

PSALMS FROM HEAVEN



Juan A. Alzola García

Psalms from Heaven

Juan Antonio Alzola García

The Catholic and Non-Catholic Bible change very little in the Psalms studied.

In the English version, some words change the nuance. Although almost all of the readings shown here are taken from The Jerusalem Bible (Catholic), it is the case that the Bible itself (from Catholic Jerusalem) has slightly changed English words in its translation. If the reader sees words, in this essay, analyzed that change those in the verses exposed, it is because of this reason. However, the meaning is usually the same or similar.

It should be noted that even translations from the same publisher, of the same creed, can change some words between their different versions. These changes are also usually made with the intention of getting closer to the first or most apparent meaning of the reading (a large part of the Bible was written in Hebrew, and another part in Aramaic and Greek).

The book has been translated by DeepL.com. I have made only a few small corrections, please note that in Spanish, the subject can be omitted, so in some places you will find "He" instead of "It", for example. Elsewhere you will see that the pronoun addressed to God is in lower case, also because of the automatic translation. Although there will be mistakes, the most important thing is that it is readable. Thank you for your understanding.

Thanks to pixabay.com

Psalms from Heaven 15/06/2023

©2306154597037 Public Domain. Creative Commons Attribution-4.0

IMPORTANT INTRODUCTION	7
SOME KEYS TO THE PSALMS	9
General Structure of 3 ½ Times in the Psalms	10
OVERALL FIRST TIME.....	12
Psalms 1, 2, 10, 33, 43, 66, 67. First representation of the 3½ Times.....	12
START OF SECOND TIME OVERALL.....	13
Psalms 71, 91, 92. Second representation of the 3½ Times.....	16
Psalms 93-100. Third representation of the 3½ Times.....	20
Psalms 102, 104, 107, 111-115. Fourth representation of the 3½ Times.	25
Independent Psalm 116. Fifth representation of the 3 ½ times.	33
Independent Psalm 118. Sixth representation of the 3 ½ times.	33
OVERALL THIRD TIME.....	35
Climbing to Heaven "Song of the Ascents" 120-134.....	35
Psalms 120, 121, 122. Seventh representation 3 ½ Times.....	35
Psalms 123 - 128. Octave rendering 3 ½ Times.....	37
Psalms 129-134. Ninth representation 3 ½ Times.....	39
Independent Psalm 135. Tenth representation 3 ½ Times.	42
Independent Psalm 136. Eleventh Representation 3 ½ Times.....	44
OVERALL ½ TIME.....	45
Last 146,147,147,148,149,150. Psalms of Salvation.....	45
Appendix	49
• Three and a Half Times in Daniel.....	49
• Jacob's Staircase.....	59
• A bit of Numerology. 777-111=666.....	84
• A Foreshadowing in the Jewish Torah or OT.....	90

IMPORTANT INTRODUCTION

The Psalms, like various prophets, and Genesis, hide within them a secret that has remained hidden since they were written (2400-3400 years).

This fundamental principle of God:

"God cannot be unjust and blame us for the sin of others than ourselves (Adam and Eve)," uncovers why it was each of us personally who betrayed in heaven. The differentiation between "Eve", which designates those who coveted more of the "Tree of Life" or Essence of God, and listened to the demons (who are those among us in heaven for covetousness, moreover, hated God) and the "Adam", which designates those who betrayed for love towards their partner "Eve", will be that in the world, the former will not be inscribed in the book of Life and will not be able to listen to God and the latter (Adam) will be able to listen to God, and will be open to His Word. All according to righteousness, for the Eves will have their ears open to the idols and demons of the world just as it was in heaven.

These groups classified by the type of treachery will be called or referred to continually in different ways in the Bible: Adam is often also those who hear, those inscribed in the Book, the birds (who can separate themselves from the world), Sons of God, House of Jacob; and Eve is the foolish, deaf, Daughters of men, cattle (not separated from the world, at the mercy of creeping things and vermin, or demons), Ephraim, the race of Canaan.

It is important, though not essential to understand this quasi-essay, to read "The Logic of God" or "God for Dummies" available for free in PDF format.

It is also important to understand why God created the world out of this betrayal in heaven. As always, the reason is that God is just, He cannot deny Himself; it was the only way to save those who betrayed out of love (Adam). Since the demons, once defeated, were certain to be destroyed, as a desperate ploy, they appeal to God's justice by claiming that the Adams were traitors too, and that they want their same fate; I will call this **Equalising Blackmail** and mention it several times. Thus, to deliver the Adams without falling into "unrighteousness," God could only create a new nature, man, who could escape from that righteousness united to the old heavenly nature; he must make it all new. But to do this by decree, would be declared equally unrighteous also by the demons, for they would not be given the new nature. So, there could only be one way to make such a nature valid (valid to receive the Essence of God, to really Live). The first-born of the heavenly nature, the first created one through whom the Essence of God passes in maximum intensity, the one who pleased God the Father and through whom the rest of the heavenly creatures were created, had to validate with an act of infinite love the new nature man. (Note that you too, if you are in the Grace of God, have something of His Essence or Spirit in you, but not in the highest intensity; whether you call Him God or Allah or whatever you have been taught; this, which Muslims can also feel, scandalises them with regard to Jesus, our brother in creation, the Son of God).

As for us, the justice lies in the fact that we have lost the heavenly nature; the fact that we are given a new human nature is a gift, which, as such, cannot be declared unjust because the demons have not received it, for God, having freed us from any conditioning as to justice, gives it to whom He wills.

But above all God has made us free. The devil claims that either way (human or heavenly) we will choose him or follow his way, just as we did in heaven. Hence we have to choose on earth with our new nature validated by Christ on the cross: God against the devil. Thus, on earth all the necessary components are put in place for us to choose. The devil will still be present among us, without a body, but tempting us continuously as he was in heaven. The object of greed is Gold and other idols, replacing the Essence of God as such. This is so because in the world God takes a step back as an indispensable condition for the world to function as a test and for this righteousness to be given. The Faith necessary up to now to believe in God is not only established as a just differentiation between Adam and Eve, but as part of that hiding of God that gives us the freedom not to believe in Him and to be able to choose the world and its idols, the devil. Everything, as always, is done from justice.

We should know that God made us different already in heaven, and not only because of our freedom and personal traits but because we have various sizes already from our creation. We can think of the different ages we were when we betrayed in heaven to understand this better. These soul sizes have different paths set by God, but all of them guided by mercy (not the same demands are made on a child as on an adult). They are 7 valid ways or religions to fill us with Him (these 7 peoples, sizes, or ways, will be constantly referred to in the Bible as well). In the same way, we will be tempted by demons of our own size, for indeed there are also 7 sizes among those who hated

It is also important to know why the Psalms studied are not correlated. The reason is because I only review the orphans, the ones that have no definite author. These appear out of nowhere as if God Himself was their direct author. Since they are skipped in the book of Psalms, their order is not correlative, but they are all studied in order of appearance, none of them has been retouched to make those three and a half times of salvation coincide:

1st Betrayal in heaven, 2nd Next to God but not in God.

3rd On earth, ½ On earth capable of the Holy Spirit again.

This essay and the others already mentioned constitute a mathematical proof, understandable also for the fools of the world, because if nobody knew about this and it has been passed on unconsciously from generation to generation for thousands of years, and different peoples who "wrote" in the Bible a hidden common underlying plot (see essays mentioned), it could only have been God who was its architect, who reveals it now, no doubt because the end is drawing near.

<p>The Readings have been automatically translated from Spanish. If you see anything too strange, you might want to check your Bible.</p>

SOME KEYS TO THE PSALMS

We will then study the orphan Psalms in strict order and see that they speak from our history of heaven.

We will see that the psalms are arranged in cycles to set out repeatedly the three and a half times of our history from heaven. These times coincide as I have already said, in the prophets Daniel, Isaiah, Jeremiah, Ezekiel, Hosea; also in Genesis, and Revelation.

Thus, we will see that these cycles are composed of one or more psalms that speak to us of our stay in heaven. Another or more psalms, (these may not be present), which speak to us of the offer of Jesus in heaven to save us, which will give way to the creation of the Universe, after the blackmail of the devil asking for the same destiny as the Adam (this blackmail can also be represented or not, but it is usually reflected as lies, traps, nets laid for the Adam). Then comes our time on earth (3rd Time), characterised by the request for help to God who is usually missing and the mention of geographical accidents. In addition, there is a moment of salvation which represents the ½ time and begins with the passion of Christ. Sometimes our present time is also shown in which the ear of the foolish (Eve) and the end of the world will be opened. It is noteworthy that there is only one rebellion in heaven in Psalm 1-2. The reason this happens (apart from to keep everything hidden until today), is that this way, that one rebellion will stand as the 1st Time of the General structure, not just the rest of the times that the 3 ½ times are shown (11 times + the general = 12). We will see it later.

In order to understand the exegesis of the Psalms we shall bear in mind that:

The right hand of the Lord almost always represents Jesus Christ.

Jacob and the house of Jacob, represents those who listen (Adam) Ephraim to Eve.

A "new song" represents a change of time. It is usually the passage to the earth or ½ Time, when our nature is validated by Christ.

The 10 plagues of Egypt depict the steps of descent from heaven (our fall) and relate in order to the events recounted in the history of Israel during the Exodus that describe our ascent to heaven. Between the two, God's obliteration of Pharaoh showed us with the story of Israel our story of betrayal and salvation from heaven. Both parts together represent [Jacob's Ladder](#) (this is worth seeing, I add it at the end p.59 although it is in the essays referred to).

Finally, note that more than half of this essay will most likely be Psalms that can be found in the Torah or the Bible. Since the reading of this essay will be predominantly in PDF, I will not skimp on sheets of paper to display them. If the reader, not using a computer or preferring the paper medium, has bought this booklet on Amazon, he should know that I am not taking anything for it (perhaps that way, he won't feel so bad to see so many sheets filled with Psalms that he could find for free in his Bible, or in his Torah).

General Structure of 3 ½ Times in the Psalms

This diagram on the right looks like a lot of information, but it is very simple.

In the left-hand column we will see that there are the times that the orphan Psalms tell our story of salvation from heaven. There are eleven in all.

On the right hand side, we see how the overall structure once again shows our salvation history from heaven.

As we see, the rebellion is exposed only once at the beginning, Psalms 1-2. This is the way it serves for all 11 groups and is also the rebellion of the overall structure.

We also see separators with separate psalms in which the 3 ½ Times are also reflected but in one psalm. These coincide with the group of "Songs of the Ascents" which are the group of psalms that form our time on earth (within the songs of the ascents there are three groups of psalms with the 3 ½ times, which are seen on the left hand side).

All the Psalms are studied enough to prove this, the message in the box, or brief description, is just that, a brief description, to give us an idea of the psalm in question.

As always numbers are important to the Lord. It is 12 times that we see the 3 ½ Times. 6 times until the beginning of the "Songs of Ascents" or the period of the earth which begins in the 7th (it took God 6 days to make the world, and on the 7th day He rested, according to Genesis). 3 times within these Songs of Ascents or "Earth" period and another 3 times in the ½ Time (on earth also but with the Holy Spirit and probably here at the end we are told about the final judgement after the Earth).

In "Logic and God" and "God for Dummies", I did a brief study on why the Psalms that appear in the Greek Bible united 9 and 10 (forming the one 9), should also be in ours. The reason I gave, with a couple of others, was that they expressed the 3 ½ Times, however, we have already seen that God does all things well; thus, 10 is a "nameless" or orphan and is part of a much larger structure as we see here. Although it has been for me like a thread to pull on, the truth is that they were well separated, I will have to correct that.

Orphan Psalms in order:
1,2,10,33,43,66,67,71,91-100,102,104-107,111-116, 118,120-134,146-150

Groups of 3½ times		Brief description of a verse. It is worth reading more.		3½ times Throughout the
	Psalms	Times		
1	1-2	1	Rebellion in heaven	Kings rise up together against Yahweh and his Anointed (in heaven)
	10	2	After betrayal	They catch the wretch by luring him into their net.
	33,43	3	Earth	The heavens were made, the waters of the sea were gathered together
2	66,67	½	Redemption	The land has yielded its harvest; sea on dry land
	71	2	After betrayal	My enemies speak ill of me, they attack me.
	91	3	Earth	Let not thy foot stumble upon a stone, as the grass of the wicked.
3	92	½	Redemption	The righteous... flourish in the courts of our God...
	93,94	2	After betrayal	Allied to a lost court, which elevates tyranny to law?
	95	3	Earth	his the sea, the dry land formed by his hands
4	96-100	½	Redemption	Enter through its gates with thanksgiving, through its courts....
	102	2	After betrayal	all day long I am insulted by my enemies
	104-106	3	Earth	you make grass sprout for the cattle, and the plants...
5	107, 111-115	½	Redemption	He has quenched the thirsty throat, he has filled the hungry with good things.
	116	3½	2, 3 + ½	Lying men/I'll walk.../You have loosened my chains
	118	3½	2, 3 + ½	They were pushing to throw me away/ I was punished/ the stone that the architects discarded is ...
6	120	2	After betrayal	Deliver me, O LORD, from the lying lip, from the deceitful tongue.
	121	3	Earth	My help comes from Yahweh, who made heaven and earth.
	122	½	Redemption	Our feet tread your thresholds, Jerusalem
7	123,124	2	After betrayal	Our life escaped like a bird from the hunter's snare
	125	3	Earth	May Yahweh suppress those who go astray on crooked paths.
	126-128	½	Redemption	Yahweh repatriated the captives of Zion
8	129	2	After betrayal	I have been attacked a lot since my youth
	130-132	3	Earth	From the depths I cry out to you..., more than the sentinel to the dawn...
	133-134	½	Redemption	There Yahweh dispenses blessing, life for evermore.
9	135	3½	2, 3 + ½	In heaven and earth / wonders in the midst of you / he gave his lands
	136	3½	2, 3 + ½	he settled the earth on the waters/he led us in the wilderness/he spread out lands
	146-150	½	½	Open the eyes of the blind/food for the cattle/adorn of salvation

Was the author of the Orphan Psalms God directly? Who could have put together this puzzle of unknown pieces? The psalms After the rebellion often speak of the liars (demons, Evas) who speak ill of the Adam to give weight to their equalising blackmail (they are traitors as we give us their fate); lies, nets of death, they pushed me, they attacked me... Also of the emptiness of the Spirit.

Redemption speaks of the Spirit returned: bread, oil, water, stepping into the courts of the Lord.

The 1st rebellion applies to all periods, in the other periods it also speaks to us from our history in heaven.

Psalms 1, 2, 10, 33, 43, 66, 67. First representation of the 3½ Times.

- **1st Time. The Rebellion in Heaven.**

Ps 1:1-6 Happy is he who does not follow the counsel of the wicked, nor mingle with sinners, nor sit in the company of fools, 2 but delights in the law of the LORD, whispering his law day and night. 3 He shall be like a tree planted among the ditches; it yields its fruit in season, its foliage does not wither. 4 **But it shall not be so with the wicked. They shall be like chaff driven by the wind.** 5 The wicked shall not stand in judgment, nor sinners in the congregation of the righteous. 6 For Yahweh knows the way of the righteous, but the way of the wicked is astray.

This first Psalm can be applied to the beginning of the rebellion of heaven or even to the beginning of all the Psalms. As a general thing it tells us that blessed are the faithful angels who do not mix with groups of fools. Which speaks to us of rebellion; also to each of us of course, although our sins tend to be more personal, it is rare to sin in a group. We are individualistic and even if we are influenced, of course, the sin will not only be ours, but we assimilate it as such.

Ps 2:1-12 Why do the nations rage and the peoples conspire in vain? 2 The kings of the earth revolt, the princes with one accord against Yahweh and his Anointed: 3 "Let us break their chains, let us shake off their reins. 4 He who dwells in heaven laughs, Yahweh mocks them. 5 Then he speaks to them in anger, he frightens them in wrath: 6 "I myself have consecrated my king in Zion, my holy mountain. 7 I will make known the decree of the LORD: He has said to me, "You are my son; today I have begotten you. 8 If you ask me, I will give you the nations as your inheritance, the whole earth as your possession; 9 you shall crush them with a sceptre of iron, you shall dash them in pieces like an earthen vessel. 10 Therefore, O kings, think it over, learn your lesson, ye rulers of the earth. 11 Serve Yahweh with fear, 12 trembling, kiss his feet; lest he be angry, and you perish; for his wrath is kindled in an instant. Blessed is he that taketh refuge in him!

This is clear, and now it speaks to us directly, so much so that we must interpret it to apply from the world, because it is clear that not all kings on earth agree at the same time to attack God and His anointed. This is what happened in heaven when we wanted to be for ourselves, to be without God. Taking as much Essence from Him as we wanted and then separating ourselves. Otherwise it speaks of Jesus Christ, the firstborn who pleased and by whom the other heavenly creatures were created. It seems that in (4) there is already the resolution of the rebellion. Here, in (2) earth is heaven. Kings (at least in the world) usually symbolise the Adam, in heaven we all had Spirit.

- 2nd Time.

**START OF SECOND
TIME OVERALL
Psalms 10...115**

Ps 10:1-18 Lick: Why, O LORD, do you stand afar off, and hide yourself in the hours of trouble? 2 **The pride of the wicked harasses the wretched; he is caught in the snare he has laid for him.** 3 (Mem). **Yes, of his ambition the wicked boasts, the greedy one who blesses despises Yahweh;** 4 (Nun). the wicked one says haughtily, **"There is no God!"; that is all he thinks.** 5 On every occasion his undertakings triumph, your decisions are of no account to him, he despises all his rivals. 6 He says to himself, "I will never waver"; because in disgrace he is not seen, 7 he curses; (Sahek) **His mouth is full of fraud and deceit, his tongue conceals wickedness and treachery;** 8 **he lies in wait among the reeds, and murders the innocent by stealth;** (Ain). All eyes, he spies on the helpless, 9 Lurks hidden like a lion in his den, Lurks to catch the wretched, **Traps the wretched by snaring him in his net.** 10 (Sade). He spies, he crouches, he cowers, the helpless falls into his power; 11 he says to himself: **"God has forgotten, he hides his face, he will never see".** 12 O LORD, lift up thine hand, O Yahweh, stretch out thine hand; never forget the wretched! 13 **Why does the wicked despise God, saying to himself, "You will not come to inquire"?** 14 Res. You have seen grief and sorrow, you look upon them and take them in your hand: the helpless abandon themselves to you; you are the helper of the fatherless. 15 O Sin, break the arm of the wicked, pursue his wickedness without a trace! 16 Yahweh is king for ever, for ever and ever; the heathen are swept out of his land! 17 Tau. The desire of the humble, Yahweh, you hear, you comfort their hearts, you give them attention, 18 to do justice to the fatherless, to the oppressed. Let the man of the earth cease in his terror!

This is after the rebellion. We are close to God, but not in God. It would correspond to the 2nd Time, to the time of Cain and Abel in Genesis, who still represent the same: Adam and Eve, but empty of God.

- Passage to Earth. Passage to the 3rd Time.

Ps 33:1-22 Shout for joy, O righteous men, to the LORD, for praise belongs to upright men! 2 Give thanks to the LORD with the zither, play with the ten-stringed harp; 3 **sing to him a new song, accompany the music with acclamations!** 4 For the word of the LORD is right, his whole work is founded on truth; 5 he loves justice and righteousness, the earth is full of the love of the LORD. 6 **By the word of the LORD the heavens were made, by the breath of his mouth all his hosts.** 7 **He gathers the waters of the sea like a dam, he brings the oceans into reservoirs.** 8 **Let the whole earth fear the LORD, let the inhabitants of the earth tremble before him!** 9 **For he spoke, and it came to pass, he commanded, and it was done.** 10 Yahweh frustrates the plan of the nations, he makes the plans of the peoples vain; 11 but the plan of Yahweh endures for ever, his decisions from generation to generation. 12 Blessed is the nation whose God is Yahweh, the people he has chosen for his inheritance! 13 **Yahweh looks down from heaven, he sees all people; 14 from the place of his throne he looks down on all the inhabitants of the earth;** 15 he who fashions the heart of every man, and takes account of all his doings. 16 The king is not saved by his great army, nor does the warrior escape by his mighty strength. 17 A horse is vain for victory, nor can he save with all his might. 18 The eyes of the LORD are upon his followers, upon those who hope in his love, 19 to deliver their lives from death and to sustain them in time of trouble. 20 We wait for the LORD, he is our help and our shield; 21 in him we rejoice with our hearts, and in his holy name we put our trust. 22 May your love, Yahweh, be with us, just as we expect from you.

It seems clear, it is the creation of the world; our passage into the 3rd time. In (10) the plan of the nations is that of the rebels (nations being 7 sizes or types surely). From generation to generation, it is from Age to Age (from Time to Time). The people He chose for His inheritance (12) are the Adams.

Ps 43:1-5 Do justice to me, O God; defend my cause against unloving people; deliver me from the treacherous and false man. **2** You are the God to whom I take refuge: **why have you rejected me, why should I walk in darkness because of the oppression of the enemy?** **3 Send out your light and your truth; they shall escort me, they shall lead me to your holy mountain, until I enter your dwelling place.** **4** And I will come to the altar of God, to the God of my joy. I will praise thee joyfully with the zither, O God, my God. **5 Why do I faint now, and why am I so dismayed?** I hope in God, I will still praise him: Save my face, O my God!

We are on earth. (2) Shadowy, rejected because after the betrayal we are empty of the Holy Spirit and cannot receive Him until redemption. In (3) ask for the Spirit to enter heaven again.

- **½ Time. Redemption.**

Ps 66:1-20 [From the choirmaster. Canticle. Psalm.] Shout to God, O whole earth, **2** sing to his glorious name, give him honour with praise, **3** say to God, How marvellous are thy works! By your immense power your enemies flatter you; **4** the whole earth prostrates itself before you and sings for you, sings in your honour. [Pause. **5** Come and see the works of God, his deeds for man: **6** He has **turned the sea into dry land, and they have crossed the river on foot; let us rejoice in him for these things!** **7 By his power he rules for ever, his eyes watch over the nations, so that the rebellious do not revolt.** [Pause. **8 Bless our God, O ye people, make his praise to be heard: 9 He restoreth us to life, he letteth not our feet be shaken.** **10** You tested us, O God, you purged us like silver; **11** you led us into the snare, you put a leash on our loins, **12** you made us the horses of men; we passed through fire and water, but then you brought us out to plenty. **13** I will come into your house with victims, I will fulfil my vows, **14** which my lips made, and in distress my mouth uttered. **15** I will offer you fat burnt offerings, along with the incense of rams, I will sacrifice oxen and goats. [16 Come, listen, and I will tell you, you who stand for God, all that he has done for me. **17** My mouth has called upon him, my tongue has exalted him. **18** If I had devised anything evil, the LORD would not have heard me. **19** But God heard me, hearkening to the voice of my prayer. **20** Blessed be God, who has not rejected my prayer, nor withdrawn his love from me!

Redemption, In (6) "the sea on dry land", death in life; the sea represents death almost always. (9) "he restores us to life", does not give the Holy Spirit.

(9) "he brings us back to life", a clear reference to the life-giving Holy Spirit.

Ps 67:1-8 [From the choirmaster. For stringed instruments. Psalm. Canticle.] 2 May God have mercy and bless us, may he show us his radiant face; [Pause.] 3 **So may the earth know his ways, and all nations his salvation.** 4 **Let the peoples give thanks to thee, O God, let all the peoples give thanks to thee!** 5 **Let the nations rejoice and exult, for thou judgest the world in righteousness, thou judgest the peoples in equity, thou rulest the nations of the earth.** [6 Let the peoples give thanks to you, O God, let all the peoples give thanks to you! 7 **The earth has yielded its harvest, God, our God, blesses us.** 8 God bless us, and may all the ends of the earth fear you!

This may refer to the end of $\frac{1}{2}$ time, i.e. now. It says in (3) "so let the earth and all nations know...", for soon all this will be known also to those who could not see before (the Eves).

(5) mention of the nations again, may refer to those 7 ways set by God.

(7) "the earth has yielded its harvest" already speaks of the end of the world.

Note that this psalm, for example, indicates that it is "from the choirmaster", but it has no defined author and is therefore included among the orphan psalms. In this case, even if this Psalm is not counted as an orphan Psalm, the cycle of the 3 $\frac{1}{2}$ Times would still be closed with the previous Psalm.

Psalms 71, 91, 92. Second representation of the 3½ Times.

