

# GOOD CHANGES OF HEART AND ATTITUDE

*Kenneth Andrew Wood – <http://liberative.tripod.com> – January 8<sup>th</sup> 2007*

Humble comes from the Latin word “humilis” (meaning low or slight), which is akin to “humus” (earth, ground, or soil), in turn coming from the Indo-European word “ghom” (earth or ground). In Genesis 3: 19, the Lord God says to humanity, “By the sweat of your face you will eat food until you return to the ground, because out of it you have been taken, because dust you are to dust you will return.” We can humble ourselves, or God can humble (even humiliate) us. In Ecclesiastes chapter 3, verses 19 and 20, “the Teacher” (Qohelet) asks us to “Consider the event that we know as the children of humanity and with the event of animals. Evenly, the events are of one style. As the face of the human dies, so dies the face of the animal. Even breathing is alike, one exhalation given for all, so that materially-minded humanity has no advantage over wild animals, mistaking their vanity for worth. All mortal beings go then to one place. All are of dust and all return to the dust.” In Psalms 90: 3, the psalmist praises God, saying “You turn humanity to dust, telling us [thus], ‘Return [to the spiritual plane], O you [children of humanity]!’”

“One who cares for the speech of one’s mouth and the words of one’s tongue keeps distresses away from one’s soul,” says Proverbs 12: 23. “A spoken answer gently turns away wrath,” says Proverbs 15: 1, “But a word of pain will lift up anger.” “Fools mock at expressing guilt,” says Proverbs 14: 9, “but among the righteous a favor will be found.” “Toward desiring does that one seek who separates oneself from good company,” says Proverbs 18: 1, and “against all sound wisdom does that one break from the fold. A fool takes no delight in understanding, but only in uncovering the heart of foolishness [mere subjective perspectives].” “Only by pride does there come strife;” reads Proverbs 13: 10, “but with those taking good counsel, wisdom arrives.” “The pridefulness of mortal beings bring them low,” says Proverbs 29: 23, “but the humble of spirit grasp honor.” “Humanity is bowed, mortality made humble,” says Isaiah 5: 15, “God humbling the eyes of the proud.” “Be humbled, then, under the strong hand of God,” reads 1<sup>st</sup> Peter 5: 6, “so that God may exalt you in time.” “When pride comes, disgrace and shame follow,” says Proverbs 11: 2. “But wisdom is with the humble.”

“In all [human] humility, God was not a foe,” says Isaiah 63: 9, “rather the angel of God’s own face saved them [salvaged them]. In God’s love and in God’s pity, the Lord redeemed them, to be carrying them all the days of forever.” In 2<sup>nd</sup> Kings 22: 18 to 19, the Lord God says, to the monarch over Judah [the state of God], “Regarding the words that you have heard, because your heart was tenderly penitent, and you humbled yourself before our Lord, listening to how I rebuked this place and its inhabitants, that they should become a desolation and a curse, and because you have torn your clothes and weeping under me, I also have heard you and I have had compassion.” Likewise, the Lord says, in 2<sup>nd</sup> Chronicles 34: 27, “Because of your tenderly penitent heart and humility in the presence of God, when you heard God’s words as to this place and its inhabitants, and because you then humbled yourself before me, tearing your garments and weeping deeply, therefore I also have heard you [prayerful supplication].”

“Now the man Moses was very humble [meekly devout], more so than anyone else on the face of the earth, says Numbers 12: 3.

In Deuteronomy chapter 8, verse 2 to 3 and 14 to 18, Moses says to “Remember all the way which the Lord your God has brought you, forty years in the desert, in order to humble you, try you, and know what is in your heart – whether you will keep the Lord’s commands or not. God humbled you and gave you hunger and caused you to eat the manna, something with which neither you nor your ancestors were acquainted, so to make you know that one does not live by bread alone, but by every word [manifestation and line of sight] coming out of the mouth of God God’s children must live instead... Do not exalt yourself [but remember] the Lord your God, who brought you out of the land of Egypt, out of the house of slavery, who led you through the great and terrible wilderness, even despite poisonous snakes and scorpions, and thirst where there was no water, who brought for you water out of the flinty rock... manna... to humble you and to prove you, to do you good at your latter end. Do not think at heart that the strength of your hand has made any wealth for you! But remember the Lord your God, because it is God who gives you the power to make wealth in order to establish God’s covenant which the Lord swore to your ancestors, as that day.”

“When Israel [meaning wrestler of God] was a child,” says God in Hosea 11: 1 to 2, “I loved Israel, calling my child out of Egypt. But the children [then] called to each other [forgetting the one God] and “went from their face” [lost self-recognition]. To the Baals and to carved images, they sacrificed and burned incense.” Isaiah 9: 8 to 9 says that, “The Lord sent a word into the house of Jacob [the supplanter] and it fell on the house of Israel [wrestler of God], but in pride and in arrogance of heart the people disregarded it [substituting for something more mortally pleasant].” In Hosea 11: 3 to 7, God says, “I also taught Ephraim [the very fruitful] to walk. Ephraim took them on his arms. But they did not acknowledge that I had healed them. With human cords I drew them, with bands of love, and to them I like someone who was taking the yoke off their jaws as gently I gave food to Ephraim. Now Ephraim will not return to the land of Egypt, but Assyria will be ruler, because my children refused to return to me. And the sword will whirl in their towns, destroying their bars, consuming, because of their own counsels. My people are bent toward backsliding from me, and although they call to the Most High God, they fail to exalt the one [sovereign] Lord.”

“Also,” says God in Jeremiah 35: 15, “I sent to you all of my servants, the prophets, rising them up early [in the global village] and sending word to them, saying, ‘Return now, each from whatever ways of evil in which you may have turned, and amend your actions. Do not go after other gods to serve them and I will let you live in the land that I have given to you through your ancestors.’ But you have not inclined your ear, nor have you listened to me.” Thusly the Lord says, in Jeremiah 13: 9 and 10, “I will ruin the pride of Judah [people of God] and the pride of the great [crowning] city Jerusalem. This people are evil who refuse to hear my words, walking in stubbornness of heart and after other gods, to serve and worship them. Even so, they will be not prove useful for anything.” In Jeremiah 34: 15 to 17, God’s word says, “You turned today, and did right in my eyes to proclaim liberty, one neighbor to another, and you cut a covenant before me in the house upon which you have invoked my name.

Still, you turned and profaned my name, making your male and female slaves return, to be slaves again. Thus the Lord says, you have listened to me proclaim liberty, as fellow children amongst yourselves and one neighbor to another! Now I proclaim to you a different kind of liberty – to the sword, to plague, and to famine, and I will make you a terror to all realms of the earth.”

Psalms 106: 21 laments that “They forgot that God was their deliverer, doing great things in Egypt.” So the Lord testified against Israel [wrestler of God] and against Judah [people of God], says 2<sup>nd</sup> Kings 17: 13, by the hand of all God’s prophets and every seer – “Turn back from your evil [wrongful] ways and keep my [rightful] commands and statutes [subtle differences], in accordance with all the [one true implanted] law that I commended to your ancestors and sent to you by my servants, the prophets.” “If they will learn the ways of my [true] people, to swear by my name [God’s one self] – the life of the Lord – and not by Baal as they taught my people, they will be built into the middle of my children. But if they will not obey, I will tear out that nation certainly, and destroy it,” the word of God says in Jeremiah 12: 16 to 17. “Even now I am the Lord your God, as I have been since Egypt,” says Hosea 13: 4, “You will not know other gods than me. Besides, there is no Savior other than me.”

In chapter 1, verse 1 to 6, the prophet Zechariah records God saying, “I was very angry with your ancestors. Therefore, say to them, ‘Thus says the Lord of hosts: Turn to me, and I will turn to you. Do not be like your ancestors, to whom the prophets before have proclaimed, ‘Thus says the Lord of hosts. Turn now from your evil ways and [descending] actions.’” But they did not listen or heed me. Where are your ancestors now? [Materially?] And the prophets, do they live forever? But my words and my statutes which I commanded my servants, the prophets, did they not indeed overtake your ancestors?” So they returned and said, “As the Lord of hosts purposes for us to do, according to our ways, and according to our deeds, so God has done with us’.” In verse 16, the Lord says, “I have returned my compassion to Jerusalem [the crowning city]. My temple will be built in it, says the Lord of hosts, and a line will be stretched over Jerusalem.”

In Joshua 1: 7 to 9, the Lord tells Joshua, “Be strong, courageous, and brave, being careful to act accordingly to all the [one true natural] law, with [the importance of] which my servant Moses charged you. Do not turn from it, to the right hand or to the left [as is worldly, politically speaking], so that you may act wisely everywhere you go. This ‘book of the law’ [conscience] shall not depart your mouth; you shall meditate on [intuition and emotion] all day and night, so that you may be watchful and act in accordance with all that is written [on your heart by God]. Because it is then that you shall make your way prosperous, then that you shall be successful. Have I not charged you? Be strong, courageous, and brave [Joshua]. Do not be afraid or discouraged, because with you goes the Lord God in all places.”

“The Lord is good and upright; thusly God instructs sinners in the right way,” says Psalms 25: 8 to 10. “The Lord leads the humble in what is right, teaching the humble God’s way. All the paths of the Lord are mercy [endurance, with steadfast love] and truth [faithfully] to the keepers of the Lord’s covenant and of God’s testimonies.” “In all of your ways acknowledge God,” says the Scripture in Proverbs 3: 6 to 7, “and God will direct your paths. Do not be wise in your own eyes. Fearing the Lord, depart from evil.” “Our Lord is great and of abundant power,” says Psalms 147: 5, “Numbering does not behoove God.”

Beyond that, verse 6 says that, “The Lord relieves the meek. God throws the wicked, downcast, to the ground.” “Trust in the Lord forever, because with God’s good graces is the life of a Rock everlasting,” as it says in Isaiah 26: 4. Verse 5 continues, “God humbles those who dwell on high. Their lofty city God lays low to the ground, making it touch even down to the dust.” “The pride of your heart has deceived you,” warns Obadiah 1: 3 to 4, “you living among the clefts of the rocks, in lofty homes.” And adding in Jeremiah 49: 16, Scripture reveals, “Your dread has deceived you the pride. So you, who cherish the height of the hill, say among yourselves (in your hearts), ‘Who will bring me down to the ground?’ (“May whoever deals in the anger of pride be known as a proud arrogant scoffer.” – Proverbs 12: 24) Yea, although you may rise high like the eagle, setting your nest in branches between the stars, from there I will bring you down, declares the Lord.” Speaking of an “Eagle’s Nest”, the Allies of World War Two overtook the Bavarian Alps stronghold by that name, even as they defeated General Erwin Rommel – the Nazi “Desert Fox”. “Some people take pride in the chariots, and some in the horse,” says Psalms 20: 7, “but we, in the name of the Lord our God, will humbly make mention.” “Let the humble soul boast in God’s height, and the materially rich one in humiliation, because as a flower of the grass that ‘better’ life will pass away,” says James 1: 9 and 10. Psalms 18: 27 praises God saying, “You deliver a humble people, but the haughty eyes you bring down.”

Malachi 1: 6 prophesies, “This the Lord of hosts says to you, ‘O priests, [you are] despisers of my name.’ But you ask, ‘How have we despised your name?’” God answers it is by presenting offerings begrudgingly. In Isaiah 58: 3 to 11, the people ask, “Why did you not look when we fasted? Why did we humble our souls and you seemed to not know?” God answers, “Look on the day of your fast. You find the pleasure. And all your toilers drive you hard. Look! For strife and debate you fast, and to strike with the fist of wickedness. Do not fast as you have been doing these days, just to try and make your voice heard in highest heaven. Such is the fast I would choose: A day for humans to humble their souls, to bow humanity’s head like a bulrush, in sackcloth and ashes that people spread. Would you not call this a true fast and a day of delight to the Lord? Is this not the fast I have chosen: To open the bands of wickedness, to undo the thongs of your yokes [especially spiritual ones], to let oppressed ones go free, and break every yoke that you pull off? Is [my fast] not to break your bread among the hungry, and bring the wandering poor into your house?” The prophet asks, “When will you see the naked and cover them, not hiding yourself [indeed] from your [own] flesh?” “Then,” says Isaiah, “your light will break as dawn, and your healing will quickly spring up. Your righteousness will go before you and the glory of the Lord will gather you. Then you will call and the Lord will answer. You will cry, and the Lord will say, ‘Here is God’ – if you turn away from your midst the unrighteous yoke, the false accusation, and the speaking of vanity. And if you give your soul out to the hungry, and the humbled soul you satisfy, then your light will rise in darkness and your gloom be as the noonday. And the Lord will guide you always, and satisfy your soul in dry places, bracing up your bones. And you will be like a well-watered garden, and like a spring flowing with the waters of living truth.”

In the fourth chapter of John’s Gospel, Yeshua is passing through Samaria and he meets a Samaritan woman at a well. Ordinarily, Jews and Samaritans of that day did not associate, because they were in separated, hotly conflicting ethnic groups.

