

January 3, 2024

Subject: Changing the Dialogue

Title: It is Finished, A Calling out!

When Jesus cried out from the cross, John recorded this statement saying, “it is finished”. Why did Jesus cry this out, and what did it mean? We want to examine this statement from the Genesis narrative through to the Apostle Paul and his writings concerning the life we live in Christ Jesus.

Genesis 10:8-12; 11:1-9

Mat 27:50 Jesus, when he had cried again with a loud voice, yielded up the ghost.

Mar 15:37 And Jesus cried with a loud voice and gave up the ghost.

Luk 23:46 And when Jesus had cried with a loud voice, he said, ***Father, into thy hands I commend my spirit***: and having said thus, he gave up the ghost.

Joh 19:30 When Jesus therefore had received the vinegar, he said, ***It is finished***: and he bowed his head, and gave up the ghost.

Romans 5:1-21

Through Adam all die, through Jesus all are made alive, what does this mean and how do we understand what Paul was talking about.

Philippians 3:1-21

Philippians 3:14 what is Paul speaking to when he writes, “not yet attained or obtained”. Pressing towards the mark of the high calling of Jehovah, found in Christ Jesus?

- Adam walked out or transgressed the “REST” of Jehovah.
- Creation was completed or perfected.
- Adversary redefines perfection and its completion, convincing Adam to pursue his own perfection.
 - o This is what we are seeing in the world today – New World Order
 - o A singular consciousness defining the existence of mankind - Artificial intelligence or man-made intelligence.
 - o Mankind becomes the creator and giver of life.

Hebrews 4:1-16

Google Search

the singularity

How does humanity fit into the singularity?

<https://www.discovermagazine.com/technology/the-singularity-will-redefine-what-it-means-to-be-human-and-machine>

February 7, 2024

Subject: Changing the Dialogue

Title: First Century Christianity, what do we know? 1 Corinthians 1:1-31

What do we know about the first century body of believers? It has been approximately some two thousand years or better since Jesus ascended to the Father and sat at his right hand. Does the current “church” reflect those believers of the first century or have we become simply a caricature filled with bloated doctrine and rituals. The best record we have of those believers in the first century is the bible, and we have changed the dialogue so much, how do we recognize what is being said in these accounts passed down to us? We will also look at some extra-biblical record to see just what we can understand about how we got here.

1. Doctrine?

- a. Religion – Correction
- b. <https://www.newadvent.org/cathen/12738a.htm>
- c. <https://www.etymonline.com/search?q=religion>
- d. Doctrine
- e. <https://www.etymonline.com/search?q=doctrine>
- f. https://www.etymonline.com/word/doctor#etymonline_v_13880
- g. Educate
- h. <https://www.etymonline.com/search?q=educate>

<https://www.worldhistory.org/article/1205/early-christianity/>

<http://www.differencebetween.net/miscellaneous/difference-between-education-and-indoctrination/>

March 6, 2024

Subject: Changing the Dialogue

Title: 1st and 2nd Century writings, how did it shape Christianity?

Through the late first century and early into the middle second century the discourse of repentance had seemed to long since disappear from the preaching of the good news. Many of the records we have today are filled with apologies and writings against heresies. To understand what has happened, and how Christianity has been shaped into the institution it is, we have to look at those who shaped the culture and moved us to the adulteration with the man of lawlessness.

1. Polycarp – 65 to 100 – Disciple of John Writing according to the scripture.
2. Ignatius – 30 to 107 – Disciple of John – Ephesians 1 & 2
3. Mathetes – Epistle to Diognetus – Chap V

Justin believed that the whole of Christianity was given in Greek philosophy but not grasped by those early philosophers, but Heraclitus, Socrates, and Plato all carried the divine logos or reason.

Athenagoras – Chapter IV – The Christians are not Atheists but Acknowledge One Only God. Read Chapter VI as well concerning Plato and the uncreated God who framed all things by the Logos,

History of the Christian Church Vol. 1 Chap 1 – Philip Schaff 1882

<https://www.britannica.com/topic/history-of-early-Christianity>

<https://www.britannica.com/biography/Philip-Schaff>

April 3, 2024

Subject: Changing the Dialogue

Title: Plato and Christianity

Colossians 2:6-15

Cities of Revelation: Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, Laodicea

Britannica: Plato was born 428 or 427 BCE in Athens, Greece, died 348 or 347 in Athens.