- **Restart. In heaven, 2nd Time. Consequences of the rebellion in heaven.**

Ps 71:1-23 I take refuge in you, Yahweh, let me never be confounded! 2 **By your righteousness save me, deliver me, give me heed, and save me!** 3 Be my rock of refuge, my fortress where I may be saved, for you are my rock and my fortress. 4 **Deliver me, O my God, from the hand of the wicked, from the clutches of the wicked and the violent!** 5 For you are my hope, O LORD, my trust from my youth, O LORD. 6 **In you I have looked for support from the womb, you are my strength from my mother's womb.** To you I address my praise continually! 7 **I am the astonishment of many, but you are my sure refuge.** 8 My mouth overflows with your praise, with your praise all the day long. 9 **Do not reject me now that I am old, do not forsake me when my strength fails,** 10 **for my enemies speak evil of me, those who spy on me agree:** 11 **"God has forsaken him, pursue him, seize him, for there is no one to deliver him.** 12 O God, do not stand so far away, O my God, come quickly to my help! 13 **Let them be confounded and ashamed who attempt against my life; let them end in shame and ignominy who seek my hurt.** 14 But I will wait without ceasing, I will declare your praise; 15 my mouth shall declare your righteousness, your salvation all the day long. 16 I will declare the mighty acts of the LORD, I will remember thy righteousness, thine alone. 17 O God, thou hast taught me from my youth, and I have declared thy wondrous works unto this day! 18 **Now I am old and gray-headed, O my God, forsake me not, until I can declare your arm to future generations, your mighty power** 19 **and your righteousness, O God, even to the heavens. Thou who hast done great things, O God! who is like thee?** 20 **Thou who hast brought me through so many hardships and misfortunes, thou wilt bring me back to life again, and out of the depths of the earth wilt thou bring me up again;** 21 thou wilt sustain my dignity, thou wilt comfort me again. 22 And I will give thanks to thee with the harp, O my God, for thy faithfulness; I will play the zither for thee, O Holy One of Israel! 23 **My lips shall praise thee, my life that thou hast redeemed; and my tongue shall sing of thy righteousness all the day long;** for they are ashamed with shame that seek my hurt.

Again it starts with the consequences after the betrayal in heaven. The demons and Eve try to match the Adam so they brand him as a traitor as they (10) "speak evil of me... agree", again alluding to lies (as they speak evil of him, not saying what is right or what he is). We already know that we were traitors but not in heart for it was love that led us. This is what it says in (6) "in you I look for support from the womb, you are my strength from the mother's womb", which means that in his initial state, with the Holy Spirit within, before the betrayal, Adam relied on Love, on God. Something that now, without the Holy Spirit, when we are already something else, weak (9) old, we maintain even though we are empty of Him. The comparison young, old, is also relevant because we are going to leave heaven to fall to earth. We will die as heavenly creatures, to become men. This is confirmed when He says in (20) "and out of the depths of the earth you will bring me up again" after bringing us down to earth He will bring us up from there. In fact, this

verse begins by saying: "you who have put me through so much hardship and misfortune", because God empties us of the Spirit, "you will bring me back to life", you will give me back the Spirit, and "you will bring me up again from the depths of the earth". It is very clear, it is what we all hope for, to return to heaven, from here below, the chasms of the earth. In (18) it is almost clearer: **"do not forsake me, O my God, until I can declare your arm to future generations, your might and your justice"**, as we know the arm of the Lord represents the firstborn, the compliant one who validated the rest of the heavenly nature and the only one who could validate (in justice) the new nature of man (see the introduction). Those future generations, refers to times or ages, specifically to the earth (3rd time) and after the passion (1/2 time), and that is what we Adam (not the Evas) can do, announce Jesus Christ (in the Torah also with the clear prefigurations). Actually from the world, unless this was written before Noah when they lived a hundred years (which is also written this way to talk about our two natures that we have gone through), it doesn't make much sense because being old and grey you ask for strength to proclaim to the next generations (plural)?

The end, from (21) onwards, he ends it by speaking in the future tense. In (23) "my life you have rescued", because God has already decided not to eliminate the Adams, in fact, for them (or for us if you are an Adam) he will create the Universe and world, to try to save us. He expresses this in several Psalms by saying that "I was going towards the pit and you have rescued me" [not exactly, I should look] and the like.

- **3rd Time. Passage to Earth.**

Ps 91:1-16 Let him who dwells in the shelter of Elyon and dwells in the shadow of Shaddai say to Yahweh: "Refuge, my stronghold, my God, in whom I trust! 3 **For he delivers you from the net of the fowler, from the baleful pestilence; 4 with his feathers he protects you, under his wings you find refuge: shield and armour is his faithfulness.** 5 Thou shalt not fear the terror by night, nor the arrow that flieth by day, 6 Nor the pestilence that moveth in darkness, nor the scourge that wasteth at noonday. 7 **Though a thousand fall at your side and ten thousand at your right hand, it will not overtake you. 8 If you only fix your eyes, you will see the wages of the wicked, 9 you who say, "Yahweh is my refuge," and take Elyon for your defence. 10 Evil shall not overtake you, nor shall plague come near your tent; 11 for he will command his angels to guard you in all your ways. 12 They shall bear thee up in their hands, lest thou dash thy foot against a stone: 13 Thou shalt tread upon the lion and the adder, thou shalt tread upon the young lion and the dragon.** 14 Because he loves me, I will save him, I will protect him, for he knows me. 15 He shall call upon me, and I will answer him; I will stand by him in trouble; I will save him, and honour him. 16 I will satisfy him with long life, I will cause him to see my salvation.

Here is the solution to that blackmail, whereby our death was demanded in order to equal the fate of Adam and Eve. This is the creation of the world and our nature,

for in this way He will "deliver us from the snare of the fowler, from the fiery death". In (4) he protects us with his Spirit "under his wings", and this is so even though we are already empty of him. In (7) a thousand at your side will surely be the demons, 10000 at your right hand the Eves. For the one will not even have a body, and the other will remain as fools or fools in the world, unable to see God even though He is right under their noses. In (10), the tent is the soul, which, though empty, will not be broken like that of the demons, nor useless like that of the Eves. In (11) "all your ways" refers to those 7 religions in the world in which the Adams are distributed. Remember there are 7 sizes of soul, likewise there are 7 sizes of demons that are matched to the size of our soul; God does not allow any demon stronger than us in size to stand against us. Everything is always done in justice. In (12) "lest he stumble at a stone" surely refers to "lest on earth...". In (13) again allusion to man "thou shalt tread", "lion and dragon", Eve and demon surely, "lion and the viper", Eve and demon perhaps; it is very rare for Eve to be designated as a lion, here, if she does, she only does so because she is a beast capable of destroying man. In (14) what differentiates us from the Eva (deaf and dumb), and of course from the demons. Nevertheless, the following Psalm continues to allude to that coming of our earth (92:8 though the wicked spring up like grass...).

- **1/2 Time. On Earth and Redemption.**

Ps 92:1-16 [Psalm. Canticle. For the Sabbath day.] 2 It is good to give thanks to Yahweh, to sing in your honor, O Most High, 3 **to publish your love in the morning and your faithfulness in the evening**, 4 with the ten-stringed harp and the lyre, accompanied by the strumming of the zither. 5 **For by your deeds, Yahweh, you make me glad; at the works of your hands I cry out**, 6 **"How great are your works, Yahweh, and how deep are your thoughts!"** 7 **A foolish man does not understand, a foolish man does not comprehend.** 8 **Though the wicked sprout like grass, or all evildoers flourish, they will be destroyed forever; 9 but you are eternally exalted!** 10 **See how your enemies perish, how all evildoers are scattered.** 11 **But thou dost endow me with the strength of the buffalo, thou pourest new oil upon me;** 12 **I shall see the destruction of him that lies in wait for me, I shall hear the fall of the wicked.** 13 **The righteous flourishes like the palm tree, he grows like a cedar of Lebanon.** 14 **Planted in the house of Yahweh, they flourish in the courts of our God.** 15 Even in their old age they bring forth fruit, they are still full of freshness and luxuriance, 16 to proclaim the righteousness of Yahweh: "My rock, in whom there is no falsehood."

This is redemption, the ½ Time. The whole psalm is wrapped around the (11) "new oil you pour on me", which is the moment when Jesus Christ potentially gains for us the Holy Spirit, validates man's nature. Although the Eves could now also receive it, they remain foolish and deaf. I say it is all around this verse because it all speaks of this moment. In (3) "publish thy love in the morning" is also after the passion, making known that Spirit which we can now receive, "thy faithfulness in the evenings", refers to being righteous and faithful in temptation and here, it

speaks of faithfulness in the third time before the passion on earth. The works of "thy hands", surely encompasses Jesus Christ (hand, right arm). In (6) he refers to God's masterful move in creating a new nature that escapes the old righteousness by doing the greater righteousness (I don't think even the devil could have guessed that Jesus dying on the cross loving as a man would validate us all to receive the Spirit). In (8-10) he gives us a summary of what has happened, "though the wicked spring up like grass... evildoers flourish", though the Eves and demons have also come into the world (the Eves have also become men), the passion of Christ will destroy the chain that bound us to the demons and distinguish us from the Eves; those idols of the world that they pursue now become nothing to us compared to what we can already feel within us. Now (14) "we flourish like the palm tree, planted in the House of Yahweh", for the Holy Spirit is the Kingdom of God in us.

Psalms 93-100. Third representation of the 3½ Times.

- **Restart. In heaven, 2nd Time. God ends the Rebellion in heaven.**

Psalms 93:1-5 Yahweh reigns, clothed in majesty, Yahweh, clothed and girded with power, and so the orb is secure, it does not waver. 2 Your throne is established from of old, you have been from everlasting. 3 **The rivers lift up their voice, Yahweh, the rivers lift up their voice, the rivers lift up their roaring; 4 More than the noise of mighty waters, more mighty than the waves of the sea, Yahweh is mighty on high.** 5 Thy judgments are altogether firm, holiness is the ornament of thy house, O Yahweh, for days without end.

This is the moment when God ends the rebellion in heaven. We will see many times in the Psalms and elsewhere in the Bible that this moment is described as the "overflowing" of waters, which refers to the Holy Spirit. Perhaps because it is all that Spirit lost by the betrayers, or it refers to the one sent by the Father, but after that we are left empty, thrown like deflated pillowcases next to God but no longer in God.

Psalms 94:1-23 God of vengeance, Yahweh, God of vengeance, appear! 2 **Arise, O judge of the earth, give the proud their due! 3 How long will the wicked, Yahweh, how long will the wicked triumph? 4 They cackle, speaking insolently, all the evildoers strut about.** 5 They crush your people, O LORD, they **humble your inheritance.** 6 They slay the stranger and the widow, they murder the fatherless. 7 They say, "Yahweh does not see, the God of Jacob does not warn. 8 Understand, you fools of the people, you fools, when will you murder? 9 He who implanted the ear, will he not hear? 10 He that correcteth the people, shall he not punish them? He who teaches men, will he not know? 11 Yahweh knows the thoughts of man, he knows that they are but a breath. 12 Happy is the man whom you educate, **Yahweh, he whom you instruct in your law, 13 to relieve him after bitter days, while the pit is dug for the wicked.** 14 For Yahweh will not forsake his people, he will not abandon his inheritance; 15 **the righteous will have his right restored,** the upright in heart will have a good end. 16 Who will stand up for me against the wicked, who will stand up for me against the evildoer? 17 If Yahweh did not come to my help, I would soon dwell in silence. 18 **When I say, "Let my foot falter," your love, Yahweh, sustains me;** 19 in the height of my inward troubles, your comforts comfort me from within. 20 **Are you allied with a court of perdition, which raises tyranny to the level of law? 21 They trample down the life of the righteous, they condemn innocent lives.** 22 But Yahweh is my stronghold, my God, my rock of refuge; 23 he **will repay them with their own wickedness, he will annihilate them for their wickedness, Yahweh our God will annihilate them.**

We are after that betrayal, attacked by demons and Eves who want to take us together with them to destruction, or to save themselves with us, they try to use us as a shield. This time corresponds in Genesis to the time of Cain and Abel when God is looking for a way to save us. The demons and Evas seem to relax seeing that God delays his justice towards them (7) "God does not see it, he does not warn them...". In reality the only reason they are still alive is that God tries to save the Adams, or tries to separate the fate of one from the other. In (15) "to the righteous he will restore his right", because even though we are still in heaven we are now

empty of the Spirit. Again in (20) he refers to falsehood: "Are you allied to a court of perdition, which raises tyranny to the rank of law?", that is the false justice that the demons and Evas demand for their equalising blackmail.

- **3rd Time. The Earth.**

Ps 95:1-11 Come, let us sing joyfully to Yahweh, let us acclaim the Rock who saves us; 2 let us enter into his presence, giving thanks to him, acclaiming him with psalms. 3 For Yahweh is a great God, a great King above all gods; 4 **he sustains the depths of the earth, the tops of the mountains are his; 5 the sea is his, which he has made, the dry land which his hands have formed. 6 Come in, let us bow down, let us kneel before Yahweh who created us! 7** For he is our God, we are his people, the flock of his pastures. May you listen to his voice today: 8 **"Do not be stubborn as in Meribah, as in the day of Massah in the wilderness, 9 there your fathers tested me, they tempted me, though they saw my works. 10 For forty years I was disgusted with that generation, and I said, "They are a people of a wrong mind, who do not recognise my ways. 11 Therefore I swore in my wrath, They shall not enter my rest!"**

God's solution is to become invisible for our justification and to create a new nature and then make it capable of receiving the Spirit, all in righteousness. Thus, he creates the world, referenced in (4-5), in (6) he mentions this creation of man, which in reality is a recreation or transformation into something different. In (8) he uses the history of Israel to explain what happened in heaven (or rather, he changed the history of Israel to draw what happened in heaven), because those who murmured in Meribah because they had no water, are us after the betrayal, in the 2nd time, in heaven, when we were without the Holy Spirit (Water). Those 40 years that that generation disgusted God (10) are that change of Age or Time, and that rock that Moses struck at Meribah is the world in which Jesus will bring forth the Spirit for us.

- **½ Time. Redemption.**

Ps 96:1-13 **Sing to Yahweh a new song**, sing to Yahweh, O whole earth, 2 sing to Yahweh, bless his name! 3 Tell his glory to the nations, his wondrous works to all peoples. 4 For great is the LORD, and greatly to be praised, more to be feared than all gods. 5 For the pagan gods are nothing. But Yahweh made the heavens; 6 glory and majesty are before him, power and splendour in his sanctuary. 7 Pay tribute to Yahweh, you families of the peoples, pay tribute to Yahweh glory and power, 8 render to Yahweh the glory of his name. Bring offerings, **enter his courts, 9 prostrate yourselves before the LORD in the holy court; let the whole earth tremble before his face. 10** Say to the Gentiles, "Yahweh is king!" The world is secure, he does not waver; he rules the peoples uprightly. **11 Let the heavens rejoice, let the earth be glad, let the sea roar, and all that is in it; 12 let the field exult, and all that is in it, let the trees of the forest shout for joy, 13 before the LORD, who is coming, yes, coming, to judge the earth!** He will judge the world with righteousness, the peoples with his loyalty.

This Psalm speaks of redemption. The lords and praises (1-8) at the beginning are like the exultation or celebration of a successful plan. The new song (1) refers to our surely validated nature. In (9) it already advances that we may stand in the presence of God (prostrate yourselves before Him). (10) "Let the whole earth tremble before his face" tells us that he makes himself present again. (11) "Let the sea roar and all that is in it" refers to death (=sea) and surely to the Eves. The (12) "trees" are us. (13) "to judge the earth" because until now, being held hostage by the demons (their equalising blackmail), God has withheld the justice of what happened in heaven. The demons are almost at home among us, and so are the Eves, precisely for that justification. And had it not been for man's passion and validation, this dependence would continue to be repeated from age to age. It may also refer to that word that says something about "he who does not believe in me is already judged, and he who believes does not need judgement" or something like that, which in turn has to do with that Adam/Eve distinction that makes some hear and be open to God and others not. Until the passion that Spirit was not present among the Adam's so, although there was a difference in life between some (righteous) and others (idolatrous fools of the world), there was not really a "declared war". When the Spirit comes to the Adams, the Eves become envious of the One who gives us Life and happiness, causing us to despise their longings.

Psalms 97:1-12 O LORD, let the earth exult, let the many isles rejoice! 2 Clouds and thick mist surround him; righteousness and justice establish his throne. 3 Before him fire goes forth before him, scorching his adversaries round about; 4 His lightnings light up the earth; the earth sees him and trembles. 5 The mountains melt like wax before the ruler of the whole earth; 6 The heavens proclaim his righteousness, all peoples see his glory. 7 Those who worship idols are ashamed, those who glory in pure vanities; all the gods pay him homage! 8 Zion hears and rejoices, the daughters of Judah exult because of your judgments, Yahweh. 9 For you are Yahweh, the Most High over all the earth, above all gods. 10 Yahweh loves him who hates evil; he preserves the lives of his faithful, he delivers them from the hand of the wicked. 11 Light breaks forth for the righteous, joy for the upright in heart. 12 O righteous, rejoice in Yahweh, celebrate his holy memory.

This looks like now, at the end of ½ Time, when the fools will finally be able to hear. We could lump it in with the end of the world by the first verses, either way, both the end of ½ Time and the end of the world coincide. The islands as we know are one of the geographical features named in the list to designate the 7 sizes of the soul, which in turn have 7 paths or religions. Since the islands are surrounded by sea = death, they can designate the smallest or rather the foolish of the whole, the completely atheistic who will only be able to see God through man's reason. Hence God's justice is always mentioned so often (2) "justice and righteousness establish your throne", because in the end, everything is done for justice, everything is reasonably just. So, that fire beyond the end of the world, I think,

speaks first of that reason that will discover God and be unappealable or immune to the attacks of the demons and their temptations. Of course, we know that He is all powerful, and that fire could be the fruit of a blink of an eye, but we know that He has not used His power, really, to, in righteousness, save us. Thus, I believe that fire represents that revelation of secrets (which in turn is done in justice, for it can only be done at the end of the world, for then God will suddenly cease to act in the life history of those of us living now, which would be a disservice to us that He adjusts or evens out with this revelation). Thus, in (6) "all peoples see His glory" tells us of just that, of that revelation. It is written that at the end of time the wolf will graze with the lamb or something like that, and this will not be because God will miraculously make Himself present right under our noses, breaking physics, but because He will make Himself present by something equally impossible but from the world, within the standards He set for Himself. With the secrets hidden in the Scriptures thousands of years ago that are now shown as something new that we have not seen before. In (11) it is clear and refers to those past writings which could only have been induced by Him "sacred memory".

Ps 98:1-9 [Psalm.] Sing to Yahweh a new song, for he has done marvellous things; his right hand has been a help to him, his holy arm. 2 Yahweh has made known his salvation, he has revealed his righteousness to the nations; 3 he has remembered his love and his faithfulness to the house of Israel. The ends of the earth have seen the salvation of our God. 4 Shout to Yahweh, O whole earth, shout for joy, rejoice, sing! 5 Sing to Yahweh with the zither, with the zither to the sound of instruments; 6 with the sound of trumpets and the horn shout before king Yahweh. 7 Let the sea roar, and all that is in it, the world and all that dwell in it, 8 let the rivers clap their hands, let the mountains shout, 9 before Yahweh, who comes, who comes to judge the earth. He will judge the world with justice, the peoples with righteousness.

We are still talking about the same thing, at the end of ½ time "Yahweh has made known his salvation", he reveals the hidden. The new canticle is that which represents our validated nature in the Passion, which came about, in the past here, "with the help of his right hand, his holy arm"=Jesus. In (4) Whole earth, for He will be known to all.

Ps 99:1-9 Yahweh reigns, the peoples tremble; the earth trembles when he is enthroned on cherubim. 2 Great is the LORD in Zion, exalted above all peoples. 3 Let them praise thy great and terrible name: he is holy. 4 O mighty king who loves righteousness, you have established the foundation of justice; you have established justice and righteousness in Jacob. 5 Exalt the LORD our God, bow down at his footstool: he is holy. 6 Moses and Aaron among his priests, Samuel among those who called on his name, called on Yahweh, and he answered them. 7 He spoke to them from the pillar of cloud, and they kept his judgments, the law which he gave them. 8 Yahweh, our God, you answered them; you were to them a God of forgiveness, though you avenged their transgressions. 9 Exalt the LORD our God, bow down yourselves on his holy mountain: holy is the LORD our God.

Nothing new, we are still at the end of ½ time. It refers to some prophets with whom the Lord spoke in the past.

Psa 100:1-5 [Psalm.] For thanksgiving - Shout to Yahweh, O whole earth, 2 Serve Yahweh with gladness, **come to him with rejoicing!** 3 Know that Yahweh is God, he has made us, and we are his, his people and the flock of his pasture. 4 **Enter into his gates giving thanks, into his courts singing praises, give thanks to him, bless his name.** 5 For Yahweh is good, and his love endures forever; **his faithfulness endures from age to age.**

This already speaks to us of the end of the world or of the Last Judgement, or rather when that judgement is already over because it encourages us to (2) "come to Him", (4) "Enter His gates giving thanks...through His courts". He refers in (5) to the loyalty that endures from Age to Age. That loyalty is a loyalty to us who live with Him in heaven and now, in different ages. It is a personal loyalty to each other, not a loyalty to an idea or to principles, which would be laudable of course, but not so rare or extraordinary as to maintain that alliance with us which has survived Eons or different Ages, different natures, and in which His most beloved firstborn, our brother in the created, has painfully intervened to save us.

Psalms 102, 104, 107, 111-115. Fourth representation of the 3½ Times.

- **Restart. In heaven, 2nd Time. Consequences of the rebellion in heaven.**

Ps 102:1-29 [Prayer of the afflicted who, in his distress, pours out his cry before Yahweh] 2 Hear, O Yahweh, my prayer, let my cry come unto thee; 3 Hide not thy face from me in the day of trouble; turn thine ear toward me, **answer me speedily in the day when I call upon thee!** 4 **For my days go up like smoke, my bones grow hot like coals; 5 my heart dries up like mown hay, for I forget to eat my bread; 6 worn out with weeping, my bones stick to my skin.** 7 I am like an owl on the moor, I am like an owl among the ruins; 8 I am continually waking and moaning like a lonely bird on a roof; 9 All day long **my enemies insult me, those who praise me curse me for my name.** 10 Ashes like ashes instead of bread, I mix my drink with tears, **11 because of your anger and your wrath, for you lifted me up and then threw me down.** 12 My days are declining like a shadow, I wither away like hay. 13 But thou, O LORD, reignest for ever, **thy remembrance reacheth from age to age.** 14 You will rise up, having pity on Zion, for it is time for you to have mercy on her (for the time is fulfilled). 15 Thy servants love her stones, they have compassion on her ruins. 16 The nations will fear the name of Yahweh, all the kings of the earth your glory; 17 when Yahweh rebuilds Zion and appears full of splendour, 18 he will turn to the prayer of the despoiled, his prayer he will not despise. 19 **This shall be written for the age to come, and a renewed people shall praise Yahweh:** 20 **He has stooped down from his holy height, from heaven he has looked down on the earth,** 21 **To hear the sighing of the captive, to deliver those who wait for death.** 22 **To proclaim the name of the LORD in Zion, and his praise in Jerusalem;** 23 **when the peoples and kingdoms shall be gathered together to serve the LORD.** 24 **He has exhausted my strength by the way, he has shortened the number of my days.** 25 I said to myself, O my God, do not carry me away in the midst of my days, you who live for generations! 26 **Of old hast thou laid the foundations of the earth, the heavens are the work of thy hands:** 27 **They pass away, but thou abidest: they** all wear out as a garment, they shall be as a changeless garment. 28 But thou art the same, thy years have no end. 29 The children of thy servants shall have an habitation, their seed shall continue in thy presence.

Here we are again after the rebellion of heaven. In (4-6) he makes several references to the emptiness of the Spirit. In (9) again he refers to that lies or slander of the demons and Evas about Adam, as they want to give weight to their equalising blackmail. To insult is to belittle, disqualify, demean; he does not use the word lie but it is similar, for ultimately, if you call a pig a pig you are not insulting it, but calling it by its name.

In (24) again we are told of that loss of the Spirit which causes us to cease to be what we were, heavenly and eternal like our father.

In (26) and (13) he refers to those times or Ages, which God will use to save us. In (26) he tells us that from the already existing heaven, he creates the earth, for that very purpose, to save us.

