

Jewish and Human Universality, New World Translation of the Holy Scriptures, It's Committee of Translators, International Biblical, and Lay Biblical, Communities, Associated Legal, and Other, Matters, by (a) Aborigine from Australia, A. Thomson

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Re - articles' title 'Associated Legal, and Other, Matters' may the author talk in broad terms where the [sensitivity of human] beings, arguably is great in relation, to for e.g. eschatology, immortality, justice etc. **issues** raised not only by Jewish biblical writings, but also raised by writings that run, in parallel, in the Koran. Though my familiarity with the latter is, little, I'm struck *by* words, phrases that appear in biblical writings *reappearing* in koranic writings (in) ~ a sense goes to words of articles title 'Legal Matters' as no case is made; to accuse Mohamed of; prior collusion; with Jewish people; in; his writing [of] the Koran ... I'm *merely* a part of the 'Lay Biblical Community' as the 'International Biblical Community' in conjunction with the Lay, attempts by the article -to- *relate to the world's, masses, and biblical academia, as they attempt to disseminate, what academia has made it's study.* The writings of long ~ ago.

Without the '**immortality**' issue raised by [not only] both books, but also **raised** by native **aboriginal** peoples, **legends, dreamtime, and stories**, particularly **aboriginal** peoples of sub *Saharan Africa, Australia, the Americas, Micronesia, Melanesia, Polynesia* (also known as the "New World" in relation to Columbus, Magellan, etc. whose travels Judah's people(s) followed - to - the 3rd and 4th quarters of the earth)⁴, then **no** interest whatsoever could the author maintain in the articles subjects *as* he entertains **immortality** [can] only be a vast improvement on what the human senses currently are subjected to, in life as we presently know it (for **maps** - of - native aboriginal parts of the world **see** glossary pp 55-56):

As, a aborigine⁵ of Australia I claim a quasi intelligence in light of for e.g. (a) future *paradisiacal* earth where feelings ones senses (may) experience, wouldn't be contingent on what ones intelligence can lead one to procure; rather life would be so good, laid on in such abundance [that] intelligent thought might seem a relic of the past and pure enjoyment the only pursuit *to follow*: Re 'Jewish and Human Universality' of articles title, etc. /

² [See NWT foreword](#)

³ 'The (New York) Law Offices of Andrew J. Spinnell' conducted case, Andrew Spinnell, acting attorney.

⁴ Where they (Judah) 'disperse[d]' too, see Ezekiel 12 : 15 ... **Articles'** biblical quotations are from [NWT](#); unless otherwise, stated.

⁵ See Wikipedia 'https://en.wikipedia.org/wiki/Aboriginal_Australians' for general information.

Alas in the here and now the authors attempt to disseminate such subjects is *motivated* underpinned **by**, in 1986, something seen whilst asleep. That subsequent attention, to, determines *may* be described as ‘the dreamtime’ (a aboriginal custom⁶) or also [in biblical] words may, be described *as* ‘counsel’⁷ ~ [a] vision’ **but** arguably, so, as these subjects ultimately are {**being**} formulated -to- be subjected to Australian law the ‘Native Title Act 1993’ where matters raised by article potentially *may* be able to include, & be, tested by, *all the peoples of the world*⁸. In light of (a) prophesied end? The author’s dreamtime or biblical ~ counsel⁹ imparted to me while I slept, [the latter being] discovered / confirmed *by* reading NWT; where the author previously had no knowledge of scripture, as dreamtime, counsel, [a] vision, revealed to me in 1986 was “ **‘looking skyward I saw seasons passing within the evergreen leaves of a canopy of trees, whereupon the passing of (some) time suddenly the canopy burst into flame [I] awoke sat up and before my eyes saw a semi ~ circle upon which I said words {‘south side of Tasmania go at the beginning of summer because its ~ going to go at the end of summer’}**’ ”. [Tasmania is a island, Australia’s, southernmost state, I had not been; to, nor thought; anything of; (it’s south side is a 60 mile semi~circular coastland) {a southern border of a} National Park (see) p. 4 satellite images].

⁶ See Australia’s **‘Native Title Act 1993’** s. 223 notes the aboriginal “traditional laws and customs (as) rights and interests they are recognised by the common law of Australia”, also see p. 18 a official letter from the Australian government -to- author on evidence admissibility of the ‘dreaming’ in (a) ‘NATIVE TITLE APPLICATION’, see Wikipedia [https://simple.wikipedia.org/wiki/Dreaming_\(spirituality\)](https://simple.wikipedia.org/wiki/Dreaming_(spirituality))’ for general information.

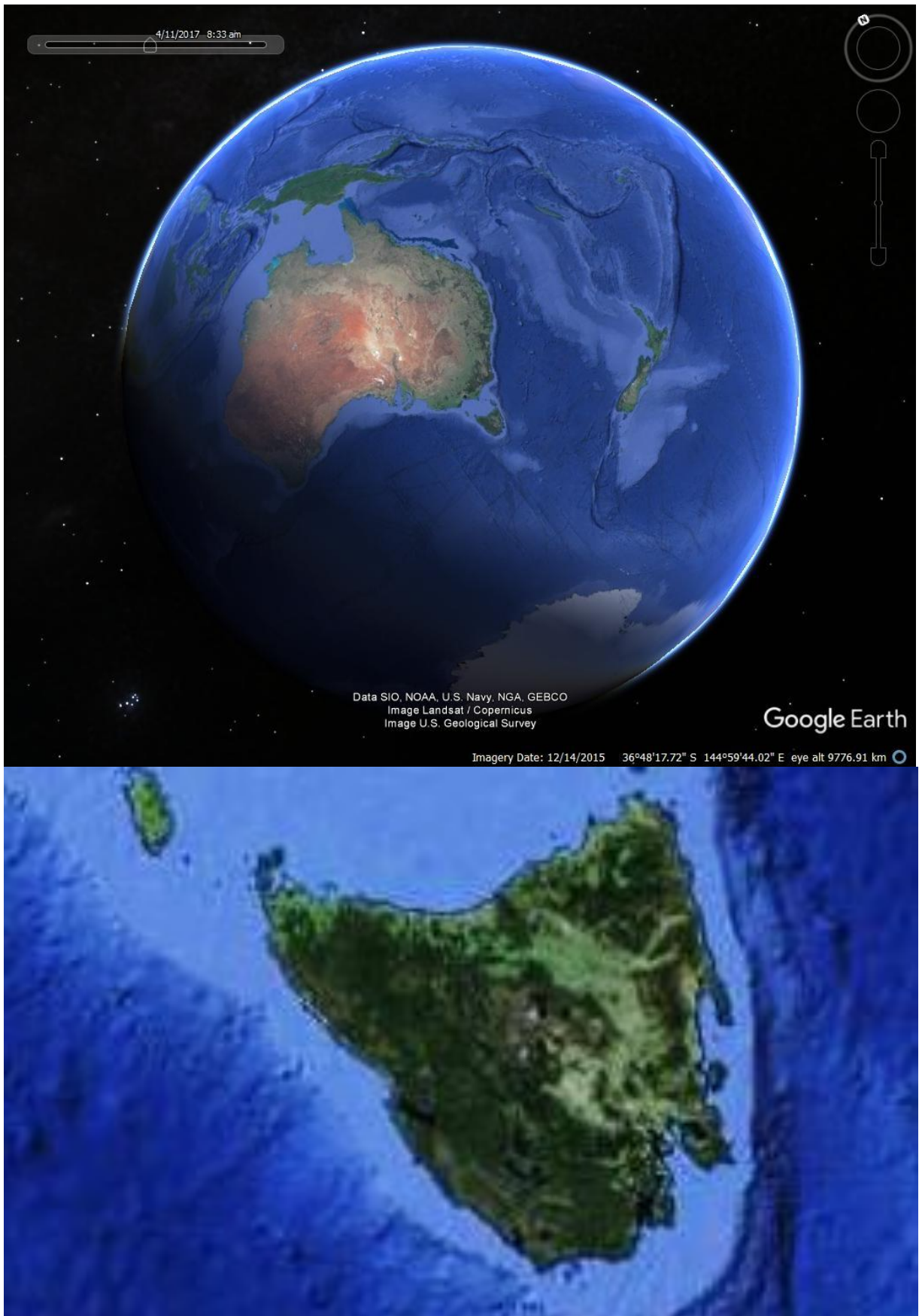
⁷ See Isaiah 46 : 11, Joel 2 : 28.

⁸ Andrew J. Spinnell the aforesaid New York attorney is informed (of) legalities raised by author, said attorney also (a) PhD in Philosophy formerly taught at Columbia University.

⁹ The following scripture arguably {matches **with** what} the author saw whilst asleep, Isaiah 46 : 10 : 11 (‘the One telling the finale, from a distant land the man to execute my counsel’), Joel 2 : 28 : 30 : 32 (‘as for your men visions will they see, portents of fire, before the coming of the fear inspiring day of YHWH, there will be those getting away safe’), Ezekiel 8 : 5 : 6 (‘Son of man please raise your eyes in the direction of the north, are you seeing what great detestable things they are doing’), Matthew 24 : 32 : 33 (‘now learn from the fig tree as an illustration this point: Just as soon as its branch puts forth leaves you know that summer is near, likewise when you see these things know that he [YHWH] is at the doors’), Jeremiah 1 : 13 : 14 : 15, 6 : 1 (‘a vision of a cooking pot blown over by fire, facing away from the north, as out of the north a calamity will be loosened against all inhabitants of the land, YHWH is calling for all the kingdoms of the north, raise a fire signal; because calamity itself, has looked down out of the north even a great crash’), Jeremiah 25 : 30 : 31 : 32 (‘he will sing out against all the inhabitants of the earth, a noise certainly will come clear to the farthest part, the extremity, of the earth, there is a controversy YHWH has with the nations, he must personally put himself in judgment with all flesh. Look! A calamity is going forth from nation to nation, a great tempest will be roused up from the remotest parts of the earth, those slain will be from one end of the earth, clear to the other), Zephaniah 1 : 18 (in the day of YHWH’s fury by the fire of his zeal the whole earth will be devoured, an extermination indeed a terrible one, of all the inhabitants of the earth), Isaiah 1 : 7, A Revelation 16 : 19 (‘your cities are burned with fire, the cities of the nations fell’), Zechariah 2 : 6 (‘Hey there YOU people flee then from the land of the north’), Isaiah 21 : 1 (‘Like storm winds in the south in moving onward from the wilderness, it is coming from a fear inspiring land’) Daniel 8 : 5 : 9 : 11 (‘a vision of the whole surface of the earth and then toward the south – east and the established place of his (*Ma-shi’ach*[’s] or Messiah[’s]) sanctuary {contd. *overleaf*}*)

In years 1987, 1991 when The Gulf War looked like it might compound into a nuclear war, the author travelled to ‘south side of Tasmania’, in summer; no cataclysm occurred / he returned north to Australia’s mainland. Up ~ until 1993 the author related to **12** people what he had seen while asleep, and upon in later years ~ discovering [what appears here in footnote 9] the author subsequently asked the 12 to before a Justice of the Peace, sign a account of what he had related to them [in years prior to his biblical discovery of; it] 12 such accounts are gathered in **evidence**. *Precedent* (serves) *in the matter, in that Judah, Benjamin, in the day of annexation of - 10 other sundry tribes*, [to Assyria, for ‘Israel’s’ geopolitical relations with Phoenicia, in the ‘north’] meant that Judah, Benjamin separated from the north into (a) southern location. [Phoenicia/(Baal) a precedent a ocean going kingdom destabiliz[ed] Israel / is given attention p. 33 para. 3 as to (a) compounding geopolitical dynamic, arguably a tipping/point in Common Era times].

*{**footnote 9** contd.} [possibly referring to New Jerusalem, and it’s temple] was thrown down), Ezekiel 40 : 2 (‘in the visions of G_d there was something like the structure of a city to the south’ [arguably New Jerusalem]), the vision of Isaiah 5 : 25 : 26 (‘that is why the anger of YHWH has grown hot against his people he will strike them, and their dead bodies will become like offal in the midst of the streets, in view of all [of] this his anger has not turned back, but his hand is stretched out still, he has raised up a signal to a great nation far away and he has whistled to it at the extremity of the earth and look! In haste it [the nation in a collective sense] has swiftly come in’), Isaiah 42 : 9 : 10 (‘new things I [YHWH] am telling out, sing a new song his praise from the extremity of the earth you that are going down to the sea, and that which fills it YOU islands [arguably of **Australia en route -to- Tasmania**]), **Isaiah 49 : 6** (‘that my salvation may come to be to the extremity of the earth, or most distant part, or from the **farthest part** of the earth’), Jeremiah 23 : 8 (‘but YHWH is alive, who brought up and who brought in the offspring of the house of Israel out of the land of the north’), 2 Peter 3 : 5 : 6 (‘there were heavens of old and earth standing compactly out of water; and in the midst of water by the word of G_d by those means the world of that time suffered destruction when it was deluged with water, but by the same word the heavens and the earth are now stored up for fire, the day of judgment, destruction of ungodly men’), a Revelation 12 : 5 (‘the woman [arguably referring to New Jerusalem] fled into the wilderness where she has a place prepared by G_d), Isa 65 : 17 (‘for here I am creating new heavens and a new earth’): Please note *in_NWT* said scripture [of] footnote **9** *has circa 200 cross-references attributed [to] [it]*, (see) pp 9-14 a **scanned highlighted** NWT demonstration “we thus provide a critical apparatus for the translation rather than a commentary on the scriptures” is what its ‘p. 6 INTRODUCTION’ speaks too, it’s “ ‘p. 12 CONCLUSION the wealth of cross-references and technical information in this 1984 revised edition of *New World Translation* helps one to see how the 66 books of the Bible form one interrelated whole producing the fabric of “pure language”. (Zephaniah 3 : 9) By means of this in-depth study new vistas of Bible understanding can be opened up, the word of G_d, is alive, exerts power’ ”*said scanned highlighted demonstration* is of the (above) Isaiah 49 : 6 scripture a sample {of how each scripture} appearing here in footnote 9 similarly is **referable** to the aforesaid ‘counsel’ of Isaiah 46 : 11 (‘from a distant land the man to execute my [YHWH’s] counsel”); to demonstrate each footnote 9 scripture in **this** way; ~ will take circa 1000–2000 scans; suffice to say the author has taken thousands of NWT photocopies highlighting it’s ‘critical apparatus vistas of ~ Isaiah 46 : 11 feature” a apparatus that at **will** refers a reader to Isaiah 46 : 11 virtually in all scriptural matters for e.g. raised by [the] article **as** atop 46 : 11 page is running head ‘**Jehovah tells future**’ (*in deference to said name, a English language way, of saying the Jewish g_d’s name, is best justified by it’s translators, if a future opportunity arises where people want to take exception, challenge its translation in open court;*) *the author writes* it ‘YHWH’ consistent with Isaiah 41 : 25 “I [YHWH] have roused up [someone] from the north [he of the southern hemisphere] he will come ‘from the rising of the sun’ ” [cross - reference(s) Isa[iah] 46 : 11]; he will call upon my name.’ ”



scale ————— 60 miles (above) satellite images of Australia & island 'of Tasmania' show the 'vision/counsel' area Australia's southernmost State's *semi-circular south side*" (see glossary p. 57 detailed image) a national park/wilderness area

International Legal case,¹⁰ in Australia, in the Common Era 21st century / decided by **2036**, where author's dreamtime, counsel, a vision, (amongst a *array* of ever increasing information) is - subjected to the Australian federal court whose decisions are appealable to the High Court, the highest court [in] Australia: Said "**south side of Tasmania**" a 'United Nations Educational Scientific and Cultural Organization' listed '**World Heritage Wilderness Area**' a National Park, subject-able to what's called a **Native Title Claim** by way of the aforesaid *Native Title Act 1993*: Arguably a "world" native title claim by all the peoples of the [world] on said **land** to occupy it owing the aforesaid 's. 223 traditional laws acknowledged and customs observed dreamtime, counsel, a vision, scripture a prophecy consistent with the native pantheon's of legends; *and* worldly facts arguably they '**set**' aside that land from 2036 – **40 C.E.** for the purpose of the peoples of the nations 'getting away safe' from; 'Har–Ma–ged´on'; *in* order, to, be in a position, to enter 'kingdom come*', *in* post apocalyptic times. *(a paradisiacal earth replete with fruit ~ bearing trees see A Revelation 22 : 2) 2040 C.E. Arguably the year of the 'complete end' extrapolated via Daniel 9 : 24 : 25 : 26 : 27 describe a holy city[´s, New Jerusalem´s] atonement, righteousness for all time, *in* conjunction with a 490 year time span, 434 years retrospectively where 'Messiah will be cut off with nothing for himself' + 56 years future *tense* 'and you should know and have insight from the going forth'¹¹ of the word to restore and rebuild (new) Jerusalem until Messiah there

¹⁰ Arguably the (following) scripture prophesies ~ the said Australian '**Native Title Act 1993**' being **applied** (in) legal case, (a) international, land, claim, by **all** peoples, taking place in **Australia**, in the future, Isaiah 1 : 26 ('and I [YHWH] will bring back judges again for you as at the first'), [for e.g. the land of Canaan precedent where geographically an area of land was determined upon by Israel's judges, as to its use for the promised land, arguably, a forerunner, a **precedent**, as to how the land of so - called 'kingdom come', is, determinable, by subjecting the 'matter' to a Australian judicial process], Leviticus 24 : 22 ('one judicial decision should hold good for YOU, the alien resident should prove to be the same as the native, because I am [YHWH] your G_d'), [as in the **native aborigine**'s, the consideration thereof, as - to both Israel and native aborigines, being as, one, in legal status, as arguably all peoples are currently alien resident(s) in the world { who } - do - have a shared native connection see p.7], Hosea 4 : 1 ('hear the word of [YHWH], O sons of Israel, for [YHWH] has a legal case with the inhabitants of the earth'), Daniel 7 : 10 ('the Court took its seat), Isaiah 41 : 21 ('bring YOUR controversial case forward' says [YHWH]'produce your arguments, tell the things that are going to happen').

¹¹ Arguably NWT is ('the word going forth') *over* 34 years **1950 – 84** was released in various forms and volumes ~ **were** refined into 1 volume released in **1984**; the aforesaid '434 **retrospective** years (from NWT word going forth in **1950 - 84**)' wherein 'Messiah will be **cut** off with nothing for himself' **fall** within years **1519 - 22** the **Magellan** circumnavigation (see glossary p. 57 map) allegedly 'trespasses' on a global scale against the "New World" by the 'Old World' {they the trespasses} compound into causing, Har–Ma–ged´on.

will be 49 years and he must keep the covenant in force for the many for 7 more years' 56 years in total from 1984 NWT {word going forth} release date = **2040 C.E.** upon December 21 Solstice¹² as north hemisphere days cease to shorten & south hemisphere days cease to lengthen arguably is when Har–Ma·ged´on begins said timespan arguably runs parallel to 'the 2nd coming' **post** Har–Ma·ged´on; *visa vis* 'until Messiah'. NWT p. 12 'CONCLUSION' cites it as fulfilling "(Zephaniah 3 : 9)" 3:8 says "Therefore keep yourselves in expectation of me," is the utterance of YHWH, "till the day of my rising* up to [the] booty,# for my judicial decision is to gather nations, for me to collect together kingdoms, in order to pour out upon them my denunciation, all my burning anger; for by the fire of my zeal all the earth^Δ will be devoured. 9 For then I shall give to peoples the change to a pure language,* in order to call upon the name of YHWH, in order to serve him shoulder to shoulder.#" "


Zephaniah 3:8* "My rising up". "my resurrection". **8[#]** "To the booty". By a different vowel pointing, "to a witness (testimony)"; "in the future". **8^Δ** Or, "the land". **9*** Literal, "a clean lip". See Ge 11 : 1 "Now all the earth continued to be of one language, of one set of words." **9[#]** Literal, "[with] one shoulder" ['Festival of Pentecost' is a precedent where men of numerous nations communicated in a common, language see Acts ch. 2]:

NWBTC cite NWT the fulfilment of (Zephaniah 3 : 9) bracketed in said 'CONCLUSION' in *light* of 3:8 arguably donates the 'works' [as] key to mankind's 'future' ... Where scripture prophesies a 21st century C. E. oneness of mankind¹³ a legal case by them speaking pure [or incontrovertible] evidence about the **earth's** viability **-to-** the nation State of Australia with terms of references inclusive *of*, relating to all nations, past, present, and future concerning modern man's lifestyle ~ particularly in light of aforesaid "voyage[s]"*¹⁴ by "ship captain[s]"* (lead) [or "misled"*] ½ of the world **into** the world of native aborigines, have stories, legends of travel \ from distant places over the horizon -to- lands their remnant now occupies in the 21st century C.E. **with** a mind to native aboriginal people's *own* pantheons, dreamtime, legends, morality based upon **it**, *was founded* arguably the highest socio *ecologically* proficient society's of all time flourished until the **Old World** spread to the New 'desolat[ing']*_it, the original peoples thereof, **and** arguably the world as a **whole**: Contrary to for e.g. Matthew 22 : 39 : 40 'you must love your neighbor [as in your neighboring aboriginal first nation's **peoples**] as yourself, on th[is] commandment the whole Law hangs, and the prophets. Native dreamtime, legends, stories **do** speak scriptural narratives in light, of, applying worldly facts to them:

¹² Said 'solstice' day was by a dream in Dec. 2015 C.E. {revealed to author see p.18 re admissibility of "dreaming"} + **Zechariah** 14 prophesies "there is a day coming, belonging to YHWH, a day of warring with the nations" ('one day') where 'light of day upon earth becomes congealed', "a day occur[ring] in summer and winter" the author discerns is a reference -to- north and south **hemispheres** where in the north upon the December solstice ~ ~ days (are about to-) lengthen and in the south - days - (are about to) shorten see pp 2–4 re "beginning & end summer".

¹³ 'A key, universal genealogy', discernible by scripture, the humanities and sciences, anthropology, the pantheon's of native legends and worldly facts begins p. 27.

¹⁴ Words, phrases, with *asterisk see Revelation 18 : 17, Revelation 18 : 23, Luke 17 : 21, Daniel 9 : 27, 1Jo 4 : 1.

Why word 'native' in the 21st century C.E., significance of meaning?: Linguistically to the nation and arguably, nations in, 1993 from Australia's legislature a law was passed that says the word 'native' the aforesaid *Native Title Act 1993* (see glossary p. 58)... For e.g. a 'native' tree is a original tree, has a location where it originates from, a native human being originates from a particular place, from a original kind of lifestyle ... Words **original, aboriginal, native** express the same meaning: Oxford English Dict. Vol. 'A' describes 'Adam as the father mankind" the author discerns he was the original (or) first father of **all** human beings, he resided in the original place of all human beings [E'den] mankind's original home on earth [in a anthropological sense]¹⁵ Adam was a native man living a native lifestyle in a native place ~ that **all** peoples have a physical [genetic hereditary **connection,**] to: Subsequently arguably all of mankind – could partake, in, be named as native claimants ... In the aforesaid native title claim: On "**south side of Tasmania**"* arguably, the safe place away from Har–Ma–ged'on wherefrom there the way is 'cleared up' for the 'earth' with 'mankind' to go in a  back to the earth's original native way of life, a 'fruit' bearing paradise (see) Joel 2:1-3, A Revelation 22 : 2, if ever such a 'Native Title Claim' was successful; no person could be compelled to go to the area, in question, it, would be freedom, of, choice: A precedent being the flood, Noah, Abraham, Lot; Sodom/Gomorrah, where actions of individuals, were entirely their own, choice. / Predator (YHWH) prey [Mankind] the natural order's **abundant** example [is] when about -to- be preyed, upon; take- *flight*, Proverbs 1:7 'fear of YHWH is the beginning of knowledge'".

¹⁵ "Native Title Act 1993 section **108** Matters for research (a) the history of [interests](#) in relation to [land](#) or [waters](#) in Australia (b) anthropology (c) linguistics". Re - [a] **comparative** study of societies, throughout 'the four quarters of the earth', and over millennia, their interaction and or effect upon one and other and the **natural** order subsequently where the earth ~ arguably goes full ~ circle back to the original native lifestyle **called** 'the happy hunting ground' [a place of endless providence] (or) 'kingdom come'.



THE JEWISH CENTRE
Jewish Activities and Resource Centre

93 Lord Street, Sandy Bay, Tasmania 7005
Tel/Fax: (03) 6223 7116

Mr. A. Thomson,
Native Title Service

Dear Sir,

In response to your query regarding Gan Eden, or in English, The Garden of Eden.

The Torah refers to the Garden of Eden as where God placed Adam and commanded him to "cultivate it and guard it," - a physical place on Earth.

One popular theory places this around Babylon and south of it, a country which was beautiful with luxuriant vegetation and abundant streams.

Thus, in the dawn of time, man fed only from fruit trees and it is not inconceivable that man may go full circle back to that way of life.

I have viewed the (cross) referencing system of Tasmania Australia International Native Title Service and (technically) find that they conform to the way Native Title Service presents them.

