

-- CHINESE DAOIST PIETY OF 4 BCE (CANON OF SUPREME MYSTERY) EXHIBITING HEBREW / GREEK COMPATIBLE CATEGORIES DERIVED FROM ONTIC CONSIDERATIONS ON #451 - PRAXIS OF RATIONALITY TO #492 - VOLUNTARY FREE WILL

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In having examined the basal elements from **TETRA: #5 / IDEA: #456** to **TETRA: #21 / IDEA #472** and obtaining a reasonable population of coherent IDEAS from the commentary, our provisional conclusion is that we can here observe **CHINESE DAOIST PIETY OF 4 BCE** as having a foundation on **#451 - PRAXIS OF RATIONALITY** exhibiting **HEBREW / GREEK COMPATIBLE CATEGORIES** and so prudently ask what consequence does it have on religious views of **#492 - VOLUNTARY FREE WILL** and their GOSPEL (ie. Pythagorean #1080 - HETEROS theory of number derived mystery cultism as #472 - ASCETICISM) generally?

"NOW TO HIM THAT IS OF POWER TO ESTABLISH YOU ACCORDING TO MY GOSPEL, AND THE PREACHING OF JESUS CHRIST, ACCORDING TO THE REVELATION OF THE MYSTERY, WHICH WAS KEPT SECRET SINCE THE WORLD BEGAN, BUT NOW IS MADE MANIFEST, AND BY THE SCRIPTURES OF THE PROPHETS, ACCORDING TO THE COMMANDMENT OF THE EVERLASTING GOD, MADE KNOWN TO ALL NATIONS FOR THE OBEDIENCE OF FAITH:

TO GOD ONLY WISE, BE GLORY THROUGH JESUS CHRIST FOR EVER. AMEN." [**Romans 16:27**]

What then are their thoughts on such conforming to the first principles within our COMMONWEALTH to be "**OBEDIENT: THEORIA** (thinking), **AIDING: POIESIS** (making) AND **ASSISTING: PRAXIS** (doing) **UNTO OUR GOVERNOR GENERAL**" as SECTION VIII of Queen Victoria's Letters Patent dated 29 OCTOBER 1900.

This is important consideration especially given the circumstance where the REDUCTIO AD HITLERUM TABLE TALK (1941-1944) with its date associations then frequently exhibiting IDEA correspondences within the DAOIST COSMIC PATTERNS of 4 BCE (English publication in 1993) as being metaphysical considerations related to SOCIETAL ORDER.

Our informal research into the extent and relevance of those REDUCTIO AD HITLERUM TABLE TALK (1941-1944) associations, began with the neural linguistic categories of understanding initially derived from our previous hypothetical ONTIC descriptions of anthropology including **@660 - CIVIL UNREST** and **@897 - SOCIETAL DEGENERATION (#897 / #451 = t^eh^owm (H8415): ***ABYSS*** / #1073 = ábyssos (G12):**

ABODE* *OF* *DEMONS / #1073 - ephístēmi (G2186): ***AN* *ANGEL***) associated with an exacerbator as #135 + @102 = #237 - **USE OF FORCE (DEME EXTENT) + @168 = #405 - STOICHEION OF THE KOSMOS** binomial stasis (PYTHAGOREAN #1080 - THEORY OF NUMBER) coercion.

In then examining the Hebrew / Greek concept of GILGUL (meaning "cycle" or "wheel") as a notion of REINCARNATION / METEMPSYCHOSIS / TRANSMIGRATION which has no definitive proof as to its existence within Jewish doctrine during the Second Temple period other than obscure Josephus references that accorded METEMPSYCHOSIS as a doctrinal belief held by the Pharisees and not the **#813 - *RESURRECTION* *OF* *THE* *DEAD*** as most other scholars believed.

When our REVERSE TRANSCRIPTASE METHOD was applied to the Hebrew term GILGUL, it then produced a 5 level stratum that mostly had conformity to the DAOist prototypes and it's circularity as the COURSE-trochos of NATURE-genesis [James 3:6]. However we noted a **TERNARY ONTIC (#186) / BINARY SUBSTITUTION (#114) CONTENTION** which was then causal for ourselves to further investigate the resultant IDEA stasis derived from the **EGYPTIAN / ROMAN: #SIX (TORAH: #FIVE) GOVERNANCE** / PYTHAGOREAN #1080 - HETEROS BINARY THEORY OF NUMBER (**#114 / #342**) **PROTOTYPES**.

<p>46 6 62 54 38 22 14 70 30</p> <p>= #114 / #342 {#SIX}</p>	<p>39 13 62 61 38 15 14 63 37</p> <p>= #114 / #342 {#FIVE}</p>
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ROMAN #SIX (#114 / #342)@[#6, #14,#22,#30, #38, #46, #54, #62, #70] PROTOTYPE

...

#70] {@9: Sup: 18 - **WAITING**: HSI (#339: sh'ôwl (H7585): ***SHEOL*, *UNDERWORLD*, *GRAVE*, *HELL***); Ego: 70 - **SEVERANCE**: KE (#342: sh'ôwl (H7585): ***SHEOL*, *UNDERWORLD*, *GRAVE*, *HELL***)}

TORAH #SIX (#114 / #342)@[#13, #14, #15, #37, #38,#39, #61,#62, #63] PROTOTYPE

...

#63] {@9: Sup: 18 - **WAITING**: HSI (#381: 'ashshâph (H825):
***NECROMANCER*, *CONJURER*, *ASTROLOGER*, *ENCHANTER*,
 *EXORCIST***); Ego: 63 - **WATCH**: SHIH (#342: sh'ôwl (H7585):
SHEOL*, *UNDERWORLD*, *GRAVE*, *HELL)}

We then selected a specific gematria #813 value to a DECLENSION of the GREEK term **anástasis** (G386): ***A* *RISING* *FROM* *THE* *DEAD*** in being an equivalence to the **#813 - DEME CHECKSUM OF pragmatikós** [greek: *πραγματικός*] as a GREEK term identified earlier.

#813 as [#1, #50, #1, #200, #300, #1, #200, #10, #50] = anástasis (G386): {UMBRA: #963 % #41 = #20} 1) a raising up, rising (e.g. from a seat); **2) *A* *RISING* *FROM* *THE* *DEAD***; **2a)** that of Christ; **2b)** that of all men at the end of this present age; **2c)** the resurrection of certain ones history who were restored to life [Hebrews 11:35];

G386@{

@1: Sup: 1 - **CENTRE: CHUNG (#1)**; Ego: 1 - **CENTRE: CHUNG (#1)**,

@2: Sup: 51 - **CONSTANCY: CH'ANG (#52)**; Ego: 50 - **VASTNESS / WASTING: T'ANG (#51)**,

@3: Sup: 52 - **MEASURE: TU (#104 - I COMMIT NO FRAUD {%7})**); Ego: 1 - **CENTRE: CHUNG (#52)**,

@4: Sup: 9 - **BRANCHING OUT: SHU (#113)**; Ego: 38 - **FULLNESS: SHENG (#90)**,

@5: Sup: 66 - **DEPARTURE: CH'U (#179)**; Ego: 57 - **GUARDEDNESS: SHOU (#147)**,

@6: Sup: 67 - **DARKENING: HUI (#246)**; Ego: 1 - **CENTRE: CHUNG (#148 - I AM NOT A TRANSGRESSOR {%12})**,

@7: Sup: 24 - **JOY: LE (#270)**; Ego: 38 - **FULLNESS: SHENG (#186 - I AM NOT ONE OF INCONSTANT MIND {%31})**,

@8: Sup: 34 - **KINSHIP: CH'IN (#304)**; Ego: 10 - **DEFECTIVENESS, DISTORTION: HSIEN (#196 - I AM NOT ONE OF LOUD VOICE {%37})**,

@9: Sup: 3 - **MIREN: HSIEN (#307)**; Ego: 50 - **VASTNESS / WASTING: T'ANG (#246)**,

Male: #307 - SEE REDUCTIO AD HITLERUM IDEA; **Feme: #246 - SEE REDUCTIO AD HITLERUM IDEA**

} // #813

In then applying our REVERSE TRANSCRIPTASE METHOD against this GREEK term we obtained two NOUMENON redacted values of **#246 - 2 JULY 1942** and **#307 - 1 SEPTEMBER 1942** for which we had recourse to REDUCTIO AD HITLERUM as TABLE TALK IDEAS and observed an interleaving of the HEBREW / GREEK lexicon gematria #114 and #342

IDEA concepts as being further **CONTRADICTORY** examples of a **CONJURING THE SOLID CORE OF NAZISM AS NATIONAL SOCIALISM (@1 - RETURN TO TRADITIONS OF ANCIENT ROME, @5 - STATE IS ROME'S GREATEST INVENTION)** in conformity to the **PYTHAGOREAN #1080 - HETEROS BINARY THEORY OF NUMBER PARADIGM** from a **TERNARY NUMBER TEMPLATE**.

Which thereby presents a problem underlying the **MYTHOS / #48 - RITUAL (LI)** as being a complex question of the validity and integrity of purpose in **IRISH REPUBLICANISM** having a historical revisionist opportunistic cause for **ANZAC CENTENNIAL 2018 HIJACKING (LEST WE FORGET: ANAMNESIS AS EUCHARIST v's PREHISTORY OF MIND AS NAZI NATIONAL SOCIALISM)** that relates to the **PLATONIC** notion of **ANAMNESIS** as firstly a liturgical statement in which the church refers to the **IMAGO** as #288 - ***MEMORIAL*** character of the **#1827 - *EUCHARIST*** and its equivalence to recollection as especially of a supposed previous existence (**PAST LIFE**) relevant to the **AHNENERBE ORGANISATION's** quest for German Ancestry as intellectual historical research into a prehistory of **MIND**:

[α, {@1: Sup: 1 - **CENTRE**: CHUNG (#1); Ego: 1 - **CENTRE**: CHUNG (#1)}
 v, {@2: Sup: 51 - **CONSTANCY**: CH'ANG (#52); Ego: 50 - **VASTNESS / WASTING**: T'ANG (#51)}
 α, {@3: Sup: 52 - **MEASURE**: TU (#104 - **I COMMIT NO FRAUD** {%7}); Ego: 1 - **CENTRE**: CHUNG (#52)}
 μ, {@4: Sup: 11 - **DIVERGENCE**: CH'A (#115 - **I AM NOT A SLAYER OF MEN** {%5}); Ego: 40 - **LAW/MODEL**: FA (#92)}
 v, {@5: Sup: 61 - **EMBELLISHMENT**: SHIH (#176); Ego: 50 - **VASTNESS / WASTING**: T'ANG (#142)}
 η, {@6: Sup: 69 - **EXHAUSTION**: CH'IUNG (#245); Ego: 8 - **OPPOSITION**: KAN (#150 - **I INDULGE NOT IN ANGER** {%28})}
 ς, {@7: Sup: 26 - **ENDEAVOUR**: WU (#271); Ego: 38 - **FULLNESS**: SHENG (#188)}
 ι, {@8: Sup: 36 - **STRENGTH**: CH'IANG (#307); Ego: 10 - **DEFECTIVENESS, DISTORTION**: HSIEN (#198)}
 ς] {@9: Sup: 74 - **CLOSURE**: CHIH (#381: 'ashshâph (H825): ***NECROMANCER*, *CONJURER*, *ASTROLOGER*, *ENCHANTER*, *EXORCIST***; meletáō (G3191): ***PRACTICE* *OF* *ORATORS* *AND* *RHETORICIANS***); Ego: 38 - **FULLNESS**: SHENG (#236: har'êl (H2025): ***ALTAR***; tâhêr (H2891): ***PERFORM* *THE* *CEREMONY* *OF* *CLEANSING***; rûwach (H7307): ***MIND***; énoia (G1771): ***NOTION*, *CONCEPTION*, *MIND***)}

ONTIC CHECKSUM TOTAL: #369 - HUMAN DISCRIMINATING NORM

We reasonably concluded that there was a high probability for the **SOLID CORE OF NAZISM AS NATIONAL SOCIALISM** being a conjured reality derived from this same TERNARY NUMBER DAOIST COMMENTARY TEMPLATE which then specifically makes an alignment of IDEAS **#246 - 2 JULY 1942 / #307 - 1 SEPTEMBER 1942** with the **EGYPTIAN / ROMAN: #SIX (TORAH: #FIVE) GOVERNANCE** / PYTHAGOREAN #1080 - HETEROS BINARY THEORY OF NUMBER (**#114 / #342**) **PROTOTYPES**.

The theological and exegetical question on **ANAMNESIS as EUCHARIST v's PREHISTORY OF MIND AS NAZI NATIONAL SOCIALISM** associated with the PYTHAGOREAN #1080 - HETEOS THEORY OF NUMBER being the basis of the ROMAN STATE, its governance GOVERNANCE and CATHOLIC / ORTHODOX religious belief is a lack of integrity (ie. **most surely they must have known and kept it as a vile secret**) which the ROMAN CATHOLIC hierarchy must explain before it further pontificates on the autonomy or conscience of persons within a democracy and has any fixation on either the mortal or venial sins of another.

That our subsequent A PRIORITY recourse to **ONTIC CONSIDERATIONS ON #451 - PRAXIS OF RATIONALITY TO #492 - VOLUNTARY FREE WILL** which is now here conveyed as constituted by HEBREW / GREEK COMPATIBLE CATEGORIES that underly the CHINESE DAOIST PIETY OF 4 BCE (CANON OF SUPREME MYSTERY), then renders such thesis upon a **SOLID CORE OF NAZISM** as entirely a futile redundancy.