- **3rd Time. The Earth.**

Ps 104:1-35 Bless Yahweh, O my soul! Yahweh, my God, how great you are! 2 You are clothed with splendor and majesty, 2 You are clothed with light like a mantle, You spread out the heavens like a tent, 3 You raise your dwelling places above the waters; the clouds are your chariot, You glide on the wings of the wind; 4 You take the winds for your messengers, the flaming fire for your minister. 5 Thou hast set the earth upon its foundations, unshaken for ever and ever. 6 The **ocean covered it like a garment, the waters stood on the mountains;** 7 **At your roaring they fled, they rushed at the sound of your thunder,** 8 **Climbing up the mountains, descending into the valleys, to the place which you appointed for them;** 9 You set an impassable boundary for them, that they should not again flood the earth. 10 Thou sendest forth springs into the valleys, flowing down the valleys; 11 they water the beasts of the field, they quench the thirst of the onagers; 12 beside them dwell the birds, which sing their songs in the thicket. 13 Thou waterest the mountains from thy high dwelling place, with the moisture of thy chambers thou dost saturate the earth; 14 Thou makest grass to spring up for the cattle, and plants for the use of man, that he may bring forth bread from the earth, 15 And wine that refresheth the heart of man, that he may polish his face with oil, and bread may comfort the heart of man. 16 The trees of Yahweh are watered at his pleasure, and the cedars of Lebanon planted by him; 17 There the birds make their nest, the stork makes her home in her cup. 18 The crags shelter the chamois, the rocks shelter the hyraxes. 19 He created the moon to mark the times, and the sun, which knows its setting; 20 You send darkness, and night falls, where the wild beasts of the forest prowl; 21 The young lions roar for prey, and call upon God for their food. 22 When the sun rises, they gather themselves together, and go to lie down in their dens; 23 man goes out to his work, to do his labor until evening. 24 How manifold are thy works, O LORD! You have made them all in wisdom; the earth is full of your creatures. 25 There is the sea, great and wide, with an innumerable multitude of beasts, great and small; 26 the ships and Leviathan, whom thou hast created to play with him, sail upon it. 27 They all wait for you to give them their food in due season; 28 you give it to them and they take it; you open your hand and they are satisfied with good things. 29 If you hide your face, they disappear; you withdraw your breath from them and they expire, and return to the dust they are. 30 If you send out your breath, they are created, and you renew the face of the earth. 31 Glory to Yahweh for ever, in his works Yahweh rejoices! 32 He who looks on the earth and trembles, touches the mountains and they smoke. 33 I will sing to the LORD as long as I live, I will sing to my God as long as I live. 34 May my poem be pleasing to him! I have my joy in Yahweh. 35 Let sinners be gone from the earth, let the wicked be no more! Bless Yahweh, O my soul! Hallelujah!

This seems clear, it is the creation of the world, there is no double meaning it seems.

Ps 105:1-45 Give thanks to Yahweh, call upon his name, declare his deeds among the peoples! 2 Sing to him, sing to him, sing praises to him, tell of all his wonders; 3 glory in his holy name, let those who seek Yahweh rejoice! 4 Seek Yahweh and his power, go after his face without ceasing, 5 remember all his wonders, his wonders, and the judgments of his mouth! 6 O race of Abraham, his servant, sons of Jacob, his chosen one: 7 he, Yahweh, is our God, his judgments affect the whole earth. 8 **He always remembers his covenant, the word which he has enjoined on**

a thousand generations, 9 that which he covenanted with Abraham, the oath which he swore to Isaac, 10 which he laid upon Jacob as a precept, upon Israel as an everlasting covenant: 11 "I will give you the land of Canaan as a portion of your inheritance". 12 When they were few in number, a transient and a stranger, 13 wandering from nation to nation, going from one kingdom to another people, 14 he allowed no one to oppress them; for them he punished the kings: 15 "Beware of touching my anointed ones, do not harm my prophets. 16 He brought famine on that country, every staff of bread he broke; 17 he sent one man ahead, **Joseph, sold into slavery.** 18 They bound his feet with fetters, chains went about his neck, 19 until his prediction was fulfilled, and the word of Yahweh accredited him. 20 **The king commanded to set him free,** the ruler of the people commanded to let him go; 21 He made him ruler of his own house, ruler of all his substance, 22 To instruct his princes at his pleasure, and to make his elders wise. 23 Then **Israel went into Egypt,** Jacob sojourned in the land of Ham. 24 He multiplied his people exceedingly, he made them stronger than their oppressors; 25 he changed their hearts, so that they hated his people, and used wicked devices against his servants. 26 **He sent Moses, his servant, and Aaron, whom he had chosen,** 27 who performed signs in Egypt, wonders in the land of Ham. 28 He sent darkness, and there was darkness, but they defied his words. 29 **He turned their waters into blood,** causing their fish to die. 30 Frogs swarmed in his land, and came into the king's chambers: 31 He commanded it, and **there came gnats** and gnats throughout all his land. 32 **He gave them hail for rain,** lightning throughout their land; 33 he damaged vineyards and fig trees, he broke the trees of the land. 34 **He commanded the locust** and the aphid **to come in** innumerable numbers; 35 they devoured the grass of the land, they devoured the fruit of the ground. 36 He **smote the firstborn of the land,** the firstfruits of his manhood. 37 He brought them out laden with gold and silver; not one of the tribes faltered. 38 Egypt rejoiced at their departure, filled as they were with terror. 39 He spread a cloud to cover them, a fire to give light in the night. 40 **They asked, and he commanded quails;** he filled them with bread from heaven; 41 **he cleft the rock, and the waters gushed forth,** they ran like a river through the dry places. 42 Remembering his holy word, given to Abraham his servant, 43 he brought out his people with rejoicing, his chosen ones in the midst of jubilation. 44 **He gave them the lands of the heathen, the sweat of the nations they inherited,** 45 that they might keep his precepts and observe all his laws.

Almost all of this that I do not underline also seems to be in accordance with history, because, apart from what "the history of Israel" draws in the heaven about the history of all of us, the fact is that it happened down here on earth and now it is appropriate to put it here because we are in the period of the earth. Note then that he puts concrete facts and concrete characters of the History of Israel.

Psalms 106:1-48 Hallelujah! give thanks to the LORD, for he is good, for his mercy endures forever! 2 Who can tell of the mighty acts of the LORD, or proclaim all his praise? 3 Blessed are those who keep justice, who do righteousness continually! 4 Remember me, Yahweh, do this for the sake of your people; come and offer me your help. 5 That I may see the joy of your chosen ones, rejoice with the joy of your people, and rejoice with your inheritance! 6 We have failed like our fathers, we have committed injustice and iniquity; 7 our fathers, when they were in Egypt, did not understand your wonders. They did not remember your great mercy; they rebelled against the Most High by the sea of Suf. 8 But he saved them for his name's sake, that he might make known his mighty power. 9 **He rebuked the sea of Suf** and it dried up, the waves were a wilderness in its path; 10 he saved them from the hand of the adversary, from the hand of the enemy he delivered them. 11 **The water**

drowned their adversaries, not one of them was left. 12 Then they believed in his words, and they all sang his praise. 13 But they soon forgot their deeds, they disregarded their purposes; 14 they burned with desire in the wilderness, they tempted God in the wilderness. 15 He granted them what they asked, and sent a fever down their throats. 16 In the camp **they envied Moses, and Aaron**, the holy one of Yahweh. 17 The earth opened and swallowed up Dathan, and covered the band of Abiron; 18 Fire burned against his band, a flame consumed the wicked. 19 **They made themselves a calf in Horeb**, before a molten image they prostrated themselves, 20 and went to exchange their glory for the image of an ox that eats grass. 21 They forgot God their saviour, the author of exploits in Egypt, 22 of wonders in the land of Ham, of wonders in the sea of Suf. 23 He was ready to exterminate them, except that **Moses**, his chosen one, stood in the gap before him, to turn away his destructive fury. 24 They spurned a delightful land, they had no faith in his word; 25 they murmured within their tents, they did not listen to the voice of Yahweh. 26 And he swore, hand on high, to cause them to fall in the wilderness, 27 to scatter their kindred among the peoples, to disperse them among all the nations. 28 They mated with Baal Peor and ate sacrifices of the slain. 29 Thus they provoked him with their deeds, and a plague came upon them. 30 But Pinchas intervened in a judgment, and so the plague was stayed; 31 this was counted to him as righteousness from age to age, forever. 32 They angered him at **the waters of Meribah, and it went ill with Moses because of him**, 33 for they came to embitter his spirit, and he spoke lightly with his lips. 34 They did not exterminate the people whom Yahweh had told them to exterminate; 35 they mingled with the heathen and learned their practices. 36 They worshipped their idols, which were a snare to them; 37 they sacrificed their sons and their daughters to demons. 38 They shed innocent blood, the blood of their sons and daughters, slain to the idols of Canaan, and defiled the land with crime. 39 They defiled themselves with their deeds, they played the harlot with their practices. 40 Then the anger of Yahweh was kindled against his people, and he abhorred his inheritance. 41 **He gave them into the hand of the heathen, they were overpowered by their adversaries;** 42 their enemies overpowered them, they were brought low under his hand. 43 **Numerous times he delivered them**, but they, rebellious to his plans, kept sinking in guilt; 44 but he took heed to their distress, giving ear to their cries. 45 For their sake he remembered his covenant, he was moved with his great love; 46 he made those who held them captive to have mercy on them. 47 Save us, O LORD our God, gather us from among the nations, that we may give thanks to your holy name, and honour us by singing your praise. 48 Blessed be Yahweh, the God of Israel, for ever and ever! And all the people shall say, Amen, Hallelujah!

Well, this seems to continue that story in the order it should be told. And it mentions specific facts from the Bible.

- **½ Time. Redemption.**

Ps 107:1-43 Give thanks to the LORD, for he is good, for his mercy endures forever!
2 Let those whom the LORD has rescued say so, those whom he has rescued from the power of the adversary, 3 whom he has gathered from every land, from east and west, from north and south. 4 They wandered in the wilderness, they wandered in the desert, they could not find inhabited places; 5 hungry and thirsty, they were faint. 6 But they cried to the LORD in their trouble, and he delivered them out of their distress, 7 and led them in the right way, until they came to an inhabited place. 8 Give thanks to the LORD for his love, for his wonders on behalf of men! 9 For he has quenched the thirsty throat, and filled the hungry with good things. 10 They dwelt in darkness and shadow, captives of iron and misery, 11 for defying the

commands of God, for despising the plan of the Most High. 12 **He bent their stubbornness with toil, they succumbed, deprived of help.** 13 **But they cried out to the LORD in their distress, and he delivered them out of their distress.** 14 **He brought them out of darkness and shadow, he broke all their chains.** 15 **Give thanks to the LORD for his love, for his wonders on behalf of men!** 16 **For he has broken the gates of bronze, he has broken down the bars of iron.** 17 Duller by all their errors, miserable because of their faults, 18 they were disgusted with food; they were at the gates of death. 19 But they cried to the LORD in their trouble, and he delivered them out of their distress. 20 **His word he sent to heal them and pluck their lives out of the pit.** 21 Give thanks to the LORD for his love, for his wonders on behalf of men! 22 Offer sacrifices of thanksgiving, proclaim his deeds with shouts of joy. 23 **They went out to sea with their ships, trading all over the ocean, 24 and they saw the works of the LORD, all his wonders in the deep.** 25 **At his voice, a stormy wind made the waves to roil; 26 they went up to heaven, they went down into the deep, their spirit sank under the weight of evil; 27 they tossed and turned, they staggered like drunken men, their skill was of no avail to them.** 28 But they cried to the LORD in their trouble, and he delivered them out of their distress. 29 He reduced the storm to silence, the waves were quiet as one. 30 They were glad to see them calm, and he brought them into the desired harbour. 31 Give thanks to the LORD for his love, for his wonders on behalf of men! 32 Praise him in the assembly of the people, celebrate him in the council of elders! 33 **He changes the rivers into a wilderness, the springs into a dry land, 34 the fertile land into salt marshes, when its inhabitants do evil.** 35 **But he changes the wilderness into a pool, the dry land into a spring; 36 he settles the hungry there, that they may found cities of habitation.** 37 They sow fields and plant vineyards, they bring forth fruit in time of harvest. 38 He blesses them, and they multiply; he does not let their cattle decrease. 39 **They were fainthearted and brought low, a prey to evil and affliction.** 40 **He that poured contempt upon princes, he led them astray in the wilderness without a way.** 41 **But he recovers the poor from misery, he increases their clans like a flock; 42 the upright see it and rejoice, the wicked cover their mouths.** 43 **Who is wise? let him keep these things, and meditate on the love of Yahweh!**

In this Psalm we recover the order of the times. Unlike the two previous psalms which spoke of what happened in the land with specific events in the history of Israel (Ps 103: Joseph, Moses, the plagues..., Ps 104: Sea of Suf, Aaron and Moses, golden calf...), in this one he does not name any of them because he speaks in a veiled way.

This is the time after the passion, when we can receive the Holy Spirit. Those rescued by Yahweh (2-5) are we who during the 3rd time have wandered in a wilderness, hungry and thirsty, without the protecting and comforting Holy Spirit, at the mercy of our enemies. In (3) "whom He has gathered out of all countries" tells us of the universality of Christ's Salvation, for He fully validates man's nature to receive the Holy Spirit so that the various ways (religions) that God has set forth directed by mercy, adapted to our sizes (or ages if you will) are fit to receive Him (each religion provides the proper flow for each size or nation; God will never demand from us something we cannot carry, nor fill an oil lamp with the hose that fills an Oil Tanker with its fuel), and this is so because the world has been made to save us in righteousness so we must also, or primarily, prove faithful to God in the

face of the devil. Those standards that form the religions are necessary to affirm our adherence to the army of good. When all this becomes public and faith is no longer needed to believe in God, then it will not only be necessary to follow those rules that in some way draw the pattern of the righteous, but also, more than ever, those works of active love will be needed to fill us with Him. In no time the Word will be fulfilled: "many are called, but few are chosen".

In (14) he again refers to the Passion. In (23) he begins to narrate in the past tense what happened "they set sail with their ships", we went to our death when we were revealed. Then he says something that reminds me of [Jacob's Ladder](#) p.59 described in "God for Dummies", or "Logic and God", because: (26) **"they went up to heaven, they went down to the abyss, their spirit sank under the weight of evil"**, beyond the swaying of the waves that can relate this symbolizes our fall from heaven and our return, but in inverted order. Let us remember:

John 1:51 Verily, verily, I say unto you, Ye shall see heaven opened, and the angels of God ascending and descending upon the Son of man.

It didn't make sense to me that angels would go up and then come down because the origin of angels is heaven, so they should go down and come up. Until it dawned on me that the Hebrews read backwards, from left to right, and the picture written in those essays on [Jacob's Ladder](#) p.83 draws us who were angels ascending and descending (left to right) on christ the firstborn placed in the last plague (death of the firstborn...) and first step (...that allowed us to escape from the farón=demon). Yes; that open heaven will be given when these trials are known and faith is not needed to believe in God. Any sane man who has not read "God for Dummies", will think that all this is the madness of yet another hanger-on, but it is not the first time that the Lord speaks from the past of what is being revealed today and the way it is being done.

The rest is easily understandable and continuous over ½ time.

Ps 111:1-10 Hallelujah! Aleph. I give thanks to Yahweh with all my heart, Bet. in the gathering of the righteous and in the community. 2 Gimel. Great are the works of Yahweh, Dahlet. meditated by all who love them. 3 Heb. He acts with splendour and majesty, Vau. his righteousness endures for ever. 4 Zain. Of his deeds he left a memorial. Jet. gracious and compassionate Yahweh! 5 Tet. **He gave food to those who honour him, Yod. he remembers his covenant for ever.** 6 Kaf. He revealed to his people the power of his action, Lam. gave them the nations as an inheritance. 7 Mem. His hand acts in truth and righteousness, Nun. all his commands are loyal, 8 Sámek. valid forever and ever, Ain. To fulfil them in truth and righteousness. 9 Pe. **He sent redemption to his people, Sade. determined for ever his covenant;** Qof. holy and fearful is his name. 10 Res. The beginning of knowledge is to fear the Lord; Sin. those who practice it are sane. Tau. His praise endures forever.

We continue in ½ time. There is also no doubt.

[Ps 112:1-10](#) Hallelujah! Aleph. blessed is the man who fears Yahweh, Beth. who finds pleasure in all his commands! 2Gimel. His seed shall take strong root in the land, Dahlet. the race of the upright shall be blessed. 3 He. His house shall abound in

wealth and prosperity, Vau. his righteousness shall be established for ever. 4 Zain. In the darkness he enlightens the upright, Jet. tender, gracious, and righteous. 5 Tet. Happy is the man who has mercy and lends, Yod. and arranges his affairs righteously. 6 Kaf. He will never see his existence threatened, Lam. the righteous will leave a stable memory. 7 Mem. He shall not be afraid of evil tidings, Nun. with a firm heart he shall trust in Yahweh. 8 Sahmek. Sure and courageous, he shall fear nothing, Ain. until he sees his adversary humbled. 9 Pe. He giveth liberally to the poor, Sade. his righteousness endureth for ever, Qoph. he lifteth up his head with honour. 10 Res. the wicked sees him and is enraged, Sin. gnashing his teeth, he is consumed. Tau. The wicked man's endeavours fail.

It says nothing new, all good things for the righteous, perhaps mentioning this last part of the middle time when the righteousness of the Lord will be present and known among all. The wicked since we have had the Holy Spirit gnashes his teeth (10) but he will gnash them more when this is made known.

Ps 113:1-9 Alleluia! praise, O servants of Yahweh, praise the name of Yahweh! 2 Blessed be the name of Yahweh, from this time forth and forevermore! 3 From the rising of the sun to the going down of the sun, let the name of Yahweh be praised! 4 Yahweh is exalted above the peoples, his glory higher than the heavens! 5 Who is like Yahweh our God, with his throne on high above, 6 who stoops down to see heaven and earth? 7 He lifts up the poor from the dust, he lifts up the poor from the dung, 8 to seat him in the midst of the noble, in the midst of the noble of his people. 9 He settles the barren in his house, like a happy mother with children. Hallelujah!

Nothing new, still in the same line; ½ time.

Psa 114:1-8 When Israel came out of Egypt, Jacob from a foreign people, 2 Judah was his sanctuary, Israel was his dominion. 3 The sea saw him and fled, Jordan receded, 4 The mountains skipped like rams, the hills like lambs. 5 O sea, what aileth thee, that thou fleest, and thou Jordan, that thou goest backward, 6 mountains, that ye skip like rams, hills like lambs? 7 The earth trembleth at the presence of the Lord, at the presence of the God of Jacob, 8 who changeth the rock into a pool, and maketh the flint a fountain.

This is the description of redemption. In (1) "coming out of Egypt" designates the deliverance from Pharaoh = demon, the passion. I have already explained this in [Jacob's Ladder](#) p.59 (2) "Judah" stands for Adam and means that from then on we are his sanctuary, God, the Holy Spirit, dwells in man. Israel is more general and represents the Eves also. In (3) the sea is death fleeing before the Spirit (O death! where is your victory?) In (6) there is a kind of quantification that perhaps refers to demons, Evas. In (8) it is clear, rock, flint in Water symbolising the Holy Spirit. The earth shook is representative of the magnitude of what happened that day, because the chains that bound us were broken, and the whole Universe finally bore the fruit for which it was created: our redemption through the holy arm of God, through Jesus Christ.

Ps 115:1-18 Not to us, Yahweh, not to us, but to your name give glory, for your love and your loyalty! 2 Let not the heathen say, Where is your God? 3 Our God is in heaven, and he does whatever he wills. 4 Silver and gold are their idols, the work of man's hand. 5 They have mouths and do not speak, they have eyes and do not see, 6 they have ears and do not hear, they have noses and do not smell. 7 They have hands and do not feel, they have feet and do not walk, they have throats without a voice. 8 Let those who make them be like them, who put their trust in them! 9 O house of Israel, trust in Yahweh, he is their help and their shield; 10 O house of Aaron, trust in Yahweh, he is their help and their shield; 11 Loyal to Yahweh, trust in Yahweh, he is their help and their shield. 12 Yahweh remembers and blesses us: bless the house of Israel, bless the house of Aaron, 13 bless those loyal to Yahweh, all, small and great. 14 May Yahweh multiply you and your children! 15 Blessed be you of Yahweh, who made heaven and earth! 16 Heaven is Yahweh's heaven, the earth he has given to man. 17 The dead do not praise Yahweh, none of those who go down to the Silence; 18 We the living bless Yahweh, from now and forever. Hallelujah!

We could confuse this one with the new cycle of three and a half times, but we see that in the first times or beginnings of the cycle, he always asks for God's help against those who spread nets and lies towards the Adam and desire his death. This rather speaks of the final judgement, after ½ time. He differentiates between the heathen and their idols (1-8) and the righteous who ask for God's glorification and trust in Him. From (16) especially he seems to speak of that Judgement which sets us all apart. The faithful angels, in heaven where they were (16); the earth, which in Ezekiel designates the outer area of the new temple (which is actually heaven), will be for saved men (this heaven in Revelation is described as a place with a second tree of Life). And the damned including the demons are those who go down into the Silence (17).

Independent Psalm 116. Fifth representation of the 3 ½ times.

Ps 116:1-19 I love the LORD because he hears my voice in supplication; 2 because he inclines his ear to me in the day when I call to him. 3 **The snares of death clung to me, the nets of Sheol caught me; I was sad and distressed, 4 and I called on the name of Yahweh: Help, Yahweh, save me!** 5 Yahweh is gentle and just, our God is compassionate; 6 Yahweh watches over the little ones; **I was bowed down, and he saved me. 7 Return to your peace, O my soul, for the LORD has favoured you! 8 He has kept my life from death, my eyes from tears, my feet from falling. 9 I will walk in the presence of the LORD in the world of the living.** 10 I have faith, even when I say, "Behold, I am wretched," 11 I who said in dismay, "**Men are liars.**" 12 How can I repay Yahweh for all the good he has done me? 13 I will lift up the cup of salvation and call on the name of Yahweh. 14 **I will fulfil my vows to Yahweh in the presence of all the people. 15 The death of those who love him costs Yahweh much. 16 O Yahweh, I am your servant, your servant, the son of your handmaid, you have loosed my bonds!** 17 I will offer you a sacrifice of thanksgiving and call on the name of Yahweh. 18 **I will perform my vows to Yahweh in the presence of all the people, 19 in the courts of the house of Yahweh, in the midst of you, O Jerusalem. Hallelujah!**

This Psalm could be considered as the beginning of a new cycle, but I put it as a stand-alone because all the verses that could determine it as a new beginning are written in the past tense: I was surprised by the nets of Sheol (snare of demons, Eve), I was sad and distressed (without Spirit after the rebellion of heaven), "men are liars" (even this is in the past tense). However, as the main part of the Psalm is the conclusion which already begins in (7) telling us what our passage on earth could be: "**Return to your calm, O my soul, for the Lord has favoured you! 8 He has kept my life from death**" and ending with Salvation written in the past tense now: (16) "**...you have loosed my bonds!**"

We will see that from now on the verses speak to us of Salvation.

Independent Psalm 118. Sixth representation of the 3 ½ times.

Ps 118:1-29 Give thanks to the LORD, for he is good; for his love endures forever! 2 Let the house of Israel say: his love endures forever! 3 Let the house of Aaron say, "His steadfast love endures forever! 4 Let those who stand for the LORD say, 'His steadfast love endures forever. 5 In my distress I cried to Yahweh; he answered me and gave me rest; 6 Yahweh is for me, I fear not; what can man do to me? 7 Yahweh is for me and helps me, and I defy those who hate me. 8 Better to take refuge in Yahweh than to put confidence in man; 9 better to take refuge in Yahweh than to put confidence in nobles. 10 **All the heathen compassed me about, in the name of Yahweh I rejected them; 11 they compassed me about again and again, in the name of Yahweh I rejected them. 12 They compassed me about like wasps, they blazed like a fire of briars, in the name of Yahweh I rejected them. 13 How they pressed me to cast me down, but Yahweh came to my help. 14 Yahweh is my strength and my song; he is my salvation. 15 A shout of joy and victory is heard in the tents of the righteous: "The right hand of Yahweh does mighty deeds, 16 the right hand of Yahweh is mighty, the right hand of Yahweh does mighty deeds."** 17 I shall not die, I shall live and declare the works of the LORD. 18 **The LORD has**

chastised me, the LORD has chastised me, but he has not delivered me over to death. 19 Open to me the gates of righteousness, and I will go in, giving thanks to the LORD! 20 Here is the gate of the LORD; the righteous shall enter through it. 21 I thank thee that thou hast heard me, that thou hast been my salvation. 22 The stone which the builders rejected has become the cornerstone; 23 this is the work of the LORD, it is a miracle to us. 24 This is the day that Yahweh has made; let us exult and rejoice in it! 25 Yahweh, give us salvation, give us success, Yahweh! 26 Blessed is he who enters in the name of Yahweh! We bless you from the house of Yahweh. 27 Yahweh is God, he enlightens us; close the procession, branches in hand, to the corners of the altar! 28 You are my God, I thank you, my God, I want to exalt you. 29 Give thanks to the LORD, for he is good, for his love endures forever.