In verses 13 and 14, Yæshua says to her, “Everyone drinking of this water will thirst again. But whoever drinks of the ‘water’ which I give in no way will thirst, until the very end of the age; rather, the water I give will become in that person a fountain of [spiritual] ‘water’ springing to everlasting life.” In verses 22 to 26, Yæshua tells her, “You worship what you do not know, but we worship what we know... But an hour is coming, already it is so, when the true worshippers will worship [my Maker] in spirit and in truth. For [my Maker] seeks such, those worshipping truly. God is spirit and so those worshipping God [above one] need to worship the Lord in spirit and in truth.” The woman says to Yæshua, “I know that ‘Messiah’ is coming, the one called ‘Christ’, and when that one comes will announce all [we need].” Yæshua says to her, “I am [God in person] – the one speaking to you.” They talk, and the woman goes back to city, saying, “Come! See a man who told me all, whatsoever I have done. Might this one not be the Messiah?” After two days, those around told the woman, “No longer do we believe [in Yæshua] merely because of your speaking. We ourselves have heard and know that this one is truly the Savior of the world, the Messiah.”

The beginning of the Good News of Yæshua in Christ, God’s Child, goes like this (Mark 1: 1): An angel of the Lord comes to Joseph, as in Matthew 1: 12, saying of his betrothed one Mary, “She will give birth to a son, and you will call his name Yæshua [‘Help of God’] because he will deliver [salvage and redeem] his people from their sins [spiritual divisiveness].” In Luke 1: 46 to 48, and 52, the Virgin Mary says, “My soul magnifies the Lord, and my spirit rejoices in God my Savior [notice!], because the Lord has looked upon the humility of this slave girl. All listen! From now on, all the generations will regard me as one blessed. God will pull down powerful from thrones, exalting the humble.” In Luke 2: 10 to 11, as Mary is giving birth, an angel says to local shepherds, “Do not fear, because I give good news: a great joy which will be for the people was born to you today, a Savior, the Messiah of God our Lord in the town of David [Bethlehem].”

In Acts 13: 24, Peter records that “John the Baptist proclaimed before Yæshua’s coming and immersion for a change of attitude to all people of Israel.” Mark 1: 4 says that “John came baptizing in the desert [of Judea], proclaiming immersion for a change of heart and the forgiveness of sins [spiritual divisiveness].” “Change your hearts, for the [monarchy] of the heavens has come near,” says Matthew 3: 1. Mark 1: 5 continues, “Judean country dwellers and citizens of Jerusalem went out to John and were immersed in the Jordan River by him, as they confessed their sins.” Luke 3: 1 to 6 tells us that “John went into all the neighbor of the Jordan, proclaiming immersion for a change of heart and the forgiveness [healing of spiritual ‘leprosy’], as was written in the scrolls of Isaiah the prophet, saying, ‘The voice of one crying in the desert, prepare the way of the Lord, make the paths straight. Every valley will be filled up and every mountain and hill will be laid low. And the crooked will be made straight, and the rough places made into smooth ways, and all flesh will see the salvation of [salvaging] God.’” (“Listen, I sent my messenger in front of your face, who will prepare the way ahead of you,” says Mark 1: 3.) In Matthew 3: 11 to 12, John the Baptist says, “I indeed am immersing you with water for a change of heart. However, the one coming after me is stronger, with sandals I am not worthy to carry. The next will immerse you in the Holy Spirit and fire. He holds a [separating] fan in his right hand and will clean the floor, gathering wheat into God’s barn. However, he will burn the chaff, with unquenchable fire!”

In Matthew 4: 16, the prophecy of Isaiah is fulfilled which says, “The people who sat in darkness saw a great light, and to those who had sat in a region under the shadow of death, light sprang to them.” Verse 17 continues, “From then Yæshua began to proclaim the message, ‘Change your hearts! For the [monarchy] of the heavens has come near.’” “After John [the Baptist] was delivered to the authorities,” says Mark 1: 14, “Yæshua went into Galilee proclaiming the Good News of God!” In Luke 15: 7, Yæshua tells his followers that “There is more joy in heaven over one single sinner [spiritual ‘leper’] who changes his heart, contrasted with ninety-nine righteous other ones who have no need [to do so].” Again in verse 10, Yæshua says that “There is [great] joy in the presence of [holy] angels over one [such] sinner having a change of heart.” Mark 1: 15 to 18 continues, “And walking along, beside the Sea of Galilee, Yæshua saw Simon and Andrew [two brothers], throwing a small net in the water, because they were fishermen. And Yæshua said to them, ‘Come after me, and I will cause you to become fishers of people!’ And immediately, leaving their nets behind, they followed Yæshua.”

“Come to ‘me’ [to your senses], all who are laboring and being burdened heavily [spiritually],” says Yæshua in Matthew 11: 28 to 30, “and I [the greater self] will give you rest. Take my yoke upon you and learn from me, because I [Yæshua] am meek and lowly in heart, and [within you] you will find rest for your souls. My yoke is pleasant; my burden, airily weighted.” In Luke 5: 30 to 32, the copyists (“Scribes”) and legalists (“Pharisees”) complain to Yæshua’s followers saying, “Why do you do eat and drink with the tax collectors and the social outcasts?” Answering them, Yæshua replies, “Those who are healthy have no need of a physician, but those who are sick do. I have not come to call the righteous, but to call sinners [the spiritually divisive] toward a change of heart.” In Matthew 21: 31 to 32, Yæshua says, “Truly I tell you, [compassionate] tax collectors and prostitutes [who are libertines in a world of enemies] are going ahead of you into the [monarchy] of [finding the one up] God! John came to you in the way of righteousness, and you did not believe him. But the tax collectors and the prostitutes did believe John. And seeing [the truth], neither [tax collectors nor prostitutes] felt remorse afterwards to believe.” “Let them praise God’s name in dance,” writes the psalmist in 149: 3 to 4, “With the timbrel and lyre, let them sing praises to God, for the Lord takes pleasure in good people. The Lord adorns the humble with [fair] salvation.”

In Luke chapter 20, verses 13 to 18, Yæshua is talking about the lord over a vineyard (agrarian culture after eviction from Eden). And the lord, unable to get ANY profits says, “What should I do? I will send my beloved [child].” (Immersed, Yæshua looks to heaven and sees the Holy Spirit descend like a dove; God says, “You are the my son, the Belovéd.” – Luke 3: 22) The landlord says, “Perhaps seeing my [child] they will be respectful.” However, upon seeing the lord’s child, the vinedressers reason with themselves saying, “This is the heir! Come and let us kill him, so the inheritance will be ours.” And throwing the lord’s child out of the vineyard, they killed him. Yæshua asks his followers, “What then, will the lord of the vineyard do to them?” He answers, “The lord will come, destroy these vinedressers, and give the vineyard over to others.” Yæshua’s followers say, “Let it not be!” But looking at them (and seeing the future), Yæshua says, “What then does this text mean: ‘A stone that the builders rejected has become the head of the corner. Everyone who falls on that stone will be broken in pieces. But whomever it falls on, it will crush!’” Rejecting worldliness, this principle is in effect.

In Matthew 21: 42, Yøeshua continues, “From the Lord this [the cornerstone] has happened, and it is a wonder in our eyes.” “This is the stone regarded as worthless by you, the ‘builders’,” writes Peter in Acts 4: 11 to 12, “which has become the head of the corner. And the salvation [preached] is in no other [name], neither is there any other name under heaven (having been given among humanity) by which we must be saved [but ‘Messiah’].”

In John 3: 16 to 17, Yøeshua instructs Nicodemus, “For God so loved the world that he sent God’s one and only [Child – simply, mystically speaking] so that everyone who believes in [that being the Messiah] will not perish but have everlasting life. For God did not send [the Lord’s Child] into the world to judge the world; rather that the world may be saved [salvaged] through [the life of that Child].” According to Malachi 1: 5 to 7, “Your eyes will see, and you will say, ‘May the Lord be magnified above to the border of Israel [wrestler of God].’ A child honors the parent; and a servant, the master. Now since I am a Parent, where is my honor? And since I am a Master I where is my respect?” “The [Child of Humanity] came to seek and save that which was being lost,” says Luke 19: 10. “Insofar as you endure as disciples,” says Hebrews 12: 17 to 14, “God is dealing with you as one would deal with one’s children. Because what parent does not disciple that one’s child? But if you are without discipline, of which all have become participants, then you are acting illegitimately and not as God’s children. Moreover, as fleshly beings, we had parents who corrected us and whom we respected. Much more so then we should subject ourselves to the Parent of [all] spirits and thusly live. Our earthly parents disciplined us (for a few days) according to what seemed good to them, but God disciplines us for the greater profit – to make us partakers in God’s holiness. Now all discipline (for the present) does not seem joyful, but a grief. But later it is peaceable fruit to those who have exercised themselves thusly, giving back the returns of righteousness. Therefore, alongside [the work of] your hands, straighten up your enfeebled knees. And make straight tracks for your feet, that the spiritually lame not be turned aside but rather healed. Follow peace with all and holiness, without which no one will see the Lord.” In Matthew 18: 1 to 6, Yøeshua’s followers come up asking, “Who then is greater in the [monarchy] of the heavens?” Calling a child forward, Yøeshua sets the child in their midst, saying, “Truly unless you change and become like children, you cannot enter into the [monarchy] of the heavens. Whoever then will humble oneself like this child is greater in [the monarchy] of the heavens. And whoever welcomes one such child in my name (in a sense) receives me also. But whoever causes one of the little ones, believing in me, to offend [the Lord God], is gainful to have a donkey’s millstone hung around the neck and sunk down into the depths of the sea.”

In Luke 10: 12 to 16 (or Matthew 11: 20 to 24), Yøeshua rebukes some of the towns in which he had done his most powerful works because they had not had the change of heart he proclaimed. “Alas, o Chorazin and Bethsaida! If the works of divine power that have been happening in you had happened in Tyre and Sidon, then they would have changed their hearts long ago, with sackcloth and ashes. But for them it will be more tolerable on Judgment Day than for you! And you, Capernaum,” he says, “were you lifted up to heaven? You will come down to Hades [the Greek underworld]! Those hearing you [disciples] hear me, and those rejecting you reject me. Moreover, they reject the One who sent me.” In Luke 16: 30 to 31, Yøeshua laments that “If one single person from the dead could go and minister to them,

they would change their hearts. But, seeing how they would not listen to even Moses and the prophets,” he disparages, “not even if someone should rise from the dead would they be persuaded.”

In Luke 11: 29, the crowds are pressing in. Yøeshua says, “This is an evil generation. It seeks a sign, but no sign will be given it except the sign of [the prophet] Jonah.” In Matthew 12: 40, he says, “Even as Jonah was in the belly of the big fish three days and three nights, so will the ‘Son of Man’ [‘Human Child’ – ‘ben adam’ – could apply to anyone] be in the heart of the earth three days and three nights.” In Luke 24: 46 to 47, Yøeshua says to the disciples, “Thus it is written, ‘The Messiah must suffer and rise from the dead on the third day. And in his name the godly change of heart plus forgiveness [healing] of sins [spiritual divisiveness] is to be preached to all the nations, beginning from Jerusalem.” Luke 11: 31 to 36 continues, “The queen of the south [Hillary Clinton, from “way-down-south in Arkansas”?] will be raised on Judgment Day with the men of this generation and will condemn them. She came from the ends of the earth to hear Solomon’s wisdom. And look! One greater than Solomon is here. Ninevites will rise up on Judgment Day with this generation and condemn it, because [after all] they changed their hearts at the preaching of Jonah. Look! One greater than Jonah is here! No one having lit a lamp places it somewhere secret, nor under a grain basket, rather on the lampstand, so that the ones subsequently entering the light may see. The lamp of the body is the eye. Then, when your eye is single [you are single-minded] your body is bright. But when your eye is evil [corrupted with wrongdoing], your body is dark. Therefore, watch, lest what seems like light in you is actually darkness. If, therefore, your body is whole and bright, without any darkness, everything will appear bright, even as when God’s shining lamp enlightens you.”

Yøeshua explains in Matthew 13: 13 that “I speak in illustrations [“parables”], because seeing [outsiders] do not see, and hearing they do not hear; neither do they understand. In them is fulfilled the prophecy of Isaiah which says, ‘In hearing you will hear but in no way know, and seeing you will see but by no way perceive. For the heart of this people has grown fat. So with the ears they have begun to hear heavily [losing the subtlety] and they closed their eyes. [This they did] lest they see with their eyes and hear with their ears, and understand with their heart, and be converted, so I could heal them.’ But blessed are your eyes, because they see, and your ears, because they hear.” In Matthew 19: 23 to 25 (which is akin to Mark 10: 25 to 26 and Luke 18: 25 to 26), Yøeshua says that “it is easier for a camel to pass through the eye of a needle, than for someone materially wealthy to enter the [monarchy] of God.” Yøeshua’s followers are astonished, asking, “Who then is able to be delivered?” In Mark 10: 26, Yøeshua looking at them and answers, “From the standards of [mortal] humans, it is impossible, but it is not so from God’s. All things are possible with God.” Again, in Luke 13: 23 to 24, Yøeshua is asked, “Lord, will only few be saved?” Yøeshua replies, “Strive to enter through the narrow gate [I perceive as radical centrism], so that many [other people] will truly seek to enter in likewise, regardless of what strength they see themselves as having or lacking.” “The time is here for us to begin the judgment from the house of God – first from us,” writes the witness in 1<sup>st</sup> Peter 4: 17 to 19. Likewise, “What will be the end of those disobeying the Good News of God? If the righteous one is barely saved [salvaged], where will the ungodly one and the sinner appear [in judgment]? So indeed, let those who suffer according to the will of God our faithful Creator commit their souls into good will.”