FOR FURTHER SEE: "PREMEDIATED (ADVOCATED) MEDIA AND IT'S CONSTRUCT OF HEROES BY A MANUFACTURED CONSENT"

<<http://www.grapple369.com/Groundwork/Emancipation%20Heroes.pdf>>

THE ORACLES (#246 - 'imrâh (H565): *WORD* as #410 - dâth (H1882): *LAW* OF GOD

#451 - PRAXIS OF RATIONALITY TO #492 - VOLUNTARY FREE WILL

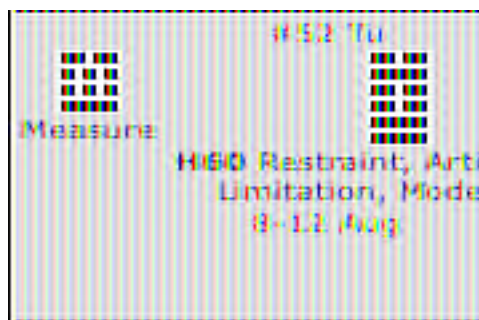
#41 (THESIS) - PRINCIPLE OF EMANATION / FORMULA OF UNIVERSAL LAW (REMEMBER THE SABBATH)

#82 (ANTI-THESIS) - TERMS OF COMPLIANCE / FORMULA OF HUMANITY (HONOUR PARENTS)

#123 (SYNTHESIS) - JUDGEMENT SENSIBILITY / FORMULA OF AUTONOMY (DO NOT KILL)

#164 (PROGRESSION) - PRINCIPLE OF MATERIALITY / PROGRESSION OF INDIVIDUAL PHENOMENON (**AVOID HETERONOMY AGAINST AUTONOMY**) / **#328 - TRANSFORMATIONAL PROTOTYPE**
#205 (SYNTHESIS) - PRINCIPLE OF PERSISTENCE / **#369 - HUMAN DISCRIMINATING NORM** (probity: **DO NOT STEAL**)
#246 (ANTI-THESIS) - UTTERANCE; ACTIONS / **#410 - OBLIGATING NORM** (rule based: **BEAR NO FALSE WITNESS**)
#287 (THESIS) - NECESSITY (LAW OF DUTY) / **#451 - MANIFESTING NORM** (right or privilege: **DO NOT COVET**)

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#52 - MEASURE / H60 - RESTRAINT, ARTICULATING, LIMITATION, MODERATION

WHERE #503 = #451 - PRAXIS OF RATIONALITY + #52 - MEASURE (TU) / H60 - RESTRAINT, ARTICULATING, LIMITATION, MODERATION: "The sages are said to apply cosmic standards to human predicaments.

TÚ: (diagram, picture, drawing, chart, map, to plan, to scheme, to attempt, to pursue, ***TO* *SEEK***)

In the heavens, the greatest of all measures is the Big Dipper, [added by Nylan] symbol of the ruling house and focus of the entire night sky of constellations and planets.

#503 = #451 - PRAXIS OF RATIONALITY + #52 - MEASURE (TU)
as [#90, #2, #1, #400, #10] = tsâbâ' (H6635): {**UMBRA: #93 % #41 = #11**} **1)** that which goes forth, army, war, warfare, host; **1a)** army, host; **1a1)** host (of organised army); **1a2)** host (of angels); **1a3)** ***OF* *SUN*, *MOON*, *AND* *STARS***; **1a4)** ***OF* *WHOLE* *CREATION***; **1b)** war, warfare, service, go out to war; **1c)** ***SERVICE***;

Heaven displays this image to suggest the natural character of hierarchical patterns. With these to guide him in the dark, man can build correct social relations. As the Changes describes the sages:

Looking upward, they contemplated the images in the Heavens. Looking downward, they examined the Earth's patterns. . . . From the heavens there hang images that reveal [the correct models for mankind]. The sages imitate them. Without such guides, the fragile seeds of ***MORALITY* *INNATE* *IN* *EACH* *PERSON*** can never develop along the lines of ***HEAVEN'S* *MANIFEST* *INTENTIONS* *FOR* *THE* *WORLD***.

#503 = #451 - PRAXIS OF RATIONALITY + #52 - MEASURE (TU)
as [#9, #5, #70, #4, #10, #4, #1, #20, #300, #70, #10] =
theodíaktos (G2312): {**UMBRA: #693 % #41 = #37**} 1) ***TAUGHT*
OF *GOD***;

... Good character equally defines the essential nature of the ideal ***SHIH*** in office." [Canon, page 321]

#912 as [#200, #300, #100, #1, #300, #10, #1] = stratiá
(G4756): {**UMBRA: #912 % #41 = #10**} 1) an army, band of soldiers; 2) in the NT, the hosts of heaven; 2a) troops of angels; 2b) ***THE* *HEAVENLY* *BODIES*, *STARS* *OF* *HEAVEN*** (so called on account of their number and their order);

#891 as [#70, #400, #100, #1, #50, #70, #200] = ouranós
(G3772): {**UMBRA: #891 % #41 = #30**} 1) the vaulted expanse of the sky with all things visible in it; 1a) ***THE* *UNIVERSE*, *THE* *WORLD***; 1b) the aerial heavens or sky, the region where the clouds and the tempests gather, and where thunder and lightning are produced; 1c) the sidereal or starry heavens; 2) the region above the sidereal heavens, the seat of order of things eternal and consummately perfect where God dwells and other heavenly beings;

"THEN GOD TURNED, AND GAVE THEM UP TO WORSHIP THE ***HOST*-G4756: OF *HEAVEN*-G3772;**; AS IT IS ***WRITTEN*-G1125: IN THE *BOOK*-G976: OF THE PROPHETS, O YE HOUSE OF ISRAEL, HAVE YE OFFERED TO ME SLAIN BEASTS AND SACRIFICES BY THE SPACE OF FORTY *YEARS* {étos (G2094): 13 JANUARY [■ #313]} IN THE *WILDERNESS* {érēmos (G2048): 13 JANUARY [■ #273 x 8 = #2184 days = #24 - PRIESTLY *SERVICE* DIVISIONS x 7 x 13]}?**

■ / ■ **#305 - *NOUMENON* *RESONANCE* FOR 13 JANUARY / 8 AUGUST** as [#3, #5, #3, #100, #1, #40, #40, #5, #50, #8, #50] /

■ #367 - NOUMENON RESONANCE FOR 9 AUGUST as [#3, #5, #3, #100, #1, #40, #40, #5, #50, #70, #50] /

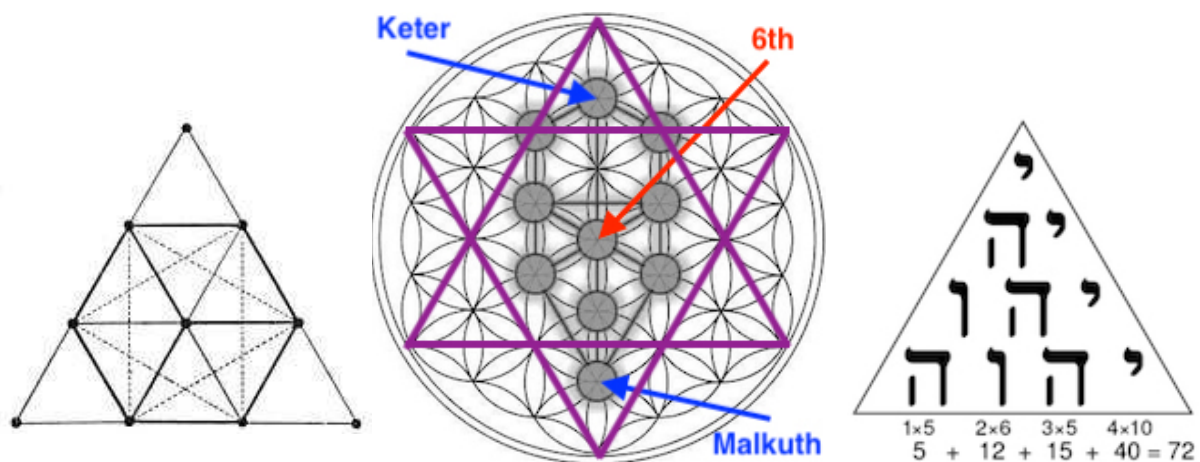
■ #327 - NOUMENON RESONANCE FOR 10 AUGUST as [#3, #5, #3, #100, #1, #40, #40, #5, #50, #70, #10] /

#503 = #451 - PRAXIS OF RATIONALITY + #52 - MEASURE (TU)

as [#3, #5, #3, #100, #1, #80, #300, #1, #10] = gráphō (G1125):

{UMBRA: #1404 % #41 = #10} 1) *TO* *WRITE*, *WITH* *REFERENCE* *TO* *THE* *FORM* *OF* *THE* *LETTERS*; 1a)

to delineate (or form) letters on a tablet, parchment, paper, or other material; 2) to write, with reference to the contents of the writing; 2a) to express in written characters; 2b) to commit to writing (things not to be forgotten), write down, record; 2c) used of those things which stand written in the sacred books (of the OT); 2d) to write to one, i.e. by writing (in a written epistle) to give information, directions; 3) to fill with writing; 4) to draw up in writing, compose;



<http://www.grapple369.com/images/Kabbalistic_Circle.jpg>

■ #313 - *NOUMENON* *RESONANCE* FOR 13 JANUARY as [#2, #9, #2, #30, #70, #200] /

■ #314 - NOUMENON RESONANCE FOR 30 SEPTEMBER as [#2, #10, #2, #30, #70, #200] /

#514 = #451 - PRAXIS OF RATIONALITY + #63 - WATCH (SHIH)

as [#2, #10, #2, #30, #70, #400] = bíblos (G976): {UMBRA: #314 % #41 = #27} 1) a written *BOOK*, a roll, a scroll;

YEA, YE TOOK UP THE TABERNACLE OF MOLOCH, AND THE STAR OF YOUR GOD REMPHAN, *FIGURES*-G5179: WHICH YE *MADE*-G4160: TO WORSHIP THEM: AND I WILL CARRY YOU AWAY BEYOND BABYLON. OUR FATHERS *HAD* {eimí (G1510): 13 JANUARY [■ #313]} THE TABERNACLE OF WITNESS IN THE *WILDERNESS*

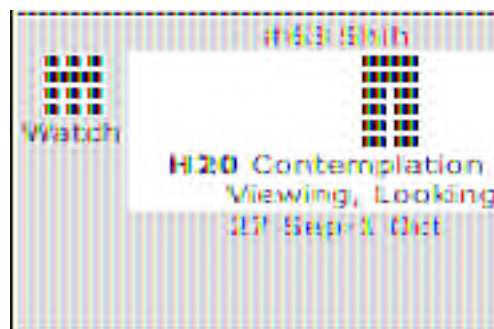
{érēmos (G2048): 13 JANUARY [■ #273]}, AS HE HAD
APPOINTED {

diatássō (G1299): 13 JANUARY [■ #381 / #479 - PRAXIS OF
RATIONALITY + #28 - CHANGE (KENG): "human potential for moral
elevation [sent by Heaven] relies upon structural patterns in society and
unseen tendencies in the spirit"]

}, *SPEAKING* {laléō (G2980): 13 JANUARY [■ #126, ■ #381]}
UNTO MOSES, THAT HE SHOULD *MAKE*-G4160: IT ACCORDING TO
THE *FASHION*-G5179: (eg: #164 - EXODUS 49J1W2D (49th JUBILEE
+ 9 YEARS) + 40 YEARS SOJOURN ... #205 - 6J x 12 = 72J as #509 -
YAHAD [Esther 8:17] = #451 - PRAXIS OF RATIONALITY + #58 -
GATHERING IN (HSI) / H57 - GENTLE PENETRATION/WIND, GROUND,
CALCULATIONS) THAT HE HAD SEEN." [Acts 7:42-44]

#1050 as [#300, #400, #80, #70, #200] = týpos (G5179):
{UMBRA: #1050 % #41 = #25} 1) *THE* *MARK* *OF* *A*
STROKE *OR* *BLOW*, *PRINT*;
2) a figure formed by a blow or
impression; 2a) *OF* *A* *FIGURE* *OR* *IMAGE*;
2b) of the
image of the gods; 3) form; 3a) *THE* *TEACHING* *WHICH*
EMBODIES *THE* *SUM* *AND* *SUBSTANCE* *OF*
RELIGION *AND* *REPRESENTS* *IT* *TO* *THE* *MIND* ,
MANNER *OF* *WRITING* , *THE* *CONTENTS* *AND*
FORM *OF* *A* *LETTER*;
4) an example; 4a) in the technical
sense, the pattern in conformity to which a thing must be made; 4b) in
an ethical sense, a dissuasive example, a pattern of warning; 4b1) of
ruinous events which serve as admonitions or warnings to others; 4c) an
example to be imitated; 4c1) of men worthy of imitation; 4d) in a
doctrinal sense; 4d1) of a type i.e. a person or thing prefiguring a future
(Messianic) person or thing;

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H63 - WATCH (SHIH) / H20 - CONTEMPLATION (VIEW), VIEWING,
LOOKING UP

WHERE #514 = #451 - PRAXIS OF RATIONALITY + #63 - WATCH (SHIH) / H20 - CONTEMPLATION (VIEW), VIEWING, LOOKING UP: "The noble man is by definition engaged in a continual process of self-examination. He does not focus his inner light on others' foibles; he prefers to correct his own. As a result of this process, he achieves a state of full enlightenment. Once enlightened, he **#514 - *DOES* *NOT* *ADVERTISE* *HIS* *ACHIEVEMENT***; he is content to hide his inner light, especially in a troubled age or when a display of talent would be premature. But thanks to his powers of self-perception, he need not seek for the sometimes feeble outside light provided by others' opinions.

#514 = #451 - PRAXIS OF RATIONALITY + #63 - WATCH (SHIH) as [#6, #1, #2, #300, #200, #5] = **bâsar (H1319): {UMBRA: #502 % #41 = #10} 1)** to bear news, bear tidings, publish, preach, show forth; **1a)** (Piel); **1a1)** to gladden with good news; **1a2)** to bear news; **1a3) *TO* *ANNOUNCE* (*SALVATION*) *AS* *GOOD* *NEWS*, *PREACH***; **1b)** (Hithpael) to receive good news;

APPRAISAL #2: The noble man looks to the inside.

The petty man looks to the outside.

FATHOMING #2: The petty man watching externals

Means: He is incapable of seeing the heart.

#514 = #451 - PRAXIS OF RATIONALITY + #63 - WATCH (SHIH) as [#10, #4, #200, #300] / [#4, #200, #300, #10] = **dârash (H1875): {UMBRA: #504 % #41 = #12} 1)** to resort to, seek, seek with care, enquire, require; **1a)** (Qal); **1a1)** to resort to, frequent (a place), (tread a place); **1a2) *TO* *CONSULT*, *ENQUIRE* *OF*, *SEEK***; **i) *OF* *GOD***; **ii) *OF* *HEATHEN* *GODS*, *NECROMANCERS***; **1a3)** to seek deity in prayer and worship; **i) God**; **ii) heathen deities**; **1a4)** to seek (with a demand), demand, require; **1a5)** to investigate, enquire; **1a6)** to ask for, require, demand; **1a7) *TO* *PRACTICE*, *STUDY*, *FOLLOW*, *SEEK* *WITH* *APPLICATION***; **1a8)** to seek with care, care for; **1b)** (Niphal); **1b1)** to allow oneself to be enquired of, consulted (only of God); **1b2)** to be sought, be sought out; **1b3)** to be required (of blood);

Two important differences between noble and petty people are suggested here. First, when mistakes are made, the moral person first examines his own heart to see if he has failed; the petty man, in contrast, blames others for his failure. Second, in judging others, the moral person looks beyond surface appearances to the inner heart, while the petty man, like Shakespeare's Polonius, focuses on outward appearance.