A student of Socrates and teacher of Aristotle and founder of the Academy.

<https://www.britannica.com/biography/Plato>

Academy, in ancient Greece, the academy, or college, of philosophy in the northwestern outskirts of Athens where Plato acquired property about 387 bce and used to teach. At the site there had been an olive grove, a park, and a gymnasium sacred to the legendary Attic hero Academus (or Hecademus). The designation Academy, as a school of philosophy, is usually applied not to Plato's immediate circle but to his successors down to the Roman Cicero's time (106–43 bce). Legally, the school was a corporate body organized for worship of the Muses. The scholarch (headmaster) was elected for life by a majority vote of the members. Most scholars infer, mainly from Plato's writings, that instruction originally included mathematics, dialectics, natural science, and preparation for statesmanship. The Academy continued until 529 ce, when the emperor Justinian closed it, together with the other pagan schools.

<https://www.britannica.com/topic/Academy-ancient-academy-Athens-Greece>

<https://www.cambridgeblog.org/2021/01/christianity-platonism-how-one-of-the-worlds-most-important-religions-was-shaped-by-one-of-its-most-influential-philosophies/>

<https://credomag.com/article/christian-platonism-a-history/>

<https://plato.stanford.edu/entries/christiantheology-philosophy/>

<https://theimaginativeconservative.org/2018/12/logos-heraclitus-eva-brann-90.html>

<https://modernstoicism.com/heraclitus-and-the-birth-of-the-logos/>

May 1, 2024

Subject: Changing the Dialogue

Title: Effects of Platonism on ante-Nicene Christianity

Prior to, and after, the Council at Nicaea the most important topic was that of 'reason'. This sounds innocuous on the surface.

Joh 1:1) In the beginning **exists** (was) **reason** (the Word), and **reason** (the Word) **exists** (was) with God, and **reason** (the Word) **exists** (was) God. 2) The same was in the beginning with God. 3) All things were made by him; and without him was not anything made that was made. 4) In him was life; and the life was the light of men. 5) And the light shineth in darkness; and the darkness comprehended it not.

This is everyone's go to when discussing the topic of 'the logos' within the biblical accounts found in what we call the New Testament.

G3056 λόγος logos log'-os

From G3004; something said (including the thought); by implication a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension a computation; specifically (with the article in John) the Divine Expression (that is, Christ): - account, cause, communication, X concerning, doctrine, fame, X have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say (-ing), shew, X speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work. Total KJV occurrences: 330

G3004 λέγω legō leg'-o

A primary verb; properly to "lay" forth, that is, (figuratively) relate (in words [usually of systematic or set discourse; whereas G2036 and G5346 generally refer to an individual expression or speech respectively; while G4483 is properly to break silence merely, and G2980 means an extended or random harangue]); by implication to mean: - ask, bid, boast, call, describe, give out, name, put forth, say (-ing, on), shew, speak, tell, utter. Total KJV occurrences: 1343

Joh 1:1) In the beginning the One who **exists** (was) related his **reason** (the Word), and **reason** (the Word) **exists** (was) with God, and **reason** (the Word) **exists** (was) God.

Joh 1:1) In the beginning the One who exists laid forth his plan, and the reason for his plan existed near to the One who exists, and this foundation agrees with the One who Exists.

I have never claimed to be a linguistics expert, or hold any degrees in any such field. What I see for the most part in these endeavors is a forensic analytical inspection of the dialects of the ancient world. I would say much of the theological world works to find the meaning behind the dialect to express the biblical narrative. But how can you express the biblical narrative from language of a culture outside of where it originated? What we call the New Testament manuscripts we have are in the Greek dialect, but I would argue not from the Greek language or culture.

There are people who like to make Paul into a Hellenist. Which is simply means being Greek, as in the world at that time Greeks were known as [Hellenists](#). The language of the biblical narrative is Hebrew, regardless even though the manuscripts we have today are of the Greek dialect, they do not reflect the

language of Classical Greek or of Hellenistic period that followed. But, this is what we have done which led up to the outcome that came with the Council convened by Constantine I at his summer home in Nicaea. The language of Christianity was formally changed from the Hebrew to that of the Greek and its foundation was changed. What Jesus came to reconcile was utterly destroyed and the foundations of existence were again within the rebellion of the knowledge of good and evil.