In John 12: 27, Yøeshua prays in the Garden of Gethsemane, “Now my soul is agitated and what may I say? [O My Maker], save me out of this hour. But on account of this I have arrived. It is the hour.” Like this, according to the “Lilies of David” (Psalms 69: 1 and 2), the psalmist says, “Save me, O God, for the waters have come to my soul. I sunk in the mud deeply, and am unable to stand. I have come into the deep waters and the floods of the Lord have overflowed me.” In Psalms 54: 1, the psalmist David contemplates, “O God, by your name save me, and vindicate me by your might. O God, hear my prayer. Give ear to the words of my mouth.” However, God sometimes leaves prayers for salvation hanging, as is the case in Psalms 18: 41 – “They cried for help, but there was no one to save them; they cried to the Lord, but God did not answer them.” Still, we are each held personally accountable by God for our whole trip.

The Book of Job begins (chapter 1, verses 6 to 8), “One day the heavenly beings [God-lings] came to present themselves in the presence of the Lord [“Elohim” or “Adonai” (plurals)] and Satan [the adversary] also came among them. The Lord said to Satan, ‘Where have you come from?’ [Satan answers] ‘From roving in the earth [literally (figuratively, even as magma)], and from walking back and forth in it.’ The Lord said to Satan, ‘Have you considered my servant Job?’ There is no one like him on the whole earth, a perfect and upright man, revering God and turning away from evils [wrongdoing].” God grants Satan power to destroy everything around Job, and like a good Messianic Bible character, Job holds himself fully accountable. “Job arose, tore his robe, shaved his head, and fell on the ground in worship. He said, ‘Naked I came from my mother’s womb, and naked shall I return there. The Lord gave [as this incarnation], and the Lord has taken away [others, as I know]. Blessed be the name of Lord.’” – Job 1: 20 to 22 “Return, O my soul, to your rest,” says the psalmist in 116: 7, “because the Lord has benefited you.”

“And those passing by were blaspheming [Yøeshua being crucified], shaking their heads, and saying, ‘Aha! The one razing the temple and in three days building [it again]? If you are the Son of God, save yourself and come down from the cross! And likewise the leading priests mocking with the copyists and elders, said ‘Others he saved; himself he is not able to save! The Messiah is he? The King of Israel? Let him descend now from the cross, so that we may see and believe! He has trusted on his god. Let this lord of his rescue him now, if such be the will of God. For he said, “Of God, I am the Son.” And the ones being crucified with him insulted him too.’” – Mark 15: 29 to 32, with a few words added from Matthew 27: 39 to 42. Matthew 27: 3 to 5 says of Judas [“one of Judah”] (the one betraying Yøeshua), “when he saw that Yøeshua was condemned, [he] became filled with sorrow. Judas returned the thirty pieces of silver [he had been paid for informing] to the leading priests and elders, saying, ‘I have sinned, betraying innocent blood!’ But they said, ‘What is that to us? You see it too.’ And tossing the silver pieces into the temple area, Judas left, went away, and hung himself.”

In 2<sup>nd</sup> Timothy 1: 10 Paul writes, “God is revealed now through the appearance of the Savior over all in [the face of Messiah] Yøeshua [of] Christ, making death of no consequence, bringing light and life and incorruption through the Good News [that vital change of heart].” “Think this among yourselves,” writes Paul in Philippians 2: 5 to 8, “that which was also held true by Christ [in] Yøeshua. [Think it through for yourself.] Subsisting in the form of God, Yøeshua thought it not robbery to be equal [with God].

But he emptied himself [of all pride] taking the form of a slave, becoming in human likeness. And finding himself in human likeness, he humbled himself, becoming obedient until death, even the death of a cross.” “Because of Christ, we are a sweet smell to God, both in those being [salvaged] and those being lost,” Paul writes in 2<sup>nd</sup> Corinthians 2: 15 to 17. “To the one, we are fragrantly death to death. Yet we are fragrantly life unto life. Who is sufficient for these things?” he asks. “We are not as many others are, who peddle words about God. But it is with the sincerity of God, in the sight of God, and in Christ, we speak.”

In 1<sup>st</sup> Peter 2: 19 to 25, the apostle writes, “It is a grace that God bears anyone suffering unjustly because of conscience. What glory is it if you patiently endure sinfulness, meanwhile being buffeted [by the world]? But if doing good you patiently endure suffering, this is a grace from God. You were called to [such as] this, and Christ suffered on your behalf. Leaving behind for us an example, Messiah’s steps you should follow. Being reviled, Christ did not revile in return. Suffering, Christ did not threaten anyone, rather surrendering to our God who judges righteously. Yøeshua carried up our sins [spiritual divisiveness] in his body onto the tree, that with sinfulness [spiritual divisions] dying, we could live unto righteousness. By the wounds of Christ were you healed. You were like wandering sheep, but now have turned to the shepherd and overseer of your souls.” “It is better to suffer because of doing good, if such is the will of God, than for doing evil,” repeats 1<sup>st</sup> Peter 3: 17 to 18, “Even Christ once suffered for sinfulness – the just for the unjust. Such was so in order that Christ could bring you to God, being put to death truly in flesh but made alive by the Spirit.” Paul writes in 2<sup>nd</sup> Corinthians 7: 9 and 10, saying likewise, “I rejoice, not that you were grieved, but that your grief brought about a change of heart, because godly grief produces a change of heart that leads to a salvation you will not regret. But grief of the world death will work out.”

In Matthew 12: 43 to 50, Yøeshua is teaching about the exorcism of demons. “Now when the unclean spirit departs someone, that spirit crosses dry places seeking its rest, but does not find such. Then the spirit says, ‘Let me return to my old house, the one from which I came.’ And coming back, it finds the home standing empty, although it has been swept and redecorated. Then the spirit goes and it takes along seven other spirits which are more evil than itself. And entering, they dwell within. So the last condition of the person becomes worse than the first. Thus it will also be with this generation – so evil it is.” While Yøeshua is speaking to the crows, his mother and brothers come outside and say they want to speak to him. (Back in Mark 3: 21, his family has heard what the disciples have been passing on, so they go to take charge of Yøeshua physically, saying, “He is crazy.”) Answering his family’s request, as he discusses exorcism, Yøeshua says, “Who is my mother, and who are my brothers?” Thereby Yøeshua shows his detachment from the material plane. And stretching out his hand then, toward his followers, Yøeshua says, “Behold my [true] mother and my [true] brothers! For whoever does the will of my [Maker], the One who is in Heaven, that one is my brother and my sister and my [parents on earth].”

“The deaf will hear the words [read from] a book and from gloomy darkness the eyes of the blind will see [again],” according to Isaiah 29: 18 and 19. “The humble ones will have joy in the Lord, and the needy will rejoice in the Holy One of Israel [wrestler of God].” “The meek will eat and be satisfied,” says Psalms 22: 26 to 27. “Seekers of God will praise the Lord.

May your hearts live forever! All the ends of the earth will remember and return unto the Lord [in heart]; and all the families of the nations [states of God] will worship in God's presence." According to Mark chapter 6, verses 7 and 12 to 13, "Yøeshua went around the villages in a circuit, teaching. [Then] he called near the twelve [disciples] and began to send them out, two by two, dispatching them with authority over the unclean spirits.... And having gone out, they preached that people should change their hearts. They threw out many demons, anointed [christened] many sick ones with oil, and they healed." "The prayer of faith will cure those [who are mentally diseased]," says James 5: 15, and "the Lord will raise [revive their awareness]... [wherefore] they have sinned [spiritually divided], it will be forgiven [them]."

Apparently, this works so well that in Luke chapter 10 (verses 1 to 3, 5 to 6, and 8 to 11), Yøeshua sends seventy-two of his other apostles ahead – "into every town and place" – instructing them, "Indeed the harvest plentiful, but the workers are few. Therefore, ask for the Lord of the harvest to send out workers into the field. Go! Listen, I am sending you out like in the midst of wolves.... Whatever house you may enter, first say, 'Peace be to this house.' If indeed there be a child of peace residing there, your peace will be upon it. But if not, your peace will return back upon you.... And into whatever town you may enter, ones where they receive you, eat the things being set in front of you, and heal the [mentally ill]. And say to them, the [monarchy] of God has come upon you. Whatever town you enter, ones where they do not receive you, go out into the streets of it and protest, 'Even the dust clinging us to from your town, we shake off at you! Yet know this: the [monarchy] of God has come close'."

In Mark 16: 15 to 16, Yøeshua furthers his Messianic message through the followers, "Having gone into the entire world, preach the Good News [of Messianic salvaging] to all of creation. The believing being immersed [in awareness] will [then] be saved, but whoever does not believe [notice!] will [so] be condemned." In Acts 26: 13 to 20, Saul's conversion is retold by Paul (as he now calls himself) to King Agrippa, interested in the Messiah early on. "At mid-day, along the way I saw the [Monarch] from Heaven, above the brightness of the sun shining around me a light, as did those traveling with me. And all of us having fallen down to the ground, I heard a voice speaking to me, and saying in the Aramaic dialect, 'Saul, Saul, why are you persecuting me? Difficult for you to kick against the prods, is it not?' And I said, 'Who are you, Sir?' And he said, 'I am Yøeshua, whom you are persecuting. But rise up, and stand on your feet, for this purpose: I appeared to you to appoint you a servant and a witness both of what you saw as me and what I will appear to you, delivering you from the people and from the nations to whom I now am sending you, to open their eyes, turning from darkness to light, and from the power of Satan [collective evil] to the power of God [ultimate good], for them to receive the forgiveness of sins and an inheritance among those being sanctified by faith in me.'" Upon this, Paul tells King Agrippa, "I was not disobedient to the heavenly vision, but came firstly to those in Damascus [the seaport] and then to Jerusalem [the crowning city], and to all the country of Judea, and to the nations, announcing the necessity for a change of heart and turning to God, doing works worthy of this change in heart, myself." "Faithful is the word [Messianic gospel] and its worthy acceptance by all," writes Paul in his first letter to Timothy (chapter 1 verse 15), "that [the] Christ, [God's blessing of life in creation] Yøeshua, came into the world to save sinners [the spiritually divisive], of whom I am an example."

Having seen from different perspectives within God's greater single objective one, Paul writes (1<sup>st</sup> Corinthians 9: 20 to 22), "I became to the Jews like a Jew, so that I could they could follow my teachings. To those under the law, I became like one under the law, for the same reason. To those outside the law I became as one outside of the law, though I am not without the law of God (rather, under the law of Christ). And all this I did so that I could gain the goodly change of heart for all kinds of people." In Romans 10: 10 to 15, Paul writes, "With one's heart one moves from belief to righteousness, and with the mouth one moves from confessing to salvation. For Scripture says, 'Everyone believing in God will not be put to shame.' Is the Jew different from the Greek, when the same Lord of all richly blesses all those calling upon God? Whoever calls on the name [truly] of the Lord will be saved. How then may they call on someone in whom they have not believed? And how may they believe in someone of whom they have not heard? And how may they hear without preaching? And how may they preach without being sent? As it has been written: How beautiful are the feet of those preaching the Good News of peace, preaching the gospel of good things."

"I, the prisoner in the Lord," writes Paul in Ephesians 4: 1 to 7, "exhort you to walk in worthy manners according to your calling, with all humility, meekness, longsuffering, being eager to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, one hope to which you were called, one Lord, one faith, one immersion, one God and Maker of all, the one above all and through all and in all. But each of us was given gracious love individually, according to the measure of the gift of Christ." "Be single-minded, sympathetic, loving the [communion of saints], tender-hearted and humble in your thoughts," writes the apostle in 1<sup>st</sup> Peter 3: 8 to 9. "Do not pay back evil for evil, or revile those who revile you; but, on the contrary, be a blessing, because you were called to such, that there be blessing you could inherit." "If you have bitter jealousy and contention in your heart," writes James in 3: 14 to 16, "do not be boastful and lie against the truth. Such would not be the wisdom that comes down from above; rather, it would be earthly, beastly, and devilish. For where jealousy and contention are, there also come confusion and every foul deed." In Philippians 2: 1 to 3, Paul writes, "If there is any comfort in Christ, any consolation of love, any fellowship of Spirit, any compassion and pity, make my joy complete, being of the same mind, having the same love, being in full accord. Do nothing according to rivalry or self-glory, but humbly esteem your fellows and lift best interests, one of the other." Limit your speaking to those things which become sound teaching," writes Paul in Titus 2: 1 to 7. "Elder men, be temperate, sensible, discreet, sound the faith, loving, and endure. Elder women, likewise be reverent in your behavior, not slanderers, not overdrinking, and teachers of good, so that you may train the younger women. Teach them to be lovers of their husbands and their children, discrete, chaste, good homemakers, and co-operate with their husbands thoughtfully, so that the word of God not be blasphemed. Exhort the younger men, likewise. Be discreet, showing yourself as a pattern of good works in all that you do. In your teaching and your purity, be sensible, incorruptible, sound of speech and irreproachable, so that the opposition may be ashamed, having nothing bad to say about us."