APPRAISAL #3: Making his virtue seen,

He is fit to support

The ***REALM* *OF* *THE* *KING***.
FATHOMING #3: Supports whose virtues are revealed
Means: Only then can perfection exist.

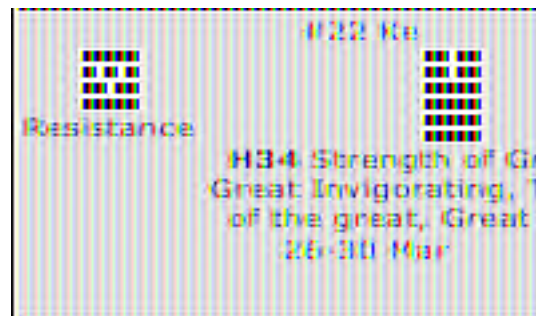
#514 = #451 - PRAXIS OF RATIONALITY + #63 - WATCH (SHIH)
as [#6, #2, #40, #30, #20, #6, #400, #10] = malkûwth (H4438):
{**UMBRA: #496 % #41 = #4**} 1) ***ROYALTY***, ***ROYAL* *POWER***,
REIGN, ***KINGDOM***, ***SOVEREIGN* *POWER***; 1a) royal power,
dominion; 1b) reign; 1c) kingdom, realm;

Appraisal 3 represents completed thought about to be translated into action; it also symbolizes advancement. Inner virtue, having been perfected, is now properly revealed to one's superiors, so that it can be used for the benefit of the realm." [Canon, page 363]

#180 - NOUMENON RESONANCE FOR 27 MARCH as [#5, #80, #70, #10, #5, #10] /
#225 - NOUMENON RESONANCE FOR 27 MARCH as [#80, #70, #10, #5, #10, #50] /
#328 - NOUMENON RESONANCE FOR 28 MARCH as [#80, #5, #80, #70, #10, #8, #20, #5, #50] /
#339 - *NOUMENON* *RESONANCE* FOR 13 JANUARY as [#80, #5, #80, #70, #10, #8, #20, #5, #50, #1, #10] /
#375 - NOUMENON RESONANCE FOR 26 MARCH as [#80, #70, #10, #5, #10, #200] /
#378 - NOUMENON RESONANCE FOR 29 MARCH as [#80, #70, #10, #8, #10, #200] /
#428 - NOUMENON RESONANCE FOR 28 MARCH as [#5, #80, #70, #10, #8, #200, #5, #50] /
#434 - NOUMENON RESONANCE FOR 28 MARCH as [#80, #70, #10, #8, #200, #5, #10, #1, #50] /
#480 - NOUMENON RESONANCE FOR 29 MARCH as [#80, #70, #10, #5, #10, #300, #5] /
#473 = #451 - PRAXIS OF RATIONALITY + #22 - RESISTANCE (KE) as [#80, #70, #10, #8, #300, #5] = poiéō (G4160): {**UMBRA: #965 % #41 = #22**} 1) ***TO* *MAKE***; 1a) ***WITH* *THE* *NAMES* *OF* *THINGS* *MADE***, ***TO* *PRODUCE***, ***CONSTRUCT***, ***FORM***, ***FASHION***, etc.; 1b) to be the authors of, the cause; 1c) to make ready, to prepare; 1d) to produce, bear, shoot forth; 1e) to acquire, to provide a thing for one's self; 1f) to make a thing out of something; 1g) to (make i.e.) render one anything; 1g1) to (make i.e.) constitute or appoint one anything, to appoint or ordain one that; 1g2) to (make i.e.) declare one anything; 1h) to put one forth, to lead him out; 1i) to make one do something; 1i1) cause one to; 1j) to be the authors of a thing (to cause, bring about); 2) to do; 2a) to act rightly, do well; 2a1) to carry out, to execute; 2b) to do a thing unto

one; **2b1**) to do to one; **2c**) with designation of time: to pass, spend; **2d**) to celebrate, keep; **2d1**) to make ready, and so at the same time to institute, the celebration of the passover; **2e**) to perform: to a promise;

☰格



#22 - RESISTANCE (KE) / H34 - STRENGTH OF GREATNESS, GREAT INVIGORATING, THE POWER OF THE GREAT, GREAT MATURITY

WHERE #473 = #451 - PRAXIS OF RATIONALITY + #22 - RESISTANCE (KE) / H34 - STRENGTH OF GREATNESS, GREAT INVIGORATING, THE POWER OF THE GREAT, GREAT MATURITY: "As the first tetragram following the vernal equinox, Resistance signals a dramatic shift in the cosmic balance..."

#473 = #451 - PRAXIS OF RATIONALITY + #22 - RESISTANCE (KE) as [#6, #7, #40, #400, #500] = zimmâh (H2154): {UMBRA: #52 % #41 = #11} 1) *PLAN*, *DEVICE*, *WICKEDNESS*, *EVIL* *PLAN*, *MISCHIEVOUS* *PURPOSE*; 1a) plan, purpose; 1b) evil device, wickedness; 1c) not chaste, incest, licentiousness, adultery, *IDOLATRY*, harlotry;

As the Changes tells us, "The petty person uses his strength, but the noble man does not act in this way." True resistance entails perseverance, not brute force. Developing **#473 - *STRENGTH*** and power in these early stages depends on distancing oneself from **#473 - *IMPROPRIETY*** while staying close to integrity...

#473 = #451 - PRAXIS OF RATIONALITY + #22 - RESISTANCE (KE) as [#5, #80, #8, #100, #20, #5, #200, #5, #50] = eparkéō (G1884): {UMBRA: #1011 % #41 = #27} 1) *TO* *AVAIL* *OR* *BE* *STRONG* *ENOUGH* *FOR*; 1a) to ward off or drive away, a thing for another's advantage; 1a1) a thing from anyone, to defend; 1b) to aid, give assistance, relieve; 1b1) *TO* *GIVE* *AID* *FROM* *ONE'S* *OWN* *RESOURCES*;

APPRAISAL #1: Sealing off inner goodness,
Propriety fails, goodness is lost.

FATHOMING #1: Sealing off inner goodness
Means: The centre cannot assimilate the good.

The first position, which marks the Beginning of Thought, depicts the inner workings of the ***HEART*** / mind, where seeds of goodness are implanted, as well as impulses toward evil. If an individual assiduously works to develop the good within, he will grow in ***MORAL*** ***STRENGTH*** as his ***EVIL*** impulses wane. If, however, the individual fails to develop his potential for Good, his inner resistance to ***EVIL*** impulses will break down. As his mind increasingly fails to distinguish right from wrong, he will lose all appreciation of "***THE* *TIME* *-TESTED* *CATEGORIES***." The conscience as moral centre will no longer review his conduct daily, nor will it be able to "assimilate the good" by imitation of the ancients. In that case, the individual loses all chance to cultivate his humaneness, the virtue that distinguishes him from the brutes.

APPRAISAL #2: Sealing off internal ***EVIL***
Makes propriety profound.

FATHOMING #2: Sealing off internal ***EVIL***
Means: Hidden propriety is marvellous.

#473 = #451 - PRAXIS OF RATIONALITY + #22 - RESISTANCE
(KE) as [#400, #2, #10, #1, #50, #10] = *bôw'* (H935): {**UMBRA: #9 % #41 = #9**} **1)** to go in, enter, ***COME***, go, come in; **1a)** (Qal); **1a1)** to enter, come in; **1a2)** to come; **i)** to come with; **ii)** to come upon, fall or light upon, attack (enemy); **iii)** to come to pass; **1a3)** to attain to; **1a4)** to be enumerated; **1a5)** to go; **1b)** (Hiphil); **1b1)** to lead in; **1b2)** to carry in; **1b3)** to bring in, cause to come in, gather, cause to come, bring near, bring against, bring upon; **1b4)** to bring to pass; **1c)** (Hophal); **1c1)** to be brought, brought in; **1c2)** to be introduced, be put;

#473 = #451 - PRAXIS OF RATIONALITY + #22 - RESISTANCE
(KE) as [#3, #5, #50, #5, #200, #10, #200] = *génésis* (G1078): {**UMBRA: #473 % #41 = #22**} **1)** source, origin; **1a)** ***A* *BOOK* *OF* *ONE'S* *LINEAGE***, i.e. in which his ancestry or progeny are enumerated; **2)** used of birth, nativity; **3)** of that which follows origin, viz. existence, life; **3a)** ***THE* *WHEEL* *OF* *LIFE*** [James 3:6], other explain it, the wheel of human origin which as soon as men are born begins to run, i.e. its course of life;

#473 = #451 - PRAXIS OF RATIONALITY + #22 - RESISTANCE
(KE) as [#40, #3, #30, #400] = *m^egillâh* (H4039): {**UMBRA: #78 % #41 = #37**} **1)** roll, ***BOOK***, writing;

"SACRIFICE AND OFFERING THOU DIDST NOT DESIRE; MINE EARS HAST THOU OPENED: BURNT OFFERING AND SIN OFFERING HAST THOU NOT REQUIRED. THEN SAID I, LO, I ***COME*-H935**: IN THE ***VOLUME*-H4039**: OF THE BOOK IT IS WRITTEN OF ME, I DELIGHT TO DO THY WILL, O MY GOD: YEA, THY LAW IS WITHIN MY ***HEART***. I HAVE PREACHED RIGHTEOUSNESS IN THE GREAT CONGREGATION: LO, I HAVE NOT REFRAINED MY LIPS, O LORD, THOU KNOWEST." [Psalm 40:6-9]

#473 = #451 - PRAXIS OF RATIONALITY + #22 - RESISTANCE (KE) as [#6, #5, #40, #20, #400, #2] = miktâb (H4385): {**UMBRA: #462 % #41 = #11**} **1) *WRITING*, *THING* *WRITTEN***; **1a)** handwriting; **1b)** thing written; **1c)** writing;

In a contrast to the preceding verses, this poem presents a good person, who steadfastly contains his ***EVIL*** impulses, lest his moral courage be sapped. As the individual becomes more fully human, he finally achieves that mysterious charisma associated with the ***ANCIENT*** sage kings. The most significant acts of resistance, then, often take place in the hidden recesses of the ***HEART*** and mind." [Canon, pages 189 to 191]

"FOR AS MANY AS HAVE SINNED WITHOUT LAW SHALL ALSO PERISH WITHOUT LAW: AND AS MANY AS HAVE SINNED IN THE LAW SHALL BE JUDGED BY THE LAW; FOR NOT THE HEARERS OF THE LAW ARE JUST BEFORE GOD, BUT THE DOERS OF THE LAW SHALL BE JUSTIFIED.

***FOR* *WHEN* *THE* *GENTILES*, *WHICH* *HAVE* *NOT* *THE* *LAW*, *DO* *BY* *NATURE* *THE* *THINGS* *CONTAINED* *IN* *THE* *LAW*, *THESE*, *HAVING* *NOT* *THE* *LAW*, *ARE* *A* *LAW* *UNTO* *THEMSELVES*:**

WHICH SHOW THE WORK OF THE LAW WRITTEN IN THEIR HEARTS, THEIR CONSCIENCE ALSO BEARING WITNESS, AND THEIR THOUGHTS THE MEAN WHILE ACCUSING OR ELSE EXCUSING ONE ANOTHER;

IN THE DAY WHEN GOD SHALL JUDGE THE SECRETS OF MEN BY JESUS CHRIST ACCORDING TO MY GOSPEL.

BEHOLD, THOU ART CALLED A JEW, AND RESTEST IN THE LAW, AND MAKEST THY BOAST OF GOD, AND KNOWEST HIS WILL, AND APPROVEST THE THINGS THAT ARE MORE EXCELLENT, BEING INSTRUCTED OUT OF THE LAW; AND ART CONFIDENT THAT THOU THYSELF ART A GUIDE OF THE BLIND, A LIGHT OF THEM WHICH ARE IN DARKNESS, AN INSTRUCTOR OF THE FOOLISH, A TEACHER OF BABES, WHICH HAST THE FORM OF KNOWLEDGE AND OF THE TRUTH IN THE LAW.

THOU THEREFORE WHICH TEACHEST ANOTHER, TEACHEST THOU NOT THYSELF? THOU THAT PREACHEST A MAN SHOULD NOT STEAL:

#205 - PRINCIPLE OF PERSISTENCE / #369
- HUMAN DISCRIMINATING NORM
 (probity: **DO NOT STEAL**)

DOST THOU STEAL?

THOU THAT SAYEST A MAN SHOULD NOT
 COMMIT ADULTERY:

#164 - PRINCIPLE OF MATERIALITY /
PROGRESSION OF INDIVIDUAL PHENOMENON
(AVOID HETERONOMY AGAINST
AUTONOMY) / #328 -
TRANSFORMATIONAL PROTOTYPE

DOST THOU COMMIT ADULTERY?

THOU THAT ABHORREST IDOLS:

#246 - UTTERANCE; ACTIONS / #410 -
OBLIGATING NORM (rule based: BEAR NO FALSE WITNESS)

#246 as [#6, #40, #100, #60, #600] = miqçâm (H4738): {UMBRA: #240 % #41 = #35} 1) *DIVINATION*;

#410 as [#5, #200, #5, #200] = harhôr (H2031): {UMBRA: #410 % #41 = #41} 1) *MENTAL* *CONCEPTION*, *FANTASY*, *IMAGE*, mental picture, fancy, imagining;

<http://www.grapple369.com/images/Kabbalistic_Tree.jpg>

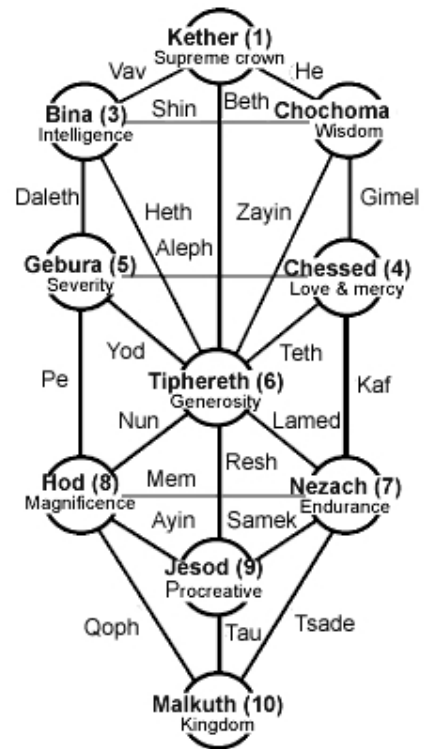
DOST THOU COMMIT SACRILEGE?

THOU THAT MAKEST THY BOAST OF THE LAW, THROUGH BREAKING THE
 LAW DISHONOUREST THOU GOD?"