Here, something similar happens. It begins in the past tense with what happened to us in heaven. In this sense, (13) How they pushed me to throw me down (from heaven) is very graphic. From (15) onwards we see the offering of Jesus in heaven: "The right hand of Yahweh does exploits". In (18) our passage to earth: "Yahweh has punished me, but he has not delivered me over to death". From (19 to 24) the redemption: "Open to me the gates of justice... thank you for listening to me, for having been my salvation... This day..." and in between the very clear prefiguration of Jesus Christ who is the one who breaks those chains: "The stone which the builders rejected has become the cornerstone".

Psalms 119 is by King David. Some doubted it, but as far as I have seen on the internet it is attributed to him. Moreover, it does not match the order I am explaining, so for me it is confirmed.

The same will happen with Psalm 137 (by the rivers of Babylon), it would also not coincide with the order of the orphans and it is because it is from King David, according to what I have also seen on the internet.

Climbing to Heaven "Song of the Ascents" 120-134

OVERALL THIRD TIME

Psalms 120-134

From 120 to 134 are these 15 Psalms which are almost all shorter and in which we can see, albeit fleetingly, our story of salvation from heaven. I was going to leave them aside because, as you can see, they are different from the others and in fact they are grouped together with this initial distinctive: "Song of Ascents". But given that they are also orphans because, although they have been attributed to various authors, nothing is definitive, I am going to look them over. And the first thing that strikes me is that the first of these Psalms, Psalm 120, calls for deliverance "from the lying lip, from the deceitful tongue", which would place us, as in the other cycles of Psalms studied, in heaven, after the betrayal, defamed by the demons and Evas, to make us equal to them and for their equalising blackmail to take on more weight before God, who wanted to save us because our heart was not corrupted like theirs by hatred or greed, but betrayed by love. I come back here from the end to advance to you that these 15 psalms form the third tense on earth, of the 3 ½ tenses that the whole list of Orphan Psalms configures in its structure (apart from all the times they are shown in addition), but we will see that later.

Psalms 120, 121, 122. Seventh representation 3 ½ Times.

- **Restart. In heaven, 2nd Time. After the betrayal in heaven.**

Ps 120:1-7 [Song of Ascent] **I cried out to the LORD in my distress, and he answered me. 2 Deliver me, O LORD, from the lying lip, from the deceitful tongue! 3 What will he give thee, and add to thee, thou deceitful tongue? 4 The sharp arrows of a warrior, and the coals of a broom! 5 Woe is me, that I dwell in Meshech, that I dwell in the tents of Kedar! 6 I am tired of living with those who hate peace. 7 If I speak of peace, they prefer war.**

That anguish (1) designates us empty of the Holy Spirit. The lying lip and tongue (2), are those demons and Evas who lie to set up their equalising blackmail by demanding justice from God. (5) "the tents of Remnant", because tents, of cloth or skins, symbolise our soul, just as garments represent the Holy Spirit generally, or are used to speak of the state of our soul as lacking or not lacking the Spirit. An empty tent is an empty soul; from "remain" because they were a nomadic people, thus referring to our leaving heaven to go to earth. The rest is clear. This designates the 2nd time, the equivalent of Cain and Abel in Genesis.

- **3rd Time. Earth.**

Ps 121:1-8 [Song for the ascents] **I lift up my eyes to the mountains, from where will my help come? 2 My help comes from Yahweh, who made heaven and earth. 3 Let not thy foot slip! let not thy guardian slumber! 4 The**

guardian of Israel neither slumbers nor sleeps. 5 Yahweh is your guardian, Yahweh your shade at your right hand. 6 The sun shall not smite thee by day, nor the moon by night. 7 **Yahweh guards you from evil, he guards your life.** 8 **Yahweh guards your going in and your coming out, from now on for ever.**

We can identify this one with the creation of the world, the third time, since it speaks of the creation of the sky and the earth (2), the sun and the moon (6). As I say, almost all these "Songs of the ascents" are very short, and are determined by only one verse or a few words. In (8) "coming in and going out" refers not only to entering into His Grace or going out of it when we sin, but literally to that: coming in and going out of the times, here in particular we would be speaking of a new place, the earth, to enter into with our new nature man (although these changes of time, also speak of changes in our inner state with respect to the Holy Spirit, which also link to His Grace).

- **½ Time. Redemption.**

Ps 122:1-9 [Song of Ascents. Of David.] What joy when they said to me, 'Let us go to the house of Yahweh! 2 **At last our feet tread your thresholds, O Jerusalem!** 3 Jerusalem, a city built all in perfect harmony, 4 where the tribes go up, the tribes of Yahweh, according to the custom of Israel, to give thanks to the name of Yahweh. 5 **There are the thrones for judgment, the thrones of the house of David.** 6 **O call peace upon Jerusalem, let those who love you live in peace,** 7 **let there be quiet within your walls, let your palaces be in peace.** 8 For the sake of my brothers and my friends I want to say: Peace be with you! 9 By the house of the LORD our God, I will pray for all good for you.

This speaks to us of redemption, as it says (2) "Finally they tread your thresholds" = beginnings, which places us with the Spirit after the passion, but not yet in heaven. Jerusalem also symbolises heaven (the fall of its walls in the 1st - 2nd time, our emptying).

Psalms 123 - 128. Octave rendering 3 ½ Times.

- **Restart. In heaven, 2nd Time. After the rebellion in heaven.**

Ps 123:1-4 [Song of Ascents] I lift up my eyes to you, you who dwell in heaven. 2 As the eyes of the servants look to the hand of their masters, as the eyes of the handmaid look to the hand of her mistress, so our eyes look to Yahweh our God, hoping that he will have mercy on us. 3 **Have mercy, Yahweh, have mercy, for we have had enough of contempt.** 4 We are too saturated with the sarcasm of the self-satisfied. (The proud deserve contempt!)

This Psalm and the next one initiate a new cycle. The despised are the Adams, and the despisers are the demons and the Eves, who are fattened by the stolen Essence of God. While it is true that after betrayal all traitors are empty, I think they are described by these words. Like almost all these short ones, there is little to say.

Ps 124:1-8 [Song of Ascents. From David.] If Yahweh had not been for us, - let Israel say so - 2 if Yahweh had not been for us, **when men assaulted us, 3 alive they would have swallowed us up in the fierceness of their anger. 4 The waters would have overwhelmed us, a torrent would have flooded us, 5 the water would have come up to our necks in its whirlpool. 6 Blessed be Yahweh, who did not make us a prey to his teeth! 7 Our life escaped like a bird from the snare of the fowler. The snare is broken, we have escaped. 8 Our help is the name of Yahweh, who made heaven and earth.**

We continue after the betrayal in heaven. Those men who assaulted us (2) are the demons and the Eves, in (3) "alive they would have swallowed us up" is literal, not rhetorical, we would have been assimilated or equalised in that equalising blackmail. Then, (4) "the waters would have overwhelmed us", this refers to that oft-repeated rising of the Holy Spirit, as God puts order in heaven. Although this ascension leaves all the traitors empty, including the Adams, here it seems to refer to the very act of putting order in heaven, which could have ended with all being damned or dead. It may be confused with the rise and subsequent fall of the Red Sea, but the opposite is true, God drew with Israel our history from heaven. On the other hand, if we are not talking about heaven but about the world, and this refers to the Egyptians and the red sea, the statement made in (2:4) would not make sense: "2 if Yahweh had not been for us... **The waters would have overwhelmed us, a torrent would have flooded us**", for if God had not intervened, the sea would not have opened, and they would have died by the sword in the first instance, although before that the plagues would not even have occurred, so that they would not have left Egypt.

Finally in (7) he tells us how the Adams, often designated as birds (they listen to God, they can separate themselves from the world), escape from the snare of the hunter.

- **3rd Time. On Earth.**

Ps 125:1-5 [Song of Ascents] Those who trust in Yahweh are like Mount Zion, unmovable, stable for ever. 2 Jerusalem, surrounded by mountains! Thus Yahweh surrounds his people from this time forth and for evermore. 3 **The sceptre of wickedness shall not fall upon the inheritance of the righteous, lest the**

righteous stretch out their hand to wickedness. 4 Favour the good, O Yahweh, the upright in heart. 5 **Let the LORD suppress those who go astray in crooked paths with evildoers! Peace to Israel!**

We continue on the earth with a reference to those winding paths (5) made on the earth itself. In this case those paths refer to shortcuts out of the good ways. As usual he names two groups: those who go astray and the evildoers, probably the Eves and the demons. In (3) I am not sure what he is referring to. The inheritance of the righteous will be heaven in the future, or the Holy Spirit. The sceptre of the wicked is his rod of power. Interpreting it would mean that the wicked will never have access to the Holy Spirit, but from the earth, which would also fit here, since we are in the third period, it would tell us something along the lines of: God provides for the righteous what the wicked cannot take from him.

- **½ time. Redemption, recovery.**

Ps 126:1-6 [Song of Ascent] **When the LORD brought back the captives from Zion, we seemed to be dreaming; 2 then our mouths were filled with laughter, our lips with shouts of joy.** The heathen said, "Yahweh has done great things for them! 3 Yes, Yahweh has done great things for us, and we are glad! 4 Gather our captives, O LORD, **let them be as the floods of the Negeb!** 5 Those who sow in tears reap with shouts of joy. 6 As they go, they go weeping, bearing seed; and they return singing, bringing their sheaves.

This repatriation from Babylon, I suppose, represents here redemption or repatriation to heaven, to the Holy Spirit. It is the ½ Time. Again the conclusion is explained in gain of the Holy Spirit or (4) "in streams of the Negeb", as so often Water represents the Spirit. In (5-6) it narrates what happens to us in this world, which as a trial is hard and often painful, but brings as a reward, and already here we can enjoy it from the Passion, the Holy Spirit.

Ps 127:1-5 [Song of Ascents. From Solomon.] If Yahweh does not build the house, in vain do the builders toil; if Yahweh does not guard the city, in vain does the watchmen keep watch. 2 In vain do you rise early and then delay your rest, you who eat bread with toil, if he gives it to his beloved while he sleeps! 3 Children are the inheritance of the LORD, their reward is the fruit of the womb; 4 as arrows in the hand of a warrior are the children of youth. 5 Happy is the man who fills his quiver with them; he shall not be ashamed when he contends with his enemies in the gate.

This one does not say anything about what we are dealing with. It is rather a counsel or a beatitude. Since it is something of the world it can go in this ½ Time, since in the previous psalm we put passion, here we are still in the world. The same goes for the next one.

Ps 128:1-6 [Song of Ascent] Blessed are you who fear the LORD and walk in all his ways! 2 You shall eat of the work of your hands; blessed are you, for all shall be well with you! 3 Your wife, like a fruitful vine, within your house; your children, like olive shoots, around your table. 4 With such good things shall a man be blessed who fears the LORD. 5 Bless the LORD from Zion, that you may see the prosperity of Jerusalem all the days of your life, 6 and see your children's children! Peace to Israel!

Nor does it say anything about order. It is a beatitude that could go anywhere. In this half-time, it seems to be addressed to the righteous, to the Adam.

Psalms 129-134. Ninth representation 3 ½ Times.

- **Restart. In heaven, 2nd Time.**

Psa 129:1-8 [Song of Ascents] **They have attacked me greatly from my youth, - let Israel say so, - 2 They have attacked me greatly from my youth, but they have not been able to overcome me. 3 They have plowed my back with plowers, and stretched out their furrows. 4 Yahweh, who is righteous, has broken the bonds of the wicked. 5 Let them be ashamed, let them draw back, all they that hate Zion: 6 Let them be as the grass of the roof, that withereth before it is plucked up! 7 The reaper does not fill his hand with it, nor the shepherd his lap with it; 8 nor do those who pass by say, "May the LORD fill you with blessing. We bless you in the name of the LORD.**

Again we speak of what happened in heaven after the rebellion. Those who plow are the demons and the Eves, those lies are now described as deep or long furrows in the skin. Which represents defiling or damaging our appearance, as they are made in the skin; this is the same as lying about someone who ultimately defiles our image. (4) The "yoke" (which Yahweh breaks) is defined in the dictionary as "as a strong strap with which oxen are yoked to the yoke" and also as "a fastening or binding that is very heavy". These lies are what they wanted to bind us to the fate of the demons and Evas. In (6) it is clear what awaits these two groups.

- **Third Time. On Earth.**

Ps 130:1-8 [Song of Ascents] **I cry out from the depths to you, Yahweh: 2 O LORD, hear my cry; let your ears be attentive to the voice of my supplications! 3 If you withhold your faults, Yahweh, who, O LORD, can resist? 4 But forgiveness is with thee, that thou mayest be feared. 5 I wait for the LORD, I wait for his word; 6 my soul waits for the LORD more than a watchman for the dawn; more than a watchman for the dawn, 7 Israel waits for the LORD. Yahweh is full of love, his redemption is plenteous; 8 he will redeem Israel from all his guilt.**

We are on the earth. In the previous psalm, after the breaking up of the coyundas, he already makes an allusion to the world in "be like grass on the roof that withers before it is plucked up". Here he begins by saying: (1) "From the deep I cry out to you", which seems to be a play on words, the "deep" being down here in the world. Then he refers to the dawn, which, although it has the meaning of waiting for the light from the darkness, is a phenomenon peculiar to our planet.

Ps 131:1-3 [Song of Ascent, by David] My heart, O LORD, is not proud, nor are my eyes haughty. I do not give way to greatness, nor to wonders that surpass me. **2 No, I keep myself in peace and silence, like a child in its mother's bosom; my desire does not surpass that of a child! 3 Hope, O Israel, in Yahweh from now and for ever!**

We are still on earth before the ½ Time. It tells us of the righteous who do not covet and wait for the ½ Time.

Ps 132:1-18 [Song of Ascents.] Remember, Yahweh, David, of all his watchfulness, **2 of the oath he swore to Yahweh, of his vow to the Mighty One of Jacob:** **3 "I will not enter the tent, my house, I will not enter the bed where I rest, 4 I will not give sleep to my eyes, nor quietness to my eyelids, 5 until I find a place for Yahweh, a dwelling place for the Mighty One of Jacob."** **6** Yes, we have heard of her in Ephrath; we have found her in the fields of the forest! **7** Let us enter the place where he dwells, let us bow down before his footstool! **8** Arise, O LORD, to your rest, **come with the ark of your power!** **9** Let your priests be clothed with feasting, let your friends shout for joy. **10** Because of David your servant, do not reject the face of your anointed. **11 Yahweh has sworn to David in truth which he will not take back: "I will set a fruit of your womb on your throne. 12 If your children keep my covenant, the commandment that I teach them, then their children also shall sit on your throne forever. 13** For Yahweh has chosen Zion, he has willed it to be his seat: **14 "Here is my rest for ever; I will dwell in it, for so I will. 15 I will bless her food without measure, I will fill her poor with bread, 16 I will clothe her priests with feasting, her friends shall shout for joy. 17 There I will raise up an offspring for David, I will prepare a lamp for my anointed; 18 I will cover his enemies with shame, but his diadem shall shine upon him.**

This is a clear foreshadowing of Jesus Christ. The oath (3-5) is the mention in the past tense (remember) of Jesus' offer in heaven. He says "I will not enter the tent, my house", because Jesus takes on the nature of a man to save us and does not regain his heavenly nature until after the cross he finds a place for God. This place is us, the human beings, where the Holy Spirit can dwell. After the passion the Holy Spirit will be able to dwell in us.

After the oath they say that they have seen the ark of the covenant in the fields of the forest. Again the ark of the Covenant is a prefiguration of Jesus Christ who is created (like us who are his brothers in the created) but within it flows the Essence of God in the highest intensity. Just as the ark was created with great care and following God's instructions, in order to maintain God. In short, the arrival of Jesus Christ on earth already seems to be announced here (6) Fields of the Forest.

Then all that follows is said by a future so we will not yet consider it as the ½ Time. Here, although it seems to mention the link of Jesus, Joseph's putative son, with David; (11) "a fruit of thy womb I will set on thy throne", in reality, since David from the beginning of the Psalm in making that oath (3-5), was a prefiguration of Jesus, consequently he is saying: a fruit that shall come forth from thee, Jesus ("from thy womb"), "I will set on thy throne", because that Man Nature validated by Jesus will be given the throne of king: the Holy Spirit, the Kingdom of heaven. As I have said several times, kings designate the Adam who can receive the Spirit, but before the betrayal in heaven it designated us all (in Psalm 2 it spoke of the kings of the earth, we in heaven, who rise up against Yahweh and his Anointed, I have already explained). Then this is confirmed in (12) **"If your sons**

keep my covenant, the ruling that I teach them, their sons also forever shall sit on your throne." His children we are all validated men, fit to receive the Spirit through one of the ways set by God. Paths directed by justice and mercy, that is God's judgement. From the world, in practice, it makes no sense; there were already problems for inheriting a throne, how much more for all the sons of the sons to use the same throne (rather there were fights between only 2 brothers for a throne, so imagine thrones for all). Furthermore it says in (12) forever, which is real for us, eternal, it is not rhetoric, but to understand it from the world, it would have to be interpreted (funny, much of what we thought we had to interpret turns out to be written literally). From (15) onwards it is all clear, they are representations of the Holy Spirit: food, bread, lamp, festive garment. "Anointed" again is Jesus; "I will prepare a lamp for my anointed" means that He will prepare a Light for Jesus (as a man, not for Him, but for the rest of us). (17) I will raise up an offspring to David seems to speak again of our redeemed nature. (18) I will cover their enemies with ignominy, for the shield of the demons will be broken and they will no longer be needed when the ½ time (ignominy) is over.

½ Time.

Ps 133:1-3 [Song of Ascents. Of David.] Behold, it is good and pleasant for brethren to dwell together! 2 **Like fine ointment on the head, running down the beard, running down the beard of Aaron, even to the fringe of his garments.** 3 **Like the dew that descends from Hermon upon the peaks of Zion;** there Yahweh dispenses blessing, **life for evermore.**

This is the redemption. Here comes already the Holy Spirit, again represented as (3) Water (dew) and as Oil or fine ointment reaching down to the garments (2). As the Spirit coming down from above to the high ones among men (Zion here).

Ps 134:1-3 [Song of Ascents] Come, bless Yahweh, all you servants of Yahweh, **who serve in the house of Yahweh, in the courts of the house of our God!** In the night lift up your hands to the sanctuary, and bless Yahweh! 3 Yahweh, who made heaven and earth, bless you from Zion!

It seems nothing new. Blessings from this half time or perhaps its end.

And this is the end of the Songs of the Ascents which, as we have seen, are also organised in 3 ½ Times.

Independent Psalm 135. Tenth representation 3 ½ Times.

Ps 135:1-21 Alleluia! Praise the name of Yahweh, praise, you servants of Yahweh, 2 **who serve in the house of Yahweh, in the courts of the house of our God.** 3 Praise Yahweh, for he is good; sing praises to his name, for he is gracious. 4 **For Yahweh has chosen Jacob, Israel, to be his own.** 5 I know that the LORD our Lord is greater than all gods. 6 **Whatsoever the LORD wills, he does in heaven and on earth, in the sea and in the deep.** 7 **He lifts up the clouds on the horizon, he makes it rain with lightning, he brings forth the wind out of his storehouses.** 8 He smote the firstborn of Egypt, from people to cattle; 9 **He sent signs and wonders in the midst of you,** O Egypt, against Pharaoh and his servants. 10 He smote countless nations, he slew mighty kings, 11 Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan; 12 **and he gave their lands for an inheritance, an inheritance to his people Israel.** 13 Yahweh, your fame is everlasting, Yahweh, your remembrance throughout generations! 14 For Yahweh does justice to his people, he has compassion on all his servants. 15 The heathen idols are silver and gold, the work of man's hand; 16 they have mouths and do not speak, they have eyes and do not see; 17 they have ears and do not hear, they have mouths and do not breathe. 18 Let those who make them, who put their trust in them, be like them! 19 O house of Israel, bless Yahweh; O house of Aaron, bless Yahweh; 20 O house of Levi, bless Yahweh; O ye followers of Yahweh, bless Yahweh. 21 Blessed be Yahweh from Zion, who dwelleth in Jerusalem; Hallelujah!

This Psalm is somewhat special, because it can stand alone or continue with the last of the Songs of Ascent. It seems that the Lord did not want to leave any cracks to join these at the end and make them fit into the order. Why do I say this? We see in (1) "He says to you who serve... **in the courts** of the House of our God". This construction "in the courts of the House of our God" (actually just "courts"), occurs 5 times in the Orphan Psalms (92:14, 100:4 116:19, 134:1, 135:2) and in two more Psalms outside of the Orphans. In all these cases of the Orphans, which are the ones we are studying, it comes out in the ½ time or later, either independently: Psalm 116 (in this are the entire 3 ½ times) or as a stage or time Psalm: Psalm 134. Somehow this Psalm 135 links either with 116 (and 118) prior to the string of the "Songs of Ascents" (these two are, so far, the only ones independent or narrating the entire 3 ½ times), or, with the last of that string of the Songs of Ascents, Psalm 134.

If it were a continuation of 134, it would be a summary of what has happened. It would be addressed to those of ½ time, living in the courts of God's house, i.e. possessing the Holy Spirit and is like an enumeration, or summary, of what he has done for us (4) "has chosen Jacob"=Adam, ...and all that he has done which ends in (12) "gives his lands as an inheritance to his people".

In both cases those courts and that land of (12) represent the Holy Spirit, the promised land being in reality heaven, and the countries we fight against with the help of God represent not only those 7 deadly sins, but also those 7 sizes of demons / Evils we fight / live against.

If this were an independent chapter, we would think of the plagues of Egypt as our exit from heaven (see here [Jacob's Ladder p.59](#)), and finally the giving up of those lands as our recovery of the Holy Spirit.

In both cases in (6) "**Whatsoever the LORD wills, he does it in heaven and on earth, in the sea and in the depths**" seems to tell us that God's plan is for all times and for all peoples.

Similarly, from (15) which speaks of idols "silver and gold" seems to refer to these demons, Evas who neither feel nor suffer; this is not relevant.

I count it as independent because, now I am rewriting, I have already seen that with this and the one on the general structure it makes 12 times that the 3 ½ times are exposed. A round number often used by God.

Independent Psalm 136. Eleventh Representation 3 ½ Times.

Ps 136:1-26 Give thanks to the LORD, for he is good; for his love endures forever! 2 Give thanks to the God of gods, for his love endures forever; 3 give thanks to the Lord of lords, for his love endures forever. 4 To him who alone has done marvellous things, for his love endures for ever. 5 **To him that made heaven with wisdom: for his steadfast love endures for ever.** 6 **To him that hath founded the earth upon the waters: for his steadfast love endureth for ever.** 7 To him that **made the great lights, for his love endures for ever;** 8 **The sun to rule the day, for his love endures for ever;** 9 **The moon and stars to rule the night, for his love endures for ever.** 10 To him that smote Egypt in her firstborn, for his love endures for ever; 11 And brought Israel out from among them, for his love endures for ever; 12 With a strong hand and a mighty arm, for his love endures for ever. 13 To him that divided the sea of Reeds in two, for his love endures for ever; 14 And caused Israel to pass through the midst of it, for his love endures for ever; 15 And plunged Pharaoh and his hosts into it, for his love endures for ever. 16 **To him that led his people in the wilderness,** for his love endures for ever. 17 To him that smote great kings, because his love endures for ever: 18 And he slew mighty kings, because his love endures for ever: 19 Sihon king of the Amorites, because his love endures for ever: 20 And Og king of Bashan, because his love endures for ever: 21 And he gave his lands for an inheritance, because his love endures for ever. 21 **And he gave his lands for an inheritance, because his love endures for ever;** 22 **for an inheritance to his servant Israel, because his love endures for ever.** 23 **To him that hath remembered us when we were afflicted; for his love endureth for ever:** 24 **And hath delivered us from our adversaries; for his love endureth for ever.** 25 **To him who gives bread to every living thing, for his love endures for ever.** 26 Give thanks to the God of heaven, for his love endures for ever.

This is another independent Psalm narrating the 3 ½ Times from heaven. If we look at the 2 independents that preceded the "Songs of Ascents", and compare them with this one and the previous one (if the previous one is considered independent as well) we can see a certain symmetry (2 independents + "Songs of Ascents" + 2 independents). Making these psalms of time separators in the General Structure of the Psalms, will be seen later.