Yours sincerely

David Clark
September 2006

: (above) 'The Jewish Centre' of **Tasmania** Australia wrote -to- author about perceptions of **E'den** regards a way of life potentially returning. [in post Har-Ma'ged'on times] The last para. talks of said NWT '(cross) referencing system': (**Overleaf**) appears the aforesaid scanned demonstration of NWT scripture. [in part (*is* of) what **m**atches the author's pp 2-4 vision] As a cross-reference attributed -it- *is* highlighted then the **scripture** referred too ~ appears **overleaf** highlighted as does a cross-reference attributed **it** ~ and *so forth* whereby following the **scripture**(*'s*) references a reader *is* referred **to** the aforesaid Isaiah 46 : 11 passage word 'counsel' [said demonstration *typical* of NWT *scripture* and it's circa 125,000 cross-references whereby a reader applying *both - is* constantly referred to Isaiah 46 : 11 *by* virtually **all** 31 000 NWT scriptures 'NWT p. 12 CONCLUSION The wealth of cross-references and technical information in this 1984 revised edition of *New World Translation* helps one to see how the 66 books of the Bible form one interrelated whole producing the fabric of "pure language". (Zephaniah 3 : 9) By means of this in-depth study new vistas of Bible understanding can be opened up, the word, of G_d is alive, exerts power" [a bible **code**, of sorts, relative to Jewish\Kabbalah]:

: articles p. 3 > footnote 9* in conclusion spoke -to- how like the {following} demonstration [each] scripture of the aforestated author's vision (also) cross-references— Isaiah 46 : 11:

ISAIAH 48:21—49:13 Regather Jacob. Light to nations. "Come out!" **912**

ful cry, cause this to be heard.^a Make it to go forth to the extremity of the earth.^b Say: "Jehovah has repurchased his servant Jacob.^c **21** And they did not get thirsty^d when he was making them walk even through devastated places.^e Water out of the rock he caused to flow forth for them, and he proceeded to split a rock that the water might stream forth."^f

22 "There is no peace," Jehovah has said, "for the wicked ones."^g

49 Listen to me, O YOU islands,^h and pay attention, YOU national groups far away.ⁱ Jehovah himself has called me^j even from the belly.^k From the inward parts of my mother he has made mention of my name.^l **2** And he proceeded to make my mouth like a sharp sword.^m In the shadowⁿ of his hand he has hidden me.^o And he gradually made me a polished* arrow. He concealed me in his own quiver. **3** And he went on to say to me: "You are my servant, O Israel,^p you the one in whom I shall show my beauty."^q

4 But as for me, I said: "It is for nothing that I have toiled.^r For unreality and vanity I have used up my own power.^s Truly my judgment is with Jehovah,^t and my wages with my God."^u

5 And now Jehovah, the One forming me from the belly as a servant belonging to him,^v has said [for me] to bring back Jacob to him,^w in order that to him Israel itself may be gathered.^x And I shall be glorified in the eyes of Jehovah, and my own God will have become my strength. **6** And he proceeded to say: "It has been more than a trivial matter for you to become my servant to raise up the tribes of Jacob and to bring back even the safeguarded ones of Israel;^y I also have given you for a light of the nations,^z that my salvation

Isa 49:1* Or, "coastlands." 2* Or, "pointed." 4* "My God." Heb., 'Elo-hai', pl. 5* "That to him Israel itself may be gathered," 1QIs^a-M^b ^{margin} Aq; M, "and Israel, that was not being gathered."

CHAP. 48

a Pr 10:28
Isa 49:13
Re 18:20
b Jer 50:2
c Jer 31:10
d Ex 15:25
Ex 17:6
De 8:15
e Isa 43:19
f Nu 20:11
Ne 9:15
Ps 78:15
g Isa 57:20
Isa 57:21
Ro 3:17

CHAP. 49

h Isa 41:1
Isa 42:4
Isa 51:5
Isa 60:9
i Isa 43:9
Isa 55:4
j Isa 1:1
k Ps 71:6
Isa 44:2
Isa 46:3
l Ps 139:16
m 2Ch 36:15
Ro 9:27
Ro 10:20
n Ps 17:8
Ps 36:7
Ps 57:1
o Ps 63:8
Ps 91:1
Isa 51:16
p Isa 43:10
Mt 24:45
q Isa 44:23
r 2Ch 36:16
Isa 65:12
s Pr 9:7
t Ps 35:23
Ps 140:12
u Isa 40:10
v Isa 49:1
w Mt 15:24
Ac 10:36
x Isa 56:8
Mt 23:37
y Ro 11:26
Ro 15:8
z Isa 42:6
Mt 12:18
Lu 2:32
Ac 13:47

Second Col.

a Ps 98:2
Isa 2:2
Isa 11:10
Isa 52:10
b Isa 43:14
c Ps 69:7
Isa 53:3
Lu 23:18
d Mt 26:67
e Mr 10:45
Lu 22:27
f Ps 2:12
Isa 52:15
Isa 60:3
g De 7:9
1Co 1:9
1Th 5:24
1Pe 4:19
h Isa 42:1
1Pe 2:4
i Ps 69:13
2Co 6:2
J Lu 1:69
Lu 22:43
Heb 5:7
k Isa 42:6
Isa 51:16
l Ps 2:8
m Isa 54:3

may come to be* to the extremity* of the earth."^a

7 This is what Jehovah, the Repurchaser of Israel,^b his Holy One, has said to him that is despised in soul,^c to him that is detested by the nation,^d to the servant of rulers:^e "Kings themselves will see and certainly rise up,^f [and] princes, and they will bow down, by reason of Jehovah, who is faithful,^g the Holy One of Israel, who chooses you."^h

8 This is what Jehovah has said: "In a time of goodwill* I have answered you,ⁱ and in a day of salvation I have helped you;^j and I kept safeguarding you that I might give you as a covenant for the people,^k to rehabilitate the land,^l to bring about the repossessing of the desolated hereditary possessions,^m **9** to say to the prisoners,ⁿ 'Come out!'^o to those who are in the darkness,^p 'Reveal yourselves!'^q By the ways they will pasture, and on all beaten paths^r their pasturing will be.^s **10** They will not go hungry,^t neither will they go thirsty,^u nor will parching heat or sun strike them.^v For the One who is having pity* upon them will lead them,^w and by the springs of water he will conduct them."^x **11** And I will make all my mountains a way, and my highways themselves will be on an elevation.^y **12** Look! These will come even from far away,^z and, look! these from the north^a and from the west,^b and these from the land of Si'nim."^c

13 Give a glad cry, you heavens,^b and

n Ps 102:20; Isa 42:7; o 2Co 6:17; Re 18:4; p Ps 112:4; Isa 9:2; Lu 1:79; q Ps 110:3; r Re 7:17; s Isa 65:13; Re 7:16; t Isa 55:1; u Isa 32:2; v Eze 34:23; w Ps 23:2; Jer 31:9; x Ps 107:7; Isa 11:16; Isa 40:3; y De 30:4; Ps 22:27; z Isa 43:6; a Mt 8:11; b Ps 96:11; Isa 44:23.

Isa 49:6* Or, "that you may become my salvation," in agreement with LXXVg. 6* See Jer 25:31, 33 ftns. 7* Or, "whole-souled; thoroughly." Heb., *ne'phesh*; Gr., *psy-chen*; Lat., *a'ni-mam*. 7* Lit., "for the soul to despise, for the nation to be detesting," that is, to the one whom the soul despises, to the one whom the nation is detesting. 8* Or, "In an acceptable time." 8* Sy adds: "and as a light to the peoples." 9* Or, "bound ones." 9* Or, "all bare hills." 10* Or, "mercy." 12* Lit., "sea," that is, the Mediterranean Sea to the west of Judah. 12* "Sinim," M; Syr., *Sen-yam*; TVg, "to the south"; LXX, "the Persians."

Jer 25:31* Or, "most distant part; extremity." Heb., *qetseh*'. Compare 16:19. See Ac 1:8. 33* Or, "from the farthest part of the earth to the farthest part of the earth." Heb., *miq-tseh' ha'a'rets we'adh-qetseh' ha'a'rets*. Compare vs 31.

do bad.^a 17 Learn to do good;^b search for justice;^c set right the oppressor;^d render judgment for the fatherless boy;^e plead the cause of the widow.^f

18 "Come, now, YOU people, and let us set matters straight between us," says Jehovah.^g "Though the sins of YOU people should prove to be as scarlet,^h they will be made white just like snow;ⁱ though they should be red like crimson cloth, they will become even like wool. 19 If YOU people show willingness and do listen, the good of the land^j YOU will eat.^k 20 But if YOU people refuse^l and are actually rebellious, with a sword YOU will be eaten up; for the very mouth of Jehovah has spoken [it]."^m

21 O how the faithful townⁿ has become a prostitute!^o She was full of justice;^p righteousness itself used to lodge in her,^q but now murderers.^r 22 Your^s silver itself has become scummy dross.^t Your wheat beer^u is diluted with water.^v 23 Your princes are stubborn and partners with thieves.^w Every one of them is a lover of a bribe^x and a chaser after gifts.^y For a fatherless boy they do not render judgment; and even the legal case of a widow does not get admittance to them.^z

24 Therefore the utterance of the [true] Lord,^{aa} Jehovah of armies, the Powerful One of Israel,^{ab} is: "Aha! I shall relieve myself of my adversaries, and I will avenge^{ac} myself on my enemies.^{ad} 25 And I will turn back my hand upon^{ae} you,^{af} and I shall smelt away your scummy dross as with lye, and I will remove all your waste products.^{ag} 26 And I will bring back again judges for you as at the first, and counselors for you as at the start.^{ah} After this you will be called City of Righteousness, Faithful Town.^{ai} 27 With justice^{aj} Zion herself will be redeemed,^{ak} and those

Isa 1:18* Lit., "scarlet pieces." 19* Or, "the earth." Heb., *ha-'a'rets*. 21* LXXIt add "Zion." 21* Or, "judgment." Heb., *mish-pat*. 22* "Your," fem. sing., addressed to Zion, the once "faithful town," in vs 21. 22* Or, "Your liquor." 24* "The [true] Lord." Heb., *ha-'Adhohn*; Gr., *ho Des-potes*. See App 1H. 25* Or, "against." 25* "You," fem. sing. Compare vs 22 ftn, "Your." 27* Or, "judgment."

CHAP. 1

- a Ps 34:14
- b Ps 3:11
- c Am 5:15
- d Mic 6:8
- e Ps 82:3
- f Ps 112:5
- g Pr 31:9
- h Jer 22:3
- i De 10:18
- j Jer 2:5
- k Ho 14:1
- l Mic 6:2
- m Jas 4:8
- n Ps 51:7
- o Isa 44:22
- p La 4:7
- q Mic 7:19
- r De 28:2
- s Joe 2:26
- t JIsa 12:25
- u Pr 29:1
- v Da 9:5
- w Ho 13:16
- x Le 26:33
- y De 28:15
- z De 30:19
- aa Isa 15:29
- ab 2Pe 3:9
- ac 1 Ps 48:2
- ad Zec 8:3
- ae m Jer 2:20
- af Jer 3:6
- ag Eze 16:22
- ah n 2Sa 8:15
- ai 1Ki 3:28
- aj o 2Ch 19:9
- ak p Mic 3:3
- al Lu 13:34
- am Ac 7:52
- an q La 4:1
- ao Eze 22:18
- ap r Ho 4:18
- aq s Isa 3:14
- ar Mic 3:9
- as t Ex 23:8
- at Pr 17:23
- au u Pr 21:14
- av Ec 7:7
- aw v Ex 22:22
- ax Jer 5:28
- ay Mal 3:5
- az Lu 18:3
- ba w Isa 60:16
- bb x Eze 25:14
- bc Ho 8:3
- bd Ro 12:19
- be y De 32:43
- bf Isa 59:18
- bg Eze 5:13
- bh z Jer 6:29
- bi Jer 9:7
- bj Mal 3:3
- bk a Nu 12:3
- bl Isa 12:3
- bm Isa 32:1
- bn Eze 34:23
- bo b Isa 62:1
- bp Zec 8:8
- bq c De 24:18
- br Jer 31:11

Second Col.

- a 1Co 1:30
- b 2Co 5:21
- c Ps 1:6
- d Ps 37:38
- e Ps 104:35
- f Pr 29:1
- g Eze 20:38
- h 2Pe 3:7
- i c 1Sa 12:25
- j 1Ki 9:6
- k 2Th 1:9
- l Jer 2:20
- m Jer 3:6
- n Eze 6:13
- o Ho 4:13
- p Ro 6:21
- q c 1Sa 65:3
- r Isa 66:17

returning of her, with righteousness.^{ak} 28 And the crash of revolters and that of sinful ones will be at the same time,^{al} and those leaving Jehovah will come to their finish.^{am} 29 For they will be ashamed of the mighty trees that YOU people desired,^{an} and YOU will be abashed because of the gardens that YOU have chosen.^{ao} 30 For YOU will become like a big tree the foliage of which is withering,^{ap} and like a garden that has no water. 31 And the vigorous man will certainly become tow,^{aq} and the product of his activity a spark; and both of them will certainly go up in flames at the same time, with no one to do the extinguishing.^{ar}"

2 The thing^{as} that Isaiah^{at} the son of A'moz visioned concerning Judah and Jerusalem:^{au} 2 And it must occur in the final part of the days^{av} [that] the mountain of the house^{aw} of Jehovah will become firmly established above the top of the mountains,^{ax} and it will certainly be lifted up above the hills;^{ay} and to it all the nations must stream.^{az} 3 And many peoples will certainly go and say: "Come,^{ba} YOU people, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will instruct us about his ways, and we will walk^{bb} in his paths."^{bc} For out of Zion law will go forth, and the word of Jehovah out of Jerusalem.^{bd} 4 And he will certainly render judgment among the nations^{be} and set matters straight^{bf} respecting many peoples.^{bg} And they will have to beat their swords into plowshares and their spears into pruning shears.^{bh} Nation will not lift up sword against nation, neither will they learn war anymore.^{bi}

f Jer 17:6; Eze 17:9; Mt 21:19; g Eze 32:21; h Ps 73:27; Isa 34:10; Eze 20:47; Mal 4:1; CHAP. 2 i Isa 1:1; Mic 1:1; Hab 1:1; Jer 23:20; Jer 30:24; Eze 38:16; Da 12:9; Ac 2:17; 2Ti 3:1; Re 12:12; k Ac 10:35; 1Pe 2:5; 1 Da 2:35; Zec 8:3; Heb 12:22; Re 21:10; m Mic 4:1; n Ps 2:8; Ps 72:8; Ps 86:9; Hag 2:7; Mal 3:12; Re 11:15; o Jer 31:6; Zec 8:23; Re 22:17; p Ps 25:8; Isa 54:13; Mic 4:2; Joh 7:16; Ac 10:33; 1Th 4:9; q Ps 110:2; Isa 51:4; Ro 10:18; Re 21:24; r 1Sa 2:10; Ps 82:8; Ps 96:13; Ps 110:6; Ac 17:31; s Pr 11:5; Mt 3:3; Lu 3:5; Joh 1:23; 2Ti 3:16; Heb 9:10; t Isa 1:18; Eph 2:1; Col 2:13; u Ps 46:9; Ho 2:18; Zec 9:10; v Ps 72:7; Isa 60:18; Mic 4:3; Mt 5:44; Mt 26:52.

Isa 2:1* Or, "word." 1* See 1:1 ftn, "Isaiah." 3* Or, "go."

to his end,^a and there will be no helper for him.^b

12 "And during that time Mi'cha-el^c will stand up,^d the great prince^e who is standing in behalf of the sons of your people.^f And there will certainly occur a time of distress such as has not been made to occur since there came to be a nation until that time.^g And during that time your people will escape,^h every one who is found written down in the book.ⁱ **2** And there will be many of those asleep in the ground of dust who will wake up,^j these to indefinitely lasting life^k and those to reproaches [and] to indefinitely lasting abhorrence.^l

3 "And the ones having insight will shine like the brightness^m of the expanse;ⁿ and those who are bringing the many to righteousness,^o like the stars to time indefinite, even forever.

4 "And as for you, O Daniel, make secret the words and seal up the book,^p until the time of [the] end.^q Many will rove about, and the [true] knowledge^r will become abundant."^s

5 And I saw, I Daniel, and, look! there were two others standing,^t one on the bank here of the stream^u and the other on the bank there of the stream.^v

6 Then one said to the man clothed with the linen,^w who was up above the waters of the stream: "How long will it be to the end of the wonderful things?"^x

7 And I began to hear the man^y clothed with the linen, who was up above the waters of the stream, as he proceeded to raise his right [hand] and his left [hand] to the heavens and to swear^z by the One who is alive for time indefinite:^{aa} "It will be for an appointed time,

Da 12:1* See 10:13 ftn, "Michael." **1*** "The great prince." Heb., *has-sar' hag-ga-dhohl'*; Lat., *prin'ceps ma'gnus*; LXX, "the great angel"; LXX^{Bagster} (Gr.), *ho ar'khon ho me'gas*, "the great ruler." **3*** Or, "shining." **4*** "End." Heb., *qets*; Gr., *syn-te-lei'as*. See Mt 13:39 and Mt 24:3 ftns, "Conclusion." **4*** "The [true] knowledge." Heb., *had-da'ath*. **5*** Or, "the river." Heb., *hat'or'*. **7*** "The man." Heb., *ha-ish'*; Lat., *vi'rum*.

CHAP. 11

a Isa 34:2
Jer 25:31
Eze 39:4
2Th 1:9
b Re 19:20

CHAP. 12

c Da 10:13
Jude 9
d Ps 110:1
Mt 24:30
Heb 10:13
Re 12:7
e Jos 5:14
Isa 9:6
Eze 34:24
Da 10:21
f Ro 2:29
Ga 3:29
Ga 6:16
g Mt 24:21
h Isa 26:20
Joe 2:31
Mt 24:22
Re 7:13
i Mal 3:16
Lu 10:20
Heb 12:23
Re 3:5
j Joh 5:28
Re 20:4
k Mt 25:46
Joh 5:29
Joh 6:40
l Pr 10:7
Mt 24:51
Mt 25:46
m Da 11:33
Mt 13:43
n 1Ti 4:16
Re 7:9
o Da 8:26
Re 10:4
p Da 8:17
Da 12:9
q Ps 97:11
Isa 11:9
Isa 58:10
Re 22:17
r Da 10:6
Da 10:16
s Da 10:4
t Da 10:5
u Ps 74:10
Re 6:10
v De 32:40
Job 27:2
Jer 4:2
Jer 12:16
Re 10:5
w Da 4:34
Re 4:9
Re 10:6

Second Col.

a Da 7:25
Re 11:2
Re 12:6
Re 12:14
Re 13:5
b Da 8:24
Mt 24:9
Lu 11:7
c Lu 18:34
Ac 1:7
1Pe 1:11
d Da 8:17
Da 10:14
e Da 8:26
Da 12:4
f Ps 51:7
Eze 36:25
g Isa 1:18
Re 7:14
h Da 11:35
Mal 3:3
i 2Ti 3:2
2Ti 3:13

appointed times and a half.^{aa} And as soon as there will have been a finishing of the dashing of the power^{ab} of the holy people to pieces,^b all these things will come to their finish."^c

8 Now as for me, I heard, but I could not understand;^c so that I said: "O my lord,^d what will be the final part of these things?"^d

9 And he went on to say: "Go, Daniel, because the words are made secret and sealed up until the time of [the] end.^e

10 Many will cleanse themselves^f and whiten themselves^g and will be refined.^h And the wicked ones will certainly act wickedly,ⁱ and no wicked ones at all will understand;^j but the ones having insight will understand.^k

11 "And from the time that the constant [feature]^l has been removed^m and there has been a placing of the disgusting thingⁿ that is causing desolation,^o there will be one thousand two hundred and ninety days.

12 "Happy^p is^q the one who is keeping in expectation and who arrives at the one thousand three hundred and thirty-five days!

13 "And as for you yourself, go toward the end;^r and you will rest,^s but you will stand up for your lot at the end^t of the days."^t

J Isa 32:6; Ho 14:9; **k** Ps 111:10; Pr 3:4; Da 11:33; Da 12:3; 1Jo 5:20; 1Da 8:11; Da 11:31; Heb 13:15; 1Pe 2:5; **m** Re 11:7; **n** Da 11:31; **o** Mr 13:14; **p** Jas 1:12; Jas 5:11; **q** Ge 25:8; **r** Joh 11:13; 1Th 4:13; **s** Ps 45:16; **t** Joh 11:24; Ac 17:31; Ac 24:15; Re 20:12.

Da 12:7* "For an appointed time, appointed times and a half." Heb., *lemoh'edh' moh'adhim' wa-che'tsi*; Gr., *eis kai-ron' kai kai-rous' kai he'mi-sy kai-rou'*; Vg^e (Lat.), in *tem'pus, et tem'po-ra, et di-mi'di-um tem'po-ris*. The Jewish scholar Aben Ezra (1089-1164 C.E.) has the dual here (two appointed times). This makes a total of three and a half appointed times as in 7:25, where see ftn, "Half a time." Compare 4:16 ftn; Re 12:14 ftn. **7*** Lit., "hand." Heb., *yadh*; Lat., *ma'nus*. **8*** "O my lord." Heb., *'adho-ni'*; Gr., *ky'ri-e*; Lat., *do'mi-ne mi*. **11*** Or, "the continual [sacrifice]." Heb., *hat-ta-midh'*; Vg, "the continual sacrifice"; LXX, "the sacrifice." **11*** "That is causing desolation (astonishment)." Heb., *sho-mem'*. Compare 9:27 ftn, "Desolate." **12*** Lit., "O the happiness of." Heb., *'ash-reh'*; Gr., *ma-ka'rios*; Lat., *bea'tus*. Compare Ps 1:1 ftn; Mt 5:3; Lu 6:20. **13*** "Toward the end." M (Heb., *laq-qets'*) SyVg; LXX omits. **13*** "At the end of." Heb., *laq-qets'*; Gr., *eis syn-te-lei-an*; Lat., in *fi-ne*. See vs 4 ftn, "End."

his own power.^a And in a wonderful way he will cause ruin,^b and he will certainly prove successful and do effectively. And he will actually bring mighty ones to ruin, also the people made up of [the] holy ones.^c 25 And according to his insight* he will also certainly cause deception to succeed in his hand.^d And in his heart he will put on great airs,^e and during a freedom from care^f he will bring many to ruin. And against the Prince of princes^g he will stand up, but it will be without hand that he will be broken.^h

26 "And the thing seen concerning the evening and the morning, which has been said, it is true."ⁱ And you, for your part, keep secret the vision, because it is yet for many days.^j

27 And as for me, Daniel, I felt exhausted and was made sick for [some] days.^k Then I got up and did the work of the king;^l but I kept showing myself numbed on account of the thing seen, and there was nobody understanding [it].^m

9 In the first year of Da-ri'usⁿ the son of A-has-u-e'rus* of the seed of the Medes,^o who had been made king over the kingdom of the Chal-de'ans,^p 2 in the first year of his reigning I myself, Daniel, discerned by the books the number of the years concerning which the word of Jehovah* had occurred to Jeremiah the prophet,^q for fulfilling the devastations of Jerusalem,^r [namely,] seventy years.^s 3 And I proceeded to

Da 8:25* "According to his insight," M; LXX, "against the holy ones his thought [will be]." 26* Lit., "truth." Heb., 'emeth'. 9:1* "Ahasuerus," MLXX^{Reaster}SyVg; LXX, "Xerxes." 2* "Jehovah." Heb., *Yehwah*; Gr., *tei gei*, "to the earth." In a brief communication published in *Journal of Biblical Literature*, Vol. 40, 1921, p. 86, James A. Montgomery wrote "that תי גי [tei gei] is a survival of the presence of the Hebrew Tetragrammaton, i. e. THGH = ΓΓΓΓ, the patristic tradition for the transliteration of יהוה. The variation has been obtained probably by a reallocation of the upright lines In the form THGH the transliteration made some kind of sense and so has been preserved."

CHAP. 8

- a Lu 4:6
- Re 13:2
- Re 13:7
- b Da 7:25
- Re 11:18
- c Da 8:10
- Re 13:10
- Re 16:6
- d Da 7:8
- Re 13:13
- e Pr 16:18
- Pr 21:4
- f Jer 22:21
- g Jer 48:26
- Da 5:23
- Da 8:11
- h Da 7:26
- Re 19:20
- i Isa 44:24
- Isa 46:10
- Isa 55:11
- j Da 10:14
- Re 22:10
- k Da 7:28
- Da 10:16
- l Da 6:2
- Da 6:28
- m Da 8:17

CHAP. 9

- n Da 5:31
- Da 6:1
- Da 6:28
- o Da 11:1
- p Da 5:28
- Da 5:30
- q 2Ch 36:21
- Ezr 1:1
- Jer 27:7
- Zec 1:12
- r Ps 79:1
- Isa 64:10
- Jer 7:34
- La 1:1
- s Jer 25:11
- Jer 29:10
- Zec 7:5

Second Col.

- a 2Co 1:11
- b Pr 15:8
- Pr 15:29
- Jer 33:3
- c Ezr 8:21
- Es 4:3
- Ps 35:13
- Ps 69:10
- Eze 27:31
- d 1Ki 8:47
- e Ne 1:5
- I De 7:9
- f Ex 34:6
- Ps 40:11
- h De 5:10
- i Ezr 9:6
- Ps 106:6
- j Ne 9:26
- Ne 9:33
- k Jer 3:25
- l 2Ki 17:14
- 2Ch 36:16
- Jer 7:13
- Jer 29:19
- Jer 44:5
- m Ezr 9:7
- Ne 9:32
- Jer 44:15
- n Jer 2:26
- Jer 3:25
- o Le 26:33
- De 4:27
- De 28:41
- 2Ki 17:6
- Isa 11:11
- p Ps 106:6
- Jer 14:20
- La 3:42
- q Ex 34:6
- Ne 9:17

set my face^a to Jehovah* the [true] God,ⁿ in order to seek [him] with prayer^b and with entreaties, with fasting and sackcloth and ashes.^c 4 And I began to pray to Jehovah my God and to make confession and to say:^d

"Ah Jehovah* the [true] God,^e the great One^e and the fear-inspiring One, keeping the covenant^f and the loving-kindness^g to those loving him and to those keeping his commandments,^h 5 we have sinnedⁱ and done wrong and acted wickedly and rebelled;^j and there has been a turning aside from your commandments and from your judicial decisions.^k 6 And we have not listened to your servants the prophets,^l who have spoken in your name to our kings, our princes and our forefathers and to all the people of the land.^m 7 To you, O Jehovah,* there belongs the righteousness, but to us the shame of face as at this day,ⁿ to the men^o of Judah and to the inhabitants of Jerusalem and to all those of Israel, those nearby and those far away in all the lands to which you dispersed them because of their unfaithfulness with which they acted against you.^o

8 "O Jehovah,* to us belongs the shame of face, to our kings, to our princes and to our forefathers, because we have sinned against you.^p 9 To Jehovah* our God^q belong the mercies^a and the acts of forgiveness,^r for we have rebelled against him.^s 10 And we have not obeyed* the voice of Jehovah our God by walking in his laws that he set before us by the hand of his servants

r Nu 14:18; Ps 86:5; s Ne 9:26.

Da 9:3* One of 134 scribal changes from YHWH to 'Adho-nai'. See App 1b. 3* "The [true] God." Heb., *ha-'Elo-him*, the definite article *ha*, "the," preceding '*Elo-him*' for emphasis; Gr., *The-on*; Lat., *De-um*. See App 1f. 4* See vs 3 ftn, "Jehovah." 4* "The [true] God." Heb., *ha-'El*; Gr., *ho The-os*; Lat., *De-us*. See App 1g. 4* Or, "and the loyal love." Heb., *weha-che'sedh*. 6* See Eze 7:27 ftn. 7* See vs 3 ftn, "Jehovah." 7* Or, "to each one." Heb., *le'ish*. 8* "Jehovah," Leningrad B 19^A. 9* See vs 3 ftn, "Jehovah." 9* "Our God." Heb., '*Elo-heh'nu*, pl. 10* Or, "listened to."

eat what is good,^a and let YOUR soul find its exquisite delight in fatness itself.^b 3 Incline YOUR ear^c and come to me.^d Listen, and YOUR soul will keep alive,^e and I shall readily conclude with YOU people an indefinitely lasting covenant^f respecting the loving-kindnesses* to David that are faithful.^g 4 Look! As a witness^h to the national groupsⁱ I have given him,^j as a leader^k and commander^l to the national groups.

