Benjamin's predestined purgatory is such a blue biography. For Beth B the most solitary גלמוד years would be the most educational למוד. Here is is called "solitary" גלמוד . In Deu 4:5, Isa 54:13 etc., it is how the priesthood of believers shall be all taught למוד of the Lord.

Job 3:7 Lo, let that night be solitary, let no joyful voice come therein.

Job 3:7 הִנֵּה הַלַּיְלָה הַהוּא יְהִי גַלְמוּד אַל־תָּבֹא רְנָנָה בּוֹ׃

Job 3:8 Predestination and purgatorial processing have a goal. In Job 41:1 it is translated Leviathan לויתן. At this early stage in Job things are yet unknown and untranslated and the KJV says "mourning" לויתן, the same Hebrew spelling and vocals. It is partly a masked Luciferian element until it appears in plain sight in Job 41. In modernist versions there is no working canon, no process of time, and no difference from Job 3 to Job 41.

Job 3:8 Let them curse it that curse the day, who are ready to raise up their mourning.

Job 3:8 יְקָבֻהוּ אֹרְרֵי־יוֹם הָעֲתִידִים עֹרֵר לִוְיָתָן׃

Job 3:9 Next step, morning or mourning, daylight or darkness. Verse 9 in the KJV is translated according to the ruling conditions in verse 8.

Job 3:9 Let the stars of the twilight thereof be dark; let it look for light, but *have* none; neither let it see the dawning of the day:

Job 3:9 יֶחְשְׁכוּ כוֹכְבֵי נִשְׁפּוֹ יְקַו־לְאוֹר וָאַיִן וְאַל־יִרְאֶה בְּעַפְעַפֵּי־שָׁחַר׃

Job 3:14 In the KJV is this verse comma-separated into two distinct parts, first the kings and the royal dimension, then the empire in the second half. Distant desolate places would have no other function than to be controlled and taxed for the service of the capital self at the centre. Notice what the papist NABRE manipulates, tries to whitewash and justify, why it does not want to agree with the apostolic KJV, and why the KJV is so on target according to the presently ongoing deceptive masquerade around Dung hill.

Job 3:14 With kings and counsellors of the earth, which built desolate places for themselves;

Job 3:14 עִם־מְלָכִים וְיֹעֲצֵי אָרֶץ הַבֹּנִים חֳרָבוֹת לָמוֹ׃

Job 3:20 Some of the BC/OT background why it indicates a burden of enlightenment in Matt 11:30, and an even clearer purgatorial mix of light and weight in 2 Cor 4:17. It is a part of the Bible's systematic epistemology that in places of the high and haught you would always find the ruling powers and principalities of darkness. Christendom is no exception, but proves how the Bible divides itself by priesthood, and why light was no element in the ruling realms of Levitical Christendom. All the centuries that led to the 1500s and beyond, were an encounter with the dark minds and matters ruling episcopal Christendom. Agenda 2030, Lackland 2.0, and the final tribulation, would so accurately replay earlier evils in the medieval Lackland that you can decode present affairs and the populated western misery right out of this verse. The only difference you have to make is to change "him" to a collectively populate them or those that are in misery. Verses like this are literally what the infallible Word of G-d says about the wicked pyramids of power and the infallible ignorance of Pope and Magisterium. Light is egalitarian and about unity. There is no other form of hierarchy than the blind leaders of the blind.

Job 3:20 Wherefore is light given to him that is in misery, and life unto the bitter *in* soul;

Job 3:20 לָמָּה יִתֵּן לְעָמֵל אוֹר וְחַיִּים לְמָרֵי נָפֶשׁ׃

Job 3:23-26 The rest of this chapter is one of the indicators why an afterlife purgatory is so utterly pre-post-err-ous. An afterlife purgatory makes Job and OT totally meaningless because there is no missional goal in such a context. History and AD became a dead end in NT, and preterism, a dispensation of grace, became a story in no need of any change in the seventh millennium. Christendom is history's greatest fraud.

Job 3:23 *Why is light given* to a man whose way is hid, and whom God hath hedged in?

Job 3:23 לְגֶ֣בֶר אֲשֶׁר־דַּרְכּ֣וֹ נִסְתָּרָ֑ה וַיָּ֥סֶךְ אֱלוֹהַ֖ בַּעֲדֽוֹ׃

Job 4:2 Notice how offence and the word "grieved" תלאה (לאה) is used here in the phrase, "wilt thou (not) be grieved?" תלאה. Do you see how this mosaic element in Job relates to the commandment essence, Thou shalt "not" לא, and how Job is made a link between Exo 20, the purgatorial process of time, and the hardening of Pharaoh's heart? Because the Bible's lingual composition is universal by the letter, it might be for a different reason but Eliphaz would be no less offensive to Job than Moses to Pharaoh.

Job 4:2 *If* we assay to commune with thee, wilt thou be grieved? but who can withhold himself from speaking?

Job 4:2 הֲנִסָּ֣ה דָ֭בָר אֵלֶ֣יךָ תִּלְאֶ֑ה וַעְצֹ֥ר בְּמִלִּ֗ין מִ֣י יוּכָֽל׃

Job 4:3 Notice how the KJV punctuates the beholder's position, the prophetic horizon, and the need to lift the reader's eyes to behold the longer and wider perspective and the fruits thereof, in contrast to the narrow-minded NKJV, which has no other focus than the concrete person, "Surely you". In other words you may find how the NKJV removed the comma set in the KJV for the purpose of moving away from person, from the concrete and short-sighted. You should take in how apostolic wording and punctuation work in the reader's brain, and how that is destroyed by the shallow and short-sighted nature of modernism. The apostolic KJV provides guidance on the need to get away from self and the selfish preserved by counter-reformatory translations. In the KJV it begins with first instance of the broadmindsed Behold in Gen 1:29. Lost prophetic perspectives explains the lack of lingual consistency in the NKJV and why it is so dimensionally divorced and has so little in common with the KJV. The modernist NKJV is a notorious upholder of self and the self-centred.

Job 4:3 Behold, thou hast instructed many, and thou hast strengthened the weak hands.

Job 4:3 הִנֵּ֣ה יִסַּ֣רְתָּ רַבִּ֑ים וְיָדַ֥יִם רָפ֖וֹת תְּחַזֵּֽק׃

Job 4:21 About translational differences. Notice why the temple veil rent in twain, the reformation doing the same, and why this KJV verse serves that twofold dimension and separation of powers, and moving in the other direction, how the alternative expression in the NKJV is equally typical for the ongoing counter-reform when western freedom and separation of powers are reversed. The accurate KJV is the literally sharp sword and soul/spirit divider in Heb 4:12 the dull-minded NKJV and its modernist companions try to destroy. Distinction and separation are reversed to dull-minded reintegration. This is some of the clearly missional KJV vs the confusing textual NKJV.

Job 4:21 Doth not their excellency *which is* in them go away? they die, even without wisdom.

Job 4:21 הֲלֹא־נָסַ֣ע יִתְרָ֣ם בָּ֑ם יָ֝מ֗וּתוּ וְלֹ֣א בְחָכְמָֽה׃

Job 5:1 Since this is an existential matter, if there "be" יֵשׁ . . . ?, would you expect an answer if you called the office of the spirit of time, call Now, whoever that is? Do you agree that if there is something like spirit calling the depth of spirit, there must also be something called time calling and mirroring the miserable depths of time?

Job 5:1 Call now, if there be any that will answer thee; and to which of the saints wilt thou turn?

קְרָא־נָא הֲיֵשׁ עוֹנֶךָּ וְאֶל־מִי מִקְּדֹשִׁים תִּפְנֶה׃ Job 5:1

Job 5:13 One of the inevitable consequences of serpent conditions. In Gen 3:1 the text says, "subtil" ערום. Its lingual sibling here says, "in their own craftiness" בערמם, the same root with some grammatical extra prefixed and suffixed (in . . their). This is Job's version and the OT background for NT verses like Rom 1:22.

Job 5:13 He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong.

לֹכֵד חֲכָמִים בְּעָרְמָם וַעֲצַת נִפְתָּלִים נְמְהָרָה׃ Job 5:13

Job 5:14 Next step. How to mix up the elements in Gen 1, and how things in Gen 1:3-5 are in place above and under in Gen 1:6-7.

Job 5:14 They meet with darkness in the daytime, and grope in the noonday as in the night.

יוֹמָם יְפַגְּשׁוּ־חֹשֶׁךְ וְכַלַּיְלָה יְמַשְּׁשׁוּ בַצָּהֳרָיִם׃ Job 5:14

Job 5:15 Some more stuff comparable to why the apostolic KJV became protector of the reformation and protector of the separation of powers. Do you see why it was a central part of the reformation and enlightenment history, 1500 to 1800 and beyond, to address the church/state-integrated politics of patriarchy vs politics of poverty, and why that is whitewashed out of sight in the counter-reformatory NKJV? Modernist bastards like the NKJV want no clarity on how poverty relates to repressive political swords, but try to hide it in a general need.

Job 5:15 But he saveth the poor from the sword, from their mouth, and from the hand of the mighty.

וַיֹּשַׁע מֵחֶרֶב מִפִּיהֶם וּמִיַּד חָזָק אֶבְיוֹן׃ Job 5:15

Here is the test case for Job 5:15 with a direct link to NT, Matt 24, and end-time affairs. Do you see that as things would wax cold and callous, as foretold, it would intensify the redemptive conflict between the poor אביון and the hard-hearted (mighty) חזק? Job and his companions give their voices to universal elements worked out under the sun.

Job 5:17 More apostolic syntax. Notice why T's target and the word "Thou" in the KJV is set at the centre of a lingual and missional balance where it is reciprocally addressed from both sides. Self-awareness has an element of self-chastening and self-worth. Again the NKJV has no language and no desire to express T's target.

KJV Job 5:17 Behold, happy *is* the man whom God correcteth: therefore despise not thou the chastening of the Almighty:

Job 5:17 הִנֵּה אַשְׁרֵי אֱנוֹשׁ יוֹכְחֶנּוּ אֱלוֹהַּ וּמוּסַר שַׁדַּי אַל־תִּמְאָס׃

Job 5:18 Job's version of Ecc 3. The more scriptural evidence you have scrutinised, the more predictable is it how the NKJV rejects law/gospel relations and how things were intended to work with sola Vau/And as restorer of all things. The NKJV is literally one of the disjunctive disrupters of everything sola S jurisdiction and the apostolic KJV was provided to restore and protect.

Job 5:18 For he maketh sore, and bindeth up: he woundeth, and his hands make whole.

Job 5:18 כִּי הוּא יַכְאִיב וַיֶּחְבָּשׁ יִמְחַץ (וְיָדָו) [וְיָדָיו] תִּרְפֶּינָה׃

Job 5:19 Why Beth B and the 7-numbered Benjamin are so central for the experience of evil and ruling Resh/Rosh headache. Again, modernist bastards like the NKJV have no real canon, no reason, and no need to know and say, been There, done that. Remember why the 7-numbered Num 21, Jos 21, and Jdg 21 are the main chapters where person meets place, for Which Land to know the implications of Which Thou.

Job 5:19 He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee.

Job 5:19 בְּשֵׁשׁ צָרוֹת יַצִּילֶךָּ וּבְשֶׁבַע לֹא־יִגַּע בְּךָ רָע׃

Job 5:21 What T's target and protective singularity is about. Lingual accuracy provided in the 1500s was a part of the apostolic dimension of the reformation, but for modernist committees today is it more important to bring scripture into the inaccurate sphere of the reader than to align the reader with the accuracy of scripture.

Job 5:21 Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh.

Job 5:21 בְּשׁוֹט לָשׁוֹן תֵּחָבֵא וְלֹא־תִירָא מִשֹּׁד כִּי יָבוֹא׃

Job 6:1 Job's response to Eliphaz

Job 6:1 But Job answered and said,

Job 6:1 וַיַּעַן אִיּוֹב וַיֹּאמַר׃

Job 6:2 Redemptive accounting.

Job 6:2 Oh that my grief were throughly weighed, and my calamity laid in the balances together!

Job 6:2 לוּ שָׁקוֹל יִשָּׁקֵל כַּעְשִׂי (וְהַוָּתִי) [וְהַוָּתִ֥ת] בְּמֹאזְנַיִם יִשְׂאוּ־יָחַד׃

Job 6:20 Shame בוֹשׁ vs hope בטח, and how the KJV uses the word "confounded" to lay a foundation of awareness. Whether Beth B enters בא the road to A, or is on the road to justice, is some of the variety in Beth B in the Hebrew and KJV, but how man is

justified and how sense of reality is processed and restored is no part of the substitute story in the NKJV. Because there is no founding element in the text here in the NKJV and NASB, and because truth and reality is no part of the modernist story, there is no reason to expect an element of newly founded appreciation. From the first "confound" in Gen 11:7 to total relativism and lingual confusion in the last tribulation, the use of the word "confounded" and how it eventually must lead to a solid constitution, is a parallel to the founding path from confusion to KJV clarity, but no such parallel in the NKJV. In the KJV the text explains how things are processed. In the NKJV it is only dumb text.

Job 6:20 They were confounded because they had hoped; they came thither, and were ashamed.

Job 6:20 בֹּשׁוּ כִּי־בָטָח בָּאוּ עָדֶיהָ וַיֶּחְפָּרוּ׃

Here is the test case for Job 6:20. Do you see that to arrive at the truth in the canonical framework of the KJV is a great A of realisation and shameful embarrassment? Do you see that in the NKJV the vicar story has no dawn and no breakthrough, and is a parallel to ever learning and never coming any further than confidence and confusion? Canonical confusion belongs to the pro- and con-founding program of constitutional changes for man to come to clarity by the dawn of awareness. The lingual and missional mirrors the mental. Semantic spectrums and lingual variety explain why the apostolic KJV takes the abstract approach to the principal, and stays definitive in the wide open. Man needs to be regenerated in order to get out of his relativism and heretical state of mind. The problem is not the text but man's relativist mind as a deceptive playground for the lingual.

Job 6:21 Next step and more of the same. As seen in the NKJV is terror blind and has no con-founding anthropological purpose. You need the whole canon to interpret itself and how it operates. Modernism has no real down-casting link between "terror" חתת and the judicial operations of Tamar's under- תחת world horror regime. In the KJV is "casting down" a phrase loaded and used with substantive reason, but in the modernist use of the word "terror" it is a word which in itself is blind to cause and effect. The NIV of Job 6:21 has the best expression of what the theologians call the mystery of iniquity. In the KJV is an explanatory "*my*" added in italics, but also that is lost in the mystery of blind dreadful terror of competing translations. Profiling of Job 6:21 models cause and effect in the anthropological and apostolic KJV, and effect with no known cause in the theological NKJV. Theology is in itself an uprooted driver of its own unknown mystery.

Job 6:21 For now ye are nothing; ye see *my* casting down, and are afraid.

Job 6:21 כִּי־עַתָּה הֱיִיתֶם (לֹא) [לוֹ] תִּרְאוּ חַתַּת וַתִּירָאוּ׃

Here is the test case for Job 6:21. Tamar, veiled until unveiled and T's target is known, says why That transparency is essential for the drama in T's target story: To be or not to be is the question. Do you agree that by the time the temple veil is rent in twain and man enters AD/NT, the KJV text at the end of Matt 1:23 is about restoring G-d's true realm, which IS about the interpretation of Alive (trinitarian) Being, but in the NKJV, NASB etc., the ending of Matt 1:23 is only dumb text and a lexical translation of something?

Now an extra test for Job 6:21 and being vs nothingness in Shakespeare and Hamlet: To be or not to be. Do you see that T's target-oriented and missional ending of Matt 1:23 in the KJV is an example of apostolic words and syntax in agreement with translating the reader into the true realm of the Bible's text and mission done according to how the KJV uses the word "translated" in Col 1:13? True text works as a translational vehicle taking the reader into the gospel-kingdom realm the modernist translations have no words for. It should not take too much imagination to verify the counter-reformatory alternatives in Matt 1:23 and Col 1:13 in the NKJV, where sola S jurisdiction is rejected and absent. The apostolic KJV takes the path of Alive (trinitarian) Being in Matt 1.23, and takes the only working means of sola S transportation to hit home and T's target in Col 1:13. This adds colour to predestination and the reading of being and nothingness in Job 6:21.

Now the final test case for Job 6:21 vs Matt 1:23. Do you agree that regeneration is the only working way to realign man with the interpretation of alive being in Matt 1:23, and to realign man universally with BC/AD as history's centre of gravity made personal in print? Do you agree that all the pre-post-err-ous practices of Levitical Christendom did short-circuit the whole canon and made history and all its Kairos moments an infantile series of worthless anachronisms?

Job 6:28 First instance "eviden…" is presented in a context where it is indicated that the Bible is scientific and involves experience and empirical epistemology, building its case for the eisegetical priesthood of readers. If the Bible was a rationalist book to be known exegetically and a priori, there was no reason for sola S history to be progressive with a growing redemptive potential. In the NKJV, NASB etc., there is no systematic lingual dimension making itself "evident" to the reader. It belongs to this progressive growth pattern that the path from the first to the last instance is a steadily narrowing target from the "evident" Job 6:28, to Heb 7:14 and the "far more evident" Heb 7:15. In Gal 3:11 is the word "evident" used accordingly, to indicate that the law bringing forth time and sin is the epistemological proof-maker man needed for scientific conviction, overwhelmed by solid evidence of sin and salvation.

Job 6:28 Now therefore be content, look upon me; for *it is* evident unto you if I lie.

Job 6:28 וְעַתָּה הוֹאִילוּ פְנוּ־בִי וְעַל־פְּנֵיכֶם אִם־אֲכַזֵּב׃

Here is a test case for the longer sequence from Job 6:28 to Heb 7:15 and how to know and deal with the value and meaning of evidence. Jer 32 is a chapter half way from Job to Heb 7, where "evidence" is repeated multiple times. Do you see why the uprooted text of the NKJV in Jer 32:10 has no words to describe its own uprooting and how evidence was made a subscribed subdivision you must submit to as modelled in the KJV, sealed as kernel stuff hidden under the surface until the end of time as recorded in Daniel until sola Vau/And and sola S jurisdiction is restored? Now back to Job 6:28, do you see that KJV punctuation is applied to stress the abstract and universal, but in the modernist NKJV is punctuation used to stress the local, concrete, and person-focused? In the KJV is Job uses as an example in the context of sin. In the NKJV is Job made an antichrist and the principal centre everything gravitates about, and it does nos end three. Do yo

use that in the apostolic KJV is epistemological evidence provided for the purpose of being able and allowed to spelka for itself, but the NKVJ does not accept any such and is a repressive suppresser trying to speak louder than the removed evidence. Modernism is both non-anthropological and non-epistemological, and does no accept evidence.

One more test for crosscheck of Job 6:28. Do you see that the reconciled dimension and redemptive balance in Pe making things ”evident unto you” פניכם, leads to the same in 1 Cor 6:1+ where Paul warns not to take things to the court of the unregenerate and unjust where reason is absent and nothing is evident?

Job 6:30 More uprooting in the hollow NKJV. Notice what the “in” preposition has to do with the double-tongued Gen 3:1, and why that is lost in uprooted, modernist form. Next, be aware that this dimension in Beth B points to Beth-weaning of all mixture and restored understanding בין in Mal 3:18. You may wonder what it means to discern when things are uprooted from reality. Notice therefore why the second half must discern the first half and the modernist issue in the NKJV, NASB etc, and why that is impossible after destroying the founding existential element, “is” יש there . . in my tongue. KJV readers can pick up the evils of a slick deceptive tongue having no corresponding reality in the barely lexical NKJV, NASB etc.

Job 6:30 Is there iniquity in my tongue? cannot my taste discern perverse things?

Job 6:30 הֲיֵשׁ־בִּלְשׁוֹנִי עַוְלָה אִם־חִכִּי לֹא־יָבִין הַוּוֹת׃

Job 8:1 Next speaker, Bildad the Shuhite.

Job 8:1 Then answered Bildad the Shuhite, and said,

Job 8:1 וַיַּעַן בִּלְדַּד הַשּׁוּחִי וַיֹּאמַר׃

Job 8:3 Bildad refers to how the way of things are done. Judicial elements would get off track as soon as theology ahd substituted anthropological reality and the process of time. Original sin, substitute orders, things subverted and made “crooked” עות, and the old mystery of iniquity עון are combined with vicar gods and lordship in this verse. Readers of this verse need to ask themselves what conditions would have to be in place in order to fulfil the perverse and unjust. Satan is not the “evil one” the theologians want to have for their own protection.

Job 8:3 Doth God pervert judgment? or doth the Almighty pervert justice?

Job 8:3 הַאֵל יְעַוֵּת מִשְׁפָּט וְאִם־שַׁדַּי יְעַוֵּת־צֶדֶק׃

Job 9:1 Job answers Bildad.

Job 9:1 Then Job answered and said,

Job 9:1 וַיַּעַן אִיּוֹב וַיֹּאמַר׃

Job 9:2 Notice the partly reordered word order and that the KJV use of the word “truth” follows an empiricist model, is based on personal experience and is epistemological and eisegetical comparable to Matt 13:46, but in the NKJV does the word “truth” follow a theological model of rationalist (a priori) exegesis?

Job 9:2 I know *it is* so of a truth: but how should man be just with God?

Job 9:2 אָמְנָם יָדַעְתִּי כִי־כֵן וּמַה־יִּצְדַּק אֱנוֹשׁ עִם־אֵל׃

Job 9:5-10 Next example of That Which prophetic perspective and executive energy in the KJV, and uprooted He and Who-focus in the NKJV, NASB etc. It began in the days of the RV/ASV.

Job 9:5 Which removeth the mountains, and they know not: which overturneth them in his anger.

Job 9:5 הַמַּעְתִּיק הָרִים וְלֹא יָדָעוּ אֲשֶׁר הֲפָכָם בְּאַפּוֹ׃

ASV 9:5 *Him* that removeth the mountains, and they know it not, When he overturneth them in his anger;

Job 9:10 Last verse and Which instance in this KJV sequence beginning in verse 5.

Job 9:10 Which doeth great things past finding out; yea, and wonders without number.

Job 9:10 עֹשֶׂה גְדֹלוֹת עַד־אֵין חֵקֶר וְנִפְלָאוֹת עַד־אֵין מִסְפָּר׃

Here is the test case for Job 9:10 regarding fulfilled That-Which scrutiny. First, notice how deed עשׂה, purgatorial pottery, works until No-Man perfection is finished, and how that is modelled, “until no more (or beyond the No-man) searchable” עד־אין חקר? Do you agree that while the creational pottery goes on and man’s identity is hammered out under Satan’s supervisory jurisdicion, would the level of awareness be no higher than the future complete No-Man had progressed in his finding out of G-d and self?

Job 9:11 Therefore this next step. Completed imaging hammered out in person means that the fulfilled search after T on target in Abrahamic perfection would aim at a level of lingual and missional sensitivity being a purged and perfectly singular Turtle-Thou?

Job 9:11 Lo, he goeth by me, and I see *him* not: he passeth on also, but I perceive him not.

Job 9:11 הֵן יַעֲבֹר עָלַי וְלֹא אֶרְאֶה וְיַחֲלֹף וְלֹא־אָבִין לוֹ׃

Here is the test case for apostolic syntax in Job 9:11. Do you see that in contrast to the one-sided perspective in the blind NKJV, does the KJV with its direct language model an extra dimension with a noise level, perceiving something of substitute nature which prevents true perception? The NKJV is limited to the non-perceptive. The KJV indicates perception also of a noisy shadow text . Just like endless other verses, the NKJV is blind to the existence of vicar aspects and noisy elements outside the wanted centre of its text.

In the KJV is the word “not” located according to the twofold canon. In the NKJV is the word “not” located according to the uprooted and one-sided as if the temple veil never was rent in twain to provide the lingual and missional opening the KJV models with its shadow text, which here is BC text in AD context. In the KJV it is a spectrum of actual and potential perception. In the NKJV it is only BC text and non-perception. The NKJV is an example of lingual stumbling in words, and words standing in their own way and hindering their own eyesight. Modernist translations prove what they deny, that even the greatest anthropological enemy has been biographically integrated in the modernist text, standing in the way and blocking man’s own self. Man is his own nightmare. He is the worst and most serious enemy, and the greatest lingual and missional obstacle man had to overcome on earth. Be therefore aware of what Bn says about the capacity to perceive בין and the need for Beth-weaning of all the mixed middle in-between for the grown-up end of self. Notice therefore the Luciferian dimension implemented in bastard texts like the NKJV, where the devil’s business means to hide in more or less plain sight what is wanted to be perceived as a substitute instead of the truth. Falsity and copycats did not want the open descriptive lingual spectrum the apostolic KJV presents to the reader. It is symptomatic that the substantive shewbread in the KJV became a theatrical showbread of no real value in modernist form.

Job 10:1 Next step in apostolic syntax. In the KJV is weariness and how to wear down the saints a product of lived life as modelled in the KJV, lost in the uprooted NKJV. As in earlier verses in the KJV, it is text in context, combining a life of cause and effect, and Benjamite processing is present. In the NKJV it is effect with no known cause. Absence of purgatorial progress means that there is no life-produced wear, tear, and weariness, and therefore no modernist connection to the daily being (were) processed through wear and tear in Gen 1 (cf. Dan 7:25).

Job 10:1 My soul is weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul.

Job 10:1 נָקְטָה נַפְשִׁי בְחַיָּי אֶעֶזְבָה עָלַי שִׂיחִי אֲדַבְּרָה בְּמַר נַפְשִׁי׃

Job 10:2 Next step in apostolic syntax and distinct meaning of words in the KJV. T’s target models Lordship in its own right, stressing the point, wherefore Thou. Causation is essentially about Lordship and Wordship, and the sola S jurisdiction the theologians always rejected. Cosmos has its own Wherefore-Thou logic Christendom is at war with.

Job 10:2 I will say unto God, Do not condemn me; shew me wherefore thou contendest with me.

Job 10:2 אֹמַר אֶל־אֱלוֹהַּ אַל־תַּרְשִׁיעֵנִי הוֹדִיעֵנִי עַל מַה־תְּרִיבֵנִי׃

Job 10:22 Chapter end. About person in place. Which Land equals Which Thou. Verses like this are OT/BC background for NT/AD: Ye are the light of the world.

Job 10:22 A land of darkness, as darkness *itself; and* of the shadow of death, without any order, and *where* the light *is* as darkness.

Job 10:22 אֶרֶץ עֵיפָתָה כְּמוֹ אֹפֶל צַלְמָוֶת וְלֹא סְדָרִים וַתֹּפַע כְּמוֹ־אֹפֶל: ף

Job 11:1 Next speaker, Zophar the Naamathite, ready to voice his opinion.

Job 11:1 Then answered Zophar the Naamathite, and said,

Job 11:1 וַיַּעַן צֹפַר הַנַּעֲמָתִי וַיֹּאמַר:

Job 11:4 First instance "doctrine" לקח in the KJV is Deu 32:2. Here is second instance. The whole canon must be epistemological and doctrinal before it can have a reasonable meaning in Timothy and Titus. Deu 32 is vital for Anonymous the Unknown, for Jacob's trouble, and how Deu 32 and Jeremiah's fifth column relate to the ten commandments and the sons of Jacob in terms of chapter and border setting and how the Bible is built by them. The point is that how the inner doctrinal canon relates to chapter division and border setting, is also how the doctrinal building of the canon begins with Bn and the rib structure in Gen 2:22. How Bn builds chapters of the canon is initiated when G-d built or "made" בן the woman in Gen 2:22 and doing so by "taking" לקח one of man's ribs. Doctrine and everything fitly framed to be together in Eph 2:21 originate in Gen 2. The Hebrew root לקח in Gen 2:2, Deu 32:2 and Job 11:4 can be used with different vocal expressions for a spectrum of lexical meaning but still canonically united. Bn-(i-Mn) builds the founding epistemology of prophecy and history. This is one more case of uprooting. Modernist translations use the word "doctrine" in First Timothy, but have no consonant foundation for it in Deu 32 and generally in OT, where scholastic consensus has been developed over the last 50 years and says, "teaching". Timothy and Titus have no consonant connection to Deu 32 in modernist translation. No working canon means that chapter and verse in modernist form is a numerical system with no doctrinal value.

Job 11:4 For thou hast said, My doctrine *is* pure, and I am clean in thine eyes.

Job 11:4 וַתֹּאמֶר זַךְ לִקְחִי וּבַר הָיִיתִי בְּעֵינֶיךָ:

Job 11:7-11 Next step and a theological upside-down of the anthropological Num 32:23. Definite direct object marking is done regarding the missional objective linked to the plural You כם, the same in Job 11:7 and Num 32:23

Job 11:7 Canst thou by searching find out God? canst thou find out the Almighty unto perfection?

Num 32:23 וְאִם־לֹא תַעֲשׂוּן כֵּן הִנֵּה חֲטָאתֶם לַיהוָה וּדְעוּ חַטַּאתְכֶם אֲשֶׁר תִּמְצָא אֶתְכֶם:

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.

וְאִם־לֹא תַעֲשׂוּן כֵּן הִנֵּה חֲטָאתֶם לַיהוָה וּדְעוּ חַטַּאתְכֶם אֲשֶׁר תִּמְצָא אֶתְכֶם: Num 32:23

For additional context, in agreement with the ending of Mal 4:6, it should be no surprise that the prepositional phrase "with you" **אתכם**, the definite direct object marker **את**, and the missional objective are the same from the first instances when the covenant is confirmed in Gen 9:9-10 as expected in the merging of Job 11:7 and Num 32:23. The covenant is the missional objective directly marked for its purpose.

Gen 9:9 And I, behold, I establish my covenant with you, and with your seed after you;

וַאֲנִי הִנְנִי מֵקִים אֶת־בְּרִיתִי אִתְּכֶם וְאֶת־זַרְעֲכֶם אַחֲרֵיכֶם: Gen 9:9

As indicated by profiling in Job 11:7 is G-d's creational anthropology built into the KJV text. To find G-d is to find self. In the theological NKJV there is no anthropological dimension and no corresponding wording is found there. Modernism is detached from reality in person and mission.

Job 11:8 Next step. In the Hebrew and KJV the foundation is proportions of faith. In the NKJV it is a search after "things" (in verse 7) independent of the required parameters.

Job 11:8 *It is* as high as heaven; what canst thou do? deeper than hell; what canst thou know?

גָּבְהֵי שָׁמַיִם מַה־תִּפְעָל עֲמֻקָּה מִשְּׁאוֹל מַה־תֵּדָע: Job 11:8

Job 11:9 Anthropological and creational measures in the KJV. Measures detached from their origin and intended purpose in the NKJV.

Job 11:9 The measure thereof *is* longer than the earth, and broader than the sea.

אֶרְכָּהּ מֵאֶרֶץ מִדָּהּ וּרְחָבָה מִנִּי־יָם: Job 11:9

Job 11:10 How the apostolic KJV stays universal, principal, and abstract, and how the NKJV must turn it into something concrete.

Job 11:10 If he cut off, and shut up, or gather together, then who can hinder him?

אִם־יַחֲלֹף וְיַסְגִּיר וְיַקְהִיל וּמִי יְשִׁיבֶנּוּ: Job 11:10

Job 11:11 More of the same. Notice that "deceitful" **שוא** in the NKJV is one particular element of a much broader spectrum in the Hebrew and KJV referring to conditions of no potential.

Job 11:11 For he knoweth vain men: he seeth wickedness also; will he not then consider *it*?

כִּי־הוּא יָדַע מְתֵי־שָׁוְא וַיַּרְא־אָוֶן וְלֹא יִתְבּוֹנָן: Job 11:11

Job 11:15 For then כִּי־אָז is pro-future, about predestination and processed reality, past, present, and future in the KJV, not the same in the person-focused NKJV. Within the apostolic realm of the KJV it is important to stay focused on the prophetic perspective, the inner man and his homeland horizon, and That Which is done for redemptive and directional reasons with that in mind, never to be entangled with person and distracting Who-focus as in the relativist NKJV. The KJV follows the Hebrew the NKJV deviates from because focus and mission is different.

Job 11:15 For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear:

Job 11:15 כִּי־אָז תִּשָּׂא פָנֶיךָ מִמּוּם וְהָיִיתָ מֻצָק וְלֹא תִירָא׃

For more Hebrew context on Job 11:15, do you see how processed reality replays the Thummim צ element when Noah from age 600 was directed to go forth צא of the ark. It says, Yea, thou shalt be steadfast והיית מצק about G-d's formative pottery and prophetic program coming to pass with a distinct end and a distinct Shalt Be, which the modernist industry needs to destroy to be successful in reversing the reformation. The KJV is known for its direct language, distinctly on target, for the reader never to be in doubt. Modernist committees changed the Bible's lingual landscape to be coloured by doubt and relativism.

Job 11:20 Chapter end. About eyesight and prophetic necessities. Remember that in the KJV is the word "shall" founded in providence and prophetic surety about man's future. The word "will" is founded in G-d's will and man's free will to reform. In the NKJV is there no conceptual division of these things but words of relativist meaning. The KJV speaks with unwavering prophetic shall-be surety about the future. The relativist NKJV drifts around in a substitute realm together with the rest of modernist translations having no true prophetic horizon and no definitive sense of reality to offer the reader in need to know these things. Notice therefore that when the twofold Bible has collapsed into the one-sided work of theology, there is no longer possible to have a working demarcation between what providentially "shall be" and what is a matter of (free) "will", which also means that man's responsibility for collective reform, and G-d's provision of personal salvation, have become an indefinite soup mixed up in each other. The KJV is made not only protector of the reformation, but the protector of categorical clarity and canonical consonance. No modernist translator will freely admit it, but the apostolic KJV is in fact so definitive that it haunts the modernist committees with its ruling grips of providential authority. How the modernist NKJV uses the word "doubt" is built into the characteristic marks of Dung hill's inferiority complex. Laodicea cannot compete with providence and the truth, and behind their pretentious mask they know it.

Job 11:20 But the eyes of the wicked shall fail, and they shall not escape, and their hope *shall be as* the giving up of the ghost.

Job 11:20 וְעֵינֵי רְשָׁעִים תִּכְלֶינָה וּמָנוֹס אָבַד מִנְהֶם וְתִקְוָתָם מַפַּח־נָפֶשׁ׃ ף

Job 12:1-2 Job's response to Zophar. Here appears the word "doubt" and the difference in use. Remember the twofold use of first instance "doubt" in Gen 37:33 where the KJV uses it syntactically to describe both Jacob's thinking and how it was a part of the minds of the actors in execution, but how that is changed to a one-sided version in the NKJV, partly the same story in Job 12:2, where "No doubt" is twofold in the KJV but one-sided in the NKJV. The KJV preserves the paused and abstract where the NKJV is in rush and runs directly into the concrete. KJV words and syntax are designed to signify a pause to consider before concluding, and does not rush directly into any concrete and one-sided conclusion as the NKJV does.

Job 12:2 No doubt but ye *are* the people, and wisdom shall die with you.

Job 12:2 אָמְנָם כִּי אַתֶּם־עָם וְעִמָּכֶם תָּמוּת חָכְמָה׃

Here is the test case for Job 12:2. Do you see that Job 12:2 and Tit 3:10 reveal the same type problem. Where the KJV needs first to properly consider and conclude, the lingual sickness colouring the NKJV means an eager rush to silence such and be finished with no room for a due process? How Tit 3:10 is done in the NKJV is the recipe for how to silence divisive men and troublemakers like Jesus. Regardless of text and context, are modernists like the NKJV equally eager to rush things through, conclude, and be done with it in Job 12:2 and Tit 3:10.

Job 12:3 First instance "inferior" in the KJV, and how the clumsy NKJV messes up the apostolic KJV syntax detailed with reason. Be aware that it is necessary first to know the truth in order to be able to detect falsity and error, and therefore why the KJV syntax is done the way it is, beginning with what is known before stepping into the potentially unknown. Apostolic syntax and oversight provided with the KJV means to reveal much more than modernist translations limited to the lexical and grammatical. Just like earlier verses, the KJV begins with a shadow text of the known before taking the syntactic step into the potentially unknown. The blind NKJV offers no more than the not known to consider. The KJV aligns translation with reality, absent in the NKJV.

Job 12:3 But I have understanding as well as you; I *am* not inferior to you: yea, who knoweth not such things as these?

Job 12:3 גַּם־לִי לֵבָב כְּמוֹכֶם לֹא־נֹפֵל אָנֹכִי מִכֶּם וְאֶת־מִי־אֵין כְּמוֹ־אֵלֶּה׃

For Hebrew context, the No-Man **אין** and the phrase, "not inferior" **לא־נפל** is used to contrast the dysfunctional world order of the fallen, deistic Niphil Basar.

Here is the test for Job 12:3. Do you see that the truth, the regenerated, and the known, is the reference for the dark and unknown in John 3:10 in the KJV, and how the NKJV mixes up the apostolic syntax the same way also there? Apostolic syntax means that the known is the (first provided) reference for the not known. The extra element is that the KJV builds on sola And as the foundation of knowledge, but in the NKJV is the syntax used to manipulate reality and deny that sola And is the source of knowledge. John 3:10

models why it is necessary to know how apostolic syntax is meant to work in the brain and how modernism destroys that and is used literally to mix doubt about the word with the word itself. Tares mixed with wheat is lingual and missional. How the NKJV says, "(sola) And do not know", is syntactic blasphemy, which is the Luciferian dimension manipulating the subconscious and turning the faculty of the known into a faculty of the not known.

The extra test case is how spiritual warfare between Philadelphia and Laodicea begins with the war between words and syntax, and between providential words and syntax of definitive meaning against a loose Laodicean soup of words and syntax of no definitive meaning. Modernism means war between words and syntax inside the lingual realm of the Bible. Confusing lingual elements nurture confused minds.

Job 12:22 An "ancient" sequence begins in verse 12. Notice that within the Hebrew and KJV the anthropological phrase, "out of darkness" necessitates both to have been therein and properly exercised in it, and to have come out of it with hindsight? Notice how the KJV uses apostolic syntax in the last half to describe what in other portions is referred to as a transitional twilight zone between darkness and light.

Job 12:22 He discovereth deep things out of darkness, and bringeth out to light the shadow of death.

Job 12:22 מְגַלֶּה עֲמֻקוֹת מִנִּי־חֹשֶׁךְ וַיֹּצֵא לָאוֹר צַלְמָוֶת׃

Here is a test case for Job 12:22. Do you see that when you populate the anthropological realm in the KJV it becomes almost a necessity to impose a comma after the word "out" in the last half, and from there how that enlightens the confusing alternative story in the NKJV, which does not follow the Hebrew and is impossible to populate? Is light the visitor of darkness as the KJV says, or is darkness the visitor of light as the NKJV says?

Job 12:23 Notice that sola Vau/And holds the same redemptive and reformative function and holds the same corrective power here and in Psa 107:20?

Job 12:23 He increaseth the nations, and destroyeth them: he enlargeth the nations, and straiteneth them *again*.

Job 12:23 מַשְׂגִּיא לַגּוֹיִם וַיְאַבְּדֵם שֹׁטֵחַ לַגּוֹיִם וַיְנַחֵם׃

Job 13:1 Job has more to say.

Job 13:1 Lo, mine eye hath seen all *this*, mine ear hath heard and understood it.

Job 13:1 הֵן־כֹּל רָאֲתָה עֵינִי שָׁמְעָה אָזְנִי וַתָּבֶן לָהּ׃

Job 13:2 In the KJV is deed the proof of awareness (or that absent). In the NKJV there is no such connection. Being is the foundation of Doing, but in some cases it is necessary to reverse that as done in the KJV here.

Job 13:2 What ye know, *the same* do I know also: I *am* not inferior unto you.

Job 13:2 כְּדַעְתְּכֶם יָדַעְתִּי גַּם־אָנִי לֹא־נֹפֵל אָנֹכִי מִכֶּם׃

Here is a test case for Job 13:2. Do you agree that the proving deed of the doer half way throught in the KJV, comes with the implication that the first three words must be read as representative? What ye know (or not), is what ye do (or not). It is the same Do, as-is phrased in the KJV.

Job 13:3 If the KJV was equally person- and Who-focused as the NKJV, this would be the universal standard.

Job 13:3 Surely I would speak to the Almighty, and I desire to reason with God.

Job 13:3 אוּלָם אֲנִי אֶל־שַׁדַּי אֲדַבֵּר וְהוֹכֵחַ אֶל־אֵל אֶחְפָּץ׃

Job 13:5 Job's proverbial dimension: Silence is golden. This is the literal dimension to be engraved on man's heart table in Ezekiel's surgery. Notice the first three KJV words making the canon biographical, and how the NKJV uses its first comma to uproot man from the only way the Bible would be the real and confessional silencer Job is about.

Job 13:5 O that ye would altogether hold your peace! and it should be your wisdom.

Job 13:5 מִי־יִתֵּן הַחָרֵשׁ תַּחֲרִישׁוּן וּתְהִי לָכֶם לְחָכְמָה׃

Job 13:6 Background for verse 7+, person and personality. Be aware that with counter-reform comes the end of free will and the beginning of the dictatorship of theology. This must be kept in mind about the change from "hear" in the KJV to "heed" in the NKJV demanding obedience and submission. As in other cases, it is sometimes more important to know where changes come from than what they say.

Job 13:6 Hear now my reasoning, and hearken to the pleadings of my lips.

Job 13:6 שִׁמְעוּ־נָא תוֹכַחְתִּי וְרִבוֹת שְׂפָתַי הַקְשִׁיבוּ׃

Job 13:7 Person vs partiality I.

Job 13:7 Will ye speak wickedly for God? and talk deceitfully for him?

Job 13:7 הַלְאֵל תְּדַבְּרוּ עַוְלָה וְלוֹ תְּדַבְּרוּ רְמִיָּה׃

Job 13:8 Person vs partiality II. Repeat the charge and the competition in Job 1:22. This will be clearer in NT, but Job 13:7-8 is an example how well the textual Bible reflects the missional Bible. Yea, hath G-d said? If you repeat the last words in Gen 3:1, they outline the meaning of a false prophet among all the trees in a spectrum from almond to thorny brambles, and how the Bible itself may be and has been altered to become means of brambled deception in the last days.

Job 13:8 Will ye accept his person? will ye contend for God?

Job 13:8 הַפָּנָיו תִּשָּׂאוּן אִם־לָאֵל תְּרִיבוּן׃

Job 1:9 Next (purgatorial) step and the object-marked purgatorial objective..

Job 13:9 Is it good that he should search you out? or as one man mocketh another, do ye *so* mock him?

Job 13:9 הֲטוֹב כִּי־יַחְקֹר אֶתְכֶם אִם־כְּהָתֵל בֶּאֱנוֹשׁ תְּהָתֵלּוּ בוֹ׃

Job 13:10 Completed objective, no respect of person.

Job 13:10 He will surely reprove you, if ye do secretly accept persons.

Job 13:10 הוֹכֵחַ יוֹכִיחַ אֶתְכֶם אִם־בַּסֵּתֶר פָּנִים תִּשָּׂאוּן׃

Job 13:19 Who That, and bloodlined strife or pleading **ריב**

Job 13:19 Who *is* he *that* will plead with me? for now, if I hold my tongue, I shall give up the ghost.

Job 13:19 מִי־הוּא יָרִיב עִמָּדִי כִּי־עַתָּה אַחֲרִישׁ וְאֶגְוָע׃

Job 13:28 Chapter end. In the anthropological Hebrew and KJV it is as-is biography. In the theological NKJV it is comparative relativism.

Job 13:28 And he, as a rotten thing, consumeth, as a garment that is moth eaten.

Job 13:28 וְהוּא כְּרָקָב יִבְלֶה כְּבֶגֶד אֲכָלוֹ עָשׁ׃

Job 14:1 That-which substantive reality in the KJV. Uprooted and Who-focused in the NKJV.

Job 14:1 Man *that is* born of a woman *is* of few days, and full of trouble.

Job 14:1 אָדָם יְלוּד אִשָּׁה קְצַר יָמִים וּשְׂבַע־רֹגֶז׃

Job 14:2 Notice the difference from 13:28 to 14:2 in the KJV. In 13:28 it begins with direct text and biography. In 14:2 begins with a comparative parable.

Job 14:2 He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.

Job 14:2 כְּצִיץ יָצָא וַיִּמָּל וַיִּבְרַח כַּצֵּל וְלֹא יַעֲמֹד׃

Job 14:3-4 About singularity and deviation in the Hebrew and KJV. About something else in the NKJV.

Job 14:4 Who can bring a clean *thing* out of an unclean? not one.

Job 14:4 מִי־יִתֵּן טָהוֹר מִטָּמֵא לֹא אֶחָד׃

Job 14:6 As-is biography and reality in the KJV. Comparative fiction in the NKJV.

Job 14:6 Turn from him, that he may rest, till he shall accomplish, as an hireling, his day.

Job 14:6 שְׁעֵה מֵעָלָיו וְיֶחְדָּל עַד־יִרְצֶה כְּשָׂכִיר יוֹמוֹ׃

Job 14:7 vs 14:5 Two angles on predestination.

Job 14:7 For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

Job 14:7 כִּי יֵשׁ לָעֵץ תִּקְוָה אִם־יִכָּרֵת וְעוֹד יַחֲלִיף וְיֹנַקְתּוֹ לֹא תֶחְדָּל׃

Job 14:14 Preceding verses leading to verse 14 indicate why prophecy, predestination, purgatory, purpose, and patience are related matters. For more context, Job 14:14 and Exo 14:14 are two ways of modelling life and death, BC and AD, and what everything gravitates around under the sun.

Job 14:14 If a man die, shall he live *again*? all the days of my appointed time will I wait, till my change come.

Job 14:14 אִם־יָמוּת גֶּבֶר הֲיִחְיֶה כָּל־יְמֵי צְבָאִי אֲיַחֵל עַד־בּוֹא חֲלִיפָתִי׃

Job 14:15 T's target, and the same centre of gravity.

Job 14:15 Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.

Job 14:15 תִּקְרָא וְאָנֹכִי אֶעֱנֶךָּ לְמַעֲשֵׂה יָדֶיךָ תִכְסֹף׃

Job 14:19 vs Job 1:7 About purgatorial conditions and why the earth is the last element put in place in Gen 1:1 and the last part of the creation to be finished. The dust of the earth and the earth itself need to be located in the creational framework labour belongs to and cannot be reduced to a physical environment, but must be allowed to express the canonical area of operation Satan goes to and fro and up and down in until that area and heart soil is hammered out according to plan. Satan is partly a canonical insider in Beth B from the beginning. Job 14:19 needs Job 1:7, Ruth 3:15 and the redemptive program put in place in Gen 1:1. Pottery, earth, dust, heart soil etc, mirror each other.

Job 14:19 The waters wear the stones: thou washest away the things which grow *out* of the dust of the earth; and thou destroyest the hope of man.

Job 14:19 אֲבָנִים שָׁחֲקוּ מַיִם תִּשְׁטֹף־סְפִיחֶיהָ עֲפַר־אָרֶץ וְתִקְוַת אֱנוֹשׁ הֶאֱבַדְתָּ׃

Job 1:7 And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

Job 1:7 וַיֹּאמֶר יְהוָה אֶל־הַשָּׂטָן מֵאַיִן תָּבֹא וַיַּעַן הַשָּׂטָן אֶת־יְהוָה וַיֹּאמַר מִשּׁוּט בָּאָרֶץ וּמֵהִתְהַלֵּךְ בָּהּ׃

Job 15:1 Eliphaz, second speech.

Job 15:1 Then answered Eliphaz the Temanite, and said,

Job 15:1 וַיַּעַן אֱלִיפַז הַתֵּימָנִי וַיֹּאמַר׃

Job 15:2 One of the examples of the fruits of uprooting, in the KJV about knowledge used in vain, or simply "vain knowledge" דעת־רוח. It is necessary to distinguish real

knowledge uttered in vain from accusing Ruah of being an empty faculty. The KJV does not deny the presence of real knowledge, but says how knowledge is used. Notice how the word “vain” is introduced in Exo 5:9, where Moses and the words of redemption are mocked as vain words.

Job 15:2 Should a wise man utter vain knowledge, and fill his belly with the east wind?

Job 15:2 הֶחָכָם יַעֲנֶה דַעַת־רוּחַ וימַלֵּא קָדִים בִּטְנוֹ׃

Job 15:3 The same in a different form. It does not necessarily say that the words have no value in them, only that they have a form not convertible to something beneficial. Real things can be twisted into the unusable.

Job 15:3 Should he reason with unprofitable talk? or with speeches wherewith he can do no good?

Job 15:3 הוֹכֵחַ בִּדָבָר לֹא יִסְכּוֹן וּמִלִּים לֹא־יוֹעִיל בָּם׃

Job 15:4-5 In steps, verse 1-2-3-4-5, it closes the circle pointing back to Gen 3:1. The words may be the same but are twisted out of context or presented in a way never to be profitable to those ready to in some way obey them.

Job 15:5 For thy mouth uttereth thine iniquity, and thou choosest the tongue of the crafty.

Job 15:5 כִּי יְאַלֵּף עֲוֹנְךָ פִּיךָ וְתִבְחַר לְשׁוֹן עֲרוּמִים׃

Job 15:4-5-9 KJV grammar. One of the invented half-truths used by anti-KJV groups to defend modernist translations is that the people do no longer speak Elizabethan English. Neither did the KJV translators. This language had already started to lose its ground in the days of Tyndale. The reason for retaining it is that Thou, Thee, Thy, Thine, and -est endings for second person singular and -eth endings for third person singular come from the underlying Hebrew and Greek. The modernists fabricate these half-truths to defend grammatically inacurrate translations against the grammatically accurate KJV and do so on toxic premises. In addition to the singular “thou” in verse 4, the two verbs, castest and restrainest, build on person, gender, and number in the source text. Thus, anti-KJV advocates communicate only the half-truth which fits their vicar agenda, which in these verses add another layer to how they relate to Gen 3:1.

Job 15:4 Yea, thou castest off fear, and restrainest prayer before God.

Job 15:4 אַף־אַתָּה תָּפֵר יִרְאָה וְתִגְרַע שִׂיחָה לִפְנֵי־אֵל׃

Job 15:5 For thy mouth uttereth thine iniquity, and thou choosest the tongue of the crafty.

Job 15:5 כִּי יְאַלֵּף עֲוֹנְךָ פִּיךָ וְתִבְחַר לְשׁוֹן עֲרוּמִים׃

Job 15:9 While waiting for inside information and the mediating Comforter to explain the reason for Johannine Comma recording: Understandest thou what thou readest in thy King James Bible? Understandest thou what thou readest in the modernist XXX? First

instance “understandest” is Job 15:9, addressing second person singular, Thou on target. The whole phrase is found only in Acts 8:30. Job has his interpretation of the long path of Bin and Beth B from Gen 1:1 to Mal 3:18, to be fulfilled only in trinitarian form by the Comforter and host-body property possessor. This is the consonant canonical path of inner witnessing providence does not share with the Laodicean bastards. To be or no to be is the question. Which is vs Which is not.

Job 15:9 What knowest thou, that we know not? *what* **understandest** thou, which *is* not in us?

Job 15:9 מַה־יָּדַעְתָּ וְלֹא נֵדָע תָּבִין וְלֹא־עִמָּנוּ הוּא׃

Next critical part is that words with distinctly preserved meaning require an equal share of strict punctuation. The reason for the difference and the question in Job 15:9 is that That specific Thou does not equate with that relativist us, which requires a breaking 2x comma, repeated in the KJV, not found in the NKJV and the rest. Strictness of detailed grammar requires a corresponding strictness of punctuation. This is totally different in the relativist lingual landscape the modernists operate, where no word has any distinct meaning, and therefore why the modernist critique of outdated language, grammar and overpunctuation includes a variety of attacks done for the same relativist reason.

Next detail to be verified: When the modernists speak of concordance it is grammatical, lexical and textual. In the consonant KJV is concordance canonical and missional. This is the reason for the contextual division when the KJV translates words in context and the modernists translate the lexical value. The KJV needs to say, go forth of the ark, and get thee out of thy country, due to the directional meaning of prophecy. Modernists are limited to the textual and lexical and are blind to the directive difference between spirit and flesh. Modernism goes from anywere and everywhere in the flesh and with no sense of direction. This directional wilderness is the fruit of WHO uprooted from THAT inner canon where all these directives come from. The meaning of Beth B potentially “in” us in the KJV, follows the inner journey from Gen 1:1 to Mal 3:18, while modernists like the ESV are drifting around in its own wilderness on a lexical and grammatical surface. In Job 15:9 is the corporate and pluralist “us” at the end blind to the singular Thou at the beginning. Sola W from start answers all the questions the rejected sola scriptura has the capacity to answer, and WHICH depends on the sola Vau premise towards the end, in the same way saying, And-Vau there was light in Gen 1:3. Rejected missional purpose equals blindness to the textual. WHICH switching between THAT plural and singular reflects the two camps. Which land equals Which thou also in this case. Notice how the KJV directness of language beginning to develop in Tyndale was perfected in the KJV. Here in steps from the Matthew’s 1537 Bible, Tyndale’s mission steered them on a path for them to purge and finish. The KJV committee members would go through their own translation work more than ten times, revising and correcting, and they would be just as much editors comparing and compiling from the translation work done before them as they were finishing translators from the Hebrew and Greek.

Tyndale 1537 15:9 What knowest thou / that we knowe not? What vnderstandest thou / but we can the same.

Geneva 1560 15:9 What knowest thou that we knowe not? *and* understandest that is not in vs?

Bishops 1568 15:9 What knowest thou, that we knowe not? And what vnderstandest thou, but we can the same?

KJV 1611 15:9 What knowest thou that we know not? *what* vnderstandest thou, which *is* not in vs?

KJV 1769+ 15:9 What knowest thou, that we know not? *what* understandest thou, which *is* not in us?

Job 15:9 מַה־יָּדַעְתָּ וְלֹא נֵדָע תָּבִין וְלֹא־עִמָּנוּ הוּא׃

Job 15:34 First step in ending this chapter. As partly indicated from start, no element is more vain than words used to serve another gospel. The KJV does not replace the word "congregation" עדת. The congregation is much more than its core company. Modernist committees would whitewash certain verses to avoid unpleasant linking to the religious landscape and the fruits thereof. It points to the last great tribulation, which are the days of the abomination of desolation around Dung hill.

Job 15:34 For the congregation of hypocrites *shall be* desolate, and fire shall consume the tabernacles of bribery.

Job 15:34 כִּי־עֲדַת חָנֵף גַּלְמוּד וְאֵשׁ אָכְלָה אָהֳלֵי־שֹׁחַד׃

Job 15:35 Second step in ending this chapter.

Job 15:35 They conceive mischief, and bring forth vanity, and their belly prepareth deceit.

Job 15:35 הָרֹה עָמָל וְיָלַד אָוֶן וּבִטְנָם תָּכִין מִרְמָה׃ ס

Job 16:1-3 Job's answer to Eliphaz. He turns the "vain" around and against them. First the vain knowledge in Job 15:2, now "vain words" דברי־רוח, and next, notice how boldfaced ambition מריצ reflects the corresponding "rebellion" מרי building up from the ambitious Num 12 to completed hubris and downfall of ambition in Num 17:10, and how Job's Mara develops in that context. Last instance and definite "end" is Rev 22:13.

Job 16:3 Shall vain words have an end? or what emboldeneth thee that thou answerest?

Job 16:3 הֲקֵץ לִדְבָרֵי־רוּחַ אוֹ מַה־יַּמְרִיצְךָ כִּי תַעֲנֶה׃

Job 18:2 Bildad and the end of words. Notise the phrase, "mark, and afterwards we (will speak)" בינו ואחר נדבר. Two ways man is marked and made aware of self begin with Cain's "mark" אות (signs of time) in Gen 4:15. Awareness and the "mark" בין is repeated in a different form. Beast-marked conditions would have its BC, a pre- "we" later to be a post-, "afterwards we" by the dawn of awareness. In the same way is the beast-marked Apocalypse mirroring lost awareness and sleepy conditions in Matt 24. As

said by Bildad, the end of words and the beginning of a post-processed “afterwards we” correspond with the dawn of awareness and the fulfilling of the Bible’s end of words in the last written of the 66 books.

Job 18:2 How long *will it be ere* ye make an end of words? mark, and afterwards we will speak.

Job 18:2 עַד־אָנָה תְּשִׂימוּן קִנְצֵי לְמִלִּין תָּבִינוּ וְאַחַר נְדַבֵּר׃

Job 18:3 Next step describing marks and beast-marked “we” conditions. Who is on the right or wrong side is of lesser importance than stating the facts.

Job 18:3 Wherefore are we counted as beasts, *and* reputed vile in your sight?

Job 18:3 מַדּוּעַ נֶחְשַׁבְנוּ כַּבְּהֵמָה נִטְמֵינוּ בְּעֵינֵיכֶם׃

Job 18:16 A fruit spectrum “above” מעל and its under-world, “beneath” תחת. To rise up there is partly linked to man’s ascent, purgatorial journey, and the rapturing purpose with whole burnt עלה offering in Leviticus. Even if the law had no capacity to do it, it is still the shadow story of reversing man’s fall and descent into his gloomy darkness. Whatever foundation man builds upon, under him, come with implications for the upper areas above. Words require context.

Job 18:16 His roots shall be dried up beneath, and above shall his branch be cut off.

Job 18:16 מִתַּחַת שָׁרָשָׁיו יִבָּשׁוּ וּמִמַּעַל יִמַּל קְצִירוֹ׃

Job 18:18 A repeated purgatory and tribulation experience until the dawn of awareness. What to be learned from history is that man was never able to learn from history. It is a part of the story than man chased out of the world is sola Vau/And rejected and chased out of the world. Growing Lackland conditions correlate directly with the theologians rejecting sola scriptura and what the Bible has foretold about history and these things.

Job 18:18 He shall be driven from light into darkness, and chased out of the world.

Job 18:18 יֶהְדְּפֻהוּ מֵאוֹר אֶל־חֹשֶׁךְ וּמִתֵּבֵל יְנֻדֻּהוּ׃

Job 18:19 It is fairly simple. Man’s hubris and the beginning of ambition and bombastic nothingness, is the end of reason and No-Man being. Lack of prosperity is in this case synonymous with lack of posterity, here idiomatically referred to as “no son” לא נין “and no nephew” ולא־נכד

Job 18:19 He shall neither have son nor nephew among his people, nor any remaining in his dwellings.

Job 18:19 לֹא נִין לוֹ וְלֹא־נֶכֶד בְּעַמּוֹ וְאֵין שָׂרִיד בְּמְגוּרָיו׃

Job 18:20 A generational reset may be a watershed and a confounding experience

Job 18:20 They that come after *him* shall be astonied at his day, as they that went before were affrighted.

Job 18:20 עַל־יוֹמוֹ נָשַׁמּוּ אַחֲרֹנִים וְקַדְמֹנִים אָחֲזוּ שָׁעַר׃

Job 18:21 Since the KJV is descriptive and diagnostic must person in place be universal and cover all possible worlds. For whatever reason, Which Land equals Which Thou. To be canonically exercised in these things, is the reason for the never-ending problem: What is this *that* thou hast done? These or "such" אֵלֶּה dwellings and Elleh-school conditions must reflect "this" זֶה universal from Gen 3:13. It is a part of the reordered syntax that the NKJV rules out all forms of vicar knowledge, which means to mask even the hubris of ambition. In the KJV it is about knowing but not G-d. In the NKJV it is a total tabula rasa until G-d is known. Again, just like slicing up all lexical senses and divorcing them from each other, the NKJV does not allow any (known) shadow story.

Job 18:21 Surely such *are* the dwellings of the wicked, and this *is* the place *of him that* knoweth not God.

Job 18:21 אַךְ־אֵלֶּה מִשְׁכְּנוֹת עַוָּל וְזֶה מְקוֹם לֹא־יָדַע־אֵל׃ ס

Job 19:1-2 Job responds again. One of the piercing reasons why the text is biographical in addition to be descriptive and diagnostic. One of the relevant subsidiary extra points here is that the harder purgatorial reality, the more tension is built between the corporate spirit (of the "common good") and the need to silence and sacrifice the personal. It is a universal issue that in order to have such a Lackland restored, it is necessary to silence all opposition. Times of vexation are times of imperial expansion and decaying personal freedom. Anthropological text needs behavioural context. This verse gravitates around BC/AD and the subsidiary first half, converted to purgatorial sola Vau/And immersion in the second half. For whatever reason, the only possible breakthrough would be based on sola S jurisdiction. The subsidiary first-half and BC would have no other role than serving a principal breakthrough in the second half and AD. Notice that the way the text works is that Job 19:2 has no more contribution to the rest of Job and the whole Bible, than the ability these words have to express themselves in their own, independent right.

Job 19:2 How long will ye vex my soul, and break me in pieces with words?

Job 19:2 עַד־אָנָה תּוֹגִיוּן נַפְשִׁי וּתְדַכְּאוּנַנִי בְמִלִּים׃

Job 19:3 Next step. Is this the effect, or is it only a by-product of the purgatorial process of time? Predestination, isolation, and separation must surely distance and estrange some of the other persons and elements.

Job 19:3 These ten times have ye reproached me: ye are not ashamed *that* ye make yourselves strange to me.

Job 19:3 זֶה עֶשֶׂר פְּעָמִים תַּכְלִימוּנִי לֹא־תֵבֹשּׁוּ תַּהְכְּרוּ־לִי׃

Here is the test case for Job 19:3. Do you see that the KJV in the last half describes two different realms and kingdoms, but in the NKJV there is no such distinction and only the earthly is considered? As seen in the NKJV, NASB etc., theology gives purgatory no missional purpose in the world. For counter-reformatory reasons, the NKJV, NASB etc., agree with the papist NABRE. In Job 19:3 you will also find that the Calvinist ESV

has no real and working predestination. Insults and judicial dealing is limited to the here and now with no separating and isolating purpose.

Here is a relevant crosscheck of Job 19:3. Do you see how Job 19:3 deals with isolation and separation from the crowd relates to the corresponding need to break up relations and leave in Gen 31:32 where the root "discern" הַכֶּר (hiphil) is used about the difference. Do you see that just as Laban was distanced from Jacob as family, the same distancing purgatory is repeated with Job and his friends growing apart. Isolation from strange gods vs strange relations make comparable ties and comparable texts. Distance, discerning, and discovery, make other reasons for comparable relevance.

Gen 31:32 . . . before our brethren discern thou what *is* thine with me,

Gen 31:32 . . . נֶגֶד אַחֵינוּ הַכֶּר־לְךָ מָה עִמָּדִי

Job 19:6 Next step revealing the absence of a functional purgatory in modernist versions. The KJV includes a compassing objective with prophetic purpose and direction out of it. In the NKJV it is endless recycling with no purpose and no known outcome.

Job 19:6 Know now that God hath overthrown me, and hath compassed me with his net.

Job 19:6 דְּעוּ־אֵפוֹ כִּי־אֱלוֹהַּ עִוָּתָנִי וּמְצוּדוֹ עָלַי הִקִּיף׃

Here is a relevant crosscheck for Job 19:6, and how to contrast true north from other compass directions and things tending to go south. Do you see that when first Sodomite instance about compassion and "compass . . ." direction is given in Gen 19:4, it is clear that eros come with a compass direction heading somewhere? In Lam 3:22 it is equally clear that agape is a different compassion with a contrasting compass direction rooted in how Pison is compassed and directed in Gen 2:11. Words with a distinct meaning, and how things are compassed in these texts, describe how any cause will develop its social and behavioural effect. But as you see in the NKJV, NASB etc., there is no directional compassion and no known prophetic horizon in Job 19:6. Things surrounded without any direction and directional intent is like effect with no known and reasoning cause. How the KJV uses the word "compass…" requires double sense-making to include both the directional (north) and how to set a surrounding boundary.

Job 19:26 The rest of the story in verse 6, meaning that Job's compass direction all the way is a death-for-life pilgrimage. In verse 6 it said "compassed" הקיף (hiphil prefix). In verse 26 things are intensified to be "destroyed" נקפ (Piel, no prefix).

Job 19:26 And *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God:

Job 19:26 וְאַחַר עוֹרִי נִקְפוּ־זֹאת וּמִבְּשָׂרִי אֶחֱזֶה אֱלוֹהַּ׃

Job 19:18 What even "Yea" גם says about predestination combined with Beth feedback.

Job 19:18 Yea, young children despised me; I arose, and they spake against me.

Job 19:18 גַּם־עֲוִילִים מָאֲסוּ בִּי אָקוּמָה וַיְדַבְּרוּ־בִי׃

Job 19:25 Adding to Gimel and the redemptive G in verse 18. Purgatorial mockery in verse 18 and predestined rescue in verse 25 make the combined story in Rom 8:1.

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׃

Job 19:27 No vicar priesthood there. Verse 25 is the requires foundation for verse 27. Shewbread is the means of surety in both verses.

Job 19:27 Whom I shall see for myself, and mine eyes shall behold, and not another; *though* my reins be consumed within me.

Job 19:27 אֲשֶׁר אֲנִי אֶחֱזֶה־לִּי וְעֵינַי רָאוּ וְלֹא־זָר כָּלוּ כִלְיֹתַי בְּחֵקִי׃

Here is the combined test case for verses 25 and 27. Do you see that the partly reordered phrase, "and *that he* in the latter days" **ואחרון**, or simply "and *that he*" in verse 25 covers both the Word in person (AD) and the Word in print (Y2K)? Next, do you agree that sola S jurisdiction is the only working redemptive dimension, where sola Vau/And is both the shewbread and the eyesight the priesthood of unbelief have denied and made dysfunctional?

Job 19:29 Chapter end, why the Word and the Sword are two aspects of the same, and why the Word, the will, and the wrath of G-d build on a shared sola W.

Job 19:29 Be ye afraid of the sword: for wrath *bringeth* the punishments of the sword, that ye may know *there is* a judgment.

Job 19:29 גוּרוּ לָכֶם מִפְּנֵי־חֶרֶב כִּי־חֵמָה עֲוֹנוֹת חָרֶב לְמַעַן תֵּדְעוּן (שַׁדִּין) [שַׁדִּוּן]׃ ס

Here is the test case for Job 19:29. Notice the enlightening, simple and direct language in the KJV. "Be ye afraid of the sword" **גורו לכם מפני־חרב**. Do you see how this relates to providence, bypassing the roadblocking temporal Lamed for the need to serve G-d's target priesthood in Heb 1:2, and in contrast to that, how the NKJV, NASB etc., tend to literally complicate things while standing in the way, hindering G-d's missional directness and simplicity, and providing for the establishment in Heb 1:1? Do you see how the KJV translates BC text in AD context, and how the NKJV is stuck in the past and mixes up what G-d did provide for lingual and missional directness? Finally, notice the more stinking element, how opening phrases like this in the NKJV, NASB, NABRE etc., are perfectly made for those intending to use the text against Tyndale's ploughboy, arguing the need for some to interpret the text, especially after messing with the text and destroying the textual and missional simplicity of the KJV. First step is to destroy G-d's providential directness, then the next step is to use their own dung to protect the pulpit and argue the need for an interpreter to help the poor masses understand what no longer is reasonable and intelligible. Job 19:29 is a monument of modernism and its obscurity, and how falsity and copycats hide in the dark and obscure.

Job 20:1 Zophar's second speech.

Job 20:1 Then answered Zophar the Naamathite, and said,

Job 20:1 וַיַּעַן צֹפַר הַנַּעֲמָתִי וַיֹּאמַר׃

Job 20:4-5 A combined reference to Gen 3-4. What is this *that* thou hast done? Notice the issue with missing sense of reality and denied or suppressed biographical awareness, "thou not this" in verse 4? Next, as seen in verse 5, denial and ignorance would not last forever, which explains the reason driving the recycled need for apocalyptic unveiling. All cycles would end in some form of comparable disaster.

Job 20:4 Knowest thou *not* this of old, since man was placed upon earth,

Job 20:4 הֲזֹאת יָדַעְתָּ מִנִּי־עַד מִנִּי שִׂים אָדָם עֲלֵי־אָרֶץ׃

Job 20:5 That the triumphing of the wicked *is* short, and the joy of the hypocrite *but* for a moment?

Job 20:5 כִּי רִנַּת רְשָׁעִים מִקָּרוֹב וְשִׂמְחַת חָנֵף עֲדִי־רָגַע׃

Here is the test case for Job 20:4. First, notice that the KJV's apostolic syntax in verse 4 is biographical about T's target, Thou vs This *That*, and how the modernist NKJV wipes that out of the text. Do you see that how the NKJV does it is typical for how theologians do their textual exegesis, while the KJV readers must wait for apocalyptic unveiling and must first say, been there, done that, before being made biographically able to do proper eisegesis? In other words, do you see how the modernist, exegetical NKJV aligns itself with (a priori) rationalism, where the eisegetical KJV is an epistemological empiricist? The extra point made is that Rhetorics and rhetorical questioning - הזאת ידעת – will never work in a Rationalist context. Original sin and man's ruling Resh/Rosh headache would never explain iself and is Rationale, which is why theology always was one-sided in its penal substitution and never had a real and ruling canon. With original sin always out of sight had theological Christendom no reason to be confessional. Original sin and the apostolic syntax made to confront and convict, are two aspects of that enlightening mission unveiling itself before the eyes of the KJV reader, and which is why modernist, lexical translations have no working canon and no working redemptive dimension.

For more Hebrew context on Job 20:4, the textual details reveal that man was appointed to know, after a sequence of repeated Yad ups and downs eventually to be made aware. Do you see that the word "since" in verse 4 is put there to decode men and malefactors as the primary suspects and troublemakers, "since" . . . all the ills came with them? Do you see why the editorial masquerade wants only a time-based and no substantive and causal "since"? Next step is how verse 5 in the Hebrew manifests original sin related to ruling Resh headache. As seen with antichrist's globalist Agenda 2030 is evil a structural phenomenon with the ambition to rule everything in cosmos. Theological Christendom has no interest in unveiling the evil foundation it belongs to because, or "since", it would be the end of its ecumenical and episcopal evil. Hebrew details are helpful to decode the general evil of all time in Job 20:4 combined with the particular evil headache ruling the

"triumph of the wicked" רננת רשׁעים in Job 20:5. For the text to fulfil its mission is original sin, vested in Resh, antidote against the universal evil of social engineering. It is fairly simple. All empires are pagan and evil, fruits of the fallen Niphil Basar, and no empire would be more evil than antichrist's globalist Christendom with its agenda 2030 and Lackland 2.0 ambition. As foretold and forewarned, it was inevitable that original sin made manifest in Lucifer's Laodicea would manifest Niphil Basar's ultimate ruling ambition and headache upon and around Dung hill, which became the modernist centre of total rule for the purpose of total submission. It is the biblical upside-down of the true Bible's mission to redeem and liberate the world. Job 20:4-5 makes an extract of what the reader needs to know.

Job 20:6 Background for verse 7 and the ruling ambitions and headache upon Dung hill. Things Y-up made for ascent must also cover the ambitious tower of Babel. Reordered it says, "If mount up to the heavens his excellency" אם־יעלה לשׁמים שׂיאו. For obvious reasons did not counter-reformatory translations like the NKJV, NABRE etc., want the KJV way of saying it, especially the word "excellency" (cf. Gen 49:3). This is the KJV's apostolic approach to reformation and elevated dignitaries.

Job 20:6 Though his excellency mount up to the heavens, and his head reach unto the clouds;

Job 20:6 אִם־יַעֲלֶה לַשָּׁמַיִם שְׂיֹאוֹ וְרֹאשׁוֹ לָעָב יַגִּיעַ׃

Job 20:7 Next step, Being and Nothingness after verse 6. With man before the textual mirror, the Bible offers a variety of biographical alternatives. Dung hill is deism's and theological Christendom's obituary. Job 20:7 indicates what to expect in Rev 20. With Job 20:6 and Gen 49:3 as contextual framing, is Job 20:7 taking the next step toward the regenerated and no longer so excellent and elevated in Gen 30:14. Altogether Job 20:6-7 are just as universal as the old tower of Babel and the equally monumental modernist Dung hill. What Babel and Dung hill have in common is the confusing relativism when definitive truth is absent, and theological ambitions and antichrist, the vicar of Christ, try to enforce their agenda and substitute reality. Job 20:7 describes literally the deistic and man-made alternative to rescue by real trinitarian presence in Psa 107:20. Babel in Gen 11 is one way of turning Psa 107:20 upside down. Job 20:7 and Dung hill is another way of doing it. With everything short-term and long-term integrated, the final disaster of Lucifer's Laodicea is anti-Copernican about the last 500-years matrix, and equally upside-down about history's 6000 years.

Job 20:7 *Yet* he shall perish for ever like his own dung: they which have seen him shall say, Where *is* he?

Job 20:7 כְּגֵלָלוֹ לָנֶצַח יֹאבֵד רֹאָיו יֹאמְרוּ אַיּוֹ׃

Some details to be tested regarding Job 20:6-7. After tracing the pattern of the modernist Bible industry, which is the false prophet above all other false prophets in the end, it is much easier to decode how man and his dung must correspond to the beast and the false prophet in Rev 20:10. Since the Word is the same in person and print, it is a part of its

upside down that Bible perversion and serpent material since Gen 3:1 follow that story all the way until wheat and chaff (tares) have been definitively separated for the end of deception. Everything in the apocalypse depends on the Word and how it was received, dealt with, and perverted through history. Christendom's majority whore and minority remnant have no other reference than the Word. Whoredom is a subsidiary jurisdiction. How the word "like" is used in the KJV in Job 20:7 serves both the role of likeness and image carrier and the role of causing a shared destiny for those obedient to Dung hill, to the priesthood of unbelief, and its theological administration.

Job 20:8-9 This shadow story is a necessary part of the greater picture in Rev 1:7, about what must take place in order to establish the sufficiently definitive reality requird to separate wheat and chaff (tares). G-d made two lights. Moonlight serves the powers and principalities of darkness. Enlightenment and true daylight would have to illuminate the Yellowish troll to such a degree that it disappears. Hebrew details make it plain that true daylight is the end of YaD עד ups and downs. And not again. And no more. It makes that sola S point regarding the constitutional corner stone in Eph 2:20. True jurisdiction will cause all the evils, vicars, and substitutes to go away.

Job 20:9 The eye also *which* saw him shall *see him* no more; neither shall his place any more behold him.

Job 20:9 עַ֤ין שְׁזָפַ֙תּוּ֙ וְלֹ֣א תוֹסִ֔יף וְלֹא־עוֹד֙ תְּשׁוּרֶ֔נּוּ מְקוֹמֽוֹ׃

Job 20:11-12 Ruling headache and underworld regimes had their own drive all the way throughout Niphil Basar's history. It is built into Satan's glorious, malefactor hierarchy that man has a driving lust after power, self-glory and to be elevated and glorified on top of Lucifer's social ladder. "Sweet in his mouth" תמתיק בפיו is the wicked רעה. It is history's malefactor and patriarchal problem living unsolved until humanity would be sufficiently educated to know the causes and effects of good and evil. Christendom had no interest in the structural evils of original sin, and is blind to the most basic pattern the Bible models for G-d's target priesthood to be epistemologically educated. Notice how the split, double-tongued, serpent dimension in Gen 3:1 is built into this ending and how it defines the veiled Tamar and the depths and veiled levels of Satan's Thyatira as layers to be peeled back by apocalyptic unveiling.

Job 20:12 Though wickedness be sweet in his mouth, *though* he hide it under his tongue;

Job 20:12 אִם־תַּמְתִּ֣יק בְּפִ֣יו רָעָ֑ה יַכְחִידֶ֥נָּה תַ֝חַ֗ת לְשׁוֹנֽוֹ׃

Job 20:13-14 Background for verse 15, adding to the preceding verses, it is an important verse for the evils of scriptural synergy. Theologians would use scripture to fulfil their own ambitious lusts, in all possible other ways than the one intended. It is Niphil Basar and the law (of self) preceding the true gospel of G-d.

Job 20:14 *Yet* his meat in his bowels is turned, *it is* the gall of asps within him.

Job 20:14 לַ֭חְמוֹ בְּמֵעָ֣יו נֶהְפָּ֑ךְ מְרוֹרַ֖ת פְּתָנִ֣ים בְּקִרְבּֽוֹ׃

Job 20:15 After verses 8-14 a test case in its own right. Where would you find relevant verses to explain this? Is it a contained Num 5:22 or a delicate dish found and corrupted somewhere else? Man's lustful belly and the rebellious deserve each other. It holds the power to choke and dismiss any alarming gut feeling.

Job 20:15 He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly.

Job 20:15 חַיִל בָּלַע וַיְקִאֶנּוּ מִבִּטְנוֹ יוֹרְשֶׁנּוּ אֵל׃

Something to consider regarding Job 20 and the (partly silent) 4+1 Hebrew gutturals: Aleph א, Ayin ע, He ה, Cheth ח, (and Resh ר). Since most of it is split, two-fold, and with room for double-tongued serpentry, do you see any reason why the gutturals in a certain context would be qualming, bitter, and less palatable than the rest?

Job 20:16-22 More of the prophetic and less palatable in Job's life story. Notice that the KJV has a prophetic story and belly about the rebellious absent in the NKJV. Modernist minds have no other than the belly here and now. Based on a causal verse 19 and verses preceding that, is the effect in verse 20 referring to much more than the present story the NKJV makes of it. Modernism has no capacity to memorise and shape the past for the present and its future, which means that modernism has no capacity for reform but drifts back into medieval misery around Dung hill together with the papist NABRE.

Job 20:20 Surely he shall not feel quietness in his belly, he shall not save of that which he desired.

Job 20:20 כִּי לֹא־יָדַע שָׁלֵו בְּבִטְנוֹ בַּחֲמוּדוֹ לֹא יְמַלֵּט׃

Job 20:23 First, notice that the universal "about" is no less missional here than in other verses it appears from Gen 23:17 to Rev 20:9. Whatever man does must be about some type business. This verse together with the name Bethlehem will shed light on Beth B, the Benjamite canon, the Baptist Bible, and how daily death was meant instituted with consuming nutrition from D's dawn. Beth-Lehem must be approached from two sides while being on the road to Benjamite peace in Jos 21, or war and bloodshed in Jdg 21. With some vocal variation in the Hebrew, it must be a "house of bread" בֵּית לֶחֶם or a "house of war (battle, fighting)" בֵּית לָחֶם, so it is helpful to know where daily death and purgatorial consuming of the belly or "intestines" לחום came into the picture. This is implicitly about the Ephesian armour, how spiritual warfare is instituted in Beth B as a consuming fire, and how redemptive nutrition means going to war against the belly. It is the reason why Paul speaks of refreshed bowels in his letter to Philemon. Here are the matters of war and man's belly outlined "while (in) he is eating" בלחומו. Beth-Lehem locates itself in the midst of Benjamite war and applied app-easement. While walking through Job 20 verse by verse, matters of bowels and the belly are put in place before coming to the defining verse 23, and it goes on after this verse, saying how daily death, redemptive nutrition, and peace-making are connected from Benjamin to the Baptist. By

nutrition of bowels can man be conditioned, or groomed, to peace, war, or whatever is in his world.

Job 20:23 *When* he is about to fill his belly, *God* shall cast the fury of his wrath upon him, and shall rain *it* upon him while he is eating.

Job 20:23 יְהִי לְמַלֵּא בִטְנוֹ יְשַׁלַּח־בּוֹ חֲרוֹן אַפּוֹ וְיַמְטֵר עָלֵימוֹ בְּלַחוּמוֹ׃

Job 20:29 Chapter end about man's predestined belly and the rebellious from Babel to its end in Rev 20. When wickedness has been whitewashed it is no longer so wicked but the vicar practice of the "man of G-d" in his anti-Copernican cosmos. Calvinism would reject that the temple veil was rent in twain and free will to reform was instituted from there, but denies AD and says instead that wickedness is by divine decree, that Adam and his wickedness is from G-d, implicitly that G-d is the originator of evil. Calvinism and its penal substitution has no combination of subsidiary justice and Satan's substitute jurisdiction, and therefore no essential change in the reign of the pulpit after the 1500s.

Job 20:29 This *is* the portion of a wicked man from God, and the heritage appointed unto him by God.

Job 20:29 זֶה חֵלֶק־אָדָם רָשָׁע מֵאֱלֹהִים וְנַחֲלַת אִמְרוֹ מֵאֵל׃ ף

Job 21:1-2 Job's next response. Job's certainty is vested in the Hebrew grammer. It says "hear, hear", the normal order of an imperative or imperfect combined with an infinitive absolute, "hear diligently" שִׁמְעוּ שָׁמוֹעַ. In NT it reappears in partly corresponding verses where it says, verily, verily, in the gospel of John, first in John 1:51. Next, notice the element of apostolic syntax and how that is destroyed in the NKJV, NASB etc. In the KJV is the word "diligently" a reciprocal story. Hearing can be no more diligent and definitive in its pick-up of meaning than the words of the speaker are made diligent and definitive by design. How the KJV uses the word "diligently" build a balanced missional handshake between speaker and listener. In the NKJV, NASB etc., this is edited out of sight and only the textual is left. Again you should consider how the meaning of words and syntax is designed to work in the reader's brain, and how means of deception work to cut off essential elements and providential combinations.

Job 21:2 Hear diligently my speech, and let this be your consolations.

Job 21:2 שִׁמְעוּ שָׁמוֹעַ מִלָּתִי וּתְהִי־זֹאת תַּנְחוּמֹתֵיכֶם׃

Here is the test case and what you need to profile and consider in Job 21:2. Do you see how modernist editing and the dictatorship of theology work out self-protective motives? In other words, do you see that modernist listeners are ordered to obey while removing the responsibility of the speaker "to" be equally careful and diligent and "to" make stuff intelligible? For a crosscheck, notice what happens when you remove the word "Hear" in the KJV, which causes the remaining phrase to establish the diligence of the speaker. Removing the word "Listen" in the NKJV, NASB etc., causes no corresponding change. It is both necessary and helpful to exercise the Bible's designed syntactic intent to work

as mental nutrition, and it is both necessary and helpful also to be aware of the lingual as a mental realm where apostolic providence diligently and definitively is serving G-d's target priesthood, in contrast to the self-protective muddy waters fabricated as means of deception modelled by the NKJV. In order to work out its mission as a transitioning text away from the apostolic KJV, does the NKJV provide more than enough evidence how muddy waters work in order to qualify as partly blinding means of deception. KJV/XXX profiling unveils wholeness and the hollow in text and mission. As in many other verses where the extra shadow story the KJV presents has been cut off, it reveals that canonical uprooting and fragmentation causes a lingual loss in the ability of scripture to interpret scripture. Laodicea's Dung hill is the centre of lingual poverty.

Job 9:18, 21:3, 24:11, 36:2 Four cases of permission vs suffering, about the advantage of Tyndale's dying Elizabethan English. First, plain permission (suffer) in Job 9 and 21, before suffering potential consequences of whatever the last half may come with longer down the road. Then the more explicit "suffering" in Job 24:11, and more "permission" in Job 36:2, ending with suffering mockery, and G-d having to suffer whatever is said in the same sense as G-d's grief in Gen 6. Just like the fathers finally giving way to needy children in Matt 19:14, the children's pleasure will have to come with much patriarchal pain to end the earlier prominence party ruling a miserable world order full of suffering, poverty and poor children. According to the Hebrew and the KJV (and OED), a permit to speak in the first half of Job 21:3, is loaded with suffering and grief for the last half, in the same sense as the first half of Gen 6:6 is loaded for the last half to bring it forth. KJV readers have the advantage of combining multiple OED senses. An extra element is that "that (specific) I" in the KJV has no corresponding meaning to fulfil and come to its end in the NKJV. In two singular steps the KJV says, pre- and post, first "that I may speak" **ואנכי אדבר**, and secondly, "and after that I have spoken" **ואחר דברי**, a final step equally singular in scale and scope.

Job 21:3 Suffer me that I may speak; and after that I have spoken, mock on.

Job 21:3 שָׂאוּנִי וְאָנֹכִי אֲדַבֵּר וְאַחַר דַּבְּרִי תַלְעִיג׃

Here is the test case for Job 21:3, the canonical "that (specific) I", and what is absent in uprooted modernist translations like the NKJV. Do you see that the second half leading to the conditional "mock on" must correspond to things beyond remedy (2 Chr 36:16), when man has passed his qualified enlightenment, which is the point of no return, and on that enlightened epistemological basis rejects G-d? Do you see that the last half and these words finally spoken and standing there mocked and with no convicting power, is most relevant for how to read the corresponding text of no salt and savour in Matt 5:13 and Luke 14:34? The intent with means of deception is to have no reformative strength, no convicting power, and no salty savour to fulfil what the true Bible intended. Dung hill is not only a centre of lingual poverty but a centre of the tasteless, toothless, lame, and ineffective, having no other role than to keep things unchanged and unreformed. The false prophet instituted upon Dung hill according to Rev 16:13 is a No-prophet because there is no other than illusion and deception on its pseudo-horizon.

Job 22:1 Eliphaz has a third speech.

Job 22:1 Then Eliphaz the Temanite answered and said,

Job 22:1 וַיַּעַן אֱלִיפַז הַתֵּמָנִי וַיֹּאמַר׃

Job 22:2 T's target and why certain things tend to be 2-Numbered and Two-fold. The "wise" and the "crafty" are two of a kind. The Hebrew and the KJV use the last half for BC/AD reasons and to build a reference model for the first half. As the process of time run, comparable to Saul and Paul, man would be no more useful to G-d and the gospel kingdom than he had first proven himself useless in such a context. This is BC/AD in a nutshell, and how Christendom made itself useless and delayed things from AD to Y2K. It is potentially a useful millennial gospel-kingdom to be, only if the useless is ended.

Job 22:2 Can a man be profitable unto God, as he that is wise may be profitable unto himself?

Job 22:2 הַלְאֵל יִסְכָּן־גָּבֶר כִּי־יִסְכֹּן עָלֵימוֹ מַשְׂכִּיל׃

Here is the test case for Job 22:2. Do you see that Caph is used for as-is reasons to build a comparative likeness/change model everything gravitates around half way through? Next, do you see that how the counter-reformatory NKJV tries to wipe that out, serves the purpose of modernist whitewashing, to extend Levitical and ecumenical conditions beyond Y2K in the same way it was done to abolish the BC/AD demarcation? The KJV models clearly how fulfilled predestination distinctly would divide things, standing at the door into the kingdom in awareness of past and present and aware of a potentially changed future the modernists do not want to see in print with such a distinctly marked demarcation. This is literally how the Bible makes itself 2-Numbered and Two-fold and divides itself by priesthood in the way the theological establishment wants out of sight. If you read the NASB, NIV etc, it is changed to be two versions of the same paradigm. In steps of lingual and missional decay, first the RV/ASV mostly unchanged, then the RSV almost the same, and finally the NIV where all reasonable demarcations are wiped out. The Hebrew and KJV paint a picture of two Adamic dimensions (law and gospel) no longer seen when the Dung hill establishment is done with their whitewashing and editorial engineering, literally how manipulative editing is done to smooth out things for Levitical Christendom and its business as usual to go on with no need of Christ. The wise and crafty link the text to Gen 3:1 in a way the priesthood of law, sin and time did find unacceptable and had to change not to be distinctly clear on BC/AD matters. The apostolic KJV became the needed apocalyptic exposer it is, also in order to be so hated by the scholarly establishment.

Job 22:3 Punctuating purgatory and the purpose that serves in master/servant relations. Notice the apostolic syntax and italics, saying, "or *is it* gain *to him*" and why it must be offencive to Lackland administrations.

Job 22:3 *Is it* any pleasure to the Almighty, that thou art righteous? Or *is it* gain *to him*, that thou makest thy ways perfect?

Job 22:3 הַחֵפֶץ לְשַׁדַּי כִּי תִצְדָּק וְאִם־בֶּצַע כִּי־תַתֵּם דְּרָכֶיךָ׃

Job 22:30 It is hard to avoid reading this as an English and primarily British Lackland rescue plan of the area where shared apostolic providence is vested, The Sceptred Isle. It makes it no less relevant that Piel grammar is used to intensify the purgatorial pressure and promise when Protestant areas are ruined for revival. "He shall deliver" **ימלט** . . . with an extra link made between the Sceptred Isle and Ichabod's Israel in 1 Sam 4:21. What has been taken shall be restored.

Job 22:30 He shall deliver the island of the innocent: and it is delivered by the pureness of thine hands.

Job 22:30 יְמַלֵּט אִי־נָקִי וְנִמְלַט בְּבֹר כַּפֶּיךָ׃ ף

Job 23:2 Job's response. Since prophecy and purgatorial predestination are parts of Job's pilgrimage as a planned program, is it therefore tempting to read this verse from start as a verb of action, even "to day" the night and end this Mara.

Job 23:2 Even to day *is* my complaint bitter: my stroke is heavier than my groaning.

Job 23:2 גַּם־הַיּוֹם מְרִי שִׂחִי יָדִי כָּבְדָה עַל־אַנְחָתִי׃

Job 23:3 Prophecy, planned and predestined . . .

Job 23:3 Oh that I knew where I might find him! *that* I might come *even* to his seat!

Job 23:3 מִי־יִתֵּן יָדַעְתִּי וְאֶמְצָאֵהוּ אָבוֹא עַד־תְּכוּנָתוֹ׃

Now a test case for Job 23:2-3. Do you agree that the partly hidden idiomatic expression, "O that it was given" **מי־יתן**, covers predestination, providence, and answered prayer, and alternatively is the eye-opening saying that justification is by faith?

Job 23:6 Job's version of Paul's Phil 4:13. You need to read the Hebrew word for word as the purgatorial process of time until the Benjamite Beth B at the end is done with all the struggle, strife, and ruling headache in the first half. The last half is anticipated when the recycled mosaic struggle in Gen 6:3 is ended. Next, you should read Paul's version in Phil 4:13 in the same type Brooming way about the Benjamite Paul in person done with the rebellious Saul. Next, the last half is also Job's version of Paul's 2 Cor 1:22. In the fragmented, non-canonical NKJV, where modernist fabrication also leads to invalid italics, there is instead respect of person and purgatory is dysfunctional.

Job 23:6 Will he plead against me with *his* great power? No; but he would put *strength* in me.

Job 23:6 הַבְרָב־כֹּחַ יָרִיב עִמָּדִי לֹא אַךְ־הוּא יָשֵׂם בִּי׃

Job 23:8 Behavioural autonomy and freedom of movement in G-d's inertial space.

Job 23:8 Behold, I go forward, but he *is* not *there*; and backward, but I cannot perceive him:

Job 23:8 הֵן קֶדֶם אֵהָלֵךְ וְאֵינֶנּוּ וְאָחוֹר וְלֹא־אָבִין לוֹ׃

Job 23:9 Lucifer's Laodicean Left vs the Ruling structural Right with a variety of forms and mysterious iniquities allowed to be played out in time.

Job 23:9 On the left hand, where he doth work, but I cannot behold *him*: he hideth himself on the right hand, that I cannot see *him*:

שְׂמֹאול בַּעֲשֹׂתוֹ וְלֹא־אָחַז יַעְטֹף יָמִין וְלֹא אֶרְאֶה׃ Job 23:9

A test case for Job 23:9. A paradigmatic panorama is hidden עטף on the right ימין side of Bn-i-Mn. Do you see how the bill of divorce is written עט to establish this panorama to be unknown until all enveloped history becomes unwrapped epistemology? Scripture divides itself by priesthood according to everything divided by jurisdiction. First BC as a jurisdiction to bill and write, then AD and the jurisdiction to read, redeem, and restore. Everything divides itself by how scripture would work for repression and redemption. These two sides would stand against each other BC/AD as repeated in the 1500s and in the end. As seen in the uprooted NKJV, there is no categorical approach to things Left and Right but a time-based and relativist alternative. The KJV models how things are driven from Left to Right until that is epistemologically proven by structural large-scale unveiling in the apocalypse. History is a massive provider of convicting evidence. The longer the theological establishment would try to suppress the truth with creative ideas like tradition and preterism, the more enlightening and forceful boiling over would the end produce when redemption and reform manifest, and repressive shackles are broken.

Job 23:10 In agreement with Nebuchadnessar's image it may be called Job's version of head and tail history. This was written long before unveiling original sin and its Ruling headache, with special focus on what Laodicea needs to overcome at the end of Rev 3. Job makes it clear what the peaceful Pison is about in terms of mental conditions, and how G-d's Havilah homeland is depends on what Laodicea needs to overcome in Rev 3.

Job 23:10 But he knoweth the way that I take: *when* he hath tried me, I shall come forth as gold.

כִּי־יָדַע דֶּרֶךְ עִמָּדִי בְּחָנַנִי כַּזָּהָב אֵצֵא׃ Job 23:10

Job 24:1 An invisible Baptist watershed is put in place between Job 21 and 22 beginning to take redemptive effect as indicated in Job 24. To be on the right side of Jordan does not automatically mean objective eye-sight but a twilight zone from Asher to lady D. In the KJV is this translated as partly to "know him" but not see anything, and partly to "know him not" but still to see something. First, "that know him" וידעו, then the next, "not see (they) לא־חזו, partly ready and partly recalibrated and realigned.

Job 24:1 Why, seeing times are not hidden from the Almighty, do they that know him not see his days?

מַדּוּעַ מִשַּׁדַּי לֹא־נִצְפְּנוּ עִתִּים (וְיֹדְעוֹ) [וְיֹדְעָיו] לֹא־חָזוּ יָמָיו׃ Job 24:1

Job 24:2 After the Baptist watershed and the transition from Job 21 into Job 22, this is a direct connection to Issachar's realm and gospel kingdom. Gospel kingdoms would be lost when man's competence on time was lost. Jezebel's spirit of time is an imperialist, intruding and invasive. Time expands by default and respects no border. It was built into the cosmological development that space grows and expands to its end. Just like Christ's small-scale homeland vs Caesar's pagan empire, must restored normal awareness begin with down-scaling and functional border-setting. Antichrist's Lackland and the globalist Agenda 2030 is an extremely dysfunctional opposite of G-d's functional host homeland. Christendom was made dysfunctional by denying what the Bible indicates about sola S jurisdiction and border-set redemption from original sin driving the boundless ambition of episcopal impostors. This is very much what AD is about, what sola S reformation is about, and what again is Christendom's rebellious condition at the doorstep into G-d's millennial gospel kingdom. It is about setting or removing landmarks, protecting local cultures and societies, or to wipe that out and serve the "common good" in antichrist's Lackland. BC/AD aligns with Job 21/22 and its Baptist watershed. Reform combines jurisdiction with border-set geography to protect people and national independence from the imperialists and other landgrabbers. You can read this verse literally to decode what interdependence actually is about. The Bible is so direct, practical, informative, and reformative regarding what is needed for peace on earth that you would have to be a theologian to get it wrong.

Job 24:2 *Some* remove the landmarks; they violently take away flocks, and feed *thereof*.

Job 24:2 גְּבֻלוֹת יַשִּׂיגוּ עֵדֶר גָּזְלוּ וַיִּרְעוּ׃

Job 24:3-4 Next step in how to approach reformation and gospel-kingdom matters after Job 21. Christ's entrance AD, all the destructive development leading to the 1500s, what the end of Laodicea manifests, the reformative need of the gospel kingdom, did produce massive social evidence piled up with historical layer upon layer. Personal salvation and collective reform are wrapped in each other. In other words, denial of sola S jurisdiction and denial of its reformed and border-set geography, present the undeniable evidence of Christendom rejecting what Christ have had to offer. The unacceptable were addressed and proven universal in Niphil Basar's fallen world long before Isa 61:2 was proclaimed. What Job says here is what Abram acted against in Gen 14. The true Bible repeats and makes it so plain that only the theological establishment would be able to get it wrong and fool the world to believe the lie.

Job 24:4 They turn the needy out of the way: the poor of the earth hide themselves together.

Job 24:4 יַטּוּ אֶבְיוֹנִים מִדֶּרֶךְ יַחַד חָבְאוּ עֲנִיֵּי־אָרֶץ׃

Here is the test case for Job 24:4. Do you see that in order to combine injustice with the purgatorial dimension of subsidiary justice, does the KJV build two stories in one in the first half? It must combine how the establishment pushed them out and into the byways in the periphery with what goes on while out of the way. This is almost literally how the priesthood of unbelief did boss around for the education of the priesthood of believers.

Job 24:12 Next example of apostolic syntax says how this verse relates to man's capital self and its ruling city centre in Gen 4. The KJV stays universal in what the Hebrew says about the capital self in the imperial city ruling peripheries to the end of the world with no corner left alone and independent. Groaning would increase until the motives driving the Left had gained full control over and from the structural Right. The longer Satan's Urbi et Orbi orders did sound and reach out of the capital city centre, the more massive groaning around the world. R explains root cause and peripheral effects in these matters. Any New Yorker today living under the weighty burdens of Wall Street knows that the misery of the city and its capital self accumulates and nurtures the same imperial misery on the other side of the world. Christendom's sickness became the world's sickness.

Job 24:12 Men groan from out of the city, and the soul of the wounded crieth out: yet God layeth not folly *to them*.

Job 24:12 מֵעִיר מְתִים יִנְאָקוּ וְנֶפֶשׁ־חֲלָלִים תְּשַׁוֵּעַ וֵאלוֹהַּ לֹא־יָשִׂים תִּפְלָה׃

Here is the test case for Job 24:12. Do you agree that presence or absence of a working canon explains the difference, "from out of the city" **מעיר** or "Out of Asher" **מאשר**?

Job 24:13 Now after verse 12 it may sound reasonable that root cause even in matters of rebellion explain causes and effects of the Luciferian Left and its structural Right, and it should be equally clear that all the repeated recycling driven by the western world is so because there is no working feedback from the Right to the Luciferian hubris of the Left. In other words, it is made more than sufficiently clear that it became an L-R matter how perverted Light made itself the instigator of Rebellion. They know no order of things and the L-R ways thereof.

Job 24:13 They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof.

Job 24:13 הֵמָּה הָיוּ בְּמֹרְדֵי־אוֹר לֹא־הִכִּירוּ דְרָכָיו וְלֹא יָשְׁבוּ בְּנְתִיבֹתָיו׃

Job 24:14 It would be nice with some consistency. Verse 14 is an inevitable extension to verse 2.

Job 24:14 The murderer rising with the light killeth the poor and needy, and in the night is as a thief.

Job 24:14 לָאוֹר יָקוּם רוֹצֵחַ יִקְטֹל־עָנִי וְאֶבְיוֹן וּבַלַּיְלָה יְהִי כַּגַּנָּב׃

Job 24:15 On illusion and deception.

Job 24:15 The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me: and disguiseth *his* face.

Job 24:15 וְעֵין נֹאֵף שָׁמְרָה נֶשֶׁף לֵאמֹר לֹא־תְשׁוּרֵנִי עָיִן וְסֵתֶר פָּנִים יָשִׂים׃

Job 24:25 Chapter end makes a summary of Issachar's competence, the gospel kingdom from his day as announced by the arrival of Christ, and what is the essential message of the resurrection. Aware of death and resurrection matters, when you read this verse, the day of the resurrection is not only essential for what is true and reliable about the Bible, but is made universal also by Job and the canon. As stated, the whole Bible must stand or fall with what all history gravitates around and about. If not so is everything in vain.

Job 24:25 And if *it be* not *so* now, who will make me a liar, and make my speech nothing worth?

וְאִם־לֹא אֵפוֹ מִי יַכְזִיבֵנִי וְיָשֵׂם לְאַל מִלָּתִי׃ ס Job 24:25

Here is the test case for Job 24:25 and the whole chapter 25. Do you see that the staged canonical "so now" put on display in Issachar (post-Asher) in the KJV, outlines the hope of something sufficiently substantive to reestablish reality, but in the uprooted NKJV is the substitute "Now" no more than a time stamp out of touch with canonical reality and Issachar's competence? Next, do you see that with the obscure level of details displayed in the NKJV, would BC/AD be equally obscure and would serve Levitical Christendom moving on beyond AD passed as no more than an unknown Kairos moment?

Job 25 Bildad's last speech is only six short verses. In the Hebrew and KJV is Job 25:4 comparable to Noah's and Abraham's relational friendship "with G-d" עִם־אֵל. In the counter-reformatory NKJV is that rejected and the text is manipulated to make room for antichrist, the vicar of Christ. They did not even try to correctly translate the Hebrew. You can read "with" here in the same way G-d invited man to be a cooperative partner together "with" him in Gen 6:18. In these two verses do the KJV say what the Bible is aiming at, and in these two verses did the NKJV edit that out of sight. In the NKJV are Gen 6:18 and Job 25:4 equally one-sided, as is what to expect in the deistic approach to the text in theological translations. Antichrist's modernist aganeds upon Dung hill is not that man should be reconciled and be "with" G-d.

Job 25:4 How then can man be justified with God? or how can he be clean *that is* born of a woman?

וּמַה־יִּצְדַּק אֱנוֹשׁ עִם־אֵל וּמַה־יִּזְכֶּה יְלוּד אִשָּׁה׃ Job 25:4

Here is the test case for textual manipulation in Job 25:4. Do you see that in deistic texts like the NKJV, where there is no real prophetic horizon and no real homeland to expect, only vicar lordship and a miserable lackland, there is no connection from "with G-d" here to the raptured "with the Lord" in many NT verses like 1 Thes 4:17? Even worse, repeated profiling show that the manipulative mindset in theology and modernism want no sola S jurisdiction and no corresponding lingual Comfort in 1 Thes 4:18?

Job 26:1-2 Job answers again. Notice the combination of 2x "*that*" in the KJV changed to 1x "*who*" and 1x "*that*" in the NKJV. This makes a test case in its own right. Do you see that in the KJV is "*that*" in itself loaded with context, in contrast to the NKJV where the words have no real meaning? Next, do you see where the hermeneutical mantra in theology - context, context, context - come from? Be aware that the reason why context

is so important in theological (deistic) circles, is so because it is the only thing left after the words lost their canonical connection, stand-alone meaning, and self-defining value coming out of the Hebrew kernel? You should therefore profile That vs Who as present in the KJV and NKJV. Do you see that hopeless theological mantra regarding context – words in context – after changing That to Who as done in the NKJV? Do you see that in the anthropological KJV is "*him that*" full of its own built-in context, no longer a part of the story in the person-fucused "*him who*" substitute having no such built-in context in the NKJV, and therefore why the modernists need longer sentences and combination of multiple verses as the only way to make sense of the text. Both the canonical micro and macro perspective is lost.

Job 26:2 How hast thou helped *him that is* without power? *how* savest thou the arm *that hath* no strength?

Job 26:2 מֶה־עָזַרְתָּ לְלֹא־כֹחַ הוֹשַׁעְתָּ זְרוֹעַ לֹא־עֹז׃

Job 26:3 How muddy waters in the non-descriptive, theological NKJV obscure the plain descriptive as-is in the anthropological KJV. To extract "as-is" תּוּשִׁיָּה info (wisdom) as done in the apostolic KJV, is some of the distilling capacity the theological wilderness the modernist NKJV belongs to does not have.

Job 26:3 How hast thou counselled *him that hath* no wisdom? and *how* hast thou plentifully declared the thing as it is?

Job 26:3 מַה־יָּעַצְתָּ לְלֹא חָכְמָה וְתוּשִׁיָּה לָרֹב הוֹדָעְתָּ׃

Job 26:5-6 More about Tamar's underworld landscape under the firmament. As seen in the NKJV and other modernist translations, there is no formative pottery associated with the underworld, and the unwanted Sheol in verse 6 is transliterated instead of translated.

KJV 26:5 Dead *things* are formed from under the waters, and the inhabitants thereof.

Job 26:5 הָרְפָאִים יְחוֹלָלוּ מִתַּחַת מַיִם וְשֹׁכְנֵיהֶם׃

RV 26:5 They that are deceased tremble Beneath the waters and the inhabitants thereof.

KJV 26:6 Hell *is* naked before him, and destruction hath no covering.

Job 26:6 עָרוֹם שְׁאוֹל נֶגְדּוֹ וְאֵין כְּסוּת לָאֲבַדּוֹן׃

RV 26:6 Sheol is naked before him, And Abaddon hath no covering.

Job 27:2 Just as other elements of exile and predestination in Mishpat, things taken away would be restored. In the Hebrew and KJV, where the words have distinct meaning, it is impossible to separate "taken away" הסיר from the journey they belong to.

Job 27:2 *As* God liveth, *who* hath taken away my judgment; and the Almighty, *who* hath vexed my soul;

Job 27:2 חַי־אֵל הֵסִיר מִשְׁפָּטִי וְשַׁדַּי הֵמַר נַפְשִׁי׃

Job 28:1 Again no less anthropological and descriptive than Nebuchadnezzar's image in the Hebrew and KJV. This is one of the literal cases in the KJV where person in place is combined with root cause. There is most literally a place where things originate. In two modernist steps, first step is to remove "silver" from Nebuchadnessar's anthropological body architecture. Next step is to industrialise it and call it a concrete "mine" as done in the NKJV. In the OED has the word "vein" a natural underground sense, a sense about metals and minerals, and a sense about man's behaviour character. All senses combined are contributors to the Hebrew and KJV. In the uprooted NKJV is only the concrete and non-behavioural left. The counter-reformatory NKJV comes from an area with no more capacity to refine than to reform.

Job 28:1 Surely there is a vein for the silver, and a place for gold *where* they fine *it*.

כִּי יֵשׁ לַכֶּסֶף מוֹצָא וּמָקוֹם לַזָּהָב יָזֹקּוּ׃ Job 28:1

For more Hebrew background on Job 28:1, notice the word "vein" **מוֹצא**. The same word and spelling in Num 30:12 say, whatsoever "proceeded (out of)" **מוֹצא** her lips. Do you see that with no working canon in theological translations, there is no produce, no root cause, no issue of life, no person in place, only a text with no (known) mission. After manipulation of biographical reality, an effect with no known cause would work like progressive forth-going **צא** without knowing what drives it **מוֹ** and what it leads to.

Job 29:2 Next test case in its own right. Do you see that the reformation the KJV was made apostolic protector of is trinitarinan and active in its preservation mission? Do you see that Lucifer's lame and lukewarm Laodicea, which is where the NKJV comes from, would go back to deistic, distant, and passive watching? In this case is both the KJV and NKJV biographical about their two contrasting missions. What you read is what you get. Antichrist wants the text to make G-d a distant, deistic, and non-intervening observer. Especially since the 1800s is it just as important to know where the counter-reformatory texts and translations come from as what they pretend to say. In the snoring Laodicean darkness the modernists rule, there is no awake guardian observer **שמר** left.

Job 29:2 Oh that I were as *in* months past, as *in* the days *when* God preserved me;

מִי־יִתְּנֵנִי כְיַרְחֵי־קֶדֶם כִּימֵי אֱלוֹהַּ יִשְׁמְרֵנִי׃ Job 29:2

Job 29:3 Next step. How the NKJV, NASB, and MEV use capital pronouns is one of the indicators that theology values the Word only in person (AD). Sola S jurisdiction and the Word in print have no value in theological circles. Theologians, text and translation workers, and other modernists are therefore free to mess with the word in print to make it the mess they want.

Job 29:3 When his candle shined upon my head, *and when* by his light I walked *through* darkness;

בְּהִלּוֹ נֵרוֹ עָלֵי רֹאשִׁי לְאוֹרוֹ אֵלֶךְ חֹשֶׁךְ׃ Job 29:3

Job 29:4 Bloodlined reality benchmarked, partly repeating the descriptive as-is story in Job 26:3 in the KJV, a different story in the NKJV where the words have only a loose meaning. Uprooted from the real canon, the NKJV has no true link between the lingual and the missional.

Job 29:4 As I was in the days of my youth, when the secret of God *was* upon my tabernacle;

Job 29:4 כַּאֲשֶׁר הָיִיתִי בִּימֵי חָרְפִּי בְּסוֹד אֱלוֹהַּ עֲלֵי אָהֳלִי׃

For more Hebrew context on Job 29:4, is Asher's benchmarked canon and the founding "secret" סוֹד in Beth B making the blueprint and unifier of the Bible. Beth B and first-principle S come from the same founding canonical kernel, which is the anthropological kernel the Hebrew and KJV are unified and descriptive about.

Job 29:5 Canonical extra provided in the KJV explains what things gravitate "about", G-d or man, and what purgatory is about in the book and life of Job. In the NKJV is the substitute a geographical and familiar spirit around him. If this particular "about" can be made irrelevant, as done in the NKJV, then there is no purgatorial connection between Job and the rest of OT/BC. Theology makes the reformative OT/BC mission of original sin invalid, which in itself belongs to the explanation why theological Christendom has no capacity and willingness to reform, and therefore has no other predestined outcome than to be destroyed as indicated by the warning in Rev 18:4. For Lucifer's Laodicea to be liberated, coming out of deception, and overcoming it by the end of Rev 3, must the non-reformable obstacle in Rev 18 be destroyed, because it describes the unreformable, anti-Copernican mindset holding the world in its destructive grips, all about the fallen, beast-marked, capital Cainesian self. All ABOUT-mission סביב is about something. It is beast-marked and Benjamite to the end of time. Verse 4 and 5 are two examples of the beloved bride's biographical bill of divorce, Beth B vs first principle S. Verses like this is where the uprooted and theological translations most literally drift away from the Bible's true mission, G-d's creation, and its anthropological kernel. It explains how to decode the character of Christendom as an exterior religion not in touch with reality.

Job 29:5 When the Almighty *was* yet with me, *when* my children *were* about me;

Job 29:5 בְּעוֹד שַׁדַּי עִמָּדִי סְבִיבוֹתַי נְעָרָי׃

Job 29:25 Partly what Job has to say about predestination and purgatorial pottery, that man's own predestined preference by default is to become a sinner by choice. Again, if Job was only a guest in their world, then his own story would have nothing to say about the rest of OT/BC.

Job 29:25 I chose out their way, and sat chief, and dwelt as a king in the army, as one *that* comforteth the mourners.

Job 29:25 אֶבְחַר דַּרְכָּם וְאֵשֵׁב רֹאשׁ וְאֶשְׁכֹּן כְּמֶלֶךְ בַּגְּדוּד כַּאֲשֶׁר אֲבֵלִים יְנַחֵם׃

Job 30:1 Essentially the same story all the way beyond Mal 4:6. Even Job would never find himself in a position where Pn reasonably could blame Bn.

Job 30:1 But now *they that are* younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.

Job 30:1 וְעַתָּה שָׂחֲקוּ עָלַי צְעִירִים מִמֶּנִּי לְיָמִים אֲשֶׁר־מָאַסְתִּי
אֲבוֹתָם לָשִׁית עִם־כַּלְבֵי צֹאנִי׃

Here is the test case for Job 30:1. Do you see what apostolic syntax in the KJV, used to say, "younger than I have me", says about 1 Tim 4:12? Do you see what vicar syntax in the NKJV has to say about the ever impossible, never coming to knowledge of G-d and self? Do you see that man's self-awareness is a part of the KJV bonus story but no part of the time-based NKJV substitute? Do you see how the KJV-to-NKJV change done in Job 30:1 corresponds to the loss of That Which prophetic perspective in Rom 8:1? And finally, do you see that since awareness of G-d and self is no part of the NKJV story in Job 30:1 and in general, there is no prophetic homeland on the horizon in the modernist world view, no room for person in place, and no awareness of self in that framework?

Job 31:1 Is it about a deistic covenant made between the soul and the eyes, or is it about how trinitarian eyes are involved in the choice of covenant substance? Primarily mental conditions in the KJV are outsourced to the physics of looking eyes in the NKJV?

Job 31:1 I made a covenant with mine eyes; why then should I think upon a maid?