Still, in 2<sup>nd</sup> Corinthians 12: 20 and 21 Paul reveals a certain trepidation, writing, "I fear coming, lest somehow I find you not as I wish, and am found by you not such as you wish, amid strife, envy, anger, rivalry, evil words, whisperings, and disturbances."

Lest coming again my humble me, may my God be with you. And I will mourn those many, who having previously sinned have not changed their attitude over uncleanness, sexual sins, and lustfulness which they have practiced.” “Lest any sexual sinner or profane one become like Esau, who for one feeding gave up his birthright, remember,” says Hebrews 12: 16 to 17. “For you know that indeed afterward, desiring to inherit the blessing, he was rejected, and had a change of heart because he found no rightful place anymore, though he sought it tearfully. “ “Do not love the world, nor the things of the world,” says 1<sup>st</sup> John 2: 15 to 17, “If anyone loves the world, the love of God is not in them, because all that which is in the world – the lust of the flesh, the lust of the eyes, and the pride of life – is not of our Maker, but of the world. And the world is passing away with its lust, but the one doing the will of God [spiritually free of mind] will remain.”

In Acts 8: 18 to 23, a man named Simon (not a disciple) observes that, through the laying on of hands by the apostles, the Holy Spirit is being given. He offers them money, saying “Give also to me this authority, so that on whomever I place my hands may likewise receive the Holy Spirit.” But Peter rebukes Simon, “Your silver goes into perdition with you, because you thought you could get the gift of God through money! There can be for you no sharing or future in this [spiritual] matter, for your heart is not right in the presence of God. Change your heart, therefore, from this your wickedness, and petition the Lord. Perhaps the intention of your heart will be forgiven, because I see that you are in the gall of bitterness and a bundle of unrighteousness.”

“What is the profit, my fellows, if faith says for everyone to have works, but one does not have such?” asks James, in chapter 2 verse 14, “Is the faith able to save that one?” In verse 17, James answers, “Indeed faith, if not accompanied by works, is dead in itself.” “The work of each person will be manifest,” writes Paul in 1<sup>st</sup> Corinthians 3: 13 to 15, “because the day will declare it. By fire it will be revealed of what sort is the work of each one, and in the fire proven. If someone’s work remains, from what that one has built, that one will receive reward. If anyone’s work is consumed, that person will suffer loss; still he or she will be saved, as though passing through fire.” “Let the work of each one prove that person,” writes Paul in Galatians 6: 4 to 8, “then one will have the right to boast in oneself, and not in another. For each one will carry that one’s load. And being taught in the word, let one share with the teaching and in all good things. Do not be led astray. God is not mocked! For whatever a person sows, this also the person will reap. And so, whoever sows to his or her own fleshliness alone will reap corruption. But whoever sows to the Spirit will also reap from the Spirit everlasting life.”

In Revelation 2: 4 to 5, the Godhead says to the congregation at Ephesus, “I have against you that you left your first love. Remember thus from whence you have fallen [‘asleep’], change your hearts, and do the first works.” [Put first the monarchy of God in heaven above.] “If not, I will be coming to you and will remove your lampstand from its place – unless you change your hearts.” Similarly, in Revelation 2: 18 to 23 the Godhead tells John to write the angel of the congregation in Thyatira, “These things says the [God’s Child], having eyes like a fiery flame and feet like burnished metal: I know of your works, your ministry, your faith, your endurance – especially your works. However, I have a few things against you. You allow the woman Jezebel, who calls herself a prophetess, to teach and make stray the slaves of God – committing sexual sins and eating sacrifices to idols.

I gave her time so she could change her heart and stop the sexual sin, but she did not change. Listen, I am throwing her into a bed, and those committing adultery with her, into great affliction unless they may change their hearts against their foul works. I will kill her children, and the congregations will know that I am the one searching kidneys [for vital excretions of waste] and hearts. And I will give to each of you according to your works.”

“We ourselves are the first fruits having the Spirit,” writes Paul in Romans 8: 23 to 28. “Also we ourselves in our inner being groan, eagerly expecting adoption [into the Godhead], the redemption of our body [the greater self]. By hope, we were saved, but hope being seen is not hope. For what sees anyone of hope? But if we hope for what we do not see, through patience we will eagerly expect it. Likewise, the Spirit joins in to help our weaknesses. Because we do not know how to we pray as we ought, but the Spirit itself pleads our case with unutterable groans. But God, searching hearts, knows what is the mind of the Spirit, because according to God the Spirit intercedes for holy ones. We know that to the loving, all things work together for good, those who according to God’s purpose are being called.”

In Ephesians 5: 31 to 32, Paul harkens back to Genesis 2: 24 – “Therefore a man will leave his father and his mother and will cling to his wife, and the two of them will become combined into one flesh.” “This is a great mystery,” says Paul, “but I apply it to Christ and the community.” Back in verse 23, he explains, “As a husband is the head of the wife [as it was then], so also Christ is the head of our [communion of saints] – the savior of the body [our church].” Verse 33 continues this instruction, “But you, one by one, each the spouse of one’s God, also let one love the other as one’s true self, and let the spouse [of God] be respectful.”

“Adulterating ones!” pleads James in chapter 4 verses 4 to 8, “Do you not know that friendship in a worldly way is hostility toward God? Therefore, whoever wants to be a friend of the world in our eyes is an enemy to God. You must think it is vanity when Scripture says, ‘The spirit which has lived in us yearns to envy.’ But God gives us gracious love. Therefore be subject to God. Oppose the devil, and [that deceiver] will run away from you. Come close to God and God will come close to you. Cleanse your sinful hands and purify your hearts, you duplicitous ones.”

In Revelation 3: 1 to 6, John writes to the angel of the congregation in Sardis, “These things says the one having the seven spirits of God, and the seven stars [the Godhead]. I know of your works, that you deserve the reputation you have, and are [spiritually] dead. Be watching and establishing the good things which are left but are about to die, because I found your works being unfulfilled in the presence of God. Keep remembering how you received and heard, and change your hearts! If you do not watch, then I will arrive upon you as a thief, as you do not know at all what hour I will show up. You still have a few in Sardis who keep their robes undefiled, and they will walk with me in white, because they are worthy. The overcoming one will truly be clothed in white [purely], and in no way will I blot out that name in the presence of my [Maker] or in front of the holy angels. Let the one having an ear, hear what the Spirit says to the congregations.” Likewise, in 1<sup>st</sup> Timothy 5: 5 to 6, Paul writes that “the [good] widow, having been left all alone in the world, has set her hope on God solely, and she continues in prayer and petition to the Lord night and day. But the widow who lives to pleasure herself, even while still alive has died [spiritual death].”

Ezekiel in 18: 21 to 24 says, “The soul that sins [divides, spiritually] will die [will go dormant]. A child will not carry the iniquity of the parent, and a parent will not carry the iniquity of the child. The rightness of the righteous will be on the righteous one, and the wickedness of the wicked on the wicked one will be. But the wicked one who repents from all sins committed [of spiritual divisiveness], and keeps my ordinance, doing justice and righteousness, that one will live [again spiritually] and not [simply] die. None of the transgressions that one has done will be presented again or mentioned; rather mindful of one’s righteousness instead, one will live. ‘Do I actually desire the death of the wicked?’ inquires the Lord your God. ‘Would I not prefer that one turn from wicked ways and live?’ But when one turns the righteous away from righteousness and commits injustice, considering all the abominations of the wicked, how can that one then go on living a spiritual life? All of the righteousness that one has done will not be remembered in [light of] such treason against God, and in the sins [spiritual divisiveness] that one has sown one will die [a spiritual death].”

Proverbs 3: 34 tell us that “Toward the scorners, God is scornful; yet to the lowly the same God gives graciously.” “Whom have you mocked, defamed, and reviled?” asks 2<sup>nd</sup> Kings 19: 22. “Against whom have you raised your voice? Yes, you have haughtily lifted your eyes placing them on high opposed to the Holy One of Israel [wrestler of God]! “Whom have you mocked and reviled?” asks the prophet in Isaiah 37: 23. “And against whom have you lifted your voice?” Isaiah answers, “The Holy One of Israel!” In Ezekiel 18: 17 and 20, God says that “Your people claim that the way of the Lord is not fair, when it is their own way that is not fair.... [Never minding that] it is according to each way of yours that I will judge you, [people of God].” Verses 25 continues, along this line of thinking, “Yet you say, ‘Is the way of the Lord not fair?’ Hear now, [people of God], to ask whether the way of God is not fair begs the [obvious] question as to whether in fact it is your ways that are not fair.” Verses 29 restates that “the [people of God] asks whether the way of the Lord is not unfair.” Verse 30 to 32 finish this discourse, “Therefore, the Lord God states that each one will be judged according to that one’s own ways. Turn and be changed for good, from all your transgressions, and iniquity will not be a stumbling block for you standing. Cast away from you all your transgressions, and make for yourself a new heart and spirit. Why would you want to stop living spiritually, [people of God]? I take little pleasure in the death of anyone who dies [especially spiritually]. So turn and live [consciously, under God above].”

“Malicious witness rise up,” says Psalms 35: 11 to 16. “They ask me about things I do not know. Instead of good, they repay me harm, bereaving my soul. But as for me, when they sick, I wore sackcloth and humbled my soul with fasting. I prayed with my head down on my bosom bowed, as though grieving for a brother or a mother. But in my limping they rejoiced and assembled against me, defamers – even people I did not know. They ripped at my character incessantly. Impiously, they mocked more and more, gnashing at me with their ungodly teeth.” “O Lord, let me not be ashamed,” says Psalms 31: 17 to 18, “because I have called on you. Let the wicked be put to shame, going away silently into Sheol [the shades]. Silence the lips of liars who speak recklessly against the righteous, with pride and contempt.” In 1<sup>st</sup> Peter 2: 15 to 19, the apostle writes that “It is the will of God to do good by silencing the ignorance of fools. And be truly free, rather than giving what is called ‘freedom’ a cover of evil.

For we are slaves of God. Honor the [communion of saints]. Love God and revere the Lord’s throne of honor. Servants, be obedient with full respect to your [earthly] masters, not only to the good and forthright, but also to the perverse. This is gracious, because the conscience of God bears the grief of anyone who suffers unjustly.” “Be gracious through your favor to me, O God, because people trample on me,” Psalms 56: 1 to 3 pleads. “All day long, foes oppress me. My enemies watching pant over me all day long, like predatory animals, for so many are fighting over me proudly. I am afraid, so in you I will trust.”

In Job 20: 3 to 7, Zophar says, “I hear censure that insults me, and the spirit from my understanding makes me reply. Have you not known this of old: That the exulting of the wicked is short, and the joy of the ungodly lasts only a moment? Though they mount up as high as the heavens [no shock – Sputnik!], and their heads touch the clouds [vertical ceiling], like their dung they will perish forever. Those who saw them [in the material world] will say, ‘Where are they?’” “Adorn yourself now with majesty and fame,” the Lord God speaks out of the whirlwind in Job 40: 10 to 14, “and clothe yourself in glory and honor. Pour forth the outbursts of your anger and as you look upon everyone who is proud. Abase and humble them. Tread the wicked into their place and hide them together in the dust, their faces bound in darkness [“the hidden place” – blocking reality from them]. Then I will admit to you that you by your own hand you can be saved.” “Behold, the hand of the Lord is not too short to save,” says Isaiah 59: 1 and 2, “nor is God’s ear too heavy to hear. Rather, your iniquities are separating you between your God, and your sins have hidden God’s face from you, with God’s voice from your hearing.” “Why do you cry out for your crushing?” ask the word of God in Jeremiah 30: 15. “Is the pain I am giving for the greatness of your iniquity incurable? No, it is because your sins are so many that I have done all these things to you.”

“To revere the Lord is to hate evil,” says Proverbs 8: 13, which goes on (like God), “I hate pride and arrogance, the ways of evildoing, and the mouthing of the perverse.” “In the pride of their countenance, the wicked will say, ‘God will not seek it out’,” according Psalms 10: 4. “There is no God in all of their schemes.” “Pride precedes destruction,” says Proverbs 16: 18 to 19, “and a haughty spirit precedes stumbling. It is better to be of a lowly spirit among the poor than to divide spoils with the proud.” Psalms 119: 33 to 36 reads, “Teach me, O Lord, in the way of your statutes [regulations] and I will never forget. Make me understand, and I will keep your law, observing it with my whole heart. Make me walk in the way of your commands, of which I delight! Bow my heart to your testimonies, and not to unjust gain.” “I will feed those who oppress you on their own flesh,” says God in Isaiah 49: 26, “and they will be drunken on their own blood, as with fresh [fine] wine. And all flesh will know that I am the Lord, your Savior and your Redeemer, the Mighty One of Jacob [the supplanter, heir of Hebrew legacy].”