As for the Psalm, it is true that it is not a representation like all the others, because it does not seem to mention the consequences of the rebellion of heaven, but it begins in that same heaven (5), passing through the creation of the world (6-10), through the history of the world or the salvation written in the History of Israel, as one wishes to see it (10-20), and finally the giving of the Holy Spirit in (21) "lands" or in (25) "gives bread to every living thing", as one wishes to see it. Note here that although the Psalm does not open with the rebellion of heaven, at the end it does deliver us from our adversaries (24).

Last 146,147,148,149,150. Psalms of Salvation

OVERALL ½ TIME
Psalms 146-150

These Psalms that come at the end constitute by their characteristics a separate group that designate a structured order, which is surely the same as all the orphan Psalms. We will see this now.

In the first two, Psalms 146 and 147 we will see that we are told of opening the eyes of the blind (Psalm 146:8) and of revealing to Jacob, those who hear, His words (Psalm 147:19), which would place us in this last 1/2 Time, now when what God wanted to reveal today is revealed. Since it coincides with the end of the orphan Psalms as well, presumably this order is also reflected in all the 3 ½ Time cycles outlined; we will see later. We will now study these last Psalms in detail. It is noteworthy that in the last 3 we are told to praise and exult in the Lord, as well as to exercise vengeance on the nations as would be appropriate in the final judgement.

Ps 146:1-10 Hallelujah, praise Yahweh, O my soul! 2 As long as I live, I will praise Yahweh; as long as I live, I will sing to my God. 3 Put not your trust in nobles, in a human being, unable to save; 4 he breathes his breath, he returns to his clay, that very day his plans are ended. 5 Happy is he who relies on the God of Jacob, who has his hope in Yahweh his God, 6 who made heaven and earth, the sea and all that is in them; who keeps his faithfulness for ever, 7 who gives justice to the oppressed, who gives bread to the hungry. Yahweh delivers the condemned. 8 Yahweh opens the eyes of the blind, Yahweh sets upright those who are bowed down, 9 Yahweh protects the stranger, sustains the fatherless and the widow. [8 Yahweh loves the righteous, [9c] and turns the way of the wicked. 10 Yahweh reigns for ever, your God, O Zion, from age to age; Hallelujah!

Well, up to (7) there is nothing new, he lists the achievements and speaks of God's mercy. From (8) onwards we are told that he "opens the eyes of the blind", which designates the Eves who up to now do not see and will soon be able to see God by the reason of the world. The words "makes straight those who are bowed down" speak of the same thing.

In (10) he refers to how the Lord's plans are carried out from Time to Time, for He has even found a way to, in justice, open understanding to the Eves. This could only be at the end of the world to level out, as I have said several times, the disadvantage of the sudden cessation of action in the history of us all, and in turn, level out the disadvantage of the Eves who in the world, if not suddenly cut off, could in justice be saved by the Adams, just as it happened the other way around in heaven (we Adams betrayed by the Eves).

Ps 147:1-20 Praise Yahweh, for it is good to sing, our God, for his praise is sweet. 2 **Yahweh rebuilds Jerusalem, he gathers the deported of Israel;** 3 he heals the brokenhearted, he binds up their wounds. 4 He counts the number of the stars, he calls each one by name; 5 great and mighty is our LORD, his wisdom is beyond measure. 6 Yahweh upholds the humble, he casts down the wicked to the ground. 7 Sing to the LORD with thanksgiving to him; play the zither in honour of our God: **8 Who covers the heavens with clouds, who gives rain upon the earth, and fills the mountains with grass, with plants for man's use; 9 Who gives food to the cattle, to the young ravens when they caw.** 10 He does not delight in the stamina of the horse, nor delight in the muscles of man. 11 Yahweh delights in his followers, in those who hope in his love. 12 Celebrate Yahweh, O Jerusalem, praise your God, O Zion, 13 who strengthens the bars of your gates and blesses your children within you; 14 who grants prosperity to your territory and satisfies you with fine flour. 15 **Who sends his message to the earth, and his word runs with all haste.** 16 He spreads snow like wool, and scatters frost like ashes. 17 He casts his ice like crumbs; before his cold the water freezes. 18 He sends out his word, and it melts; the wind blows, and the water flows. 19 **He reveals his words to Jacob, his precepts and rules to Israel: 20 He did not do so to any nation, not one of his rules did he know.**

This Psalm also speaks of the coming together of peoples, what is prophesied to happen now (2) gathers the deportees of Israel = "The wolf and the lamb shall graze together", remember that Israel is usually more general than Jacob = Adam and often includes the Eves. In (8) He speaks of this time when the Spirit will be in the world everywhere, in (9) the "feeding of the cattle" likewise to the Eves, to the fools who will be able to see; to the "young ravens" perhaps He refers to those Adams who have let themselves be convinced by the world, for though "bird" represents the Adams, "raven" dark and that, has another image. (15) He sends His message to the earth is His Word, of course, but "His word runs with all haste" could refer to these revelations that will cause the knowledge of the Lord to spread in the world (I, too, am surprised at how pretentious this sounds). In (19) "he reveals to Jacob his words", he speaks of the same thing, because he revealed to no one what they hid about his plans of salvation to be executed in those 3 ½ times ("he did not do so with any nation...", it is literal, neither with Jacob until now, "not a single one of his rules did he know").

Ps 148:1-14 Alleluia! praise Yahweh from heaven, **praise him in the highest, 2 praise him, all his angels, all his hosts, praise him! 3 Praise him, sun and moon, praise him, you shining stars, 4 praise him, you heavens of heavens, you waters above the skies!** 5 Let them praise the name of Yahweh, for he commanded it and they were created; 6 he fixed them for ever and ever, for ever, he gave them a law that will never pass away. 7 **Praise Yahweh from the earth, you monsters of the sea and all deeps, 8 fire and hail, snow and mist, stormy wind, who do his will, 9 mountains and all hills, fruit trees and all cedars, 10 wild beasts and all cattle, creeping things and birds that fly, 11 kings of the earth and all peoples, dignitaries and judges of the earth, 12 young men and maidens also, the old together with the children! 13 Praise the name of Yahweh: his name alone is exalted, his**

majesty above heaven and earth. 14 He exalts the strength of his people, the pride of all his faithful ones, the children of Israel, the people of his intimate ones.

Praise. We all praise the Lord.

Ps 149:1-9 Alleluia! sing to Yahweh a new song, his praise in the assembly of his faithful ones! 2 Let Israel rejoice in his Maker, let them of Zion rejoice in their king; 3 let them praise his name with dances, with the sound of timbrels and with the sound of timbrels. 4 For the LORD delights in his people; **he adorns the helpless with salvation.** 5 **Let the faithful exult before his glory, from their place let them shout for joy,** 6 with praise to God in their throat, and in their hand a two-edged sword; 7 **to take vengeance on the nations and inflict punishment on the peoples,** 8 **to bind their kings with chains, with iron fetters their magnates,** 9 **to apply the written sentence to them: it shall be an honour to all his faithful!**

This already looks like the final judgement, "a new song", in which vengeance will be taken on the nations: here binding chains on their kings, their magnates speaks to us of the real kings and magnates of the world, not those who possess the Spirit as at other times. The fetters or "fetters of iron" in (8) may refer to the damned going with the demons (iron symbolises the devil according to Daniel).

Ps 150:1-6 Alleluia! Praise God in his sanctuary, praise him in his mighty firmament, 2 **praise him for his great deeds, praise him for his immense greatness.** 3 **Praise him with the sound of the horn, praise him with harp and zither,** 4 **praise him with drums and dances, praise him with strings and flutes,** 5 **praise him with clanging cymbals, praise him with cymbals and acclamations.** 6 **Let everything that breathes praise Yahweh, Hallelujah!**

In heaven, finally, we will live in praise of God. (6) "All that breathes" refers to all of us who have made it to heaven or the same thing: Alive = with the Holy Spirit.

As you can see the Lord is clear. If this is the first essay of mine you have read know that there are scriptures in prophets, Genesis and Revelation that are even clearer. We should ask ourselves why the Lord reveals it now. No doubt because the end is near. And what is revealed is not just for the foolish or the deaf of the world, it is also for all those who live perched in their seats of power, afraid to do anything that will break their comfortable lives, clinging to the arms of their armchairs no matter how much they see the Lord calling them to rise up. For this is what is now happening; if the owner of the estate leaves a steward in charge of his employees, but is late in returning and the employees leave their duties to go about their worldly business, will not the owner of the estate, when he finds out, before he arrives, send a message to the steward to change his ways? If he were a vindictive and spiteful master, surely not, but we have been lucky... And if the

butler, once the authorship of the message has been verified, does nothing, what do you think the owner will do with the butler and the employees when he comes? What was once a seat of life is now only a seat in which to await death. What was once an armchair of Life, is now only an armchair in which to await death. This is worse for the Jewish leaders who are trying to prevent the spread of this message, for they consciously hide Life from their people; their armchairs emanate death, the older they get.

Appendix

• Three and a Half Times in Daniel

In the prophet Daniel we will also see our history initiated from heaven, and it will also be done in several stages. The way in which the prophet expounds it is with the dreams of the kings he serves and his own visions. He makes an interpretation of these dreams, but he does so from the world; if these interpretations correspond to actual events in history, then it is because the Lord has used or modified history to show us this hidden message. However, there are interpretations of Daniel that are clearly not real, such as when he predicts (and it comes true) that Nebuchadnezzar would become an animal for 7 years. In these cases the real message of God speaking of our history from our betrayal in heaven prevails. Before I begin the dreams, I will start with chapter 5, skipping over Nebuchadnezzar's first two dreams which I then analyse.

Dan 5:3-6 So they brought the gold and silver vessels taken from the temple, from the house of God in Jerusalem, and the king, his dignitaries, his wives and his concubines drank from them. 4 And as they drank wine, they praised their gods of gold and silver, of bronze and iron, of wood and stone. 5 Suddenly fingers of a human hand appeared and wrote in front of the lampstand on the whitewash of the wall of the royal palace, and the king saw the piece of the writing hand. 6 Then the king became pale, his mind was troubled, his hips loosened, and his knees knocked together.

Dan 5:24-28 Therefore God has sent that hand which traced out this writing. 25 And it is written, Menah, and Menah, and Tequel, and Peresh. 26 And this is their interpretation: Menah: God has numbered the days of your reign and has ended them; 27 Tequel: you have been weighed in the balance and lacked weight; 28 Perah: your kingdom has been divided and given to the Medes and Persians."

This word separates Nebuchadnezzar's first two dreams from the next two visions during the reign of Balthasar. It should be noted that, in the writing of the floating fingers (5:25), the first word "Menah" is repeated, so there are some translations that eliminate one of them as redundant and therefore an error. However, it all makes sense, for these words correspond to dreams and visions, and to our stages of salvation. As for floating fingers writing, it tells us that all this is put here by God, not by man, and that somehow these fingers bring together all the dreams and visions.

Let us look at the meanings given by Daniel.

Mené: God has numbered the days of your reign and put an end to them.

Mené: God has numbered the days of your reign and put an end to them.

Tequel: you have been weighed on the scales and your weight is missing.

Peres: your kingdom has been divided and handed over to the Medes and Persians.

The first two Mené speak to us of our first two times of betrayal. 1st at the very moment of rising and 2nd next to God, but not in God; we are not yet on earth. This pre-earth phase is also separated because they are the dreams of Nebuchadnezzar, who curiously, as we will see later, in his 2nd and last dream is warned that he (he) will become a soulless animal, which he says is fulfilled for 7 years until he recognises God. This is basically what happens to us after being

expelled from heaven (God has counted the days of your reign and put an end to them) and not being able to receive the Holy Spirit until Christ rescues us in his passion, or if you like until the end of our life here when we are judged and return (whoever is able) to heaven.

Tequel would be our time in the world (the third time), before the passion. During which, as I say, we cannot receive the Holy Spirit and we are empty. This is described here as lacking weight.

Perés is our last half-time. We can now receive the Spirit. Here he refers to the word "kingdom", which also refers to all of us who have ever received the Holy Spirit. It says it is divided, which I think refers to how we are divided after the passion. Some, those who can hear, who are the Adams, are pitted against those who cannot (the Eves). This only becomes clear when we are able to receive the Holy Spirit, for it is the Spirit that distinguishes us from one another. Furthermore, Jesus Himself says it: Matt 10.34 Think not that I am come to bring peace on earth: I am not come to bring peace, but a sword. [Father versus son... speaks of division]. On the other hand, by saying that 'it is divided into two', it also speaks of a time divided into two = half a time.

As for the dreams, we will see that they are also divided into two groups, those of heaven and those of earth, although they speak of the same thing in different ways:

- ***First dream (of Nebuchadnezzar).***

Dan 2:31-35 "You, O king, had this vision: a statue, a huge statue of extraordinary brilliance and terrible appearance stood before you. 32 The statue had a head of pure gold, the breast and arms of silver, the belly and loins of bronze, 33 the legs of iron, and the feet half of iron and half of clay. 34 While you were looking at it, a stone broke loose without the intervention of any hand, struck the statue's feet of iron and clay and smashed them to pieces. 35 Then everything at once turned to dust: the iron and the clay, the bronze, the silver and the gold; they were like the chaff of the threshing floor in summer, which the wind carries away without a trace. But the stone that had struck the statue became a great mountain that filled the whole earth.

In this dream it speaks of the groups that were revealed in heaven and of the rebellion itself. The head of gold refers to the Adams, those who betrayed out of love (gold for God is love). The silver breasts and arms refer to the Eves. This may refer to what has already been mentioned: the Adam's betray by thought (marked on the forehead), the Eve's are marked on the hand, by action (Rev 13,16. See A Little Numerology p.84). The belly and loins of bronze, would be the demons and the feet of iron and clay is the satan. The mud perhaps refers to that iniquity which arises from him, and which weakens the structure (the rock, too, is something earthly, and, in fact, later becomes a mountain which fills the whole earth). In the end it is iniquity, that greed, that brings us all down. Rather it is the trigger, because, although that golden head falls out of love, it actually does so following the Eves who fall before and whom we love intensely in heaven. Then the stone turns everything to dust (we are emptied of the Spirit) and together with it we fall like a great mountain and fill the whole earth.

This dream represents the first time, the rebellion. Just after, included in this time, will come the event in which God saves Sidrach, Mishak and Abdenagus from the furnace (Dan 3:14-93) which may refer to the fact that he does not destroy the Adam, Eve and demons that will come to earth; this makes more sense complementing it with other salvations of two more periods, since these three in the reading are sent to the furnace out of faithfulness to God, however, as I said, the interpretation of Daniel in the scripture is different from what is hidden in these chapters by God. Thus, for example, the word Abdenagus comes from the Babylonian name formed from the Semitic voice ab-d, meaning "servant, servant", and Nebo, one of the gods of Mesopotamia. If we look up Nebo (Nabu) in Wikipedia, we see that he was a West Semitic Assyrian god, who wears two horns on his hat, and rides a dragon (which belonged to his father -by adoption- Marduk, chief deity of Babylon). According to this, "Abdénago" would be "servant of Nebo", which would be more in line with those demon servants of Satan.

- *Second dream (of Nebuchadnezzar).*

Dan 4:10-17 As I lay on my bed, I saw these visions: I looked, and in the midst of the earth was a tree, and the height of the tree was great. 11 The tree grew and became stout; its top reached to heaven and was visible from all the ends of the earth. 12 Its branches were beautiful, and its fruit was plentiful; it had food for everyone. The beasts of the field sought refuge under it, and the birds of the air nested in its branches; every living thing fed on it. 13 I was on my bed contemplating the visions of my mind, when a watcher, a holy one, came down from heaven, 14 and cried out with great power, saying, "Tear down the tree, cut off its branches, pluck off its leaves, and scatter its fruit; let the wild beasts flee from under it, and the birds from its branches." 15 But the stump with its roots, leave it on the ground, bound with iron and bronze chains among the grass of the field; let it be drenched with the dew of heaven, and let it share with the beasts the pasture of the earth. 16 The heart of man shall be changed, and a beast's heart shall be given to him; and so shall he spend seven years. 17 By the decree of angels comes the sentence, and by the command of the saints the resolution, that the living may know that the dominion of the Most High is above the rule of men; he gives it to whom he will, and raises up to the kingdom the lowliest of men.

The tree (4:10) in the centre of the earth is the kingdom of God. It may also refer to the tree of life in the centre of heaven, but in any case, it refers to the Holy Spirit, the Essence of God. In 4:11 it already begins to speak of rebellion, for it was the lust for that Essence, which was available to us in heaven that causes us to take of it and grow without measure (it grew and became stout). Thus this Essence, though unduly taken, was still the Essence of God (beautiful branch, abundant fruit, food for all). From it are nourished the beasts of the field (the demons or angels who coveted and rose up believing themselves to be as much as God), the birds of the air (the Adam or angels who took for love the Eve, who later could be separated from the earth), and other living creatures (the unnamed, missing Evas). The holy watchman represents the faithful angels and to cut down the tree is to empty the Holy Spirit from the traitors, thieves of the Essence. "Leave alone on the ground the stump with its roots, with chains of iron and bronze among the

bushes of the field", speaks to us of our fall to Earth, where we will all be without Spirit: the stump with its roots, without leaves, branches, or life. The stump actually represents the Adam and before the Passion we will be enslaved by the chains of iron (Satan) and bronze (demons); this links with the first dream, that of the statue. The grass of the field may be the Eves, not comparable to the stump with its roots, particularly mentioned, in the earth. "Let his human soul be taken from him and given an animal soul and so live seven years", speaks to us of the same thing, that emptying of the Spirit and that period of probation on earth which will allow us, thanks to God, to be saved. As for the dew of heaven, it can refer to the history of salvation that God has with men, even before Jesus Christ. We are not talking about sap flowing from within but about something external that drenches.

As I was saying, as for the interpretation given by Daniel and then fulfilled for the king, it makes no sense from the reality of the world. This dream has not been obscured by apparently historical facts, it only makes sense from heaven.

There are references that tell us that this dream is the 2nd period (close to God, but not in God), the time of Cain and Abel and the tower of Babel: The tree grew and became corpulent, its height reached to heaven, it is the same image of those who unite to raise the tower of Babel to heaven and then God destroys it. On the other hand, later, in the following chapter (5), he will name the invisible fingers which, as I said, seem to separate our stages in heaven and those on earth. In this sense, the two interpretations of Daniel that we have seen were "Dreams", which are those of heaven, and the two that remain are "Visions" which would correspond to our stages on earth (note, moreover, that the vision is to the body - it is more physical - as the dream is to the soul, perhaps).

On the other hand, after this dream comes when God saves Daniel in the lion's den Dan 6:10-22. This, which will be repeated at the end of the 4th vision, may mean that God saves the Adams by allowing them to hear and receive the Holy Spirit in due time (not like the deaf, Eve). If earlier he saved from the furnace the 3 which I believe designate groups, now it seems to represent that the birds, Adam, will be able to flee from the beasts (lion's den). This, which seems a bit risky in the interpretation, must be seen as a whole, in these three salvations of execution (two of them exactly the same, in spite of being death sentences of different kings: Darius the Mede, and Cyrus the Persian).

- ***Third Vision (during the reign of Balthasar)***

Dan 7:2-8 In my night vision I saw how the four winds of the sky stirred up the ocean, 3 and how four gigantic beasts, all different from one another, came up out of the sea. 4 The first one looked like a lion with eagle's wings. As I watched, they tore off its wings, lifted it off the ground, stood on its legs like a man, and gave it a human mind. 5 Then a second beast appeared, like a bear, standing on its side, with three ribs in its jaws, between its teeth. And they were saying to it, "Arise and devour flesh in abundance." 6 Then, as I kept looking, I saw another beast like a leopard with four wings of a bird on its back and four heads, to which they gave power. 7 Then in my night visions I saw a fourth beast, terrible, dreadful and very strong. It had huge iron teeth; it ate, crushed, and trampled the leftovers with its feet. It was different from the previous beasts and

had ten horns. 8 As I was looking at the horns, another small horn came up among them, and three of the former horns had to be pulled off to make room for it. This horn had human eyes and a mouth that spoke barbarities.

This dream narrates the rebellion again, telling us about the rebel groups as did the dream of the statue. As it is the third one, it seems to refer to the third period: we are on earth. Actually, there is not much data to affirm this, except the order, the hand writing on the wall separating the two previous dreams of heaven (Mené, Mené, of Nebuchadnezzar), the assignment Téquel (you lack weight, without Spirit) and the beginning of the vision: "In my night vision", night being our time on earth.

He begins by speaking of the four winds of heaven that stirred up the ocean. These may refer to the 4 cardinal points of the earth, although he is probably talking about the groups or agents participating in the rebellion, which we already know: Adams, Evas, demons and satan. It says "7:3 and how four gigantic beasts, all different from one another, came up out of the sea", the correct translation is "come up out of the sea" (*ascendebant*), which does not imply coming up out of the sea (death). note that we were talking about an ocean, not a sea symbolising death, this may be relevant or just a way of speaking.

The beasts then are the groups of heaven:

The lion (1st beast) with eagle's wings refers to the Adams, whose wings are removed and who will be made men, although their sin was out of love. The Adams are, among these beasts, the best; they still have love.

The bear (2nd beast) like a bear, standing on its side, with three ribs in its jaws, between its teeth... it devours flesh. These are the Eves and the three ribs refer to other Eves they convince, Adam and demons; that is, they convince other angels that eventually by the motivation that leads them to betrayal (love, greed, hatred) they will become one or the other. When it says that the bear rests on the side it can refer to the fact that on earth they will be put thanks to the Adam's (from Adam's rib Eve is created), i.e. God especially tries to save those who betrayed out of Love, the Eves betrayed out of greed, without being as bad as the demons who hated, they still turned completely away from God (who is love). That "Adam's rib" could also be one of the ribs in the bear's mouth. The bear's hunger represents the greed of the Eves to get fat with the Holy Spirit.

The leopard (3rd beast). "Then, as I continued to watch, I saw another leopard-like beast with four wings of a bird on its back and four heads, to which they gave power." The leopard is a feline that hunts, not representing royalty like the lion, but cunning and skill in hunting. I think these are the demons in general. When it says they are given power and have four heads I think it refers to the power God gives them to tempt us in the world (4 cardinal points), because this is really given by God when they were already defeated, in order to justify us in the struggle of the world and in our freedom. As for the wings that don't quite fit, they may refer to the fact that they were angels as well or perhaps to the ability they will have to whisper in our ears "flying" without any body. There is another reference in the last vision (4th) to the goat that represents the devil and his kind, in which

the goat "travels over the earth without touching the ground". Note also that there are 4 wings (4 cardinal points).

Well, this order would fit with the golden statue, the first dream, maybe I'm wrong and the bear and the leopard swap.

The 4th Beast is dreadful and terrible. It is satan who was an extremely beautiful and great angel in the Essence of God. It was through him that iniquity came in and many followed him. He is the worst, the father of hatred.

It says that it has 10 horns and then one came out by which three fell. **This is important:** horns are everything with which God is wounded, i.e. a horn can also designate a group of angels or the harm they receive (which wounds God); thus the "death" of these wounds the Lord, just as our sins also do because He loves us.

The horn that stands out small is about blackmail (I want the same fate as the Adam's who are also traitors) by which three groups (horns) will fall to earth: the Adam's, the Eves and the demons. Indeed blackmail is something that also hurts God, being a small thing: a lie, it makes three horns fall. He says that he has human eyes, which may refer to what he will achieve, that we fall like men on earth (only eyes perhaps because demons have no body). Barbarities are the lies of blackmail and surely all the lies of the demons on earth.

Thus there remain **in heaven 7 horns**, which are the nations or groups by capacity in heaven (7 churches also on earth, the 7 nations by age, if you will, in terms of the soul by which God has set different ways to fill us here on earth with sufficient quantity according to our capacity) **and also that blackmail there present** (in heaven) until all is concluded ($10+1-3=7+1$). Let us remember that these 7 groups that remained in heaven (which were originally there before the betrayal in heaven), were also attacked by the devil in the war and God suffered for them, hence they are "horns that wound".

Continuing with the same Vision:

Dan 7:9-14 While I was still watching, they prepared thrones, **and an old man sat on them**. His clothes were white as snow, his hair like pure wool, his throne like flames of fire, the wheels like blazing fire. 10 A river of fire was flowing before him. Thousands upon thousands served him, millions accompanied him. The court sat down, and the books were opened. 11 I kept looking, fascinated by the outrageous things spoken by that horn, and I saw that they killed the beast, tore its body to pieces, and threw it into the blazing fire. 12 They took away the power of the other beasts, but **left them alive until a certain time**. 13 I kept watching, and in the night vision I saw someone **like a human being coming on the clouds of heaven, and he went to the old man and was presented before him.** 14 They gave him **power, honour and kingdom, and all peoples, nations and languages served him.** His power is everlasting and will never pass away, and his kingdom will not be destroyed.