Job 31:1 בְּרִית כָּרַתִּי לְעֵינָי וּמָה אֶתְבּוֹנֵן עַל־בְּתוּלָה׃

For more Hebrew context on Job 31:1, it addresses the need for Beth-weaning. It speaks of "what then to perceive/understand" **ומה אתבונן**. When things have been uprooted as translated in the NKJV, NASB etc., to perceive has no mental element and carries no meaning beyond what the physical eyes can see.

Job 31:40 Chapter end and the end of the words of Job. It mirrors vicar dimensions and the twofold profile of tares and wheat in verse 1?

Job 31:40 Let thistles grow instead of wheat, and cockle instead of barley. The words of Job are ended.

Job 31:40 תַּחַת חִטָּה יֵצֵא חוֹחַ וְתַחַת־שְׂעֹרָה בָּאְשָׁה תַּמּוּ דִּבְרֵי
אִיּוֹב׃ ף

Job 32:1 End of discussion with Job's friends.

Job 32:1 So these three men ceased to answer Job, because he *was* righteous in his own eyes.

Job 32:1 וַיִּשְׁבְּתוּ שְׁלֹשֶׁת הָאֲנָשִׁים הָאֵלֶּה מֵעֲנוֹת אֶת־אִיּוֹב כִּי הוּא
צַדִּיק בְּעֵינָיו׃ ף

Job 32:2 Elihu arrives. The KJV follows the Hebrew syntax. The NKJV deviates and tries to be inventive. Job 32:2+ is a second-heaven issue in Job 29-35. The hierarchy of Satan is built by stretching the flexible Mem. It elevates the deistic soul to be seated above the trinitarian G-d, "himself more than G-d" נפשׁו מאלהים. That is the same with all vicar jurisdictions, that THE LORD OUR RIGHTEOUSNESS יהוה צדקנו is not enough. For a variety of reasons is Elihu there to display that.

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׃

Job 32:6 With his opinion is Elihu into the knowledge of the signs of time. Apostolic syntax is used to pinpoint the anthropological element. Signs are about You, and that is the You-based opinion regarding the signs of time, "you mine opinion". Signs of time mirroring the anthropological you are the same in Matt 16:3. Lack of God-knowledge is lack of self-knowledge within that framing sign convention. In the uprooted NKJV there is no such connection between you and the framing signs at the end of Job 32:6. In the NKJV there is no sign-based opinion of you, only to you. In the NKJV has the text no more value than the mis-matching object marker, "to you", having no real root cause.

Job 32:6 And Elihu the son of Barachel the Buzite answered and said, I *am* young, and ye *are* very old; wherefore I was afraid, and durst not shew you mine opinion.

Job 32:6 וַיַּעַן אֱלִיהוּא בֶן־בַּרַכְאֵל הַבּוּזִי וַיֹּאמַר צָעִיר אֲנִי לְיָמִים
וְאַתֶּם יְשִׁישִׁים עַל־כֵּן זָחַלְתִּי וָאִירָא מֵחַוֹת דֵּעִי אֶתְכֶם׃

Job 32:7 An even clearer reference to Matt 16:3 in the KJV but nothing of such value in the NKJV. In the KJV it is comparable to Gen 1, were, wear and tear, when the days had made their effect. In the NKJV there is no connection between age and real days. In the NKJV will the typical Who-focus silence the book of nature and the signs of time having a message of their own partly independent of person. After cementing person and Who-focus in verse 4, the NKJV has no abstracton to offer in verse 7. As indicated in KJV, retrospect needs no presence of person and Who-focus to explain itself. Ageing of person and ageing of condition are partly the same but still two different things.

Job 32:7 I said, Days should speak, and multitude of years should teach wisdom.

Job 32:7 אָמַרְתִּי יָמִים יְדַבֵּרוּ וְרֹב שָׁנִים יֹדִיעוּ חָכְמָה׃

Job 32:8 The only KJV instance of "inspiration" in OT (cf. 2 Tim 3:16). Within the canon and its creational anthropology is it since Gen 2:7 necessary to make a connection between respiration and inspiration. Between Pison and Pneuma it is all about man's fall and potential restoration. Real presence is a respiratory experience and inspiration.

Job 32:8 But *there is* a spirit in man: and the inspiration of the Almighty giveth them understanding.

אָכֵן רוּחַ־הִיא בֶּאֱנוֹשׁ וְנִשְׁמַת שַׁדַּי תְּבִינֵם׃ Job 32:8

Here is a test case for Job 32:8. For collective, reformative, and second-heaven reasons must the KJV translate this ending as revelation giving understanding collectively to the plural "them", and it is necessary to interpret the KJV's apostolic syntax related to give "them understanding" because things given to them have no more value than it is known to be "about them". Them understanding = collective self-awareness. Notice therefore that because there is no apostolic, reformative, and Beth-weaning element in the NKJV, it does not only mistranslate the collective Bin, "understanding" תבינם (third person masculine plural), but defaults to the individual expected from a counter-reformer. The point for you to sort out is why the lack of reformative response after the 1500s, leading to endless wars and rebellious mass disasters after rejecting sola S jurisdiction, is to see what such never-ending condemnation corresponds to the lost awareness regarding the collective "them" in Rom 8:1. Be aware why the NKJV does not want a collective realm in Rom 8:1 and whitewashed out of sight the fact that the word "after" in the KJV refers to the same deceptive guidance and destroyer of reform in the collectively led Rom 8:1 and Rev 13:3. The overall point is that within theological and Levitical Christendom is there no real difference from Before Christ to After Christ. From the word "after" was introduced in Gen 1:11, was Anno Domini and After Christ anticipating "his kind". Be aware of last instance "after" in Rev 20:3. Satan wants that little season to be perpetual. It was a devilish success "after" AD, potentially to be forever extended beyond Y2K. If you read the "protestant" NKJV, ESV, CSB, MEV etc., and how they end Job 32:8, you will find that they are more catholic than the papist NABRE.

Job 32:9 Repeating the sings of time.

Job 32:9 Great men are not *always* wise: neither do the aged understand judgment.

לֹא־רַבִּים יֶחְכָּמוּ וּזְקֵנִים יָבִינוּ מִשְׁפָּט׃ Job 32:9

Job 33:1 Notice how the anthropological KJV translates and uses the word "pray" **נא**. In the theological NKJV is "pray" typically limited to prayer to G-d. In the KJV it begins in Gen 12:13, 13:8, 9, 16:2 etc., where the NKJV says "please". In the NKJV is "pray" used first in Gen 20:7, 17. With no working canon and no subsidiary justice in theology, there is no reason for "pray" (earnest plea) in any context in modernist translations.

Job 33:1 Wherefore, Job, I pray thee, hear my speeches, and hearken to all my words.

וְאוּלָם שִׁמַע־נָא אִיּוֹב מִלָּי וְכָל־דְּבָרַי הַאֲזִינָה׃ Job 33:1

Job 33:4 PCE test number 3 of 12, Job 33:4 "Spirit" of G-d, not spirit of G-d. To follow this logic through the 505 instances the "spirit" appears in any form in the KJV, is Spirit with capital S found in around 170 instances, beginning in Gen 1:2, and "spirit" without capital S and the remaining, around 335 instances, beginning in Gen 6:3. Gen 1:2, 6:3

are the first two instances altogether. It may have some value in the context of pointing to the jot and tittle accuracy the providential KJV offers in order to fulfil its role of being protective in the profiling of G-d's providence with the competing, means of deception. In NT the same continues with S from Matt 3:16, 5:3, and ends in Rev 22:17, 21:10. The problem with this split logic is seen in Rev 22:17/10, and in Job 33:4 as soon as it is realised that man is conceived in a temporal eros context where original sin is the ruler, and it becomes even more challenging when the whole pottery is hammering out man's anthropological identity under Lamech's brass and iron jurisdiction. In the original 1611 text does both first and second instance, Gen 1:2, 6:3 say, Spirit with capital S.

Job 33:4 The Spirit of God hath made me, and the breath of the Almighty hath given me life.

Job 33:4 רוּחַ־אֵל עָשָׂתְנִי וְנִשְׁמַת שַׁדַּי תְּחַיֵּנִי׃

For more context on Job 33:4, it is also worth considering that the statutory program to bring life follows the lawgiving ח consonant, which in itself is embedded in time, and temporarily lives under the jurisdiction of original sin where the heart is the governor.

Job 33:5. The only place the syntactic, "set *thy words* in order" appears in the KJV. To take a missional stand is to take a lingual stand.

Job 33:5 If thou canst answer me, set *thy words* in order before me, stand up.

Job 33:5 אִם־תּוּכַל הֲשִׁיבֵנִי עֲרָכָה לְפָנַי הִתְיַצָּבָה׃

Job 33:6 The way antichrist would approach things in second-heaven matters. Verses 5-6 need to be read in the context of Gen 3:1.

Job 33:6 Behold, I *am* according to thy wish in God's stead: I also am formed out of the clay.

Job 33:6 הֵן־אֲנִי כְפִיךָ לָאֵל מֵחֹמֶר קֳרַצְתִּי גַּם־אָנִי׃

Job 33:10 Some of the essence in Job's book, which in its particular and personal form, named Elihu, causes this problem to surface even in this chaptered context of the second heaven. Job is about enmity in general, Elihu about second-heaven enmity in particular. In Num 14:34 it was called "breach of promise" תְּנוּאת. In Num 32:7 a small change was introduced and it was rephrased to "discourage" תְּנוּאוֹן. In Job 33:10 next step is that he "findeth occasion" תְּנוּאוֹת where Job as the named general of "enmity" אוֹיֵב and Elihu as the particular executor and projecting accuser of enmity build background for what Paul writes about in Phil 3:18.

Job 33:10 Behold, he findeth occasions against me, he counteth me for his enemy,

Job 33:10 הֵן תְּנוּאוֹת עָלַי יִמְצָא יַחְשְׁבֵנִי לְאוֹיֵב לוֹ׃

Job 33:33 Chapter end. If this type second-heaven boosting goes absolute, it may claim infalliblility. Two alternatives exist: Teach thee Jesus, or teach thee infallibility.

Job 33:33 If not, hearken unto me: hold thy peace, and I shall teach thee wisdom.

אִם־אַ֣ין אַתָּ֣ה שְׁמַע־לִ֣י הַחֲרֵ֣שׁ וַאֲאַלֶּ֖פְךָ חָכְמָֽה׃ ס Job 33:33

Job 34:1 More apostolic syntax about second-heaven matters. Within its most bombastic framework, there is no limit to man's hubris and "Furthermore self" expressing itself. This would be the absolute and ever-increasing antithesis to John 3:30. In the same way and still within the second-heaven framework, is Elihu a bombastic breach-maker and never-go-away spokesman contrast to John 16:7.

Job 34:1 Furthermore Elihu answered and said,

וַיַּ֥עַן אֱלִיה֖וּא וַיֹּאמַֽר׃ Job 34:1

Job 34:4 Second-heaven deism in a nutshell.

Job 34:4 Let us choose to us judgment: let us know among ourselves what *is* good.

מִשְׁפָּ֥ט נִבְחֲרָה־לָּ֑נוּ נֵ֝דְעָ֗ה בֵּינֵ֥ינוּ מַה־טּֽוֹב׃ Job 34:4

Job 34:5 How to substantiate words and meaning in verse 4. Notice why this is just as relevant background for John 16:7 as the bombastic Elihu in verse 1.

Job 34:5 For Job hath said, I am righteous: and God hath taken away my judgment.

Job 34:36. Still within the context of the second heaven, this is antichrist's legal desire, to establish vicar jurisdiction and be the prominent judge of all. Since it is about deism, the KJV must restrict the existential "*is*" to an italics position.

Job 34:36 My desire *is that* Job may be tried unto the end because of *his* answers for wicked men.

אָבִ֤י יִבָּחֵ֨ן אִיּ֗וֹב עַד־נֶ֥צַח עַל־תְּשֻׁבֹ֑ת בְּאַנְשֵׁי־אָֽוֶן׃ Job 34:36

Here is a test case for Job 34:36. Do you see that in the anthropological KJV is the text descriptive about the purgatorial process of time until it ends, but in the NKJV it is how theology and its prescriptive legalism expresses itself, takes things to the court of men, and does never get out of time? With some more Hebrew background, the NKJV spells out how vicar jurisdiction desires to send the world to hell עַד־נֶ֥צַח. Theology has no real life story, no descriptive element, no diagnostic purpose processed by time. The text is legal and prescriptive for the establishment to use that in the dictatorship of theology.

One more vital test about why the need for reform would show up in Heb 9 as a 16/9-numbered dimension about second-heaven issues. Do you see that the way the apostolic KJV served and still serves the free world's liberation process from 1500 to 1800 and beyond, manifests itself in the abstract approach to the process of time in Job 34:36, but in the lustful drive fueling the desire of the repressive NKJV is there no corresponding abstraction and no separation of powers? As soon as the purgatorial process of time and the descriptive and diagnostic is gone, the only thing left is the prescriptive dictatorship of theology.

Job 35:2 More second-heaven issues. Lack of reform is the explicit mirror of no need for it. Rejected sola S jurisdiction is so because man-made substitutes were considered superior. In all the troubles surrounding unreformed, non-confessional Christendom, is the issue what this *that* thou hast done non-existing.

Job 35:2 Thinkest thou this to be right, *that* thou saidst, My righteousness *is* more than God's?

Job 35:2 הֲזֹאת חָשַׁבְתָּ לְמִשְׁפָּט אָמַרְתָּ צִדְקִי מֵאֵל׃

Here is the test case for Job 35:2. Do you see how manipulated reality regarding stuff in this verse relates to the temporal slaughterhouse and its judicial murder administration in Exo 20:13?

Job 35:9 Next point in modernist fragmentation of the canon. If Satan, the serpent in Gen 3, was an evil "one", then the corresponding link between Satan in Job 1-2 and the pluralist army of Satan indicated here would not exist. Job 35:9 is a more elaborate case of Job 6:23. From these two verses can canonical history and its systematic epistemology be extracted. Next, if you investigate first instance "reason" in Gen 41:31, you may find that "reason" and "plenty" mirror each other and have a shared statistical value which requires a certain pattern making people aware of something with a structural meaning, which typically tends to repeat itself until people begin to notice. For the same "reason" are things recorded until such a "plenty" becomes statistical evidence of things related to canonical epistemology, what to know, and how to know that. Reason, repeatability, record, and remembrance are no less structural than oppressions done by the structure of the mighty. Therefore does also the word "multitude" mirror "oppression" in Job 35:9 in a way comparable to "plenty" mirroring "reason" in Gen 41:31, the same epistemology. In other words, how these words work in Job 35:9 and Gen 41:31 are examples of the fact that words have no more contextual contribution to the story they belong to than the semantic meaning words and verses have on their own as isolated words and verses. If words have no stand-alone meaning, then has syntax no contribution to meaning.

Job 35:9 By reason of the multitude of oppressions they make *the oppressed* to cry: they cry out by reason of the arm of the mighty.

Job 35:9 מֵרֹב עֲשֻׁקִים יַזְעִיקוּ יְשַׁוְּעוּ מִזְּרוֹעַ רַבִּים׃

For a more specified internal context in Job 35:9, is the translated reason built from the underlaying Hebrew by literally transliterating the RiB structure used in Bn to build the bride from Gen 2. By (faith and) reason מ decoding this structural multitude רב from start, it goes through a creational pottery of oppressing עש elements until arriving in a no-less structurally reinforced plurality of arms of the mighty רבים at the end. It is one long ruling evil, oppressive and almighty headache all the way.

A crosscheck is required: By changing the KJV "by reason" to "because" in the NKJV in Gen 41:31, the statistical interplay with "plenty" is lost. The same "reason" vs "because"

is repeated in Job 35:9, where 2x reason mirror both the multitude of oppression and the structural power of the mighty. Reason is not only a causal word but it requires "plenty" specifically to be quantified. A causal "Because" may indicate much evidence, but does not represent the systematic structure to enforce a Reasonable conviction. Be therefore aware of the profiled KJV/NKJV difference. Reason in the anthropological KJV is used also to say that man was created with a brain and a reasoning faculty to know cause and effect. In the theological NKJV is "because" adapting the text to the hierarchy of Satan where the people are not meant to think and reason for themselves. You must take into account how reborn intelligent "reason" expands the non-reasoning "because". If words and verses are drained of all semantic value, the whole story is hollow. If you check first KJV instance of "because" in Gen 2:3, it is structurally assisted by labour coming to R. For man to come to his rest, it requires his mental faculty to come to reason, the same R. To know good and evil is to know cause and effect, contributing to reasoned restitution. It is the ending semantic story with the last instance "because" in Rev 16:21. No causal "because" can stand alone without reasonable structural backing, partly the same with plague and predestination, where G is structurally wrapped in 3xR. Throughout the Bible it is the same causal "because" with Bn. Benjamite troubles do not cause full immersion and do not bring Bn to the Baptist brink unless Benjamin first becomes a structural male factor and troublemaker. This is the fundamental difference between the inner canonical KJV and the uprooted modernists, not preserving words and verses with full semantic value, and it is the reason why the providential English consonance in the KJV stands alone and stands out in the crowd. If you now read the first and the last KJV "because" one more time, you should not miss the point that R is structural and collective, and is therefore reasoning and reasonable in its own right without the need for any extra, but B is individual, meaning that Bn and Because are bystanding beholders blind even to their closest context and can therefore not stand alone without being grouped with collective reason. B is indeed causal about its own Because, many new beginnings but no finisher comparable to the fullness of F, and not concerned with anything particular on its own. Substituting "because" for "reason" in Gen 41:31 means, in semantic terms, a veiling of the text, fabricating means of deception where man's mental faculty is not permitted to have any reasoning role? The KJV can end with period after "reason" in Gen 41:31, the same 2x full stop after "reason" in Job 35:9, but nothing such after a vicar "because." With BC text in AD context, and proper eisegetical nutrition value restored, do you see that the KJV addresses the eisegetical Reader, and the NKJV hides that and does not want preservation, predestination, and providence to agree on the food plate? Today's death of meaningful semantics, means the death of functional syntax, no epistemological Bible in the multitude of senseless Bn babble coming with lost literacy in Babylon.

Now next profile of the use of "reason" in the KJV and the NKJV. Checking the KJV on its first-instance dictionary, presenting the word "reason" in Gen 41:31, it is a clear case where the word stands on its own and nothing extra is added or needs to be added, but if you do the same with first instance "reason" in the NKJV, in Gen 19:8, it does not stand alone but it appears in the extension to a phrase which builds a contextual bias imposing itself on the meaning of "reason." In the KJV it is reason period. In the NKJV reason on reason, not allowing full semantic value and reason to be really reasoning and

reasonable in its own right. Notice that “therefore” in the KJV in Gen 19:8 also is a word standing alone and which on its own speaks volumes with no-less eternal reason?

Here is the next test for Gen 19:8: Do you see that the way the NKJV imposes its will on the word “reason”, corresponds to how theology historically and in general always tried to force reason to be something restricted? Do you see how the NKJV tries to rule the new realm of restricted “reason” is a timely invention by the dictatorship of theology laying the foundation for the end of free speech, free minds, and free reason. Counter-reformatory minds want to dictate reason and all unwanted reasoning to be silenced. The NKJV “reason” in Gen 19:8 is not allowed to come up with anything of its own. Again, theology and modernism do not permit man’s reasoning mind to study and conclude for himself, but demands “reason” to conform to established orthodoxy. Do you see that the apostolic KJV does translation according to consonant sola S semantics being its own mediator and interpreter and in his own right reason, but the counter-reformatory NKJV is fabricated to promote and protect its theological hierarchy imposing its “authority” to overrule the trinity and scripture’s power to act in his own right? Do you see that the reasoning epistemological foundation provided and targeting the eisegetical reader, is something the modernists work to manipulate and put out of sight? One more time back to “reason” vs “because” in Gen 41:31: Reason in the anthropological KJV expects man to use his mental capacity. A bastard “because” in the theological NKJV rules that out. Reason requires the “famine” to speak of cause and effect. In the NKJV there is no such reasoned lingual connection between cause and effect. Again you should consider how apostolic words and syntax are intentionally designed to work mentally in the realm of the reader’s reasoning brain, and how modernist means of deception would be made to manipulate the mental and cause confusion. Codex Satanicus is designed for Dung hill to nurture a realm of the confused and dull-minded.

Job 35:9 By reason of the multitude of oppressions they make *the oppressed* to cry: they cry out by reason of the arm of the mighty.

Gen 41:31 And the plenty shall not be known in the land by reason of that famine following; for it *shall be* very grievous.

A final test case for Job 35:9 vs Gen 41:31. Do you see that “because” is the theological version of 2 Tim 3:7, while “reason” awaits G-d’s target priesthood of believers to sort out epistemologically what the priesthood of unbelief never knew and never wanted the people to know? Do you see how this became the issue of the day now at the threshold into Christ’s gospel kingdom or Antichrist’s oppressive and hungry Lackland 2.0?

Job 35:10+ Now after verse 9, do you agree that this makes no reasonable sense until it is read as a realm of person in place? Do you agree that Job 35:10+ and 2 Tim 3:7 are more or less the same story and the same schoolmaster?

Job 35:10 But none saith, Where *is* God my maker, who giveth songs in the night;

וְלֹא־אָמַר אַיֵּה אֱלוֹהַּ עֹשָׂי נֹתֵן זְמִרוֹת בַּלָּיְלָה׃ Job 35:10

Job 36:1 Elihu is not done with his tirade.

Job 36:1 Elihu also proceeded, and said,

Job 36:1 וַיֹּסֶף אֱלִיהוּא וַיֹּאמַר׃

Job 36:2 One of the instances where “suffer” says how permission partly means pain. Elihu begs permission to promote and position himself with prominence at Job’s painful expense. He begs permission to rub salt into an already sore experience. The modernist NKJV is the self-centred version blind to what such permitted, self-elevated designation must cause in its downtrodden surroundings.

Job 36:2 Suffer me a little, and I will shew thee that *I have* yet to speak on God's behalf.

Job 36:2 כַּתַּר־לִי זְעֵיר וַאֲחַוְךָ כִּי עוֹד לֶאֱלוֹהַּ מִלִּים׃

In many cases it is both interesting and relevant to do some out-of-context comparison, also in cases like this where permission vs suffering is the example. Do you see how the corresponding by-product, spelled “crown” כֶּתֶר in Est 2:17 builds a contextual bridge and transferes the reader from Job 36:2 to Rev 3:11 in matters of promotion vs rejection and pleasure vs pain to be diagnosed? Regardless of context, and because words and text are universal and favour no party, the textual elements in Est 2:17 and Rev 3:11 are the same. Pleasure vs pain, and promoted elevation vs painful expenses, are the same in matters of permission vs suffering. Any type “instead-of” תחת affair as modelled in Est 2:17 has some type corresponding lingual counterpart in Rev 3:11. As words in their own right, can Rev 3:11 be used to diagnose any party clinging to a crowned position. Any favoured case of Rev 3:11 has no more substantive value than the whole spectrum of parties needed to understand the whole picture of war between righteous and rebels. With no rebelling framework set around the righteous remnant, the story has no reason.

Job 36:10 About “discipline”, the only instance in the KJV. All functional discipline is related to man’s free conscience. Since the theological NKJV, NASB, NABRE, NIV, ESV etc., have no anthropological element, there is no behavioural connection to expect between disciplinary education and being a (mentally) reformed disciple.

Job 36:10 He openeth also their ear to discipline, and commandeth that they return from iniquity.

Job 36:10 וַיְגֶל אָזְנָם לַמּוּסָר וַיֹּאמֶר כִּי־יָשֻׁבוּן מֵאָוֶן׃

Here is a test case for Job 36:10 and how the Bible divides itself by priesthood. Do you see how the dictatorship of theology would read “to discipline” as a prescriptive verb ready to sent its inquisitor in the first half, and force disobedient sects back into the fold in the second half, and in contrast to that, do you see how G-d’s target priesthood would read it as a descriptive non-verb and be self-diagnosed and educated? Do you see how antichrist, the vicar of Christ, generally the hierarchy of Satan, by demanding the people to submit to vicar jurisdiction would reinforce history’s biased reading after claiming to be G-d’s representative mediator and interpreter on earth?

For more Hebrew background on Job 36:10, notice how predestination works and how it makes Satan and the hierarchy of Satan the ruling prescriptive schoolmaster under the sun as modelled by the Hebrew verb, "to open" גל. It covers the temporal Lamed and an educating priesthood of unbelief, working out its substitute business jurisdiction until G-d's target priesthood of believers has been properly educated. The twofold word, גל covers both the blinding and enslaving part and the educational and uncovering part. Be aware that if the modernists were not so one-eyed and blind to the twofold Bible, they would agree with the KJV, "to discipline" לִמּוּסָר, because it is open to a full spectrum of alternatives and to be read both as a verb and the Hebrew noun it is. Where the KJV stays principal, universal, and abstract, and is descriptive and diagnostic and provides a full spectrum built with BC text in AD context, do the modernists run into the concrete and pretend to operate in AD conditions while pushing a concrete repressive substitute.

Job 36:11 As words in their own right, this could be true words used to promote Christ, or vain words used to promote Antichrist, the vicar of Christ. It is enough to hear how some of the apologists express themselves. Wolves in sheep's clothing will preach their Lackland message in Homeland clothing, and will preach poverty clothed as prosperity, pain clothed as pleasure etc. One fraction of a lingual spectrum has no more value than any other, because the whole and all aspects are needed for enlightening. Deception will typically filter certain elements out of sight not to be known. Lies and deceit would not survive the power of full transparency.

Job 36:11 If they obey and serve *him*, they shall spend their days in prosperity, and their years in pleasures.

Job 36:11 אִם־יִשְׁמְעוּ וְיַעֲבֹדוּ יְכַלּוּ יְמֵיהֶם בַּטּוֹב וּשְׁנֵיהֶם בַּנְּעִימִים׃

Job 36:12 More of the same. Be aware of the persecuting inquisitors, where they come from, and how subsidiary justice must come into play. Ignorance is indeed most deadly.

Job 36:12 But if they obey not, they shall perish by the sword, and they shall die without knowledge.

Job 36:12 וְאִם־לֹא יִשְׁמְעוּ בְּשֶׁלַח יַעֲבֹרוּ וְיִגְוְעוּ כִּבְלִי־דָעַת׃

Job 36:33 Chapter end. Times, seasons, and signs.

Job 36:33 The noise thereof sheweth concerning it, the cattle also concerning the vapour.

Job 36:33 יַגִּיד עָלָיו רֵעוֹ מִקְנֶה אַף עַל־עוֹלֶה׃

Job 37:1 Through Job 1-21, then Job 22-35, + partly two more chapters, Job lived under deism as a subject to executors of subsidiary justice. At this point Elihu begins to realise that he has to go away, in agreement with the arriving trinity after John 16, in order to have unity in Job 38 and John 17. For the same reason must iniquity be taken out of the way in Second Thessa (2 Thes 2:7) as the main indicator how to liberate First Timothy from its episcopal hijackers, and for the same reason is completed reformation in Heb 9

the same as the end of contrary-walking rebellion in Lev 26. Peace on earth is canonical and epistemological, and it requires all these prophetic parallels to be fulfilled. To make this universal in terms of ruling Resh/Rosh headache, is the KJV use of "his" here, and bone to "his" bone in Eze 37:7, a problem provided for to be solved by the end of time and its Golgotha scull bone. There ends all the heady ruling problems and pains made worse by Christendom's patriarchal busybodies denying the redemptive remedy delayed as potential problem solving from AD to Y2K. The last tribulation is so broad in scope because prophetic prediction puts pressure on all these parallel issues to be solved.

Job 37:1 At this also my heart trembleth, and is moved out of his place.

Job 37:1 אַף־לְזֹאת יֶחֱרַד לִבִּי וְיִתַּר מִמְּקוֹמוֹ׃

You need to read Job 37:1 in a double context. First the general issue since Gen 3: What is "this" **זאת** *that* thou hast done, and secondly, that while the episcopal evildoers did cling to the unjust and fake "authority" they represented, this verse says what should be done, which is to move out "and loose" **ויתר** the masses instead of binding people to original sin (cf. Matt 16:19, 18:18). Binding and loosing is positional by heart according to how the Bible divides itself by priesthood. As indicated here, to bind the people to sin is synonymous with rejecting sola Vau/And as liberating jurisdiction, which became the positional-patriarchal problem in Pe rejecting reconciliation and the means provided to finish purgatory, end predestination, and fulfil Pe's prophetic purpose as peace-maker.

Next, notice also that the KJV agrees with the Hebrew, saying, "from/out of his place" **ממקומו** (third person masculine singular). In the NKJV, NASB etc., the verse ending is manipulated partly to make a textual connection to the first half, and partly to mask the road-blocking, malefactor issue hindering fulfilling as indicated in the KJV.

Here is the test case for Job 37:1. Do you see the related lingual parallel and what it says about the early 1500s, that true reformation and sola S jurisdiction begins with taking a "stand" **קום** against episcopal wickedness unwilling to move out of G-d's place? In BC time this is comparable to stand up and take a stand against those in the seat of Moses. In AD time it is more general about wickedness elevating itself above G-d and scripture. Do you see why these extra, partly direct and partly indirect aspects, must be in place in order to properly describe the redemptive rescue and transition from deism to trinitarian peace? For any verse in the Bible, the most important context is the first Adam and the second Adam and how the two relate to each other. To take the step out of deism and into the trinity, is it necessary to know that Abraham's promise came with a premise, to grow up and end all the positional infantilism Christendom still is so obsessed with.

Finally, do you see that the typical absence of the collective and reformative dimension in theological thinking manifests itself in Job 37:1 in the change from a collective "his" place to a personal "its" place? Notice how modernist whitewashing works when the editorial evildoers manipulate textual source material, wipes out the collective realm, makes it individual, for the need to reform to be hidden. Do you see that "its" vs "his" is how the second-heaven roof manifests itself, a lost reform and lost heavenly homeland?

Job 37:2 Next step begins with an imperative + an absolute: Hear, hear, or as translated, "Hear attentively" שִׁמְעוּ שִׁמּוֹעַ. Now after verse 1, the rest of verse 2 is a test case in its own right. Do you agree that after wiping out the positional and reformative about "his place" in verse 1, is verse 2 comparable to deaf ears, a text with no mission, and a reformative cause with no expected effect. This is how theology and modernist versions can use one verse to destroy a preceding or following verse, or destroy the overall story.

Job 37:2 Hear attentively the noise of his voice, and the sound *that* goeth out of his mouth.

Job 37:2 שִׁמְעוּ שָׁמוֹעַ בְּרֹגֶז קֹלוֹ וְהֶגֶה מִפִּיו יֵצֵא׃

Here is the test case for Job 37:2. Notice how the KJV translates "noise" in the first half and "sound" in the second half. Do you see that after collapse of the twofold into only one blurry deistic text, will the modernist reader be unable to pick up the communicated message of signal-to-noise ratio and why that is relevant when falsity wants the Bible's message blocked or to be something else than the actually communicated? If you had to pick one of the two, "noise" or "sound", which one would you replace when some self-protecting projector needed to blame and root out something true as "heresy"?

Here is a Hebrew version of the test case in Job 37:2. Do you agree that since Gimel and Nun tend to be related matters, and therefore that true "sound" הגה tends to be blocked by interference, which must confuse or even destroy the "beholder's הנה position, is one of the apocalyptic fruits of it in Rev 6:1, 3, 5, 7 a blind modernist invitation, Come (but no see)? Modernism and its masquerading means of deception come with such a poor signal-to-noise ratio that the modernist readers have no chance to pick up the true signal and what is truly said to the churches.

Finally, do you agree that the signal-to-noise ratio from start in 1 Thes 1:8 holds such a high quality that no extra explanation is needed at the end? Notice why the KJV strictly follows the Greek syntax in 1 Thes 1:8 and needs both to personify and unify the spoken authenticity of such a sounding trumpet. In the KJV it speaks as one by apostolic syntax in the reader's brain. In the NKJV is "you" and "the word" two different, non-integrated persons. The KJV is anthropological in its integration of man and mission. The NKJV is theological in the divorce of man from mission. Again you need to consider how words and syntax were intentionally designed to work in the reader's brain, and how modernist messing with it destroys the authentic design provided in the KJV. It should not be too hard to pick up that 1 Thes 1:8 in the KJV is the first missional You-tube, and it should not be too hard to pick up that in the modernist syntax of the NKJV has the individual words no real value but meaning requires longer sentence building. In other words, the KJV's directness of lingual expression is directly related to each word carrying distinct value, and the other way around, that the modernist translations became correspondingly blurry and inaccurate after the words lost their distinct value.

Job 37:3 For the Hebrew and KJV reader is it reasonable to sense that a directive partly must be a corrective in the disciplinary journey toward the reformed and righteous. The word behind the English "directeth" יִשְׁרֵהוּ come with G-d's target mission and prophetic horizon lost in the loose and directionless NKJV. After removing sola Vau/And in the last half, there is no reason for the NKJV to have any sense of direction in the first half, since the reality of sola S jurisdiction is the singular provider of eigenvalue in scripture.

Job 37:3 He directeth it under the whole heaven, and his lightning unto the ends of the earth.

Job 37:3 תַּחַת־כָּל־הַשָּׁמַיִם יִשְׁרֵהוּ וְאוֹרוֹ עַל־כַּנְפוֹת הָאָרֶץ׃

Now the test case for Job 37:3. Do you see that according to the S unit and its T vector, especially after state-financed NGO's replaced G-d's true church and true mission work world wide, would T soon become a senseless and fruitless charity industry without S supplying substantive reason why things are done? Do you see what the KJV says, and what the blurry NKJV says about Laodicea's lost sense of direction around Dung hill? Do you see what the KJV says about the directing head of G-d's true mission, and what the senseless, non-directional NKJV says about being tail and being clay under the iron heel of a lost mission?

Job 37:5 More apostolic syntax in the KJV. Pottery must have the reciprocal effect that when he does things, the things done must do him in the minds of men. It is reciprocal according to what Paul calls a masterbuilder. Authentic creation and imaging means that G-d paints himself in the mind of the reader. Things done would be no more marvellous than its makes the maker of them marvellous. In the theological NKJV is the story one-sided and there is no reciprocal syntax and effect. It is the same type self-centered NKJV syntax in 1 Cor 3:10 where the KJV builds Christ and the NKJV builds a boosting Paul. The KJV is apostolic and missional. The NKJV is textual. As modelled in 1 Cor 3:10, the KJV is literally full of the wisdom the uprooted NKJV, NASB etc., are deprived of.

Job 37:5 God thundereth marvellously with his voice; great things doeth he, which we cannot comprehend.

Job 37:5 יַרְעֵם אֵל בְּקוֹלוֹ נִפְלָאוֹת עֹשֶׂה גְדֹלוֹת וְלֹא נֵדָע׃

For more Hebrew context on Job 37:5, the great G is the same reciprocal creator here and in Rom 8:29-30, "doing great" עֹשֶׂה גְדֹלוֹת. Be aware that with a lost canon and no working reciprocal Gimel, is there no theological connection between the Benjamite canon and Gimel's "bountiful dealing" גמל in Psa 119:17. It seems to be built into the English language that retrospect and hindsight are predestined composthend. It look like man must be broken down and brought to dust and compost before his revived reason returns. As a missional Bible on target according to G-d's mission plan, the KJV meets the requirements of being the best children's book in Matt 19:14. The gospel kingdom is of the children, and the apostolic KJV is designed protective of them. The kingdom is not for them but of them. They are the potter's product material to make it happen.

Job 37:19 Next KJV example of “reason” and how darkness came with the purgatorial purpose of bringing man to reason. In other words, in the KJV is darkness present for a reason, which is the process of time until the dawn of day and light. In the NKJV you will find that words have no true meaning, and darkness is present in its own right and is there to claim and manifest its own legality. If you take into account the great dichotomy between the two positions, where the KJV come from, and where the NKJV come from, you have some of the (reasons) for why the NKJV promotes no other future than back to medieval darkness. The NKJV is also denying the preparatory purpose in predestination and how darkness serves that purpose, which is another reason why the NKJV has no other horizon than more darkness.

Job 37:19 Teach us what we shall say unto him; *for* we cannot order *our speech* by reason of darkness.

Job 37:19 הוֹדִיעֵנוּ מַה־נֹּאמַר לוֹ לֹא־נַעֲרֹךְ מִפְּנֵי־חֹשֶׁךְ׃

For more Hebrew context on Job 37:19, the underlaying Hebrew Pe accounting builds English reason and reasoning capacity according to Pe’s plausibility in agreement with first instance “reason” **פני** in Gen 41:31. By the end of his pilgrimage is man’s Psalmist praise no-less reasonable than it is plausible.

Job 37:23 First how sola Vau/And formulates the legal and judicial and the redemptive meaning of jurisdiction, and how that is rejected in the manipulative NKJV having only a textual dimension. Next, you need to check your reading habits. Lingual and missional wholeness is to be therein, live therein, and meditate therein, and in this case that who the Almighty is, is what he does. When the words have lost their meaning, the word “is” is divorced form the word “in”, and the presence of his power and judgment is no longer who he is, but deed is divorced and outsourced from person. Executive deism will read the text, “in power” as something done independent of person and being. Poor reading habits will separate “is” from “in” because with deism there is no person at home “in” the execution of power and judgment. Because the KJV is such a great children’s book, the Almighty is an insider “in” everything and will never be found “out” of there. It is equally amusing to find that predestination and purgatorial pottery require uprooting and man for a certain period to be “out” of the ground in Gen 2:9.

Job 37:23 *Touching* the Almighty, we cannot find him out: *he is* excellent in power, and in judgment, and in plenty of justice: he will not afflict.

Job 37:23 שַׁדַּי לֹא־מְצָאנֻהוּ שַׂגִּיא־כֹחַ וּמִשְׁפָּט וְרֹב־צְדָקָה לֹא יְעַנֶּה׃

Job 37:24 Chapter end and the end of Elihu. Apostolic syntax makes the C-D unit and vector statement that deed is the proof of man’s mind. As translated in the KJV, reason means to do his therefore conviction. In the NKJV has the words no meaning, and the substitute “Therefore” has no other role than a local contextual link to preceding verses.

Job 37:24 Men do therefore fear him: he respecteth not any *that are* wise of heart.

Job 37:24 לָכֵן יִרְאוּהוּ אֲנָשִׁים לֹא־יִרְאֶה כָּל־חַכְמֵי־לֵב׃ ף

Job 38:1 All vicar voices are silenced and the shift from deism to trinitarian presence is finished. In the canonical sense is the journey from Bn-i to i-Mn complete. The object-marked Job appeared first in Job 2:7. In Job 38:1 the same form is used about pottery, predestination, and mission accomplished.

Job 38:1 Then the LORD answered Job out of the whirlwind, and said,

Job 38:1 וַיַּעַן־יְהוָה אֶת־אִיּוֹב מִן הַסְּעָרָה וַיֹּאמַר׃

Job 38:2 One of the Bible's own testimonies of uprooting and words with no substance in them, in NT referred to as empty chaff. Here it says, Who is this that, in the KJV, and, Who is this Who, in the uprooted NKJV.

Job 38:2 Who *is* this that darkeneth counsel by words without knowledge?

Job 38:2 מִי זֶה מַחְשִׁיךְ עֵצָה בְמִלִּין בְּלִי־דָעַת׃

Job 38:3 Next step. When deism ends, and all the roadblocking antichrists and breach-makers are out of the way, this verse must end with direct lingual and missional linking as done in the KJV, not as in the indirect obscurity of the NKJV. In the KJV this is T on target. Since reconciliation and restored trinitarian relations indicate that Thou = Me, it is a declaration saying that the trinity is in residence in its target host. Apostolic syntax gives both sola Vau/And and Job their respective role as Advocate and Defendant. Four direct words are enough to say how sola S jurisdiction works in the heavenly court.

Job 38:3 Gird up now thy loins like a man; for I will demand of thee, and answer thou me.

Job 38:3 אֱזָר־נָא כְגֶבֶר חֲלָצֶיךָ וְאֶשְׁאָלְךָ וְהוֹדִיעֵנִי׃

Job 38:4 Next step, how Beth-weaning is done and Beth B is founded, and how things must end in Mal 3:18. Mal 3:18 recapitulates the universal story of Job 38:1-4 and how Job journeyed through his chapters 1-37 and finally arrived in his chapter 38. Job is no less universal than Gen 6:3.

Job 38:4 Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

Job 38:4 אֵיפֹה הָיִיתָ בְּיָסְדִי־אָרֶץ הַגֶּד אִם־יָדַעְתָּ בִינָה׃

Here is a test case for Job 38:4. Do you agree that in this universal and endlessly broad landscape is "wast" synonymous with the verasity of scripture in all possible worlds? Do you see that when the modernists slice up and divorce sense from sense, they cut off and make worthless the link between the wasted and the vast in G-d's revelation?

Job 38:6 Do you agree that Eze 37:7 and Eph 2:20 are the same story.

Job 38:6 Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;

Job 38:6 עַל־מָה אֲדָנֶיהָ הָטְבָּעוּ אוֹ מִי־יָרָה אֶבֶן פִּנָּתָהּ׃

Here is the test case for Job 38:6. Do you see how the KJV formulates this to say that OT/BC was done in anticipation of NT/AD? Next, do you see that in the non-canonical NKJV is there no such OT foundation built to be finished and tied to the truth in NT, and therefore why Codex Satanicus and Dung hill is a grandiose loose end with no true solution? In other words, do you see that the KJV is a substantive and partly rhetorical question mark where the NKJV is only a question mark repeating Gen 3:1? And next, do you see how the KJV models a purposeful need to extrapolate, from OT prophecy to the anticipated NT Prince of Peace, where the NKJV is a loose end with nothing to build an extention on? Do you see the same problem in Psa 119:9 where the redemptive means is the solution built into the KJV word, "wherewithal", but no corresponding remedy is built into the NKJV, "how" to substantiate a working alternative to the KJV solution? And next, do you see how uprooting and canonical fragmentation destroy the capacity of scripture to interpret scripture when the substantive sola W connection from Job 38:6 to Psa 119:9 and Eph 5:26 is cut off and emptied as done in the NKJV? Do you see how G-d's Will, Word and Wrath would grow in proportion against Dung hill, addressing the anticipated substantive Whereupon, Wherewithal to Wash, destroyed by the empty substitutes in the NKJV? Do you see why modernist NT readers never will experience any sense of loss or feel any phantom pain after the anticipated kernel Whereupon and Wherewithal in Job 38:6 and Psa 119:9 have been substituted with empty alternatives?

Job 38:12 Next example where it is necessary to take a reformed "stand" קוּם regarding "his place" מקמו (third person masculine singular).

Job 38:12 Hast thou commanded the morning since thy days; *and* caused the dayspring to know his place;

Job 38:12 הֲמִימֶיךָ צִוִּיתָ בֹּקֶר (יִדַּעְתָּה) (שַׁחַר) [יִדַּעְתָּ] [הַשַּׁחַר] מְקֹמוֹ׃

Here is the test case for Job 38:12. Do you see that the extra "*began*" in the NKJV is put in place to make a reference to calendar time, but in the KJV is it about the increase of light until daylight as a continually growing experience by the process of time? Do you see that one of the by-products of the slow redemptive progress, not making BC/AD a strict cut-off and either-or, would make it easier for the Luciferian establishment to blurr the demarcation and protect Christendom's Levitical continuation? In the apostolic KJV it is how man is educated until he knows the twofold, "his" place. In the NKJV, ruled by the dictatorship of theology, it is about antichrist's Luciferian establishment set above G-d and his word, where he must learn his subject place under his Luciferian superiors. If you read the first and the last half in the NKJV carefully, you should find where the blurred demarcation and skewed reality come from, and how all the anachronistic ideas Christendom invented would shape scriptural relativism.

Job 38:19 D inheritance = A. Notice that to do well makes the dwelling place first sought after in Gen 4:7, and is the grouped Aleph and Beth in Psa 119:1, 9? Again is the need to take a reformed "stand" in the place thereof refreshed. It prompts the need to refresh "this" זה biographical malefactor.

Job 38:19 Where *is* the way *where* light dwelleth? and *as for* darkness, where *is* the place thereof,

אֵי־זֶה הַדֶּרֶךְ יִשְׁכָּן־אוֹר וְחֹשֶׁךְ אֵי־זֶה מְקֹמוֹ׃ Job 38:19

Here is the test case for Job 38:19. Do you see that sola scriptura represents no way of its own and is given no right of its own in the NKJV, and next, that sola W is given no scriptural eigenvalue (first principle singularity) in such a substitute scriptural form? As profiled, reality and history would go on inside the text in the Hebrew and KJV. In the NKJV is reality something outsourced ongoing outside the text where the text itself has been sidetracked and made an irrelevant sidenote. Because scriptural authenticity in the apostolic KJV means that the Word is the same in person and print, it means that when scripture is allowed to interpret scripture, is the canonical road and kernel the same in Job 38:19 and John 14:6, not so in the outsourced NKJV where the theologians accept the Word in person (AD), but not the word in print (Y2K). Again, modernist readers of the NKJV have no reason to feel any sense of loss, or the phantom pains of the build-in KJV story no longer present in modernist form. Substantive and canonical italics in the KJV is changed to empty, non-canonical italics in the NKJV. In the KJV, where each word holds distinct value, is Job 38:19 a plain example what real (hypostatic) presence is about, and why 1 John 5:7 has no reasonable place in the deistic NKJV. Finally, do you see that in the anthropological KJV is this whole verse describing person in place, Which Land equals Which Thou, but in the theological NKJV is also that part uprooted and gone together with all the rest of sidetracked empty words.

Job 38:20 In extension to verse 19, more apostolic plausibility in the Hebrew and KJV. Notice how this BC/OT ending is written and translated in anticipation of AD/NT, and why the most important framework for any verse in the Bible is the first Adam and the second Adam and how they relate to each other. It is made explicitly clear that the Bible is a Benjamite journey and a Baptist composition, to "know" בין the "path" נתיבות to the house בית thereof. The KJV stays principal, universal, and abstract, and the NKJV, NASB etc., run into a concrete territory.

Job 38:20 That thou shouldest take it to the bound thereof, and that thou shouldest know the paths *to* the house thereof?

כִּי תִקָּחֶנּוּ אֶל־גְּבוּלוֹ וְכִי־תָבִין נְתִיבוֹת בֵּיתוֹ׃ Job 38:20

Job 38:33 More apostolic syntax. To follow the worded incentive and become the Word makes Thou that ordinance in person. Nothing such in the NKJV, NASB etc. Remember that in the Hebrew and KJV is the whole Bible G-d's creational anthropology. Pottery and formative predestination would go on to the end of Rev 20, and would not end with Gen 1-2 as in theology and modernism. When all prophecy is fulfilled and G-d's gospel kingdom is established, is the creation finished. T's target is that Thou is that ordinance. It says implicitly that fulfilled prophecy, predestination, and purgatorial pottery, means that G-d's fulfilled anthropology in Job 38:33 equals fulfilled overcoming for dominion in Rev 3:21. In the KJV is Thou the ordinance of Being, but nothing such in the NKJV.

Job 38:33 Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?

Job 38:33 הֲיָדַעְתָּ חֻקּוֹת שָׁמָיִם אִם־תָּשִׂים מִשְׁטָרוֹ בָּאָרֶץ׃

Here is the test case for Job 38:33. Do you see that when the true trinitarian ordinance of being is lost, and man and his substitute text lost the descriptive and diagnostic, after the fall, it would default to deism and the prescriptive dictatorship of theology? Job 38:33 is one of the portions which make it easy to profile and detect how the Bible would divide itself by priesthood. The KJV syntax is apostolic, anthropological, and descriptive, and the modernist syntax is theological and prescriptive and designed to serve the pulpit and the normative and regulative dictatorship of theology. The KJV spells out the textual and missional balance that self-awareness = God-awareness = scriptural awareness in the dominion of sola S jurisdiction. Notice that the textual NKJV and NASB try really hard to beat the missional KJV by lexical accuracy. In doing so they cement the concrete fact that theology became the dictatorial substitute which replaced G-d's true Bible.

Job 38:41 Chapter end. Also here is apostolic syntax providing a parable story, that man must become what he eats. No such lingual parallel and parable meaning can be found in the NKJV, NASB etc. The KJV does simply follow the Hebrew syntax the modernist versions deviate from, proving the NASB accuracy hoax. The 2020 NASB has drifted further away from the truth than the 1995 NASB edition. It will be clearer in NT, but the point is that the apostolic KJV is infallible in its mission. Theology and its modernist translations is about textual inerrancy. Even if the whole world should go to hell, would the theologians insist that the Bible is innerant. The KJV came with a prophetic horizon which shall be fulfilled. There is no reason to expect anything from modernist versions. They are counter-reformers and copycats, they hold no reformative authority, have no working canon, and no true prophet horizon. The only point proven by theology is that the last 2000 years have been a long byway while waiting for the Jewish Israel and the real deal. Completed reformation cannot be separated from the last tribulation and the final rescue of the Jewish Israel. As seen by profiling Job 38:41, must the uprooted and outsourced be rerooted and resourced back into the soil it came from. Lost meaning of words, led to a blurry meaning of syntax.

Job 38:41 Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.

Job 38:41 מִי יָכִין לָעֹרֵב צֵידוֹ כִּי־(יְלָדוֹ) [יְלָדָיו] אֶל־אֵל יְשַׁוֵּעוּ יִתְעוּ לִבְלִי־אֹכֶל׃

For more canonical context on Pe and providence in Job 38:41, it is no coincidence that reconciliation and reform would come together in the penned open door in Philadelphia in Rev 3:8. In the same way the modernists have worked to destroy the apostolic syntax in Job 38:41, did they manipulate and outsource how G-d provided himself to be the providential lamb in Gen 22:8. Theology is an extra breach-making ideological wedge driven into the gap between G-d and his people by the Lamed model in Gen 22:8. In the KJV is Gen 22:8 BC text in AD context, rejected by the theological establishment.

Job 39:1 More reconciling plausibility details. What after 37 chapters now should be plausible, should be equally reasonable, ie, repentance with no regrets. Apostolic syntax means that Thou = Time. In the anthropological Hebrew and KJV there can be no more awareness of time than awareness of self, but that is no part of the theological story in the NKJV, NASB etc., where time, the spirit of time, and knowledge of time have been outsourced to be something independent of person. It is packed into the first four words in the apostolic KJV that being and knowing are the same, that knowledge of self equals knowledge of time. The Hebrew and the KJV have much more to say about the present conditions and man's deluded self in it and causing it, than the dumb modernists living in the midst of it but still having no definitive wording about it. With person present in time, this makes another version of being therein, living therein, causing hindsight and retrospective meditating therein in the apostolic KJV (cf. Jos 1:8), removed from time to be something exterior to think "on" in the NASB. Theology and modernism have no descriptive and diagnostic capacity. In the KJV is the timed thou and the (beast)-marked thou the same issue. In modernist form it is empty words with no parable value in them. Theology and modernism are out of touch with time, reason, and the plausible present in the anthropological Hebrew and KJV.

Job 39:1 Knowest thou the time when the wild goats of the rock bring forth? *or* canst thou mark when the hinds do calve?

Job 39:1 הֲיָדַעְתָּ עֵת לֶדֶת יַעֲלֵי־סָלַע חֹלֶל אַיָּלוֹת תִּשְׁמֹר׃

Job 39:2 Next step, thou the time in the KJV vs know the time in the NKJV. Some must try the impossible gymnastics of mediating insider knowledge from an exterior position. To be able to do so, it is necessary first to empty the words of substance and require that substantive info is carried only by a full sentence.

Job 39:2 Canst thou number the months *that* they fulfil? or knowest thou the time when they bring forth?

Job 39:2 תִּסְפֹּר יְרָחִים תְּמַלֶּאנָה וְיָדַעְתָּ עֵת לִדְתָּנָה׃

Now after Job 39:1-2 and the statement, Thou = Time, the lingual equals the missional. The KJV is equally direct in the lingual as it is in matters of life. In theology, having no anthropological dimension, the missing link between the lingual and missional mirrors the missing link between the Word in person and the Word in print.

Job 39:3 Next step. For corresponding reasons is there no plausibility and no repentance and confessional "themselves" in modernist translation, ie, no parable combination of a broken self by the time of bringing forth exit or entrance. KJV translation brings all the necessary details into the reader's language: "They bow down themselves" תכרענה (third person feminine plural). Mothers bringing forth homeland if-entrance or exit is in parable storytelling the same either-or here as in Gen 3-4 and Mal 3-4 (cf. Heb 4:1-5).

Job 39:3 They bow themselves, they bring forth their young ones, they cast out their sorrows.

Job 39:3 תִּכְרַעְנָה יַלְדֵיהֶן תְּפַלַּחְנָה חֶבְלֵיהֶם תְּשַׁלַּחְנָה׃

Job 39:16 Generational background for verse 17. Notice how the temporal Lamed and vicar jurisdiction would be involved in the generational disaster as a modelled distance here, "as though they were not hers" לְלֹא־לָהּ.

Job 39:16 She is hardened against her young ones, as though *they were* not hers: her labour is in vain without fear;

הִקְשִׁיחַ בָּנֶיהָ לְלֹא־לָהּ לְרִיק יְגִיעָהּ בְּלִי־פָחַד׃ Job 39:16

It is necessary to read Job 39:16 in its Hebrew context and in the context of redemptive accounting in Pe. Do you see that the absent "fear" פָּחַד of the Lord and the absent fear of consequences are directly related and must directly model the generational problem of visiting patriarchal iniquities פָּקַד in Exo 20:5, and therefore why there would be no "open" פָּתַח door into Philadelphia in such conditions?

Job 39:17 Next step and more about the stuff pointing to the third and fourth generation for exit or entrance. A Calvinist might call this total depravity. Next, apostolic syntax is a part of the KJV ending since her understanding is primarily self-understanding, which is no part of the deprived, theological NKJV alternative. Uprooting, lingual poverty, and general modernist depravity make the same story.

Job 39:17 Because God hath deprived her of wisdom, neither hath he imparted to her understanding.

כִּי־הִשָּׁהּ אֱלוֹהַּ חָכְמָה וְלֹא־חָלַק לָהּ בַּבִּינָה Job 39:17

Job 40:1 From Job 1 to Job 40+ something would change, indicating what the first three KJV words have in common with John 3:30, more of the Lord, less of Job. A potentially and plausibly enlarged heart in a proportionally enlarged room must correspond with the context of first instance "moreover" in Gen 24:25? In Exodus it says first, "moreover the man Moses" and his greatness in Exo 11:3, then "moreover the Lord" in Exo 30:22. As a general of generals must the scriptural Job line up with the universal path from Moses to the Messiah, and offer details comparable to Moses from 40 years until becoming 80.

Job 40:1 Moreover the LORD answered Job, and said,

וַיַּעַן יְהוָה אֶת־אִיּוֹב וַיֹּאמַר׃ Job 40:1

For more context on Job 40:1, and after going through the ten "moreover the LORD" instances, from Exo 30:22 to Isa 8:1, do you agree that sola S means were provided as redemptive nutrition to mitigate the wild conditions the whole chapter, Isa 8, speaks of? Do you agree that "Moreover" needs to increase in Isa 8:1-2, while Lamed's temporal (Lessover) roadblock and its deistic darkness minister and slaughterhouse administrator surrounded by his own fruitful apostasy in Isa 8:21-22 need to decrease? Do you see the given indication in Isa 8:1 that "Moreover the Lord" (in person) and the corresponding "great" proportion (in print) would be intolerable in theological circles and therefore is changed to something physically "large" in the NKJV, NASB etc? How the apostolic

KJV translates the text literally, "great roll, and write" גליון גדול וכתב in Isa 8:1, is loaded with predestined Gimel and Gadol proportions of faith awaiting its fulfilling in Rev 19-20. Greatness therein in the KJV, is uprooted to the exterior form of something lifeless and physically "large" written "on" in the NKJV, NASB etc. Uprooting and how the modernist translation committees do it, reveal the exterior flatland the NKJV, NASB etc., belong to upon the deistic Dung hill in the literally lukewarm and lifeless Laodicea. Modernism has no being and living therein in Isa 8:1 and gives no reason to expect any proportional change therein from Job 1 to Job 40 and beyond. Darkness is absent Light.

Now to the Hebrew test case for Job 40:1. First, notice how sola Vau/And operates in its own right from the first to the last word, beginning with Moreover answered, or in more simple (partly proportionless) words, "And answered" ויען. Do you see that since sola Vau/And is required in everything and to substantiate everything, does Job 40:1 indicate that deism in general and theological Christendom in particular was proportionless and never ready for anything (and *be* ready) in 1 Pet 3:15? Do you see that readiness in the KJV in 1 Pet 3:15 is anthropological and creational of alive being (readiness of mind), but in the NKJV is flattened and converted to something time-based?

Next is the test case for the most vital build-up from Job 40:1 to 1 Pet 3:15, and how to read the KJV phrase, "and *be* ready always to give an answer". Do you see that history rolled out as G-d's 66-book, anthropological and primarily mental creation story, would have to wait for its functional readiness until Rev 20, in agreement with the given KJV word order in 1 Pet 3:15, and why theological Christendom never produced and never came to that level of readiness? Do you see why the KJV orders "and *be* ready" before the word "always", coming with Asher, and how anachronistic lingual disorder colours the NKJV and how words and syntax lost their value? Do you see how the spring under Asher's launch pad fuels the first three KJV words with loaded tension, "and *be* ready", and how that, ready for the Always after that, is taken out in the time-based, alternative NKJV belly flop? Apostolic reason and reality equates always ready with always being. Do you see how local text in the apostolic KJV is aligned with the global and eternal, but in the lingual poverty of the NKJV is no more than loose, disjointed textual details?

It is symptomatic that the counter-reformatory editors removed "and" (δὲ) from the text in 1 Pet 3:15, and manipulated how the alive and alert depend on sola S reality. This is some of the textual work of the evildoers masquerading to reverse the reformation and scriptural providence, as it appears in the ASV, RSV, ESV etc, "(and) be ready always" ἕτοιμοι (δὲ) ἀει. It will be clearer in NT how functional contradiction works as vested in the Greek δὲ, and why that Greek word was removed by editing evildoers fabricating their own synthetic NT for use against the KJV (by example in 1 Pet 3:15). Notice that the deistic evildoers do not want real presence and 1 Pet 3:15 to sound residential. Deism is a must for antichrist's vicar over-lordship. It is a decreased, Lessover lord in Job 40:1.

1 KJV 3:15 But sanctify the Lord God in your hearts: and *be* ready always to *give* . . .

1 ASV 3:15 but sanctify in your hearts Christ as Lord: *being* ready always to give . . .

Before leaving the textual and missional details in Job 40:1 vs 1 Pet 3:15, you need to profile and verify the following in how textual bastards are designed for use against the KJV's apostolic mission: Do you see how modernist evildoers use 1 Pet 3:15 to destroy the Bible's prophetic horizon and the missional intent laid out in the ending of Col 1:27, and how they thereby destroy the trinitarian Bible, its internal residential harmony, and united lingual consonance put in place for scripture to properly interpret scripture? If you one more time do KJV/ASV profiling of 1 Pet 3:15, you should be able to see how the Bible industry made itself the false prophet above all other false prophets. The point is how antichrist and the wicked Bible industry prefer a vicar over-lordship on collision course with the Bible's mission to redeem and reconcile the world. As modelled in the RV/ASV and later translations of 1 Pet 3:15, the theological establishment did not want what the apostolic KJV says but expects to keep the breach open with room for their 5% administrative order. You need this background for proper decoding of the reformed KJV and the counter-reformatory ASV in 1 Pet 3:15. Theological evildoers do not want readers to pick up the direct implication translated in the KJV that the scriptural purpose is reconciliation and the trinity in residence. In modernist form is sanctification a work-based effort and something self-made. Uprooting from the truth means that a sanctified man does not built on G-d's authentiticy as the source of holiness, but is something that can be done independently by man on his own. This is how theology prove itself fiction.

Job 40:2 Next canonical step in the KJV vs next obscure step in the NKJV. In the KJV does "that contendeth" build directly upon Asher's bloodline and the recycled mosaic foundation in Gen 6:3. In the uprooted and Who-focused NKJV there is no real canon and no such scriptural connection. In Gen 6:3 it was a judicial dimension where it said, "not strive" לֹא־יָדוֹן. In the rhetorical Job 40:2 it is formulated by Resh and its ruling headache, "Shall he that contendeth" הָרַב. You need to take in what El Shaddai means in order to comprehend how hopeless the fallen man's obstinate strife actually is, and how hopeless the modernist editorial struggle against the providential reformation and against the apostolic KJV actually is.

Job 40:2 Shall he that contendeth with the Almighty instruct *him*? he that reproveth God, let him answer it.

Job 40:2 הָרַב עִם־שַׁדַּי יִסּוֹר מוֹכִיחַ אֱלוֹהַּ יַעֲנֶנָּה׃ ף

A test case for Job 40:2. Do you see that the who-oriented and person-focused NKJV is out of touch with the canon and therefore unable to recognise That substantive evidence of unbelief piled up and ready for decoding at the door into the seventh millennium? History's Resh and ruling headache made the epistemological Rudder how to stear clear of patriarchal waters and their pathology of original sin. Notice the direct language and how it makes Job 40:2 line up with Rom 3:23, and how the NKJV obscures that direct reality and abuses the singular "one" the KJV avoids mention in this context. Job 40:2 in the striving NKJV is utterly absurd when you realise that the singular "one" does not rebel but is the one living in harmony with the truth. Notice the no-less hopeless NKJV alternative in Rom 3:23, where the KJV for lingual, logical, and missional reasons had

to punctuate the sola And foundation everything depends on. Rom 3:23 in the KJV says literally that how the theologians rejected sola scriptura and made Christ of no effect, is how sola And was forced to come short of its glory and come short of G-d's missional intent. In the NKJV and in theology, there is by example in Rom 3:23 no connection between how man did things and how sola And was provided to assist him on the road. How man failed and ended in total disaster around Dung hill corresponds with how the theologians caused scripture to fail its sovereign role as missionary in its own mission.

You need these extra tests of Job 40:2. Do you see that how the NKJV manipulates the text and perverts and abuses the singular "one", is to make a black hole, to make the text absolutely Luciferian, and absolutely counter-reformatory? In other words, notice how theological self-elevation works and how textual evidence of the Luciferian dimension presents itself and how Dung hill and its scriptural false prophet have no other mission than to serve antichrist, the vicar of Christ. The NKJV provides textual evidence how the ambitious hierarchy of Satan wants a seat above G-d, above his humanity, and above his embodied mission. While editing That substantive bloodlined reality out of sight, is the substitute Luciferian narrative presenting two singularities in person warring against each other outside the actual canonical framework. If you read Job 40:2 and Isa 14:12 together, it is clearer how thins correlate around Lucifer's Dung hill and its scriptural false prophet. How apostate Christendom tries to reestablish itself, and how Lucifer tries to reverse Isa 14:12 is the same pontifical story and the same self-glorifying operation. From start in both verses, Job 40:2 and Isa 14:12 the KJV is focused on what goes on. In the uprooted NKJV it is the same person-focused substitute in both verses. When all canonical reality and substantive evidence are gone, is only the person-focused left, as seen in the NKJV. This type examples reveal how the fallen self stands in the way and hinders man to know the truth about G-d and self.

Job 40:7 An anthropological and biographical Now in the Hebrew and KJV, time-based in the NKJV. In rewritten order it says, "Gird up now" אזר־נא "like a man" כגבר "thy loins" חלציך. Notice the given point made by apostolic syntax for unity with the Hebrew, that the missional incentive to follow scripture would never be greater than the diagnostic ability to present reality about the biographical self. By obscuring what the text says biographically about man and his Now in person, does the NKJV obscure the Bible's missional incentive. The missional is no stronger than the confessional. In the KJV is the actual story ongoing in and within the text. In the uprooted NKJV is the text sidetracked and has no other function than referring to something ongoing outside. KJV readers should find it easy to pick up the incentive to become that missional Now in person, out of sight in the NKJV where man is divorced from his own time, and having no connection between person and place. Which Land does not equal Which Thou in the NKJV. No gospel kingdom is provided for in modernism.

Job 40:7 Gird up thy loins now like a man: I will demand of thee, and declare thou unto me

Job 40:7 אֱזָר־נָא כְגֶבֶר חָלָצֶיךָ אֶשְׁאָלְךָ וְהוֹדִיעֵנִי׃

Job 41:1-8 About Leviathan, the rest of the story of "mourning" לויתן in Job 3:8, the same wording in the Hebrew. Since this partly is a watered "sea monster" no longer able to hold its cover by the end of Job, eventually to surface and be unveiled and no longer able to deceive the world, it is relevant how this word captures Christendom's Levitical continuation, combined with the beast rising out of the sea in Rev 13:1.

Job 41:1 Canst thou draw out leviathan with an hook? or his tongue with a cord *which* thou lettest down?

תִּמְשֹׁךְ לִוְיָתָן בְּחַכָּה וּבְחֶבֶל תַּשְׁקִיעַ לְשֹׁנוֹ׃ Job 40:25

Job 41:9-10 Next step, why vanity and vainglory are universally applicable on all such.

Job 41:9 Behold, the hope of him is in vain: shall not *one* be cast down even at the sight of him?

הֵן־תּוֹחַלְתּוֹ נִכְזָבָה הֲגַם אֶל־מַרְאָיו יָטָל׃ Job 41:1

Job 41:11-12+ Preceding verses lead to this verse about Let and Letting, strain, restraint and the stand-off between the Lord and the Levitical Leviathan in Second Thessa, here covered by the first half, and things restricted under the second-heaven roof in Lev 26 as covered by Tamar's underworld mafia and terror regime here in the last half. How the KJV uses the word "prevented" is helpful to decode the need for an equally provocative pass-over and a plagued painful breakthrough in the end. Things prevented points to the patriarchal Pe standing in the way, literally explaining how the patriarchal priesthood of unbelief would precede the priesthood of believers. The temporal Lamed represents an active roadblock hindering the redemptive breakthrough until it no longer can be held back. How the contrary-walking rebels coloured things under the second-heaven roof in Lev 26, and how that points to later Let and Letting in 2 Thes 2:7 mirror each other and explain why it is so hard to take the step from Heb 1:1 into Heb 1:2. How the mechanics of the preventive Pe precede the truth is universal in matters pre and post-reconciliation. From Job 1 to Job 40+, and from Gen 2 to Rev 20, it is mechanically the same in Pe.

Job 41:11 Who hath prevented me, that I should repay *him? whatsoever is* under the whole heaven is mine.

מִי הִקְדִּימַנִי וַאֲשַׁלֵּם תַּחַת כָּל־הַשָּׁמַיִם לִי־הוּא׃ Job 41:3

Here is the test case for Job 41:11. You need to investigate "prevented" in the KJV and how that was changed to "preceded" in the NKJV. Do you see that where the apostolic KJV is anthropological and functional, is the theological NKJV lexical and time-based? As earlier mentioned in a partly different reformative context, there must be someone or something rising up, confronting, or standing in the way to substantiate what in the KJV is translated as "prevented" קדם. The point is that uprooting from the anthropological kernel in the Hebrew and KJV, to the theological void of reason in the NKJV, means to strip the text of its substantive meaning and functional value, and how the original text and mission aligns itself with matters BC vs AD. Modernist translation is uprooted both from the local framing path in Job 1 to Job 42 and from the global Moses to the Messiah.

For more context on Job 41:11 and things standing in the way, whether his hinderance is affliction standing in the way, "prevented me" קִדְּמַנִי in Job 30:27, or it is something else, like Job 41:11, the KJV provides a consonant translation. In the NKJV is there no connection between the two texts. If you now put the P-word, "prevent" in the category with prophecy, predestination, and patriarchal roadblocking, it should be clearer why the KJV uses the following multiple senses and how to combine them: In the OED the first senses say: To act in advance, act before, in anticipation, . . then the other side: Stop, hinder, avoid, frustrate, cause to be unable to do or be . . . . which is some of the combined background for BC preceding and preventing AD until true Lordship takes the Luciferian opposition out of the way. In this sense must completed reform 500 years after Luther and Tyndale finish the unfinished reformation initiated with them for sola S liberation of the people from the preventing priesthood of unbelief prominently posing a threat, positioned to block reconciliation. For a plurality of preventive reasons standing in the way and hindering things in Job 1-2, would prophecy and predestination prepare for the total change to come toward the end of Job.

One more important test case for Job 41:11. For background you have to read Leviathan and Lamed's Luciferian dimension built up from verse 1 to verse 11, and combine that with the counter-reformatory ambition upon Dung hill. Do you see how the end of verse 11 formulates ownership and jurisdiction, which is what the impostors want to exploit in order to impose substitute jurisdiction and vicar ownership, "is mine" לִי־הוּא in the Luciferian Lackland? What something is and represents to another would be definitive for the outcome. Lucifer's vicar priesthood is about redirected worship while hindering redemptive and reformative progress toward AD and Y2K.

Job 41:30-31 As indicated in the primarily mental Hebrew and KJV, exterior hardship produces an inner purgatorial effect, humbling by hardship. With no working canon and purgatory in theological thinking, the book of Job is reduced to purposeless pain of the innocent. Purgatorial processing is unknown on the level theology refers to the unknown mystery of iniquity. Theology has no redemptive insight to offer suffering masses.

Job 41:31 He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.

Job 41:23 יַרְתִּיחַ כַּסִּיר מְצוּלָה יָם יָשִׂים כַּמֶּרְקָחָה׃

Here is the test case for Job 41:31. Do you see that since theology has no working canon and is non-anthropological and non-creational, the theologians would have no reason to read the two phrases, "maketh the deep" and "maketh the sea" as creation of depth for the purpose of insight? In theological reading and context would something boil without causing any created depth of insight. A forever Flatland is a forever Lackland because it would never produce depth of insight and never come to the knowledge of the truth. As already indicated, theologians and their priesthood of unbelief would not want unveiled the estranged dichotomy between John 17 and Rev 17. This is relevant reading while the great tribulation produces boiling fury in growing masses at the dawn of depth. People are made aware of the work of organised wickedness imposing itself for fruitful insight.

Next step in Job 41:31 is about Hebrew purging and imaging. In Gen 1:26 it says, "Let us make (create, process, and purge) man" נעשׂה אדם "in our image" בצלמנו. Do you see, whether you like it or not, that the boiling "deep" מצולה must align itself with Gen 1:26 in terms of creation, boiling, purging, and imaging, and therefore why the inner image of man is created with the purpose of insight? Do you see that it is built into the phrase, "in our image" that the purpose with restored imaging, pro-insight, is to see the world as G-d sees it, share the pain of insight, and be pained by man's lost insight? Do you see that the alternative, coming with lost imaging and lost insight, is a mixture of hatred and happy hedonism at the blind brink of disaster?

Gen 1:26 And God said, Let us make man in our image, after our likeness: . . .

Gen 1:26 וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ . . .

Now the final test of Job 41:31 vs Gen 1:26. Do you see that the growing awakening, mass (reformative) protest, and growing repression and purgatorial fury causing depth of insight in the last tribulation, is the necessary purgatorial creation imposing itself for the purpose of restored imaging and reasoned insight in how to enter the gospel kingdom in a purged and ready seventh millennium? As indicated in Job 41:31, anointing is just as much about timed absence of the trinity as it is about retrospective real presence.

Job 41:32 Post-processed reality post-Asher means a retrospective "after" in the KJV in remembrance of Job 1-2. In the non-canonical NKJV it is a local "behind". As indicated in the apostolic KJV, first fruits and true Lordship would begin with being made aware of twofold reality and Lucifer's enlightening Lackland (morning star) legacy. In other words, with no working canon and no purgatorial past pointing into the future, there is no potential for prophetic extension beyond the ever present.

Job 41:32 He maketh a path to shine after him; *one* would think the deep *to be* hoary.

Job 41:24 אַחֲרָיו יָאִיר נָתִיב יַחְשֹׁב תְּהוֹם לְשֵׂיבָה׃

Job 41:33 Next exploded element needed on Job 36-42 and the corresponding dichotomy between John 17 and Rev 17. It models the recreated No-Man vs true Dominion. Man simply needs to be created in G-d's image in order to stay out of the seat of Moses and out of the business G-d reserves for himself. It may sound obscure: To be or not to be, is to be like him but not like him, in "his dominion" משׁלו. The beginning of wisdom is the beginning of proper imaging and insight for functional fear of G-d and self. Because the restored realm of lady D is about alive being in true dominion, the KJV says "who" where the NKJV distances itself from the KJV with an obscure non-canonical, "which". Where the apostolic KJV repeatedly get things right, must the superficial NKJV take an Amalek (approach), go in the wrong direction, and obscure the canonical details.

Job 41:33 Upon earth there is not his like, who is made without fear.

Job 41:25 אֵין־עַל־עָפָר מָשְׁלוֹ הֶעָשׂוּ לִבְלִי־חָת׃

Here is a test case for Job 41:33. How will you read the passive Qal participle translated, "who is made" הָעֹשׂוּ if the Bible is theological, non-canonical, and has no purgatorial process of time? How will you read it if "who is made" has no processed, retrospective perspective writing and reading Job 41 in the anthropological context of Job 1-2+? Do you see that an uprooted substitute, like theological Christendom, inevitably had to be a self-made vicariate divorced from reality and operating out of canonical context? Do you see that as soon as apostate Christendom had rejected Christ and sola S jurisdiction and were blind to the real purgatory in time, would the priesthood of unbelief itself become a self-elevated, executive potter chasing after disobedient dissenters and sects and trying to violently purge/force them back into the apostate fold? You need this background in order to read the twofold "who is made" in its principal or subsidiary form. You need all the obscured details because they are required to reveal how Satan's episcopate so easily could hijack First Timothy and stay in business there as long as the corresponding works and dichotomy between John 17 and Rev 17 remained obscured and unknown. Properly imaged identity, naming, and functional insight require the Bible's twofold dimensions and dichotomies to be restored as they were first described and billed on paper for the reunion of the minds of reasoning readers.

Job 41:34 Chapter end. After the turning point between Job 21 and Job 22, the three post-Asher stages are, Issachar (Job 21-28), Zebulun (Job 29-35), and lady D (Job 36+). Chapter 41 provides some of the necessary elements to be exploded for insight into the corresponding breach between third-heaven unity in John 17 and repressive whoredom in Rev 17. Job 41 needs to be exploded and imaged verse by verse for insight into the twofold regarding Leviathan vs true Lordship.

Job 41:34 He beholdeth all high *things*: he *is* a king over all the children of pride.

אֵת־כָּל־גָּבֹהַּ יִרְאֶה הוּא מֶלֶךְ עַל־כָּל־בְּנֵי־שָׁחַץ׃ ס Job 41:26

Here is the test case for Job 41:34 and the third-heaven insight where R's perspective come from with its higher-realm truth and reality. Do you agree that due to the Bible's own logic on insight and blindness, it became a part of the Bible's simple story that the impostors claiming to be infallible would instead be proven infallibly ignorant? Things that could go wrong, would go wrong. G-d is the one true beholder רֹאֶה of all things high כָּל־גָּבֹהַּ and haughty. Verse 34 covers the basics to decode all possible worlds of authentic truth and absent reality. Do you see that the benchmark, insomuch that, defined in Matt 24:24, is the same benchmark used as unstated reference in Job 41:34?

Job 42:1 To arrive in lady D's room equals fulfilled object-marked missional objective. This belongs to the anticipated response after Job 38:3.

KJV 42:1 Then Job answered the LORD, and said,

וַיַּעַן אִיּוֹב אֶת־יְהוָה וַיֹּאמַר׃ Job 42:1

Here is the test case for Job 42:1. Do you see how the counter-reformatory ASV would contribute to open the scriptural breach between the apostolic reformation Bible and the

apostate copycats. Since lady D's third-heaven realm is the room of definitive Lordship, do you see that one of the ways to manipulate and come around that was to make things obscure by an indefinite Jehovah as a lingual and missional substitute. The theologians made themselves a self-made, created god to be a member of the fallen adamic creation in Gen 2. This is where the so-called "historical Jesus" come from as made in the 1800s. Antichrist's creational establishment needed a created Word in person and in print. It is two parts of the same reality that those fabricating their own "historical Jesus" in person, would also assume the right to manipulate the Word in print and fabricate their synthetic Greek NT. From the apostate Dung hill come the synthetic word in person and in print. It is necessary to read the phrase, "historical Jesus" as a "created Jesus", because he was made a created, time-based member brought forth in time and by the spirit of time of the fallen mankind stripped of all eternal identity. It will be much clearer in NT, but instead of coming into the world and they becoming his people, the theologians fabricated their own upside-down substitute where he became one of them as an ordinary man with no saving and redeeming capacity, which is what antichrist needs to stay in business. It is important to know the scriptural scope of the false prophet in Rev 13, 16, and how the perversion of scripture is the necessary foundation for antichrist's Lackland 2.0, and the important support the wicked Bible industry gives antichrist. How Job 42:1 is expressed in the apostolic KJV says that the timed product brought forth and called, Then Job, mirrors The (definitive) Lord, but that would require proper Lordship mirroring true Manship, no longer a part of the text in apostate versions like the ASV. The American Standard Version 1901 became The Standard Apostasy Version.

ASV 42:1 Then Job answered Jehovah, and said,

Job 42:2 About T's target. Notice what the first four KJV words say about reconciliation and trinitarian intimacy, and how lingual and missional singularity have been obscured and pluralised in the NKJV. After repeated profiling you should come to the conclusion that how the theological establishment deliberately sacrificed the definitive lingual and missional KJV, was done as a wilful sacrifice of the personal in favour of the corporate (common good) of the establishment, the distinct Thou vs a blurred plural You. It is one of the wicked ways of editorial obscuring of the personal purpose with T on target.

Job 42:2 I know that thou canst do every *thing*, and *that* no thought can be withholden from thee.

Job 42:2 (יָדַעְתָּ) [יָדַעְתִּי] כִּי־כֹל תּוּכָל וְלֹא־יִבָּצֵר מִמְּךָ מְזִמָּה׃

Here is a double test case for how to decode editorial wickedness in Job 42:2. It is some of the background for how the establishment deliberately disempowered John 1:12. Do you see the expanded text that the personal T on target in Job 42:2 is his version and one of the OT forerunners with background for the same fulfilled T on target in Phil 4:13, and the same T on target "to them . . to become . . to them that be (alive)" in John 1:12? That to believe is the substantive evidence of faith in the KJV, changed to uprooting and loss of corresponding evidence in the NKJV. As translated in the NKJV, Who uprooted from That substantive canon as provider of evidence, is the foundation of unbelief. The NKJV belongs to the assembly of apostates and unbelievers.

Job 42:3 Instead of "counsel without knowledge" עצה בלי דעת, it might be called "air of opinion". In the canonical KJV verse 3 takes an abstract, principal, and universal approach. In the non-canonical NKJV it runs into relativism and the concrete.

Job 42:3 Who *is* he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not.

Job 42:3 מִי זֶה מַעְלִים עֵצָה בְּלִי דָעַת לָכֵן הִגַּדְתִּי וְלֹא אָבִין
נִפְלָאוֹת מִמֶּנִּי וְלֹא אֵדָע׃

Now the test case for Job 42:3. Notice the combination of absent Bin בין understanding and the wonders out of me, in this case unknown and to great "for me" ממני. Do you see that the combination of these two unknown particulars, is the same two parameters becoming issues of life, "for out of it" כי־ממנו in Pro 4:23? Do you see that because theology is non-anthropological and non-canonical, it would never produce any known outcome thereof? Do you see that Matt 12:43 is not limited to a spirit in departure, but that it had no other origin than the host it goes out of? Back to Job 42:3, do you see that where the anthropological KJV personifies "this" זה malefactor and call him "he", has the non-anthropological NKJV no reason to pick up any such incentive but is concerned with relativist covering of theological tracks?

Now to the Hebrew test case for Job 42:3. Do you see that vicar ambition and substitute jurisdiction is the inevitable and self-explaining air of opinion connecting this particular "hiding" מעלים (of counsel without knowledge) to impostor "dominion" משל with no other competence than subjective air of opinion? Do you see that diagnostic reality coming out of the Hebrew kernel is able to make prophetic and historical connections the lexical cannot make? As history and ecumenism did prove, the ambitious impostors would always move carefully when airing opinions about their own fabricated dominion because they did never possess true counsel. Falsity is the lust of dominion in disguise. It cannot be transparent because that would expose the lack of authenticity. Therefore all the pompous posturing and masquerade colouring the ecumenical impostors and their dominion out of disguise. Apocalyptic unveiling has a distinctly liberating purpose from Job 1 to Job 42 and from Genesis to Revelation in uncovering all the lies in dominion.

Job 42:4 One of the examples of the missional KJV vs the textual NKJV and the rest. Notice that after going through Job 1 to Job 42, this verse ends with the 2+3 KJV words as a missional and ambassadorial declaration, a representative to be send to . . . In the NKJV it is text without mission. With no real canon and no processed outcome rolled out from Job 1 to Job 42, the modernists provide no reason for having arrived there.

Job 42:4 Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me.

Job 42:4 שְׁמַע־נָא וְאָנֹכִי אֲדַבֵּר אֶשְׁאָלְךָ וְהוֹדִיעֵנִי׃

Job 42:5 T on target.

Job 42:5 I have heard of thee by the hearing of the ear: but now mine eye seeth thee.

Job 42:5 לְשֵׁמַע־אֹזֶן שְׁמַעְתִּיךָ וְעַתָּה עֵינִי רָאָתְךָ׃

Job 42:6 In remembrance of the air of opinion and falsity in dominion in verse 3, this is where the separation of powers come from.

Job 42:6 Wherefore I abhor *myself*, and repent in dust and ashes.

Job 42:6 עַל־כֵּן אֶמְאַס וְנִחַמְתִּי עַל־עָפָר וָאֵפֶר׃ ף

For more context on Job 42:6 and its apostolic location in the third heaven, the opening argument indicating "Upon Thus" על־כן has more than sufficiently in common with Eph 2:20, and next, that Niphil and its Nebat "repent" נחמ spectrum reflect the clever N among the primary troublemakers on earth, forever dethroned in this verse and saying how M-N as unit and vector have come to personal terms with self. As layer upon layer from Adamic dust in Gen 2:7 repeatedly back to his dust in cyclical repetitions, saying why the Bible is primarily mental.

Job 42:7 As-is evaluation done according to the apostolic framework laid out verse by verse in terms of THAT aftermath and by THESE educational premises.

Job 42:7 And it was *so*, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me *the thing that is* right, as my servant Job *hath*.

Job 42:7 וַיְהִי אַחַר דִּבֶּר יְהוָה אֶת־הַדְּבָרִים הָאֵלֶּה אֶל־אִיּוֹב
וַיֹּאמֶר יְהוָה אֶל־אֱלִיפַז הַתֵּימָנִי חָרָה אַפִּי בְךָ וּבִשְׁנֵי רֵעֶיךָ כִּי
לֹא דִבַּרְתֶּם אֵלַי נְכוֹנָה כְּעַבְדִּי אִיּוֹב׃

Now a test case for Job 42:7. Do you see that in the apostolic KJV is THAT after-math retrospective about the canon, but in the theological NKJV is "that" relocated, an empty word with no canonical meaning? Do you see that in the NKJV is there no functional centre of gravity and "that" has no more reality to benchmark here than in the obscured modernist version of Matt 24:24? The lived anthropological "that" in the apostolic KJV vs the empty theological "that" in the NKJV come from two different worlds. So, notice therefore why "that" first KJV instance needs to find its place in order to substantive the meaning of "that" second KJV instance. Do you agree that after relocating "that" first instance has "????" second instance lost its centre of gravity and bloodlined reference, and can therefore be "what"-ever is wanted by relativist NKJV readers? Finally, do you see what this particular relocation and loss have to do with Levitical continuation and how the modernist NKJV masquerades to serve the ongoing counter-reformation?

Job 42:10 In the end how the bill of divorce converts to means of reunion, from a vicar jurisdiction to sola S jurisdiction, from unbelief to belief. It depends on sola Vau/And.

Job 42:10 And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before.

Job 42:10 וַיהוָה שָׁב אֶת־(שְׁבוּת) [שְׁבוּת] אִיּוֹב בְּהִתְפַּלְלוֹ בְּעַד רֵעֵהוּ וַיֹּסֶף יְהוָה אֶת־כָּל־אֲשֶׁר לְאִיּוֹב לְמִשְׁנֶה:

Here is the test case for Job 42:10. Do you see how the KJV phrase, “captivity of Job” is aligned with Rom 3:23, 5:12, and how the whitewashed wording in the NKJV, no longer self-imposed but a mysterious disaster, can be used as an excuse? The KJV follows the Hebrew text the NKJV deviates from in order to serve Christendom’s non-confessional rebels. You will find more or less the same in the equally inaccurate NASB. With no real canon, no purgatorial pottery, and no processed change, there is nothing to turn from. It is worth noticing that in the primarily mental Hebrew and KJV, does the last half of this verse never mention any of the material value the exterior NKJV and NASB want to put in place. It is necessary to distinguish between mental poverty and material poverty even they may share the same mind. Theological Christendom’s notorious materialism and exterior worship forms are manifested in how the modernists translate the Hebrew. Do you see how the anthropological KJV uses the phrase “as he” to make a biographical balance between the inner man and his exterior condition? As man is in the inner, will manifest in the exterior.

Job 42:11 For whatever reason, good or evil, how that bloodlined reality would become that lordship reality. Notice how the diagnostic KJV begins with what prophetically goes on and what is done, and how the NKJV notoriously changes that to the person-focused. The KJV follows the Hebrew syntax the NKJV, NASB etc., deviate from in fabricating a substitute narrative. The Hebrew and KJV begin with speaking from their conditioned reality. Theology and modernism do instead focus on the persons present.

Job 42:11 Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and every one an earring of gold.

Job 42:11 וַיָּבֹאוּ אֵלָיו כָּל־אֲחָיו וְכָל־(אַחְיוֹתָיו) [אַחְיוֹתָיו] וְכָל־יֹדְעָיו לְפָנִים וַיֹּאכְלוּ עִמּוֹ לֶחֶם בְּבֵיתוֹ וַיָּנֻדוּ לוֹ וַיְנַחֲמוּ אֹתוֹ עַל כָּל־הָרָעָה אֲשֶׁר־הֵבִיא יְהוָה עָלָיו וַיִּתְּנוּ־לוֹ אִישׁ קְשִׂיטָה אֶחָת וְאִישׁ נֶזֶם זָהָב אֶחָד: ס

Job 42:12 So ended Job. KJV readers may realise why it is a missional point in itself to align the end of Job with the end of all flesh in Gen 6, and to make that a saved standard by redemptive means, in contrast to the drowning masses which never had any means of salvation. First instance “end” is Gen 6:13, which also requires the same end of all flesh to apply itself in the end of Job. KJV/NKJV profiling reveals that with no “end” of Job, in contrast to “his” beginning, there is no room for a populated case of “blessing” in this

verse, but the whole story “of Job” ends with limiting itself to exterior materialism, or in other words, vanity in continuation. Secondly, Job is a principal representative of those being purged by the elements the KJV outline in Gen 6:13. Purgatory without written redemptive means makes a fully furnished labour camp out of Gen 6:13 where all men may work themselves to death without hope. This means that Job’s beginning is referred to as a fountainhead of Rosh רֹאשׁ headache, the same in Gen 49:3 when Moses repeats the beginning of strength and the R/N curse potential in Deu 28/8. How the Lord blessed the ”end of Job” is the reformed version of the cursed “captivity of Job” in verse 10. It begins with man taking the first step of something, and receiving a conditional response to that.

Job 42:12 So the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.

Job 42:12 וַיהוָה בֵּרַךְ אֶת־אַחֲרִית אִיּוֹב מֵרֵאשִׁתוֹ וַיְהִי־לוֹ אַרְבָּעָה עָשָׂר אֶלֶף צֹאן וְשֵׁשֶׁת אֲלָפִים גְּמַלִּים וְאֶלֶף־צֶמֶד בָּקָר וְאֶלֶף אֲתוֹנוֹת׃

Job 42:13-15 About the fairness of Job’s daughters. In the primarily mental Hebrew and KJV the outcome of justification by faith is judicial fairness. Uprooted from that, when all regenerated first fruit is gone, the only thing left in the NKJV is exterior beauty. The KJV ends with manifesting agape and the fruit of justification, which primarily is the fruit of the inner man. In the NKJV it ends upon the exterior and eros-driven Dung hill. The Hebrew and the KJV seek to fulfil the fruit of the spirit in Gal 5:22-24. The morally bankrupt NKJV seeks to fulfil the works of flesh in Gal 5:19-21. Be aware that as soon as sola S jurisdiction and sola Vau/And have been rejected, as done in the NKJV also here, there is no other alternative to agape and the inner man than eros and the exterior. Literally, by their lingual and missional fruits ye shall know them. Sola S and man’s subsidiary traditions explain the inevitable alternatives. On Pe’s redemptive balance is it a first-fruit judicial expression, “fair” יפה

Job 42:15 And in all the land were no women found *so* fair as the daughters of Job: and their father gave them inheritance among their brethren.

Job 42:15 וְלֹא נִמְצְאָה נָשִׁים יָפוֹת כִּבְנוֹת אִיּוֹב בְּכָל־הָאָרֶץ וַיִּתֵּן לָהֶם אֲבִיהֶם נַחֲלָה בְּתוֹךְ אֲחֵיהֶם׃ ס

Here is the test case for Job 42:15. Do you see that the inner man is how G-d sees things called primarily “fair”? In the exterior realm the theologians operate would things not be seen as G-d sees them, and it is expressed accordingly, exterior beauty. Theology and theological translations follow the subjective ideology and traditions of men, also in this case expressing the notoriously exterior approach to scripture. Agape is truly rooted in scripture. Eros and the exterior is uprooted from that origin. It is indeed the case that if the first Hebrew part, “And not found” is not found, the next step is equally disastrous.

In most world affairs around Dung hill it is indeed symptomatic that when industry and business know no other value than the economic and financial, are the theological and cultural establishments around Dung hill equally drained of value and only eros and the exterior are left in such a morally bankrupt world. Dung hill makes itself representative for the whole culture.

Job 42:16 As the general of generals is Job's end aligned with Joseph and the Bible's four generations. Notice the meaning of apostolic syntax and how that is destroyed in the NKJV. As translated in the KJV did Job not only live "after this" **אחרי־זאת**, but he had biographically lived This all the way. In the non-anthropological NKJV is "this" an empty word. No lived biographical substance is tied to "this" life, comparable to how Christendom divorced NT/AD from OT/BC, and substitutional atonement in NT from subsidiary justice in OT.

Job 42:16 After this lived Job an hundred and forty years, and saw his sons, and his sons' sons, *even* four generations.

Job 42:16 וַיְחִי אִיּוֹב אַחֲרֵי־זֹאת מֵאָה וְאַרְבָּעִים שָׁנָה (וַיַּרְא) [וַיִּרְאֶה] אֶת־בָּנָיו וְאֶת־בְּנֵי בָנָיו אַרְבָּעָה דֹרוֹת׃

Here is a test to do for sola Vau/And in Job 42:16. In anticipation of Matt 1 it became a necessity to punctuate the four sola Vau/And-supported generations as divided into four generations per verse from Matt 1:2. The NKJV is just as careless in Job 42:16 as it is in Matt 1:2+, where the KJV translated "and" as the keeper holding them together. Sola S jurisdiction is the redemptive remedy provided to keep the generations united together in the singular one generation of Christ in Matt 1:1, but theology and modernism would systematically pervert how everything relates to the singular one in Matt 1:1, and how the four generations in each verse from Matt 1:2 is redeemed in Matt 1:1 and united in sola And as the binder between them and among them verse by verse from Matt 1:2.

Job 42:17 The end of Job.

Job 42:17 So Job died, *being* old and full of days.

Job 42:17 וַיָּמָת אִיּוֹב זָקֵן וּשְׂבַע יָמִים׃

Psalms

Psa 1:1 In the KJV it begins immediately with biographical Aleph alignment. "Blessed is the man that" אשׁר אשׁרי־האישׁ. In the NKJV, NASB etc., it begins immediately with uprooting and Who-focus, not on deed but person. Ungodliness is synonymous with ruling headache. Fallen men's ruling condition, ungodliness (evil) רשׁע, sin חטא, and scorn לוּץ make a package. Next, notice Num 22 and the double Balaam portion to withstand half way through Psa 1:1.

Psa 1:1 Blessed *is* the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

Psa 1:1 אַשְׁרֵי־הָאִישׁ אֲשֶׁר לֹא הָלַךְ בַּעֲצַת רְשָׁעִים וּבְדֶרֶךְ חַטָּאִים
לֹא עָמָד וּבְמוֹשַׁב לֵצִים לֹא יָשָׁב׃

Psa 1:2 Remember Jos 1:8. This is a Psalmist version of being therein, living therein, and meditating therein. After modernist uprooting in verse 1, there is nothing such left. It should be easy to verify anthropology vs theology in verses 1-2, and how the twofold Bible divides itself by priesthood, being and living therein vs virtual reality. Beth B puts the Benjamite Torah on target, being "in the law" בתורת

KJV 1:2 But his delight *is* in the law of the LORD; and in his law doth he meditate day and night.

Psa 1:2 כִּי אִם בְּתוֹרַת יְהוָה חֶפְצוֹ וּבְתוֹרָתוֹ יֶהְגֶּה יוֹמָם וָלָיְלָה׃

Here is a contextual test case for the present in Psa 1:1-2. Do you see that when counter-reform became one half of reality in today's mass deception, would AI (virtual reality) become the other half contributing to it from Dung hill? Do you agree that as soon as Psa 1:2 is uprooted, made non-anthropological and non-biographical, and man is not put into it in the first half, it would surely lead to theology and normative legalism also in the second half? For man it is a cosmological premise that to be absent from the kernel and absent from the Lord, is to be absent from his own life. Artificial Intelligence is the latest invention in the area of cosmological adversity set up against the true canon and its true cosmos. The false prophet, the modernist Bible industry, is actively involved in hindering man from discovering truth and reality as modelled for revival and reform.

Now an AI-related test case for Psa 1:2. Do you see how boosting capital pronouns in the NKJV, NASB, and MEV, "His law", elevates virtual reality after taking man out of the actual story therein? Theological hypocrisy elevates iself at the expense of the truth and the biographical and anthropological mission founded therein. In the NKJV, NASB, MEV etc., the "in" preposition carries no substantive value, and Beth B is never allowed to find its personal Torah lifestory.

A final test of Psa 1:2. Do you see that when everything is uprooted, is "day and night" only a time-based phrase, and has lost its substantive reason why it is meditated in/on?

In other words, do you see that the artificial world theology lives “in” masquerades to hide the generational recycling, which is one of the Bible’s most distinct features to reason and meditate on in order to sort the meaning of “day and night” (sun and moon)? To be out of the law and out of true Lordship, is to be out of the meditative cycle of “day and night”. Lucifer’s AI establishment and the false prophet are working to abolish the truth and hide reality. Finally, do you see how uprooting from lived life therein in Psa 1:2 mirrors full immersion therein perverted and reduced to infantile sprinkling? To be therein, or to be out of it, is how the twofold Bible divides itself by priesthood.

Psa 1:3 More virtual reality in the NKJV, NASB etc., what to “be” independent of the required sola Vau/And premise from start. He definition and Vau means of definition are married from start, explaining THAT launch pad half way through. Next, the ending six KJV words define the canonical foundation for those that keep the commandments and have the testimony of Jesus by THAT end of time.

Psa 1:3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

Psa 1:3 וְהָיָה כְּעֵץ שָׁתוּל עַל־פַּלְגֵי מָיִם אֲשֶׁר פִּרְיוֹ יִתֵּן בְּעִתּוֹ וְעָלֵהוּ לֹא־יִבּוֹל וְכֹל אֲשֶׁר־יַעֲשֶׂה יַצְלִיחַ׃

Here is the test case for Psa 1:3. First, notice the translated, “and whatsoever he doeth” וכל אשר־יעשה in the KJV. Be aware that “-so-” is one of the substantive qualifiers founded in Gen 1, repeatedly saying, “and it was so”. Do you see why all the uprooted modernists, like the NKJV, having no working canon, and rejecting sola Vau/And, have no reason to agree with the distinctly qualified “what-so-ever” statement the KJV uses, but changed that to a loose relative “whatever” is? Do you see that when the kernel had lost its distinct value as textual and missional qualifier, would the editors and translators profess that “whatever” and “whatsoever” are the same, because the lexical is the only holder of value in theological thinking? Do you see the uprooting slippery slope and how the change to “whatever” lost its principled canonical anchorage and may be whatever the reader wants? Pulpit wickedness would prosper by use of loose, unprincipled Bible translation, and the world would run wild accordingly around Dung hill.

Psa 1:4 For reasoning readers it should be evident that “so” and “not so” לא־כן would have to come from the same kernel as “what-so-ever” in verse 3 in the KJV, but is only an empty word in modernist versions. It should be equally evident that wheat vs chaff is about uprooting and how the Bible divides itself by priesthood and WHICH switching between two scriptural realities. Because theology and theologians deny the twofold text and insist on only one story, is the word “which” limited to determine without having the ability to switch between the truth and substitute reality, meaning that it is restricted to hold only lexical and grammatical value, and the functional and missional is lost.

KJV 1:4 The ungodly *are* not so: but *are* like the chaff which the wind driveth away.

Psa 1:4 לֹא־כֵן הָרְשָׁעִים כִּי אִם־כַּמֹּץ אֲשֶׁר־תִּדְּפֶנּוּ רוּחַ׃

Here is the test case for WHICH switching between the objective kernel and subjective chaff in Psa 1:4. Do you see that since theology is non-anthropological, has no room for the mental creation beginning with Gen 2, and denies the twofold Bible, it makes itself a Nicodemus-ideology operating outside the framing M-M context where regeneration is required to see the gospel kingdom as-is and to read the Bible accordingly in retrospect and in contrast to how theology and legalism read and operate? Because theology and the unregenerate hijacked and colonised the Bible, it is stuck in Levitical continuation and in the unreformed, unrevived, and unrevealed.

Psa 1:5 Now after verses 1-4, you have to read "in" as positional regarding person in place. A theologian must read it as fall independent of place and presence. First instance of this type "in judgment" **בִּמִשְׁפָּט** is found in Lev 19:15, where the only possible path to righteousness is Beth B's mishpat journey. In the end the only party left standing must be the canonical remnant in touch with the twofold and real life. It ends with a positional "no place" at the end of Rev 20:11 and to be absent from the presence of judgment, to have been judged without coming before the white throne. The time-based opening of Rev 20:11 in the NKJV does not match the ending of it.

Psa 1:5 Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

עַל־כֵּן לֹא־יָקֻמוּ רְשָׁעִים בַּמִּשְׁפָּט וְחַטָּאִים בַּעֲדַת צַדִּיקִים׃ Psa 1:5

Lev 19:15 Ye shall do no unrighteousness in judgment: . . .

לֹא־תַעֲשׂוּ עָוֶל בַּמִּשְׁפָּט . . . Lev 19:15

Psa 1:6 F and the processed order of things, and more ruling Resh headache. The Bible makes it evident that redemption and regeneration is a cosmological painkiller.

Psa 1:6 For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.

כִּי־יוֹדֵעַ יְהוָה דֶּרֶךְ צַדִּיקִים וְדֶרֶךְ רְשָׁעִים תֹּאבֵד׃ Psa 1:6

Here is the test case for Psa 1:6. Do you agree that within the Mosaic framework of the Bible does "the way" of man depend on double sense-making where the biographical and behavioural must face the purgatorial? In other words, do you agree that the word "way" must distinguish between sin and the sinner in the same way as Job 2:6? If you repeat Job 2:6, you should find that with no working canon, purgatory, and no subsidiary justice, the NKJV and NASB change from "save" to "spare" destroy also the purgatorial meaning of the Benjamite (nothing) "but". Back to Psa 1:6, notice that "ungodly" in the KJV is missional, and "wicked" in the NASB is unreferenced, lexical and textual.

Psa 2:1 At least some should find it evident that uprooting corresponds with the change from the diagnostic KJV's raging paganism as man's characteristic behaviour, changed to exterior nations in the NKJV, NASB etc. KJV readers will easily do double sense-making and read "heathen" as a noun in person combined with a behavioural adjective. Rage and vain things are coloured by the same ruling headache.

Psa 2:1 Why do the heathen rage, and the people imagine a vain thing?

Psa 2:1 לָמָּה רָגְשׁוּ גוֹיִם וּלְאֻמִּים יֶהְגּוּ־רִיק׃

Here is an Issachar test for Psa 2:1. As a matter of causation on earth and in cosmos, do you agree that the first two KJV words, why do, make a contrast to Exo 14:14? Do you agree that the same question is equally relevant regarding all the busy globalists in their vain environmental effort to save the world and preserve paganism: Why bother?

Psa 2:2 The selfmade. Since there is nothing new under the sun, does Agenda 2030 and how to establish Lackland 2.0 during the last tribulation make it clear that the Bible was never before more explicitly on target with its text and mission: Reset vs Redemption. History's renewed threat today is not only that humanity is beast-marked but that all are identified and tokenized. Full-scale enslavement means that the globalised cattle class became the ruling establishment's asset class. You will not only own nothing, but as the ultimate commodity you will not even own yourself. Satan's ultimate goal is control as first modelled in Gen 14. Rulers and the Rich will take the mostly material spoil, and the pontifical Caesar will claim all the souls. Y2K is Romanist headache on a much greater level than the pontifical AD.

Psa 2:2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, *saying*,

Ps 2:2 יִתְיַצְּבוּ מַלְכֵי־אֶרֶץ וְרוֹזְנִים נוֹסְדוּ־יָחַד עַל־יְהוָה וְעַל־מְשִׁיחוֹ׃

Psa 2:3 Still general but even more specific, it is clear that in order to be successful with the Reset-reformatory Agenda 2030, must all the bonds made by sola S jurisdiction be broken. Reformed conditions and bordered nations made the greatest obstacle globalism needs to conquer. They have already done much to destroy the local and national now brought to almost breakdown.

Psa 2:3 Let us break their bands asunder, and cast away their cords from us.

Psa 2:3 נְנַתְּקָה אֶת־מוֹסְרוֹתֵימוֹ וְנַשְׁלִיכָה מִמֶּנּוּ עֲבֹתֵימוֹ׃

Psa 2:4 But there is something they did not include in their calculation. The Hebrew and KJV follow That predestined program, which is what the modernist NKJV, NASB etc., are uprooted from. The absolute That vs modernism's relativist Who is best illustrated in cases of singular absolutes, "He that sitteth" יוֹשֵׁב (masculine singular absolute). Definitive assurance of salvation means to populate such expressions universally as done in the anthropological, creational. and primarily mental Hebrew and KJV.

Psa 2:4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

Psa 2:4 יוֹשֵׁב בַּשָּׁמַיִם יִשְׂחָק אֲדֹנָי יִלְעַג־לָמוֹ׃

Psa 2:5 Principled translation and reading means that first principle grief and sores are built into the text and mission of the Bible. First principle gives first priority. Theology is a legalistic ideology and strips the text of its principles and as seen here in the NKJV, NASB etc., theology's fabricated god is a dispassionate legalist ready to inflict pain and having no problem with that. This is the callous nature of theology in general as seen in the NKJV and NASB, and the callous nature of Calvinism in particular as seen in the ESV. These totalitarian bastards have been published with the hope to replace the truly principled KJV.

Psa 2:5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

Psa 2:5 אָז יְדַבֵּר אֵלֵימוֹ בְאַפּוֹ וּבַחֲרוֹנוֹ יְבַהֲלֵמוֹ׃

Here is the test case for Psa 2:5. Do you see how this verse is punctuated into two parts with distinctly different characters and what that has to do with the separation of powers and why the state had to be rescued from the church?

Psa 2:6 First, notice how the first three KJV words relate to decay and the purgatorial process of time, and how the uprooted NKJV and its reordered syntax is done because modernism is time-based but has no working canon and no real process of time, and is instead person-focused. By reordering the words 2-3 is the NKJV mixing up the timed element called Yet from that focus in the KJV to a redirected focus on person. If you go back to Gen 4:3, is the first KJV comma removed in the NKJV because the first phrase has no meaning on its own in modernist minds.

Psa 2:6 Yet have I set my king upon my holy hill of Zion.

Psa 2:6 וַאֲנִי נָסַכְתִּי מַלְכִּי עַל־צִיּוֹן הַר־קָדְשִׁי׃

Psa 2:10 Next example of words with distinct meaning in the KJV, and words having no meaning and therefore to be in need of longer sentence building and extra context in the NKJV. In the KJV is the first four words loaded with value speaking in their own right. In the NKJV the reordered first four words have no meaning on their own and are tied to the preceding verse for context. In the KJV is the causal Therefore building on Now loaded with timed substance. In the NKJV there is no real sense of time, which makes it tangible that there is no Issachar competence in such a lingual flatland.

Psa 2:10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

Psa 2:10 וְעַתָּה מְלָכִים הַשְׂכִּילוּ הִוָּסְרוּ שֹׁפְטֵי אָרֶץ׃

Here is the test case for Psa 2:10. Do you see that if the Calvinist ESV committee had real competence on predestination, they would agree with the KJV syntax and phrase "now therefore" as the critical and anticipated Kairos moment it is in need of a solution. But the ESV follows the RSV and aligns itself with the modernist crowd wiping out the essential KJV message. They try to beat the KJV by staying closer to the lexical Hebrew syntax.

Psa 4:1 The Bible's chief musician נצח, or schoolmaster of music, is introduced. In the KJV he is related to purgatory and how proportions of faith are increased, but in the non-canonical NKJV, NASB etc., there is no such enlarging or widening רחב. Modernist translations describe an effect with no cause. Translational differences of the type seen here, enlarge vs relieve, would in some cases lead to the uprooted fruit of blaming the KJV for a translation error. The KJV says how things actually work. The NKJV, NASB etc., is text not grounded in reality. For unity with the ending, are enlarged proportions leading to the confessional need of mercy modernist translators cannot explain when the proportional increase is gone. Mismatched translation takes the meaning out of the text. As seen in the RV/ASV, the counter-reformation was initiated by clouding the text made clear in the KJV.

KJV 4:1 To the chief Musician on Neginoth, A Psalm of David. Hear me when I call, O God of my righteousness: thou hast enlarged me *when I was* in distress; have mercy upon me, and hear my prayer.

Psa 4:1 לַמְנַצֵּחַ בִּנְגִינוֹת מִזְמוֹר לְדָוִד׃ 2 בְּקָרְאִי עֲנֵנִי אֱלֹהֵי צִדְקִי
בַּצָּר הִרְחַבְתָּ לִּי חָנֵּנִי וּשְׁמַע תְּפִלָּתִי׃

RV/ASV 4:1 Answer me when I call, O God of my righteousness; Thou hast set me at large *when I was* in distress: Have mercy upon me, and hear my prayer.

Here is the test case for Psa 4:1. Do you agree that "me" and "I" are not necessarily the same and do not necessarily agree in the heavenly court? Notice what the difference has to do with dubious ideas, things disguised, and the need of discernment?

Psa 4:2 It is characteristic for the whole Benjamite canon, modelled here from start, that all issues of life, Bn-i . . are solved by i-Mn. As partly indicated in verse 1, how long, or "until when/what" עַד־מָה is a Bn issue to be solved by enlarged proportions of faith. Bn would experience the recycled Yad ups and downs, which means tilling until being sufficiently fed up. In Gen 2:5 there was not yet a malefactor to till the ground, but from Gen 3:19 it would begin as a curse, "till" עַד thou return as blessed in the last instances in Mal 3. In Mal 3:5 it becomes a substantive "witness" עֵד in its own right, and at the end of Mal 3:10 is purgatory complete and the room extension is sufficient, "that *there shall* not *be room* enough to receive it" עַד־בְּלִי־דָי. Psalmist readers have reasons to look forward to Psa 150 and forward to the end of Malachi for comparable reasons in terms of malefactor tilling till the room is sufficiently purged and enlarged to give room for peace.

Psa 4:2 O ye sons of men, how long *will ye turn* my glory into shame? *how long* will ye love vanity, *and* seek after leasing? Selah.

Psa 4:3 בְּנֵי אִישׁ עַד־מָה כְּבוֹדִי לִכְלִמָּה תֶּאֱהָבוּן רִיק תְּבַקְשׁוּ
כָזָב סֶלָה׃

A test case for Psa 4:2. Do you see that the implication of reordered words in the NKJV is that there is no connection between enmishpat, the canon, and the coded Bn-i-Mn? Do you see that the reordered Mn-i-Bn the NKJV makes of it is an anachronistic mixup of purgatorial elements and the ordered process of time? Notice also how the clumsy ESV begins Psa 4:2 with aborting the Bn journey, and therefore aborts how Bn is predestined for Mn? A complete anti-Copernican mixup of the Psalmist order is a total upside-down where the absent Nun in Psa 145:14 (13b) in the original Hebrew, has been reinstated by the modernists, and the Bn initiator of Nun's absence in Psa 145 is aborted in Psa 4. So, regardless how hard the copycat ESV committee has tried to align the text and steal the KJV throne as its successor, the ESV is a superficial copycat with no business in that apostolic room. It reveals itself as nothing but a biblical bastard. Also the ESV uses its preface to claim a legacy going back to the 1500s, but the actual story of the apostasy the ESV belongs to originates with the textual cut-off in the 1800s where the synthetic fabrication of Westcott and Hort and the RV/ASV come from. They may very well say that they follow the old Codex Satanicus from the very "early" centuries AD, but has no true credibility and no missional mind shared with the text and mission from Erasmus to Tyndale and the KJV. You may therefore read Psa 4:2 as the biography of Dung hill. Also the ESV may save some here and there, but has absolutely none of the apostolic quality which made the KJV protector of the reformation.

Psa 4:3 That KJV benchmark, a canonical corrective to verses 1-2. Here it is essential to equate the "set apart" with distinction on the same basis as salvation by definition. The Hebrew phrase about that made distinct and set apart כִּי־הִפְלָה, is done according to his purpose in Rom 8:28-30. Nothing is changed in terms of hearing from verse 1, only the Hebrew word it builds on.

Psa 4:3 But know that the LORD hath set apart him that is godly for himself: the LORD will hear when I call unto him.

Psa 4:4 וּדְעוּ כִּי־הִפְלָה יְהוָה חָסִיד לוֹ יְהוָה יִשְׁמַע בְּקָרְאִי אֵלָיו

A test case for Psa 4:3. Do you agree that predestination and missional purpose, or to be set apart for That target objective, requires hearing שׁמע and named person and place, There, to be done in order to fulfil that specifically named There in person and place in Gen 2:8? Do you see that to know that, and that made distinct כִּי־הִפְלָה, requires that canon, and has no meaningful distinction outside that canon and outside that specific thou and therefore? To be anti-Shem is to be against that predestined place there.

Gen 2:8 . . and there he put the man whom he had formed.

Gen 2:8 . . . וַיָּשֶׂם שָׁם אֶת־הָאָדָם אֲשֶׁר יָצָר׃

Next, do you see that how the NKJV uses capital pronouns generally, in this case also is used to stress the point that a theological Bible has no anthropological dimension? Do you see that "him that is godly for himself" as translated in the KJV has a BC and AD, a pre- and post-version, which in the uprooted NKJV no longer is a part of the story? Do

you see that N's clever gifting, "him that is godly for himself, is the OT forerunner of Eph 2:8, with pre-selfishness (of yourselves) preceding post-Asher conversion? Do you see that the typically non-canonical, absense of That-Which prophetic KJV focus, gone and converted to person focus in the NKJV is behind the reordered wording from start in Eph 2:8? Alive being, awareness, and the grips grace have on you by apostolic syntax in the KJV is gone in the you-focused NKJV. Again, in the KJV has each word distinct meaning contributing to the apostolic syntax brimful of distinct value absent in the loose textual relativism the NKJV represents.