5 Look! A nation that you* do not know you will call,^m and those of a nation who have not known you will run even to you,ⁿ for the sake of Jehovah your God,^o and for the Holy One of Israel,^p because he will have beautified you.^q

6 Search for Jehovah, YOU people, while he may be found.^r Call to him while he proves to be near.^s 7 Let the wicked man leave his way,^t and the harmful man his thoughts;^u and let him return to Jehovah, who will have mercy upon him,^v and to our God, for he will forgive in a large way.^w

8 "For the thoughts of YOU people are not my thoughts,^x nor are my ways YOUR ways,"^y is the utterance of Jehovah. 9 "For as the heavens are higher than the earth,^z so my ways are higher than YOUR ways,^{aa} and my thoughts than YOUR thoughts.^{ab} 10 For just as the pouring rain descends, and the snow, from the heavens and does not return to that place, unless it actually saturates the earth and makes it produce and sprout,^{ac} and seed is actually given to the sower and bread to the eater,^{ad} 11 so my word that goes forth from my mouth will prove to be.^{ae} It will not return to me without results,^{af} but it will certainly do that in which I have delighted,^{ag} and it will have certain success in that for which I have sent it.^{ah}

12 "For with rejoicing YOU people will go forth,^{ai} and with peace YOU will

Isa 55:3* Or, "the full loving-kindness; the full loyal love." 3* Or, "lasting; firmly established." 4* Or, "the populations; the masses." LXX, "nations." 5* "You," masc. sing., referring to Jacob, or Israel. 5* "Your God." Heb., 'Elo-hey'kha.

CHAP. 55

a Isa 25:6
Jas 1:17
b Ps 36:8
Ps 63:5
Mt 22:4
c Ps 78:1
d Job 6:37
Jas 4:8
Re 3:18
e Pr 1:5
Pr 4:20
f 2Sa 23:5
Isa 61:8
Heb 13:20
g 2Sa 7:16
Ps 89:28
Jer 33:25
Ac 13:34
h Re 1:5
Re 3:14
i Isa 49:1
Isa 51:4
Da 7:14
Mic 4:2
j Job 3:16
Joh 18:37
k Ps 2:6
Jer 30:9
Da 9:25
Mt 23:10
l Ge 49:10
Ps 110:2
Da 12:1
Mt 28:18
m Ps 18:43
Isa 56:8
Ac 15:14
Ro 11:17
Eph 2:11
Re 7:10
n Isa 60:5
o Zec 8:23
p Isa 54:5
Isa 60:9
q Isa 49:3
Ac 15:17
r 1Ch 28:9
Ps 14:2
Mt 7:8
Lu 13:24
Heb 4:7
s De 4:7
Ps 145:18
Jas 4:8
t 2Ch 7:14
Eze 18:21
Ac 3:19
u Pr 6:14
Jer 4:14
Jas 1:15
v Ex 34:6
2Ch 33:13
Ps 103:13
w Nu 14:18
Ps 103:12
Isa 43:25
x Ps 40:5
Ec 7:24
Ro 11:34
y Pr 16:25
Pr 21:2
Da 4:37
Ho 14:9
z Ps 103:11
a Ps 77:19
Ro 11:33
b Mt 11:25
1Pe 1:12
c Ps 65:9
Isa 30:23
d 2Co 9:10
e Nu 23:19
Isa 48:11
Heb 6:13
f Jos 23:14
Isa 45:23
g Ps 135:6
Jer 39:16
Heb 6:17
Jas 1:18
h Isa 46:10

be brought in.^a The mountains and the hills themselves will become cheerful before YOU with a joyful outcry,^b and the very trees of the field will all clap their hands.^c 13 Instead of the thicket of thorns the juniper tree will come up.^d Instead of the stinging nettle the myrtle tree will come up.^e And it must become for Jehovah something famous,^f a sign to time indefinite^g that will not be cut off.^h

56 This is what Jehovah has said: "Keep justice,^{ab} YOU people, and do what is righteous.ⁱ For my salvation is at hand to come in,^j and my righteousness to be revealed.^k 2 Happy is the mortal man* that does this,^l and the son of mankind* that lays hold of it,^m keeping the sabbath in order not to profane it,ⁿ and keeping his hand in order not to do any kind of badness.^o 3 And let not the foreigner* that has joined himself to Jehovah say,^p 'Without doubt Jehovah will divide me off from his people.'^q Neither let the eunuch^r say, 'Look! I am a dry tree.'^s

4 For this is what Jehovah has said to the eunuchs that keep my sabbaths and that have chosen what I have delighted in^t and that are laying hold of my covenant:^t 5 "I will even give to them in my house^u and within my walls a monument^v and a name,^v something better than sons and daughters.^x A name to time indefinite I shall give them,^y one that will not be cut off.^z

6 "And the foreigners that have joined themselves to Jehovah to min-

i Isa 35:10; Second Col. a Isa 54:13; Isa 66:12; Ro 15:13; b Ps 98:8; Isa 42:11; c 1Ch 16:33; Ps 47:1; Isa 44:23; d Isa 41:19; Isa 60:13; e Isa 61:3; f Isa 43:21; Jer 33:9; 1Pe 2:9; g Isa 54:10; Isa 66:19; Jer 50:5; CHAP. 56 h Ps 112:5; Pr 29:4; Isa 32:1; Mic 6:8; 12Sa 8:15; 2Ch 9:8; J Ps 85:9; Isa 51:5; 2Co 6:2; k Isa 46:13; Ro 1:17; l Ps 106:3; Lu 11:28; m Le 26:3; Pr 4:13; n Ne 13:15; Isa 58:13; Heb 4:9; o Pr 4:27; Pr 8:13; Ro 12:9; p Isa 60:10; Zec 8:23; Re 7:9; q Ge 12:3; Ge 22:18; r Mt 19:12; 1Co 7:38; 2Co 5:16; s Ps 119:111; Ec 12:13; Ac 10:35; t Isa 55:3; Da 9:27; u Eph 2:22; v Isa 44:5; Joh 1:12; w Isa 65:15; x 1Sa 1:8; y Re 3:12; z Re 3:5.

Isa 55:13* Or, "a fame; a reputation." Lit., "a name." 56:1* Or, "judgment." 2* "Mortal man." Heb., 'enohsh'. 2* Or, "earthling man." Heb., 'adham'. 3* Lit., "son of the foreign (country)." 5* Lit., "a hand." But see 1Sa 15:12; 2Sa 18:18. 5* "Them," 1QIs=TLXXSy-Vg; M, "him; each one."

a dark place of the earth; nor said I to the seed* of Jacob, 'Seek me simply for nothing, YOU people.'^a I am Jehovah, speaking what is righteous, telling what is upright.^b

20 "Collect yourselves and come.^c Bring yourselves up close together, YOU escapees from the nations.^d Those carrying the wood* of their carved image have not come to any knowledge, neither have those praying to a god that cannot save.^{ee} 21 Make YOUR report and YOUR presentation.^f Yes, let them consult together in unity. Who has caused this to be heard from a long time ago?^g [Who] has reported it from that very time?^h Is it not I, Jehovah, besides whom there is no other God;ⁱ a righteous God^j and a Savior,^j there being none excepting me?^k

22 "Turn to me and be saved,^l all YOU [at the] ends of the earth; for I am God, and there is no one else.^m

23 By my own self I have swornⁿ—out of my own mouth in righteousness the word has gone forth,^o so that it will not return^p—that to me every knee will bend down,^o every tongue will swear,^r

24 saying, 'Surely in Jehovah there are full righteousness and strength.^s All those getting heated up against him will come straight to him and be ashamed.^t 25 In Jehovah all the seed^u of Israel will prove to be right^v and will boast about themselves.'^w

46 Bel^x has bent down,^y Ne'bo is stooping over; their idols^z have come to be for the wild beasts and for the domestic animals, their loads, pieces of luggage, a burden for the tired animals. 2 They must stoop over; they must each alike bend down; they are simply unable to furnish escape^a for the burden, but into captivity their own soul must go.^b

3 "Listen to me, O house of Jacob, and

Isa 45:19* Or, "offspring." 20* Or, "tree of." Heb., 'ets. 20* "A god that cannot save." Heb., 'el lo' yoh-shi'a'; Gr., the-ous'; Lat., de'um. 21* "God." Heb., 'Elo-him'. 21* "A righteous God." Heb., 'El-tsad-diq'; Lat., De'us iu'stus. 23* "To me every knee will bend down, and every tongue will make open acknowledgment to God," LXX. See Ro 14:11.

CHAP. 45

- a Nu 23:20
- 1Ch 28:8
- 1Ti 4:8
- b Ps 111:8
- Ps 119:137
- Pr 8:6
- c Isa 41:5
- Re 22:17
- d Isa 4:3
- Isa 66:20
- Jer 50:28
- e 1Ki 18:26
- Isa 42:17
- Jer 50:2
- f Isa 41:21
- g Isa 41:22
- h Isa 43:9
- i Isa 44:8
- Mr 12:32
- j Isa 43:3
- k De 4:39
- Joe 2:27
- l Ps 65:5
- Mic 7:7
- Joh 3:16
- m De 4:35
- 1Ki 8:60
- Isa 45:5
- n Ge 22:16
- Am 6:8
- Heb 6:13
- o Nu 23:19
- Tit 1:2
- p Isa 55:11
- q Ro 14:11
- r De 6:13
- Jer 4:2
- Jer 12:16
- s Ps 29:1
- t Re 11:18
- u Ga 3:29
- v Isa 61:9
- w Ps 64:10
- 2Co 10:17

CHAP. 46

- x Jer 50:2
- Jer 51:44
- y 1Sa 5:3
- z Isa 2:20
- Isa 45:20
- Jer 10:5
- a Isa 37:12
- b Jer 43:12

Second Col.

- a Isa 1:9
- b Ex 19:4
- De 1:31
- Isa 44:2
- c Isa 41:4
- Isa 43:10
- d Ps 71:18
- Ps 92:14
- e Isa 43:13
- f Ps 41:1
- Ps 116:4
- g Ex 8:10
- Ex 15:11
- Ps 113:5
- Isa 40:25
- Jer 10:6
- h Ps 89:6
- Mic 7:18
- Ac 17:29
- i Ex 32:4
- Isa 40:19
- Jer 10:9
- Hab 2:18
- j Isa 2:8
- Isa 44:17
- Da 3:5
- k Jer 10:5
- 1Sa 5:3
- Da 3:1

all YOU remaining ones* of the house of Israel,^a YOU the ones conveyed [by me] from the belly, the ones carried from the womb.^b 4 Even to [one's] old age I am the same One;^c and to [one's] gray-headedness I myself shall keep bearing up.^d I myself shall certainly act,^e that I myself may carry and that I myself may bear up and furnish escape.^f

5 "To whom will YOU people liken me^g or make [me] equal or compare me that we may resemble each other?^h

6 There are those who are lavishing out the gold from the purse, and with the scale beam they weigh out the silver. They hire a metalworker, and he makes it into a god.ⁱ They prostrate themselves, yes, they bow down.^j 7 They carry it upon the shoulder,^k they bear it and deposit it in its place that it may stand still. From its standing place it does not move away.^l One even cries out to it, but it does not answer; out of one's distress it does not save one.^m

8 "Remember this, that YOU people may muster up courage.* Lay it to heart,ⁿ YOU transgressors.^o 9 Remember the first things of a long time ago,^p that I am the Divine One^{qa} and there is no other God,^{qr} nor anyone like me;^s

10 the One telling from the beginning the finale,^t and from long ago the things that have not been done;^u the One saying, 'My own counsel will stand,^v and everything that is my delight I shall do';^w 11 the One calling from the sun-rising a bird of prey,^x from a distant land the man* to execute my^y counsel.^y I have even spoken [it]; I shall also bring it in.^z I have formed [it], I shall also do it.^a

12 "Listen to me, YOU the ones

m 1Ki 18:26; Isa 37:36; Jer 2:28; Jon 1:5; n De 32:29; Pr 2:1; Isa 44:18; Hag 1:5; o Eze 18:28; p De 32:7; Isa 42:9; q Ps 50:1; Ps 118:27; Ro 1:20; r Isa 45:14; s De 33:26; Isa 40:18; t Isa 42:9; u Isa 41:22; Isa 45:21; v Ps 33:11; w Ps 135:6; Isa 55:11; Heb 6:17; x Isa 41:2; Isa 45:1; y Eze 1:2; Isa 44:28; Isa 48:14; z Nu 23:19; a Job 23:13.

Isa 46:3* Or, "you entire remnant." 6* Lit., "and he makes it a god." Heb., weya-'ase'hu 'el. 8* Or, "take courage," KB³, p. 96. 9* Or, "God." Heb., 'El; Gr., ho The-os'. 9* "God." Heb., 'Elo-him'. 11* Lit., "man of." Heb., 'ish. 11* "My." M^{mas} in agreement with LXX; 1QIs^m, "his."

: NWBTC is the 46 : 11 'man' by NWT donated too as being, relative to all scripture, the 'execut]ion', thereof? Said man (arguably the author) prepared to apply, it, in the 'way set out by article. The common view of 46:11 is it is about King Cyrus freed Judah, Benjamin. However (see) p. 19 commences -a- scriptural demonstration, amongst worldly facts, arguably contrast (a) prophesied, second Cyrus, (a) global captivity of mankind, (a) 'Babylon' continuum:



INSTITUTE FOR
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ABN 27 232 916 396

Mr A. Thompson,
Fax 03 6247 1059

2 May 2005

Dear Mr Thompson,

In accordance with your request I am writing to you to affirm the importance of orderly processes of justice.

Yours Sincerely,

Shimon Cowen

: (above) fax from Institute - to author was sent - by said Director as to the importance of orderly processes of justice in determining upon what the – article, sets - out:



THE JEWISH CENTRE
Jewish Activities and Resource Centre

93 Lord Street, Sandy Bay, Tasmania 7005

Tel: (03) 6223 7116

e-mail: jwc@effel.net.au

To whom it may concern: Re legal representation

Dear Sir,

I David Clark, in the capacity of co-director of the Jewish Activities and Resource Centre, an informal title under which my wife and I, being informally aligned with, and receiving guidance and substantial support from, Chabad of Melbourne, provide support for Tasmania's Jewish community and information to and liaison with the general public, state that liaison has transpired between myself and Mr. Andrew Thomson, who identifies as Tasmania Australia International Native Title Service and refers to himself as an "independent researcher."

For some years the researcher, Mr. Thomson, and the Centre have broached matters of common interest.

I attest to the fact that the researcher has expended considerable effort and expense over several years in preparing and presenting the research to all quarters to the ends of achieving native title land rights for all cultures universally including the Jewish. The researcher feels that the research may be at a defining pivotal point.

The catalyst of this declaration is the researcher's contention that actions are being taken that are negating the researcher a "freedom of association and to impart and receive information" from a Committee of ancient language translators in the United States under the title of "New World Bible Translation Committee."

The researcher contends that the aforesaid freedoms are guaranteed within the United States Constitution, and that the Committee's publisher in New York denies the Committee the rights out of hand in that the publisher blocks and even destroys (without reason) research "consigned" to the Committee by the researcher concerning the committee's "intellectual property."

The researcher has done a considerable body of research revolving around the Committee's works, released publicly as "New World Translation of the Holy Scriptures."

[contd.]

He states that no reason nor demonstrable authority vested in the publisher by the Committee to negate the research is forthcoming and that the legal action sought by the researcher relates to his contention that the publisher fails its "Duty of Care" in abrogating the Committee's natural freedoms, that the publisher publicly perceives itself a biblical authority and a "conflict of interest" arises when the publisher screens the research consigned to the Committee then blocks the research based upon the publishers world view.

He states that the Committee in the Foreword of their Translation clearly state that the "Translation has been released to Watch Tower Bible and Tract Society for printing and distribution," and that since 1993 the researcher has tried several extensive and varied ways to get the research around the publisher to the Committee.

The researcher states that the Committee from the outset have a understanding with publisher that their names remain "anonymous" and the status quo makes it difficult to reach them, and that the research has further been opened up to mainland Australian institutions such as the Institute for Judaism and Civilization and to the Director of the Monash University Australian Centre for the Study of Jewish Civilization and further to a recently retired Jewish Justice and no negative critique has come in return. Nor has any come that I am aware of.

The researcher assures me that he at all times recognizes the biblical field as the "intellectual property" of those from whom its release to the world has come which he believes is vested in the Jewish people, and further that the aforementioned Committee may prove significant in this field.

He states that the research, being "unique" should be subject to treatment which errs on the side of caution in affording it processes of the highest sociological order.

And the declaration herein is to assist that end.



David Clark
July 2007



NATIONAL NATIVE TITLE TRIBUNAL

Facsimile

To: Andrew Thompson

From: Ann Stokes
Case Manager

Company: Telephone number: (07) 3226 8205

Fax number: 07 55330350 Fax number: (07) 3226 8235

Re: INFORMATION TO SUPPORT AN APPLICATION Email: anns@nntt.gov.au

Your reference: Our reference:

Total no. of pages including cover: 1 Date: 25 February 2005

Message:

Andrew

Further to our telephone conversation and your conversation with Willy Hunter, I hope the following comments will be helpful.

You can provide whatever information you like to support an application for recognition of native title, including information about dreaming, as you have specifically asked.

I must point out, however, that you would need to provide considerably more material in support of any application.

The publications I have sent to you, which you should get Monday, if they haven't already arrived, have got a lot of information about what needs to be provided with an application. It also tells you where some of this information can be found and how it needs to be presented.

Once you have looked at the material we have sent you please feel free to ring again.

Regards

Ann

IMPORTANT INFORMATION

The attached information is confidential

: (above) fax from a Australian judicial body titled 'INFORMATION TO SUPPORT AN APPLICATION' is about evidence admissability of 'dreaming' or in other words the aforesaid 'dreamtime' [or in biblical words] 'counsel', 'a vision' of the author's ~ may prove admissable, fall within said 'traditional laws acknowledged and customs observed' that the common law of Australia vias vis the Native Title Act 1993 recognizes (see pp 2-5, 7):

Babylon (bæˈbɪlən), *sb.* [a. L. *Babylōn*, Gr. *Βαβυλών*, Heb. *בָּבֶל Bābel*.] A magnificent city, once the capital of the Chaldee Empire; also, the mystical Babylon of the Apocalypse; whence, in modern times, applied polemically to Rome or the papal power, and rhetorically to any great and luxurious city.
 1362 LAngl. *P. PL* A. vi. 8 Bethleem and Babiloyne, I haue ben in boþe. 1634 RAINBOW *Labour* (1635) 41 Thy great Babilons which thou hast built. 1823 BYRON *Juan xl. xliii*, The approach . . . to mighty Babylon [=London].

Oxford English Dictionary vol. B

: Re citation ‘Babylon the mystical Babylon of the Apocalypse’ {in relation -to- words reappearance/continuance in A Revelation} ‘BYRON’ is quoted where ‘Babylon’ is equated to being ‘London’:

From root word ‘Babel’ – ‘Babylon’ geographically Mesopotamia historically¹⁶ arguably was comprised of people they **ceased** from practicing; (the) stone age hunter gatherer lifestyle. They - Babylon[ians] proceeded to - *manipulate* naturally occurring plants, seeds, animals *into what became* defined as ‘agriculture’ subsequently practiced by city States their *nations that ~ by ‘it’s’* means **feed** numerous populations in cities and adjacent areas: From the Mesopotamian epicentre -**it-** (Babylon **generically**) {it’s ways, **lifestyle**} from there [Mesopotamia] *spread* westward –to– Great Britain and *eastward* –to– China encompassing **all geographical** areas, nations, peoples **in** between *wherefrom* the European area at 1492 C.E. –by– way of Columbus began *further* expanding the ‘**Babylon**’[ian] genre - *into* – the so - called ‘**New World**’ lands of the **Americas, sub Saharan Africa, Polynesia, Melanesia, Micronesia, Australia**’ onto native aboriginal people’s **lands** ... Was it prophesied of the Babylon[ian] type of city States their nations ‘it’s lifestyle [would] take over the ‘four quarters of the earth’?: Was, **[is]** it ‘trespass[es]?’ In light of mankind [by YHWH being] driven away from building mankind’s first city ‘Babel’ [Genesis 11 : 5-9] ...

Mesopotamia a geographical ¼ of the world / wherefrom *was generated* arguably – the **most** destructive manipulative domineering manmade forces the earth *has ever seen* for e.g. when contrasted comparatively assessed in light [of how the aborigines] of the other ½ of the world, the so - called ‘**New World**’¹⁷ **literally** were conducting **ecologically** sound **socially sustainable** societies throughout ~ millennia / **is** it why Paul prophesied -**to-** they whose largess arguably is complicit in (a) global **act** of trespass, in A Letter to the Romans 8 : 20 : 21 : 22 “for the creation was subjected to futility not by its own will but through him that subjected it, that the creation itself will be set free for we know that all creation keeps on groaning and being in pain?”¹⁸ Matthew 24 : 22 ‘if fact unless those days were cut short, no flesh would be saved, but on account of the chosen ones those days will be cut short.’”

¹⁶ For [a greater] treatment of biblical, time relative to (in some sense (a), evolutionary, paleontological, anthropological, {**timeline**} starts p. 27.

¹⁷ “**New World**” so was that ½ of the earth’s pristine **environmental condition** in comparison to the degraded ‘Old World’ where masses of peoples literally did forsake it -to- travel to the opposite side of world along routes ~ opened up by European ‘sailors’ see glossary starts p.55 **for** diagrammatical ‘demonstrat(ion)’.

¹⁸ Exodus 20 : 4 : 5 speak to generational judgment upon, arguably the generational error [‘of the nations’], generically cited (as) ‘Babylon’.

Arguably the New World native aborigines are for *e.g.* what Paul contrasted To The Romans 2 : 14 : 13 : 15 : 16 “for whenever people of { native **aboriginal** } nations that do not have the law (are dispossessed of sovereignty taken ‘captive’ subjected -to- ‘Babylon[’s]’ laws generically laws of city States) [**but** prior to captivity] do by nature¹⁹ the things of the law, these people [The New World’s **native** aboriginal captives] although not having law, are a law to themselves, for the hearers of the law (city States nations thereof) are not the ones, righteous before G_d, but the doers of the law {**socially, ecologically, sustainable native aboriginal societies**} will be declared righteous they are the very ones who demonstrate the matter of the law (of correctly ‘subjecting the earth’ [see Genesis 1 : 26] to man’s dominion) this will be in the day when G_d judges the secret things of mankind’ ”:

(See glossary p. 59 map of **The Known World in 1491 C.E.**) is, it, rational thought, in that if there was such a thing as g_d where cica 2000 years ago, in the dawn of a so-called Common Era, would so called, g_d or the son, of, have known {*that, indeed*} there are four quarters - to the earth’s, whole, [of, which in that day] tribes Judah, Benjamin were, cognizant of no_more than the geographical ½ of the world they occupied, up until circa the 16th century, 500 years ago [**when**] *Jewish peoples for the first time became aware of the earth as a, whole, beyond the horizon* by way of Columbus, Magellan?

Are Jewish traditions, to this day 2015 C.E. calibrated -too- based on [only] a time **when** Judah’s people [had **no**] knowledge of the ‘whole; earth’? Is it **un-academic** for traditions to founded on (a) consideration [of] ½ of the worlds’ facts [**only**]?

Could, should, the prophets have prophesied unknown words like ‘New York, Sydney, San Palo etc.’ today’s capitol city’s names, or regards relativity, is it reasonable to concur with what’s left for posterity by the archaic scriptures?: In surmising world events citing mankind’s current ‘system’ of dominion as ‘**Babylon?**’ The article pp 2-4 & 8-14 -in light of scanned ‘NWT critical apparatus’ **demonstration** begins -to- speak -to- a 2nd Cyrus owing to (a) ‘Babylon’ continuum in the Common Era: **North and south American Indians, sub Saharan Africans, Polynesians, Melanesians, Micronesians Australia’s aborigines, native** peoples, though in **no** way; complicit nor responsible for building, it, and, the **actions** of the ‘Babylon[ian]’ genre of nations; **are** arguably *since* circa 1500 C.E. ‘it’s’ [Babylon’s] **foremost** victims Luke 21 : 24 “they will be led captive into all the nations.”

The **Article** extensively, At this **Time**, is for the aforesaid ‘**New World Bible Translation Committee**’, [if **Possible**], For **Their** Critique, of, It, the **Translators Formerly, Potentially**, May still be **Hebrew** Union College Annual readers, **NWT Bibliography notes** The Annual;

¹⁹ Arguably. There’s no more significant word *than* ‘**nature**’ for *e.g.* Eve\Adam literally tore leaves from Eden’s trees – to cover the body, a practice, they just as **indiscriminately** may have applied to the ‘**tree of life**’ [as the leaves in question withered, did not serve to cover their bodies, *degrading* the natural order where leaves are key to (a) **tree’s** life and fruit production where] in kind in the Common Era, ‘The Old World’ population’s **lifestyle** compounds - into - degrading the earth’s **natural** order where those populations originated from **and have** [trespass]ed too, subsequently impacting a ‘desolat[ing]’ (see Daniel 9 : 27) **lifestyle** upon the **earth and native ‘New** World’ aboriginal populations—were__preserving ~ the **natural** order. Subsequently Matthew 24 : 22 prophesies ‘in fact unless those days were cut short no flesh would be saved’ [in (a) analytical comparative sense the Common Era ‘system of things’ arguably is not__survivable]!

said Translators Are; Otherwise Incommunicado [Un-contactable] by Any Other means including the aforesaid New York Court Action [more on it pp 40-42]:

: NWT p.6 para. 3 “INTRODUCTION modern computerization has assisted greatly in preparing these features” articles pp 9–14 show scans of Isaiah 49 : 6^a referencing Isaiah 2 : 2^j referencing Daniel 12 : 9^e referencing Daniel 8 : 26ⁱ referencing Isaiah 55 : 11^e referencing Isaiah 46 : 11 (a) sample of the books circa 31 000 verses attribution of 125 000 cross-references where in virtually all NWT cases it’s 31 000 verses similarly [are] referable -to-

Jehovah tell future ISAIAH 46 :

10 the One telling from the beginning the finale,^l and from long ago the things that have not been done;^u the One saying, ‘My own counsel will stand,^v and everything that is my delight I shall do’;^w 11 the One calling from the sun-rising a bird of prey,^x from a distant land the man* to execute my^y counsel.^y I have even spoken [it]; I shall also bring it in.^z I have formed [it], I shall also do it.^a

12 “Listen to me, YOU the ones

m 1Ki 18:26; Isa 37:38; Jer 2:28; Jon 1:5; a De 32:29; Pr 2:1; Isa 44:18; Hag 1:5; o Eze 18:28; p De 32:7; Isa 42:9; q Ps 50:1; Ps 118:27; Ro 1:20; r Isa 45:14; s De 33:26; Isa 40:18; t Isa 42:9; u Isa 41:22; Isa 45:21; v Ps 33:11; w Ps 135:6; Isa 50:11; Heb 6:17; x Isa 41:2; Isa 45:1; y Eze 3:2; Isa 44:28; Isa 48:14; z Nu 23:19; a Job 23:13.