Then, the blackmail of the beast has its consequences and that is that God (old man -7:9-) destroys the beast by throwing him into the fire and the other three beasts are left alive and then left on the earth (at a certain time). These are the Adam, Eve and demons. "(7:13) Someone resembling a human being" and the following refers to Jesus. As for the beast and the horn that spoke barbarities and cast into the fire (7:11), it may also refer to the destruction of the racketeer (emerging horn), which will be annulled by the creation of the world and the

passion of the Lord (although it will still be present until it is all over), I do not think it is a destruction of satan forever. In fact, it seems like a way of bringing it all to a conclusion; unlike the next vision which is left unfinished, in this one, the only thing left open is the fact that "7:12 until a certain time" leaves the other three beasts alive. As a note the true translation of this should be: "their life had been prolonged to them time and time" (*ad tempus et tempus*). Can the Lord be any clearer (remember that in that part he is describing the time of the rebellion in heaven and that we surely live the 1st + 2nd + [3rd or 4th: earth] stage).

- ***Fourth Vision (during the reign of Balthasar).***

Dan 8:3-14 I looked up and saw a ram standing by the river. It had two horns; both horns were tall, but one was taller than the other, and the taller one had blunted the last one. 4 I saw the ram **ramming against the west, the north, and the south**. No beast could stand against him, no one could escape his power. He did what he wanted and dominated. 5 I was still pondering, when I saw a male goat **coming from the west, going over the whole land without touching the ground; the goat had a magnificent horn between his eyes**. 6 He came to the two-horned ram that I had seen standing by the river and rushed at him with all the might of his strength. 7 I saw how he approached the ram and rushed at him, raging against him, **breaking his two horns**, and the ram had no strength to stand before him; he knocked him to the ground and trampled him underfoot, and no one delivered the ram from his power. 8 **The goat grew very large, and when he was strongest, the large horn broke off, and in its place four other horns sprang up, facing the four corners of the earth**. 9 From one of them came forth **another little horn**, which grew very large toward the **south, toward the east, and toward the Land of Splendor**. 10 **It grew until it reached the host of heaven; it overthrew a part of the host to the ground and trampled down its stars**. 11 He went as far as the commander of the army, and he did away with the perpetual sacrifice, and he broke down the foundations of his sanctuary. 12 They gave him the army, and instead of sacrifice he set up iniquity, and overthrew the truth; and in everything he did he succeeded. 13 Then I heard one saint speaking, and another saint asking him, "How long will the vision last: the perpetual sacrifice, the desolating iniquity, the sanctuary and the army trampled underfoot?" 14 The other answered, "Two thousand three hundred evenings and mornings; then the sanctuary will be restored."

This is the half time. And this is not only because of the order (4th of 3 and a half times), but because it is the only one not concluded. In the other dreams, the period of salvation or the period of heaven is concluded: in the golden statue, the rebellion is narrated from heaven and ends with its consequence (the earth is filled by the rock that falls); in the tree, also from heaven, the rebellion is narrated and how it falls, but we are already presented with the solution: man recognises that "the Most High is master of the human kingdoms", after which (7 years there) Nebuchadnezzar becomes a man again, for he became a beast. However, after this dream, Daniel continues to ask questions:

"How long will the vision last: the perpetual sacrifice, the desolating iniquity, the trampled sanctuary and the trodden down host?" So it is set in an unfinished time of world history (though it speaks or asks for a future from its place in time). The answer to this question is the second part of Daniel's prophecies and they also bear on the separation of the three and a half times, as will be seen. It seems then, that in Daniel this half time is determined by the fact that it is unfinished, and does not occur as in other places in the Bible where we are told of the 3.5 times and the last half is clearly determined by the passion of Christ. Nevertheless, as I said later,

it explains with numbers those three and a half times. In fact, Daniel is the one who speaks most clearly about them in the Bible, if I remember correctly.

But going back to the dream we see that there is a ram with two horns; one horn overhangs the other. These horns are the Adam and the Eve. The Eves being, "the one that points to the other", since the Adam group as we said are the ones that follow the Eves by processing love for them (they fall for them). It says that the ram **"charged against the west, the north and the south"** which means that he was given freedom to do everything but go against God (the east is where the sun rises = God). It is another way of saying: "eat from any tree but the tree of Life".

A goat comes from the west (=where the sun sets => death) and attacks the ram. This is the satan and his followers. He knocks the ram to the ground and breaks his horns. This already refers to the future fall of Adam and Eve to the earth, to the world, or in any case to the emptying of the Spirit. **"(8:8) The goat became very great, and when he was strong, the great horn was broken off, and in its place four other horns were blown off, facing the four corners of the earth;"** this refers to how the rebellion increased and that in the end the devil and his kind were defeated (the horn is broken off). Now it is divided into 4 horns. As I said in the 3rd dream the horns are everything with which God is wounded or with which God can be wounded, i.e. a horn can also designate the fact of harming a group of angels, which in turn will wound God. So, the rebellion ends, but now it is time to discern and see who is guilty or what is the fault of each one. Four groups are then distinguished by type of betrayal: The Adam, who betrayed out of love for the Eves. The Eves who coveted. The demons who coveted and in the struggle hated and finally the satan who is the promoter, the one who was the most beautiful and the greatest, the father of hatred. From this comes forth a little one, this little horn is blackmail (which deeply wounds God), and which becomes greater and greater, for through it (I want the same destiny as the Adam who are also traitors), not only the demons will fall to the earth, but also the Eves and Adam himself. "It will reach even to the head of the army" is because finally all this can only be solved by sending Jesus, who already offers Himself in heaven, to save us in the world. So, the direction in which these 4 horns grow into which the one horn separated, are east = Adam (they fall for love), south = Evas (in some places it refers to the south as the Evas because that is where the queen of Sheba comes from, I think this was in Job), and the Land of Splendour which refers to the Holy Spirit itself, the Chief of the Armies, or Jesus who will be sent to earth, or in general to all three, to God.

So that perpetual sacrifice (12), iniquity, and everything else that follows refers to our time away from God, empty of the Holy Spirit (until the passion) or even until the end of the world. When it says "they gave him the army" it refers to God reviving or allowing the life of satan and the demons (his army) among us so that through our personal struggle with them we can justify ourselves, in our freedom we can choose Him, we can revive because we came dead to the earth.

After this there are no more visions, so the following chapters can be framed within this time. This is relevant because the last chapter, as I said, also ends with Daniel's salvation by God from the lion's den (I don't know if it is the same den or another one, but it places him in "Babylon"). Given that this half time, is not delimited as in the rest of the places in the Bible by the passion, but by the fact of

being an unfinished story, we can again think that this is the salvation of the Adams, either because they can receive the Spirit after the Passion or because in general, the world and its entire history is created to try to save them, being the Eves or deaf, only an accompaniment that, if saved, will do it for the Adams (from the rib of Adam...).

To summarise and before we go on to the numbers, we see that Daniel is also structured like other readings. The 3'5 times we have already seen shown in the dreams and visions, but in addition we see that God miraculously saves 3 times and after each "great" time.

Cap.	Daniel. Dream / Vision / Prediction / Rescue	3.5	Time
2	<i>Dream of the Statue</i> (2:31-35)		1st Time
3	God saves Sidrach, Misach and Abdenago from the furnace. (3:14-93)		Mené
4	<i>Dream of the tree</i> (4:7-14)		2nd Time
5	Floating fingers writing (5:5-28)		
6	God Saves Daniel from the lion's den (6:14-23)		Mené
7	<i>Vision of the Ocean and the beasts</i> (7:2-14) 1st prediction told to Daniel 3'5 years (7:16-27)		3rd time Bakel
8	<i>Vision of the Ram and the goat</i> (8:3-12) Prediction told to Daniel 2300 Evenings and Mornings (8:13-17)		1/2 Time Perés
9	Prediction counted to Daniel 70 weeks. It does not correspond with the others, perhaps indicating the ratio of the sizes of the times (of the total 70.7 and 62, 1 and 0.5 weeks). (9:22-27)		
10-11	Prediction without numbers (I don't understand it). (10:11-21, 11)		
12	Prediction told Daniel 1290 days (12:8-13)		
14	God Saves Daniel from the lion's den again (14:36-41)		

Mené: God has numbered the days of your reign and put an end to them.
Tequel: you have been weighed on the scales and your weight is missing.
Peres: your kingdom has been divided and handed over to the Medes and Persians.

- **Jacob's Staircase.**

The ten plagues also show us what happened from the beginning.

If you want to compare, the plagues are in the chapters of Exodus 7,8,9,10,11,12. In addition, this list of events is also reflected in the Revelation in an encrypted way as here.

We have already seen who Pharaoh symbolizes in our story: the devil. And slavery, sin, the impossibility of receiving the Holy Spirit, the death within. I will expound the relationship of the ten plagues that God sends for our deliverance (although as will be seen, they also show our fall from heaven), and their correspondence with the ten steps (or events that bring us closer to heaven), present in Exodus. The plagues are constituted as steps downwards and the events of the Exodus as steps upwards (all perfectly ordered as they appear in the Bible). Since, as I say, we were angels and ended up on earth, is this not Jacob's Ladder that was prefigured in a dream for Isaac? Please read this carefully and check that it is not nonsense.

At the beginning, before the plagues, the rod (wood) becomes a snake. It refers to the moment in which Satan changes Angel, or being that contains the Essence of Life, the Holy Spirit symbolized as the Tree of Life in the Old Testament (this has already been explained), to a serpent. From one part of the Tree of Life changes to serpent. A "part" of God before Pharaoh (Satan), from his thought or iniquity or freedom, it becomes a serpent; i.e. Satan who was once an angel becomes a serpent. But his magicians also turn the rod into serpents, which means that by the hand of Satan others also became fallen angels.

The fact that Moses' rod becomes a serpent also refers to Jesus Christ, who being part of the 'Tree of Life' takes the form of a man (sin). This one will eat the other snakes making reference to what will happen in the passion.

Exo 7:8 And the LORD said to Moses and Aaron, **9** "When Pharaoh says to you, 'Prove yourselves by working a miracle,' then you shall say to Aaron, 'Take your rod and cast it down before Pharaoh, that it may become a serpent.'" **10** So Moses and Aaron went to Pharaoh and did as the LORD commanded; Aaron cast down his rod before Pharaoh and his servants, and it became a serpent. **11** Then Pharaoh summoned the wise men and the sorcerers; and they also, the magicians of Egypt, did the same by their secret arts. **12** For every man cast down his rod, and they became serpents. But Aaron's rod swallowed up their rods.

The Jacob's Staircase (descent)

The 1st plague: Water becomes blood.

The water of the Nile is the water that waters Egypt. Again, water symbolizes the Essence of God. Before, we all shared "something" of that Essence (here and now on earth, also those who are in grace). It says that it converts with the staff (which represented part of the tree of life before), that Water in blood. The water disappears and there is only blood left. Those who rise or doubt cease to be watered by the Essence of God. They are emptied. Fish whose natural environment is Water die. We die as desires of God. We no longer have its Essence. In reality, this happens first to those who rose up in revolt and by the devil (the magicians who also convert water into blood), the others suffer the same fate. These latter are the angels Eve and for love of these also the angels Adam.

There'll be blood... even on the trees and stones. The trees represent the free 'people', perhaps referring to the Adam-Eve or just the Adam; and the stones to the Eves (stone that does not feel, does not hear) or the other case to the fallen (dead stone).

As a note to note, this plague is not recorded to be removed like other plagues in which the pharaoh repents and asks Moses to put them away; which means that we lose our heavenly nature forever and only those who manage to do so will again contain the Holy Spirit in the Man's Nature (point this not yet reached in these plagues). Of course, the risen ones or fallen angels will never be able to because they will not even take on the body of man.

Exo 7:17 Thus says the LORD, "By this you shall know that I am the LORD: behold, I will strike the water that is in the Nile with the rod that is in my hand, and it shall be turned to blood, 18 and the fish in the Nile shall die, and the Nile shall become foul, and the Egyptians will loathe to drink water from the Nile." **19** And the LORD said to Moses, "Say to Aaron, 'Take your rod and stretch out your hand over the waters of Egypt, over their rivers, their canals, and their ponds, and all their pools of water, that they may become blood; and there shall be blood throughout all the land of Egypt, both in vessels of wood and in vessels of stone.'" **20** Moses and Aaron did as the LORD commanded; in the sight of Pharaoh and in the sight of his servants, he lifted up the rod and struck the water that was in the Nile, and all the water that was in the Nile turned to blood. **21** And the fish in the Nile died; and the Nile became foul, so that the Egyptians could not drink water from the Nile; and there was blood throughout all the land of Egypt. **22** But the magicians of Egypt did the same by their secret arts; so Pharaoh's heart remained hardened, and he would not listen to them; as the LORD had said.

LINKED TO STEP

10



Éxo 8:1 And the LORD said to Moses, "Say to Aaron, 'Stretch out your hand with your rod over the rivers, over the canals, and over the pools, and cause frogs to come upon the land of Egypt!'" **2** So Aaron stretched out his hand over the waters of Egypt; and the frogs came up and covered the land of Egypt. **3** But the magicians did the same by their secret arts, and brought frogs upon the land of Egypt.

Éxo 8:12 Then the LORD said to Moses, "Say to Aaron, 'Stretch out your rod and strike the dust of the earth, that it may become gnats throughout all the land of Egypt.'" **13** And they did so; Aaron stretched out his hand with his rod, and struck the dust of the earth, and there came gnats on man and beast; all the dust of the earth became gnats throughout all the land

The 2nd plague: The Frogs.

With the rod Moses makes the frogs of the Nile jump all over Egypt. This is what we become: frogs that are amphibious, but not like fish. We have gone from being in the river to being out of it, as if we were weak green sachets. It is a previous leap to living on earth (perhaps the time when we were no longer in God but close to Him). As always this is for those who first rose up in revolt, but equally for the Adams and Eves. By the hand of the devil (his magicians) many fell. This is due to the concept of Justice, for although some hated, all of us who ended up on earth emptied. Satan and his demons demand the same fate as we do for having betrayed God as they have.

LINKED TO STEP



The 3rd plague and 4th plague: Gnats and flies.

This is the first plague that the "wizards of Pharaoh" can not repeat. Gnats appear on men and on cattle (*latin:iumentis=animals;Spanish:cattle*). Let us think that cattle refers to eves as I explain in this point a little later, in Noah and other places (Birds = adams - they can be separated from the world - cattle = evas - defenseless victims against the reptiles, the only ones who listen - and reptiles = demons -; are placed all in the Ark). Men can be the Adams or the raised up in revolt ones. The gnats, and the flies afterwards, I believe are the angels struggling with the lifted. I believe that in these versicles we speak of the battle of angels and archangels against the emptiness of God.

3rd & 4th Plague

THE REBELS ARE / WE
ARE ATTACKED

There is no pause
between 3rd and 4th.

Highlights the
Hierarchy.



LINKED TO STEP

7, 8

It should be noted in the plague of the horseflies that there is no choice for the Pharaoh, that is, there is no consultation; he does not remove the mosquitoes once the Pharaoh repents and then the horseflies come out. Probably because mosquitoes and horseflies correspond to the same moment in heaven: to that heavenly battle in which angels and archangels attacked the fallen together. But a differentiation had to be made between the participants; name that first it was the angels and then the archangels came together, because later it will be God Himself who will intervene. The reason why the hierarchy is indicated is that we will all, sooner or later, fight according to our ability, this is complemented by the steps corresponding to this plague, steps 8 and 7.

of Egypt. **14** The magicians tried by their secret arts to bring forth gnats, but they could not. So there were gnats on man and beast.

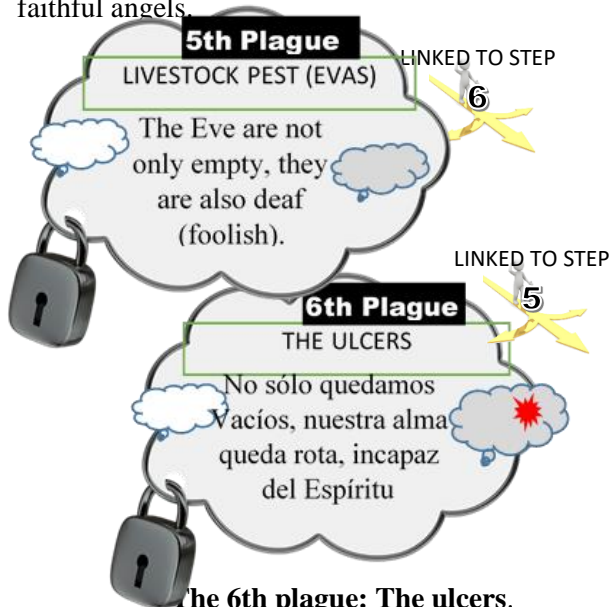
Éxo 8:17 Else, if you will not let my people go, behold, I will send swarms of flies on you and your servants and your people, and into your houses; and the houses of the Egyptians shall be filled with swarms of flies, and also the ground on which they stand. **18** But on that day I will set apart the land of Goshen, where my people dwell, so that no swarms of flies shall be there; that you may know that I am the LORD in the midst of the earth. **19** Thus I will put a division between my people and your people. By tomorrow shall this sign be. **20** And the LORD did so; there came great swarms of flies into the house of Pharaoh and into his servants' houses, and in all the land of Egypt the land was ruined by reason of the flies.

Éxo 9:2 For if you refuse to let them go and still hold them, 3 behold, the hand of the LORD will fall with a very severe plague upon your cattle which are in the field, the horses, the asses, the camels, the herds, and the flocks. 4 But the LORD will make a distinction between the cattle of Israel and the cattle of Egypt, so that nothing shall die of all that belongs to the people of Israel." 5 And the LORD set a time, saying, "Tomorrow the LORD will do this thing in the land." 6 And on the morrow the LORD did this thing; all the cattle of the Egyptians died, but of the cattle of the people of Israel not one died.

Éxo 9:8 And the LORD said to Moses and Aaron, "Take handfuls of ashes from the kiln, and let Moses throw them toward heaven in the sight of Pharaoh. 9 And it shall become fine dust over all the land of Egypt, and become boils breaking out in sores on man and beast throughout all the land of Egypt." 10 So they took ashes from the kiln, and stood before Pharaoh,

The 5th plague: livestock die.

The Eves perform a worse sin than the Adams, because they desire the Essence of God, although they do not uprise. As I have said several times, for justice the Eves can not receive God except through the work of the Adams, just as they were condemned by the former. I think this is the plague that erases the Eves from the Book of Life. Here "cattle of Israel" in contrast, would be either the Adam's or the faithful angels.



The 6th plague: The ulcers.

I think it refers to how our soul or empty pouch containing the empty Spirit is then impaired (ulcerated) unable to receive the Holy Spirit. We are no longer desires of God even when we next become men. This happens to men, cattle and magicians, that is to say, Adams, Eves and demons (or raised).

It is not the same as what happened in the previous plague because the ulcers symbolise the breaking of the soul, not just the emptying, and they are produced to all those who lose the spirit, the fallen ones are also not given a body (they are hate), and the Eves in the world have the impossibility of hearing the Lord on their own. They are one of the

millions of walking dead out there, but they are also incapable of changing their situation by themselves. It is true that as I have already said, the Adams can revive them through their love (they can show them God in their life) in the same way that they were killed for love of Eve.



The 7th plague: The hail.

It says here that he will send all the plagues at once (14). The gnats and horseflies referred to the fight of the angels and archangels, but here it is God the Father who is present. He strikes a blow on the table. The hail referring to the hardened water can speak to us of that. That all the cattle and the men who do not enter the house will die; it says that the God-fearing did so and those who did not, died. Perhaps he means that repentance of what was done was necessary in order to move on. We have seen that repentance alone was not enough to recover the Holy Spirit, for by justice, if we Adam or Eve recovered it, the demons had to recover it as well, for we all emptied ourselves of the Spirit through unlove or unfaithfulness. Even so, repentance, the fear of God was necessary to one day be able to recover the Spirit in God's plans or simply those who did not repent at this point ended up as fallen, demons. The house can refer to our soul as will be seen in the 10th plague. To restrain ourselves. Not to want more than we are.

It is interesting to see how in this plague (the only one), there are Egyptians who shelter their servants and cattle. Who are these servants and cattle? He speaks again of the Eves and perhaps of the Adam, since they (plus the Eve) have idolized the fallen, followed them and turned their backs on God. It may also refer to the fact that it was the last chance for the fallen to repent. If they were pro-rebellion

and Moses threw them toward heaven, and it became boils breaking out in sores on man and beast. 11 And the magicians could not stand before Moses because of the boils, for the boils were upon the magicians and upon all the Egyptians.

Éxo 9:14 For this time I will send all my plagues upon your heart, and upon your servants and your people, that you may know that there is none like me in all the earth.

Éxo 9:18 Behold, tomorrow about this time I will cause very heavy hail to fall, such as never has been in Egypt from the day it was founded until now. **19** Now therefore send, get your cattle and all that you have in the field into safe shelter; for the hail shall come down upon every man and beast that is in the field and is not brought home, and they shall die. **20** Then he who feared the word of the LORD among the servants of Pharaoh made his slaves and his cattle flee into the houses; **21** but he who did not regard the word of the LORD left his slaves and his cattle in the field.

activists, and had Eve-Adam followers (of whom this is stated in the Bible, who idolized reptiles...), perhaps they were given an ultimatum to appease themselves. Or perhaps none was yet fallen (demon) to this point; when after this moment or ultimatum they did not surrender. Then in the verse (31) it says: The linen and barley were spoiled, for the barley was in spike and the linen was blossoming. (32) The wheat and spelt were not spoiled, because they were late.

This, a bit obscure, seems to refer also to the different types of angels. I think barley refers to the demons (the ear is a male flower and I seem to remember that it pricks), flax to the Eves (in bud) and wheat to the faithful angels. The spelt surely to the Adams, as these were late in the rebellion, they were following (behind) the Eves, the faithful angels of course did not join the rebellion, Perhaps it can be described as such because of their tranquillity (late). In the third seal of Revelation he uses similar terms, but there I think he is referring to the Spirit or lack of it, and to freedom; rather than to persons or types of angels, to characteristics. This would need to be investigated further. Another notation is that this is the 7th plague, this number (7) which as will be explained symbolises perfection.

Exo 9:22 And the LORD said to Moses, "Stretch forth your hand toward heaven, that there may be hail in all the land of Egypt, upon man and beast and every plant of the field, throughout the land of Egypt." **23** Then Moses stretched forth his rod toward heaven; and the LORD sent thunder and hail, and fire ran down to the earth. And the LORD rained hail upon the land of Egypt; **24** there was hail, and fire flashing continually in the midst of the hail, very heavy hail, such as had never been in all the land of Egypt since it became a nation. **25** The hail struck down everything that was in the field throughout all the land of Egypt, both man and beast; and the hail struck down every plant of the field, and shattered every tree of the field. **26** Only in the land of Goshen, where the people of Israel were, there was no hail. **27** Then Pharaoh sent, and called Moses and Aaron, and said to them, "I have sinned this time; the LORD is in the right, and I and my people are in the wrong. **28** Entreat the LORD; for there has been enough of this thunder and hail; I will let you go, and you shall stay no longer." **29** Moses said to him, "As soon as I have gone out of the city, I will stretch out my hands to the LORD; the thunder will cease, and there will be no more hail, that you may know that the earth is the LORD's. **30** But as for you and your servants, I know that you do not yet fear the LORD God." **31** (The flax and the barley were ruined, for the barley was in the ear and the flax was in bud. **32** But the wheat and the spelt were not ruined, for they are late in coming up.) **33** So Moses went out of the city from Pharaoh, and stretched out his hands to the LORD; and the thunder and the hail ceased, and the rain no longer poured upon the earth. **34** But when Pharaoh saw that the rain and the hail and the thunder had ceased, he sinned yet again, and hardened his heart, he and his servants. **35** So the heart of Pharaoh was hardened, and he did not let the people of Israel go; as the LORD had spoken through Moses.

The 8th plague: The locusts.

It is the moment when God has us all standing firm and asking for explanations. And, above all, it is the moment when Satan and his people blackmail God; they cry out to righteousness to receive the same fate as the Adam-Eve. Reason why the world or our salvation history develops as it does.

The Lord wants to save the Adam especially (3... Let my people go, that they may serve me, 9... we will go with our young and our old...)