This is also significant as the Hebrews had fell victim to the same hiss in 200 BCE when a group of seventy-two Rabbis were commissioned by King Ptolemy!! Philadelphus of Egypt to translate the Torah only. [The Origins of the Septuagint](#)

References:

1. [Philo of Alexandria – Early Jewish Writings](#)
2. [How was Justin influenced by Platonism, and how came from Phil of Alexandria?](#)
3. [The Influence of Platonism on the Early Apologists – Thomas E. Gaston 6/8/2009](#)
4. [Plato's Myth – Stanford Encyclopedia of Philosophy](#)

June 5, 2024

Subject: Changing the Dialogue Title: Post Nicene Christianity

From the first male and female, to Israel, the only constant is Jesus. He is the only one who resisted the narrative of the beast. Since that time those who were called out by Jesus to emulate his way to the Father and resist the beast's temptation of the adversary's knowledge of good and evil have failed and brought the consequences of death upon mankind. Post Nicene Christianity reveals to us the consequence of the man of lawlessness and the prostitution of the woman to the beast. I am reminded of the words of Jehovah to the people of Israel in the desert, "See, I have set before thee this day life and good, and death and evil." (Duet. 30:15) This is reference to the decision that was made in the garden by the woman who was seduced by the beast, as we read in the third chapter of Genesis.

Mind you this is not at all a belief that Jehovah put the knowledge of good and evil in front of the first man and woman. It was there because of an adversary that came against Jehovah, and decided to tempt the image and likeness of Jehovah that was mankind. What is interesting about this reference in John's revelation is that the adversary had been chained and the keys to death and the grave taken by Jesus.

So, what do we understand about these encounters and the references to life and good, and to death, and evil?

Deu 30:16) In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it. (Genesis 1:28) 17) But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; 18) I denounce unto you this day, that ye shall surely perish, (Genesis 2:17) and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it. 19) I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: 20) That thou mayest love the LORD thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

Revelation 2 & 3, What Jesus revealed to John was the opportunity that again was set before men, as it was in the desert to Israel, that the door of life was again open to mankind, and we had to choose between life and the good (function), or death and evil (dysfunction). Post Nicene history shows us what men have chosen and the consequences of this action that is laid out in the revelation given to John. When the man of lawlessness came, representing the same beast and his question to the woman in the garden, "(1) did God say, you shall not eat of every tree of the garden?... (4) you shall not surely die: (5) for God knows in the day you eat of the tree, then your eyes shall be opened, and you shall be as gods, knowing good and evil."

Athanasius called Arius a polytheist due to his claim that Jesus is God the Son but created. So, Trinity, because is God is one in three persons, co-equal and co-eternal, these three persons are one person.

<https://www.christianity.com/wiki/cults-and-other-religions/arianism-heresy.html>

<https://www.wilmingtonfavs.com/philosophical-theology/logos-christology.html>

<https://www.christian-history.org/post-nicene.html>

<https://archive.org/details/ecclesiasticalh02valogooq/page/n32/mode/2up>

July 3, 2024

Subject: Changing the Dialogue

Title: Christianity and the Dark Ages

Depending on the scholar you ask, the time frame considered the dark to Middle Ages differs. A more modern thought process is that the period ranged from 500 to 1500 and ending with the Rebirth or Renaissance. What happened during this period and into the Middle Ages? Can we relate this to the biblical narrative?

Revelation 6:1-

The Fall of Rome

- [6 Infamous Sacks of Rome](#)

Christianity centered in the east, the Christianization of Europe

- [Dark Ages Timeline](#)

<https://www.historyhit.com/reasons-why-the-medieval-church-was-so-powerful/>

<https://www.worldhistory.org/article/1411/religion-in-the-middle-ages/>

[https://en.wikipedia.org/wiki/Dark_Ages_\(historiography\)](https://en.wikipedia.org/wiki/Dark_Ages_(historiography))

August 7, 2024

Subject: Changing the Dialogue

Title: Revelation – The War

Revelation 16:1-16; 19:1-21

As we read in 16, this is the battle of Armageddon. But what does this mean and how do we understand this in the scope of the rider on the white horse we see in 19?