“The righteousness of the godly makes their way straight,” says Proverbs 11: 5 and 6. “But the wicked fall by their own wickedness. Through righteousness, God the upright delivers. But the treacherous are taken captivated by their own scheming.” “The Lord makes poor and makes rich,” says 1<sup>st</sup> Samuel 2: 7. “Dealing with a slack hand becomes poverty,” as Proverbs 10: 4 says; “The hardworking hand makes one rich.” 1<sup>st</sup> Samuel 2: 8 (continuing) says, “God brings low and God exalts. God raises up the poor and the needy from the ash heaps and the dunghills,

making them to sit with nobility and inherit a throne of honor. For the pillars of the earth are God's and God has set them upon the world." In Job 36: 4 to 10, Elihu says, "Truly my words are not false. One perfect in knowledge is with you. Listen! God is mighty and does not despise strength of understanding. God will not keep the wicked alive, but give the afflicted justice. God does not withdraw God's eyes from the righteous, but with monarchs on the throne does Lord place them to sit, and in righteousness they are exalted. If they are bound in chains [unhealthful attachments] and caught in cords of affliction, God declares to them their work and their transgressions, telling them how they are behaving proudly. God opens up their ear to good instruction and commands that they turn back from the iniquity."

In Psalms 73 (1 to 12 and 16 to 20), the psalmist (David?) writes, "Truly, God is good to the upright, to the pure in heart. But as for me, my feet had almost stumbled; and my steps had nearly slipped; because I was jealous of the proud, looking on the peace of the wicked. Are there no pangs to their death? Their bodies are very fat. They are not wrapped up in troubles as others are. And they are not plagued with problems, like regular people. Their eyes swell out with fatness, their imagination surpassing. They scoff and speak maliciously, haughty words. They set their mouth against the heavens [in blasphemy], and their tongue walks through the earth [polite-thinking]. Therefore, the people turn and praise them, not finding fault. And they ask, 'How does God know?' 'Is there knowledge in the Most High?' Look! These wicked ones are always at ease, increasing their riches.... When I thought about how on earth could I understand this, it was painful in my eyes. But when I went into the sanctuaries of the Lord God, I discerned their end. Surely, God will set them in slippery places, where they will fall into ruin. In an instant, they will become an utter desolation, consumed with terrors, like a dream upon waking, the image of which one's God despises."

"Woe to those who rise early to pursue fermented drinks," says Isaiah 5: 11 to 13, "Tarrying in the twilight, wine inflames them. At their feasts are the lyre, the harp, and the timbrel. But they do not regard what the Lord means, and the work of God's hands they cannot see. Therefore God's people go into exile without knowledge and their noble ones are dying of hunger; their multitude parched with [spiritual] thirst." Again in Isaiah 28: 1 and 2, the prophet says, "Woe to the proud garlands worn by the drunkards of Ephraim [the very fruitful]. The glory of Ephraim's beauty is like a flower that is fading, crowning their heads in the valley of fatness – to be struck down by wine! Listen! In the Lord is power and strength, like a storm of hail and destruction. Overwhelmed with mighty floodwaters, God will set Ephraim down-to-earth, by hand." Written later in time chronologically is the Book of Jeremiah. "Surely, I have heard Ephraim bemoaning his existence," says God's word in chapter 31: 18 to 19. Ephraim says, "You chastened me [God] and I was chastised as a bull calf not yet trained [being stubbornly rebellious]. God," Ephraim says, "turn me back, and I will be changed for good. After all you are the Lord my God." Ephraim continues, saying, "And after I had turned away, I [then] repented. After I was instructed, I slapped my thigh [a change of heart about sexuality]. I was ashamed and humiliated, because I had carried [due negative reinforcements] from the days of my youth [as 'he' exhibited]."

The Godhead says to the angel of the congregation in Pergamos, through John, "These things says the one with the double-edged sword: I know that in the place you live is the throne of Satan.

Yet you hold my name, and did not deny my faith even in the days of Antipas, my faithful martyr, who was killed in your midst, where Satan is living. But I have a few things against you, because you have there among you those holding the teaching of Balaam, who taught Balak to throw a stumbling block [to awareness] before the children of Israel [wrestler of God], to eat sacrifices to idols and commit sexual sin. You also have those among you holding the teachings of the Nicolaitans, which I hate. Change your hearts! But if not, I will come quickly, and I will make war against them by the sword, on my word. Let the one having an ear hear what the Spirit says to the congregations. To the overcoming, I will give hidden manna to eat, and a white stone, on the stone a new name being written, which no one knows except the one who receives it." (Revelation 2: 12 to 17)

In Revelation 3: 14 to 22, the Godhead says to angel of the congregation in Laodicea, "These things says the 'Amen', the witness faithful and true, source of God's creation: I know of your works, that you are neither cold nor hot. I wish you that you were either. Because you are only lukewarm, I am about to vomit you out of my mouth. You call yourselves rich and think you have need for nothing, but do not know that you are wretched and miserable, poor and blind and naked. I advise you to buy from me [the spiritual] gold having been refined by fire, so that you may be [truly] rich and clothed in white [pure], not revealing your shame and nakedness. May eye salve anoint your eyes, so that you may see. As many as I love, I also rebuke and chasten. Be zealous, and therewith change your hearts! Listen! I stand at the door and knock. If anyone hears my voice [the word of God] and opens the door, I will enter to that one and we will dine together, one to one. To the one overcoming I will give a place sitting with me on my throne, as I also overcame and became seated with my [Maker] on the throne of God. Let the one having an ear hear what the Spirit says to the congregations."

King Nebuchadnezzar, when his strength finally returns to him (in Daniel 4: 34 to 37, after denying God's sovereignty) says, "I lifted my eyes to heaven [an example] and my reason returned to me. I blessed the Most High, praising and honoring eternal God, whose dominion is everlasting, one monarchy from generation to generation. And all the inhabitants of the earth are to be counted as [practically] nothing [in and of themselves alone]. The Lord does whatever God so pleases in the army of heaven [waging holy war against evil] and among the inhabitants of the earth. There is no one who can strike God to thus call God down saying, 'What are you doing?' [It occurred to him.] At that time, my reason returned to me, and the glory of my kingdom, my majesty and luster [also] returned. My advisers and nobles sought me, and I was resettled over my kingdom, with tremendous greatness added in addition. Now I Nebuchadnezzar praise, exalt, and glorify the [Monarch] of Heaven, for all of God's works are truth and all of God's ways are justice. Those who walk in pride our God can rightly humble." However, in the next chapter (Daniel 5: 18 and 20 to 22), the prophet says to Belshazzar, "O king, God the Most High gave your kingdom, with greatness, majesty, and splendor to Nebuchadnezzar, your father.... But when he grew arrogant, his spirit hardened and he acted insolently. So he was deposed from the throne and majesty was taken away from him.... [At last] he knew that our God is sovereign over the lordship of men, and whomever God wishes is appointed to rule. You his son, O Belshazzar, you have not humbled your heart, though you knew all this." So Belshazzar's kingdom was divided, split between the Medes and the Persians.

“Ahab the Arab sold himself to do what is evil [simply wrong] in the sight of the Lord,” says 1<sup>st</sup> Kings 21: 25. But later (in verse 27), “He tore his clothes and put sackcloth over his bare flesh; he fasted, lay in the sackcloth, and went about softly, feeling dejected.” Then the word of the Lord came to the prophet Elijah (verses 28 and 29): “Have you seen how Ahab has humbled himself before me? Because he has humbled himself, I will not bring down disaster in his day.” Likewise, 2<sup>nd</sup> Chronicles 32: 25 says that “Hezekiah did not respond according to the benefit done to him, because his heart was proud, and God’s wrath was on him and on Judah and Jerusalem.” But according to the next verse (26), “Hezekiah humbled himself for the pride of his heart, together with the inhabitants of Jerusalem, so that the wrath of the Lord did not come upon them in the days of Hezekiah.” “We have heard of Moab – his extreme pride, arrogance, and rage – but not his babblings,” says Isaiah 16: 6. Jeremiah 48: 29 to 30, likewise records, “We have heard about the exceeding pride of Moab – loftiness, arrogance, and haughty heart. ‘I have known,’ the Lord states, ‘Moab’s wrath; a boast to that he has not done’.”

According to 2<sup>nd</sup> Chronicles 33 (10 to 33 and 19), “The Lord spoke to Manessah and to his people, but they did not attend. Therefore the Lord brought against them the commanders of the army of the king of Assyria, who captured Manessah with hooks, bound him with bronze fetters, and made him go to Babylon. While he was in distress, he entreated the favoring face of the Lord his God and humbled himself greatly before the God of his ancestors. He prayed to God. God listened and heard his prayer, restoring Manessah again to Jerusalem and his kingdom. Then Manessah knew that the Lord indeed was God.... His prayer, and how God listened to him, all his sin [blocking] and his [sly] faithlessness, even the sites on which he had built high places and set up graven images [before he humbled himself], these are written in the Matters of Seers [which are scrolls, I suppose].”

In Matthew 23: 8 to 12, Yøshua instructs his followers, “Do not be called ‘Teacher. Is one of you the teacher and all of the others fellow students? No. And call no one on the earth ‘Father’, because the true Father [your one ‘Parent’ in a mystical sense] is the One in heaven. Neither be called ‘Leaders’, individually, because the Messiah is the Leader of all you. And the greatest one of you will be a servant. Whoever will exalt oneself will be humbled and whoever will humble oneself will be exalted.” In Luke 14: 10 and 11, Yøshua encourages the disciples that “when you are invited... sit in the lowest place [and] when the Lord who has invited you comes, the Lord will say, ‘Friend, move up higher. Then respect will be given to you in front of the others resting there. For everyone in exalting oneself will be humbled. And the one who humbles oneself will be exalted.’” “Be humbled in the presences of the Lord,” writes James, in 4: 10, “and God will exalt you.” In Luke 18: 10 to 14, Yøshua gives a moral illustration: “Two men went up to the temple to pray, one a legalist [a Pharisee], and the other a tax collector. The legalist stood by himself and prayed these things: ‘God I thank you that I am not like the rest of my people, predatory, unrighteous, adulterers, or even like this tax collector. I fast twice a week. I tithe [give the temple a tenth] of all I get [as is only right].’ Meanwhile the tax collector, standing afar off, would not even lift up his eyes to heaven, but beat his breast saying, ‘God, be merciful to me, the sinner.’ I tell you, this one – the tax collector – went back home having been made right, rather than the legalist. So, everyone who exalts oneself will be humbled, and everyone who humbles oneself will be exalted.”

“God has declared to mortals what is good,” says Micah 6: 8, “And what the Lord seeks from you is only to do justice, love grace [re-calibration] and to be humble walking with your God?” “Heaven is my throne and earth is the stool of my feet,” says the Lord in Isaiah 66: 1. “Where then is the house that you build for me?” the Lord asks in verse 2. “Where then is the place of my rest?” Answering, God says, “All of these things my hand has made, and all these exist as a state of the Lord. But to this one I will look – to the humbled and contrite of spirit, who trembles at my word.” In chapter 38, verses 14 to 17, Isaiah writes, “Like a swallow twittering, so I chatter. I moan as the dove. My eyes look weakly to the heights. O Lord, [reality] presses down to me. Be surety for me. What will I say? For the Lord speaks to me, and God has acted. I will go softly all my years over the bitterness of my soul. O Lord, on them they live, and for all in them is the life of my spirit. And you heal me, and make me live. Listen, for peace was very bitter to me. But you loved my soul, even from the pit of destruction [magma! magma!] for you have cast all my sins [spiritual divisiveness] behind your back.”

“Knowing then the terror of the Lord, we persuade people,” writes Paul in 2<sup>nd</sup> Corinthians 5: 11 to 20, “and to God I hope we have been made clear; likewise, with your consciences. Once again, we do not commend ourselves to you, but this is an occasion giving to you a boast on our behalf, so that you may be able to answer those who boast in appearance and not in heart. Whether or not we are insane is up to God. In truth, we are well within our senses [as far as you are concerned]. Moreover, the love of Christ constrains us, having judged this: That if One died for all, then all have died [in as far as is required]. And [it was] for all [that] Yøshua died, so that those living may no more live self-interested lives, but live for the one who for them died and was raised. So, if anyone is in Christ, that one is a new creation. The old things have passed away. And look! All things have become new. And all things are made out of God, having reconciled us to [the Godhead] through Christ. And the ministry of reconciliation has been given to us, as God was reconciling the world to [the greater self] in Christ, not charging anyone with their trespasses, and putting in us the word of reconciliation. On behalf of Christ, therefore, we are ambassadors of God, exhorting through us. We beg, on behalf of Christ, be reconciled to God!”

In Romans 5: 10, Paul writes that “If when we were enemies we were reconciled to [atoned with] God through the death of the [God’s Child] how much more will we be [spiritually salvaged], having been [moreover] reconciled by [Yøshua’s eternal] life.” “So let us count our fellows as ministers of Christ,” writes Paul in 1<sup>st</sup> Corinthians 4: 1 to 7, “and trustees for the mysteries of God. Moreover, it is required of the trustees that they be found trustworthy. Yet to me it is a small thing to be judged by you, or by mortal reckoning. But know that I do not judge myself, because against myself I know nothing. But it is not by this that I have been made right. Rather, judging me is for the Lord to do. So do not pronounce judgments about anything before the proper time comes. Then the Lord will shed light on the things now hidden in darkness and also reveal the counsels of our hearts. And then commendation will be given to each one, from God. My brothers and sisters, I have applied these principles to myself and to Apollos, for your greater benefit, so that accordingly you may not try learning above what has been written for contemplation, so that no one may presume to be better than another. Who do you make differ? What have you not received? Having received, why do you boast as though it were not a gift?”