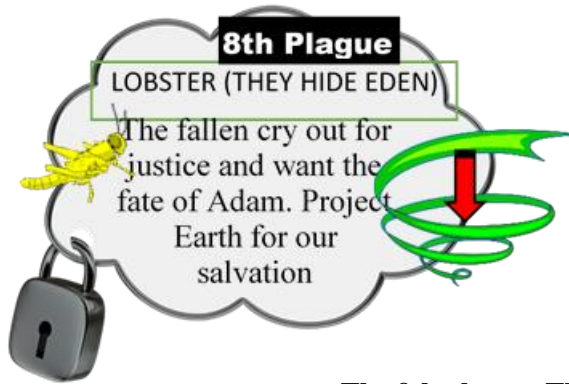
He also refers to the actual moment of expulsion. Locusts will cover the land, which until then was the garden of Eden.

It is the punishment that falls on all of us who are left after the hailstorm, after God Himself has put order in the battle. What happened in heaven is so serious that perhaps even the faithful angels themselves were questioned, because Lucifer was an angel before and had conceived iniquity. But finally, these remain: '11 *Go, the men among you,* '.

The trees and their fruits disappear, perhaps the freedom and person of the fallen (in all the land of Egypt). Our existence, empty of God, moves on to another place.

Exo 10:3 So Moses and Aaron went in to Pharaoh, and said to him, "Thus says the LORD, the God of the Hebrews, 'How long will you refuse to humble yourself before me? Let my people go, that they may serve me. 4 For if you refuse to let my people go, behold, tomorrow I will bring locusts into your country, 5 and they shall cover the face of the land, so that no one can see the land; and they shall eat what is left to you after the hail, and they shall eat every tree of yours which grows in the field, 6 and they shall fill your houses, and the houses of all your servants and of all the Egyptians; as neither your fathers nor your grandfathers have seen, from the day they came on earth to this day." Then he turned and went out from Pharaoh. 7 And Pharaoh's servants said to him, "How long shall this man be a snare to us? Let the men go, that they may serve the LORD their God; do you not yet understand that Egypt is ruined?" 8 So Moses and Aaron were brought back to Pharaoh; and he said to them, "Go, serve the LORD your God; but who are to go?" 9 And Moses said, "We will go with our young and our old; we will go with our sons and daughters and with our flocks and herds, for we must hold a feast to the LORD." 10 And he said to them, "The LORD be with you, if ever I let you and your little ones go! Look, you have some evil purpose in mind. 11 No! Go, the men among you, and serve the LORD, for that is what you desire." And they were driven out from Pharaoh's presence. 12 Then the LORD said to Moses, "Stretch out your hand over the land of Egypt for the locusts, that they may come upon the land of Egypt, and eat every plant in the land, all that the hail has left." 13 So Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day and all that night; and when it was morning the east wind had brought the locusts. 15 For they covered the face of the whole land, so that the land was darkened, and they ate all the plants in the land and all the fruit of the trees which the hail had left; not a green thing remained, neither tree nor plant of the field, through all the land of Egypt..

LINKED TO STEP



Éxo 10:21 Then the LORD said to Moses, "Stretch out your hand toward heaven that there may be darkness over the land of Egypt, a darkness to be felt." **22** So Moses stretched out his hand toward heaven, and there was thick darkness in all the land of Egypt three days; **23** they did not see one another, nor did any rise from his place for three days; but all the people of Israel had light where they dwelt. **24** Then Pharaoh called Moses, and said, "Go, serve the LORD; your children also may go with you; only let your flocks and your herds remain behind." **25** But Moses said, "You must also let us have sacrifices and burnt offerings, that we may sacrifice to the LORD our God. **26** Our cattle also must go with us; not a hoof shall be left behind, for we must take of them to serve the LORD our God, and we do not know with what we must serve the LORD until we arrive there."

Exo 10:29 Moses said, "As you say! I will not see your face again."

LINKED TO STEP



The 9th plague: The darkness.

This is the time when God is hiding from us. We come to have a new "life" in the new Man's Nature, in which we are born without knowing where we come from or where we are going. This is also represented as the tower of Babel and Noah, and although the tower of Babel emphasizes the distinction of religions, the origin is the same: the darkness or hiding of God that allow us to choose without fear of reprisals, That is to say in freedom. The darkness here in the world does not allow us to see each other either. In heaven we were able to feel each other, for the Holy Spirit flowed through all of us, here no longer until the passion, and then the one who is filled with the Spirit will not do so in the heavenly intensity and will not feel the brother in the same way as there

The 10th plague: The death of all the firstborn. Announcement of Jesus Christ.

Thus, says Yahweh: At midnight, I will pass through the midst of Egypt. All the firstborn shall die in the land of Egypt.

At midnight, it seems to refer to time of our dark period, the life of humanity in the world. Let's see why all the firstborns say. Jesus Christ is the first created person through whom the Essence flows in the intensity of God (unique in the latter except for God the Father and the Essence or very Holy Spirit). To the extent that we all participated in the Holy Trinity by being created persons and maintaining in a small part, or intensity, the Essence of God, for all of us Jesus Christ is the firstborn. If I am the smallest of a family of four brothers, my elder brother to me is my first-born brother. Thus, Jesus Christ is the Firstborn of all the following created persons. Both of those who became demons, like cattle (eves) like all of us.

The rest I have already said several times: It is the death of the firstborn, his sacrifice on the cross and his infinite act of love which makes it possible for man to be filled with the Holy Spirit again, that is to say: ESCAPING THE SLAVERY OF THE PHARAOH. Remember: the body dies; the person of Christ as God's redeemer does not cease to be, and although the Spirit is taken away from him during the Cross, he dies loving in an absolute way, and by the permanence of the person in absolute love (exclusively as a man) the Holy Spirit returns in the same intensity of God, in the new nature forged in the crucible, (this happens just a second before the body dies perhaps). And why should it be Jesus Christ? Because Jesus Christ was the first created. He who pleased God. The one who loved God as much as God loved him and shares the Essence of God or is in the same source. The one who validates the nature of "creation" as capable of receiving the Holy Spirit. Thanks to him God will create new beings independent of Him capable of

***Exo 11:1** The LORD said to Moses, "Yet one plague more I will bring upon Pharaoh and upon Egypt; afterwards he will let you go hence; when he lets you go, he will drive you away completely*

***Exo 11:4** And Moses said, "Thus says the LORD: About midnight I will go forth in the midst of Egypt;*

***5** and all the first-born in the land of Egypt shall die, from the first-born of Pharaoh who sits upon his throne, even to the first-born of the maidservant who is behind the mill; and all the first-born of the cattle. **6** And there shall be a great cry throughout all the land of Egypt, such as there has never been, nor ever shall be again. **7** But against any of the people of Israel, either man or beast, not a dog shall growl; that you may know that the LORD makes a distinction between the Egyptians and Israel.*

receiving the Holy Spirit in one measure or another (angels). And He will create them in the image and likeness, also of the relationship God-Jesus Christ by sharing the Holy Spirit. He created us already in heaven as One + Other + Holy Spirit in between. Because our reason for being, and our happiness lies in loving and giving ourselves. And not only your partner but God and your neighbor; these are represented by the Holy Spirit, Essence of God himself shared by all in heaven and by many as men behind the passion. Jesus Christ is the founding principle that allowed the angels to be, and later also us traitors. It must be the same founding principle showing the same love that makes man's nature worthy, without anyone being able to claim injustice. For to make a new saving nature, arbitrarily for one criminal and not for another, could be branded as unjust by the latter.

There are some details to note in the description of the plagues. The first and most important one is that God compels Pharaoh (meaning the one on earth, not Satan) to manifest his power and to have his name proclaimed throughout the earth. Indeed, God has no time. Although He respects our decisions, He can go as He pleases, from the beginning to the end of human history and act in it for our salvation, in the knowledge of what will happen, but respecting our freedom.

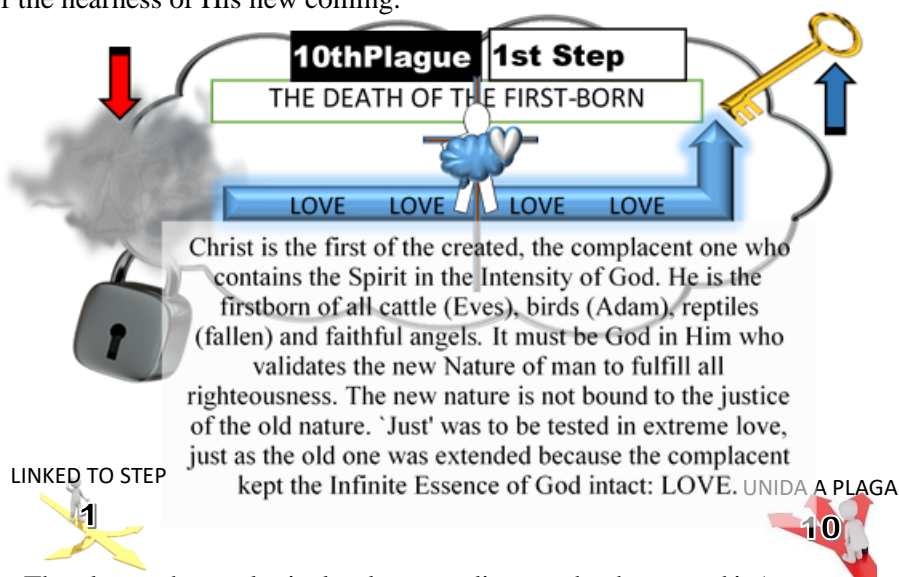
Thus, here, He draws our salvation history with what happened before all times and with what was to happen on the cross of Christ. That is why He makes Pharaoh obstinate, in order to show us today what happened in heaven. Thus, He made the day of the sacrifice of the lambs or goats without blemish on the day of the Jewish Passover coincide with the day of the sacrifice of Jesus Christ, the day of our Passover; because they come to represent the same thing, our liberation from Pharaoh's slavery, from the devil.

Thus, He had the two doorposts and the lintel of their houses anointed with the blood of the lambs so that death would not enter them. For this will be a sign that the blood of Christ (the spotless lamb) closes that spigot or door which, broken, open and festering, prevented us from being able to retain the Holy Spirit; it prevented life from entering us and kept us in death. Thus equating those houses with our own soul.

There are other details, such as that in some plagues it specifies that they will not touch his people, the people of Israel. I understand that, as far as heaven is concerned, it refers to the faithful angels, at other times, among us, to the Adams.

In any case, I have not been able to go very deeply into these readings because it is urgent that I finish the book. Those who know a little about the Bible will be able to come to more precise conclusions than mine, but even so, I believe that everything is on track as I describe it here, and, moreover, like the rest of what I have written, it fits millimetrically with the Bible and the word of God since before the beginning of time. I have not been able to compare translations either; as a note I will tell you that in the Jerusalem Bible it says that the first verses of the 1st

plague, as described here, come from the Yahwist tradition, which I don't really know what it means. So I know that those in the know will be able to draw much more fruit from the perspective I describe here than I have; in the end that is what matters. And when they realise the obvious, there will be nothing left but to unite us in the love of God, for truly everything is revealed by His will. What He wanted to hide, He reveals today. How significant this is! In itself it is a sign that tells us of the nearness of His new coming.



The plagues have a logical order according to what happened in heaven as well; perhaps some that speak of how our being was could have happened almost at the same time as others (for example, the 1st and 2nd); does this suggest that there was some kind of time in heaven? On the Steps to be seen, almost everything described is a consequence of or is 'earned' in passion, so they would be almost immediate. However, it seems clear that they are placed in strict order in the Exodus to coincide with the plagues. Even the 6th step (water from the stone, in reference to the Eves cure) that has not yet occurred, is aligned with the 5th plague (the deafness of the Eves or fools).

As a parenthesis I add this snippet that I realised long after writing this part:

Jua 1:50-51 **Jesús le contestó: «¿Por haberte dicho que te vi debajo de la higuera, crees? Has de ver cosas mayores.» (51) Y le añadió: «En verdad, en verdad os digo: veréis el cielo abierto y a los ángeles de Dios subir y bajar sobre el Hijo del hombre.»**

On the page 83 this reading is already fulfilled; for heaven is also open to every deaf person who reads this book. No invitation is necessary.

Note that the Hebrews read from right to left. It would make more sense to say "to the angels descending and ascending", for they come from heaven; it seems that Jesus Christ was referring to exactly this particular image.

Exo 12:34 So the people took their dough before it was leavened, their kneading bowls being bound up in their mantles on their shoulders. **35** The people of Israel had also done as Moses told them, for they had asked of the Egyptians jewelry of silver and of gold, and clothing; **36** and the LORD had given the people favor in the sight of the Egyptians, so that they let them have what they asked. Thus they despoiled the Egyptians.

Exo 12:41 And at the end of four hundred and thirty years, on that very day, all the hosts of the LORD went out from the land of Egypt. (42) It is a night to be much observed unto the LORD for bringing them out from the land of Egypt: this is that night of the LORD to be observed of all the children of Israel in their generations.

14:21 Then Moses stretched out his hand over the sea; and the LORD drove the sea back by a strong east wind all night, and made the sea dry land, and the waters were divided. (22) And the people of Israel went into the midst of the sea on dry ground, the waters being a wall to them on their right hand and on their left. (23) The Egyptians pursued, and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen (26) Then the LORD said to Moses, "Stretch out your hand over the sea, that the water may come back upon the Egyptians, upon their chariots, and upon their horsemen." 27 So Moses stretched forth his hand over the sea, and the sea returned to its wonted flow when the morning appeared; and the Egyptians fled into it, and the LORD routed the Egyptians in the midst of the sea. (28) The waters returned and covered the chariots and the horsemen and all the host of Pharaoh that had followed them into the sea; not so much as one of them remained.

Jacob's Staircase (ascent) The 1st Step. and 10th plague. The sacrifice of the firstborn.

As we said Christ is the first created and only one through whom the Essence of God flows in the intensity of God. But He becomes man (sin, citizen of Egypt), to deliver us from the justice that Satan claimed for us, to make us fit and to save us.

Passion is the real moment from which we can receive the Holy Spirit, see God again, whoever has his Spirit. The following steps are a consequence of this, which will make the downward direction bounce upward.

It is noteworthy (35) that they ask for silver, gold and clothing; all representative of the Holy Spirit. Perhaps the silver (treasure too), somewhat inferior, could make a distinction between the Adam and the Eve. This step can be seen from heaven and on earth after the passion. In heaven when Christ already offers himself for our salvation. At that moment God's plans are already laid out; "Asking for the Spirit" may be part of this, the emptying of the Adam, Eve, Demons, but if we take into account that the objects of gold, silver... are asked from the Egyptians (demons) it may symbolise our future struggle on earth against them and their temptations which will bear fruit in gaining Spirit that we can already harbour (the bible calls this trading). From the earth and after the passion the Egyptians are stripped of their shield (blackmail).

After many years of abduction (42), the Lord, awake (observed, awake spanish) in the night (our world) leads us out of Egypt. To open the sea that symbolises death (14:21), and then to close it over Pharaoh, is to break the chains of our bondage then (Israel) and later (all humanity). By validating man's nature in passion, the blackmail of Justice to which we were subjected by the devil (Pharaoh) is broken: 'if you condemn me, condemn them too, for they also betrayed'. God made the Hebrew Passover coincide with the Passover of Jesus to make us see it from the future.

The 2nd Step. The Pillar of Fire, the pillar of protective clouds.

This step cancels or counteracts the ninth plague in which God made Himself disappear from us. Now the Holy Spirit within us (God Himself) guides us through the gloom of the world; this is symbolised as the pillar of fire, but, in addition, the one who possesses Him lives the sufferings with hope and in a more 'softened' way; this is the pillar of clouds. The one who has the Holy Spirit within him already has the kingdom of heaven within him; in a way he already sees God.



3rd Step.

Red Sea Passage.

This step eliminates the eighth plague in which Satan cried out to righteousness to receive the same fate from us for having been left empty like us. This is what 'bound' God, for He could not save us without saving them, and since they were hatred He cannot mingle with them (they cannot receive the Holy Spirit). Opening (21) the Red Sea speaks of opening a way for us among death. We can now pass through it, and close the Red Sea behind us, over the Egyptians, which means that the bond of justice that we had with them is severed. Our destiny is separated from theirs, which was and is death (symbolized by their drowning in the sea).

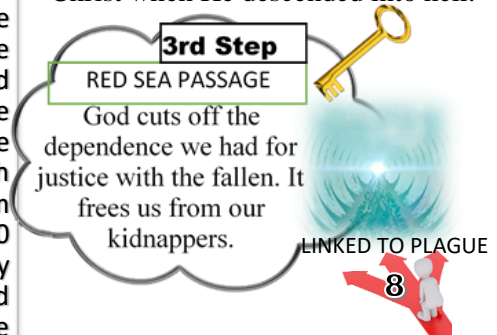
Exo 13:21 And the LORD went before them by day in a pillar of cloud to lead them along the way, and by night in a pillar of fire to give them light, that they might travel by day and by night;

Éxo 14:20 coming between the host of Egypt and the host of Israel. And there was the cloud and the darkness; and the night passed without one coming near the other all night. **21** Then Moses stretched out his hand over the sea; and the LORD drove the sea back by a strong east wind all night, and made the sea dry land, and the waters were divided. **22** And the people of Israel went into the midst of the sea on dry ground, the waters being a wall to them on their right hand and on their left. **23** The Egyptians pursued, and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen. **24** And in the morning watch the LORD in the pillar of fire and of cloud looked down upon the host of the Egyptians, and discomfited the host of the Egyptians, **25** clogging their chariot wheels so that they drove heavily; and the Egyptians said, "Let us flee from before Israel; for the LORD fights for them against the Egyptians." **26** Then the

LORD said to Moses, "Stretch out your hand over the sea, that the water may come back upon the Egyptians, upon their chariots, and upon their horsemen." **27** So Moses stretched forth his hand over the sea, and the sea returned to its wonted flow when the morning appeared; and the Egyptians fled into it, and the LORD routed the Egyptians in the midst of the sea. **28** The waters returned and covered the chariots and the horsemen and all the host of Pharaoh that had followed them into the sea; not so much as one of them remained. **29** But the people of Israel walked on dry ground through the sea, the waters being a wall to them on their right hand and on their left. **30** Thus the LORD saved Israel that day from the hand of the Egyptians; and Israel saw the Egyptians dead upon the seashore.

Éxo 15:12 Thou didst stretch out thy right hand, the earth swallowed them. **13** "Thou hast led in thy steadfast love the people whom thou hast redeemed, thou hast guided them by thy strength to thy holy abode. **14** The peoples have heard, they tremble; pangs have seized on the inhabitants of Philistia. **15** Now are the chiefs of Edom dismayed; the leaders of Moab, trembling seizes them; all the inhabitants of Canaan have melted away. **16** Terror and dread fall upon them; because of the greatness of thy arm, they are as still as a stone, till thy people, O LORD, pass by, till the people pass by whom thou hast purchased. **17** Thou wilt bring them in, and plant them on thy own mountain, the place, O LORD, which thou hast made for thy abode, the sanctuary, O LORD, which thy hands have established. **18** The LORD will reign for ever and ever."

The first verse (14:20), may refer to the separation of demons who are not given a body or perhaps it refers to how God prevented the righteous who lived before Christ (passion) from being tortured by demons in hell when they died. He kept them apart until they were 'picked up' by Jesus Christ when He descended into hell.



You stretched out your right hand, they were swallowed up by the earth (15:12) Jesus Christ is seated at the right hand of the Father. The right hand of the Lord is Jesus Christ Himself, in saying extended it refers to the life of Jesus on Earth, specifically to the moment of the passion again. The moment when God rescues us from our kidnappers and leads us to his holy dwelling place, which on earth is the moment when He brings his Holy Spirit, the Kingdom of Heaven, to us.

He continues to speak of the terror that the demons felt, for he left them without a shield.

While your people were passing by', speak of the history of mankind, for it was not at the beginning but in the time of the Romans.

The 4th Step. The water is sweetened.

This step counteracts the 7th step, the hail step. It symbolizes the Love of God; if the hail symbolized that He Himself rose up 'angry' to put order in His 'ranks'; or rather it shows us the incompatibility of the Holy Spirit with what we became; here it shows us God as He is: Love, for it is not that God changed, but that we changed, but now He does not flee from us, for He did so before. Now it is coming around and soon we will be able to drink it again or contain it in our new container, the man (this is symbolized in the next one). Again he refers to the cross, the wood that makes this possible, that changes everything. In addition, it also refers to some norms or laws, advancing the commandments, which are also a further step.

Éxo 15:22 Then Moses led Israel onward from the Red Sea, and they went into the wilderness of Shur; they went three days in the wilderness and found no water. **23** When they came to Marah, they could not drink the water of Marah because it was bitter; therefore it was named Marah. **24** And the people murmured against Moses, saying, "What shall we drink?" **25** And he cried to the LORD; and the LORD showed him a tree, and he threw it into the water, and the water became sweet. There the LORD made for them a statute and an ordinance and there he proved them, **26** saying, "If you will diligently hearken to the voice of the LORD your God, and do that which is right in his eyes, and give heed to his commandments and keep all his statutes, I will put none of the diseases upon you which I put upon the Egyptians; for I am the LORD, your healer." **27** Then they came to Elim, where there were twelve springs of water and seventy palm trees; and they encamped there by the water.



Éxo 16:11 And the LORD said to Moses, **12** "I have heard the murmurings of the people of Israel; say to them, 'At twilight you shall eat flesh, and in the morning you shall be filled with bread; then you shall know that I am the LORD your God.'"

13 In the evening quails came up and covered the camp; and in the morning dew lay round about the camp. **14** And when the dew had gone up, there was on the face of the wilderness a fine, flake-like thing, fine as hoarfrost on the ground. **15** When the people of Israel saw it, they said to one another, "What is it?" For they did not know what it was. And Moses said to them, "It is the bread which the LORD has given you to eat." **16** This is what the LORD has commanded: 'Gather of it, every man of you, as much as he can eat; you shall take an omer apiece, according to the number of the persons whom each of you has in his tent.' **17** And the people of Israel did so; they gathered, some more, some less. **18** But when they measured it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; each gathered according to what he could eat.

Éxo 16:35 And the people of Israel ate the manna forty years, till they came to a habitable land; they ate the manna, till they came to the border of the land of Canaan.

Núm 11:31 And there went forth a wind from the LORD, and it brought quails from the sea, and let them fall beside the camp...

The 5th Step. Quails and Mana

This step counteracts the 6th plague, the ulcer plague. If we remember, ulcers make us unable to receive the Holy Spirit. The lack of love has 'broken' our soul and we have emptied ourselves. On this step we are once again able to rise from the world, to separate ourselves. This is symbolized by quails; I have already commented that, in various parts of the Bible, birds symbolize the Adams, who have ears for God. As a notation, **Núm 11:31** specifies that quails come from the sea (symbol of death). But even with ears we needed to be capable of the Spirit. Thus, we are given that flesh symbolizing that our ulcers are healed, but, moreover, on this very step we are given what we lost when we ulcerate: the Holy Spirit, symbolized as that manna that fell from heaven. The one appears in the afternoon (passion) and the other the next day, the Holy Spirit.

In **(16:18)** I think it is referred to that each one has specific needs of the Spirit or different sizes, but that when we get to heaven, we will all be full in our size; perhaps the one who has taken less, through purgatory will be completed... I don't know, this is speculating more than anything else.

This Holy Spirit is already available from the first step (the passion) to the end of the world or the arrival to the Promised Land **(35)** for those who achieve it.

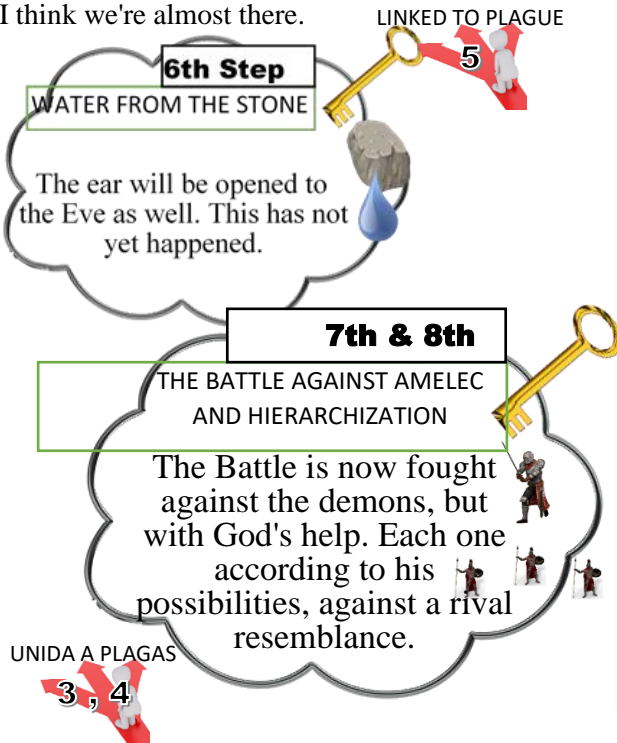
The 6th Step. Moses makes water come out of a stone.