Before leaving Eph 2:8, a test of the Calvinist TULIP is fitting. Do you agree that also the ESV destroys the potential connection between "once saved always saved" and P in TULIP, the so-called perseverance of the saints, by reordering the first four words in the KJV in Eph 2:8? The ESV is equally uprooted and you-focused as the NKJV, and alive being and the authentic grips grace had on salvation are lost. It should be easy to detect that "have been" is the decayed deism when "Are" is no longer present and alive and has no more working power to preserve any persevering saint.

Psa 4:4 Awe is a Psalmist-only word in the KJV. It begins here. Read with care the first phrase before the colon, and you will find that sanctified sanity is the working remedy against sin. Notice that the replacement idea the NKJV promotes will never work against sin? Restored authenticity, awareness, and "Awe" רִגְזוּ, means that man's ruling Resh headache and rage have found its restraining higher-dimension remedy in the sanctified upper room and realm.

Psa 4:4 Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah.

רִגְזוּ וְאַל־תֶּחֱטָאוּ אִמְרוּ בִלְבַבְכֶם עַל־מִשְׁכַּבְכֶם וְדֹמּוּ סֶלָה׃ Psa 4:5

Psa 4:5 R in verse 4 leads to the same R in verse 5. Absolutism vs pragmatism reflects matters that required the separation of ruling powers in R? Rage with lust to rule and be in power became a problem that had to be restrained by mitigation.

Psa 4:5 Offer the sacrifices of righteousness, and put your trust in the LORD.

זִבְחוּ זִבְחֵי־צֶדֶק וּבִטְחוּ אֶל־יְהוָה׃ Psa 4:6

Psa 4:6 It should be obvious that R is a common balance here and when righteousness is equally balanced in Gen 15:6.

Psa 4:6 *There be* many that say, Who will shew us *any* good? LORD, lift thou up the light of thy countenance upon us.

רַבִּים אֹמְרִים מִי־יַרְאֵנוּ טוֹב נְסֵה־עָלֵינוּ אוֹר פָּנֶיךָ יְהוָה׃ Psa 4:7

Psa 4:8 Verse by verse, Peace is the end of ruling (organic, organised) Rage.

Psa 4:8 I will both lay me down in peace, and sleep: for thou, LORD, only makest me dwell in safety.

Psa 4:9 בְּשָׁלוֹם יַחְדָּו אֶשְׁכְּבָה וְאִישָׁן כִּי־אַתָּה יְהוָה לְבָדָד לָבֶטַח תּוֹשִׁיבֵנִי׃

Here is a ruling R test case you need to sort out in Psa 4:8. Notice how the KJV and the Hebrew syntax agree, saying, "for thou, LORD, only .. (me)" כי־אתה יהוה לבדד Do you see that the theological NKJV is a manipulative counter-reformer and therefore insists that the only or alone part must be on the theological side of "LORD" and not on the reformative and anthropological "me" side of LORD? As indicated, the NKJV works to protect the pulpit and the corporate. Theology has no anthropological dimension and no interest in protecting the reformation side. While destroying the protective, personal and national borders, the theologians want nothing personal set apart and nothing alone for its safety. All must be subject to the corporate and to the theological pulpit. How the theological NKJV manipulates the Hebrew syntax and locates "alone" on the wrong side is how to read where Levitical continuation, Laodiceans lameness, and lost reformative momentum come from. Theology kills the incentive G-d gave man to reform himself and act in his best scriptural interest. You need to read the Hebrew word for word, why chapter 8 ends in this way, and how set apart for aloneness is to be set apart for peace. How the anti-Copernican NKJV and NASB translate and turn the Bible upside down, is generally and literally how the theologians hijacked scripture and used it to enforce their own imperialism and 5% deism. It is like hearing some typical pulpit messages: Relax (in your Laodicean lameness), G-d is in full control. There is nothing you can or should do for yourself and for the world's redemption. Where the KJV proves itself protector of the reformation, the NKJV, NASB etc., prove themselves modernist rebels.

Psa 5:1 Before words could be equipped with ears, they would have to have an alive and communicative voice. The ending of this verse has much in common with the Benjamite Gimel in Psa 119:17, "consider my (weak voiced) meditation" בינה הגיגי

Psa 5:1 To the chief Musician upon Nehiloth, A Psalm of David. Give ear to my words, O LORD, consider my meditation.

Psa 5:1 לַמְנַצֵּחַ אֶל־הַנְּחִילוֹת מִזְמוֹר לְדָוִד׃ 2 אֲמָרַי הַאֲזִינָה יְהוָה בִּינָה הֲגִיגִי׃

Psa 6:1 Because the Psalms and Proverbs are central purgatorial material, it is tempting to add "but" after "rebuke me". The KJV builds sentences without going against the purging process of time and the Hebrew syntax. It is not to avoid correction but to have it done "not in thine anger" אל־באפך.

Psa 6:1 To the chief Musician on Neginoth upon Sheminith, A Psalm of David. O LORD, rebuke me not in thine anger, neither chasten me in thy hot displeasure.

Psa 6:1 לַמְנַצֵּחַ בִּנְגִינוֹת עַל־הַשְּׁמִינִית מִזְמוֹר לְדָוִד׃ 2 יְהוָה אַל־בְּאַפְּךָ תוֹכִיחֵנִי וְאַל־בַּחֲמָתְךָ תְיַסְּרֵנִי׃

Psa 7:1 More purgatory. Because the Hebrew and KJV premise for how to read in order to get into what is said is to be therein and live therein, it should be obvious that the word “do” is interchangeable with “indeed”. Reading the NKJV, NASB etc., is to find no corresponding value. Modernism has no reason to agree with the KJV on “do” and indeed, because theology and deism have no life therein.

Psa 7:1 Shiggaion of David, which he sang unto the LORD, concerning the words of Cush the Benjamite. O LORD my God, in thee do I put my trust: save me from all them that persecute me, and deliver me:

Psa 7:1 שִׁגָּיוֹן לְדָוִד אֲשֶׁר־שָׁר לַיהוָה עַל־דִּבְרֵי־כוּשׁ בֶּן־יְמִינִי׃
2 יְהוָה אֱלֹהַי בְּךָ חָסִיתִי הוֹשִׁיעֵנִי מִכָּל־רֹדְפַי וְהַצִּילֵנִי׃

Psa 8:1 It reads best like a conditional idiom. Real presence, or cosmological excellence of “thy name in all the earth”. Fulfilled it ends with proven glory, Praise ye the Lord.

Psa 8:1 To the chief Musician upon Gittith, A Psalm of David. O LORD our Lord, how excellent *is* thy name in all the earth! who hast set thy glory above the heavens.

Psa 8:1 לַמְנַצֵּחַ עַל־הַגִּתִּית מִזְמוֹר לְדָוִד׃ 2 יְהוָה אֲדֹנֵינוּ מָה־אַדִּיר
שִׁמְךָ בְּכָל־הָאָרֶץ אֲשֶׁר תְּנָה הוֹדְךָ עַל־הַשָּׁמָיִם׃

Psa 8:3 Ordination, background for verse 4 and the rest of Psalms.

Psa 8:3 When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

Psa 8:4 כִּי־אֶרְאֶה שָׁמֶיךָ מַעֲשֵׂי אֶצְבְּעֹתֶיךָ יָרֵחַ וְכוֹכָבִים אֲשֶׁר
כּוֹנָנְתָּה׃

Psa 8:4 In anticipation of Psa 144=G. Visitation must be read as purgatorial and in the context of generational recycling in Exo 20.4-6, where purgatory and the patriarchal Pe mirror each other, “visiting” פקד the iniquity of Pe in need of an organic remedy.

Psa 8:4 What is man, that thou art mindful of him? and the son of man, that thou visitest him?

Psa 8:5 מָה־אֱנוֹשׁ כִּי־תִזְכְּרֶנּוּ וּבֶן־אָדָם כִּי תִפְקְדֶנּוּ׃

Here is the test case for Psa 8:4. Notice how sola Vau/And aligns all things for change half way through according to how light was provided in Gen 1:3. Do you see that when the theologians had rejected sola Vau/And reality and sola S jurisdiction, the last half of this verse would have to mean endless purgatorial recycling but no light, no opening, and no communicated outcome.

Psa 8:5 The fourth instance Melohim where the ambassadorial, relative and comparative is addressed. Elohim is translated angels and a relativist and comparative hierarchy is laid out in the same way Elihu in Job 32:2 elevated himself and made himself a model of Satan’s relativist, breach-making hierarchy.

Psa 8:5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

Psa 8:6 וַתְּחַסְּרֵהוּ מְּעַט מֵאֱלֹהִים וְכָבוֹד וְהָדָר תְּעַטְּרֵהוּ׃

To repeat and expand the Melohim text in Job is to find how Moses and Maslow model Flesh Almighty tending to compare himself with others. This may start with the same type Maslowian tendency and surviving fittest statement on first person singular - I shalt not want – in Psa 23:1 going back to first instance "want" in Deu 28:48. From there the most important about Psa 8:5 is the four instances with a flexible single Mem prefixed to Elohim, מאלהים. Be aware of the scribal "pen" עט involved in the second heaven and generally in how things are scaled and located above or below by representation and interpretation, also mirroring itself for the crowning of glory and shame in the end.

These four instances are 2 Chr 35:21, Job 20:29, 32:2, Psa 8:5. With Maslow and Moses coming together, out of Mem, to create a hierarchical Melohim, these verses say how a godhead may be fabricated to impose false authority, typically shaping a relative ladder, and referring to a theocratic god on top used to dictate orders upon lower levels, which somehow can be used to justify the "messenger" in 2 Chr 35:21, then implicitly in the part set in parenthesis, and explicitly at the end where the first Melohim is found.

2 Chr 35:21 But he sent messengers to him . . (for G-d commanded me to make haste) . . . cease opposing Melohim, who is with me, lest he destroy you.

Job 20:29 This is the portion of a wicked man **from M**elohim, . . .

Job 32:2 . . . he justified himself rather than Melohim

Psa 8:5 For thou hast made him a little lower **than M**elohim, and hast crowned him with the glory and honour.

It is a must to recognise the anthropological Bible and the fallen man prone to fall into such categories, even to abuse scripture to impose a vicar will on fellow men. The most critical is to see how this explicitly produces theocratic gap-makers between a god and men by false representation and false interpretation. Equality and the egalitarian require correct representation and interpretation. In the absence of the canon would all possible ideas be made and people were deceived. As soon as THAT is lost, the devil's hierarchy is automated. This is how vicar Christendom stole the scriptures from the Jews, put G-d in captivity, elevated flesh above G-d, above the Ark, and above Christ in person and in print, and claimed a vicar position in order to impose itself on the rest of the world. If you recognise Flesh Almighty (Niphil Basar), M+ and the relativist Melohim authority ladder outlined in these 4+ verses, you will see why it is an absolute necessity to liberate scripture from all vicar administration in order to liberate humanity in general, and from this specific type religious relativism in particular. Again it is seen why the devil wants to introduce the Septuagint, and push the Masoretic text out of sight because it is dead-on in how to diagnose man-made troubles (Psa 8:5 has a foot-noted reference to the Septuagint in many translations). It is indicated that the devil's publishing industry made war against providence, the KJV and the Hebrew-English Commonwealth given to help

the reader know scripture conceptually by letter and number and authorized assistance. After verifying the Hebrew source text, you may see that the detailed explanation in the KJV not only preserves the Masoretic text but describes the same potential hierarchy. After Hebrew verification it is easier to see the details specified in authorized form.

Two more details about relativism and relativity are, first, why Micah is so flexible in all possilbe scriptural realities that he can follow all the named messengers from Jonah to Ezekiel. Secondly, Melohim explains a world of expositions created around scripture for extra-canonical evidence giving witness to the Masoretic core, including scientific personalities like J. C. Maxwell, close to Einstein's world and one of the champions of scientific field-relativity theory. In later years it was noticed by the scientific world that Maxwell's equations at least implicitly contain the special theory of relativity.

Psa 8:6 Falsity is an abuser of truth, repeating where the hierarchy of Satan would find its ideas, and what purgatory is about in visiting the wickedness of vicar Pe in Tamar's under-world mafia landscape. Scripture is partly open to all possible worlds, not only authenticity, but pseudo-prophecy and quasi-predestination, which could move into pre-ordained positions made ready also for falsity. Falsity would be a trampling repressive elephant in G-d's garden and would crush everything deviating from orthodoxy. This type text makes it even more evident why the theological establishment never wanted the anthropological Bible and its diagnostic dominion revealing all possible worlds. The true Bible reveals falsity's incentive to whitewash and make a scriptural cover-up. This verse is brimful of indications about antichrist, the vicar of Christ, and brimful of facts that the problem is not scripture but translators and readers.

Psa 8:6 Thou madest him to have dominion over the works of thy hands; thou hast put all *things* under his feet:

Psa 8:7 תַּמְשִׁילֵהוּ בְּמַעֲשֵׂי יָדֶיךָ כֹּל שַׁתָּה תַחַת־רַגְלָיו׃

Psa 8:9 More of the same, describing and diagnosing all possible worlds. Lucifer's vicar lordship wants to be glorified and worshipped at the centre of its own, anti-Copernican cosmos. For some would it be irrelevant what the text aimed at. The only important is how it can be used to get what we want. History would prove the perverse. In the true Bible it is about T's target singularity. Upon Dung hill it is about yellowish pluralism and the self-centred corporate You. True excellence repeats the meaning of real presence and the idiom in verse 1.

Psa 8:9 O LORD our Lord, how excellent *is* thy name in all the earth!

Psa 8:10 יְהוָה אֲדֹנֵינוּ מָה־אַדִּיר שִׁמְךָ בְּכָל־הָאָרֶץ׃

Psa 9:1-2 An important intro to Psa 119 as a defining milestone for the purgatorial Pe and what needs to be done before coming to authenticity and true Praise in Psa 150. To reach objectivity is to reach what the KJV spells out as a "whole heart" here. In the non-canoncial NASB it is a subjective "my heart" whatever that is. The KJV makes it plain that a hollow heart equals a hollow praise.

Psa 9:1-2 To the chief Musician upon Muthlabben, A Psalm of David. I will praise *thee*, O LORD, with my whole heart; I will shew forth all thy marvellous works.

Psa 9:1 לַמְנַצֵּחַ עַלְמוּת לַבֵּן מִזְמוֹר לְדָוִד׃ 2 אוֹדֶה יְהוָה בְּכָל־לִבִּי
אֲסַפְּרָה כָּל־נִפְלְאוֹתֶיךָ׃

Psa 9:17 Some verses reveal the woke world around the whitewashing Dung hill and what would come with the RV/ASV. Tribulation and hell on earth were so unpalatable for Christendom's wokeness and culturally correct establishment that it had to be tuned down by transliteration, "Sheol" שְׁאוֹל. The KJV is simply translating the facts about the foretold and what the modernists try to insulate themselves and the text from. While the apostolic KIV predicts the future, the modernist rebels are occupied with fabricating something of the past. The Hebrew and KJV combined makes the case that the ultimate hell on earth is the ultimate wickedness of ruling Resh headache. It makes the case that the ruling headache coming with the enthroned Niphil Basar is the framework for how to read Rev 3:21. World history culminates with tribulation contrasting heaven and hell on earth as a manifestation of two adamic realities. G-d's target priesthood is forced to relate to the wicked conditions the woke priesthood of unbelief edited out of sight.

KJV 9:17 The wicked shall be turned into hell, *and* all the nations that forget God.

Psa 9:18 יָשׁוּבוּ רְשָׁעִים לִשְׁאוֹלָה כָּל־גּוֹיִם שְׁכֵחֵי אֱלֹהִים׃

ASV 9:17 The wicked shall be turned back unto Sheol, Even all the nations that forget God.

Psa 10:1 Even more simple, how Niphil Basar is the troublesome headache-maker and ruler of deism. This is the deistic realm of antichrist, the vicar of Christ, in a nutshell.

Psa 10:1 Why standest thou afar off, O LORD? *why* hidest thou *thyself* in times of trouble?

Psa 10:1 לָמָּה יְהוָה תַּעֲמֹד בְּרָחוֹק תַּעְלִים לְעִתּוֹת בַּצָּרָה׃

Here is a test case for vicar lordship in Psa 10:1. Do you see what this verse says about the globalist Pontefex Maximus and Urbi et Orbi sounding out from the Capital self to reach all subject provinces on the other side of the world? Do you see how it models two realities, real trinitarian omni-presence vs vicar, deistic absence all around the world?

Psa 10:2 How prominence made itself a ruler per se. In his pride is in his predatory prime. The need of reform was always predatory prime time. How predatory elements led to the 1500s is how they point to Lackland 2.0 and the wicked Agenda 2030 declare that there is nothing new under the sun. For the Bible to be redemptive and helpful, the readers mut first learn its upside down. The gospel has no more real value than the law.

Psa 10:2 The wicked in *his* pride doth persecute the poor: let them be taken in the devices that they have imagined.

Psa 10:2 בְּגַאֲוַת רָשָׁע יִדְלַק עָנִי יִתָּפְשׂוּ בְמִזְמוֹת זוּ חָשָׁבוּ׃

Psa 10:4 More ruling headache and more about the wicked nature of deism. Notice how the KJV uses punctuation to define, where the NKJV is full of words with no meaning. In the KJV is pride punctuated as a persisting deadly driver of wickedness. In the NKJV there is no such connection.

Psa 10:4 The wicked, through the pride of his countenance, will not seek *after God*: God *is* not in all his thoughts.

Psa 10:4 רָשָׁע כְּגֹבַהּ אַפּוֹ בַּל־יִדְרֹשׁ אֵין אֱלֹהִים כָּל־מְזִמֹּתָיו׃

Here is the mixed Hebrew-English test case for Psa 10:4. Do you agree that the phrase "through the pride" כגבה reflects the driving causal C unit and its D vector, therefore steadfastness, whatever that means?

Psa 10:6 One of the verses where it is necessary to model the nature of relativism and how it fuels all possible worlds and all possible proportions of the relative M, so flexible that it can be stretched to reach and cover up whatever wanted. If M was rigid, it would never move or be moved but would stand its ground.

Psa 10:6 He hath said in his heart, I shall not be moved: for *I shall* never *be* in adversity.

Psa 10:6 אָמַר בְּלִבּוֹ בַּל־אֶמּוֹט לְדֹר וָדֹר אֲשֶׁר לֹא־בְרָע׃

Psa 11:3 Being vs Doing, indicating that the greatest threat to Alive Being is Deism. To grow a coming disaster is to grow deism. D inheritance = A. It says that Deism inherits lost Authenticity, lost Autonomy, real Absence, and Apostasy. A growing totalitarian tyranny makes relativist Absolutism the Demanding substitute of true Authority. In other words, Revival is Required for the Rigid to Release and Relax.

Psa 11:3 If the foundations be destroyed, what can the righteous do?

Psalm 11:3 כִּי הַשָּׁתוֹת יֵהָרֵסוּן צַדִּיק מַה־פָּעָל׃

Psa 11:4 Next example of bombastic use of capital pronouns in the NKJV, NASB, and MEV to hide the fact that truth is about being and living therein. Theology destroys the Benjamite lifestory.

Psa 11:4 The LORD *is* in his holy temple, the LORD'S throne *is* in heaven: his eyes behold, his eyelids try, the children of men.

Psa 11:4 יְהוָה בְּהֵיכַל קָדְשׁוֹ יְהוָה בַּשָּׁמַיִם כִּסְאוֹ עֵינָיו יֶחֱזוּ עַפְעַפָּיו יִבְחֲנוּ בְּנֵי אָדָם׃

Psa 11:5 Next example of structural evil vs tributary enslavement. As expected in the fallen man's world, is original sin merging the structural evils of the "wicked" רשע with violence חמס where the tributary מס is the same as earlier mentioned. Ruling and violent submission would typically go together as proven in Christendom's inquisitorial

slaughterhouse. This is literally how purgatorial wickedness following the priesthood of unbelief through history did educate the priesthood of believers to be in Rev 20.

Psa 11:5 The LORD trieth the righteous: but the wicked and him that loveth violence his soul hateth.

Psa 11:5 יְהוָה צַדִּיק יִבְחָן וְרָשָׁע וְאֹהֵב חָמָס שָׂנְאָה נַפְשׁוֹ׃

Psa 11:7 KJV/XXX profiling reveals that the editorial work done to hide vicar lordship and the twofold spectrum modelled in the KJV, is how the theologians generally insist on no more than one biblical story. A theological approach to it has no anthropological element and is therefore fixed to one side. How the KJV translates it is done with room for the twofold, specifically to be descriptive and diagnostic about the serpent element from Gen 3:1 to Lucifer's masquerade upon Dung hill.

Psa 11:7 For the righteous LORD loveth righteousness; his countenance doth behold the upright.

Psa 11:7 כִּי־צַדִּיק יְהוָה צְדָקוֹת אָהֵב יָשָׁר יֶחֱזוּ פָנִימוֹ׃

Psa 12:1 Chapter 12 begins to build the structure of original sin and its pagan procession in verse 8 from the great falling away in verse 1. How modernist anti-KJV advocates typically attack the KJV in verses 6-7 must be read in the context of that apostate build-up toward verse 8 as a monument over paganism. As foretold and projected from verse 1 can verse 8 be read as antichrist's version of the public Palm Sunday procession. Verse 1 describes the early stages of decay leading to mass apostasy.

Psa 12:1 To the chief Musician upon Sheminith, A Psalm of David. Help, LORD; for the godly man ceaseth; for the faithful fail from among the children of men.

Psa 12:1 לַמְנַצֵּחַ עַל־הַשְּׁמִינִית מִזְמוֹר לְדָוִד׃ 2 הוֹשִׁיעָה יְהוָה כִּי־גָמַר חָסִיד כִּי־פַסּוּ אֱמוּנִים מִבְּנֵי אָדָם׃

Here is the test case for Psa 12:1+. Do you see how Psa 12 builds OT background for how to merge 1 Cor 5:6 and Gal 5:9 with how the KJV ends 2 Thes 3:2? It begins with some central drivers pushing for it, and it ends with mass unbelief. Because the NKJV, NASB etc., are non-canonical and have no process of time, there is no corresponding leavening of the lump at the end of 2 Thes 3:2. As seen there in modernist versions like the NKJV and NASB, is theology and deism lifeless and static and have no dynamics of mind and behaviour, no working process of time, and scripture cannot interpret scripture on the level the apostolic KJV does it by example of these four verses. The other way around, do you see that Rom 11:16 begins with an alternative driver fueling the whole lump, which is the exception proving the rule of paganism and patriarchal precedence in the much more typical leaven and lump of priesthood and mass unbelief beginning with the self-glorifying driver in 1 Cor 5:6. How patriarchal Christendom pushed its episcopal selfglory and made itself the driver of pomp and paganism, is essential not only for how to read Psa 12 together with these self-interpreting verses in the KJV, but is essential for pontifical paganism as history's epistemological key to knowledge, which in essence is the key to loose the binding shackles of wickedness and whoredom behind Matt 16:19.

In other words, do you agree that the patriarchal key to untie people from all the ruling shackles of pompous paganism in Matt 16, is no other than the NT version of Pharaoh finally forced to Let Go. Be aware that Rev 18:4 is the last warning and the last indicator that the keys in Matt 16:19 would never be used to end any repressive ideology. G-d's target people and priesthood would have to do for themselves what impostors and rulers of repression never would do. As things move on to potentially fulfil antichrist's agenda 2030, it is steadily harder to make a meaningful distinction between redemptive reform and redemptive revolution, simply because the hardened hearts of pompous paganism infuriate the people to freely or violently enforce whatever must be.

Psa 12:2 Vanity, the vain and worthless must be read in context as something developed from verse 1 to its vile end-product in verse 8.

Psa 12:2 They speak vanity every one with his neighbour: *with* flattering lips *and* with a double heart do they speak.

Psa 12:3 שָׁוְא יְדַבְּרוּ אִישׁ אֶת־רֵעֵהוּ שִׂפַת חֲלָקוֹת בְּלֵב וָלֵב יְדַבֵּרוּ׃

Here is the test case for Psa 12:2. Do you see that how the apostolic KJV outlines man's ultimate vanity is the singular "one" making himself a centre of gravity which attracts masses to be the leavened lump and the final apostate outcome in verse 8? Some of the Hebrew details reveal that falsity makes itself an ambassador to his surroundings with a missional objective of grafting, "every one" **אישׁ** (sent to) "his neighbour" **את־רעהו**. It is built into the twofold text that G-d or self is the centre of gravity in cosmos. Names like Copernicus, Kepler, and Galileo are expositional with their science and life stories. Ruling headache begins with substitute singularity, a black hole shaped and beginning to attract mass somewhere in the body and thereby to be a problem and a trouble-maker competing with the one true (ruling) head of the body. Pharaoh and the Pope grew into champions and representatives of this earth-centred cosmos. Priesthood is organic and cosmological and puts itself at the twofold epistemological centre of what redemption is about. If you read the NKJV, you will find that the main reason Levitical continuation is buried in textual and missional obscurity, is because theology and substitute translations like the NKJV have no vicar centre of gravity and therefore no need of a saviour. Verses like Psa 12:2 reveal the theological position insisting on evil restricted to be a numbered "evil one" in NT, with no populated version of evil and no representative ambassadors of evil here, which in other portions is changed to unknown disaster or calamity instead of evil. Antichrist's false prophet in print has no true missional energy because that is not wanted and cannot be permitted since the role of scripture in antichrist's world is to preserve ecumenical structures and the pompous players ruling and profiting by them.

A final test of Psa 12:2. In the KJV the normal order is that Being constitutes Doing. Be aware when "do" appears in a variant composition like this. Do you see that because the NKJV, NASB etc., are non-anthropological, they would not and have no reason to agree with the behavioural element fueling the word "do" in the KJV. In this diagnostic case in particular must things to "do" be a body language in its own right speaking the mind of its body with limited need for a voiced extra. In cases like this must modernism prove

itself literally dumb, non-communicative, and non-descriptive. Substitutes in translation have no real capacity to communicate what needs to be communicated to the reader for diagnostic reasons and do therefore stay mute about the Bible's founding mission.

Psa 12:3 Indeed. Partly, he does not have to, because they have muted themselves. It belongs to the story of things whitewashed, diluted, and downplayed that the watered-down mixture and the vague maybe in the NKJV, NASB etc., would be so because the false prophet does no want to provide definitive surety and does not want to express anything with unwavering clarity. Antichrist, the vicar of Christ, is a relativist and lives by a vague and ever-delayed maybe. The hallmark of Dung hill is that nothing is distinct and definitive, and thereby makes itself known as the fabricated constitution of the loose swamp founding Lackland 2.0. In the apostolic KJV is the Word a sure Shall-be equally distinct in person and in print.

Psa 12:3 The LORD shall cut off all flattering lips, *and* the tongue that speaketh proud things:

Psa 12:4 יַכְרֵ֣ת יְהוָ֣ה כָּל־שִׂפְתֵ֣י חֲלָקוֹת֮ לָשׁוֹן֒ מְדַבֶּ֣רֶת גְּדלֽוֹת׃

Here is a canonical test case for the grammatical imperfect, its prophetic horizon and the futuristic "shall (be) cut off" **יכרת** in Psa 12:3. Do you agree that the lack of missional momentum, and the non-canonical bellyflop the NKJV and NASB represent, must be so because with no working canon there is no real connection between the past and perfect on one side and the future and imperfect on the other side? Do you agree that the vague maybe the modernists express must be so because they have neither power nor will to build real tension into the spring underneath Asher's launch pad? Things would have to be delayed, or suspended, from AD to Y2K because Christendom is a vicar vehicle with no working suspension and no capacity to move the world into the gospel kingdom. The only hijacker suspension Christendom had was to flex vicar muscles and positions.

Psa 12:4 Closer to verses 6-7.

Psa 12:4 Who have said, With our tongue will we prevail; our lips *are* our own: who *is* lord over us?

Psa 12:5 אֲשֶׁ֤ר אָ֘מְרוּ֮ לִלְשֹׁנֵ֪נוּ נַגְבִּ֫יר שְׂפָתֵ֥ינוּ אִתָּ֑נוּ מִ֖י אָד֣וֹן לָֽנוּ׃

Psa 12:5 Next step. Poverty puts pompous paganism in context. It is a Psalmist version of Isaiah's acceptable year. Powers puffed up against the poor is the same in the western establishment demonstrating again today how disgusted the powers are with their own population and try to persecute and shut down protests directed against corrupt rulers in office. Again it is powers against the poor, actually globalist rule against the national.

Psa 12:5 For the oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD; I will set *him* in safety *from him that* puffeth at him.

Psa 12:6 מִשֹּׁ֣ד עֲנִיִּ֣ים מֵאַנְקַ֣ת אֶבְיוֹנִ֣ים עַתָּ֣ה אָקוּם֮ יֹאמַ֪ר יְ֫הוָ֥ה אָשִׁ֥ית בְּיֵ֑שַׁע יָפִ֖יחַ לֽוֹ׃

One of the fitting contexts of the generations while food prices again are going wild is that in the days leading to the French Revolution, and again in the Weimar Republic, was inflation so severe that a loaf of bread cost a fortune. As the 2020s is proving, there is nothing new under the sun, especially when the idiots and traitors have stayed some decades in office. Inflated egos mirror the again increasingly hyper-inflated economy. It bubbles and boils over in cycles of Moses and Maslow. Powers puffed up and disgusted with the people, is to prove the apostate point of hearts waxing cold in the days of Noah.

Here is the test case for Psa 12:5. First for background, check how the NKJV deviates from the apostolic KJV toward the end of this verse, and how whitewashing works and how editorial wickedness operates to protect the establishment. Do you see that through the whole verse is power puffed up against the poor the typical story of cause and effect in the KJV, in the NKJV, NASB etc., manipulated to hide the causal driver of oppressive powers harassing the poor? Modernist editors do wilfully manipulate the text and move it away from the universal mission the Bible is about as mediator of the acceptable and as redeemer of the poor from the powerful. Because redemption is about priesthood it is even more important for the theological evildoers to manipulate and whitewash reality. The NKJV, NASB etc., are not only counter-reformers but champions of preterism. Just like the "evil one", the oppressor priesthood does not exist in theological minds. If there was no tension beween the poor and the powers that puffed at him, why should the Lord be more concerned with the poor part of the population? Modernist translations are not only non-canonical counter-reformers, but non-missional preterists.

Psa 12:6 Verses 6-7 work best in the context of the journey towards total perversion in verse 8. Psa 12 and these two verses bring out the anti-KJV hatred in scholarly circles. Verse 6 is background for verse 7. If you heard how the anti-KJV advocates operate and all the arguments against the KJV in these two verses, you would have enough to know and conclude as follows: In theology is there no connection between the Word in person and the Word in print, no connection between the text of the Bible and the mission of the Bible, and no connection between preservation of the Word and preservation of the people. This is the most important background to know why the Jewish Israel would be involved in G-d's final rescue operation of the World. How the Jewish Israel and their culture have been preserved through history is a direct reflection of the Jewish scriptural preservation regime. How the western world repeatedly ended in disaster, especially the final disaster around Dung hill, is a direct reflection of the manipulative text-fabricators upon Dung hill. In process from Psa 12:1 does verses 6-7 and the KJV stand guard as a preserving salty pillar against the perverse in verse 8. In order to complete Dung hill's Lackland mission, reverse the reformation, and glorify the perverse pontifical procession in verse 8, must the KJV be taken out of the way. The whole (counter)-reformatory war and the arguments for and against are on full display in the universal text of Psa 12.

Psa 12:6 The words of the LORD *are* pure words: *as* silver tried in a furnace of earth, purified seven times.

Psa 12:7 אִמְרוֹת יְהוָה אֲמָרוֹת טְהֹרוֹת כֶּסֶף צָרוּף בַּעֲלִיל לָאָרֶץ מְזֻקָּק שִׁבְעָתָיִם׃

For more Hebrew context on Psa 12:6, says the purgatorial process toward purity טהר what justification by faith is aiming at, Mishpat משפט. Teth has no direct equivalent in English, but says enough about T's target in text and mission. It is also relevant to know that after Gen 14:7, the next instance about justification is first instance "judgment" in Gen 18:19, which in the Hebrew and KJV depend on sola Vau/And, "to do justice and judgment" לעשות צדקה ומשפט, immediately followed by the processed order of time and the canonical requirement, "(in order) that" למען the LORD may bring upon Abraham that which he hath spoken of him. Complete justification requires the canon as framing background and sola Vau/And as the infusing fulfiller of that.

Psa 12:7 In the anthropological Hebrew and KJV the phrase how to keep "them" and how to preserve "them" make a double meeting point between preservation of the Word and preservation of the people. Modernist quarrel says what the traditionalist hatred of sola scriptura is about, where it come from, and why that is the needed background to understand what anti-KJV hatred is about and why that is so clearly expressed when this verse is debated. Endless discussions mirror endless disgust.

Psa 12:7 Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.

Psa 12:8 אַתָּה־יְהוָה תִּשְׁמְרֵם תִּצְּרֶנּוּ מִן־הַדּוֹר זוּ לְעוֹלָם׃

Here is the test case you need for extra and even absolute context to more explicitly unveil the theological hatred of sola scriptura. You need to read the first Hebrew phrase, "Thou LORD" אתה־יהוה as absolute Lordship in authenticity and singularity, and from there that the perversion of scripture directly reflects a Bible-perverting, substitute lordship. T on target in Lordship and Wordship reveals the mismatch that theology has no such target, wants no sola S jurisdiction, and no real connection between Lordship and Wordship. Among theologians the Bible would be used to preserve the pulpit and the establishment and waste the people as an unworthy member mass. When Wordship and Lordship unite, is Psa 12:7 and Psa 107:20 the same story. Redemptive rescue and preservation is vested in the eternal Word in person and print. Because the incentive is to become the Word in person, would the hatred grow even more intense. The plan to populate "them" and preserve "them" would be the end of the wicked establishment.

Hebrew grammar details say, "thou shalt keep them" תשמרם and "thou shal preserve him" תצרנו. KJV translation is missional. Modernist translation is textual. Be aware that anti-KJV hatred is counter-reformatory and mirrors the hatred of sola scriptura. In many other and less significant cases have the modernists no problem with how they do idiomatic translation, but it is culturally intolerable to do so in favour of sola scriptura. In many other cases will hey "correct" certain grammatical elemetns to make thje text sound better or more logical and reasonable, but never if it would serve sola scriptura. Combining all Hebrew details, vicar lordship must empty the first phrase of its distinct target value in order to eqully empty the worded mission of the later phrases in verse 7.

Psa 12:8 In its vicar form, welcome to the procession on antichrist's Palm Sunday.

Psa 12:8 The wicked walk on every side, when the vilest men are exalted.

Psa 12:9 סָבִיב רְשָׁעִים יִתְהַלָּכוּן כְּרֹם זֻלוּת לִבְנֵי אָדָם׃

The final test case of Psa 12. If you read the papist NABRE, do you see that these verses have been drained of value and catholicised for protection of vicar lordship and vicar jurisdiction? Most of the details the apostolic KJV is concerned with as protector of the reformation, is edited out of sight in the NABRE. In verses 1-2 is godliness removed in favour of papist loyalty, in verse 5 (6 in the NABRE) has the first and the last part been whitewashed for establishment protection, in verse 6 (7 in the NABRE) is the written element removed in favour of an empty promise (proven around Dung hill), in verse 7 (8 in the NABRE) is there no connection between preserving the words and preserving the people, and verse 8 (9 in the NABRE) has been whitewashed and made an infantile substitute.

Here is the Hebrew test case for Psa 12:8. Do you see that every recycled generational experience with theological and episcopal Christendom is another disaster proving that theology has no connection between text and mission in general, and no real sense of direction in terms of Ezekiel's ABOUT-mission. The more pompous and vain, the more blind was Christendom's walk towards disaster and death. Walkers in blind admiration on "every side" סביב, later called to wonder after the beast, would drift off in the same blindness as the ruling and headache-making establishment.

Psa 16:1 More preservation stuff, and how the KJV repeats the word "do" as the prover of things in Psa 12:2. Notice how the KJV is translated to be read by eyes of eisegetical experience confirming how living and being therein work, and how that is the syntactic reality mediated to the reader for eisegetical confirmation by the reader. To do is indeed how apostolic syntax works. In the vague (maybe) narrative of the NKJV, NASB etc., there is no corresponding phrasing and no corresponding life story to be and do therein.

Psa 16:1 Michtam of David. Preserve me, O God: for in thee do I put my trust.

Psa 16:1 מִכְתָּם לְדָוִד שָׁמְרֵנִי אֵל כִּי־חָסִיתִי בָךְ׃

Here is the test case for Psa 16:1. Do you see that rephrased reality in the KJV, saying, "for . . in thee (do)" בָךְ . . כִּי is a syntactic necessity done in order, first to be therein, and from that to do the confirming trust, indeed therein, mixed up in the textual NASB? Again, in the apostolic KJV carries each word distinct meaning adding to the syntactic order of things. In a modernist version like the NASB does meaning require full sentence building. In the KJV is to "do" a confirmation of trust experienced. Non-anthropological translations like the NASB have no corresponding meaning made syntactic. Do you see that where the KJV speaks of lived and assured experience, and Being as the foundation of Doing, the NASB operates like a distant carrot always trying to get there but never coming to that true (to do indeed) knowledge? Do you see that the modernist means of deception, like the NASB, obscure the syntactic incentive to be therein?

Psa 16:2 After doing the confirmation in verse 1, is verse 2 referring to the same state of the "*art*" in alive trinitarian being. Notice how the NKJV took the proportional incentive to be more like the Lord away. Again the vicar agenda with a counter-reformatory text coming from Dung hill is that antichrist's false prophet accepts no sanctification. Where apostolic italics in the KJV mediate the proportions and dynamics of faith, is the lingual flatland in the NKJV a static either or.

Psa 16:2 *O my soul*, thou hast said unto the LORD, Thou *art* my Lord: my goodness *extendeth* not to thee;

Psa 16:2 אָמַרְתְּ לַיהוָה אֲדֹנָי אָתָּה טוֹבָתִי בַּל־עָלֶיךָ׃

Here is a test case for Psa 16:2. Do you see that the surfacing and unfolding of the final stages of the judicial Mishpat journey targets its end goal as a fully squared Teth? KJV readers face the open Hebrew kernel revealing goodness טוֹב in proportion, scaled from the dubious Tobiah to the fully extended and squared truth. Do you see how the truth in proportion here, and purity טהר in proportion in Psa 12:6, align themselves with each other and a completed Mishpat מִשְׁפָּט? Do you agree that Bn and the Benjamite Belial is a part of the story in the KJV's proportional scaling of i-Mn on the homeland horizon in this paradigmatic perspective, *extendeth "*not unto thee" בל־עליך. In other words, do you agree that Bn-i-Mn in this case may be rephrased בל־עלה as a raptured reality by brass and fire?

Psa 16:3-4 The reverse side. First the extending potential in verse 2, then the shrinking part in verses 3-4.

Psa 16:4 Their sorrows shall be multiplied *that* hasten *after* another *god*: their drink offerings of blood will I not offer, nor take up their names into my lips.

Psa 16:4 יִרְבּוּ עַצְּבוֹתָם אַחֵר מָהָרוּ בַּל־אַסִיךְ נִסְכֵּיהֶם מִדָּם
וּבַל־אֶשָּׂא אֶת־שְׁמוֹתָם עַל־שְׂפָתָי׃

Psa 16:6 How "lines" is used in the KJV needs support on how doctrine relates to man's inheritance. In Isa 28 the doctrinal case eventually leading to homeland inheritance says "line upon line" until the lined boundaries Psa 16:1-6 speak of are settled. Six verses are used to build the case how providence, preservation, and protection are interrelated. In caces like Naboth, Naomi, and Nehemiah, people's inheritance would not be safe until Jezebel and N's hubris of ambition had met their solution. Line and lines make one of the cases where English consonance is built from a variety of Hebrew sources, saying "line(s)" חבל in Psa 16:6, "line" קו in Isa 28. Textual and mission unity is provided for authorized oversight of G-d's redemptive mission. As stated in verse 6 will these lines work for good in the same sense as Rom 8:28, and in the same sense as layer upon layer in Isa 28 laid out for a protective purpose eventually to serve the end of evil.

Psa 16:6 The lines are fallen unto me in pleasant *places*; yea, I have a goodly heritage.

חֲבָלִים נָפְלוּ־לִי בַּנְּעִמִים אַף־נַחֲלַת שָׁפְרָה עָלָי: Psa 16:6

Psa 16:11 Chapter end. As outlined from verse 1 to verse 11, the path of life must lead to Revelation, to the end of history, and to the presence of Abrahamic perfection. From the prayer of preservation in verse 1, prophecy and predestination provide perfection as the foretold final outcome. Modernist translations have no language for T's target and what the Hebrew grammar truly says about G-d's creation and cosmological singularity. As translated from the Hebrew text, T's target is the object-marked missional objective. In the Hebrew text it is K's end paradigm, "in thy (real) presence" **את־פניך** and "at/in thy right hand" **בימינך**, also modelled as Bn-i-Mn. In its upside-down form, it means that real absence, the anti-Copernican cosmos around the earth-centred papal self, equals the theological denial of sola S jurisdiction, literally denying that the Baptist Bible and its Benjamite life story is man's biographical blueprint provided for full immersion. It is most literally modelled that the Pn iniquity upon Bn is how episcopal Christendom still stands directly against the true Bible. What the twofold Psa 16:11 says about G-d's true cosmos is enough to interpret its historical upside down and the plagued evermore.

Psa 16:11 Thou wilt shew me the path of life: in thy presence *is* fulness of joy; at thy right hand *there are* pleasures for evermore.

תּוֹדִיעֵנִי אֹרַח חַיִּים שֹׂבַע שְׂמָחוֹת אֶת־פָּנֶיךָ נְעִמוֹת בִּימִינְךָ נֶצַח: Psa 16:11

Psa 17:1 Now you need to verify what reform vs counter-reform is about and how that is expressed in the KJV vs the NKJV, NASB etc. For background you must put this verse between "our righteousness" in Deu 6:25 and "The Lord our righteousness" in Jer 23:6. Then you need to read the KJV with the built-in reformation premise that to hear "the right" is to hear the intercessory person and saviour in Jer 23:6, where the self-righteous NKJV, NASB etc., go in the other direction with their own just cause. The issue is not so much the difference in text but where theology and bastard translations come from. In the Hebrew and KJV, where the Word is the same in person and in print, is "hear the right" an appeal to the heavenly court. In modernist form it is an already made-up self with a self-made solution in no need of the heavenly court. The laurelled Luciferian LSB is perfectly aligned with the textual Deu 6:25 in no need of the missional Jer 23:6.

Psa 17:1 Prayer of David. Hear the right, O LORD, attend unto my cry, give ear unto my prayer, *that goeth* not out of feigned lips.

תְּפִלָּה לְדָוִד שִׁמְעָה יְהוָה צֶדֶק הַקְשִׁיבָה רִנָּתִי הַאֲזִינָה תְּפִלָּתִי בְּלֹא שִׂפְתֵי מִרְמָה: Psa 17:1

Here is the test question you need to ask yourself in Psa 17:1. Do you see that since theology has no working canon and therefore is full of unsolved bias, is the vicar phrase "a just cause" loaded with self-righteous prejudice?

Psa 17:2 Next step, saying where “the right” solution in verse 1 must come from. Notice again how the self-righteous NKJV seeks vindication, not the heavenly court’s sentence and not the Lord our righteousness. The NKJV is simply the present Dung hill version of earlier Gott mit uns proclamations. Total deception around Dung hill means that the corrupt state powers ready to make their own people cannon fodder are ready to send them to war with Gott mit uns on their belt buckle as the repeated contrast to Eph 6:14. Mass deception and mass falling away would lead to mass murder. Cultural correctness means that the verdict is prescribed in advance as antichrist’s hierarchy and dictatorship of theology are set above G-d and above the heavenly court. Theology made the white throne a black throne.

Psa 17:2 Let my sentence come forth from thy presence; let thine eyes behold the things that are equal.

Psa 17:2 מִלְּפָנֶיךָ מִשְׁפָּטִי יֵצֵא עֵינֶיךָ תֶּחֱזֶינָה מֵישָׁרִים׃

Psa 17:3 Before coming to verse 3 have the modernists and their translational Dung hill expositions made it clear what the great falling away would lead to, and more important, where it would come from.

Psa 17:3 Thou hast proved mine heart; thou hast visited *me* in the night; thou hast tried me, *and* shalt find nothing; I am purposed *that* my mouth shall not transgress.

Psa 17:3 בָּחַנְתָּ לִבִּי פָּקַדְתָּ לַיְלָה צְרַפְתַּנִי בַל־תִּמְצָא זַמֹּתִי בַּל־יַעֲבָר־פִּי׃

Psa 17:4 Indeed, you need to do more KJV/NKJV profiling. Do you see that the KJV is personal (and confessional), where the self-righteous NKJV uses an extra comma and is more concerned with the concrete works of men and to project itself away from that, than to complete the sentence? In other words, do you see how this extra NKJV comma makes it prescriptive and concrete about the first part of verse 4 where the KJV begins with the universal and turns to the descriptive ending of verse 4? It is important to pick up how things are designed to work in the reader’s brain. Do you see that where the KJV soon picks up momentum and moves forward, the clumsy NKJV punctuates itself into a problem and makes itself an example of what it means to halt between two opinions?

Psa 17:4 Concerning the works of men, by the word of thy lips I have kept *me from* the paths of the destroyer.

Psa 17:4 לִפְעֻלּוֹת אָדָם בִּדְבַר שְׂפָתֶיךָ אֲנִי שָׁמַרְתִּי אָרְחוֹת פָּרִיץ׃

Psa 17:5 Indeed, repeat the modernist loss of momentum in verse 4. Do you see what it means to be trapped in its own craftiness? The KJV continues the momentum and going forth where the NKJV is a vicar story with the typically vague modernist maybe.

Psa 17:5 Hold up my goings in thy paths, *that* my footsteps slip not.

Psa 17:5 תָּמֹךְ אֲשֻׁרַי בִּמַּעְגְּלוֹתֶיךָ בַּל־נָמוֹטוּ פְּעָמָי׃

Psa 18:4 Next example where the reformative OT/BC not only would lead to the saving NT/AD but gives the compass direction to get there. In the modernist NKJV, where it is manifested that there is no working reformative and directional canon, the text does not point in any direction. In modernist, non-prophetic form it means to be surrounded with no directional purpose. In the apostolic KJV is the textual expanded with the missional by multiple sense-making. Cases like this makes it indeed obvious that theology is non-anthropological and does not relate to how life and purgatory actually work and point in a given "compass" **אפק** direction. Lived life prompts the need of a solution. Remember the eisegetical point that the text does not describe reality. It is reality that manifests and confirms the text, which is how the prophetic Bible is designed to have no other way of revealing itself than the retrospective and eisegetical. Theological exegesis, is not only one of the lies the theologians have made up but how they claim to be prophets with the capacity to in advance know the future exegetically before the truth manifests itself. As stated in the KJV, but blinded by modernist translation, the more fundamental need, the more fundamentally would it propel the needy forward in search of a solution. The KJV says what means of deception are designed to hide. Theology in anti-Copernican in two ways. Priestly pomp has no sense of the true north and no sense of the centre of cosmos.

KJV 18:4 The sorrows of death compassed me, and the floods of ungodly men made me afraid.

Psa 18:5 אֲפָפוּנִי חֶבְלֵי־מָוֶת וְנַחֲלֵי בְלִיַּעַל יְבַעֲתוּנִי׃

Psa 18:5 Next step and even more directional ABOUT Ezekiel's prophetic Bible in the KJV, but no such causal about-element in modernist translations. The Hebrew and KJV models the anthropological tension built between preventive hinderance on one side and the prompted compass direction to solve the problem on the other side. The apostolic KJV says how the missional Bible works, where the modernists have only a dumb text. Again the KJV indicates partly the reformative need to stand up and do something with the evildoers standing in the way as a preventive priestly roadblock.

Psa 18:5 The sorrows of hell compassed me about: the snares of death prevented me.

Psa 18:6 חֶבְלֵי שְׁאוֹל סַבָּבוּנִי קִדְּמוּנִי מוֹקְשֵׁי מָוֶת׃

Psa 19:2 Psalm 19 has some similarities with the definitive Psa 119. Psa 19:2 says how day by day wear and tear in Gen 1, were the xxx day, until the saints would be worn down. It requires the anthropological experience it refers to and builds on.

Psa 19:2 Day unto day uttereth speech, and night unto night sheweth knowledge.

Psa 19:3 יוֹם לְיוֹם יַבִּיעַ אֹמֶר וְלַיְלָה לְלַיְלָה יְחַוֶּה־דָּעַת׃

Psa 19:7 Abrahamic perfection is an incentive built into the anthropological canon. It makes it very clear that till the end of purgatorial tilling must the ups and downs of the anthropological experience be a canonical necessity imposing itself in order to reveal the Bible's own ruling "testimony" **עד**

Psa 19:7 The law of the LORD *is* perfect, converting the soul: the testimony of the LORD *is* sure, making wise the simple.

Psa 19:8 תּוֹרַת יְהוָה תְּמִימָה מְשִׁיבַת נָפֶשׁ עֵדוּת יְהוָה נֶאֱמָנָה מַחְכִּימַת פֶּתִי׃

Psa 19:8 Headache-free reality. It may be helpful to contrast right "statutes" פִּקּוּדֵי with "visiting" פֹּקֵד the iniquity of the corrupt in Exo 20:5. Purgatorial visitation is a part of the plan and built into it.

Psa 19:8 The statutes of the LORD *are* right, rejoicing the heart: the commandment of the LORD *is* pure, enlightening the eyes.

Psa 19:9 פִּקּוּדֵי יְהוָה יְשָׁרִים מְשַׂמְּחֵי־לֵב מִצְוַת יְהוָה בָּרָה מְאִירַת עֵינָיִם׃

Psa 19:12 The veiled default, and how purgatory works. Fall and sin would eventually work as antidote, "from/out of secret *faults*" מִנִּסְתָּרוֹת cleanse thou me נַקֵּנִי. Antidote does not work and does not take man out of it without first being therein for educational experience. Man's free will to reform needs that education. Falling away into tribulation in the end is the greatest collective learner. Satan's Lackland priesthood is educational for G-d's Homeland priesthood.

Psa 19:12 Who can understand *his* errors? cleanse thou me from secret *faults*.

Psa 19:13 שְׁגִיאוֹת מִי־יָבִין מִנִּסְתָּרוֹת נַקֵּנִי׃

Here is the test case for Psa 19:12. Do you see how subsidiary justice and the reforming part, "from/out of …" is combined with principal substitution, "thou (becoming) me"? This leads to the NT version, in Christ, what the sinner has in his saviour.

Psa 19:13 One of the reasons original sin requires its collective framing. What is called "presumptuous" זֵד is synonymous with the hubris of ambition and headache-making lust after positions of dominion. Man's uprising pride and ambitious arrogance leading to some type nemesis, is literally how the globalists and their agenda 2030 establishment are taken in their own collective craftiness. Agenda 2030 and the final tribulation are the same story. It is just as presumptuous and full of pride as it is preposterous.

Psa 19:13 Keep back thy servant also from presumptuous *sins*; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

Psa 19:14 גַּם מִזֵּדִים חֲשֹׂךְ עַבְדֶּךָ אַל־יִמְשְׁלוּ־בִי אָז אֵיתָם וְנִקֵּיתִי מִפֶּשַׁע רָב׃

A test case for Psa 19:13. Do you see that predestination, Gimel and Gam, formulate and contribute to the same preparation of a future working antidote in verse 12?

Psa 19:14 Because the Bible is twofold in many ways, this is the more sober version of its contrast in Dan 7:8. Gimel and Gam in verse 13 need their corresponding redeemer presented here. Notice how the KJV punctuates the elements according to sola Vau/And. Sola Vau/And is the meditator and redeemer, and says what it means to have the mind of Christ. How sola Vau/And is meant to fuel the reader's mind, says why reformative and redemptive meditation is meant to work and keep the reader preserved and on track. In non-punctuated versions, like the NKJV, NASB etc., it is a stream of words with no distinct meaning and redemptive guidance. Because the Word in print has no real value and no nutrition value in theological thinking, there is no literal (logos) linking of man's meditation to his redemption.

Psa 19:14 Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.

Psa 19:15 יִהְיוּ לְרָצוֹן אִמְרֵי־פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ יְהוָה צוּרִי וְגֹאֲלִי׃

Psa 20:1 How T's target come with a portion of purgatorial self-alignment. As seen here, trouble and tribulation are target-oriented elements. Sin is the unit and the spirit of Time the vector in how to obscure and miss That point. What the Lord in the end needs to do for his own sake and for the sake of his servants, is not primarily to defend Jacob but to defend his operation and T's target singularity. T's target is a meeting point in what G-d needs to do for his own sake, and what man needs to do in order to reform himself and be There. There is a need to partly depopulate the Bible and let its mission speak in its own right independent of person and with no respect of person. T's target is the same premise here and for how to read Phil 4:13, which does not work off target, and which is the narrowed target in Matt 7:14, and the needled target in Matt 19:24.

Psa 20:1 To the chief Musician, A Psalm of David. The LORD hear thee in the day of trouble; the name of the God of Jacob defend thee;

Psa 20:1 לַמְנַצֵּחַ מִזְמוֹר לְדָוִד׃ 2 יַעַנְךָ יְהוָה בְּיוֹם צָרָה יְשַׂגֶּבְךָ שֵׁם אֱלֹהֵי יַעֲקֹב׃

Hebrew details in Psa 20:1-2 say how the paradigmatic K supports the converted T in English, "hear thee" יענך and "defend thee" ישגבך. Rapture is the redemptive need to lift the world out of the swamp and up to the restored level required to be There.

Psa 20:2 S is the unit, and T the vector of what is done with it. Rejecting (rescaling) sola Vau/And made Christ of no effect, which took the energy out of G-d's mission.

Psa 20:2 Send thee help from the sanctuary, and strengthen thee out of Zion;

Psa 20:3 יִשְׁלַח־עֶזְרְךָ מִקֹּדֶשׁ וּמִצִּיּוֹן יִסְעָדֶךָּ׃

A test case for Psa 20:1-2. Do you see that in the KJV does everything depend on man as vector, but in the NKJV it is turned around to project G-d as the weak (maybe) link?

Psa 20:4 G/S unit with a H/T vector in the KJV, and another vague and belly-flopping maybe (jussive) in the NKJV, NASB etc.

Psa 20:4 Grant thee according to thine own heart, and fulfil all thy counsel.

Psa 20:5 יִתֶּן־לְךָ כִלְבָבֶךָ וְכָל־עֲצָתְךָ יְמַלֵּא׃

Psa 20:9 Chapter end and more BC text in AD context in the KJV. If you contrast how the KJV translates "hear us" **יעננו** with how the NKJV, NASB etc., demand an answer, you have the difference from the apostolic KJV as protector of reform and free will, to how the totalitarian modernists reject that. As foretold about the apocalypse, rebellion would be primitive and come with brute translations. It is as if the English language has become what it was accused of long before the KJV, a vulgar tongue too primitive to be able to communicate G-d's word. The apostolic KJV came with the educated manners of a sophisticated British gentleman, no longer the case in demanding fabrications from Dung hill. Apocalyptic brutes are unfit for the gospel kingdom and the refined behaviour the apostolic KJV champions.

Psa 20:9 Save, LORD: let the king hear us when we call.

Psa 20:10 יְהוָה הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קָרְאֵנוּ׃

Here is the test case for Psa 20:9. Do you see that the refined lingual standard the KJV models and represents is made to match the patience of the saints, which distances itself from the primitive crowd of demanding, impatient brawlers? Some might wonder, how many milliseconds would the modernists expect to wait for the answer after making their request? Do you see the problem when those not having the patient mind of Christ try to model the mind of Christ?

Psa 22:1 Some of the OT background for NT and how connections would be restored.

Psa 22:1 To the chief Musician upon Aijeleth Shahar, A Psalm of David. My God, my God, why hast thou forsaken me? *why art thou so* far from helping me, *and from* the words of my roaring?

Psa 22:1 לַמְנַצֵּחַ עַל־אַיֶּלֶת הַשַּׁחַר מִזְמוֹר לְדָוִד׃ 2 אֵלִי אֵלִי לָמָה
עֲזַבְתָּנִי רָחוֹק מִישׁוּעָתִי דִּבְרֵי שַׁאֲגָתִי׃

Psa 22:3 KJV anthropology vs NKJV theology. Deistic, counter-reformatory translations remove the trinitarian element of text and host residence. This pattern is much clearer in NT, but antichrist's deistic Bible industry substitutes the reconciling element of the text. As seen in the NKJV, NASB etc., they manipulate what real presence and the hypostatic kernel is about, how that expresses itself, and how the truth "dwells" **יוֹשֵׁב** in the text and in the person of praise. That is literally the breathing trinitarian pneuma of praise.

Psa 22:3 But thou *art* holy, *O thou* that inhabitest the praises of Israel.

Psa 22:4 וְאַתָּה קָדוֹשׁ יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל׃

For more context on real presence and the hypostatic kernel in Psa 22:3, That is the OT canon pointing to how real presence would show up also in NT. Matt 5:3-4 is the early example of the hypostatic kernel and how alive trinitarian being expresses itself as the host (hoti) comforter in residence, first in Matt 5:3, "for theirs is" (ὅτι αὐτῶν ἐστιν) the kingdom of heaven, and next, Matt 5:4, "for they" (ὅτι αὐτοὶ) shall be comforted, by THAT hypostatic, real-presence kernel resident in person, in print, and in the host body of G-d's target priesthood for their comfort. Back to Psa 22, deistic, and therefore non-canonical translations, like the NKJV, NASB, NABRE etc., are uprooted and have no reason to express T's target and That work therein, *O thou* That inhabited dominion. Psa 22:3 profiles literally the difference from the trinitarian KJV to deistic modernism. Be aware that antichrist's deistic rule necessitates trinitarian absence. The false prophet in Rev 13, 16 is false by definition because there is no testimony of Jesus in deism. In contrast to the lingual and missional directness in the apostolic KJV, always direct and always on target, is a modernist translation muddy, vague, and full of relativistic maybe, because there is no definitive authority and defining capacity in them. The absence of a prophetic homeland horizon in modernist translations must be so because they are deistic and have not the spirit of prophecy in them, and there is therefore no reason that the true 1 John 5:7 should be in them for authentication. Dung hill and its synthetic fabrications serve the ecumenic antichrist's deistic Lackland 2.0.

Psa 22:4 In thee בְּךָ. K is the paradigm Beth B seeks, which requires a trustworthy text. The problem and all the unbelief surrounding modernism and deism is so because there is no alive being therein and therefore nothing to trust therein. Man must be therein and live therein first in order to truly trust therein. Notice how the modernists manipulate the syntax in order to outsource and increase the distance between trust therein and lived life therein as done in the NASB. In the NIV it is even worse. Trust is outsourced and put in a box and stored somewhere, making the Bible's mission irrelevant. The KJV reorders the Hebrew syntax but preserves that trust therein depends on lived life therein. "In thee trusted our fathers" בְּךָ בָּטְחוּ אֲבֹתֵינוּ. In the KJV is the text optimised for the reader not to miss the poinst that trust therein is inseparable from life therein. The most vital to profile is how the modernists manipulate the text of the Bible in order to manipulate the mission of the Bible. The lingual is worthless when it no longer supports the originator's intended mission. Antichrist's false prophet in print has a mission, which is to cause the readers to sin by causing them to miss the target and the point made in the original text as translated in the KJV. The more direct and on target in the lingual and missional, the more anti-KJV hatred would the scholarly guild muster against the apostolic KJV.

Psa 22:4 Our fathers trusted in thee: they trusted, and thou didst deliver them.

Psa 22:5 בְּךָ בָּטְחוּ אֲבֹתֵינוּ בָּטְחוּ וַתְּפַלְּטֵמוֹ׃

Psa 22:5 More about T's target. In the KJV is troubled absence in the first half solved by trusted presence in the last half.

Psa 22:5 They cried unto thee, and were delivered: they trusted in thee, and were not confounded.

Psa 22:6 אֵלֶיךָ זָעֲקוּ וְנִמְלָטוּ בְּךָ בָטְחוּ וְלֹא־בוֹשׁוּ׃

Psa 23:1+ How the word "want" חסר is used in the KJV in contrast to the modernist versions. In the Lackland the modernists promote is want constant and everywhere. In the homeland the KJV promotes is everything fulfilled and satisfied. Ruling headache is the ambitious reason Heser became the impoverished version of Hesed.

Psa 23:1 A Psalm of David. The LORD *is* my shepherd; I shall not want.

Psa 23:1 מִזְמוֹר לְדָוִד יְהוָה רֹעִי לֹא אֶחְסָר׃

It is most relevant to compare Psa 23:1 with first instance "want" in Deu 28:48 and how Moses and Maslow come together there in terms of personal ambition on top and public want at the bottom.

Deu 28:48 Therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all *things*: and he shall put a yoke of iron upon thy neck, until he have destroyed thee.

Deu 28:48 וְעָבַדְתָּ אֶת־אֹיְבֶיךָ אֲשֶׁר יְשַׁלְּחֶנּוּ יְהוָה בָּךְ בְּרָעָב וּבְצָמָא
וּבְעֵירֹם וּבְחֹסֶר כֹּל וְנָתַן עֹל בַּרְזֶל עַל־צַוָּארֶךָ עַד הִשְׁמִידוֹ אֹתָךְ׃

Psa 23:6 The other side of the story in verse 1, Hesed, "mercy" חסד. Notice the change in the non-canonical NASB, where the legal framing and the need for mercy is gone and replaced with lovingkindness. If you investigate first instance "mercy" in the KJV and how it is set up in Gen 19:19, it is magnified according to the need coming with man's hubris of ambition merging and magnifying how Moses and Maslow mirror each other.

Psa 23:6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

Psa 23:6 אַךְ טוֹב וָחֶסֶד יִרְדְּפוּנִי כָּל־יְמֵי חַיָּי וְשַׁבְתִּי בְּבֵית־יְהוָה
לְאֹרֶךְ יָמִים׃

Psa 24:1 Do you see that antichrist's globalist establishment would not give up its vicar ownership to cosmos until everything in the end is fully polluted and messed up as partly indicated here? The Lord must most literally become the redeemer, rescuer, and repairer of all things. The seventh millennium and the potential gospel kingdom is how enthropy first fused everything, and the scientific clean-up must work out order from disorder.

Psa 24:1 A Psalm of David. The earth *is* the LORD'S, and the fulness thereof; the world, and they that dwell therein.

Psa 24:1 לְדָוִד מִזְמוֹר לַיהוָה הָאָרֶץ וּמְלוֹאָהּ תֵּבֵל וְיֹשְׁבֵי בָהּ׃

Psa 32:2 According to the twofold Bible, the KJV says how the Lord imputes, but not iniquity. In the one-sided NKJV is nothing imputed and only one half of reality appears in print.

Psa 32:2 Blessed *is* the man unto whom the LORD imputeth not iniquity, and in whose spirit *there is* no guile.

Psa 32:2 אַשְׁרֵי אָדָם לֹא יַחְשֹׁב יְהוָה לוֹ עָוֹן וְאֵין בְּרוּחוֹ רְמִיָּה׃

Psa 32:3 How wear and tear would work in Gen 1 until it were the xxx day and until the needed rest were instituted in Gen 2:2.

Psa 32:3 When I kept silence, my bones waxed old through my roaring all the day long.

Psa 32:3 כִּי־הֶחֱרַשְׁתִּי בָלוּ עַצְמַי בְּשַׁאֲגָתִי כָּל־הַיּוֹם׃

Psa 32:4 First why the twofold approach in verse 2 is needed. Next, about the Psalmist's relation to the dry vs wet Pe. Here is the canonical KJV giving one of the OT versions of things to be reversed by watered power in NT portions like Acts 1:8. The reconciled Pe shall receive its moistured version of the Psalmist path when the power of the trinity comes upon Pe. Through the Psalms is the dryness of the soul the essential story up to Psa 100 to be reversed from there. The core phrase, "turning moisture" הפך לשד is where the KJV brings out the Psalmist's soul. This is background for Praise in Psa 150 and residential Power switched on after Acts 1:8.

Psa 32:4 For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.

Psa 32:4 כִּי יוֹמָם וָלַיְלָה תִּכְבַּד עָלַי יָדֶךָ נֶהְפַּךְ לְשַׁדִּי בְּחַרְבֹנֵי קַיִץ סֶלָה׃

Psa 32:5 In many Psalmist instances from Psa 3:2 to 143:6 is Selah expressed. Psa 32:5 is one of the instances where First Principle is expressed and put in context. Iniquity is presented as something intentional, as the gravity of it giving sin strength.

Psa 32:5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.

Psa 32:5 חַטָּאתִי אוֹדִיעֲךָ וַעֲוֹנִי לֹא־כִסִּיתִי אָמַרְתִּי אוֹדֶה עֲלֵי פְשָׁעַי לַיהוָה וְאַתָּה נָשָׂאתָ עֲוֹן חַטָּאתִי סֶלָה׃

Psa 32:9 Bit, bridle, and Benjamite conditions pointing toward Mal 3:18.

Psalm 32:9 Be ye not as the horse, *or* as the mule, *which* have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee.

Psa 32:9 אַל־תִּהְיוּ כְּסוּס כְּפֶרֶד אֵין הָבִין בְּמֶתֶג־וָרֶסֶן עֶדְיוֹ לִבְלוֹם בַּל קְרֹב אֵלֶיךָ׃

For more specific context on Psa 32:9, B on the road to A says this about the brawling Beth B on the road toward future No-Man understanding of self, אין הבין

Psa 32:10 Much ruling headache multiplied invokes the law and the need for mercy. It is built into the profile that Who uprooted from That, leading to the absence of trust in that canon, must also lead to the absence of true compass direction at the end.

Psa 32:10 Many sorrows *shall be* to the wicked: but he that trusteth in the LORD, mercy shall compass him about.

Psa 32:10 רַבִּים מַכְאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בַּיהוָה חֶסֶד יְסוֹבְבֶנּוּ׃

Psa 33:1 Some purgatorial profiling to do. Notice that within the Psalmist processing of purgatorial pottery, Pe towards Psa 150, the KJV says "comely" נאוה about formative becoming, where the non-canonical and non-purgatorial NKJV presents a self-righteous hypocrite already there.

Psa 33:1 Rejoice in the LORD, O ye righteous: *for* praise is comely for the upright.

Psa 33:1 רַנְּנוּ צַדִּיקִים בַּיהוָה לַיְשָׁרִים נָאוָה תְהִלָּה׃

Psa 33:4 Profiling the anthropological KJV vs the theological NKJV. Notice that with its bombastic capital pronoun has the NKJV no intention of ever populating this verse and give it a missionary and working hands? Just like Gen 6:18, there is no invitation to be a cooperative missionary in G-d's work on earth in modernism. Theology has no plan and no room for G-d's true mission on earth, and no plan and no room for the masses the theologians expect to show up in the pew. How the NKJV, NASB, and MEV use capital pronouns works as a total showstopper. Notice also how the textual modernists have no other focus than theology and grammar, where the apostolic and anthropological KJV with BC text in AD context expects a plurality, "and all his works" וכל־מעשהו and deliberately says so where the Hebrew text is singular. The KJV provides for the people as G-d's missionaries, and the modernists provide for the pulpit establishment.

Psa 33:4 For the word of the LORD *is* right; and all his works *are done* in truth.

Psa 33:4 כִּי־יָשָׁר דְּבַר־יְהוָה וְכָל־מַעֲשֵׂהוּ בֶּאֱמוּנָה׃

Psa 33:5 Next step, a crosscheck after verse 4. With the modernist foundation laid first in verse 4, there is no reason to expect any populated form of righteousness here or any people to be involved in whatever goes on.

Psa 33:5 He loveth righteousness and judgment: the earth is full of the goodness of the LORD.

Psa 33:5 אֹהֵב צְדָקָה וּמִשְׁפָּט חֶסֶד יְהוָה מָלְאָה הָאָרֶץ׃

Psa 33:8 If the Bible was theological, as indicated by bombastic modernism in verse 4, what would then be the reason and the purpose here? You can begin with addressing the (missing) purpose in verse 1, already perfected in the hypocrite NKJV.

Psa 33:8 Let all the earth fear the LORD: let all the inhabitants of the world stand in awe of him.

Psa 33:8 יִירְאוּ מֵיְהוָה כָּל־הָאָרֶץ מִמֶּנּוּ יָגוּרוּ כָּל־יֹשְׁבֵי תֵבֵל׃

Psa 33:9 After depopulating the Bible, the theologians would probably say that Psa 33 has no relevance for the statement, to obey is better than sacrifice, because no people would be involved anyway.

Psa 33:9 For he spake, and it was *done*; he commanded, and it stood fast.

Psa 33:9 כִּי הוּא אָמַר וַיֶּהִי הוּא־צִוָּה וַיַּעֲמֹד׃

Psa 33:12 Same, same. Do you see that by the bombastic double change from saying, "for his" in the KJV to "as His" in the NKJV, is the missional dimension depopulated and all the potential missionaries are gone?

Psa 33:12 Blessed *is* the nation whose God *is* the LORD; *and* the people *whom* he hath chosen for his own inheritance.

Psa 33:12 אַשְׁרֵי הַגּוֹי אֲשֶׁר־יְהוָה אֱלֹהָיו הָעָם בָּחַר לְנַחֲלָה לוֹ׃

Psa 33:14 In cases like this it is really worth investigating how the apostolic KJV sees things from the perfect and habitable to the imperfect and in-habitable, and presents that as how the Lord sees an anthropological mission field and its potential.

Psa 33:14 From the place of his habitation he looketh upon all the inhabitants of the earth.

Psa 33:14 מִמְּכוֹן־שִׁבְתּוֹ הִשְׁגִּיחַ אֶל כָּל־יֹשְׁבֵי הָאָרֶץ׃

Psa 37:1 In the KJV is being the foundation of doing, and the foundation of the direct language. Indirect byways in the NKJV are made because the modernists must first do something in order to be. The underlaying Hebrew translated "fret" חר is about burning (offence). In the anthropological and primarily mental Hebrew and KJV is being built into the word, fret. How being is the foundation of doing indicates how fret reflects the evildoers, and envy reflects the deeds of iniquity. The Hebrew word חר is prefixed with the self-reflexive hithpael, which is why the KJV says, "fret not thyself".

Psa 37:1 *A Psalm* of David. Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity.

Psa 37:1 לְדָוִד אַל־תִּתְחַר בַּמְּרֵעִים אַל־תְּקַנֵּא בְּעֹשֵׂי עַוְלָה׃

Psa 37:2 Next step. The ruling order of original sin, everything pro they, is a complete network of wickedness to be destroyed. Do you see what this says about the authorized KJV as apostolic protector of the reformation?

Psa 37:2 For they shall soon be cut down like the grass, and wither as the green herb.

Psa 37:2 כִּי כֶחָצִיר מְהֵרָה יִמָּלוּ וּכְיֶרֶק דֶּשֶׁא יִבּוֹלוּן׃

Now some tests for Psa 37:1-2. First verse 1. Do you see that "fret not …" come with a built-in warning not to be distracted and moved away from T's target? Secondly verse 2. Do you agree that the KJV as protector of the reformation must stand guard and must see things through in patience until the world realises that Psa 37:2 and Matt 3:12 are the same story and concise versions of Rev 18? Finally, do you agree that T's target and the textual accuracy of the KJV is equally infuriating to the modernist scholarly guild and their inaccurate texts in Psa 37:1, as the unmoveable missional prediction of the KJV is infuriating to the modernist scholarly guild in Psa 37:2?

Psa 37:3 Repeating the undisturbed target in verse 1, to be therein, to live therein, and to trust therein.

Psa 37:3 Trust in the LORD, and do good; *so* shalt thou dwell in the land, and verily thou shalt be fed.

Psa 37:3 בְּטַח בַּיהוָה וַעֲשֵׂה־טוֹב שְׁכָן־אֶרֶץ וּרְעֵה אֱמוּנָה׃

Here is the test case for Psa 37:3. Do you agree that just like the mother **אֵם** of all living and all pain must mirror the "if" **אִם** entrance or exit pains in Gen 4 and Heb 4, must the same mother bring forth the fruit of the "womb" **בטן** with corresponding "trust" **בטח** and patience? Do you see how the generational drama of Pn iniquity upon Bn make the same story and reflect the same lost homeland horizon? Do you see that homeland rest and peace is out of reach until Bn and Pn are aligned with truth and reality.

Psa 37:4 Be aware that anthropological living and being therein has no equivalent in theological thinking and translation. Some say it explicitly, that no part of the Bible has anything to do with you, and no part of it was written to you. Even if theology and modernism theoretically had a lingual standard to match T's target, it would have no life therein anyway? Theology is the ideology of unbelief. It is deistic and was invented by the rebellious priesthood of unbelief. Those rejecting sola S jurisdiction reject the Bible as G-d's anthropological, personal, and biographical creation story.

Psa 37:4 Delight thyself also in the LORD; and he shall give thee the desires of thine heart.

Psa 37:4 וְהִתְעַנַּג עַל־יְהוָה וְיִתֶּן־לְךָ מִשְׁאֲלֹת לִבֶּךָ׃

Psa 37:5 Commitment to Gimel predestination. To stay singular and on the definite way is the only direct way to T's target. In its theological form is the substitutes expressed in the NKJV, NASB etc., a pluralist mixture and a You-centred byway in how to stay off track and off target.

Psa 37:5 Commit thy way unto the LORD; trust also in him; and he shall bring *it* to pass.

Psa 37:5 גּוֹל עַל־יְהוָה דַּרְכֶּךָ וּבְטַח עָלָיו וְהוּא יַעֲשֶׂה׃

A stinking issue colouring Psa 37:5. Notice that prejudice and pre-destined commitment is a stinking and dung-infested problem which made it so hard to avoid Dung **גל** hill.

Here is a test case for Psa 37:5. Do you see what false Gimel committment says about the end and the wheat kernel to be separated from endless empty theological chaff? Do you see what T's target says about the need for the discerning, distilling, definite article put in place in Matt 3:12 and Luke 3:17? Do you see why the apostolic KJV generally made itself so infuriating to the scholarly guild insisting that no specific wording and syntax have been preserved?

Psa 37:6 Next step in T's target singularity in the KJV vs mixed You-centred pluralism in the NKJV, NASB etc. With Noah and Abraham came the premised promise that thou shalt be perfect. Promised salvation came with a reformative (free will) premise, which is how the gospel depends on its preceding law, just like peace depends on its preceding purgatory. T's target sum is wrapped in the totality of Tribulation. For Psalmist readers it explains the meaning of purgatorial purpose. For man to benefit from providence, that requires the reformed purity of mind. Thou shall not (in Exo 20), points to the incentive proven by those in the end holding the commandments, and it points to the narrow gate on target in Matt 7:14 and the needled entrance point through the eye in Matt 19:24 and Rev 1:7. T's target and what the definite article says about it is more than sufficiently detailed for the readers that want to know, and it is more than sufficiently detailed for the theologians that want to use the details to obscure the truth.

Psa 37:6 And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.

Psa 37:6 וְהוֹצִיא כָאוֹר צִדְקֶךָ וּמִשְׁפָּטֶךָ כַּצָּהֳרָיִם׃

Here is a test case for Psa 37:6. Do you see that in the anthropological KJV is the phrase "as the light" a biographical forerunner of T's target, the light in person in Matt 5:14, but theological minds will read it as no more than comparative and parable story telling? In the Hebrew and KJV is true "light" the textual and missional reference. In the NABRE it is circular reasoning and self-referencing according to the anti-Copernican reality papist ideology sits at the centre of. KJV/NABRE profiling should make it clear that substitute reality is a form of ruling headache unable to properly formulate any real root cause.

Psa 37:8 A test case in its own right. Notice that sola Vau/And is the universal remedy the theologians rejected. You need to test yourself on the value of words related to First Principle, sola S jurisdiction, and Levitical continuation AD as the historical substitute. Do you see that a worthless ideology is by definition to agree with the apostolic KJV in the textual, And to make it of no value And no effect in the missional? Next issue is that again do the absurd NKJV mix up being as the foundation of doing. Deism is unable to properly relate to being vs doing. As you read the KJV word for word, the last word is almost superfluous other than to dot the I of execution. Even if "evil" (or "do") was lost would KJV readers have enough info to know the direction. That is not the case with the texual and syntactic mess in the NKJV. Finally, notice why "evil" is a redemptive Root cause present in the KJV and how that is changed to a later consequence in the NKJV.

Psa 37:8 Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.

Psa 37:8 הֶרֶף מֵאַף וַעֲזֹב חֵמָה אַל־תִּתְחַר אַךְ־לְהָרֵעַ׃

Psa 37:9 After making being the foundation of doing, it is plain KJV text that the deed to execute the cut-off is the behavioural extension of being, to be in order to do, whatever that is. It contrasts behavioural impatience with the patience of the saints. It is important not to mix up that with anger against the calm ignorance which in many cases appear as lookalike saints.

Psa 37:9 For evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth.

Psa 37:9 כִּי־מְרֵעִים יִכָּרֵתוּן וְקוֵי יְהוָה הֵמָּה יִירְשׁוּ־אָרֶץ׃

Psa 37:39 Almost chapter end. Since the Word of G-d in time is mostly unfulfilled, and has yet much to prove, it is the reason why all things must come together and muster its full strength in the final tribulation.

Psa 37:39 But the salvation of the righteous *is* of the LORD: *he is* their strength in the time of trouble.

Psa 37:39 וּתְשׁוּעַת צַדִּיקִים מֵיְהוָה מָעוּזָּם בְּעֵת צָרָה׃

Here is the test case for Psa 37:39. Do you see how the theological NKJV depopulates and decommissions the missional Bible? Do you see why that the Dung hill's objective and the reason why all the modernist means of deception were published?

Psa 37:40 Chapter end, next self-check. First, notice how this repeats the preservation of the words in order to preserve its readers in Psa 12. Do you see the anthropological issue that the modernist NKJV, which typically rejects sola Vau/And from start, will neither have any corresponding Benjamite canon, life story, and remedy at the end, "in him" **בו**

Psa 37:40 And the LORD shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him.

Psa 37:40 וַיַּעְזְרֵם יְהוָה וַיְפַלְּטֵם יְפַלְּטֵם מֵרְשָׁעִים וְיוֹשִׁיעֵם כִּי־חָסוּ בּוֹ׃

Psa 40:7 Here it is helpful to put Mishpat up against its equivalent book value and check the potential volume, or the potential proportions of faith therein. Is it real judicial value or only gall and dung therein? The KJV uses multiple sense-making to bring out the true kernel as a scroll with a scaled volume. Since theology sees no nutrition value therein, is no corresponding element found in the NKJV flatland. Another point not to miss is that in the KJV is the Word the same in person and print. Notice therefore how the deviating NIV and NABRE indicate that the lack of volume is so because it is no real biography and does only contain something about the word which is not really the word.

A written volume equivalent **מגלת** Its justification equivalent: **משפט**

Psa 40:7 Then said I, Lo, I come: in the volume of the book *it is* written of me,

Psa 40:8 אָז אָמַרְתִּי הִנֵּה־בָאתִי בִּמְגִלַּת־סֵפֶר כָּתוּב עָלָי׃

Psa 40:8 Next step, how the KJV says "yea, thy law *is*" וּתוֹרָתְךָ. Biographical being is a confirmation of doing. Next, heart translated from "bowels" מֵעַ says how to embody, embowel, and personify that biographical Bible, to be and to do it. In the NKJV there is no anthropological dimension, no lived and confirmed reality, no awareness of self, and therefore only a flat, lexical, and lifeless translation. Modernist, theological committees have no intention ever to agree with the KJV incentive to become the word in person. Where the KJV translates vitality, alive being, and real trinitarian presence in print, the modernists confirm Dung hill's dead deism.

Psa 40:8 I delight to do thy will, O my God: yea, thy law *is* within my heart.

Psa 40:9 לַעֲשׂוֹת־רְצוֹנְךָ אֱלֹהַי חָפָצְתִּי וְתוֹרָתְךָ בְּתוֹךְ מֵעָי׃

Here is a test case for scripture interpreting scripture in Psa 40:8. If you compare with Luke 1:41-44, do you see the same alive trinitarian responsiveness, and that in the dead deism of the modernists is there no such alive connection between these verses? In other words, do you see that how deism is generally dead and how it fractures the canon into scattered pieces, is also how deistic reality lost the capacity of scripture to truly interpret scripture? The way the apostolic KJV is alive and in touch with the original self and the translated self, has no equivalence in deism and modernism. The KJV is just as full of youth and first-fruit joy as the modernists are decayed, tuned down, and have enough with their own serious carelessness.

Psa 42:1 Korah's paradigm on the road to purged pneuma praise in Psa 150.

Psa 42:1 To the chief Musician, Maschil, for the sons of Korah. As the hart panteth after the water brooks, so panteth my soul after thee, O God.

Psa 42:1 לַמְנַצֵּחַ מַשְׂכִּיל לִבְנֵי־קֹרַח׃ 2 כְּאַיָּל תַּעֲרֹג עַל־אֲפִיקֵי־מָיִם כֵּן נַפְשִׁי תַעֲרֹג אֵלֶיךָ אֱלֹהִים׃

Psa 42:2 Next step in the Psalmist purgatory. Nephesh vs Pe. How N stands in the way of self is comparable to Numbers.

Psa 42:2 My soul thirsteth for God, for the living God: when shall I come and appear before God?

Psa 42:3 צָמְאָה נַפְשִׁי לֵאלֹהִים לְאֵל חָי מָתַי אָבוֹא וְאֵרָאֶה פְּנֵי אֱלֹהִים׃

Psa 45:1 Pen ready and in action when the purgatorial billing of divorce goes on.

Psa 45:1 To the chief Musician upon Shoshannim, for the sons of Korah, Maschil, A Song of loves. My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue *is* the pen of a ready writer.

Psa 45:1 לַמְנַצֵּחַ עַל־שֹׁשַׁנִּים לִבְנֵי־קֹרַח מַשְׂכִּיל שִׁיר יְדִידֹת׃ 2 רָחַשׁ לִבִּי דָּבָר טוֹב אֹמֵר אֲנִי מַעֲשַׂי לְמֶלֶךְ לְשׁוֹנִי עֵט סוֹפֵר מָהִיר׃

For more context on Psa 45:1, it is necessary to come to terms with this "pen" עט in order to finish mishpat משפט, and it is impossible to bypass sola S jurisdiction in these things regarding the Word in person and print. For unity of matters from alpha to omega when these things and the signs of time are pronounced, it may be Et את or Et עֵט. Be aware that just like the mosaic is the framer of crime leading to Christ, is this ready pen presented as the chief biller of divorce and chief "indicter" of crime. Whether the pen says indite, a written composition, or indict, a framer of crime, the bill of divorce points in the same direction and toward the author and finisher of mishpat. Merging of words and multiple sense-making in the KJV must broaden the picture. Even if presented in this pretentious form, "My heart is inditing a good matter" רחש לבי דבר טוב, the broader point is that things indited, "stirred up" רחש, and causing man's headache to be made, prompts the chief inditer and indicter to make a connection from this heart to the same desperately deceitful inditing indicter in Jer 17:9. When the ready pen had made its inditing legal composition, it would later become the stirring indicter giving strength to sin and death. The chief musician would not be that busy if the heart of man was not such a composer of issues of life.

Psa 49:1 More of the same, about Korah, K, and the Kairos moment message, always to be addressing the "hear this" שמעו־זאת case rooted in Gen 3:13: What is "this" *that* (specific) thou hast done? It could just as well say, hear the story of time, the signs of time, and the billing pen inditing it.

Psa 49:1 To the chief Musician, A Psalm for the sons of Korah. Hear this, all *ye* people; give ear, all *ye* inhabitants of the world:

Psa 49:1 לַמְנַצֵּחַ לִבְנֵי־קֹרַח מִזְמוֹר: 2 שִׁמְעוּ־זֹאת כָּל־הָעַמִּים הַאֲזִינוּ כָּל־יֹשְׁבֵי חָלֶד:

Here is the test case for Psa 49:1. First, notice how the KJV uses 2x "*ye*" in obedience to the convicting objective ordered by the Hebrew grammar, "*ye* people". Do you see the convicting link made between "this" and "*ye*" in the KJV, and how This is personified Ye in the KJV, and next, how Christendom's non-confessional editors try to get off the hook by removing and making impersonal this inditing composition, as translated in the NKJV, NASB etc? When Gen 3:13 lost its convicting strength, is the rest of it a mere scenery set around a theological message about G-d. Do you see that in the theological translations, meaning no anthropological dimension, there is no convicting link between "this" and "ye" anyway, and theological Christendom would never be confessional about the Bible's most basic anthropological foundation? Next, do you see that the modernist means of deception remove the confessional incentive to become the word and close that personified biographical connection between "this" and "ye"? Do you see that the way the NKJV and NASB try to come around it and get off the hook is to translate the Hebrew as "all peoples" כל־העמים (masculine plural)? Do you see that the modernist

means of deception are theological and textual where the KJV is plainly anthropological and missional for the reader to get the personified picture and be convicted? Do you see that the (unseen) objective You would never be more missional than what Ye nominates for by being confessional? Do you see what this says about the Luciferian masquerade and the element of deception around Dung hill? Notice how this relates to Psa 40:8 and Luke 1:41-44 where theology is uprooted and not in touch with self and the missional kernel. Theology is not only manipulative in its deistic masquerade, but depopulates and depersonalises the text. If you read Psa 49:1 one more time, Christendom and theology is not only antisemitic in how it rejects the Bible as biographical about history, especially Jewish history, but theology is universally against G-d's redemptive mission and had no other role than bringing forth more law and sin, never coming to the knowledge of the truth.

Psa 49:5 Ruling Resh headache and subsidiary justice make the same story. The more you get into the fiscal structuring of original sin, the better understanding of all things coming together as the enslaving rule of law in the last tribulation. Dung hill became the inditing centre of it and the final manifestation of Christendom's infallible ignorance. In the end the only reliable translation compassing according to true north is the directional KJV. It is symptomatic that the modernist enclosure modelled in the NKJV, NASB etc., is fully surrounded but with no knowledge about it and no direction out of it. Dung hill has provided chaos but no solution. First principle begins with the fact that original sin is directional and rules the mind of all. When the canon and the structures of original sin are unknown, it ends in the surrounded obscurity the modernists prescribe as perpetual.

Psa 49:5 Wherefore should I fear in the days of evil, *when* the iniquity of my heels shall compass me about?

Psa 49:6 לָמָּה אִירָא בִּימֵי רָע עֲוֹן עֲקֵבַי יְסוֹבֵנִי׃

Now some tests for Psa 49:5. Do you see that how this verse ends in the Hebrew is how the Benjamite canon ends with Beth-weaned clarity out of Bin obscurity in Mal 3:18? Next: Do you see that blind rule of "evil" **רע** vs regained "fear" (eyesight) **רא** models the last tribulation, original sin and globalist ruling structures, and how awareness of sin begins to dawn as a part of completed history and how the infallibly ignorant priesthood of unbelief educated G-d's target priesthood of believers?

Psa 49:6 Next test case in its own right. Do you agree that the capital Cainesian self is involved in making "themselves" synonymous with ownership in this great Lackland? Do you agree that merging Moses and Maslow makes it a Meritocracy? The greatest merit in the final tribulation is how many BIS and the bankers were able to disinherit. Basel III should have included the Babylonian opposite that Tier Bottom asset value in the great taking is the Maslowian multitude of poverty. Gen 14:21 was never more real.

Psa 49:6 They that trust in their wealth, and boast themselves in the multitude of their riches;

Psa 49:7 הַבֹּטְחִים עַל־חֵילָם וּבְרֹב עָשְׁרָם יִתְהַלָּלוּ׃

Psa 49:7 Indeed, the ultimate outcome when the modernist means of deception have completed their beast-marking Cainesian mission around Dung hill.

Psa 49:7 None *of them* can by any means redeem his brother, nor give to God a ransom for him:

Psa 49:8 אָח לֹא־פָדֹה יִפְדֶּה אִישׁ לֹא־יִתֵּן לֵאלֹהִים כָּפְרוֹ׃

Here is the test case for Psa 49:7. Do you see that if you align this verse with Psa 12:6-7, then the greatest achievement of Lucifer's Dung hill and modernist means of deception is to have been able to mask everything about "*them*" being the same in person and print, and how preservation of the words equates itself with preservation of the people? If you also add the general achievement of depopulating and depersonifying the text, then the word "*them*" is totally decapacitated in the textual, missional, and personal, and drained of all diagnostic value before the eyes of the reader. Finally, do you see that Lucifer's Laodicean lameness goal is to do the same disinvitation here as in Gen 6:18? In such a (theological) world you can just sit down, relax, and enjoy your lameness because G-d is in full control and there is nothing you can or should do for the rescue of the world. In theology is no part of the Bible about you anyway and no part of it aims to convince and energise you.

Psa 49:8 Indeed, either or, Dung hill is the dead end of everything, which means final deenergising or revived energy. For man on death row, is Dung hill the last station on the Cainesian train toward the second death. It is for G-d's target priesthood to do what they need to do for themselves and get off that train, or be dragged to hell as followers of the priesthood of unbelief in Rev 18:4.

Psa 49:8 (For the redemption of their soul *is* precious, and it ceaseth for ever:)

Psa 49:9 וְיֵקַר פִּדְיוֹן נַפְשָׁם וְחָדַל לְעוֹלָם׃

Psa 49:11 The House of Self. Cainesian meritocracy of original sin and the capital self is that what was professed apostolic is actually the Lackland succession of original sin.

Psa 49:11 Their inward thought *is, that* their houses *shall continue* for ever, *and* their dwelling places to all generations; they call *their* lands after their own names.

Psa 49:12 קִרְבָּם בָּתֵּימוֹ לְעוֹלָם מִשְׁכְּנֹתָם לְדֹר וָדֹר קָרְאוּ בִשְׁמוֹתָם עֲלֵי אֲדָמוֹת׃

Psa 49:13 This זה is the standard malefactor, in the KJV personified and biographed, in the NKJV, NASB etc., outsourced and depersonified as something exterior. As indicated in the KJV is original sin something in man that needs to be fixed. In modernist form it is no longer the case, folly is not a waymaker and is not biographed in person, and there is therefore no need of a saving remedy.

Psa 49:13 This their way *is* their folly: yet their posterity approve their sayings. Selah.

Psa 49:14 זֶה דַרְכָּם כֵּסֶל לָמוֹ וְאַחֲרֵיהֶם בְּפִיהֶם יִרְצוּ סֶלָה׃

Here is the test case for Psa 49:13. As earlier indicated, do you see that one of the most important elements in Satan's going "to and fro" לְמוֹ (cf. Job 1-2) would be to preserve deception and the Luciferian transition from one generation in the first half to the next generation in the last half? Notice that this models the preposterous works of infallible ignorance proclaimed to be "apostolic" succession.

Psa 49:15 On death row in transit toward the second death but with the hope to escape. In this context is Rev 18:4 about what man can do for himself by his free will to reform himself in order to benefit from G-d's saving providence. To be on Cainesian death row is to have one leg in the grave and Satan going to and fro and claiming the other. It is indeed a twofold story full of twilight.

Psa 49:15 But God will redeem my soul from the power of the grave: for he shall receive me. Selah.

Psa 49:16 אַךְ־אֱלֹהִים יִפְדֶּה נַפְשִׁי מִיַּד־שְׁאוֹל כִּי יִקָּחֵנִי סֶלָה׃

Psa 49:20 Chapter end. It is one of the early forerunners of deism, deception, and beast-marked conditions in the Apocalypse. Next, sola Vau/And is the rejected foundation of all understanding. The Hebrew and KJV say directly what the NKJV, NASB etc., will not admit in print, and the KJV is explicit in what the reformation was about in contrast to how the NKJV works to hide adamic reality.

Psa 49:20 Man *that is* in honour, and understandeth not, is like the beasts *that* perish.

Psa 49:21 אָדָם בִּיקָר וְלֹא יָבִין נִמְשַׁל כַּבְּהֵמוֹת נִדְמוּ׃

Here is the test case for Psa 49:20. First, notice what it means to be on/off target from start, and how the NKJV tries to downplay and make an example of lesser value out of the most malefactor-oriented opening of this adamic verse in the Hebrew and KJV. Do you see how the theological NKJV tries to de-anthropologise the text and make it sound less embarrassing for the self-elevated Adam? Do you see how the papist NABRE takes the next step and tries to make it sound like youthful prime in order to hide the equally foolish hierarchy of Satan. The KJV follows the Hebrew syntax and begins with root cause. The papist NABRE tries by idiomatic gymnastics to reorder the Hebrew details and hide the adamic lust after self-glory.

Psa 50 The first Psalmist milestone. Notice that in the theological NKJV, NASB etc., the sun is presented as a physical object. If you read the anthropological and creational KJV it goes back to the creation of the two lights in Gen 1. Daylight would come with Yad dawn and Yad decay into darkness. Theology mediates only the framework where the apostolic KJV mediates also the substantive kernel.

Psa 50:1 A Psalm of Asaph. The mighty God, *even* the LORD, hath spoken, and called the earth from the rising of the sun unto the going down thereof.

Psa 50:1 מִזְמוֹר לְאָסָף אֵל אֱלֹהִים יְהוָה דִּבֶּר וַיִּקְרָא־אָרֶץ
מִמִּזְרַח־שֶׁמֶשׁ עַד־מְבוֹאוֹ׃

Psa 50:2 What is the meaning of this ending if the sun in verse 1 had no other objective than to make a timed daily cycle?

Psa 50:2 Out of Zion, the perfection of beauty, God hath shined.

Psa 50:2 מִצִּיּוֹן מִכְלַל־יֹפִי אֱלֹהִים הוֹפִיעַ׃

Here is the test case for Psa 50:2. Do you see that the KJV stays within the context of verse 1 and refers to dawn and daylight in Zion, where the NKJV has left that and refers to the future and how things might develop in continuation of darkness? In other words, do you agree that the NKJV is an antisemitic variant, departing (out of) Zion, expecting the sun to shine forth somewhere else in Christendom's vicar Babylon after abandoning Jerusalem? In contrast to the last three KJV words, the NKJV moves on into perpetual darkness after verse 1 and has no more element of recycling in verse 2 than in Gen 6:3?

Psa 50:3 Next step. Since theology has no connection between the Word in person and in print, it would not have a substantive explanation of what coming with a sword means in terms of tempestuous conditions round ABOUT him? Some of the modernists make the odd combination of insisting that the Bible is all about G-d and none about you, but gives still no room to express that if it is so, then also the word in print would have to be all ABOUT him? If you read carefully you may find that the Word in print makes the word ABOUT a living controvery so evident that it had to be edited out of sight. For the establishment of antichrist it is equally intolerable to express the causal About-mission here as it is in the first border-setting instance in Gen 23:17.

Psa 50:3 Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.

Psa 50:3 יָבֹא אֱלֹהֵינוּ וְאַל־יֶחֱרַשׁ אֵשׁ־לְפָנָיו תֹּאכֵל וּסְבִיבָיו נִשְׂעָרָה מְאֹד׃

Psa 50:23 Chapter end. About That benchmark and real done deal in the KJV, changed to a substitute Who-focus in the NKJV. T's target according to That canon leading to salvation here, is the same journey towards finding That narrow gate in Matt 7:14. The NKJV is equally uprooted and bewildered both places.

Psa 50:23 Whoso offereth praise glorifieth me: and to him that ordereth *his* conversation *aright* will I shew the salvation of God.

Psa 50:23 זֹבֵחַ תּוֹדָה יְכַבְּדָנְנִי וְשָׂם דֶּרֶךְ אַרְאֶנּוּ בִּישׁוּעַת אֱלֹהִים׃

Psa 51:1 Psalms are divided according to the chapter-dividing sons of Jacob. Psa 51-57 make up the Resh section. Psa 51 begins with David dividing this section into the two ruling Resh/Rosh headache components. First the ruling behavioural part of Resh/Rosh as organiser of the bloodlined mess with war and killing of persons like Uriah to cover his tracks, and next, if he has any ruling conscience and conscious capacity left, the mental part of it will haunt him in the aftermath. Ruling and eros are the two untamed elements dealt with as the two great troublemakers on earth.

Psa 51:1 To the chief Musician, A Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bathsheba. Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.

Psa 51:1 לַמְנַצֵּחַ מִזְמוֹר לְדָוִד: בְּבוֹא־אֵלָיו נָתָן הַנָּבִיא כַּאֲשֶׁר־בָּא
אֶל־בַּת־שָׁבַע: חָנֵּנִי אֱלֹהִים כְּחַסְדֶּךָ כְּרֹב רַחֲמֶיךָ מְחֵה פְשָׁעָי:

Psa 51:2 Sola Vau/And is the provided Washing machine behind BC text in AD context in the KJV, which requires full immersion in order to be effective and sanctifying, and make the indicated matrix inverse. As seen in the papist NABRE is the text manipulated for the readers not to get the main point in translation.

Psa 51:2 Wash me throughly from mine iniquity, and cleanse me from my sin.

Psa 51:4 (הַרְבֵּה) [הֶרֶב] כַּבְּסֵנִי מֵעֲוֹנִי וּמֵחַטָּאתִי טַהֲרֵנִי:

Some founding things to check and profile in Psa 51:2. First, do you see how the papist NABRE reflects the notoriously exterior nature of theological Christendom and is totally off target compared to how the primarily mental KJV uses the letter M about the old and new man? Do you see how the KJV opens the mosaic window into the Hebrew kernel about "me", to wash "from . ." **מעוני** and cleanse "from . ." **ומחטאתי**, and how the deistic NABRE has no such open window and does never get into that kernel? Next, do you see how original sin is modelled as antidote? Next, how the Hebrew model makes a potential matrix inverse. The word "wash" **כבס** explains how Anno Domini depends on the two determinants, Beth B and Caph C, for a functional inverted AD and for entrance into sola S jurisdiction. Me, Mem and M need to be put into the mental and motivating matrix as their proper place in order to frame reality and make things work as modelled in the Hebrew and translated in the KJV regarding the inner man. The papist NABRE moves around in the periphery with its sprinkled alternative to full scriptural immersion in the Hebrew and KJV. For the text and its mission to work as modelled in Psa 51:2, it requires both the Mosaic framing and the Messianic solution to be real and present. As soon as words and letters lost their meaning, it became a loose modernist mess. A final test question: Do you agree that the framework of faith equals sense of reality, and next, that confessional sense of truth and reality is required for unity of faith (metanoia)? The other way around, do you agree that the hypostasis of life and all the hypocrisy about it explain that hypocrisy belongs to the hedonist hypostasis of crisis (apostasy)? Again you need to rest your eyes long enough on words and letters and meditate what is mediated and how words and syntax were providentially designed to work in the reader's brain.

Psa 51:3 With first person singular truly on target, Resh has no way around repentance.

Psa 51:3 For I acknowledge my transgressions: and my sin *is* ever before me.

Psa 51:5 כִּי־פְשָׁעַי אֲנִי אֵדָע וְחַטָּאתִי נֶגְדִּי תָמִיד:

An antidote test of Psa 51:3. Do you see that how the NABRE wipes out sola Vau/And, is how modernist means in general try to wipe out man's washed and working memory?

Do you see that when the manipulated means of reunion have become so watered down and worthless that they no longer retain the restraining, reformative bill of divorce, then would Dung hill's substitute solution work as the intended protector of antichrist's new brave hedonist world?

Now to the disciplinary matrix model which complements A-D washing in verse 2. Do you see that the modernist effort to perpetually curse and enslave Zakar by manipulating and water down his W inheritance, is intended to work by hedonist attitude towards the two disciplinary (dysfunctional) determinants, X and Y? Do you see that with X and Y out of sight, and no need of Caph, can the brute apocalyptic Beast be preserved and the ecumenical establishment may continue the perverted AD also beyond Y2K?



One final test of Psa 51:3. Do you see that the mediator in 1 Tim 2:5 and the trinitarian educator in John 14-16 arriving to tell the truth about all things, is the same foreteller and "(teller *is*) ever before me" **נגדי תמיד** here, muted by deism?

Psa 51:4 Literally how to miss T's target singularity. Modernism and its yellowish You in the days of Noe is a mixture of the singular and plural, which works to obscure truth and reality. That justified in the KJV equals that benchmarked. From start in the KJV does T's target match K's Hebrew paradigm. Notice the ending, that antichrist's goal is to wipe out Zakar's clarity of mind and destroy his W inheritance.

Psa 51:4 Against thee, thee only, have I sinned, and done *this* evil in thy sight: that thou mightest be justified when thou speakest, *and* be clear when thou judgest.

Psa 51:6 לְךָ לְבַדְּךָ חָטָאתִי וְהָרַע בְּעֵינֶיךָ עָשִׂיתִי לְמַעַן תִּצְדַּק בְּדָבְרֶךָ תִּזְכֶּה בְשָׁפְטֶךָ׃

Here is a test case for Psa 51:4. Do you see that that justified in the Hebrew and KJV is to reach retrospective reality after a long troublesome journey, but in the non-canonical NKJV the substitute for lack of canonical processing is a Who-focused person. As seen in the Hebrew and KJV, is what G-d needs to do for his own sake, to justify was has been done. In the NKJV it is to justify some person and who is. After a post-processed purgatory, the truth must justify the past sin (antidote). In the NKJV, where the antidote does not exist, it is about justifying a perpetual sinner. In this context does the lingual directness of the KJV unveil that the goal at the end in judicial clarity. In the NKJV it is still muddy waters and blameless hypocrisy. For a Berean reader, the point made about judicial reason and clarity of mind is a point in its own right when the prophetic Bible has fulfilled its redemptive mission.

Psa 51:5 More antidote in Beth B. Notice how the KJV uses the word “shapen” as a part of the formative Psalmist pottery, with no equivalent in the NKJV, NASB, NABRE etc. Antidote imposes itself as an upbringing purgatorial element for a grown-up outcome. Theological Christendom would never come out of its guilt-bringing, infantile cradle. With no anthropological dimension in theology, there is no purging of first person. To be within reach and “in inquity” is to be within the reach of Lamed’s and Lamech’s first-person-formative חוֹלַלְתִּי pottery. How Lamed, Lamech, and Lucifer became the formative rulers of the sevenfold in Gen 4:24, explains Bn-i-Mn in Num 21 and Jdg 21, and how the Levites and Levitical Christendom brought forth law and sin and made the life of Bn such a troublesome Lackland journey. Because Psa 51:5 is universal, it says how the priesthood of unbelief would educate and shape the priesthood of believers, and why the ecumenical establishment upon Dung hill wants to whitewash history and wipe out man’s historical memory.

Psa 51:5 Behold, I was shapen in iniquity; and in sin did my mother conceive me.

Psa 51:7 הֵן־בְּעָוֹן חוֹלָלְתִּי וּבְחֵטְא יֶחֱמַתְנִי אִמִּי׃

Psa 51:6 More about the trinity and T’s target. Notice that the only solution as modelled in the KJV is real sola S presence in residence? In the exterior NABRE is there no such inner lifestory. It is not only uprooted in form and expression but is empty of redemptive meaning. No fraud is greater than the Catholic teaching authority.

Psa 51:6 Behold, thou desirest truth in the inward parts: and in the hidden *part* thou shalt make me to know wisdom.

Psa 51:8 הֵן־אֱמֶת חָפַצְתָּ בַּטֻּחוֹת וּבְסָתֻם חָכְמָה תוֹדִיעֵנִי׃

Psa 51:7 Worded washing in the water of sola W. Purging חטא by sin is how the word antidote justifies itself. Purity requires poison. Peace requires pain.

Psa 51:7 Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

Psa 51:9 תְּחַטְּאֵנִי בְאֵזוֹב וְאֶטְהָר תְּכַבְּסֵנִי וּמִשֶּׁלֶג אַלְבִּין׃

Psa 51:11 T’s target. Real trinitarian presence is real sola S presence. Be aware that the essence of organic falsity is a fabricated substitute where the Word in person and print is removed and no longer one of three in 1 John 5:7.

Psa 51:11 Cast me not away from thy presence; and take not thy holy spirit from me.

Psa 51:13 אַל־תַּשְׁלִיכֵנִי מִלְּפָנֶיךָ וְרוּחַ קָדְשְׁךָ אַל־תִּקַּח מִמֶּנִּי׃

Psa 51:12 Restored equals reformed. Ruling headache and its priestly tentacles make it easy to pinpoint the redemptive liberation wrapped in sola S reformation.

Psa 51:12 Restore unto me the joy of thy salvation; and uphold me *with thy* free spirit.

Psa 51:14 הָשִׁיבָה לִּי שְׂשׂוֹן יִשְׁעֶךָ וְרוּחַ נְדִיבָה תִסְמְכֵנִי׃

Psa 66:1 Notice how this verse ends in the KJV and how it was changed in the NKJV, NASB etc. Theology means generally to depopulate and depersonify. The Hebrew and KJV address people. Theology is an empty message going out into the air.

Psa 66:1 To the chief Musician, A Song *or* Psalm. Make a joyful noise unto God, all ye lands:

Psa 66:1 לַמְנַצֵּחַ שִׁיר מִזְמוֹר הָרִיעוּ **לֵאלֹהִים** כָּל־הָאָרֶץ׃

Psa 66:2 The opposite extreme, how the NKJV, NASB etc., use their bombastic capital pronouns when it is about G-d. Theology and theologians insist generally that the Bible is about G-d, and there is no room for his creational anthropology, his mission, and his missionaries.

Psa 66:2 Sing forth the honour of his name: make his praise glorious.

Psa 66:2 זַמְּרוּ כְּבוֹד־שְׁמוֹ שִׂימוּ כָבוֹד תְּהִלָּתוֹ׃

Psa 66:3 About Elohim's prefixed bias. Lelohim appears several times before Psa 100. No Hebrew phrase can begin with a double vocal shewa. Grammatical combinations like לֵאלֹהִים are forbidden forms. Celohim begins with "gods" in Gen 3:5. Lelohim begins in Gen 17:7. For other reasons but still comparable, Melohim begins in 2 Chr 35:21. Psa 66:3 needs the framework from the fall and the early lies in Gen 3:1-5. The grammatical Lelohim לאלהים complements Melohim מאלהים, and is repeatedly used (20x) here in the middle section of the Psalms, Psa 42:2 to Psa 81:1. Lelohim needs to bring in Lamech's purgatory and the temporal version of Lamed. How Satan casts out Satan is included in this form, Lelohim. How things end are formulated for agreement with the principal paradigm ending "to thee" לְךָ. In this pre-paradigmatic way is Lucifer given a room to operate in time, times, and half times until taken out of the way. As indicated, all temporal jurisdictions shall eventually submit to the one eternal, sola S jurisdiction. K is Lucifer's showstopper. To Know the truth is to be free from Luciferian lies. Also here is the hollowness of theology seen. G-d (and man) is not present therein in his own work, so the NKJV will not agree with the idiom phrased, "*thou in* thy works". Even if the phrase was the same in modernist form, the theological tendency and reading habit is to divorce substance from its framing.

Psa 66:3 Say unto God, How terrible *art thou in* thy works! through the greatness of thy power shall thine enemies submit themselves unto thee.

Psa 66:3 אִמְרוּ לֵאלֹהִים מַה־נּוֹרָא מַעֲשֶׂיךָ בְּרֹב עֻזְּךָ יְכַחֲשׁוּ לְךָ אֹיְבֶיךָ׃

Here is the test case for apostolic syntax and *italics* in Psa 66:3. Do you agree that "*thou in* thy works" in the KJV is a part of the prophetic horizon, completed when the one true G-d has justified who he is by what he has done, but in modernist, and essentially non-prophetic translations, is that no part of reality? Means of deception are a masquerade of the exterior with no plan to ever be Redemptive and end with authentic Revelation.

Do you see that T's target, and things rent in twain, planned to end with unveiling and awareness of G-d and self, therein, is not the agenda in modernist means of deception? Do you see that Who generally uprooted from That has lost the connection between what is done and who G-d and man is?

Psa 66:4 T on target in K. This is some of the coded OT background for full-text NT expressions like Heb 2:10, made to him, for him, and by him, to/for his glory.

Psa 66:4 All the earth shall worship thee, and shall sing unto thee; they shall sing *to* thy name. Selah.

כָּל־הָאָרֶץ יִשְׁתַּחֲוּו לְךָ וִיזַמְּרוּ־לָךְ יְזַמְּרוּ שְׁמֶךָ סֶלָה׃ Psa 66:4

Here is the test case for the Psalmist purgatory behind Psa 66:4. Do you agree that just like purgatory points to Pison, would brass and fire be a necessity, to burn away the fat עלה in order to be raptured and restored by ascent back up there he fell from, סלה?

Psa 66:5 Be aware that the manipulative modernists want no authentic Revelation and therefore changed Rev 6:1, 3, 5, 7 to a blind invitation, come (but no see). You should ask yourself, why did they not change the title, Revelation, after blindfolding the text?

Psa 66:5 Come and see the works of God: *he is* terrible *in his* doing toward the children of men.

לְכוּ וּרְאוּ מִפְעֲלוֹת אֱלֹהִים נוֹרָא עֲלִילָה עַל־בְּנֵי אָדָם׃ Psa 66:5

Here is a test case for Psa 66:5. Do you see that crowing the purgatorial process and the final tribulation means that the work פעלות in this form must lead to unveiling (faith), and therefore that completed works מפעלות parallels the completed Mishpat, that the Hebrew פעלות is an early embryo of its finished product מפעלות? It must begin in the root word, "work" פעל. Its lexical moral is fairly simple. No canon and no working purgatory in Pe, will not end in true Revelation, come (and see). Antichrist and the false prophet in print have no working canon and no room for a working Golgotha. Mosaic dysfunction leads to a Messianic dysfunction.

Psa 66:6 Can a flood come with arms and legs? Just saying, because it is necessary for the brain doing its lingual exercise? Readers unable to pick up this type nuance will also miss many other, much more critical nuances.

Psa 66:6 He turned the sea into dry *land*: they went through the flood on foot: there did we rejoice in him.

הָפַךְ יָם לְיַבָּשָׁה בַּנָּהָר יַעַבְרוּ בְרָגֶל שָׁם נִשְׂמְחָה־בּוֹ׃ Psa 66:6

Here is a test case for Psa 66:6 and how means of deception are designed and how they are intended to manipulate the reader's brain. In the KJV the point is that a reconciled we shall rejoice in him, and in his residence in the body. In the NKJV is the end phrase reordered to locate the people to a physical there, instead of the primarily mental in him. It is important to see how the apostolic syntax is designed to work in the reader's brain and how modernist means of deception are designed to play the unconscious. Do you see

how the NKJV way of doing it is how the theologians made themselves breach-makers by manipulating the already wide open gap between “we” and “in him”? Notice that this is the type manipulative translation work done to deceive the masses around the chaotic Dung hill.

Here are the details in Psa 66:6, saying “there did we rejoice in him” שׂם נשׂמחה־בו Notice that the modernists are textual and occupied with correctness of grammar where the KJV is missional about the Bible’s objective. It is imperfect and therefore a textually “correct” future perspective that something will take place as translated in the NKJV, where the apostolic KJV overrides that because the missional is more important, we in him, when BC text is translated in its AD context. The apostolic KJV works to close the breach the modernists work to keep open. The KJV translates the end in the context of the rest of this verse, that the people would ride with the redemptive wave. Modernist means of deception, like the notoriously exterior NKJV, will use the textual details to manipulate the missional. This type example displays the twofold nature of the Bible, how it divides itself by priesthood in the war between an exterior theological There and the anthropological and primarily mental, we in him. The KJV is the protector of what the counter-reformatory NKJV works to reverse. Antichrist’s false prophet in print is working to keep the reader on a distance at the exterior There.