According to Acts 5: 28 to 32, Peter and the apostles were brought in among the Sanhedrin, and the high priest questioned them saying, "Did we not charge you to not teach in this name ["Yøeshua"]? Behold, you have filled Jerusalem with your teaching. Are you purposing to bring the blood of this man upon us?" But answering him, Peter and apostles said, "Is it not right to obey God rather than men? The God of our ancestors raised Yøeshua, whom you seized and hung on a tree. This God, our Ruler and Savior, exalted Yøeshua and placed him in heaven, as the right-hand man for facilitating a change of attitude to Israel and forgiveness of sins. We are witnesses both to Yøeshua and words that the Holy Spirit of has given to those obeying God."

In Acts 2: 38, on the day of Pentecost, Peter says, "Change your hearts and be immersed, each of you, in the name of Yøeshua [of] Christ for the forgiveness of sins [spiritual divisiveness] and you will receive the gift of the Holy Spirit." In Acts 3: 19 to 21, Peter tells the Israelites, "Change your hearts, and be converted, for the blotting out of sins [spiritual blocking] so that times of refreshing may come from the presence of the Lord. And God may send Yøeshua [of] Christ, as proclaimed to you, whom it is right for heaven to receive until the times of restitution of all things, of which God has spoken through the mouth of all God's prophets." Peter says in Acts 13: 2 that "God raised from the seed (according to promise) the Savior to Israel, Yøeshua." According to Acts 16: 27 to 32, when the earthquake frees Paul and Silas from imprisonment, the jailer asks them, "Sirs, what must I do in order to be saved?" They answer, "Believe on the Lord, Yøeshua [of] Christ, and you will be saved, both you and your household." Then they speak the word of the Lord to him and all those in his household. In Acts 20: 21, Paul says, "I kept back nothing profitable, teaching publicly and from house to house, earnestly testifying to Jews and to Greeks alike, toward a godly change of heart, and faith toward our Lord, Yøeshua [of] Christ." "We have beheld and testify that the [Maker] has sent the [Child], Savior of the world," says 1<sup>st</sup> John 14 to 15. "Whoever confesses that Yøeshua is the [Child] of God, God remains in that one and that one in God [part of the Godhead]."

Still, it is important to know that you yourself are the Messiah, rather than believe in that religiosity loosely based on the Bible. If you want to find out what the Bible really says about topics like thanksgiving, praying, love, hope, justice, and human intellect, see <http://liberative.tripod.com>. You will find, through my extensive Scripture studies (which I try to make accurate), that what the Bible says (and the meaning behind it) is normally not only different from what the Church wants people to believe. But in many cases, it is the exact opposite. As an example, in Luke 6: 9 (like Matthew 12: 10 and Mark 2: 4), Yøeshua asks the legalists and the copyists, "Is it lawful to do good on the Sabbath day, or to do harm? To save a life or destroy one?" The worldly name of "Christianity" is very harmful, particularly in crucifying innocent people and the inverted prayer life of material wants (and clever thinking) rather than open-eyed inspiration for upward progress. In Matthew 12: 6 to 8, Yøeshua says that "one greater than the temple is here. If you had known what it means [paraphrasing Hosea 6: 6], 'Mercy is what I desire [technically, it should be "faithfulness"]', and not sacrifice, you would have not have condemned the guiltless. The Lord is also of the Sabbath [in the form of] the [Child of Humanity]." In Mark 2: 27 to 28, Yøeshua says to them, "The Sabbath came into being for the sake of human beings, not human beings for the sake of the Sabbath. So the [Child of Humanity] is also the Lord of the Sabbath."

Thus says the Lord in Ezekiel 24: 21, "Listen! I will profane my sanctuary, the pride of your strength, the desire of your eyes, and my place of presence which pities your soul." "I will feed those who oppress you [as we are, in the "Promised Land"] with their own flesh [as the body of Christ]," like God says in Isaiah 49: 26, "As on fresh [tasty] wine, with their blood [of the Christ] they will be drunk. Yet all flesh will know that I am the Lord your Savior and your Redeemer, the Mighty One of Jacob [supplanter of idolatry and false ideations]." In Job 5: 1, Eliphaz prods Job, "Call now; is there anyone answering you? To which of the holy ones will you turn? [From what are you saved?] The fool kills vexation," he says, "and the simpleton puts to death passion."

"Gather yourselves and come; draw near together," says God in Isaiah 45: 20 to 25, "escaped ones of the nations [states of God]. They know those who lift up the [old rugged] wood of their [own vain] image, and those who pray to a god [beneath us, one] who does not save. Declare and bring [salvaging] near. Yes, let them consult together. Who has revealed this [prophecy] of old, and from then has told it? Is it not I, the Lord? No more is there any God besides me. A God truly just and a Savior none is except me. Turn to me and be saved, all the ends of the earth, be for God and none other anymore. By [the Godhead] I have sworn, and my work has gone forth from my mouth, and a word that will not return: That to me every knee will bow and every tongue will swear. Only in the Lord, it shall be said, is the righteousness and the strength. To God one comes, and people are ashamed of all who are angry with the Lord. In the Lord all the [spiritual] seed of the children of God will be justified with [divine] glory."

Jeremiah 14: 8 asks, "O Hope of Israel [wrestler of God], its Savior in time of distress, why should you be as a stranger in the land, or as a traveler who turns in to lodge?" "O God," says Psalms 80: 3, "restore us again and make your favor shine, so we will be saved!" "Guard my soul," says Psalms 86: 2, "for godly I try to be. Save your servant, O you my God, as I trust in you." "I will call to God. The Lord will save me," says Psalms 55: 16. "What will I return to the Lord for all God's benefits to me?" inquires the psalmist in 116: 12 to 13. "The cup of salvation [salvaging] I will lift up, and on the name of the Lord I will call." "I am the Lord," says God in Isaiah 43: 11, "and there is not a Savior besides me." Clearly, this is the Messianic message. In Ephesians 2: 8, Paul writes, "By gracious love you are saved, through faith, and this not of your doing; rather, the gift is God."

In Job 33: 12 to 22, after Bildad, Eliphaz, and Zophar give up counseling Job, Elihu in his opening monologue says, "God is greater than mortal. Why do you contend against the Lord, saying, 'God will answer none of my words'? All matters God answers! God speaks in one way, and [notably] in two [ways, like puns], though people do not perceive it [notice]. In a dream, in a vision of the night, when deep sleep falls on mortals, while they slumber on their beds, ["instruction seals"] then God opens their eyes [waking night thoughts] and terrifies them with warnings [apocalypses], so God can thereby turn them aside from their [afore planned] deeds, and keep them from committing [further acts of] pride, to spare their souls from the Pit [and its god] their lives from passing by the sword [peace!], traversing the river [Styx, from Grecian mythology]. They are also chastened with pain upon their beds [even as they linger with medication], and with continual strife for their bones to endure, so their lives loathe bread [old diets] and their appetites [decrease even to the point of] dainty food ["of soul food desirable.]"

In Job 34 (31 to 33 and 36 to 37), Elihu asks Job and his former counsel (of Bildad, Eliphaz, and Zophar) whether “Has anyone said to God, ‘I have taken away. I will not [be the one to] pervert. Besides what I see, you teach me. If iniquity [is some of what] I have done, not I [am the one to] do again!’ From with you [on your side]” (Elihu says) “God must repay [you] because [it means] rejected you. You must choose, and not I; therefore, what you know, speak [declaratively]... Would that Job tried [thinking in terms of] maybe, to the limit, because his answers are like toys of iniquity. Job adds his sin [spiritual divisiveness] to rebellion [actions based on resentment]; Job claps his hands among us, and [yet, at virtually the same time] multiplies his words against God.” (Worldly thinking requires wordiness.)

“Moreover,” says 1<sup>st</sup> Samuel 15: 29, “the Glory of Israel [wrestler of] God does not deceive, because God is not a mortal, that God should repent.” In Jeremiah 18: 7 to 8, God’s word is written, “The instant I speak, concerning a nation or a monarchy, about plans to uproot it, break it, and cause it to perish, if that state will turn from its evil, against which I have forewarned, I will relent from the evil thoughts that I presented for achieving toward it.” “Perhaps they will listen and turn, each one, from their ways of evil, I may relent in the evil I am planning toward them on account of their evil actions,” says Jeremiah in 26: 3.

“On God rest my salvation and my glory,” says Psalms 62: 7 to 10, “My mighty rock, my refuge is in God. Trust in God in every time, O people; pour out your heart in God’s presence. Surely, vanity – a mortal brainchild – is a lie. The fallen children, weighed up in scales, are lighter than vanity itself, altogether. Trust not in oppression nor robbery. Riches, if they be increased, do not set on your heart.” “Wash your heart from evil, O Jerusalem, that you may be saved [salvaged],” says Jeremiah 4: 14. “How long will vain thoughts lodge within you?” But in Psalms 78: 32 to 35, Scripture says that God’s people “sinned still more, and did not believe in God’s miracles. And the Lord ended their days in vanity, their years in sudden terror. When the Lord started killing them, then they sought God. They turned and they searched eagerly for God. And they remembered that God had been their rock; the Most High, their redeemer.”

According to Acts 14: 14 to 17, “When the apostles Paul and Barnabas heard about the priest of Zeus (when the crowds said, “the gods have come down to us in human form” at seeing their faith healing) wishing to offer them sacrifice, they tore their clothes and sprang into the crowd, crying out and saying, ‘Friends, why are you doing these things? We have similar feelings to you fellows, preaching the Good News so that you might turn from ungodly vanities to the living God who made the heaven and the earth, and the ocean, and all things in them. Who in preceding generations allowed all the nations to go ways of their own. And yet God [in the greater self] left sound testimony to us, giving rain from heaven and seasons producing fruit, so we would fill ourselves with food and be glad within our hearts.’”

In Deuteronomy 4: 27 to 30, Moses writes, “The Lord will scatter you among the peoples; only a few of you will be left among the nations where the Lord leads you. There you will serve other gods made by human hands, objects of wood and stone that neither see, nor hear, nor eat, nor smell. From there you will seek the Lord your God, and you will find [God] if you search after [the sovereign Lord] with your whole heart and all your soul. In your distress, when all these things have happened to you, in the latter days, you will return to the Lord your God,

and heed [God].” In Jeremiah 4: 1 to 2, the Lord says, “if you will return, O Israel [wrestler of God] and remove your hateful idols from my face and will not waver, and you will swear as the Lord lives, in truth, in justice, and in righteousness, then all the nations will bless themselves in the Lord God, glorifying.” “They will not be defiled anymore with all their filthy idols, nor with all their transgressions,” says Ezekiel 37: 23, “but rather, I will [salvage] them, out of all their homes, in which they have sinned [been spiritually divisive], and I will cleanse them. So they will be to me my people, and I will be to them their God.”

Still Isaiah 2 (8 to 9, 11 to 12, 17 to 19, and 22) gives a picture: “The land is filled with idols, as they worship the work of their hands, that which their own fingers have made. These you [God] use to humble them, and everyone is brought low – do not forgive them!... Eyes of mortal haughtiness will be humbled, and human pride made to bow, but the Lord alone will be exalted in day that. The day of the Lord sees armies against all the proud and the lofty ones and against all else that is lifted mistakenly, and it will ever be abased. The idols must completely vanish. People will go into the caves of the rocks [fallout shelters], and into the [tricky] holes of the dust, before the fear of the Lord and from the glory of God’s great majesty, when God arises to make the earth tremble.” Thus, the prophet advises, “Cease yourself from mortal mindedness, even as you are breathing in your nostrils [a simple meditation technique].” Then Isaiah asks, “For in what [as a material object] is mortality to be esteemed?”

In Ezekiel 14: 1 to 7, the prophet writes that “Some elders of Israel [wrestler of God] came and sat in front of me. And the word of the Lord came to me, saying, ‘[Child of Humanity], these elders have set up idols in their hearts, and put the stumbling block of their iniquity in front of their faces [blocking awareness]. Should I be sought at all by them? Therefore, speak to them saying, “Thus says the Lord your God: Every member of the [people of God] who sets forth idols in that one’s heart and puts the stumbling block of iniquity before that one’s face, and [yet has the wherewithal to] come to the prophet, I the Lord will answer through that one’s army of idols. So that I may captivate the [people of God], who are estranged from me, each one in that one’s own heart, by their very own idols.’ Therefore, say to the [people of God], ‘Thus says the Lord your God: Turn and be turned from your idols, your face away from all your abominations. Every member of the [people of God], or the alien who sojourns in Israel, being separated from following me and setting up idols in the heart, stumbling blocks of iniquity placed in front of that one’s face, coming to seek the prophet of God, I the Lord will answer personally [through the one greater self].’”