1. What is the point of the whole biblical narratives? OT & NT – Correction of the Mind of mankind from his rebellion to agreement.
2. Paul and his understanding of these things
 - a. Ephesians 1:15-23; 6:10-20 – War not against flesh and blood.
 - i. Principalities – G746 ἀρχή, archē, ar-khay', [Commencement](#)
 - ii. Powers - G1849 ἐξουσία, exousia, ex-oo-see'-ah, [Privilege](#)
 - iii. Rulers - G2888 κοσμοκράτωρ, kosmokratōr, kos-mok-rat'-ore, [orderly arrangement strength](#)
 - iv. Wickedness - G4189 πονηρία, ponēria, pon-ay-ree'-ah - [depravity](#)
 - b. 2 Thessalonians 2:1-10 – Man of [Lawlessness](#).
 - c. 2 Peter 3:1-18
 - d. 2 Peter 2:19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.
3. Is this Revelation to John an understanding of the war against the whore and the beast that came because of the man of sin and the adulteration culminating in the Christian kingdom that spawned the kings of the earth and did their bidding.
4. Jesus and his Messengers against Babylon the spiritual wickedness in high places as Paul writes to believers in Ephesus.
 - a. “THIS chapter describes the pouring out of the seven vials—that is to say, the extremest punishments of God—upon the throne and empire of the beast. *[Preacher's Homiletical](#)*
 - b. Megiddo comes from a root, gadad, “cut off,” and means slaughter. *[JFB – Commentary](#)*
 - c.

Is the earth groaning in travail a product of the mind of mankind producing the dysfunction and his language setting the course by which the physical world is moved by the power of the words themselves. Power is first exercised by the mind, and ability is then asserted within the physical world by this knowledge exercised by this knowledge.

[Reformed Theology – Views of Revelation](#)

[Catholic Theology of the Book of Revelation](#)

[Orthodox Theology of the Book of Revelation](#)

[Different forms of Reformation Theology](#)

G746 ἀρχή archē *ar-khay'*

From G756; (properly abstract) a *commencement*, or (concrete) *chief* (in various applications of order, time, place or rank): - beginning, corner, (at the, the) first (estate), magistrate, power, principality, principle, rule. **Total KJV occurrences: 58**

G1849 ἐξουσία exousia *ex-oo-see'-ah*

From G1832 (in the sense of *ability*); *privilege*, that is, (subjectively) *force, capacity, competency, freedom*, or (objectively) *mastery* (concretely *magistrate, superhuman, potentate, token of control*), delegated *influence*: - authority, jurisdiction, liberty, power, right, strength. **Total KJV occurrences: 103**

G2888 κοσμοκράτωρ kosmokratōr *kos-mok-rat'-ore*

From G2889 and G2902; a world ruler, an epithet of Satan: - ruler. **Total KJV occurrences: 1**

G4189 πονηρία ponēria *pon-ay-ree'-ah*

From G4190; depravity, that is, (specifically) *malice*; plural (concretely) *plots, sins*: - iniquity, wickedness. **Total KJV occurrences: 7**

September 4, 2024

Subject: Changing the Dialogue

Title: Truth – Early bible translations, Aristotle, Aquinas, and Christianity

John 18:33-38

Matthew 4:19 And he said to them, “Follow me, and I will make you fishers of men.” For much of my life the two words here used by Jesus have been part of the language of our faith. It is throughout the accounts of Matthew, Mark, Luke, John, and the Acts of the Apostles. “Follow Me (Jesus)”! But in 2020 something happened across the globe that changed the dialogue to “follow the science”, especially within the culture of western civilization.

There have been two other seismic events of this nature since Jesus ascended to the Father, Nicaea and the Renaissance. These three events have had the seismic equivalent to the largest earthquake in recorded history with a 9.5 magnitude that has reshaped the narrative of truth.

The question now has become, what or who is truth? Jesus or Science?

Truth: 2024 Merriam Webster online dictionary definition

noun 'trüth; plural truths 'trüthz 'trüths

Synonyms of truth

- 1 a (1): the body of real things, events, and facts: actuality
 - (2): the state of being the case: fact
 - (3) often capitalized: a transcendent fundamental or spiritual reality
 - b: a judgment, proposition, or idea that is true or accepted as true, *truths of thermodynamics*
 - c: the body of true statements and propositions
- 2 a: the property (as of a statement) of being in accord with fact or reality
 - b: chiefly British: true sense 2
 - c: fidelity to an original or to a standard
- 3 a: sincerity in action, character, and utterance
 - b: archaic: fidelity, constancy
- 4 capitalized Christian Science: god

Truth: Merriam Webster Dictionary Copyright publishing 1942

(trooth), n. [pl. truths],

- 1. agreement with reality
- 2. eternal principle of right, or law of order

3. veracity
4. fidelity
5. fact

[Truth: Online Etymology Dictionary](#)

truth (n.)