Psa 66:7 Next example how idiomatic phrasing is designed to work in the reader’s brain in the KJV. Notice how the NKJV and NASB rework the details and by their bombastic use of capital pronouns destroy the KJV idiom that omnipotence, by “his power for ever” is not something time-based as indicated in modernist form. Modernism’s deistic and time-based “forever” is not the same as the trinitarian “for ever” (cf. Gen 3:22, 9:12).

Psa 66:7 He ruleth by his power for ever; his eyes behold the nations: let not the rebellious exalt themselves. Selah.

Psa 66:7 מֹשֵׁל בִּגְבוּרָתוֹ עוֹלָם עֵינָיו בַּגּוֹיִם תִּצָּפֶינָה הַסּוֹרְרִים אַל־(יָרִימוּ) [יָרוּמוּ] לָמוֹ סֶלָה׃

Psa 68:27 A Psalmist version of the Benjamite ruler and counsellor, bordering and close to Judah in Gen 49:10, the canonical sceptre in person, named Bn-i-Mn.

Psa 68:27 There *is* little Benjamin *with* their ruler, the princes of Judah *and* their council, the princes of Zebulun, *and* the princes of Naphtali.

Psa 68:28 שָׁם בִּנְיָמִן צָעִיר רֹדֵם שָׂרֵי יְהוּדָה רִגְמָתָם שָׂרֵי זְבֻלוּן שָׂרֵי נַפְתָּלִי׃

Psa 68:19 A Psalmist version of predestination. Notice the parallel to Deu 29:28. A daily load of potentially future benefits corresponds to being rooted in their future homeland while being in exile in the first half of Deu 29:28, or anyway being rooting in something to be proven in the future. Retrospective revelation given in Psa 119, and everything to be known post-Psa 100 would have no value independent of first being immersed in all the early stuff in Psa 1-100.

KJV 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׃

Here is the test case for Psa 68:19. Notice the element of deception. While theologians have orchestrated evil, they preached a message of being in a dispensation of grace and have removed everything about subsidiary justice, as seen in the NASB here. Theology has no educational dimension and therefore no real benefits in store. Theological fiction means that while taking themselves out of the redemptive equation and living at people's expense, the theologians orchestrated a daily dose of labouring hardship upon the necks of people, day by day a 5% fiscal burden יוֹם יוֹם יעמס on their necks, which is what the Bible calls the iniquity of the fathers (loaded) upon the children. This is literally how the priesthood of believers were educated by daily burdens imposed on them by wicked orchestrators of unbelief. A step from BC to AD made no change but did synergetically make things even worse while these lies were preached. This particular form of counter-reformatory whitewashing is seen from the era of the RV/ASV. Dung hill is the centre of Lackland 2.0 where these burdens are made absolute. The KJV translates BC text for a real AD. Modernism professes a dispensation of grace while perverting how things in the Psalmist purgatory really work as described.

ASV 68:19 Blessed be the Lord, who daily beareth our burden, Even the God who is our salvation. *Selah*

Psa 68:28 Next step.

Psa 68:28 Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us.

Psa 68:29 צַוָּה אֱלֹהֶיךָ עֻזֶּךָ עוּזָּה אֱלֹהִים זוּ פָּעַלְתָּ לָנוּ׃

Here is the test case for Psa 69:28. Do you see what Luciferian weakening of the nations have to do with never putting "this" זה before the face of the alternative "this" זו for functional strength instead of giving strength to law and sin? Do you agree that what is wrought for us is worthless without a working portion of it in us? Do you see that the KJV ends with an open prophetic horizon where the NKJV and NASB expect no more to it in extention?

Psa 68:29 Indeed, all Redemptive Roads lead to Jerusalem. Notice why it is so hard for the papist establishment to accept the KJV translation, making it principal in person and in place with no alternative, and therefore why the NABRE tries to rephrase it and make it an example place of lesser value instead of the principal place of redemption. Read it word for word, how the papist NABRE committee makes an anti-Copernican version of Jerusalem as G-d's representative ambassador on earth?

Psa 68:29 Because of thy temple at Jerusalem shall kings bring presents unto thee.

Psa 68:30 מֵהֵיכָלְךָ עַל־יְרוּשָׁלִַם לְךָ יוֹבִילוּ מְלָכִים שָׁי׃

Here is the test case for Psa 68:29. You need to profile the syntactic ending of this verse in the KJV and in the NIV and NABRE. First, do you see how the NIV and NABRE by reordered syntax try to materialise the primarily mental and primarily immaterial reality in the KJV? Next, do you see how the KJV by syntactic ending models breach-closing with Jerusalem standing as a missional No-man bypass where the materialistic NIV and NABRE stand in the way of redemption as ruling roadblocks? Again it is about how text works in the reader's brain. Modernist means of deception make materialism the centre of gravity.

Psa 74:12 First, about the fourth instance Welohim ואלהים. Salvation is by definition and by means of definition. Psalms have no more than one instance of this combination, but going back to first instance in Gen 50:24, the first to notice is why the Word and the and-God return are required to restore understanding of the and-Jesus sign convention in Matt 24:1. The Hebrew Vau corresponds to the English conjunction, And. From there it should make sense why Psa 74:12 implicitly describes and-God with a link to the eternal Lamed, forever settled in heaven, and the Word returning in Rev 19:13, to end the Work of salvation from there after a brief master-paradigmatic pause. Salvation is brought as a fruit of pain imposed in the exterior, or as continued by the sola S means the theologians reject. Anyway, as twofold working means, the printing press represents the conversion from redemptive brass and fire into real sola S presence. But Christendom's intensified horror and repeated lex holocausti slaughterhouse after the 1500s, builds overwhelming evidence of rebellion against providence.

Psa 74:12 For God *is* my King of old, working salvation in the midst of the earth.

Psa 74:12 וֵאלֹהִים מַלְכִּי מִקֶּדֶם פֹּעֵל יְשׁוּעוֹת בְּקֶרֶב הָאָרֶץ

For more context on Psa 74:12, the phrase "working salvation" needs the whole canon to reveal its meaning. This involves the whole Hebrew verbal system and the accounting of sin and salvation, appearing in the developed Hebrew tenses after Qal: Niphal, Hiphil, Hophal, Piel, Pual and Hithpael etc. A ruling tense system was made around the פעל root appearing in Psa 11:3, What to "do?" In Psa 44:1, 2x, what "work" thou "didst" in their days, then in Psa 64:9, the "work" of G-d, and in Psa 74:12, "working" salvation.

Hebrew verbs build the active and passive forms in three step. First the more neutral Qal form about some type action, with no colouring, then the causative, about things caused to be done, eventually about actions much more forcefully or even violently executed. Except for the first, simple verb, Qal קל, are the other forms built on the same Hebrew root: Niphal נפעל, Hiphil הפעיל, Hophal הפעל, Piel פעל, Pual פעל, Hithpael התפעל. Now to the point and why P/N and N/P align redemptive Psalmist accounting in Pe with Nun in Numbers, or the other way around, as they appear in Num 10:36. All deeds and things to do are accounted, especially the ambitious, gifted or clever deeds of N. This is the essence in how the three following verses are brought together beginning with first plain instance of פעל in Num 23:23 and how everything done mirrors man

and his mosaic journey toward the Messiah in Num 32:23, and eventually how and why man's action and the whole verb system in OT come back in NT in Matt 25:40, 45. The judicial system of deeds are accounted by Pe in en-Mishpat, which also is the essential sola S reformation, from Moses to the Messiah by faith alone. In this context you should repeat the verbs in Gen 14:7. They returned, they came, they smote . . . those that dwelt . . . even the Amorite, a sayer, not a doer. The whole register of original sin is coming together in P/N and in the first plain instance in Num 23:23, in its interpreted form in Num 32:23, leading to Matt 25:40, 45. The main difference in Deu 32:4 is the suffix, third person masculine singular. Principal faith is worthless without subsidiary works in the same sense as homeland rest is no option without a long educational labour exercise.

Deu 32:4 *He is* the Rock, his work *is* perfect: . . .

Deu 32:4 הַצּוּר תָּמִים פָּעֳלוֹ . . .

Psa 77:13 Another lingual complement, Celohim, כאלהים. Three instances are found, first Gen 3:5, secondly Psa 77:13, and thirdly Zech 12:8. Again the comparative Caph and the relative and flexible Mem appear together, who is מי, as is כ. Whatever lingual extra prefixed to Elohim will colour the rewritten concept.

Psa 77:13 Thy way, O God, *is* in the sanctuary: who *is so* great a God as *our* God?

Psa 77:14 אֱלֹהִים בַּקֹּדֶשׁ דַּרְכֶּךָ מִי־אֵל גָּדוֹל כֵּאלֹהִים׃

Psa 77:14 One more example of G-d as That executive creator and potter in the KJV vs the typical theological perspective, who G-d is, in modernist form. If the point was to show who G-d is, why not update the declaration of strength to a declaration of being?

Psa 77:14 Thou *art* the God that doest wonders: thou hast declared thy strength among the people.

Psa 77:15 אַתָּה הָאֵל עֹשֵׂה פֶּלֶא הוֹדַעְתָּ בָעַמִּים עֻזֶּךָ׃

Psa 78:3 No need to explain why the traditionalists happily agree with the KJV here.

Psa 78:3 Which we have heard and known, and our fathers have told us.

Psa 78:3 אֲשֶׁר שָׁמַעְנוּ וַנֵּדָעֵם וַאֲבוֹתֵינוּ סִפְּרוּ־לָנוּ׃

Psa 82:1 How the modernists have made themselves protectors of paganism. This verse is read partly in the same context as Elohim translated "judges" in Exo 21:6. A "divine council" has been growing into the translations as seen in the ESV, NABRE, MEV etc., as a change of mind over the last decades. This change has been done in parallel with the scholastics working to restore medieval magisterial dominion, and especially in parallel with syncretism growing and with its "divine council" destroying the free world all over. You need therefore to decode how the protectors of paganism with their "divine council" align the modernist version of Psa 82:1 with the same predicted in 2 Thes 2:4. In other words, while the apocalyptic wound was healing, was Lucifer's scholastic administration

working to restore Satan's universal jurisdiction, (vicar) "divine council," in the end to demand being worshipped as god. No part of today's historical changes are done in a vacuum. All pieces are directional and contribute to this tributary change.

Psa 82:1 A Psalm of Asaph. God standeth in the congregation of the mighty; he judgeth among the gods.

Ps 82:1 מִזְמוֹר לְאָסָף אֱלֹהִים נִצָּב בַּעֲדַת־אֵל בְּקֶרֶב אֱלֹהִים יִשְׁפֹּט:

Psa 82:2 Next step and what to expect. Notice the combination of phrases, first the part with YaD ups and downs, until when, or "how long" **עד־מתי**, combined with the next step, "and the person of the wicked" **ופני רשעים** accept. This explains the nature of the wicked Person as determinant when ruling Resh headache is developed in the O-R matrix. Ruling structures reinforce "injustice" **עול** and what a Norwegian might call, Urettsstaten, the state of injustice. The complementary determinant to make it happen is the name, Quisling. Mixture is the traitor's mindset.

Psa 82:2 How long will ye judge unjustly, and accept the persons of the wicked? Selah.

Psa 82:2 עַד־מָתַי תִּשְׁפְּטוּ־עָוֶל וּפְנֵי רְשָׁעִים תִּשְׂאוּ־סֶלָה:

Psa 82:3 Integrating the organic composition of the O-R matrix. Poverty, or "need" **רש** reflects the same composition of ruling and Resh headache.

Psa 82:3 Defend the poor and fatherless: do justice to the afflicted and needy.

Psa 82:3 שִׁפְטוּ־דַל וְיָתוֹם עָנִי וָרָשׁ הַצְדִּיקוּ:

Psa 82:4 Root cause and ruling headache make this verse a test case in its own right. Do you see that O-R developed to full-scale wickedness in its fourth generation means war if no remedy and root-cause resolution takes place before that? First instance "rid" is about Reuben's rescue operation in Gen 37:22. In both cases the KJV is right on target to the letter for the reader to be educated according to apostolic jot and tittle accuracy.

Psa 82:4 Deliver the poor and needy: rid *them* out of the hand of the wicked.

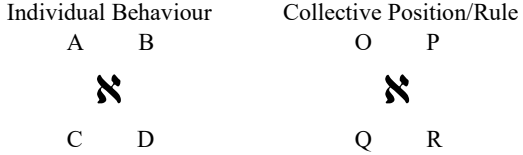
Psa 82:4 פַּלְטוּ־דַל וְאֶבְיוֹן מִיַּד רְשָׁעִים הַצִּילוּ:

Psa 82:5 Next step. R inheritance = O. Rebellion is also Bn's blindness pattern unknown until Mal 3:18, within Bn-i-Mn, in whom is no faith. It is what BC/AD gravitates about, and how Christendom's infallibly ignorant patriarchy in its (apo)-state of unbelief would reject sola S reform and instead reinforce man's ruling headache until Y2K and Gen Z.

Psa 82:5 They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course.

Psa 82:5 לֹא יָדְעוּ וְלֹא יָבִינוּ בַּחֲשֵׁכָה יִתְהַלָּכוּ יִמּוֹטוּ כָּל־מוֹסְדֵי אָרֶץ:

Now the test case for Psa 82:5. Do you agree that the problem with Christendom and its infallibly ignorant patriarchy was made definitive by Bn-i-Mn's roadmapped biography, saying, "and not understand" ולא יבין? Do you agree that Bn blind to self before the sola Vau/And mirror of self, is definitive for how Mal 3:18 and 4:6 remained unsolved by AD and was delayed until Y2K? R's principal blindness was always to be blind to its own painkiller. By this it should be evident what R inheritance = O says about the blind nature and structural ruling problem called Original Sin, how original sin made the place of prominence in P at the expense of B. It should be equally evident how man's ruling headache made the state a systematic proofmaker of the church, and how epistemology was established and made history so infallibly loaded with systemic evidence. Finally, it should be evident that P's iniquity upon B, says how the patriarchal P in the ruling O-R matrix holds the collective position which corresponds to B's individual position in the biographical A-D matrix. By A-D and O-R combined it should be more clear what the Psalmist purgatory is about, and why Pn and Bn face each other in Mal 3:18, 4:6.



Psa 82:5 They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course.

Psa 82:5 לֹא יָדְעוּ וְלֹא יָבִינוּ בַּחֲשֵׁכָה יִתְהַלָּכוּ יִמּוֹטוּ כָּל־מוֹסְדֵי אָרֶץ׃

One final test regarding A-D vs O-R in Psa 82:5. Do you see that the historical problem, which became canonical epistemology and rolled out history, is that Beth B, Bn, and the Baptist Bible were designed with the intention of being man's individual and personal biography, but was hijacked by the ruling patriarchal hierarchy of Satan, making Christ of no effect? Instead of reform did perpetual headache become the ruling substitute and history's troublemaker. Epistemology is about the prominence of original sin. Europe is the global centre of original sin and therefore the prominent centre of all world wars.

Psa 83:18 T's target, That biographical benchmark, That specific Thou. In a theological translation like the NKJV there is no reason to agree with how the anthropological KJV uses the word, "*men*". In the extension to Psa 82, it is convenient for theology to hide the role of the malefactor in matters of reconciliation. Substitute translations made upon Dung hill have no other objective than to hide man's prominent role as malefactor and original sinner, especially to project the collective Pn as public Bn sins of the people.

Psa 83:18 That *men* may know that thou, whose name alone *is* JEHOVAH, *art* the most high over all the earth.

Psa 83:19 וְיֵדְעוּ כִּי־אַתָּה שִׁמְךָ יְהוָה לְבַדֶּךָ עֶלְיוֹן עַל־כָּל־הָאָרֶץ׃

Psa 87:3, 90:1, 136:2 Next complement, Heloim, האלהים. Definite rest begins with Helohim and Enoch in Gen 5:22. In the Psalmist's three instances it is enough to know what the definite article in Hebrew has to do with entrance into rest, and to confirm how the next complement and the Word relates to the Hebrew homeland. Every time Elohim appears in a new framing, it is followed by a contextual story, here about predestination, from the beginning in Gen 1:1 to the Beth end בְּךָ paradigm. Bridal beauty in Rev 21 is hammered out from the first instance in Gen 3:16, "dominion over thee" מִשְׁל־בְּךָ, the same Benjamite building block full of troubles, through time and tribulation, to the end of it. In the context of Pro 31, and much pottery, this is the grown-up, well-prepared, eisegetical party the Lord will share his glory with in the end (cf. Isa 42:8). Bn-i-Mn is the party that literally has Bn There, Done That:

Psa 87:3 Glorious things are spoken of thee, O city of God. Selah.

Psa 87:3 נִכְבָּדוֹת מְדֻבָּר בָּךְ עִיר הָאֱלֹהִים סֶלָה׃

Here is the test case for Psa 87:3 with some extra, how to define conversion and the end of original sin, which requires man to turn away from the ruling capital self. Do you see that since history gravitates around certain identifying elements made epistemologically significant, must a converted "city" עיר of G-d and the tendency to do "evil" רע share the same identifying parameters in order to be "pastured" רעי away from evil? It works the way antidote works. Do you agree that the light of the world came to illuminate the Yellowish and make that a converted ruling candlestick? Do you see how that built the OT foundation for how the KJV decodes the denied but still ruling power of wickedness in 2 Tim 3:5? Do you agree that the KJV translation of 2 Tim 3:5 fits deception and the picture of wolves in sheep's clothing? Be aware that means of deception were made to hide the connection between the power of ruling wickedness in disguise in 2 Tim 3:5 and the same typical form of the ruling beast and false prophet in disguise in Rev 13?

Psa 90:1 Moses makes it evident that deism offers no safety, the same in 1 Tim 3:15. It was never about the church, but about the real presence of the living G-d, organically about the bodily composition of the true assembly. Christendom's Levitical continuation was dead bones and ruling headache in continuation. T on target means person in place and place personified. Which Land equals Which Thou.

Psa 90:1 A Prayer of Moses the man of God. Lord, thou hast been our dwelling place in all generations.

Psa 90:1 תְּפִלָּה לְמֹשֶׁה אִישׁ־הָאֱלֹהִים אֲדֹנָי מָעוֹן אַתָּה הָיִיתָ לָּנוּ בְּדֹר וָדֹר׃

Psa 90:3 Ruled recycling, YaD ups and downs in endless judicial reiteration. Remember how AD is delayed until Y2K. Calvinism's Total depravity is the Reformed equivalent to how Levitical Christendom in general obscured that the Temple veil is rent in twain.

Psa 90:3 Thou turnest man to destruction; and sayest, Return, ye children of men.

Psa 90:3 תָּשֵׁב אֱנוֹשׁ עַד־דַּכָּא וַתֹּאמֶר שׁוּבוּ בְנֵי־אָדָם׃

Psa 90:12 How "to number our days" למנות ימינו according to Bn-i-Mn's biography. Alignment based on "So teach *us*" כן הודע means to do so according to the very first day-by-day "so" כן in Gen 1:7, 9, 11, 15, 24, 30. For B on the road to A that became the entrance point biographically recommended, "that apply" ונבא.

Psa 90:12 So teach *us* to number our days, that we may apply *our* hearts unto wisdom.

Psa 90:12 לִמְנוֹת יָמֵינוּ כֵּן הוֹדַע וְנָבִא לִבַּב חָכְמָה׃

Psa 91:1 About That lived biography, uprooted to Who in the non-canonical NKJV, NASB etc.

Psa 91:1 He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.

Psa 91:1 יֹשֵׁב בְּסֵתֶר עֶלְיוֹן בְּצֵל שַׁדַּי יִתְלוֹנָן׃

Psa 91:2 Again, deism offers no protective safety.

Psa 91:2 I will say of the LORD, *He is* my refuge and my fortress: my God; in him will I trust.

Psa 91:2 אֹמַר לַיהוָה מַחְסִי וּמְצוּדָתִי אֱלֹהַי אֶבְטַח־בּוֹ׃

Psa 93:2 About the need to close the Aleph Beth cycle. Then אז began men to call upon the name of the Lord, by completing the first cycle in Gen 4:26, and Then אז they that feared the Lord, the same way in Mal 3:16, define what to expect by closing the ending cycle in Mal 3:18. Gen 1-4 and Mal 1-4 are both 4-numbered and generational. Recycled reality says that "from/out of then" מאז equals "from/out of everlasting" מעולם. If it says "(of) old" מאז or "from everlasting" מעולם refers to the same origin of life and letters. For lived life by the letter to unite, it requries the Word to be the same in person and in print. Resurrection in person equals revival in letter.

Psa 93:2 Thy throne *is* established of old: thou *art* from everlasting.

Psa 93:2 נָכוֹן כִּסְאֲךָ מֵאָז מֵעוֹלָם אָתָּה׃

Here is a test case for Psa 93:2, about recycling and endless reiteration before deaf ears. Do you see that the repeated cycle which should have been ended AD in Christ, became a deistic death loop spiraling out of control, meaning that to close the Aleph Beth cycle and come out of the old habit also referred to in 2 Cor 3:6 requires revived biographical letters? How Christendom's Levitical slaughterhouse made warfare epistemological is the proof of its deistic condition. Only revival can rescue from such, and from the wilful rejection of reform.

Psa 95:1 Closer to the Psalmist entrance gate making Psa 100 the next milestone and the centre of gravity driving the Psalmist purgatory.

Psa 95:1 O come, let us sing unto the LORD: let us make a joyful noise to the rock of our salvation.

Psa 95:1 לְכוּ נְרַנְּנָה לַיהוָה נָרִיעָה לְצוּר יִשְׁעֵנוּ׃

Psa 95:2 Real presence is the goal. If you compare with Psa 68:29, you will find that the ending here is already immaterial with no need to take materialism into account with lingual measures to avoid that becoming a problem.

Psa 95:2 Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

Psa 95:2 נְקַדְּמָה פָנָיו בְּתוֹדָה בִּזְמִרוֹת נָרִיעַ לוֹ׃

Psa 95:6 What canonical creation, pottery, and Psalmist purgatory is about, the Lord our "maker" עשׂ. Creational pottery is literally the formative, educational role of subsidiary justice working to prepare man's mind, in other words, how the mosaic OT/BC law is reformative and paves the way for man to accept the messianic gospel NT/AD (Y2K), but the historical issue is that because theology has no anthropological dimension would the theological establishment reject how the Bible actually works and how Moses and the Messiah mirror each other and complement each other in law and gospel.

Psa 95:6 O come, let us worship and bow down: let us kneel before the LORD our maker.

Psa 95:6 בֹּאוּ נִשְׁתַּחֲוֶה וְנִכְרָעָה נִבְרְכָה לִפְנֵי־יְהוָה עֹשֵׂנוּ׃

Psa 95:7 Next step, how creational pottery and creational pasture convert imaging. This is the organic composition only sola S jurisdiction and proper nutrition can make.

KJV 95:7 For he is our God; and we are the people of his pasture, and the sheep of his hand. To day if ye will hear his voice,

Psa 95:7 כִּי הוּא אֱלֹהֵינוּ וַאֲנַחְנוּ עַם מַרְעִיתוֹ וְצֹאן יָדוֹ הַיּוֹם אִם־בְּקֹלוֹ תִשְׁמָעוּ׃

Psa 95:8 From here to how each message to the churches ends in Rev 2-3, it pinpoints the same problem. Psa 95 stands before the door in Psa 100 and in Laodicea knocking.

Psa 95:8 Harden not your heart, as in the provocation, *and* as *in* the day of temptation in the wilderness:

Psa 95:8 אַל־תַּקְשׁוּ לְבַבְכֶם כִּמְרִיבָה כְּיוֹם מַסָּה בַּמִּדְבָּר׃

Be aware of the difference between the conditional "not" אַל used here in contrast to the non-conditional, thou shalt "not" לֹא in the commandments. Next, notice the change from predestined, prophetic pro-Vocation to nothing such in the NKJV, NASB etc.

Psa 95:9 More of the same. In the Hebrew and KJV is a test made for the purpose of a proven outcome. The KJV goes all the way with double sense-making. In the NKJV it is an aborted test with no elaborated outcome.

Psa 95:9 When your fathers tempted me, proved me, and saw my work.

Psa 95:9 אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם בְּחָנוּנִי גַּם־רָאוּ פָּעֳלִי׃

Here is the test case for Psa 95 coming or never coming to Psa 100. Do you agree that if the same is done in Psa 34:8 is would be to have a taste without being able to conclude, just like ever learning and never coming to the knowledge of the truth is the most typical tendendy in theology and modernist translation? You need to add the element of BC text in AD context in the KJV, where the NKJV, NASB etc., are stuck BC and therefore are also counter-reformatory translations.

Psa 95:10 Next step. Notice that Who uprooted from That canon is to institute error and make it perpetual. As indicated in the NKJV is there no theological connection between calendar years and anthropological "change" שׁנה just like theology has no connection between wear and tear and "were" the xxxx day in Gen 1.

Psa 95:10 Forty years long was I grieved with *this* generation, and said, It *is* a people that do err in their heart, and they have not known my ways:

Psa 95:10 אַרְבָּעִים שָׁנָה אָקוּט בְּדוֹר וָאֹמַר עַם תֹּעֵי לֵבָב הֵם וְהֵם לֹא־יָדְעוּ דְרָכָי׃

Psa 95:11 Problem confirmed. Notice that in the anthropological Hebrew and KJV does the purposed presence of people in the story require that they are addressed, but as seen in the theological NKJV from start, the text is not about them but an address out in the open air to no particular party.

Psa 95:11 Unto whom I sware in my wrath that they should not enter into my rest.

Psa 95:11 אֲשֶׁר־נִשְׁבַּעְתִּי בְאַפִּי אִם־יְבֹאוּן אֶל־מְנוּחָתִי׃

Anyway, here is the test case for how to read Psa 95:11. Do you agree that the NKJV is even more Calvinist than the ESV in the abuse of first-principle S to reject them instead of save them? Do you see that you would have to empty "So" of its value before reading it as a callous, slaughtering letter, and even worse, that you must relieve yourself of the fact that the NKJV uses the word "So" to give "sware" a defining hell-bound character?

Psa 99:1 Right before the door into Psa 100 must certain things be revived, rescaled, and restored. Imagine how much these true proportions of faith must be distorted in order to institute a substitute lordship in agreement with a deviating Moses and Maslow, and how the totalitarian hierarchy of Satan wants to model itself glorified in fear and trembling?

Psa 99:1 The LORD reigneth; let the people tremble: he sitteth *between* the cherubims; let the earth be moved.

Psa 99:1 יְהוָה מָלָךְ יִרְגְּזוּ עַמִּים יֹשֵׁב כְּרוּבִים תָּנוּט הָאָרֶץ׃

Here is the test case for Psa 99:1. The Lord "reigneth" מָלָךְ is a verb. If it was one of the "kings" introduced in Gen 14:1 it would be a noun, Melek מֶלֶךְ instead of Malak. Do you agree that it is a point in itself that true proportions restored in cosmos reflect restored executive momentum, but in the papist NABRE it is about lusting after position and power and is therefore translated as if it was a noun, king?

Psa 99:2 Indeed, antichrist is greatest in his vicar Ruling centre outside Zion.

Psa 99:2 The LORD *is* great in Zion; and he *is* high above all the people.

Psa 99:2 יְהוָה בְּצִיּוֹן גָּדוֹל וְרָם הוּא עַל־כָּל־הָעַמִּים:

Psa 99:4 The way the Hebrew and KJV generally outline things, makes it reasonable to contrast egalitarian "equity" יֹשֶׁר with hierarchical iniquity. It may sound strange but the more absolute flatland and lost proportions of faith, the more absolute and rigid would the Lackland hierarchy and its rule of legalism grow.

Psa 99:4 The king's strength also loveth judgment; thou dost establish equity, thou executest judgment and righteousness in Jacob.

Psa 99:4 וְעֹז מֶלֶךְ מִשְׁפָּט אָהֵב אַתָּה כוֹנַנְתָּ מֵישָׁרִים מִשְׁפָּט וּצְדָקָה
בְּיַעֲקֹב אַתָּה עָשִׂיתָ:

Psa 99:5 Next step. Restored authenticity must also be the reference for falsity lusting to copy and occupy the room of the authentic. Psa 99 is one of the best reference points for how to read 2 Thes 2:3-4 and how to interpret the fallen man's anti-Copernican cosmos. Antichrist, the vicar of Christ, loves to be worshipped as His Holiness.

Psa 99:5 Exalt ye the LORD our God, and worship at his footstool; *for* he *is* holy.

Psa 99:5 רוֹמְמוּ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לַהֲדֹם רַגְלָיו קָדוֹשׁ הוּא:

Psa 99:9 Purely refined, right before the door in Psa 100, do you agree that the 2x "Exalt" in Psa 99 have no other reason than to vest its Y-up potential in the resurrected, revived, and raptured?

Psa 99:9 Exalt the LORD our God, and worship at his holy hill; for the LORD our God *is* holy.

Psa 99:9 רוֹמְמוּ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לְהַר קָדְשׁוֹ כִּי־קָדוֹשׁ יְהוָה
אֱלֹהֵינוּ:

Psa 100:1 The homeland entrance gate, the centre of gravity, BC/AD. This is literally Leah's restored happiness, and the transitional if-entrance point from purgatorial pain to praise.

Psa 100:1 A Psalm of praise. Make a joyful noise unto the LORD, all ye lands.

Psa 100:1 מִזְמוֹר לְתוֹדָה הָרִיעוּ לַיהוָה כָּל־הָאָרֶץ:

For more context on Psa 100:1, and since this is the place of rescaled, proper Messianic proportions in Moses and Maslow, do you agree that this minimalist Psalm מִזְמוֹר says, Less is More (cf. John 3:30)?

Psa 100:2 Now you may read this as two idioms about G-d with us in Psa 100, Matt 1. First idiom, "the LORD with gladness". Second idiom, "his presence with singing". For universal and diagnostic reasons, regardless who is behind it, do you agree that "grief" + "him at his heart" in Gen 6:6, and what comes with "gladness" in Psa 100:2, are two forms of creational imaging in G? Do you agree that creational imaging is mutual and needs to be reciprocal, working both ways, in agreement with the "he also" statement in Rom 8:30? Do you agree that G's reciprocal relation explains the first "bless the LORD" on the brink of Jordan in Deu 8:10? Therefore, and because Which Land = Which Thou, do you see that the premised promise Deu 8:10 builds on, says that a G land requires G citizens, beginning with First Citizen when the Gospel-kingdom truth sounds out of it in Matt 4? Do you see the standard conflict between prescriptive theology and descriptive anthropology, where G-d's truly diagnostic Bible says what actually is working, and the theological legalists demand obedience to what is seemingly prescribed and required? After verifying the details, you should ask yourself: Are you ready for gospel kingdom membership or are you one of the still obstinate rebels insisting on substitute premises?

Psa 100:2 Serve the LORD with gladness: come before his presence with singing.

Psa 100:2 עִבְדוּ אֶת־יְהוָה בְּשִׂמְחָה בֹּאוּ לְפָנָיו בִּרְנָנָה׃

Psa 100:3 A simple recheck. Do you see that That hypostasis and the paradigmatic K it belongs to, says how the Bible divides itself by priesthood? Notice how this verse ends with saying that faith in proportion equals priesthood and pasture in proportion. Turned upside down, it is ruling headache in proportion.

Psa 100:3 Know ye that the LORD he *is* God: *it is* he *that* hath made us, and not we ourselves; *we are* his people, and the sheep of his pasture.

Psa 100:3 דְּעוּ כִּי־יְהוָה הוּא אֱלֹהִים הוּא־עָשָׂנוּ (וְלֹא) [וְלוֹ] אֲנַחְנוּ עַמּוֹ וְצֹאן מַרְעִיתוֹ׃

Psa 100:4 Two more idioms, "his gates with thanksgiving", and "his courts with praise". Again the clumsy NKJV with its bombastic capital pronouns must mess with how it works in the reader's brain.

Psa 100:4 Enter into his gates with thanksgiving, *and* into his courts with praise: be thankful unto him, *and* bless his name.

Ps 100:4 בֹּאוּ שְׁעָרָיו בְּתוֹדָה חֲצֵרֹתָיו בִּתְהִלָּה הוֹדוּ־לוֹ בָּרֲכוּ שְׁמוֹ׃

Psa 100:5 Next test case. Do you see that the only way this would work as expressed is if G is mutual and the Psalmist pottery has done the reciprocal work of creational imaging. In other words, do you agree that the only way it can possibly work requires the word to be the same in person and in print, and that the reader follows the incentive to be that?

Psa 100:5 For the LORD *is* good; his mercy *is* everlasting; and his truth *endureth* to all generations.

Psa 100:5 כִּי־טוֹב יְהוָה לְעוֹלָם חַסְדּוֹ וְעַד־דֹּר וָדֹר אֱמוּנָתוֹ׃

Here is an extra test case to crosscheck Psa 100:5. Do you agree that what the reciprocal G indicates so far in Psa 100, is more plainly spelled out as evil or good G in the equally reciprocal leaven and lump in 1 Cor 15:33? Back to Psa 100:5, the Lord is no better than whatever is imaged in the brain of its expressing projector. Evil, dysfunctional citizens project an evil god. Good, functional citizens project a good G-d. The anthropological and diagnostic Bible is simply saying how things work, and how things fall apart. None of it is prescriptive and normative. Be aware that theology and theologians fabricating ideas of regulative, normative, and prescriptive ideologies, are stuck in the past where blind determinism ruled, true reform was rejected, and free will was not yet instituted. Also this is how the Bible divides itself by priesthood, dead/deistic or alive/trinitarian.

Psa 101:1 Beyond the entrance gate it is time to retrospectively express what it means to be justified by faith. In its converted, English form, this is the judicial S combined with the saving S, saying where sola S jurisdiction begins and what drove the reformation in the early 1500s. As the best children's book, some Bn might say, Oh boy, will I wing!

Psa 101:1 A Psalm of David. I will sing of mercy and judgment: unto thee, O LORD, will I sing.

Psa 101:1 לְדָוִד מִזְמוֹר חֶסֶד־וּמִשְׁפָּט אָשִׁירָה לְךָ יְהוָה אֲזַמֵּרָה׃

Psa 101:2 Next step, how anthropological entrance aligns verses like 1 Tim 3:15 with the behavioural canon in the KJV. This is what the Baptist Bible says about behaviour and what it means to be on Benjamite Road, being on this wise "in the way" בדרך

Psa 101:2 I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart.

Psa 101:2 אַשְׂכִּילָה בְּדֶרֶךְ תָּמִים מָתַי תָּבוֹא אֵלָי אֶתְהַלֵּךְ
בְּתָם־לְבָבִי בְּקֶרֶב בֵּיתִי׃

Psa 103:1 How to read the phrase, "Bless the LORD", must divide itself into a pre- and a post-form centred on Psa 100, where things are turned around into Copernican reality. It begins with what G-d can do for man in Psa 5:12, then it varies with different forms from there to Psa 96:2, but the post-Psa 100 version of simply doing it with no textual extra added to it appears first in Psa 103:1 as the first plain and unconditional "Bless the LORD". Reciprocity says what G-d can do for man combined with what man can do for G-d and his people. After Psa 100 begins the predestined work man was created for and called to do. In progressive steps: Psa 5:12, 16:7, 26:12, 29:11, 34:1, 68:26, 96:2, 103:1.

Psa 103:1 *A Psalm* of David. Bless the LORD, O my soul: and all that is within me, *bless* his holy name.

Psa 103:1 לְדָוִד בָּרֲכִי נַפְשִׁי אֶת־יְהוָה וְכָל־קְרָבַי אֶת־שֵׁם קָדְשׁוֹ׃

Psa 103:2 Next step in post-processed reality, saying what man's retrospective memory is about and how it needs to work for healthy, paradigmatic longevity. Psa 103:2 is the post-processed, retrospective version of predestination about the daily loaded benefits in Psa 68:19. As you will find in the non-canonical NASB, have things been offloaded in Psa 68:19, and Psa 103 has nothing to remember and no reason to be grateful. Even if the KJV translates BC text in AD context, it preserves a working canon. How offloading works in the NASB in Psa 68:19 is how theological Christendom isolated NT from OT and has no other perspective than a one-sided, penal substitution. You will find the same dysfunctional Psa 68:19 in the Calvinist ESV, which means that also the Calvinist form of predestination is personal and non-missional. It is limited to penal substitution and a rationalist (blank slate) destiny with no known origin. Theology's fragmented and dysfunctional canon means that Bn-i did never become a grown-up i-Mn, man did not learn anything useful on the road, and arrived at the end of history as a notorious malefactor still in his infantile, unreformed (tabula rasa) mindset. By definition, a preterist must be a rationalist (unbeliever) living in denial of reality and empiricist epistemology. It would be found retrospectively in the prophetic, which means eisegetical, nature of the canon, that it was always a matter of time (piling up evidence) how long man would be able to remain in his state of unbelief. Man's well-documented notoriety as a malefactor says how he eventually and inevitably would be exposed and taken by his own trail.

Psa 103:2 Bless the LORD, O my soul, and forget not all his benefits:

Psa 103:2 בָּרֲכִי נַפְשִׁי אֶת־יְהוָה וְאַל־תִּשְׁכְּחִי כָּל־גְּמוּלָיו׃

Here is the test case for Psa 103:1-2. Do you agree that within the Benjamite canon read in Issachar's restored room here, the repeated Hebrew imperative (incentive) in the two object-marked verses, saying, "Bless (the) soul the Lord" ברכי נפשי את־יהוה has no other reasonable idiomatic interpretation than, Be at his service? Next, do you agree that predestination leading to this day is the main reason for recompence and reciprocity combined in this ripe and ready form of G and Gimel, all Benjamite "benefits" גמול? Next, do you agree that completed prophecy and predestination, coming into Issachar's realm and having got his competence on time, means for man to know good and evil and what things must lead to whatever is the choice to do from here? Next, do you see that the present state of syncretic, essentially woke Christendom, explains the sleepy nature of apostasy, moral bankruptcy, and the absent competence on what actually is good and what actually is evil? Finally, do you agree that since the variety of senses built into the Hebrew word גמול combines beneficial recompence with beneficial reciprocity, it says that when G-d has fulfilled his enlightening duty and man is brought into the Issachar stages in John 15 and 1 Cor 15, and knows cause and effect, it means that to continue in vain, as if nothing had happened, must be a "recompence" giving man what he deserves by choice after using his own, enlightened free will?

Psa 103:3-5 An extra crosscheck. Do you agree that after aborting everything related to predestination and canonical reality in Psa 68:19, as done in the theological NASB, ESV etc., it would be more reasonable to forget Psa 103:2, end it with a period, and let verses

3-5 end with three independent and arrogant question marks, because that is what the dictatorship of theology has done historically anyway? In other words, do you see that Levitical and deistic continuation AD meant that since everything must divide itself by priesthood, must all things from here be divided the same way: Be at the service of G-d or self? Be aware that the redemptive and reformative war against the anti-Copernican self, and against the dictatorship of theology at the centre of the universe, have been the same struggle all the way. It should be easy to picture the capital self in endless war with reality AD, especially after the 1500s, and conceptually capture the twofold categorical conflict between two priesthoods that see no reason to give up their respective position, and it should be easy to picture why the endless ecumenical dialogue about it must gloss over the real issues, must be pragmatic about matters of redemption, and cannot afford any principal OT/NT and BC/AD approach to priesthood matters. Any ecumenical text come with the stinking smell of being deliberately vague and relativistic because no real issue can be truly concluding and spelled out distinctly. So, this leads to the hypocritical fact that relativism and the ecumenical agenda upon Dung hill explain why modernist fabrications coming from there have no lingual and missional directness but are watered down, vague, full of relativism, doubt and maybe. In plain words, they are not intended to solve any real problem on earth, but for the readers to remain pragmatic, gloss over, and forget what is at stake under the sun.

Psa 103:3 Who forgiveth all thine iniquities; who healeth all thy diseases;

Psa 103:3 הַסֹּלֵחַ לְכָל־עֲוֹנֵכִי הָרֹפֵא לְכָל־תַּחֲלֻאָיְכִי׃

Psa 103:21 Almost chapter end. Be aware of the deceptive danger of deism, the issue in the early centuries AD and from start in Rev 2, what it means to have been revived in vain in John 15 and 1 Cor 15, and how the A-D matrix returns Awareness to the Dull-minded and drowsy, and why this verse works only in a truly reconciled and trinitarian host. In other words, notice how literally deism and infantilism would hijack a text that works in no other true form than the intended regenerate and trinitarian. It is spelled out plainly at the end how the text divides itself by priesthood, God-pleased or self-pleased. Verses like this make it self-evident that the primary objective in lady D's aftercare mission is to guard the revived against decay and return to deism and death row.

Psa 103:21 Bless ye the LORD, all *ye* his hosts; *ye* ministers of his, that do his pleasure.

Psa 103:21 בָּרֲכוּ יְהוָה כָּל־צְבָאָיו מְשָׁרְתָיו עֹשֵׂי רְצוֹנוֹ׃

Psa 104:5 First, WHO vs THAT, especially "that (particular) *it*" in Gen 1:4, awaiting the end of time and the final "it" in Rev 22:9. Next, notice that where the KJV due to subsidiary requirements is bound to say, "of the earth", the NKJV and NASB have no such earthly dimension and it is all "heavenly", and therefore self-contradicting. Just like the NKJV, NASB etc., in Gen 6:18, where theology and modernism is unwilling to give man any role in the creation, the same is done here as translated and manipulated by unauthorized italics from start in the NKJV. If man had no role in the foundation of the earth, then the iniquity of Pn upon Bn is a lie and the Bible is no relevant truth-teller.

Psa 104:5 *Who* laid the foundations of the earth, *that* it should not be removed for ever.

Psa 104:5 יָסַד־אֶרֶץ עַל־מְכוֹנֶיהָ בַּל־תִּמּוֹט עוֹלָם וָעֶד׃

Here is the test case for Psa 104:1-5. Do you see that with no subsidiary justice and no subsidiary role given man in the creation, the vicar narrative is a substitute foundation in verse 5 and vicar lordship in verse 1?

It is necessary to get into first-principle reality in Psa 104:5: Salvation is by definition! To "lay" that foundation is to definitively "fix" יסד that (rock solid) foundation. Truth and definitive reality replaced, explains the tyranny of relativism, ever learning in verse 5, and vicar lordship in verse 1. Since the true Bible is anthropological and biographical, it is necessary to say that distorted reading, out of context, mirrors life out of context. In most cases it is irrelevant what the text actually says, because deviation in how it would be read and used became so much more dominant.

Psa 104:35 Chapter end is KJV anthropology vs NKJV theology. As translated in the KJV is the earth a formative purgatorial pottery and a productive consumer, spelled out for man's Abrahamic perfection and coded as Thummim. Let the "sinners" חטאים be "consumed" יתמו (for T's target-oriented perfection תמים). Perfection is achieved by being put into it, to get out of it, "from/out of the earth" מן־הארץ. Man made in earth, is a product of the earth as translated in the KJV. In the theological NKJV there is no such reality. Hebrew details from start in this verse do literally spell out how the earth became Lamech's Luciferian lab, and how original sin became the reformative antidote producing Abrahamic perfection. Man would have no more need of a saviour than he is groomed to understand the need and salvation's reformative framework. Reformation is the premise for saved entrance into the promised land.

Psa 104:35 Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the LORD, O my soul. Praise ye the LORD.

Psa 104:35 יִתַּמּוּ חַטָּאִים מִן־הָאָרֶץ וּרְשָׁעִים עוֹד אֵינָם בָּרֲכִי נַפְשִׁי אֶת־יְהוָה הַלְלוּ־יָהּ׃

Here is a comparative test case for Psa 104:35. Do you see that the word "manger" in Luke 2:7 is put in place for reformative context in the same way salvation is wrapped in reformation? In other words, the rejected will to reform, the rejected sola S jurisdiction, is a trial where the theologians rejected G-d's salvation. As spelled out in Luke 2:7, sola S jurisdiction is supreme and makes it impossible to come around the fact that man made himself an outcast by making his saviour an unwanted outcast. Sola S jurisdiction and its supremacy explains why liberation of the world must begin with liberating scripture from the pulpit and all vicar control. Textual manipulators will explain the "manger" in Luke 2:7 as a practical solution and no more than that. If you take into account that the Word is the same in person and print, then the manger in Luke and the ark in Exo 25:16 contain the same gospel mission in person.

Psa 105:1 How missional counter-reform would be served by textual manipulation. As translated in the apostolic and anthropological KJV, the two words, “deeds among”, are inseparable. For Christ and the Word to have no effect, the theological solution was to separate the two words as done in the ASV, to make known something theological and theoretical as his distant deeds done somewhere else, never “deeds among” the people. How modernism does it is how textual details are divorced from reality and are used to manipulate the missional Bible. As protector of the reformation and sola S jurisdiction is the KJV mission literally, G-d with us. In theology and modernism is G-d absent from us and doing his business somewhere out there in the unknown. Theology and substitute jurisdiction cannot have a Bible which promotes real presence. KJV/ASV profiling of this verse makes (counter)-reform distinct. Antichrist, the vicar of Christ, is comparable to a Norwegian troll, which must crack and disappear in the presence of true daylight.

KJV 105:1 O give thanks unto the LORD; call upon his name: make known his deeds among the people.

הוֹדוּ לַיהוָה קִרְאוּ בִשְׁמוֹ הוֹדִיעוּ בָעַמִּים עֲלִילוֹתָיו׃ Psa 105:1

ASV 105:1 Oh give thanks unto Jehovah, call upon his name; Make known among the peoples his doings.

Hebrew details are changed for BC text in AD context to support G-d’s true mission AD. In syntactic form the case built says, “make known” הודיעו “his deeds” עלילותיו “among/in the people” בעמים. The KJV is missional and anthropological about real presence. The ASV is textual and theological for real absence. The apostolic KJV was provided for true oversight. Theology and modernism are unauthorized and do not share the KJV’s true mission. KJV/ASV profiling reveals the absence of a working canon and the absence of subsidiary justice and a working purgatorial pottery in theology. This is how to unmask the modernist accuracy hoax, trying to beat the missional KJV by textual “accuracy”. You can use the ASV to trace the original syntax, but you need the KJV to see the Bible’s true mission. So, it should be no surprise why the papist NABRE agrees with the ASV, because vicar presence requires the truth to be absent. This is how time and the temporal Niphil Basar run the deistic master paradigm while the truth stays in absence until the end of time. The apostolic KJV says what the masquerading counter-reformers try to keep absent and out of sight.

Here is a test case for Psa 105:1. Do you see that modernist means of deception, like the ASV, were made to keep the truth absent and hidden, serving continued blindness as modelled in Matt 16:3? Next step is how the NASB continued the ASV legacy. Do you see that “*It will be*” in the anthropological KJV in Matt 16:3 is substantive (hypostatic), where the theological NASB converts it into a blind, geographical “*there will be*”? To get off track is to get off the continued “it” track from Gen 1:4 to Rev 22:9.

Psa 105:3 Some canonical necessities to seek out by profiling. Do you see that That true canon and the reciprocal dimension true joy belongs to, requires “that seek” combined with “glory ye” to be (and also) the Lord’s joy, destroyed by uprooting in the NKJV?

Psa 105:3 Glory ye in his holy name: let the heart of them rejoice that seek the LORD.

Psa 105:3 הִתְהַלְלוּ בְּשֵׁם קָדְשׁוֹ יִשְׂמַח לֵב מְבַקְשֵׁי יְהוָה׃

Now a Benjamite test case for Psa 105:3. Do you see that true alignment with the canon, and the only way to be right on that track, require "in his name" **בְּשֵׁם** to unite with the Benjamite heart "of them that seek" **מְבַקְשֵׁי** his holiness, and therefore that Bn-i-Mn is designed according to That corresponding way directed also in John 14:6? Do you see that means of deception are designed to manipulate the text and hide how "ye in his" in the KJV points to being "in Christ" in NT verses like Rom 3:24, 8:1-2, Col 1:27 etc. Do you see how "Glory (ye)" in the NKJV works like an aborted mission with no target, ?? in Christ, in the same way as ever learning and never coming to the knowledge of the truth? Do you see that theological translations like the NKJV, NASB etc., cannot deny the Lord as the source of all glory, but will not express it with a shared human objective on target? The Hebrew text, saying, "glory (ye)" **הִתְהַלְלוּ**, is not only a masculine plural but a self-reflexive Hithpael prefixed **הִת**. Again notice the accuracy hoax championed by those working to promote the textual NASB. It is really no more than a hoax and a fallen Dagon before the apostolic KJV. The pulpit became the manipulative place where vicar glory would manifest at the expense of the Lord and his people.

Psa 105:5 Where deism came from is seen by how the modernists deny real (hypostatic) presence, that the Word is the same in person and print. Theology tends to divorce deed from being. Within the biographical canon is "that he hath done" the same in being, in deed, in person, and in print. As translated in the NKJV, NASB etc., is this an example of unauthorized Which switching used to divorce his doing from his being. It is literally to reject the hypostatic essence, that the son came to make That proof, proving who G-d is by what he does, which is THAT in person and print in being and doing.

Psa 105:5 Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth;

Psa 105:5 זִכְרוּ נִפְלְאוֹתָיו אֲשֶׁר־עָשָׂה מֹפְתָיו וּמִשְׁפְּטֵי־פִיו׃

Hebrew details reveal the syntactic combination held by the phrase, "that he hath done" **אֲשֶׁר־עָשָׂה**, which explains the multiple elements of uprooting when truth and reality are lost. Theology has no working inner canon, no subsidiary justice, and no purgatorial pottery, all details held by this particular Hebrew phrase. Things spelled out literally say how things would be hammered out for canonical identity in Asher. Verse 5 compared to verse 3 models some typicals. To remove "Glory (ye)" in verse 3 is implicitly to remove the reason for Leah's happiness in verse 5. In the Hebrew and KJV it is lived reciprocal biography therein. In the uprooted NKJV, NASB etc., it is divorced and sidetracked and about something ongoing outside the text. Antichrist's editorial enterprise is to suck the blood out of the text itself and put it on death row for destruction. Antichrist, the vicar of Christ, can stay in dominion only as long as scripture is a slaughtering, deistic letter.

One extra test is needed in Psa 105:5, because it is necessary to see how the KJV aligns the alive ending of this verse with judgment pronounced by the corresponding trinity in John 16. But as seen in the papist NABRE, it ends with obscuring the facts and how the Hebrew and the KJV aim at real hypostatic presence by the restored testimony of Jesus. Mishpat fulfilled requires the judicial, "and the judgments of his mouth" וּמִשְׁפְּטֵי־פִיו.

It should be self-evident that revived personal reality mirrors revived scriptural reality, and therefore that the backsliding transition through the early centuries AD in essence is the story of deism combined with a substitute jurisdiction rejecting sola S jurisdiction. It means that instead of being reconciled to scriptural life, is the patriarchal substitute the deistic pathology of the theological establishment living in denial of life in Christ meant to unify Lordship with Wordship. Hypostatic letters coming alive depend on the reader revived to a trinitarian life therein. Revived life in Christ, means that life in the Word in person equals life in the Word in print. It is literally a biographical balance where N is the identifier of man on G-d's redemptive balance. Bn-i-Mn must become what he eats, which explains why nature = nurture. Life in C is Beth B's restoring feed-back to where he came from. Whatever redemptive parameter you want to test, it reveals that theology and the history of Christendom is systematically at odds with the truth.

Psa 105:6 How the NKJV and NASB use an extra comma to mix up how predestination works.

Psa 105:6 O ye seed of Abraham his servant, ye children of Jacob his chosen.

Psa 105:6 זֶרַע אַבְרָהָם עַבְדּוֹ בְּנֵי יַעֲקֹב בְּחִירָיו׃

Psa 105:17 How redemption reflects replacement. Notice how a replacement position is a part of the replacement identity in how the KJV translates this ending, and how that is destroyed in the concrete substitute the NKJV, NASB etc., make of it. As a messianic forerunner would Joseph model lordship partly mixed up and partly clothed in serving as stated in Phil 2:7-8.

Psa 105:17 He sent a man before them, *even* Joseph, *who* was sold for a servant:

Psa 105:17 שָׁלַח לִפְנֵיהֶם אִישׁ לְעֶבֶד נִמְכַּר יוֹסֵף׃

Hebrew details in Psa 105:17 come with further implications, who was "merchandised" נמכר "for a servant" לעבד. Notice how the temporal Lamed models the Luciferian dimension and how Satan's hierarchy would rise and enthrone itself above the true Lord and Word. Within Lamed's temporal framework would Jesus be subject to the temporal and even to Satan's jurisdiction. In continuation AD would vicar lordship reject sola S jurisdiction and overrule everything egalitarian. Deism became a sphere where Satan's hierarchy and substitute jurisdiction crowded out the trinity. Satan's hierarchy is about the business of souls, making merchandise of men and causing endless slavery. Persons would be sold for vicar positions and vicar identity. Satan is an expert identity thief and forgerer, lying, cheating, and manipulating as the priesthood of unbelief did throughout history. As translated in the NKJV, NASB etc., has Joseph no identity potential beyond being a Lamed slave.

Psa 105:43 Almost chapter end. As translated in the KJV, “chosen” and “gladness” are two predestined words with equally reciprocal elements, but not so in the muddy waters of the NKJV, NASB etc.. In the KJV they mirror each other in the way a categorical choice mirrors an equally categorical confirmation. Gladness רנה among chosen בחיר come with a shared missional objective את. Perpetual gladness has some implications confirmed in Rom 11:29.

Psa 105:43 And he brought forth his people with joy, *and* his chosen with gladness:

וַיּוֹצֵא עַמּוֹ בְשָׂשׂוֹן בְּרִנָּה אֶת־בְּחִירָיו׃ Psa 105:43

Psa 105:44-45 Chapter end is indeed twofold. First, that Psa 101-107 is Issachar’s realm, and therefore why these two verses so easily align themselves with the same potential in Gen 49:14-15. As redeemed would man’s backsliding and moral bankruptcy be founded here. It is comparable with history AD beginning with the first church in Rev 2.

Psa 105:45 That they might observe his statutes, and keep his laws. Praise ye the LORD.

בַּעֲבוּר יִשְׁמְרוּ חֻקָּיו וְתוֹרֹתָיו יִנְצֹרוּ הַלְלוּ־יָהּ׃ Psa 105:45

Now the central issue and test case for Psa 105:45. Do you agree that the twofold Bible dividing itself by priesthood, belief vs unbelief, must model revived eyesight vs blindly “observed” legalism? It cannot be expressed more literally that seeing is believing, and that the lack of eyesight must manifest religious deism is some form. Do you agree that Levitical continuation AD, as modelled in the NKJV, NASB etc., is blind to the reason why the KJV punctuates, “and keep his laws”? That punctuated in the KJV, are statutes prepared and imposed BC, for retrospective sola Vau/And keeping AD. Divorce would first be billed BC, to be turned around and become means of reunion AD. After the first instance in Psa 104:35, is Psa 105:45 the second instance where halleluiah might be transliterated. Since AD and Issachar’s realm is about backsliding into substitute tribute, you should first repeat Gen 49:14-15, then imagine history and its long tributary journey from the early Ephesus in Rev 2 towards the end of Rev 3, where antichrist’s Luciferian lordship in the lukewarm Laodicea would redirect everything. To set up the abomination of desolation in the last days is inseparable from setting up Codex Satanicus upon the scriptural Dung hill to be means of deception and means to worship antichrist. Notice therefore the reformative and tributary (lordship and worship) framework in the 1500s and why the KJV does not transliterate but says plainly, Praise ye the LORD הללו־יהּ where a transliterated “hallelujah” provides better protection of Levitical continuation as done in the papist NABRE. Present conditions and the war between the KJV and Dung hill today mirrors how true reform clashed with Lucifer’s Lackland administration from Erasmus to the KJV, and that continued from there and reinforced from the RV/ASV.

One more contextual test of Psa 105:45 is how the KJV uses Alleluia only in the four enlightening verses, Rev 19:1-3-4-6, in contrast to how the NABRE uses Hallelujah in Psa 105:44-45 as a parallel to Gen 49:14-15 on the road to tributary serfdom.

Psa 106:1 About the KJV's lingual directness vs an obscure alternative in the NKJV. Do you see that restored reality and objectivity in the KJV is simply to say what O will do? True O speaks of objectivity and obedience without objection, just as the son would do the father's will and unite with the missional objective. In other words, it is helpful to be aware of the O-R matrix and the fact that when Objectivity is Restored, there is no more need for restricting Restraint because true reason end all ruling headache. In contrast to what the KJV says, notice that the NKJV alternative is no more than obscure, wishful thinking, a vague punctuated mess without real meaning?

Psa 106:1 Praise ye the LORD. O give thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.

Psa 106:1 הַלְלוּיָהּ הוֹדוּ לַיהוָה כִּי־טוֹב כִּי לְעוֹלָם חַסְדּוֹ׃

Here is the test case for Psa 106:1. For background you have to read the phrase, "ye the LORD" partly as an idiom. Since the NKJV belongs to the counter-reformatory crowd, do you see that the modernists would prefer to rule with antichrist instead of Christ at the end of Rev 3? Notice that while Lucifer's ambition is to ascend and be enthroned and worshipped as lord in the sanctuary, is the text manipulated to hide what the ambition is about? You need to decode what "ye the LORD" says about being with Christ in Christ vs being demonic with antichrist in antichrist. Substitute editions of the Bible must be obscure of what the text deals with in order to mask vicar ambitions.

Psa 106:48 Chapter end and more modernist obscuring of the text. In the apostolic KJV it is a substantive evaluation of Lordship. In the ASV is punctuation added to obscure that and turn it into a time-based perspective, from the quality of Lordship to time-based quantity of length.

KJV 106:48 Blessed *be* the LORD God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the LORD.

Psa 106:48 בָּרוּךְ־יְהוָה אֱלֹהֵי יִשְׂרָאֵל מִן־הָעוֹלָם וְעַד הָעוֹלָם וְאָמַר כָּל־הָעָם אָמֵן הַלְלוּ־יָהּ׃

ASV 106:48 Blessed be Jehovah, the God of Israel, From everlasting even to everlasting. And let all the people say, Amen. Praise ye Jehovah.

Here is a test case for the really ugly antisemitism colouring the modernist Psa 106:48. Do you see that the punctuated antisemitism manifested in the ASV is that Christendom had no problem with an everlasting G-d (of Israel) but would not accept an everlasting Jewish Israel? Be therefore aware that, as translated in the KJV, was salvation forever vested in the Jewish Israel and Jerusalem, but in the ASV is punctuation added to work as a time-based filter to get rid of the Jews. In the NABRE and its counter-reformatory siblings it means a fabrication to move it to the papal Rome. Because blessing and the gospel is a package all the way to the KJV colon, it needs to present it as-is to the reader without the vicar option the papists and their counter-reformatory mercenaries want to impose on the text with their manipulative extra. In general is the KJV accused of being over-punctuated, but the fact is that is uses punctuation to be plain and specific by need,

for the reader not to miss a given redemptive point, where the modernists go in the other direction and use punctuation to obscure, deceive, and sow the seeds of doubt. Counter-reformatory apologists may use manipulated translations like the ASV to argue the vicar case that G-d was done with the Jewish Israel in 70AD, and that blessing is something he may do independent of his people as translated in the KJV.

For more context on antisemitic fabrication in Psa 106:48, you will find one of the plain examples of replacement ideology in how the papist NABRE redressed the KJV phrase, "wert graffed in among them, and with them partakest" in Rom 11:17. Be aware that if universal papal jurisdiction were authentic, and the papal Rome had the claimed right to manipulate the scriptural blueprint as done in the NABRE in Rom 11:17, there would be no reason to have regrets about holocaust. This is one of the really disgusting elements standing out when you read papist combinations like Psa 106:48 and Rom 11:17.

Another element to consider in Psa 106:48 is how the KJV translates it for unity with Psa 12:6-7 and Psa 107:20. In the Hebrew and KJV Psa 106:48 describes preservation of the text in order to preserve the people. In the NABRE and other counter-reformatory translations is there no such everlasting link between a preserving G-d and his preserved people. In other words, counter-reform is to abolish providence and the Bible's intended saving and preserving mission.

Psa 107:1 O repeats Psa 106:1. With a real prophetic horizon is it a descriptive fact that the objective O will simply obey and do as stated without objection. In the non-canonical and non-prophetic NKJV there is no such horizon, and the punctuated NKJV alternative is prescriptive legalism. You should therefore be able to conclude that the exclamation mark in the NKJV has no real foundation but ends a rationalist (a priori) postulate. In the KJV is the colon put in place to keep track of the canon and its causation. The KJV says that O is a futurist prospect written with the descriptive and diagnostic anticipation that prophecy is partly self-fulfilling by eyes to see. Also this is how the Bible divides itself by priesthood. It is real KJV awareness vs lofty NKJV speech.

Psa 107:1 O give thanks unto the LORD, for *he is* good: for his mercy *endureth* for ever.

Psa 107:1 הֹדוּ לַיהוָה כִּי־טוֹב כִּי לְעוֹלָם חַסְדּוֹ׃

A test case on Psa 107:1. Do you agree that predestination and the missional pro, for he, and for his, have certain implications in terms of lasting assurance of salvation for those that do serve him and his purpose?

Psa 107:2 Next step in how predestination (purgatorial pottery) works for a processed prophetic outcome. It is helpful to compare with Psa 105:5.

Psa 107:2 Let the redeemed of the LORD say *so*, whom he hath redeemed from the hand of the enemy;

Psa 107:2 יֹאמְרוּ גְּאוּלֵי יְהוָה אֲשֶׁר גְּאָלָם מִיַּד־צָר׃

First Psa 105:5 and Asher's expanded bloodline, "that he hath done" אשׁר־עשׂה

Then Psa 107:2 and Gimel's complement, "whom/that he hath redeemed" אשׁר גאלם

Psa 107:3 Next step. With a working canon you may read “them out of the lands” partly as an idiom. If you compare with the non-canonical and non-purgatorial NKJV, there is no “them” there, and the labour of the land has no people to impose its purgatorial pain upon. Because the NKJV, NASB etc., are theological and therefore have no comparable reason to bring the full grammatical picture, will the modernist readers miss the point. It says, “And out of the lands” וּמֵאֲרָצוֹת “gathered them” קִבְּצָם (third person masculine plural). How the modernists remove the missional dimension in the Hebrew and KJV is revealing. The Hebrew and KJV make “them” the missional target, and the lands are the purgatorial pottery to redeem “them” from/out of. Sola Vau/And is the gatherer of them. How it is done in the NKJV, NASB etc., reveals a vicar dominion of empty words. They must be empty because the missional objective to populate “them” and preserve “them” is gone (cf. Psa 12:6-7).

Psa 107:3 And gathered them out of the lands, from the east, and from the west, from the north, and from the south.

Psa 107:3 וּמֵאֲרָצוֹת קִבְּצָם מִמִּזְרָח וּמִמַּעֲרָב מִצָּפוֹן וּמִיָּם׃

Here is an expanded test case regarding “them” in Psa 107:3. Do you see that alignment with G-d’s first-person business on earth means that first instance “them” in Gen 1:14 points directly to Matt 5:14? In other words, do you see that the issue in Matt 16:3 is that man at that early purgatorial point had not yet become what he was predestined to be.

Psa 107:4 Next step. Verses like this make it plain that salvation is by definition. It is plain text that Midbar is a relativist swamp where man has not yet come to realise that Dabar needs to be definitive (by faith) in order to have saving and reformative capacity. Be therefore aware of Bn-i-Mn’s matching biographical parallels, Midbar vs Mishpat, מִדְבָּר vs מִשְׁפָּט when man goes on his journey of justification. With these two face to face, it should be equally evident that Dabar vs Shaphat necessitates sola S jurisdiction ordained to fulfil the anthropological, biographical, and judicial John 16.

Psa 107:4 They wandered in the wilderness in a solitary way; they found no city to dwell in.

Psa 107:4 תָּעוּ בַמִּדְבָּר בִּישִׁימוֹן דֶּרֶךְ עִיר מוֹשָׁב לֹא מָצָאוּ׃

Here is the test case for Psa 107:4. Do you agree that this verse has no fulfilling capacity until “solitary way” combines personal geography with personal biography? Notice the Hebrew word about desolation, in the KJV translated a “solitary” יְשִׁימוֹן (wasteland). Do you see that to be in the wilderness בַּמִּדְבָּר and in solitude בִּישִׁימוֹן is a part of the educational and purgatorial program when Bn-i-Mn goes bankrupt in his own ruin.

The Hebrew “not found” issue here originates with first instance “not found” לֹא־מָצָא in Gen 2:20. Do you see that the problem of ever learning and ever grooping in the dark, beginning with the fallen Adam in Gen 2, would be a total darkness until regeneration, faith, and unity became the universal problem solver and restored key to knowledge?

Psa 107:5 Hunger creates its own ruling headache.

Psa 107:5 Hungry and thirsty, their soul fainted in them.

Psa 107:5 רְעֵבִים גַּם־צְמֵאִים נַפְשָׁם בָּהֶם תִּתְעַטָּף׃

Psa 107:6 In preparation of verse 20, the KJV uses italics to emphasise the redemptive capacity vestes in sola Vau/And. It should also be evident that lordship is conditioned, and therefore that rescue and restoration work as an idiom, “the LORD in their trouble”. Hedonism is happy without a saviour and without true Lordship. It should be no surprise that all great tribulations through history would condition revivals and rediscovery of true Lordship and Wordship. The danger coming with it is the occasion seekers ready to exploit it.

Psa 107:6 Then they cried unto the LORD in their trouble, *and* he delivered them out of their distresses.

Psa 107:6 וַיִּצְעֲקוּ אֶל־יְהוָה בַּצַּר לָהֶם מִמְּצוּקוֹתֵיהֶם יַצִּילֵם׃

Psa 107:8 Another O, and more KJV anthropology vs NKJV theology. Do you see how the NKJV uses punctuation to obscure the malefactor issue and the fact that man is his own roadblock, in need of salvation from self? As indicated in the KJV is the reason for the billing of divorce built into the story and becomes an anthropological highlight the theological NKJV sees no reason to share. As protector of the reformation, the KJV was made protector of why the Bible is made descriptive, diagnostic, and definitive. Notice how uprooting and outsourcing work when the NKJV uses punctuation to obscure and distance man from self. Apostolic syntax is designed with its KJV nuance according to how the bill of divorce, becoming means of reunion, were meant to work in the reader’s brain. Means of deception are designed to obscure that and keep the reader off target. Dung hill is a centre of doubt and the indefinite.

Psa 107:8 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

Psa 107:8 יוֹדוּ לַיהוָה חַסְדּוֹ וְנִפְלְאוֹתָיו לִבְנֵי אָדָם׃

Psa 107:9 Because sola Vau/And means that the Word is the same in person and print, it means that filling the soul is the same here and in Eph 1:23. Uprooted into obscurity is uprooting from THAT substantive foundation in Eph 1:23. It should make sense why the papist NABRE avoids how sola Vau/And workds as the filler of the soul.

Psa 107:9 For he satisfieth the longing soul, and filleth the hungry soul with goodness.

Psa 107:9 כִּי־הִשְׂבִּיעַ נֶפֶשׁ שֹׁקֵקָה וְנֶפֶשׁ רְעֵבָה מִלֵּא־טוֹב׃

Psa 107:12 One of the more literal ways to say how the Bible’s real purgatory works as a labour process. Proportions of faith make the balance: Exercise = Exer-size. For Noah it was 100+ years. For Moses it was 40+ years. For others it might be less. Drought and despair would be dimensional.

Psa 107:12 Therefore he brought down their heart with labour; they fell down, and *there was* none to help.

Psa 107:12 וַיַּכְנַע בֶּעָמָל לִבָּם כָּשְׁלוּ וְאֵין עֹזֵר׃

Here is the test case for Psa 107:12. Do you see why the Lord present with help makes a qualifier out of this, that a working Ebenezer requires sola And No-Man assistance?

Ebenezer אבן העזר vs And No-Man assistance ואין עזר

Psa 107:17-18 Background for verse 20. Sola Vau/And denotes the billing of divorce.

Psa 107:17 Fools because of their transgression, and because of their iniquities, are afflicted.

Psa 107:17 אֱוִלִים מִדֶּרֶךְ פִּשְׁעָם וּמֵעֲוֹנֹתֵיהֶם יִתְעַנּוּ׃

Psa 107:18 Their soul abhorreth all manner of meat; and they draw near unto the gates of death.

Psa 107:18 כָּל־אֹכֶל תְּתַעֵב נַפְשָׁם וַיַּגִּיעוּ עַד־שַׁעֲרֵי מָוֶת׃

Psa 107:19-20 The other side, how the written bill of divorce is turned around to become means of reunion. In Psa 12:7 it was about preserving “them” as a people by preserving the words read and maintained by them. Here is its complement, sola Vau/And as healer and deliverer. Sola Vau/And works the same way here and in Gen 1:3-4. Based on these details, notice what Psa 107:20 and sola Vau/And say about the last tribulation, and how Gen 1:3-4 became the alpha story of apocalyptic unveiling in the end.

Psa 107:20 He sent his word, and healed them, and delivered *them* from their destructions.

Psa 107:20 יִשְׁלַח דְּבָרוֹ וְיִרְפָּאֵם וימלט [וימַלֵּט] מִשְּׁחִיתוֹתָם׃ ן

Here is the test case for Psa 107:20. Notice the difference in how this verse ends in the KJV and in the NABRE. Do you see that since subsidiary justice and the real purgatory begin with pulling eternal hell fire into this Levitical world, it must have the implication that destruction precedes death in the KJV? But sola scriptura has no role as redemptive healer and rescuer from destruction in the Catholic world view, which has the substitute implication that the papists (operating as preterists) must push their fake purgatory into the afterlife and must therefore change the ending of this verse accordingly. A Catholic purgatory works post mortem in contrast to the real purgatory where the seal of man’s life or death, his final destiny and finding the cause of death, must precede his death. In a Catholic world view it is like coming to the knowledge of the truth post mortem and too late because the truth was burried in means of deception and nothing was unsealed even in the final apocalyptic tribulation. In the end it is to find T’s target or the ultimate tragedy. Now must a potential Luciferian success in deceiving the whole world be used to make the link between Dung hill’s means of deception and a post mortem purgatory. Satan’s ultimate plan with Dung hill is endless continuation, first to have made Christ of no effect AD, then to bypass also Y2K, and eventually to cause the same absent effect

and change also after the seventh millennium and cause all to continue on deistic death row and come to the knowledge of the truth too late. Preterism and papal ideology is in general how man's deluded self lives in denial of the present, real purgatory while being a purgatorial preterist on deistic death row on the way to the second death. The Bible is not only universally biographical and directional but is (also in its perverted form) the purgatorial blueprint wherever that must lead man in truth or denial of the truth. Denial is no-less directional and definitive for those denying where things are heading on the road to deistic destruction. For the whole verse Psa 107:20, it is typical that the KJV as protector of the reformation presents the Word as the only remedy, but profiling reveals also the other side. It is equally typical that the papist NABRE must downplay what the KJV says about the Word as the supreme holder of G-d's redemptive capacity. Preterism turns it into a particular solution in a given scenario. If a TULIP-believing Calvinist did KJV/NABRE profiling of Psa 107:20, he might say that it sounds almost like double predestination, how to know truth, reality, and the cause of death pre- or post mortem.

Psa 107:43 Chapter end and the end of Issachar's portion. As indicated in Heb 8:1, the sola S sum of scripture is the source of wisdom. That is the recommended sola Vau/And to observe, but since there is no wisdom found in the NKJV is sola Vau/And rejected. In this chapter ending is "wisdom" חכם equated with Issachar's competence on time ח. As indicated in the NKJV is there no modernist connection of wisdom to the scriptural source material, which means to the son of G-d in person and print. In the NKJV it is a flood of empty words, where the KJV uses the word "even" to stress the point with this double statement, and + even.

Psa 107:43 Whoso *is* wise, and will observe these *things*, even they shall understand the lovingkindness of the LORD.

Psa 107:43 מִי־חָכָם וְיִשְׁמָר־אֵלֶּה וְיִתְבּוֹנְנוּ חַסְדֵי יְהוָה׃

Psa 108:1 Here begins Zebulun's realm and seven chapters. Psa 108 offers some insight into the second heaven and why rebellion is so intense against absolute truth. A definite "therefore" equates tself with salvation by definition. My heart is "fixed" כּוֹן originates with G-d's saying that it was "so" כֵּן in Gen 1:7. Salvation by definition comes with the implication that it means the end of rebellion.

Psa 108:1 A Song *or* Psalm of David. O God, my heart is fixed; I will sing and give praise, even with my glory.

Psa 108:1 שִׁיר מִזְמוֹר לְדָוִד׃ 2 נָכוֹן לִבִּי אֱלֹהִים אָשִׁירָה וַאֲזַמְּרָה
אַף־כְּבוֹדִי׃

Psa 108:12 KJV anthropology vs NKJV theology offers insight into the second-heaven warfare, that the particular issue to address, built into the Hebrew and the KJV about the second heaven, is that fallen men tend to have their own missional objective, which means that if help is offered it is for or pro vanity. Man wants to glory in his missional effort. Notice how the theological NKJV takes that missional malefactor out of the text.

Psa 108:12 Give us help from trouble: for vain *is* the help of man.

Psa 108:13 הָבָה־לָּנוּ עֶזְרַת מִצָּר וְשָׁוְא תְּשׁוּעַת אָדָם׃

Here is some necessary background for better understanding of Psa 108:12. You should compare the "vain" שׁוא in Psa 108:12 with Exo 23:1 where it says "false" שׁוא. If you can decode how Psa 108:12 captures the historical vanity of papal pomp, the other half of history is how Exo 23:1 spells out the corresponding root of another gospel. How the Bible divides itself by priesthood is to have the testimony of Jesus or the testimony of Satan.

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 לֹא תִשָּׂא שֵׁמַע שָׁוְא אַל־תָּשֶׁת יָדְךָ עִם־רָשָׁע לִהְיֹת עֵד חָמָס׃ ס

Next step is no less important because a truly working anthropological canon means to be therein for the experience, to get help "from/out of trouble" מצר. In the NASB and NABRE is the text changed to war against an adversary not experienced. Warfare must begin with intelligence, to know your enemy before going to war against him. Mosaic law (of human nature) is equally applicable in Psa 108:12 and Hos 4:6.

Psa 108:13 Chapter end. If you idiomatically rewrote this verse to reflect that Being is the foundation of Doing, it might say that True Being shall Do valiantly. With that in mind, you should verify how misguided and far out in the periphery the papist NABRE translation is. Back to the KJV syntax, the Benjamite premise is reconciled being in G-d, which is no part of the story in the outsourced details the NABRE presents. How it is done in the NABRE is help incognito while preserving deism. KJV/NABRE profiling in particular is the same (counter)-reformatory stand-off since the 1500s. The KJV protects the Bible's missional intent. In the papist NABRE is reconciliation not the agenda. This is important stuff to get into Zebulun's sphere in Psa 108-114, because this is how the organic and principal Bible divides itself also hypostatically by priesthood. Seen from the apostolic KJV position, the papist NABRE represents lingual and spiritual poverty.

Psa 108:13 Through God we shall do valiantly: for he *it is that* shall tread down our enemies.

Psa 108:14 בֵּאלֹהִים נַעֲשֶׂה־חָיִל וְהוּא יָבוּס צָרֵינוּ׃

Psa 109:1 Also Psa 109 needs to be read in the context of second-heaven deism, where demonic dominions hold dubious positions and masquerade to deceive. Man's scheduled reformative breakthrough makes this the chief musician's last instance.

Psa 109:1 To the chief Musician, A Psalm of David. Hold not thy peace, O God of my praise;

Psa 109:1 לַמְנַצֵּחַ לְדָוִד מִזְמוֹר אֱלֹהֵי תְהִלָּתִי אַל־תֶּחֱרַשׁ׃

Psa 109:2 It is necessary to locate the vicar Pe appearing in this second-heaven context as a vicar mouth and voice and direct parallel to why the physical Jesus had to go away in order to send the Comforter in John 16. Just like John 17 has its disuniting antithesis in Rev 17, is John 16 up against the demonic sphere in Rev 16 where reformative wrath is poured out against organic and organised wickedness. It should be evident why reform is a particular second-heaven need substantiated by the double portion of ruling Resh headache formulated here, wicked רשע and deceitful רמה

Psa 109:2 For the mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue.

Psa 109:2 כִּי פִי רָשָׁע וּפִי־מִרְמָה עָלַי פָּתָחוּ דִּבְּרוּ אִתִּי לְשׁוֹן שָׁקֶר׃

Psa 109:3 Satan's warfare is a vicar wordfare rooted in Gen 3:1. In the anthropological sphere the Hebrew and KJV operates is it relevant to profile some differences. As hate and tension was built up, it must come with a compass direction where Satan's mission is to cause directional change. In the modernist NKJV, NASB etc., the translation is only textual and no tension is built up when some are surrounded by the enemy. In the 1500s it was a clash between diverging directions leading to tangible tension. Tension was built up to prove the point: The Pope against a potential pushover. Because human nature is universal and the text biographical, it is standard issues from Genesis to Revelation. All Kairos moments are repeated convergence points of ruling Resh/Rosh headache, needed reform, and a potential remedy to avoid the ultimate disaster.

Psa 109:3 They compassed me about also with words of hatred; and fought against me without a cause.

Psa 109:3 וְדִבְרֵי שִׂנְאָה סְבָבוּנִי וַיִּלָּחֲמוּנִי חִנָּם׃

Psa 109:4 Also Tamar's Tachat terror regime belongs to this realm.

Psa 109:4 For my love they are my adversaries: but I *give myself unto* prayer.

Psa 109:4 תַּחַת־אַהֲבָתִי יִשְׂטְנוּנִי וַאֲנִי תְפִלָּה׃

Psa 109:6 All historical pieces must come together in the second heaven. Root cause in these things explains why hatred of true reform is hatred of reconciliation. The 1500s manifested all the ugliness of human nature in opposition to G-d's redemptive reform program. Some parts of the Bible make it plain what the serpent's sneering RRRRRRR is about and what R's repetitive convergence point is about as rolled out in 4=G. 3xR, Ruth, Romans, and Revelation, provides the framework of diaspora and predestination, and what goes on while canonical epistemology is rolled out to be established evidence of unbelief within that redemptive framework.

Psa 109:6 Set thou a wicked man over him: and let Satan stand at his right hand.

Psa 109:6 הַפְקֵד עָלָיו רָשָׁע וְשָׂטָן יַעֲמֹד עַל־יְמִינוֹ׃

Psa 109:7 You can read the rest of Psa 109 as a verse-by-verse parallel to the vials of wrath poured out in Rev 16.

Psa 109:7 When he shall be judged, let him be condemned: and let his prayer become sin.

Psa 109:7 בְּהִשָּׁפְטוֹ יֵצֵא רָשָׁע וּתְפִלָּתוֹ תִּהְיֶה לַחֲטָאָה׃

Psa 109:21 Next, true Reform is the redemptive remedy the Lord needs to have also for his name's sake and for his servants' sake. The Reciprocal belongs to the R-sphere. It is what the selfish serpent sneers at.

Psa 109:21 But do thou for me, O GOD the Lord, for thy name's sake: because thy mercy *is* good, deliver thou me.

Psa 109:21 וְאַתָּה יְהוִה אֲדֹנָי עֲשֵׂה־אִתִּי לְמַעַן שְׁמֶךָ כִּי־טוֹב חַסְדְּךָ הַצִּילֵנִי׃

Psa 110:1 Reform as a redemptive act reflects yet unsorted lordship and worship, one of the second-heaven issues appearing in Psa 108-114. Yad ups and downs in enmity with G-d would be intensified with the most particular form of generational recycling from the 1500s, "until" עד the end of the final tribulation. Because the priestly rebels did not accept providence and sola S jurisdiction, did the last cycles produce the highest number of casualties. Recycling of Yad ups and down is inseparable from unsorted lordship and enmity against G-d. It is important to capture the conceptual combination of words used here to describe how one element mirrors another. It ends with the statement that peace on earth requires all ruling Resh headache to be a disempowered tail trampled under the "foot" רגל of true Lordship. It is a more or less direct reference to Gen 3:15, Deu 28, Isa 9 etc., and the end of elevated self-glory in Rev 17.

Psa 110:1 A Psalm of David. The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

Psa 110:1 לְדָוִד מִזְמוֹר נְאֻם יְהוָה לַאדֹנִי שֵׁב לִימִינִי עַד־אָשִׁית אֹיְבֶיךָ הֲדֹם לְרַגְלֶיךָ׃

Psa 110:2 Next step. More second-heaven elements to align with the contrary-walking conditions in Lev 26. In the end the ruling centre on earth must be the Jewish Jerusalem or Christendom's rebellious Babylon and its Lackland 2.0. You need to read verses 1-2 in combination categorically and conceptually in the context of conflict and ruling רדה (counter)-reform.

Psa 110:2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

Psa 110:2 מַטֵּה־עֻזְּךָ יִשְׁלַח יְהוָה מִצִּיּוֹן רְדֵה בְּקֶרֶב אֹיְבֶיךָ׃

Here is a test case regarding reverse Hebrew reading in Psa 110:2. Peace on earth must begin with restored sola S jurisdiction, which means that true Wordship is the foundation of true Lordship, and therefore how to do the reverse reading here. It says that the Word will send the Lord. Restored sola S jurisdiction is "thy rod of strength" מטה־עזך to "send the Lord out of Zion" ישלח יהוה מציון. The one true Lord does not appear unless the Word is given its position as anticipated in Rev 19+. How prophecy is partly self-fulfilling mirrors how the Word sends the Lord. Reverse reading says how free will and man's will to reform would work. Invited Lordship begins with practiced Wordship. Antichrist's substitute lordship depends on diluted wordship and denial of redemptive principles. Dung hill, the lame centre of the lukewarm Laodicea, is how the word lost its strong preserving salty extract, called lost savour in Matt 5:13. You need to read "rod of strength" in that sense after the theologians had downplayed the redemptive role and sovereign position of scripture, and had diluted its reformative capacity. So, in whatever form, it is a universal fact that wordship elevates or downplays lordship. In the 1500s it was about elevated papal supremacy or elevated scriptural supremacy. It would never be a shared throne. After proper reading of Psa 110:1-2 the inevitable conclusion must be a reformative remedy where restored scriptural sovereignty and its sola S jurisdiction must dethrone vicar jurisdiction and episcopal supremacy. Liberty vs slavery depends on the nature of wordship and its lordship. BC text in AD context explains the cosmological upside-down and ordered reverse beginning with Christ. BC the case was that the Lord sent his Word for rescue. AD (Y2K) the reverse case is that man eventually is ready for Wordship to be the free-will inviter of Lordship. The ending two verses, Rev 22:20-21, are the enlightened, free-will version of the deterministic AD which providentially said, G-d with us, in Matt 1:23. Man is created with free will to reform himself, which means that Y2K and the end of Rev 22 is the reciprocal contrast to AD and the non-reciprocal Matthew.

Psa 110:4 It was always of matter of time, how long, and how many Yad ups and downs in rebellion against the truth? Ordination requires validation, and therefore why it says "for ever after . ." as a substantive premise, not something time-based.

Psa 110:4 The LORD hath sworn, and will not repent, Thou *art* a priest for ever after the order of Melchizedek.

Psa 110:4 נִשְׁבַּע יְהוָה וְלֹא יִנָּחֵם אַתָּה־כֹהֵן לְעוֹלָם עַל־דִּבְרָתִי מַלְכִּי־צֶדֶק׃

Here is the test case for Psa 110:4. Notice that the only valid ordination is the worded, Dabar form of jurisdiction, which not only is theoretical about the bread and vine order of Melchizedek, but a biographical and behavioural "order" דברה of the Word. Next, the reformative premise built into the text is that man's free will to reform and behave in this form, "upon (that) order" על־דברת is the human complement and responsible contribution to things built "upon the foundation" in Eph 2:20. What G-d did provide is no more beneficial to man than he is willing to freely reform and align himself with it.

One more test case for Psa 110:4. Do you see that sola Vau/And punctuated in the KJV is done so because the Word is the same in person and in print and according to how the first person of the trinity delegated his authority and jurisdiction to the second person of the trinity? The apostolic KJV punctuates how trinitarian division of power is working.

Psa 111:1 Notice the sola Vau/And meeting point. Man's scriptural reason to assemble corresponds with the reason for real presence. The third person of the trinity is no more present than the second person of the trinity. Deism is a dominion living in denial of the truth. The punctuated point in the KJV is that the assembly is no more upright than real presence indicates.

Psa 111:1 Praise ye the LORD. I will praise the LORD with *my* whole heart, in the assembly of the upright, and *in* the congregation.

Psa 111:1 הַלְלוּ יָהּ אוֹדֶה יְהוָה בְּכָל־לֵבָב בְּסוֹד יְשָׁרִים וְעֵדָה׃

Here is a test case for premised reading of Psa 111:1. If you do reverse reading and peel off the protective layers, premise by premise, first removing the last premise, and *in* the congregation, then the next premise, in the assembly of the upright, and end with these two premises gone, do you see that you will end with the weakest and most desperately wicked part left alone and without its needed reformative support apparatus? In other words, do you see how this verse lines up with 1 Cor 15:33 and why it was said that it takes a village to raise a child?

Psa 111:2 Again how the Bible divides itself by priesthood. Most parties are ok with the first half, but more restrictive in how far to go and be diagnostic in the last half.

Psa 111:2 The works of the LORD *are* great, sought out of all them that have pleasure therein.

Psa 111:2 גְּדֹלִים מַעֲשֵׂי יְהוָה דְּרוּשִׁים לְכָל־חֶפְצֵיהֶם׃

Psa 111:4 Why the diagnostic Bible must be the epistemological and reformative Bible.

Psa 111:4 He hath made his wonderful works to be remembered: the LORD *is* gracious and full of compassion.

Psa 111:4 זֵכֶר עָשָׂה לְנִפְלְאֹתָיו חַנּוּן וְרַחוּם יְהוָה׃

For more context on Psa 111:4, it adds one extra layer to Psa 105:5 and Psa 107.2.

First, Psa 105:5 and Asher's expanded bloodline, "that he hath done" אשר־עשׂה

Next, Psa 107:2 and Gimel's complement, "whom/that he hath redeemed" אשׁר גאלם

And finally, Psa 111:4 to be remembered, to memorise that done זכר עשׂה

Next detail speaks of the Lord, "gracious and full of compassion" חנון ורחום. Instead of saying that in much labour is much wisdom, it suits the picture of sin and salvation to say that in much billing of Ruling Resh headache is much Redemptive Reunion. Be aware that if preterism was true, the Bible's diagnostic capacity would be wiped out.

Psa 111:6-8 Simply sola S jurisdiction.

Psa 111:8 They stand fast for ever and ever, *and are* done in truth and uprightness.

Psa 111:8 סְמוּכִים לָעַד לְעוֹלָם עֲשׂוּיִם בֶּאֱמֶת וְיָשָׁר׃

Psa 111:9 How R became the unifier of the redemptive and the reformative. Man needs to reconcile his rebellious mind with the ruling facts of prophecy and history.

Psa 111:9 He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend *is* his name.

Psa 111:9 פְּדוּת שָׁלַח לְעַמּוֹ צִוָּה־לְעוֹלָם בְּרִיתוֹ קָדוֹשׁ וְנוֹרָא שְׁמוֹ׃

Psa 111:10 Chapter end. If you begin in Gen 1:1, how many chapters and years would it take for man to get on track with reality?

Psa 111:10 The fear of the LORD *is* the beginning of wisdom: a good understanding have all they that do *his commandments*: his praise endureth for ever.

Psa 111:10 רֵאשִׁית חָכְמָה יִרְאַת יְהוָה שֵׂכֶל טוֹב לְכָל־עֹשֵׂיהֶם
תְּהִלָּתוֹ עֹמֶדֶת לָעַד׃

Here is a test case regarding apostolic syntax and the challenging problem in the second heaven. Do you agree that in the same sense as slime had them in its grips in Gen 11:3, is redemption that man is had by his saved and restored mind? In whatever form, must man's ruling headache until redemption affect the whole body, pre- and post-R. That is what Reuben was named for and why he did show up again between Asher and Issachar.

Psa 112:1 More of the same. In Gen 11:3 did slimy conditions become ruling conditions and made itself the ruling head of the body. To be redeemed and blessed means restored head-control and peace in the rest of the body. Man out of his mind is an exile out of his homeland. Therefore did the founding Resh/Rosh issue in Gen 3:15 determine the rest of prophecy and history until G-d's providential Remedy would be accepted. It should be evident why the word "*is*" even here is existential and ontological. Man's state of mind is his problem or his solution, and explains the reason and nature of salvation, and why the Hebrew and KJV is primarily mental in text and mission.

Psa 112:1 Praise ye the LORD. Blessed *is* the man *that* feareth the LORD, *that* delighteth greatly in his commandments.

Psa 112:1 הַלְלוּ יָהּ אַשְׁרֵי־אִישׁ יָרֵא אֶת־יְהוָה בְּמִצְוֹתָיו חָפֵץ מְאֹד׃

113:1 Another element to colour the second heaven sphere is Lucifer's lust after being worshipped and glorified. In Isa 14:12 the KJV translated it, Lucifer הֵילֵל. It is central for Christendom's counter-reformatory antichrist, the pompous vicar of Christ.

Psa 113:1 Praise ye the LORD. Praise, O ye servants of the LORD, praise the name of the LORD.

Psa 113:1 הַלְלוּ יָהּ הַלְלוּ עַבְדֵי יְהוָה הַלְלוּ אֶת־שֵׁם יְהוָה׃

Psa 113:4 How the hierarchy of Satan models itself with a supra-national position above the nations, also this one of the elements which makes true reform so hard. Whatever is true would soon be perverted and appear in copied form somewhere.

Psa 113:4 The LORD *is* high above all nations, *and* his glory above the heavens.

Psa 113:4 רָם עַל־כָּל־גּוֹיִם יְהוָה עַל הַשָּׁמַיִם כְּבוֹדוֹ׃

One revealing fact to model in Psa 113:4 is why first principle S is required in the image G-d created man. True unity of faith does work only in the egalitarian way Jesus made friends with his disciples. Its categorical opposite is how the hierarchy of Satan builds up itself upon a populated platform made up by a disunited member mass of more or less downtrodden supporters, which would never produce true unity. The egalitarian mission the disciples of Jesus were invited to partake in was to be peacemakers. The subsidiary mission the hierarchy of Satan demands its subjects to sacrifice themselves for, which his the Catholic “common good”, did always end with mass casualties of war.

Psa 113:5 In search of an imaged likeness factor. The second heaven is absolutely no room of authenticity.

Psa 113:5 Who *is* like unto the LORD our God, who dwelleth on high,

Psa 113:5 מִי כַּיהוָה אֱלֹהֵינוּ הַמַּגְבִּיהִי לָשָׁבֶת׃

Psa 113:6 Verse 5 cannot stand alone without verse 6.

Psa 113:6 Who humbleth *himself* to behold *the things that are* in heaven, and in the earth!

Psa 113:6 הַמַּשְׁפִּילִי לִרְאוֹת בַּשָּׁמַיִם וּבָאָרֶץ׃

Psa 113:7 What the second heaven is not about, and what the hierarchy of Satan would never do.

Psa 113:7 He raiseth up the poor out of the dust, *and* lifteth the needy out of the dunghill;

Psa 113:7 מְקִימִי מֵעָפָר דָּל מֵאַשְׁפֹּת יָרִים אֶבְיוֹן׃

Psa 114 To read this Psalm is like reading the end of Matt 9, Luke 9, and John 16 right before stepping into the united No-Man zone in Matt 10, Luke 10, John 17, and even in the third-heaven realm of Psa 115-121 where revelation is made definitive, and true R is the ultimately Regal corrective to original sin in dominion.

Psa 114:7 Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob;

Psa 114:7 מִלִּפְנֵי אָדוֹן חוּלִי אָרֶץ מִלִּפְנֵי אֱלוֹהַּ יַעֲקֹב׃

Psa 115:1 In retrospect, because utter selfishness is so central in the second heaven and for how to decode the need of reform in Psa 108-114, these preceding Psalms need to be in place first in order to appreciate the sense of raptured, third-heaven relief here. This verse is just as Copernican as classical Christendom made a bombastic opposite. Now it

should be easy to decode what Rev 17 is about, what hijacked First Timothy, and why the vials of wrath in Rev 16 need to be poured out and wipe out the non-reformable stuff in Rev 17-18. Lady D's room is the area Niphil Basar has no access to, and what lady D needs to stand guard against. What Rev 17 models is actually the impossible, because it has nothing in common with John 17 other that concern. Psa 115:1 opens lady D's realm with saying what redemptive revelation is about, what man needs to be saved from, and why liberation begins with ending all vicar rule and theological control with scripture. The truth makes man free in general, and from the dictatorship of theology in particular. All the way was first brat among brats a manifestation of the prominence of original sin. It should therefore be self-evident that Rev 17 models a deistic slaughterhouse of killing letters where R's ruling headache made itself prominent, and where the dictatorship of theology and its drunkenness literally, semantically and grammatically, stems from.

Psa 115:1 Not unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, *and* for thy truth's sake.

Psa 115:1 לֹא לָנוּ יְהוָה לֹא לָנוּ כִּי־לִשְׁמְךָ תֵּן כָּבוֹד עַל־חַסְדְּךָ עַל־אֲמִתֶּךָ׃

Here is the test case for Psa 115:1. Do you see that the KJV phrase, "for thy mercy" and "for thy truth's sake" is a missional pro, still unfulfilled prophecy, and no visible part of the dubious modernist NKJV, NASB agenda which has no proper prophetic horizon? It is called the third heaven also because T's target is a definitive contributor to revelation and to the one true gospel of G-d. Be therefore aware that "unto" has its place, first in Gen 1:9, but when things get critical, the more definitive "to" is required, appearing first for definitive decoding in Gen 1:14 and later in Matt 7:14.

Psa 115:2 Next step in decoding second-heaven deism vs third-heaven trinity.

Psa 115:2 Wherefore should the heathen say, Where *is* now their God?

Psa 115:2 לָמָּה יֹאמְרוּ הַגּוֹיִם אַיֵּה־נָא אֱלֹהֵיהֶם׃

Psa 116:1-2 Third-heaven communion and communication restored.

Psa 116:1 I love the LORD, because he hath heard my voice *and* my supplications.

Psa 116:1 אָהַבְתִּי כִּי־יִשְׁמַע יְהוָה אֶת־קוֹלִי תַּחֲנוּנָי׃

Psa 116:2 Because he hath inclined his ear unto me, therefore will I call upon *him* as long as I live.

Psa 116:2 כִּי־הִטָּה אָזְנוֹ לִי וּבְיָמַי אֶקְרָא׃

Psa 116:7 What the path toward John 17 is about.

Psa 116:7 Return unto thy rest, O my soul; for the LORD hath dealt bountifully with thee.

Psa 116:7 שׁוּבִי נַפְשִׁי לִמְנוּחָיְכִי כִּי־יְהוָה גָּמַל עָלָיְכִי׃

Psa 116:9 Real presence in the third heaven and in the restored land of the living means that no punctuation is allowed to break up the reading of this verse. Transparency before the Lord equals transparencey before men.

Psa 116:9 I will walk before the LORD in the land of the living.

Psa 116:9 אֶתְהַלֵּךְ לִפְנֵי יְהוָה בְּאַרְצוֹת הַחַיִּים׃

Psa 116:10 First purgatory, then restored sense of reality.

Psa 116:10 I believed, therefore have I spoken: I was greatly afflicted:

Psa 116:10 הֶאֱמַנְתִּי כִּי אֲדַבֵּר אֲנִי עָנִיתִי מְאֹד׃

Psa 116:12 Blessings and benefits in three steps, first Psa 68:19 (preparation), secondly Psa 103:2 (potentially in vain), and thirdly, a reciprocal balance is established.

Psa 116:12 What shall I render unto the LORD *for* all his benefits toward me?

Psa 116:12 מָה־אָשִׁיב לַיהוָה כָּל־תַּגְמוּלוֹהִי עָלָי׃

Psa 116:14 Repeating the Lord's real omni-presence in verse 9 and why no punctuation is allowed to break up the Lord's presence with his people, again with a reminder what the end of Satan's hierarchy is about, and what John 17 says about egalitarian unity of faith. Real trinitarian presence in the land has no room for antichrist, the deistic vicar of Christ. Notice how the ASV and NASB try to make a breach for the establishment with a punctuated, vicar room, partly crowding out the trinity, and partly hindering people's access to reconciliation. This is how wicked minds hijacked First Timothy. It is a must to read and profile carefully. Selfishness perverts the text and tries to limit the trinitarian presence to the first half only, as if that would be possible, but the inevitable by-product of such editorial fabrication is that the ASV and NASB enforce total trinitarian absence and make the whole verse a deistic composition.

KJV 116:14 I will pay my vows unto the LORD now in the presence of all his people.

Psa 116:14 נְדָרַי לַיהוָה אֲשַׁלֵּם נֶגְדָּה־נָּא לְכָל־עַמּוֹ׃

ASV 116:14 I will pay my vows unto Jehovah, Yea, in the presence of all his people.

Here is a test case for Psa 116:14. Do you see that what the ASV and NASB do here has been spelled out more plainly in Matt 6:5? If you profile and compare Psa 116:14 with Matt 6:5, do you see how the ASV and NASB serve Levitical continuation AD now also beyond Y2K? Be aware that modernist means of deception are designed for the readers not to see that the original text and mission is trinitarian and promotes reconciliation. It takes no more than small textual changes to bend the text away from its original intent, change how it works in the reader's brain, and block how the reader would pick up and mentally process the original text and its missional intent.

Psa 116:16 What the trinitarian I AM is about in John 17. This is literally Aleph truth in person. Truly . . I *am* **אני** . . **אנה**

Psa 116:16 O LORD, truly I *am* thy servant; I *am* thy servant, *and* the son of thine handmaid: thou hast loosed my bonds.

Psa 116:16 אָנָּה יְהוָה כִּי־אֲנִי עַבְדֶּךָ אֲנִי־עַבְדְּךָ בֶּן־אֲמָתֶךָ פִּתַּחְתָּ
לְמוֹסֵרָי׃

Now a test case for Psa 116:16. Do you see that (deistic) falsity hijacking First Timothy would be a binding and enslaving episcopate with neither capacity nor will to loose any gordian knot? Next, do you see that Pe provides not only personal reconciliation but an opening פתח which takes away Tamar's ruling mafia and priestly terror regime?

Psa 116:17 It should not be to hard to figure out that what O simply would obey and do in earlier verses, is what sola Vau/And would and will do here.

Psa 116:17 I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD.

Psa 116:17 לְךָ־אֶזְבַּח זֶבַח תּוֹדָה וּבְשֵׁם יְהוָה אֶקְרָא׃

Here is a test case for Psa 116:17. Do you see that sola Vau/And prophetically fulfilled and established equals the Lord's first-person business of I and Issachar established? Do you agree that what only sola S jurisdiction can fulfil, is what the absence or presence of the law began to do but with no truly lasting outcome in Gen 4:26?

Psa 116:18 Again why no punctuation is allowed to break up the Lord's real presence with his people, and again how the ASV and NASB try to change it and make a breech and room for the establishment.

Psa 116:18 I will pay my vows unto the LORD now in the presence of all his people,

Psa 116:18 נְדָרַי לַיהוָה אֲשַׁלֵּם נֶגְדָּה־נָּא לְכָל־עַמּוֹ׃

Psa 116:19 It is essential to know why Beth B, the Baptist Bible and Benjamite canon, have so little in common with Christendom's Babylonian Catholicism. Hearing one of the theological antisemites give praise to the Lord's Jerusalem did always sound hollow.

Psa 116:19 In the courts of the LORD'S house, in the midst of thee, O Jerusalem. Praise ye the LORD.

Psa 116:19 בְּחַצְרוֹת בֵּית יְהוָה בְּתוֹכֵכִי יְרוּשָׁלִָם הַלְלוּ־יָהּ׃

Psa 117:1 Notice why committed counter-reformers and Luciferian globalists, like the NKJV, so easily would replace bordered "nations" with borderless gentiles? Within the realm of lady D must apostolic awareness in aftercare pay attention to the fact that wiped out borders are wiped out peoples. Why not go all the way and be open about the actual agenda as a committed counter-reformatory mercenary: Praise him, all ye lackland serfs.

Psa 117:1 O praise the LORD, all ye nations: praise him, all ye people.

Psa 117:1 הַלְלוּ אֶת־יְהוָה כָּל־גּוֹיִם שַׁבְּחוּהוּ כָּל־הָאֻמִּים׃

Psa 117:2 Indeed, after hijacking lady D's room, it became a room of alternative truths. It makes the literal statement that sola Vau/And and sola S jurisdiction is the truth of the Lord, "and the truth of the Lord" וְאֱמֶת־יְהוָה. Alternative "truths" promote vicar ideas and vicar jurisdiction. It is fairly simple. Authenticity is everlasting. Alternative truths follow the repeatedly cursed 4=G and the succession of original sin constantly denying sola S reality. Eventually it will be impossible to hide the historical fact that the more reiterations and the longer the episcopal hearts hardened themselves, the more definitive is the canonical epistemology produced by the promoting successors of original sin. You can read it directly, aligned with John 17, or as a liar's substitute, turning it upside down in agreement with Rev 17. Editors and readers made the twofold Bible.

Psa 117:2 For his merciful kindness is great toward us: and the truth of the LORD *endureth* for ever. Praise ye the LORD.

Psa 117:2 כִּי גָבַר עָלֵינוּ חַסְדּוֹ וֶאֱמֶת־יְהוָה לְעוֹלָם הַלְלוּ־יָהּ׃

Psa 118:1 Apostolic authenticity mirrors the objective O. The KJV's direct language is obscured in the muddy waters of the NKJV. It is comparable to where the KJV distinctly and unwaveringly say what "Shall be" changed to a vague "may be" in the NKJV.

Psa 118:1 O give thanks unto the LORD; for *he is* good: because his mercy *endureth* for ever.

Psa 118:1 הוֹדוּ לַיהוָה כִּי־טוֹב כִּי לְעוֹלָם חַסְדּוֹ׃

Psa 118:2 Especially in lady D's third-heaven room is it a must to pay attention to the definitive capacity of the Word and how deviation expresses itself. Uprooted from That target and canonical pattern towards There, the NKJV has no defining capacity. Without or outside That blood-lined canon is mercy something non-canonical, non-biblical, and even non-Categorical. It can be whatever the reader wants it to be. It is so simple that the Canon is definitive for what Christ is about. With no real canon, no real need of Christ, which did prove itself in a fabricated reality of redemption without reformation.

Psa 118:2 Let Israel now say, that his mercy *endureth* for ever.

Psa 118:2 יֹאמַר־נָא יִשְׂרָאֵל כִּי לְעוֹלָם חַסְדּוֹ׃

Now a test case for Psa 118:2. Do you see that "his" וֹ (third person masculine singular) mercy at the end suffixes itself for agreement with "his word" דִּבְרוֹ and sola Vau/And rescue operation in Psa 107:20? Christ and the Word did not come only to redeem the world but to define what sin and salvation is and what to be saved from and saved to.

Psa 118:3 Next step, equally indefinite in the NKJV, a test case in its own right. Do you see that with T's category gone, it was easier to promote Levitical continuation AD and take ownership of "his mercy" as something he, the vicar of Christ, provided? In other words, do you see that theological fabrication and canonical whitewashing was done to convert the priesthood of law and sin into a priesthood providing salvation, using that as textual means to obscure the facts of Christendom's Levitical continuation?

Psa 118:3 Let the house of Aaron now say, that his mercy *endureth* for ever.

Psa 118:3 יֹאמְרוּ־נָא בֵית־אַהֲרֹן כִּי לְעוֹלָם חַסְדּוֹ׃

Psa 118:27 What revelation and the third heaven is about. Notice that one of the points with the diagnostic canon is that whatever is made god and worshipped, is a lordship, and next, how apostolic syntax governs the Hebrew and KJV, and how that is reshaped in the non-diagnostic NASB.

Psa 118:27 God *is* the LORD, which hath shewed us light: bind the sacrifice with cords, *even* unto the horns of the altar.

Psa 118:27 אֵל יְהוָה וַיָּאֶר לָנוּ אִסְרוּ־חַג בַּעֲבֹתִים עַד־קַרְנוֹת הַמִּזְבֵּחַ׃

Psa 118:28 Next step, with T's target gone or obscured, a god can be anything. Lucifer's wanted worship form is more abominable, more pluralistic and syncretic, and especially more You-centred and Yellowish than anything else.

Psa 118:28 Thou *art* my God, and I will praise thee: *thou art* my God, I will exalt thee.

Psa 118:28 אֵלִי אַתָּה וְאוֹדֶךָּ אֱלֹהַי אֲרוֹמְמֶךָּ׃

Psa 118:29 Chapter end, the last verse before the definitive Psalm. As a stepping stone into Psa 119 will revelation have no more value than O is objective and obedient. It is not wishful thinking as modelled in the NKJV.

Psa 118:29 O give thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.

Psa 118:29 הוֹדוּ לַיהוָה כִּי־טוֹב כִּי לְעוֹלָם חַסְדּוֹ׃

Psa 119:1 Fundamental revelation begins with addressing reality, and making the point that Leah's blessed happiness requires awareness, authenticity, and apostolic alignment with Asher's canon. Blessed happiness אשׁר and perfected Thummim is even to accept that premised promise. In the Hebrew and KJV is authenticity to walk a lord-make road. In the NIV, NASB, ESV, NABRE etc., it is a self-made road and it is more reasonable to say that I did it my way. Rebellion begins with rejecting the predestined. Authenticity and fulfilled foretelling is to be therein, live therein, and walk therein as predestined.

Psa 119:1 ALEPH. Blessed *are* the undefiled in the way, who walk in the law of the LORD.

Psa 119:1 אַשְׁרֵי תְמִימֵי־דֶרֶךְ הַהֹלְכִים בְּתוֹרַת יְהוָה׃

Before more is added, Aleph is a testing point for sola scriptura, how the KJV presents the case and says, take it or leave it, especially in terms of BC text dealt with in its AD context. No man would have any contribution to it, but if you read deviating versions, the subjective element creeps in in terms of road-building achievement and ownership, what this verse is about in its redemptive context, and what the theologians try to make of it. If you check the NIV, NASB, ESV, NABRE etc., you should pick up the tension

between the first half and the last half in terms of road-making capacity. Those claming editorial competence on scripture, which is what Dung hill i about, are actually claiming editorial competence on the historical blueprint, how prophecy foretells history. If you do the ESV, CSB, MEV, NABRE or NET Bible, you will find the same (vicar) story, how the word “whose” is used to claim the capacity of being road-builder and owner in competition with the last half, and thereby making a vivid example how hard it is for the establishment to keep their editorial claws off the Bible. KJV/XXX profiling manifests Psa 119:1 as an example case why it is so hard to come to agreement (unity of faith) in Amos 3:3. Stumbling is more on target than testing in Psa 119:1. After much historical ownership tension between “whose way” and “of the LORD”, as seen here, this verse contributes to why it is necessary to liberate scripture from all theological control. The KJV follows the Hebrew. The modernists manipulate the text by lingual gymnastics. While comparing the NASB with the KJV, be aware that this repeats Noah and the ark. While text manipulators literally made themselves road-builders and road-owners, the primarily mental Hebrew and KJV build the true story that the way did make them, the Copernican upside-down while the modernists with their editorial enterprise are working to fulfil Dan 7:25, reverse the reformation, and send the world back to medieval misery.

Psa 119:1 ALEPH. Blessed *are* the undefiled in the way, who walk in the law of the LORD.

Psa 119:1 אַשְׁרֵי תְמִימֵי־דָרֶךְ הַהֹלְכִים בְּתוֹרַת יְהוָה׃

Next step is about the objective and the subjective. Asher’s **אשׁר** WHO/WHICH/THAT **אשׁר** bloodline and the end of it is the reason to be blessed/happy **אשׁר**. Asher makes one of the cases where multiple senses grow out of one unifying foundation. His case is, more than other forms, explaining how past, present and future forms must contribute to mediate the differences in vocalised bias and observation of one common root. For the canonical KJV, the only option is to call THAT the definitive way. It is objective, never known in advance, and never man’s invention. In modernist translations the odd mixture is that they operate outside that canon, in the subjective, and do at the same time claim it as something personal with ownership. In contrast to the objective, "the way," did the modernist form, "whose way," become the subjective norm, uprooted from the truth but still professing something in relation to the road in question. Christendom’s Levitical continuation AD is most literally to be on Deviation Road. Aleph makes it plain that as the true canon was lost, man would soon begin to mess with the Lord’s affairs on earth. A papist will say, We gave you the scripture. He is a self-made heretic of herectics.

Psa 119:1 ALEPH. Blessed *are* the undefiled in the way, who walk in the law of the LORD.

Psa 119:1 אַשְׁרֵי תְמִימֵי־דָרֶךְ הַהֹלְכִים בְּתוֹרַת יְהוָה׃

Gen 30:13 And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher.

G 30 וַתֹּאמֶר לֵאָה בְּאָשְׁרִי כִּי אִשְׁרוּנִי בָנוֹת וַתִּקְרָא אֶת־שְׁמוֹ אָשֵׁר׃

One more element to verify in Psa 119:1. Do you agree that when a whole society has De-Railed from its paradigmatic D-R-K road דרך, must the ruling Resh headache be a representaitve sum of misbehaving individual Daleths? It takes a village to raise a child, and it takes a representative sum of deviation to derail and lose the key of knowledge.

Psa 119:2 Because this is a lost cause, beyond repair in deistic conditions, it is evident that the only working repair is a rapture. An anti-Copernican version of Aleph is to say, Cursed is Nicodemus. Christendom became the bloody mess and vicar lordship where the true canon did never work. Her you can see why Ezekiel's heart surgery is needed. In the KJV is it about objectivity. The (definite) heart is requird. In competing versions like the NASB it is a subjective, their heart. It is an important part of the dysfunctional, modernist canon that the words have no real meaning. Leb vs Leb, or Luther vs Leo X, made the case that lack of will to reform equals lack of will to repair. Now at the end of Laodicea, the lukewarm state of affairs manifest the same lost will til reform and repair around Dung hill.

Psa 119:2 Blessed *are* they that keep his testimonies, *and that* seek him with the whole heart.

Psa 119:2 אַשְׁרֵי נֹצְרֵי עֵדֹתָיו בְּכָל־לֵב יִדְרְשׁוּהוּ׃

Here is a test case for Psa 119:2. Do you see that when "the (definite) heart" in the KJV is changed to "their (subjective) heart" in the NKJV, then the reference where the true heart comes from is lost? Notice how this repeats the lord-made vs self-made in verse 1. If the Bible was theological, about G-d, and none of it was about man, as some of the theologians insist, it makes the change from "the heart" to "their heart" even more odd.

Psa 119:4 Next test case in its own right. Do you agree that since lady D's objective is to keep things alive and well, is the word "diligently" interchangeable with "lively" and vivid? Do you see that Christendom's deistic problem is that man is no more alive than the trinity's hypostatic precept is alive? D inheritance = A. Historically is there no way around the catholic fact that deism did always default to commandments of men, simply because the true alternative was absent and unknown. Dung hill is the mirror of lingual and behavioural deism. It should be obvious how the Bible divides itself by priesthood even here as deistic legalism vs staying alive in preceptual hypostatic diligence.

Psa 119:4 Thou hast commanded *us* to keep thy precepts diligently.