As is written in Isaiah 57: 14 to 17, “God will say Raise [your greater self] up! Raise [it] up! Clear the way! Remove every stumbling block from the way of my people. Thus says the high and lofty One inhabiting eternity (and Holy is the Lord’s name): ‘The high and holy places are ones that I dwell in, even with the contrite and humble of spirit, to revive the heart of the penitent. For I will not contend forever, nor always be angry; the human spirit would faint from even being before me, even the breaths I have made. The iniquity of [material] gains made me angry and I struck mortally. Yet humanity went, returning in the way of the [material] heart. Mortally minded ways I have seen, but I will heal humanity, restoring comfort to them and to their mourners. I [sovereign God] create the fruit of the lips. Peace, peace, to the far off and to the near says the Lord, and I will heal humanity.

But the wicked are like the sea, which although it could be quiet [theoretically] is driven so as to be unable, casting up in its water mire and dirt. There is no peace, says my God, to the wicked.”

In Jeremiah 7: 1 to 15, the word of God tells prophet, “Stand in the gate of the Lord’s house and call out there this word, saying, ‘Hear the word of the Lord, all Judah [people of God] who enter in at these gates to worship the Lord.’ Thus says the Lord of hosts, the God of Israel [wrestler of God], ‘Amend your ways and your doing, and I will let you dwell in this place. Do not trust yourself to those words of the lie that says, “The temple of the Lord is that [per se].” Because if you thoroughly amend your ways and your doing, if indeed you practice justice between people and their neighbors, if you do not oppress the stranger, nor the orphan, nor the widow, and innocent blood you do shed in this place, and you do not go after other gods to your hurt, then I will let you dwell in this place, in the land I gave to your ancestors [timelessly]. Listen, you are trusting for yourself in words of [a wicked] lie without [it] being of use [or being of use, yourselves]. Will you steal, murder, and commit adultery, and swear falsely, burn incense to Baal and walk after other gods that you do not know, and then come standing in front of me – the one true God – in this house which has my name upon it and say, “We are delivered,” in order to continue all those abominations. This house called by my name (in your eyes) has become a den of violence. On some level, you know I am still beholding you,’ says the Lord. ‘But go now to my place which was in Shiloh and see what I did to it because of my [fallen] people Israel. Because you have done all these works,’ says the Lord, ‘and I spoke to you (rising up early – speaking), but you did not hear, and I called you, but you did not answer, therefore I will do to the house which has had my name invoked upon it, and in which you are trusting, and to the place which I gave to you and your ancestors, just like I have done to Shiloh. And I will cast you away from my face, as I cast away all your fellows – the whole seed of Ephraim [the very fruitful].’” In verses 27 to 28, God’s prophecy continues, saying, “Speak to them all these words, but they will not listen to you. And you will call to them, but they will not answer you. Say to them, ‘This is the nation which does not obey the voice of the Lord their god, nor receive instruction. Truth has perished within it and it is cut off from their mouth.’”

In Isaiah 55: 10 to 11 God says, “As water in rain and snow goes down from the heavens, not returning except that it waters the earth, sprouting forth plants, giving seed to the sower and food to the eater, so my word that goes out of my mouth will be; it will not return to me void, except that it does that which I please. And it will prosper in what I have sent it to do.” In Job 22 (21 to 23 and 25 to 28), Eliphaz says, “Be of service now to God and be at peace. By means of such will come to what is your good [providence]. Agree with God and be at peace. Receive now the law – instruction from the mouth of God [speaking what your conscience and upper aspirations say] – also laying up God’s words [moments of clear inspiration] in your heart. If you return to the Almighty, you will be built [made whole again], removing unrighteousness [and injustice] from your tents... The Almighty will be your gold and silver, as good strength for you. The Almighty will delight over you, lifting to God your face [wide-eyed]. You will make your prayer to God, and God will hear you. And you will pay your vows. And then you will delight yourself in the Almighty, lifting your face to God [wide-eyed]. As you decide on a matter and [intuitively] it will be established for you, and [enlightenment] will shine on your ways [of life].”

Joel writes in 2: 11 to 14, “The Lord sends the voice of God ahead of God’s army, because God’s camp is very great, and whoever does God’s word is strong. The day of the Lord is great and very awesome. Who can endure it? Yet even now, the Lord states, ‘Turn to me with all your heart and with fasting, weeping, and wailing. And tear you your hearts, not your clothes! Return to the Lord your God, because God is gracious [re-calibrating] and merciful [giving endurance], slow to anger, and immensely kind. Sometimes God [from the slight heresy of Joel and Amos] changes God’s mind [over time] about evil. Who knows? God may return with a change of mind; so leave behind you a blessing and an offering of food and drink, for the Lord your true God’.”

“Despising the word of God ruins one,” says Proverbs 13: 13, “but one reverencing the commands of God will be rewarded on high.” Hebrews 4: 12 to 16 says “The word of God is living and working, sharper than any sword, doubly piercing, far as division of both soul and spirit, both joints and marrow, able to judge the thoughts and intentions of a heart [paying attention]. And there is no creature unrevealed before God, rather all things are naked and laid plain for the eyes of the One with whom is our account. Therefore, having a great high priest who has gone through the heavens [Messiah Yæshua, God’s Child] let us hold fast our confession. We have a high priest who is able to sympathize with our infirmities, having been tempted, but according to human likeness in all respects apart from sin [spiritual wrong]. Therefore, let us draw near with confidence to the throne of grace [God’s providence], so that we may receive mercy [endurance], and the grace [re-calibration] we may find for timely help.”

“But because of Yæshua remaining in this age,” says the writer in Hebrews 7: 24 to 26, “the priestly office has not passed on. From this perfection, he is able to save those coming close to God through him, every living person, interceding on anyone’s behalf. Because to us a high priest was fitting – holy, harmless, and undefiled – having been separated from sinners [cast out, the spiritually divisive] and becoming [transcendent] higher than the heavens.” Earlier, in Hebrews 5: 6 to 7, the writer says, “You are a priest according to the order of Melchizedek [an Old Testament high priest], who in the days of flesh both petitioned and made entreaty to the one able to save him out of death, with strong crying and tears, offering and being heard out of reverence.”

In Acts 17: 27 to 30, Paul to the Athenians, “God made from one man [Adam] every nation that lives on the surface of the earth, and God pre-arranged the seasons and the boundaries for their living, so that perhaps they might grope for God and find the Lord, even though God is not far from one, each of us. In God we live and in God we move, as indeed some among the poets have said. Also we are God’s children. Then, being of God, we ought not suppose that the Godhead is something like gold, or silver, or stone; neither is God like an engraving of art from the human imagination. Before now indeed were times of ignorance and overlooking; now, however, God has declared to humans all over everywhere that they should have a change of heart.”

“I [the greater self] am the door [to the other, perhaps nearer, side],” says Yæshua in John 10: 9, “Come in to be saved [salvaged], go out to good pasture [life].” “Do you not fear me?” asks the Lord in Jeremiah 5: 22. “Will you not tremble awed that I have placed the sand as the boundary for the sea, eternally decreed so it cannot cross?” Verse 23 follows, “Though its waves roaring rise and fall, yet they cannot prevail crossing over.”

But to this people there is a heart that is stubborn [unwilling to co-operate with the God above] and rebellious [acting on resentment]. They [ones wrestling] have turned and gone away.” “All we like sheep have gone astray,” says Isaiah 53: 6, “Each has turned to that one’s own mortal way. And the Lord has made meet in God the iniquity of us all [justly salvaging atonement].” “Remember these things,” the Lord says to God’s children (“Israel”) in Isaiah 44: 21 to 22, “You are my servant, as I formed you – a servant to me. O,” says God, “you will forget me not. I have erased as a cloud your transgressions and your sins [spiritual divisiveness]. Return to me, for I have redeemed you.” “Come and let us return to the Lord!” prophesies Hosea in 6: 1 to 3, “For God has torn, but God will heal us. God has struck us, but God will bind up our wounds. God will revive us after two days, on the third day God will lift us up and we will live in God’s presence. Then let us know, and pursue to know more fully the Lord. As the dawn, so sure is God’s going forth. And God will come to us like the rain, like the latter rain, like the former rain to the earth.” In Jeremiah 24: 7, God’s word is written, “I will give to them a heart to know me, that I am the Lord. And they will be to me my people and I will be to them their God. For they will return to me with their whole heart.”

“Return, O [wrestler of God] to the Lord,” says Hosea in 12: 1 and 2, “because you have fallen as the consequence of your iniquity. Take with you the willpower to speak and return to the Lord. Say to God, ‘Take away all the iniquity, receive well, and we will repay with the calves our lips.’” In verse 4, God says, “I will heal their backsliding, and I will love them freely, because my anger has turned away from them.” In 1<sup>st</sup> Samuel 7: 3, Samuel says to Israel [God’s own people], “If you are returning to the Lord with all your heart, put away the gods of the stranger from your midst, and... prepare your heart for the Lord, and serve God – God only. Then [the one] God will deliver you.”

“Faithful is the word of God and its worthy acceptance,” writes Paul in 1<sup>st</sup> Timothy 4: 9 to 10, “For this we labor and struggle, because we have set our hope on the living God, who is the deliverer of all humankind, especially of believers [as God communicates to us particularly through intuition and emotion].” In 1<sup>st</sup> Timothy 2: 2 to 4, Paul writes, “May we lead a tranquil and quiet existence in godliness and reverence, for this is good and acceptable before the deliverer of us, God, who desires for all to be delivered and arrive at a full knowledge of truth [belief-free].”

In 2<sup>nd</sup> Chronicles 12: 5 to 8, the prophet Shemaiah comes to King Rehoboam and the leaders of Judah gathered at Jerusalem. “Thus says the Lord, ‘You abandoned me, so I have likewise abandoned you, into the hand of Shishak’.” The leaders of Israel are humbled, saying, “The Lord is right.” When the Lord saw that they humbled themselves, the Lord sent word to Shemaiah, “They have been humbled, and become humble, so I will not destroy them, but I will give them a little deliverance. My fury will not be poured out on Jerusalem by the hand of Shishak. Rather, the Jerusalemites will be Shishak’s servants so they know the difference between serving me and serving other monarchs.”

In 2<sup>nd</sup> Samuel 22: 26 to 29, David praises God, “With the kind you show yourself kind; with the blameless you show yourself blameless; with the pure you show yourself pure, and with the perverted you show yourself twisted. Delivering humble people, your eyes set against the haughty, to abase them. Indeed, you are my lamp, O Lord; you, O Mighty God, illumine my darkness!”

“O Lord, who is like you,” asks the psalmist in 35: 10 to 16, “delivering the weak [of spirit or material] from those too strong for them, delivering the poor and needy from those who would plunder them?” Jude 23 to 24 says, “Some truly pity, making distinction, but others (with fear) save, snatching [souls] out of the fire, even from hateful flesh-stained robes. [Here’s] to the Lord, being able to keep you without stumbling. [May God] set you in the presence of the Lord exulted without blemish, God our only Savior through Yæshua [of] Christ.... Glory, greatness, power, and authority, before the age, now, and to all the ages.”

Matthew 16: 24 to 26 (like Mark 8: 35 to 37 or Luke 9: 23 to 25) records Yæshua (the forerunner) saying to followers, “If anyone wants to follow me, let that person deny self-importance; and carry that one’s own cross. Thus does one follow me truly. For whoever may desire that one’s soul be delivered [as by someone else], that one will lose that one’s soul. And whoever is open, for my sake, to losing one’s worldly mind, that one will truly find the soul. What will it benefit a mortal to gain the whole world, but in turn forfeit the immortal soul?” There is nothing to exchange for spiritual wholeness that is worthy. As Paul writes in 1<sup>st</sup> Corinthians 1: 17 to 18, “Christ sent me not to immerse, but to preach the Good News [of Messianic salvaging], not clever words let the cross of Christ [spirit and matter on which all hang] be nullified. For the word of the cross [responsibility] is foolish to those perishing; and to us being saved, the power of God.”

In Romans 13: 7 to 12, Paul says to “Give to all what is due. To the one due taxes, give the taxes. To the one due tribute, give the tribute. To the one due fear, give the fear. To the one due honor, give the honor. Owe no one anything, except to love each other. For in one loving the other, God’s law has been fulfilled. Do not commit adultery; do not murder; do not steal; do not carry false witness; do not lust – these and all other commands are summed up in this word: Love! You must love your neighbor as you love yourself. Love to the neighbor works no evil; thus, fulfillment of the law is love. Knowing the times, that this is an hour of sleep, [spiritually] out of sleep you are to be raised. For the salvation of God is nearer to us now than when we believed – night far gone. And the day has come close. Let us throw off then the works of the darkness’ [belief] and put on weaponry for the light of God.”

“My child,” advises Proverbs 6: 11, “if you have given your pledge to a neighbor, if you have bound yourself to another, if you are snared and captured with the words, then do this and save yourself when you come into your neighbor’s friend. Humbling yourself, be bold to your friend. [Unstack your souls!] Not giving sleep to your eyes, you can deliver yourself as a gazelle escapes from the stalkers, and a bird from the fowlers. Go to the simple ant, lazy mortal; observe the way of the ant and be wise. Without leader, overseer, or ruler, the ant provides its food in the summer, and at harvest gathers that. O lazy mortal, how much longer will you lie down? When will you arise out of your [spiritual] sleep? A little sleep, a little slumber, a little folding of the hands to rest; so poverty will come as one stalking and your lack as a combatant without [you having] a shield.”