FOR THE NAME OF GOD IS BLASPHEMED AMONG THE GENTILES
 THROUGH YOU, AS IT IS WRITTEN." [Romans 2:12-24]

WHERE #456 = #451 - PRAXIS OF RATIONALITY + #5 - KEEPING SMALL (SHAO) / H15 - MODESTY, HUMBLING

#456 as [#30, #5, #400, #20, #1] = leukós (G3022): {UMBRA: #725 % #41 = #28} 1) light, bright, brilliant; 1a) brilliant from



whiteness, (dazzling) white; **1a1**) of the garments of angels, and of those exalted to the splendour of the heavenly state; **1a2**) shining or white
***GARMENTS* *WORN* *ON* *FESTIVE* *OR* *STATE*
*OCCASIONS***; **1a3**) of white garments as the sign of innocence and purity of the soul; **1b**) dead white; **1b1**) of the whitening colour of ripening grain;

#456 as [#5, #300, #1, #50, #50, #10, #600] = sha'ânân (H7600): {UMBRA: #401 % #41 = #32} 1) at ease, quiet, secure; **1a**) at ease, secure; **1b**) at ease, careless, wanton, arrogant; **2**) security, pride, arrogance; **2a**) one at ease; **2b**) ***ARROGANCE***;

#456 as [#1, #8, #7, #400, #600] / [#40, #1, #8, #7, #400] = 'ăchuzzâh (H272): {UMBRA: #21 % #41 = #21} 1) ***POSSESSION***, property; **1a**) land; **1b**) ***POSSESSION* *BY* *INHERITANCE***;

"MOREOVER THE PRINCE SHALL NOT TAKE OF THE PEOPLE'S INHERITANCE BY OPPRESSION, TO THRUST THEM OUT OF THEIR POSSESSION-**H272**; BUT HE SHALL GIVE HIS SONS INHERITANCE OUT OF HIS OWN POSSESSION-**H272**: THAT MY PEOPLE BE NOT SCATTERED EVERY MAN FROM HIS POSSESSION-**H272**." [Ezekiel 46:18]

#456 as [#400, #6, #20, #30] = yâkôl (H3201): {UMBRA: #60 % #41 = #19} 1) to prevail, overcome, endure, have power, be able; **1a**) (Qal); **1a1**) to be able, ***BE* *ABLE* *TO* *GAIN* *OR* *ACCOMPLISH***, be ***ABLE* *TO* *ENDURE***, be able to reach; **1a2**) to prevail, prevail over or against, overcome, be victor; **1a3**) to have ability, have strength;

#456 as [#6, #30, #40, #300, #30, #10, #600] = mâshâl (H4912): {UMBRA: #370 % #41 = #1} 1) proverb, parable; **1a**) proverb, proverbial saying, aphorism; **1b**) byword; **1c**) similitude, parable; **1d**) ***POEM***; **1e**) ***SENTENCES* *OF* *ETHICAL* *WISDOM***, ***ETHICAL* *MAXIMS***;

#456 as [#40, #5, #100, #10, #40, #50, #1, #10, #200] = mĂrimna (G3308): {UMBRA: #246 % #41 = #41} 1) care, ***ANXIETY***;

#456 as [#40, #5, #100, #10, #40, #50, #1, #10, #200] = merimnĂo (G3309): {UMBRA: #1046 % #41 = #21} 1) to be ***ANXIOUS***; **1a**) to be troubled with cares; **2**) to care for, look out for (a thing); **2a**) to seek to promote one's interests; **2b**) caring or providing for;

#456 as [#6, #50, #20, #300, #30, #10, #600] = kâshal (H3782):
{UMBRA: #350 % #41 = #22} 1) to stumble, stagger, totter; **1a**
(Qal); **1a1**) to stumble; **1a2) *TO* *TOTTER***; **1b**) (Niphal); **1b1**) to
stumble; **1b2**) to be tottering, be feeble; **1c**) (Hiphil); **1c1**) to cause to
stumble, bring injury or ruin to, overthrow; **1c2**) to make feeble, make
weak; **1d**) (Hophal) to be made to stumble; **1e**) (Piel) bereave;

**#456 as [#6, #50, #300, #80, #500] / [#6, #10, #300, #80, #20,
#600] = shâphak (H8210): {UMBRA: #400 % #41 = #31} 1** to
pour, pour out, spill; **1a**) (Qal); **1a1**) to pour, pour out; **1a2**) to shed
(blood); **1a3**) to pour out (anger or heart) (fig); **1b**) (Niphal) ***TO***
BE* *POURED* *OUT, ***BE* *SHED***; **1c**) (Pual) to be poured out,
be shed; **1d**) (Hithpael); **1d1**) to be poured out; **1d2**) to pour out
oneself;

#456 as [#2, #40, #100, #4, #300, #10] = miqdâsh (H4720):
{UMBRA: #444 % #41 = #34} 1) sacred place, sanctuary, holy place;
1a) sanctuary; **1a1**) of the ***TEMPLE***; **1a2**) of the tabernacle; **1a3**) of
Ezekiel's temple; **1a4**) of Jehovah;

**#456 as [#1, #10, #40, #400, #5] = 'êymâh (H367): {UMBRA: #56
% #41 = #15} 1**) terror, ***DREAD***;

#456 as [#6, #40, #300, #20, #10, #30, #10, #600] = sâkal
(H7919): **{UMBRA: #350 % #41 = #22} 1**) to be prudent, be
circumspect, wisely understand, prosper; **1a**) (Qal) to be prudent, be
circumspect; **1b**) (Hiphil); **1b1**) to look at or upon, have insight; **1b2**) to
give attention to, consider, ponder, be prudent; **1b3**) to have insight,
have comprehension; **i**) insight, comprehension (subst); **1b4**) to cause to
consider, give insight, teach; **i**) the teachers, the wise; **1b5**) to act
circumspectly, act prudently, act wisely; **1b6**) to prosper, have success;
1b7) *TO* *CAUSE* *TO* *PROSPER*; **1c**) (Piel) to lay crosswise,
cross (hands);

**WHERE #457 = #451 - PRAXIS OF RATIONALITY + #6 -
CONTRARIETY (LI) / H38 - OPPOSITION, POLARISING, PERVERSION:**

#457 as [#5, #2, #400, #10, #600] / [#2, #400, #10, #5, #600]
= bayith (H1004): {UMBRA: #412 % #41 = #2} 1) house; **1a**
house, dwelling habitation; **1b**) shelter or abode of animals; **1c**) human
bodies (fig.); **1d**) of Sheol; **1e**) of abode of light and darkness; **1f**) of
land of Ephraim; **2**) place; **3**) receptacle; **4**) home, ***HOUSE* *AS***
CONTAINING* *A* *FAMILY; **5**) household, family; **5a**) those
belonging to the same household; **5b**) family of descendants,
descendants as organized body; **6**) household affairs; **7**) inwards
(metaph.); **8**) (TWOT) temple; **9**) on the inside; **10**) within;

#457 as [#6, #30, #5, #6, #4, #6, #400] = yâdâh (H3034):
{UMBRA: #19 % #41 = #19} 1) to throw, shoot, cast; **1a)** (Qal) ***TO* *SHOOT* (*ARROWS*)**; **1b)** (Piel) to cast, cast down, throw down; **1c)** (Hiphil); **1c1)** to give thanks,, laud, praise; **1c2)** to confess, confess (the name of God); **1d)** (Hithpael); **1d1)** to confess (sin); **1d2)** to give thanks;

#457 as [#40, #2, #100, #300, #10, #5] = bâqash (H1245):
{UMBRA: #402 % #41 = #33} 1) to seek, require, ***DESIRE***, exact, request; **1a)** (Piel); **1a1)** to seek to find; **1a2)** to seek to secure; **1a3)** to seek the face; **1a4)** to desire, demand; **1a5)** to require, exact; **1a6)** to ask, request; **1b)** (Pual) to be sought;

#457 as [#6, #5, #20, #10, #400, #10, #6] = nâkâh (H5221):
{UMBRA: #75 % #41 = #34} 1) to strike, smite, hit, beat, slay, kill; **1a)** (Niphal) to be stricken or smitten; **1b)** (Pual) to be stricken or smitten; **1c)** (Hiphil); **1c1)** to smite, strike, beat, scourge, clap, applaud, give a thrust; **1c2)** to smite, kill, ***SLAY* (*MAN* *OR* *BEAST*)**; **1c3)** to smite, attack, attack and destroy, conquer, subjugate, ravage; **1c4)** to smite, chastise, send judgment upon, punish, destroy; **1d)** (Hophal) to be smitten; **1d1)** to receive a blow; **1d2)** to be wounded; **1d3)** to be beaten; **1d4)** to be (fatally) smitten, be killed, be slain; **1d5)** to be attacked and captured; **1d6)** to be smitten (with disease); **1d7)** to be blighted (of plants);

#457 as [#7, #40, #400, #10] = zimmâh (H2154): {UMBRA: #52 % #41 = #11} 1) ***PLAN***, device, wickedness, evil plan, mischievous purpose; **1a)** plan, purpose; **1b)** evil device, wickedness; **1c)** not chaste, incest, licentiousness, adultery, idolatry, harlotry;

#457 as [#4, #5, #4, #70, #60, #1, #200, #40, #5, #50, #8, #10] = doxázō (G1392): {UMBRA: #942 % #41 = #40} 1) to think, suppose, be of ***OPINION***; **2)** to praise, extol, magnify, celebrate; **3)** to honour, do honour to, hold in honour; **4)** to make glorious, adorn with lustre, clothe with splendour; **4a)** to impart glory to something, render it excellent; **4b)** to make renowned, render illustrious; **4b1)** to cause the dignity and worth of some person or thing to become manifest and acknowledged;

#457 as [#6, #9, #2, #400, #600] = îôwb (H2896): {UMBRA: #17 % #41 = #17} 1) ***GOOD***, pleasant, agreeable; **1a)** pleasant, agreeable (to the senses); **1b)** pleasant (to the higher nature); **1c)** good, excellent (of its kind); **1d)** good, rich, valuable in estimation; **1e)** good, appropriate, becoming; **1f)** better (comparative); **1g)** glad, happy, prosperous (of man's sensuous nature); **1h)** good understanding (of

man's intellectual nature); **1i)** good, kind, benign; **1j)** good, right (ethical); **2)** a good thing, benefit, welfare; **2a)** welfare, prosperity, happiness; **2b)** good things (collective); **2c)** good, benefit; **2d)** moral good; **3)** welfare, benefit, good things; **3a)** welfare, prosperity, happiness; **3b)** good things (collective); **3c)** bounty;

#457 as [#6, #5, #6, #40, #400] = mûwth (H4191): {UMBRA: #446 % #41 = #36} 1) to die, kill, have one executed; **1a)** (Qal); **1a1)** *TO* *DIE*; **1a2)** to die (as penalty), be put to death; **1a3)** to die, perish (of a nation); **1a4)** to die prematurely (by neglect of wise moral conduct); **1b)** (Polel) to kill, put to death, dispatch; **1c)** (Hiphil) to kill, put to death; **1d)** (Hophal); **1d1)** to be killed, be put to death; **i)** to die prematurely;

WHERE #458 = #451 - PRAXIS OF RATIONALITY + #7 - ASCENT (CHANG) [#15 CE] / H46 - MOVING/PUSHING UPWARD, ASCENDING:

#458 as [#8, #40, #4, #6, #400] = châmad (H2530): {UMBRA: #52 % #41 = #11} 1) to desire, *COVET*, take pleasure in, delight in; **1a)** (Qal) to desire; **1b)** (Niphal) to be desirable; **1c)** (Piel) *TO* *DELIGHT* *GREATLY*, *DESIRE* *GREATLY*; **2)** desirableness, preciousness;

#458 as [#50, #8, #400] = n°chath (H5182): {UMBRA: #458 % #41 = #7} 1) to descend; **1a)** (P'al) to descend; **1b)** (Aphel) to deposit; **1c)** (Hophal) *TO* *BE* *DEPOSED*, *BE* *CAST* *DOWN*;

#458 as [#2, #200, #6, #200, #10, #600] = bârar (H1305): {UMBRA: #402 % #41 = #33} 1) to purify, select, polish, choose, purge, cleanse or make bright, test or prove; **1a)** (Qal); **1a1)** to purge, purge out, purify; **1a2)** to choose, select; **1a3)** to cleanse, make shining, polish; **1a4)** to test, prove; **1b)** (Niphal) to purify oneself; **1c)** (Piel) to purify; **1d)** (Hiphil); **1d1)** to purify; **1d2)** to polish arrows; **1e)** (Hithpael); **1e1)** to purify oneself; **1e2)** *TO* *SHOW* *ONESELF* *PURE*, just, kind;

#458 as [#4, #70, #60, #1, #7, #5, #300, #1, #10] = doxázō (G1392): {UMBRA: #942 % #41 = #40} 1) to think, suppose, be of opinion; **2)** to praise, extol, magnify, celebrate; **3)** to honour, do honour to, hold in honour; **4)** to make glorious, adorn with lustre, *CLOTHE* *WITH* *SPLENDOUR*; **4a)** to impart glory to something, render it excellent; **4b)** to make renowned, render illustrious; **4b1)** to *CAUSE* *THE* *DIGNITY* *AND* *WORTH* *OF* *SOME* *PERSON* *OR* *THING* *TO* *BECOME* *MANIFEST* *AND* *ACKNOWLEDGED*;

#458 as [#400, #8, #700] = chānan (H2603): {UMBRA: #108 % #41 = #26} 1) to be gracious, show favour, pity; 1a) (Qal) to show favour, be gracious; 1b) (Niphal) to be pitied; 1c) (Piel) to make gracious, make favourable, be gracious; 1d) (Poel) to direct favour to, have mercy on; 1e) (Hophal) to be shown favour, be shown consideration; 1f) (Hithpael) to seek favour, implore favour; 2) *TO* *BE* *LOATHSOME*;

#458 as [#20, #1, #300, #1, #3, #3, #5, #30, #30, #5, #10, #50] = katangéllō (G2605): {UMBRA: #1193 % #41 = #4} 1) to announce, declare, promulgate, make known; 2) to *PROCLAIM* *PUBLICLY*, publish; 3) *TO* *DENOUNCE*, *REPORT*, *BETRAY*;

#458 as [#2, #1, #200, #10, #30, #5, #10, #200] = basileús (G935): {UMBRA: #848 % #41 = #28} 1) *LEADER* *OF* *THE* *PEOPLE*, prince, commander, lord of the land, *KING*;

WHERE #459 = #451 - PRAXIS OF RATIONALITY + #8 - OPPOSITION (KAN) [#34 CE] / H46 - MOVING/PUSHING UPWARD, ASCENDING:

#459 as [#1, #2, #100, #300, #50, #6] = bâqash (H1245): {UMBRA: #402 % #41 = #33} 1) *TO* *SEEK*, require, desire, exact, request; 1a) (Piel); 1a1) to seek to find; 1a2) to seek to secure; 1a3) to seek the face; 1a4) to desire, demand; 1a5) to require, exact; 1a6) to ask, request; 1b) (Pual) to be sought;

#459 as [#10, #400, #40, #8, #1] = m^echâ' (H4223): {UMBRA: #49 % #41 = #8} 1) *TO* *STRIKE*, smite, kill; 1a) (P'al) to strike; 1b) (Pael) to hinder; 1c) (Ithp'al) to allow to be stricken;

#459 as [#2, #1, #200, #10, #30, #5, #10, #1, #200] = basileía (G932): {UMBRA: #259 % #41 = #13} 1) *ROYAL* *POWER*, kingship, dominion, *RULE*; 1a) not to be confused with an actual kingdom but rather the right or authority to rule over a kingdom; 1b) of the royal power of Jesus as the triumphant Messiah; 1c) of the royal power and dignity conferred on Christians in the Messiah's kingdom; 2) a kingdom, the territory subject to the rule of a king; 3) used in the N.T. to refer to the reign of the Messiah;

#459 as [#100, #8, #40, #1, #300, #10] = rhēma (G4487): {UMBRA: #149 % #41 = #26} 1) that which is or has been uttered by the living voice, thing spoken, word; 1a) any sound produced by the voice and having definite meaning; 1b) *SPEECH*, *DISCOURSE*;

1b1) what one has said; **1c)** ***A* *SERIES* *OF* *WORDS* *JOINED* *TOGETHER* *INTO* *A* *SENTENCE* (*A* *DECLARATION* *OF* *ONE'S* *MIND* *MADE* *IN* *WORDS*)**; **1c1)** an utterance; **1c2)** a saying of any sort as a message, a narrative; **i)** concerning some occurrence; **1c3)** subject matter of speech, thing spoken of; **i)** so far forth as it is a matter of narration; **ii)** so far as it is a matter of command; **iii)** a matter of dispute, case at law;

#459 as [#5, #50, #4, #70, #60, #70, #200] = éndoxos (G1741): **{UMBRA: #459 % #41 = #8} 1) *HELD* *IN* *GOOD* *OR* *IN* *GREAT* *ESTEEM*, *OF* *HIGH* *REPUTE***; **1a)** illustrious, honourable, esteemed; **1b)** notable, glorious; **1c)** splendid; **1c1)** of clothing; **1c2)** fig., free from sins;

#459 as [#6, #400, #3, #4, #10, #30, #6] = gâdal (H1431): **{UMBRA: #37 % #41 = #37} 1)** to grow, become great or important, promote, make powerful, praise, magnify, do great things; **1a)** (Qal); **1a1)** to grow up; **1a2)** to become great; **1a3)** to be magnified; **1b)** (Piel); **1b1)** to cause to grow; **1b2)** to make great, powerful; **1b3)** to magnify; **1c)** (Pual) to be brought up; **1d)** (Hiphil); **1d1)** to make great; **1d2)** to magnify; **1d3)** to do great things; **1e)** (Hithpael) ***TO* *MAGNIFY* *ONESELF***;

WHERE #460 = #451 - PRAXIS OF RATIONALITY + #9 - BRANCHING OUT (SHU) [#65 CE] / H19 - APPROACHING, NEARING, THE FOREST:

#460 as [#5, #400, #5, #30, #500] / [#400, #30, #20, #10] = hâlak (H1980): **{UMBRA: #55 % #41 = #14} 1)** to go, ***WALK***, come; **1a)** (Qal); **1a1)** to go, walk, come, depart, proceed, move, go away; **1a2)** to die, live, ***MANNER* *OF* *LIFE*** (fig.); **1b)** (Piel); **1b1)** to walk; **1b2)** to walk (fig.); **1c)** (Hithpael); **1c1)** to traverse; **1c2)** to walk about; **1d)** (Niphal) to lead, bring, lead away, carry, cause to walk;

#460 as [#20, #400, #600] = tôm (H8537): **{UMBRA: #440 % #41 = #30} 1)** integrity, completeness; **1a)** completeness, fulness; **1b) *INNOCENCE*, *SIMPLICITY***; **1c)** integrity;

#460 as [#6, #400, #40, #10, #4] = tâmîyd (H8548): **{UMBRA: #454 % #41 = #3} 1) *CONTINUITY***, perpetuity, to stretch; **1a)** continually, continuously (as adverb); **1b)** continuity (subst);

#460 as [#400, #40, #20] / [#400, #40, #500] = tâmak (H8551): **{UMBRA: #460 % #41 = #9} 1)** to grasp, hold, support, attain, lay hold of, hold fast; **1a)** (Qal); **1a1) *TO* *GRASP*, *LAY* *HOLD***

***OF*, *ATTAIN*;** **1a2)** to hold up, support; **1a3)** to hold, keep; **1a4)** to take hold of each other; **1b)** (Niphal) to be seized, be held;

#460 as [#1, #40, #1, #100, #300, #8, #10] = hamartánō (G264): **{UMBRA: #1293 % #41 = #22} 1)** to be without a share in; **2)** to miss the mark; **3)** to err, be mistaken; **4) *TO* *MISS* *OR* *WANDER* *FROM* *THE* *PATH* *OF* *UPRIGHTNESS* *AND* *HONOUR*, *TO* *DO* *OR* *GO* *WRONG*;** **5)** to wander from the law of God, violate God's law, sin;

#460 as [#40, #300, #80, #10, #30] = shâphêl (H8213): **{UMBRA: #410 % #41 = #41} 1)** to be or become low, sink, be humbled, be abased; **1a)** (Qal) ***TO* *BE* *OR* *BECOME* *LOW*;** **1b)** (Hiphil); **1b1)** to lay or bring low, humiliate; **1b2)** to set in a lower place, show abasement; **1b3)** to make low, sit down;

#460 as [#30, #400, #30] = têt (H8510): **{UMBRA: #430 % #41 = #20} 1)** mound, heap, heap of ruins; **1a)** mound (of ruin-heap of city); **1b) *MOUND*, *HILL*** (of elevation on which city stood);

WHERE #461 = #451 - PRAXIS OF RATIONALITY + #10 - DEFECTIVENESS / DISTORTION (HSIEN) [#111 CE] / H62 - SMALL EXCESS, SMALL EXCEEDING, PREPONDERANCE OF THE SMALL, SMALL SURPASSING:

#461 as [#1, #400, #10, #700] = 'âth (H852): **{UMBRA: #401 % #41 = #32} 1)** sign, ***MIRACULOUS* *SIGNS***, wonders;

#461 as [#5, #40, #10, #400, #6] / [#6, #5, #40, #10, #400] = mûwth (H4191): **{UMBRA: #446 % #41 = #36} 1)** to die, kill, have one executed; **1a)** (Qal); **1a1)** to die; **1a2)** to die (as penalty), be put to death; **1a3)** to die, perish (of a nation); **1a4)** to die prematurely (by neglect of wise moral conduct); **1b)** (Polel) ***TO* *KILL*, *PUT* *TO* *DEATH*, *DISPATCH*;** **1c)** (Hiphil) to kill, put to death; **1d)** (Hophal); **1d1)** to be killed, be put to death; **i)** to die prematurely;

#461 as [#2, #3, #6, #10, #400, #600] = g^evîyâh (H1472): **{UMBRA: #24 % #41 = #24} 1)** a body (of living creatures); **2)** a ***CORPSE***, carcass, dead body;

#461 as [#5, #60, #8, #3, #5, #10, #300, #70] = exēgéomai (G1834): **{UMBRA: #202 % #41 = #38} 1)** to lead out, be leader, go before; **2) *METAPHOR*, *TO* *DRAW* *OUT* *IN* *NARRATIVE*, *UNFOLD* *A* *TEACHING*;** **2a)** to recount, rehearse; **2b)** to unfold, declare; **2b1)** the things relating to God; **2b2)**

used in Greek writing of the interpretation of things sacred and divine, oracles, dreams, etc.;

WHERE #462 = #451 - PRAXIS OF RATIONALITY + #11 - DIVERGENCE (CH'A) [#175 CE] / H62 - SMALL EXCESS, SMALL EXCEEDING, PREPONDERANCE OF THE SMALL, SMALL SURPASSING:

#462 as [#6, #10, #40, #200, #200, #6] = mârar (H4843):
{UMBRA: #440 % #41 = #30} 1) to be bitter; **1a)** (Qal) to be bitter; **1b)** (Piel); **1b1) *TO* *SHOW* *BITTERNESS*;** **1b2)** to make bitter; **1c)** (Hiphil) to make bitter, embitter; **1d)** (Hithpalpel); **1d1)** to embitter oneself; **1d2)** to be enraged; **1e)** (TWOT) to be strong, strengthen;

#462 as [#400, #2, #10, #700] = bîyn (H995): {UMBRA: #62 % #41 = #21} 1) to discern, understand, consider; **1a)** (Qal); **1a1)** to perceive, discern; **1a2)** to understand, know (with the mind); **1a3)** to observe, mark, give heed to, distinguish, consider; **1a4)** to have discernment, insight, understanding; **1b)** (Niphal) to be discerning, intelligent, discreet, have understanding; **1c)** (Hiphil); **1c1)** to understand; **1c2)** to cause to understand, give understanding, teach; **1d)** (Hithpolel) ***TO* *SHOW* *ONESELF* *DISCERNING* *OR* *ATTENTIVE*, *CONSIDER* *DILIGENTLY*;** **1e)** (Polel) to teach, instruct; **2)** (TWOT) prudent, regard;

#462 as [#30, #2, #10, #400, #500] / [#40, #2, #10, #400, #10] = bayith (H1004): {UMBRA: #412 % #41 = #2} 1) *HOUSE*; **1a)** house, dwelling habitation; **1b)** shelter or abode of animals; **1c)** human bodies (fig.); **1d)** of Sheol; **1e)** of abode of light and darkness; **1f)** of land of Ephraim; **2)** place; **3)** receptacle; **4)** home, house as containing a family; **5)** household, family; **5a)** those belonging to the same household; **5b)** family of descendants, descendants as organized body; **6)** household affairs; **7)** inwards (metaph.); **8)** (TWOT) temple; **9)** on the inside; **10)** within;

#462 as [#6, #2, #8, #6, #40, #400] = chôwmâh (H2346):
{UMBRA: #59 % #41 = #18} 1) *WALL*;

WHERE #463 = #451 - PRAXIS OF RATIONALITY + #12 - YOUTHFULNESS (T'UNG) [#260 CE] / H4 - YOUTHFUL INEXPERIENCE, ENVELOPING, THE YOUNG SHOOT, DISCOVERING:

#463 as [#20, #1, #6, #30, #400, #6] = 'ivveleth (H200):
{UMBRA: #437 % #41 = #27} 1) foolishness, ***FOLLY*;**

#463 as [#6, #50, #2, #100, #300, #5] = bâqash (H1245):
{UMBRA: #402 % #41 = #33} 1) *TO* *SEEK*, *REQUIRE*,

DESIRE*, *EXACT*, *REQUEST; **1a)** (Piel); **1a1)** to seek to find; **1a2)** to seek to secure; **1a3)** to seek the face; **1a4)** to desire, demand; **1a5)** to require, exact; **1a6)** to ask, request; **1b)** (Pual) to be sought;

#463 as [#400, #50, #8, #5] = nâchâh (H5148): {UMBRA: #63 % #41 = #22} 1) *TO* *LEAD*, *GUIDE*; **1a)** (Qal) to lead, bring; **1b)** (Hiphil) to lead, guide;

#463 as [#400, #2, #6, #50, #5] = tâbûwn (H8394): {UMBRA: #458 % #41 = #7} 1) understanding, intelligence; 1a) the act of understanding; 1a1) skill; 1b) the faculty of understanding; 1b1) intelligence, understanding, insight; 1c) the object of knowledge; 1d) *TEACHER* (*PERSONIFICATION*);

#463 as [#80, #5, #10, #200, #40, #70, #50, #8] = peismoné (G3988): {UMBRA: #463 % #41 = #12} 1) persuasion; 2) *TREACHEROUS* *OR* *DECEPTIVE* *PERSUASION*;

#463 as [#2, #1, #40, #400, #500] = 'emeth (H571): {UMBRA: #441 % #41 = #31} 1) firmness, faithfulness, truth; 1a) sureness, reliability; 1b) stability, continuance; 1c) faithfulness, reliableness; 1d) truth; 1d1) as spoken; 1d2) of testimony and judgment; 1d3) of divine instruction; 1d4) *TRUTH* *AS* *A* *BODY* *OF* *ETHICAL* *OR* *RELIGIOUS* *KNOWLEDGE*; **1d5) true doctrine; 1e) in truth, truly;**

#463 as [#1, #80, #70, #9, #50, #8, #10, #200, #20, #5, #10] = apothnéskō (G599): {UMBRA: #1238 % #41 = #8} 1) to die; 1a) of the natural death of man; 1b) of the *VIOLENT* *DEATH* *OF* man or *ANIMALS*; **1c) to perish by means of something; 1d) of trees which dry up, of seeds which rot when planted; 1e) of eternal death, to be subject to eternal misery in hell;**

WHERE #464 = #451 - PRAXIS OF RATIONALITY + #13 - INCREASE (TSENG) [#369 CE] / H42 INCREASE, AUGMENTING:

#464 as [#1, #100, #5, #300, #8, #50] = arété (G703): {UMBRA: #414 % #41 = #4} 1) a virtuous course of thought, feeling and action; 1a) *VIRTUE*, *MORAL* *GOODNESS*; **2) *ANY* *PARTICULAR* *MORAL* *EXCELLENCE***, as modesty, purity; **3) manliness, prowess, rank, valour; 4) character, reputation, glory, fame, dignity, distinction;**

#464 as [#8, #40, #6, #4, #6, #400] = châmad (H2530): {UMBRA: #52 % #41 = #11} 1) to *DESIRE*, covet, take pleasure in, delight in; **1a)** (Qal) to desire; **1b)** (Niphil) to be desirable; **1c)** (Piel) to delight greatly, desire greatly; **2) desirableness, preciousness;**