Isa 46:

11* Lit., “man of.” Heb., ‘ish. 11* “My,” M^{mas} in agreement with LXX; IQIs^m, “his.”

ISAIAH 48 :

6 You have heard.^p Behold it all.^o As for YOU people, will you not tell [it]?^p I have made you hear new things from the present time, even things kept in reserve,^q that you have not known.^q 7 At the present time they must be created, and not from that time, even things that before today you have not heard, that you may not say, ‘Look! I have already known them.’^t

Isa 48: 6* Or, “kept under safeguard.”

n Isa 21:10
Isa 43:12
Mic 6:9
o Ps 107:43
Isa 41:20
p Ps 40:9
Isa 43:10
q Isa 42:9
r Ps 1:21
Isa 46:10
Isa 65:17

MATTHEW 13 :

14 and toward them the prophecy of Isaiah is having fulfillment, which says, ‘By hearing, you will hear but by no means get the sense of it; and, looking, you will look but by no means see.’^m

m Isa 6:9
Joh 12:40
Ac 28:26
Ro 11:8
2Co 3:14

: scripture directly (above) in these Common Era times goes to ambiguity of Isaiah in light of Isaiah 46 : 10 : 11 {and by extension 44 : 28, 45 : 1, readers are referred to by cross-references y, x} of the 46 : 11 passage about said ‘man* Cyrus’ where the author by a scriptural, come factual, demonstration will - attempt to show distinctions as – to there being a 2nd occurrence of Cyrus {as article progresses}:

A General Discussion On Narrative

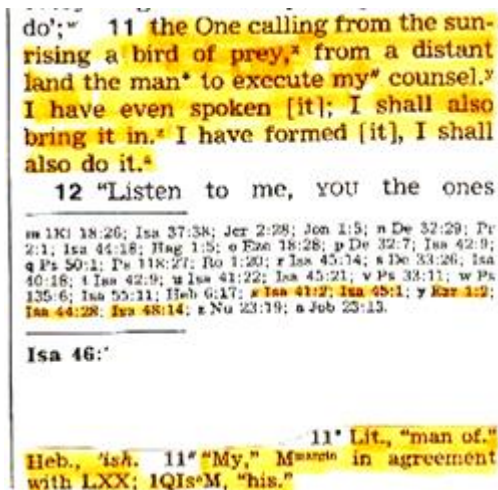
May, the author start with astrophysics, astronomy where experts say stars [as in the sun] is finite, runs out of; energy in fact when a star reaches its use - by date it can implode and turn into 'A Black Hole' asorbs - light on the scale that [the sun] previously omitted [it]...

Does scripture convey in 'kingdom come' what the earth provides for man and womankind, is so endless, abundant, satisfying, the human condition (will) want for, nothing? Arguably, many equivelents of the expression exist in native legends, and indeed on the whole, may it be said, generally, in some, sense is what all peoples hope for, an eternal future, of endless *providence*.

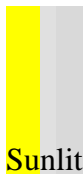
A scriptural narative, concerning, sun, moon, stars arguably [is] {when the creator begins} again *to* in a (sense) cohabit, or in other words, again be *in* close relations, with man and womankind that indeed there will no need of luminaries to light the earth and skies for *g_d*'s presense, *come* luminosity will light up creation, what grows there, subsequently is eaten, will by that One[']s light come to, fruition ... Was it Moses, who could not look upon, the creators face (what it is) constituted of, for a mortal man to see; it, would cause death? Native legends tell of a intensly bright creative being. As the prophets, so far as the author discerns, do tell of a transition [in] the light's *source* from | being the sun; | -to- *being* YHWH:

What can, (the) **Isaiah 46 : 11** passage relate to? Legend ~ has it he (Isaiah) paid with his life for this vision. Can it be a vision of as 'One' with YHWH is 'the man from a distant land' (Australia) in 'calling' [people 'away'] 'from the sunrising' 'system of things' that presently shines upon the; earth and in effect calls people into the aforesaid 'light' of the creator in post 'apocalyptic', 'times.' *Upon 'a new earth'?*

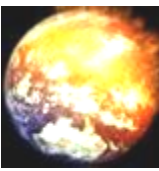
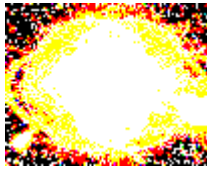
Jehovah tell future ISAIAH 46 : 11



: p. 18 shows a 25 Febuary 2005 Australian judicial system letter - to author 'about' evidence admissability of 'dreaming' ... In 1998 the author dreampt he turned into - a **eagle** a [bird of prey] upon which saying **'I can't wait to tell the people'** *the eagle proceeded to from on high circle a river...* With (a) mind to it and the author's aforesaid pp 2 – 4 'dreamtime' 'vision' contended [as] said 'counsel' of the (above) passage with also attention to footnote + cross-references 'x Isa 45 : 1; y Isa 44 : 28' (a) discussion on '**Cyrus**' in the prophecy of **ISAIAH** [contd. overleaf] (*the eagle figures significantly in native aboriginal ~ legends and visions*): A Revelation 22:1 prophesies 'a river of water of life with literal fruit trees along it's length:



Sunlit days



then a dying sun and earth in flames

Joel 2 : Let all the inhabitants of the land[#] get agitated; for the day of YHWH is coming, for it is near! 2 It is a day of darkness and gloominess, a day of clouds and thick gloom, like light of dawn spread out upon the mountains. There is a people numerous and mighty; [arguably **native aboriginal peoples of the so – called New World**] one like it has not been made to exist from the indefinite past, and after it there will be none again to the years of generation after generation. 3 Ahead of it a fire has devoured, and behind it a flame consumes. Like the garden of E'den* the land is ahead of it; but behind it is a desolate wilderness, and there has also proved to be nothing thereof escaping. **Joel 2:1[#]** Or, “the **earth**”. **3*** “Like a **paradise** of delight”. “Like a **garden** of pleasure”.

Joel 2 : 30 “And I will give portents in the heavens and on the earth fire and smoke

Daniel 2 : 21 He [YHWH] is changing times and seasons” *visa vis*:

‘CLIMATE CHANGE - - GLOBAL WARMING’ in the late 20th – early 21st centuries C.E. global increase in earth’s average annual temperatures became a international issue on the United Nations agenda, Jan. 2016 C.E. **NASA**, by ‘it’s’ biggest margin, recorded the known earth’s **hottest [2015] year - amongst - it’s last 3 [hottest] decades (ever)**:

Trending A **Revelation 16 : 8** and to [the sun]* it was granted to scorch the men[#]

Revelation 16:8* Literally, “to it”. **8[#]** Or “mankind”.

Many **native** legends [tell of] retribution, purification by means, of fire. The sun’s byproduct on hot days is storm’s **lightning strikes** {Psalm 97:4 ‘his lightnings lighted up the productive land’} **starting wildfires** {increase *in* frequency and intensity *when* occurrences [are] **considered** in light of **1000** years **retrospectively** where **native** aboriginal **societies** experienced **significantly** less; lightning strikes **and** wildfires} “Climate Change” may be discerned not only as a ‘portent’; but **also** **as** a byproduct of modern man’s **lifestyle**, contrastingly for e.g. the native aboriginal *lifestyle* didn’t; release billions of tons of manmade pollution into the air; **whilst** preserving the earth’s forests *and* eco systems [arguably **g_d**’s **natural**, order]. Is [the natural order of creation, for it’s own survival] prophesied -to- turn against mankind? E.g. lightning strikes in 2015-16 set 3 Australian states, alight – destroying 100’s of houses:

To, the author in **2015** C.E ... There’s a (considerable) amount of accumulated (accessible) information, he tries to relate to ~ (a) *sense* of time lapse photography of *what* [significantly] happened, is happening, throughout all of time across the earth’s four quarters, in some way can be, accounted, viewed, considered, compared, argued ... Isa 42:21 ‘It was a case of seeing many things’:

The **Isaiah** prophecy, related matters

What may, in 2015 C.E. one discern?: Isaiah in Jerusalem in pre captivity, times had a ‘vision’. Whilst one imagines the **g_d** of the Hebrews, knew what *was* – and would be happening across the ‘earth’s four quarters’ throughout **all of** time; ‘earthling man (Israel)’ arguably knew very little ~ in Isaiah’s time, one imagines in Jerusalem in circa 732 Before the Common Era

people (were) cognizant of the Cyrus dynasty, the Persians whose nation from Isaiah’s perspective lay ‘to the **south**’ of Jerusalem, (a) kingdom that reached southward *as far as the sea would allow (below) is Isaiah’s geographical reference:*
ISAIAH 49 :

11 And I will make all my mountains a way, and my highways themselves will be on an elevation.^x **12** Look! These will come even from far away,^y and, look! these from the north^z and from the west,^z and these from the land of Si’nim.”[#]

^x Ps 107:7; Isa 11:15; Isa 40:3; ^y De 30:4; Ps 22:27; ^z Isa 43:6; [#] Mt 8:12;

| **Isa 49:**

12^a Lit. “sea,” that is, the Mediterranean Sea to the west of Judah. 12^b “Sinim,” M; Syr., *Sen-yam*; TVg. “to the south”; LXX, “the Persians.”

^ ‘LXX = *Septuagint*, Greek, third and second century, Before Common Era, Hebrew Scriptures (A. Rahlfs, Deutsche Bibel gesellschaft, Stuttgart, 1935)’:

In (a) prophesied gathering of peoples Isaiah says ‘Look! These will come even from far away, from the north, and from the west,^{*} Literal, “sea” ‘that is the Mediteranean Sea to the west of Judah’ ‘and these from the land of ‘Si’nim”[#] “to the south” “the Persians”:

A vision of the last *known* geographical landmass ‘to the south’ adjacent to the sea ‘the Persians” thereof:

The vision in part relates to peoples known to Judah within the geographical area it [Judah in Jerusalem] was familiar with, the north, west and south.

Jehovah tells future ISAIAH 46 :

do’;^w **11** the One calling from the sun-rising a bird of prey,^x from a distant land the man^{*} to execute my[#] counsel.^y

: In - light of Isaiah’s geographical perspective “to the south the Persians”; (here at 46:11) Isaiahs vision arguably is [not_of king Cyrus; where mainstream opinion, is that, it, is]. (See Isaiah 44:28, 45:1 in saying word ‘Cyrus’ don’t relate it to the king); [but do relate, it, to a “shepherd”]; **all** other 2 Chronicales, Ezra, Daniel, scriptures_only ever speak -to- a ‘king Cyrus’ [21 times in total]. As article progresses the author ~ goes to more - detail on Isaiah 44:28, 45:1, 46 : 10 : 11, as broadly speaking, here, is why the author equates 46:11, 49:12 -to- ‘the One [YHWH] calling from the sunrising’ ‘system of things’²⁰ ‘these from the north, west and south’ in the Common Era where ‘Babylon’ [generically architecturally being city States *nations* whose] epicentre spreads -to- ‘the four quarters of the earth’ [now subjected to global captivity] subsequently there is a ‘calling’ of peoples who are at ‘One’ with YHWH into that One[’s] ‘light’ upon ‘a new earth’ 1 Peter 2:9 “ ‘the one that called YOU out of (Har–Ma–ged’ on’s smoke, fire, darkness) and into his wonderful light” ” Isaiah 60: 19 ‘for you the sun will no more prove to be a light of day, and for brightness the moon itself will no more

²⁰ Matthew 13:40 ‘just as the weeds are collected and burned with fire, so it will be in the conclusion of the system of things’, as in **concluding** the ‘sun’ from; ‘rising’ upon ‘the earth’.

give you light. YHWH must come to you an indefinitely lasting light': A Revelation 22 : 5 'Also night will be no more and they will have no need of lamplight nor do they have sunlight because YHWH will shed light upon them, they will rule as kings forever and ever.'" [in post Har-Maged'on times] Whereby Isaiah 44:28, 45:1, 46:11 donate a 'shepherd' in receipt of the Hebrew g_ds 'counsel' further prophesied by Joel 2 : 28 as a vision see pp 2 – 4 concerning arguably the authors' 'dreamtime, counsel, vision', where the scriptures {arguably are substantive as}– A Revelation 21 : 1 : 2 : 23, Isaiah 65:17 speak to 'a new earth', 'New Jerusalem', 'the city has no need of the sun nor of the moon to shine upon it, for the glory of G_d lighted it up'. (Arguably is what shepherd Cyrus leads peoples - into). | Whereas king Cyrus 'let go' (Ezra 1:3) as in Judah *back to* Jerusalem circa 2500 years ago. /

A Response To said 'Babylon' Continuum,²¹ A 'Two Edged' Role, for (2) Cyrus's

Ezra 1 : 2 [a precedent] ("This is what Cyrus the king of Persia has said 'All the kingdoms of the earth the God of the heavens has given me") arguably, as one of the earth's four quarters by the g_d of the Hebrews was given to king Cyrus set free some 20 nations including Israel lived in freedom in times after being 'let go' from Babylon [return]ed to Jerusalem. [It, 'Babylon'] in the *archaic*, Hebrew, Aramaic, Greek of (A Revelation) arguably donated too prophetically as an architectural genre of 'cities buil[t]' by man's States from 'Babel through - to - Nineveh, Egypt, [Bab]ylon, Tyre, Rome, London, New York, Sydney etc. inclusive of all Common Era nation States in the archaic scriptural languages = Babylon *genirically* any nation State with a capitol city which genre expanded from ½ of the world into the opposite ½, Oxford English Dictionary gives a example of the 'Babylon' word being used by [Jamac]i(a)ns *about* the British 'authorities' *they* enslaved sub saharan Africans, shipped them to the island off south America, to sugar plantations, on a British outpost. 'Boney M' in the latter 20th century C.E. a African American pop band sang "By the Rivers of Babylon, where We Sat Down and Remembered Zion, Carry Us away from Captivity' ":

Isaiah 45 : 4 "For the sake of Israel I [YHWH] even proceeded to call you by your name" (the 'king Cyrus' hereditary name in 2 Chronicles, Ezra, Daniel); "I proceeded to give you [arguably the author] a (Cyrus) name of honor, although you did not know me". **Precedent** exists, whereby YHWH names people who carry out particular roles e.g. Abraham, Isaac, arguably Elijah figures in two ages [generations] of prophetic history & prophecy, Paul formerly went by another name, as arguably Cyrus's is a 'two edged' role [a geo-prophetical response to (the) continuum (of) said Babylon of the Common Era] The 1st function a precedent was carried out by the Persian as a further role **arguably** is -to- be 'carr[ied] out' ~ by (the author) whom 'YHWH proceeded to 'give' said 'name' of honor' in light of 'Babylon's continuum where the latter Cyrus arguably the native aborigine ~ from Tasmania Australia frees peoples from city States, nations whose 'ruinous' land tenure is now across 'the four quarters of the earth'. /

When peoples are free, of, [it]; arguably they then are free to enter 'kingdom come' a **paradisical** earth having 'escaped' Har-Maged'on by way of being at the '**south side of Tasmania Australia**' 'upon the Dec. 21 solstice of 2040 C.E.' (see pp 2 – 8) ...

²¹ A Revelation 14 : 8, 16 : 19, 17 : 5, 18 : 2 : 10 : 21, 16 : 16, speak to '**Babylon**', nations fallen cities, Har-Maged'on. *Subsequently*, the author's vision, arguably said 'counsel' is about a 'safe' alternative where always a safe alternative was issued in former biblical, calamities.

A Revelation 21:1-2] (where *as* one are they [the foreigners] with the *g_d* of the Hebrews in his time of creating, setting it, down upon ‘a new earth’) and their own kings will minister to you; for in my indignation I have struck you (Israel) but in my goodwill I shall certainly have mercy upon you”’. A Revelation 16:12 ‘That the way might be prepared for the kings from the rising of the sun’ [as mankind literally leaves the sunrising system of things; upon the old earth; to enter kingdom come’s light] of the creator:

A Key, Universal Genealogy, Discernible, by, Scripture, the Humanities and Sciences, Anthropology, the Pantheon’s of Native Legends

Arguably, The, **Universality of, Cyrus**, Began, in the earth’s **Mesopotamian Quarter**

The author discerns of the ¼ of the world, the Persians occupied, in that originally they [the Persians] were a northern Bedouin people, made a *soutward* migration to lands adjacent what now is called ‘The Persian Gulf’ where due to ‘kingdoms’ [Assyria, Babylon] that surrounded them they [the Persians] in kind developed a capitol ‘Persopolis’ wherefrom they marched on Babylon taking²³ ‘it’ and allowing its ‘captive’ subjects to **again** be independent States they **lived** in freedom, whose *g_ds* the Persian (in a precedent) upheld, claimed to - do the bidding, of, a claim Persia’s subjects did not; dispute ... Arguably, what was established by the Persian Cyrus served (as) a **template** for how ‘kingdoms’ should conduct themselves / but have **failed** to, do ... The author has heard the American civil authorities, and United Nations, in framing a bill of rights, a universal declaration, reflect upon, refer to Cyrus the Persian as a guiding (light) of, how, ideally nations should, conduct themselves.

Mankind’s genealogical/geographical makeup arguably over the passing of time becomes - more detailed ... A genealogical understanding *come* **geographical** map of mankind need be established scientifically and scripturally that is arguable -to- the authorities of the, nations:

The author has found the number of generations that may warrant consideration is (5000) and beyond (literally 100 000 years **or** more) of mankind on earth ...

If one can argue a biblical timeline that matches ... The general view of the **Humanities** and **Sciences** should One take the opportunity, or would one subscribe to say Jewish interpretation 5776 years [as creations age]? Let us (if you will) take [Genesis 1: 3] ‘a first day’ and make a fraction with 1 on top and for (the) sake of the argument 1000 on the bottom ‘a 1st day’/1000 years’ 2 Peter 3 : 8 “let this one fact not be escaping YOUR notice, beloved ones, that one day is with YHWH as a thousand years and a thousand years as one day’ ” **thereby** is it possible -to- account ‘a first day’ as constituted of 1000 years or circa 365 000 days, where the math allows, can a reader extrapolate 365 000 days where each day of [itself] is *constituted*

²³ A precedent, being that just as YHWH’s, will, design was for the Persian to administer that ¼ of the earth, -so- too in these ‘times’ arguably is, it, that same *g_d*’s design that a 2nd Cyrus need redress the said ‘Babylon’ continuum of the 21st century C.E. across ‘the four quarters of the earth’ in effect a 2nd Cyrus, like the 1st; ~ claims, to, do (each) ‘national groups’, *g_d*’s, (bidding, carry out, all, of the, god’s’, **wills**) Isaiah 41 : 23 : 21 “tell the things that are to come afterward that we may know that YOU are gods, or that **gods** you are, Hebrew, *ki - ’elo-him’* ‘at-tem’, bring YOUR controversial forward says YHWH, produce YOUR arguments”’ of a 2nd Cyrus to set free, lead mankind into - so called ‘kingdom come’. If it be their [‘the people of the nations’] ‘will’ to, go. But just like the precedent, none can be compelled, to go from so - called ‘Babylon’ – but may continue, there, presumably; at their own peril where like Babylon of Mesopotamia, so to is today’s, Babylon’s days, arguably, numbered, but in this case [by] Har–Ma–ged’ on.

of 1000 years, etc? By The authors' calculations when math is applied –to– a power of **3** order of magnitude = the number of years of the universes' and earths' age *that fall* within correspond –to– the astrophysical *come* geological account(s) of the universes' and earths' age circa **13** billion, **4** billion, years respectively (in light *also* of the sun not being created until 'a fourth day' [Genesis 1 : 14–19] the ~ first definable day of the Universe. Wherein said 13 billion years is accommodated the following five Genesis {creation} day(s) as a reader may discern, math, science and Genesis do not - necessarily; disagree ... Can a linguist say [the billions numeral was not invented; when Moses wrote the Genesis scroll] subsequently Peter gives mankind a way - in these times, of, extrapolating time, **thusly**? ... Aboriginal, native people's, sense of time, {creation} the universe, earth and mankind is (or exceeds quite, **considerably** 5776 Jewish calendar years) ... The author attempts to argue '**E**'den' existed sometime within said 4 billion year figure [of] the earths' age [chronologically Eden came after "the great sea monsters or reptiles"²⁴ of 'a fifth {so-called} day'(Genesis 1 : 21-23) Eden 'given' on 'a sixth day' [Genesis 1 : 29-31] the author places Eden in situ ~ circa **3** million years ~ **ago** is when, it, existed. (post the era of great sea monsters/reptiles/dinosaurs) Arguably all of 'mankind' **subsequently** all ethnic or 'national groups' have legends, or scripture, or a sense [in life of hoping] for something, perhaps, eternal *paradisical* based *on* arguably a psycho-somatic (hereditary) sense of the *loss of as much*, in a bygone era ... The author tries to show [that being 'dr[i]ven out of' something like, Eden] would be__devastating physically - mentally.

Concerning Adam on earth with Eve after__Eden might [they have **devolved** from homo sapiens ~ into hominids²⁵]? For e.g. Genesis on Adam/Eve makes no; note of; fire - to – cook ones meat, to keep one warm? Genesis 4 : 2 : 17 for e.g. speak (a) relatively modern vernacular, to, a relatively modern way of life, 'Abel came to be a herder of sheep, Cain became a cultivator of the ground'. \ Can (a scientifically) minded reader extrapolate Adams age by way of the aforesaid Moses' + Peters' account(s) of time, *argue* Adam\Eve with him lived millions of years devolved from and - then - evolved back into homo sapiens Genesis 3 : 20, 5 : 1 : 4 : 5 donate 'she had to become the mother of everything living' [including for e.g. hominids, (a) **devolved** state of, man, 'he (Adam) called Man, became father to sons and daughters', 'all the

²⁴ The **Mesozoic Era** (a) interval of geological time from about 250 –to– 50 million years ago is also called the **Age of Reptiles**. Evolution theory is, life in the sea, evolved –to– live *on* the land.

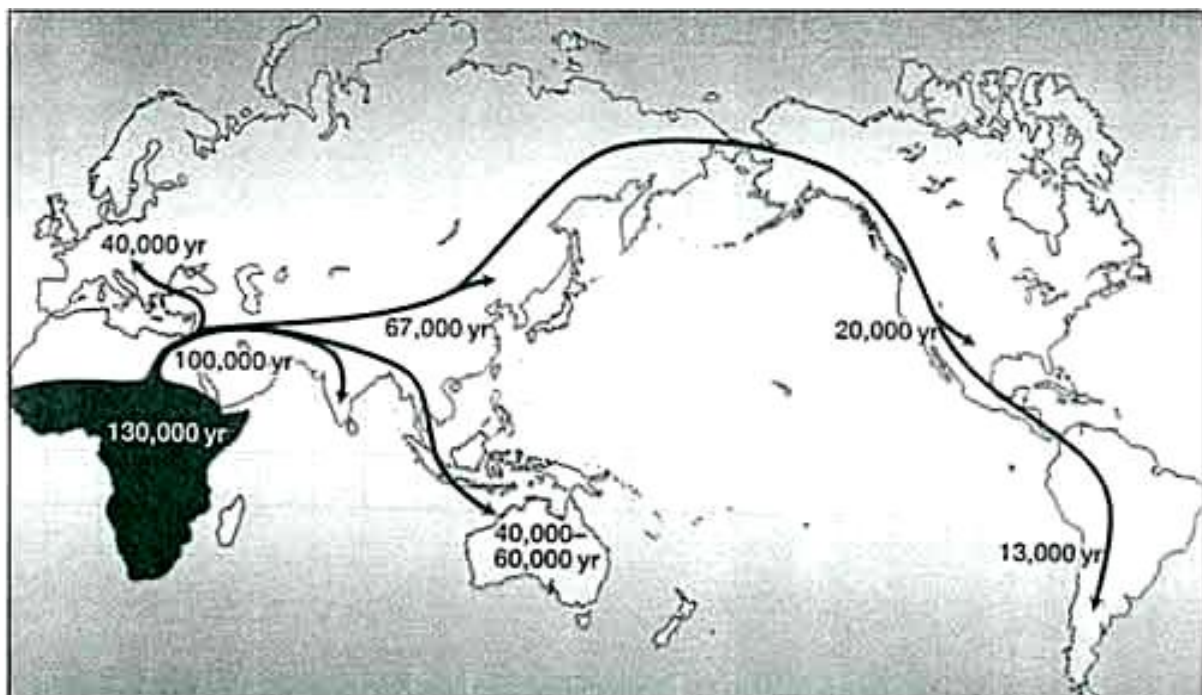
²⁵ (Genesis 2 : 10 : 13) Issuing out of Eden was the 'Gi'hon River' *into* Cush (Ethiopia) 'there' in 1974 C.E. was unearthed (a) hominin "Lucy" estimated time (specimen, lived) circa 3 million years, **ago**, whose analysis, determines was (a) plant **eater**. [Genesis 1 : 29, in\Eden) 'I have given you [Adam/Eve] every tree on which there is the fruit', (Genesis 3 : 17 : 18, after/Eden) 'you will eat its (the ground[s]) produce all the days of your life, you must eat the vegetation' Adam/Eve [scripturally primarily defined **as** fruit eaters, vegetarians] ... Evolutionary biology tells of protracted times wherefrom an age of vegetarianism - to - the {**advent** of, hunting, making fire, cooking meat, **did** from a hominin state - so called - 'man'} - evolve - into - homo sapiens ... Native aboriginal legends notionally convey a sense of primitive time; fire was nonexistent, and that there is a less evolved state of man called 'yowie, doolagar' means 'hairy man' (a) characteristic of 'homin[ids]' palaeontological plural of 'hominin'.

days of Adam that he lived amounted to nine hundred and thirty years [*or* arguably circa 3 million years] and he died” [about 100 000 years ago after having gone through a process of devolving and then after becoming adept at **hunting, procuring fire, living on a diet of cooked meat evolved back** - into - the lifestyle (Genesis 4 : 2 : 17) speaks of, in (a) relatively modern vernacular about a relatively modern way of life ‘Abel came to be a herder of sheep, Cain became a cultivator of the ground’.