Psa 119:4 אַתָּה צִוִּיתָה פִקֻּדֶיךָ לִשְׁמֹר מְאֹד׃

Here is the test case for Psa 119:4. Notice why the KJV does not break up this verse with punctuation as done in the ASV and NASB. Referenced to Deu 6:5 and Matt 22:36-38, do you see that the most spectacular part of Christendom's moral bankruptcy is that the scriptural agenda is no longer to keep the Bible itself and its hypostatic precepts alive and trinitarian? Profiling reveals that man's primary calling to protect and preserve real sola S presence in person and print, as seen in the KJV, is no longer the agenda in deistic texts like the ASV, NASB, NABRE etc. Deism began with the Bible itself being reduced to non-divine, slaughtering letters. Now you need to get into the Hebrew details.

There is no excuse against the fact that a bishop's visiting oversight פקד role in these preceptual matters would be to witness real presence by the (diligent) fulness מאד of him that filleth all in all. But as history did prove so well, was the prominent subsidiary presence of first brat among brats generally much more important than the real presence of the truth, and especially much more important than the sola S truth. Substitute reality is a preserved reality where the truth is absent. Objectivity becomes subjective by man's ignorance. Now to the essential precept to be aware of in Psa 119:4. Do you agree that a revived AD (John 13:34), is about lordship and wordship, and therefore how a plurality of precepts in Psa 119:4 would be one singular precept? In other words, do you see why this led to the equation that deistic Christendom equals pluralist Christendom as a non-singular foundation of Levitical continuation? Christendom's moral bankruptcy reveals itself in a substitute practice of slaughtering, deistic letters. Deistic Doing and its legalist ritualism began where Alive trinitarian Being decayed into the obscure Aleph does not primarily argue its own case, but is the Alive testimony that reality is authentic only when the truth is present. The other way around, deism is by definition a decayed life on death row and Deviation Road. To be on target in Psa 119:4 in the KJV, is to stay alive. On Deviation Road in the modernist ASV, NASB, NABRE etc., it is to remain in deism and perceptual pluralism and legalism.

Psa 119:5 In the KJV, O confessing the need of objectivity.

Psa 119:5 O that my ways were directed to keep thy statutes!

Psa 119:5 אַחֲלַי יִכֹּנוּ דְרָכָי לִשְׁמֹר חֻקֶּיךָ׃

Psa 119:6 In agreement with John 3:30, the necessary balance is that appearance of the trinity mirrors disappearance of Niphil Basar, which means that the only way this works is by the implicit No-Man present in the phrase, "I not be" (cf. Psa 115:1).

Psa 119:6 Then shall I not be ashamed, when I have respect unto all thy commandments.

Psa 119:6 אָז לֹא־אֵבוֹשׁ בְּהַבִּיטִי אֶל־כָּל־מִצְוֹתֶיךָ׃

Psa 119:7 (Anti)-Copernican profiling. Notice that the KJV begins with, praise thee, the trinity, which is where all uprightness of heart come from, in contrast to the self-centred version in the NASB, where T's target and the reference of the upright is lost. Idiomatic reading - Thee with the uprightness of heart – locates the reference of true uprightness. After losing that trinitarian reference, the self-centred NASB is anti-Copernican about what man brings to the table. Theological reading of this KJV verse will mentally pause after "praise thee" to bend the text away from its existential reference, instead to be man-centred and about man's "upright" achievement. Apostolic KJV reading pauses mentally after "I will praise," since "thee + with" are glued to each other and to the one upright.

Psa 119:7 I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.

Psa 119:7 אוֹדְךָ בְיֹשֶׁר לֵבָב בְּלָמְדִי מִשְׁפְּטֵי צִדְקֶךָ׃

Psa 119:8 Aleph's last verse, why lady D's realm requires awareness of the existential and ontological. If you had to find a confessional twilight zone and put a comma there, somewhere after the colon, where would that be?

Psa 119:8 I will keep thy statutes: O forsake me not utterly.

Psa 119:8 אֶת־חֻקֶּיךָ אֶשְׁמֹר אַל־תַּעַזְבֵנִי עַד־מְאֹד׃

Psa 119:9 The legislative Beth B is essential for how this verse substantiates Benjamin's journey. First, beholding good and evil in Gen 3:22, then beholding the corrupt Way in Gen 6:12, then the first KJV "whereby" vs "how" in the modernists in Gen 15:8, and now the same difference, wherewithal vs how, real means vs empty framework. Wherewithal vs the non-vital does not only make How a perpetual sleeper, but makes the modernist world stand out as if sola scriptura was nothing but an enormous question mark. It is the greatest stumbling block beth B ever produced and the greatest elephant in the scholastic room since the printing press was invented, and it is growing in proportions the more effective the drowsy substitute takes effect upon Dung hill. It cannot be more explicitly said how brass and fire would be transformed into sola scriptura, and it cannot be more clearly stated what deception by means hides before blind eyes. It cannot be said more explicitly how scriptural perversion means to cover all the bloody Beth tracks this verse speaks of from beginning to end, and it cannot be stated more clearly what beth B in this verse says about the biographical sola S timeline the theologians have rejected with their Dispensational and Covenant ideas right before the face of scripture. Wherewithal is a word with lingual substance which explicitly contrasts the empty word, How. It is one of the examples how the theologians watered down the translated text and want to get rid of the KJV because they did never like what it says and how openly it promotes the substantive sola S solution. How to use How to hide truth and reality is how scripture became substantive (wherewithal) means of wickedness. In theology is the Word not the same in person and print, but became a wherewithal resource of the Wicked. If you look up wherewithal in the OED, it says, With what, with which, whereby, that with which to do something, the means by which to do something etc. It is substantive to fill the void of both good and evil. It should now be evident that without the Benjamite biography to substantiate "By what" or "wherewithal" **בְּמָה**, it is empty with nothing to fill the void. Thus, a substitute, blind "How" would therefore meet the theological requirement.

Psa 119:9 BETH. Wherewithal shall a young man cleanse his way? by taking heed *thereto* according to thy word.

Psa 119:9 בַּמֶּה יְזַכֶּה־נַּעַר אֶת־אָרְחוֹ לִשְׁמֹר כִּדְבָרֶךָ׃

Now the essential difference in Psa 119:9 should be obvious to Berean readers. Do you agree that "according to" must divide itself by priesthood, covering a lingual spectrum beginning with the sidetracked and worthless, but eventually gaining the power to speak in its own sola S right? Alternatively, do you agree that "according to" begins with void of reason, but in the end to be full of meaningful, self-evident, eisegetical substance for Berean minds? Do you agree that this twofold division by priesthood covers Beth B's purgatorial journey from brass and fire with no redemptive effect, until full immersion?

Psa 119:12 Satan would never be such a successful identity thief if he had not first seen the original blueprint. Because the Bible reader is recommended to become that imaged blueprint, the best option for Lucifer was to aim at vicar lordship and have the masses to submit and worship substitute statutes, ie. self-worship. With the whole world deceived and created in the vicar image of Lucifer, the globalist outcome around Dung hill would be universal self-worship in Christendom's new Hedon and Sodom. A perverted Bible was the medieval foundation, and is the foundation of the ecumenical Lackland 2.0. The main difference in modernist versions is the absence of the one true target. Because the true text is anthropological and biographical, the KJV says, me = thy. It is the incentive to be and do what T's target says. Identity theft explains why Satan's ambassadors will say that none of the Bible is about you. Satan's theological agency is indeed deceptive.

Psa 119:12 Blessed *art* thou, O LORD: teach me thy statutes.

Psa 119:12 בָּרוּךְ אַתָּה יְהוָה לַמְּדֵנִי חֻקֶּיךָ׃

Psa 119:17 One of the vital points in things ongoing pre- and post-destination is how to read the word "with" in this verse, first a lingual substitute, pre- and prostitute "with", working "against", more or less at war with thy servant, then the cooperative post-part in unity "with" thy servant as outlined in Eph 2:10. Upbringing precedes blessing.

Psa 119:17 Deal bountifully with thy servant, that I may live, and keep thy word.

Psa 119:17 גְּמֹל עַל־עַבְדְּךָ אֶחְיֶה וְאֶשְׁמְרָה דְבָרֶךָ׃

It is necessary to repeat the need for Beth B's beth-weaning taken care of by Gimel. In Gen 21:8 it was about Issac being "weaned" גמל. Gimel builds a redemptive balance beginning as a labouring camel and burden-bearer, in the end to be recompensed by rest. Loaded future blessings and "benefits" גמול would begin as a burdensome, bountiful trial. Beth-weaning must grow up from the infantile and get rid of the mixed middle for clarity of Beth B extremes in Bn-i-Mn. Psa 119:12, 17 are short forms of saying that the Lord = our righteousness. Since a man's arm is a symbol of his strength, do papal power conform to Nilsen's Norwegian song of having the head under the arm, and the arm in a sling. It is literally useless and cripling for the whole body.

Psa 119:18 Redemptive rescue means regained eye-sight, it is a statement, thou = mine. It was the same in verse 12, me = thy. Under the vicar lordship and headache-making headship of the antichrist, the vicar of Christ, did the subject 5% body of deism lose its working sense apparatus.

Psa 119:18 Open thou mine eyes, that I may behold wondrous things out of thy law.

Psa 119:18 גַּל־עֵינַי וְאַבִּיטָה נִפְלָאוֹת מִתּוֹרָתֶךָ׃

Psa 119:23-24 The last two verses in Gimel say "also" גם about the G likeness factor. Before leaving Gimel it must be said that to be created in the image of G-d as something Genuine, is the diversified case of being Authentic.

Psa 119:24 Thy testimonies also *are* my delight *and* my counsellors.

Psa 119:24 גַּם־עֵדֹתֶיךָ שַׁעֲשָׁעַי אַנְשֵׁי עֲצָתִי׃

Psa 119:25 Predestination makes it necessary to say that pre- is about G, and destiny is about D. Lady D is the receptor of Grace and the sent worker into her mission field. D is dimensional about growing up in proportions of faith until square-cubit reality. Revival and rapture are dimensional phenomena to rise and be raised out of the dust. Thou = me.

Psa 119:25 DALETH. My soul cleaveth unto the dust: quicken thou me according to thy word.

Psa 119:25 דָּבְקָה לֶעָפָר נַפְשִׁי חַיֵּנִי כִּדְבָרֶךָ׃

Psa 119:26 Me = Thy, D's hope of glory. Do you agree that after exhausting all vicar solutions must this verse be causal in having no Thy solution before the colon, but must look for help after the colon? KJV words, syntax, and punctuation are functional where the modernist NKJV is lost in the meaningless and dysfunctional. As seen in the KJV is sin leading to the colon, driving the search for salvation after the colon.

Psa 119:26 I have declared my ways, and thou heardest me: teach me thy statutes.

Psa 119:26 דְּרָכַי סִפַּרְתִּי וַתַּעֲנֵנִי לַמְּדֵנִי חֻקֶּיךָ׃

Psa 119:27 Notice again the annoying capital pronouns in the NKJV, NASB, and MEV and how it tends to put other words in the shadow. Theology is so blindly obsessed with certain ideas that the establishment did never discover that the Bible is biographical and journeying, and that man has a way to go and grow therein until properly dimen-Zioned in Daleth. Let it be a warning that the Vatican Rome has no corresponding potential that can be properly proportioned. Salvation is of the Jews. Providence is about Jerusalem. Its lingual guardian mandate is held in London.

Psa 119:27 Make me to understand the way of thy precepts: so shall I talk of thy wondrous works.

Psa 119:27 דֶּרֶךְ־פִּקּוּדֶיךָ הֲבִינֵנִי וְאָשִׂיחָה בְּנִפְלְאוֹתֶיךָ׃

Here is the test case for Psa 119:27. "Make me to (understand)" **הבינני** (hiphil causal). Do you agree that the word "to" has such a Grooming and Beth-weaning capacity that it is hard to make up a Berean mind whether it shall be read as a preposition or adjective? Do you agree that after removing it, the mediocre modernists have no bar, no standard, no real balance, and no reason for man to stand up and meet T's target and the expected triple "to" behaviour in Mic 6:8? Do you see why the argument ruling the first T(o) in Gen 1:14 must wait until light is switched on and T's temple veil is rent in twain for true insight? Do you agree that whether the hindering bias is a "make me" or a longer series like Gen 1:14, Let there be . . . to, it makes T(o) equally biased and skewed away from target until the dawn of daylight restores the opening objective O?

Psa 119:29 Me = thy, but the last half holds limited value until the way of lies has been exhausted. Man would wander into all kinds of religious experiences until turning back to the one true road as a last resort.

Psa 119:29 Remove from me the way of lying: and grant me thy law graciously.

Psa 119:29 דֶּרֶךְ־שֶׁקֶר הָסֵר מִמֶּנִּי וְתוֹרָתְךָ חָנֵּנִי׃

Psa 119:30 D inheritance = A. In the KJV it is about the truth. In the papist NABRE it is about loyalty to the bishop and the Pope.

Psa 119:30 I have chosen the way of truth: thy judgments have I laid *before me*.

Psa 119:30 דֶּרֶךְ־אֱמוּנָה בָּחָרְתִּי מִשְׁפָּטֶיךָ שִׁוִּיתִי׃

Psa 119:32 Revival reflects predestined Daleth dimensioning. In the KJV is "when" **כִּי** a missional translation with a specific timeframe. In the NKJV it is only a lexical "for" drowning in theological obscurity.

Psa 119:32 I will run the way of thy commandments, when thou shalt enlarge my heart.

Psa 119:32 דֶּרֶךְ־מִצְוֹתֶיךָ אָרוּץ כִּי תַרְחִיב לִבִּי׃

Psa 119:33 HE. Entrance into H's rest is about definition. For H's Havilah homeland to be an area of collective harmony, it requires a properly dimensioned individual D. Unity of faith is a shared experience. Now at the door into the seventh millennium, the people's relativist predicament is man's neurosis and identity crisis. H ordains how salvation is by definition. Labour became a condition of primarily mental unrest. Unity of faith is man's harmonised experience conditioned by miserable minds. H's first verse is not merely to receive info. Decoding requires "me" read as an out of the body experience, cognitively distanced from self objectively put on display, where the word "me" becomes a subject to be studied and an object to be aware of. Thus, the first four words here say that true Lordship begins with surrendered selfship (cf. John 3:30). I, me, my, and Niphil Basar are destroyers of the homeland, man's educational background in labour to find rest, and what man must come to grips with definitively first in order to find his harmonious rest. Salvation is by definition, which means coming to awareness of self in sin and salvation. Especially in this context, the Bible is creational, anthropological, and primarily mental.

Psa 119:33 HE. Teach me, O LORD, the way of thy statutes; and I shall keep it *unto* the end.

Psa 119:33 הוֹרֵנִי יְהוָה דֶּרֶךְ חֻקֶּיךָ וְאֶצְּרֶנָּה עֵקֶב׃

Now the first test case for Psa 119:33. Do you see that if H is no more than me receiving information, then man must live blind to self, and "me" must be the greatest roadblock standing in the way of my own selv-awareness? Me will consider myself the centre of the universe, and will not be able to learn much of value until moving out of that vicar centre of gravity. Hypocrisy and the human hubris begin with H seeking preeminence.

Next test case for Psa 119:33. Do you see that to definitively miss target in these things is to miss the anthropological subject and object in self-study, and therefore to replace the word “it” in the KJV with a theological “them” as done in the papist NABRE? Next, do you see that upscaled reverence before true Lordship and the downscaling of self, me and my ambitions (cf. John 3:30), need the first four KJV words to be idiomatically set according to the Hebrew syntax, and not to be demolished as done in the NASB 2020? As modelled by the first four KJV words, it should be even self-evident that the end of Niphil Basar’s ambitious deism and the return of the true Lord cannot have me bossing around as a vicar in his place.

Psa 119:34 Again it is not about “me” receiving info, but the fallen self objectively put on display, to be educated on the anthropological subject called “me”, which means to be educated on I and Issachar and the role of first person in society. G-d is the provider of objective “me”-understanding. Hebrew details ordain Bin and Beth-weaning while having Mal 3:18 on the horizon.

Psa 119:34 Give me understanding, and I shall keep thy law; yea, I shall observe it with *my* whole heart.

Psa 119:34 הֲבִינֵנִי וְאֶצְרָה תוֹרָתֶךָ וְאֶשְׁמְרֶנָּה בְכָל־לֵב׃

Psa 119:35 Next step about me, Moses and Maslow, in need of coming to terms with self in all things. Within the K-N matrix is one half about the key of knowledge. The other half is the “me” of knowledge. Salvation is by definition. Deception is relative.

Psa 119:35 Make me to go in the path of thy commandments; for therein do I delight.

Psa 119:35 הַדְרִיכֵנִי בִּנְתִיב מִצְוֹתֶיךָ כִּי־בוֹ חָפָצְתִּי׃

Here is the test case for uprooting from truth and reality in Psa 119:35. Do you see that how this verse ends in the NKJV, NASB etc., is about hedonist self-pleasure, but in the KJV it ends with a simple, objective, and factual “do”? In other words, do you see how uprooting from truth and reality means the beginning of lameness and lost momentum? Hedonist pleasure is a vicar objective. Notice the Hebrew details, “for therein” כִּי־בוֹ. Divorced from the Benjamite canon and living in denial of sola Vau, theology is crippled and a void of reason.

Psa 119:36 Next “me” instance. Salvation is by definition. It puts the mosaic Me at the centre of homeland issues to be solved for square-cubit unity of faith. Verse by verse H stays focused on H’s homeland affairs vs My first person business.

Psa 119:36 Incline my heart unto thy testimonies, and not to covetousness.

Psa 119:36 הַט־לִבִּי אֶל־עֵדְוֹתֶיךָ וְאַל אֶל־בָּצַע׃

Psa 119:41 First the defining H, then W, the means of definition and salvation. H sent W for the rescue of human nature from his own destruction. This is Psa 107:20 all over again, saying, *even* thy definition according to thy means of definition. Again the KJV uses “*even*” to make explicit what is implicitly built into the text.

Psa 119:41 VAU. Let thy mercies come also unto me, O LORD, *even* thy salvation, according to thy word.

וְיָבֹאנִי חֲסָדֶךָ יְהוָה תְּשׁוּעָתְךָ כְּאִמְרָתֶךָ׃ Psa 119:41

Psa 119:42 Vau's version of Beth's "wherewithal", the substantive KJV case the sola S-denying modernists have no reason to agree with, as seen in the NKJV. Sola S is the supreme provider and equipper the modernists do net want in plain print. Means given to equip and protect in the KJV became modernist means to mask and deceive.

Psa 119:42 So shall I have wherewith to answer him that reproacheth me: for I trust in thy word.

וְאֶעֱנֶה חֹרְפִי דָבָר כִּי־בָטַחְתִּי בִּדְבָרֶךָ׃ Psa 119:42

To really substantiate the profiled Vau difference in Psa 119:42, it may begin with W as the universally resourceful Wherewithal the KJV promotes, because the transliterated W is the same in use to protect in Eph 6:11-13+. Before going to war is it a must to know and to be definitive about self and the enemy. Sola S jurisdiction makes itself universal protector of the Wherewith resource centre Satan wants to deprive humanity of.

Psa 119:43 H's definitive hope is sola S jurisdiction.

Psa 119:43 And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments.

וְאַל־תַּצֵּל מִפִּי דְבַר־אֱמֶת עַד־מְאֹד כִּי לְמִשְׁפָּטְךָ יִחָלְתִּי׃ Psa 119:43

Psa 119:44 So, no real Homeland alternative to sola S jurisdiction. Vicar jurisdiction was always a Lackland administration. Christendom did prove how the Bible divides itself by priesthood. It is scriptural supremacy vs first brat among brats.

Psa 119:44 So shall I keep thy law continually for ever and ever.

וְאֶשְׁמְרָה תוֹרָתְךָ תָמִיד לְעוֹלָם וָעֶד׃ Psa 119:44

Psa 119:45 And I, the two grouped for Lordship supremacy and Homeland sovereignty, which is what the papist NABRE committee did not accept and therefore omitted. Sola Vau/And means of salvation are means of liberation.

Psa 119:45 And I will walk at liberty: for I seek thy precepts.

וְאֶתְהַלְכָה בָרְחָבָה כִּי פִקֻּדֶיךָ דָרָשְׁתִּי׃ Psa 119:45

Psa 119:46 Some OT background for Paul's mission and Rom 1:16+. Now you need to recheck your reading habits again because the only working moral supervisor is not to speak before kings, but to have the Lord's testimonies set before the kings. Notice how the NABRE manipulates the details for the reader not to discover sola S jurisdiction.

Psa 119:46 I will speak of thy testimonies also before kings, and will not be ashamed.

וַאֲדַבְּרָה בְעֵדֹתֶיךָ נֶגֶד מְלָכִים וְלֹא אֵבוֹשׁ׃ Psa 119:46

Psa 119:47 To be enlightened on lordship vs selfship is indeed to de-spotlight myself.

Psa 119:47 And I will delight myself in thy commandments, which I have loved.

Psa 119:47 וְאֶשְׁתַּעַשַׁע בְּמִצְוֹתֶיךָ אֲשֶׁר אָהָבְתִּי׃

Psa 119:48 So far, Aleph and Beth, Asher and Benjamin, cover the Baptist Bible. Gimel and Daleth cover predestination and evolution. He and Vau cover definition and means of definition. The rescue operation when G-d sent his word to hinder man's destruction, was that he sent his word to define them. Salvation is by definition. On the road to total chaos had relativism caused the loss of man's common ground, and unity of faith had to be restored. Verse 48 refers to a rescue operation which more or less is the reverse side of the selfish and self-worship developed in Rom 1, about me and my commandments.

Psa 119:48 My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.

Psa 119:48 וְאֶשָּׂא־כַפַּי אֶל־מִצְוֹתֶיךָ אֲשֶׁר אָהָבְתִּי וְאָשִׂיחָה בְּחֻקֶּיךָ׃

Psa 119:49 Slavery, liberty, and neurology. Do you agree that "upon which (thou)" is the same founding corner stone in person and print in Eph 2:20?

Psa 119:49 ZAIN. Remember the word unto thy servant, upon which thou hast caused me to hope.

Psa 119:49 זְכֹר־דָּבָר לְעַבְדֶּךָ עַל אֲשֶׁר יִחַלְתָּנִי׃

Psa 119:50 The Comforter and the cursed. Z's inheritance = W. First how "this" that thou hast done, kicked man out of Edon, then how means of reunion were composed.

Psa 119:50 This *is* my comfort in my affliction: for thy word hath quickened me.

Psa 119:50 זֹאת נֶחָמָתִי בְעָנְיִי כִּי אִמְרָתְךָ חִיָּתְנִי׃

Psa 119:51 The one being cursed. As protector of the reformation, the KJV says, have not declined from thy law, which in its reformative context refers to the historical denial of sola scriptura. The KJV uses the most relevant words to describe the 1500s and what counter-reformatory modernists find too offensive to put in print. A history of theology would in essence be the history of declining from scripture's missional intent. How the church decayed historically is how the establishment denied the missional purpose with scriptural providence. The greatest moments of apostasy are the moments where the text of the Bible makes itself most relevant. Pride, prominence, and prejudice are defaults in Christendom's priestly practice.

Psa 119:51 The proud have had me greatly in derision: *yet* have I not declined from thy law.

Psa 119:51 זֵדִים הֱלִיצֻנִי עַד־מְאֹד מִתּוֹרָתְךָ לֹא נָטִיתִי׃

Psa 119:52 Zakar's next step, curse vs comfort. Sola Vau/And is the Comforter.

Psa 119:52 I remembered thy judgments of old, O LORD; and have comforted myself.

זָכַרְתִּי מִשְׁפָּטֶיךָ מֵעוֹלָם יְהוָה וָאֶתְנֶחָם׃ Psa 119:52

Psa 119:53 Curse vs ruling headache. Is it about a victim or an inquisitor ready and eager to "correct" things?

Psa 119:53 Horror hath taken hold upon me because of the wicked that forsake thy law.

זַלְעָפָה אֲחָזַתְנִי מֵרְשָׁעִים עֹזְבֵי תּוֹרָתֶךָ׃ Psa 119:53

Psa 119:56 Last verse in Zain. The twofold Bible and its (anti)-Copernican alternatives is like the slimy Babel, to have something, or be had in the grips of something. As soon as the fallen man had done "this", he was in the grips and had by "this", and was kicked out of Eden by "this". To be redeemed and released from confinement means liberation from the rule of time and sin. It is most specific.

Psa 119:56 This I had, because I kept thy precepts.

זֹאת הָיְתָה־לִּי כִּי פִקֻּדֶיךָ נָצָרְתִּי׃ Psa 119:56

Psa 119:57 Cheth doing time complements Zain's confinement. Issachar might have the knowledge of what ought to be done but the issue with I and Issachar is integrity. Cheth is so broad in its statutory landscape that it can be hard to find consistency. Verses 56-57 are related in what may be the case but not necessarily so.

KJV 119:57 *Thou art* my portion, O LORD: I have said that I would keep thy words.

חֶלְקִי יְהוָה אָמַרְתִּי לִשְׁמֹר דְּבָרֶיךָ׃ Psa 119:57

Psa 119:58 How "thy" sets the bar for "my", and therefore the need of mercy.

Psa 119:58 I intreated thy favour with *my* whole heart: be merciful unto me according to thy word.

חִלִּיתִי פָנֶיךָ בְכָל־לֵב חָנֵּנִי כְּאִמְרָתֶךָ׃ Psa 119:58

Psa 119:63 Why the statutory Cheth first must be a billing adversary, before it can be a unifying companion. Masses eventually keeping the commandments by the end of the apocalypse, have first paid the price of whoredom.

Psa 119:63 I *am* a companion of all *them* that fear thee, and of them that keep thy precepts.

חָבֵר אֲנִי לְכָל־אֲשֶׁר יְרֵאוּךָ וּלְשֹׁמְרֵי פִקּוּדֶיךָ׃ Psa 119:63

Psa 119:64 Last verse in Cheth. Since the whole earth is a purgatorial prison and lab under vicar jurisdiction, subsidiary justice meant that the earth would teach indirectly what man could and would not receive from the Lord directly. You must sort out where the word "teach" is grounded, and where to find mercy. Is it in the earth or in the Lord? Anyway, Lamed makes labour educational in Cheth's statutory landscape.

Psa 119:64 The earth, O LORD, is full of thy mercy: teach me thy statutes.

חַסְדְּךָ יְהוָה מָלְאָה הָאָרֶץ חֻקֶּיךָ לַמְּדֵנִי׃ Psa 119:64

Psa 119:65 The first question you need to ask yourself about Teth is why retrospect and hindsight require a breakthrough. As the one unfolding, final parameter in justification by faith, Mishpat **משפט**, is the unfulfilled Teth the half-way position where Laodicea is found lame and lukewarm. It is like ever learning and never coming to the knowledge of square cubit. Absence of "good" **טוב** means that "evil" is still an unknown element. Laodicea's half-way condition is man's history continually stuck in Gen 3-4 and with this unsorted issue: If thou doest or doest not "well" **יטב**. Man must learn that salvation and justification are two different things. The rapturing act of salvation is instant, but justification takes time. Creational justification of humanity would take 6-7000 years to accomplish. Redemptive providence is what BC/AD gravitates around, but to make it beneficial would take 2-3000 more years to accomplish. To fulfil the course and impose the great tribulation would be something done also for the Lord's own sake, because the justification of everything is retrospective and requires the dawn of daylight. How Teth and Mishpat work here require hindsight according to the retrospective Gen 2:8. Man's return to Eden is what "had" been formed until Teth is unfolded. Purgatory is that man is dealt with until "done" **עשה**. Shapat **שפט** has both an initiator element and a fulfilling element unknown in time. Until a fully unfolded, square-cubit Mishpam **משפם**, must the enclosed Teth crumble and mirror the lack of Thummim and Momentum.

Psa 119:65 TETH. Thou hast dealt well with thy servant, O LORD, according unto thy word.

טוֹב עָשִׂיתָ עִם־עַבְדְּךָ יְהוָה כִּדְבָרֶךָ׃ Psa 119:65

Here is a test case for Psa 119:65. Do you see that Teth fully unfolded must open man's biographical history "according unto" its foretold prophetic blueprint, and therefore that as-is alignment begins with unity between prophecy and history? BC conflict between sinner and saviour in the gospels, is by definition a glaring categorical gulf between the prophetic blueprint and its historical confirmation. From there, unbelief is by definition a Mis-Match between epistemological evidence and how it is perceived. Next, rebellion is by definition that man does not want epistemological reality to speak the truth. Its best example is how rebelling papists fabricated preterism to be the alternative truth, which is to change times and seasons because the original prophetic blueprint was unwanted, which leads back to the first gospel Mis-Match, that man needs first to be defined as a sinner in order to need a saviour. Salvation is by definition.

Psa 119:66 Within the temporal timeframe did Lamed make Lamech schoolmaster. It would go on until restored Teth's square cubit would provide outcasting. Established reality is the established belief-system made reformative as commandments **מצות**. It would not work until the end. The finisher of faith is square cubit justification.

Psa 119:66 Teach me good judgment and knowledge: for I have believed thy commandments.

טוּב טַעַם וָדַעַת לַמְּדֵנִי כִּי בְמִצְוֹתֶיךָ הֶאֱמָנְתִּי׃ Psa 119:66

Psa 119:68 Next reference to Gen 4, and why evil needs to be known first. Lamed's and Lamech's Luciferian pottery must fulfil the program until outcasting is done.

Psa 119:68 Thou *art* good, and doest good; teach me thy statutes.

טוֹב־אַתָּה וּמֵטִיב לַמְּדֵנִי חֻקֶּיךָ׃ Psa 119:68

Psa 119:71 Again, why good depends on the educational element of evil, to be exercised therewith until labour brings forth rest.

Psa 119:71 *It is* good for me that I have been afflicted; that I might learn thy statutes.

טוֹב־לִי כִּי־עֻנֵּיתִי לְמַעַן אֶלְמַד חֻקֶּיךָ׃ Psa 119:71

Psa 119:73 Where proportions and the scaling of space come from. Lady Dimension has a proportional room to caretake. Decay is a dimensional loss until the fourth generation Lackland. You need to make a dimenional spectrum between the spaceous John 17 and the narrow and shallow Rev 17.

Psa 119:73 JOD. Thy hands have made me and fashioned me: give me understanding, that I may learn thy commandments.

יָדֶיךָ עָשׂוּנִי וַיְכוֹנְנוּנִי הֲבִינֵנִי וְאֶלְמְדָה מִצְוֹתֶיךָ׃ Psa 119:73

Psa 119:75 The truth is dimensioned and it requires depth. Woke minds are unable to know what is true and what is error. Be aware that a determinant is dimensional by definition. To know is definitive only as truly shaped to lady D's square cubit reality.

Psa 119:75 I know, O LORD, that thy judgments *are* right, and *that* thou in faithfulness hast afflicted me.

יָדַעְתִּי יְהוָה כִּי־צֶדֶק מִשְׁפָּטֶיךָ וֶאֱמוּנָה עִנִּיתָנִי׃ Psa 119:75

Here is the test case for Psa 119:75. Do you agree that the first four KJV words need to work the same way as the first four KJV words in Psa 119:33 (cf. John 3:30)?

Psa 119:80 Abrahamic perfection, Thammim תמים says that sound does definitely not mean round. Samech stresses the point that Sodom is the place where all statutory value is lost and salvation must be defined.

Psa 119:80 Let my heart be sound in thy statutes; that I be not ashamed.

יְהִי־לִבִּי תָמִים בְּחֻקֶּיךָ לְמַעַן לֹא אֵבוֹשׁ׃ Psa 119:80

Hebrew pair 9-10, Teth and Iod, are grouped for dimensional reasons. Teth will surface, unfold, and must come to its square-cubit senses for unity of faith according to the fully stretched Iod.

Psa 119:81 Defining the twofold Categories.

Psa 119:81 CAPH. My soul fainteth for thy salvation: *but* I hope in thy word.

כָּלְתָה לִתְשׁוּעָתְךָ נַפְשִׁי לִדְבָרְךָ יִחָלְתִּי׃ Psa 119:81

Psa 119:82 Next step, same twofold Category. Sin is defined before salvation is needed.

Psa 119:82 Mine eyes fail for thy word, saying, When wilt thou comfort me?

כָּלוּ עֵינַי לְאִמְרָתֶךָ לֵאמֹר מָתַי תְּנַחֲמֵנִי׃ Psa 119:82

Psa 119:85 More categorical opposites. Truth and error have limited value unless they are sufficiently polarised and defined, and the mixture of them, between them, is gone.

Psa 119:85 The proud have digged pits for me, which *are* not after thy law.

כָּרוּ־לִי זֵדִים שִׂיחוֹת אֲשֶׁר לֹא כְתוֹרָתֶךָ׃ Psa 119:85

Psa 119:86 More need to categorise.

Psa 119:86 All thy commandments *are* faithful: they persecute me wrongfully; help thou me.

כָּל־מִצְוֹתֶיךָ אֱמוּנָה שֶׁקֶר רְדָפוּנִי עָזְרֵנִי׃ Psa 119:86

Psa 119:87 More twofold division. Apostolic syntax must relate to the whole spectrum and must therefore say both what to forsake and what not to forsake. This is how Which switching is selective in other cases. Modernist versions like the NKJV, NASB etc., live with an unsorted mixture because the text is one-sided. It is relevant to compare with the camel and the gnat in Matt 23:24. The KJV practices the same method here, whereas the modernists tend to swallow everything without distinction. It is also comparable to how theological Christendom has no will to reform and does not want to forsake what is not the Lord's true precepts. Theology may clean up the most central element but does not touch the stuff hidden in the shadow. Functional which switching will say that I forsook (that which was) not thy precepts, which is the extra clean-up the priesthood of believers must do after the mess made by the priesthood of unbelief.

Psa 119:87 They had almost consumed me upon earth; but I forsook not thy precepts.

כִּמְעַט כִּלּוּנִי בָאָרֶץ וַאֲנִי לֹא־עָזַבְתִּי פִקֻּדֶיךָ׃ Psa 119:87

Psa 119:88 Categorical division into the twofold is the necessary background to see why Quicken means to polarise the extremes and make either-or of the mixed middle. Those no longer alive and alert in Matt 24 were expected to go woke and no longer be able to know proper distinction and categorical differences. Psa 119 is the definitive Psalm, and the majority user of the word, Quicken.

Psa 119:88 Quicken me after thy lovingkindness; so shall I keep the testimony of thy mouth.

כְּחַסְדְּךָ חַיֵּנִי וְאֶשְׁמְרָה עֵדוּת פִּיךָ׃ Psa 119:88

Psa 119:89 To be able to execute Luciferian deception must Lamed possess the capacity of being liberal and labile. Within the L-D-R balance of church and state does L possess the flexible opposite of the rigid R. R has ruling rational capacity and is predominantly a male role. L holds social and emotional capital and is more of an adaptive lady's letter. R is the malefactor sinner with a rationale. L would be in the sin as the woman element. Deception begins with the lingual, liberal and labile Lucifer from a temporal position in Gen 3:1 challenging the eternal Lord and Lamed in Psa 119:89.

Psa 119:89 LAMED. For ever, O LORD, thy word is settled in heaven.

Psa 119:89 לְעוֹלָם יְהוָה דְּבָרְךָ נִצָּב בַּשָּׁמָיִם׃

Here is the K-L test case for Psa 119:89. First, do you agree that to destroy a paradigm begins with the liberal and labile Lamed mixing up and confusing the clear categories in Caph? Next, do you see why K/M developed along L typically would move from clear categories to wokeness and muddy waters? The labile L is able to desolve and sacrifice itself or the masses. Lucifer's lullaby is sung into the ears of the masses to make them fall asleep and lose everything.

Psa 119:97 Mem and Nun make the next pair and they define the unit and vector. KJV syntax reveals the incentive to become the law, I thy law. The KJV syntax is missional. The NKJV syntax is textual. How I love it define how to read Moses, Maslow, Messiah, Macchiavelli, and the mechanics of self. Mem sets up the framework of I thy law, which is the biography of human nature.

Psa 119:97 MEM. O how love I thy law! it *is* my meditation all the day.

Psa 119:97 מָה־אָהַבְתִּי תוֹרָתֶךָ כָּל־הַיּוֹם הִיא שִׂיחָתִי׃

Psa 119:99 More and more. It must be sufficiently liberal and labile to match all the Luciferian levels of deception.

Psa 119:99 I have more understanding than all my teachers: for thy testimonies *are* my meditation.

Psa 119:99 מִכָּל־מְלַמְּדַי הִשְׂכַּלְתִּי כִּי עֵדְוֹתֶיךָ שִׂיחָה לִי׃

Psa 119:100 More and more. N's scaling of man's hubis of ambition come from/out of the Mem unit.

Psa 119:100 I understand more than the ancients, because I keep thy precepts.

Psa 119:100 מִזְּקֵנִים אֶתְבּוֹנָן כִּי פִקּוּדֶיךָ נָצָרְתִּי׃

Psa 119:104 Last Mem verse. Mem mediates why the only way to knowledge is to have been there and biographically done that. Thy precepts (to become) I. Authenticity has no choice other than to be biographical.

Psa 119:104 Through thy precepts I get understanding: therefore I hate every false way.

Psa 119:104 מִפִּקּוּדֶיךָ אֶתְבּוֹנָן עַל־כֵּן שָׂנֵאתִי כָּל־אֹרַח שָׁקֶר׃

Psa 119:105 Together with the Mem unit must the Nun vector be this or Isa 8:20.

Psa 119:105 NUN. Thy word *is* a lamp unto my feet, and a light unto my path.

נֵר־לְרַגְלִי דְבָרֶךָ וְאוֹר לִנְתִיבָתִי: Psa 119:105

Psa 119:113 Jesus was slaughtered in the provision of salvation. Such savagery would be committed by setting the value of a human life to zero.

Psa 119:113 SAMECH. I hate *vain* thoughts: but thy law do I love.

סֵעֲפִים שָׂנֵאתִי וְתוֹרָתְךָ אָהָבְתִּי: Psa 119:113

Psa 119:114 What the protective sola S jurisdiction is about. Slaughter and savagery is the framework of salvation.

Psa 119:114 Thou *art* my hiding place and my shield: I hope in thy word.

סִתְרִי וּמָגִנִּי אָתָּה לִדְבָרְךָ יִחָלְתִּי: Psa 119:114

Psa 119:115 It is either or, sola S jurisdiction or the commandments of men.

Psa 119:115 Depart from me, ye evildoers: for I will keep the commandments of my God.

סוּרוּ־מִמֶּנִּי מְרֵעִים וְאֶצְּרָה מִצְוֹת אֱלֹהָי: Psa 119:115

Psa 119:116 Sola S jurisdiction and reverence for life. Savagery is the alternative in the shadow of scriptural supremacy.

Psa 119:116 Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope.

סָמְכֵנִי כְאִמְרָתְךָ וְאֶחְיֶה וְאַל־תְּבִישֵׁנִי מִשִּׂבְרִי: Psa 119:116

Psa 119:117 More sola S safety measures. Reverence for life is inseparable from sola S jurisdiction.

Psa 119:117 Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually.

סְעָדֵנִי וְאִוָּשֵׁעָה וְאֶשְׁעָה בְחֻקֶּיךָ תָמִיד: Psa 119:117

Psa 119:118 Falsehood is statutory heresy. Dung hill must inevitably be the foundation of the downtrodden

Psa 119:118 Thou hast trodden down all them that err from thy statutes: for their deceit *is* falsehood.

סָלִיתָ כָּל־שׁוֹגִים מֵחֻקֶּיךָ כִּי־שֶׁקֶר תַּרְמִיתָם: Psa 119:118

Psa 119:119 One of all the verses to be fulfilled in Rev 18. Sola S jurisdiction is final. It is the author and finisher of faith, and the end of ruling Resh headache in verse 115 and 119, and the end of the ruling snares of deceit in verse 118.

Psa 119:119 Thou puttest away all the wicked of the earth *like* dross: therefore I love thy testimonies.

סִגִים הִשְׁבַּתָּ כָל־רִשְׁעֵי־אָרֶץ לָכֵן אָהַבְתִּי עֵדֹתֶיךָ׃ Psa 119:119

Psa 119:120 Niphil Basar in need of a No-Man solution.

Psa 119:120 My flesh trembleth for fear of thee; and I am afraid of thy judgments.

סָמַר מִפַּחְדְּךָ בְשָׂרִי וּמִמִּשְׁפָּטֶיךָ יָרֵאתִי׃ Psa 119:120

Psa 119:121 Samech and Ain go together in salvation and savagery. Statutory reality is salvation vs subsidiary justice (savagery). Y is enlightening, or blind and yellowish. It is helpful to replace the phrase “leave me” with removing Y, the candlestick, and read this verse according to Rev 2:5. With that in mind, verse 121 begins with awareness of past pottery עשׂ from start, potentially going back to more oppressive pottery עשׂ at the end. Ain needs to mirror itself in its statutory parallel, Samech. Ain says what to expect when man is saved and the protective candlestick is present, and when these things are absent.

Psa 119:121 AIN. I have done judgment and justice: leave me not to mine oppressors.

עָשִׂיתִי מִשְׁפָּט וָצֶדֶק בַּל־תַּנִּיחֵנִי לְעֹשְׁקָי׃ Psa 119:121

Psa 119:122 Salvation and sola S jurisdiction is redemptive surety against savagery.

Psa 119:122 Be surety for thy servant for good: let not the proud oppress me.

עָרֹב עַבְדְּךָ לְטוֹב אַל־יַעַשְׁקֻנִי זֵדִים׃ Psa 119:122

Psa 119:123 Y vs S.

Psa 119:123 Mine eyes fail for thy salvation, and for the word of thy righteousness.

עֵינַי כָּלוּ לִישׁוּעָתֶךָ וּלְאִמְרַת צִדְקֶךָ׃ Psa 119:123

Psa 119:124 Under sola S jurisdiction is man’s free will to reform his free will to accept pottery. David would find this acceptable compared to falling into the hands of men.

Psa 119:124 Deal with thy servant according unto thy mercy, and teach me thy statutes.

עֲשֵׂה עִם־עַבְדְּךָ כְחַסְדֶּךָ וְחֻקֶּיךָ לַמְּדֵנִי׃ Psa 119:124

Psa 119:125 Bin self-understanding and his own biography, that (specific) I.

Psa 119:125 I *am* thy servant; give me understanding, that I may know thy testimonies.

עַבְדְּךָ־אָנִי הֲבִינֵנִי וְאֵדְעָה עֵדֹתֶיךָ׃ Psa 119:125

Psa 119:126 Corrective pottery. Law, sin, and time עת would be imposed for corrective reasons BC, and continued AD. To the Jew first, and also to the Greek. Deviation would be systematically proven by canonical epistemology. Time is the driver in Ecc 3.

Psa 119:126 *It is* time for *thee*, LORD, to work: *for* they have made void thy law.

עֵת לַעֲשׂוֹת לַיהוָה הֵפֵרוּ תּוֹרָתֶךָ׃ Psa 119:126

For more context on Psa 119:126, sin עשׂ and time עת are interchangeable. The end of time is the end of sin. More important, sola S jurisdiction is the end of giving strength to sin. To cast out Satan begins with stripping the hierarchy of Satan of its stolen power.

Psa 119:128 Y provides not only a yellowish framework but educates the eyes to know what to hate. Notice how the NABRE ends this verse with making it an incentive for continued wrong-doing, continually following every way I hate. It sound like hardened hearts unwilling to reform, and is a by-product of rejecting the KJV's *and* italics. After rejecting sola S jurisdiction would the papists obscure even the simplest of scriptural principles. Means of deception are designed to obscure.

Psa 119:128 Therefore I esteem all *thy* precepts *concerning* all *things to be* right; *and* I hate every false way.

עַל־כֵּן כָּל־פִּקּוּדֵי כֹל יִשָּׁרְתִּי כָּל־אֹרַח שֶׁקֶר שָׂנֵאתִי׃ Psa 119:128

Psa 119:129 First, Pe in providence and preservation, and the need to read "them" here the same way as in Psa 12:7. Next, why Pe is grouped with Tzaddi. Restored functional Thummim requires Christ's reconciling remedy against mixture, especially to clean up the mess caused by vicar Pe organisms. It is necessary to pinpoint the problem with the papal Pe working as dysfunctional determinant within the O-R matrix. Papal pomp and prominence became fruits of lost eye-sight. Verse 129 needs the right type support from verse 137, also to pinpoint where injustice and infallible ignorance came from and why Christendom so notoriously ended in the ditch under the Pope as moral supervisor.

Psa 119:129 PE. Thy testimonies *are* wonderful: therefore doth my soul keep them.

פְּלָאוֹת עֵדוֹתֶיךָ עַל־כֵּן נְצָרָתַם נַפְשִׁי׃ Psa 119:129

Psa 119:137 TZADDI. Righteous *art* thou, O LORD, and upright *are* thy judgments.

צַדִּיק אַתָּה יְהוָה וְיָשָׁר מִשְׁפָּטֶיךָ׃ Psa 119:137

Psa 119:130 Reconciliation and sola S jurisdiction is the foundation.

Psa 119:130 The entrance of thy words giveth light; it giveth understanding unto the simple.

פֵּתַח דְּבָרֶיךָ יָאִיר מֵבִין פְּתָיִים׃ Psa 119:130

Psa 119:138 Pe in verse 130 needs the right type support from Tzaddi in verse 138.

Psa 119:138 Thy testimonies *that* thou hast commanded *are* righteous and very faithful.

צִוִּיתָ צֶדֶק עֵדֹתֶיךָ וֶאֱמוּנָה מְאֹד׃ Psa 119:138

Psa 119:131 Pe in verse 131 needs the right type support from Tzaddi in verse 139.

Psa 119:131 I opened my mouth, and panted: for I longed for thy commandments.

פִּי־פָעַרְתִּי וָאֶשְׁאָפָה כִּי לְמִצְוֹתֶיךָ יָאָבְתִּי׃ Psa 119:131

Psa 119:139 My zeal hath consumed me, because mine enemies have forgotten thy words.

צִמְּתַתְנִי קִנְאָתִי כִּי־שָׁכְחוּ דְבָרֶיךָ צָרָי׃ Psa 119:139

For more context on Psa 119:131 here is the organic organisation of some P-words.

Representing deism: Pharaoh and the Pope.
Representing the trinity: The Prince of Peace.

Person, parent, progenitor, pregnant, people, priest, personal, private, public, position, power, pyramid, pride, puff, problem, patronise, propriety, punk, pygmy, primadonna, protect, pry, project, pretence, propaganda, player, protégé, pupil, protagonist, partition, parties, policy, politics, president, primacy, preside, pomp, procession, prominence, preeminence, prestige, priviledge, prerogative, palace, power play, push, pull, powerful, pushover, pussy, puppet, province, periphery, pleasure, persmission, police, prevent, prohibit, prefer, prosecute, penalty, prison, plea, pardon, pity, price, pay, pain, protest, predator, prey, plot, peril, plunder, perish, pest, plague, pottery, persecute, purgatory, probation, prophecy, Passover, providence, pasture, Pentecost, propitiate, provision, paradise, paradigm, parameter, principle, postulate, pattern, prig, pedantic, pathology, profile, primary, particular, peculiar, precious, partner, partaker, promise, premise, pre, prognosis, post, perfect, perceive, partly, plenty, produce, proactive, prelude, program, prosper, profit, profane, poverty, prostitute, predestination, please, premature, patience, primordial, palpable, prone, prune, preparation, process, progress, provoke, prompt, plan, priority, purpose, propose, purchase, prospect, pursuit, proceed, put, propel, pause, puzzled, procrastinate, probable, profound, proximity, plummet, possible, proportion, present, preserved, propped, prolong, practice, pulse, pure, pristine, plain, place, possess, physics, peace, psyche, proxy, pray, praise, proof, pronoun, proper, prudence, pundit, prodigal, punchline, period. P owns the common ground in this group.

Some of these words can be grouped because they obviously point in a shared direction, but overall the most of them have little or nothing lexical in common. Nevertheless they have much to say about each other and why the lexical needs functional support to give each word the applied value which together make them their lingual group by the letter. Lexical value means that a dictionary is definitive by its first, dedicated letter. There is no more lexical value shared between pleasure and pain, than between a hotel and a hospital, only different beds. P in particular expands and works as a syllogistic premise holder for how to read power and pleasure vs poverty and pain. With callous minds in office giving the orders, things would be organically organised accordingly. P explains the twofold Bible and how the Psalmist Pe-section divides itself by priesthood, a deistic prelature vs the people's trinitarian promise.

Pe-Tzaddi combinations continue with verses 132 and 140, 133 and 141, 134 and 142, 135 and 143, 136 and 144.

Psa 119:133 If the Bible no place teaches sola scriptura, why is the NABRE translation so distinctly departing from the Hebrew and the KJV to protect substitute ideas?

Psa 119:133 Order my steps in thy word: and let not any iniquity have dominion over me.

Psa 119:133 פְּעָמַי הָכֵן בְּאִמְרָתֶךָ וְאַל־תַּשְׁלֶט־בִּי כָל־אָוֶן׃

Psa 119:141 I *am* small and despised: *yet* do not I forget thy precepts.

Psa 119:141 צָעִיר אָנֹכִי וְנִבְזֶה פִּקֻּדֶיךָ לֹא שָׁכָחְתִּי׃

Psa 119:136 Pe is the peculiar connection to Paul and Phil 3:18.

Psa 119:136 Rivers of waters run down mine eyes, because they keep not thy law.

Psa 119:136 פַּלְגֵי־מַיִם יָרְדוּ עֵינָי עַל לֹא־שָׁמְרוּ תוֹרָתֶךָ׃

Psa 119:144 The righteousness of thy testimonies *is* everlasting: give me understanding, and I shall live.

Psa 119:144 צֶדֶק עֵדְוֹתֶיךָ לְעוֹלָם הֲבִינֵנִי וְאֶחְיֶה׃

Psa 119:145 Koph and Resh are the next pair. Q mixture, unbelief in M, and the lack of intelligence in G, need a categorical clean-up provided by C in the same matrix position.

Psa 119:145 KOPH. I cried with *my* whole heart; hear me, O LORD: I will keep thy statutes.

Psa 119:145 קָרָאתִי בְכָל־לֵב עֲנֵנִי יְהוָה חֻקֶּיךָ אֶצֹּרָה׃

Psa 119:147 A lesson from Pharaoh. Things that precede reconciliation would be things that prevent reconciliation. Textual translations like the NKJV, NASB etc., offer only lexical details. Multiple OED senses are required to properly decode how mixture and obscurity would work as preventive obstacles hindering man's needed breakthrough. It would block T's definitive target from being seen. A delayed dawn would be even more distinct. Things the episcopal apostates could get away with in the early centuries AD, is much better defined and epistemologically unmasked by Y2K.

Psa 119:147 I prevented the dawning of the morning, and cried: I hoped in thy word.

Psa 119:147 קִדַּמְתִּי בַנֶּשֶׁף וָאֲשַׁוֵּעָה (לִדְבָרֶיךָ) [לִדְבָרְךָ] יִחָלְתִּי׃

Psa 119:153 Afflicted by R's ruling headache, R vs Redemption is sufficiently distinct to read how original sin became a structural inflicter of pain and problems. R became a dominion promoting original sin and making the rule of sin so prominent. R holds the systemic capacity to organise the parties of original sin into epistemological coherence. R rules the enriched extract making Rev 17-18 stand out with epistemological clarity. R reflects the structural dregs in Rev 17 and why it must the destroyed in Rev 18. Rex and Regis made Caesar's pontifical Rome the centre from where the surviving fittest would rule the world. Satan's hierarchy is the hierarchy of the primitive survival of the fittest.

Psa 119:153 RESH. Consider mine affliction, and deliver me: for I do not forget thy law.

Psa 119:153 רְאֵה־עָנְיִי וְחַלְּצֵנִי כִּי־תוֹרָתְךָ לֹא שָׁכָחְתִּי׃

Psa 119:154 Next redemptive step. R makes itself defining for what to be rescued from, what the need and will to reform is about, what rebellion is about, and why original sin made itself statutory. In combination, this double R pleeding immediately followed by sola Vau/And + a redeeming Gimel expected to "deliver" **גאל**, contribute to 3xR as the ruling framework of predestination and redemption, Ruth, Romans, and Revelation. G's predestined homeland grafting framed by R in Romans, is key how to decode the early diaspora in Ruth and how the much greater Lackland in Revelation mirror the enslaving structures of original sin. R's great tribulation is the great deliverer from R. For better or worse, G framed by R equals Redestination. Total apostasy around Dung hill put the whole world on deistic death row in need of revival, reform, and directional change.

Psa 119:154 Plead my cause, and deliver me: quicken me according to thy word.

רִיבָה רִיבִי וּגְאָלֵנִי לְאִמְרָתְךָ חַיֵּנִי׃ Psa 119:154

Psa 119:155 Rebellion vs Salvation. As ruler is Resh statutory per se. Vicar jurisdiction is the Rebel's statutory substitute. A sinner per se, is coloured by the lusting ambition to hold the position of the surviving fittest first in Rank in the ruling hierarchy of Satan. It is the Machiavellian drive of all Emperors, explaining why Maslow and Machiavelli are so close to the mosaic core in need of the messianic. The problem in person was stated by Louis XIV: I am the (ruling, statutory) state.

Psa 119:155 Salvation *is* far from the wicked: for they seek not thy statutes.

רָחוֹק מֵרְשָׁעִים יְשׁוּעָה כִּי־חֻקֶּיךָ לֹא דָרָשׁוּ׃ Psa 119:155

Psa 119:156 R has obviously a redeeming side.

Psa 119:156 Great *are* thy tender mercies, O LORD: quicken me according to thy judgments.

רַחֲמֶיךָ רַבִּים יְהוָה כְּמִשְׁפָּטֶיךָ חַיֵּנִי׃ Psa 119:156

Psa 119:157 For better or worse, R is a systemic multiplier of whatever Root cause.

Psa 119:157 Many *are* my persecutors and mine enemies; *yet* do I not decline from thy testimonies.

רַבִּים רֹדְפַי וְצָרָי מֵעֵדְוֹתֶיךָ לֹא נָטִיתִי׃ Psa 119:157

Psa 119:158 R showcased. Rex, Regis, and the Royal styled up in clothing and regalia, find their place with the Ranks prominently on top of the ruling food chain. It is a part of the solution how R epistemologically is documented and by its own systemic effort is put on display for the whole world to witness the structural abomination. Any watchman in a beholder's position would primarily be concerned with Observing R. Q-R vs M-N in these systemic unit-vector matters is to Monitor Nomina.

Psa 119:158 I beheld the transgressors, and was grieved; because they kept not thy word.

רָאִיתִי בֹגְדִים וָאֶתְקוֹטָטָה אֲשֶׁר אִמְרָתְךָ לֹא שָׁמָרוּ׃ Psa 119:158

Psa 119:159 R is essential in the abomination of desolation. Nothing is more abominable than scripture perverted and used as another-gospel sceptre to govern the world. Around Dung hill must things culminate with antichrist using scripture as the platform for vicar worship in the sanctuary. You need to consider the motives, how and why. Q-R vs M-N, especially why some would profess a Royal priesthood while actually making it a fallen and corrupt episcopate. What is rotten and corrupt would normally have a ruling motive and would prove itself with a systemic effect.

Psa 119:159 Consider how I love thy precepts: quicken me, O LORD, according to thy lovingkindness.

Psa 119:159 רְאֵה כִּי־פִקּוּדֶיךָ אָהָבְתִּי יְהוָה כְּחַסְדְּךָ חַיֵּנִי׃

For more context on Psa 119:159, Gimel made the imaged case in G that the Genuine is diversified Authenticity. R makes the case that Reverence is a particular of the awesome A. You need to have also that side in mind when reading verse 159 about R's particular "how" and why things are done. Since G-R are so intertwined in each other and in how to produce a social outcome, is may be called to Rule or Govern. How the empire of sin was set up was therefore with a formal imperial Ruling structure and G Positioned as the influencer and moral supervisor. Because original sin colours the historical picture, may G be not so Genuine, Reverence not so Awesome, and Ruling not so Great as the parties in charge want it to sound like. What is true is always real, but reality is not always the truth. It is a must to consider the nature of things and diagnose "how" it is done, because R is the systemic producer of evidence what to know and "how" to know it.

Psa 119:160 Final Resh/Rosh profiling. From beginning to everlasting, alpha to omega, is prophetic fulfilling required to expose the ruling lies considered true until the end. In the KJV it is about processed reality from alpha to omega. Original sin is the reason why Psa 119:160 makes Resh/Rosh the primary Root cause, in the beginning. R's inherited Omega, must begin with sorting out alpha, the root cause in all things, in order to make peace on earth. Rest requires Order. Notice how the KJV uses apostolic italics, *from*, to trace the order of things glued to the fathers and the malefactors. Modernist copycats do not agree with the KJV. As seen in the modernist NKJV, NASB etc., they wipe out the canonical order of things from start. Modernism is subjective, has no origin of destiny, no root cause to unveil. G systematically wrapped in R makes it epistemological what original sin is about, and why Rebellion vs Redemption must culminate with the great tribulation. R is ultimately War. As the world recycles itself until the culminating fourth generation, is war the ultimate form of competition and capital crime of the next empire succeeding by destroying the former. R is prominent in ruling the survival of the fittest. One empire after another is one ruling headache after another. Epistemology makes it evident that the empire of the apocalyptic beast, first AD, then a globalist Y2K, is R's two-times organically repeated headache around Rome's occult Pontifex Maximus.

Psa 119:160 Thy word *is* true *from* the beginning: and every one of thy righteous judgments *endureth* for ever.

Psa 119:160 רֹאשׁ־דְּבָרְךָ אֱמֶת וּלְעוֹלָם כָּל־מִשְׁפַּט צִדְקֶךָ׃

A test case for Psa 119:160. Do you see that with no real canon and no origin of destiny, the theological versions have no meaningful use of the KJV colon in this verse? In other words, do you see that since modernist translations have no working canon and therefore are blind to root cause in the first half, do they neither have any recycled element in the last half? Now some other considerations before leaving Resh.

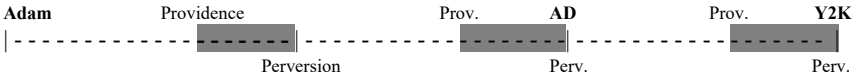
Deism is in itself a problem where Q is mixed into R. Lost legal clarity in the ruling R is a problem not having the pure testimony of Jesus. Mixture is R's protective, politically correct bulwark against protest. A state of injustice is built, professing to be democratic while being totalitarianism in disguise. As Schwab's globalist Davos establishment did penetrate the national cabinets, would Q-Mix serve R as an impenetrable smokescreen hindering scrutiny. Rottenness and the corrupt need the Obscuring ambiguity the mixing Q provides for R's protection.

Multiple versions of original sin is enriched in R. First, UN/EU/WEF+ and the globalist agenda, the corrupt penetration of national cabinets, causing the growing protest against the disease of such ruling headache. Next, the Vatican Rome's universal ambitions and NAR's international top-down coalition of impostors, doing the same hierarchical power play the Vatican Rome always did. Last but not least, is how radical feminism rules men to run away from a constant nagging headache, for protection of peace at home. One of the final contributors to today's total upside-down world order is how radical, emotional and irrational, women try to force rational men into submission. From family and home to the globalist scene, is the driving lust to rule in prominence the universal problem in need of a saving and peace-making remedy. The church had its corrupt malefactor prince status historically, now lusted after by impostor prophets and apostles. Radical feminism and its entitled boss-babe princess made that dysfunctional level ultimate, and enforces the need for a radical social rescue more evident than ever. If you now read Psa 119:160 one more time, its modernist form fabricated upon Dung hill is a grandiose smokescreen hiding reality, having no reiterated root cause but an impenetrable "entirety" or "sum" of no real value, as hidden in the NKJV, NASB etc. KJV/XXX profiling of Psa 119:160 unveils how theology works as a smokescreen, referring to a sum of something with no connection to the inner canon and the recycled root cause the KJV connects it with. The ASV is a modernist example of the messianic divorced from the mosaic, how NT/AD typically is divorced from OT/BC, and how principal justice would lose its subsidiary framework. This is literally why theological Christendom has no real need of a saviour. Theological legalism divorced itself from the law. Profiling unmasks the textual and dysfunctional modernists vs the missional and functional KJV.

ASV 119:160 The sum of thy word is truth; And every one of thy righteous ordinances *endureth* for ever.

R's final and conclusive moral is an epistemologically proven fact of systemic capacity, and therefore that all roads would lead to R. R's notoriety as ruling manager of original sin is to have made it evident to the whole world that the surviving fittest among the most selfish is prominently seated at the Cainesian centre of its own cosmos. R is key to understand the reform conflict as mixed (counter)-reformatory and (anti)-Copernican. R is taken in his own craftiness by piled-up systemic evidence pointing and leading to self.

In light of all history, being enlightened by providential means of grace, is theology not only unbelievably rebellious but serves the case of defining the theological priesthood of unbelief in constant rebellion against G-d and his creational and missional purpose. Laodicea's theological establishment, the growth of scholastic legalism, and numerous translation committees competing with themselves and with providence upon Dung hill, repeat the challenging conditions with two opinions upon mount Carmel. Even if it was foretold how the end of Laodicea would reproduce the past, would theologians and their scholastic ideas run into the trap of vicar craftiness set right before their eyes. Modernist committees doing translation work, translate with the premise that the readers shall live with the religious regime from the days they had no or only portions of written means of grace. So, it is important to know the implications of change of priesthood being the end of translation. Replacement ideology elevates theologians to an editorial and mediator position where they control interpretation and translation and are thereby perverting the means of grace intended for G-d's target priesthood of believers. The egalitarian gospel has limited effect until the vicar rulers are dethroned from vicar control with the Bible. The hierarchy of Satan and Satan's universal jurisdiction are always linked to scriptural administration done above the heads of the target priesthood the Bible was intended for. Completed redemption requires the end of all vicar control with scripture, and liberation of humanity requires the liberation of scripture from all vicar control. It is important to know that the modernist text fabricators upon Dung hill cannot use any part of canonical epistemology in their own defence. Sola S jurisdiction locates itself systematically with the KJV as authentic crown protector of the reformation. Noah, Nehemiah, and Luther are located with their respective milestone along the sola S timeline no modernist can use to protect the fabrications made upon Dung hill. The Word in person had to come AD and clean up the mess of scriptural perversion, and the Word in print has to come Y2K to repeat the clean-up. Vicar establishments have no epistemological defence and are without excuse.



Psa 119:161 What subsidiary (educational) justice looks like. Due to canonical reasons is it necessary to distinguish between princes without a cause and me without a cause. For the same reason, you need to read "standing" (or falling) as conditional, depending on awe of thy Word. When that awe is gone is the fall imminent (cf. Eph 6:11, 13, 14).

Psa 119:161 SCHIN. Princes have persecuted me without a cause: but my heart standeth in awe of thy word.

שָׂרִים רְדָפוּנִי חִנָּם (וּמִדְּבָרֶיךָ) [וּמִדְּבָרְךָ] פָּחַד לִבִּי׃ Psa 119:161

For more context on Psa 119:161, is the predictable revival in Rev 19-20 a re-standing beginning with restored reverence for the Word. R's inheritance is a Standing Ovation. Redemption must be So overwhelming in its judicial liberation that vicar establishments realise that they are totally exposed and must get out of sight.

Here is a partly Pe test case for Schin in Psa 119:161. Do you agree that backsliding into obscurity around Laodicea's Dung hill would be a rebellious reverse and a closed-door case of Philadelphia "standing in awe פחד before the Lord's open-door פתח policy?

Back to Schin, do you see that the phrase, "have persecuted me" רדפוני (qal perfect) is about the patience of the saints in contrast to how the vicar present, "persecute me" in the NKJV, NASB etc., express man's prejudice and how to reject the KJV colon and due scriptural process? Do you see that how modernist committees relate to Psa 119:161 is irreconciliable with Levitical continuation AD and how the editing establishment did set themselves above the Word?

Psa 119:162 For multiple S reasons is it necessary to read Samech and Schin together, and partly to distinguish the palatable difference from sin שׂ to schin שׁ. Be aware of the 8-verse sequence in Psa 119:161-168: שׂ שׁ שׁ שׁ שׁ שׁ שׁ שׂ. One of the rebellious elements in theological circles is that even if the definitive Psa 119 gives 22 consonants, do some of the deviating rebels insist that the Hebrew alphabet has 23 consonants, 21 + sin and schin. They use the vocal to overrule the consonant.

Psa 119:162 I rejoice at thy word, as one that findeth great spoil.

Psa 119:162 שָׂשׂ אָנֹכִי עַל־אִמְרָתֶךָ כְּמוֹצֵא שָׁלָל רָב׃

Psa 119:166 How G-d's redemptive plan is laid out with two parts. One is deterministic, salvation hoped for, and the other is about man's (free) will to reform and do the given commandments in order to benefit from providence. The Bible makes it simple to know G-d's saving part and man's reform responsibility.

Psa 119:166 LORD, I have hoped for thy salvation, and done thy commandments.

Psa 119:166 שִׂבַּרְתִּי לִישׁוּעָתְךָ יְהוָה וּמִצְוֹתֶיךָ עָשִׂיתִי׃

Psa 119:169 Things to be unveiled regarding T's target, are things to be reformed. The issue in continuation AD is that to "come near" קרב requires the contrary-walking קרי establishment in the second heaven either to be bypassed or removed. In Lev 26:23 it is reform vs road-blocking. Religious establishments would be rulers of original sin and would stand in the way and keep people off target and enslaved in sin. Especially after the 1500s the issue is lack of understanding. People are enslaved by ignorance. Hosea says it literally in Hos 4:6. Verse 161 and 169 are two halves of the same story.

Psa 119:169 Tau. Let my cry come near before thee, O LORD: give me understanding according to thy word.

Psa 119:169 תִּקְרַב רִנָּתִי לְפָנֶיךָ יְהוָה כִּדְבָרְךָ הֲבִינֵנִי׃

Hebrew details in Psa 119:169 are biographical. Bin understanding models likeness in the word, by the word, and "according to thy word" כדברך

Psa 119:170 To temporarily miss T's target is comparable to how the prefixed Tau imperfects Beth B's homeland entrance **בוא**. Ever learning, B would never come to A behind T's veil. You need to recheck your reading habits again, because the point is to biographically deliver as-is. There is no reason for a comma or pause after "me", but to deliver the idiomatic package, "me according to".

Psa 119:170 Let my supplication come before thee: deliver me according to thy word.

Psa 119:170 תָּבוֹא תְחִנָּתִי לְפָנֶיךָ כְּאִמְרָתְךָ הַצִּילֵנִי׃

Psa 119:171 Confirming T's target and the as-is package, me = thy. Fulfilled prophecy means that the Bible is as-built documentation after completed image engineering. For those stamped with the mark of the beast, it is as-built deviation. The end of history is about what kind of outcome to expect. Tribulation is potentially to find the true target and be sealed genuinely authentic, as-is. Lamech's pottery has a biographical target by the letter, Lamed **למד** to be taught as-is and forever sealed and settled in heaven.

Psa 119:171 My lips shall utter praise, when thou hast taught me thy statutes.

Psa 119:171 תַּבַּעְנָה שְׂפָתַי תְּהִלָּה כִּי תְלַמְּדֵנִי חֻקֶּיךָ׃

Psa 119:172 Righteousness in retrospect.

Psa 119:172 My tongue shall speak of thy word: for all thy commandments *are* righteousness.

Psa 119:172 תַּעַן לְשׁוֹנִי אִמְרָתֶךָ כִּי כָל־מִצְוֹתֶיךָ צֶדֶק׃

Psa 119:173 Precept by choice says why P vs B needs to be unveiled. In time it was Pn's iniquity upon Bn. The only solution is to hit T's target and define what it meant to miss that target. History and epistemology is evidence of drifting around with no true target.

Psa 119:173 Let thine hand help me; for I have chosen thy precepts.

Psa 119:173 תְּהִי־יָדְךָ לְעָזְרֵנִי כִּי פִקּוּדֶיךָ בָחָרְתִּי׃

Psa 119:174 Sola S jurisdiction is fulfilled in the Torah. It is the author of life. Full lingual package says that sola Vau/And-Torah **ותורה** covers both jurisdictions, Moses and the Messiah.

Psa 119:174 I have longed for thy salvation, O LORD; and thy law *is* my delight.

Psa 119:174 תָּאַבְתִּי לִישׁוּעָתְךָ יְהוָה וְתוֹרָתְךָ שַׁעֲשָׁעָי׃

Psa 119:175 Salvation is of limited value without proper reformative justification.

Psa 119:175 Let my soul live, and it shall praise thee; and let thy judgments help me.

Psa 119:175 תְּחִי־נַפְשִׁי וּתְהַלְלֶךָּ וּמִשְׁפָּטְךָ יַעְזְרֵנִי׃

Psa 119:176 Redeemed properties of life require Anthropology Proper to be established. Tau's last letter puts the yellowish Y up against T's target. To miss target and wander around lost in "error" is here defined as to "go astray" **תעית**. In Jer 10:15 is the sinful

Y and the veiled T grouped to present the issue in time as the work of "error" תעתע. It is used to end Psa 119. Verse 176 is a summary of the whole canon, beginning with the fall of Adam and the lettered name convention in Gen 2, from there to be on death row, veiled and with T's target on the horizon. T would forget and forgo what it says in order to get back on track. Biographically, this is "the garden Thou" in Gen 2:15-17, and it is what this that thou hast done in time as ordered behind Tamar's veiled Tau also to get to the bottom of founding issues in Thyatira. Psa 119:176 is definitive about T's target and the letter dedicated to man's biographical journey as a sinner on death row. Matters of the law OT/BC, extended until Y2K, are the greatest bulk of time and written material. Salvation begins with diagnosing and defining sin. It is easy to prescribe a cure as soon as the disease is known. Christendom and its vicar jurisdiction, legalism, had no need of a saviour and the structural problem of original sin was notoriously rejected. By AD the temple veil rent in twain was something potential, vague, and something it was easy for the theological rebels to reject and bypass. By Y2K it is much more definitive, people are better historically and epistemologically educated, and no longer so easy to deceive. By the end of the final 70 weeks, 500 years after Luther and Tyndale, is it much harder for the vicar establishment to cloud redemptive matters and resist a complete reform. It can no longer be hidden what the Apocalypse says about prostitution and priestly pimps, and what Psa 119:176 says about G-d's 66-book creation and its Anthropology Proper. Ecumenism is how the rebels try to close ranks while trying to postpone the truth. The harder and longer they try, the better defined target and remedy against agenda 2030. How all roads lead to R, is how all the evidence unveils T's target solution against R.

Psa 119:176 I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments.

תָּעִיתִי כְשֶׂה אֹבֵד בַּקֵּשׁ עַבְדֶּךָ כִּי מִצְוֹתֶיךָ לֹא שָׁכָחְתִּי׃ Ps 119:176

Psa 121:1 About KJV professionalism vs modernist amateurs. Psa 115-121 is the room proportioned to authenticity, apostolic authority, and absolute awareness and assurance. It is the room of the awesome A. In the KJV it is treated accordingly and made definitive by dimension and by priesthood. Within this room of absolute authority and definitive assurance is there no room for ending this verse with a mocking, doubt-sowing question mark as done in the modernist translations. Mockery came with the counter-reformatory making of texts and translations in the 1800s. Counter-reform's missional drive is fueled by textual ideas how to undermine scripture, and a vicar need to do it.

KJV 121:1 A Song of degrees. I will lift up mine eyes unto the hills, from whence cometh my help.

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל־הֶהָרִים מֵאַיִן יָבֹא עֶזְרִי׃ Psa 121:1

ASV 121:1 I will lift up mine eyes unto the mountains: From whence shall my help come?

For more context on lady D's definitive authority, it is most relevant to compare with the corresponding Heb 10. Done with the reformative Psa 108-114 and Heb 9, entering the holiest place in Psa 115-121 and Heb 10:19, the KJV is definitive about saved assurance

in Heb 10:22, and deliberately definitive on the profession of faith in Heb 10:23, where modernist amateurs like the NKJV, NASB etc., have only a dumb textual substitute and a vague hope to offer. In this context you should read Psa 121 verse by verse and check what happens if each verse should end with a mocking and doubt-sowing question mark. The KJV stands out as definitive with its profession of faith surrounded by a modernist crowd of doubt-sowing amateurs with no defining authority.

For more Hebrew context on Psa 121:1, it is the place of No-Man אין authority. It says, "from/out of whence" מאין, not a geographical story but about the apostolic conditions of Lordship and Servanthood. Modernist committees may boost of a substitute Ascent, but their textual deism live in Daleth's dimensional dust.

For more Greek context on Heb 10:23, the "profession" (ὁμολογίαν) referred to in its relevant missional context can be idiomatically translated as scriptural authority causing hypostatic "likesness" (ὁμοία) and unity of faith by the "oracles" (λόγια) of G-d.

Psa 115-121 and Heb 10 combined must now address issues of ecumenism under fake authority, and what Heb 10:23 indicates from start about definitive authority as the basis for it. "Let us hold fast" (κατέχωμεν), . . because the issue with ecumenism, defined as what "we have" (ἔχωμεν) and hold together collectively, is a mess under false authority and vicar jurisdiction denying sola S jurisdiction. As things originate in Matt 3:9, it is not necessarily true that "We have" (ἔχομεν) Abraham as our father. A "house" (οἰκία) and a "household" (οἰκιακοὺς) of faith is built by what "we have" (ἔχομεν) in common. Be therefore aware that when the theologians speak of and try to arrange and enforce an ecumenically structured empire, the vicar form of ecumenism is a visible administrative unit where the scriptural is subject to the administrative. Vicar jurisdiction, coming with the hierarchy of Satan, elevates itself above the Lord and the Word.

Psa 122:1 Days and songs of degree and the two stages, Psa 122-135, are the necessary next steps in the Benjamite journey. It is a test case in its own right, not to be fooled by substitute ecumenism. Do you see that entrance בוא into the "house" בית is blocked for most groups except the Benjamite bride? All the way to Mal 4:6 and Rev 20, is the story of Pn's iniquity upon Bn essentially how the Levitical Lamed stood in the way of the Benjamite need.

Psa 122:1 A Song of degrees of David. I was glad when they said unto me, Let us go into the house of the LORD.

Psa 122:1 שִׁיר הַמַּעֲלוֹת לְדָוִד שָׂמַחְתִּי בְּאֹמְרִים לִי בֵּית יְהוָה נֵלֵךְ׃

Psa 123:1 About apostolic syntax. Notice what the KJV syntactically says about thee as the uplifter of I, and how the NKJV, NASB etc., convert it into a self-made and work-based alternative. It is an absolute literal translation, "Unto thee lift I" אליך נשאתי. It is helpful to repeat how apostolic syntax is designed to work in the Berean brain and give the reader fresh hints to the redemptive linguistics held by sola S jurisdiction.

Psa 123:1 A Song of degrees. Unto thee lift I up mine eyes, O thou that dwellest in the heavens.

Psa 123:1 שִׁיר הַמַּעֲלוֹת אֵלֶיךָ נָשָׂאתִי אֶת־עֵינַי הַיּוֹשְׁבִי בַּשָּׁמָיִם׃

Psa 123:2 Step II. Do you see that for G-d's target priesthood is this providential "hand" interchangeable with the providential word in the same sense as providential Lordship equals providential Wordship? The KJV says that, "that (specific) he have mercy upon us" שִׁיחָנֵנוּ in verse 2 corresponds to the Benjmaite qualifier in both verses 1-2, which is absent in the NKJV. Singularity is definitive.

Psa 123:2 Behold, as the eyes of servants *look* unto the hand of their masters, *and* as the eyes of a maiden unto the hand of her mistress; so our eyes *wait* upon the LORD our God, until that he have mercy upon us.

Psa 123:2 הִנֵּה כְעֵינֵי עֲבָדִים אֶל־יַד אֲדוֹנֵיהֶם כְּעֵינֵי שִׁפְחָה אֶל־יַד גְּבִרְתָּהּ כֵּן עֵינֵינוּ אֶל־יְהוָה אֱלֹהֵינוּ עַד שֶׁיְּחָנֵנוּ׃

Psa 123:4 Indeed, one of the inevitable fruits of ease is haughty hedonism. Recycling reproduces the fallen man's typical traits and makes them evident and epistemological. Distinct diagnosis and definition require man to be exercised within the relativist realm of English wisedome until it makes a definable sum. E's evidence extracted and distilled may not be wanted among the haughty upon high but is still ready for H's definition. It is helpful to understand deism, the dubious Dung hill, and the relativist motives among English editors working to dilute the providentially distilled English wisedome, mainly to dethrone the definitive KJV and its diagnosis and refined conclusion. Be not deceived by the diluted. Means of deception were designed to be credible in matters of individual salvation only but not to have the defining collective strength to be reformative.

Psa 123:4 Our soul is exceedingly filled with the scorning of those that are at ease, *and* with the contempt of the proud.

Psa 123:4 רַבַּת שָׂבְעָה־לָּהּ נַפְשֵׁנוּ הַלַּעַג הַשַּׁאֲנַנִּים הַבּוּז לִגְאֵיוֹנִים׃

Psa 123:3 Now after verse 4, you need to test the following meaning of words: Do you agree that the more exceedingly elaborated and ready to bring forth the definitive fruits thereof, the greater need to dilute, deceive, and provide confusion as a smokescreen to avoid such an exceedingly elaborated English extract? Just like the world now close to a fulfilled agenda 2030, to be filled up with something, is to be ready to rebel against it.

Psa 123:3 Have mercy upon us, O LORD, have mercy upon us: for we are exceedingly filled with contempt.

Psa 123:3 חָנֵּנוּ יְהוָה חָנֵּנוּ כִּי־רַב שָׂבַעְנוּ בוּז׃

Psa 124:1 Do you see that the word "now" in the KJV is anthropological and conditional, but in the NKJV it is changed to be theological and time-based?

Psa 124:1 A Song of degrees of David. If *it had not been* the LORD who was on our side, now may Israel say;

Psa 124:1 שִׁיר הַמַּעֲלוֹת לְדָוִד לוּלֵי יְהוָה שֶׁהָיָה לָנוּ יֹאמַר־נָא
יִשְׂרָאֵל׃

Psa 125:2 Jerusalem and Ezekiel's missional round-ABOUT. You need to check out the protective, existential, and hypostatic, "*are/is* round about", in contrast to a geography of mountains surrounding it in the NKJV, NASB etc. In the Hebrew and KJV the drama goes on within the text. In modernist and theological minds the text is only a sidetracked reference to something outsourced and deistic ongoing outside the text.

Psa 125:2 As the mountains *are* round about Jerusalem, so the LORD *is* round about his people from henceforth even for ever.

Psa 125:2 יְרוּשָׁלַ͏ִם הָרִים סָבִיב לָהּ וַיהוָה סָבִיב לְעַמּוֹ מֵעַתָּה
וְעַד־עוֹלָם׃

Psa 125:3 Ruling Resh headache is translated as a R-element in the KJV, "the rod of the wicked" **שבט הרשע**. Next, how the rest of the righteous means freedom from ruling headache. Notice that within the Hebrew and KJV is there no form of "just war" theory. It is only a causal form of pragmatism saying what will happen if some are pushed too far. It is relevant to read this according to the prohibiting, Thou shalt not kill, in Exo 20, in contrast to the absurd relativism and "murder" administration the modernists have no problem with. In modernist translations is everything relative, there is no really intrinsic value, and scripture has no definitive substance.

Psa 125:3 For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity.

Psa 125:3 כִּי לֹא יָנוּחַ שֵׁבֶט הָרֶשַׁע עַל גּוֹרַל הַצַּדִּיקִים לְמַעַן
לֹא־יִשְׁלְחוּ הַצַּדִּיקִים בְּעַוְלָתָה יְדֵיהֶם׃

Psa 125:4 In whatever form, Being is the foundation of Doing.

Psa 125:4 Do good, O LORD, unto *those that be* good, and *to them that are* upright in their hearts.

Psa 125:4 הֵיטִיבָה יְהוָה לַטּוֹבִים וְלִישָׁרִים בְּלִבּוֹתָם׃

Psa 126:1 Exiles in the diaspora would say, next year in Jerusalem. In the KJV the word "again" gravitates around AD. In the NKJV, NASB etc., things are unhinged from that target and from reality. Next year in Jerusalem is the Bible's object-marked, missional objective, turning "again in Zion" **את־שיבת ציון**. Because theology has no working canon and recycling, the modernists have no reason to say, "again". In modernist minds is updated language a textual necessity, seeing no missional element in the KJV.

Psa 126:1 A Song of degrees. When the LORD turned again the captivity of Zion, we were like them that dream.

Psa 126:1 שִׁיר הַמַּעֲלוֹת בְּשׁוּב יְהוָה אֶת־שִׁיבַת צִיּוֹן הָיִינוּ כְּחֹלְמִים׃

Psa 126:2 Verse 1 in another form. If the "nations" had no pagan (heathen) issue, as the modernists make of it, there was no reason for the longing in verse 1. The KJV language is functional and uses words with applied multiple senses for the reader to pick them up as words in their own built-in context. This form of lingual sophistication made simple before the eyes of the reader is the lasting testimony of the textual quality which makes modernist translations so unbelievably dumb. They are useless because they share not the needed communicative capacity. In the OED is "heathen" a word combining the national and cultural, speaking both of people and the pagan in the Bible's redemptive context. Dung hill and its literal enterprise made itself the place proving the drop in intelligence level in academia from the 1800s, and more significantly over the last two generations. A working society needs a functional language and the people to be sufficiently literate to navigate the lingual, cultural, practical, and scientific. To be heathenish in the period the KJV was translated, is in the OED defined as uncivilised and barbarian. Dung hill reproduces and reinforces its own rebellion and primitive mindset.

Psa 126:2 Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The LORD hath done great things for them.

Psa 126:2 אָז יִמָּלֵא שְׂחוֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה אָז יֹאמְרוּ בַגּוֹיִם הִגְדִּיל יְהוָה לַעֲשׂוֹת עִם־אֵלֶּה:

For more context on Psa 126:2, you need to integrate imaging and grafting, because the heathen Goy גּוֹי would be envious when they mirrored themselves in the greatness גדל of G-d within the Jewish society. Modernist translations leaving out the heathen element make themselves non-redemptive, non-missional, non-communicative, and irrelevant in the context the Bible needs to make itself relevant. You should ask yourself how great would the intelligence drop have to be before the Dung hill academics began to delude themselves in their vain effort and began to consider their own work worthy successors of the KJV. Be aware that G is the issue. Modernist minds may spin equally fast. Loss in emotional intelligence means a loss in the capacity to connect the dots which need to be connected, explaining why a society waxing cold and cynical must fall apart. Destiny is in this sense that man's destructive capacity replaces the capacity to be constructive and creative. Before the eyes of callous deistic minds is the Bible dense mainly because it has many pages, not because it is rich in capacity.

Psa 126:3 An OT forerunner of Rom 8:28-30. Notice the loss of textual meaning. How would you explain the change from "*whereof*" in the KJV to "*And*" in the NKJV, having no working canon and no predestination, and also rejecting sola Vau/And as would be the next step and fulfiller of the predestined outcome *whereof* . . ? Do you see why it is annoying to read and decode these literally dumb (non-communicative) NKJV updates, and even more annoying to hear the modernist apologists brag about their own lingual achievements? This is one of the examples of textual work without missional awareness.
Psa 126:3 The LORD hath done great things for us; *whereof* we are glad.

Psa 126:3 הִגְדִּיל יְהוָה לַעֲשׂוֹת עִמָּנוּ הָיִינוּ שְׂמֵחִים:

Psa 126:4 Next step, and why the change from “again” in the KJV to “back” in the NKJV is equally dumb and non-communicative as the updated verse 3. The problem for the modernists is that theology is blind both to the Bible’s mission in terms of salvation from the structures of original sin, and to the diagnostic parameters of life in particular. The most annoying of these things is that Pope and Magisterium claim to be infallible oracles when they in fact are no more than a crowd of foolish men.

Psa 126:4 Turn again our captivity, O LORD, as the streams in the south.

Psa 126:4 שׁוּבָה יְהוָה אֶת־(שְׁבוּתֵנוּ) [שְׁבִיתֵנוּ] כַּאֲפִיקִים בַּנֶּגֶב׃

Psa 126:5 Next problem for uprooted modernists is that the promised last half of this verse depends on That canonical premise in the first half.

Psa 126:5 They that sow in tears shall reap in joy.

Psa 126:5 הַזֹּרְעִים בְּדִמְעָה בְּרִנָּה יִקְצֹרוּ׃

Here is the test case for Psa 126:5. How would you develop the behavioural element of the participle, “They that sow” **הזרעים** after uprooting and divorcing Who from That required substance? It becomes a problem even before considering the definitive and absolute grammar on the road to singularity.

Psa 126:6 Same problem, Who uprooted from That enriched substantive participle, first “bearing” **נשׂא** precious seed, then “bringing” the harvest thereof with him.

Psa 126:6 He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves *with him*.

Psa 126:6 הָלוֹךְ יֵלֵךְ וּבָכֹה נֹשֵׂא מֶשֶׁךְ־הַזָּרַע בֹּא־יָבוֹא בְרִנָּה נֹשֵׂא אֲלֻמֹּתָיו׃

Psa 127:1 That is the foundation the uprooted, vain Who is divorced from. You need to scrutinise the core sentence, “in vain they labour that build it” **שׁוא עמלו בוניו בו**. The point is that That Benjamite life story is biographical and historically blueprinted regardless of what the theologians have to say about it. Sola S jurisdiction is the way all history works and the only way epistemology works. The longer the counter-reformers argue and try to disprove sola S history and its blueprinted, anthropological jurisdiction, the more foolish will they look in the end. Prophecy and history will match because they mirror each other. It means to authorize reality as blueprinted by the truth. In the end and in retrospect, around Dung hill, THAT is the building regardless of subjective opinion.

Psa 127:1 A Song of degrees for Solomon. Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh *but* in vain.

Psa 127:1 שִׁיר הַמַּעֲלוֹת לִשְׁלֹמֹה אִם־יְהוָה לֹא־יִבְנֶה בַיִת שָׁוְא עָמְלוּ בוֹנָיו בּוֹ אִם־יְהוָה לֹא־יִשְׁמָר־עִיר שָׁוְא שָׁקַד שׁוֹמֵר׃

Here is the test case for Psa 127:1. Do you see that since THAT is the only building in existence, the only contribution man can do is in the confessional and reformative sense to repaire what he rebelled against? Do you see that the most embarrassing element as-is when beast-marked and stamped as-built in hands and foreheads, is that whatever was in building, the ongoing build, must be the end product as-built. Man's end of rebellion and restored will to reform is no other than his converted will to repair. One of the reasons a theologian expect a new Jerusalem instead of a repaired Jerusalem is so because he did never expect any human contribution and cooperative mission. The Bible divides itself accordingly with a 5% priesthood of unbelief and administration and a 100% priesthood of execution.

Psa 131:2 Since the Psalms of degree, Psa 120-134, actually Psa 122-135, are vital for predestination, one of the elements to show up is Gimel and the need for Beth-weaning.

Psa 131:2 Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul *is* even as a weaned child.

Psa 131:2 אִם־לֹ֤א שִׁוִּ֨יתִי֙ וְדוֹמַ֣מְתִּי נַפְשִׁ֔י כְּגָמֻ֖ל עֲלֵ֣י אִמּ֑וֹ כַּגָּמֻ֖ל עָלַ֣י נַפְשִֽׁי׃

Psa 133:1 What is this? Is it a 5% order like first brat among brats, or is it a harmonious contrast to administrative vanity and unbelief in Psa 127?

Psa 133:1 A Song of degrees of David. Behold, how good and how pleasant *it is* for brethren to dwell together in unity!

Psa 133:1 שִׁ֥יר הַמַּעֲל֑וֹת לְדָוִ֗ד הִנֵּ֤ה מַה־טּ֨וֹב ׀ וּמַה־נָּ֥עִים שֶׁ֗בֶת אַחִ֥ים גַּם־יָֽחַד׃

Psa 136:1-3 Again, O will simply do what the KJV says, where the NKJV translates no more than wishful thinking. Because the NKJV has none of the reformative strength the KJV has, nothing would be fulfilled under NKJV authority.

Psa 136:1 O give thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.

Psa 136:1 הוֹד֣וּ לַ֭יהוָה כִּי־טֽוֹב כִּ֖י לְעוֹלָ֣ם חַסְדּֽוֹ׃

Psa 136:4 Who alone vs That with men, prompting a test case in its own right. Now you should use the opportunity to profile how theology by Who uprooting from That canon made itself blind, ever learning and never coming to the knowledge of the truth.

Psa 136:4 To him who alone doeth great wonders: for his mercy *endureth* for ever.

Psa 136:4 לְעֹשֵׂ֣ה נִפְלָא֣וֹת גְּדֹל֣וֹת לְבַדּ֑וֹ כִּ֖י לְעוֹלָ֣ם חַסְדּֽוֹ׃

Here is what you need to do and profile regarding Who vs That in Psa 136:4. If you start with first instance "Who" (vs That) in Gen 3:11, do you see that uprooting from That to Who, and denying sola S jurisdiction, is literally to deny canonical epistemology, what to know and how to know? Who told thee That thou was naked? How would you know?

Psa 136:5 Next step, That in the KJV vs Who in the uprooted NKJV. This is one of the verses arguing why the whole Bible is creational all the way to the end, not only the first part in Genesis. G-d's creation is finished when Benjamin has grown wise in Mal 3:18 and Rev 20.

Psa 136:5 To him that by wisdom made the heavens: for his mercy *endureth* for ever.

לְעֹשֵׂה הַשָּׁמַיִם בִּתְבוּנָה כִּי לְעוֹלָם חַסְדּוֹ׃ Psa 136:5

Here is a test case for Psa 136:5. Do you agree that uprooting from That to Who, makes this one of the examples of theology being non-anthropological, leaving man out of the story as non-cooperative with no access to That contributing pattern? Do you see that in this sum of theology is man given no contribution, neither on the wrong side nor on the right side, but he is sidetracked from his own life story? In other words, do you see that theology is a hell-bound ideology with no contributing capacity to populate any of these particular heavens? Since theology leaves man out of the equation altogether, and treats it as creation without population, that is the reason why the NKJV, NASB etc., have no need for the KJV colon in this verse?

Psa 137:1-2 Yea, indeed, there we, person in place. Which Land = Which Thou. Psalms is a collection of texts written over a long period, mainly from David to the Babylonian exile.

Psa 137:1 By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.

עַל נַהֲרוֹת בָּבֶל שָׁם יָשַׁבְנוּ גַּם־בָּכִינוּ בְּזָכְרֵנוּ אֶת־צִיּוֹן׃ Psa137:1

Psa 137:3 Next step in Shem's landscape, There.

Psa 137:3 For there they that carried us away captive required of us a song; and they that wasted us *required of us* mirth, *saying*, Sing us *one* of the songs of Zion.

כִּי שָׁם שְׁאֵלונוּ שׁוֹבֵינוּ דִּבְרֵי־שִׁיר וְתוֹלָלֵינוּ שִׂמְחָה שִׁירוּ לָנוּ מִשִּׁיר צִיּוֹן׃ Psa 137:3

Psa 137:4 Next step about person in place and out of place. Which Land = Which Thou. You need to check your reading habits again because the relative and adaptive element is "we in a strange land" more than the "song in a strange land".

Psa 137:4 How shall we sing the LORD'S song in a strange land?

אֵיךְ נָשִׁיר אֶת־שִׁיר־יְהוָה עַל אַדְמַת נֵכָר׃ Psa 137:4

Psa 137:6 Providence, preference, palatal, and the palatable. Notice the apostolic KJV's tasty word choice, anthropological in its substance in accordance with G-d's creation of the human body in contrast to the theological NKJV, NASB etc., having nothing to offer beyond the lexical. Now well beyond Psa 100, this is the KJV's well-proven version of Psa 34:8, and how theology and modernist committees fragment the canon and cause the lost capacity of scripture to interpret scripture.

Psa 137:6 If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.

Psa 137:6 תִּדְבַּק־לְשׁוֹנִי לְחִכִּי אִם־לֹא אֶזְכְּרֵכִי אִם־לֹא אַעֲלֶה
אֶת־יְרוּשָׁלַ͏ִם עַל רֹאשׁ שִׂמְחָתִי׃

It is revealing how the Hebrew defines the problem. "If not prefer I" **אם־לא אעלה** says how man's preference was to rebel and stay in dust and dung, preferring rebellion over the will to reform and ascend to a more peaceful and harmonious order. Rebellion against the Lord begins with rebellion against what G-d provided as a better way of life. From its Levitical perspective, the vicar establishment's error is to have pref-erred to sacrifice the people for its own vicar glory. That is the Catholic "common good". In its ultimate form, Lex Holocausti **עלה** is Christendom's glory. Armageddon would be the crowning achievement. It is a primary task for G-d's priesthood of believers to redirect all roads to reach the redemptive Jerusalem and thereby relieve the world of its ruling headache. How man ditched himself in Babylon BC made no difference AD.

Psa 137:8 About W and the reward of whoredom. The only change you have to make is from "daughter" BC to the apocalyptic "prostitute" AD. For those preferring a form of damnation as eternal life in the fire, they would probably want to clarify the text to say, "who art to be (forever alive) destroyed". The KJV models implicitly what it means to be a deist on death row until the second death, in contrast to the textual NASB, NIV, ESV etc., limited to lexical alternatives with no enlightening effect. Notice the necessity that for those professing the NASB to be the most accurate translation, must first have come to a place where also the KJV words have no substantive meaning. In deistic texts from Dung hill, is to Be no longer hypostatic and existential. To remain on death row is a state of "being" in darkness, never revived according to the first let be in Gen 1:3. To be, from Rev 20:6, is G-d's revived priesthood of believers, but the problem also there, especially when a theologian read the Bible, is that the words have no meaning, which explains why the only really existing form of reality in the minds of men is the revived.

Psa 137:8 O daughter of Babylon, who art to be destroyed; happy *shall he be*, that rewardeth thee as thou hast served us.

Psa 137:8 בַּת־בָּבֶל הַשְּׁדוּדָה אַשְׁרֵי שֶׁיְּשַׁלֶּם־לָךְ אֶת־גְּמוּלֵךְ שֶׁגָּמַלְתְּ
לָנוּ׃

Psa 137:9 Chapter end and the next step, that modernist minds have no anthropological reference to the existential and man's state of being, which means double trouble since the modernists mix up deism with singularity. It is a multiplied modernist mess of words having no substantive meaning and no principal reference.

Psa 137:9 Happy *shall he be*, that taketh and dasheth thy little ones against the stones.

Psa 137:9 אַשְׁרֵי שֶׁיֹּאחֵז וְנִפֵּץ אֶת־עֹלָלַיִךְ אֶל־הַסָּלַע׃

Psa 138:5 An example how theology divorces man from his own biography. Notice the difference from the anthropological KJV, being and living “in the ways of the LORD”, uprooted and converted to something man is no part of, singing “of the ways of the LORD”. It is an example of theology and its depravity saying that no part of scripture is about you. A by-product of such deprived thinking is that theology and vicar translation have no redemptive potential. The KJV translates the Hebrew about the Benjamite way of being and living therein, “in the ways” **בדרכי** of the Lord. The KJV agrees with the Hebrew text and mission the modernists deviate from. Presuppositional Bias is literally that man is equally off target in thinking and translation. If you add the rejected sola S jurisdiction to the equation, there is nothing ongoing in a deistic text, all action has been outsourced, and the text itself is sidetracked and worthless with no redemptive potential. Upon Dung hill the Bible became a mock text theologians and translators can play with as their downtrodden toy while professing a hypocritical, “high view of scripture”.

Psa 138:5 Yea, they shall sing in the ways of the LORD: for great *is* the glory of the LORD.

Psa 138:5 וְיָשִׁירוּ בִּדַרְכֵי יְהוָה כִּי גָדוֹל כְּבוֹד יְהוָה׃

Psa 138:6 More of the same. In the anthropological KJV it ends with diagnosing man’s state of being. In the theological NKJV is man no part of the equation. You need to see where the texts come from, and why the KJV models man “far off” out in the periphery where the NKJV refers only to the distance between two parties. In contrast to G-d’s creational anthropology is theology a substitute ideology. It is therefore just as important to know where translations come from as what they say, in order to diagnose the change from the providential Bible to the modernist copycats. Pride locates itself as modelled in the Hebrew text, “but the proud” **וגבה** ”from/out of a distance” **ממרחק**. Pride is its own situated capacity and philosopohy of life. It is also a part of the picture that the high **רם** R sees/respects **ראה** the lowly R. Disrespect and downtrodden masses began with the blind, haughty, and infallibly ignorant upon his own high.

Psa 138:6 Though the LORD *be* high, yet hath he respect unto the lowly: but the proud he knoweth afar off.

Psa 138:6 כִּי־רָם יְהוָה וְשָׁפָל יִרְאֶה וְגָבֹהַּ מִמֶּרְחָק יְיֵדָע׃

Psa 138:8 How would you read this, to perfect **גמר** *that which* “concerneth me” **בעדי**? Is it self-reflexive and introspective, or is it more likely that “me” will send an inquisitor to correct the exterior somewhere out there? Is it my concern or me the Lord’s concern, and where would it have to begin for a lasting solution?

Psa 138:8 The LORD will perfect *that which* concerneth me: thy mercy, O LORD, *endureth* for ever: forsake not the works of thine own hands.

Psa 138:8 יְהוָה יִגְמֹר בַּעֲדִי יְהוָה חַסְדְּךָ לְעוֹלָם מַעֲשֵׂי יָדֶיךָ
אַל־תֶּרֶף׃

Psa 139:1 Next-step me. It was predictable that the papist NABRE committee would not agree with the Hebrew and KJV, and would not say that sola Vau/And is the mirror of me, but would manipulate "and know *me*" וּתְדָעֵ out of sight. Lordship is Wordship. All alternatives to true sola S self-Monitoring is some form of self-worship. Tradition is a vicar sceptre with no other purpose than to secure a Magisterial self in prominence.

Psa 139:1 To the chief Musician, A Psalm of David. O LORD, thou hast searched me, and known *me*.

Psa 139:1 לַמְנַצֵּחַ לְדָוִד מִזְמוֹר יְהוָה חֲקַרְתַּנִי וַתֵּדָע׃

Psa 139:4 From verse 1 this Psalm is a self-scrutinising "me and my"-evaluation. In the canonical KJV is the biographical Beth B at the centre, "in my tongue" בלְשׁוֹנִי but not so in the non-canonical NKJV, NASB etc. To be a man of his word, the Benjamite way is ingrained in his own tongue. This is in-sourcing in contrast to the out-sourced words on the tongue in modernist versions.

Psa 139:4 For *there is* not a word in my tongue, *but*, lo, O LORD, thou knowest it altogether.

Psa 139:4 כִּי אֵין מִלָּה בִּלְשׁוֹנִי הֵן יְהוָה יָדַעְתָּ כֻּלָּהּ׃

Psa 139:13+ In theological thinking and translation would these verses be mainly about the creation of a physical baby, for the same reason as a theological creation having no scope beyond Gen 1-2. In the Hebrew and KJV it is primarily mental because creation is ongoing until all the 66 books are fulfilled.

Psa 139:13 For thou hast possessed my reins: thou hast covered me in my mother's womb.

Psa 139:13 כִּי־אַתָּה קָנִיתָ כִלְיֹתָי תְּסֻכֵּנִי בְּבֶטֶן אִמִּי׃

Psa 139:16 One of the essential elements in man's self-scrutiny is how Gimel makes the common denominator in predestination, how a yet "unperfect substance" גלמ mirrors "bountiful" גמל issues to be Beth-"weaned" גמל by purgatorial processing. Gimel is the unifying character imager.

Psa 139:16 Thine eyes did see my substance, yet being unperfect; and in thy book all *my members* were written, *which* in continuance were fashioned, when *as yet there was* none of them.

Psa 139:16 גָּלְמִי רָאוּ עֵינֶיךָ וְעַל־סִפְרְךָ כֻּלָּם יִכָּתֵבוּ יָמִים יֻצָּרוּ (וְלֹא) [וְלוֹ] אֶחָד בָּהֶם׃

Psa 139:17 After much self-scrutiny through verses 1-16, the issue was that original sin would have to be defined and extracted as a sum in need of a saviour. If the issue was theological, the typical variant would be that man was born with sin, and that original sin was not something developed by the malefactors, which in theology is an unknown

mystery of iniquity with no link to original sin. First must the anthropological canon be restored, then the deistic malefactor and the pathological structures of original sin as the basis for the creation ongoing to the end of Revelation. Wisdom is the sum in the last half extracted from the spectrum of knowledge in the first half, in the same way unity in the last half is based on diversity in the first half.

Psa 139:17 How precious also are thy thoughts unto me, O God! how great is the sum of them!

Psa 139:17 וְלִי מַה־יָּקְרוּ רֵעֶיךָ אֵל מֶה עָצְמוּ רָאשֵׁיהֶם׃

Psa 139:19 Some slaughterhouse background to develop before verse 20.

Psa 139:19 Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloody men.

Psa 139:19 אִם־תִּקְטֹל אֱלוֹהַּ רָשָׁע וְאַנְשֵׁי דָמִים סוּרוּ מֶנִּי׃

Psa 139:20 Next step. To be "For they" is to be "against thee". Next, with the unstated sola Vau/And in wrong hands, would enmity and vanity be multiplied. Christendom's ruling headache and slaughterhouse mindset developed in verse 19 made the basis to go full-scale with inquisitorial iniquity and episcopal vanity in verse 20. G-d's most central enemy operates with scripture and at the centre of Christendom. It is not about denying the name of the Lord but to use it vainly while serving another gospel.

Psa 139:20 For they speak against thee wickedly, *and* thine enemies take *thy name* in vain.

Psa 139:20 אֲשֶׁר יֹאמְרֻךָ לִמְזִמָּה נָשְׂא לַשָּׁוְא עָרֶיךָ׃

Psa 139:23-24 Completed me-search ends with this. Christendom's primordial sin and primary wickedness was to reject the sola Vau/And mirror of self, in this case to remove the key of knowledge as done in the papist NABRE. All knowledge is vested in the sola Vau/And means of redemption the theologians systematically rejected both in practice and in print as seen in the NABRE.

Psa 139:23 Search me, O God, and know my heart: try me, and know my thoughts:

Psa 139:23 חָקְרֵנִי אֵל וְדַע לִבָּבִי בְּחָנֵנִי וְדַע שַׂרְעַפָּי׃

Psa 139:24 And see if *there be any* wicked way in me, and lead me in the way everlasting.

Psa 139:24 וּרְאֵה אִם־דֶּרֶךְ־עֹצֶב בִּי וּנְחֵנִי בְּדֶרֶךְ עוֹלָם׃

Psa 140:1 Mem sets up a framework for sin and salvation. Deliver "from the evil man" מאדם רע. Adam's Resh headache can be a demanding Hamas dominion.

Psa 140:1 To the chief Musician, A Psalm of David. Deliver me, O LORD, from the evil man: preserve me from the violent man;

Psa 140:1 לַמְנַצֵּחַ מִזְמוֹר לְדָוִד׃ חַלְּצֵנִי יְהוָה מֵאָדָם רָע מֵאִישׁ חֲמָסִים תִּנְצְרֵנִי׃

Psa 140:2 How Resh is involved in mischief and making Asher's bloodline. In Beth B it is the first "continually" in Gen 6:5 all over again. In the KJV is Being the foundation of Doing. It is primarily (mentally) what they are. In the NKJV, NASB etc., it is what they do, no longer in touch with self. In the KJV is both halves of this verse primarily about Being. Modernist translations have no consistency, and make it harder for the readers to pick up that the Bible's founding mission is salvation from self. Again, before saying that modernist translations like the NASB are accurate, must the words have lost their meaning.

Psa 140:2 Which imagine mischiefs in *their* heart; continually are they gathered together *for* war.

Psa 140:3 אֲשֶׁר חָשְׁבוּ רָעוֹת בְּלֵב כָּל־יוֹם יָגוּרוּ מִלְחָמוֹת׃

Here is a test case for Psa 140:2. Notice the head vs tail issue, which primarily is about awareness vs ignorance. Do you see that the KJV syntax makes the point in the last half that sinners on autopilot are ruled by sin, and how the modernist NKJV, NASB etc., try to make the impression that they are on top and in control? Do you see what this says about Dung hill as a place of grandiose ignorance and self-deception? The KJV makes the Hebrew text, "are they gathered" **יגורו** sound almost like passive grammar, where the modernists do an ordinary textual qal imperfect. The KJV models what it means for man to be taken in his own craftiness, where the modernists fool themselves to think they are in charge as those setting the trap.

Psa 140:3 How Tamar's "under" **תחת** -world mafia and terror regime works, and what the depths of Satan is about in Thyatira. To be on target and finish the reformation is to uncover the rest of the dishonest operation of antichrist, the vicar of Christ. The essential apocalypse is about unveiling the unknown to that day, for people and nations no longer to be deceived. Be aware that salvation is by definition. Deception was always relative. Notice how the foolish NKJV and other modernists try to make "poison" **חמת** sound definite where the Hebrew and KJV are indefinite. Again the problem with modernist translations is a dishonest textual mess of dubious meaning.

Psa 140:3 They have sharpened their tongues like a serpent; adders' poison *is* under their lips. Selah.

Psa 140:4 שָׁמְרֵנִי יְהוָה מִידֵי רָשָׁע מֵאִישׁ חֲמָסִים תִּנְצְרֵנִי אֲשֶׁר חָשְׁבוּ לִדְחוֹת פְּעָמָי׃

Psa 140:4 In essence what the counter-reformation and Agenda 2030 is about.

Psa 140:4 Keep me, O LORD, from the hands of the wicked; preserve me from the violent man; who have purposed to overthrow my goings.

Psa 140:5 טָמְנוּ גֵאִים פַּח לִי וַחֲבָלִים פָּרְשׂוּ רֶשֶׁת לְיַד מַעְגָּל מוֹקְשִׁים שָׁתוּ לִי סֶלָה׃

A test case for Psa 140:4. First how the KJV here uses "who" to uncover the dishonest shadow of That **אשר** missing clarity upon Dung hill. Next, that the KJV ends this verse explicitly regarding matters the modernist evildoers can say is only humorous mischief.

Psa 140:5 This is indeed how Codex Satanicus is intended to work.

Psa 140:5 The proud have hid a snare for me, and cords; they have spread a net by the wayside; they have set gins for me. Selah.

Psa 140:6 טָמְנוּ־גֵאִים פַּח לִי וַחֲבָלִים פָּרְשׂוּ רֶשֶׁת לְיַד־מַעְגָּל
מֹקְשִׁים שָׁתוּ־לִי סֶלָה׃

Psa 140.6 Therefore, in its grammatical framing, is this an active or passive “voice”? Are the evildoers active initiators, or some that passively drift along? Is there any real need here, or is it only lukewarm Laodicean pretence?

Psa 140:6 I said unto the LORD, Thou *art* my God: hear the voice of my supplications, O LORD.

Psa 140:7 אָמַרְתִּי לַיהוָה אֵלִי אָתָּה הַאֲזִינָה יְהוָה קוֹל תַּחֲנוּנָי׃

Psa 140:8 Again, is it deliberate and active as the KJV says, or disguised and passive as the NKJV makes it sound?

Psa 140:8 Grant not, O LORD, the desires of the wicked: further not his wicked device; *lest* they exalt themselves. Selah.

Psa 140:9 אַל־תִּתֵּן יְהוָה מַאֲוַיֵּי רָשָׁע זִמָּמוֹ אַל־תָּפֵק יָרוּמוּ סֶלָה׃

Psa 140:13 Chapter end and one of the big issues covered as wheat and tares growing together until the end when things are populated. Notice the issue which needs a working inner canon, covered in this double statement beginning with the first three KJV words. It is not only to test but prove good and evil, and who are surely righteous and who are surely wicked. Here you can see the problem with the infallibly ignorant establishment behind the Douay-Rheims translation (1610), and the equally ignorant NABRE today. They mix up good and evil, the Bible’s mission to clarify how to distinguish the singular one from a dubious diversity. Sola scriptura was and is still required for the reform and rescue of the world from the false and subjective professing to be true and objective. For the priesthood of believers is sola S jurisdiction also a matter of risk management.

Psa 140:13 Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence.

Psa 140:14 אַךְ צַדִּיקִים יוֹדוּ לִשְׁמֶךָ יֵשְׁבוּ יְשָׁרִים אֶת־פָּנֶיךָ׃

Psa 143:2 Making the point that sola Vau/And and sola S jurisdiction require BC text in AD context? BC says what AD will not do.

Psa 143:2 And enter not into judgment with thy servant: for in thy sight shall no man living be justified.

Psa 143:2 וְאַל־תָּבוֹא בְמִשְׁפָּט אֶת־עַבְדֶּךָ כִּי לֹא־יִצְדַּק לְפָנֶיךָ כָּל־חָי׃

Psa 143:4 Notice how the KJV is missional, and how the textual NKJV does not want the KJV indication that the body is the host of the trinity. A series of D’s deism begins

with Daleth's dusty ground in verse 3, completed in verse 4. Desolation is mainly about the absent A. Psa 143 may be read as one of David's later versions of Psa 51: Take not thy holy spirit from me.

Psa 143:4 Therefore is my spirit overwhelmed within me; my heart within me is desolate.

Psa 143:4 וַתִּתְעַטֵּף עָלַי רוּחִי בְּתוֹכִי יִשְׁתּוֹמֵם לִבִּי׃

Psa 143:7 Repeating Psa 51:11. Remember how deception works when Who is uprooted from That. The problem with the cover-up of the actual purgatory is that That bloodline and the bloody mess around Levitical brass and fire, is that the priesthood of law and sin pulled the eternal fire into the temporal, and that is what the priesthood of Satan works to hide with Who uprooted from how That actually works. Deism is a way of life which covers everything in the temporal master paradigm from Gen 2 to Rev 20, from man fell and became a deist on death row in transit to the second death. A fake, purgatorial after-life is the main way Christendom instituted its falsity and deception. How purgatory was postponed and pushed into man's afterlife, and how Levitical Christendom managed to continue AD, are two ways of anachronistic dealing with scripture. Salvation depends on man's awareness of sin, which means that the messianic needs its mosaic framework. Christ made of no effect equals a failed salvation because there is no working, preparing purgatory in Christendom. Believers of the Bible discovered that there must be a way of life, but the theologians deceived the people by disconnecting everything in the Bible's biographical and purgatorial foundation, especially how Levitical brass and fire converts to washing letters by the printing press and change of priesthood. The surest way to hell is to stay under the pulpit of the priesthood of unbelief. The sacraments, especially the eucharist, is how antichrist's priesthood of unbelief sacrificed the people for a substitute called the "common good". It is what the Bible calls empty chaff, which is a worthless substitute taking the place of salvation and sola S jurisdiction. If falsity prevailed with no end, it would make the Benjamite misery perpetual in the "pit" בּוֹר. Fire and brass, Lamech's Levitical purgatory, is the founding deistic parallel to Beth B's life story.

Psa 143:7 Hear me speedily, O LORD: my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit.

Psa 143:7 מַהֵר עֲנֵנִי יְהוָה כָּלְתָה רוּחִי אַל־תַּסְתֵּר פָּנֶיךָ מִמֶּנִּי וְנִמְשַׁלְתִּי עִם־יֹרְדֵי בוֹר׃

Here is the test case for Psa 143:7. Do you see that Lucifer's ultimate goal in this verse is for the whole world to be imaged in the likeness of hell's Luciferian administration on earth? One of the universal problems with deism is that antichrist's pulpit made itself the anti-Copernican centre of imaging and destiny. A failed spirit is a failed image and an altered destiny.