Middle English treuth, truþ, from Old English triewð (West Saxon), treowð (Mercian) "faith, faithfulness; fidelity to country, kin, friends; loyalty; disposition to be faithful; veracity, quality of being true; pledge, covenant."

This is reconstructed to be from a Germanic abstract noun from Proto-Germanic *treuwaz "having or characterized by good faith." This in turn is reconstructed in Watkins to be from PIE *drew-o-, a suffixed form of the root *deru- "be firm, solid, steadfast." With Germanic abstract noun suffix *-itho (see -th (2)). Compare troth, truce, trust (n.), tree (n.). English and most other IE languages do not have a primary verb for "speak the truth," as a contrast to lie (v.).

The sense of "something that is true, a true statement or proposition" is recorded by mid-14c. The meaning "accuracy, correctness, conformity of thought with fact" is from 1560s. It is attested by late 14c. as "that which is righteous or in accordance with divine standard; true religious doctrine; virtuous conduct." Truth! as an expression of assent or emphasis is by 1530s.

G2990, G225, G227 The Greek reference to the English word truth only show us a 16th century understanding of the ancient Greek culture. As the word translated is defined as something that is not concealed and the root shows us that the word means something that is lie hid, we ignore something, or we are simply unaware of something in the world.

[Augustine of Hippo - Philosophy](#)

[Aristotle on Truth](#)

What do we learn from these Literary quotes from ancient Greek writers?

1. The word truth is not just an abstract concept, it is a goddess that determines the path in which the Greek people followed.
2. These words defined culture and existence.

[Aletheia – Strong's Ref: #G225](#)

[Aquinas](#) – "Truth consists of an [adequation](#) between the intellect and a thing."

The exercise of defining truth is to understand being itself, who are we and why are we. What is being???

[Understanding Ancient Hebrew Culturally – Purpose of the Lexicon](#)

H571 אֱמֶת 'emeth eh'-meth

Contracted from H539; stability; figuratively certainty, truth, trustworthiness: - assured (-ly), establishment, faithful, right, sure, true (-ly, -th), verity.

Total KJV occurrences: 127

A primitive root; properly to build up or support; to foster as a parent or nurse; figuratively to render (or be) firm or faithful, to trust or believe, to be permanent or quiet; morally to be true or certain; once (in Isa_30:21; by interchange for H541) to go to the right hand: - hence assurance, believe, bring up, establish, + fail, be faithful (of long continuance, stedfast, sure, surely, trusty, verified), nurse, (-ing father), (put), trust, turn to the right.

Strong's #539: AHLB#: 1290-C (V)



A) 𐤀𐤌𐤍 (𐤀𐤌 MN) ac: ? co: **Portion** ab: **What:** What comes from something else as one kind comes from the same.

Nf2) * (* M-NT) - **Portion:** What belongs to someone or something. [freq. 7] |kɣv: portion| {str: 4521}

eb^m 𐤁𐤌 𐤁𐤌 𐤁𐤌 (𐤁𐤌 𐤁𐤌 𐤁𐤌 MY-NYN) - **Number:** [Aramaic only] [freq. 1] |kiv: number| {str: 4510}

V) 𐤏𐤓𐤁 (𐤏𐤓𐤁 A-MN) - **Firm:** To stand firm as a support. [Hebrew and Aramaic] [freq. 111] (vf: Paal, Niphal, Hiphil) |kjav: believe, assurance, faithful, sure, establish, trust, verify, steadfast, continuance, father, bring up, nurse, stand, fail| {str: 539, 540}

Nfl) 𐤎𐤋𐤏𐤋𐤍 (𐤎𐤋𐤏𐤋𐤍 AM-NH) - **I. Sure:** What is firm. **II. Nourished:** One given support through food. [freq. 5] |kiv: sure, indeed, portion, brought up| {str: 545, 546, 548}