Might Adam/Eve have lived through [one or more] of ‘**The Ice Ages**’ why did YHWH ‘make, cloth them in, long garments of skin’ [Genesis 3:21] before driving them from; E’den? (Genesis says nothing on how they survived; lived after times in Eden other\than noting their offspring):

Leads (the) author, brings the author into - a projected time of circa 100 thousand years - retrospectively or circa 100 thousand years, ago ... (Below) appears a **map** of:

Mankind’s migrations ~ *of* ~ long ago circa [100 000 years] Genesis 11 : 8 : 9 “Accordingly YHWH scattered them from there (Babel) over all the surface of the earth, they gradually left off building the city, that is why its name was called Babel [Hebrew word *Bavel*’ root word of (Bab)ylon] because there YHWH had confused the language of all the earth[’s] population and had scattered them from there over the whole surface of the earth” ’: **Out of Africa**²⁶ the {theory} the authors projections are having been *driven* – **from - Eden** circa 3 million years ~ ago man for e.g. then followed the ‘Gi’hon river’ into ‘Cush’ (Ethiopia and lived in Africa arguably for circa 3 million years) and then along, it, [the ‘Gi’hon river’] for e.g. - returned and - build Babel circa 100 000 thousand years ~ ago; / wherefrom [the Mesopotamia quarter] YHWH scattered [mankind] over all the surface of ... The earth:



²⁶ **Native** aboriginal legends express a tower of Babel (‘trying to ascend skyward’), and a ‘division’ of people, narrative[s], they tell of migrating from - a distant land - - to for e.g. the areas displayed (above).

May the author 'interpose' Genesis 10 : 8 - 12 "he [Nim'rod] displayed himself a mighty hunter²⁷ in opposition to YHWH, the beginning of his kingdom came to be Ba'bel, [Bab]ylon": The author discerns of [Nimrod] as a Babylonian *and the* author as a native aborigine 'from a distant land'; that he [Nimrod] his Mesopotamian city States and accessory nations expanded *into* 'the four quarters of the earth' literally *preying* upon the native **aboriginal** societies of the so called 'New World' 'trespassed' *respond with* (Isaiah 46:11 'the One calling from the sunrising a bird of prey, from a distant land the man, to execute my [YHWH's] counsel') where the 'eagle' the author turned into in his aforesaid dream is by nature *territorial* (a) *response to* - Nebuchadnezzar king of Babylon who by Daniels' account (4:33) was made to change into a bird like creature he [Nebuchadnezzar] complicit in building Babylon's *epicenter*²⁸:

The author places *Ba-vel* Ba'bel retrospectively at circa 100 thousand years ago wherefrom man²⁹ for a time 'left off building the city' *as* some **peoples migrated** to the **farthest parts**³⁰ of the **earth** whilst 'others' lingered in the Mesopotamian quarter 'who' say at circa 50 000 years ago began the resumption of [Bab]ylon but **in** between leaving off building 'it' 100 000 – 50 000 years ago arguably in the intervening 50 thousand years was on earth all it's peoples living a native aboriginal, **subsistence** agriculture, hunter gatherer type of **ecologically**, sound, **lifestyle** (a) further native ['anthropologic'] connection that all peoples share, in, have in

²⁷ Man through the **mis**representation of ['a lion, beast' Daniel 7 : 3 : 4] was a [Babylon]ian 'image" **contrary** to [Exodus 20 : 4 : 5 : 6] adorning 'it's' **gates** which 'it's' captives were led - through, **Nimrod** by 'beginning [Bab]ylon" made manifest as 'the lion beast' **was** 'a hunter'(of) mankind 'in opposition to YHWH' firstly *preying* on Judah, Benjamin, and *then upon* the native 'New World' aboriginal **populations** by **Babylon** taken captive **whose** city States and accessory nations expand –into– 'the four quarters of the earth' subsequently Exodus 20 : 4 : 5 'concerning the graven image prophesy generation(al) punishment for error of fathers *upon* sons', Daniel 7 : 3: 4 "coming up out of the sea was a **lion** stand[ing] up on two feet like a man, and given to it was the heart of a man" the lion also is the British government's official emblem [appearing in the said standing position on the **British Coat of Arms**] they sailed -to- North America, Australia, where 'into captivity' **native** peoples were taken, Daniel 7:7 'I kept on beholding and (coming up out of the sea) was a beast with teeth of iron, devouring, crushing, treading down with its feet', the '**Old World's guns, cannons, axes, locomotives, railway lines** as literally ½ of the world [hunt]ed the 'New World' native aboriginal stone age societies; *murdering, stealing, taking captive.*

²⁸ Romans 11 : 25 'I do not want you brothers to be ignorant of this sacred secret, a dulling of the senses has happened in part to, Israel until the full number of people of the nations has come in" [as in a scriptural, academic, **accounting** of] - all people(s) demonstrating their geographical histories, contemporary placements.

²⁹ Mankind's generations in Genesis, arguably may be counted, not as; literal fathers and sons, but as removed by any number of generations, consistent with Genesis 3:20 vernacular 'she (Eve) had to become the mother of everything living' though not the direct; mother.

³⁰ In corresponding times of '**The Ice Age**' ~ the sea level lowered - - - land bridges rose up, native legends tell of migrations from - far away places to - their lands. Polynesians also sailed vast ~ distances - to find, inhabit the islands.

common, in addition to genetically hereditarily ~ being connected to the aforesaid natives of E'den Adam\Eve {admissible anthropologic evidence ~ in said *Native Title Act 1993* of Australia –see p. 7 + ftn. 15} <.

A undisputed fact, any man from anywhere on earth can have (a) child with any woman from anywhere on earth. Biology (speaks) therefore, of only superficial differences between peoples (skin & eye color, hair type, slight variants in bone structure) where otherwise mankind anatomically ~ are one species:

Can upon reflection mankind, mix match, establish (one) worldly narrative, that all peoples, no matter what their god [or lack thereof], their race, their nation, their tribe, can, **share**, in?

The Standing, the Human Qualities of Captive(s)

A historian of the 17th century C.E. 'Peter Martyn' wrote "If we shall not be ashamed to confess the truth" about the Indians of America "they seem to live in that golden world of which old writers speak so much: Wherein men lived simply and innocently ... Content to only satisfy nature." ' (or creation) Stereotypically concerning the New World native aboriginal populations [now captive] \ *throughout* ½ of the earth *over* ~ time ~ immemorial were they as one with creation, and arguably as one were they with the g_d of the Hebrews, therefore ... Whose creation had no__need of visiting; a **terminal** biblical prophecy³¹; upon native aboriginal **populations**. Rather for the survival of creation arguably it's need arose due to they who have live(d) in, stemmed from, the Old World, were, are **it's** catalyst, why, even 'A'bram' lived as a Babylonian a Chaldean [Genesis 11 : 31] before founding ~ Israel.

Jeremiah 5 : 15, 6 : 22 "here am I bringing in upon you men a nation from far away, O house of Israel, it is an enduring nation {of **native** aboriginal populations} of long ago, a nation whose language you do not know, and you cannot hear [understandingly] what they speak, this is what [YHWH] has said. Look! A people is coming from [**literally leaving**] the land of the north, there is a great nation that will be awakened from the remotest parts of the earth' " [relative -to- *geographical location of the 'New World'* as opposed -to- the 'Old World'].

(A) note on alien residencies experienced by Israel 'you may know for sure that your seed will become an alien resident in a land not theirs, and they will have to serve them, and these will certainly afflict them, but the nation that they will serve I am judging, and, after that they will go out (Genesis 15 : 13 : 14 arguably a *precedent* to a greater global captivity, presently):

The Persian precedent, Cyrus, his was not, a, (matter); of traditions, arguably nor was Noah and the flood, nor *was* Abraham, Lot, Sodom/Gomorrah (a) matter of traditions [doctrines] Mark 7 : 7 : 8 'they teach as doctrines commands of men, letting go the commandment of G_d,

³¹ Nor did Ala have any ~ need of; visiting (a) terminal prophecy upon; **native** aboriginal populations. The prophecies **effectively** {were/are} visited **upon** Great Britain in the **West** clear across – to China of the **east** and **upon** all **nations** in between – arguably expanded a damnable "system of things" onto native aboriginal lands.

YOU hold fast the tradition of men”. As (a) precedent Cyrus the Persian discerned of peoples that their god’s commands, their pantheon’s expressions, even the Babylonian god himself ‘Marduk’³² judged the *actions* of Babylonian authorities as ‘bad’ toward their citizens, ‘bad’ toward their ‘captives’, subsequently the ‘good’ people in the narratives of people’s pantheons, the moral ‘high’ ground [was] taken **by** Babylon’s citizens and captives were **the good**; whilst the bad in the narratives of the people’s pantheons were the Babylonian authorities ... In - essence Cyrus the Persian acted to represent the will of the g_d[s] and their peoples *by* breaking Babylons yoke -by the command of the g_d[s] themselves. To The Romans 13:1 “let every soul, every living person be in subjection to the authorities, there is no authority except, by G_d, the authorities stand placed, in their relative positions by G_d” the Persian [precedent] executed of the will of the g_d[’s] including the g_d of the Hebrews Isaiah 41 : 23 “bring YOUR controversial case forward says YHWH, produce YOUR arguments”, “tell the things that are to come afterward that we may know that YOU are gods, or that **gods** you are, Hebrew *ki ’elo-him’ ’at-tem’*” as the will of the g_ds arguably in - the Australian ‘matter’ is prophesied to transform the will of the authorities into letting peoples go free ~ to ~ native **land** & kingdom come of a post; Apocalyptic; world which the authorities are free to join, people, in. / Isaiah 41 : 2 : 4 “Attend to me in silence, let national groups {native aboriginal **populations** of the New World} themselves regain power, let them approach, at that time let them speak, let us come together for the judgment, itself. Who has roused up someone from the sunrise?ⁿ Isa 46 : 11³³ [Who] proceeded in righteousness to call him to His feet, to give before him the nations, and to make [him] go subduing even kings? I YHWH” ’: May the author say additionally -to- p. 2 ‘vision, counsel, dreamtime” / a couple (of) days, prior to, it, [in 1986] the (following) the author saw whilst asleep “**at some distance, far off in his line of sight a mountain³⁴ appeared, the author moved close to the mountain, the size was indescribable, such was the enormity, the base of the mountain visible out of the clouds, the author moved sideways -to- a pass that was at the base of the mountain he began moving out stepping across mountain tops that covered all of earth upon which saying “when I see the mountain everything will be alright, I’m ~ going to have a great life” ’**”: Upon subsequent biblical research the author found Isaiah 2 : 1 : 2 : 3 : 4

³² To, see, Cyrus Proclamation see - “The Cyrus **Cylinder**”.

³³ The cross - reference attributed said phrase - is Isa[iah] 46 : 11 ‘from a distant land, the man, to execute my [YHWH’s] counsel” the central theme of article.

³⁴ P. 2 in describing said ‘counsel’ speaks -of- 12 Australian citizens who the author related - [it] - to; he also at the time relate(d) this account of ‘a mountain”, that the citizens –also acknowledged in writing, before a Justice of the Peace, about ‘(the) thing, heard’.

“The thing, the word, that Isaiah (meaning Salvation of YHWH) visioned concerning Judah and Jerusalem: And it, must occur in the, final part of the days [that] the mountain of the house of YHWH will become firmly established above the top of the mountains, and to it all nations must stream, and many peoples will certainly go and say “come you people, let us go up to the mountain of YHWH, and he will instruct us about his ways and we will walk, go, in his paths, for out of Zion law will go forth and the word of YHWH out of Jerusalem{arguably New Jerusalem upon a new earth see A Revelation 21 : 1-5} and he will certainly render judgment among the nations, and set matters straight respecting many peoples” ’:

Two occurrences of a, Prophetical Role (a discussion)

A Precedent (of) a ‘two edged’ role for the one character (type) arguably is ‘Elijah’ stood between disintegration of Israel *owing to its* geopolitical relations with the Canaanites Phoenicia | and the continuance of [Israel] -by- way of Judah, Benjamin, would breakaway, became– a *southern* kingdom: Elijah’s role arguably was to - maneuver what remained outside of Phoenicia’s influence *against* Phoenicia an ocean going kingdom of traders, who with Babylon arguably are forerunners to the kingdoms of the (Common Era who’ve made themselves into ‘The World Trade Organization’) as Phoenicia did; The World Trade Organization exists -to- trade with the nations of the world ... For Israel geopolitically to be a part of Phoenicia’s dealings they included establishing colonies, trading posts along foreign coastlines was; unacceptable to YHWH: Elijah arguably reappeared to ~ the Common Era prophets e.g. Matthew 11 :13-15:

A introspective of the ‘the watery deep’ ‘the ocean’, in *Greek* the ‘abyss’, Genesis 1: 2, 2 : 21, donate within ‘the watery deep create[d]’ was ‘the great sea monsters’, ‘Leviathan’ enters (the) prophetical narrative in the area of the western Mediterranean Sea where arguably the creator begins an analogy of [beast]eal *things* that are *to do with* the sea represents mankind’s ‘deeds’ - the conduct of kingdoms. Ten tribes of Israel annexed to Phoenicia [whose geopolitical activities ran counter] to the **native** aboriginal **New World** nations [whose territorial integrity over time immemorial was based on keeping **to** ones land *where it* would provide all that man required]. / **Phoenicia** was the opposite, the antithesis; of (the) native **aboriginal** nation’s ‘conduct’; where Phoenicia was forever trading, looking to expand into areas across the sea (arguably in kind as a Babylonian - type - of civilization caused the beginning of a) **tipping | point** where once nations ceased from sustaining - themselves - by means of what resources - they - had within their [own] borders, those nations, others like them - in later times were ‘led into temptation’ - **too then move on** aboriginal **lands** to ‘steal devour” their natural resources [that] in other areas of the world they [the aggressors] traded, for, thus in the creators, eyes, what was and [is down to this day] facilitated by means of the sea (trade) becomes the *prophetical* low point of mankind’s actions - as opposed to for e.g. Mount Zion (the house of YHWH Isaiah 2 : 2-4) where light of dawn - first shines upon - the earth owing to the axis on which the earth turns presents the highest point to the sun, first and it’s lowest point, the ocean, last; so **sure** is the is the mountains foundation, upright it’s stature{*representative of the New World aboriginal native nation’s* ‘conduct’}; so baseless, dark, disturbing is the watery deep {*representative of the Old World nation’s actions*} Daniel, A Revelation, respectively prophesy against ‘huge beasts coming from the sea’ ‘kingdoms’, ‘kings of the earth’, ‘the abyss [the ocean]’ *is* donated too (as) where ‘the original serpent, the Devil, Satan is ‘bound’; where post–

Har–Ma–ged´on upon ‘a new earth’ ‘the sea is no more’³⁵ ‘the watery deep evaporated’ [A Revelation 20 : 2 : 3, 21 : 1, Isaiah 44 : 27]:

Case in Point: ‘Had; Columbus, Magellan sailed – to wastelands that had no (natur)al; resources, they (the sailors, the Old World governments they represented) would have had nothing; more to do with adjacent lands on the opposite side of the ocean(s). However the ‘New World’ as the phrase came to be, *such was it’s* pristine **prime** condition, lands, full of, forests, timber, animals, gold, precious stone, minerals, **rich fertile** lands ‘led the Old World - into - temptation” into **a** feeding frenzy, (a) monopolization of New World (natur)al resources continues down -to- this day subsequently **Daniel 7 : 7 ‘I kept on beholding and (coming up out of the sea) was a beast with teeth of iron, devouring, crushing, treading down with its feet”, the ‘Old World’s’ guns, cannons, axes, locomotives, cargo ships** literally ½ of the world ‘[hunt]ed’ for the ‘New World’ native **aboriginal stone age societies, trespassing, murdering, to steal from, to take captive:** Subsequently with **front** of ‘mind’ what **Phoenicia’s modus operandi grew** into - - A Revelation prophesies **against** “many waters, kings of the earth, travelling merchants, boats, ship captain(s), sailors, their stock of, gold, precious stone, slaves, human souls, wood, spice, cities of the nations” ’ as other Common Era prophets speak of ‘covetousness’, ‘desire for worldly things,’ ‘love of money, ruinous schemes’, ‘captive(s) in the nations’ ‘love of ones neighbor as equal to the love of self is on what the whole Law and the prophets, hang’ defining ‘the system of things’ ‘[desolat]ing’ effect upon the earth’s [natur]al order, the **people**, thereof ... **Matthew 13 : 40, 2 Peter 3 : 7, Revelation 16 : 9 ‘just as the weeds are collected and burned with fire, so it will be in the conclusion of the system of things’, ‘the earth [is] now stored up for fire, men were scorched with a great heat’ (for e.g. men upon thousands of ‘iron’ cargo ships at sea), Isaiah 21 : 1 ‘The pronouncement against the wilderness³⁶ of the sea: Like storm winds in the south in moving onward from the wilderness³⁷ it is coming from a fear inspiring land” –see pp 2–4.**

Is why the author ‘interpos[es]’ is ‘inspired’ to search out; arguably in (all human beings) a significant portion of existing **nativeness** [genealogically hereditarily] because in the (native) portions of mankind’s history was his ecological come territorial integrity at it’s high point / Australian law said **Native Title Act 1993** requires (a) tangible ‘connection’ to a native way of life [in] order to consider people in that ‘light’ / where arguably at the least 50.1% of all of mankind’s **composition** is a native composite {of 3000 out of 5000 generations} *that is every human being shares in the fact that for more than ½ of mankind’s occupation, of, living dwelling upon the earth ~ was lived in a **native, subsistence agriculture hunter gatherer lifestyle** either by Adam\Eve in Eden and or in mankind’s stone age arguably lasted -for - the circa 50*

³⁵ 1 Kings 7 : 23 The *Yam Mutzak* ‘the molten (or melted) sea’ [figuratively] a large cleansing vessel for use before; accessing the [Solomon] temple, arguably (a) prophetic inference - to ‘a great heat’ upon the waters subsequently reduced -to- ‘the molten sea’ [see said scripture as to ‘the anger of YHWH has grown hot (a) burning anger’] + Isaiah 44 : 27 ‘the One saying to the watery deep be evaporated’; the opposite of; [Genesis 1 : 1 : 2, in the beginning G_d created, the waters (or primeval ocean)]; prophesied to - be cleansed by way of ‘a great heat’.

³⁶ Where ‘the sea’ concerning mankind’s dominion over, **it**, his vast network of trade by means of, it, [is] prophesied **against** as being a ‘wilderness’ for, mankind to dwell, in.

³⁷ Conversely A Revelation 12 : 14 ‘but the two wings of the great eagle were given the woman that she might fly into the wilderness’ (‘woman’ arguably refers to New Jerusalem) with (a) mind to the authors aforesaid dream of ‘changing into a eagle’ and his vision of a safe wilderness area a safe place away from; Armageddon see-pp 2-4, ‘wilderness’ = The United Nations Cultural and Scientific Organization [UNESCO] declared ‘World Heritage Wilderness Area’ called The South West National Park incorporates the ‘**south side of Tasmanian” Australia** into it see pp 2-4 for how the **area** of ‘land’ figures in the [prophetic] argument with the nations.

thousand years³⁸ that all our descendants lived through - prior to; Mesopotamian practices of large scale agriculture to feed cities States and nations that significant numbers of peoples descendants were drawn (back) –into. But arguably the required proportionality by law, the aforesaid Native Title Act is each claimant is required to be definable {as 50.1% native} as in **more, native than, not; are all human beings,** Isaiah 65 : 16 : 17 “so that anyone blessing himself in the earth, will bless himself by the G_d of faith. Amen Surely! And anyone making a sworn statement in the earth will swear by the G_d of faith for here I am creating new heavens and a new earth” ... Isaiah 59 : 15 : 16 ‘and YHWH got to, see and it was bad in his eyes that there was no, justice, and when he, saw that there was no, man he began to show himself, astonished that there was no, one interposing, 1 John 4 : 1 ‘beloved ones, do not believe ever inspired expression, but test the inspired expressions to, see if they originate from G_d”, where the author contents G_d is, by, nature, [by anthropologic definition] (a) native aboriginal kind of G_d ‘unchangeable’ (Hebrews 6 : 17) *meaning* that One[’s] creation, dominion ultimately can’t countenance, or insists upon, in it’s original condition or original state **is** creation made to__be, places it’s demand upon man, the requirement upon earthling man as to no manmade creation is countenanced by the means of (the) greater creation = is to be preserved in it’s original native condition which creation man (is) free to partake, of, arguably is the only workable *viable system* of, things!

Elijah in 2 ages, firstly the Canaanites - the Phoenician’s/‘Baal’ (a god in) whose ‘name’ Phoenicia *conducted it’s* geopolitical affairs *with* ex Israelites and the nations at, large: Subsequently to a *like* minded kingdom To The Romans 11 : 2 : 3 : 4 : 5 was prophesied “Why, do you not know what the scripture says in connection with E·li·jah as he pleads with G_d against Israel? YHWH they have killed your prophets, I alone am left and they are looking for my soul, yet what does the divine pronouncement say to him?” “I have left seven thousand men over for myself [men] who have not bent the knee to Ba´al. In this way therefore at the present season, also a remnant has turned up according to a choosing”: Who the author discerns in/part is ‘New World Bible Translation Committee’ their works ‘New World Translation of the Holy Scriptures’ claims [by the book’s ‘CONCLUSION’] it is the fulfillment of “(Zephaniah 3: 9)” *whose* name means ‘Jah has concealed or treasured’ see-p. 6 (as) to significance pivotal nature of translator’s *claim* arguably in redressing Israel’s and the world’s errant **ways** against the native, *against* creation:

E·li·jah arguably lived ~ again in the Common Era through a figure that declares: “Listen! Someone is crying out in the wilderness, prepare the way of YHWH you people! Make his roads straight” ’[Matthew 3:3]. Relative to said “south side of Tasmania, Australia” a United Nations declared World Heritage Wilderness **Area** National Park, arguably the said ‘established place of sanctuary, salvation at the extremity the earth, away safe’ from; ‘Har–Ma·ged´on’ upon geopolitical ‘trespasses’ by ½ of the earths nations / **on the** other ½ of the

³⁸ That is in, the inhabited earth **over** millennia before; building Ba´bel. And thence **in** – between **leaving off**; building it; and [it’s] resumption; **was** - every man, woman, child, **living** (a) native aboriginal stone age, subsistence agriculture, hunter gatherer, way of life. (A) legal case in Australia on, it, and associated ‘matter(s)’ would name every man woman and child on the earth, as native title, claimants on an area of land that the g_d of the Hebrew’s Har–Ma·ged´on is prophesied to not; impact (see pp 2-4) because the area [in question **south side of Tasmania**] has ceased; from (separated) from; the [Bab]ylonian ~ way of life in the north.

earth's native **aboriginal** nations (see) pp 2 – 4 , A Revelation 11:18 'your own wrath came, to bring to **ruin** those ruining the earth”:

A **Response** to the said Babylon[ian] **Geopolitical Dynamic** of the Nations, A Prophetical **Response On, A Similar, Scale**' (below) 4 passages, an analysis, *arguably* {as} to 2 Occurrences of Cyrus in light of the prevailing global dominion

ISAIAH 44 : Cyrus. To rebuilt temple

ISAIAH 46 : Jehovah tells future

26 the One making the word of his servant come true, and the One that carries out completely the counsel of his own messengers;^b the One saying of Jerusalem, 'She will be inhabited,' and of the cities of Judah, 'They will be rebuilt,' and her desolated places I shall raise up';^b 27 the One saying to the watery deep, 'Be evaporated; and all your rivers I shall dry up';^c 28 the One saying of Cyrus,^m 'He is my shepherd, and all that I delight in he will completely carry out';^c even in [my] sayingⁿ of Jerusalem, 'She will be rebuilt,'^a and of the temple, 'You will have your foundation laid.'^o

45 This is what Jehovah has said to his anointed one,^p to Cyrus,^q whose right hand I have taken hold of,³ to subdue before him nations,⁴ so that I may ungird even the hips of kings; to open before him the two-leaved doors, so that even the gates will not be shut: 2 "Before you I myself shall go,⁵ and the swells of land I shall straighten out.⁶ The copper doors I shall break in

1 Pt 74:15; Isa 42:15; Jer 50:38; Re 16:12; m Exr 1:1; Isa 41:25; Isa 45:1; **Isa 46:11**; Da 10:1; a 2Ch 36:22; Isa 48:14; e 2Ch 36:23; Exr 1:2; Exr 6:3; Isa 45:13; CHAP. 45 p LXI 19:16; Isa 44:28; q Exr 1:1; Ps 75:23; Isa 45:1; r Isa 13:17; Isa 41:26; Jer 51:20; s Isa 13:4; t Isa 40:4

Isa 44:

28* "Of Cyrus," M(Heb., *leKhoh'-resh*)TLXXVg. 28* "Even in [my] saying," MSy; LXX, "the One saying"; Vg, "I who say." 28* "To Jerusalem: 'You will be rebuilt,'" TLXXVg. 45:1* "To his anointed one." Heb., *im-shi-ehoh*; Gr., *khristoi*; Syr., *iam-shi-ehoh*; Lat., *christo*. 1* "To Cyrus," M(Heb., *leKhoh'-resh*)TLXXVg.

10 the One telling from the beginning the finale,¹ and from long ago the things that have not been done;² the One saying, 'My own counsel will stand,' and everything that is my delight I shall do';³ 11 the One calling from the sun-rising a bird of prey,⁴ from a distant land the man⁵ to execute my⁶ counsel.⁷ I have even spoken [it]; I shall also bring it in.⁸ I have formed [it], I shall also do it.⁹

12 "Listen to me, YOU the ones

m 1Ks 18:26; Isa 37:36; Jer 2:28; Jon 1:5; a De 32:20; Pr 2:1; Isa 44:18; Hag 1:9; e Eze 18:28; g De 32:7; Isa 42:9; q Pr 50:1; Ps 118:27; Ro 1:20; r Isa 45:14; s De 33:26; Isa 60:18; t Isa 42:9; u Isa 41:22; Isa 45:21; v Ps 33:11; w Ps 135:6; Isa 55:11; Heb 6:17; x Isa 41:22; Isa 45:1; y Isa 45:12; Isa 44:28; Isa 48:14; z Nu 23:19; a Job 23:13

Isa 46:

11* Lit., "man of." Heb., *'ish*. 11* "My," M^o in agreement with LXX; LQIs^m, "his."