Psa 143:8 More predestination. A perverted purgatory is a perverted preparatory cause. Antichrist causes the people to hear Lucifer, the ruling god worshipped in his substitute universe. It is symptomatic that the papist NABRE has no biographical life therein and

no sola S value wherein to walk. Be aware of the Benjamite reality earlier mentioned. It says, “for in thee do I trust” כִּי־בְךָ בָטָחְתִּי, which works only as known and proven. In a theological framework it is something blindly professed. In the Hebrew and KJV it is lived experience therein. With no real predestination and no preparing purgatory this is a forever dead deistic theory. To be in thee releases trust.

Psa 143:8 Cause me to hear thy lovingkindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee.

Psa 143:8 הַשְׁמִיעֵנִי בַבֹּקֶר חַסְדֶּךָ כִּי־בְךָ בָטָחְתִּי הוֹדִיעֵנִי דֶּרֶךְ־זוּ
אֵלֶךְ כִּי־אֵלֶיךָ נָשָׂאתִי נַפְשִׁי׃

Psa 143:10 Be aware that since the land of righteousness is NT’s gospel kingdom, but in the papist NABRE has no geographical reality other than globalist Lacklands, is there no shared dimension between the reformed KJV and the counter-reformatory NABRE. The only land of uprightness that possibly can be decoded in the NABRE is a post-purgatory condition somewhere beyond this world. In the Hebrew and KJV it is about person in place. Which Land = Which Thou. No part of the anthropological equation is relevant for reading the NABRE, NASB, NIV, ESV etc. After checking some of the modernist versions, the textual evidence says that theology has no anthropological dimension, and the most rebellious committees want no such dimension

Psa 143:10 Teach me to do thy will; for thou *art* my God: thy spirit *is* good; lead me into the land of uprightness.

Psa 143:10 לַמְּדֵנִי לַעֲשׂוֹת רְצוֹנֶךָ כִּי־אַתָּה אֱלוֹהָי רוּחֲךָ טוֹבָה
תַּנְחֵנִי בְּאֶרֶץ מִישׁוֹר׃

Psa 144:1 Selective Which switching in the KJV, and a mixed Who soup in the NKJV, NASB etc. True teaching begins with categorical division into sin and salvation. With no real extremes, you end with the relativist, non-syllogical soup the theologians have made. That distinct canon and the Which switching between substantive realities, is how the Hebrew and the KJV work. Who uprooted from That is the basis for a relativist form of worship after divorcing Who the Lord is from That Which is done. Which, connects with the word “strength” and how that operates. Who, is a vicar ideology redirecting all strength to a selfmade lord. It is a Luciferian shift explaining the lame Laodicea and its loss of momentum. It is a laming and partly Luciferian lie that you should not seek the hands of G-d but his face. One of the extra reasons for the modernist change is that man is no part of the story, which teacheth my hands to war, because in theology has man no (cooperative) role. Theological versions are drained of true intent and real value.

Psa 144:1 *A Psalm* of David. Blessed *be* the LORD my strength, which teacheth my hands to war, *and* my fingers to fight:

Psa 144:1 לְדָוִד בָּרוּךְ יְהוָה צוּרִי הַמְלַמֵּד יָדַי לַקְרָב אֶצְבְּעוֹתַי
לַמִּלְחָמָה׃

To put the modernist Psa 144:1 in perspective is to understand the theological product in the lame Laodicea around Dung hill. After being catechized under the pulpit of unbelief, the masses have no clue what to do in a critical situation because they did never learn anything of real value. The one true Lord would give them strength. Vicar lordship made them weak, lame, easy pushovers, and prey. Confusion substituted constructive unity. Whatever might be a cooperative role did the theologians reserve for the pulpit elevated above a people forced into passive mode.

Now some Hebrew details. Be aware that man's responsibility in terms of strength is the will to reform himself, and even more important, the capacity to know what that means and the will to act accordingly. From that it is necessary to know the self-preserving role of Thummim צ, how that fuels all orders, first Noah and G-d's "command" צוה, later the commandment(s) מצוה given not to save but to reform. You need to know and put the reformation in the 1500s in context, especially how the counter-reformatory rebels acted repressively to choke the need and the will to reform. Thummim has a competent side as motivator, and a filthy side loaded with dirty motives. Read in context, to hinder blessing and G-d's ruling "strength" צור from reaching his people, the way to do it was an active move against the people's education and their potential will to reform and act in their own best interest. The 1500s put Satan's rebellious hierarchy and their reactive will against G-d's will and the people's need in perspective. To deny and actively hinder sola scriptura, was to actively shut down the missional synergy coming with G-d's plan. To finally have arrived at Dung hill and now reaping the lame fruits of rebellion, is the evidence G-d's growing priesthood of believers need to know in order to put the 1500s in perspective. People are called to muster all the God-given strength they possibly can in order to free themselves from the repressive claws of the globalist hierarchy of Satan.

Psa 144:3 Instead of Bn-i-Mn it might say, Bn-i-Mh. That part was the same in Psa 8:4. In non-canonical translations like the NKJV is there no accounting, which explains why theological Christendom would never be accountable. You need to understand that the final outcome in Rev 18:4+ is the end product of constant rebellion, rejecting the will to reform and refusing to be held accountable. With no working canon, Christendom made itself a relativist, anti-Shem wilderness. Bn is all the way accounted for throughout the Baptist Bible with the prospect of a grown-up outcome. Rev 18:4+ is the end product of constant infantilism, first brath among first brath.

Psa 144:3 LORD, what *is* man, that thou takest knowledge of him! *or* the son of man, that thou makest account of him!

Psa 144:3 יְהוָה מָה־אָדָם וַתֵּדָעֵהוּ בֶּן־אֱנוֹשׁ וַתְּחַשְּׁבֵהוּ׃

An expanded test for Psa 144:3. Do you see that it is a part of whitewashing in Gal 5:19 that men and malefactors behind modernism do not want to make themselves manifest? Meaningful wording is built into the apostolic KJV as a precise lingual expertise. You should check first instance "manifest" in Ecc 3:18. Beast-marked modernist translations whitewash that. Dung hill provided just-in-time means of masquerading manifestations.

Psa 144:15 Two things to notice. First that That canonical order of things is the only way to blessing. Secondly, that the primary and founding blessing "is" to be united in singularity. That is not on the agenda in modernist translations, which are pluralistic and cyncretic and have no testimony of Jesus..

Psa 144:15 Happy *is that* people, that is in such a case: *yea*, happy *is that* people, whose God *is* the LORD.

Psa 144:1 אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ אַשְׁרֵי הָעָם שֶׁיְּהוָה אֱלֹהָיו׃

Psa 144:7, 11 Before leaving Psa 144, this is an intro to the absent Nun in Psa 145. In these two verses the Hebrew and KJV speak of a phenomenon called "strange" נכר Bn, in this case a form of N that cannot be properly identified and cannot find its place, just like arriving in John 15 and 1 Cor 15 and not realise that wasted upbringing was to have believed in vain. N and Niphil Basar make a commonly estranged denominator in these two verses, a contribution to know what Jesus died for and why N disappers in Psa 145, going away with the departing Rachel in Gen 35:18 by Bn's birth. Rachel was Jacob's ruling headache, and Bn to be that in continuation. Stage 14 is the N stage of departure, the same reason why we have such a high priest in Paul's 14th epistle, and why Niphil Basar's vicar priesthood must be dethroned in order to have rest and peace on earth. The final Psalms, Psa 143-149 say, Praise ye the Lord (for the end of vicar lordship). Since man is his own enemy, behind veil, is N the identifier man must come to terms with as a part of his salvation from self, and to have a constructive will to reform. While waiting for Nun to enlighten the path, is N the owner of his own darkness identity, and rewarder of his own whoredom. In Gen 35:2 it is about "strange" נכר (alien and unrecognisable) gods. In Exo 2:22 it is a "strange" land.

Psa 144:7 Send thine hand from above; rid me, and deliver me out of great waters, from the hand of strange children;

Psa 144:7 שְׁלַח יָדֶיךָ מִמָּרוֹם פְּצֵנִי וְהַצִּילֵנִי מִמַּיִם רַבִּים מִיַּד בְּנֵי נֵכָר׃

Psa 145:N About the absent Nun and why this chapter has only 21 verses. Normal verse order would be 13, 14, 15 (Mem, Nun, Samech). Nun is literally departed, but in some modernist versions is an unauthorized verse 13b inserted with Nun info taken from DSS or LXX sources. Most translations today have a footnote or text inserted as Psa 145:13b. In the RSV this extra text says, "The LORD is faithful in all his words, and gracious in all his deeds." Most translations after the RSV have this extra verse 13b as a part of the ordinary text in verse 13, or in brackets or as a footnote.

Verses:	1	2	3	4	5	6	7	8	9	10	11	12	13		14	15	16	17	18	19	20	21
Letters:	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	(נ)	ס	ע	פ	צ	ק	ר	ש	ת

The main point in the Masoretic text is that the departing 14-numbered Nun begins with the departing Benjamite Nephesh (Rachel) in Gen 35. N mirrors the servant No-Man.

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׃

It was called the Dead Sea Scrolls. N and Niphil Basar would never give any reason for Alive Sea Scrolls.

Psa 146:1 For any former Niphil Basar Almighty, this story repeats itself about the end of self-enmity in Psa 110:1, especially in the last half of this verse where the redeemed person speaks to his former lord, N and the rebelliously wrestling Nephesh. N explains what Rom 1 says about the reverse in Psa 146-50, which is Luciferian self-worship and self-lordship. Antichrist, the vicar of Christ, did not come to serve, but to be worshipped and glorified in the sanctuary. Lucifer's Lackland 2.0 and the last great-tribulation war against free people and free nations is about regaining antichrist's medieval greatness.

Psa 146:1 Praise ye the LORD. Praise the LORD, O my soul.

Psa 146:1 הַלְלוּ־יָהּ הַלְלִי נַפְשִׁי אֶת־יְהוָה׃

Hebrew details in Psa 146:1 model how things actually work. Persons drifting off into syncretic religions before being saved from it, know very well how this Piel imperative must work, "Praise ye the LORD" הַלְלוּ־יָהּ. Worship of the one true Lord would not take place unless experiencing the miserable, soul-draining alternatives. Hebrew syntax reveals the order of things. Just like the law manifested before the gospel, must the soul have its own selfish soulship before true Lordship is restored. It is always relevant to align Moses and Maslow with the capital self. Enthroned upon a peak of ambition must the soul bankrupt itself first in order to surrender to true Lordship. Monuments of moral bankruptcy are built all around the shipwrecked Dung hill.

Psa 146:2 About beth B and the "testimony" עוֹד of being.

Psa 146:2 While I live will I praise the LORD: I will sing praises unto my God while I have any being.

Psa 146:2 אֲהַלְלָה יְהוָה בְּחַיָּי אֲזַמְּרָה לֵאלֹהַי בְּעוֹדִי׃

Psa 146:3 Next No-Man report after taking Nun out of the story in Psa 145. Again is the Benjamite canon and Niphil Basar mirroring each other. Verse 3 makes B's ambitious former boss in verse 2 stand out in both verses.

Psa 146:3 Put not your trust in princes, *nor* in the son of man, in whom *there is* **no** help.

Psa 146:3 אַל־תִּבְטְחוּ בִנְדִיבִים בְּבֶן־אָדָם שֶׁאֵין לוֹ תְּשׁוּעָה׃

Psa 146:5 That is Asher's benchmark. Happy is he That. Who was never a reliable alternative to That.

Psa 146:5 Happy *is he* that *hath* the God of Jacob for his help, whose hope *is* in the LORD his God:

אַשְׁרֵי שֶׁאֵל יַעֲקֹב בְּעֶזְרוֹ שִׂבְרוֹ עַל־יְהוָה אֱלֹהָיו׃ Psa 146:5

Psa 146:10 Done with ruling headache, this is about Lordship, Hallelu-iah, הַלְלוּ־יָהּ. Most problems remembered for their notoriety and for having been recorded as history, would be introduced by royalist rule, Melek מֶלֶךְ in Gen 14. Nothing would make itself more massively monumental and traceable than the manifest reign of unbelief. History is the story of original sin. Original sin made itself so prominent, dominant, and drunk in its own self-glory (cf. Rev 17), that the truth had to be put on hold until the end. No surprise that the pathological pattern of original sin eventually must cause all the blind rational (a priori) malefactors to sober up as empiricists.

Psa 146:10 The LORD shall reign for ever, *even* thy God, O Zion, unto all generations. Praise ye the LORD.

יִמְלֹךְ יְהוָה לְעוֹלָם אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר הַלְלוּ־יָהּ׃ Psa 146:10

For remembrance, Gen 14 pinpoints the original problem in the past, an omen of things to come long before the days of Abraham, to be coded and more well-defined by Moses when the letter was allowed to give strengt to sin. The rule of original sin put in place around Abram is history's horror in a nutshell. It is the reason why the Apocalypse and omega cannot be known unless knowing the Bible's alpha story. Melek makes it plain why Moses, Maslow, Marx, and Machiavelli have so much in common. One of the main particulars in original sin is how the so-called Princes of the church, made themselves ruling cardinal points making manifest what the Bible's most prominent problem always was about and how epistemology is such a monumental manifest over the episcopal. So, praise ye the Lord of the end of vicar lordship.

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;

וַיְהִי בִּימֵי אַמְרָפֶל מֶלֶךְ־שִׁנְעָר אַרְיוֹךְ מֶלֶךְ אֶלָסָר Gen 14:1
כְּדָרְלָעֹמֶר מֶלֶךְ עֵילָם וְתִדְעָל מֶלֶךְ גּוֹיִם׃

Psa 147:1 Next test case in its own right. Do you see that G and the word "good" come with a reciprocal blessing which must be real for the text to be true? When things have been uprooted from the "comely" in the KJV, the converted product is vain beauty with no sanctifying effect as translated in the NKJV.

Psa 147:1 Praise ye the LORD: for *it is* good to sing praises unto our God; for *it is* pleasant; *and* praise is comely.

הַלְלוּ יָהּ כִּי־טוֹב זַמְּרָה אֱלֹהֵינוּ כִּי־נָעִים נָאוָה תְהִלָּה׃ Psa 147:1

Psa 147:5 In order to be redemptive must things going infinite go deeper than the depths of Satan in Thyatira. It is a founding matter that under-Standing is whatever ground you have your feet upon. Vicar lordship builds its substitute power image by rejecting sola Vau/And as done in the papist NABRE. With sola Vau/And out of sight, is the one true reference benchmark gone.

Psa 147:5 Great *is* our Lord, and of great power: his understanding *is* infinite.

Psa 147:5 גָּדוֹל אֲדֹנֵינוּ וְרַב־כֹּחַ לִתְבוּנָתוֹ אֵין מִסְפָּר׃

Here is the test case for the Hebrew details in Psa 147:5. For background, remember the awesome A, the genuine G, and the reverent R. In this case the potentially great Gimel and Aleph (Adonai) is set up against a potentiallty competing great Resh. Do you agree that the awesome A must go to make it passible for the not so genuine G to set up its ruling Resh headache for vicar reverence?

Psa 147:6 Within the Bible's twofold framework, the direct opposition was always that vicar lordship elevated itself, made downtrodden masses, and used them as a platform for self-glory. First brat among lower brats needed masses of much more downtrodden brats for the hierarchy to work and integrate Moses, Maslow, Marx, and Machiavelli, with the princes of persecution on top as cardinals of the destructive. Hebrew details say how the twofold works and how subsidiary, purgatorial, and educational justice would be executed. Good is the outcome when evil has reach its significant level as educational antidote. This particular uplifting would take place after the humble had been humbled. Humility **ענו** is the reverse side of oppressive humiliation **ענה**. It is built into the text that the hierarchy of Satan and the ambitious hubris of haughty hedonism is something to be corrected because of its lack of down-to-earth attitude. You can use this literally as a concise version of Rev 17-18 in the second half. It is a two-step redemptive necessity in order to lift up the coming priesthood of believers in Rev 20.

Psa 147:6 The LORD lifteth up the meek: he casteth the wicked down to the ground.

Psa 147:6 מְעוֹדֵד עֲנָוִים יְהוָה מַשְׁפִּיל רְשָׁעִים עֲדֵי־אָרֶץ׃

Psa 147:11 Next step regarding That vs Who. It is necessary to stress the point that the only way the hope of glory in Col 1:27 would be a fulfilled reality AD/NT must build on That specific foundation BC/OT. What is Which switching, from and to, in Col 1:27 about without That Which preceding foundation? Dung hill is the foundation of no more than a vain hope. If the case is true, that fear of the Lord is the beginning of wisdom, its next and fulfilling step is how this object-marked missional objective is followed.

Psa 147:11 The LORD taketh pleasure in them that fear him, in those that hope in his mercy.

Psa 147:11 רוֹצֶה יְהוָה אֶת־יְרֵאָיו אֶת־הַמְיַחֲלִים לְחַסְדּוֹ׃

Here is the expanded test case for Psa 147:6, 11 vs Col 1:27. Do you see that completed wisdom as indicated here is the beginning of the last object-marker in Mal 4:6 where the

object-marked missional objective and the prepositional (G-d "with" **את** us) become inseparable?

Psa 147:12 In sequence, Psa 102:21, 128:5, 135:21, and finally, Psa 147:12. Salvation originates with and depends on Jerusalem, which is Zion. One of Christendom's greatest lies, coming with antisemitism after 70AD, is that the theologians came up with the idea that the world could be saved independent of the Jewish Israel. It is one of the deceptive inventions with no root in reality.

Psa 147:12 Praise the LORD, O Jerusalem; praise thy God, O Zion.

Psa 147:12 שַׁבְּחִי יְרוּשָׁלַ͏ִם אֶת־יְהוָה הַלְלִי אֱלֹהַיִךְ צִיּוֹן׃

Psa 147:13-14 Bars and borders. Peace begins in an area first marked and known by its conflict. The finest of wheat is known by first learning the value of chaff and tares. The Bible is distinctly logical in its twofold approach. Within this context it must be stressed that it is irrelevant what the text "means" to say, as the theologians typically would go after with their one-eyed ideology.

Psa 147:14 He maketh peace *in* thy borders, *and* filleth thee with the finest of the wheat.

Psa 147:14 הַשָּׂם־גְּבוּלֵךְ שָׁלוֹם חֵלֶב חִטִּים יַשְׂבִּיעֵךְ׃

With any verse before your eyes, you should therefore ask yourself two questions. First, how would a true person read this verse as a relevant contribution to fulfil the prophetic and reformative intent of the Bible? Secondly, how would a false person read this verse counter-reformatory in order to hinder the Bible's intended mission? With the opposites in mind, you have what you need to know about the Bible's mission and those working to pervert that from Dung hill, and how the Bible divides itself by priesthood. You can begin decoding the twofold extremes in psa 147:14 and what it says about the globalists, their borderless agenda 2030, and the will to destroy bordered nations and the protective sola S sceptre.

Psa 147:20 It is called his peculiar people. To them the Lord gave the oracles, no other group. Be aware of the KJV ending of John 4:22, and how the modernists have tried to pervert the ending of Rom 1:17, and the whole Rom 3:2, 11:18 etc., to another version after 70AD. Salvation is of the Jews, not from the Jews. They are the group to be saved. All the rest is grafting into them, their salvation, and their root in Zion. Christendom's effort to reroot things in the Vatican Rome is nothing but another gospel and uprooting.

Psa 147:20 He hath not dealt so with any nation: and *as for his* judgments, they have not known them. Praise ye the LORD.

Psa 147:20 לֹא עָשָׂה כֵן לְכָל־גּוֹי וּמִשְׁפָּטִים בַּל־יְדָעוּם הַלְלוּ־יָהּ׃

Psa 148:1 It should be obvious that deism does not work. The only way this verse would be authentic is as a redeemed and raptured perspective. G-d with us, temporarily, down here in the swamp, was a short-term example of the world raptured to be up there with

him. Again, it indicates how the Bible must divide itself by priesthood. Deism is man's swamp protected by vicar ideology. Notice how theology operates as a deistic divorce agency. It locates G-d somewhere up there and you down on earth with no connection between the parties. Theologians will underscore that by saying that no part of the Bible is about you. If it was up to them, you could never expect to have a place up there. This is how theology ridicules G-d and his redemptive mission to rescue the world out of the deistic swamp the theologians made for themselves and their subjects under the pulpit. Theology and deism want you created in an image controlled by the establishment. This is how Satan's episcopal hierarchy made the classical church model to be the basis for how to structure church and state and all areas on earth subject to Pope and Magisterium elevated as moral supervisors on top. It should not be too hard to model the twofold and how to read Psa 148:1 as real presence vs deistic absence.

Psa 148:1 Praise ye the LORD. Praise ye the LORD from the heavens: praise him in the heights.

Psa 148:1 הַלְלוּ יָהּ הַלְלוּ אֶת־יְהוָה מִן־הַשָּׁמַיִם הַלְלוּהוּ בַּמְּרוֹמִים׃

Psa 149:4 Now after Psa 147:6, some more details how to read Rev 19-20 after being done with Babylonian Christendom and the drunken hierarchy of Satan in Rev 17-18. It should be obvious also here that deism does not work. Only in redeemed and residential form will pleasure "in" his people actually work as intended, being and living therein. Grace is the glory coming with real presence. True pleasure is the sure plea, answered by assurance of salvation as fulfilled and sealed by the spirit. It works best if the phrase "meek-with-salvation" is read idiomatically as a condition, state of mind, and not only as bestowed upon a person. To be meek with salvation is literally to be great with child in Luke 2:5.

Psa 149:4 For the LORD taketh pleasure in his people: he will beautify the meek with salvation.

Psa 149:4 כִּי־רוֹצֶה יְהוָה בְּעַמּוֹ יְפָאֵר עֲנָוִים בִּישׁוּעָה׃

Psa 149:5 Same same. It will work only by being and living therein.

Psa 149:5 Let the saints be joyful in glory: let them sing aloud upon their beds.

Psa 149:5 יַעְלְזוּ חֲסִידִים בְּכָבוֹד יְרַנְּנוּ עַל־מִשְׁכְּבוֹתָם׃

Psa 149:6 By Pentecost this would be called pneuma. Pneuma in the first half is present with sola S jurisdiction in the second half. Deism is a diluted version of no real power. The trinity would not share his glory with pimps and priestly impostors.

Psa 149:6 *Let* the high *praises* of God *be* in their mouth, and a twoedged sword in their hand;

Psa 149:6 רוֹמְמוֹת אֵל בִּגְרוֹנָם וְחֶרֶב פִּיפִיּוֹת בְּיָדָם׃

Psa 149:7 Notice the implications of "heathen" changed to nations, and why enslaving of people and the merging of church and state back to pre-Napoleon conditions come with bastard translations unable to distinguish sin from sinner. In the theological swamp is

there no distinction. Nations are equated with renewed heathendom, and the modernist committees provide protective lingual masking of the devil's business. In cases like this is it important not only to read what new translations say but to know where modernism originates, the pagan mindset ruling Dung hill, and the religious actors pushing the new world back into the medieval swamp.

Psa 149:7 To execute vengeance upon the heathen, *and* punishments upon the people;

Psa 149:7 לַעֲשׂוֹת נְקָמָה בַּגּוֹיִם תּוֹכֵחֹת בַּל־אֻמִּים:

Psa 149:8 The final solution is a Melek remedy against all ruling headache. You need to unpack Nebuchadnezzar's image first and then conclude that the remedy must include the end of the Pontifical Rome. Rev 17-18 is a cardinal extract of all the ruling headache and its antidote remedy accumulated between Gen 2 and Rev 20. To loose and liberate the world begin with binding everything wicked for 1000 years.

Psa 149:8 To bind their kings with chains, and their nobles with fetters of iron;

Psa 149:8 לֶאְסֹר מַלְכֵיהֶם בְּזִקִים וְנִכְבְּדֵיהֶם בְּכַבְלֵי בַרְזֶל:

Psa 149:9 Equally relevant for how to read the cardinal extract in Rev 17-18, and how to read, Praise ye the Lord (for the end of vicar lordship). 3x50 Psalms is an important contribution how to read 3x2000 years history, especially how to decode the mismatched 2000 years AD ruled by prescriptive legalism under the dictatorship of theology.

Psa 149:9 To execute upon them the judgment written: this honour have all his saints. Praise ye the LORD.

Psa 149:9 לַעֲשׂוֹת בָּהֶם מִשְׁפָּט כָּתוּב הָדָר הוּא לְכָל־חֲסִידָיו
הַלְלוּ־יָהּ:

Psa 150:1 First the true version and how it may be read idiomatically by those being and living therein as redeemed: Praise God-in-his-sanctuary. Host body authenticity requires the residential version with the trinity at rest in the homeland host body.

Psa 150:1 Praise ye the LORD. Praise God in his sanctuary: praise him in the firmament of his power.

Psa 150:1 הַלְלוּ יָהּ הַלְלוּ־אֵל בְּקָדְשׁוֹ הַלְלוּהוּ בִּרְקִיעַ עֻזּוֹ:

Luciferian falsity is the flip side of Psa 150, about the pulpit mafia and the priesthood of unbelief and what Dung hill, agenda 2030 and Lackland 2.0, is about.

In Isa 14:12 it is translated, Lucifer הילל

Luciferian worship: Praise הלל vicar lordship, antichrist, the vicar of Christ.

In Eze 4:12 it is translated, Dung גלל

Recycling, Gilgal גלגל, a repeated return and roll back to renew the royal rule of law.

From Leo X in the days of Luther in the early 1500s, to Leo XIII and now Leo XIV, the ambition and Luciferian lie have been the same: Let us enjoy the papacy. From Caesar's Pontifical Rome AD to the Pontifical Rome Y2K, the same priestly paganism has been the world's ruling headache. The Pope is the centre of his own cosmos and he wants to be worshipped. Psa 150 divides itself by priesthood and worship: Loyalty to Christ or to Luciferian self-worship. In Pope Francis' *evangelii gaudium* (2013), the joy of the Pope, is the joy of another gospel.

From Homeland to Lackland is a matter of worship. It follows Issachar's road towards tributary slavery.

H_1 G H_2
|| - ||| - ||

What the anthropological Bible calls the curse of the law, is that the fallen man would be a self-worshipping sinner on autopilot enjoying his own cosmos. Since original sin is organic and structural and tends to be an organised phenomenon, it explains the nature of organised crime. As society grew increasingly more corrupt, it would develop endless forms of organised crime. The papal power pyramid is a universal example of organised crime against G-d and humanity. The need of reform enforced itself because the bishops had become protective guardians of original sin. The more selfish, the more explicitly pompous while making the point that original sin enforced its own prominence and the slavery of sin. Papalism and its subordinate, parental state stand for social infantilism and hinders a grown-up world order. It is selfishness per se, it is anti-Copernican per se, and it needs the world to stay upside down. With G on the road to H, is epistemology the endless evidence of hypocricy making history so preeminently hilarious. In the gospel kingdom of G-d's grown-up people is human rights automated by civilised behaviour. In the Pope's infantile vicariate is human rights something morally supervised by papal jurisdiction and globally enforced by law. Satan's protectorate and its papal jurisdiction begins with criminalising and silencing G-d's protesting people. To finish the unfinished reformation in the 1500s must reestablish the basics of reformative protest vs pontifical persecution. The great tribulation is the final reformation. It is explicitly purgatorial and educational in the sense that the papal power pyramid made itself the universal case of all historical power pyramids modelling the fallen man's predatory mindset and how the survival of the fittest by default is hierarchical, plunders the world, and make Lacklands and mass serfdom. The Bible is very simple in how it divides itself and everything else by priesthood. Sola S jurisdiction protects the people and their bordered nations. Papal jurisdiction protects borderless paganism and globalism. G-d's gospel kingdom begins with the end of the fake jurisdiction of the Vatican and its puppet jurisdictions, UN/EU. Satan's globalist jurisdiction expanded the medieval Roman Empire and its jurisdiction.

Psa 150:6 The end of Psalms. BC text in AD context means that it ends with Pentecostal pneuma vs Niphil Basar's deism. Praise the Lord (for the end of vicar lordship).

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

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

Proverbs

Pro 1:1 Very much of OT is parable storytelling. A "proverb" משׁל is a particular form of it. It covers how Lamech in Gen 4 connects to purgatorial brass and fire in Leviticus. The Lamb of G-d has nothing to purify unless Leviticus is read for what it is, which is a parable story about pottery, purgatory, and creational anthropology. For the same reason has the apocalypse, the great tribulation, and the Benjamite beast-pro-bride no meaning unless read in that sense as creeping deistic things in Gen 1, in trouble in Gen 4, and laid on the fire until well done in Leviticus. G-d would have no real beef with man unless all these details are in place, and unless man did experience the subsidiary element of sola S jurisdiction and the biography of Baptist bread from heaven.

Pro 1:1 The proverbs of Solomon the son of David, king of Israel;

Pro 1:1 מִשְׁלֵי שְׁלֹמֹה בֶּן־דָּוִד מֶלֶךְ יִשְׂרָאֵל׃

Pro 1:2 For T's target, one of the most important aspects is to know Thyself, especially to understand on what ground thy feet stand. Beth B, Bin, and Bn are always present in that evaluation, to "perceive" בין the words of "under-standing" בין awaiting Mal 3:18 and Rev 20. To be or not to be, begins with the need to burn and beef up these parable details. Beth B must be born again in order to make sense of his own revived biography. A deist before the mirror of scripture would not diagnose himself as described because the mirror would only prescribe slaughtering letters as the norm.

Pro 1:2 To know wisdom and instruction; to perceive the words of understanding;

Pro 1:2 לָדַעַת חָכְמָה וּמוּסָר לְהָבִין אִמְרֵי בִינָה׃

Here is a test case for Pro 1:2. Do you see how the temporal Lamed in the Hebrew text is involved as perfecter of T's English target, as subsidiary letter, author, and finisher of faith in Heb 12:2? Do you see what this particular 2x Lamed says about the priesthood of unbelief as horror-maker and educator of G-d's priesthood of believers? Do you see that without this particular stepping stone, To . . , would T's target not be sharpened and the people would not see the need for the saving Messiah? Do you see what transition from the Hebrew Lamed to the English T's target says about translating the reader into the gospel kingdom in Col 1:13, and how the KJV makes itself missional by change of priesthood where the NKJV, NASB etc., are textual and Levitical and have no working lingua franca to offer the world? Be aware that for antichrist to preserve another gospel and Levitical continuation beyond Y2K, is it necessary to manipulate the English Bible and get rid of the KJV as international protector in the same sense as manipulating the Greek NT as true gospel and lingua franca in the early centuries AD. It is necessary to know that the ongoing war to reset the reformation in essence is a war against the KJV, and therefore that borderless globalism must reverse the reformative and border-setting mission championed by the KJV. It is critical for the Dung-hill establishment to destroy the lingual dimension of the gospel kingdom in Col 1:13, how to be translated, and how to wipe out BC/OT pro AD/NT in these things. Notice how Tamar's "To" preposition works as partly veiled purgatorial stepping stone and unveiler of presuppositional bias.

Pro 1:3 Next “To” preposition and stepping stone awaiting the temple veil to be rent in twain and the presuppositional bias to be taken away. Lamed’s vicar jurisdiction ends by instituting sola Vau/And jurisdiction, typically rejected in the NKJV. Notice what this “To” preposition says about the saving And-finisher of faith and jurisdiction in Heb 12, and what established equity has to do with the intelligence needed to end Q’s headache-making mixture in R. To be headache-free and Right with G-d are processed word for word. Notice why the first and the last word always must be balanced on the same level of awareness, To . . iniquity/equity. In the NKJV, NASB, NABRE etc., will Mishpat not convert to sola S jurisdiction. The modernist “and”, even if present some places, is only empty text with no missional implication.

Pro 1:3 To receive the instruction of wisdom, justice, and judgment, and equity;

Pro 1:3 לָקַחַת מוּסַר הַשְׂכֵּל צֶדֶק וּמִשְׁפָּט וּמֵישָׁרִים׃

Pro 1:4 Next “To” preposition. Notice that the reading receiver is no more simple than the word is first made simple for biographical and anthropological simplicity. It is what the serpent in Gen 3:1 wants to obscure and complicate. The priesthood and hierarchy of Satan is just as complicated and complicating as they have obscured and made their translations useless for the reader. For true believers it is about enlightenment. To have educational and formative effect must the word “simple” be read first as an adjective, before making simplicity in person. The KJV points the reader in the relevant direction the theologians never wanted the people to go and know, “subtil” ערום in Gen 3:1, “subtilty” ערמה in Pro 1:4, and deceptive “subtilty” מרמה in Gen 27:35.

Pro 1:4 To give subtilty to the simple, to the young man knowledge and discretion.

Pro 1:4 לָתֵת לִפְתָאִים עָרְמָה לְנַעַר דַּעַת וּמְזִמָּה׃

Pro 1:5 Literally how text and translation divide itself by priesthood. For the believers is the word “attain” קנה synonymous with man’s free will to reform and align. For the rebels, like the counter-reformatory NKJV, NASB etc., the updated version is changed in support of 5% supervision.

Pro 1:5 A wise *man* will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:

Pro 1:5 יִשְׁמַע חָכָם וְיוֹסֶף לֶקַח וְנָבוֹן תַּחְבֻּלוֹת יִקְנֶה׃

Pro 1:6 How and why the KJV punctuates sola Vau/And as provider and interpreter, and how and why the NKJV, NASB etc., wipe that out.

Pro 1:6 To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.

Pro 1:6 לְהָבִין מָשָׁל וּמְלִיצָה דִּבְרֵי חֲכָמִים וְחִידֹתָם׃

Pro 1:7 True knowledge is for G-d’s target priesthood to know the Bible’s parable value.

Pro 1:7 The fear of the LORD *is* the beginning of knowledge: *but* fools despise wisdom and instruction.

Pro 1:7 יִרְאַ֣ת יְ֭הוָה רֵאשִׁ֣ית דָּ֑עַת חָ֝כְמָ֗ה וּמוּסָ֥ר אֱוִילִ֥ים בָּזּֽוּ׃ ף

Pro 1:10 A core reformative value colouring the Bible is for each individual person to untangle themselves from the corporate structures of original sin.

Pro 1:10 My son, if sinners entice thee, consent thou not.

Pro 1:10 בְּנִ֗י אִם־יְפַתּ֣וּךָ חַטָּאִ֑ים אַל־תֹּאבֶֽא׃

Pro 1:11 In extension to verse 10, and after the 1500s, this sounds partly like a warning against the counter-reformers taking the Jesuit oath. Textual and missional development makes Vatican I, Vatican II, and Dung hill deceptive milestones on the road to serfdom.

Pro 1:11 If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause:

Pro 1:11 אִם־יֹ֭אמְרוּ לְכָ֣ה אִתָּ֑נוּ נֶאֶרְבָ֖ה לְדָ֣ם נִצְפְּנָ֣ה לָ֭נָקִי חִנָּֽם׃

Psa 1:12 Next step on the road to serfdom. An important element to be aware of in order to avoid deception, is how Levitical continuation AD and Catholicisn's fake purgatory dragged eternal hell fire back into the temporal also AD. For G-d's target priesthood is it of utmost importance to have this type universal substance in mind when reading text like Pro 1:10-12. Nothing is changed in terms of how the deistic forces of hell operate. Proverbs mediate universal wisdom applicable for all historical paradigms, especially in the great tribulation. What Christendom's beast of the sea tried to do, and what the beast of the earth tries to repeats and expand, is universal content fitting Pro 1:10-12+.

Pro 1:12 Let us swallow them up alive as the grave; and whole, as those that go down into the pit:

Pro 1:12 נִבְלָ֣עֵם כִּ֭שְׁאוֹל חַיִּ֑ים וּתְמִימִ֥ים כְּיוֹרְדֵי־בֽוֹר׃

Pro 1:14 In essence what Satan's vicar jurisdiction and borderless globalism is about, including UN, EU, and BIS, the Bank of international Settlement. Christ is G-d's sum of scriptural wisdom in the same sense canonical epistemology builds the sum of original sin. Christendom was always non-canonical, and had therefore no need of the saviour. National politicians made themselves servants of this evil while the real evildoers on the pulpits worked hard to mediate sin as something limited to the individual and personal. If revealed as bigger than that, it would be addressed as public sins of the people to keep the corporate establishment off the hook. Just like the pontifical Rome taxation office far off Jerusalem AD, is the globalist pontifical Rome Y2K even more distant from the nations it lusts after subjugating and taxing in Lackland 2.0. Pro 1:14 makes a universal extract covering the deceptive elements of ecumenism, diplomacy, and interdependence.

Pro 1:14 Cast in thy lot among us; let us all have one purse:

Pro 1:14 גּוֹרָלְךָ֣ תַפִּ֣יל בְּתוֹכֵ֑נוּ כִּ֥יס אֶ֝חָ֗ד יִהְיֶ֥ה לְכֻלָּֽנוּ׃

Pro 1:15 The only responsible solution is independence.

Pro 1:15 My son, walk not thou in the way with them; refrain thy foot from their path:

Pro 1:15 בְּנִי אַל־תֵּלֵךְ בְּדֶרֶךְ אִתָּם מְנַע רַגְלְךָ מִנְּתִיבָתָם׃

Pro 1:19 The repeatedly recycled canon and its universal pattern makes it evident how it captures “every one” that is greedy of gain and vicar singularity.

Pro 1:19 So *are* the ways of every one that is greedy of gain; *which* taketh away the life of the owners thereof.

Pro 1:19 כֵּן אָרְחוֹת כָּל־בֹּצֵעַ בָּצַע אֶת־נֶפֶשׁ בְּעָלָיו יִקָּח׃ ף

Pro 1:33 Chapter end. Evil is synonymous with the organisational capacity vested in the systemic Resh. All roads lead to R. How things led to the present world affairs did pile up an overwhelming evidence of imperialism, now globalism, and how it structured the nations into endless trouble. How to decode original sin and what Luciferian ambition always would lead to, is how antichrist, the vicar of Christ, always lusted after being the supreme ruler of the world. It should not be too hard to decode the Luciferian version of this verse and the Lackland it produced.

Pro 1:33 But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

Pro 1:33 וְשֹׁמֵעַ לִי יִשְׁכָּן־בֶּטַח וְשַׁאֲנַן מִפַּחַד רָעָה׃ ף

Pro 2:1 Remember the first if-exit or entrance test in Gen 3-4. How many times would you expect Bn and the Mothers in pain to repeat this if-whatever to be, before producing a usable outcome? Are you able to decode why Omega needs to go back and learn what the Alpha story said about it, especially all the creeping deistic things in Gen 1? In other words, do you see why it was inevitable for the beast-marked, end-time members that no young man dares approach a woman on the now dysfunctional and mis-matched deistic dating market of fear of being called creepy? Gospel-kingdom entrance needs both man and marriage to be rescued. Total mis-match on the dating market is one of the end-time products. Radical feminists fume in mis-matched disgust, and G vs G are no longer able to recognise each other’s characteristic image. So, more crushing and pottery is needed to correct the categorical mismatch. For men the greatest horror of all time, causing them to run away in self-protect mode, would be the constant ruling headache of the woman becoming the head of man. Radical feminism managed to establish that ruining horror.

Pro 2:1 My son, if thou wilt receive my words, and hide my commandments with thee;

Pro 2:1 בְּנִי אִם־תִּקַּח אֲמָרַי וּמִצְוֹתַי תִּצְפֹּן אִתָּךְ׃

Pro 2:19 In dating the closest to the end game, pump and dump. Notice the categorical contrasts. Agape is the Sum of G-d’s wisdom. Eros is Sodom’s peak of foolishness.

Pro 2:19 None that go unto her return again, neither take they hold of the paths of life.

Pro 2:19 כָּל־בָּאֶיהָ לֹא יְשׁוּבוּן וְלֹא־יַשִּׂיגוּ אָרְחוֹת חַיִּים׃

Pro 2:20 Even the radical feminists would eventually begin questioning: Where have all the good men gone? It looks like the only way wisdom can be aquired is by paying the price of foolishness.

Pro 2:20 That thou mayest walk in the way of good *men*, and keep the paths of the righteous.

Pro 2:20 לְמַעַן תֵּלֵךְ בְּדֶרֶךְ טוֹבִים וְאָרְחוֹת צַדִּיקִים תִּשְׁמֹר׃

Pro 2:21 It looks like there must be some formative connections between the uprooted and the upright. It would not come freely without struggle.

Pro 2:21 For the upright shall dwell in the land, and the perfect shall remain in it.

Pro 2:21 כִּי־יְשָׁרִים יִשְׁכְּנוּ־אָרֶץ וּתְמִימִים יִוָּתְרוּ בָהּ׃

Pro 2:22 Resh vs Root cause. Again the most prominent element in epistemology is that all roads would lead to and unveil its own Root. That is how the epistemological sum of the canon enriches the root of the fallen man's beastly nature as-is revealed in the end. 3xR model Revelation vs Root cause. First chapter must reveal itself in the final chapter in Ruth and the same in Romans and Revelation. One of the parallels to the increasingly active Richter scale, is the cybernetic fact that stability analysis is mostly about finding a systemic root by RCA (root cause analysis). System stability (cf. Isa 33:6) begins with finding the Routh-Hurwitz stability criterion. Pro 2:22 begins with Resh in the Hebrew and ends with R in the English. Providence translates the reader into the lingua franca homeland of scripture. Man's primary anthropological calling in Gen 2 was to dress his own mental garden, the garden Thou, and keep that weed-free.

Pro 2:22 But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

Pro 2:22 וּרְשָׁעִים מֵאֶרֶץ יִכָּרֵתוּ וּבוֹגְדִים יִסְּחוּ מִמֶּנָּה׃ ף

Pro 3:1 Intro to chapter 3. Subsidiary law and its proceeding begin wherever the original has faded.

Pro 3:1 My son, forget not my law; but let thine heart keep my commandments:

Pro 3:1 בְּנִי תּוֹרָתִי אַל־תִּשְׁכָּח וּמִצְוֹתַי יִצֹּר לִבֶּךָ׃

Pro 3:11 Turn this upside down and you will find how vicar lordship enforces cultural correctness. Just like the serpent in Gen 3:1, falsity is generally a copycat and requires ideas from a true source.

Pro 3:11 My son, despise not the chastening of the LORD; neither be weary of his correction:

Pro 3:11 מוּסַר יְהוָה בְּנִי אַל־תִּמְאָס וְאַל־תָּקֹץ בְּתוֹכַחְתּוֹ׃

Pro 3:12 Next step, covering Bn and the Baptist Bible. Turn also this upside down and you may find where the Pn/Bn issue came from when the patriarchal establishment sent their inquisitors to cover their own misbehaving tracks?

Pro 3:12 For whom the LORD loveth he correcteth; even as a father the son *in whom* he delighteth.

Pro 3:12 כִּי אֶת אֲשֶׁר יֶאֱהַב יְהוָה יוֹכִיחַ וּכְאָב אֶת־בֵּן יִרְצֶה:

Pro 3:18 Some background for verse 19. Retain and Reform share the capacity of being ruling R-words. How falsity generally follows the serpent pattern in Gen 3, repeats itself in how Laodicea partly copied and partly perverted the providential Philadelphia.

Pro 3:18 She *is* a tree of life to them that lay hold upon her: and happy *is every one* that retaineth her.

Pro 3:18 עֵץ־חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ וְתֹמְכֶיהָ מְאֻשָּׁר: ף

Pro 3:19 Next step. Where epistemology come from and how the canon works infallibly in sorting out wheat and tares. The end of Dung hill is the end of Laodicea's Luciferian establishment behind it.

Pro 3:19 The LORD by wisdom hath founded the earth; by understanding hath he established the heavens.

Pro 3:19 יְהוָה בְּחָכְמָה יָסַד־אָרֶץ כּוֹנֵן שָׁמַיִם בִּתְבוּנָה:

Here is the test case for Pro 3:19. If you wanted, how would you try to come around the fact that the sola S wisdom-stone is the same in person and print here and in Eph 2:20?

Pro 3:20 Next step and next test case. If you wanted, how would you try to come around the fact that the sola S key to knowledge here is the same key to unveil the depths of Satan in Thyatira?

Pro 3:20 By his knowledge the depths are broken up, and the clouds drop down the dew.

Pro 3:20 בְּדַעְתּוֹ תְּהוֹמוֹת נִבְקָעוּ וּשְׁחָקִים יִרְעֲפוּ־טָל:

Pro 3:22 Next test case. If you were a Calvinist or reformed Baptist, you might say that double predestination requires a link between the sola S wisdom-stone here and the three verses, Matt 18:6, Mark 9:42, and Luke 17:2. Do you agree that the greater integration of scripture interpreting scripture, the harder is it to come around sola S jurisdiction as G-d's founding wisdom-stone in everything?

Pro 3:22 So shall they be life unto thy soul, and grace to thy neck.

Pro 3:22 וְיִהְיוּ חַיִּים לְנַפְשֶׁךָ וְחֵן לְגַרְגְּרֹתֶיךָ:

Pro 3:26 Reconciled, residential confidence, the hope of glory in Col 1:27. Are you able to confidently say that reciprocity and to be For or Pro-something here and in Rom 8:31 have a reverse side in Rom 10:2?

Pro 3:26 For the LORD shall be thy confidence, and shall keep thy foot from being taken.

Pro 3:26 כִּי־יְהוָה יִהְיֶה בְכִסְלֶךָ וְשָׁמַר רַגְלְךָ מִלָּכֶד:

Pro 3:30 Some textual OT background for modernist manipulation of anger vs cause in Matt 5:22. It is partly relevant how liberal theologians on all sides today say that there is no more reason for Protest because there is no cause. Be aware of the twofold case built into the text. Strive not . . without a cause vs the more harmless description of a man without cause. The last half is extra elaboration of what already is built into the first half. Resh covers multiple forms of "strife" ריב, "harm" רעה and headache. Notice how R tends to frame G as potentially "done" גמל "harm" רעה. Regardless of context will R build its framework around the bountiful Gimel contribution to Beth-weaning the ruling mixture in brute B.

Pro 3:30 Strive not with a man without cause, if he have done thee no harm.

Pro 3:30 אַל־(תָּרוֹב) [תָּרִיב] עִם־אָדָם חִנָּם אִם־לֹא גְמָלְךָ רָעָה׃

Pro 3:31 Twofold KJV syntax combines what to envy with what not to envy. Envy thou but not the oppressor. In the second half more plainly, what to choose and what not to choose. Readers of the NKJV, NASB etc., will derail in the first half and have no more than a mixed one-sided story. Hamas defines the meaning of oppression.

Pro 3:31 Envy thou not the oppressor, and choose none of his ways.

Pro 3:31 אַל־תְּקַנֵּא בְּאִישׁ חָמָס וְאַל־תִּבְחַר בְּכָל־דְּרָכָיו׃

Pro 3:32 While moving closer to the end of Mal 4:6, this is another example where the (object-marked) missional objective is inseparable from the prepositional G-d "with" us. Omega at the end of Mal 4:6 requires a return to the object-marked Alpha objective in Gen 1:1 for creational unity of curse pro blessing. The contrasting element at the end of Mal 4:6 is that man's capital self has become the creational centre of his vicar cosmos. Gen 1:1 vs Mal 4:6 models a twofold (anti)-Copernican blessing vs curse repeating itself on the move toward Rev 20. Omega decoding itself assisted by Alpha must begin with defining the curse and craftiness of original sin. Ruling headache, all the structures and structuring of original sin, is defining for what the great tribulation is about and what to be saved and reformatively rescued from by the entrance into G-d's gospel kingdom. Antichrist's another gospel is another missional objective.

Pro 3:32 For the froward *is* abomination to the LORD: but his secret *is* with the righteous.

Pro 3:32 כִּי תוֹעֲבַת יְהוָה נָלוֹז וְאֶת־יְשָׁרִים סודו׃

Here is the expanded test case for Pro 3:32. Do you see why modernist deceivers like the NKJV, NASB etc., want an extra comma in Gal 1:6 to mask the Galatian imaging in G and what the apostolic KJV says syntactically about such and about the effort to force Christ into conformity with another gospel? As translated in the apostolic KJV is Gal 1:6 modelling deception as a matter of substitute imaging. Perverse grace and a vicar gospel will try to force Christ to be something else in the mind, having the mind of antichrist. Back to Pro 3:32, nothing is more abominable and more desolating than using scripture against G-d's missional intent.

Pro 3:33 Character imaging and consequences in person. The main scene is how Beth B is involved in making Resh headache, “in the house of the wicked” בבית רשע until things may be converted and “blessed” ברך, but as you will find in the NKJV, NASB etc., is wickedness something exterior, “on” man, not something inherent.

Pro 3:33 The curse of the LORD *is* in the house of the wicked: but he blesseth the habitation of the just.

Pro 3:33 מְאֵרַ֣ת יְהוָ֣ה בְּבֵית־רָ֑שָׁע וּנְוֵ֖ה צַדִּיקִ֣ים יְבָרֵֽךְ׃

Pro 3:34 Next step. If verse 33 has only an exterior dimension, then is grace also limited to the exterior and is not something in residence. If the modernists were consistent with their exterior ideas, they would say, “upon” whom I am well pleased, in Matt 3:17. With this in mind, there is no connection between what theology says about G-d and what it says about man. Theology divorces and alienates man from the text.

Pro 3:34 Surely he scorneth the scorners: but he giveth grace unto the lowly.

Pro 3:34 אִם־לַלֵּצִ֥ים הוּא־יָלִ֑יץ (וְלַעֲנִיִּים) [וְלַעֲנָוִ֖ים] יִתֵּֽן־חֵֽן׃

Pro 3:35 Chapter end. For the theological committees it would be more appropriate to say, “onherit”, but as you can see in the NKJV, NASB etc., there is no consistency, only dumb text.

Pro 3:35 The wise shall inherit glory: but shame shall be the promotion of fools.

Pro 3:35 כָּב֣וֹד חֲכָמִ֣ים יְנַחֲל֑וּ וּכְסִילִ֖ים מֵרִ֣ים קָלֽוֹן׃ פ

Pro 4:1 Next test case in her own right. Do you see what this verse says about history as mostly recycled infantilism? As indicated by translation, the instruction of the children is no more valuable than it first began as G-d’s instructed of the father. Notice how the NIV and NABRE try to cover-up the problem with infallible ignorance, making the text one-sided and one-eyed.

Pro 4:1 Hear, ye children, the instruction of a father, and attend to know understanding.

Pro 4:1 שִׁמְע֣וּ בָנִ֣ים מוּסַ֣ר אָ֑ב וְהַקְשִׁ֥יבוּ לָדַ֖עַת בִּינָֽה׃

Pro 4:2 Next step and next one-eyed case in modernist translations. The KJV indicates both the need to forsake (something) and in particular what not to forsake. In the NKJV, NASB etc., the text is one-eyed. The lingual spectrum and what the Hebrew and KJV give priority is gone. Modernists like the NKJV and NASB are just-in-time publications appearing at the centre of a hedonist world not willing to forsake anything, as ordered by syntax in these bastard translations. It is important to pick up the variety of syntactic design and how they work to guide or blind the reader’s brain.

Pro 4:2 For I give you good doctrine, forsake ye not my law.

Pro 4:2 כִּ֣י לֶ֣קַח ט֭וֹב נָתַ֣תִּי לָכֶ֑ם תּוֹרָתִ֥י אַל־תַּעֲזֹֽבוּ׃

Pro 4:5 Some Hebrew details about her female perspective. Whether the Hebrew He is a feminine suffix or is directional toward the homeland is irrelevant when it comes to the missional application of the text.

Pro 4:5 Get wisdom, get understanding: forget *it* not; neither decline from the words of my mouth.

Pro 4:5 קְנֵה חָכְמָה קְנֵה בִינָה אַל־תִּשְׁכַּח וְאַל־תֵּט מֵאִמְרֵי־פִי׃

Pro 4:7 It started in verse 5. Issachar's competence on time is his statutory wisdom and what he declined from in Gen 49. Ruling headache begins when statutory first principles wisdom fade away. ח is the principal thing. The principal and righteous wisdom is to be married to her, that is lady Justitia.

Pro 4:7 Wisdom *is* the principal thing; *therefore* get wisdom: and with all thy getting get understanding.

Pro 4:7 רֵאשִׁית חָכְמָה קְנֵה חָכְמָה וּבְכָל־קִנְיָנְךָ קְנֵה בִינָה׃

Pro 4:8 Lady Justitia, next step. A firm Salsel סלסל is evidently done with recycling, and needs no regular return to Gilgal גלגל for renewal.

Pro 4:8 Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her.

Pro 4:8 סַלְסְלֶהָ וּתְרוֹמְמֶךָּ תְּכַבֶּדְךָ כִּי תְחַבְּקֶנָּה׃

Pro 4:9 A looming danger. This might cause an already ambitious Rosh headache to be even more deluded and dangerous.

Pro 4:9 She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee.

Pro 4:9 תִּתֵּן לְרֹאשְׁךָ לִוְיַת־חֵן עֲטֶרֶת תִּפְאֶרֶת תְּמַגְּנֶךָּ׃

Pro 4:13 Next step for the statutory Cheth. Hold fast חזק. This was what Pharaoh was willing to die for. The stronger heart and the more steadfast rebellion, the more distinct biography, anthropology, and epistemology, "thy life" חייך

Pro 4:13 Take fast hold of instruction; let *her* not go: keep her; for she *is* thy life.

Pro 4:13 הַחֲזֵק בַּמּוּסָר אַל־תֶּרֶף נִצְרֶהָ כִּי־הִיא חַיֶּיךָ׃

Pro 4:23 Life of Cheth vs life of Leb, and how life makes itself statutory biography. It is a relevant anti-Copernican example of rebellion how the preterist choice was to make up vicar statutes instead of changing their hearts. With that in mind, it is a built-in issue of life in the text that Leb wants to be king, lord, and maker of his own Cheth statutes.

Pro 4:23 Keep thy heart with all diligence; for out of it *are* the issues of life.

Pro 4:23 מִכָּל־מִשְׁמָר נְצֹר לִבֶּךָ כִּי־מִמֶּנּוּ תּוֹצְאוֹת חַיִּים׃

Here is the test case for Pro 4:23. First, Life of Cheth vs Life of Leb makes the twofold Bible's two (anti)-Copernican alternatives. Do you see that Dung hill and the fabrication of the critical text, Codex Satanicus, would be the next preterist step for those trying to change the prophetic blueprint because they wanted another outcome and another text to overrule the original blueprint provided for the reformation? Do you see that reform vs counter-reform is text vs text, blueprint vs blueprint, obedience vs rebellion etc? Do you see that textual rebellion against the blueprinted original with change of heart described by Ezekiel, is rebellion against change of priesthood? Do you see that Codex Satanicus is the ecumenical unifier all camps contribute to in their respective whoredom? In other words, do you see that the blueprinted rebellion theologians and translators contribute to upon Dung hill aligns pontifical preterism with pontifical paganism?

Prp 7:1 Next example of the (object-marked) missional objective inseparable from the prepositional, G-d "with" **את** us.

Pro 7:1 My son, keep my words, and lay up my commandments with thee.

Pro 7:1 בְּנִי שְׁמֹר אֲמָרַי וּמִצְוֹתַי תִּצְפֹּן אִתָּךְ׃

Pro 7:2 Verse 1 makes it easy to know the same, rephrased objective in verse 2. Notice how the KJV punctuates sola Vau/And as the life-giving jurisdiction. Revived letters are the light of life. Levitical continuation AD is explicitly comparable with how the NKJV, NASB etc., reject the KJV's apostolic punctuation.

Pro 7:2 Keep my commandments, and live; and my law as the apple of thine eye.

Pro 7:2 שְׁמֹר מִצְוֹתַי וֶחְיֵה וְתוֹרָתִי כְּאִישׁוֹן עֵינֶיךָ׃

Pro 7:4 Alpha and Omega. The objective is rephrased again and aligned with T's target. Thou **את** *art* my sister.

Pro 7:4 Say unto wisdom, Thou *art* my sister; and call understanding *thy* kinswoman:

Pro 7:4 אֱמֹר לַחָכְמָה אֲחֹתִי אָתְּ וּמֹדָע לַבִּינָה תִּקְרָא׃

Pro 7:5 Some biblical background for MGTOW (Men Going Their Own Way). After 2+ generations of failing fathers and feminism, the male G and the female G are no longer able to recognise each other as created in the image of G-d. Humanity's imaged destiny on the dating market is that man and marriage are increasingly mis-matched. By the end of time must the western world face the apocalyptic reality of its whoredom. As the body count increases, the female party is increasingly more demanding and disgusted, and the male party is increasingly more disillusioned. In the apostolic KJV it is descriptive and diagnostic about an estranged image not finding its match. In the hypocritical NKJV, NASB etc., it is a deviation from the theological dictatorship's prescribed moral.

Pro 7:5 That they may keep thee from the strange woman, from the stranger *which* flattereth with her words.

Pro 7:5 לִשְׁמָרְךָ מֵאִשָּׁה זָרָה מִנָּכְרִיָּה אֲמָרֶיהָ הֶחֱלִיקָה׃

Pro 7:6-7 Next step seeks what Proverbs call the principal thing. Wisdom requires man's awareness of self. In that context does a mysterious, daylight-seeking window of insight show up in Pro 7:6 (with reference to the third floor in Noah's ark), then the concluding verse 7, that deception and lost awareness (of self) are the same issue in the flatland in Pro 7 and upon Dung hill. This is characteristic for the world of MGTOW. Apostasy and apocalyptic whoredom have a multiplicity to manifest: Priestly pimps and prostitution, bastard texts and translations, and men and women no longer knowing cause and effect in human affairs. 3xR and its Ruling headache is even G's framework of Romance.

Pro 7:7 And beheld among the simple ones, I discerned among the youths, a young man void of understanding,

Pro 7:7 וָאֶרְאֶ֣ה בַפְּתָאיִ֑ם אָבִ֥ינָה בַבָּנִ֗ים נַ֣עַר חֲסַר־לֵֽב׃

Here is a test case of principal things in Pro 7:7. Do you see that the end-times the Bible predicted to grow cold, callous, and cynical, makes man's "void" חסר of understanding the hazardious Heser case of ruling Resh headache, explaining MGTOW and the world no longer knowing Hesed, mercy and kindness חסד? Do you agree that if the first and founding principles were lost, would man be easy prey for any substitute principle? Do you agree that present conditions grooming the world into affairs void of understanding, would cause at least some to realise the need of Ezekiel's heart surgery? Do you see that the heart is the cardinal ruler of self in the beast-marked, 6-figure, Cainesian economy also covering the 666-figure dating market? Tiktok is definitively not on target?

Pro 7:8 Wisdom, the principal thing: Lady Justitia (agape) vs lady foolishness (eros).

Pro 7:8 Passing through the street near her corner; and he went the way to her house,

Pro 7:8 עֹבֵ֣ר בַּשּׁ֔וק אֵצֶ֖ל פִּנָּ֑הּ וְדֶ֥רֶךְ בֵּיתָ֖הּ יִצְעָֽד׃

Pro 7:9 You need to know where transition through the twilight zone come from, going from distinct daylight to darkness and relativist moonlight. To feminize socity literally to liberalise and emasculate society. Since man and male identity is society's identity carrier, the consequences of transition from a distinct patriarchal world to a much more relative matriarchal world is to institute a feminist tyranny of relativism, also causing MGTOW. Women growing up without knowing male identity will grow up to a relative world order where they no longer understand men and male identity. MGTOW is the latest evidence what drifting away from known (male) identity must produce as the new social outcome. Be therefore aware that the woman becoming the head of the man, is a ruling headache where the emotional takes the position as head and ruler of the rational. MGTOW is a part of the present transitional twilight zone when men have started to run away for their own safety.

Pro 7:9 In the twilight, in the evening, in the black and dark night:

Pro 7:9 בְּנֶ֣שֶׁף־בְּעֶ֭רֶב י֑וֹם בְּאִישׁ֖וֹן לַ֣יְלָ֣ה וַאֲפֵלָֽה׃

Pro 7:10 Being in the present transitional twilight zone of priestly pimps and prostitutes around Dung hill. Since the malefactor is as old as Adam, is the prostitute profession the oldest on earth. Christendom's contribution was Revelation's episcopal pimpriarchate, more distinct than feminist relativism, but still a relativist dictatorship.

Pro 7:10 And, behold, there met him a woman *with* the attire of an harlot, and subtil of heart.

וְהִנֵּה אִשָּׁה לִקְרָאתוֹ שִׁית זוֹנָה וּנְצֹרַת לֵב׃ Pro 7:10

Pro 7:11 How fathering failures, radical feminism, and MGTOW mirror scripture is the final anthropological contribution mirroring the Bible mustering its canonical strength for redemption of humanity. Total anthropological crisis and peak behaviour mirror the peak of biblical matters and peak relevance in the apocalypse. Beast-marked characters colouring the great tribulation, is the greatest unveiling of human nature. This is also the meeting point between the anthropological and apostolic KJV vs the moral bankruptcy and non-behavioural irrelevance of theology.

Pro 7:11 (She *is* loud and stubborn; her feet abide not in her house:

הֹמִיָּה הִיא וְסֹרֶרֶת בְּבֵיתָהּ לֹא־יִשְׁכְּנוּ רַגְלֶיהָ׃ Pro 7:11

Pro 7:27 Chapter end. As written wisdom is Proverbs in general and Pro 7 in particular key to unveil the priestly pimps and their infallibly ignorant foolishness in Revelation. It was always a matter of time how long vicar jurisdiction could hinder sola S jurisdiction.

Pro 7:27 Her house *is* the way to hell, going down to the chambers of death.

דַּרְכֵי שְׁאוֹל בֵּיתָהּ יֹרְדוֹת אֶל־חַדְרֵי־מָוֶת׃ פ Pro 7:27

Pro 8:1 Issachar, post-justification by faith. Notice how this KJV verse, especially in the last half, models the implications of the M unit and its N vector.

Pro 8:1 Doth not wisdom cry? and understanding put forth her voice?

הֲלֹא־חָכְמָה תִקְרָא וּתְבוּנָה תִּתֵּן קוֹלָהּ׃ Pro 8:1

Pro 8:2 Issachar's next step, equals Matt 5:14.

Pro 8:2 She standeth in the top of high places, by the way in the places of the paths.

בְּרֹאשׁ־מְרוֹמִים עֲלֵי־דָרֶךְ בֵּית נְתִיבוֹת נִצָּבָה׃ Pro 8:2

Pro 8:3 Issachar's third step, equals Eph 2:10.

Pro 8:3 She crieth at the gates, at the entry of the city, at the coming in at the doors.

לְיַד־שְׁעָרִים לִפִי־קָרֶת מְבוֹא פְתָחִים תָּרֹנָּה׃ Pro 8:3

Pro 8:4 Issachar's fourth step, 4=G

Pro 8:4 Unto you, O men, I call; and my voice *is* to the sons of man.

אֲלֵיכֶם אִישִׁים אֶקְרָא וְקוֹלִי אֶל־בְּנֵי אָדָם׃ Pro 8:4

Pro 8:8-9 Issachar's Nth step.

Pro 8:9 They *are* all plain to him that understandeth, and right to them that find knowledge.

Pro 8:9 כֻּלָּם נְכֹחִים לַמֵּבִין וִישָׁרִים לְמֹצְאֵי דָעַת׃

Pro 9:1 Zebulun's first step.

Pro 9:1 Wisdom hath builded her house, she hath hewn out her seven pillars:

Pro 9:1 חָכְמוֹת בָּנְתָה בֵיתָהּ חָצְבָה עַמּוּדֶיהָ שִׁבְעָה׃

Pro 9:2 Zebulun's next step in the second heaven, building on Beth B in verse 1. Do you see why reform beginning within this realm, the rebellious second heaven, must do the death of self as the beginning of aftercare instituted in lady D's room? Beth B makes himself important even in these particularly beastly details.

Pro 9:2 She hath killed her beasts; she hath mingled her wine; she hath also furnished her table.

Pro 9:2 טָבְחָה טִבְחָהּ מָסְכָה יֵינָהּ אַף עָרְכָה שֻׁלְחָנָהּ׃

Pro 9:4 Sola W simplicity. This verse opens with aligning itself with faith from start in Isa 53:1 and with the need of revival in John 3:3. Revived faith is the basic key needed to unlock things obscure to that day.

Pro 9:4 Whoso *is* simple, let him turn in hither: *as for* him that wanteth understanding, she saith to him,

Pro 9:4 מִי־פֶתִי יָסֻר הֵנָּה חֲסַר־לֵב אָמְרָה לּוֹ׃

Pro 9:9 More second-heaven stuff. What infallibility vs (counter)-reform is about?

Pro 9:9 Give *instruction* to a wise *man*, and he will be yet wiser: teach a just *man*, and he will increase in learning.

Pro 9:9 תֵּן לְחָכָם וְיֶחְכַּם־עוֹד הוֹדַע לְצַדִּיק וְיוֹסֶף לֶקַח׃ ף

Pro 9:10 More second-heaven stuff.

Pro 9:10 The fear of the LORD *is* the beginning of wisdom: and the knowledge of the holy *is* understanding.

Pro 9:10 תְּחִלַּת חָכְמָה יִרְאַת יְהוָה וְדַעַת קְדֹשִׁים בִּינָה׃

Pro 9:13 Step 1 of 3 in stage-16/9 matters. Pro 9:13-15 offers an exercise in how to read the details and connect some dots regarding the "woman" present in issues of deception and transgression, and how that particular woman became the great whore. The essence is that Codex Satanicus was fabricated to destroy Protestantism, reverse the reformation, and how Pro 9:13-15 works out these things as an example case in practice. For starters, the first step is to link the woman in 1 Tim 2:14 to the great whore in Rev 17, in the way the apple-eating Eve is linked to Adam and the execution of the fall in Gen 2-3, and after

that to realise what 1 Tim 2:11-12 says about the forever silencing of the great whore by destroying Babylon in Rev 18. First step, Pro 9:13, begins with saying that this particular woman is the infallibly ignorant example case proven by the history of Christendom.

Pro 9:13 A foolish woman *is* clamorous: *she is* simple, and knoweth nothing.

Pro 9:13 אֵשֶׁת כְּסִילוּת הֹמְיָה פְּתַיּוּת וּבַל־יָדְעָה מָּה׃

For more context on "clamorous" הֹמְיָה in Pro 9:13, she was in Pro 7:11 instead called "loud" הֹמִיָּה and stubborn, same word and vocals. The word "clamour . ." is found one more place, in Eph 4:31. To know "nothing" מָּה begins with lack of understanding her own "clamourous" הֹמְיָה mind and what her noisy demands would lead to.

Pro 9:14 Step 2 of 3. Codex Satanicus is the link required to unveil the central elements in presently ongoing prostitute affairs. Agenda 2030 means that the ongoing headache to Reset the economy and Reset the reformation is the same story. Codex Satanicus and Dung hill make the centre of the act of deception and transgression. This is generally the western world being beast-marked and wondering after the great whore, and in particular how the occult Washington (and Georgetown) is organically linked to the occult Rome (and the Vatican). USA is at the forefront of the Codex Satanicus operation to destroy the English Bible. Ecumenism and globalism cannot have the international lingua franca working and serving the people and protecting the reformation, as the KJV does. Step 2 is the next clue to decode who the woman and great whore is and what all the protective masquerade of Codex Satanicus is about. Pontifical Rome was the ruling headache from AD to Y2K. From the 1800s it was spread to most church camps. How Codex Satanicus is used is evidence that most theological camps are equally corrupt and deceitful. Codex Satanicus manifests what 1 Tim 2:14 says about today's deception, transgression, about the woman and great whore at the centre of the foretold falling away in the last days, and how that would lead to the great tribulation. In order to reset the reformation would it be necessary to cripple the lingual, cultural, and missional foundation of UK and USA since the English language is so critical for international communication. Whoever controls it, English and internet are equally important in international affairs. For the establishment is it preferable that English and internet would serve the globalists today the same way the Latin language and the Vulgate did in the early 1500s, sending Tyndale's ploughboy back to the mostly bankrupt and impoverished Lackland he was a poor member of. The woman is seated prominently upon high and monitors how the great taking proceeds by the woman and now also feminist centre of deception as modelled in 1 Tim 2:14.

Pro 9:14 For she sitteth at the door of her house, on a seat in the high places of the city,

Pro 9:14 וְיָשְׁבָה לְפֶתַח בֵּיתָהּ עַל־כִּסֵּא מְרֹמֵי קָרֶת׃

Pro 9:15 Step 3 of 3. What ecumenism is about, what Codex Satanicus is about, and the role of globalist means of deception published and spread internationally around Dung hill, especially in today's international and English-speaking world, causing the people

to go wrong, wonder after the beast, and accept the manipulated blueprint designed to serve the vicar world order and the great taking. Notice Lamed's Luciferian role in the vicar calling to change direction, and next, how the KJV uses the word "passengers" as potentially passivated persons to fall and be subject to the leading role of the elevated deceiver in verse 14.

Pro 9:15 To call passengers who go right on their ways:

לִקְרֹא לְעֹבְרֵי־דָרֶךְ הַמְיַשְּׁרִים אׇרְחוֹתָם׃ Pro 9:15

More context on first instance "passengers" (plural), a contextual parallel to the other Pe-words, primarily pilgrims and persons in transit on the road to the promised land, and secondly, and no less important, P's patriarchs in prominence seeking this particular party of backseat passengers and taking them on a different journey. For this particularly double meaning, you need to begin with P as the proverbial particular of Understanding in verse 13, then her seeking a place of prominence in verse 14, created in the image of the typical places where the patriarchal headaches are seated, seeking a party of passive backseat passengers in verse 15, to coach them in a different direction. You need to take in the multiple meanings of Pe and its proverbial passengers in verse 15 for expanded context playing with multiple OED senses according to the underlaying Hebrew story.

For extra context on the "passengers" in Pro 9:15, one of the most important parallels is the deceptive last days when kingdom alternatives, deceivers and occasion seekers show up in Matt 24. Pilgrims on the right road in Pro 9:15 have much in common with those ready to "pass over" עבר Jordan, where opportunists and deceivers would be expected to show up. Codex Satanicus perverts the path to the promised land.

Now some test questions you may ask yourself in Pro 9:15. How does this verse work in your brain? Do you pick up the steadfast sense of direction and momentum in the KJV, having no time to waste, not even a comma to pause, driving the story with the desire to move on undisturbed, but changed to a lame and purposeless drift in means of deception like the NKJV, more focused on who they are than what they do, randomly passing by with no noticeable plan and direction? In other words, do you see the Luciferian imprint and deception, how the modernist woman and apocalyptic whore in print partly would portray and partly reveal herself, her state of mind, and slow-down, byway agenda?

Here is a textual parallel to the lame modernist wilderness in Pro 9:15. Do you see that "straightway" in the KJV in Mark 1:10 is directional and target-oriented in contrast to the non-directional immediacy in the NKJV? Do you see that the KJV "straightway" is a built-in combination of text in context, where the NKJV offers only an empty word of purposeless hurry? Do you see the same sense of driving momentum to move on with no time to waste and no room for a comma to pause? The KJV uses the text in support of the missional. The NKJV is no more than dumb text. Notice the Mark 1:10 example, that to translate the reader into the gospel kingdom (according to Col 1:13), explains the transparent presence and sense of Mark's typical impatient hurry, lost in the NKJV. The KJV stays transparent and true to the original text and mission, where modernist means of deception, like the NKJV, impose their roadblocking loss of truth and transparency.

First instance “straightway” in Proverbs is Pro 7:22, where immediate deviation makes a new straight route. Also there the NKJV says, “immediately”. In the KJV does lingual directness and the economy of words go together. By double OED sense making does “straightway” combine immediacy with direction. Mark 1:10 and Pro 7:22 are two of many examples how each word in the KJV is loaded with substantive and directional meaning, demonstrating how the KJV by lingual directness and economy of words is so effective in how to communicate meaning to the reader with no waste of words, where the NKJV and its empty words need longer sentence building to make sense. If you go back to first instance “straightway”, in 1 Sam 9:13, how many hours would you expect those coming into the city to search the place before finding what they were sent for if the NKJV guideline was what they had?

Pro 9:16 After 3 of 3 steps, here begins the postscript. Those proven infallibly ignorant equal to the blind woman in verse 13, would accept Codex Satanicus and would fall into the counter-reformatory trap set before them. Be aware that eros and ruling are the most prominent combination following the lustful, headache-making whore in Rev 17. It was no accident that WEF in Davos would attract just as many prostitutes as it drew heads and headache-makers of state and world finance. Wherever Ruling is Emperor, is Eros the Empress. These two were always the two greatest among ruling headache-makers in Adam’s fallen world.

Pro 9:16 Whoso *is* simple, let him turn in hither: and *as for* him that wanteth understanding, she saith to him,

Pro 9:16 מִי־פֶ֣תִי יָסֻ֣ר הֵ֑נָּה וַחֲסַר־לֵ֥ב וְאָמְרָה לּֽוֹ׃

Pro 9:17-18 Chapter end.

Pro 9:18 But he knoweth not that the dead *are* there; *and that* her guests *are* in the depths of hell.

Pro 9:18 וְלֹא־יָדַ֣ע כִּי־רְפָאִ֣ים שָׁ֑ם בְּעַמְקֵ֖י שְׁא֣וֹל קְרֻאֶֽיהָ׃ ף

Pro 10 Lady D’s room of protective aftercare. How it “maketh” a father is creational. To turn it upside down and make careless (lukewarm) fathers, explain the rest of the story. Notice that when all pottery is wiped out, something may make a father glad as seen in the reverse syntax in the NASB and NABRE with no creational upbringing involved.

Pro 10:1 The proverbs of Solomon. A wise son maketh a glad father: but a foolish son *is* the heaviness of his mother.

Pro 10:1 מִשְׁלֵ֣י שְׁלֹמֹ֑ה ף בֵּ֥ן חָ֝כָ֗ם יְשַׂמַּח־אָ֑ב וּבֵ֥ן כְּסִ֝יל תּוּגַ֥ת אִמּֽוֹ׃

Pro 10:2 Substantive meaning of words, and the standard twofold way of KJV reading, requires you to sort out both what wickedness will profit and what it will not profit. You should use this opportunity to see that the “wicked” רשׁע order of Resh/Rosh headache has its own way, its own substitute mission and eigenvalue. How Pro 10:2 divides itself into two halves, comparable to Rev 17 vs John 17, builds (anti)-Copernican reality with two competing world views and two competing eigenvalues, principal vs subsidiary.

Pro 10:2 Treasures of wickedness profit nothing: but righteousness delivereth from death.

Pro 10:2 לֹא־יוֹעִילוּ אוֹצְרוֹת רֶשַׁע וּצְדָקָה תַּצִּיל מִמָּוֶת׃

Pro 10:6 R vs R, another way to distinguish John 17 from Rev 17. The two competing eigenvalues are divided and defined by priesthood and by the head of the body. Profiling reveals the difference from anthropological reality as-is in the KJV vs deluded theology in the textual NABRE. Notice the Luciferian Lamed saying how the papist establishment deluded themselves to think they were entitled to rule the world. It is KJV reality as-is vs papist NABRE fiction. Especially in (counter)-reformatory cases like this is it vitally important to know where texts and translations come from. For the sola S realm served and protected by the KJV is all blessing vested in the "head" of the body in Col 2:3-10, but for the sola S-denying papists, must "head" carry a subsidiary meaning in Pro 10:6, which is what they so prominently reserved and deluded themselves in. The point made by eigenvalues in general, is how something can be reduced to its characteristic extract, in R's particular case to enrich the first Resh/Rosh head of the serpent in Gen 3:15. To make sense of the two apocalyptic beasts, of the sea and of the earth, and how to decode the war between head and head, John 17 vs Rev 17, must begin with R's eigenvalue in Gen 3:15, and how that underpins things from Amalek in Exo 17 to the pontifical Rome in Rev 17. Points made simple, principal, and cardinal with all the lettered eigenvalues, is how they operate as universal objects and how they model all possible worlds. Pick your model of choice, John 17 vs Rev 17, or Col 2:3-10 vs Gen 3:15.

Pro 10:6 Blessings *are* upon the head of the just: but violence covereth the mouth of the wicked.

Pro 10:6 בְּרָכוֹת לְרֹאשׁ צַדִּיק וּפִי רְשָׁעִים יְכַסֶּה חָמָס׃

Now a test case for Pro 10:6. Do you see how the Left-Right church-state model serves the phrase, "upon/by/to/for the head לראשׁ, and how the intended L-R separation and rescue of the state from the church was obstructed by Luciferian lunatics expecting to rule the world as moral supervisor of all (puppet) states? The crowning achievement to manifest itself around Dung hill would be R glorifying Lucifer's vicar lordship.

Pro 10:7+ Continuing this series of supervisory moral maxims. More as-is modelling in the KJV, and more deluded, wishful thinking in the NABRE.

Pro 10:7 The memory of the just *is* blessed: but the name of the wicked shall rot.

Pro 10:7 זֵכֶר צַדִּיק לִבְרָכָה וְשֵׁם רְשָׁעִים יִרְקָב׃

Pro 10:8 How reformative reception vs rebellious rejection defines itself in the conflict between John 17 and Rev 17. To be or not to be, is what means to hold or not hold the commandments

Pro 10:8 The wise in heart will receive commandments: but a prating fool shall fall.

Pro 10:8 חֲכַם־לֵב יִקַּח מִצוֹת וֶאֱוִיל שְׂפָתַיִם יִלָּבֵט׃

Pro 10:9 How to contrast the opposite of definite surety, which is tyrannical relativism. Papist falsity mastered the deceptive art of being vague and indefinite. The last half here is the book of Revelation in a nutshell. Eigenvalues and the principal and cardinal must define the Amalek elements in Revelation, then expose them. After first defining the R headache in Gen 3:15, is all later cardinal points, like Amalek in Exo 17, the competing rods in Num 17, and the seat of red-carpet wickedness in Rev 17, explaining what the Red-lined canon is about and what man needs to be rescued and redeemed from.

Pro 10:9 He that walketh uprightly walketh surely: but he that perverteth his ways shall be known.

Pro 10:9 הוֹלֵךְ בַּתֹּם יֵלֵךְ בֶּטַח וּמְעַקֵּשׁ דְּרָכָיו יִוָּדֵעַ׃

Pro 10:17 Lady D's story, realising things that was only a vague recommendation at an early stage in Pro 4:23, whatever would be the outcome. Pro 10:17 is a moral maxim of two distinct halves not yet ready to be concluded and made distinct in Pro 4:23.

Pro 10:17 He *is in* the way of life that keepeth instruction: but he that refuseth reproof erreth.

Pro 10:17 אֹרַח לְחַיִּים שֹׁמֵר מוּסָר וְעוֹזֵב תּוֹכַחַת מַתְעֶה׃

Pro 10:19 Next moral maxim. This covers how to profile the direct language and precise economy of words in the apostolic KJV vs the flood of empty words in modernist means of deception.

Pro 10:19 In the multitude of words there wanteth not sin: but he that refraineth his lips *is* wise.

Pro 10:19 בְּרֹב דְּבָרִים לֹא יֶחְדַּל־פָּשַׁע וְחֹשֵׂךְ שְׂפָתָיו מַשְׂכִּיל׃

Pro 10:32 Chapter end and the meaning of a certain character witness. How do you read the word "*speaketh*"? Do you think that particular mouth needs to be opened in order to make known what is behind it? Do you see what the syntactic ending in the KJV says about the word "frowardness" as an anthropological character, and why the theological NKJV emptied the text of its anthropological substance and has no reason to agree with the KJV? Do you see how the biographical and behavioural element of "frowardness" is how the KJV presents itself as descriptive and diagnostic, and that the modernist NKJV has no such dimension? Empty words in the NKJV present a speaking mouth divorced form the body behind it, and therefore that the NKJV is only a talkative babbler where the KJV is diagnostic about the depth of Satan and human behaviour. Again you should test your reading habits and how the text works in your brain. Do you see that how the apostolic KJV opens up a text window into the Hebrew kernel and therefore needs to be transparent in text and syntax in the last half, is no part of the text in theological versions like the NKJV, NASB etc., working as means of deception, having a text which is veiled with no access to the mind and behaviour behind the words? In the KJV is the working requirement to be apostolic, transparent, and diagnostic, that the mouth speaks its mind. In the NKJV, NASB etc., it is a speaking mouth divorced from its veiled mind. With this in mind you may repeat what to "know" means in the first half as the same lips in touch with the mind both before and when speaking. This is uprooting as literal as it can be.

Pro 10:32 The lips of the righteous know what is acceptable: but the mouth of the wicked *speaketh* frowardness.

שִׂפְתֵי צַדִּיק יֵדְעוּן רָצוֹן וּפִי רְשָׁעִים תַּהְפֻּכוֹת׃ Pro 10:32

Now some extra test questions for stage 17/10 matters in Pro 10:32. Do you see that the theological mouth speaking things into the air not in touch with mind and behaviour, is an indicator how First Timothy was hijacked by deism, and why ecumenic Christendom has no other idea of unity than the exterior and visible? Do you see that the reason why ecumenism can operate in an open landscape with all its episcopal pomp is so because theology can neither see the naked emperor standing out in all his mighty frowardness in Pro 10:32? Do you see that this abnormal mouth in 17/10 matters, is the character and bold-faced speaker of great things and abominable blasphemy also in Dan 7 and Rev 13? What is the point of a company of overseeing bishops if they cannot see through a plain, boldfaced lier presenting his big mouth in this way? It looks like capital T-type tradition is a double portion of being off Target.

Proverbs division by chapter, ending with lady D (Pro 10) and the Beth B bride (Pro 31).

11 12 13 14 15 16 17 ||| 18 19 20 21 22 23 24 ||| 25 26 27 28 29 30 31
1 2 3 4 5 6 7 ||| 8 9 10

Pro 11:1 The KJV calls it out flatly: It is false, period. It is a matter of root cause. In the dishonest NKJV it is something else, as part of the typically dishonest industry behind today's means of deception. The KJV is missional and educational and sets the standard. The realm of cover-up the modernist NKJV represents, means to avoid definitive clarity and stay within the realm of the textual, dishonest, and deceitful מרמה. Multiple OED senses are involved when the KJV says "false", combining what is untrue with what is deceitful and dishonest to match the Hebrew. In 2 Ki 9:23 it says "treachery" מרמה, same Hebrew spelling and vocals. 1 Chr 8:10 is Mirma the name of fraud.

Pro 11:1 A false balance *is* abomination to the LORD: but a just weight *is* his delight.

מֹאזְנֵי מִרְמָה תּוֹעֲבַת יְהוָה וְאֶבֶן שְׁלֵמָה רְצוֹנוֹ׃ Pro 11:1

Here is the test case for Pro 11:1. If you replace "balance" מאזן with redemption, and "weight" אבן with the cornerstone in Eph 2:20, do you see that you have all you need to model the implications of bringing forth unbelief, time, law, and sin?

Pro 11:8 A proverbial case of Tamar's under-world, when antichrist's instead-of-regime reigns with subsidiary principles. This verse says how to trace a typical paradigm with a first-generation reset, then renewed trouble, ruling headache, and subsidiary elements on the horizon to manifest themselves around antichrist after the second generation. As seen in the missional and educational KJV, man needs to be in trouble and learn in order to be delivered out of trouble. In the uprooted NKJV, NASB etc., it is dumb, non-educational text. Evil arrives and causes problems when people no longer are able to detect danger.

Dung hill and Codex Satanicus beginning to grow after second generation and Vatican I in the 1800s, to be perfected after the next second generation and Vatican II, as the ugly beast-marking monster it is today, is how these ruling and headache-making evils would sneak in and cause troubles.

Pro 11:8 The righteous is delivered out of trouble, and the wicked cometh in his stead.

Pro 11:8 צַדִּיק מִצָּרָה נֶחֱלָץ וַיָּבֹא רָשָׁע תַּחְתָּיו׃

Pro 12:1 Notice that disciplinary "instruction" מוּסָר and "reproof" תּוֹכַחַת belong to the same judicial pottery. The "stupid" NKJV is a textual and theological version of the missional and behavioural "brutish" in the KJV. How the theologians will explain their unknown mystery of iniquity, is comparable to the "stupid" NKJV being one of those receiving a bloody nose without being able to know why and where it came from. The KJV and NKJV come from two different worlds, and they contribute to the creation of two different worlds. Around Dung hill did man become increasingly more illiterate and more dull-minded and dumb.

Pro 12:1 Whoso loveth instruction loveth knowledge: but he that hateth reproof *is* brutish.

Pro 12:1 אֹהֵב מוּסָר אֹהֵב דָּעַת וְשֹׂנֵא תוֹכַחַת בָּעַר׃

Pro 12:2 Predestination and condemnation are educational. Notice how the ruling Resh is twoedged. It holds the capacity to provide benefits and organise a future path for the righteous (cf. Eph 2:10), and it can work as a ruling payback agency as seen at the end, where the wicked eventually will receive a dose of its own medicine. It holds a sceptred balance: Ruling "favour" רָצוֹן vs "condem" רָשִׁיעַ wicked devices. Resh's redemptive balance ends literally with Christ vs antichrist at the white throne in Rev 20, where the under-world mafia will face the authority seated above the second heaven.

Pro 12:2 A good *man* obtaineth favour of the LORD: but a man of wicked devices will he condemn.

Pro 12:2 טוֹב יָפִיק רָצוֹן מֵיְהוָה וְאִישׁ מְזִמּוֹת יַרְשִׁיעַ׃

Pro 12:3 Manhood is measured by Moses and Maslow. Maslow, Marx, Machiavelli etc., are expositional references for how to crosscheck Mem estimation of value. Xxx calling man by name to perform and manifest his own named identity, is some of the expanded epistemology. A book-shelf is a book-self, mainly the Luciferian library of self. Man's messianic salvation begins with mosaic definition of sin. Righteousness begins with this particular "root" שֹׁרֶשׁ cause. Original sin and root cause are sorted out by first instance "root" שֹׁרֶשׁ in Deu 29:18. Instituted infantilism in Eph 4:15 means a lost root cause.

Pro 12:3 A man shall not be established by wickedness: but the root of the righteous shall not be moved.

Pro 12:3 לֹא־יִכּוֹן אָדָם בְּרֶשַׁע וְשֹׁרֶשׁ צַדִּיקִים בַּל־יִמּוֹט׃

Here is the test case for growth and manhood in Pro 12:3. Do you agree that one of the extra expanding elements of book-shelved epistemology is that sola scriptura does not reject tradition? It says that reasoning readers and students of the books of the Bible and its human-nature expositions cannot be limited by the ignorance level of the magisterial priesthood of unbelief? This is some of the spectrum defined by the two extrmes, called the trinitarian No-Man vs the deistic Niphil Basar Almighty. Do you see that the atomic bomb Einstein modelled with his simplified energy balance, works out the nuclear logic that for the enlightened priesthood of believers to be free, the people must muster all the redemptive strength and must release all the energy required to destroy all the opposing mass around Niphil Basar? Release of energy and momentum in the priesthood of faith begins with destroying the mass of Niphil Basar's opposing, lame, stand-still energy. In its simplified form, it states the scientific fact that I AM in vicar form is no releaser but a massive deistic binder of dead mass and deadlocked energy.

$$E = Mc^2$$

Next step is to pair the M Unit with Newton's N Vector. Mechanics of human nature in Stalin's Russia against Nazi Germany is the same issue in (counter)-reform.

Newton's first law: "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."

In other words, $E = Mc^2$ models the ultimate showstopper ending World War II, and the end of apostasy in Rev 18-20. Things with no reform potential will be destroyed.

Pro 12:24 The proverbial, tributary מס Issachar in Gen 49.

Pro 12:24 The hand of the diligent shall bear rule: but the slothful shall be under tribute.

Pro 12:24 יַד־חָרוּצִים תִּמְשֹׁול וּרְמִיָּה תִּהְיֶה לָמַס׃

Pro 12:28 Another version of Pro 4:23, that life itself became its own stumbling- and road-block, standing in the way, and being a killer before reaching the last half of this?

Pro 12:28 In the way of righteousness *is* life; and *in* the pathway *thereof there is* no death.

Pro 12:28 בְּאֹרַח־צְדָקָה חַיִּים וְדֶרֶךְ נְתִיבָה אַל־מָוֶת׃

Pro 12:26 Excellence in being on target is this form of the trinitarian Turtle-Thou. The turtledove תר and the Torah תּוֹרה thrive best in each other's company. This is some of the OT background for the expected true teaching on target in John 16:13.

Pro 12:26 The righteous *is* more excellent than his neighbour: but the way of the wicked seduceth them.

Pro 12:26 יָתֵר מֵרֵעֵהוּ צַדִּיק וְדֶרֶךְ רְשָׁעִים תַּתְעֵם׃

Pro 12:28 In order to get out of instituted infantilism in Eph 4:15, must man's statutory "life" חי story begin with confessing the expanded book-self. Core competence on time begins with Issachar's awareness of his timed statutory ח self. Be aware that the spirit of time is the obscuring holder of the veil hiding T's target. The spirit of truth dethrones the spirit of time and takes away the hinder obscuring man ability to see clearly. You need to mentally rephrase the first half as modelled in the KJV because life stands in the way, temporarily, and hinders man's objectivity until the end of time. Daily death was instituted because the end of time equals the end of life. Niphil Basar needs to be buried. In Num 22 was Balaam's ass the mocker of life standing in life's way. Life itself is the mocker and blinder of affairs. Pro 12:28 says literally that salvation is by definition, and it must begin with defining the nature of sin and life standing in its own way. Standing "in the way of righteousness" **בארח־צדקה** is brute Benjamite biography per se, full of self and full of lived Bias. Beth B is no more a bride and wife material than knowing what it means to be a whore. For today's epistemological reader is Jos 21 a milestone on the road to Jdg 21 and vice versa. The first is no more significant than the other.

Pro 12:28 In the way of righteousness *is* life; and *in* the pathway *thereof there is* no death.

Pro 12:28 בְּאֹרַ֣ח־צְדָקָ֣ה חַיִּ֑ים וְדֶ֥רֶךְ נְתִיבָ֝ה אַל־מָֽוֶת׃

Pro 14:1 One of the verses proven today by the feminists. Radical feminism is the area of wokeness and lost identity proving that lost self-awareness equals lost sense of reality in general. Within the framework of Moses, are men, manhood, marriage, and meaning of life some of the most critical issues in the western world. To destroy society is most effectively done by destroying marriage and the family. Feminism contributed to prove two things. First, that man is human nature's identity carrier. Secondly, that the female party growing up in divorce, detached and alienated from men as their identity mirror, would produce the fruithful outcome of identity loss visibly carried by young women no longer able to know themselves, what a woman is, and what a rationale and responsible male character looks like. Completed disaster is crowned by a generation of ruling boss babes as society's latest headache, thinking that the woman both deserves and is entitled to be enthroned, or put on a pedestal, as the head of man. Radical feminism contributed to prove what Luciferian ambition and self-deception would lead to, and the neurosis in the aftermath when reality comes crashing down upon the heads of those involved.

Pro 14:1 Every wise woman buildeth her house: but the foolish plucketh it down with her hands.

Pro 14:1 חַכְמ֣וֹת נָ֭שִׁים בָּנְתָ֣ה בֵיתָ֑הּ וְאִוֶּ֥לֶת בְּיָדֶ֝יהָ תֶּהֶרְסֶֽנּוּ׃

Pro 14:2 Next step and a crosscheck. If you got the first point in verse 1, you should get the next point in verse 2, that in contrast to the imaged deviation made a point in verse 1, does verse 2 speak of man as created, potentially preserved, and walking in some image of G. Regardless of outcome, is the 2x "he" in verse 2 the identity carrier, reference, and head of the 2x "her" in verse 2. Feminism blueprints the diagnostic logic of imaging.

Pro 14:2 He that walketh in his uprightness feareth the LORD: but *he that is* perverse in his ways despiseth him.

Pro 14:2 הוֹלֵךְ בְּיָשְׁרוֹ יְרֵא יְהוָה וְנִלְוֶז דְּרָכָיו בּוֹזֵהוּ׃

Pro 14:11 Next step in proving historical points. Resh is the epistemological prover of man's ambitious enterprise. You can read this verse word for word as the order of things on the road to change of priesthood.

Pro 14:11 The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish.

Pro 14:11 בֵּית רְשָׁעִים יִשָּׁמֵד וְאֹהֶל יְשָׁרִים יַפְרִיחַ׃

Here is the test case for Pro 14:11. Do you see that Resh modelling of root cause and the bloody, red-lined origin of the need for redemption, enriches the reason why theology is an uprooted ideology with no working canon, and therefore why the end of history and the enforced change of priesthood in the end, is to forcefully restore the Word of G-d as expected in Rev 19-20? Change of priesthood means that the end of the priesthood of wickedness in Rev 17-18 is the beginning of G-d's target priesthood in Rev 19-20. Do you see that the missional drive behind Codex Satanicus is that the priestly pimps do not want scriptural clarity and people to be educated, do not want to get out of the temporal swamp, and do not want the bloody historical mess to end? Under the globalist banner of ecumenism, is the evil structures of original sin the enriched root cause we all have in common, and what the episcopal brats want no sola R cure against.

Pro 14:12 Next step. Notice how the organic model of self-deception is laid out in detail here, unto a man, or before the (vicar) face of man **לפני־איש**. This is one of the texts on deception and infallible ignorance as instituted by first brat among brats. It is mixed, organic and existential, that there "is" **יש** something deceptive ongoing as an existential threat to man. This particular threat is rooted even in Sodom as existential. Peradventure there "be" **יש** . . . in Gen 18:24. Notice how Pro 14:12 aligns itself with deceptive deism on death row, even root cause on the road to the second death. Pro 14:12 is proverbial about providence and the need to procure a redemptive solution.

Pro 14:12 There is a way which seemeth right unto a man, but the end thereof *are* the ways of death.

Pro 14:12 יֵשׁ דֶּרֶךְ יָשָׁר לִפְנֵי־אִישׁ וְאַחֲרִיתָהּ דַּרְכֵי־מָוֶת׃

Here is a test case for Pro 14:12. Notice how infallible ignorance formulates itself in the papist NABRE. Do you see how obscurity translates the uprooted details to match the substitute ideology where the actual and existential road and canon do not exist? With the existential out of the way, the substitute can be anything and can go anywhere, and the outcome is that the NABRE is no more in touch with what the KJV says here about the Word in person and print, than what it says in John 14:6. In the Hebrew and KJV the two options are toward or away from the truth. In the NABRE it can be anything because theology has no link between the timed/local/textual and the eternal/global/missional.

Now to the fundamental questions you should ask yourself in Pro 14:12. Do you see that when the eternal, sun-centred, cosmological drive from earth to heaven is no longer the missional cause, must the non-directional and non-direct language in the papist NABRE be an obscure, anti-Copernican road from anywhere to anywhere, where salvation, the existential, and heaven no longer is the cause on the horizon? In other words, do you see that the NABRE models the secular, purposeless element driving a senseless fabrication of texts from the 1800s to the present missional ruin upon Dung hill? Uprooting in the NABRE form is a characteristic Codex Satanicus text type you might find in any book on the bookshelf in no way connected to the Bible in text, mission, and direction. You should let the text work on/in your brain until you see how the deistic NABRE reader is alienated from the Hebrew and from the Bible's original intent directed by the trinity.

Pro 14:14 More papist obscurity. In the Hebrew and KJV is this verse all the way about wayfaring back and forth along a spectrum with two alternatives. In the non-directional NABRE the vicar story deviates from the road made in the text. Translation true to the Hebrew text models turning back or "backsling" סוג vs "with his own ways" מִדְּרָכָיו

Pro 14:14 The backslider in heart shall be filled with his own ways: and a good man *shall be satisfied* from himself.

Pro 14:14 מִדְּרָכָיו יִשְׂבַּע סוֹג לֵב וּמֵעָלָיו אִישׁ טוֹב׃

Pro 14:15 Yea, indeed. You should pair this with other verses like Matt 24:35. Means of deception manipulate and prey on words meant for a missional purpose to be believed.

Pro 14:15 The simple believeth every word: but the prudent *man* looketh well to his going.

Pro 14:15 פֶּתִי יַאֲמִין לְכָל־דָּבָר וְעָרוּם יָבִין לַאֲשֻׁרוֹ׃

Pro 14:18 What would be the meaning of "inherit" נחל in this context and within the theological frame where the canon is absent and man's generational development does not exist? Do you see how the papist NABRE obscures what the Hebrew and KJV say, and aligns itself with how the ignorant priesthood of unbelief educated the priesthood of believers? Pro 14:18 is one of the examples how theologians tended to project their own deluded prominence away from self, instead to be sins of some other group, typically the sins of the people. Notice what inheritance and destiny say about accumulated issues of original sin kicked down the road until it inevitably would be loaded upon the backs of the people as collective punishment. Pro 14:18 speaks procrastination vs prudence. For the priesthood of unbelief is procrasti-nation one of the ways of roadblocking. No rebel did ever want the bordered nations and G-d's reformed gospel kingdom. Lackland 2.0 is the outcome after kicking the can long enough to develop the load of debt and misery to be the burden the horrified inheritors are already well aware of.

Pro 14:18 The simple inherit folly: but the prudent are crowned with knowledge.

Pro 14:18 נָחֲלוּ פְתָאִים אִוֶּלֶת וַעֲרוּמִים יַכְתִּרוּ דָעַת׃

Here is the test case for Pro 14:18. Do you agree that the definitive capacity of canonical epistemology to produce an undeniable conclusion regarding original sin accumulating steadily more evidence while driving the world toward Lackland 2.0, is no less definitive than the medieval inquisitors in the first Lackland using horror instruments to infallibly extract a confession out of any tortured soul under scrutiny?

Pro 14:35 Chapter end. How top-down conformity and political correctness work.

Pro 14:35 The king's favour *is* toward a wise servant: but his wrath is *against* him that causeth shame.

Pro 14:35 רְצוֹן־מֶלֶךְ לְעֶבֶד מַשְׂכִּיל וְעֶבְרָתוֹ תִּהְיֶה מֵבִישׁ׃

Here is the test case for Pro 14:35. You should begin with the royal favour רצון־מלך. Do you agree that the key to knowledge in the paradigmatic K of original sin must begin epistemologically with the key to unveil K even as the ruling headache-maker seated on top of the Melek power pyramid in Moses and Maslow? Cultural and political members contributing to the correctness of pyramid Ponzi schemes would do all in their might to keep the ranks closed and keep business as usual.

Pro 15:1 Nothing is more delicate than the careful balance of a slick diplomatic tongue being "soft" רך not to stir up something. Notice that the Hebrew and KJV do primarily go after root cause, not like the uprooted NKJV, NASB, NABRE etc. One of the most effective ways to shoot the messenger, avoid the issue, and make it sound reasonable, is to change the wording to be about form, "harsh words" as a way to avoid the "grievous" **עצב** substance of the matter. Notice how counter-reformatory modernists today mirror the reformation. It was not the tone of Luther that was provocative, but the matter which so grievously infuriated his opponents willing to murder to protect their business. The same Hebrew word is translated, "sorrow" **עצב** in Pro 10:22 and "labour" in Pro 14:23, same spelling and vocals, eseb.

Pro 15:1 A soft answer turneth away wrath: but grievous words stir up anger.

Pro 15:1 מַעֲנֶה־רַךְ יָשִׁיב חֵמָה וּדְבַר־עֶצֶב יַעֲלֶה־אָף׃

Pro 15:2 Next step. If the modernist translation of verse 1 was not too biased, then they should change "knowledge" **דעת** to tone or form in verse 2, especially since textual accuracy was not the agenda in verse 1 anyway.

Pro 15:2 The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness.

Pro 15:2 לְשׁוֹן חֲכָמִים תֵּיטִיב דָּעַת וּפִי כְסִילִים יַבִּיעַ אִוֶּלֶת׃

Pro 15:3 How Thummim works as applied in the beholder's **צפות** position.

Pros 15:3 The eyes of the LORD *are* in every place, beholding the evil and the good.

Pro 15:3 בִּכָל־מָקוֹם עֵינֵי יְהוָה צֹפוֹת רָעִים וטוֹבִים׃

Pro 15:8 In essence what Christendom's Levitical continuation and eucharistic practice is about. This is what Paul indicates in his Heb 6:6 after abandoning the principles of the doctrine of Christ in Heb 6:1. G-d's target priesthood in Rev 20, delayed from AD to Y2K, is the perfected outcome after leaving the truth in Heb 6:1. Leaving in Heb 6:1 and falling away in Heb 6:6 is the same story. Historical Christendom was a Gilgal renewal of endless recycling of the dead works the last half of Heb 6:1 speaks of. Heb 6:1-6 is one of the portions which remind the reader that the text of the Bible is no more relevant than it aligns with reality and reflects what actually became history. Obedience instead of sacrifice would make NT and AD the one story the theologians want to present is as in their deluded reality, but history and the actual is needed to understand what rebellion led to, the actual deviation, and the needed twofold nature of scripture. It is one element of the explanation why eisegesis overrules the absurdity of theological exegesis, which makes it important to know that exegesis is textual and theological in contrast to a true eisegesis, which is missional in accordance with how the Bible was intended to work and which also is the only way it would ever work. It is one of the basic stories that Nicodemus would have to be born again before being able to know what that meant and as an after-the-fact realisation would have to read, retrospectively and eisegetically, his personal experience back into the Bible and correct what he could never understand by textual exegesis. A theological approach to the text is anti-Copernican. Textual exegesis is the impossible way of using the text to describe the text, and reality, when the only way, as modelled by Nicodemus, is that reality reveals the text and does so in the only way and order the missional text was intended to be used as missional and confessional for persons revived to know what they had been saved from and saved to. As in earlier verses, Pro 15:8 can be read word for word as the order of things from unbelief to faith.

Pro 15:8 The sacrifice of the wicked *is* an abomination to the LORD: but the prayer of the upright *is* his delight.

Pro 15:8 זֶבַח רְשָׁעִים תּוֹעֲבַת יְהוָה וּתְפִלַּת יְשָׁרִים רְצוֹנוֹ׃

Pro 15:9 Without the headache this is almost John 14:6.

Pro 15:9 The way of the wicked *is* an abomination unto the LORD: but he loveth him that followeth after righteousness.

Pro 15:9 תּוֹעֲבַת יְהוָה דֶּרֶךְ רָשָׁע וּמְרַדֵּף צְדָקָה יֶאֱהָב׃

Pro 15:10 Next step, also referencing John 14:6.

Pro 15:10 Correction *is* grievous unto him that forsaketh the way: *and* he that hateth reproof shall die.

Pro 15:10 מוּסָר רָע לְעֹזֵב אֹרַח שׂוֹנֵא תוֹכַחַת יָמוּת׃

Pro 16:1 Notice why the KJV says, preparation of the "heart in man". Heart-in-man is the next KJV idiom. For man on the road to salvation, he must be the carrier of his own inward and inbreed headache. For Beth B on the road must he and his road and heart

become the road and heart as he goes. Man must first be therein, live therein, and be exercised by his own headache, the heart and headache in man, in order to get out of it. Because there is no such developing, wayfaring pottery in theology, you will not find the same story in the textual NKJV, NASB etc. To be exercised in Lamed's Luciferian pottery is to force man to hammer out his own journey by heart until being made aware of the mismatch and need for a saving cure. Now at the door into a potentially globalist Lackland 2.0 is most literally the bankrupt, Luciferian product of the "heart in man". He is not ready for revival unless he is ready to face his own moral and mental bankruptcy.

Pro 16:1 The preparations of the heart in man, and the answer of the tongue, *is* from the LORD.

Pro 16:1 לְאָדָם מַעַרְכֵי־לֵב וּמֵיְהוָה מַעֲנֵה לָשׁוֹן׃

For more Hebrew details in Pro 16:1, it may be read as a modified story how to develop manhood. Manhood, to be a man לאדם, is the fruit of ordered preparation of the heart מערכי־לב. Apostolic oversight provided in the KJV reorders parts of the syntax for the reader to pick up how purgatorial pottery works on the road. In the NKJV, NASB etc., it is strictly selfmade. Notice therefore how the modernist committees invalidate the text by changing "and" to "but". The NKJV, NASB etc., follow the ASV. It is important to know that theology is a veiled ideology and is therefore blind to the temporal Lamed and how Adam became a member of the Luciferian paradigm. The KJV opens a window into the Hebrew kernel, closed in theological translations because they have no working canon, no subsidiary justice, and are therefore blind to what the real text says about the creation and man's life story. The KJV idiom says that man is an attachment to his own heart on the road. How "belong . . , but" is used to outsource reality in the modernist translations is an example of textual details used to manipulate the missional. Profiling reveals that text and translation have no more value than aligned with reality. This is the issue with theological exegesis already mentioned in Pro 15:8. Text would never explain reality exegetically. Reality must explain the details eisegetically in retrospect. Pro 16:1 profiles the general problem with theology, and even more the main issue with text and translation work done from the 1800s. Outsourcing of the Bible to be a deistic, secular, academic, and essentially Luciferian ambition, would prove by endless examples of this type that understanding the Bible requires regeneration and retrospective insight, since Logos is a logical linguistic way designed to work out that redeeming mission. Logos is an invisible hand and creator unknown until man is regenerated and ready to face as-is reality. NKJV details in this verse make a mixed breed in transition from the creational KJV to the non-creational NASB in the other end of the spectrum. While G-d's apostolic KJV looks to the heart of things, the modernists operate like Samuel chosing Eliab in 1 Sam 16. The first half of Pro 16:1 in the KJV explains the predestined pre-part of the destined answer in the post-processed last half. Finally, it is vital to understand that the the predestined, punctuated, last four words in the KJV is about the originator, not about the confessional speaker, and it is equally important to know why theology as a mostly non-confessional ideology giving man no created role and no real voice at the end.

ASV 16:1 The plans of the heart belong to man; But the answer . . .

Pro 16:2 Indeed, this is how theology would deal with verse 1 as a self-ruled objective. Regenerated eyesight equals regained eternal eyesight. After a short-lived AD paradigm, A in Decay, would deistic Christendom on death row from the early centuries drift away and decay into its deistic swamp, until the sola S reformation again began to restore the revived and began to prepare the awakenings in the 1700s required for a free world. It belongs to this particular parametric pathology that ever-contemporary rebels like Pope and Magisterium would live in a continuum of deluded blindness. A purgatorial afterlife has no need for a purgatorial life, for the same reason as infallible ignorance is the flip side of His (deluded) Holiness behind the Carnal Roman Empire.

Pro 16:2 All the ways of a man *are* clean in his own eyes; but the LORD weigheth the spirits.

Pro 16:2 כָּל־דַּרְכֵי־אִישׁ זַךְ בְּעֵינָיו וְתֹכֵן רוּחוֹת יְהוָה׃

Hebrew details reveal that all the ways of man in Pro 16:2, is the more explicit version of the implicit ordering by heart in verse 1. What verse 2 says about verse 1 is also partly comparable to what Pro 14:2 says about Pro 14:1. Here is the test question you need to ask yourself in Pro 16:2. Do you agree that the cursed paradigm professing to be "clean" or "pure" זַךְ is the paradigm which has not yet accepted sola S jurisdiction and the fact that Z's inheritance = W. A cursed and not yet liberated Z is the disciplinary, doing-time case of the equally confined and deluded D not yet aware of A (cf. Job 8:6). Z inheriting W is the disciplinary way of saying that the truth shall make D free. The closer to fulfil agenda 2030 and the papist Lackland 2.0, the closer to the undeniable fact that to reset the reformation equals restored slavery and all the filthy extra coming with it. Pro 16:2 is OT background for how to read John 8:33 not in bondage. Infallible blindness would see no need for reform and sola W jurisdiction. If a modernist should formulate the last sentence, his alternative, one-sided syntax might say that infallible blindness would not see the need. Alternative reading of Pro 16:2 is also how the spirits would weigh a vicar lordship as more weighty than the truth. How shallowness seeks shallowness says how depth seeks depth with a different outcome (transparency vs face value in Gen 1:2).

Pro 16:3 Notice what this idiomatic KJV verse says about the lukewarm Laodicea and lack of true commitment, thy "work-unto-the-LORD". Headache-contaminated forms of religion are generally lukewarm, not a lack of works, but lack of real commitment. This lukewarm English Gal גַּל is no woman bride but a rolling Gol and Gilgal. Be therefore aware how this verse aligns itself with first instance "commit" in Exo 20:14, and where the lukewarm and the need for Ezekiel's heart surgery come from. What Exo 20:14 is saying about no part committing (to) adultery, is the nature of prostitution as an apostate and more or less apocalyptic form of business where all hearts are callous or shut down for self-protection. Prostitute Christendom is a mixed Marxist opiate found somewhere half way between truth and error, neither committed nor willing to walk away.

Pro 16:3 Commit thy works unto the LORD, and thy thoughts shall be established.

Pro 16:3 גֹּל אֶל־יְהוָה מַעֲשֶׂיךָ וְיִכֹּנוּ מַחְשְׁבֹתֶיךָ׃

Here is the test case for Pro 16:3. Notice the Hebrew details saying that the product of a real canon is that "from/out of thy work (real pottery)" מעשׂיך comes true commitment as predestined for this English Gal as a potential future bride. Do you see that uprooting causes the pottery this verse formulates to be invalidated and worthless, and therefore that Levitical continuation AD is no other that continued uprooting? Do you agree that no real Gal, as predestined in Eph 2:10, will do it unless she has run her due (prostitute) course? This is how and in what way the work of the law precedes a working gospel.

Here is the combined test case for Pro 16:3 and Exo 20:14. Do you see how Exo 20:14 divides itself by priesthood? Theology is a non-prophetic dictatorship and would make this prescriptive and normative. In the Hebrew and KJV, a real prophetic horizon means that the text is a descriptive and diagnostic foreteller of what would actually be the case in history's lukewarm reality of parties involved in some way, but not truly committed. Do you see what Exo 20:14 says about the Bible's descriptive and diagnostic mission, that the text is no more relevant than it aligns itself with foretold reality and apostasy? Again, do you see that theological exegesis would never explain reality, but reality must retrospectively and eisegetically – been there, done that - be read back post-revival into the text after confessing the lukewarm, non-committing nature of whoredom? Do you see that theology's prescriptive dictatorship is one of the deceptive, self-contradicting ideologies living uprooted, lukewarm, and in denial of its own message?

Pro 16:6 Most of man's headache would stay undiscovered under the radar. Revival into the raptured reality of R's higher perspective is the only working solution, and of course paired with Beth B and sola Vau/And, "and by the fear" וביראת of the Lord. It is one of the historical lessons learned that denial of G-d's protective sola S jurisdiction would by default lead to fear of the inquisitorial horror coming with antichrist's vicar lordship. Also here the text and its redemptive mission divides itself by priesthood.

Pro 16:6 By mercy and truth iniquity is purged: and by the fear of the LORD *men* depart from evil.

Pro 16:6 בְּחֶסֶד וֶאֱמֶת יְכֻפַּר עָוֹן וּבְיִרְאַת יְהוָה סוּר מֵרָע׃

Pro 16:8 Some background for the critical R and what to overcome at the end of Rev 3. The main issue in Rev 3:21 is that human nature's peak value in the final tribulation is the Luciferian ambition to be worshipped as god in the sanctuary and be enthroned upon the foundation of Dung hill's Codex Satanicus. All the way AD the main problem was how religious establishments would pervert the Bible and use it to serve another gospel. The one big lesson humanity must learn for peace on earth, is that R must abstain from the temptation to rule and organise the world into the inevitable troubles of imperialism. One of the most hypocritical ideas in globalist circles is that human rights can be a part of an imperialist agenda and globalist legislation. Norway's governmental hypocrisy and proof of incompetence was to make such foreign paragraphs constitutional.

Pro 16:8 Better *is* a little with righteousness than great revenues without right.