Nf2) * ( AM-NT) - **Truth:** What is firm. [freq. 127] |kǝv: truth, true, truly, faithfully, assured, establishment, faithful, sure| {str: 571}

c^m 𐌸𐌹𐌳𐌰𐌽𐌰 (𐌸𐌹𐌳𐌰𐌽𐌰 A-MWN) - **Craftsman** One who is firm in his talents. [freq. 1] |k^{jv}: brought up|
{str: 525}

d^m) ☠♂○🔔 (☠♂○🔔 A-MWN) - **Firmness:** [freq. 5] |kiv: faithful, trusting, trusty| {str: 529}

df1) A-MW-NH - **Firmness:** [freq. 49] |kjb: faithfulness, truth, faithfully, office, faithful, faith, stability, steady, truly| {str: 530}

gm) ☠️🌀🔔 (☠️🌀🔔 AW-MN) - **Firmness:** [freq. 1] | kjv: truth | {str: 544}

gfl) (👉🏻🟩🔀🔔) (👉🏻🟩🔀🔔 AW-M-NH) - Pil [freq. 1] |kiv: pillar| {str: 547}









p^m) ☞ ■ ○ ☞ (☞ ■ ○ ☞ AM-NM) - **Sure:** [freq. 9] |kiv: truth, indeed, true, surely, no doubt| {str: 551}

opm) (☞■□↗🔔) (☞■□↗🔔 AWM-NM) - Sure: [freq. 5] |kiv: indeed, surety| {str: 552}

D) རྟོག་པོ་ (རྟོག་པོ་ MAN) ac: **Refuse** co: ? ab: ? : A strength of the will.

V ☠☞🕒🔔 (☠☞🕒🔔 M-AN) - **Refuse**: [freq. 41] (vf: Piel) |kǝv: refuse| {str: 3985}

N^m) 𐎢𐎠𐎧𐎡𐎢𐎡 (𐎢𐎠𐎧𐎡𐎢𐎡 M-AN) - **Refuse**: [freq. 5] |kɣv: refuse| {str: 3986, 3987}

H)     (    MNH) ac: ? co: **Number** ab: ? : The grouping together and counting of those that are of the same kind.

V) 𐤕𐤍𐤏𐤍 (𐤕𐤍𐤏𐤍 M-NH) - Number: To count or number a set of things or people. [Hebrew and Aramaic] [freq. 33] (vf: Paal, Niphal, Pual, Piel, Participle) |kv: number, prepare, appoint, tell, count, set| {str: 4483,

4487}

N^m) 𐤎𐤌𐤓 (𐤎𐤌𐤓 M-NH) - **Maneh**: A unit of measurement. [freq. 8] |kjb: mene, maneh, pound| {str: 4484, 4488}

g^m) 𐤎𐤌𐤓𐤌 (𐤎𐤌𐤓𐤌 MW-NH) - **Time**: A counting of time. [freq. 2] |kjb: time| {str: 4489}

J) 𐤎𐤌𐤓𐤌 (𐤎𐤌𐤓𐤌 MWN) ac: ? co: ? ab: **Likeness**: Those of the same kind, look alike.

if1) 𐤎𐤌𐤓𐤌𐤌 (𐤎𐤌𐤓𐤌𐤌 T-MW-NH) - **Likeness**: [freq. 10] |kjb: likeness, similitude, image| {str: 8544}

L) 𐤎𐤌𐤓𐤌 (𐤎𐤌𐤓𐤌 YMN) ac: ? co: **Right** ab: ? The right hand as the strong hand. The Hebrews oriented direction according to the rising sun therefore, the south is to the right.

V) 𐤎𐤌𐤓𐤌 (𐤎𐤌𐤓𐤌 Y-MN) - **Right**: To turn or go to the right hand. [df: 𐤎𐤌𐤓𐤌] [freq. 5] (vf: Hiphil) |kjb: turn right| {str: 541, 3231}

bf) 𐤎𐤌𐤓𐤌𐤌 (𐤎𐤌𐤓𐤌𐤌 Y-MYN) - **Right**: The right hand or the direction of the right hand. [freq. 139] |kjb: hand, right, side, south| {str: 3225}

fm) 𐤎𐤌𐤓𐤌𐤌 (𐤎𐤌𐤓𐤌𐤌 YM-NY) - **Right**: The right hand or the direction of the right hand. [freq. 33] |kjb: right, right hand| {str: 3233}

if) 𐤎𐤌𐤓𐤌𐤌 (𐤎𐤌𐤓𐤌𐤌 TY-MN) - **South**: The direction the right hand points when oriented toward the rising sun. [freq. 23] |kjb: south, southward| {str: 8486}

bfm) 𐤎𐤌𐤓𐤌𐤌 (𐤎𐤌𐤓𐤌𐤌 Y-MY-NY) - **Right**: The right hand or the direction of the right hand. [freq. 2] |kjb: right| {str: 3227}

M) 𐤎𐤌𐤓𐤌 (𐤎𐤌𐤓𐤌 MYN) ac: ? co: **Kind** ab: ?