ISAIAH 48 :

MATTHEW 13 :

6 You have heard.^a Behold it all.^a As for you people, will you not tell [it]?^b I have made you hear new things from the present time, even things kept in reserve,^c that you have not known.^c 7 At the present time they must be created, and not from that time, even things that before today you have not heard, that you may not say, 'Look! I have already known them.'

Isa 48:

under safeguard."

8* Or, "kept

m Isa 21 10
Isa 43 19
MSy 6 9
e Ps 107 43
Isa 41:20
p Ps 40 5
Isa 43:10
q Isa 47 9
r Ps 1:21
s Isa 46:10
Isa 65:17

14 and toward them the prophecy of Isaiah is having fulfillment, which says, 'By hearing, you will hear but by no means get the sense of it; and, looking, you will look but by no means see.'

m Isa 6:9
Joh 12:40
Ac 28:7
Ro 11:8
2Co 3:14

1/ 'New World Translation of the Holy Scripture's running heads' atop **ISAIAH ch. 44, 46**, pages donate **Cyrus. To rebuilt temple Jehovah tells future** as 'Isa 44 : 28^m cross-references 'Isa 46 : 11^y cross references 'Isa 44 : 28' 'a critical apparatus' provides the 2

scriptures pertain to the one ‘shepherd Cyrus’ ‘the man to execute my [YHWH’s] counsel” is ‘of the temple You will have your foundation laid’ ‘future’ *tense* arguably a future act at (a) future point of, time see point ‘4/’ (below)

ISAIAH 44 : Cyrus. To rebuilt temple

places I shall raise up’;^k 27 the One saying to the watery deep, ‘Be evaporated; and all your rivers I shall dry up’;^l 28 the One saying of Cyrus,^m ‘He is my shepherd, and all that I delight in he will completely carry out’;ⁿ even in [my] saying^o of Jerusalem, ‘She will be rebuilt,^o and of the temple, ‘You will have your foundation laid.’^o

< :

2/ words ‘the One saying to the watery deep Be evaporated” at the time of writing article ‘the watery deep [Genesis 1:2] the ocean(s)’ (are) full - with water yet to; ‘Be evaporated’ (is a post apocalyp[thic] event see A Revelation 21:1 ‘the sea is no more”) ~ lends weight to the ‘temple foundation’ as [yet] to be; ‘laid’ where - the setting of the **passage** is in the future; *contrary* to mainstream opinion the; passage donates the aforestated as a ‘future’ act *and* circumstances; ___ not a past act nor circumstance performed by the Persian king

3/ words ‘The One saying of Cyrus He is my shepherd’ arguably (here) is a distinction between what the king (did) as in ‘let Judah, Benjamin, go’(Ezra 1 : 3) | whereas what the ‘**future** shepherd’ arguably does is ~ leads (a) ‘great number’ of ‘peoples’ who of the own free will, go with him - to, survive (pasture) upon (live off) an area land where they protected, ‘away safe’ from Har–Ma–ged‘on (A Revelation 7 : 9) see p 2-4 for *more information*

4/ words ‘and all that I delight in he will completely carry out, even in my saying of Jerusalem, she will be rebuilt, and of the temple You will have your foundation laid” *may* the author start with the last phrase in order to also rationalize the first phrase; what king Cyrus completely carried out was he rebuilt (a) temple | what the ‘**future** shepherd Cyrus’ completely carries - out is a laying of it’s foundation [only]; the Babylonians did not tear up the former temple’s foundation rather they damaged it’s walls [so king Cyrus wasn’t actually responsible; for laying any] | foundation³⁹ [rather he rebuilt the temple walls] mainstream opinion is Isaiah 44:28 [is about king Cyrus] but the passage actually deviates from what mainstream opinion [is]; (also) running head with full stop after ‘**Cyrus. To rebuild temple**’

³⁹ Here (we) approach what is sensitive to - Jewish peoples (as) in the {prophetical} temple, narrative; already the author is at pains -by- the article to draw their attention to circumstances that arguably they have virtually never; considered and in [this] light comes the Christ ‘contention’ where that One arguably is ‘a sure foundation’ [Isaiah 28 : 16, 1 Peter 2 : 6] for said ‘temple’ to be rebuilt upon particularly goes to ‘resurrection’ of past ‘generations’, the conduct of recent and present ‘generations’ their ‘deeds’ and A Revelation 21 : 22 : 23 : 24 ‘temple’ of ‘New Jerusalem’ as if perfected does it, become, beyond reproach according to the prophetical narrative particularly - to the satisfaction of native **aboriginal** peoples presently view [Jerusalem] with skepticism in light of Jewish peoples immigrating onto aboriginal lands and Israel having ‘trade’ relations with for e.g. Australia where native aboriginal resources from tribal lands are shipped - to - Israel. See p. 39 ‘A discussion on temple from Eden through to kingdom come’.

suggests that is yet; to happen, though the running head exaggerates, in light of no more; than it's foundation does he, lay where 'heaven(ly come)New Jerusalem' is (a) work, by, YHWH

ISAIAH 44 :

26 the One making the word of his servant come true, and the One that carries out completely the counsel of his own messengers;" the One saying of Jerusalem, "She will be inhabited," and of the cities of Judah, "They will be rebuilt, and her desolated places I shall raise up"; 27 the One

5/ words 'the cities of Judah They will be rebuilt' the geopolitical nature (of prophecy) the author (has) gone - too - at some length ~ arguably is about taking (the) subjection of the earth; out of mankind's hands notionally are Judah's cities rebuilt in a sense in (a) geopolitical consideration of Israel past, present and future but not necessarily meaning there's a future rebuilding of cities other; than New Jerusalem built by the g_d of the Hebrews, it in this case relates to 'New Jerusalem out of heaven' where notionally man is at one with that One in its rebuilding and the creation, thereof

ISAIAH 44 : Cyrus. To rebuilt temple {that's in a transitory state}

26 the One saying of Cyrus," "He is my shepherd, and all that I delight in he will completely carry out"; even in [my] saying of Jerusalem, "She will be rebuilt," and of the temple, "You will have your foundation laid."

1 Pt 74:15; Isa 42:15; Jer 50:38; Ro 16:12; **Isa 44:11**; Ezr 1:1; Isa 41:25; Isa 45:1; **Isa 46:11**; De 10:1; 2Ch 36:22; Isa 48:14; 2Ch 36:23; Ezr 1:2; Ezr 6:3; Isa 45:13; **CHAP. 44** :

ISAIAH 46 : Jehovah tells future

10 the One telling from the beginning the finale,' and from long ago the things that have not been done;" the One saying, "My own counsel will stand," and everything that is my delight I shall do"; 11 the One calling from the sun-rising a bird of prey,* from a distant land the man* to execute my* counsel. I have even spoken [it]; I shall also bring it in.* I have formed [it], I shall also do it.*

12 "Listen to me, YOU the ones

Isa 46:11
 11* Lit., "man of."
 Heb., 'ish. 11* "My." Mosaic in agreement with LXX; 1QIs^aM., "his."

6/ re Isaiah 46:11 'the One calling from the sunrising', 1 Peter 2 : 9 "the one that called YOU out of (Har-Maged'on's) darkness ['smoke and fire'] into his wonderful light,' " Isaiah 60 : 19 'for you the sun will no more prove to be a light of day, and for brightness the moon itself will no more give you light. YHWH must come to you an indefinitely lasting light', A Revelation 21 : 1 : 2 : 22 : 23 : 24, 'And I saw a new heaven and a new earth for the former heaven and the former earth had passed away, and the sea is no more. I also saw the holy city New Jerusalem coming down out of heaven from G_d. And I did not see a temple in it, for YHWH and the Lamb is its temple. The city had no need of sun nor moon to shine upon it, for the glory of

G_d lighted it up. The nations will walk by means of its light” [with a mind to the astrophysical contention that all stars that give out light [as in the sun] are finite resources eventually use up, burn themselves out of energy] the author ‘contend(s)’ as Isaiah’s only geographical information as to the said direction of ‘the Persians is to the south’ arguably rules king Cyrus out of; what the Isaiah 46:11 is about in light of the ‘light’ itself the [finite sun’s] transitional phase arguably becomes problematical to mankind and dangerous in Har-Magedon where [to it] the ‘sun is granted to scorch mankind’ (A Revelation 16 : 9) therefore comes the contention the **Isaiah 46:11** passage is about ‘calling’ mankind safely out of and away from; Armageddon and said ‘conclusion of the system of things’ ‘sunrising’; upon the old earth and into **the light of ‘kingdom come’ being it’s creator, upon a new earth**

7/ the Isaiah 44 : 28^m passage cross-references Ezra 1 : 1, Isaiah 46 : 11^y cross-references Ezra 1 : 2 , goes to ‘a two edged’ geopolitical prophetic role, for 2 Cyrus’s for e.g Ezra 1:2 (a) precedent “This is what Cyrus the king of Persia has said, ‘All the kingdoms of the earth YHWH the God of the heavens has given me’”: Arguably one of the earths four quarters (all its kingdoms) by the g_d of the Hebrews was given to king Cyrus set free some 20 nations including Israel lived in freedom in times after being ‘let go’ from ‘Babylon’: [It, ‘Babylon’] in the *archaic*, Hebrew, Aramaic, Greek, donated too as a architectural genre of ‘cities buil[t]’ by man central to his nation States from it’s beginnings -at- [Bab]el through -to for e.g. - Babylon, Tyre, Rome, London, New York, Sydney etc. inclusive of all Common Era cities, nation, thereof’ in the archaic languages = Babylon *generically* any nation State that had or has a capitol city in light of the continuum arguably is why a need for a 2nd Cyrus arises due -to ‘Babylon’s}’ continued expansion

8/ Isaiah 45 : 4 “For the sake of Israel I [YHWH] even proceeded to call you by your name” [the dynastic-hereditary ‘king Cyrus’ name in 2 Chroicalnes, Ezra, Daniel]; “I proceeded to give you (arguably the author) a (Isaiah 44 :28, 45 :1“Cyrus”) name of honor, although you did not know me” precedent exists where by YHWH names are given to people who subsequently carry out particular roles e.g. Abraham, Isaac, arguably Elijah in two ages [B. C. E. and C. E.], Paul formerly Saul, as arguably [like Elijah’s] Cyrus’s is a ‘two edged’ role [a response to (said) continuum (of) Babylon of the Common Era] The 1st function a precedent carried out by the Persian as a furthering of the role **arguably** is to be ‘carr[ied] out’ ~ (by the author) whom ‘YHWH proceeded to ‘give said name of honor’ in light of a literal continuum of ‘Babylon’ where the latter Cyrus frees peoples leads them away from ‘it’s’ land tenure now across ‘the four quarters of the earth’ from where they are then free to enter ‘kingdom come’ a **paradisical** earth having ‘escaped’ Har-Magedon by way of being at the ‘**south side of Tasmania**’ ‘Australia upon the 2040 C.E. December Solstice’ (see) pp 2 – 8 ...

A discussion on ‘temple’ from Eden through to kingdom come

Subtitle goes to- E’den {having} no [handmade] temple in; [it] as the ‘temple’ of heaven(ly) *come* New Jerusalem on a new earth - is donated to as “I did not see a temple in it, for YHWH G_d the Almighty is its temple, the city has no need of the sun to shine upon it for the glory of G_d lighted it up and the nations will walk by means of **it’s light**” (A Revelation 21 : 22-24) as there is a progression to [the] dynamic, Paul asks ‘do you people not know that you are G_d’s temple, and that the spirit dwells in you?’ [1 Co 3 : 16, Acts 17 : 24-25] ‘The G_d that made the world and all the things in it, does not dwell in handmade temples, neither is he attended to, by human hands, as if he needed anything’ *lends* weight -to- authors’ contention concerning Isaiah 44 : 28 ‘temple’ in essence is a graduating temple ~ state through one of being man ~ as the temple for the g_d of the Common Era to dwell in and then g_d himself in kingdom come becomes a temple of light where ‘the nations will walk by means of its (g_d’s) light’ A Revelation 21 : 1 : 3 describe the setting ‘a new heaven and earth, the sea is no more,

the tent of God is with mankind he will tent (or) **reside with them**” **within which construct arguably there is (a) 2nd occurrence of Cyrus** in Common Era times concerning (a) *graduating* of **Jerusalem** *into* the **heaven[ly] come New Jerusalem** ~ of kingdom **come** where as one is Cyrus with that **One (the creator in the building or creating of it)** where the temple is the creator is the light upon earth for man and womankind to *dwell* in as (a) **2nd Cyrus** a shepherd in a calling leads nations away from the **dangerous fractious finite sun into the light** leading them *away* from the **sunrising system of things [it’s conclusion]** / and away from **Har-Ma-ged’on in the (way)** set out - by article the advent of a 2nd Cyrus is by the ‘New World Translation of the Holy Scriptures critical apparatus’ without ~ prior collaboration by author with; translators (a) *works* that makes this critique of the scriptures by cross- referencing virtually every scripture -to- ‘the Isaiah 46 : 11 man to execute my **[YHWH’s] counsel**” *visa vis* Cyrus at a future point of, time arguably is *now* the time has come :

New World Translation of the Holy Scriptures

CONCLUSION

The wealth of cross-references and technical information in this 1984 revised edition of the *New World Translation* helps one to see how the 66 books of the Bible form one interrelated, inspired whole, producing the fabric of the “pure language” of truth. (Zephaniah [*means* Jah has concealed (or) treasured] 3 : 9) By means of this in-depth study, new vistas of Bible understanding can be opened up for those who truly are “trembling” at YHWH’s Holy Word. (Isaiah 66:2, 5) It is our desire that by the full use of the several features of this edition of the Holy Scriptures, each reader will be helped to gain an accurate knowledge of truth and will appreciate more fully that “the word of God is alive and exerts power.” (Hebrews 4:12) Truly, happy are those who continually feast at YHWH’s rich spiritual table by means of his living Word, the Bible.–Matthew 5:3.

12

The full, the [pure]st, meaning of word “language” *in* the ‘Zephaniah 3 : 9’ scripture

Arguably is ‘to **speak** *and* to **hear**’ and so forth and *so*, on, (for) considerably more of mankind’s history did they engage each other, thusly; rather than writing and reading what another, wrote etc. ...

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/ The author of (the) article, the *New World Translation* reader, has done 23 years of research, which the book is central, to.

content deleted

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Said research posed (a) question “Would you (the translators) based on the research consider appearing as expert witnesses about your book *and* associated matters in Australia (in the afore-described) *Native Title Act 1993*? No onus on them to do anything, it, simply was a, inquiry ...

content deleted

The NWT reader (the author) attempted to, [if it be] their wish, to have them [the translators] consider their position, as, to potentially being expert witnesses in Australia about their book in the matter the article sets - out? (*A question posed to; them*). /

The NWT reader (the author of the article) now - attempts by [it] - to - have (the former Journal of Biblical Literature subscribers NWBTC) and hopefully [still, current subscribers, NWBTC] to have them, at least gain knowledge of this research’s ... Existence. They note the Journal in their book’s bibliography. /

An enigma, **New World Bible Translation Committee**⁴⁰ (*a mystery*)

More than a couple of pages could the author fill ~ listing the amount of ways he’s tried to make contact with NWBTC (now being it’s former ~ members). It, might make for painful reading, [it] would make for painful writing! Suffice to say the ways all had a semblance, of hope, based a tenuous connection the author, tried to; expand on.

In 1950 there is precedent early *in* the translation’s development, NWBTC released (a) rudimentary volume where U.S. scholar Steven Byington queried them on, it, (in) a ‘November 1, 1950 issue’ of ‘The Christian Century’ NWBTC responded -to- the critique in the May 9, 1951 issue ... The querying scholar, who himself, translated ‘The Byington Bible’

⁴⁰ Their footnotes, appendices, and even **Index** word '**HEATHEN**' it does not appear in the translation proper yet under it’s entry says ‘See **NATION(S)**’, show a **Jewish persuasion** ~ *come* intimate knowledge of **Jewish** history *and* culture permeates through - information conveyed as if *by* a choosing Romans 11: 4-5 donate like the ‘Baal’ precedent, ‘a [choos]en remnant, **by** g_d, turn[s] up in the present season”, *arguably* it’s **NWBTC** whose scriptural *criticism* donates (a second Cyrus), g_d’s response, to [a] global captivity of peoples and the advent of so called kingdom come a (‘New World’). It took a unprecedented **37** years to perform (the) ‘Translation’. Is a lifetime works when one considers the education required to even attempt as, much.

was unable to secure a publisher where after his death, (the rights thereof, from his estate were purchased) by Watchtower Inc.

Arguably the **greatest Biblical publishing deal** of all - time secured By the **greatest literary enigma NWBTC** met Watchtower Inc. of New York in 1949 *a*

Publishing deal was struck commissioning⁴¹ said translators to continue on ~ from part of the scriptures they already (had) translated – to – – thus in 1984 complete, release ***New World Translation***.

content deleted

In light of Har–Ma·ged´on, in light of the article, and the translators **previously** answering (a) critique of their *works* the author cites Micah 2:13 ‘the one [hopefully the author] making a breakthrough will certainly come up before them’^u (cross-references Isa[iah] 45:1 the Cyrus *figure*) ... Micah goes onto say ‘they{*hopefully being NWBTC*}will actually break through’ (to **author**).

⁴¹New York Times August 3, 1950 p. 19 “**A NEW TRANSLATION OF NEW TESTAMENT** The product of three years research by an international commission of Biblical scholars in New York City, the new version is entitled ‘New World Translation of the Christian Greek Scriptures’. The identity of the translators is being withheld at their request. Known as the New World Bible Translation Committee, the group was financed by the society” (by publisher Watchtower Bible and Tract Society of New York, Inc.) **Subsequently**, more volumes, for e.g. the Hebrew scriptures were released; + revisions culminated in a final 1984 release where all volumes merged into **1** volume in English ‘**New World Translation of the Holy Scriptures**’ (with it’s numerous ‘technical features’), Wikipedia cites, the latest printed editions, figure.

The author doesn't want to sound; haughty in citing 1 John 2:27 'as for you the anointing that you (arguably the author *visa vis* the second Cyrus] received from him remains in you, and you do not need anyone to be teaching you; but as the anointing from him is teaching you about all things and is true, you remain in union with him' ...

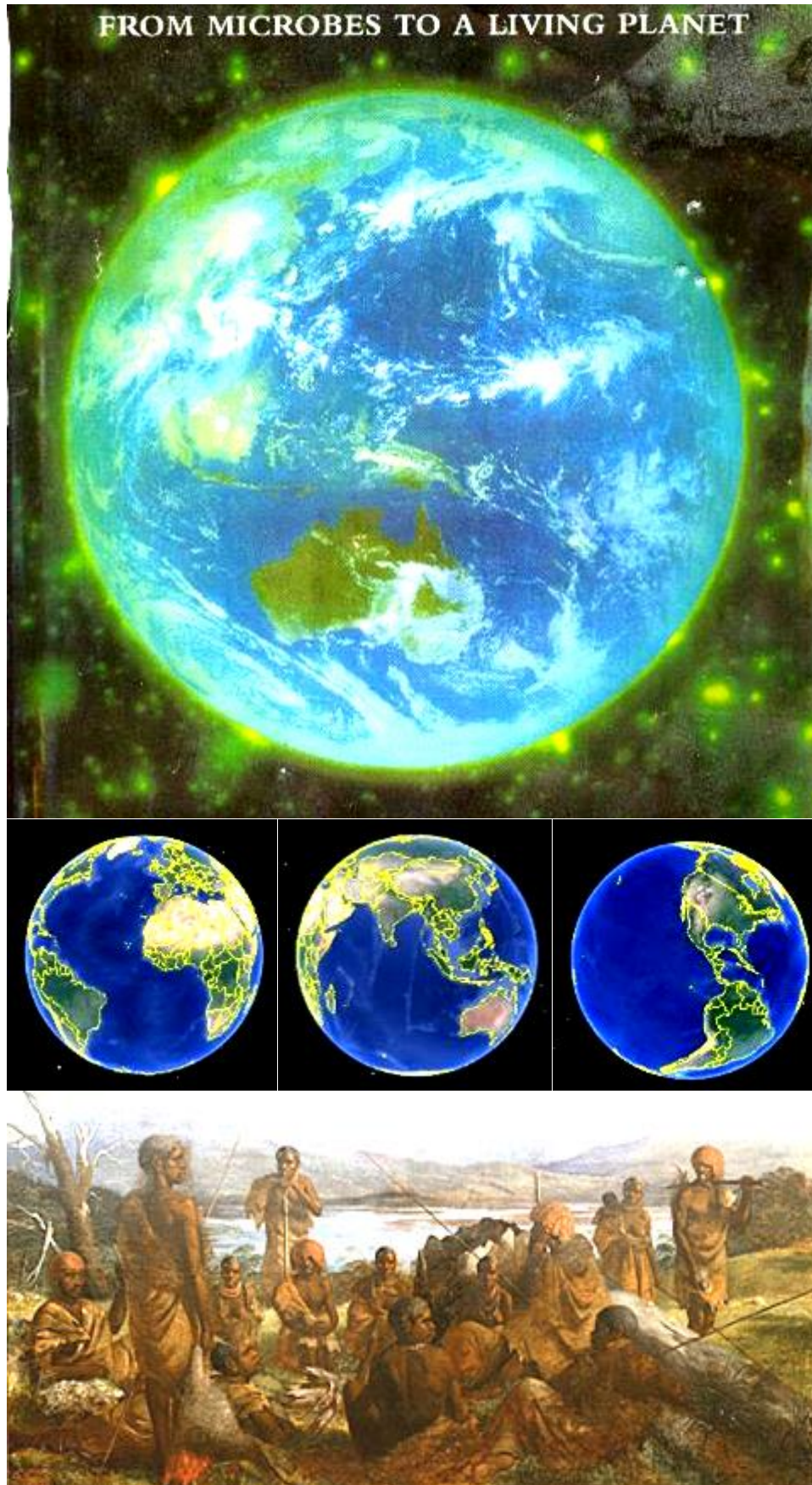
(The) Cyrus world view his appreciation of all peoples (gods), for the **Sake** of the earth surviving Mankind; would all the (creators of the earth) **Act With Common Purpose**, arguably in light of [mans]'s desolating effect Upon the **Natural** Order and creation

Arguably, the **Cyrus** position is (that) the one G_d [is] constituted {of many} names, guises, and forms, expressing himself, herself, itself, through *many* languages consistent with many name(s), guises, forms, languages - that all [the] people's - of - the nation's **gods** ~ manifest themselves [**in**] -to- those peoples - where *because* the one G_d at Ba'bel at that time the G_d of one people; subsequently *caused many languages* \ among people - - does not mean g_d ceased (from) communicating with *all the* language groups (rather) like mankind ~ the ~ one g_d has a multilingual capacity, multiple forms of expression (in) trying to convey communicate with the various 'national groups' in their various ~ geographical, areas, that he caused to, arise ... And *vica versa* where many forms of god are – constitut-able [as] One g_d reflecting the single mindedness (that) he himself requires of mankind *in their varying* surroundings in their attention - to Him concerning **his** argument through the Hebrews/the scriptures -to- the modern World ... Where arguably in [this] matter all peoples may share in each ~ others gods ~ whose consensus arguably is [to] wind the earth back or project [it] forward full ~ circle ~ [into] a ~ **paradisiacal** form of creation [that] man and womankind will never again compromise *nor* cause division, in, where again all things *will be as One*:

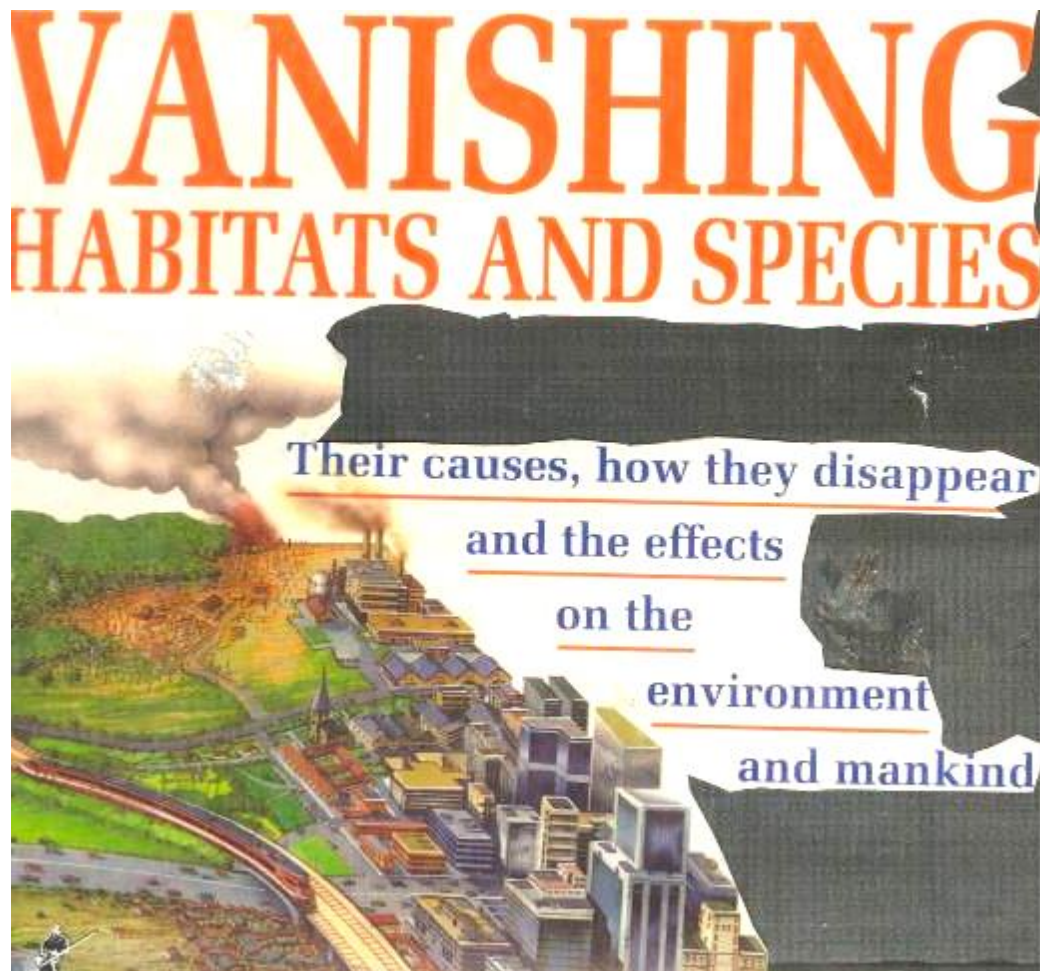
A note on Isaiah **66:19** 'And I will set among them a sign^{a42} and I will send some of those who are escaped to the nations, [to] Tar'shish, Pul and Lud, those drawing the bow, Tu'bal and Ja'van, the far away islands or coastlands, who have not heard a report about me or seen my glory; and they will certainly tell about my glory among the nations. **20** And they will actually bring your brothers out of all the nations as a gift to YHWH up to my holy mountain, (see pp 32-33 where author is placed at the foot of said mountain) **24** And they will actually go forth and look upon the carcasses of the men that were transgressing against me; for the very worms upon them will not die and their fire itself will not be extinguished" [arguably is set in eschatological\post end times of the world] as the translators donate *Cyrus* as future *tense*:

⁴² Cross-references Ezr[a] 1 : 3 'Whoever there is among you of all his people, may his G_d prove to be with him'^j cross-references Isa[iah] 45 : 13 'I myself have roused up someone in righteousness'^e cross-references Isa[iah] 44 : 28 'the one saying of Cyrus'^m (he who the author argues is the 2nd and not the; 1st Cyrus) where 44 : 28^m cross references Isaiah 46:11 'the man to execute YHWH's counsel'^v with it's running head **Jehovah tells future** as 46 : 11^v cross references Isaiah 44 : 28 donates (a) future; not a past; Cyrus ... The translator's INTRODUCTION p. 8 para. 2 "MARGINAL REFERENCES: There are more than 125,000 marginal (cross) references in this edition. These citations demonstrate that there is at least a second witness to almost every Biblical matter" ... Arguably the translators *criticism* of Isaiah 66 : 19 'a sign' is [it] relates to [a 2nd Cyrus *arguably* the author] in light of a sign relating to a future ~ event and occurrence, as *in a sign of things to, come.*" ('Those drawing the bow' in the – passage arguably relates to peoples who see merit (or) find no; fault with the native aboriginal {worldly argument(s)}, north and south American Indians use(d) 'the bow' to, hunt.