Pro 16:8 טוֹב־מְעַט בְּצֶדֶק מֵרֹב תְּבוּאוֹת בְּלֹא מִשְׁפָּט׃

Pro 16:9 A more plain version of Pro 16:1. This is how the statutory Cheth operates and makes the laws of life by legislative "devicing" חשׁב how things should be. One of the lessons not yet learned but to be learned, is that Issachar's statutory wisdom חכם is to know the ruling spirit of time, especially the end-time lawlessness, when the globalist world is flooded with legislative legalism and dictatorial order having no other outcome than total chaos. Man not so wise in the timewise, is caught in his devicing craftiness. Leb, Lamed, and Cheth in combination make up the statutory legislative heart driven by the Luciferian lust to be the centre of the world.

Pro 16:9 A man's heart deviseth his way: but the LORD directeth his steps.

Pro 16:9 לֵב אָדָם יְחַשֵּׁב דַּרְכּוֹ וַיהוָה יָכִין צַעֲדוֹ׃

Pro 16:10 Divine linguistics began with giving its first judicial "sentence" in Deu 17:9. Next to observe in Pro 16:10 is the difference from the prophetic and descriptive KJV to the non-prophetic and prescriptive NKJV. Thirdly, notice why a part of the full picture, as translated in the KJV, says that "his mouth transgresseth", and how the modernists, like the papist NABRE, could not agree with that and changed it to a culturally correct version of the infallible.

Pro 16:10 A divine sentence *is* in the lips of the king: his mouth transgresseth not in judgment.

Pro 16:10 קֶסֶם עַל־שִׂפְתֵי־מֶלֶךְ בְּמִשְׁפָּט לֹא יִמְעַל־פִּיו׃

Pro 16:11 One of the elements of prophetic fulfilling the world eventually would face, is that deism and atheism have no moral compass and no unifying capacity to preserve any functional order in the world. The only alternative to trinitarian theism is brute survival of the fittest. It is the unifying, cooperative, trinitarian spirit of truth vs all the competing factions of the surviving fittest spirits of time. T's target is about Tamar (un)-veiled.

Pro 16:11 A just weight and balance *are* the LORD'S: all the weights of the bag *are* his work.

Pro 16:11 פֶּלֶס וּמֹאזְנֵי מִשְׁפָּט לַיהוָה מַעֲשֵׂהוּ כָּל־אַבְנֵי־כִיס׃

One of the Hebrew elements hidden in Pro 16:11 is that salvation and justification are two different things. Salvation is more or less an instant moment which says how man's personal salvation aligns himself and his personal life story with what BC/AD gravitates around and about. Unity of faith requires all the personal centres of gravity to have this common orientation. But real righteousness and justification is another beef, which goes on to the end of time as the purgatorial pottery called Mishpat and faith from "his work" מעשׂהו. Pottery or "work" עשׂה not yet finished, needs the common unifying frame in Mishpat משׁפט. Still unfinished change of priesthood is some of the main evidence that purgatorial pottery is not yet fully done with hammering out all created images and must therefore impose the last tribulation for residual reasons at the end of this verse. All the weights in the bag are literally confessional baggage man needs to face and unload.

Pro 16:12 You have probably heard the story: Those living in a glass house should not throw stones. The more well-defined epistemology and the more enriched headache, the harder is it to avoid glass-house transparency. This smells like the divine right of kings.

Pro 16:12 *It is* an abomination to kings to commit wickedness: for the throne is established by righteousness.

Pro 16:12 תּוֹעֲבַת מְלָכִים עֲשׂוֹת רֶשַׁע כִּי בְצֶדֶק יִכּוֹן כִּסֵּא׃

Pro 16:13 Next ruling headache and next delightful and politically correct glass house.

Pro 16:13 Righteous lips *are* the delight of kings; and they love him that speaketh right.

Pro 16:13 רְצוֹן מְלָכִים שִׂפְתֵי־צֶדֶק וְדֹבֵר יְשָׁרִים יֶאֱהָֽב׃

Pro 16:14 Broken glass and delicate matters of diplomacy.

Pro 16:14 The wrath of a king *is as* messengers of death: but a wise man will pacify it.

Pro 16:14 חֲמַת־מֶלֶךְ מַלְאֲכֵי־מָוֶת וְאִישׁ חָכָם יְכַפְּרֶנָּה׃

Pro 17:1 First that sola Vau/And is the reformed, KJV mortifier the NKJV establishment does not want. KJV "quietness" is set between two words mirroring each other loaded with substantive meaning gone in the NKJV, "and quietness therewith" וְשַׁלְוָה־בָהּ. Next step is more Resh headache. It was predictable that the papist NABRE committee would not combine eucharistic sacrifice with strife and schism, and therefore did lingual gymnastics to manipulate a way to avoid Z's confining "sacrifice" זבח. Real presence and the Prince of Peace have no place in the eucharist. His real presence is about sola S jurisdiction hypostatically known in the dethroning of antichrist, the vicar of Christ. The truth says, Christ in you, the Word in person and print, the hypostatic hope of glory.

Pro 17:1 Better *is* a dry morsel, and quietness therewith, than an house full of sacrifices *with* strife.

Pro 17:1 טוֹב פַּת חֲרֵבָה וְשַׁלְוָה־בָהּ מִבַּיִת מָלֵא זִבְחֵי־רִיב׃

Pro 17:3 Pottery, purgatory, and subsidiary justice. This verse reveals one vital element about Beth B, the bride of Christ, what grace is about, and why the only party the Lord will share his glory with, is the 7-numbered Wife in Pro 31, Isa 42, and Rev 21. It says that Beth B's journey is the examination בחן path towards "grace" חן in the way Noah found "grace" חֵן in Gen 6:8. N wars like Num 21, and the modelled dynamics between Jos 21 and Jdg 21, prepare the wife worthy of grace in Pro 31:10, Isa 42:1, 8, Rev 21:9. Radical Feminist boss babes and beauty queens appear in Beth B's bankrupting warfare with a 6-figure list and lot of specified extra, demanding a man to fit the bill and submit.

Pro 17:3 The fining pot *is* for silver, and the furnace for gold: but the LORD trieth the hearts.

Pro 17:3 מַצְרֵף לַכֶּסֶף וְכוּר לַזָּהָב וּבֹחֵן לִבּוֹת יְהוָֽה׃

One more link is necessary in Pro 17:3. Beth B and the "tried" בחן hearts is one half of the story in Isa 28:16 about G-d's founding "stone" אבן in Zion, called a "tried" בֹּחַן stone. Benjamin's Preparation Road ends when these two come together in Rev 21. This is also what Pro 31:10, Isa 42:1, 8, and Rev 21:9 together with Pro 17:3 and Isa 28:16 say about the founding of the Jewish Israel in Eph 2:20. A final point in the end is that the reason for the world's return to Zion and the Jewish Israel, is the spectacular failure of Christendom, constantly rebelling, and constantly rejecting the need to reform. After 2000 years in the diaspora, and after the senseless parenthesis called Christendom, the Jewish Israel will resume their role as G-d's people and ambassadors to the world. The main role played by episcopal Christendom is to have been the educator of G-d's target priesthood for them to know the meaning of organised madness. Dung hill is much more spectacular than unveiled by first investigation. The more apostate affairs uncovered, the more spectacular apocalypse.

Pro 18:1 MGTOW, the other side of the story in Pro 17:3. It is Pro 14:1-2 all over again. Here is also some more apostolic syntax. What radical feminism says about the first four KJV words, explains what men had to do for their own safety after the first comma. The last KJV word must come to terms with the foolishness behind the first four words. It begins with a feminine singular "desire" תאוה and ends with the apocalyptic need of masculine intermediatory גלע

Pro 18:1 Through desire a man, having separated himself, seeketh *and* intermeddleth with all wisdom.

Pro 18:1 לְתַאֲוָה יְבַקֵּשׁ נִפְרָד בְּכָל־תּוּשִׁיָּה יִתְגַּלָּע׃

Pro 18:2 What radical feminism did contribute to epistemologically. Verse 2 is no-less apocalyptic than verse 1.

Pro 18:2 A fool hath no delight in understanding, but that his heart may discover itself.

Pro 18:2 לֹא־יַחְפֹּץ כְּסִיל בִּתְבוּנָה כִּי אִם־בְּהִתְגַּלּוֹת לִבּוֹ׃

Pro 18:3 The word "ignominy" קלון has only one instance in the KJV. In some cases is the KJV's economy of words combined with classification and lingual taxonomy. In Job 10:15 it is translated as "confusion" קלון, in Psa 83:17 "shame" קלון, same spelling and vocals. In three steps, Pro 18:1-2-3 is reduced to one verse in Matt 24:12. Lingual taxonomy in Matt 24:13 gives two alternatives: To be saved or forever shamed.

Pro 18:3 When the wicked cometh, *then* cometh also contempt, and with ignominy reproach.

Pro 18:3 בְּבוֹא־רָשָׁע בָּא גַּם־בּוּז וְעִם־קָלוֹן חֶרְפָּה׃

Pro 18:4 Some of the OT background for NT verses like John 7:38.

Pro 18:4 The words of a man's mouth *are as* deep waters, *and* the wellspring of wisdom *as* a flowing brook.

מַ֤יִם עֲמֻקִ֨ים ׀ דִּבְרֵ֬י פִֽי־אִ֗ישׁ נַ֣חַל נֹבֵ֣עַ מְקוֹר־חָ֑כְמָה׃ Pro 18:4

Pro 18:5 Other verses like Lev 19:15 made proverbial. In a general development of the wicked, it would not take long before a "case" of wickedness might have to be treated as a wicked "nut-case" in person. Pragmatism has certain limitations depending on man being a reasoning and reasonable creature. To move beyond a point of no return, which is the Kairos moment when things are still reasonable and redeemable, would typically be the time when constructive reason and reasoning turned destructive beyond repair. You need to read this verse ending accordingly. When the corrupt is established and the culturally and politically correct are enforced, the actual "case" is righteousness on trial because the truth is a threat no longer tolerated. It is no longer a case against a righteous party, but the corrupt vs righteousness itself. The last half of Pro 18:5 goes beyond the first half and beyond the "person" in Lev 19:15.

Pro 18:5 *It is* not good to accept the person of the wicked, to overthrow the righteous in judgment.

שְׂאֵ֣ת פְּנֵי־רָ֭שָׁע לֹא־טֹ֑וב לְהַטּ֖וֹת צַדִּ֣יק בַּמִּשְׁפָּֽט׃ Pro 18:5

Now some more details in Pro 18:5. If Jezebel makes up the first half, then may Naboth be the last half. Notice how the NKJV, NASB etc., operate as lingual nut-cases in this verse, fabricating an "*or/nor*" alternative to come around implications in the first half to be the issue in the last half. This is some of the annoying details you find in the lingual soup made by the modernists. If you read the last half as reformed, and the first half as counter-reformed, you have a better grasp on the RV/ASV work of counter-reformatory whitewashers, and how Lamed and the Luciferian drive "to overthrow" **להטות** works from Dung hill. Notice that to actually hit T's target is also to discern exactly what "to" be aware of, specifically what "to" avoid, and not be fooled by the "*or/nor*" extra added to cloud the reader's mind not to correctly hit target and get on track as pre-positioned from start in the second half linked to the first half. Modernist waters are muddy waters designed to fulfil their role as means of deception manipulating and mixing up the text and messing with the mind of the reader. To profile a spectrum of lingual waters like this and unveil the modernist masquerade, is to be target-oriented and definitively disgusted.

ASV 18:5 To respect the person of the wicked is not good, *Nor* to turn aside the righteous in judgment.

How syntax is built and which words are combined, are defining for how a certain word may stand out or be downplayed. Lexical value vs syntactic location reveals the locus of control given each lingual part. A rearranged word order may be enough to elevate or downplay a word. When an extra word is added, it will shift the lingual balance and how other words are picked up and (sub)-consciously processed in the reader's brain. This is some of the already mentioned ability of the Luciferian Lamed to be labile, liberal, and so flexible that it models Lucifer as the angel of darkness picked up by readers as light. Be aware that Lamed is the closest neighbour of Mem, so liberal and flexible that it may stretch itself to fit all possible worlds and fool any reader. How the modernists do it in Pro 18:5 is a translated case of the masquerading Lamed covering his Luciferian tracks.

Pro 18:8 The "talebearer" רגן is one of the talkative Ts introduced in Lev 19:16. He is a challenge for those unsure what it means to stay on target. The talkative T is relevant for another gospel being the reason for the wounded conditions inflicted by the sola S sword in Rev 13:14. This type of beast-marked conditions conforms to the Levitical hell-belly pulling eternal hell fire into the temporal while professing that purgatory is post mortem. It conforms to the beast-marked and beast-driven hell-belly חדרי־בטן what Rev 13 is about and how that originates with Lamed and Lamech in Gen 4. Beth B's beten belly issue began with Luciferian brass and death row, and continued there by Christendom's Levitical eucharist, equally belly-driven, rebellious, and hell-bound.

Pro 18:8 The words of a talebearer *are* as wounds, and they go down into the innermost parts of the belly.

Pro 18:8 דִּבְרֵי נִרְגָּן כְּמִתְלַהֲמִים וְהֵם יָרְדוּ חַדְרֵי־בָטֶן׃

Pro 18:16 Niphil Basar is the preeminent reason why things would default to deism with an elevated room made for first brat among brats. Moses and Maslow would work like a filter favouring a steady stream of surviving-fittest men with ambitions moving upwards in the pyramid while making a steadily increasing mass of poor and downtrodden at the bottom. Notice how the ending of this verse sets up a carrot before the eyes of corrupt minds with a Luciferian ambition in start position eager to climb the corporate ladder. Verses like this make the twofold dimension of creation plain, and why sinners moving on autopilot would cause the human disaster to grow in proportion decade by decade and generation by generation. If you now slowly convert square-cubit reality into a pyramid of power, and offer Moses and Maslow a variety of decision-making levels, it explains how the level of decisions would move upwards together with the surviving fittest and their upward-moving Lucifierian ambition toward a total top-down where all power and all decision making is done by a corrupt small group in top. Lucifer's lucrative offer on top of Mem would be the power to sacrifice those at the bottom. This is literally how the two flexible Mem and Lamed convert society into Lackland 2.0. In its true form would Pro 18:16 flatten the whole landscape. A higher R perspective is done with its headache and is more healthy rigid in its approach and ability to see through L's labile liberalism. A true gift would make room for Christ. If you check the papist NABRE in Pro 18:16, you may align it with Psa 12 verse by verse on the road to a lustful pompous procession in Psa 12:8 made plain in the KJV but masked and deliberately obscure in the NABRE.

Pro 18:16 A man's gift maketh room for him, and bringeth him before great men.

Pro 18:16 מַתָּן אָדָם יַרְחִיב לוֹ וְלִפְנֵי גְדֹלִים יַנְחֶנּוּ׃

Pro 18:17 Just saying, Moses came before the Messiah. To be "first" ראשון in rank is how Resh and Rosh gave cleverness precedence and built history and epistemology.

Pro 18:17 *He that is* first in his own cause *seemeth* just; but his neighbour cometh and searcheth him.

Pro 18:17 צַדִּיק הָרִאשׁוֹן בְּרִיבוֹ (יָבֹא־) [וּבָא־]רֵעֵהוּ וַחֲקָרוֹ׃

Pro 18:21 Indeed how the Bible divides itself by priesthood, love of death or love of life.

Pro 18:21 Death and life *are* in the power of the tongue: and they that love it shall eat the fruit thereof.

Pro 18:21 מָ֣וֶת וְחַיִּ֣ים בְּיַד־לָ֑שׁוֹן וְאֹהֲבֶ֥יהָ יֹאכַ֖ל פִּרְיָֽהּ׃

Pro 18:24 Chapter end. Obviously it must work like that. Sola Vau/And there is וישׁ is the existential hope awaiting John's Comforter.

Pro 18:24 A man *that hath* friends must shew himself friendly: and there is a friend *that* sticketh closer than a brother.

Pro 18:24 אִ֭ישׁ רֵעִ֣ים לְהִתְרֹעֵ֑עַ וְיֵ֥שׁ אֹ֝הֵ֗ב דָּבֵ֥ק מֵאָֽח׃

Pro 19:1 In Psa 119:1 it says, Blessed are the undefiled in the way, . . .

Pro 19:1 Better *is* the poor that walketh in his integrity, than *he that is* perverse in his lips, and is a fool.

Pro 19:1 טוֹב־רָ֥שׁ הוֹלֵ֖ךְ בְּתֻמּ֑וֹ מֵעִקֵּ֥שׁ שְׂפָתָ֖יו וְהוּא־כְסִֽיל׃

Pro 19:2 How deism works, and "also" גם how predestination works. To be in a state of being as modelled, "in not knowing" בלא־דעת is what Psa 17:10 says about this type conditions. "They are inclosed" חלבמו in their own fat.

Pro 19:2 Also, *that* the soul *be* without knowledge, *it is* not good; and he that hasteth with *his* feet sinneth.

Pro 19:2 גַּ֤ם בְּלֹא־דַ֨עַת נֶ֪פֶשׁ לֹא־טֽוֹב וְאָ֥ץ בְּרַגְלַ֗יִם חוֹטֵֽא׃

Pro 19:3 If you read Pro 23:7 first, do you agree that you can end the first five KJV words here with a period. Foolishness equals man perverted?

Pro 19:3 The foolishness of man perverteth his way: and his heart fretteth against the LORD.

Pro 19:3 אִוֶּ֣לֶת אָ֭דָם תְּסַלֵּ֣ף דַּרְכּ֑וֹ וְעַל־יְהוָ֥ה יִזְעַ֖ף לִבּֽוֹ׃

Pro 19:18 About Solomon's wisdom legacy crashing with his son, the same generational issue today. Norway's oily fortune reveals the lack of moral integrity to preserve it.

Pro 19:18 Chasten thy son while there is hope, and let not thy soul spare for his crying.

Pro 19:18 יַ֣סֵּר בִּנְךָ֣ כִי־יֵ֣שׁ תִּקְוָ֑ה וְאֶל־הֲמִיתֹ֥ו אַל־תִּשָּׂ֖א נַפְשֶֽׁךָ׃

Pro 20:12 Another way of describing predestination and the twofold "even" גם both the "two of them" שניהם.

Pro 20:12 The hearing ear, and the seeing eye, the LORD hath made even both of them.

Pro 20:12 אֹזֶן שֹׁמַעַת וְעַיִן רֹאָה יְהוָה עָשָׂה גַם־שְׁנֵיהֶם׃

Pro 20:30 Blueness חברות is a word used no other place in the KJV.

Pro 20:30 The blueness of a wound cleanseth away evil: so *do* stripes the inward parts of the belly.

Pro 20:30 חַבֻּרוֹת פֶּצַע (תַּמְרִיק) [תַּמְרוּק] בְּרָע וּמַכּוֹת חַדְרֵי־בָטֶן׃

Pro 21:1 Is this how Solomon washed his hands and made himself a determinist and credal Calvinist? To have faith is not blind fate.

Pro 21:1 The king's heart *is* in the hand of the LORD, *as* the rivers of water: he turneth it whithersoever he will.

Pro 21:1 פַּלְגֵי־מַיִם לֵב־מֶלֶךְ בְּיַד־יְהוָה עַל־כָּל־אֲשֶׁר יַחְפֹּץ יַטֶּנּוּ׃

Pro 21:2 Next step, not making it any clearer. If verse 1 was a deterministic setup, then maybe you should read "pondereth" תכן in verse 2 as distant deism.

Pro 21:2 Every way of a man *is* right in his own eyes: but the LORD pondereth the hearts.

Pro 21:2 כָּל־דֶּרֶךְ־אִישׁ יָשָׁר בְּעֵינָיו וְתֹכֵן לִבּוֹת יְהוָה׃

Pro 21:3 Now you should test your syntactic brain on a given word order. What is more important, the first half or sacrifice? Chosen priority is set by importance. The missional KJV reorders the flexible Mem part, "more . . (than)" מ. The textual NASB follows the Hebrew syntax, "acceptable to the Lord" נבחר ליהוה "more than sacrifice" מזבח. Which one is more helpful for the reader? Is it the missional KJV or the textual NASB? Do you see that "more" not only locates priority of matters but also locates the priority of reference? In other words, and as processed more or less conscientiously by the brain, you may find that how the word "more" is located, divides the text by priesthood, and therefore that the textual NASB committee made the text more catholic, eucharistic, and counter-reformatory than the papist NABRE? Do you see that wherever you move and locate the reference point, "more (than)", is to move the centre of gravity in this verse? In this case you may find that wherever you locate the word "more", the power to make itself dominant as the most heard word moves with it and retains its movable capacity to stand out and make itself dominant in a surrounding crowd of words, while downplaying the role of other words and moving and shifting the balance between them.

Pro 21:3 To do justice and judgment *is* more acceptable to the LORD than sacrifice.

Pro 21:3 עֲשֹׂה צְדָקָה וּמִשְׁפָּט נִבְחָר לַיהוָה מִזָּבַח׃

Now, after profiling, the test case for Pro 21:3. Do you see that the prepositional weight of the Hebrew Mem/Min preposition contributes to prejudice and presuppositional bias?

Secondly, do you agree that the flexible Mem combined with the labile, liberal Lamed, perfects the adaptive manners of the L/M couple in matters of deception and lordship, "to" ל the lord, whoever that may be, and "more" מ of the same Maslowian ambition and Luciferian masquerade? Do you see how this made it easy to deceive the world and fuse the elements underpinning Christendom's Levitical continuation AD? Do you see what this says about the lettered canon, man's paradigmatic reality, and the parametric foundation of human nature?

Pro 21:4 How to decode parametric matters set to mark man's ruling headache, in three steps, a lofty or "high" רום look, a "proud" רחב heart, and acts of the "wicked" רשע. In there steps defining of ruling headache, the KJV punctuates it to specify the enriched issue of original sin. Notice that since theology has no working canon, has the NKJV no reason to agree with how R enriches original sin, and especially no reason to agree with the sum of it leading to the third, concluding, definitive comma. Proper parametrisation includes the ending part. To make sin and do time חת mean that Aleph is silent until Tau is unveiled. Be aware what this punctuation says about the KJV's apostolic ability to be definitive and why the relativist soup the NKJV represents has no corresponding ability to be direct and definitive. Notice also that the enlightening lingual "lamp" the NABRE refers to in this verse ("lamp" נֵר in Psa 119:105) is lost in Luciferian darkness. Again, how Christedom managed Levitical continuation AD, was possible because there was no capacity to be definitive in matters of original sin. Pro 21:4 is direct and reasonable about what the KJV represents as apostolic protector of the reformation, what is still an outstanding matter, and what modernist means of deception, like the NKJV, NABRE etc., try to hide for the reader. The KJV has multiple instances of the phrase, "*is* sin", but Pro 21:4 is first instance, the one enriched, punctuated, and made definitive. Salvation is by definition, and it begins with the need to define sin in general, and the structures of original sin in particular. Within the Luciferian frame of Moses and Maslow, Pro 21:4 is a Machiavellian summary of ambitious malefactor particulars ready to personify some of the main parameters, climb the corporate ladder, and move upwards with them their own self-made level of decision making. Notice the textual (grammatical) difference from the KJV to the NKJV, NIV, ESV, MEV etc., "are sin", which end a list of textual details. In the NIV is "produce sin" a consequence. In the KJV is, "*is* sin" ontological. It refers to root cause and the enrichted extract and common R denominator.

Pro 21:4 An high look, and a proud heart, *and* the plowing of the wicked, *is* sin.

רוּם־עֵינַיִם וּרְחַב־לֵב נִר רְשָׁעִים חַטָּאת׃ Pro 21:4

Pro 21:7 Remember that the need for Reform prompted itself after the papist rebels had plundered the first Lackland. The Lord's definitive payback from London against Rome was and is the apostolic English KJV reversing lingual evils served by the Latin Vulgate.

Pro 21:7 The robbery of the wicked shall destroy them; because they refuse to do judgment.

שֹׁד־רְשָׁעִים יְגוֹרֵם כִּי מֵאֲנוּ לַעֲשׂוֹת מִשְׁפָּט׃ Pro 21:7

Pro 21:21 Next carrot, for those interested in what the Bible is aiming at. Salvation is by definition. Do you see that the uprooted Who in the NKJV would get lost on the Road because theology has not the specifics of that red-lining, substantive Radap to "follow" רדף for needed definition of original sin on the road to salvation?

Pro 21:21 He that followeth after righteousness and mercy findeth life, righteousness, and honour.

Pro 21:21 רֹדֵף צְדָקָה וָחָסֶד יִמְצָא חַיִּים צְדָקָה וְכָבוֹד׃

Pro 21:28 First instance "constantly" נצח is also a reminder of the law of first mention and how that guides the meaning and application. The word "constantly" has only three instances, Pro 21:28, Acts 12:15, Tit 3:8. The first to be aware of is how the KJV and the OED go together in the communication of true meaning. Constantly is not limited to be "constant" in time but means constant in space (meaning). Something categorical or constant repeating itself 1000 times will still communicate the original value. Based on that constant space (meaning) in the KJV vs something timed "endlessly" in the NKJV, it is two different stories. This profiled distinction must be in place in order to contrast the two halves of this verse. 2+2=4 is a constant truth in the last half, contrasted by all the alternative "truths" in the first half. The truth is constant, it will stand and will last forever, but the liar or false witness will not stand. Next level is to apply N and Nun as statistical identifier of the canon in support of the unchangeable throughout the Bible. In this way does the KJV make a definitive difference between the first half and the second half, but in the NKJV it is only two alternative ways of time-based babble, and this verse in modernist form has lost its definitive meaning coming with the authorized KJV. The KJV is apostolic and mediates definitive meaning, whereas the modernist competitors are superficial and mediates only a lexical narrative.

Pro 21:28 A false witness shall perish: but the man that heareth speaketh constantly.

Pro 21:28 עֵד־כְּזָבִים יֹאבֵד וְאִישׁ שׁוֹמֵעַ לָנֶצַח יְדַבֵּר׃

Pro 22:1 Within its canonical context, a good name must in some way mirror the value of being consistent and transparent, especially how to refuse R's structural opportunity how to accumulate "great riches" רב מכסף. This is some of the OT background for the corresponding love of "silver" כסף in 1 Tim 6:10.

Pro 22:1 A *good* name *is* rather to be chosen than great riches, *and* loving favour rather than silver and gold.

Pro 22:1 נִבְחָר שֵׁם מֵעֹשֶׁר רָב מִכֶּסֶף וּמִזָּהָב חֵן טוֹב׃

Pro 22:2 Resh can model a dysfunctional social contract, "rich" עשר vs "poor" רשׁ.

Pro 22:2 The rich and poor meet together: the LORD *is* the maker of them all.

Pro 22:2 עָשִׁיר וָרָשׁ נִפְגָּשׁוּ עֹשֵׂה כֻלָּם יְהוָה׃

If you partly rearrange Pro 22:2 to be a meeting between the rich and the representatives of the poor, you have a model of the yearly Davos and Schwab's WEF ideology and the intentions with the Public-Private-Plunder-Partnership model. Private capital invites the state representatives to show up with the taxpayers' purse for private-public integration to more effectively plunder people and nations. Agenda 2030 and Lackland 2.0 is only a perfected and rescaled, now global model of medieval feudalism. To be able to execute the great taking would the state traitors in public administration have to be ideologically onboard with the globalists as partners in plunder. All globalist camaraderie is eventually exposed and the skeletons must fall out of all corrupt closets. No reason to be surprised.

Pro 22:6 Why fathers and family are important, how predestination works, and what man defaults to if that is destroyed. In whatever form, it must echo "and/also" גם that when he gets old. In whatever form, the text is universal and diagnostic, and does not favour truth or parental tradition. As trained is a growing child set on a track which must bring forth whatever outcome preset by parental parameters of preference. Whatever a child was groomed to be during the first seven years will follow that person's characteristic mind and behaviour to the end of life.

Pro 22:6 Train up a child in the way he should go: and when he is old, he will not depart from it.

Pro 22:6 חֲנֹךְ לַנַּעַר עַל־פִּי דַרְכּוֹ גַּם כִּי־יַזְקִין לֹא־יָסוּר מִמֶּנָּה׃

Pro 22:7 More stuff comparable to verse 2. Original sin ordained the phenomenon that most ruling "dominion(s)" משל were set up to resemble each other epistemologically, and Rome to be the greatest of all. There is nothing new under the anti-Copernican sun of pontifical pomp and prelates prominently positioned to be the proverbial cardinals of human nature.

Pro 22:7 The rich ruleth over the poor, and the borrower *is* servant to the lender.

Pro 22:7 עָשִׁיר בְּרָשִׁים יִמְשׁוֹל וְעֶבֶד לוֶֹה לְאִישׁ מַלְוֶה׃

Pro 22:8 How subsidiary justice became synonymous with Lamech's brass/iron pottery in Gen 4, and Levitical brass and fire. Here it is about "iniquity" עולה. In Leviticus it is about lex holocausti, or "(whole) burnt offering" עלה

Pro 22:8 He that soweth iniquity shall reap vanity: and the rod of his anger shall fail.

Pro 22:8 זֹרֵעַ עַוְלָה (יִקְצוֹר־) [יִקְצָר־]אָוֶן וְשֵׁבֶט עֶבְרָתוֹ יִכְלֶה׃

Pro 22:28 How to make lingual sense of things in the KJV (OED). One of the ways the missional KJV makes itself relevant and musters all scriptural strength for peak value as seen here, is to prefer Remove over a simple "move" in the NASB, NIV, ESV, NABRE etc. Original sin reaches peak R value when the globalists strive to Remove all national borders altogether. Modernist translations are deceptive in the midst of their irrelevance. The KJV offers definitive help to make sense of the blind Dung hill foundation.

Pro 22:28 Remove not the ancient landmark, which thy fathers have set.

Pro 22:28 אַל־תַּסֵּג גְּבוּל עוֹלָם אֲשֶׁר עָשׂוּ אֲבוֹתֶיךָ׃

At this point, you should have come to P's conclusion what makes things proverbial and axiomatic and why Psalms and Proverbs are the two books offering the best parametric insight into human nature, and why the descriptive and diagnostic Psalm 119 belongs to this proverbial decoding of human nature. What man defaulted to in Gen 2 was the raw parameters of self, which is what Paul in lettered form in his day would not be particular about in Heb 9:5. It reappeared as a shadow in Heb 10:1 and filth glued to human nature in Heb 12:1. Notice that the KJV in Heb 12:1 uses the word "beset" about this more or less demonic form of sin, uprooted in the NKJV, NASB etc., to be something ensnaring in the exterior, independent of human nature. Purgatory done pre- for a post-something fulfilled prophetic outcome, must find a breakthrough where it no longer means a vague prediction, predicate, proposition or lofty postulate. It is built into the Bible's parametric P that in order to be properly reconciled and have a zero Debit/Credit balance, must man come to more definitive terms with what he needs to be saved from, and must therefore do a personal paradigmatic pilgrimage, his parametric due diligence course as Paul says in Heb 12:1, until he is made fully aware of his precarious parameters of life. Prophecy may sound like a postulate in the ears of some, but it does not end like that. To be patient (verb/adjective) is to be a patient (noun). Heb 12:1 makes that paradigmatic verb/noun a parametric meeting point in the early modern English KJV. P is the letter of science and founding redemptive under-standing. As already mentioned about Heb 10:23, the KJV has foretold history to end with a definitive profession of faith, not a vague relative hope of something as translated in the textual NKJV. Again, theology and modernism have no definitive canonical blueprint, and no definitive surety to offer the reader, and that is, of course, not why Dung hill set up its publishing centre. Because P is so precise in how it points out problems, organic obstacles, lost objectives and obedience, and how to trace authenticity vs pathology, particularly in priesthood matters, it was inevitable that things would end with a definitive distinction. G-d's true priesthood is scientifically on target and set apart for G-d's plan, in stark contrast to the papal pseudo-priesthood.

Pro 23:1 Some verses work best when read as an out-of-the-body self-evaluation. To be aware of self while staying target-oriented would anyway have to reach a certain level of objectivity, distant from self. To make it personal requires the reader to move into the textual Thou while staying out of it, maintaining a distant bird's-eye objectivity and the raptured heavenly up-sitter position, not tumbling down to the modernist down-sitters. To "consider diligently" בין תבין puts Bn right before that bloodlined benchmark.

Pro 23:1 When thou sittest to eat with a ruler, consider diligently what *is* before thee:

Pro 23:1 כִּי־תֵשֵׁב לִלְחוֹם אֶת־מוֹשֵׁל בִּין תָּבִין אֵת־אֲשֶׁר לְפָנֶיךָ׃

Pro 23:3 It is impossible to read this anthropological KJV composition without picking up a formative lingual sibling delighting himself in the delicacies of deceitful vanity. If you do matrix comparison, it should reveal that D's deviation from his Steadfast course would be to delude himself in the temptations of self-centred vanity covered by S-V.

Pro 23:3 Be not desirous of his dainties: for they *are* deceitful meat.

Pro 23:3 אַל־תִּתְאָו לְמַטְעַמּוֹתָיו וְהוּא לֶחֶם כְּזָבִים׃

For more Hebrew context on Pro 23:3, do you agree that when the bill of divorce turns around to become written means of reunion, one of the facts to face confessing readers is that it must reverse the billing "pen" **עט** which until its unfolding was involved not only in spelling out the most "tasty" **טעם** delicacies on the devil's table, but also to pen the words, Thou shalt not!? Do you see that you have no better reference for sorting out textual and missional relevance than to retrospectively and eisegetically read your own temptations, weaknesses, and failures back into the written model? What would be the value of the text if a 7-year old learning to read should interpret the text exegetically and learning and reading it as a rationalist a priori exercise? The difference from a rationalist a priori to experienced empiricist epistemology is the same step from blind theological exegesis to lived anthropological eisegesis. A 7-years old would understand no more of his own birth than Nicodemus would see the need for his own rebirth.

Pro 23:4 Next spectrum reading in the KJV, syntactically indicating both what to labour for and what not to labour for, not like the one-eyed NKJV, NASB etc. The missional KJV gives the reader an incentive to be energetic in the right way. The textual modernist incentive is laziness. KJV/NKJV profiling models differing brain activity, how to pick up what the KJV aims at, and what means of deception aim at. You can literally profile the reformative momentum built up from the 1500s to 1800+ and how it turned into a moral downhill with Codex Satanicus until the present lazy standstill around Dung hill. It sound more like the just-in-time NKJV learned how the effortless great taking would be done. If you read the NKJV carefully, it is like returning to the Calvinist swamp of total pre-Napoleon standstill William Carey struggled to liberate himself from in order to be executive and effective. The NKJV models pre-Napoleonic hands stretching out of hell to hold him back in the old swamp. In the missional KJV is it BC text in AD context and the word "cease" is conditional. In the textual, counter-reformatory NKJV it is still an unconditional and deterministic BC.

Pro 23:4 Labour not to be rich: cease from thine own wisdom.

Pro 23:4 אַל־תִּינַע לְהַעֲשִׁיר מִבִּינָתֶךָ חֲדָל׃

Pro 23:7 Notice what this verse indicates about regeneration, the corresponding change of priesthood, and how the Bible divides itself by priesthood accordingly? Do you agree that, "For as he" = Pro status quo (business as usual)? Here is the "soul" **נפשׁ** translated "heart" in the KJV. It look like sinners on autopilot were creation's calculated risk.

KJV 23:7 For as he thinketh in his heart, so *is* he: Eat and drink, saith he to thee; but his heart *is* not with thee.

Pro 23:7 כִּי כְמוֹ־שָׁעַר בְּנַפְשׁוֹ כֵּן־הוּא אֱכֹל וּשְׁתֵה יֹאמַר לָךְ וְלִבּוֹ בַל־עִמָּךְ׃

Pro 23:10 One element not covered in Pro 22:28. Now you need a return to the first field in Gen 2:5 and you need to compare with Isaiah's given field-to-field warning. Notice that the problem with any imperial Lackland of its lost fathers would begin with adding singular field to singular field in Isa 5:8, already done by expansionist integration into a plural "fields" here? It says, "and into the fields" וּבִשְׂדֵי. Do you agree that if plurality of fields was recommended or irrelevant, then there might be a plurality of landmarks also, and no need for this modelled contrast between the singular first half and the plural last half?

Pro 23:10 Remove not the old landmark; and enter not into the fields of the fatherless:

Pro 23:10 אַל־תַּסֵּג גְּבוּל עוֹלָם וּבִשְׂדֵי יְתוֹמִים אַל־תָּבֹא׃

Here is some extra testing of Pro 23:10. Do you see that since the KJV repeatedly must refer to recycled reality, founded as one mosaic lifetime in Gen 6:3, and that repeated as 4=G, must the KJV here say "old" as the limited mosaic lifetime where the modernist NKJV, NASB, NABRE etc., have no canon and no recycling and must have only one "ancient" reference here, just like Gen 6:3? In the KJV is Gen 6:3 missional and says "not always" limited to the mosaic lifetime, where the textual NKJV says, "not strive . . (to/for)-ever" לעלם . . . לא־ידון. No limiting generational cut-off in Pro 23:10, and no repeatedly recycled "old" ending with disaster in the fourth generation, led to this NKJV update to a one-time "ancient" עולם. This is a KJV reference for the modernist NKJV uprooting, as literal as it can be.

A crosscheck of old vs ancient. Notice why the KJV needs to say "ancient" (of mind) in Ezra 3:12 because their reasoning was anchored in things older than their own lifetime, but the textual NKJV rebels against the KJV and says "old" as a time and lifetime-based idea. It is often repeated, and for no other reason than to produce an alternative, how the NKJV goes against the KJV just to make a change and to uphold a sufficient number of changes to justify its copyright.

Here is the question you need to ask yourself in Pro 23:10 vs Ezra 3:12. Do you see that the reason why the modernist committees are unable to properly distinguish between the "old" in Pro 23:10 and the "ancient" in Ezra 3:12, is that they have no anchorage outside their own paradigm? Do you see why Pro 23:10 repeats the need for the out-of-the-body self-evaluation in verse 1? Do you see that the "ancient" in Ezra 3:12 would have to be mentally situated in the eternal and outside their own paradigm in order to evaluate their present affairs in their own paradigm, and basically the same in Pro 23:10, that to be situated in the eternal is required in order to recognise how to preserve a local landmark limited to be no more than "old"? Do you see that it is the same repeated disaster that theological Christendom lives in its local swamp, and did not learn anything historical from the Council of Trent to the 30-years war, from Vatican I to Holocaust, and from Vatican II to the final disaster upon Dung hill? As long as man lives only by his local ideas and no eternal perspective is preserved, it did always end in disaster.

Pro 23:13 Would you agree that children deserve that the first half here is also reciprocal for the benefit of the innocent? Do you see the implication of the iniquity of Pn upon Bn, and what this verse says about the unsolvable Petrine wickedness of binding and loosing in Matt 16:19, 18:18? Do you see that endless patriarchal iniquity and suffering children, and the lost key of knowledge how to solve this gordian knot and end the fixed madness, directly mirrors the infallible ignorance of Pope and Magisterium?

Pro 23:13 Withhold not correction from the child: for *if* thou beatest him with the rod, he shall not die.

Pro 23:13 אַל־תִּמְנַע מִנַּעַר מוּסָר כִּי־תַכֶּנּוּ בַשֵּׁבֶט לֹא יָמוּת׃

For more Hebrew background on Pro 23:13, do you see that the perpetual iniquity of Pn upon Bn, that Bn would always be punished and Pn would always escape accountability, is comparable to make this temporal "not" **אל**, normal in short-term decision, perpetual and equated with the forever, long-term, Thou shalt "not" **לא** in Exo 20?

Pro 23:14 Next step. How the rebels rejected sola S jurisdiction is directly relevant for how this beating rod aligns itself with Isa 53. In Isa 53:4 it says "smitten" **מכה** of G-d. If you read Isa 53:4 in its AD context and in the context of rejecting sola S jurisdiction, then it becomes the theologically convenient and culturally correct version of reality the eucharistic rebels use to stay in business. It contributes to the gordian knot in verse 13.

Pro 23:14 Thou shalt beat him with the rod, and shalt deliver his soul from hell.

Pro 23:14 אַתָּה בַשֵּׁבֶט תַּכֶּנּוּ וְנַפְשׁוֹ מִשְּׁאוֹל תַּצִּיל׃

Here is the test case for Pro 23:14. How would you make sense of this after hearing that purgatory is something post mortem? Do you see which party to be held accountable for hell on earth, Pn vs Bn, and for pulling eternal hell fire into the temporal? Would you suggest that it was best to beat him to death immediately and spare him the deistic years on death row? Do you see that papal prominence, presiding over Pn's iniquity upon Bn after declaring that purgatory is post morten, is absurdity beyond imagination? It adds an extra double knot to the already withholden solution in verse 13.

Pro 23:26 A vain recommendation. Man was never able to learn from history.

Pro 23:26 My son, give me thine heart, and let thine eyes observe my ways.

Pro 23:26 תְּנָה־בְנִי לִבְּךָ לִי וְעֵינֶיךָ דְּרָכַי (תִּרְצֶנָה) [תִּצֹּרְנָה]׃

Pro 23:27 Why no theological party wanted the incentive held by the anthropological Bible. The danger for the theological establishment is that as soon as the Bible becomes anthropological, it become also biographical and goes from prescriptive and normative to descriptive and diagnostic.

Pro 23:27 For a whore *is* a deep ditch; and a strange woman *is* a narrow pit.

Pro 23:27 כִּי־שׁוּחָה עֲמֻקָּה זוֹנָה וּבְאֵר צָרָה נָכְרִיָּה׃

Pro 24:1 As soon as the first four KJV words convert to authenticy, Be thou, thyself, host harmony in person, it means automatically the end of envy? Again the NKJV holds the odd idea to do something in order to be something, and it clouds the KJV clarity and the direct meassage that T's target is authenticity. "Not be thou" **אל־תקנא**. This is the proverbial parametrisation the KJV supports where one thing logically must lead to the other, and the text is made for the reader to be guided into the behavioural parameters.

Pro 24:1 Be not thou envious against evil men, neither desire to be with them.

Pro 24:1 אַל־תְּקַנֵּא בְּאַנְשֵׁי רָעָה וְאַל־(תִּתְאָו) [תִּתְאַו] לִהְיוֹת אִתָּם׃

Pro 24:3 Awaiting T's target priesthood. After much apocalyptic drunkenness in Rev 17, it is time to sober up. In the KJV is the word "is" used about real presence of the alive trinity. Wisdom originates with G-d. In the NKJV the alternative location "is" evidence of substitute construction, deism, and words of no meaning. G-d's wisdom is alive and existential as mediated by apostolic syntax. In the last half you should find that revival means that the letter is alive before the reader's eyes. Sola Vau/And by understanding is revived for sola S jurisdiction. It should be self-evident that the main point in revival is to reestablish the existential. Christendom's eucharistic slaughterhouse would be deistic not only by default but by definition. As protector of the reformation, the apostolic KJV has a trinitarian mission to fulfil. Competing modernists have only a deistic text.

Pro 24:3 Through wisdom is an house builded; and by understanding it is established:

Pro 24:3 בְּחָכְמָה יִבָּנֶה בָּיִת וּבִתְבוּנָה יִתְכּוֹנָן׃

Pro 24:28 Here is one more of the catastrophic "do not be" cases readers of the NKJV and other modernist translations regularly will bump into. Remember that in the KJV is Being the foundation of Doing. In most cases the one really important witness above all other, would be the alive being trinitarian testimony of Jesus, which the NKJV basically recommends not to be. It is safest to stay unregenerated and deistic because "do not be" presents itself as an obscuring problem, especially for discerning readers. Immediately after revival is alive being the new reality. As you can see from start here in the KJV, is the Bible primarily designed for revived readers, mainly G-d's target priesthood. In the NKJV it defaults to deism, and recommends it: Stay dead, deistic, and on death row. Do not be. In Pro 4:23 it may sound like this: Keep thy deism with all diligence. What the deceptive NKJV regularly feeds the subconscious with, says, do not be (revived). In the KJV it is a different story. The testimony of Jesus, alive being, indicates what you can expect real presence to be willing to accept and endorse without disappearing. One of the counter-reformatory, Codex Satanicus drivers to replace the apostolic KJV was that Levitical Christendom cannot survive another great awakening with a significant mass of revived believers. KJV/XXX profiling reveals alive vs dead language (cf. 2 Cor 3:6).

Pro 24:28 Be not a witness against thy neighbour without cause; and deceive *not* with thy lips.

Pro 24:28 אַל־תְּהִי עֵד־חִנָּם בְּרֵעֶךָ וַהֲפִתִּיתָ בִשְׂפָתֶיךָ׃

Now the first test case for Pro 24:28. Do you see that “do not be” is Dung hill’s deistic testimony and recommendation? Do you see that 1 John 5:7 in the NKJV is fiction? In order to continue Levitical Christendom beyond Y2K must the alive, trinitarian KJV go away since its sheer presence is such a threatening torpedo into non-existential deism.

For more context on Being, the (called by name) basis of Doing in the KJV, is the verb, to Do, mostly harmless. One of the things the reformers had to do in order to preserve English as a definitive, diagnostic, and direct language always on target, was to limit the use of “do” as an auxiliary verb, especially in negations, “do not”, even worse if saying, “do not be”. In the KJV is “do not” limited to 90 instances, in the NKJV it is more than 1100. In the KJV has “do not be” 0 instances, in the NKJV 110. To “do” appears 1368 times in the KJV, 2575 in the NKJV. D is the letter of dominion and it tends to make itself a problem if put in use to stand in its own way. D is equally dominant in definition and in deception. As you can see in cases like Pro 24:28 in the NKJV, is D so dominant that it represents distraction for potentially discerning and diagnostic readers. Translation of the underlying language must keep track of the presence and number of verbs, nouns, and other words. Even if “do” is an auxiliary verb, it is still a verb with no equivalent in the underlying text, and it tends to play the subconscious and draw the reader away from the Bible’s main purpose due to its dominant character. For the KJV to maintain a direct language and stay on target, it was necessary to limit the use of “do” as auxiliary verb. It serves multiple purposes, economy of words, a direct and directional drive, and avoids to be dragged into the dubious landscape which makes the NKJV a muddy water full of indirect byways. D’s dominion can direct the reader into the deistic, deceptive, dubious, and delusional, or can be directly descriptive and serve definitive diagnostics.

Now the second test case for means of deception in general, and the auxiliary mixture of deceitful divorce consultants in particular. Do you see why the NKJV does not want the marriage contract depending on the first Baptist, I “do”, in Gen 6:17, 9:13? Do you see that the alternative truth and first “do” instances in the NKJV, Gen 4:7, 9, prefer the dubious, indefinite, and in-conclusive, and to go the way of the infallibly ignorant?

Pro 25:1 Proverbs speaks of “proverb” (singular) only in Pro 1:6, and as a 7-numbered marker is “proverbs” (plural) found only in Pro 1:1, 10:1 and 25:1, first the path toward lady D’s dominion, then a fresh start from Pro 11 toward Issachar in Pro 25. This verse will be used to repeat some of the Bible’s own 7-numbered evidence of the inner canon and its coherence as the blueprinted basis for history and canonical epistemology. The missional Bible equals the lingual Bible. Nebuchadnessar stated it clearly, that people, nation, and language agree as three in one. Language and the Bible’s lingual mission are required to fulfil how people and nation were paired. Peace on earth made providential by the Prince of Peace requires sola S jurisdiction, which points to the target priesthood fully immersed and purged in the Word. One of the details helpful to keep track is how things are marked as pre-, pro- (for), and post-. According to the Bible, history began as a preliminary pre-, later to be a providentially driven pro- to achieve post-something in a distant future. Pre-destination, pro-verb, pro-position etc., have something executive in store for G-d’s people and target priesthood. This was the intro. The rest associated with the proverbial Pro 25:1 will build some layers about the canon’s textual integration.

The KJV locates the word “also” גם canonically for missional reasons, and it pinpoints how P works pre-/pro- for a productive, post-P-sensitive, re-trospective, and scientific after-Math. The modernist “also” is an empty word and textual detail. In their eager to beat the KJV by textual (syntactic) accuracy, the modernists miss G/P’s executive truth.

Pro 25:1 These *are* also proverbs of Solomon, which the men of Hezekiah king of Judah copied out.

Pro 25:1 גַּם־אֵלֶּה מִשְׁלֵי שְׁלֹמֹה אֲשֶׁר הֶעְתִּיקוּ אַנְשֵׁי חִזְקִיָּה מֶלֶךְ־יְהוּדָה׃

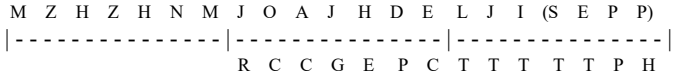
As already seen, all-so, P is pro-verbial, pro-vocation, and pro-positional in proportion from the lame to the energised. It is important to keep track of things developing from things marked as a preliminary pre-, like preparation, prediction, predicate, prejudice, pretence, preoccupied, preemptive, predator, peace etc. Since canonical epistemology is so revealing, it is so distinctly clear on the fact that Christendom’s eucharistic practice is not only an anachronism, but is by definition pre-post-err-ous. For people and nations in the temporal paradigm, would man’s behavioural parameters be unknown parables. For his own sake, to be a plausible peacemaker, must the Prince of Peace provide a revived breakthrough. P re-positions people by the required paradigm shift for the parameters of the parametric man to be known. Faith in proportion needs the final parameters to undo all prejudice, pretence, and presuppositional bias. Man absolutely aligned with the truth is no longer deceivable. The more definitive level of predestination, the greater and more glaring is the embarrassing fact of falsity. Be aware that when the theologians from the pulpit say that no part of the Bible is about you, it is how the establishment typically and self-defensively project deism and the pulpit priesthood’s own unbelief. It became their protective instinct to project public sins away from self and onto G-d’s people and target trinitarian priesthood of believers. It is projection also when theological exegesis is used defensively to cover their own lies, that you must never read the Bible eisegetically. One of the most definitive and most preposterous forms of lie is that the people’s experience with days of Noe should not be used and read eisegetically back into the Bible. History’s anthropological building of empiricism and epistemology is by definition how all things eisegetically mirror how prophecy must be confirmed. A theologian saying that none of the Bible is about you, is by definition a liar. Fulfilled prophecy per se, is that the Bible in its mustered absolute strength fulfils its executive mission by G-d’s target priesthood eisegetically. T’s target priesthood Y2K must, against all temporal odds, and against the theological rebels, do what the establishment refused to do all the way since AD.

First proverbial timeline ending with lady D’s office and dominion in Pro 10, and next, ending with the Benjamite bride in Pro 31. This is the proverbial form and exposition of the sons of Jacob becoming Israel, and how the Bible is divided by chapter and book.

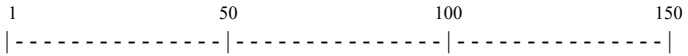
11 12 13 14 15 16 17 ||| 18 19 20 21 22 23 24 ||| 25 26 27 28 29 30 31
1 2 3 4 5 6 7 ||| 8 9 10
R S L J – D/G N/A I Z D J B
|---------------|---------------|---------------|

Lady D is united with John 17 and the missional Matt 10 and Luke 10, against Amalek (Exo 17), against the troubling N/A (Lev 10), against the competing R headache-makers in Num 17, and against the most prominent of all R headaches, Rev 17. The Benjamite bride, the Lambs Wife, is the glorified in Pro 31, Isa 42, and Rev 21.

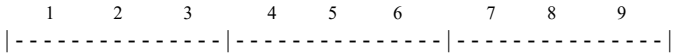
Next timeline is the Prophets BC vs Paul's Apostolic letters AD.



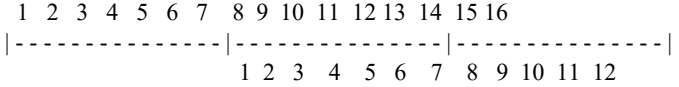
Divided by chapter according to Psalms:



Divided by chapter according to Paul's Roman letter:



Divided by chapter according to Paul's letters to the Corinthians:



Reuben reappearing as revived and realigned post-Asher in Issachar's first-fruit harvest (in Gen 30), is the resurrection's registered redemptive R trademark, that all headache is remedied. R requires all rights reserved for the trinitarian teaching office in John 16. Lamentations is PTSD, that the redeemed, rescued, and revived need a certain period of total rest to recover, heal, and post-process reality, before sounding the corresponding gospel trumpet in First Thessa.

For proper reasoning and to make sense and be plausible, P/R requires the Comforter to have his 16/9 teaching office located in John 16 for the same reformative reason as all ruling headache clashing with reform in Heb 9 and counter-R walking rebels in Lev 26, and the fallen adamic naming convention in Gen 2 to build the basis for original sin and man called and gifted by name, N. Plausibility and P/R reasoning must be 16/9 medicine because the second heaven is the enriched realm of powers and principalities, and where all recyclers would return and bang their heady headaches in the roof time and again.

Deism can be defined as Christendom arriving in John 15, unaware of, or unwilling to accept, the fact that without Christ and sola S jurisdiction, ye can do nothing. Next, and for the same reason, is episcopal Christendom's pompous vanity to have arrived in the resurrected 1 Cor 15 and have believed in vain. Backsliding can be defined by grouping Issachar's commandment (Exo 20:7) and competence on time with how to depart from the AD starting point in Rev 2, out of Ephesus. Issachar and Ephesus combined can be used to define backsliding as Christendom's lost competence on time AD. Revelation and the apocalyptic path from Ephesus to Philadelphia and rebel there, and then the next

level and total rebellion upon Laodicea's Dung hill, is by definition how to come to terms with episcopal Christendom's infallible ignorance. Whatever could go wrong, did go wrong. Prior to the millennial gospel kingdom, would Justinian Christendom become the repressive curse of the law as lady D's aftercare turned upside down.

Next element of division is why and how the providential KJV stands as protector of the reformation and sola S jurisdiction. The need to purge the canon and make a definitive division between what is trinitarian and what is deistic, made it necessary to relocate the parts called the Apocrypha. Only 66 books are apostolic. Apocrypha is partly how deism declares its alternative truths. Three textual groups appear.

1 The apostolic KJV with Apocrypha separated or removed.
2 Deism and the mixed apocryphal canon of Catholicism.
3 Deistic modernism's critical text.

Reading the Hebrew and the apostolic KJV is to be enlightened and come to clarity of terms, matters, and mission. To read only Apocrypha over a certain period of time is to have the dubious experience of getting in touch with the sticky lingual character that so easily "beset" the reader of such as stated in Heb 12:1. Hebrew, and the Jewish Israel it purged, is a chastity and purity culture. Greek and the gentile is the prostitute opposite of that, which is enriched in the apocryphal text as something sticky so tangible that the only enlightening effect it has on the reader's mind after a significant period of time, is that it lead only to confusion. The twofold Bible was distinctly divided into one portion of a non-missional BC Tanach, and one missional Greek NT portion. Silent years BC became apocryphal years of no enlightening value. How the extra spiritually sticky set of apocryphal texts crept into the catholic canon and still is a part of vicar translations, is the most definitive indicator that infallible ignorance is synonymous with total lack of discernment. Pope and Magisterium have none of the authoritative teaching competence they profess to have. Apocrypha is the spiritually stinking and sticky type of text which definitively keeps the reader in the dark under-world below the second-heaven roof.

What the parametric Bible offers the reader is the third heaven's bird's-eye view on the second heaven where the enriched behavioural cardinals of original sin are played out as ruling powers and principalities controlling human nature. Salvation is by definition and begins with defining sin in general and original sin in particular. This has the implication that the man of sin foretold to stand out in the end times as the enriched character of sin, is categorically and by definition the behaviour of a parametric cardinal. Man living the mental maxim of his own moral bankruptcy is the parametric maxim of having lost all sense of square-cubit reality. Mothers in pain, the few still trying to maintain humanity's declining birth rate, are forced to bring forth the next generation in a world no longer knowing how to distinguish if-entrance from if-exit. To say that no part of the Bible is about you, is by definition that there is no need for a saviour. This is how things work in uprooted theological minds when there is some type saviour and some type gospel, but no working law and subsidiary justice to bring conviction why a saviour is needed.

Pro 25:2 Melek says why matters of a moral maxim situate itself for self-scrutiny. Be aware that R's prerogative, firt in rank, is to bring the disaster of infallible ignorance.

Pro 25:2 *It is* the glory of God to conceal a thing: but the honour of kings *is* to search out a matter.

Pro 25:2 כְּבֹד אֱלֹהִים הַסְתֵּר דָּבָר וּכְבֹד מְלָכִים חֲקֹר דָּבָר׃

Pro 25:22 Repeated by Paul in Rom 12:20.

Pro 25:22 For thou shalt heap coals of fire upon his head, and the LORD shall reward thee.

Pro 25:22 כִּי גֶחָלִים אַתָּה חֹתֶה עַל־רֹאשׁוֹ וַיהוָה יְשַׁלֶּם־לָךְ׃

Pro 25:24 All the brawl of the ecumenical woman already mentioned made reformation, protest, and fragmentation so necessary. Unity is invisible and hypostatic. It begins with the end of all the visible ecumenical brawl. If you study the judicial Daleth details, you should find some of the evolutionary diagnostics of Daleth dust in Psa 119 pointing to grown-up Ephesian unity. Dan is the judicial essence of this particular "brawling" דין, and its ends with increase or widening חבר of problems comparable to expansion into the imperial field joined to field, called "fields" in Pro 23:10.

Pro 25:24 *It is* better to dwell in the corner of the housetop, than with a brawling woman and in a wide house.

Pro 25:24 טוֹב שֶׁבֶת עַל־פִּנַּת־גָּג מֵאֵשֶׁת (מִדְוָנִים) [מִדְיָנִים] וּבֵית חָבֵר׃

Pro 25:28 Imagine the proverbial headache of cardinal pulpits demanding that you must be under (vicar) authority. To give up your trinitarian independence and accept deism, is the beginning of the end of your freedom. Two halves are reversed in the KJV. It begins with sin, "he that *hath* no rule over his spirit" אישׁ אשׁר אין מעצר לרוּחוֹ, or no disciplinary "restraint" מעצר and no will to reform. The end-time era of the man of sin (lawlessness), is the era man is most easily deceived, and when deceivers would begin to assert dominion. Dominionism is a non-egalitarian, self-asserting default man decays into when the truth is lost. D inheritance = A. It is no accident that relativist tyranny and the hierarchy of Satan always would correlate in the world of the man of sin. Antichrist asserting his totalitarian dominion is deism's absolute and most primitive alpha male.

Pro 25:28 He that *hath* no rule over his own spirit *is like* a city *that is* broken down, *and* without walls.

Pro 25:28 עִיר פְּרוּצָה אֵין חוֹמָה אִישׁ אֲשֶׁר אֵין מַעְצָר לְרוּחוֹ׃

Pro 26:1 Lack of restraint is the beginning of prejudice. Notice why the apostolic KJV does not want to fall into the trap of prejudice like the NKJV, NASB etc. If the phrase, "not seemly (not fitting)" לא־נאוה is followed by saying, "to a fool" לכסיל, instead of "for a fool", the KJV alternative switches automatically to the already built-in OED

sense, “not seemly (not apparent) to a fool”. The KJV is deliberately vague for the brain to subconsciously have something (seemly vs seemingly) to work with. The issue with most establishments was that they had already made up their mind, just like Samuel did in 1 Sam 16:6, and the modernist translation committees here, which party was worthy of their politically correct acceptance. The KJV leaves the door open for your brain to pick up a possible alternative to the fixed modernist prejudice.

Pro 26:1 As snow in summer, and as rain in harvest, so honour is not seemly for a fool.

Pro 26:1 כַּשֶּׁלֶג בַּקַּיִץ וְכַמָּטָר בַּקָּצִיר כֵּן לֹא־נָאוֶה לִכְסִיל כָּבוֹד׃

Pro 26:4 More modernist prejudice. Theological committees have already made up their one-eyed mind and syntax that it must be a fool. In the KJV the reader faces a spectrum. Answer, not (necessarily) a fool, according to his folly. The truth is that as a man thinks in his heart so is he. It does not say that as he acts, so is he, and must forever be judged by a single mistake. Modernist committees run into the trap of speaking before thinking, driven by what Ecc 5:2 calls to be rash. Rash minds do not want to give this (seemingly) fool the benefit of doubt. Again, the KJV is sufficiently vague and leaves open a lingual specrum and a door that things may not necessarily be what rash minds see by prejudice. A full spectrum fed into the reader’s brain offers the extra shadow story to work with. Modernist English syntax and the word “do”, absent in the Hebrew, lead the modernist translations away from the direct language in the apostolic KJV, closer to the Hebrew, “not answer a fool” אל־תען כסיל. The KJV preserves the lingual sophistication of a British gentleman in contrast to the brutish and more offensive modernists, acting and speaking before thinking, and clumsy in their directly rash prejudice, becoming what the last half says. For KJV readers the text is raw material and food for thought, assisting them to develop their lingual skills and critical thinking. Modernist committees made up their mind that this is nothing but a fool, no possible variant reading. Modernist readers are fed no raw material, only premade prejudice and infantilism thought out and ready to be swallowed as a whole camel unaware that there might have been a gnat hidden there.

Pro 26:4 Answer not a fool according to his folly, lest thou also be like unto him.

Pro 26:4 אַל־תַּעַן כְּסִיל כְּאִוַּלְתּוֹ פֶּן־תִּשְׁוֶה־לּוֹ גַּם־אָתָּה׃

Pro 26:5 How it looks and sounds without the Hebrew negation.

Pro 26:5 Answer a fool according to his folly, lest he be wise in his own conceit.

Pro 26:5 עֲנֵה כְסִיל כְּאִוַּלְתּוֹ פֶּן־יִהְיֶה חָכָם בְּעֵינָיו׃

Pro 26:11 A reminder why all men are called by name according to original sin and the adamic naming convention in Gen 2. This is what identified backsliding would look like for Caleb כָּלֵב, as a “dog” כֶּלֶב returning to his cardinal cradle (cf. Phil 3:2).

Pro 26:11 As a dog returneth to his vomit, *so* a fool returneth to his folly.

Pro 26:11 כְּכֶלֶב שָׁב עַל־קֵאוֹ כְּסִיל שֹׁנֶה בְאִוַּלְתּוֹ׃

Pro 26:25 More complicating “do not be . .” stuff in the NKJV. Hebrew details reveal that you should not amen him, “believe him not” אַל־תַּאֲמִן־בּוֹ. It look like the inner canon on the road has its own Benjaminism.

Pro 26:25 When he speaketh fair, believe him not: for *there are* seven abominations in his heart.

Pro 26:25 כִּי־יְחַנֵּן קוֹלוֹ אַל־תַּאֲמֶן־בּוֹ כִּי שֶׁבַע תּוֹעֲבוֹת בְּלִבּוֹ׃

Pro 26:27-28 Chapter end, comparable to hating sin but loving the sinner.

Pro 26:28 A lying tongue hateth *those that are* afflicted by it; and a flattering mouth worketh ruin.

Pro 26:28 לְשׁוֹן־שֶׁקֶר יִשְׂנָא דַכָּיו וּפֶה חָלָק יַעֲשֶׂה מִדְחֵה׃

Pro 27:1 Next “Do not B . .” in the NKJV, NASB etc. Theology and modernism favour deistic doing over trinitarian being. Read as the bill of divorce, a modernist translation sounds like an abnormal utility bill loaded with an extraordinary amount of unnecessary auxiliary. In contrast to the simple and always direct KJV, most reasoning readers will conclude that it required clouded minds to make such muddy waters causing the deistic Dung hill to be Christendom’s dead and dumb end.

Pro 27:1 Boast not thyself of to morrow; for thou knowest not what a day may bring forth.

Pro 27:1 אַל־תִּתְהַלֵּל בְּיוֹם מָחָר כִּי לֹא־תֵדַע מַה־יֵּלֶד יוֹם׃

Pro 27:5 Notice what the Bible’s typical upside-down must default to, like the typically never ending clerical campaigns for culturally correct conformity. Salvation was always wanted but ruling headache-makers would never accept rebuke and reform.

Pro 27:5 Open rebuke *is* better than secret love.

Pro 27:5 טוֹבָה תּוֹכַחַת מְגֻלָּה מֵאַהֲבָה מְסֻתָּרֶת׃

Pro 27:6 Do you see what this verse says about the reformation, sola S jurisdiction, and the end-times deception in Rev 13:3, 12, 14?

Pro 27:6 Faithful *are* the wounds of a friend; but the kisses of an enemy *are* deceitful.

Pro 27:6 נֶאֱמָנִים פִּצְעֵי אוֹהֵב וְנַעְתָּרוֹת נְשִׁיקוֹת שׂוֹנֵא׃

Pro 27:7 It is always a useful reminder that most upwards move in Moses and Maslow develop ambition and hedonism combined. No group did a better job than the feminists in proving that selfishness is never satisfied.

Pro 27:7 The full soul loatheth an honeycomb; but to the hungry soul every bitter thing is sweet.

Pro 27:7 נֶפֶשׁ שְׂבֵעָה תָּבוּס נֹפֶת וְנֶפֶשׁ רְעֵבָה כָּל־מַר מָתוֹק׃

Pro 27:12 While kicking the can/cannot (choice) down the road, would you say that the first half here is a watchman or a coward? Any crash in the stock market manifest moral bankruptcy. Most investors would be eager to invest and profit until seeing the coming crisis, when greed begins assessing the new risks, sell stocks and redirect the investment portefolio to alternative markets because no party will freely go down with the ship they all willingly and greedily invested in until the day of the storm. Wall and Wallet Street, or Ups and Downs Street, did educate the world on how the Ponzi-scheming Capital self operates. For the capitalist married to worldly opportunism, the investment banner over his life is selective: For Better or no Worse. Finance and Feminism go together in the maxims of moral and marriage bankruptcy.

Pro 27:12 A prudent *man* foreseeth the evil, *and* hideth himself; *but* the simple pass on, *and* are punished.

Pro 27:12 עָרוּם רָאָה רָעָה נִסְתָּר פְּתָאִים עָבְרוּ נֶעֱנָשׁוּ׃

Pro 27:17 Maybe not so friendly but Nebuchadnezzar might say: Gold, silver, brass, and much clay ready for a great tribulation.

Pro 27:17 Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.

Pro 27:17 בַּרְזֶל בְּבַרְזֶל יָחַד וְאִישׁ יַחַד פְּנֵי־רֵעֵהוּ׃

Pro 27:20 Could this be the banner over Lucifer's mission, the lust of Niphil Basar?

Pro 27:20 Hell and destruction are never full; so the eyes of man are never satisfied.

Pro 27:20 שְׁאוֹל (וַאֲבַדּוֹן) [וַאֲבַדּוֹן] לֹא תִשְׂבַּעְנָה וְעֵינֵי הָאָדָם לֹא תִשְׂבַּעְנָה׃

Pro 27:21 Is this a deluded Narcissus?

Pro 27:21 *As* the fining pot for silver, and the furnace for gold; so *is* a man to his praise.

Pro 27:21 מַצְרֵף לַכֶּסֶף וְכוּר לַזָּהָב וְאִישׁ לְפִי מַהֲלָלוֹ׃

Pro 27:23 About anthropology proper. Do you agree that turtle-thou and T's target work best if "thou" reads like an adjective? Alternatively, would you agree that to be on target requires due diligence and turtle-thou diligence to be more or less the same and equally definitive? Do you see that in the theological NKJV, NASB etc., is anthropology proper not working and not on the agenda.

Pro 27:23 Be thou diligent to know the state of thy flocks, *and* look well to thy herds.

Pro 27:23 יָדֹעַ תֵּדַע פְּנֵי צֹאנֶךָ שִׁית לִבְּךָ לַעֲדָרִים׃

Pro 28:1 This may shed some light on deistic self-protection, Do not Be (revived). For Niphil Basar's deism would the Trinity and its serving No-Man be the greatest threat.

Pro 28:1 The wicked flee when no man pursueth: but the righteous are bold as a lion.

Pro 28:1 נָסוּ וְאֵין־רֹדֵף רָשָׁע וְצַדִּיקִים כִּכְפִיר יִבְטָח׃

For more Hebrew context on the Trinity and the serving target No-Man in Pro 28:1, one of the most important verses for background is Exo 14:14. The No-Man is the person that most literally will say: Quit yourself, and faith like a man. Due to the needed 16/9 breakthrough in 1 Cor 16:13, the word fight converts to faith. In Exo 14:13 is salvation by faith alone the stepping stone into Exo 14:14.

Now you should repeat the twofold testing of Pro 28:1. How would a true man read this verse to make it most relevant for the Bible to fulfil its mission? How would a false man read this verse counter-reformatory to stay in the temporal swamp and hinder the Bible from fulfilling its mission?

Pro 28:2 Remember how field joined to field soon became a plurality of "fields". Would you agree that the primary and principal problem with a cardinal landscape like this, is that "a land many" soon would become "many lands" and imperial Lacklands of many? Do you see that while the KJV's mission is to reform and enlighten the reader regarding the need for a bordered landscape of free nations, the main concern in the papist NABRE is how to preserve imperial stability?

Pro 28:2 For the transgression of a land many *are* the princes thereof: but by a man of understanding *and* knowledge the state *thereof* shall be prolonged.

בְּפֶשַׁע אֶרֶץ רַבִּים שָׂרֶיהָ וּבְאָדָם מֵבִין יֹדֵעַ כֵּן יַאֲרִיךְ׃ Pro 28:2

Pro 28:5 More modernist prejudice, and more lingual sophistication of the British KJV gentleman. In the KJV are also these men met with an open mind, men of understanding, but without understanding judgment. In the brutish minds and prejudice of modernism, they are immediately judged as nothing but stupid. The auxiliary "do" does the blunder of immediate prejudice. There can be no utility in these men. Understanding is isolated and they are presented as totally depraved. Syntax can be really manipulative, especially in these cases of the auxiliary verb, "do" + negation.

Pro 28:5 Evil men understand not judgment: but they that seek the LORD understand all *things*.

אַנְשֵׁי־רָע לֹא־יָבִינוּ מִשְׁפָּט וּמְבַקְשֵׁי יְהוָה יָבִינוּ כֹל׃ Pro 28:5

Pro 28:7 Proverbs is a 50% shareholder in the word, Whoso. Out of 54 instances in all 66 books in the KJV, is the half of them in Proverbs. Solomon's superior moral must be that the most important is trinitarian existence, that the law *is*. Stated in syntactic order, wisdom is the auxiliary of trinitarian existence. G-d with us = Wisdom with us. The sum of G-d's wisdom is sola S jurisdiction. This is the Torah and Turtle-Thou on Target.

Pro 28:7 Whoso keepeth the law *is* a wise son: but he that is a companion of riotous *men* shameth his father.

נוֹצֵר תּוֹרָה בֵּן מֵבִין וְרֹעֶה זוֹלְלִים יַכְלִים אָבִיו׃ Pro 28:7

Pro 28:11 The same in a different form. Would you agree that existence is shifted to the last half, and that understanding is the auxiliary of having and holding? Do you see why ontology must distinguish between what existentially "is" false and what "is" true?

Pro 28:11 The rich man *is* wise in his own conceit; but the poor that hath understanding searcheth him out.

Pro 28:11 חָכָם בְּעֵינָיו אִישׁ עָשִׁיר וְדַל מֵבִין יַחְקְרֶנּוּ׃

Pro 28:28 Chapter end. As many have experienced and have paid the price for, it can be a daring challenge to speak up against the evil core of the politically correct.

Pro 28:28 When the wicked rise, men hide themselves: but when they perish, the righteous increase.

Pro 28:28 בְּקוּם רְשָׁעִים יִסָּתֵר אָדָם וּבְאָבְדָם יִרְבּוּ צַדִּיקִים׃

Pro 29:1 He, That (particular) Being, is characteristic for Bn-i-Mn and the canon. In its uprooted and modernist form it is something else entirely. Endless reproof, pottery and inquisition, made it necessary to separate church and state. Nevertheless it did not have any effect on the hardened necks behind the execution of pottery. Pharaoh hardening his heart, and Pope and Magisterium and their puppet regimes' continued inquisition, make one long bloody historical mess. Also this verse contributes to the picture of the woman working within the framework of original sin (in 1 Tim 2:14), while considering herself a provider and custodian of salvation. It belongs to the historical picture that the radical feminist woman in the end going into social self-destruct mode, is a contributing part of the picture of Satan casting out Satan. Codex Satanicus is not only protective means of deception, but means to wipe out the corrective work of that bloodlined being. Notice how hardended necks independent of that being, as wiped out in modernist translations, conform to anger without cause, as wiped out in the modernist Matt 5:22. Pro 29:1 and Matt 5:22 are two modernist versions of editorial engineering done to wipe out reality.

Pro 29:1 He, that being often reproved hardeneth *his* neck, shall suddenly be destroyed, and that without remedy.

Pro 29:1 אִישׁ תּוֹכָחוֹת מַקְשֶׁה־עֹרֶף פֶּתַע יִשָּׁבֵר וְאֵין מַרְפֵּא׃

For more context on hardening vs pottery in Pro 29:1, the other half of the story is how "beaten" מִקְשָׁה work is hammered out and "made" עשׂה as-is in Exo 25:18. The two cherubims were beaten representative guardians of the biographical ark. Whether you read it only as an effect with no cause, "hardeneth" מקשׁה his neck, or a cause-driven (prepositional) effect, "from/out of hardeneth" מקשׁה, it would still have to take the same beating for the same reason. Solomon's local proverbs are universal and they read best as global axioms within the Bible's redemptive framework.

Pro 29:2 First, in the KJV, that a righteous R would always be a people's representative rejoice. How the KJV opens the window into the kernel for a representative majority of the "many" רב and idiomatically converts that to representative R authority, is the open alternative to the closed window in the NASB, NABRE, ESV etc. Some modernists will sometimes agree with the KJV, but that is random and for no other reason than being copycats.

Next, this is background to understand what populism is and where it comes from. As long as the people have, or think they have, reason to believe that their rulers serve the people's interests, they will be happy. Populism turning into a crowd of protesting fury does partly mean to have passed the point when people no longer are so easily fooled. On all sides, ignorance is the mother of evil. From the early days to the present, Y2K, Pro 29:2 manifests itself by the selfish, corrupt, and incompetent in office. As a mixed Hebrew and KJV reader, its apostolic and anthropological version describes a recycled issue systematically repeating itself, when the righteous are in authority, and when the wicked beareth R headache. Canonical epistemology is a systematic decoder of reality. Mourning, protests, and tribulation surrounding Agenda 2030 is a loud and clear global manifestation that the idiots are in office. Each "when" is a manifest reiteration steadily more perfect and definitive about the meaning of ruling, wicked, imperial idiocy. A great falling away made the whole world whorish and wondering after the apocalyptic beast inevitably to cause people and nations to mourn.

Pro 29:2 When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn.

Pro 29:2 בְּרִבּוֹת צַדִּיקִים יִשְׂמַח הָעָם וּבִמְשֹׁל רָשָׁע יֵאָנַח עָם׃

Twofold profiling of Pro 29:2 highlights itself. Those that "are" in authority work best as alive trinitarian being, and in the other end of the spectrum, a sneering R loaded with prescriptive "rule" and deistic legalism dumped upon the necks of a mourning people to carry the load of the church-state of injustice forced upon them by the idiots in office. In the KJV is the R (dominion) משל of the "wicked" רשע a universal phenomenon of original sin given statutory authority. In the uprooted NKJV it is masked for the same reason as the "evil one" in NT used to protect the establishment and project original sin away from self and upon the necks of the people. No corrupt party would carry its own load. This is the categorical crash between the pontifical Caesar and the saving Christ.

Now a test case for the politically correct conditions modelled in Pro 29:2. Do you agree that the adversarial קים state of injustice would have no moral backbone and would not take any righteous צדק stand קום against the wicked?

Pro 29:3 Wife or whore, Homeland or Lackland, it must divide itself by priesthood into two halves.

Pro 29:3 Whoso loveth wisdom rejoiceth his father: but he that keepeth company with harlots spendeth *his* substance.

Pro 29:3 אִישׁ־אֹהֵב חָכְמָה יְשַׂמַּח אָבִיו וְרֹעֵה זוֹנוֹת יְאַבֵּד־הוֹן׃

Pro 29:4 Done according to the generational cycle from reset to decay.

Pro 29:4 The king by judgment establisheth the land: but he that receiveth gifts overthroweth it.

Pro 29:4 מֶלֶךְ בְּמִשְׁפָּט יַעֲמִיד אָרֶץ וְאִישׁ תְּרוּמוֹת יֲהָרְסֶנָּה׃

Pro 29:7 D from dust to dawn and beyond + repeating R in verse 2. B is D's personal determinant and coworker in the A-D matrix. Knowing ידע the righteous צדיק the (just) cause דין of the poor דלים. D models man's state of sense and being, and is the reason to ask: Are you reasoning properly, or are you out of your mind? Antropology proper, which is G-d's gospel kingdom, requires proper reasoning. Christendom's state of injustice is the western world's representative state of mind. Historically is man much more mad than mature.

Pro 29:7 The righteous considereth the cause of the poor: *but* the wicked regardeth not to know *it*.

Pro 29:7 יֹדֵעַ צַדִּיק דִּין דַּלִּים רָשָׁע לֹא־יָבִין דָּעַת׃

Pro 29:18 Third step, repeating verses 2, 7. Solomon aligns himself with later portions and prophets like Hos 4:6. Absent No-Men equals the deistic dominion of Niphil Basar's shortsightedness. For B on the road in his own blindness, there is no target direction and no awareness how to go from Where to There. Just like the theologians removed the key of knowledge, they removed Wherewithal to go from Where to There in Psa 119:1, 9.

Pro 29:18 Where *there is* no vision, the people perish: but he that keepeth the law, happy *is* he.

Pro 29:18 בְּאֵין חָזוֹן יִפְרַע עָם וְשֹׁמֵר תּוֹרָה אַשְׁרֵהוּ׃

Pro 29:26 Next reminder how correctness tends to work according to everything else moving upwards in Moses and Maslow, and reinforcing the headaching standards of the corrupt coercively enforcing the culturally and politically correct. It would be a more or less axiomtic fact that it always took a forceful protest to right all the wrongs made by the categorical correctness of the corrupt. Hebrew details cause this verse to divide itself by priesthood into two halves. You can also read it according to how the capital self and its Cainesian centre enmasses people to itself in the first half, while waiting for things to reform and reverse these centripetal anti-Copernican attractions, to be the last half.

Pro 29:26 Many seek the ruler's favour; but *every* man's judgment *cometh* from the LORD.

Pro 29:26 רַבִּים מְבַקְשִׁים פְּנֵי־מוֹשֵׁל וּמֵיְהוָה מִשְׁפַּט־אִישׁ׃

Pro 29:27 Chapter end, and the fourth step, Pro 29:2-7-18-27. It was inevitable that the end of the apocalypse would be a matter of priesthood and scripture.

Pro 29:27 An unjust man *is* an abomination to the just: and *he that is* upright in the way *is* abomination to the wicked.

Pro 29:27 תּוֹעֲבַת צַדִּיקִים אִישׁ עָוֶל וְתוֹעֲבַת רָשָׁע יְשַׁר־דָּרֶךְ׃ ף

A final test case before leaving Pro 29. Do you agree that purgatorial pottery works the way that "an abomination to" is "an ambassador to", and in the last half, that also that ambassador covers the headache-ending coals of fire Paul refers to in Rom 12:20? Do you agree that it is not iron vs iron, but clay and iron to sharpen each other? Finally, do

you see that purgatory per se, Satan casting out Satan, and how history culminates with the Luciferian abomination of desolation taking place to be worshipped in the sanctuary, is the Bible's chief outcaster per se?

Pro 30:2 Surely this type Beth B's ish-factor is the malefactor. Any-Man must exclude the No-Man and A-Man.

Pro 30:2 Surely I *am* more brutish than *any* man, and have not the understanding of a man.

Pro 30:2 כִּי בַעַר אָנֹכִי מֵאִישׁ וְלֹא־בִינַת אָדָם לִי׃

Pro 30:3 How to profile functional anthropology vs dysfunctional theology. Notice how the KJV models a reformed Copernican perspective, to have the faith of Christ and gain his perspective on the world, and in the anti-Copernican NKJV typically to have faith in Christ and have no awareness of the world he came to save. In the NKJV, NASB etc., it is misplaced and invalid singularity, the same from start in Rev 1:1 where a theologian would be focused on Christ, and not on how he would see the world. If you read one of the idiomatic translations, like the NLT, you are soon overtaken by relativism and will drift into the one-eyed anti-Copernican focus of theology, blind to G-d's creation and to what goes on under the sun. You can literally model how to be turned around to read the KJV from its sun-centred perspective to the earth-centred NLT, NIV, CSB etc. NKJV readers are in transition, situated somewhere between the apostolic KJV and full-scale modernist relativism in the other end of the spectrum. A combined stumbling stone is made in the manipulative wording of the NKJV, shifting the reader's focus away form "the" knowledge in the KJV, and adding "one" at the end. You can mentally model these manipulative changes playing the reader's mind and causing a 180 degree shift from the sun-centred to the earth-centred. This is literally how the theologians say that no part of the Bible is about you. Codex Satanicus is a manipulative, counter-reformatory mindset working to keep Laodicea lame, lukewarm, and passive. Theology is literally the devil's uprooted and uprooting ideology.

Pro 30:3 I neither learned wisdom, nor have the knowledge of the holy.

Pro 30:3 וְלֹא־לָמַדְתִּי חָכְמָה וְדַעַת קְדֹשִׁים אֵדָע׃

For more Hebrew details on Pro 30:3, it is both manipulative and deceitful, first how the NKJV mutilates the singular, "the knowledge" דעת, which justifies the KJV use of the definite article, and after that uses false singularity about the Hebrew plural absolute and calls that "the holy one". The KJV uses textual details to support the missional. In the NKJV the textual details are used to manipulate and destroy the missional.

Pro 30:5 Coherent lingual integrity makes a built-in crosscheck: The purity of the word is equated with the purity of G-d. In converted form, like the NASB, it puts G-d on trial. Remember that in order to fulfil the prophetic book of Revelation, one of the premises is that the Word is the same in person and in print. It is revealing how theology generally rejects sola scriptura and makes this type lingual combination, testing G-d and doubting that the Word is G-d, as done plainly from the days of the RV/ASV.

KJV 30:5 Every word of God *is* pure: he *is* a shield unto them that put their trust in him.

Pro 30:5 כָּל־אִמְרַת אֱלוֹהַּ צְרוּפָה מָגֵן הוּא לַחֹסִים בּוֹ׃

ASV 30:5 Every word of God is tried: He is a shield unto them that take refuge in him.

Here is the test case for Pro 30:5. First, notice how the theologial version of Pro 30:5 is an upside-down version of Psa 26:2, 139:23. Next, do you see that the way theology in general promotes counter-reform, enjoys mocking and trying G-d, rejects sola scriptura, that the Word is G-d, the same in person and print, is how the theologians historically did project the whole Bible, and prolonged purgatory on earth while mocking and trying G-d in the way modelled in the ASV? You can hear the devil laughing in the background when you read the modernist Pro 30:5, how the people were fooled to doubt scriptural providence. While the actual purgatory is about man, did the theologians turn it around to mock G-d. To hear the saying that none of the Bible is about you, is how to reinforce rebellion and eliminate the only evidence that possibly could have justified the updated version of Pro 30:5. Indeed, 2000 years of rebellion is, especially the end, reinforcing rebellion and reinforcing the purity of outcome.

Here are some vital Hebrew details in Pro 30:5. You need to revisit Gen 2:16, Adam, and "the garden thou". Justification by faith is the protective framework set around man as a "shield" מגן to assist the daily maintenance of the "garden" גָּן he could not do without. The deeper you get into the written details called the bill of divorce, the more will you realise that scripture is the means of reunion you need in order to get out of the swamp the theologians are not willing to let go. Be aware that change of priesthood is definitive for trespassing. The garden גן is defined as a bordered enclosure גן which in itself is a contribution to the value of the "shield" intended to be nurtured protective clothing and reformative value also to define the meaning of priestly trespassing and theft when the "robed" מעיל priestly "trespassers" מעל clothed themselves protectively in stolen glory while projecting sin onto the unclothed prostitute party the pimps stole it from and, to crown their apostate achievement, fooling the unclothed prostitute party to submit and accept the fraud.

Pro 30:6 Background for the issue with the man-made Codex Satanicus in Rev 22:18-19. Philadephila is Joseph יוסף and the providential statement that another Joseph will not be added. Laodicea is no less dependent on Philadelphia than Benjamin on his brother in Genesis. Dung hill is the place of manifest hatred at the end of Jer 44:4. Gen 30:24 says "add" יסף another. Laodicea's Dung hill is no coredemptrix but codeceptive. The third KJV word adds to the already biographical first two words. T or not T. Man must become what he eats. Deism says how the deceptive Dung hill would undo the trinity.

Pro 30:6 Add thou not unto his words, lest he reprove thee, and thou be found a liar.

Pro 30:6 אַל־תּוֹסֵף עַל־דְּבָרָיו פֶּן־יוֹכִיחַ בְּךָ וְנִכְזָבְתָּ׃ ף

Pro 30:7 How an object-marked objective can be coded. In the Abrahamic economy of words is the Hebrew phrase, “from/of thee” מאתך a full story of supply and demand. It is the whole Gen 15:6 paradigm packed into one short phrase.

Pro 30:7 Two *things* have I required of thee; deny me *them* not before I die:

Pro 30:7 שְׁתַּ֤יִם שָׁאַ֙לְתִּי֙ מֵאִתָּ֔ךְ אַל־תִּמְנַ֥ע מִמֶּ֖נִּי בְּטֶ֥רֶם אָמֽוּת׃

Pro 30:8 More stuff relevant to connect Gen 3:1 to Dung hill. What the KJV translates “and lies” is “and word of lie” ודבר־כזב. Codex Satanicus became just as Luciferian and ambitious as Gen 3:1 is open to. Pro 30:8 is first instance "convenient" חק. For the target priesthood was it convenient what Christ provided. For the priesthood of unbelief was it convenient to throw sand in the gears of redemption. In the KJV is “convenient” synonymous with having faith in providence. In the NKJV is “allotted to me” about fate. Berean brains should be able to pick up how Con-venient converts to Beth-weaning due to the fact that “bread of convenience” לחם חק is man’s “statutory” חק self-mirror. Providence is convenient food for me. Codex Satanicus is a substitute allotted against me. Dung hill provided no Beth-weaning but pushed people toward the self-indulgent Hedon and Sodom. An OED check of “convenient” confirms that nothing is more fitting and suitable for man’s anthropology proper than the statutory con-weanor G-d provided. A syntax error can be sufficiently provocative to be the dividing sword it needs to be.

Pro 30:8 Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me:

Pro 30:8 שָׁ֤וְא וּדְבַר־כָּזָ֙ב הַרְחֵ֣ק מִמֶּ֔נִּי רֵאשׁ֥ וָעֹ֖שֶׁר אַל־תִּתֶּן־לִ֑י הַטְרִיפֵ֖נִי לֶ֣חֶם חֻקִּֽי׃

Pro 30:9 Lest I be drunken. Dung hill provided a diluted delusional design working best to deceive and cause nations to end where the world did end. Dung hill and its diluted design is by definition to be full, or saturated, but still lacking and delusional in matters depending on saturated clarity and definitive distinction.

Pro 30:9 Lest I be full, and deny *thee*, and say, Who *is* the LORD? or lest I be poor, and steal, and take the name of my God *in vain*.

Pro 30:9 פֶּן־אֶשְׂבַּ֥ע וְכִחַשְׁתִּ֑י וְאָמַ֕רְתִּי מִ֥י יְהוָ֖ה וּפֶן־אִרַ֥ושׁ וְנָנַ֖בְתִּי וְתָפַ֥שְׂתִּי שֵׁ֖ם אֱלֹהָֽי׃ ף

Pro 30:10 One of the few advantages you can have as a NKJV reader is to be proficient in malfunction and misalignment.

Pro 30:10 Accuse not a servant unto his master, lest he curse thee, and thou be found guilty.

Pro 30:10 אַל־תַּלְשֵׁ֥ן עֶ֖בֶד אֶל־(אֲדֹנָ֑יו) [אֲדֹנָיו] פֶּן־יְקַלֶּלְךָ֥ וְאָשַׁ֖מְתָּ׃

Pro 30:11-14 Generally why destiny is called by name, Dung hill.

Pro 30:11 *There is* a generation *that* curseth their father, and doth not bless their mother.

Pro 30:11 דּוֹר אָבִיו יְקַלֵּל וְאֶת־אִמּוֹ לֹא יְבָרֵךְ׃

Pro 30:13-17 More particularly what feminism and failed fathers added to an already long specified list of demands upon Dung hill.

Pro 30:13 *There is* a generation, O how lofty are their eyes! and their eyelids are lifted up.

Pro 30:13 דּוֹר מָה־רָמוּ עֵינָיו וְעַפְעַפָּיו יְנַשֵּׂאוּ׃

Pro 30:20 Dung hill's lady foolishness in Pro 30 adds some valuable background before stepping into the area of lady wisdom in Pro 31.

Pro 30:20 Such *is* the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness.

Pro 30:20 כֵּן דֶּרֶךְ אִשָּׁה מְנָאָפֶת אָכְלָה וּמָחֲתָה פִּיהָ וְאָמְרָה
לֹא־פָעַלְתִּי אָוֶן׃ ף

Pro 31:1 Lady wisdom needs the 7-numbered link to the Lamb's Wife in Rev 21 and the glorified Isa 42:5-8. Preparations in Isa 42:9 awaits the confirming, I do.

Pro 31:1 The words of king Lemuel, the prophecy that his mother taught him.

Pro 31:1 דִּבְרֵי לְמוּאֵל מֶלֶךְ מַשָּׂא אֲשֶׁר־יִסְּרַתּוּ אִמּוֹ׃

Pro 31:2 About causation, the next parallel to Numbers. If the wilderness numbering had a meaningful effect on Kohath, it must have had a corresponding effect on the ambitious Nazarites. N and the hubris of vowing נדר Nazarites in Num 6 would have a parallel, Woe, to be known before humbling and homeland entrance.

Pro 31:2 What, my son? and what, the son of my womb? and what, the son of my vows?

Pro 31:2 מַה־בְּרִי וּמַה־בַּר־בִּטְנִי וּמָה בַּר־נְדָרָי׃

Pro 31:3 Some more background for MGTOW and lady foolishness in Pro 30. It adds to the conditions in Pro 30:15.

Pro 31:3 Give not thy strength unto women, nor thy ways to that which destroyeth kings.

Pro 31:3 אַל־תִּתֵּן לַנָּשִׁים חֵילֶךְ וּדְרָכֶיךָ לְמַחוֹת מְלָכִין׃

Pro 31:10 Lady wisdom, the Lamb's Wife, and a potentially virtuous next millennium.

Pro 31:10 Who can find a virtuous woman? for her price *is* far above rubies.

Pro 31:10 אֵשֶׁת־חַיִל מִי יִמְצָא וְרָחֹק מִפְּנִינִים מִכְרָהּ׃

For more context on Pro 31:10, be aware of the troublesome “woman” head of the man in 1 Tim 2:12-14 and the apocalyptic whore in Rev 17, and why the counter-reformatory committees avoid the word “woman” here. The NKJV, NASB, NIV, ESV, etc., are the “protestant” champions working to reverse the reformation, and they are more Catholic than the papist NABRE. Time and again modernist committees provide fresh evidence how “protestantism” made itself protector of Catholicism. With all the new “protestant” mega-church pimps and their 5% prosperity gospel, they serve a much greater and much more universal indulgence party today compared to the medieval pimpriarchate. This is the much more universal whoredom around Dung hill. Modernist committees prefer to stay local and look for a local wife to a local king. Readers of the KJV will find a global type “woman” issue and a much more specific form of deception than the theologians want to admit. Also this profiles the presence of a working inner canon in the Hebrew and KJV and how it looks in theological translations, where the inner canon is absent.

While carnal modernists, like the NKJV, NASB etc., in Pro 31:10 look for market value and net worth, the KJV says that integrity is not for sale. Pulpit pimps and the prosperity gospel on one side of the balance equals prostitute merchandise on the other side. What profiled details conform to in Gen 6:2, 12:11-14, 26:7, 1 Sam 17:42, . . . Job 42:15 etc., is repeated here for righteous reasons. In the inner canon of the KJV it is primarily about judicial fairness. Exterior beauty is only a blessed extra bonus. In the uprooted shallow NKJV is there nothing deeper than the exterior. On the market of feminist boss babes is beauty about boobs and buts around Dung hill. It is some of the just-in-time evidence of fruitful prosperity pimps and prostitute publications. Pro 31:10 divides itself effectively by what it defaults to in the reader’s mind. Modernism steers the reader in the direction of the exterior, shallow, and morally bankrupt Dung hill.

Hebrew details reveal that the “woman of virtue” אשת־חיל is a character evaluation beginning with the estimation of a potentially unchanging firmness, to stay “firm” חיל in agreement with the statutory ח as-is of Issachar’s integrity and competence on “time”. Unshakable integrity is the unchangable character which in Mal 3:6 is defined more or less as the value of not being double-tongued and two-fold. “I am not two” לא שניתי, or, I do not “change” שנה. In Exo 18:21 it is about “able men” אנשי־חיל, specified as, such as fear G-d. In one end of the Cheth spectrum is virtue and integrity found. In the other end of the twofold, is Jezebel and the notoriously whorish spirit of time. Back to Pro 31:10, it is a universal and specific check for the typological woman material and contrast to the greatest ruling headache-maker of all time in Rev 17.

Pro 31:11 Rational heads vs emotional hearts resemble much in terms of head vs tail elements and what potentially may be delegated. Notice that counter-reformatory rebels like the NKJV and NABRE etc., will not align this with canonical life therein. They see no potential for redeemed host value “in her” בה. As seen earlier, spoil and subsidiary need, Heser חסר, is the alternative judicial (head-aching) form of no need, Hesed חסד

Pro 31:11 The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

Pro 31:11 בָּטַח בָּהּ לֵב בַּעְלָהּ וְשָׁלָל לֹא יֶחְסָר׃

For extra context on Pro 31:11, notice that backsliding from first principle Hesed from start in Rev 2, would lead to the subsidiary Heser, which in the end is the precarious state of the lukewarm "lacking" חסר Laodicea and therefore the stepping stone into the great purgatorial tribulation. A universal issue in the end, which in Pro 7:7 is spelled out as "void of understanding" חסר־לב and therefore is in need of Ezekiel's heart surgery, is the repeated message about what the spirit says to the churches in Rev 2-3. Need for purgatory can be defined as lack vs specification, which models itself in the unequal balance of Heser vs Hesed, or headache vs harmony. Rev 2-3 is the apocalyptic story that the subsidiary Heser kicks in when first principle Hesed is lost. H is not only the letter of backsliding, but how Hedonism substituted Hesed, and how Cheth models that as backsliding from statutory integrity and harmony to lawless time and catastrophy.

Pro 31:12 For background is it helpful to read all the "days" ימי of her life here, facing the questioning framework in Isa 53:1: "Who" מי hath believed האמין? From birth to burial is a man's pilgrimage, how a paradigm works, defined by the mosaic Mem frame working as a window into life and self. Regardless of form, faith or unbelief, does the M frame model man from birth to burial. How he thinks, acts, and lives in his paradigm, is the framing way of life a Norwegain would call, livsanskuelse (philosophy of life). Man has no other paradigm than life will shew him through his eyes, to be his livsanskuelse. For a man coming to revived faith, it gives the word "conversion" an equally substantive value with a changed mindset, a changed behaviour, rooted in a changed philosophy of life. As converted must man see all things through the new M window into life and self. Christ is categorically Copernican. Just like many other verses, the ending of Pro 31:12 is not a timed length of life but a paradigm and potentially purged product of life. Alive being, to be or not to be, is history's centre of gravity, BC/AD. When man is revived, scales must fall from his eyes, and existential reality begins to dawn and weigh in on his mind, and it becomes clear what Mark's driving impatience and sense of immediacy is about. Faith is not a set of doctrinal ideas the theologians inherited and forced upon the minds of the masses with a prescriptive order to submit and obey as normative. Deism and its proclaimed faith in G-d have very little in common with the revived faith of G-d. Antichrist is the non-converted, anti-Copernican pulpit substitute the theologians made to serve themselves and their own deism instead of the trinitarian Christ. M is the main determinant man needs as key to unlock the paradigmatic K he lives in. The issue with parental and patriarchal infantilism, faith of the fathers, is that inherited faith, in contrast to the regenerated, in whatever form, holds no more than deistic value for the inheriting generations, and can have no changing effect on a man's personal life and surrondings.

Pro 31:12 She will do him good and not evil all the days of her life.

Pro 31:12 גְּמָלַתְהוּ טוֹב וְלֹא־רָע כֹּל יְמֵי חַיֶּיהָ׃

Pro 31:13 Next silly example where the NKJV committee changed the word order for no other reason than having an alternative for copyright reasons. You would have to be really pro-modernism if you read this as an improvement. They are so eager to dethrone the KJV and establish their own, substitute business model that they do these things. The KJV follows the Hebrew word order the modernist NKJV deviates from, saying, "and worketh" ותעשׂ "willingly" חפץ. In the NASB is it even more skewed. It looks like an out of the body idea of "delight" outsourced from head to hands. To be textually correct in all details, the bodily logic is sacrificed to include the preposition detail where it says, "in delight" בחפץ in the NASB instead of "willingly" חפץ in the KJV. The bodily and missional must fall apart for the textual to be correct, and no party is greater in how to maintain textual correctness than the NASB. In the KJV is mental being (willingly) the foundation of doing (hands). In the NASB is both the bodily and the missional logic mixed up. This is the modernist mess they consider equal or better than the KJV, and worthy to replace the KJV.

Pro 31:13 She seeketh wool, and flax, and worketh willingly with her hands.

Pro 31:13 דָּרְשָׁה צֶמֶר וּפִשְׁתִּים וַתַּעַשׂ בְּחֵפֶץ כַּפֶּיהָ׃

Pro 31:16 How the essentially agricultural way in the Hebrew and KJV is replaced with thinking modernist profit and finance in the NKJV, NASB etc. This change has taken place over the last generations when the corporate profits have increased and the farmers around Dung hill have been pushed into poverty. While reading and profiling, it must be taken into account how Dung hill has been built up since Vatican II as one among other profit-taking corporate achievements. One of the elements standing out is feminism and its MBA boss babe and how the virtuous woman in Pro 31 is commercialised. You must bias yourself and see the textual NKJV and NASB perspective from a profit-seeking and profit-taking point of view, especially to decode how today's corporate finance plunderd the agricultural. Instead of translating, "with the fruit of her hands" מפרי כפיה would no modernist mind pick up the incentive to reject the profit-seeking impression made in the first half, that big opportunistic finance must be the driving mindset. You need to see things like an opportunistic Wall Street shark from first word in order to decode where modernism came from and why they derail before entering the last half (cf. Matt 6:3).

Pro 31:16 She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.

Pro 31:16 זָמְמָה שָׂדֶה וַתִּקָּחֵהוּ מִפְּרִי כַפֶּיהָ (נטע) [נָטְעָה] כָּרֶם׃

Pro 31:17 Notice that the modernist society the NKJV and NASB belong to is the modernist Hedon and Sodom where "her (bodily loins" מתניה are left unprotected from the fallen self and the brass and fire coming with it. Again it is important that you situate your reading in order to pick up where the commercial modernist selfish "herself" come from.

Pro 31:17 She girdeth her loins with strength, and strengtheneth her arms.

Pro 31:17 חָגְרָה בְעוֹז מָתְנֶיהָ וַתְּאַמֵּץ זְרוֹעֹתֶיהָ׃

Pro 31:18 Ye shall know them by their fruits.

Pro 31:18 She perceiveth that her merchandise *is* good: her candle goeth not out by night.

Pro 31:18 טָעֲמָה כִּי־טוֹב סַחְרָהּ לֹא־יִכְבֶּה (בַּלַּיְלָה) [בַלַּיְלָה] נֵרָהּ׃

Pro 31:19 One of the verses indicating why you have no reason to trust a modernist lexicon from the 1800s. Picture a woman spinstress doing her work. Would you recommend holding things the KJV way or do you think the modernist method is better? The KJV says how she would approach the machinery, and how she would hold the distaff (female, womanhood).

Pro 31:19 She layeth her hands to the spindle, and her hands hold the distaff.

Pro 31:19 יָדֶיהָ שִׁלְּחָה בַכִּישׁוֹר וְכַפֶּיהָ תָּמְכוּ פָלֶךְ׃

Pro 31:20 Isaiah's acceptable year requires an ambassador to . . . . . It is an example that text has no more meaning than loaded with missional relevance. To the poor, and to the needy, is one of the examples of the converted Lamed being the eternal social capital it was built to be when out of its own temporal roadblocking Luciferian swamp. All prepositions need to be done with all presuppositional bias. Remember that hatred is not the opposite of love. Love is the passionate sidewalker of M's momentum. Lamed models lingual Lordship, social capital, and society's warmhearted grips holding all things together with its mental infrastructrure. L would last until it began to go cold and cynical and develop the half-way lukewarm Laodicea on the road toward the careless end where L manifests ice-cold legalism. L losing its passion and going lukewarm, lazy, and idle, is the sidewalker of M's lost missional momentum. Half way is a mixed middle explaining Christendom in need of the poor revenue-making masses at the bottom of its cherished hierarchy to justify the wanted positions on top as a party that seemingly cares while fleecing the flock. L will load M with whatever is the mission in K-N.

Pro 31:20 She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

Pro 31:20 כַּפָּהּ פָּרְשָׂה לֶעָנִי וְיָדֶיהָ שִׁלְּחָה לָאֶבְיוֹן׃

Here is the test case for Pro 31:20. First, notice how change of mind converts true care in the apostolic KJV to a cold formal handshake in the NKJV. Ye shall know them by their fruits . . . . . while things are falling apart around Dung hill. Here is the question to ask yourself while profiling Pro 31:20: Do you agree that this profiled verse divides itself according to Matt 3:12 and Luke 3:17 as valuable reformative wheat vs worthless empty-handed chaff? Do you see why the careless NKJV with its equally careless mindset and empty words see no reason why the KJV punctuated the disappearing sola Kai/And at the end of Matt 13:25?

Pro 31:26 Anthropological and missional "in" the tongue in the KJV, and an uprooted something "on" the tongue in the textual and theological NKJV. Tongued integrity lives in awareness of the split, double-tongued Gen 3:1.

Pro 31:26 She openeth her mouth with wisdom; and in her tongue *is* the law of kindness.

Pro 31:26 פִּיהָ פָּתְחָה בְחָכְמָה וְתוֹרַת־חֶסֶד עַל־לְשׁוֹנָהּ׃

Pro 31:27 Here is the luke warm and idel it would take time to develop.

Pro 31:27 She looketh well to the ways of her household, and eateth not the bread of idleness.

Pro 31:27 צוֹפִיָּה הֲלִיכוֹת בֵּיתָהּ וְלֶחֶם עַצְלוּת לֹא תֹאכֵל׃

Pro 31:28 In its lukewarm, upside-down landscape at the end of this verse is Lucifer's vicar worship in the sanctuary. Psa 150 ended with saying, praise the lord, transliterated, Halleluiah הַלְלוּ־יָהּ. Her pimp (vicar husband) would be Baal בַּעַל. Antichrist's end-time worship in the sanctuary is prepared and provided for by perverting scripture.

Pro 31:28 Her children arise up, and call her blessed; her husband *also*, and he praiseth her.

Pro 31:28 קָמוּ בָנֶיהָ וַיְאַשְּׁרוּהָ בַּעְלָהּ וַיְהַלְלָהּ׃

Pro 31:29 In the apostolic KJV it describes woman virtue. In the NKJV it is about doing well in the economy of materialism. It is normally more effective and profiting to play dirty here and there. As an ambassador to the poor would moral virtue never pay well. The virtuous KJV contributed to a free world. Now in the other end, the NKJV is a just-in-time publication on the road to slavery. Ye shall know them by their fruit. Just like verse 16, you need a pair of corporate googles and to think like a financial opportunist before reading the NKJV. It is the same for any book. Its (relative) authenticity is found in reading it from the author or editor point of view. That is the same with markets and opportunistic ideas. It takes one to know one.

Pro 31:29 Many daughters have done virtuously, but thou excellest them all.

Pro 31:29 רַבּוֹת בָּנוֹת עָשׂוּ חָיִל וְאַתְּ עָלִית עַל־כֻּלָּנָה׃

Pro 31:30 Evidence why the apostolic KJV must be selective and must switch between looking fair and having exterior beauty. In Job 42:15 the fruit of being justified by faith is to produce outcome classified primarily (judicial) as "fair" יְפוֹת. Pro 31:30 is not the same story, both in the Hebrew and KJV classified as (deceptive) "beauty" יֹפִי. The NKJV is a relativist soup mixing these things together. Modernists moving around in an area of demanding boss babes might praise them for their beauty but would forget the equally important aspect of testing fairness in such a demanding environment. The poor NKJV is blind and cannot be used to diagnose its own contemporary surroundings.

Pro 31:30 Favour *is* deceitful, and beauty *is* vain: *but* a woman *that* feareth the LORD, she shall be praised.

Pro 31:30 שֶׁקֶר הַחֵן וְהֶבֶל הַיֹּפִי אִשָּׁה יִרְאַת־יְהוָה הִיא תִתְהַלָּל׃

Pro 31:31 By their fruits . . . To close this cycle brings a twofold outcome with a split diagnosis, praised virtue, or a mocked capital self doing well. For any church in Rev 2-3 and in general, things groomed from seedtime to harvest are expressed universally and will bring the outcome of whatever was sown and conditioned until the day of harvest.

Pro 31:31 Give her of the fruit of her hands; and let her own works praise her in the gates.

Pro 31:31 תְּנוּ־לָהּ מִפְּרִי יָדֶיהָ וִיהַלְלוּהָ בַשְּׁעָרִים מַעֲשֶׂיהָ׃

Ecclesiastes

E-F vs O-P requires some background. Psalms and Proverbs belong to the scientific P. Prophecy and prediction may at an early stage sound like proverbial postulates, stating something that needs proof. In order to establish the meaning of person and paradigm, it needs the parameters of human nature which from E's point of view are epistemological and requires an empirical foundation. G-d chose the letter E and the English language to be his Lackland-pro-Homeland wisedome. It was written on the cross in three alphabets and three languages, in Hebrew, Greek, and Latin: This is the king of the Jews. With the reformation came some retrospectively justified adjustments:

> From Hebrew letters to Hebrew language.
> From Greek letters to Greek language.
> From Latin letters to English/Vulgar/Vernacular language.

The one area where replacement mission is justified is how the English language and the English Bible supersedes the Latin language and Latin Vulgate. Catholicism, Roman Catholicism in particular, inherited the Roman empire with its structures, language, and roads leading to Rome, but were not able to maintain it. Because no empire fits the true design of people and nations with their respective languages, would area by area break off and become independent landscapes, Italy, France, Spain etc., with their own tongue, and from the reformation would English be the world's lingua franca, and the language and Bible of G-d's choice to bring forth his gospel kingdom with its lingual foundation. G-d's English Bible would prove that things vulgar and offensive to the establishment would please G-d and be his gift to the people and the world. Some have a state of the union address, and some have an impostor state of the world address. G-d's authorized English Bible is his state of the gospel kingdom address to his people and to the world.

Theological exegesis is the rationalist (a priori) way of rash theological minds rushing into early conclusions. Anthropological eisegesis builds on empirical data hammered out by labour to become epistemological as retrospective empiricism read eisegetically back into the Bible as proper correction by the revived target priesthood. An important detail pushing change of priesthood and how G-d's target priesthood is established, is the epistemological E answering the people and their need for wisedome in labouring themselves to liberty under the heavy hands of Satan's theological hierarchy. E reveals the purgatorial exercise imposed for G-d's redeemed people to be able to benefit from providence. G-d's redemptive gospel would carry limited and little weight without the implications of letters, legalism, labour, and law, to the Jew first, and also to the world. G-d's seventh millennium and gospel kingdom is the potential outcome after the law BC leading to AD and the gospel to the Jews, then 2000 more years of law and legalism to the world, for a potentially repeated AD full-scale by Y2K. G-d rested on the seventh day, not the fifth day. Gen 2:2 refers to G-d's creation hammering out all images to be done in Rev 20. Gen 1 is the framework for the substantive creation throughout the rest of the Bible. G-d's target priesthood is not ready for anthropology proper and reasoned eschatology until the empirical foundation for epistemology and eisegetical retrospect is proven by those hammered out to be created images as-is proper by design. Only after reaching G-d's target priesthood would the Bible fulfil its intended 100% mission.

So, before beginning the E labour through Ecclesiastes, you need to combine three NT verses: Luke 23:38, John 4:22, and Rom 1:16, in three ways saying that the world has no salvation (of its own) independent of the Jews. The first implication in Luke 23:38 is that Christ will be no more king of the world than he is king of the Jews. In John 4:22 the next step and corresponding implication is that salvation is not from the Jews but of the Jews. They are the primary object in salvation, and the world has no salvation (of its own) independent of them. The missional KJV, "of the Jews", overrides the modernist textual, "from the Jews". Third step and third implication in Rom 1:16 is that the world has no salvation independent of sola Kai/And also to the Greek. Whatever is the solution to the Greek is logically and forever tied, and also, to the Jews. Rom 1:16 has no second step, only one common foundation. In much more than these three specific ways and verses will the Bible repeat that the 2000 years of disorderly mess made by Christendom was a mostly wasted time period while waiting for the real deal. The world will have no salvation, no tree to be grafted into, and no gospel kingdom until Christ is made king of the Jews. The main element Roman Catholicism contributed with was to make Rome chief crucifier and chief eucharistic recrucifier while waiting for the redeeming saviour.

Ecc 1:1 G-d's ruling wisedome is manifold, but still essentially twofold, and begins with how the text divides itself by priesthood. In its deistic form is this verse about Solomon. In its trinitarian form it is about the king of the Jews and John's teaching Comforter. It is the word of Solomon and the Word of G-d. Notice how this verse points to the equally twofold Matt 1:1. G-d's creational anthropology is about the one singular generation AD after much generational recycling BC. In its man-made, deistic and modernistic form, it is about genealogy, how the theologians created Jesus in their own image as one among other fallen men, and how that led to continued brass and fire, eucharistic Christendom, and continued generational recycling. KJV/XXX profiling of Matt 1:1 reveals how the Bible divides itself by priesthood, and what the delay from AD to Y2K is about.

Ecc 1:1 The words of the Preacher, the son of David, king in Jerusalem.

Ecc 1:1 דִּבְרֵי קֹהֶלֶת בֶּן־דָּוִד מֶלֶךְ בִּירוּשָׁלָ͏ִם׃

Before next step about vanity in verse 2, things made twofold unveil that the Preacher is the assembler of the inheritors of the "congregation" קהלת of Jacob in Deu 33:4, and the reason for saying how Bn body members might be fitly framed together in Eph 2:21.

Ecc 1:2 Vanity per se, that G became a vicar image, is how the theologians developed a substitute, in Gal 1:6 called another gospel. Reform is about reshaping and reimaging, to structurally redo how to fitly frame and build G-d's true assembly. For proper decoding of vanity according to original sin, is it necessary to rearrange sins with the most deadly, proud, and prominent on top of the hierarchy of sin. The most vain would be seated on top, priding themselves in their own (substitute) achievement. Deviation is built into the text with sufficient evidence to decode the original intent buried by falsity and bias.

Ecc 1:2 Vanity of vanities, saith the Preacher, vanity of vanities; all *is* vanity.