#464 as [#20, #5, #3, #30, #6, #400] / [#6, #5, #3, #30, #10, #400, #10] = gâlâh (H1540): {UMBRA: #38 % #41 = #38} 1) to uncover, remove; 1a) (Qal); 1a1) to uncover; 1a2) to remove, depart; 1a3) to go into exile; 1b) (Niphal); 1b1) (reflexive); i) to uncover oneself; ii) *TO* *DISCOVER* *OR* *SHOW* *ONESELF*; iii) to reveal himself (of God); 1b2) (passive); i) to be uncovered; ii) to be disclosed, be discovered; iii) to be revealed; 1b3) to be removed; 1c) (Piel); 1c1) to uncover (nakedness); i) nakedness; ii) general; 1c2) to disclose, discover, lay bare; 1c3) *TO* *MAKE* *KNOWN*, *SHOW*, *REVEAL*; 1d) (Pual) to be uncovered; 1e) (Hiphil) to carry away into exile, take into exile; 1f) (Hophal) to be taken into exile; 1g) (Hithpael); 1g1) to be uncovered; 1g2) to reveal oneself;

#464 as [#70, #100, #70, #9, #5, #200, #9, #1] = horothesiá (G3734): {UMBRA: #465 % #41 = #14} 1) *A* *SETTING* *OF* *BOUNDARIES*, laying down limits; 2) a definite limit, bounds;

#464 as [#8, #10, #6, #400, #600] = châyâh (H2421): {UMBRA: #23 % #41 = #23} 1) *TO* *LIVE*, *HAVE* *LIFE*, *REMAIN* *ALIVE*, *SUSTAIN* *LIFE*, *LIVE* *PROSPEROUSLY*, *LIVE* *FOR* *EVER*, *BE* *QUICKENED*, *BE* *ALIVE*, *BE* *RESTORED* *TO* *LIFE* *OR* *HEALTH*; 1a) (Qal); 1a1) to live; i) to have life; ii) to continue in life, remain alive; iii) to sustain life, to live on or upon; iv) to live (prosperously); 1a2) to revive, be quickened; i) from sickness; ii) from discouragement; iii) from faintness; iv) from death; 1a3) (Piel); i) to preserve alive, let live; ii) to give life; iii) to quicken, revive, refresh; 1) to restore to life; 2) to cause to grow; 3) to restore; 4) to revive; iv) (Hiphil); 1) to preserve alive, let live; 2) to quicken, revive; 21) to restore (to health); 22) to revive; 23) to restore to life;

#464 as [#1, #100, #5, #300, #8, #50] = arétē (G703): {UMBRA: #414 % #41 = #4} 1) *A* *VIRTUOUS* *COURSE* *OF* *THOUGHT*, *FEELING* *AND* *ACTION*; 1a) *VIRTUE*, *MORAL* *GOODNESS*; 2) any particular moral excellence, as modesty, purity; 3) manliness, prowess, rank, valour; 4) character, reputation, *GLORY*, fame, dignity, distinction;

#464 as [#50, #9, #400, #5] / [#5, #9, #10, #400, #600] = nâṭâh (H5186): {UMBRA: #64 % #41 = #23} 1) to stretch out, extend, spread out, pitch, turn, pervert, incline, bend, bow; 1a) (Qal); 1a1) to stretch out, extend, stretch, offer; 1a2) to spread out, pitch (tent); 1a3) to bend, turn, incline; i) to turn aside, *INCLINE*, *DECLINE*, *BEND* *DOWN*; ii) to bend, bow; iii) to hold out, extend (fig.); 1a4) (Niphal) to be stretched out; 1a5) (Hiphil); i) to stretch out; ii) to spread

out; **iii**) to turn, incline, influence, bend down, hold out, extend, thrust aside, thrust away;

#464 as [#5, #300, #100, #9, #10, #600] = shâqaṭ (H8252):
{UMBRA: #409 % #41 = #40} 1) to be quiet, be tranquil, ***BE* *AT* *PEACE***, be quiet, rest, lie still, be undisturbed; **1a)** (Qal); **1a1)** to be quiet, be undisturbed; **i) *TO* *BE* *AT* *PEACE* (*OF* *LAND*)**; **1a2)** to be quiet, be inactive; **1b)** (Hiphil); **1b1)** to show quietness; **i)** quietness, display of quietness (subst); **1b2)** to quiet, be quiet; **1b3)** to cause quietness, pacify, allay;

WHERE #465 = #451 - PRAXIS OF RATIONALITY + #14 - PENETRATION (JUI) [#505 CE] / H53 - DEVELOPMENT (GRADUAL PROGRESS), INFILTRATING, ADVANCEMENT:

#465 as [#5, #20, #10, #400, #10, #500] = nâkâh (H5221):
{UMBRA: #75 % #41 = #34} 1) to strike, smite, hit, beat, slay, kill; **1a)** (Niphal) to be stricken or smitten; **1b)** (Pual) to be stricken or smitten; **1c)** (Hiphil); **1c1)** to smite, strike, beat, scourge, clap, applaud, ***GIVE* *A* *THRUST***; **1c2)** to smite, kill, slay (man or beast); **1c3)** to smite, attack, attack and destroy, conquer, subjugate, ravage; **1c4)** to smite, chastise, send judgment upon, punish, destroy; **1d)** (Hophal) to be smitten; **1d1)** to receive a blow; **1d2)** to be wounded; **1d3)** to be beaten; **1d4)** to be (fatally) smitten, be killed, be slain; **1d5)** to be attacked and captured; **1d6)** to be smitten (with disease); **1d7)** to be blighted (of plants);

#465 as [#6, #30, #5, #8, #10, #6, #400] = châyâh (H2421):
{UMBRA: #23 % #41 = #23} 1) to live, have life, remain alive, sustain life, live prosperously, live for ever, be quickened, be alive, be restored to life or health; **1a)** (Qal); **1a1)** to live; **i)** to have life; **ii)** to continue in life, remain alive; **iii)** to sustain life, to live on or upon; **iv)** to live (prosperously); **1a2)** to revive, be quickened; **i)** from sickness; **ii)** from discouragement; **iii)** from faintness; **iv)** from death; **1a3)** (Piel); **i)** to preserve alive, let live; **ii)** to give life; **iii)** to quicken, revive, refresh; **1)** to restore to life; **2) *TO* *CAUSE* *TO* *GROW***; **3)** to restore; **4)** to revive; **iv)** (Hiphil); **1)** to preserve alive, let live; **2)** to quicken, revive; **21)** to restore (to health); **22)** to revive; **23)** to restore to life;

#465 as [#1, #4, #40, #400, #500] = 'ădâmâh (H127): {UMBRA: #50 % #41 = #9} 1) ground, land; **1a)** ground (as general, tilled, yielding sustenance); **1b)** piece of ground, a specific plot of land; **1c) *EARTH* *SUBSTANCE*** (for building or constructing); **1d)** ground as earth's visible surface; **1e)** land, territory, country; **1f)** whole inhabited earth; **1g)** city in Naphtali;

#465 as [#30, #50, #80, #300, #5] = nephesh (H5315): {UMBRA: #430 % #41 = #20} 1) soul, self, life, creature, person, appetite, *MIND*, living being, desire, emotion, passion; 1a) that which breathes, the breathing substance or being, soul, the inner being of man; 1b) living being; 1c) living being (with life in the blood); 1d) the man himself, self, person or individual; 1e) seat of the appetites; 1f) seat of emotions and passions; 1g) *ACTIVITY* *OF* *MIND*; 1g1) dubious; 1h) activity of the will; 1h1) dubious; 1i) activity of the character; 1i1) dubious;

#465 as [#6, #5, #100, #4, #300, #10, #600] = qâdash (H6942): {UMBRA: #404 % #41 = #35} 1) to consecrate, sanctify, prepare, dedicate, be hallowed, be holy, be sanctified, be separate; 1a) (Qal); 1a1) to be set apart, be consecrated; 1a2) to be hallowed; 1a3) consecrated, tabooed; 1b) (Niphal); 1b1) to show oneself sacred or majestic; 1b2) to be honoured, be treated as sacred; 1b3) to be holy; 1c) (Piel); 1c1) to set apart as sacred, consecrate, dedicate; 1c2) to observe as holy, keep sacred; 1c3) to honour as sacred, hallow; 1c4) to consecrate; 1d) (Pual); 1d1) to be consecrated; 1d2) consecrated, dedicated; 1e) (Hiphil); 1e1) to set apart, devote, consecrate; 1e2) to regard or treat as sacred or hallow; 1e3) to consecrate; 1f) (Hithpael); 1f1) *TO* *KEEP* *ONESELF* *APART* *OR* *SEPARATE*; 1f2) to cause Himself to be hallowed (of God); 1f3) to be observed as holy; 1f4) to consecrate oneself;

#465 as [#6, #2, #2, #400, #10, #5, #600] = bayith (H1004): {UMBRA: #412 % #41 = #2} 1) house; 1a) house, dwelling habitation; 1b) *SHELTER* *OR* *ABODE* *OF* *ANIMALS*; 1c) human bodies (fig.); 1d) of Sheol; 1e) of abode of light and darkness; 1f) of land of Ephraim; 2) place; 3) receptacle; 4) *HOME*, house as containing a family; 5) household, family; 5a) those belonging to the same household; 5b) family of descendants, descendants as organized body; 6) household affairs; 7) inwards (metaph.); 8) (TWOT) temple; 9) on the inside; 10) within;

#465 as [#9, #5, #30, #70, #50, #300, #1] = thélō (G2309): {UMBRA: #844 % #41 = #24} 1) *TO* *WILL*, *HAVE* *IN* *MIND*, *INTEND*; 1a) to be resolved or determined, to purpose; 1b) to desire, to wish; 1c) to love; 1c1) to like to do a thing, be fond of doing; 1d) to take delight in, have pleasure;

#465 as [#4, #1, #10, #40, #70, #50, #10, #70, #10, #200] = daimónion (G1140): {UMBRA: #305 % #41 = #18} 1) *THE* *DIVINE* *POWER*, *DEITY*, *DIVINITY*; 2) *A* *SPIRIT*, a being inferior to God, superior to men; 3) evil spirits or the messengers and ministers of the devil;

#465 as [#400, #5, #30, #30] = hâlal (H1984): {UMBRA: #65 % #41 = #24} 1) to shine; 1a) (Qal) to shine (fig. of God's favour); 1b) (Hiphil) to flash forth light; 2) to praise, boast, be boastful; 2a) (Qal); 2a1) to be boastful; 2a2) boastful ones, boasters (participle); 2b) (Piel); 2b1) to praise; 2b2) to boast, make a boast; 2c) (Pual); 2c1) to be praised, be made praiseworthy, be commended, be worthy of praise; 2d) (Hithpael) to boast, glory, make one's boast; 2e) (Poel) to make a fool of, make into a fool; 2f) (Hithpoel) *TO* *ACT* *MADLY*, *ACT* *LIKE* *A* *MADMAN*;

#465 as [#5, #30, #10, #20, #400] = hăilykâh (H1979): {UMBRA: #70 % #41 = #29} 1) going, doing, travelling company, *WAY*; 1a) going, walk, marching, doings; 1b) travelling company, caravan;

#465 as [#5, #40, #40, #300, #30, #10, #600] = mimshâl (H4474): {UMBRA: #410 % #41 = #41} 1) *DOMINION*, *RULER*; 1a) dominion; 1b) ruler;

WHERE #466 = #451 - PRAXIS OF RATIONALITY + #15 - REACH (TA) [#671 CE] / H11 PERVADING, PEACE, GREATNESS:

#466 as [#300, #40, #70, #50, #6] / [#6, #50, #300, #40, #70] = shâma' (H8085): {UMBRA: #410 % #41 = #41} 1) to hear, listen to, obey; 1a) (Qal); 1a1) to hear (*PERCEIVE* by ear); 1a2) to hear of or concerning; 1a3) to hear (have power to hear); 1a4) to hear with attention or interest, listen to; 1a5) to *UNDERSTAND* (language); 1a6) to hear (of judicial cases); 1a7) to listen, give heed; i) to consent, agree; ii) to grant request; 1a8) to listen to, yield to; 1a9) to obey, be obedient; 1b) (Niphal); 1b1) to be heard (of voice or sound); 1b2) to be heard of; 1b3) to be regarded, be obeyed; 1c) (Piel) to cause to hear, call to hear, summon; 1d) (Hiphil); 1d1) to cause to hear, tell, proclaim, utter a sound; 1d2) to sound aloud (musical term); 1d3) to make proclamation, summon; 1d4) to cause to be heard; 1e) sound;

#466 as [#60, #6, #400] = çûwth (H5497): {UMBRA: #466 % #41 = #15} 1) *GARMENT*, vesture;

#466 as [#20, #5, #20, #100, #10, #300, #1, #10] = krínō (G2919): {UMBRA: #980 % #41 = #37} 1) to separate, put asunder, to pick out, select, choose; 2) to approve, esteem, to prefer; 3) *TO* *BE* *OF* *OPINION*, *DEEM*, *THINK*, *TO* *BE* *OF* *OPINION*; 4) to determine, resolve, decree; 5) to judge; 5a) to pronounce an opinion concerning right and wrong; 5a1) to be judged, i.e. summoned to trial that one's case may be examined and judgment passed upon it; 5b) to pronounce judgment, to subject to censure; 5b1) of those who act the part of judges or arbiters in matters of common life,

or pass judgment on the deeds and words of others; **5c)** to rule, govern; **5c1)** to preside over with the power of giving judicial decisions, because it was the ***PREROGATIVE* *OF* *KINGS* *AND* *RULERS* *TO* *PASS* *JUDGMENT***; **5d)** to contend together, of warriors and combatants; **5d1)** to dispute; **5d2)** in a forensic sense; **i)** to go to law, have suit at law;

#466 as [#80, #100, #1, #10, #5, #70, #200] = praÿs (G4239):
{UMBRA: #781 % #41 = #2} 1) mildness of disposition,
GENTLENESS* *OF* *SPIRIT, meekness;

"But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek-**G4239** and quiet spirit, which is in the sight of God of great price." [**1Peter 3:4**]

#466 as [#5, #50, #300, #70, #30, #1, #10] = entolé (G1785):
{UMBRA: #463 % #41 = #12} 1) an order, command, charge, precept, injunction; **1a)** that which is prescribed to one by reason of his office; **2)** a commandment; **2a) *A* *PRESCRIBED* *RULE* *IN* *ACCORDANCE* *WITH* *WHICH* *A* *THING* *IS* *DONE***;
2a1) a precept relating to lineage, of the Mosaic precept concerning the priesthood; **2a2)** ethically used of the commandments in the Mosaic law or Jewish tradition;

#466 as [#6, #300, #80, #30, #10, #600] = shâphâl (H8217):
{UMBRA: #410 % #41 = #41} 1) low, humble; **1a)** low (in height); **1b) *LOW* (*IN* *STATION*)**, humble (of condition or spirit); **1c)** humiliated; **1d)** lowly (as subst);