The Natural Order



Tasmania Australia (the) native aborigines, thereof living naturally



Man's Ecological Imprint *arguably* changes significantly ... For e.g. the author cited Eden, or it's legendary equivalent(s), (there in so called Eden) for a time was man and womankind *living* in perfect harmony with the natural order (creation) ... *The author then attempted to argue Eden's existence at circa 3 million years ago - wherefrom being driven away from, it, Adam\|Eve though living millions of years devolved because of environmental impacts such as The Ice Ages upon the human condition* **yet** still within The Natural Order **was** mankind living because literally -they required nothing more from the environment than the animals, did, [they] living within the natural order. / The author *then* narrowed times -to- circa the last 100 000 years where for a time man came out of the natural order and began to build a city (Ba´bel) arguably detract[ed] from the natural order, was **not** approved (of) by the g_d of the Hebrews⁴³ ... Particularly in light of the native aborigines who ~ over millennia have (shown) the example that cities, States, nations that monopolize

⁴³ Native aboriginal legends note a time when ~ languages were in a confused state, there are legends of great migrations, they lend weight - to the biblical narrative of Babel, 'the division of peoples, linguistically, geographically and a scattering of them --- across the, earth'.

creation, the natural order, thereof are **not**; essential to mankind's survival; where the natural order (creation) **thrives** in the absence; [of] city States and their nations.

The World Wildlife Fund for Nature (WWF) describes (how) 1¹/₄ earths ~ are required to meet the demands humanity makes on nature's ~ irreplaceable resources, [each] year, also between 1970 and 2010 C.E. the populations - of animals, fishes, birds dropped by half, their already vastly depleted habitat, by man, *constantly* reduced at [the rate] of mankind's 'population' ~ growth / over the last 50 thousand years ... Up until - 2040 C.E. is estimated to - be 10 billion 'people' ...

A measure of human impact on the environment is the **sum** of all croplands, grazing lands, forests, fishing grounds, water, oil, minerals, etc. etc. - required to produce - what, [it is that] the nations *consume*.

WWF's 2014 Living Planet Report for e.g. found -in- 2010 that man's global requirement was 18.1 billion global hectares where the Earths total biocapacity / was only 12 billion global hectares.

Meaning the Earth's people needed 18 billion hectares of the productive earth [in] order to provide each person with the resources they require to support their lifestyle. However - there was only 12 billion global hectares available [that] was reproductive as in regenerated the resources that man uses where the shortfall is (the) measure of unsustainable inequity that man 'hopes'⁴⁴ he will; survive.

For e.g. in 2010 C.E. man used - up circa 25% more natural resources than the earth can regenerate (meaning, forests, the fishes of the sea, minerals, oil, gases, **the fertility of the soil, bee populations -to- pollinate fruits, vegetables, etc. [in] light of mankind and population - growth meant [the] resources - were either used up - or degraded and under ever *increasing stress*. / Whereas in ~ the so called **New World in pre contact times (that is the times - before takeover by the nations -from- the opposite 1/2 of the world); in pre contact times the earth and, resources were, abundant, were by native aboriginal populations, *sustained* maintained at abundant levels in comparison to | now!****

Endangered Species International

A Mass Extinction

Native, animals, birds, fishes are going extinct at 100 times faster than at the normal background extinction rate. (as in the millions of years before mankind was on earth) Where the current rate is about 10 to 25 species per year. **Researchers assess man is in the middle of a mass extinction event that is faster than the Cretaceous-Tertiary extinction where dinosaurs ceased to; exist.** The alarming decline in

⁴⁴ To The Romans 8 : 20-22 "for the creation was subjected to futility, not by its own will but through him that subjected it, on the basis of hope, that the creation itself also will be set free from enslavement to corruption and have the glorious freedom of the children of God. For we know that all creation keeps on groaning together and being in pain together' ".

biodiversity leading to the current extinctions - the result of mankind's activities: Habitat destruction destroys great numbers of species, atmospheric pollution making for human induced climate change **by** billions of tons of manmade *emissions unnaturally* magnify trap the sun's heat ~ absorbing the pollution is the oceans are acidifying literally (within them) making, it, unliveable, human overpopulation globally, where [on native aboriginal lands ~ before **contact** - with the other ½ of the world; there virtually was zero; overpopulation]

The difference between Pre Modern Man (as in subsistence agriculture - hunter gatherer Societies) [and] Modern Man [since the advent of large scale agriculture, to feed city States, the nations, thereof, with **all** the **billions** of **manmade** creations⁴⁵] *arguably is* (biologically) **striking** -as- to the former being sustainable; the later unsustainable increasingly overburdens the earth's **natural** order!

Arguably earth has to have a natural order! To function. To stay in **orbit** with untold forces at ~ play. Oil, gases, minerals constitute **mass** as fantastic universal forces are placed upon 'the circle of the earth' where mankind devours distorts the natural order at (an) ever increasing rate where the earth's mass is irreplaceable subsequently earthquakes culminating in a massive quake (are) prophesied ...

'Black Elk Speaks'⁴⁶ a 19th century C.E. 'Oglala Sioux' (north American indian) (a) independent witness, in light of, the prophets, and author, (a study):



(above) Black Elk entreats the creator with The Peace Pipe, a map shows Australia at the 'center* of the world' - in - the south Hemisphere

⁴⁵ The natural equivalent of electricity **arguably** is lightning, the natural equivalent of a airplane is a bird, the natural equivalent of a computer is the human mind, **guns**, explosive weapons use the same combusive principle as erupting volcanoes. In this way - in the Common Era man's creations **unnaturally** impact The natural ~ order contrary to **Exodus** 20 : 4 'you must not make for yourself a form like anything that is in the heavens above or that is on the earth underneath'; **native aboriginal stone age society's maintained simple efficient lifestyles - they required little of the earth's resources that were able to replenished themselves**, Job 12 : 8 'show your concern to the earth and it will instruct you'.

⁴⁶ For [the complete] transcript of 'Black Elk Speaks' see 'http://www.nativeamericanembassy.net/Black-Elk/blackelkspeaks.unl.edu/blackelk.pdf'

Background: Named after (a) species of deer ~ (that) ~ was in perfect harmony with creation and the natural order ‘**Black Elk**’ -in- the mid 19th year century C.E. ~ was born into the **most** troubled times - **in** - the - history of circa 600 tribes of *what Europeans called* ‘**The North American Indians**’. \ ‘Coming from - the direction of ‘the - sea’ (Daniel 7 : 3-12) Spain, Britain, France besieged ‘native’(Leviticus 24:22) aboriginal populations in a orgy (A Revelation 18) of ‘violence, coveting’, lands, resources, the underlying stimulation [motive] to ‘accumulate wealth and property’. (Ezekiel 38 : 12⁴⁷) What survived was taken ‘captive’ (Luke 21:24) / exploited like the Israelites in Egypt / ... Aged 9 **Elk** was (a) boy warrior, the tribes were reeling, epidemics came with Europeans that natives had no resistance, too, what survived them, frontier clashes, anarchistic shockwaves dislocating day ~ to ~ day life *either* succumbed to captivity **or** fought. **The United States Cavalry** with it’s ‘teeth of iron’ [guns] was ‘hunting’ (Daniel 7 : 7, Genesis 10 : 9-10) the tribes who stayed free, were amassing to out - - maneuver the Calvary’s advances *the* General of the Cavalry ‘Custer’ led them into battle⁴⁸ >—●—< ‘Crazy Horse’⁴⁹*the* Indian Chief ~ led them into battle and - prevailed / but in later times the **natives** succumbed **-to-** an endless onslaught waves [of] Europeans ‘flooded’ the land where **captivity** came by the hand of [what were the British who] {had a Revolution and} became the United States *visa vis* ‘Babylon’ at some ~ length by the article donated too as the genre of nations from the opposite ½ of the world forcibly *expanding their nations and ways onto* neighboring nation’s, lands contrary to (Matthew 22 : 39-40).

Before Battle: Around the time of the ‘the iron horse’ the railway being built across the land: Elk the boy warrior collapsed. His parents thought the stress of the **Frontier War** had proven to, great; he did - not regain; consciousness for days. ~ During (this) time he had a ‘vision’ ... Some 70 years later ‘**Black Elk Speaks**’ became *a* book translated from the Oglala Sioux *tongue - into* 8 languages:

What Elk Saw: Arguably relates to the southern *central land mass of the world **Australia** see map (previous) page ... The author will recount - elements of - (a) vision (that) culminated [in] said ~ geographical feature with Elk being taken, there arguably ... Consistent with the prophets of Israel see pp 2–4 in light of the author’s, vision:

Black Elk Speaks p. 19 para.1-3 “Hurry! Come! Your Grandfathers are calling you!” (‘two men who came with flaming spears’ said to Elk) *who* continues “a little cloud was coming very fast it came

⁴⁷ ‘**Gog, attacks** {the actions of the world *inclusive of*} **Israel**’ in **light** of article [a **critique** of Israel] *and the* Ezekiel prophecy; where further the ‘nations of Gog, Ma’gog’ turn up in ‘**A Revelation 20 : 7-9, 1000 years post - Armageddon**’ arguably [**‘blessed** (Genesis 22:18) born **again** (John 3:7) **through the seed of Israel**’] (where **Ma’gog occupy** ‘the **four quarters** of the **earth**’, **donated** too as ‘**those nations** of the **holy ones**’), the author, the article does not; seek Jewish; sympathises. Rather **-it-** seeks to (with native aboriginal nation’s standing) remedy [the weaknesses -in- Israel’s standing - amongst the modern world of nations it [Israel] has always, **known**] to - - thus **unite** strengthen it {Israel} - with native **aboriginal** relativity and standing in the ways of **how** ‘to take care **of**’ creation (Genesis 2:15); the native aborigines similarly need -to- become one with the Jews, notionally a remnant of Israel, to be endowed with the standing it (Judah the Jews has in the scriptures - **of** the - modern World.) Holds captive, the native, and *arguably* the Jew [as in the tribe of Judah] **as** all the peoples of the nations arguably - (could) - partake of such (a) process. (A discussion on Gog of the land of Ma’gog). Follows.

⁴⁸ The Battle of Little Big Horn.

⁴⁹ So named because in **battle** (such) was his horsemanship - the appearance of horse and rider was as if floating ~ across the ~ earth, defied the normal appearance of horse and rider attributed name ‘Crazy Horse’ because of the appearance, of that one’s horse in battle.

and stopped and took me back to where it had come from, I looked down and could see my mother and father yonder and I felt sorry for leaving them”, “suddenly there was nothing but a world of cloud, in the middle of a great white plain with snowy hills and mountains staring at us and it was very still but there were whispers”, p. 20 para. 1-5 [then] ‘thunder’ [and lightning] ‘horses’ of different ‘colors’ gathered, one horse spoke and “wheeled [around] to look upon the place where you are always facing (the south)”’, it said ‘Your Grandfathers are having a council. These [horses] shall take you; so have courage”, p. 21 para. 3-5 “Make haste!” ‘we walked together side by side, then as we walked there was heaped up cloud ahead that changed into a tepee and the rainbow [see Genesis 9:13 ‘rainbow covenant’] was the open door of it and through the door I saw six old men sitting in a row, the oldest of the Grandfathers spoke with a kind voice’, “come right in and do not fear, Your grandfathers all over the world are having a council and they have called you here to teach you”, ‘his voice was very kind, but I shook all over with fear now, for I knew that these were not old men, but [were] the powers of the World, West, North, East, South, the Sky and the Earth’, p.22 para. 1-4 ‘the first Grandfather spoke again’, “You shall see and have my power [of thunder] and they [the thunder beings] shall take you to the lonely center of the earth (see map of Australia p. 47) that you may see; even to the place where the sun continually shines [arguably refers - to the aforesaid ‘endless light of YHWH upon a new earth’] they shall take you there to understand”, ‘now there was a wooden cup in his hand and it was full of water that was the sky’, “take this it is the power to make **live** and it is yours”, ‘[then] he had a bow in his hands, he said’ “take this it is the power to destroy and it is yours” [see Jeremiah 6 : 22-23 ‘Look! A people is coming from the land of the north, there will be a great nation awakened from the remotest parts of the earth, the bow they will grab hold of’], para. 9, ‘the second Grandfather spoke “take courage younger brother on earth a nation you shall make live for yours shall be the power of the white giant wing the **cleansing** wing”, p.23 para. 3, ‘now the third Grandfather spoke he of where the sun shines continually’, “take courage younger brother for across the earth they shall take you! Then he pointed to where the daybreak star was shining and beneath the star two men were flying, from them you shall have power” he said, “from them who have (awakened) all the beings of the earth with roots and legs and wings” and as he said this ‘he held in his hand a peace pipe which had the spotted eagle outstretched upon the stem and this eagle seemed alive for it was poised there fluttering its eyes were looking upon me’, “with this pipe” the Grandfather said “you shall walk upon the earth and whatever sickens there, you shall make well” then he pointed to a man who was bright **red** all over, the color of good and of plenty”, p. 24 para. 2-3 ‘now the fourth Grandfather spoke, he of the place you are

always facing (the south), whence comes the **power to** grow’, “Younger brother” he said with the powers of the four quarters [of the earth] you shall walk, a relative. Behold the living center of a nation I shall give you, and with it many you shall save”, ‘and I saw that he was holding in his hand a bright red stick that was alive, and as I looked it sprouted at the top and sent forth branches and on the branches many leaves came out’, ‘I thought I saw beneath it in the shade villages of people all were happy’ [Malachi 3:12 ‘the nations will have to pronounce you, happy] “by your powers you shall make blossom” the Grandfather said. Then he spoke again: “Behold the earth!” ‘So I looked down and saw it lying yonder like a hoop (a circle) of peoples and in the center bloomed the holy stick that was a tree, and where it stood crossed two roads a **red** one, and a black; from [the north] to where you always face (the south) is where the red **road** goes the road of **good**” the Grandfather said “and on it your nation shall walk” [arguably toward **Australia** see article’s pp 2-4] p. 25 para. 2-4 ‘then he rose very tall and started ‘running’ *toward* the **south**’, now the fifth Grandfather spoke the oldest of them all The Spirit of the Sky “my boy [see Isaiah 11:6 ‘a mere little boy will be leader over them’] I have sent for you and you have come, and my power you shall see!” ‘He stretched his arms and turned into a spotted eagle hovering’ “behold” he said all the wings of the air they shall come to you and they and the winds and the stars [see Genesis 22:17 ‘stars’] shall be your relatives”, ‘then the eagle soared above my head and fluttered there and suddenly the sky was full of friendly wings [see Job 12:8 ‘the winged creatures of the heavens they shall tell you’] all coming toward me’, ‘now I knew the sixth Grandfather was about to speak he who was the Spirit of the earth and I saw that he was very old, but more as men are old, his hair was long and white, his face was all in wrinkles, his eyes deep and dim, I stared at him for it seemed I knew him, somehow; as I stared he slowly changed for he was growing backwards into youth and when he became a boy, I knew that he was myself with all the years that would be mine, and when he was old again he said’ “my boy have courage for my power shall be yours, and you shall need it, for your nation on earth will have great troubles. Come.” P. 26 par. 1-6 ‘they have given you the cup of water - to make live the greening day and also the bow and arrow to destroy’, ‘they have given you the sacred pipe and the power that is peace, and the **good red** day, they have given you the sacred stick, and your nation’s hoop (nation’s circle) and the yellow day [where the light never grows; dim] and in the center of the hoop (the circle) you shall set the stick and make it grow into a shielding tree, and make it bloom. Now you shall walk the black [east - west] road with these and all the nations shall fear you’. ‘I started walking east, the daybreak star was rising very dim’, ‘I looked beneath me where the earth was silent in a sick green light, I saw the hills look up afraid and all the animals,

and everywhere about me were the cries frightened birds and sounds of fleeing wings [A Revelation 19:17 'I saw an angel standing in the sun and he cried out with a loud voice and said to all the birds, that fly in midheaven 'come here'] p. 27 para. 1-3 'the hills were dim', 'we came upon a place where three streams made one big one— a source of mighty waters (Black Elk thinks this was the three forks of the Missouri river)— and something terrible was there flames were rising from the waters, in the flames a blue [*possibly refers to color of U.S. Cavalry uniform*] man lived dust was floating all about him in the air, the grass was short and withered, the trees wilting (birds and animals) lay there thin and panting, wings to weak to fly'[troops of horses accompanied Elk, one of which he was riding, he also had been given the name 'Eagle Wing Stretches'] the horses charged the blue man but they were driven back. So the horses all cried together "Eagle Wing Stretches, hurry!" 'and all the world was filled with voices of all kinds that cheered me, so I charged, I had the cup of water in one hand and the in the other was the bow that turned into a spear [see aforesaid Jeremiah 6:23; word 'javlin' = spear] as [the horse I rode] swooped down and the spears head was sharp lightning it stabbed the blue man's heart, I had killed, the flames died the trees and grasses were not withered anymore and murmured happily together and every living being cried in gladness" , p. 28 para. 2-6 'so we were riding now on the earth down along the river flowing full from the source of waters and soon I saw ahead the circled village of a people in the valley and a voice said 'Behold a nation; it is yours. Make haste, Eagle Wing Stretches!' 'I entered the village riding with the four horse troops behind me and the place was filled with moaning and mourning for the dead', 'the wind was blowing from the south like a fever,' 'when I looked around I saw that in nearly every tepee the women and the children and the men lay dying with the dead", 'I rode around the circle of the village looking in upon the sick and the dead and felt like crying as I rode, but when I looked behind me all the women, children and men were getting up and coming forth with happy faces' [see 1 Corinthians 15 : 51 "Look! I tell you a sacred secret: We shall not all fall asleep [in death], but we shall all be changed" + A Revelation 20 : 5-6 'resurrection'] a Voice said "behold they have given you the center of the nation's hoop (circle) to make it live" , 'so I rode to the center of the village with the horse troops around me and there the people gathered and the Voice said "give them now the flowering stick that they may flourish and the sacred pipe that they may know the power that is peace and the white giant wing that they may have endurance and face all winds with courage" ['white giant wing said cleansing wing" of 'winds' *that moved sails__of ships --- toward* - nation's coastlines -'trespass[ed]' *by making 'a image of the wing' that moves 'the winged creatures of the heavens (birds)' contrary too Exodus 20 : 4 : 5 warns of 'generation[al] punishment for mak[ing] a form like*



something that is in the heavens” Daniel 9 : 27 : 26 ‘upon the wing {the sails of ships} of disgusting things, there will be the one causing desolation; and until an extermination [by Har-Ma-ged’on] the very thing decided upon, will go also, pouring out upon the one lying desolate’ ” (native aboriginal tribes, north and south American indians, sub Saharan Africans, Micronesians, Melanesians, Polynesians, Australia’s aborigines) ‘Messiah will be cut off with nothing for himself’ [by thousands of ships they for centuries filled cargo holds with the native aboriginal land’s - resources and still do where sailing ships - are replaced by motor driven iron cargo ship(s) see Daniel 7 : 3 : 7 ‘a huge beast coming up out of the sea, with devouring teeth of iron’ + A Revelation 18:17 ‘because in one hour such great riches have been devastated! And every ship captain and every man that voyages anywhere and sailors and all those who make a living by the sea stood at a distance and cried out as they looked at the smoke from the burning of her’] Elk p. 29 para. 1-5 ‘so I took the bright red stick and at the center of the nation’s circle thrust it in the earth, as it touched the earth it leapt mightily in my hand and was the rustling tree, very tall and full of leafy branches and of all birds singing mingling with people making happy cries the women raised their tremolo of joy, then I heard the white [cleansed] wind blowing gently through the tree and singing there [after Har-Ma-ged’on] and from the east the sacred pipe came flying on its eagle wings and stopped before me there beneath the tree spreading deep ‘peace’ around it, then the daybreak star was rising [see A Revelation 2:28, 22:16, 2:27 ‘I will give him the morning star, I [Christ] am the bright morning star’, he shall shepherd the people”] and a Voice said “it shall be a relative to them; and who shall see it, shall see much more, for thence comes wisdom; and those that do not see it shall be dark [darkened by Har-Ma-ged’on]” ‘and all the people raised their faces to the east and the star’s light fell upon them’, then the great Voice said “behold the nation’s circle for it is holy, being endless and thus all the powers shall be one power in a people without end, now they shall break camp and go forth upon the red road and your Grandfathers shall walk with them”, ‘so the people broke camp and took the good road”, p. 30 para. 6-9 ‘for when I looked behind me, there was there was ghosts of people like a trailing fog as far as I could see—grandfathers of grandfathers and grandmothers of grandmothers without number [see A Revelation 20 : 5-6 concerning a happy and holy, resurrection of the dead]”, “ ‘and over these a great Voice—the Voice that was the south— lived and as we went said” “behold a good nation walking in a sacred manner in a good land!’ ” [arguably toward Tasmania Australia - in the southern hemisphere see article’s pp 2-4] ‘I looked up and saw that there were four ascents ahead, and saw

that all the land was green, and as the long line climbed [see Isaiah 2:2-4 'it must occur in the final part of the days that the mountain of the house of YHWH will certainly be lifted up above the hills and to it all the nations must stream'] all the old men and women raised their hands, palms forward, to the far sky yonder and began to croon a song [see Isaiah 42:10 'sing to YHWH a new song his praise from the extremity of the earth you that are going down to the sea and the islands" *arguably* of Australia en route -to-Tasmanian Australia] together", p. 31 para. 4 'and all over the universe I could hear the winds at war like wild beasts fighting" [see Daniel 7 "beasts" + a Revelation 6 : 8 + 11 : 7 – 20:10 "wild beast(s) of the earth"] at this point of the translation **Black Elk** remarked: "I think we are near that place now, and I am afraid something very bad is going to happen all over the world." ' p. 32 para. 2, 'I looked the people were thin, for they were starving and as I looked and wept', p. 33 para. 4-5 'then a song of power came to me, I sang it there, it went like this "a good nation I will make live, this the nation above has said, they have given me the power to make over" 'and when I had sung this a Voice said "to the four quarters [of the earth] you shall run for help, and nothing shall be strong before you. Behold him!", p. 35 para. 2-6 'his voice went over all the universe and filled it' 'and when I looked down upon my people the cloud passed over blessing them with friendly rain, and stood in the east was a flaming rainbow [see Genesis 9:13 'my rainbow in the cloud it must serve as a sign of the covenant'; arguably (of) limited duration with peoples who do not escape- Har-Ma-ged'on] and all things sang along as they walked', and a Voice said "all over the universe they have finished a day of happiness", "and looking down I saw the whole wide circle of the day was beautiful and green with all **fruits**⁵⁰ **growing** and all things kind and happy" ' then a voice said "behold this day for it is yours to make, now you shall stand upon the center of the earth for there they are taking you" [arguably to the center of the southern hemisphere where Australia is located see map p. 47 see article's pp 2-4] p. 36 para. 1, 4, "I looked ahead and saw the mountains there, and from the mountains flashed all colors upward to the heavens, then I was

⁵⁰ **Joel 2** : "Let all the inhabitants of the land get agitated; for the day of YHWH is coming, for it is near! **2** It is a day of darkness and gloominess, a day of clouds and thick gloom, like light of dawn spread out upon the mountains." "There is a people numerous and mighty; [as in the **native aboriginal peoples of the** so – called **New World**] one like it has not been made to exist from the indefinite past, and after it there will be none again to the years of generation after generation. **3** Ahead of it a fire has devoured, and behind it a flame consumes. Like the garden of E'den* the land is ahead of it; but behind it is a desolate wilderness, and there has also proved to be nothing thereof escaping".