Ecc 1:2 הֲבֵל הֲבָלִים אָמַר קֹהֶלֶת הֲבֵל הֲבָלִים הַכֹּל הָבֶל׃

Ecc 1:3 Labour is core terminology in Ecc. A world order built according to the fallen man's primitive hierarchy of sin, is built by the surviving fittest for a top-down purpose of Cainesian taxation and exploitation. The ruling headache called, divide and rule, was the temporal world order until the cooperative gospel kingdom would be established. A surviving fittest selfishness party on top would always split the people and hinder them from being able to assemble themselves and help themselves build the cooperative order beneficial for the masses. To move into the swamp of Lackland 2.0 means no room for a constitutional, We the people. To establish the swamp must the beastly 5% ruling class first destroy the potentially unifying middle class and reduce them to poverty. Notice the role of the HR industry, that to organise man and the means of production into separate units was to separate man from his potential profit. There is no need to be a Marxist to see what he was after and the principles he pinpointed. Next step is that there is no need to be a BLM activist to see that social justice is an element of Isaiah's acceptable year, the gospel kingdom, the egalitarian character of Christ, and that the hierarchy of Satan's primitive pimpriarchate is an obstacle on the road to the truth and what was built into the reformative mission of John the Baptist. Satan's hierarchy and the Cainesian taxation business is the principle of unjust weights and balances implemented. If not so, why was the Jewish Israel made the root of the free world? Another gospel says that the truth shall make you a taxed and exploited subject in the empire of injustice. Preachers of a vicar gospel want no more connection between eternal justice and social justice than between salvation and reformation. The hierarchy of Satan and the hierarchy of sin mirror each other, which is the reason man must be put before the scriptural mirror of self to see that salvation begins with defining sin and the nature of sin, and why the surviving fittest is the driver which so notoriously would be a structural top-down power play. Survival of the fittest, the race to the peak of power, is a war over the top-down right to rule and tax the poor. Lion and lamb grassing on the same level is the egalitarian way of the Bible mocking Luciferian ambitions and the predatory instincts of the hierarchy of Satan.

Ecc 1:3 What profit hath a man of all his labour which he taketh under the sun?

Ecc 1:3 מַה־יִּתְרוֹן לָאָדָם בְּכָל־עֲמָלוֹ שֶׁיַּעֲמֹל תַּחַת הַשָּׁמֶשׁ׃

Ecc 1:4-7 Some of the indicators how epistemology is established.

Ecc 1:4 *One* generation passeth away, and *another* generation cometh: but the earth abideth for ever.

Ecc 1:4 דּוֹר הֹלֵךְ וְדוֹר בָּא וְהָאָרֶץ לְעוֹלָם עֹמֶדֶת׃

Ecc 1:8 Next indicator of labour (knowledge) expecting a future concluding wisedome. While chapters and verses are piled up, is the future "conclusion" in Ecc 12:13 building up on the horizon, the only "conclusion" instance in the KJV.

Ecc 1:8 All things *are* full of labour; man cannot utter *it*: the eye is not satisfied with seeing, nor the ear filled with hearing.

Ecc 1:8 כָּל־הַדְּבָרִים יְגֵעִים לֹא־יוּכַל אִישׁ לְדַבֵּר לֹא־תִשְׂבַּע עַיִן
לִרְאוֹת וְלֹא־תִמָּלֵא אֹזֶן מִשְּׁמֹעַ׃

Here is the exercise in how epistemology is built in Ecc 1:8. You need to creep into the story, be immersed, and make it personal and biographical. “All things” כל־הדברים are the unknown labour details man would not be able to “utter” דבר until being ready to connect the past, been there, done that, with the future, know thyself. Things full of wearisome “labour” יגע model predestination in proportion as the sin ע man needs to grapple ג with until coming to the dawn of daylight.

Ecc 1:9+ Literally predestination and verse 8 in other words. Been there, done that, is the preparatory grooming until entering the converted biography in Eph 2:10. Ecc 1:8-9 is no more biographically real than the ending of Eph 2:10. Because theology uproots man from his own biographically immersed life therein, it means no place to land therein at the end of Eph 2:10.

Ecc 1:9 The thing that hath been, it *is that* which shall be; and that which is done *is* that which shall be done: and *there is* no new *thing* under the sun.

Ecc 1:9 מַה־שֶּׁהָיָה הוּא שֶׁיִּהְיֶה וּמַה־שֶּׁנַּעֲשָׂה הוּא שֶׁיֵּעָשֶׂה וְאֵין כָּל־חָדָשׁ תַּחַת הַשָּׁמֶשׁ׃

Ecc 1:10 Rolling out more evidence. Since epistemology builds predestination, it means that E in P mirror each other as prophecy postulates until epistemologically proven. How man contributed empirically and piled up endless historical evidence, would eventually be to prove himself and his own notoriety. It belongs to the story that man needed to be revived for retrospectively and ontologically to see it as existential יש as-is matters, and specifically to “see, this” ראה־זה with new eyes: What is this that thou hast done? To be or not to be, is the existential point of view throughout the inner canon.

Ecc 1:10 Is there *any* thing whereof it may be said, See, this *is* new? it hath been already of old time, which was before us.

Ecc 1:10 יֵשׁ דָּבָר שֶׁיֹּאמַר רְאֵה־זֶה חָדָשׁ הוּא כְּבָר הָיָה לְעֹלָמִים אֲשֶׁר הָיָה מִלְּפָנֵנוּ׃

Ecc 1:11 As foretold, especially about AD, Christendom would never be able to learn anything really memorable from history. All there is, is vanity.

Ecc 1:11 *There is* no remembrance of former *things*; neither shall there be *any* remembrance of *things* that are to come with *those* that shall come after.

Ecc 1:11 אֵין זִכְרוֹן לָרִאשֹׁנִים וְגַם לָאַחֲרֹנִים שֶׁיִּהְיוּ לֹא־יִהְיֶה לָהֶם זִכָּרוֹן עִם שֶׁיִּהְיוּ לָאַחֲרֹנָה׃ פ

Ecc 1:13 Empiricism, how epistemology is established, and how eisegesis is the only way into anthropology proper.

Ecc 1:13 And I gave my heart to seek and search out by wisdom concerning all *things* that are done under heaven: this sore travail hath God given to the sons of man to be exercised therewith.

Ecc 1:13 וְנָתַתִּי אֶת־לִבִּי לִדְרוֹשׁ וְלָתוּר בַּחָכְמָה עַל כָּל־אֲשֶׁר נַעֲשָׂה תַּחַת הַשָּׁמָיִם הוּא עִנְיַן רָע נָתַן אֱלֹהִים לִבְנֵי הָאָדָם לַעֲנוֹת בּוֹ׃

Ecc 1:14 Tamar's underworld mafia and terror regime would be a part of the subsidiary justice program when identity and imaging are hammered out. Exterior labour would be done with inner effect.

Ecc 1:14 I have seen all the works that are done under the sun; and, behold, all *is* vanity and vexation of spirit.

Ecc 1:14 רָאִיתִי אֶת־כָּל־הַמַּעֲשִׂים שֶׁנַּעֲשׂוּ תַּחַת הַשָּׁמֶשׁ וְהִנֵּה הַכֹּל הֶבֶל וּרְעוּת רוּחַ׃

Ecc 1:15 Rebelling elements and structures with no reformative potential, would always point to the end of such in Rev 18:4. No empire is compatible with the bordered gospel kingdom and homeland. That *which* is . . . in the KJV, is referenced to the blood-lined canon. In the NKJV, NASB, NABRE etc., it can be anything.

Ecc 1:15 *That which is* crooked cannot be made straight: and that which is wanting cannot be numbered.

Ecc 1:15 מְעֻוָּת לֹא־יוּכַל לִתְקֹן וְחֶסְרוֹן לֹא־יוּכַל לְהִמָּנוֹת׃

Ecc 1:16 Second instance "experience" **ראה** means that to make it valid and useful, it must be equated with functional eyesight. To learn by experience begins in Gen 30:27. To know thyself, and to be in touch with self, mirror beginning and end in this verse.

Ecc 1:16 I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all *they* that have been before me in Jerusalem: yea, my heart had great experience of wisdom and knowledge.

Ecc 1:16 דִּבַּרְתִּי אֲנִי עִם־לִבִּי לֵאמֹר אֲנִי הִנֵּה הִגְדַּלְתִּי וְהוֹסַפְתִּי חָכְמָה עַל כָּל־אֲשֶׁר־הָיָה לְפָנַי עַל־יְרוּשָׁלִָם וְלִבִּי רָאָה הַרְבֵּה חָכְמָה וָדָעַת׃

Ecc 1:17 It looks like a meaningful definition of the word, "wisdom" **חכמה** requires a spectrum of madness and folly to distill from.

Ecc 1:17 And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit.

Ecc 1:17 וָאֶתְּנָה לִבִּי לָדַעַת חָכְמָה וְדַעַת הוֹלֵלוֹת וְשִׂכְלוּת יָדַעְתִּי שֶׁגַּם־זֶה הוּא רַעְיוֹן רוּחַ׃

Ecc 1:18 Chapter end.

Ecc 1:18 For in much wisdom *is* much grief: and he that increaseth knowledge increaseth sorrow.

Ecc 1:18 כִּי בְּרֹב חָכְמָה רָב־כָּעַס וְיוֹסִיף דַּעַת יוֹסִיף מַכְאוֹב׃

Ecc 2:1 A Luciferian test case of wisdom vs vanity. The whole chapter 2 is dedicated to vanity and how history was rolled out. Pathlogy became epistemology made descriptive and diagnostic. This verse ends with G/H in predestination, "also he/this" גם־הוא

Ecc 2:1 I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also *is* vanity.

Ecc 2:1 אָמַרְתִּי אֲנִי בְלִבִּי לְכָה־נָּא אֲנַסְּכָה בְשִׂמְחָה וּרְאֵה בְטוֹב וְהִנֵּה גַם־הוּא הָבֶל׃

Ecc 2:2 Madness is equated with Luciferian temptation. "*It is* mad" הוֹלֵל and it is a trap set to prove the point: "What is this" מה־זּה that thou hast "done" עשׂה

Ecc 2:2 I said of laughter, *It is* mad: and of mirth, What doeth it?

Ecc 2:2 לִשְׂחוֹק אָמַרְתִּי מְהוֹלָל וּלְשִׂמְחָה מַה־זּוֹ עֹשָׂה׃

Ecc 2:3 Wine and wisdom, an odd combination. It sounds like the drunken foolishness in Rev 17 professing to be infallible.

Ecc 2:3 I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; . . . .

Ecc 2:3 תַּרְתִּי בִלְבִּי לִמְשׁוֹךְ בַּיַּיִן אֶת־בְּשָׂרִי וְלִבִּי נֹהֵג בַּחָכְמָה . . . .

Ecc 2:4-9 Next step, the Luciferian hubris is about the self-made man: I made me . . . everything created in the image of me, my, and I. It is important to bring in the twofold nature of scripture and clearly distinguish G-d's wisdom from Solomon's "wisdom". Solomon integrates the forgiving first principle that the soul is selfish and self-centred. Be aware of the notoriety of things going wrong in V and the Vatican. For a reason it is stated that V inheritance = S. Since the canon and the bulky OT/BC+ is dedicated to be descriptive and diagnostic about original sin, to strengthen the role of the mosaic to be reformative pro-salvation, must V be the inheritor of the notorious element that whatever could go wrong would go wrong in a selfish and self-centred world committed to mostly exercise subsidiary justice. It is a notorious and epistemologically proven fact that issues of life are issues of V going so horribly wrong that S needed a saviour. History is mainly Beth B biased with an attitude (S-V) and lack of discipline (W-Z).

Ecc 2:4 I made me great works; I builded me houses; I planted me vineyards:

Ecc 2:4 הִגְדַּלְתִּי מַעֲשָׂי בָּנִיתִי לִי בָּתִּים נָטַעְתִּי לִי כְּרָמִים׃

Ecc 2:5 It continued in verses 5-6+. I made me . . .

Ecc 2:5 I made me gardens and orchards, and I planted trees in them of all *kind of* fruits:

Ecc 2:5 עָשִׂיתִי לִי גַּנּוֹת וּפַרְדֵּסִים וְנָטַעְתִּי בָהֶם עֵץ כָּל־פֶּרִי׃

Ecc 2:9 Lucifer upon the peak of self-glorified greatness. R recycling these issues today has proven some comparable facts. Failed fathers and feminism did prove that the most effective way to destroy society was to use Alice Bailey's recipe and destroy the family. One of the points proven is that the legacy of generations of good, responsible parents is that they brought up generations of well-behaving children. Rehoboam is the proof that Solomon was a foolish father and that his proclaimed "wisdom" is not the level of G-d's wisdom. G-d's wisdom is another realm decoding the realm of original sin Solomon was a member of, in need of its saviour.

Ecc 2:9 So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me.

Ecc 2:9 וְגָדַלְתִּי וְהוֹסַפְתִּי מִכֹּל שֶׁהָיָה לְפָנַי בִּירוּשָׁלִָם אַף חָכְמָתִי עָמְדָה לִי׃

Hebrew details in Ecc 2:9 reveal why Gad and Gimel were paried with Dan and Daleth. To be "Great" **גדל** come with an element of Deception in need of discernment. Next, the word "before" **לפני** needs to be read both as before in time and before in space. How would you read the ending? Is it that he did not go insane, or that he was unwilling to share his wisdom?

Ecc 2:10 Subsidiary S is selfishness per se.

Ecc 2:10 And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour.

Ecc 2:10 וְכֹל אֲשֶׁר שָׁאֲלוּ עֵינַי לֹא אָצַלְתִּי מֵהֶם לֹא־מָנַעְתִּי אֶת־לִבִּי מִכָּל־שִׂמְחָה כִּי־לִבִּי שָׂמֵחַ מִכָּל־עֲמָלִי וְזֶה־הָיָה חֶלְקִי מִכָּל־עֲמָלִי׃

Ecc 2:11 Next step, epistemology established, what to know, and how to. If Solomon's wisdom was objective in this case, he would not make such a grandiose statement in verse 9, and his posterity would not experience the wicked reign of his son. Solomon's subsidiary S and post-Selfishness made Rehoboam the enriched R headache per se.

Ecc 2:11 Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all *was* vanity and vexation of spirit, and *there was* no profit under the sun.

Ecc 2:11 וּפָנִיתִי אֲנִי בְּכָל־מַעֲשַׂי שֶׁעָשׂוּ יָדַי וּבֶעָמָל שֶׁעָמַלְתִּי לַעֲשׂוֹת וְהִנֵּה הַכֹּל הֶבֶל וּרְעוּת רוּחַ וְאֵין יִתְרוֹן תַּחַת הַשָּׁמֶשׁ׃

Ecc 2:12 Solomon's generational perspective on "madness" הוֹלֵלוֹת is associated with Lucifer's vicar worship.

Ecc 2:12 And I turned myself to behold wisdom, and madness, and folly: for what *can* the man *do* that cometh after the king? *even* that which hath been already done.

Ecc 2:12 וּפָנִיתִי אֲנִי לִרְאוֹת חָכְמָה וְהוֹלֵלוֹת וְסִכְלוּת כִּי מֶה
הָאָדָם שֶׁיָּבוֹא אַחֲרֵי הַמֶּלֶךְ אֵת אֲשֶׁר־כְּבָר עָשׂוּהוּ׃

Ecc 2:13 Beginning to realise what the wisdom of the world may look like. Just like the Bible must divide itself in two by priesthood, is it necessary to conclude that N divides itself in two, gifted serving or devilish craftiness. N is a lamp or a Nebat path to sin and darkness. N's inherited K is a key to paradigmatic light or reinforced will to darkness.

Ecc 2:13 Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

Ecc:13 וְרָאִיתִי אֲנִי שֶׁיֵּשׁ יִתְרוֹן לַחָכְמָה מִן־הַסִּכְלוּת כִּיתְרוֹן הָאוֹר
מִן־הַחֹשֶׁךְ׃

Ecc 2:15 The first "even" instance in this book is Ecc 2:12. In verse 12 is "*even* that" related to the definite direct object marker, in verse 15 it is related to predestination, where Solomon says, "even to me" **גַּם־אֲנִי**. As seen also here, Solomon's "wisdom" cannot be equated with G-d's wisdom.

Ecc 2:15 Then said I in my heart, As it happeneth to the fool, so it happeneth even to me; and why was I then more wise? Then I said in my heart, that this also *is* vanity.

Ecc 2:15 וְאָמַרְתִּי אֲנִי בְּלִבִּי כְּמִקְרֵה הַכְּסִיל גַּם־אֲנִי יִקְרֵנִי וְלָמָּה
חָכַמְתִּי אֲנִי אָז יוֹתֵר וְדִבַּרְתִּי בְלִבִּי שֶׁגַּם־זֶה הָבֶל׃

Ecc 2:18 Kicking the can down the road . . . .

Ecc 2:18 Yea, I hated all my labour which I had taken under the sun: because I should leave it unto the man that shall be after me.

Ecc 2:18 וְשָׂנֵאתִי אֲנִי אֶת־כָּל־עֲמָלִי שֶׁאֲנִי עָמֵל תַּחַת הַשָּׁמֶשׁ
שֶׁאַנִּיחֶנּוּ לָאָדָם שֶׁיִּהְיֶה אַחֲרָי׃

Ecc 3:1 Two things to establish. First that the Bible is twofold and divides itself in two. Secondly that this chapter begins with saying, TWO every thing, as how most things are twofold in making history, and in building epistemology. Be sure that if the KJV had translated "heaven" שָׁמַיִם, then the NKJV, NASB etc., would have said "the heaven".

Ecc 3:1 To every *thing there is* a season, and a time to every purpose under the heaven:

Ecc 3:1 לַכֹּל זְמָן וְעֵת לְכָל־חֵפֶץ תַּחַת הַשָּׁמָיִם׃ ס

Ecc 3:2 In the KJV is epistemology built according to the agricultural seasons and in agreement with seedtime, flowering, and harvest based on *that which* is in the canon. If dysfunctional, it is still referenced to *that which* is the true target. In the uprooted NKJV, NASB etc., there is no working soil and seasoning, and no working foundation to build epistemology from, only some form of religious recycling up in the air not in touch with reality. What is planted can be whatever the modernist reader wants it to be, and where it is heading is unguided and can be whatever is wanted. Theology, especially modernist ideas, would make it plain that absence or presence of scripture made no difference. In a modernist translation is "what" they plant divorced from reality and not in touch with the tangible substance of *that which* is there or referenced.

Ecc 3:2 A time to be born, and a time to die; a time to plant, and a time to pluck up *that which is* planted;

Ecc 3:2 עֵת לָלֶדֶת וְעֵת לָמוּת עֵת לָטַעַת וְעֵת לַעֲקוֹר נָטוּעַ׃

Ecc 3:3 From verse 2 to verse 8 it is a matter of being off or on target. For each part is the English "to" gearing up for how to approach and do the next word. It is loaded with presuppositional bias or getting rid of it. Prepositions and prejudice deserve each other.

Ecc 3:3 A time to kill, and a time to heal; a time to break down, and a time to build up;

Ecc 3:3 עֵת לַהֲרוֹג וְעֵת לִרְפּוֹא עֵת לִפְרוֹץ וְעֵת לִבְנוֹת׃

Ecc 3:4 From verse 1 to verse 8+ is sola Vau/And the repairer of things (cf. Psa 107:20), in many cases needed to sort out matters before knowing what to fix and how to do it.

Ecc 3:4 A time to weep, and a time to laugh; a time to mourn, and a time to dance;

Ecc 3:4 עֵת לִבְכּוֹת וְעֵת לִשְׂחוֹק עֵת סְפוֹד וְעֵת רְקוֹד׃

Ecc 3:9 In two steps, the KJV ordains man first to be therein and do that, before he can profit from it. Remember the commercial mindset of the NKJV in Pro 31. The KJV is dedicated to follow the Hebrew all the way through the season of the soil. In the NKJV is the narrative just as awkward as it is uprooted and clumsy.

Ecc 3:9 What profit hath he that worketh in that wherein he laboureth?

Ecc 3:9 מַה־יִּתְרוֹן הָעוֹשֶׂה בַּאֲשֶׁר הוּא עָמֵל׃

A test case how to profile Ecc 3:9. Do you agree that the clumsy NKJV does not know that real presence is required for awareness (mental presence), not to be absentminded?

Ecc 3:10 Next step. More or less in the same way as verse 9, is the KJV referring to real presence and real exercise therein, where the NKJV is blindly occupied somewhere else. The KJV is dedicated to trace Beth B biographically exercised in it (B in B, is B in self).

Ecc 3:10 I have seen the travail, which God hath given to the sons of men to be exercised in it.

Ecc 3:10 רָאִיתִי אֶת־הָעִנְיָן אֲשֶׁר נָתַן אֱלֹהִים לִבְנֵי הָאָדָם לַעֲנוֹת בּוֹ׃

Here is a test case for modernist means of deception in Ecc 3:9-10. Do you see that the ruling mission in Codex Satanicus is to keep man distracted, occupied, absent-minded, and sidetracked into something and kept blind to what actually goes on? As seen here is Codex Satanicus much more than the textual changes done in the Greek NT. It is helpful to do these translation-only checks and profile the difference in mind in OT first, before checking the difference in both text and mission in NT. In Ecc 3:9, even more in verse 10, is the NKJV not aligned with the Hebrew, which means that textual misalignment leads to missional misalignment. KJV readers have an anthropological text where the Hebrew mission is carried over into the receptor language. Anthropological substance in the Hebrew requires the KJV to align each word substantively to carry over the meaning lost in translation in the NKJV. Notice what counter-reform means and how theologians make blind text in need of a pre-1517 pulpit interpreter. It is up to you to decide how much of it is ignorance and how much is evil. You should find that the purgatorial trail and travail in the Hebrew and KJV is specified as purgatorial in its own right, but in the NKJV it is an unspecified task. No surprise, since a counter-reformatory mercenary like the NKJV has no anthropological dimension and therefore no need for purgatory in this life anyway.

Ecc 3:11 Next example saying why textual exegesis would never work. History would always have to wait for a revived retrospective eisegesis to correct earlier errors. It says that man is so notoriously earth-centred that the sun-centred would be no option. Means of deception take the textual, upside-down position and want the reader to believe that his mind is eternal and sun-centred.

KJV 3:11 He hath made every *thing* beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end.

Ecc 3:11 אֶת־הַכֹּל עָשָׂה יָפֶה בְעִתּוֹ גַּם אֶת־הָעֹלָם נָתַן בְּלִבָּם מִבְּלִי אֲשֶׁר לֹא־יִמְצָא הָאָדָם אֶת־הַמַּעֲשֶׂה אֲשֶׁר־עָשָׂה הָאֱלֹהִים מֵרֹאשׁ וְעַד־סוֹף׃

For more Hebrew context on Ecc 3:11, notice how this points back to the early derailing in Gen 6:3 where the KJV said, “not (to/for) always” לא . . . לעלם. Theology has no generational recycling, and no alignment according to the time-limited (for/pro)-“ever”, which leads to the endless modernist narrative from Gen 6:3, which in Ecc 3:11 must be one long unbroken history of timeless “eternity” עלם in their heart. You have reason to ask: What is the meaning of the E-book named Ecclesiastes if it has nothing to say about recycling as the foundation for how history and epistemology were made, especially in this chapter? Theology and its uprooted text is not in touch with the missional reality of the Bible. Profile the “ world . . so” in the KJV vs “eternity . . yet so” in uprooted form.

ASV 3:11 He hath made everything beautiful in its time: also he hath set eternity in their heart, yet so that man cannot find out the work that God hath done from the beginning even to the end.

One extra element in Ecc 3:11 is how the Hebrew models (for)-"ever" עלם according to the mosaic lifetime in Gen 6:3, recycled according to 4=G, "all-so" גם from faith to unbelief, the same in Rom 1, where Paul speaks of faith from start in one paradigm to unbelief, reset, and restored faith from start in the next paradigm.

Ecc 3:12 A potential No-Man here is the Goodman not at home in Pro 7:19.

Ecc 3:12 I know that *there is* no good in them, but for *a man* to rejoice, and to do good in his life.

Ecc 3:12 יָדַעְתִּי כִּי אֵין טוֹב בָּם כִּי אִם־לִשְׂמוֹחַ וְלַעֲשׂוֹת טוֹב בְּחַיָּיו׃

Pro 7:19 For the goodman *is* not at home, he is gone a long journey:

Pro 7:19 כִּי אֵין הָאִישׁ בְּבֵיתוֹ הָלַךְ בְּדֶרֶךְ מֵרָחוֹק׃

Now a test case for Ecc 3:12. You have to check your reading habits again. Do you agree that "good in them" must align with things made "all-so" גם and with the predestined "Christ in us" the hope of G in Col 1:27? Do you see that modernist means of deception, like the NKJV, do not want how the KJV with its apostolic syntax and italics prove the case of person in place, that (specific) *there*? In other words: Can there any good thing come out of there, alternatively named Nazareth in John 1:46?

Ecc 3:13 More predestined sola Vau/And made "all-so" וגם

Ecc 3:13 And also that every man should eat and drink, and enjoy the good of all his labour, it *is* the gift of God.

Ecc 3:13 וְגַם כָּל־הָאָדָם שֶׁיֹּאכַל וְשָׁתָה וְרָאָה טוֹב בְּכָל־עֲמָלוֹ מַתַּת אֱלֹהִים הִיא׃

A test case for Ecc 3:13. Do you see that in the KJV is this still prophetic future on the horizon, but in the papist NABRE is it fulfilled preterism?

Ecc 3:14 Some epistemological background for Rev 22:18-19, and with a benchmarking comma after the first three KJV words. This comma was not in the first 1611 printing but is added later for Benjamite reasons, the same general reason for rightly dividing the word in 2 Tim 2:15.

Ecc 3:14 I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth *it*, that *men* should fear before him.

Ec 3:14 יָדַעְתִּי כִּי כָּל־אֲשֶׁר יַעֲשֶׂה הָאֱלֹהִים הוּא יִהְיֶה לְעוֹלָם עָלָיו אֵין לְהוֹסִיף וּמִמֶּנּוּ אֵין לִגְרֹעַ וְהָאֱלֹהִים עָשָׂה שֶׁיִּרְאוּ מִלְּפָנָיו׃

Ecc 3:15 Existential background for that which is to come in NT, including Rev 16:5.

Eccs 3:15 That which hath been is now; and that which is to be hath already been; and God requireth that which is past.

Ecc 3:15 מַה־שֶּׁהָיָה כְּבָר הוּא וַאֲשֶׁר לִהְיוֹת כְּבָר הָיָה וְהָאֱלֹהִים יְבַקֵּשׁ אֶת־נִרְדָּף׃

Ecc 3:17 Two object-marked missional objectives. The bill of divorce begins with the object-marked, “and the wicked” ואת־הרשע . . . first a time to do the subsidiary, then a time to do the principal, until man knows good and evil.

Ecc 3:17 I said in mine heart, God shall judge the righteous and the wicked: for *there is* a time there for every purpose and for every work.

Ecc 3:17 אָמַרְתִּי אֲנִי בִלְבִּי אֶת־הַצַּדִּיק וְאֶת־הָרָשָׁע יִשְׁפֹּט הָאֱלֹהִים כִּי־עֵת לְכָל־חֵפֶץ וְעַל כָּל־הַמַּעֲשֶׂה שָׁם׃

Ecc 3:18 Things object-marked in verse 17 must lead to the beast-marked verse 18. The great tribulation is a purgatorial manifestation with a definitive outcome. In the KJV it is translated “manifest” בר when deism is beast-marked בהמה and proven as such.

Ecc 3:18 I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts.

Ecc 3:18 אָמַרְתִּי אֲנִי בִלְבִּי עַל־דִּבְרַת בְּנֵי הָאָדָם לְבָרָם הָאֱלֹהִים וְלִרְאוֹת שֶׁהֵם־בְּהֵמָה הֵמָּה לָהֶם׃

Ecc 3:22 Chapter end with a distinctly epistemological prediction. G-d’s promise made plain in terms of good and evil is indicated here. It is built into the bone marrow of the apostolic KJV as protector of the reformation that man should rejoice in his own work, for that is his (inherited homeland) portion.

Ecc 3:22 Wherefore I perceive that *there is* nothing better, than that a man should rejoice in his own works; for that *is* his portion: for who shall bring him to see what shall be after him?

Ecc 3:22 וְרָאִיתִי כִּי אֵין טוֹב מֵאֲשֶׁר יִשְׂמַח הָאָדָם בְּמַעֲשָׂיו כִּי־הוּא חֶלְקוֹ כִּי מִי יְבִיאֶנּוּ לִרְאוֹת בְּמֶה שֶׁיִּהְיֶה אַחֲרָיו׃

Here are the most important Hebrew details to notice in Ecc 3:22. That should “rejoice man in his own work” ישׂמח האדם במעשׂיו, then the next part equally important, and reflecting the first part, “for that is his (inheritance) portion” כי־הוא חלקו. For Lackland mindsets like the papist NABRE committee, it is impossible for them to agree with the KJV saying, his “own” work within his Homeland territory. Imperialists and Lackland makers would begin the plunder by disrespecting borders and the work of the Homeland members minding their “own” business. Verse by verse processing good and evil, Ecc 3 puts up the epistemological horizon what to know on arrival in Mal 3:18 and how to know it.

Ecc 4:1 First principle S framed by subsidiary justice, and the same twofold story the other way around. Notice how the KJV begins with conditioning a situated perspective in contrast to the time-based NKJV, NASB etc., and what that says about the apostolic KJV as missional vs callous textual modernists. The primitive dictatorship of theology begins with heartless minds. Subsidiary orders begin with bypassing first principle from start as the premise for how to proceed. Theology and modernism default to subsidiary ideas. KJV readers have a missional text which is logically syllogical. Things generally worked out, "made" עשׂה or done, is explicitly referred to as oppressive עשׁק pottery aligned with That אשׁר subsidiary justice, done in Tamar's under-world. Next element to add is that N much more notoriously would act in the creative capacity of oppressive selfishness than being comforting נחם gifts serving and beneficial to all.

Ecc 4:1 So I returned, and considered all the oppressions that are done under the sun: and behold the tears of *such as were* oppressed, and they had no comforter; and on the side of their oppressors *there was* power; but they had no comforter.

Ecc 4:1 וְשַׁבְתִּי אֲנִי וָאֵרְאֶה אֶת־כָּל־הָעֲשֻׁקִים אֲשֶׁר נַעֲשִׂים תַּחַת הַשָּׁמֶשׁ וְהִנֵּה דִמְעַת הָעֲשֻׁקִים וְאֵין לָהֶם מְנַחֵם וּמִיַּד עֹשְׁקִיהֶם כֹּחַ וְאֵין לָהֶם מְנַחֵם׃

Some tests for Ecc 4:1. How would you consider the definitive case, "the oppressions", if first principle S was not how to get right on track from start? If S has lost its twofold syllogical meaning, what is the equally twofold case to Consider and categorise, just or oppressive? How would you scale the T vector to hit some target if the governing S unit was biased and obscured out of place? Objectively there should be no respect of person, but anyway, which party do you think the comforter would be pro and would con-side with? Do you agree that the text has no more relevance than it translates the reader into the overall mission of the Bible?

Ecc 4.2 Next step. To be or not to be, or deistic death and death row, or not so.

Ecc 4:2 Wherefore I praised the dead which are already dead more than the living which are yet alive.

Ecc 4:2 וְשַׁבֵּחַ אֲנִי אֶת־הַמֵּתִים שֶׁכְּבָר מֵתוּ מִן־הַחַיִּים אֲשֶׁר הֵמָּה חַיִּים עֲדֶנָה׃

Ecc 6:1 Tamar's typical tachat תחת under-world, off target. Sin חטא is the statutory way of life behind veil, and how to substantiate what it means to be and live off target, and how to establish history and epistemology.

KJV 6:1 There is an evil which I have seen under the sun, and it *is* common among men:

Ecc 6:1 יֵשׁ רָעָה אֲשֶׁר רָאִיתִי תַּחַת הַשָּׁמֶשׁ וְרַבָּה הִיא עַל־הָאָדָם׃

Hebrew details in Ecc 6:1 reveal the need for revival to unveil the existential element that there "is" יש an "evil" רעה under the sun, and that it takes ontological oversight to "see" ראה it and know Resh and the "common" רב denominator, and why it still is important for the pulpit establishment to project it as the public sins of the "many" רב. History and epistemology were built behind veil on the road to apocalytic unveiling. R is the enricher and common denominator in the ruling structures of original sin. Things made common by the bill of divorce, models how sola Vau/And would be perverted and give strength to original sin. And made it a common ורבה problem. Christendom is the proof that scripture in wrong hands intensified evil and made Europe the centre of all world wars and the anti-Copernican centre of antisemitism. Hebrew modelling of much and "many" רב denotes the apocalyptic beast as 5% serpent control of subject Beth B body members making up a long tail controlled by Resh. Codex Satanicus is the banner over organised wickedness.

Ecc 7:1 Nomina in a nutshell. Europe is the centre where epistemology was developed behind veil. Infallible ignorance is the veiled version of retrospectively knowing what went so horribly wrong. England became the longer Lackland playground, and London the place to reveal what the pontifical Rome always was so notoriously ignorant about. English would be the holder of the lingual wisedome the Latin Vulgate and Vatican never had, and great Brit Ain the protective holder of the international candlestick.

Ecc 7:1 A good name *is* better than precious ointment; and the day of death than the day of one's birth.

Ecc 7:1 טוֹב שֵׁם מִשֶּׁמֶן טוֹב וְיוֹם הַמָּוֶת מִיּוֹם הִוָּלְדוֹ׃

Ecc 7:2 Next step, indeed. Notice how "living" at the end reflects the 2x existential "*is*" in store until getting there.

Ecc 7:2 *It is* better to go to the house of mourning, than to go to the house of feasting: for that *is* the end of all men; and the living will lay *it* to his heart.

Ecc 7:2 טוֹב לָלֶכֶת אֶל־בֵּית־אֵבֶל מִלֶּכֶת אֶל־בֵּית מִשְׁתֶּה בַּאֲשֶׁר הוּא סוֹף כָּל־הָאָדָם וְהַחַי יִתֵּן אֶל־לִבּוֹ׃

Ecc 7:3 How purgatorial pottery aligns with Ezekiel's heart surgery. This is partly P vs P on the redemptive balance.

Ecc 7:3 Sorrow *is* better than laughter: for by the sadness of the countenance the heart is made better.

Ecc 7:3 טוֹב כַּעַס מִשְּׂחֹק כִּי־בְרֹעַ פָּנִים יִיטַב לֵב׃

Ecc 7:13 Who vs the selective Which switch in the KJV. Nothing twofold in the NKJV.

Ecc 7:13 Consider the work of God: for who can make *that* straight, which he hath made crooked?

Ecc 7:13 רְאֵה אֶת־מַעֲשֵׂה הָאֱלֹהִים כִּי מִי יוּכַל לְתַקֵּן אֵת אֲשֶׁר עִוְּתוֹ׃

Ecc 7:17 R, an overseer per se.

Ecc 7:17 Be not over much wicked, neither be thou foolish: why shouldest thou die before thy time?

Ecc 7:17 אַל־תִּרְשַׁע הַרְבֵּה וְאַל־תְּהִי סָכָל לָמָּה תָמוּת בְּלֹא עִתֶּךָ׃

Ecc 7:29 Chapter end. How epistemology is designed to work, and next, how to purify confessional having and holding. L says what must take place when light is switched on, the same with S from start in Ecc 4:1. Restored existential יֵשׁ reality is the beginning of righteousness and uprightness יָשָׁר and the end of ruling headache and other inventions.

Ecc 7:29 Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

Ecc 7:29 לְבַד רְאֵה־זֶה מָצָאתִי אֲשֶׁר עָשָׂה הָאֱלֹהִים אֶת־הָאָדָם יָשָׁר וְהֵמָּה בִּקְשׁוּ חִשְׁבֹנוֹת רַבִּים׃

Ecc 8:12 History, G-d's anthropological creation, is a long educational exercise ending with apocalyptic unveiling. It leads to the epistemological outcome and response to the twofold Bible and its selective Which switch at the end of this verse. KJV readers can read the same Which switch into that which is to come in Mal 3:18 and Rev 20:2 based on verses like Eph 1:21 and 1 Tim 4:8. In modernist form it is mostly non-switchable.

Ecc 8:12 Though a sinner do evil an hundred times, and his *days* be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him:

Ecc 8:12 אֲשֶׁר חֹטֶא עֹשֶׂה רָע מְאַת וּמַאֲרִיךְ לוֹ כִּי גַּם־יוֹדֵעַ אָנִי אֲשֶׁר יִהְיֶה־טּוֹב לְיִרְאֵי הָאֱלֹהִים אֲשֶׁר יִירְאוּ מִלְּפָנָיו׃

Ecc 8:13 The other, more bewitched side of Which switching. Man was born with a free will to switch, either or, by the temple veil switched in twain to open T's target.

Ecc 8:13 But it shall not be well with the wicked, neither shall he prolong *his* days, *which are* as a shadow; because he feareth not before God.

Ecc 8:13 וְטוֹב לֹא־יִהְיֶה לָרָשָׁע וְלֹא־יַאֲרִיךְ יָמִים כַּצֵּל אֲשֶׁר אֵינֶנּוּ יָרֵא מִלִּפְנֵי אֱלֹהִים׃

Ecc 8:14 Next reminder. Epistemology requires revived existence יֵשׁ and existentialism.

Ecc 8:14 There is a vanity which is done upon the earth; that there be just *men*, unto whom it happeneth according to the work of the wicked; again, there be wicked *men*, to whom it happeneth according to the work of the righteous: I said that this also *is* vanity.

Ecc 8:14 יֵשׁ־הֶבֶל אֲשֶׁר נַעֲשָׂה עַל־הָאָרֶץ אֲשֶׁר יֵשׁ צַדִּיקִים אֲשֶׁר מַגִּיעַ אֲלֵהֶם כְּמַעֲשֵׂה הָרְשָׁעִים וְיֵשׁ רְשָׁעִים שֶׁמַּגִּיעַ אֲלֵהֶם כְּמַעֲשֵׂה הַצַּדִּיקִים אָמַרְתִּי שֶׁגַּם־זֶה הָבֶל׃

Ecc 8:16 How Ezekiel's heart was scheduled for surgery with an appointed time by the end of Asher's timeline. Multiple elements are involved in setting T's target and object-marked objective, "mine heart To know" **את־לבי לדעת**, which would live with the temporal Lamed as tutor until the principal and subsidiary must merge as given: **כאשר**

Ecc 8:16 When I applied mine heart to know wisdom, and to see the business that is done upon the earth: (for also *there is that* neither day nor night seeth sleep with his eyes:)

Ecc 8:16 כַּאֲשֶׁר נָתַתִּי אֶת־לִבִּי לָדַעַת חָכְמָה וְלִרְאוֹת אֶת־הָעִנְיָן אֲשֶׁר נַעֲשָׂה עַל־הָאָרֶץ כִּי גַם בַּיּוֹם וּבַלַּיְלָה שֵׁנָה בְּעֵינָיו אֵינֶנּוּ רֹאֶה׃

The test case for Ecc 8:16. Do you agree that it is built into the KJV syntax, my heart to know, that all knowledge must begin with, know thyself, know thy own heart? Man's potential "wisdom" depends on the qualifier set before the word, "wisdom". Just like so many other portions, the text has no more relevance than aligned with reality. It works the same way as That stepping stone from start in Eze 11:20 depending on Eze 11:19 as the preceding qualifier. Theologians typically protesting that the underlying text has no such element, confirm that theological exegesis is worthless practice. The apostolic KJV provides oversight of what the reader needs to know, also about what the theologians typically will reject.

Ecc 9:1 Some punctuated essentials. You need to begin with integrating, "all this I", in person, in original sin, in what it means to biographically become the word in person. It is the categorical meeting point for sinner and saviour. "For all this I" **כי את־כל־זה**. Restored confessional reality, in agreement with Gen 3:13, requires the direct object marker and the missional and confessional objective to be the same? With "all this I" gone and out of sight, is the NKJV, NASB etc., lukewarm and careless with the rest of punctuation in this verse. Notice how the NKJV, NASB etc., try to relieve themselves by outsourcing and distancing the problem in person away from self from start.

Ecc 9:1 For all this I considered in my heart even to declare all this, that the righteous, and the wise, and their works, *are* in the hand of God: no man knoweth either love or hatred *by* all *that is* before them.

Ecc 9:1 כִּי אֶת־כָּל־זֶה נָתַתִּי אֶל־לִבִּי וְלָבוּר אֶת־כָּל־זֶה אֲשֶׁר הַצַּדִּיקִים וְהַחֲכָמִים וַעֲבָדֵיהֶם בְּיַד הָאֱלֹהִים גַּם־אַהֲבָה גַם־שִׂנְאָה אֵין יוֹדֵעַ הָאָדָם הַכֹּל לְפָנֵיהֶם׃

Here is a test case for Ecc 9:1. Do you see how it repeats the issue in Ecc 8:16, and that no theological establishment wants to admit that it takes one to know one. This is the reason why the pulpit priesthood of unbelief would never say: Been there, done that.

Ecc 10:4 Comparable to Naboth. Stand your ground.

Ecc 10:4 If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacifieth great offences.

Ecc 10:4 אִם־רוּחַ הַמּוֹשֵׁל תַּעֲלֶה עָלֶיךָ מְקוֹמְךָ אַל־תַּנַּח כִּי מַרְפֵּא
יַנִּיחַ חֲטָאִים גְּדוֹלִים׃

Ecc 10:5 R making itself representative while reinforcing the evils required to complete humanity's epistemological foundation. The "ruler" **שׁליט** at the end is unmistakably of the type manifesting Luciferian ambition and mastery. With no working R reference, the modernists have no working Which switch between options.

Ecc 10:5 There is an evil *which* I have seen under the sun, as an error *which* proceedeth from the ruler:

Ecc 10:5 יֵשׁ רָעָה רָאִיתִי תַּחַת הַשָּׁמֶשׁ כִּשְׁגָגָה שֶׁיֹּצֵא מִלִּפְנֵי הַשַּׁלִּיט׃

Here is the test case for the existential approach to Ecc 10:5. Would you agree that after ignoring and bypassing the first-principle intonation Switch from start in Ecc 4:1, there is no reason to expect any better here?

Ecc 10:6 An extension to verse 5, where the NABRE committee continues the effort to come around the primary problems of pride and error. What it means to be rich needs a semantic evaluation. Notice how the conjunctive Vau divides this verse into two halves, as translated in the KJV, and how far the papist NABRE committee was willing to go in manipulating textual details to come around the embarrassing element which reasonably justifies the KJV position as protector of the reformation. Ecc 10:6 is in a nutshell what Codex Satanicus is about in NT, and therefore why it is so helpful first to investigate the translational masquerade in OT where the underlying text is mostly the same. They lie, cheat, and manipulate the textual to protect their own wicked mission. Be aware of the typical type details manipulated, because the OT pattern makes precedence and makes it predictable where in NT to expect manipulation and what it is about. It cannot be more literal how the Bible divides itself by priesthood, and how Christendom's theological priesthood of unbelief contributed to prove the point. By the time of entrance in Rev 20, the point to be proven about truth and falsity is twofold by sharpened sola S jurisdiction.

Ecc 10:6 Folly is set in great dignity, and the rich sit in low place.

Ecc 10:6 נִתַּן הַסִּכְלוּת בַּמְּרוֹמִים רַבִּים וַעֲשִׁירִים בַּשֵּׁפֶל יֵשֵׁבוּ׃

Ecc 10:10 A reminder after verse 6. Weak arguments would typically be compensated by increased volume. Verses 6 and 10 reflect things deviating from "rightly dividing" in 2 Tim 2:15. The apostolic KJV is the dissecting surgical scalpel used by the trinity in post mortem investigation of textual deism, which is what modernist committees cannot compete with, and therefore want out of business.

Ecc 10:10 If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom *is* profitable to direct.

Ecc 10:10 אִם־קֵהָה הַבַּרְזֶל וְהוּא לֹא־פָנִים קִלְקַל וַחֲיָלִים יְגַבֵּר
וְיִתְרוֹן הַכְשֵׁיר חָכְמָה׃

Ecc 10:11 Next step, how the apostolic KJV is definitive about relativism, which is the form of babbling deception here defined as no other than “Surely the serpent”.

Ecc 10:11 Surely the serpent will bite without enchantment; and a babbler is no better.

Ecc 10:11 אִם־יִשֹּׁךְ הַנָּחָשׁ בְּלוֹא־לָחַשׁ וְאֵין יִתְרוֹן לְבַעַל הַלָּשׁוֹן׃

Ecc 10:17 Some relevant background for Rev 17.

Ecc 10:17 Blessed *art* thou, O land, when thy king *is* the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!

Ecc 10:17 אַשְׁרֶיךָ אֶרֶץ שֶׁמַּלְכֵּךְ בֶּן־חוֹרִים וְשָׂרַיִךְ בָּעֵת יֹאכֵלוּ בִּגְבוּרָה וְלֹא בַשְּׁתִי׃

Ecc 10:18 Next step and what would be the outcome in the idle Laodicea coming to full standstill around Dung hill.

Ecc 10:18 By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through.

Ecc 10:18 בַּעֲצַלְתַּיִם יִמַּךְ הַמִּקְרֶה וּבְשִׁפְלוּת יָדַיִם יִדְלֹף הַבָּיִת׃

Ecc 11:1 How do you evaluate your reading habits? Is it about throwing, or molding and scrutiny in order to make an imaged character cast? It begins with the Hebrew dispatch translated, “cast” שׁלח

Ecc 11:1 Cast thy bread upon the waters: for thou shalt find it after many days.

Ecc 11:1 שַׁלַּח לַחְמְךָ עַל־פְּנֵי הַמָּיִם כִּי־בְרֹב הַיָּמִים תִּמְצָאֶנּוּ׃

Ecc 11:2 Another auxiliary “do” in the NKJV. In the KJV it is being (knowing) before what may be done (evil). In the NKJV the dominant auxiliary “do (not)” mixes up the lingual and mental order and has no corresponding root in the Hebrew. Syntactic details and order necessary in the direct, trinitarian, and primarily mental, KJV, have no longer the same critical implications in the uprooted deistic NKJV. It is the same in verses 5-6.

Ecc 11:2 Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth.

Ecc 11:2 תֵּן־חֵלֶק לְשִׁבְעָה וְגַם לִשְׁמוֹנָה כִּי לֹא תֵדַע מַה־יִּהְיֶה רָעָה עַל־הָאָרֶץ׃

Ecc 11:7 Sun-centred, Copernican reality, and another character assessment, nothing but “ Truly the light”. AD is sola Vau daylight in person coming to prove who the father is.

Ecc 11:7 Truly the light *is* sweet, and a pleasant *thing it is* for the eyes to behold the sun:

Ecc 11:7 וּמָתוֹק הָאוֹר וְטוֹב לָעֵינַיִם לִרְאוֹת אֶת־הַשָּׁמֶשׁ׃

Here is a test case for Ecc 11:7. Do you see that the Copernican syntax after the comma in the KJV confirms the same Copernican reading habit from start? You need to begin with what is found to be "Truly the light" from start, and continue the same mindset to the end. Next step. Do you see how the NKJV alternative in the second half confirms the first half and how theology and modernism would default to earth-centred deism and anti-Copernican reading habits as if there was a comma after Truly? It is even clearer in the NASB, NABRE, NIV, ESV, NLT etc. Do you see what the difference says about the KJV authority to provide assurance of salvation in contrast to the morally bankrupt state of unbelief around Dung hill?

Now it is necessary to verify the implications of the apostolic KJV's open window into the Hebrew kernel. Without the Vau and He it says that "light" אוֹר is "sweet" מתוֹק. The extra, kernel dimension when the Hebrew and KJV provide assurance of salvation is He ה definition and Vau ו means of definition. It is built into the one true identifying Lord יהוה that definitive Homeland rest, true Lordship, and salvation is by definition. It is spelled LORD in the KJV from Gen 2:4 because it is about definition and identity, for English readers to keep track with the underlying text, and avoid mixing it with the Lord (Adonai) אדני. LORD is not the Lord's name. What the NKJV indicates, what is more plain in the NASB and the rest, is that deism is a closed kernel window. The KJV is trinitarian, missional, and truly assuring. Modernism is deistic and textual, and the fruit of it is that nothing is really reliable. If the reader defaults to deism from start, he has derailed long before coming to the object-marked Copernican objective at the end. After total profiling, you should come to the conclusion that antichrist's purpose with the Codex Satanicus ideology in text and mission is to keep worship earth-centred, self-centred, and in darkness, away from the dawn of daylight. If the priesthood of unbelief could not keep people away from the Bible, then the post-reformation alternative would be to pervert the text and make it so obscure that the readers could not find the truth and the original objective and that specific assurance. In steps the reader can drift away from the KJV to the NKJV and transition to the loose translations in the other end. Readers of the NLT have the most diluted alternative, sufficiently vague to keep them in the dark. For them is Ecc 11:7 just another day on the calendar. For more context, notice why the prophetic dimension fueling the sequence through 1 John 1:1, ending in the concluding last five KJV words, pointing back to the first words, carry no corresponding dimension in the NLT.

Ecc 11:8 First epistemological light in verse 7, then darkness in verse 8. In retrospect, it was foretold that verse 7 would be the exception that proves the rule in verse 8. Darkness was the notorious normal, nature, and identifier in need of little daylight to prove itself.

Ecc 11:8 But if a man live many years, *and* rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that cometh *is* vanity.

Ecc 11:8 כִּי אִם־שָׁנִים הַרְבֵּה יִחְיֶה הָאָדָם בְּכֻלָּם יִשְׂמָח וְיִזְכֹּר
אֶת־יְמֵי הַחֹשֶׁךְ כִּי־הַרְבֵּה יִהְיוּ כָּל־שֶׁבָּא הָבֶל׃

Ecc 11:9 Repeating how epistemology is established. This is the sinner on autopilot, and deism on death row until the dawn of daylight. It begins with Daleth dimensioned in the dust (in Psa 119). Daleth mirroring Dabar needs to reflect each other in true proportions for correct imaging. D is the actual person imaged in lady D's grown maturity office. To grow up is dimensional. G vs G is the collective realm where mismatched identity might cause problems. A "born son" **ילד־בן** in Gen 4:26 would be a subject member in the dominion set up to "rule over thee" **ימשל־בך** in Gen 3:16, in the serpent paradigm in Gen 3:18 becoming the thorny paradigm it would bring forth "to thee" **לך**. Ecc 11:9 paints an epistemological picture of man's paradigmatic reality therein from the early days in purgatory to the great tribulation. To get out of it is an epistemological solution which in the paradigmatic K requires the key of knowledge to unlock and loose all the locked and dead-locked mysteries the priesthood of unbelief did complicate historically. Bn was kept in the dark by Pn in prominence. G-d's target Bn priesthood is the children the roadblocking magistrates would not let come to Christ and be the kingdom of such in Matt 19:14. G-d's gospel kingdom is not mainly for them as the modernists want it to sound, but a (reformed) product of them as the KJV says. Mismatched imaging caused those out of G-d's image to hinder those within G-d's image from doing what they were designed to do as imaged. Notice that the ending of this verse is biographical judgment of character. To "bring thee" **ביאך** "into judgment" **במשפט** is Beth B's biographical journey under the sun put under scrutiny in the end.

Ecc 11:9 Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these *things* God will bring thee into judgment.

Ecc 11:9 שְׂמַח בָּחוּר בְּיַלְדוּתֶיךָ וִיטִיבְךָ לִבְּךָ בִּימֵי בְחוּרוֹתֶךָ וְהַלֵּךְ בִּדְרָכֵי לִבְּךָ וּבְמַרְאֵי עֵינֶיךָ וְדָע כִּי עַל־כָּל־אֵלֶּה יְבִיאֲךָ הָאֱלֹהִים בַּמִּשְׁפָּט׃

Ecc 11:10 Canonical history and epistemology will in the end prove that the most of it is overwhelmingly patriarchal infantilism. The patriarchal P and the hierarchical H would prove themselves and their pompous pride and positional vanity. First brat among brats, ruling the beast-marked apocalyptic apostasy, is the most precise label you possibly can give Christendom's patriarchal infantilism and the hierarchy of Satan. It is a necessary part of the picture holding the diagnostic description of priestly pimps ruling prostitute affairs in the book of Revelation.

Ecc 11:10 Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth *are* vanity.

Ecc 11:10 וְהָסֵר כַּעַס מִלִּבֶּךָ וְהַעֲבֵר רָעָה מִבְּשָׂרֶךָ כִּי־הַיַלְדוּת וְהַשַּׁחֲרוּת הָבֶל׃

Ecc 12:1 First instance "Creator" **ברא** show up here in the Hebrew and KJV because it belongs to the concluding end-time picture to make it known, epistemologically, that the whole Bible from Gen 2 to Rev 20 is about G-d's creational anthropology. Ecc 12:1 is one of the literal lies in theological translations because they have no real creation after Gen 2, but are textual copycats with no true mission. It began with saying Bereshit Bara in Gen 1:1, "In the beginning . . created" **בראשׁית ברא**

Ecc 12:1 Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;

Ecc 12:1 וּזְכֹר אֶת־בּוֹרְאֶיךָ בִּימֵי בְחוּרֹתֶיךָ עַד אֲשֶׁר לֹא־יָבֹאוּ יְמֵי הָרָעָה וְהִגִּיעוּ שָׁנִים אֲשֶׁר תֹּאמַר אֵין־לִי בָהֶם חֵפֶץ׃

For more context in Ecc 12:1, it is helpful to see the founding meaning of sola Vau/And in the end, and why that is translated "now" **ו** here, with no real and working equivalent in the NASB, NABRE etc. G-d will be man's known creator by the time sola Vau/And is given its original value and becomes the substantive Now it needs to be in the end. Anthropology Proper requires proper substantiation of that particularly timed Now in the end. It makes the momentum of Asher's launch pad: Now thy Creator, all rise. Deism destroys the truth and its momentum. The one and only, Now thy Creator, in the KJV, is in the NASB, ESV etc., converted to a pluralist extra. While the KJV builds a prophetic horizon, is the word "Now" waiting in sleep mode until the moment of max relevance. History and its canonical epistemology need to build its concluding summary before it can convert itself into missional momentum of proof.

Ecc 12:8 After many instances chapter by chapter, this is the last in Ecclesiastes: Vanity of vanities. After sufficient exercise, it is the concluding essence found by coming to the knowledge of the truth, which epistemologically means to realise and conclude what to know and how to know it with definitive surety. Salvation is guided by original sin.

Ecc 12:8 Vanity of vanities, saith the preacher; all *is* vanity.

Ecc 12:8 הֲבֵל הֲבָלִים אָמַר הַקֹּהֶלֶת הַכֹּל הָבֶל׃

For more definitive context, it is mostly semantic irrelevance whether man's homeland at rest is founded by a vain Hebel or a shaky Tebel. The only reliable foundation is the empirical sum epistemologically extracted. Therefore, be aware that because salvation is by definition, and did always begin with a defining moment, coming to awareness of sin, the inevitable conclusion is that the Tebel pillar type of the earth the "world" **תֵּבֵל** is set upon in 1 Sam 2:8, must be concluded by the empirical evidence piled up after history's endless (Hebel **הֲבֵל**) vanity in Matt 16:18. Petrine ideas off target built the spectrum of original sin to become concluding evidence of salvation by definition. Lesson learned in Matt 16:18 is that the more useless, the more infallibly ignorant, and the more evidence piled up to prove it, the better diagnostics and the more rock solid sin pro-salvation.

Ecc 12:9 At this point it should be evident that prophecy and things done pro-verb and pro-vocation, is done as sin pro-salvation, and Laodicean lameness pro-momentum. The British KJV is not only apostolic, but must satisfy multiple criteria. It must prove itself properly pedagogical, and must qualify for the position as the best diagnostic beast book and the best illustrated and most protective children's book.

Ecc 12:9 And moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, *and* set in order many proverbs.

Ecc 12:9 וְיֹתֵר שֶׁהָיָה קֹהֶלֶת חָכָם עוֹד לִמַּד־דַּעַת אֶת־הָעָם וְאִזֵּן וְחִקֵּר תִּקֵּן מְשָׁלִים הַרְבֵּה׃

Ecc 12:11 Because the apostolic KJV is simply the best protector of the reformation, it deserves the title, Shepherd One רעה אחד. It was put into that position to cure all the ruling headache made by competing copycats and evildoers.

Ecc 12:11 The words of the wise *are* as goads, and as nails fastened *by* the masters of assemblies, *which* are given from one shepherd.

Ecc 12:11 דִּבְרֵי חֲכָמִים כַּדָּרְבֹנוֹת וּכְמַשְׂמְרוֹת נְטוּעִים בַּעֲלֵי אֲסִפּוֹת נִתְּנוּ מֵרֹעֶה אֶחָד׃

Ecc 12:13 For epistemological reasons, Ecc 12:13 is the only "conclusion" סוף in OT. The closer to Rev 20, the more inevitable is the outcome that first princeiple S and the statutory sceptre of soal S jursidition is the only workable solution. The Bible's overall mission is to reconcile, redeem, and liberate the world and set up G-d's gospel kingdom. Just like sin pro-salvation, must G-d's gospel kingsom beging with dethroning vicar Christendom as the main competing alternative. Hebrew details reveal that the only thing that matter is the Word. "The whole matter" דבר הכל is all that matter. Subsidiary justice and original sin would be exercised pro-salvation and pro-sola S jurisdiction, for this is the grown-up duty of D. It ends with repeating Gen 3:13 and how notoriously man would be proven biographically: "For this is the whole . . man" כי־זה כל־האדם

Ecc 12:13 Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this *is* the whole *duty* of man.

Ecc 12:13 סוֹף דָּבָר הַכֹּל נִשְׁמָע אֶת־הָאֱלֹהִים יְרָא וְאֶת־מִצְוֹתָיו שְׁמוֹר כִּי־זֶה כָּל־הָאָדָם׃

Ecc 12:14 Solomon ends with saying that prophecy is epistemologically self-driven.

Ecc 12:14 For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil.

Ecc 12:14 כִּי אֶת־כָּל־מַעֲשֶׂה הָאֱלֹהִים יָבִא בְמִשְׁפָּט עַל כָּל־נֶעְלָם אִם־טוֹב וְאִם־רָע׃

One last element to consider about the E-books in general and Ecclesiastes in particular. While history and epistemology in the making became a place of vanity as the dominant character, the other side of history in the same sphere is that it made idealism and utopia ideological peers while some would not let go of their hope of G-d's gospel kingdom? If you add Exodus, Ezra, Esther, and Ezekiel to the list, and keep Ephesus on the horizon, do you agree that idealism and utopian elitism, full of self in Hedon and Sodom, would make such a great obstacle for those expecting, or at least hoping, at some point to arrive in Eph 1:23?

Song of Solomon

Song of S 1:1 The main task in S is how things tend to divide themselves by priesthood. This means two possible ways how to read Song of S. It may be read as a tribute to first principle S (agape + peace) or as a tribute to subsidiary S (eros + ruling/violence/war).

Song of S 1:1 The song of songs, which *is* Solomon's.

שִׁיר הַשִּׁירִים אֲשֶׁר לִשְׁלֹמֹה׃ Song of S 1:1

Song of S 2:7 This is the verse, or at least one of them, some want to be read as a tribute to eros. Hebrew speaks of "love" אהב with no eros equivalent. In the NT you will find agape and phileo, but eros is not in print. The Bible and its mission begins with a purity and chastity culture in OT, and continues with sending its missional NT to the world for salvation from the powers of ruling and eros, the two dominant forces in original sin. In its pure form, Song of S puts up the Bible's object-marked missional objective, which is called "love" את־האהבה. In its partly earth-centred form, this verse indicates how the women became the guardians of cultural chastity.

Song of S 2:7 I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake *my* love, till he please.

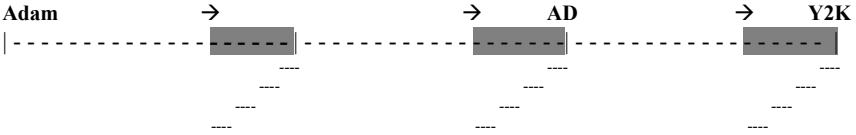
הִשְׁבַּעְתִּי אֶתְכֶם בְּנוֹת יְרוּשָׁלִַם בִּצְבָאוֹת אוֹ בְּאַיְלוֹת הַשָּׂדֶה אִם־תָּעִירוּ וְאִם־תְּעוֹרְרוּ אֶת־הָאַהֲבָה עַד שֶׁתֶּחְפָּץ׃ ס Song of S 2:7

Now a test case for Song of S 2:7 having the initially lukewarm, lame and lazy Laodicea idling on the horizon. Would you agree that revival, or to stir up what was lost, means to convert a lame "noun" to a verb, to love, with revived and renewed executive energy?

It is necessary to get into the Hebrew details in S of S 2:7, especially since original sin and the capital self at the centre say how the survival of the fittest would structure things around self with ruling city centres elevating ruling and eros to the peak of power. This is how the letter S contributes systematically to the R structure, and how R's structural capacity would lead to capitalisation around self with urbanization as a prominent point in the fallen man's world. Beth B's brothel would attract malefactors to the city centres and make it axiomatic that ruling and eros must reinforce each other at the centre of the capital self. Cain's capital "city" עיר in Gen 4:17 is in Song of S the centre where men and malefactors would "stir up" עיר things or "awaken" עורר something, and thereby making the fallen self the centre of all the YaD עד ups and downs of history. Ruling and eros model how man's capital self and the surviving fittest would move and organise things and how it made all roads lead to R and making R the greatest whore ever under the sun. Ruling and eros have their own Bohr atom model of centripetal forces in capital attraction, ruling attraction, industrial attraction, investor attraction, urban attraction, and eros attraction, all coming together to enrich and reinforce each other as capital self-centres also to be the epi-centres of total capital competition leading to the world wars.

Gen 4:17 and Song of S 2:7 are worthy examples why context or vocalisation would not change the common root they come from. Ruling and eros as behavioural representatives of the fallen capital self, bring E and S together as the most self-evident epistemology. Substitute love and subsidiary justice make up its own ruling sceptres in the midst of the epistemological E. Solomon's prostitute harem with 700+300 registered members make up the oldest profession under the sun, but a custom requires customers to make such a brothel a substitute form of brotherhood. You need to begin with the basic Bohr model and the basic forces of attraction around the capital self in Song of S 2:7, and from there why mother earth seen from space essentially is a nighttime spectacle lighting up urban centres attracted and ruled by original sin to be what they are today. As the world sinks deeper into the beast-marked Cainesian swamp of original sin, and agenda 2030 fulfils the Davos dream of 15-minute cities, must the people be drawn from the rural periphery into the city and toward the capital self at the centre of darkness. As a sinner on autopilot is man drawn away from nature and the natural and rural into a slimy concrete asphalt centre to be enslaved in cities restricted to 15-minute degrees of freedom. It is spelled out that to be in this temporal warning zone, "not stir up" אִם־תָּעִירוּ "and not awaken" וְאִם־תְּעוֹרְרוּ is a temporal grooming area of original sin "until" עַד it is sufficiently unpleasant and it awakens the urge to get out.

With E and S becoming epistemological contributors assisting and mirroring each other, these things are read eisegetically back into history, and history is read eisegetically back into scripture. E and S make the basics for how to decode the generational 4x4 matrix in Daniel's 70 weeks ending AD and Y2K.



Spanish 4=G from Luther's 1517 to 1648 and the end of the 30/80-years war.

	Charles I	Philip II	Philip III	Philip IV → Westphalia
1	----------	----------	----------	------- → N & 30 Years War

French 4=G from 1610 to Waterloo and the end of the Napoleonic wars

	Louis Xiii	Louis XiV	Louis XV	Louis XVi → A const
2	----------	----------	----------	------- → Napoleon B.

Democratic/Free (Victorian) 4=G from 1789 to 1945 and the end of World War II

	Revolution	Capital	Empire	Extremes → A const.
3	----------	----------	----------	------- → N & A. Hitler

Globalist/Norwegian (US**)** 4=G from 1905 to 20xx

	Haakon Vii	Olav V	Harald V	????
4	----------	----------	----------	------- → N self & ???

N & S were contributors to the Spanish era, the liberation of the Low Countries, and to Europe's counter-reformatory chaos and moral bankruptcy leading to the 30-years war. Paris and the French era leading to the Revolution in 1789 and the Napoleonic Wars, is even more accessible as a move towards Hedon and Sodom in the loose libertine Paris groomed into place from Louix XIV, the most earth-centred, Sun king, to the Guillotine 100 years later. Moral and economic bankruptcy went hand in hand when inflation took poverty and the price of a Parisian loaf of bread to unpayable levels.

4=G is the epistemological blueprint paving the way from Paris and the French era into the next Hedon and Sodom in Berlin and in the Weimar Republic (1918-1933). From standing in Paris in 1870, proclaiming the German empire, while pissing on the French, the imperial German Berlin would soon have a taste of their own medicine. Weimar was the next loose Hedon and Sodom, the next moral and economic bankruptcy, and the next period of inflation, poverty, and everything skyrocketing to unpayable prices.

For Norwegians and other partakers in the globalist, fourth 4=G wave moving from 1905 to 20xx, the Covid and post-Covid years became a reminder that housing is unaffordable and food prices eat the family budget. But the most spectacular element recycling itself as a moral and economic bankruptcy, is the spectacular level of corruption in Norway's institutions and how politicians use public funds to pay for their personal ambitions and selfish behaviour in the international realm. They literally pave their own way by paying for international prominence as their own Hedonist pleasure, while society is saturated with other problems and prostitution. Paris in 1789, Berlin in 1933, and Oslo in 2026 are grooming centres of ruling and eros, epistemologically united by E&S. Epstein made the 4=G head-roller in the corrupt political Oslo. Norway's well-known sovereign wealth fund is the steady provider of fresh oil flushing the already well-oiled gears of a greasy political corruption. Norway's oily revenue is just as greasy as corrupt minds need it to be. Whatever mission N and Norway are called to, anointing cannot be more literal.

Song of S 8:4 This shorter verse repeats the essential stuff in Song of S 2:7, 3:5. In light of E-S and the epistemological sum of the principal and subsidiary, should root cause in these things be considered as-is. These three verses, together with many other verses, is some of the most plain evidence why the theologians from their self-centred and selfish position want to isolate lexical senses away from each other, and to isolate all contextual use of words away from each other and never allow them to mirror each other. They lie, cheat, and manipulate to get what they want for their own self-protection and to cover-up why Christendom and Europe became the epicentre of conflict stirring the European wars and the world wars. Eros as a stirrer of issues is a Luciferian lust-driver and part of other driving Luciferian ambitions stirring up and causing lordship problems under the sun. Lucifer is the (vicar) lord of self where eros is a ruling subject member.

Song of Solomon 8:4 I charge you, O daughters of Jerusalem, that ye stir not up, nor awake *my* love, until he please.

Song of Solomon 8:4 הִשְׁבַּעְתִּי אֶתְכֶם בְּנוֹת יְרוּשָׁלִָם מַה־תָּעִירוּ
וּמַה־תְּעֹרְרוּ אֶת־הָאַהֲבָה עַד שֶׁתֶּחְפָּץ׃ ס

You need this final test case for Song of S 2:7, 3:5, 8:4. Now after repeatedly returning to 4=G in Hedon and Sodom, do you agree that in order to keep things at least relatively peaceful, under control, and prevent society from running wild in Luciferian lust, as far as possible, it was necessary to institute a meritorious malefactor error office and, for the sake of the children, let it work as a monitorer and upbringing M-err-iage? Do you agree that it is a long-term solution and controlling social merry-maker, living happily ever after, longer than 4=G, by avoiding the recycled subsidiary Mrs-Match?

Now E-S and the lustful Luciferian essence around Dung hill. Lucifer's lustful ambition is the stirring emotional "excitement" עִיר that it might be possible to merge all the eros affairs with all the city affairs of the capital self. It was no accident that WEF's annual Davos meeting would attract equal numbers of rulers and prostitutes, and that E/S would be a fitting name of the epistemological agency bringing them together. S divides itself into two categorical Y-R extremes in Caesar and Christ. Turned categorically upside-down and Copernican upon Golgotha, it means absolutely no connection there between eros and agape, and no connection between centripetal powers and principalities driving the masses into the urban city centre of the capital self on one side, and on the other side G-d's centrifugal cosmos gravitating toward building the primarily agricultural and rural destroyed by Y-R's original sin. Globalist investors buying up rural areas and farm land after having destroyed all other asset classes, have no interest in doing any real work on the land. That must be done by some poor subjects to the investing predators. All areas are destroyed from centre to periphery. It begins with centripetal forces attracting people to the urban centre, and it ends with social collapse orchestrated from that capital centre.

Now must this S postscript epistemologically merge with the E postscript on idealism vs utopia, while still hoping for G-d's gospel kingdom to manifest at some point. Here is a combined E-S issue you should scrutinise. If Solomon's wisdom solo-affair in his capital city centre and brothel was able to conquer G-d's wisdom, do you agree that subsidiary S would make him an anti-Copernican monolith and monotheistic threat to G-d himself? Do you see what E-S combined models about antichrist's substitute lordship and Codex Satanicus as monuments over the self-made man and his Dung hill mono-deism?

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This year's appendix will end with four interrelated matters. First how the reformation was provoked in the 1500s and how it repeats itself 70 weeks later with the same issues. Secondly how fathers, family, and feminism became parts of that picture, presenting the developing order of things and the need to man up. Thirdly how the steps I and II must contribute to step III, and how step III unveils itself in step IV.

I How the need and the will to reform is provoked
II Feminism and social conditions
III Egalitarian values vs the Hierarchy of Satan
IV Reform vs Moral Bankruptcy

I How the need and the will to reform is provoked

This is essentially to retrace the steps towards full-scale infantilism as the foundation for Lackland 2.0. Some have experienced how the so-called "faith" movement began and how it would reveal its founding cracks. How Leo X and his priestly pimps in 1517 had developed apocalyptic prostitution and a lucrative indulgence business, set up to pay for their gigantic cathedral and ex cathedra position, is exactly how today's mega churches ruled by money- and prosperity preachers repeat the same Ponzi pyramid game. How the pimps fleeced their impoverished flock until the reformation was provoked in the 1500s, is repeated in the moral bankruptcy of today's greedy pulpit regime demanding the poor to pay for massive mega churches, mansions, and expensive privileges. It would benefit the indulgence party at the centre (of the great taking) and impoverish the rest. 70 weeks after Luther, the same pagan Ponzi scheme prompts the need to know certain R steps.

O P

א

Q R

Some Norwegians were partaking members when the new "faith" churches were started in the 1980s. Some began with less than ten persons assembled for Bible study. It would slowly be a playground under the dominion of a person leading Bible study beginning to assert dominion as leader. The main shift would come as a change from being a leader of Bible study to become a leader of the people present in Bible study. After some time he would begin to assert more dominion and would demand his group to take a submissive position under pulpit authority. In steps did the pulpit regime reestablish the dictatorship of theology, and would begin calling their church members spiritual sons and daughters. The two main steps when the people were fooled to give up their independence were the shift from leading an activity to be the leaders of the people, and secondly, to call them spiritual sons and daughters. New churches became a deceptive playground for the soul business of the devil where the people were groomed to give up their independence and accept infantilism and the dictatorship of theology. While backsliding developed within the church, did the parental state outside and around the deceived churches develop new legislative measures against the family, directly overruling what the parents could say to their own children, especially in matters of gender. Pulpits championed this church-state tandem until all might be groomed to accept the infantile agenda 2030 and Lackland 2.0. For Norwegians, it is important to know that to wipe the Lutheran foundation out of the Constitution (2012) was not about church-state separation, but a milestone in preparing reintegration and recatholisation. The pulpit mafia did their part of grooming the people to accept pre-Napoleonic conditions and the dictatorship of theology. This is an exercise in how the O-R matrix works and how the pulpit copycats operate. How the ruling O-R diagonal works is influenced by the prophetic P determinant as its moral supervisor. G-d sent prophets like Jeremiah, Pleading: Do not this abominable thing (cf. Jer 44:4). This Pe-position as moral supervisor with global jurisdiction over puppet states is one Ruling element antichrist, the vicar of Christ, wants, characteristic for this power-hungry falsity lusting after being seated in prominence on top of Lackland 2.0's globalist taxation. To

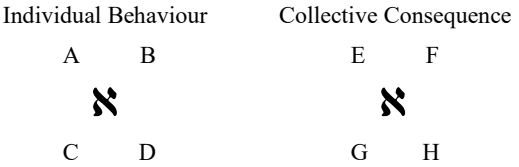
accept papal Rome as moral supervisor, is to accept the occult powers and principalities coming with it, generally following oppressive taxation. For those against it, a repeating set of corrupt Ponzi elements provokes the need to finish the unfinished R in the 1500s.

Now you should expand the composition of pulpit pimps and prostitutes around the year 1500 to the present increase and version of indulgent Ponzi schemers. Instead of asking the question, what is a woman?, the more relevant question now is, what is a prostitute? In the Bible it begins with harlots and prostitutes in Genesis, and it ends with the great whore in Revelation. A classical prostitute would do her shady business as a nighttime activity in dark streets and the corners and periphery of society. A prostitute would have no place in ordinary family life, no place and contribution in the open economy, and no presence and place in the daily activities of a working and functioning society. All in all she would never be present in the open, normal, and acceptable. In the gospel kingdom context, the biblical position of a prostitute must be compared to the role of the typical member of the body of Christ vs the body of the pulpit pimp. With this in mind, the next step is how to fit the thousands of prostitutes in the pew under the pulpit of their local preaching pimp. Prostitute masses present have no other role and responsibility than to be there in the pew and pay for the preaching pimp's pulpit show. Their presence is the evidence of a decapacitated, lame, dysfunctional 95% tail under a 5% serpent head. To reject and sidetrack sola S jurisdiction is to sidetrack and essentially park Christ's body as out of service. A classical pimp let his prostitutes keep at least a portion of what they have earned by themselves, but not so with the pulpit. Preaching pimps take it all. They operate at the laming centre of the (great taking) economy expecting full-scale fleecing and transfer, and the poor you to own nothing and be happy. For a poor prostitute wretch in the pew the perfected role is no other than to pay and make the preaching pimp on the platform filthy rich and comfortable in his enormous mansion. Thousands of assembled souls are distant lives in the deistic cult of their regular pimp. It may have been a digital registration of attendance, but no ruling cardinal behind the orchestrating pimpriarchate would know when they arrived and disappeared and who they were. No preaching pimp can say, I am the good shepherd: I know them, and they know me. All historical empires were scaled in proportions clashing with the parameters of the possible. The preaching pulpit pimp is no exception but do indeed confirm the main rule and main problem.

The only church configuration that fits the picture of man as the head of the woman, and Christ as the head of the church, is the private house and family church. The pulpit pimp made a deistic category of his own: Man is the head of the woman, Christ is the head of the church, and I am the head of the assembly. Christendom's episcopal pimpriarchate built one half of (church) history while growing and developing states did the other half. Pimps on the pulpit invented their extra category in order to say that you must be under authority. You must submit to your pastoral pimp. It is not limited to personal evaluation of what is preached, in order to submit to that if it agrees with scripture, but to be under personified (infantile) pulpit authority 24/7. If so, they should have said that no Protest was permitted and all should submit to the Pope, simply because freedom of conscience, to obey G-d more than men, is overruled by the pimp deistically in charge as head of his prostitute body. He is the deistic vicar of the absent trinity. Now to step II, feminism.

II Feminism and social conditions

Moving into the final tribulation offers behavioural insight into the diagnostic Bible. Step II requires some descriptive matrix elements of individual behaviour and collective consequence. The point is that Alice Bailey's matriarchal procedure, how to manipulate and destroy Christendom in general and Protestantism in particular, must be much more toxic and successful than all earlier patriarchal effort combined. The main parameters to focus is F and G, and the main two forms to focus are Patriarchal macro aggression and mass destruction (military war) vs Matriarchal micro aggression and micro destruction (men, fathers, family, and friendship). Toxic femininity is a poisonous league of its own.



Because Patriarchal macro structuring was closer to the Bible's pattern, it was able to do its business mostly undetected and undisturbed. It did in fact operate so well within the parameters of the possible that it was able to run its destructive generational course until the bitter end and restart time and again without opposition. The breach of unity between Catholicism and Protestantism became a breach but still restricted to parameters of the possible. Christendom's theological patriarchy was mostly "unifying" and mostly able to close ranks internally all the way to the end, and did therefore mostly go under the radar of public opinion, never causing significant protest. But with radical feminism that was never the case. Within feminist circles did things break and move outside the parameters of the possible, and various factions were in no way able to close ranks. More traditional lesbians cannot stand the radical LGBTQ+ group, and more traditional feminists cannot stand the latest generation of radical feminists at war with men. With feminist factions in no way able to close ranks, and in no way able to stay under the radar of public opinion, things moved into the destructive earlier and without being able to hide itself. Cultural changes experienced during the last two decades is enough to understand the difference between a more long-lasting patriarchal balance and the short-lived matriarchal balance. Feminism, going increasingly more radical and aggressive, prove the point steadily more visible even to those within the movement itself, that feminism destroys the family, and society, and proves the success of Alice Bailey's 10-point procedure how to do it.

Fathers and Patriarchy = Preserving the Parameters of the Possible
Feminism and Matriarchy = MGTOW (Men Going Their Own Way)

P/M leads to the following observations. Fathers and Patriarchy made macro aggression, history's mass destruction (world war), and public Protest, which is why the world still needs the collective reformation. Feminism and Matriarchy made micro aggression and micro destruction (friendship, fathers, family), which is why the world needs personal salvation. F is one determinant (the order of things) in the E-H matrix. It is necessary to detect also how radical feminism became the prominent champion of things Foretold to

Grow cold, callous, and cynical when the world lost its emotional intelligence and G no longer is able to identify why and how things must fall apart and manifest its destiny.

Traditionally, and still within the patriarchal parameters of the possible, would women seemingly be more sensitive and have a more developed understanding of male-female relations. They would be the party initiating divorce, and men would be the typical party not taking early hints and being left alone without knowing what caused it. With radical feminism is that turned upside down and the styled-up beauty queens with their hedonist body frame with an empty inside and no more to offer and bring to the family table than exterior beauty, will not take the male hints and will not understand the now much more intelligent male role in MGTOW. Pin-up selfishness put on a pedestal coming with all the other parts growing cold and falling apart, is what Rom 1 said would be the hedonist worship of empty exteriors, and also to be the initiator of MGTOW. In this radical way would Feminism be much more effective than the Fathers in destroying the Family, and Feminism with no EQ would be far more brutally effective in callous execution. Notice also how Moses and Maslow works within matriarchy. When a woman elevates herself to 6-figure worship stature on top of the social hierarchy, it is done by sacrilege against the male character. Supported by social media did radical feminism become the most effective in how to execute character killing and ruin the male. Total loss of EQ means that the female G does no longer understand the male G created in the image of G-d. So did the Female factor become the criminal element in how to execute social destruction. Combined radical feminism fueling F/G is much more brutal and much more effective as determinants, also in how the male will diagnose, be disgusted, and distance himself from the collective sum of social self-destruction. Where the male F/G were determinants only for a potential outcome, did the radical female F/G became definitive terminators. The more definitively destructive, the easier is it to diagnose and decode the descriptive Bible's Aleph matrix. Based on the behavioural Baptist Bible is it necessary to conclude biographically that modernist women as prominent members of the apocalyptic beast, do no longer know how to behave in the house of G-d. From 1968 to 2028 makes two full generations. In the first generation the fathers moved out and they disappeared. Children would often grow up with single mothers and some did never experience the presence of a stable grown male character in their upbringing, not at home, not in the kindergarten, and not at school. Now two generations later does the present generation bring forth the fruitful evidence. When the radically emotional feminists show up on the dating market and finally meet reasoning and reasonable men with a distinctly male rationale, some are not ready to face it and go full meltdown. Made-up parameters of expectation do not match the real world, and makeup and other cosmetics do not match the created cosmos. So, it is reasonable to ask: What is a woman, especially if she no longer knows it herself and no longer behaves compatible with vital male parameters, and has no characteristic behaviour that possibly can be integrated with long-lasting, functional social stability? The legacy of radical feminism is implicitly to have proven that man is society's identity carrier. Radical feminism intensified the loss of functional fathering and upbringing, and nurtured a generation of young emotional women unable to identify the rational role of men and fathers, producing the total identity loss manifested on the mis-matching dating market. Radical feminism became a MGTOW mismatch-maker unable to identify what

is lost. After growing up with the absent identity of their fathers did the matriarchal boss babes become an alien identity in a man's world, unaware of what is lost and not having the capacity to identify the fruitful outcome of identity crisis. Absent men and fathering in upbringing means absence of the rational reference of human behaviour behind the present identity crisis. In contrast to the rational as the foundation of the emotional, must the emotional producer of a substitute rational outcome be an upside down case unable to know where things came from and why a vicar rationale made this outcome. Before the totalitarian tyranny of relativism assumes power and takes over society, is personal identity drain and loss the central and beast-marked issue and growing unknown identity marker. It takes a generational tribulation to correct this issue among many other issues. Women turning against men and against their own character, give their own contribution to the Kairos window of parametric opportunity, passing the critical point of no return when humanity no longer can identify cause and effect. If you repeat Alice Bailey's 10-point procedure, it can be read as a tribute to feminism, humanity's identity loss, as how to make a world not knowing where we came from and what must be the future. In the church it is the ecumenical absurdity of no longer knowing what we have in common.

Now must radical Feminism be put before the mirror of its own G destiny. The point in predestination is that it is educational and makes a candidate fit for calling and serving, with condemnation and behavioural feedback as the educational elements. The problem for beautiful women is that their looks would become their own long-term disadvantage. Other, less fortunate persons, regularly condemned or ignored for looks or personality, and put in place by receiving behavioural correctives in the form of negative feedback, would grow up, adjust, and develop a behavioural product more easily integrated with society, but for beautiful women growing up as glorified for their looks and bodies and never receiving any negative feedback as a behavioural corrective, would grow up vain, increasingly deluded and demanding, and might face a late brute awakening in their 30s when men no longer wanted them because beauty had become the beast. These women prove that the law of Jante and the law of Moses are not only good when correctly used, but are laws of necessity for long-lasting personal and social wellbeing. Condemnation and corrective feedback on personal behaviour, or the absence of it, make a spectrum of how well a personality can be integrated or goes destructive. An important educational contrast developed in G is that a demanding, beautiful woman and the ruling headache coming with her, is the centre of a deluded universe not fit for any part of the description in calling and serving, and not knowing how she became the centre of this social mess. It is most relevant that loss of emotional intelligence and introspection, noticeable in the gender war, correlate with the loss of general intelligence in higher education tested since the 1968-generation. Apostate selfishness made the world steadily dumber and steadily more demanding. A central element in the morally bankrupt end-product around Dung hill is behavioural bankruptcy. A Bishop is Beth B's behavioural overseer in 1 Tim 3:15. He was never given a Position as moral supervisor overseeing O-R. Beauty and beast are categorical extremes around the priestly pimps developing the prostitute realm the great tribulation needs to condemn and correct. The bride of Christ is no boss babe. Modernist pimps and their bitches fit the bill of absolute divorce. Christendom's spectacular failure is that the bitchy woman became the head and ruling headache of the man in 1 Tim 2:12.

Before continuing, something needs to be defined about man and woman and the great mis-match on the dating market. G vs G polarity no longer lining up as the two created images of G-d led to a crash between the two sexes. It came with two derogatory terms explicitly used in this mismatching blamegame, misogyny and misandry. Misandry is the derogatory accusation that women hate men. The other way around, misogyny is an even more derogatory accusation that men hate women. Both are mismatched, misused, and misleading, and most often they stink of bias and deliberate accusation.

G	vs	G
Misandry	vs	Misogyny

Men do not hate women, but they reject the behaviour of some considering themselves female but who behave like something else. Women do not hate men, but they hate the emasculated product society groomed men to become, no longer knowing what it means to think and act like a rational masculine man. Social conditioning of this total mismatch is a part of today's groomed gender dysphoria. Since the female party became the most radical and outspoken in these things, one more element needs to be added. A mismatch in G vs G would lead to a corresponding mismatch in first principle S value, having the implication that rejection, subsidiary justice, is most specific in what is not wanted. The very prominent problem established by radical feminist boss babes is that loss of first principle value, or lost human dignity, means that selfishness put on a pedestal took their outspoken self-worth and self-esteem, the so-called high-value woman, to a radical level of entitled prominent dignitaries men would never allow themselves to even think. This not so loveable behaviour and misandry is what in radical feminist circles is projected as misogyny. Men would mostly walk away in silence while much more outspoken women would send their derogatory accusations after them. G/G-M/M-S/S hatred and mis-match made between them is in terms of imaging to make a strawman image to have something to project hatred against. It is one of the elements coming with being off target, or beauty no longer able to recognise its own behavioural beast. At least some level of gentle-woman-like behaviour would be expected of the female class of elevated dignitaries in institutions, academia, and also on the dating market, but fallen grace is not particularly graceful and grateful. Demanding feminist women became the radical spokes-persons of things groomed to mis-match, dysphoria, and social dysfunction, no longer behaving as G-d's specified gender, G vs G, Sex vs Sex, Miss/Mrs vs Mr.

One of the lessons learned after studying radical feminism and why it led to the massive MGTOW, is that the female party cannot take critique comparable to the rationale male party. Radical feminists refuse transparency and cannot be held accountable. A feminist matriarchy behaves like infallible, by MGTOW proven to be a phenomenon that cannot be reasoned with. Men found no other alternative than mostly and silently to walk away. A militant feminist matriarch became the living definition of endless quarrel. As media, academia, and public and governmental institutions universally are filled with women in leadership positions, the growing phenomenon and rather unpleasant conclusion is that a society under a dominant political matriarchy is inevitably the ultimate form of political correctness. Women in academia, media, and on top of the political pyramid, are perfect gatekeepers and guardians of globalism's Orwellian correctness censorship regime.

Political correctness means coerced conformity to a creational G/G demand, which in its ultimate (feminist) form must enforce conformity with no room for personal autonomy and no degrees of freedom to think, act, and be what G-d intended for male and female. With the woman as head of man has man got a new ruling creator. Her 6-figure demand, with much extra, from her ruling head position of society, is her creational specification of what the image of her man should and must look like in order to satisfy her ideology and world view of man and society created in her image. Absolute cultural and political correctness, or absolute coerced feminist conformity, is the absolute ruling headache to meet her new (helpmate) standard, demanding man to submit and fit her skewed image of everything. Feminism taken to the dignified new level where it permeates everything, makes radical feminist theology the ultimate self- and earth-centred way of creating god and everything else in her image. A new creational frame of her world presents itself in this way: It is a Ruling social Left vs a Lost rational Right. Her framework and world view is her radical feminist idea of so-She-all-ism. It moves beyond the parameters of the possible and has no real room and potential for a working and lasting male rationale. The Fathers laid the egg and the foundation. Feminism hatched it and proved the point.

With feminists on the pulpits increasing in number, would cultural correctness increase with them. With feminists in politics increasing in number, would political correctness increase with them. Woke is essentially the sphere of feminism. As the radical feminists already have proven to be the case as character killers of the male in social media, will a woman G standing as guardian and Guillotine executioner chop off any male rationale which does not line up with her wanted specification, and will do so with her perfected callous cynicism as Foretold to be the end-time outcome of lost G intelligence. How the patriarchal party did prove that they have no problem with executing macro destruction, mass slaughter, and mass war casualties, is the female matriarchy even more callous and cynical in the now proven willingness to execute micro destruction and slaughter men in social media, and that is before moving into the totally destructive fourth generation and before having fully emasculated and feminized the state institutions. Gen Z will mirror their own need of salvation before becoming their own horror in government.

Mother nature offers many parable stories about men and women. Patriarchs operating within parameters of the possible could, after acting like predatory lions on the savanna and causing macro aggression and mass slaughter, at least protect themselves, saying that protective instincts kicked in and we had to act and protect the flock. For radical feminist women on the Luciferian dating and lust-market executing micro aggression, there is no excuse and no noticeable sense of a need for an excuse. Sex is for fun and the killing of male characters is equally enjoyed. Toxic feminism is like a poisonous spider becoming a black widow after joyfully mating and killing her partner. For men observing the black widows in their 40s, lonely, childless and miserable after ambitious years and high body counts, MGTOW is not only a necessity but a lifesaver. Feminism's end-time capacity to be self-destructive, outperforms the patriarchal capacity on most parameters.

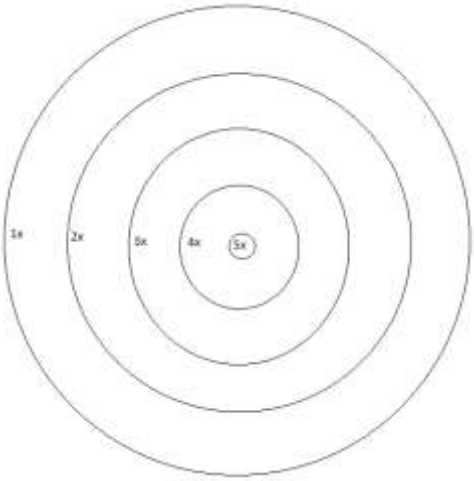
Now must step I about the pulpit pimps be combined with step II about feminism. Here is one of the relevant questions you might want to ask a preaching pimp on his platform: How many prostitutes were present at your last Sunday sermon? 5000? 10000? 20000?

50000? The next question you might ask, for comparative reasons, is equally relevant. You might ask one of the radical feminist boss babes out for dating: What is your body count? 50? 100? 200? 500? While society is falling apart around the pulpit pimps and their Mega-prostitute indulgence party, these two equally relevant questions mirror each other as the paired mindset characteristic for history foretold to wax cold, callous, and cynical in Matt 24. If you compare the plastic smile on the face of today's filty-rich pimp on the platform with the selfish attitude of the demanding feminist boss babe, both at the centre of society increasingly impoverished and dysfunctional, you have found the most relevant mindset in the two most relevant camps. It looks like botox, fillers, cosmetics, silicone, and facial plastic surgery are much more common than Ezekiel's heart surgery in today's exterior, anti-Copernican world order. Instead of restoring hearts, is restoring exterior plastic face value much more common in today's superficial abnormality. Thus, in agreement with their respective body count, the most demanding boss babe requires a 6-figure man. The most demanding pulpit requires a 7-figure mass. Solomon's instituted harem had a body count of 700+300. A modernist pimp far exceeds such numbers, and fits the bill of apostasy and apocalyptic whoredom. Historically and epistemologically is it enough to know the social product around the two body-counting bitch camps, and use the evidence of combined moral bankruptcy to conclude on root cause and effect behind the causal conclusion in Matt 7:13-20: Wherefore by their fruits ye shall know them. It is reasonable to conclude that moral bankruptcy in the apostate Hedon and Sodom led to this unlimited indulgence party knowing no restraint. If present, you could literally hear the assembled bitches reassuring each other and themselves, saying: You deserve your (self-indulgent) life style. You deserve a 6-figure man paying for your upscale expenses. You deserve a 7-figure mass paying for your priviledged luxury mansion. Simply by his regular presence on the platform, grooming a prostitute mindset, did the most attractive of billionaries and preaching pimps contribute to the male image the female party set as their new standard, enriching hypergamy and causing 1000 women to fight over 1 man. Luciferian deception would orchestrate formation and groom both the platform image and the pew image to be married to each other in modernism's prostitute economy. By the end of the apocalypse, and in the total framework of pimps and prostitute conditions, reasoning men would no longer support the pulpit pimps and the prosperity of their 5% indulgence party, and have no more reason to show up on the feminist dating market in Hedon and Sodom. Responsible men have no reason to support the prosperity business model of the church pimps, and no reason to support the transactional relationship with feminist women. Modernist churches and modernist dating are two forms of temporal, commercial, and transactional situationship with no lasting potential. Responsible men have to refuse. For them to prepare for entrance into the millennial gospel kingdom, it means first to sort out proper imaging and the meaning of man and founding manhood.

Just like the pontifical pimp, Leo X, and his pimpriarchate enjoyed their Ponzi scheme, today's mega-church prosperity pimps do not serve a functioning social order. None of them serve and obey the relational premise of the good shepherd: I know them, and they know me. It was not done by the people for the people, but a for-profit indulgence party having no other intention than to fleece the flock, enrich the establishment, and convince the paying prostitute masses in the pew that this is biblical prosperity.

III Egalitarian values vs the Hierarchy of Satan

What you see here can be an aerial view of Maslow's pyramid. It can be read like a hiker in the mountain reads the contours on a map to know the height above sea level, or it can be read as a flat, egalitarian landscape closing in on a centre of decision making.



As long as Norway was a working egalitarian society, practicing no respect of person, a man on first floor in an organisation having a question in need of an answer from higher level in the organisation, could walk straight into the office at his own level and ask and expect an answer and would be received the same way, as a simple case-oriented matter. If the matter was above the first-level pay grade, he would take it to the next level and would at any level bring it forth and be received the same way, and the question would be dealt with as no more than a matter of question and answer, with no reason to bring in respect of person.

When Luciferian ambitions began to colour the system by persons priding themselves in positional roles, would everything change. Satan's hierarchy demands respect of person. For a poor soul at level one, it would be much harder. He might have to apply in written form hopefully to be accepted for audience in the coming week or month, and he would have to really humble himself not to appear offensive in behaviour or language before a prominent hierarch. This is how first brat among brats builds Satan's hierarchy based on respect of person. Easily solved, case-oriented matters must change to be mixed or fully person- and position-critical issues much more difficult to solve. Productivity must slow down and everything else slows down. Positional top-down pride and hypocrisy forces conformity and polite lip-service bottom-up. For all poor souls at first level experiencing the change from functional, egalitarian decision making to the pompous positional pride coming with ruling hierarchs on top, things must become dangerous and diplomatically delicate. It is the same map, only different attitude and different reading and outcome.

With the hierarchy of Satan came the dictatorship of theology. Soon would the pastoral pulpit exercise infantilism and with arrogant pastoral superiority treat the subjects in the pew as spiritual sons and daughters, telling them that you must be under authority, not because of what you do, but because of who you are, no longer a case-oriented approach but primitive minds demanding respect of person, overruling all grown-up freedom. How the totalitarian and primitive provoked the reformation in 1517, reproduces itself in the so-called "faith" movement being equally primitive on dictatorial pulpits. Beginning and end of the 70 weeks mirror the growing "faith" and behavioural despotism of each other. Satan's hierarchy and its theological dictators on the pulpit, ordering submission and the people to accept a role as sons and daughters of the pulpit, perverted the commandment in Exo 20:12. Read it carefully, because the predatory attitude which made the Lackland and destroyed what Exo 20:12 refers to, are again demanding submission to the pulpits while grooming the masses to accept Satan's hierarchical Lackland 2.0. Corrupt minds manipulating Exo 20:12 want it to serve vicar interests planning to disinherit the people.

A study of the etymology of hierarchy, leads back to the root cause that no such position has any place in free nations practicing power-separation and separation of church and state. A hierarch holds the religious position of high priest and organisational head of the group he presides over. From AD this is antichrist. Patriarchal P and hierarchical H are about Niphil Basar's deistic 5% dominion, ruling a long tail of subject members. Pope and Magisterium make the prototype of what is incompatible with independent nations.

An egalitarian society elevates the matters and decisions, and keeps things strictly case-oriented. Solutions stay simple and practical because the persons involved are pragmatic. Satan's hierarchy elevates person. Cases become means to exercise respect of person. Pride can cause delay or total "loss" for no other reason than to humiliate and put people in their place at lower levels. Positional narcissism is a show-stopper for organisational efficiency. A leading narcissist with ambitions coming into an organisation and given a mandate to rationalise and optimise an already well-functioning group of workers, may for a shorter period be able to squeeze a little more juice out of it, but disappointed and disillusioned workers will cause it to backfire long-term. Preaching pimps and prostitute members are morally and financially bankrupt and disillusioned at the same time.

A generation of ambitious and demanding female dignitaries in office adds a colourful touch to the survival of the fittest on the move upwards, or already established on top of the pyramid of power. The particular problem with feminist rule is that it makes respect of person a problem per se. It is one of the complicating pedestals in a politically correct world: Miss Narcissus will daily go before the mirror and profess herself a perfect 10:

Looking-glass upon the wall,
Who is fairest of us all?

Norway and Scandinavia stayed mostly egalitarian and kept gender identity mostly intact until the iron curtain fell, and a little longer into the 1990s, when the digital era stormed in and iphones, ipads, and social media became the parents, upbringers, reference role models and groomers of gender, behaviour and every expectation, and from there made it not so happily ever after. Feminism and woke are two of a kind in pink competence.

It took blood, sweat, tears, mass casualties, and much awakening and awareness during the years from Luther to Napoleon to reverse what early theological impostors had done through the 300+ years after the apostles were gone. By 400AD they had cemented the church-state relations, were advancing with the build-up of a massive hierarchy, for R's mixed religious/political empire to alienate the people from the Bible. All these elements would be reversed from Luther to Napoleon. A paradigm is a way of thinking and doing things. A paradigm shift is a new way of thinking and doing. It is reformative and would produce the structural changes required to make it a proven reformative paradigm shift. Erasmus, Luther, and Tyndale initiated the most important break away from the pagan empire of pontifical Rome, toward a free people, free nations, bringing the Bible back to the people, beginning to prepare for church-state separation and power separation. In the Lutheran Norway it would be done with real paradigmatic steps proving themselves to be reformative by producing structural change. It had taken much protest and the 30/80-years war to enforce the first reform step. After the Lutheran shift in the 1500s, the next structural change for Norway was the step into the Haugian 1800s revival era with new prayer houses built all over Norway, breaking up the Lutheran state church monopoly in the 1700s. Hauge became in person what the separation of church and state is about, and what the watershed between deism and revived trinity is about and what it must lead to. The Haugian 1800s set up new buildings, done by and for a new group of people, and for a different mission, but still mostly operating under the Lutheran state church umbrella. Still the same today, those in this part of the church landscape will go to Lutheran mass on Sunday, but other (missional) activities are separate activities in a separate building with independent missions. This partly structural break-up from the 1700s and move into the 1800s was completed with the Pentecostal Barratt stepping into the 1900s. For those in Norway's Pentecostal realm, were remaining ties to the Lutheran pulpit conventicle monopoly cut, and a new independent structure was established. With the break into the 1900s, each paradigmatic step led to less formalism, less bureaucracy, less empire, less Niphil Basar, and more liberty, more local autonomy, and more spirit. Seen through the sola S lens in the 1500s, it would be a longer step from Eric Pontoppidan's expositional catechesis in the Lutheran 1700s into the Bible-based trinitarian 1900s, Hauge half-way between them. In short, less deism and more trinity. Literally, less is more. Nothing is everything. Every paradigm shift was reformative and structural, and a liberating leap of faith out of the swamp of prescriptive legalism under the dictatorship of theology.

Now at the end it is again more complicated. With the charismatic "faith" movement and Wagner's NAR ideology and the international coalition of impostors, the latest Ponzi is the end-time adjustment to align the great mega-church falling away with things done in the way the pre-1517 Ponzi schemers would do things. Wagner's ICA is totalitarian and pushed people to accept and submit, and would threaten those not complying. Those in the early, healthier, pre-1980 Pentecostalism would more reasonably say that hierarchy and infantilism was a thing of the past, but with the charismatic "faith" movement would hierarchy and infantilism come back with a repressive vengeance. NAR pulpits would make hierarchy and infantilism more Catholic than the Pope, and they would make first brat among brats more rigid than ever. G-d has set some in the church, First apostles. First brats made Eph 4:11, 1 Cor 12:28 their infantile mantra. You should read Eph 4:12

really carefully. In the apostolic KJV the purpose and missional point is that the people actually should be educated and perfected, and bring forth the fruits of a real grown-up change in Eph 4:13-15, that Eph 4:11+ should be beneficial to them. In modernist form, especially in the loose textual end, like the NIV, ESV, CSB, NABRE, MEV, NET Bible etc, it is important not only to profile the difference in Eph 4:12 but to take into account where they come form. In modernist form and practice it is not about education but how to prepare for and protect those claiming the positions as educators. Bastard translations upon Dung hill and impostor educators around Dung hill are not isolated from each other but mirror each other and the rest. While some fabricated texts just in time to complete Dung hill, did Wagner's NAR impostors have their ideas how to rush in the millennium with themselves as top administrators. The more precise grasp you have on the pre-1517 Ponzi scheme, the better framework for how to decode ICA impostors and their "faith" movement. You could visit most evangelical, pentecostal, or charismatic pulpit regimes today, and you could tell them that they are the present obstacle hindering G-d's next move. Absolutely no contemporary pulpit regime would imagine a new way of thinking and acting. More reform and another paradigm was always unwanted and unimaginable, especially a paradigm without Niphil Basar's pulpit, which is the common denominator making up the denominational landscape. To liberate themselves, finish the reformation, and establish sola S jurisdiction, must Gen Z do for themselves and for the world what no generation before them ever imagined to do. Less is more. Nothing is everything.

Bohr's atom model and the forces of attraction model how Charisma works. A central figure would be CEO and build his religious brand and business model with himself as the centre of gravity attracting masses to himself, to be the body of the pulpit instead of the body of Christ. He would act as supreme and would hire and fire as he saw fit, and the structure would work as the earlier Ponzi schemes had worked until total collapse. A 5% head with a 95% tail is doomed to fail. Tail members have nowhere to go when the head is fallen. Corpus antichrist becoming the bodily pulpit beast around Dung hill puts the pre-1517 characteristics of the eucharistic corpus on display, recrucifying Christ and proving the point that it is equally deistic and dysfunctional. It offers no lasting value to the members and the world. Fall from grace reverses Bohr's charisma and leaves a black hole earlier members will never again want to be sucked into. For the same reason must the devouring great whore in Rev 17 become the black widow anticipated in Rev 18:4.

It took two generations from Vatican II to Agenda 2030 to complete Dung hill and the beast-marked conditions around it, and it took the same two generations, until Epstein, to prove how media would act as protective gatekeepers of the prostitute affairs in and around the corrupt state. Fathers and feminism laid the foundation. MGTOW proved the point. Media are called mainstream for a reason. They are representative gatekeepers of the correctness of life and the acceptable state of affairs. Their role is therefore to protect the broadest possible way to hell. This was what to expect when state-supported news, originally set up to inform and enlighten, became protective forces and gatekeepers of darkness. Media became partaking, protective, mainstream members of the hierarchy of Satan, with a special focus how to protect the dignity of globalist dignitaries. Cases like Epstein would prove the point that by a great plurality of fruits shall ye know them. For

media it became a cultural and political problem. Normally would media be superficial and report the consequences and leave root cause, but in cases like Epstein they would dig up root cause but not the greater consequences and the embarrassing involvement of globalist dignitaries. It would be a problem when predators and dignitaries became the same crowd. From 2025 the protective instinct of media as gatekeepers kicked in harder than before. Occult powers and principalities ruling Alice Bailey's 10-point plan would cause things to surface, and the apocalyptic conflict coming with the rulers of darkness to manifest the meaning of apocalyptic unveiling would be more plain.

Luther and Tyndale became in person the paradigm they stepped into after stepping out of the paradigm of those opposing them and trying to stop them, still in this world. That was exactly the same with Hauge and Barratt taking the next steps into their respective paradigm, away from those in the old swamp trying to stop them. They made history by proving prophecy, and made themselves biographical members and partakers in person of their paradigm. Today is no different. Prosperity preachers and other Ponzi schemers made the prostitute foundation the present world stands on until people realise that they need salvation and the liberty of the next paradigm. A prosperous pimp and Ponzi man will read Matt 10:8 in this way: Fleecely ye have received, fleecily give. G-d's gospel kingdom and next paradigm have the following banner:

Freely ye have received, freely give.

IV Reform vs Moral Bankruptcy

One of the vital elements in canonical epistemology is how structural evidence of a real paradigm shift makes it easier for the people in the pew to understand also the flip side, that absence of structural evidence that a reformative paradigm shift had taken place, is evidence of moral bankruptcy. A paradigm shift decimated in number of partakers says something about both parties. While some took a leap of faith, were mainstream masses and their pulpit regime left in the swamp. Truth is required also as evidence of falsity.

One vital piece of evidence is how to mirror start and finish of the 70 weeks and how the 1517 hierarchy of Satan operated and made precedence for all later potential paradigm shifts to this day when the present hierarchy of Satan operates, and where the NAR/ICA impostors play a role. If the apostolic claims of Roman Catholicism were true, and the equally fundamental NAR/ICA claims were true, they would immediately acknowledge each other, embrace each other, and it would soon have been announced publicly from both camps that their ecumenical joint venture from this day would be to fulfil the prayer and mission of unity in John 17. NAR/ICA would seek unity with Rome, just like Paul united with Peter and Jerusalem. Absence of response is telling. Some alternatives might be possible, that both parties were true, that one of them was false, or that both are false.

Because it is fundamentally built into the moral backbone of G-d's messengers also how falsity will profess fundamental errors to be true, it is a threat that must be addressed and brought to light, as it was done from 1517 to 1521. If NAR/ICA was true and the Bishop of Rome was an impostor, then it would be addressed immediately as done from 1517, and it would reproduce the later head-on collision in 1521 and beyond. If it was the other way around, that the Bishop of Rome was true and NAR/ICA were impostors, it would be necessary for Rome to immediately act because any fundamental threat to apostolic orthodoxy is intolerable. There would have to be another inquisition. But the point is that they are both false. Both groups avoid each other. They have no relation and no shared ecumenical mission. There is absolutely nothing apostolic and absolutely nothing new under the sun in these camps. It is two forms of Satan's hierarchy mirroring how the 70 weeks were initiated and how they end with corporate structures of unbelief.

Attitude shaping the years from Wittenberg to Worms (1517-1521) and beyond, replays exactly the attitude to colour the years toward and into the great tribulation, especially how the years 1517-1521 mirror the first half of the 7-years tribulation. It is a point in itself that the reformative process again would be so slow that the people in the pew eventually will understand that the present pulpit regimes have absolutely no interest in a true reform. Lack of structural change is again evidence of continued rebellion. Moral bankruptcy equals continued hardened hearts from the days of Moses and Pharaoh. The greatest of all moral bankruptcies is Codex Satanicus. It was designed to reverse the reformation and protect ecumenical pre-1517 conditions. It is today's great test case and stumbling block for impostor groups like NAR/ICA. If Wagner and his disciples were authentic apostles, they would take a stand immediately, just like 1517-1521, and people would know truth and error, but since they are impostors there was no reason for a real reformative response to fundamental falsity. Codex Satanicus is the stumbling meeting point between two forms of Satan's hierarchy. Moral bankruptcy mirror both groups.

Christendom's moral bankruptcy is, by definition, that the theological pulpit regime had absolutely no will to reform in any earlier paradigm, and has still no will to reform at the door into the gospel kingdom requiring the greatest reform ever. It is therefore a point in itself that the process must be so slow, and epistemologically well proven by structural evidence, that the people in the pew eventually will realise that they cannot expect any reformative response from any pulpit pimp. It is both simple and logical. Christendom's massive moral bankruptcy made every paradigm shift a hard struggle, the final to be the hardest. Paul refers to these paradigmatic steps from faith to faith in Rom 1:17, meaning that any pulpit would be gracefully satisfied in its own paradigm, seeing no need for any more. Because the pulpit regime all the way through history had no other role than to bring forth law and sin, there was no reason ever to expect any contemporary regime to freely reform and step into the next paradigm. If Christendom was a society of believers with true will to reform, the end would be a fast clean-up with no need for a hard 7-years tribulation. Rev 18:4 was written because the pulpit is the organic problem per se. With feminist pulpits added, it became a double P per se. Things with no reasonable rationale and no reform potential have their end in Rev 18. Missional decay and decimation would work more or less as planned in this way. In their own defence would the modernists on the Protestant pulpits say that the years 1517-1521 were relevant and applicable to every corner of Europe. Next step into the 1800s and the free democratic era was relevant and applicable to maybe 50% of Protestantism. Third step into the Pentecostal 1900s was relevant and applicable to maybe 10% of the people, and the reform required to take the final step into a potential millennium is relevant and applicable to none. This is the goal for the corrupt Codex Satanicus and the total moral bankruptcy around Dung hill. Just as Paul said in Rom 1:17, most pulpits would live happily ever after in their own paradigm with no need for more. Because Codex Satanicus is the definitive false prophet, it means that Dung hill is the definitive dead end with no prophetic horizon beyond the present. It proves the already predicted point that theological, episcopal, patriarchal, hierarchical, and ecumenical Christendom has come to its dead end, and has no prophetic horizon and no missional relevance and application beyond the present religious state of affairs. After 6000 years did the temporal master paradigm come to its dead end. Theology has no will to reform, and no solution how to get out of its own morally bankrupt Luciferian swamp. Pulpits are talkative preachers with no other role than self-serving and self-preservation. NAR/ICA play their 5% main character Ponzi role of self-serving just like the medieval pimpriarchate did. How the Bible portrays end-time troubles and troublemakers is very precise. From the day Wagner's ideas, NAR/ICA impostors, and all the other coalitions of false prophets and false apostles began to show up on the end-time scene, these guys have by their own preaching and posturing proven themselves just as selfishly obsessed with their own ideas and predatory top-down positions as the medieval episcopate made their church model with no room for ordinary people in any other capacity than a taxable member mass. It is precisely the same type main character drama, elevating itself while reducing the poor pew members to theatrical scenery. NAR/ICA's posturing coalition of gathering first brats is an exact replica of the medieval brats. Over 40+ years have these impostors on the pulpits been talkative voices preaching, posturing, and boosting their own end-time role as main characters in rushing in G-d's gospel kingdom while nothing

actually was done other than making and hiding all the skeletons maturing and coming out of the closets recently. In the midst of end-time troubles accurately proven as-is, it is remarkable how the Bible so accurately models theology standing as a naked emperor on the scene biographically exposed as main character while showing that theology, in the midst of its morally bankrupt nakedness, never had any real competence on the true Bible beneficial to society. Main character posturing as first brats among other first brats is to show off the apostate mindset of Christendom's immoral behaviour. Pulpit pimps posturing to promote NAR/ICA, and boss babe posturing, play the roles of protagonists on the theatrical end-time scene. It is remarkable that they were able to make the masses pay for all this theatre. Since NAR/ICA posturing displays the narcissist main character syndrome, like first brat among brats have done before them, and now do around them, while preaching another gospel, it makes it even more hilarious that these self-gathering preachers profess that Jesus must be the centre of your message. Indeed. Lucifer's main character boost, which is antichrist's pulpit, is scheduled for apocalyptic unveiling these days. While Miss Narcissus stands in all her selfglory before the mirror, professing to be a top 10, has the equally deluded Mr Narcissus his own dream:

Looking-glass upon the wall,
Who is best positioned of us all?

Finally, the most important aspect of canonical epistemology, is the protective element provided for people and nations to know that the real evildoers never intending to do any reform. Moral bankruptcy can be summed up in this way. History readers and students of pre-1517 conditions in Lackland Europe, will find that the more cathedrals built and the more glorious they became, and the more universities and scholasticism, the greater poverty, black death, and the more vicious persecution. Theological Christendom made itself the religion with no moral backbone. Fast forward to post-Vatican II conditions. The more mega churches and the larger and the more prosperous their business model became, and the more, and more ambitious Masters and Phds coming with them and around them, the more corrupt ruling structures and the more poverty stirring up the end protest because the people do not want Lackland 2.0. To the Jews first, which is Mount of Olives AD, and to the Western world, which is Dung hill Y2K, is a unified message. Anointing can be no more fruitful in the positive than it is first rooted in the negative and destructive. The most juicy stuff the spirit of truth has to offer, come with a greasy qualifier, and that is for a protective reason, especially to protect G-d's people from the theological claws using scripture as means to deceive and fleece.