#466 as [#60, #6, #400] = çûwth (H5496): {UMBRA: #466 % #41 = #15} 1) *TO* *INCITE*, allure, instigate, entice; **1a)** (Hiphil); **1a1)** to incite (to a request); **1a2)** to allure, lure; **1a3) *TO* *INSTIGATE* (*BAD* *SENSE*)**;

#466 as [#50, #4, #2, #400, #10] = nêdîybâh (H5082): {UMBRA: #71 % #41 = #30} 1) nobility, nobleness, *NOBLE* *DEEDS*; **1a)** nobility (of rank), honour; **1b)** noble things;

#466 as [#6, #2, #2, #50, #6, #400] = bânh (H1129): {UMBRA: #57 % #41 = #16} 1) *TO* *BUILD*, rebuild, establish, cause to continue; **1a)** (Qal); **1a1)** to build, rebuild; **1a2)** to build a house (ie, establish a family); **1b)** (Niphal); **1b1)** to be built; **1b2)** to be rebuilt; **1b3)** established (of restored exiles) (fig.); **1b4)** established (made permanent); **1b5)** to be built up (of childless wife becoming the mother of a family through the children of a concubine);

#466 as [#400, #6, #20, #30, #10] = yâkôl (H3201): {UMBRA: #60 % #41 = #19} 1) *TO* *PREVAIL*, *OVERCOME*, *ENDURE*, *HAVE* *POWER*, *BE* *ABLE*; 1a) (Qal); 1a1) to be able, be able to gain or accomplish, be able to endure, be able to reach; 1a2) to prevail, prevail over or against, overcome, be victor; 1a3) *TO* *HAVE* *ABILITY*, *HAVE* *STRENGTH*;

WHERE #467 = #451 - PRAXIS OF RATIONALITY + #16 - CONTACT (CHIAO) [#870 CE] / H11 - PERVADING, PEACE, GREATNESS:

#467 as [#5, #10, #200, #8, #30, #9, #5, #200] = eisérchomai (G1525): {UMBRA: #1041 % #41 = #16} 1) to go out or come in: to enter; 1a) of men or animals, as into a house or a city; 1b) of Satan taking possession of the body of a person; 1c) of things: as food, that enters into the eater's mouth; 2) metaph.; 2a) of entrance into any condition, *STATE* *OF* *THINGS*, *SOCIETY*, *EMPLOYMENT*; 2a1) to arise, come into existence, begin to be; 2a2) of men, to come before the public; 2a3) to come into life; 2b) of thoughts that come into the mind;

#467 as [#6, #30, #1, #300, #80, #10, #600] = 'ashshâph (H825): {UMBRA: #381 % #41 = #12} 1) *NECROMANCER*, conjurer; 2) (TWOT) astrologer, enchanter, exorcist;

#467 as [#50, #100, #300, #10, #2, #5] = qâshab (H7181): {UMBRA: #402 % #41 = #33} 1) to hear, *BE* *ATTENTIVE*, *HEED*, *INCLINE* (*OF* *EARS*), attend (of ears), hearken, pay attention, listen; 1a) (Qal) incline, attend (of ears), hearken, pay attention, listen; 1b) (Hiphil) to pay attention, give attention;

#467 as [#5, #40, #80, #1, #10, #20, #300, #1, #10] = empaiktēs (G1703): {UMBRA: #664 % #41 = #8} 1) a *MOCKER*, a scoffer;

#467 as [#6, #400, #50, #5, #6] = nâthan (H5414): {UMBRA: #500 % #41 = #8} 1) to give, put, set; 1a) (Qal); 1a1) to give, bestow, grant, permit, ascribe, *EMPLOY*, *DEVOTE*, *CONSECRATE*, *DEDICATE*, *PAY* *WAGES*, *SELL*, *EXCHANGE*, *LEND*, *COMMIT*, *ENTRUST*, give over, deliver up, yield produce, occasion, produce, requite to, report, mention, utter, stretch out, extend; 1a2) to put, set, put on, put upon, set, appoint, assign, designate; 1a3) to make, constitute; 1b) (Niphal); 1b1) to be given, be bestowed, be provided, be entrusted to, be granted to, be permitted, be issued, be published, be uttered, be assigned; 1b2) to be set, be put, be made, be inflicted; 1c) (Hophal); 1c1) to be given, be bestowed, be given up, be delivered up; 1c2) to be put upon;

#467 as [#4, #10, #1, #20, #100, #10, #9, #8, #300, #5] = diakrínō (G1252): {UMBRA: #995 % #41 = #11} 1) to separate, *MAKE* *A* *DISTINCTION*, discriminate, to prefer; 2) to learn by discrimination, to try, decide; 2a) to determine, give judgment, decide a dispute; 3) to withdraw from one, desert; 4) to separate one's self in a hostile spirit, to oppose, strive with dispute, contend; 5) *TO* *BE* *AT* *VARIANCE* *WITH* *ONE'S* *SELF*, hesitate, doubt;

#467 as [#5, #100, #3, #1, #300, #8, #50] = ergátēs (G2040): {UMBRA: #617 % #41 = #2} 1) a workman, a labourer; 1a) usually one who works for hire esp. an agricultural worker; 2) *ONE* *WHO* *DOES*, *A* *WORKER*, *PERPETRATOR*;

WHERE #468 = #451 - PRAXIS OF RATIONALITY + #17 - HOLDING BACK (JUAN) [#1105 CE] / H5 - DELAY, ATTENDING, WAITING, MOISTENED, ARRIVING:

#468 as [#2, #10, #50, #6, #400] / [#6, #2, #10, #50, #400] = bîynâh (H998): {UMBRA: #67 % #41 = #26} 1) understanding, discernment; 1a) act; 1b) *FACULTY*; 1c) object; 1d) *PERSONIFIED*;

#468 as [#80, #5, #80, #30, #1, #50, #8, #200, #9, #5] = planáō (G4105): {UMBRA: #962 % #41 = #19} 1) to cause to stray, to lead astray, lead aside from the right way; 1a) to go astray, wander, roam about; 2) metaph.; 2a) to lead away from the truth, to lead into error, to deceive; 2b) to be led into error; 2c) *TO* *BE* *LED* *ASIDE* *FROM* *THE* *PATH* *OF* *VIRTUE*, *TO* *GO* *ASTRAY*, *SIN*; 2d) to sever or fall away from the truth; 2d1) of heretics; 2e) to be led away into error and sin;

#468 as [#40, #5, #100, #10, #40, #50, #8, #200, #5, #10] = merimnáō (G3309): {UMBRA: #1046 % #41 = #21} 1) to be anxious; 1a) to be troubled with cares; 2) to care for, look out for (a thing); 2a) *TO* *SEEK* *TO* *PROMOTE* *ONE'S* *INTERESTS*; 2b) caring or providing for;

#468 as [#6, #400, #1, #2, #4, #50, #5] = 'âbad (H6): {UMBRA: #7 % #41 = #7} 1) perish, vanish, go astray, be destroyed; 1a) (Qal); 1a1) perish, die, be exterminated; 1a2) perish, vanish (fig.); 1a3) be lost, strayed; 1b) (Piel); 1b1) *TO* *DESTROY*, *KILL*, *CAUSE* *TO* *PERISH*, *TO* *GIVE* *UP* (*AS* *LOST*), *EXTERMINATE*; 1b2) to blot out, do away with, cause to vanish, (fig.); 1b3) *CAUSE* *TO* *STRAY*, *LOSE*; 1c) (Hiphil); 1c1) to

destroy, put to death; **i)** of divine judgment; **1c2)** ***OBJECT* *NAME* *OF* *KINGS* (FIG.);**

WHERE #469 = #451 - PRAXIS OF RATIONALITY + #18 - WAITING (HSI) [#1379 CE] / H5 - DELAY, ATTENDING, WAITING, MOISTENED, ARRIVING:

#469 as [#6, #5, #1, #7, #50, #400] = 'âzan (H238): {UMBRA: #58 % #41 = #17} 1) to hear, listen; **1a)** (Hiphil); **1a1)** to hear, listen, give ear; **1a2)** ***TO* *BE* *OBEDIENT*, *HARKEN***; **1a3)** to hear or listen to prayers (of God);

#469 as [#40, #300, #80, #9, #600] / [#20, #40, #300, #80, #9, #500] = mishpâṭ (H4941): {UMBRA: #429 % #41 = #19} 1) judgment, justice, ordinance; **1a)** judgment; **1a1)** act of deciding a case; **1a2)** place, court, seat of judgment; **1a3)** process, procedure, litigation (before judges); **1a4)** case, cause (presented for judgment); **1a5)** sentence, decision (of judgment); **1a6)** execution (of judgment); **1a7)** time (of judgment); **1b)** justice, right, rectitude (attributes of God or man); **1c)** ordinance; **1d)** decision (in law); **1e)** right, privilege, due (legal); **1f)** ***PROPER*, *FITTING*, *MEASURE*, *FITNESS*, *CUSTOM*, *MANNER*, *PLAN***;

#469 as [#2, #7, #400, #50, #10] = bâzâh (H959): {UMBRA: #14 % #41 = #14} 1) to despise, hold in contempt, disdain; **1a)** (Qal) to despise, regard with contempt; **1b)** (Niphal); **1b1)** to be despised; **1b2)** ***TO* *BE* *DESPICABLE***; **1b3)** to be vile, worthless; **1c)** (Hiphil) to cause to despise;

#469 as [#30, #3, #30, #6, #400] = gâlâh (H1540): {UMBRA: #38 % #41 = #38} 1) to uncover, remove; **1a)** (Qal); **1a1)** to uncover; **1a2)** to remove, depart; **1a3)** to go into exile; **1b)** (Niphal); **1b1)** (reflexive); **i)** to uncover oneself; **ii)** to discover or show oneself; **iii)** to reveal himself (of God); **1b2)** (passive); **i)** ***TO* *BE* *UNCOVERED***; **ii)** to be disclosed, be discovered; **iii)** to be revealed; **1b3)** to be removed; **1c)** (Piel); **1c1)** to uncover (nakedness); **i)** nakedness; **ii)** general; **1c2)** to disclose, discover, lay bare; **1c3)** ***TO* *MAKE* *KNOWN*, *SHOW*, *REVEAL***; **1d)** (Pual) to be uncovered; **1e)** (Hiphil) to carry away into exile, take into exile; **1f)** (Hophal) to be taken into exile; **1g)** (Hithpael); **1g1)** to be uncovered; **1g2)** to reveal oneself;

#469 as [#70, #50, #5, #10, #4, #10, #200, #40, #70, #10] = oneidismós (G3680): {UMBRA: #659 % #41 = #3} 1) ***A* *REPROACH***; **1a)** such as Christ suffered, for the cause of God, from his enemies;

#469 as [#30, #40, #300, #80, #9, #10] = shâphaṭ (H8199):
{UMBRA: #389 % #41 = #20} 1) to judge, govern, vindicate, punish; **1a)** (Qal); **1a1)** to act as law-giver or judge or governor (of God, man); **i)** to rule, govern, judge; **1a2)** to decide controversy (of God, man); **1a3)** to execute judgment; **i) *DISCRIMINATING* (*OF* *MAN*);** **ii)** vindicating; **iii)** condemning and punishing; **iv)** at theophanic advent for final judgment; **1a4)** (Niphal); **i) *TO* *ENTER* *INTO* *CONTROVERSY*, *PLEAD*, *HAVE* *CONTROVERSY* *TOGETHER*;** **ii)** to be judged; **1a5)** (Poel) judge, opponent-at-law (participle);

#469 as [#6, #30, #40, #300, #80, #8, #5] = mishpâchâh (H4940): **{UMBRA: #433 % #41 = #23} 1)** clan, family; **1a)** clan; **1a1)** family; **1a2)** tribe; **1a3)** people, nation; **1b)** guild; **1c)** species, kind; **1d) *ARISTOCRATS*;**

#469 as [#6, #400, #60, #3] = nâçag (H5253): **{UMBRA: #113 % #41 = #31} 1)** to move away, backslide, move, go, turn back; **1a)** (Qal) to backslide, prove recreant to; **1b)** (Hiphil); **1b1) *TO* *DISPLACE*, *MOVE* *BACK*;** **1b2)** to remove, carry away; **1c)** (Hophal) to be driven back, be moved back;

WHERE #470 = #451 - PRAXIS OF RATIONALITY + #19 - FOLLOWING (TS'UNG) [#2000 CE] / H17 - ALLEGIANCE, FOLLOWING:

#470 as [#1, #50, #1, #300, #70, #30, #8, #10] = anatolé (G395): **{UMBRA: #460 % #41 = #9} 1) *A* *RISING* (*OF* *THE* *SUN* *AND* *STARS*);** **2)** the east (the direction of the sun's rising);

#470 as [#20, #40, #200, #10, #200] = kimrîyr (H3650):
{UMBRA: #470 % #41 = #19} 1) blackness, gloominess, ***DARKNESS*;**

#470 as [#400, #6, #60, #4] = yâçad (H3245): **{UMBRA: #74 % #41 = #33} 1)** to found, fix, establish, lay ***FOUNDATION*;** **1a)** (Qal) to found, establish, begin; **1b)** (Niphal); **1b1) *TO* *FIX* *OR* *SEAT* *THEMSELVES* *CLOSE* *TOGETHER*;** sit in conclave; **1b2)** to be founded; **1c)** (Piel); **1c1)** to found; **1c2)** to establish, appoint, ordain; **1d)** (Pual) to be founded, be laid; **1e)** (Hophal) to be founded;

#470 as [#300, #5, #30, #5, #10, #70, #50] = téleios (G5046):
{UMBRA: #620 % #41 = #5} 1) brought to its end, finished; **2)** wanting nothing necessary to completeness; **3)** perfect; **4)** that which is

perfect; **4a) *CONSUMMATE* *HUMAN* *INTEGRITY* *AND* *VIRTUE***; **4b)** of men; **4b1)** full grown, adult, of full age, mature;

#470 as [#30, #40, #400] / [#20, #40, #400, #10] = mûwth (H4191): {UMBRA: #446 % #41 = #36} 1) to die, kill, have one executed; **1a)** (Qal); **1a1)** to die; **1a2)** to die (as penalty), be put to death; **1a3)** to die, perish (of a nation); **1a4) *TO* *DIE* *PREMATURELY* (*BY* *NEGLECT* *OF* *WISE* *MORAL* *CONDUCT*)**; **1b)** (Polel) to kill, put to death, dispatch; **1c)** (Hiphil) to kill, put to death; **1d)** (Hophal); **1d1)** to be killed, be put to death; **i)** to die prematurely;