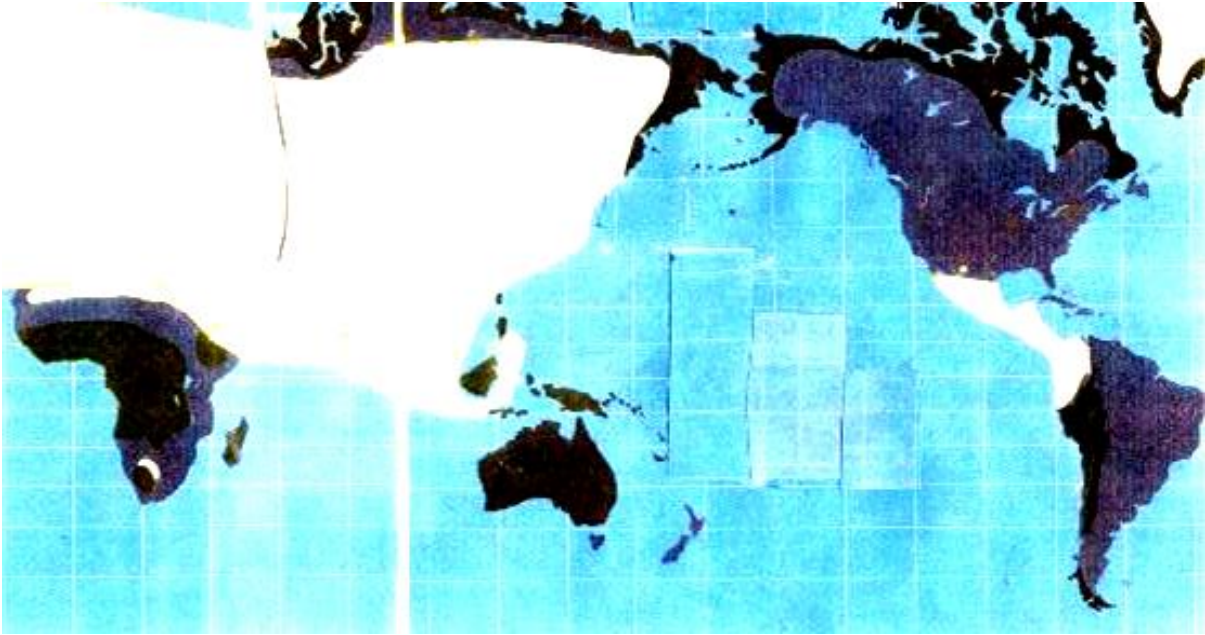
Joel 2:1# Or, "the **earth**". **3*** "Like a **paradise** of delight". "Like a **garden** of pleasure".

A Revelation **22** : **1** "And he showed me a river of water of life, clear as crystal **2** and on this side of the river and on that side [there were] trees* of life, producing twelve crops of fruit, yielding their fruits each month, and the leaves of the trees were for the curing of the nations" [as opposed - to Eden where leaves were misused to cover the human form]. **Revelation 22:2*** Literal, "tree" (generically); or, "wood".

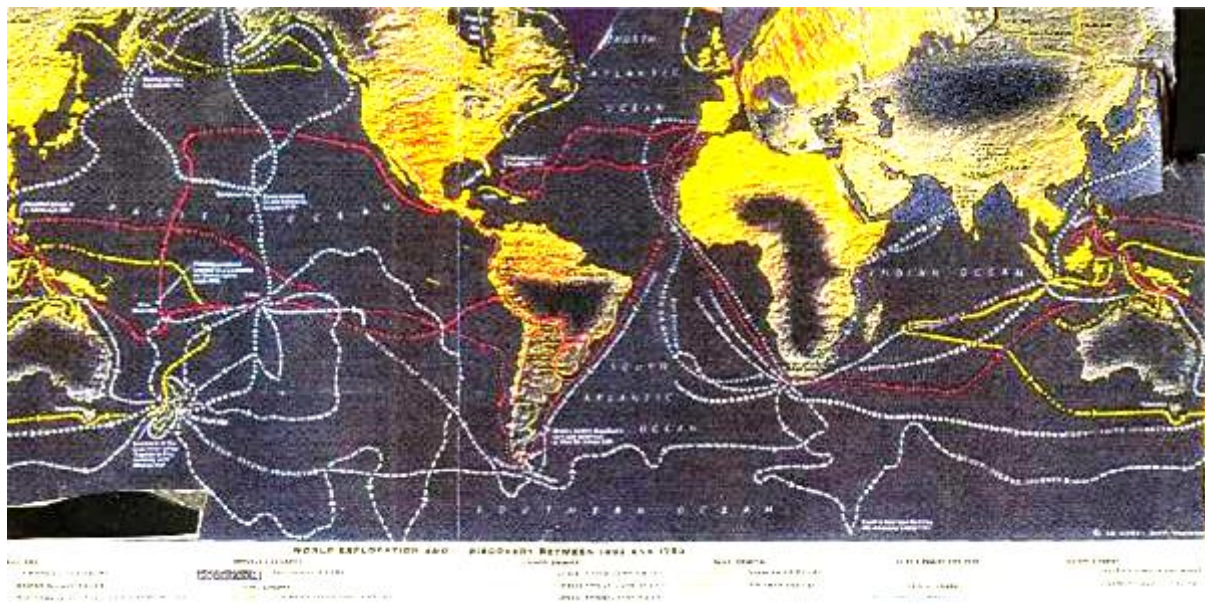
standing on the highest mountain of them all [see Isaiah 2 : 2-4 ‘mountain(s) at the foot of ‘the mountain of the house of YHWH and to it all nations must stream and many peoples will certainly go, and say come you people let us go up to the mountain and he will instruct us about his ways and we will walk in his paths for out of Zion law will go forth and he will certainly render judgment among the nations and set matters strait respecting many peoples, nation will not lift up sword against nation nor will they learn war anymore”] and round about beneath me was the whole hoop (the whole circle) of the world and while I stood there I saw more than I can tell, and I understood more than I saw; for I was seeing in a sacred manner the shapes of all things in the spirit they must live together like one being and I saw the sacred hoop (the sacred circle) of my people was one of many hoops (of many circles of people) that made that made one circle [see A Revelation 7 : 9 ‘I saw and look! a great crowd which no man was able to number, out of all nations, tribes and tongues”] wide as daylight and in the center grew one mighty flowering tree [arguably a reference to the tree of life that was in the center of; Eden] to shelter all the children of one mother and father [children of the one God] and I saw that it was holy, I had not noticed how I was dressed until now, and I saw that I was painted **red all over** [the color of good and of the road that goes to the south the way that you are always facing that many peoples had traveled on - to - said centre of the world see map p. 47 Australia - located in the center of southern hemisphere see pp 2-4 (author’s) vision of a semi ~ circle ~ in regard to said ‘circle(s)’ of Elk’s vision as - to many peoples going ~ full circle into a ~ Edenic kind of ‘life’ once, more.

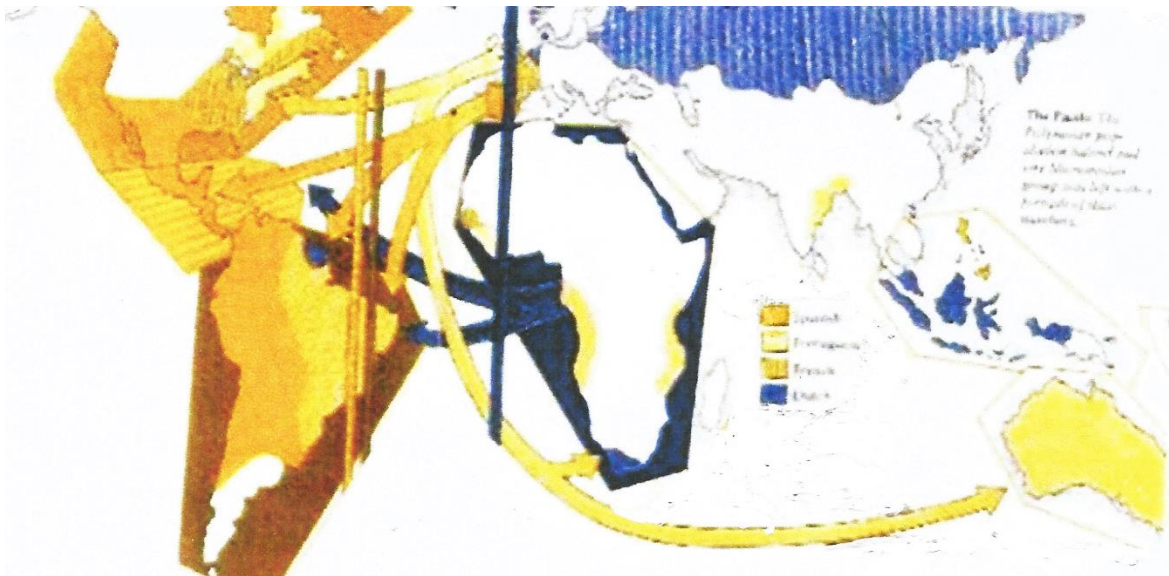
Gog of the land of Ma’gog: The Jewish Encyclopaedia says ‘When Ezekiel’s (ch. 38, 39) prophecy was not fulfilled in his time, it became gradually assigned, with the development of Jewish eschatology, to the end of the world”. A Revelation 20 : 8-9 “now as soon as the thousand years have ended [that is **1000** years - post Armageddon] Satan will be let loose out of his prison and he will go out to mislead those nations in the four corners (or quarters) of the earth, Gog and Ma’gog, to gather them together for the war, the number of these [Gog/Ma’gog] is as the sand of the sea, and they advanced over the breadth of the earth and **encircled** the camp of the holy ones (Gog\Ma’gog) and the beloved city (‘New Jerusalem” see Revelation 21:1-2) but fire came down out of heaven and devoured them and the devil who was misleading them (Gog/Ma’gog) was hurled into the lake of fire and sulphur where both the wild beast and the false prophet [already were] and they will be tormented for ever and ever.” ’ The settings of the Ezekiel and A Revelation passages seemly are contradictory where in ‘Ezekiel’ Ma’gog {arguably the **native** aboriginal nations concerning their lands} in response to the world’s ‘[cent]ral’ motive [‘to accumulate wealth and property (Ezekiel 38:12)]”{from aboriginal lands Ma’gog therefore} *attacks* ‘Israel(s)’ record of complicity the running head **Universal war** Ezekiel donates ‘YHWH (alone)’ defeats Gog **however** A Revelation proclaims Gog/Ma’gog occupy the ‘earth’s four quarters’ after Armageddon meaning they survived, it [Armageddon]. Why do the 2 passages contradict one and other? Where Ezekiel donates ‘YHWH (alone)’ defeats buries Gog and A Revelation describes them as those ‘nations, the holy ones’ who survived Har–Ma·ged’ on. Arguably (a) land war arose - but - Ma’gog {as in the **native** aboriginal nations} couldn’t [contd. p. 58]

GLOSSARY



(above) shows said nations of, subsistence agriculture, hunter gatherer societies in parts of the world that after 1492 C.E. became known as sub saharan Africa, the Americas, Australia, the islands of Micronesia, Melanesia, Polynesia formed the 'New World' that Columbus, Magellan lead the Old World - *into* (below) shows voyages into - The New World [see *overleaf*]





(above) Europe vis a vis "Babylon" spreads to the earth's 2nd and 3rd quarters –onto- native aboriginal lands (below) appears faces of 'captive' aborigines



circa 3000 native - aboriginal tribes *formerly* occupied (had native) dominion over the lands (above) - where their way of life was lived throughout ~ time immemorial up until; circa the 16th century C.E. when Europe advanced upon their lands



(above) 3 dimensional map of island 'Tasmania' – Australia's southernmost State shows said 'semi~circular south side' where shaded green is said National Park (a UN declared) 'World Herirage Wilderness Area'

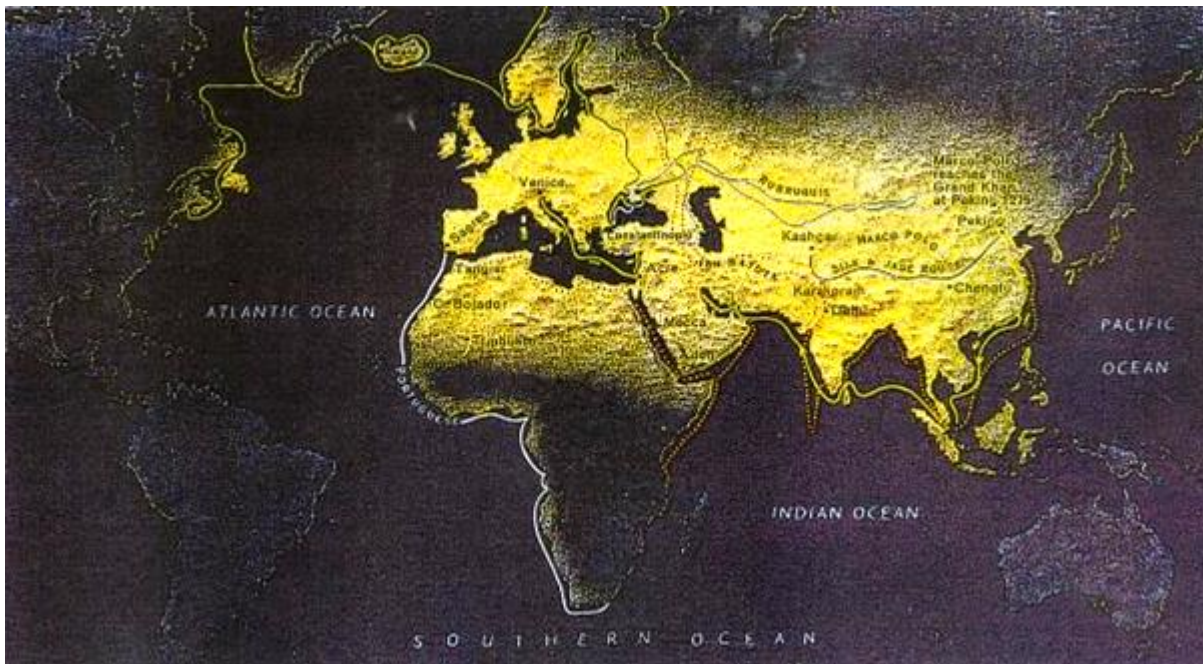


(above) begins the Magellan circumnavigation *arguably* 'trespasses' on a world scale - the catalyst of Har-Ma-ged'on



: (above) **ATSIC = Aboriginal and Torres Strait Islander Commission** made the (following) press release ‘**CURRENT ISSUES, Native Title, International responses** On 3 June 1992 (C.E.), the High Court changed the nations common law when it brought down its decision in *Mabo and Others versus the State of Queensland*. In upholding the claims of the plaintiffs – from Murray Islands in the Torres Strait – the Court held that Australia was not *terra nullius* ('land belonging to no one') when settled by the British in 1788 (C.E.), but (was) occupied by Aboriginal and Torres Strait Islander peoples, who had their own laws and customs, and whose native title to land survived the Crown's (the authority's annexation of their land to the newly formed) Australia. On January 1 1994, the *Native Title Act 1993* came into effect. The Act is part of the Australian Government's response to the High Court's decision in the *Mabo* case. This paper is about international responses to native title and places the High Court decision in the *Mabo* case and the *Native Title Act 1993* into a world context?':

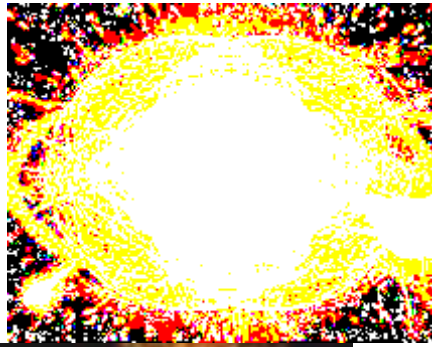
Gog of the land of **Ma'gog** [contd. from p. 54] morally defeat 'Israel' so by - scripture is shown how they {Gog} can join with ~ be - counted 'as Israel's seed, born again' (Genesis 22:18, John 3:7) where further through scripture the aforecited A Revelation passage [see p. 54] donates Israel though no ~ longer whose name the earth is ceded; **in**, none the less **exists** {there upon 'a new earth' after} Armageddon by means of 'New Jerusalem where the nations will walk by means of its light' (A Revelation 21 : 1: 2 : 24) as neither Ma'gog nor Israel directly defeated each other rather - they joined with one and other where Ma'gog has a '**good**' record on how to 'care for' (the) earth (the creation) that can be represented -to- the world's authorities and (Israel) has the worldly means by which - to - address/redress the authorities *visa vis* through the scriptures ... In open court *through* said **Native Title Act 1993**. Where literally to - the world a union is - availed (for) all the nations, to join in, bless themselves [by]. **Native Title** = describes type of title that land is ceded into wherefore the purpose of living ~ natively, as in living a native kind of existence at said south side of Tasmania see pp 2-4. /



(above) the known world up until 1491 C.E. wherein illuminated parts peoples had no knowledge of subsistence agriculture hunter gatherer societies living throughout time immemorial in ~ the un-iluminated parts of the world (below) appears the Palawa peoples of Truwanna visa vis the aborigines of Tasmania - Australia



in Jewish prophecies the author discerns qualities in peoples that literally in a intellectual ~ sense come up against Israel, to challenge her record compared - to theirs- 'great, mighty, declaring their excellences, and holy" are prophetic traits they come to mind arguably - describe native aboriginal people's deeds when compared - to- modern man's deeds- that Israel retrogressively arguably are a part [of], Jeremiah 33:3 'call to me and I shall answer you and readily tell you great and incomprehensible things that, you have not known", Isaiah 49:9 "to rehabilitate the land, to bring about the repossessing of the desolated hereditary possessions [as in the native's lands and Jerusalem gravitating graduating into - a Edenic way of life upon a new earth] to say to the prisoners. Come out!'"



IN CONCLUSION

: Arguably with such forces prophesied [to] come against the earth [is] there anything that mankind might benefit, by, *by* fearing being ~ caught up - in such *a* event?

No, mater, what becomes, of the article, the author has determined to heed the things it raises ~ whether it be as a, lone individual or potentially, with, (a) great number of; peoples ...

Any criticism a reader has can be directed (to-):

Tasmania Australia international native title service [*see Daniel 10:1 word 'service'*]

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web <https://newworldbibletranslationcommittee.com> email native_title@hotmail.com

Comments:

I, Andrew J. Spinnell, hold a J.D. from The Fordham School of Law and a Ph.D. in Philosophy from Columbia University. "Andrew Thomson's article reflects accurately a 2012-2015 New York lawsuit in which I represented him, and in which he later also represented himself, against Watchtower Inc., where also the New World Bible Translation Committee was named a co-defendant but we were unable to serve them personally due to the attorney for Watchtower's claim that the Committee was no longer in existence. The case was about the New World Translation of the Holy Scriptures and Mr. Thomson's research, which he wanted to send to the Committee for them to respond to certain issues. However, Watchtower and its attorneys did all in their power to frustrate that from occurring, apparently unbeknownst to the Committee themselves. Mr. Thomson's article strives to achieve a universal betterment of mankind and of the human condition."

Note by author on publisher Watchtower's claim (translators are) 'no longer is existence' / asserts they disbanded, upon the **book's**- completion, yet still is **it's** intellectual ~ property (right) vested in [the] former committee members, **may** still be alive able to exercise [it], if it, so be their, wish in for e.g. the Australian. / Matter. That - the article 'set(s)' - out:

-Re- said "Dec. 21 Solstice Day of 2040 C.E." ' (author) *has further information at [hand] concerns study of time and light - from creation's first moment - through -to- the sunrising system of things currently and onto a post apocalyptic light out of New Jerusalem upon - a new earth (which) light arguably is the luminosity of YHWH supersedes [sun and moon that are no more]*: Said solstice day falls within Hanukkah - celebrates dedication of temple post it's Greek occupation that also Daniel 8 prophesies (of) and article -speaks ~ too. Light figures in the event as the temple's light became that of the creator which temple in the article on the temple *narrative* expand[s] upon ~ arguing a revisiting of the status quo ~ upon a new earth ... Where literally within (a) temple of light (YHWH) that covers the whole earth ~ does mankind dwell forever where also the fruit ~ bearing trees grow by this means ... "Dec. 21 Solstice Day of 2040 C.E." ' is argued as a transitory day of the complete end of the sunrising system of things upon the old earth in the day of Har-Ma-ged'on (the article **demonstrates** associated matters) ...

Feb. 2016 earth's hottest month by 4.5 degrees Fahrenheit – according -to- Australian Bureau of Meteorology ...



Media Centre

State of the Climate: Record Heat and Weather Extremes

Press Release

21 March 2016



World Meteorological Day: Hotter, Drier, Wetter. Face the Future

Geneva 21 March 2016 (WMO) - The year 2015 made history, with shattered temperature records, intense heatwaves, exceptional rainfall, devastating drought and unusual tropical cyclone activity, according to the World Meteorological Organization. That record-breaking trend has continued in 2016.

[The WMO Statement on the Status of the Climate in 2015](#) gave details of the record land and sea surface temperatures, unabated ocean warming and sea level rise, shrinking sea ice extent, and extreme weather events around the world.

It was released to coincide with World Meteorological Day on 23 March, which has the theme "*Hotter, drier, wetter. Face the Future.*"

"The future is happening now," said WMO Secretary-General Petteri Talas.

"The alarming rate of change we are now witnessing in our climate as a result of greenhouse gas emissions is unprecedented in modern records," said Mr. Talas.

The global average surface temperature in 2015 broke all previous records by a wide margin, at about 0.76° Celsius above the 1961-1990 average because of a powerful El Niño and human-caused global warming. With 93% of excess heat stored in the oceans, ocean heat content down to 2 000 meters also hit a new record.

January and February 2016 set yet more new monthly temperature records, with the heat especially pronounced in the high northern latitudes. Arctic sea ice extent was at a satellite-record low for both months, according to NASA and the U.S. National Oceanic and Atmospheric Administration. Greenhouse gas concentrations crossed the symbolic and significant 400 parts per million threshold.

"The startlingly high temperatures so far in 2016 have sent shockwaves around the climate science community," said David Carlson, Director of the World Climate Research Programme, which is co-sponsored by WMO.

"Our planet is sending a powerful message to world leaders to sign and implement the Paris Agreement on climate change and cut greenhouse gases now before we pass the point of no return," said Mr Talas.

"Today the Earth is already 1°C hotter than at the start of the twentieth century. We are halfway to the critical 2°C threshold. National climate change plans adopted so far may not be enough to avoid a temperature rise of 3°C, but we can avert the worst-case scenarios with urgent and far-reaching measures to cut carbon dioxide emissions," said Mr. Talas.

In addition to mitigation, it is essential to strengthen climate change adaptation by investing in disaster early warning systems, as well as climate services like drought, flood and heat-health management tools, stressed Mr. Talas.

Key Findings of Statement on Status of Climate in 2015

Sea surface temperatures and ocean heat

Large areas of the oceans saw significant warmth. In particular, the tropical central and eastern Pacific was much warmer than average because of El Niño. Global ocean heat content was record high through both the upper 700 m and 2 000 m levels. Increased ocean heat content accounts for about 40% of the observed global sea level increase over the past 60 years and is expected to make a similar contribution to future sea-level rise. Sea level, as measured by satellites and traditional tide gauges was the highest ever recorded.

Arctic Sea Ice:

The daily maximum extent of Arctic sea ice on 25 February 2015 was the lowest on record (this record was beaten in 2016), and the minimum Arctic sea-ice extent on 11 September was the fourth lowest.

Heat:

Many countries saw intense heatwaves. The most devastating ones in terms of human impact were in India and Pakistan. Asia, as a continent, had its hottest year on record, as did South America.

Western and Central Europe recorded an exceptionally long heatwave, with temperature crossing or approaching 40°C in several places. Several new temperature records were broken (Germany 40.3°C, Spain 42.6°C, UK 36.7°C).

North West USA and Western Canada suffered from a record wildfire season, with more than 2 million hectares were burned during summer in Alaska alone.

Heavy rainfall:

Global precipitation in 2015 was close to the long-term average. But within this overall figure, there were many cases of extreme rainfall, with 24-hour totals exceeding the normal monthly mean.

For instance, in Africa, Malawi suffered its worst flooding in memory in January. An active West African monsoon saw exceptional seasonal rainfall totals. The West coast of Libya received more than 90mm of rain in 24 hours in September, compared to the monthly average of 8mm. The Moroccan city of Marrakech received 35,9 mm of rain in one hour in August, more than 13 times the monthly normal.

The powerful El Niño meant that 2015 was wet in many subtropical parts of South America (including Peru, northern Chile, Bolivia, Paraguay, southern Brazil and northern Argentina), and in parts of the southern United States and northern Mexico.

Drought:

Severe drought affected southern Africa, with 2014/2015 as the driest season since 1932/1933, with major repercussions for agricultural production and food security. El Niño induced drought exacerbated forest fires in Indonesia, impacting air quality both in Indonesia neighboring countries.

The northern part of South America suffered a severe drought including North East Brazil, Columbia and Venezuela, hitting the agriculture, water and energy sectors. Parts of the Caribbean and Central America were also severely affected.

Tropical Cyclones

Globally the number of tropical storms, cyclones and typhoons was not far from the average, but some unusual events were recorded. Tropical cyclone Pam made landfall over Vanuatu as a category 5 cyclone on 13 March 2015, causing widespread devastation. Patricia hit Mexico on 20 October as the strongest hurricane on record in either the Atlantic or eastern North Pacific basins, with maximum sustained wind speeds of 346 km/h. An extremely rare tropical cyclone, Chapala, made landfall in Yemen at the start of November, leading to substantial flooding. This was immediately followed by Cyclone Megh, which hit the same area. Feb. 20, 2016 Cyclone Winston impacts Fiji with 360 kph 224 mph record wind gusts ...

: Refer aforesaid 'Daniel & Joel -re- changing times & seasons, portents' ["climate change"] ...

BBC Australia's Great Barrier Reef hit by 'worst' bleaching



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Evidence that Australia's Great Barrier Reef is experiencing its worst coral bleaching on record has renewed calls for the UN to list it as "in-danger".

The National Coral Bleaching Taskforce says 95% of reefs from Cairns to Papua New Guinea are now severely bleached.

It says only four reefs out of 520 have no evidence of bleaching.

Coral taskforce convener Professor Terry Hughes told the BBC his team was yet to find the southern border where the bleaching ended.

"Tomorrow we will continue further south from Cairns to Townsville about 400km (250 miles) and spend the day scoring another 150 reefs," Professor Hughes said.

Mass coral bleaching

- Coral bleaching is caused by rising water temperatures resulting from two natural warm currents
- It is exacerbated by man-made climate change, as the oceans are absorbing about 93% of the increase in the earth's heat, into acidifying oceans
- Bleaching happens when corals under stress drive out the algae known as zooxanthellae that give them colour
- If normal conditions return, the corals can recover, but it can take decades, and if the stress continues the corals can die
- The current worldwide bleaching episode is predicted to be the worst on record