N^m) 𐤎𐤌𐤓𐤌 (𐤎𐤌𐤓𐤌 MYN) - **I. Kind**: A category of species. [df: 𐤎𐤌𐤓𐤌] **II. From**: [Hebrew and Aramaic; The short form "𐤌" is used as a prefix meaning "from"] [freq. 165] |kjb: kind, among, with, from, since, after, at, by, whether, of, part, before, because, therefore, out, for, than| {str: 4327, 4480, 4481}

October 2, 2024

Subject: Changing the Dialogue

Title: Human Flourishing - The Renaissance – Rebirth of humanism

Through the centuries Christianity has changed the narrative to fit the nature of their father. Just as Jesus spoke of those in that day saying, “you are of your Father the devil.” (John 8:44) The humanism that carried the nations of men prior to Jesus have been brought to bear with the release of the dragon from the abyss to seduce the nations. We have to read the narrative for what it says to understand how we stand against the nature of the beast and his father the devil and the knowledge of good and evil.

Daniel 11

[Diadochi: The Successors of Alexander the Great & Their Wars](#)

Matthew 24

Revelation 17-20

What is humanism? Is there such a thing as Christian humanism?

[World History Encyclopedia – Renaissance Humanism](#)

[New World Encyclopedia – Christian Humanism](#)

[American Humanist Association – Good without a God](#)

[Humanists International – What is Humanism](#)

[Humanist Common Ground: Protestant Christianity](#)

We see in the modern construct of American Western civilization and Christianity is the idea of Social Justice bolstered by the ideas of the enlightenment which sits on the foundation of the renaissance. We see this idea within the hegetsus.org campaign the blatantly melds social justice humanism with Jesus.

November 6, 2024

Subject: Changing the Dialogue

Title: Times and Seasons

Understanding the narratives of the Tanach shows us the nature of Jehovah's plan to restore his creation. The letters that followed from the disciples of Jesus were answers to questions, encouragements, and support for those narratives of the Tanach and the words of Jesus. Let's walk through some history, understanding the rebellion and knowing the times and the seasons Paul wrote in a letter to the Thessalonians concerning the coming of Jesus.

Beginning with Abraham and the child of promise, Isaac. To this day we have missed the mark with this narrative. Our focus is upon circumcision as the mark of truth rather than understanding the promise. The sons of Israel put their confidence in the kings of men, whereas Abraham did not. Not returning to the land they inherited from Jehovah.

Next, we have Moses and the Name (Hashem). Israel did not recognize the Name when Moses came to the people to bring them out of Egypt. Their confidence was in Moses and not the Name.

Once Israel was in the land given them, and the generation of Joshua had passed, *"In those days there was no king in Israel: every man did that which was right in his own eyes."* Judges 21:25

Judges 2:1-5 – the word gods translate – Yoke, will we yoke ourselves to this world as well. Judges 19 and 20. *1Sa 8:7 And the LORD said unto Samuel, hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.*

What was a judge in Israel? <https://www.jewishhistory.org/era-of-the-judges/>

When mankind is on the earth to exist as he was created in the image and likeness of his Father, and the adversary comes, how will we hold on to the truth? ***Why is mankind always looking for a King?***

1 Kings 12 Rehoboam and Jeroboam 2; Thessalonians 2:1-12

The beast spoken of as the first beast in John's revelation is the last beast spoken of by Daniel when in captivity in Babylon. *Rev 13:1 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.* This beast rises out of the **sea**, horns, **crowns**, and name of **blasphemy**.

Then there is a second beast spoken of in John's revelation who caused the earth and its inhabitants to worship the first beast. *Rev 13:11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.*

1 Thessalonians 5:1-11

What did the man of lawlessness represent? What we read here in John's revelation of the beasts, and anyone who stands in this place stands against Jehovah no matter the platitudes coming from his mouth. It is the name of blasphemy.

December 4, 2024

Subject: Changing the Dialogue

Title: Enlightenment & Christianity