#470 as [#6, #4, #40, #10, #400, #10] = dâmâh (H1820): {UMBRA: #49 % #41 = #8} 1) to cease, cause to cease, cut off, destroy, perish; **1a)** (Qal); **1a1)** to cease; **1a2) *TO* *CAUSE* *TO* *CEASE*, *DESTROY***; **1b)** (Niphal); **1b1)** to be cut off; **1b2)** to be undone, be cut off at sight of the theophany;

#470 as [#10, #300, #100, #50, #10] = shâqâh (H8248): {UMBRA: #405 % #41 = #36} 1) to give to drink, irrigate, drink, ***WATER***, cause to drink water; **1a)** (Hiphil); **1a1)** to water, irrigate; **1a2)** to water, give drink to; **1b)** (Pual) ***TO* *BE* *WATERED***; **1c)** (Niphal) variant;

#470 as [#20, #9, #40, #1, #400] / [#9, #40, #1, #400, #500] = tum'âh (H2932): {UMBRA: #55 % #41 = #14} 1) uncleanness; **1a) *SEXUAL***; **1b)** of filthy mass; **1c) *ETHICAL* *AND* *RELIGIOUS***; **1d) *RITUAL***; **1e) *LOCAL* (*OF* *NATIONS*)**;

#470 as [#80, #70, #50, #70, #200] = pónos (G4192): {UMBRA: #470 % #41 = #19} 1) great trouble, ***INTENSE* *DESIRE***; **2)** pain;

#470 as [#10, #6, #30, #4, #400, #500] = yâlad (H3205): {UMBRA: #44 % #41 = #3} 1) to bear, bring forth, beget, gender, travail; **1a)** (Qal); **1a1)** to bear, ***BRING* *FORTH***; **i)** of child birth; **ii)** of distress (simile); **iii) *OF* *WICKED* (*BEHAVIOUR*)**; **1a2)** to beget; **1b)** (Niphal) to be born; **1c)** (Piel); **1c1)** to cause or help to bring forth; **1c2)** to assist or tend as a midwife; **1c3)** midwife (participle); **1d)** (Pual) to be born; **1e)** (Hiphil); **1e1)** to beget (a child); **1e2)** to bear (fig. - of wicked bringing forth iniquity); **1f)** (Hophal) day of birth, birthday (infinitive); **1g)** (Hithpael) to declare one's birth (pedigree);

#470 as [#50, #70, #40, #10, #20, #70, #10, #200] = nomikós (G3544): {UMBRA: #460 % #41 = #9} 1) pertaining to the law,

ONE* *LEARNED in the law; **2)** in the NT an ***INTERPRETER***
AND* *TEACHER of the Mosaic law;

**WHERE #471 = #451 - PRAXIS OF RATIONALITY + #20 -
ADVANCE (CHIN)** / H35 - PROGRESS, PROSPERING, AQUAS:

#471 as [#20, #1, #100, #80, #70, #200] = karpós (G2590):
{UMBRA: #471 % #41 = #20} 1) fruit; **1a)** the fruit of the trees,
vines, of the fields; **1b)** the fruit of one's loins, i.e. his progeny, his
posterity; **2) *THAT* *WHICH* *ORIGINATES* *OR* *COMES***
***FROM* *SOMETHING*, *AN* *EFFECT*, *RESULT*;** **2a)** work, act,
deed; **2b) *ADVANTAGE*, *PROFIT*, *UTILITY*;** **2c)** praises, which
are presented to God as a thank offering; **2d)** to gather fruit (i.e. a
reaped harvest) into life eternal (as into a granary), is used in fig.
discourse of those who by their labours have fitted souls to obtain eternal
life;

**#471 as [#30, #1, #40, #400] = 'emeth (H571): {UMBRA: #441 %
#41 = #31} 1)** firmness, faithfulness, truth; **1a)** sureness, reliability;
1b) *STABILITY*, *CONTINUANCE*; **1c)** faithfulness, reliableness;
1d) truth; **1d1)** as spoken; **1d2)** of testimony and judgment; **1d3)** of
divine instruction; **1d4) *TRUTH* *AS* *A* *BODY* *OF***
***ETHICAL* *OR* *RELIGIOUS* *KNOWLEDGE*;** **1d5)** true doctrine;
1e) in truth, truly;

#471 as [#6, #40, #70, #300, #10, #5, #600] = ma'ăseh (H4639):
{UMBRA: #415 % #41 = #5} 1) deed, work; **1a)** deed, thing done,
act; **1b)** work, labour; **1c)** business, pursuit; **1d) *UNDERTAKING*,
ENTERPRISE;** **1e) *ACHIEVEMENT*;** **1f)** deeds, works (of
deliverance and judgment); **1g)** work, thing made; **1h)** work (of God);
1i) product;

**#471 as [#6, #3, #50, #2, #400, #10] / [#6, #10, #400, #3,
#50, #2] = gânab (H1589): {UMBRA: #55 % #41 = #14} 1)** to
steal, steal away, carry away; **1a)** (Qal) to steal; **1b)** (Niphal) to be
stolen; **1c)** (Piel) to steal away; **1d)** (Pual) ***TO* *BE* *STOLEN***
***AWAY*, *BE* *BROUGHT* *BY* *STEALTH*;** **1e)** (Hithpael) to go
by stealth, steal away;

**WHERE #472 = #451 - PRAXIS OF RATIONALITY + #21 - RELEASE
(SHIH)** / H40 DELIVERANCE, TAKING-APART, UNTANGLED:

**#472 as [#60, #2, #400, #10] = câbab (H5437): {UMBRA: #64 %
#41 = #23} 1)** to turn, turn about or around or aside or back or
towards, go about or ***AROUND*, *SURROUND*, *ENCIRCLE*,**
change direction; **1a)** (Qal); **1a1)** to turn, turn about, be brought round,

change; **1a2**) to march or walk around, go partly around, circle about, skirt, make a round, make a circuit, go about to, surround,
ENCOMPASS; **1b**) (Niphal); **1b1**) to turn oneself, close round, turn round; **1b2**) to be turned over to; **1c**) (Piel) to turn about, change, transform; **1d**) (Poel); **1d1**) to encompass, surround; **1d2**) to come about, assemble round; **1d3**) to march, go about; **1d4**) to enclose, envelop; **1e**) (Hiphil); **1e1**) to turn, cause to turn, turn back, reverse, bring over, turn into, bring round; **1e2**) to cause to go around, surround, encompass; **1f**) (Hophal); **1f1**) to be turned; **1f2**) to be surrounded;

#472 as [#2, #400, #10, #20, #600] / [#40, #2, #10, #400, #500] = bayith (H1004): {UMBRA: #412 % #41 = #2} 1) house; 1a) house, dwelling habitation; 1b) *SHELTER* *OR* *ABODE* *OF* *ANIMALS*; **1c)** human bodies (fig.); **1d)** of Sheol; **1e)** of abode of light and darkness; **1f)** of land of Ephraim; **2)** place; **3)** receptacle; **4)** home, house as containing a family; **5)** household, family; **5a)** those belonging to the same household; **5b)** family of descendants, descendants as organized body; **6)** household affairs; **7)** inwards (metaph.); **8)** (TWOT) temple; **9)** on the inside; **10)** within;

#472 as [#5, #80, #70, #10, #8, #200, #1, #40, #8, #50] = poiéō (G4160): {UMBRA: #965 % #41 = #22} 1) to make; 1a) *WITH* *THE* *NAMES* *OF* *THINGS* *MADE*, *TO* *PRODUCE*, *CONSTRUCT*, *FORM*, *FASHION*, etc.; 1b) *TO* *BE* *THE* *AUTHORS* *OF*, *THE* *CAUSE*; **1c)** to make ready, to prepare; **1d)** to produce, bear, shoot forth; **1e)** to acquire, to provide a thing for one's self; **1f)** to make a thing out of something; **1g)** to (make i.e.) render one anything; **1g1)** to (make i.e.) constitute or appoint one anything, to appoint or ordain one that; **1g2)** to (make i.e.) declare one anything; **1h)** to put one forth, to lead him out; **1i)** to make one do something; **1i1)** cause one to; **1j)** to be the authors of a thing (to cause, bring about); **2)** to do; **2a)** to act rightly, do well; **2a1)** to carry out, to execute; **2b)** to do a thing unto one; **2b1)** to do to one; **2c)** with designation of time: to pass, spend; **2d)** to celebrate, keep; **2d1)** to make ready, and so at the same time to institute, the celebration of the passover; **2e)** to perform: to a promise;

#472 as [#2, #10, #50, #400, #10] = bîyn (H995): {UMBRA: #62 % #41 = #21} 1) to discern, understand, consider; 1a) (Qal); 1a1) to perceive, discern; 1a2) to understand, know (with the mind); 1a3) to observe, mark, give heed to, distinguish, consider; 1a4) to have discernment, insight, understanding; 1b) (Niphal) *TO* *BE* *DISCERNING*, *INTELLIGENT*, *DISCREET*, *HAVE* *UNDERSTANDING*; **1c)** (Hiphil); **1c1)** to understand; **1c2)** *TO* *CAUSE* *TO* *UNDERSTAND*, *GIVE* *UNDERSTANDING*, *TEACH*; **1d)** (Hithpolel) to show oneself discerning or attentive,

consider diligently; **1e**) (Polel) to teach, instruct; **2**) (TWOT) prudent, regard;

#472 as [#4, #400, #50, #8, #10] = dýnamai (G1410): {UMBRA: #506 % #41 = #14} 1) to be able, have ***POWER*** whether by virtue of one's own ability and resources, or of a state of mind, or through favourable circumstances, or by permission of law or custom; **2) *TO* *BE* *ABLE* *TO* *DO* *SOMETHING***; **3)** to be capable, strong and powerful;

#472 as [#70, #100, #1, #300, #1] = horatós (G3707): {UMBRA: #741 % #41 = #3} 1) *VISIBLE*, open to view;

#472 as [#5, #9, #5, #30, #70, #9, #100, #8, #200, #20, #5, #10, #1] = ethelothrēskeía (G1479): {UMBRA: #467 % #41 = #16} 1) voluntary, arbitrary worship; **1a)** worship which one prescribes and devises for himself, ***CONTRARY* *TO* *THE* *CONTENTS* *AND* *NATURE* *OF* *FAITH*** which ought to be directed to Christ; **1b) *SAID* *OF* *THE* *MISDIRECTED* *ZEAL* *AND* *THE* *PRACTICE* *OF* *ASCETICS***;

#472 as [#20, #100, #10, #40, #1, #300, #1] = kríma (G2917): {UMBRA: #171 % #41 = #7} 1) a decree, judgments; **2)** judgment; **2a) *CONDEMNATION* *OF* *WRONG*, *THE* *DECISION* (*WHETHER* *SEVERE* *OR* *MILD*) *WHICH* *ONE* *PASSES* *ON* *THE* *FAULTS* *OF* *OTHERS***; **2b)** in a forensic sense; **2b1)** the sentence of a judge; **2b2)** the punishment with which one is sentenced; **2b3)** condemnatory sentence, penal judgment, sentence; **2c)** a matter to be judicially decided, a lawsuit, a case in court;

#472 as [#6, #10, #40, #10, #400, #6] = mûwth (H4191): {UMBRA: #446 % #41 = #36} 1) to die, kill, have one executed; **1a)** (Qal); **1a1)** to die; **1a2)** to die (as penalty), be put to death; **1a3)** to die, perish (of a nation); **1a4) *TO* *DIE* *PREMATURELY* (*BY* *NEGLECT* *OF* *WISE* *MORAL* *CONDUCT*)**; **1b)** (Polel) to kill, put to death, dispatch; **1c)** (Hiphil) to kill, put to death; **1d)** (Hophal); **1d1)** to be killed, be put to death; **i)** to die prematurely;

#472 as [#2, #70, #300, #100] = 'ôsheq (H6233): {UMBRA: #470 % #41 = #19} 1) *OPPRESSION*, extortion, injury; **1a)** oppression; **1b)** extortion; **1c)** gain by extortion;

#472 as [#5, #80, #10, #20, #1, #30, #5, #10, #300, #1, #10] = epikaléomai (G1941): {UMBRA: #272 % #41 = #26} 1) to put a name upon, to surname; **1a)** to permit one's self to be surnamed; **2)** to be named after someone; **3)** to call something to one; **3a)** to cry out

upon or against one; **3b**) to charge something to one as a crime or reproach; **3c**) to summon one on any charge, prosecute one for a crime; **3d**) ***TO* *BLAME* *ONE* *FOR*, *ACCUSE* *ONE* *OF***; **4**) to invoke; **4a**) to call upon for one's self, in one's behalf; **4a1**) any one as a helper; **4a2**) as my witness; **4a3**) as my judge; **4a4**) to appeal unto; **4b**) to call upon by pronouncing the name of Jehovah; **4b1**) an expression finding its explanation in the fact that prayers addressed to God ordinarily began with an invocation of the divine name;

"WHAT ADVANTAGE THEN HATH THE JEW? OR WHAT PROFIT IS THERE OF CIRCUMCISION? MUCH EVERY WAY: CHIEFLY, BECAUSE THAT UNTO THEM WERE COMMITTED THE ORACLES (#246 - 'imrâh (H565): ***WORD*** as #410 - dâth (H1882): ***LAW***) OF GOD.

"HEAR, O ISRAEL: THE LORD OUR GOD, IS ONE LORD" (Hebrew: שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד: [Deuteronomy 6:4]

TELOS: #1118 as [#8, #80, #10, #200, #300, #70, #400, #50] = apistéō (G569): {**UMBRA: #1396 % #41 = #2**} **1**) to betray a trust, be unfaithful; **2**) to have no belief, ***DISBELIEVE***;

FOR WHAT IF SOME ***DID* *NOT* *BELIEVE*-G569**? SHALL THEIR UNBELIEF MAKE THE FAITH OF GOD WITHOUT EFFECT?

GOD FORBID: YEA, LET GOD BE TRUE, BUT EVERY MAN A LIAR; AS IT IS WRITTEN, THAT THOU MIGHTEST BE JUSTIFIED IN THY SAYINGS, AND MIGHTEST OVERCOME WHEN THOU ART JUDGED.

BUT IF OUR UNRIGHTEOUSNESS COMMEND THE RIGHTEOUSNESS OF GOD, WHAT SHALL WE SAY?

IS GOD UNRIGHTEOUS WHO TAKETH VENGEANCE? (I SPEAK AS A MAN)

GOD FORBID: FOR THEN HOW SHALL GOD JUDGE THE WORLD?" [Romans 3:1-6]

A revision of this document may be obtained from the following URL:

<<http://www.grapple369.com/Groundwork/DAOist%20Achilles%20Heal.pdf>>

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