James writes in 1: 19 to 25, “Let everyone be swift to hear, slow to speak, and slow to anger, because human anger does not work the righteousness of God. So putting away all filthiness and overflowing evil, receive meekly the implanted word of God, able to save your soul. Become doers of the word, not only hearing deceptively.... if anyone is a hearer... not a doer, this one is like one perceiving the face of personal birth in a mirror.

Perceiving that one's image, the lost soul has gone away, immediately having forgotten what sort of person he or she was. But having looked into the perfect law of liberty and continuing onward, you must not become a forgetful hearer; rather, work hard and you will be blessed through [doing what God wants]."

"You are without excuse, O mortal," writes Paul in Romans 2: 1 to 8, "in one judging against the other as you do, [for] you are condemning yourself. Know that the judgment of God works according to the truth upon those who err such. Do you think, O mortal, that the one judging others (while doing the same things) will escape the judgment of God? Or do you despise the riches of God's kindness, forbearance and longsuffering, not knowing that God is leading you to a change of heart? According to your stiffness and unrepentant heart, you are treasuring for yourself anger saved up for the day of punishment and revelation – the righteous judgment of God, who will give to each one according to that one's own works. To those who by patience work good, seeking incorruptibility, glory and honor, be life everlasting. But to those disobeying God's truth out of self-interest, even obeying but unrighteousness, be anger and fury." "One is the Lawgiver," says James 4: 12, "that one who is able to save and to destroy – God. Who then are you to judge your neighbor?" Similarly, in John 12: 47, Yæshua says that "if anyone hears the words and believes not, I do not judge that person. For I came not so that I could judge the world, but so I could save [in, not of] the world."

Hebrews 6: 1 to 6 suggests that, "Leaving the beginning of Christ's [Messianic] message, let us be carried on to full growth. Let us not lay again our own foundation – a change of heart away from lifeless works through faith in God – of immersions, of teaching, of the laying on of hands, of resurrection for the 'dead' and eternal judgment [of lives]. This we will do, if indeed God permits. Because it impossible for those once being enlightened, having tasted of the heavenly gift [the Good News] in becoming participants of the Holy Spirit, and God's good tastes, works of power, and of an age to come, when falling away to renew themselves again change their heart in evil, crucifying again for themselves the [Child] of God and putting God to open shame."

"If anyone cleanses oneself," writes Paul in 2<sup>nd</sup> Timothy 2: 21 to 26, "[truly] that one will be a container of honor, having been sanctified, and useful to God our Master, every good work having thus been prepared. As the youthful lusts run away, pursue only righteousness, faith, love, and peace with those the Lord is calling, out of a clean heart. But refuse foolish and misinformed questionings, knowing that they generate quarrels. As a slave [under God above], it is necessary to not quarrel, but be gentle toward all, teachable, forbearing, in meekness teaching those who oppose. Perhaps God may give them a change of heart, a full knowledge of truth, and as they regain their senses out of diabolic traps into which they have been captured to act."

In Luke 3: 7 to 11, John the Baptist rebukes the crowds coming to him for immersion, "Offspring of vipers! Who warned you to run away from the coming punishment? Therefore produce fruits benefiting a change of heart and do not start to say... 'We have as our forefather Abraham, because God [the heavenly Parent all] can raise up descendants to Abraham out of these stones! And already the ax is laid at the root of the trees [negating the supposed value of genealogies]. Every tree not producing good fruit is being cut down and thrown in the fire.'" The crowds ask John, "What should we do?" He answers that whoever has more than is needed personally should share with the one who lacks.

In Psalms 80 (14 to 15 and 18 to 19) is the prayer, "O Lord of hosts, return, we beg you! Look down from heaven and see. Come visit this, your vine, the shoot your right hand has planted, the stock you have made strong for yourself... so that we will not backslide from you. Make us live, and on your name we will call. O Lord of hosts, restore us again. Make your favor shine so that we will be saved." "The Lord is the strength and the fortress of saved [salvaged] ones, God's anointed," says Psalms 28: 28. In verse 29 the psalmist prays, "God, save your people and bless your inheritance. Feed them [spiritually] carrying them forever." In 2<sup>nd</sup> Chronicles 7: 13 to 15, the Lord says, "When I shut up the heavens so that there is no rain, or command the locust to devour the land, or send pestilence among my people, if my those called by my name [the Lord's] humble themselves, pray, seek my face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land. My eyes will be open, my ears attentive to the prayer that is made in this place."

In Jeremiah 8: 5 to 8, the prophet laments, "Why has this people [Jerusalem] turned away, in religious abandonment [backsliding] perpetually, holding fast to deceit, refusing to return? I listened and heard, but they did not speak honestly. No mortal repented for that one's own evil, saying, 'What have I done?' Rather, everyone turned in his or her own course like a horse [as] rushing into battle. The stork in the skies knows its seasons [migrating]. The turtledove, swift, and thrush observe the time of their coming. But my people do not know the judgment of the Lord. How do you say, 'We are wise, and the law of the Lord in our favor?'" the prophet asks. "Look!" says Jeremiah, "Certainly the pen of the scribes has practiced deceit." Verse 10 says, "Everyone, including prophet and priest deals falsely." Then in verse 15 (after people say "Peace! Peace!" despite none) comes the prophetic statement, "We waited for peace [visualizing?], but no good came [from it]; for a time of healing, but beheld terror!"

In Isaiah 25: 6 to 12, God's word is written, "The Lord will make armies for all the peoples [astral travelers to inflict justice], in this mountain [atomic survival facilities], a feast of fat things full of marrow and the finest fermented wine. The Lord will swallow within the mountain the face of the covering [materialism] which covers over all the peoples and the veil that is woven over all the nations. The Lord God will swallow up death forever, and wipe away tears from all faces. Rebellion will be taken away from all the earth. And one will say in that day, 'Look our God is in this. We have waited for God, and God will save [salvage] us, this Lord. Having waited for God, we will be glad and rejoice in the Lord's salvation.' The hand of the Lord will rest in this mountain and Moab (representing prideful boasts) will be trampled underfoot, as straw trampled in the water of a dung pit. And the hands of God will spread in the midst of the mountain, as a swimmer's hands spread while swimming [a hoodoo maze]. God will lay low all the pride with skillfulness of God's own. And the height of your fortress walls the Lord will bow, will lay low, and will strike down to the earth – even to the dust [as with non-conventional weapons, razing the global village]." "Give it up to the Lord, your God – glory!" prophesies Jeremiah 13: 16 to 17, "before God brings on darkness and before your feet stumble on invisible mountains. And while you wait for light, the Lord puts the sun into the shades of death, setting up deep gloom [nuclear winter]. But if you will not listen, in secret places my soul will weep for pride, bitterly shedding tears that run down my eye, for the Lord's flock has been taken captive [materialists]."

Revelation 16: 9 to 11 says that “Humans were burned with great heat, and they blasphemed against the name of God, the Lord with authority over these plagues. Yet they did not change their hearts to give God glory. And the fifth angel poured out a bowl on the throne of the beast and the place became darkened, so that people gnawed their tongues from pain. Still, they blasphemed the God of heaven for their pains and sores. And they did not change their hearts to oppose their former works of evil.” In Leviticus 26: 18 to 19, the word of God is written, “And if... you will not listen to me, I will chastise you more – seven times [over] for your sins [spiritual divisiveness], and I will break the pride of your strength, making your heavens like iron and your ground like copper. Your strength shall be spent to no purpose [militant investment]; your land shall not yield its produce [irradiated], and the tree of the land not give its fruit [likewise].”

“I will visit trouble on the worldly,” prophesies Isaiah in 13: 11 to 13, “and the iniquity of the wicked will come in payback. I will cause the arrogance of proud ones to cease; even the pride of tyrants I will bring low. I will make humans rarer than gold, gold of the finest variety. I will shake the heavens, and will move the earth out of its place [for many species] in the wrath of God waging war, in the day of God’s heated anger.” According to verse 19, “[Modern] Babylon, glory of kingdoms, beautiful pride of the Chaldeans [astrologers and magicians], will be gone as when God overthrew Sodom and Gomorrah [for inhospitality and sexual immorality].” In Luke 13: 3, Yeshua says, “Unless you change your heart, you will perish!” Again, in verse 5 Yeshua says, “Unless you change your heart, you will perish!”

In the last days, according to Yeshua in Matthew 24: 10 to 15, “Many will be offended [like me], and they will deliver one another [like me] to the authorities, and they will hate one another [as I am]. And many false prophets [such as those of worldly religiosity] will be raised up, and will cause many to err. And because lawlessness will have been multiplied, the love of many ones will grow cold. But the one who endures to the end, this one will be delivered. And this Good News of [Messianic salvaging and] God’s monarchy will be proclaimed to all the nations [states of God, as I do via the Internet], and then will come the end.” “And it will be in that day,” prophesies Isaiah 10: 20 to 23, “that the remnant of Israel [wrestler of God] and those who have escaped from the house of Jacob [the supplanter] will not lean on the striker, but will lean on the Lord, the Holy One of Israel, in truth. A remnant of Jacob will return unto the mighty God. This, though the number of people [of Israel] be like the sand of the sea. The end is decisive, overflowing with righteousness. For the Lord God of hosts makes a full end [closure] to be ordained in the middle of all the land.” “So,” says Paul in Romans 11: 26 to 27, “all of Israel [symbolically 144,000 of Revelation 7] will be saved, as it has been written: ‘Out of Zion [the heavenly city] will come the Deliverer, who will turn [mistaken] ungodliness away from [the house of] Jacob. With them will my covenant be when I remove their sins [divisions].’”

“Now you, do not fear, O my servants [house of] Jacob,” says the Lord, combining Jeremiah 30: 10 and 46: 27, “O Israel [people of God], look! I am saving you from afar off, and your seed from the land of their captivity and exile. And [the house of] Jacob will return, have quiet, be in rest untroubled and at ease, and no one will make my servant afraid. You will not fear, O my servant ‘Jacob,’” states the Lord, “because I am with you. I will make full ends to all the nations [states] where I have driven you.

However, of you make a full end I will not. Rather, I will correct you justly, by no means leaving you unpunished.” “Israel is saved in the Lord, with salvation everlasting,” as Isaiah 45: 17 says. “[The saved] will be unashamed and graced till the ends of eternity.” “Those who are wise will shine like the firmament,” says Daniel 12: 3, “and those turning many to righteousness [of the change of heart shall glow] as the stars forever and ever.”

In 2<sup>nd</sup> Peter 3: 3 to 18, the apostle writes, “Know that, during the last days, scoffers will come walking according to their own lusts and saying, ‘Where is the promise of God’s coming, our Savior?’ The progenitors have fallen asleep [spiritually – a world on material autopilot], leaving all things to remain as they were from the beginning of creation. This is hidden from them because of their own willful blindness – that the heavens have existed since the beginning of creation. And the earth has come up out of waters, waters held together by the word of God [God’s power] even as was shown when the world perished by flood. But the heavens and the earth which are now, by the same word, have been stored up for fire, which is kept for a day of judgment and the destruction of ungodly people. Let this one thing not be hidden from you, beloved, that one day with the Lord is as a thousand years and a thousand years (2,000 total) as day one. The Lord of the promise is not slow, as some regard slowness, but rather is longsuffering toward you, not willing for anyone to perish, and wanting instead that a change of heart come to all. But the day of the Lord will come as a thief, and the heavens with rushing sound [as missiles] will pass way. The elements will burn and dissolve, and the earth with its works will be burned up. These things being so... what sort of people ought you be? Practice holy behavior and godliness, looking for and surging to the coming day of the Lord, on which the heavens being set afire dissolve and the elements burning melt. Nevertheless, we look for new heavens and a new earth in which righteousness lives, according to God’s promise. Therefore, beloved, while looking for these things, be diligent, spotless, and without blemish, to be found in the peace of God. The longsuffering Lord of us all deems salvation. This is what our beloved brother Paul, according to wisdom given him, has written you concerning, through all his letters, speaking about these things. In some wise it is hard to understand such things, and they are perverted by the unlearned and the unsettled, who also twist the other Scriptures, toward self-destruction. Beloved, knowing beforehand, watch lest by lawless error you fall away from stability. Grow in grace and knowledge of our Lord and Savior, Yeshua [of] Christ. To God be the glory both now and to the coming of the age. Amen.”

God goes through life because God wants to see what it’s like from the other side, so under God above let us come to a change of heart, everyone ourselves. You will know God’s one as you love yourself and do what you want (to receive, with available resources). Tell God – what do you hate God for, and also why do you thank God. Feeling more than one plain emotion at the same time, tell yourself likewise and (returning from dislocation of self-recognition) come back to one. God being sovereign, it is wise to serve God’s best interests. Open-minded, look straightly up – beyond the cosmos, asking God, “What do you want?” Do it. Our leaps across space, accompanied by other forces of nature, precipitate Aquarius – drawing fire from other gods we have selected for subservience. Figureheads such as Deepak Chopra and Richard Bach have shown drastic blocks (of recent) in what was before much more open awareness – to the coming atom war. Scriptures word-for-word reveal the Bible is cooked!