This step counteracts the fifth plague, the death of the cattle. As I was saying, these cattle represent the EVAs who are deaf. To make water sprout from the stone represents the same thing. This step has not yet been taken, for the so-called fools in the Bible are still fools. However, it has been prophesied on several occasions. For example:

Acts **2:17** And it shall come to pass in the last days, saith God, that I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams;

All the people left the desert of Sin in stages' (**1**) can refer to the passage of humanity through the world, from generation to generation. Finally, the miracle of the stone takes place at the end of time.

Well, this can't be proven until it happens, but I think we're almost there.



Exo 17:1 All the congregation of the people of Israel moved on from the wilderness of Sin by stages, according to the commandment of the LORD, and camped at Reph'idim; but there was no water for the people to drink. **2** Therefore the people found fault with Moses, and said, "Give us water to drink." And Moses said to them, "Why do you find fault with me? Why do you put the LORD to the proof?" **3** But the people thirsted there for water, and the people murmured against Moses, and said, "Why did you bring us up out of Egypt, to kill us and our children and our cattle with thirst?" **4** So Moses cried to the LORD, "What shall I do with this people? They are almost ready to stone me." **5** And the LORD said to Moses, "Pass on before the people, taking with you some of the elders of Israel; and take in your hand the rod with which you struck the Nile, and go. **6** Behold, I will stand before you there on the rock at Horeb; and you shall strike the rock, and water shall come out of it, that the people may drink." And Moses did so, in the sight of the elders of Israel. **7** And he called the name of the place Massah and Mer'ibah, because of the faultfinding of the children of Israel, and because they put the LORD to the proof by saying, "Is the LORD among us or not?"

Éxo 17:8 Then came Am'alek and fought with Israel at Reph'idim. **9** And Moses said to Joshua, "Choose for us men, and go out, fight with Am'alek; tomorrow I will stand on the top of the hill with the rod of God in my hand." **10** So Joshua did as Moses told him, and fought with Am'alek; and Moses, Aaron, and Hur went up to the top of the hill. **11** Whenever Moses held up his hand, Israel prevailed; and whenever he lowered his hand, Am'alek prevailed. **12** But Moses' hands grew weary; so they took a stone and put it under him, and he sat upon it, and Aaron and Hur held up his hands, one on one side, and the other on the other side; so his hands were steady until the going down of the sun. **13** And Joshua mowed down Am'alek and his people with the edge of the sword. **14** And the LORD said to Moses, "Write this as a memorial in a book and recite it in the ears of Joshua, that I will utterly blot out the remembrance of Am'alek from under heaven." **15** And Moses built an altar and called the name of it, The LORD is my banner, **16** saying, "A hand upon the banner of the LORD! The LORD will have war with Am'alek from generation to generation."

Éxo 18:20 and you shall teach them the statutes and the decisions, and make them know the way in which they must walk and what they must do. **21** Moreover choose able men from all the people, such as fear God, men who are trustworthy and who hate a bribe; and place such men over the people as rulers of thousands, of hundreds, of fifties, and of tens. **22** And let them judge the people at all times; every great matter they shall bring to you, but any small matter they shall decide themselves; so it will be easier for you, and they will bear the burden with you. **23** If you do this, and God so commands you, then you will be able to endure, and all this people also will go to their place in peace." y podrás resistir, y el pueblo se volverá a casa en paz».

The 7th and 8th Steps. Battle against Amalek and the council of Jethro.

These counteract the 4th and 3rd plagues, in which mosquitoes and flies or horseflies attack the people of Egypt. Curiously, although he distinguished between the two plagues, he did not give the pharaoh the opportunity to repent between them, as he did with the other plagues. According to this, as I said, a distinction is made between the attack of angels and archangels, but it is a single battle. Specifying a 'fight' hierarchy.

Here he also speaks of a battle and a hierarchy and it is also a family struggle (descendants of Esau and Jacob).

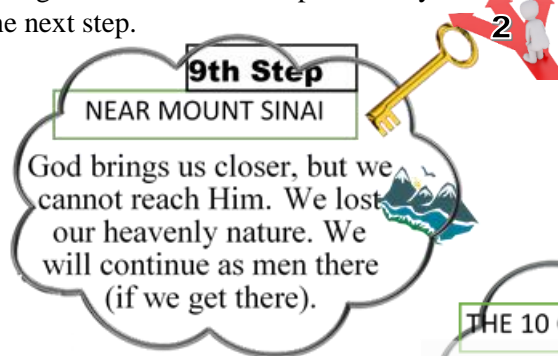
But Amalek represents the demons on earth (**16**) and this time we fight against them, but with the help of God (Father and Son - arms on the cross). The opposite of what happened in the parallel plagues.

Jethro's counsel, right afterward (**18:1**), invites Moses to delegate to righteous men, so that a hierarchy is established for the development of camp life. This, in addition to telling us that we keep our 'soul' sizes here, tells us that we will be tempted by demons that are comparable; God does not burden us with what we cannot. As in the plagues these two steps could have become one. And those on both sides speak to us of hierarchy in heaven and in our souls.

The 9th Step. Israel on Mount Sinai.

This step counteracts, only in part, the second plague, in which we come out of the water like frogs, no longer like fish, and move away from God. Now it is God who is approaching us: on Mount Sinai, He says that 'I have carried you on eagle's wings (Holy Spirit) and brought you to Me'.

But even so we cannot reach Him as before. We can't go up Mount Sinai. Now we will have man-made nature forever, and though we may reach heaven in infinite happiness, we will not be what we once were: angels. If the passage of the water (God), fish, to be empty, was symbolized by the frog and its jumps, now God appears on the top of Sinai to which we can not even approach. Even though the Holy Spirit has reached us, we will not reach the lost heavenly nature. Just as the frog spoke to us of the impossibility of dwelling with the Spirit, since they voluntarily go out to die outside the river, this step speaks to us of the recovery of that possibility of cohabitation, but at the same time it informs us, as did the second plague, of our change of nature. This step is closely related to the next step.



LINKED TO PLAGUE



Norms of Love that attach us to love. If the steps take us up, the commandments are the structure that hooks us to heaven.

Exo 19:3 And Moses went up to God, and the LORD called to him out of the mountain, saying, "Thus you shall say to the house of Jacob, and tell the people of Israel: **4** You have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to myself. **5** Now therefore, if you will obey my voice and keep my covenant, you shall be my own possession among all peoples; for all the earth is mine, **6** and you shall be to me a kingdom of priests and a holy nation. These are the words which you shall speak to the children of Israel." **Exo 19:10** And the LORD said to Moses, "Go to the people and consecrate them today and tomorrow, and let them wash their garments, **11** and be ready by the third day; for on the third day the LORD will come down upon Mount Sinai in the sight of all the people. **12** And you shall set bounds for the people round about, saying, 'Take heed that you do not go up into the mountain or touch the border of it; whoever touches the mountain shall be put to death:'

10th Step
THE 10 COMMANDMENTS



Exo 20:1 And God spoke all these words, saying, **2** "I am the LORD your God, who brought you out of the land of Egypt, out of the house of bondage. **3** "You shall have no other gods before me. **4** "You shall not make for yourself a graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; **5** you shall not bow down to them or serve them; for I the LORD your God am a jealous God, visiting the iniquity of the fathers upon the children to the third and the fourth generation of those who hate me, **6** but showing steadfast love to thousands of those who love me and keep my commandments. **7** "You shall not take the name of the LORD your God in vain; for the LORD will not hold him guiltless who takes his name in vain. **8** "Remember the sabbath day, to keep it holy. ...

Exo 31:18 Exo 31:18 And he gave to Moses, when he had made an end of speaking with him upon Mount Sinai, the two tables of the testimony, tables of stone, written with the finger of God.

Exo 32:1 When the people saw that Moses delayed to come down from the mountain, the people gathered themselves together to Aaron, and said to him, "Up, make us gods, who shall go before us; as for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him." **2** And Aaron said to them, "Take off the rings of gold which are in the ears of your wives, your sons, and your daughters, and bring them to me." **3** So all the people took off the rings of gold which were in their ears, and brought them to Aaron. **4** And he received the gold at their hand, and fashioned it with a graving tool, and made a molten calf; and they said, "These are your gods, O Israel, who brought you up out of the land of Egypt!"

The 10th Step. The 10 Commandments

This step reverses the first plague. Water, the sign of the Holy Spirit becomes Blood. We are disconnected from God; this is the first plague, although it speaks later of the consequences (frog, mosquitoes...). This is the beginning of everything. We cease to be in God and share his Spirit and become blood (there symbol of death). The commandments are a 'structure' that remakes and reconnects us. Like the sticks and ribbons that scaffold a graft onto a plant, the commandments bind us back to God and why? Because most of them are based on Love and others on faithfulness. If the steps were necessary to get there, the commandments are the hitch that grabs us to heaven.

But the 10 commandments are given twice. What does this mean? The first time refers to our first nature that we lost: the heavenly one. So it tells us of the betrayal of God in the idolatry of the ram (32:1). Again the Holy Spirit is represented or symbolised by the gold, which is 'extracted' more from the women than from the men: (women, sons and daughters). This refers to the Eves coveting the apple, the Essence of God or making gods of themselves. In the 'sons', I see the Adams, for they represent innocence that is carried away by the Eves (by the mothers here). Notice that the first time He delivers these 10 commandments, (heavenly nature) they come from

God the Father (31:18); not only the writing, but also the tablets themselves, but not in the second, for it is Christ who redeems our new nature.

Thus the tablet itself is made by Moses (prefiguring Christ), though not the writing inside it (34:1). After the breaking of the first tablets, he (Moses) personally makes them as a copy of the first ones so that God (He, he says at the beginning - 34:1), re-carves the commandments. What does this tell us? That Christ validates our Man's Nature (symbolised here as the uninscribed tablets), so that we can receive within us the Holy Spirit (= that which is written within us by the finger of God). But, although in 34: 1 it says that He (God) will write on them the words, in 34:27 It tells Moses, why? Because Moses is a foreshadowing of Christ and because it is now speaking of the validation of man's nature, made by Jesus Christ. If God the Father created the person of Christ and this pleased, it is Christ in whom, and by whom, the dead, the lost (us) is reinstated or recreated; in the passion. Let us see, in verses (6,7) it says: The Lord passed before him proclaiming 'Lord, Lord, God...' But it is not the person of God (father) speaking of Himself, but Christ interceding for us in heaven after the betrayal; He does not yet have Man's Nature (the passion has not yet taken place, although the prefiguration of it in the departure from Egypt has taken place). It is also a scene of what happened before the creation of the world, as a vision coming from heaven (5), for already in heaven, after the

Éxo 34:1 The LORD said to Moses, "Cut two tables of stone like the first; and I will write upon the tables the words that were on the first tables, which you broke. 2 Be ready in the morning, and come up in the morning to Mount Sinai, and present yourself there to me on the top of the mountain. 3 No man shall come up with you, and let no man be seen throughout all the mountain; let no flocks or herds feed before that mountain." 4 So Moses cut two tables of stone like the first; and he rose early in the morning and went up on Mount Sinai, as the LORD had commanded him, and took in his hand two tables of stone. 5 And the LORD descended in the cloud and stood with him there, and proclaimed the name of the LORD. 6 The LORD passed before him, and proclaimed, "The LORD, the LORD, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, 7 keeping steadfast love for thousands, forgiving iniquity and transgression and sin, but who will by no means clear the guilty, visiting the iniquity of the fathers upon the children and the children's children, to the third and the fourth generation."

Éxo 34:8 And Moses made haste to bow his head toward the earth, and worshiped. Éxo 34:9 And he said, "If now I have found favor in thy sight, O Lord, let the Lord, I pray thee, go in the midst of us, although it is a stiff-necked people; and pardon our iniquity and our sin, and take us for thy inheritance." 10 And he said, "Behold, I make a covenant. Before all your people I will do marvels, such as have not been wrought in all the earth or in any nation; and all the people among whom you are shall see the work of the LORD; for it is a terrible thing that I will do with you. 11 "Observe what I command you this day. Behold, I will drive out before you the Amorites, the Canaanites, the Hittites, the Per'izzites, the Hivites, and the Jeb'usites.

Éxo 34:27 And the LORD said to Moses, "Write these words; in accordance with these words I have made a covenant with you and with Israel." 28 And he was there with the LORD forty days and forty nights; he neither ate bread nor drank water. And he wrote upon the tables the words of the covenant, the ten commandments.

betrayal, Jesus offers Himself to save us; being so, He is not proclaiming God the Father to Himself but God the Son to the Father. In the next verse (8), it says: Moses bowed down and prostrated himself on the ground, this refers to the moment when Christ becomes man (earth). In the next (9) it says 'If I have obtained your favour, may my Lord go with us' referring to the moment when He validates the Man's Nature to receive the Holy Spirit (the moment of the passion), now He can come or enter into us. The answer to this is in (11), the covenant by which with his help we will recover the promised land (heaven), expelling the Amorites, Canaanites....

In 34:27 God also speaks of the covenant He makes with 'Moses' (a prefiguration of Christ) and with Israel. Indeed, our new covenant is made in Christ; thanks to him we can reconnect with God, it is not in vain that he names 'Moses' (prefiguration of Christ) before Israel, making him the key or cornerstone, otherwise why not name only the people? Was Moses not part of the people?

The end: The Arrival in Heaven.

It's already said. We have been saved from our inability to receive God. From the passion we can return to heaven, something that the Holy Spirit helps us to do.

Many of the rules of coexistence, beyond the 10 commandments (many inspired by Love), that God provided to the people of Israel, were to artificially subject what is naturally subject to Love. It is true that others were precisely given so that without love they could live together. To keep a large plastic bag open upside down, holding it with hands, so that it is open in all its volume, it would take many hands and still not be swollen at all; however, with a hair dryer or an air hose blowing from below, it would fill completely and still push us up. This is the Holy Spirit from whom we are disconnected, who from passion can return to us.

Well, Solomon, wise among the wise, found this antagonistic relationship between some of the plagues and some of the events of the Exodus (we see it in the book of Wisdom), but the Lord hid the meaning of this from him. He could not imagine that the plagues described our descent here from heaven itself and that those events initiated at Christ's Passover described the ladder that led us back there.

All that is said is very clear to anyone who reads this carefully. If I were a Jew I would be proud to have been chosen as my people to introduce the savior of humanity; to have been chosen to draw the history of Salvation and to be able to make it present to us who dwell here below. If I were a Jew I would be the most fervent of Christians, for what will be clear to other nations should be crystal clear to the Jewish people.

About Jacob's Staircase

In Jacob's dream, **Gen 28:10**, Isaac was shown a staircase through which angels went down and up. As I have described, the events of the Exodus from the Passover have a meaning linked to the corresponding plagues. In this way, the

plagues in exegesis are revealed as events that happened to us from the time we lived in heaven to the time we reached earth. In fact, until the Passover of Christ, the first event or step upwards without which the following could not have taken place. These steps, moreover, are in strict order and correspond to each of their respective pests.

Thus, as I said, the staircase is made up of a descent like the plagues and a climb like the following events of the Exodus. To think that Isaac was figuratively shown this ladder not only coincides with the message of his dream, but confirms what I believe I have already demonstrated or will demonstrate in this essay. We were indeed angels and went down to earth in another nature for our salvation. Thank God we can return to heaven and the way to do it was described in the Exodus thousands of years ago, as these steps whose base or angular step is the passion of Jesus Christ. The fact that the vision was at Bethel may be significant because it was the first place in Canaan where Abraham put a temple to God. Thus, Bethel could be the fulcrum of the ladder, and the first step, as has been said, the passion of Jesus in Jerusalem. Bethel is the second most named city in the Bible. This city is called the house of God, but also the house of iniquity by the prophet Hosea (here was erected the golden calf, it seems). The world as we know it is the house of idols, but also the place where we can be filled with the Holy Spirit. As in Jacob's dream, we observe a similarity between the opposites up/down and God/ Idols.

I invite you to ask yourselves these questions:

Why did the Lord want it to happen this way: with clear steps up and down that correspond? It was enough for Isaac to show him the dream. Was it so important to leave it so exposed for our time? It may be one more evidence for the people of Israel, but in any case, why does the Lord want this to be revealed now? It seems a further sign that the prophesied union of nations and the subsequent 'quench and release' are near. Perhaps our Israeli brethren will be the first to recognize the Truth? Will Muslims recognise Christ as the one who justifies their (also true) faith? Others? Or will it be all at once? I don't know how the Lord will do it, but He will do it because it is written: not only those who hear in religions but also the deaf will hear.

Gén 28:10 Jacob left Beer-sheba, and went toward Haran. **11** And he came to a certain place, and stayed there that night, because the sun had set. Taking one of the stones of the place, he put it under his head and lay down in that place to sleep. **12** And he dreamed that there was a ladder set up on the earth, and the top of it reached to heaven; and behold, the angels of God were ascending and descending on it! **13** And behold, the LORD stood above it and said, "I am the LORD, the God of Abraham your father and the God of Isaac; the land on which you lie I will give to you and to your descendants; **14** and your descendants shall be like the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south; and by you and your descendants shall all the families of the earth bless themselves. **15** Behold, I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done that of which I have spoken to you." **16** Then Jacob awoke from his sleep and said, "Surely the LORD is in this place; and I did not know it."

1st Plague

WATER IN BLOOD

HOLY SPIRIT IN DEATH
(VOID)

7:17...

2nd Plague

WE FALL LIKE FROGS

We lived surrounded by
Water (Spirit) like Fishes

8:1...

3rd and 4th Plague

REBELS ARE / WE ARE ATTACKED

No pause between 3rd and
4th. Highlight the hierarchy

8:12...

5th Plague

CATTLE PLAGUE (EVE)

The Eves are not only
empty, they are also deaf
(foolish)

9:2...

6th Plague

THE ULCERS

Not only are we left Empty,
our souls are left broken,
incapable of the Spirit.

9:8...

7th Plague

THE HAIL (God HITS)

God resolves. Those who
insist will be the fallen
angels.

9:18...

demons

8th Plague

LANGOSTA (Hiding Eden)

The fallen cry out for justice
and want the fate of the
Adam. Project Earth for our
salvation

9th Plague

THE DARKNESS

On Earth God makes himself
disappear for us

10:21...

Christ is the first of the created,
the indwelling one who contains
the Spirit in the Intensity of God.
He is the firstborn of all cattle
(Evas), Birds (Adams), Reptiles
(fallen) and of the faithful angels.

On the way down (plague) we
cease to be Heavenly Nature
and become death. Ascent:
(10th) after the whole journey
tells us that the cumbersome
human nature that contains us
can rejoin heaven.

JACOB'S LADDER

If in the 2nd plague he tells us
what our nature (green sacks
outside of God) is like. In the 9th
he tells us what our new human
nature is like: it can contain the
Spirit and God has brought us
closer to Him, but it cannot be
heavenly in the way it was
before.

These tell us about the
hierarchical life (Jethro) sizes of
angels in heaven corresponding
to the earth. On the steps, here,
we fight the war that we do not
fight in heaven, according to our
capacity.

These tell us of the Eves or
fools who listened to Satan
and only have ears for him
down here. How they will
listen again. As of today it has
not happened yet.

On this step on the downward
side we see how our souls were
broken and we lost the Spirit.
On the upward side we are
shown the soul again able to fly
and the lost Holy Spirit as a gift.

This step in which the hardness
contrasts with the sweetness of
the water, speaks to us of
changes in the disposition of the
Holy Spirit towards us (by our
change given by a wood
symbolising the cross).

At the bottom is the chain that
binds us: the justice demanded
by Satan and his followers
demanding the same fate as
Adam-Eve. On the other side is
shown the cutting of the chain.

JACOB'S LADDER

Descent: God makes Himself
disappear so that we can choose
Him freely. The Son makes
nature valid, but we must
choose in freedom. Ascent: the
Holy Spirit is made visible to
those who contain Him.

10th Plague

THE DEATH OF THE FIRST-BORN

LOVE LOVE LOVE LOVE

1st Step

11:1

10th Step

THE 10 COMMANDMENTS

Norms of Love that attach us to
love. If the steps take us up, the
commandments are the
structure that hooks us to
heaven.

20:1...

9th Step

NEAR MOUNT SINAI

God draws us near, but we cannot
reach Him. We lost our heavenly
nature. We will continue as men
there (if we get there).

19:3...

7th and 8th Steps

THE BATTLE AGAINST AMELEC AND HIERARCHISATION

The battle is now being fought
against the demons, but with
the help of God. Each according
to his possibilities, against similar
opponents.

17:8...

6th Step

WATER FROM THE STONE

The ear will be opened to the
Eves as well. This will happen
when Peter finds out.

17:1...

5th Step

QUAILS AND MANNA

If our soul was broken (ulcers),
the quails symbolise our healed
body (bird, able to fly, to fly
away from the world). The lost
manna Holy Spirit

16:11...

4th Step

WATER IS SWEETENED

God the Holy Spirit is already fit for
us, and He comes to us again. We
do not reject ourselves.

15:25...

3rd Step

RED SEA PASSAGE

God severs the union we had
for justice with the fallen. He
frees us from our Abductors.

14:21...

2nd Step

THE PILLAR OF FIRE

God becomes visible. The Spirit
who enlightens and comforts us
can dwell in man.

13:21...

It was to be he; the firstborn in
the new nature man to fulfil all
righteousness. The new nature is
not bound to the righteousness of
the Old. It was to be tested in
extreme love.

- **A bit of Numerology. 777-111=666.**

Let's talk about some numbers used in the Bible.

The number 1 symbolises God as being unique.

The number 7 symbolises perfection, the absolute. Everything was accomplished in 7 days; after work (6 days) comes rest as heaven will come for those who are lucky after the world.

Gospel according to Matthew 18:21-22

Peter then came up to him and said, "Lord, how many times must I forgive my brother's trespasses against me? Up to seven times?"

Jesus said to him, "I say to you, not seven times, but seventy times seven."

It is what is perfect, what should be.

The number 3 symbolises totality. There are three tenses past, present and future. The 3 is always.

The number 6 is said to be that of the devil. In reality, it represents the number of man and as such, it could well be that of the devil, for as I maintain, we have ceased to be what we were to be mediocre men because of treachery, whipped up by the devil. Therefore, to be men would be an achievement of the devil.

It is the number of man because on the 6th day God created him.

The 6 is also a perfect number = sum of its divisors except for itself => 1+2+3 = 6 which can also symbolise that the 6 (devil), replaces the three persons Father, Son and Holy Spirit.

Superlatives

Revelation 13:16-18

And he causes all, both small and great, rich and poor, free and slave, to have a mark made on their right hand or on their foreheads, 17 and that no one may buy anything or sell anything except the one who bears the mark with the name of the beast or with the number of his name. 18 Here is wisdom! Let the intelligent one calculate the number of the Beast; for it is the number of a man. His number is 666.

Moreover, the superlative that the Israelites made was to repeat the same word three times (Holy, Holy, Holy, He is the most Holy). The same thing would happen with the 6.

If we take away the superlative of the perfect 777, the Holy Trinity God 111 (superlative of 1 unique God and also 1+1+1 add up to 3 persons; 3 = totality, always, eternity. Therefore 111 represents God the Trinity; one God, three persons), we are left with 666.

Perfect (777) - God (111) = Devil (666)

Which is basically what, I assert, happened in heaven. Being in the perfection of heaven, we tried to take God away deceived by the devil and found ourselves dead and also out of heaven together with the Devil. And at the same time it is man's number, as I have already said, what we are now for having removed God from us.

Then: "for it is the number of a man. Its number is 666" means that it **is the number of 'man'**, for man is the completion of the beast. As for some **being marked with this number on the hand and others on the forehead** (I think I

explain it there), it already happened in the rebellion in heaven, those who betrayed and acted or acted (Eve), on the hand, and those who did it in thought or doubt, on the forehead (Adam). Once emptied of God we remain dead, "thrown away"; we can only exercise our freedom when God gives us our prostheses, our bodies. That freedom is buying and selling. Thanks to God and the passion we men will then have the possibility to receive the Holy Spirit, not so the demons who only hate and have no body, they are not men, they do not have the mark of the beast 666 paradoxically. Gaining and losing the Holy Spirit (you do good or evil).

Also, as far as it is the figure of a man, it is the best way to say also, that the beast was a desire (angel) like us without talking about our origin in heaven or without really mentioning it. Finally, I think that each 6 represents also each of the actors of this world, of those of us who fell here for leaving God: Adam 6, Eves (deaf) 6 and demons 6.

As a curiosity I give you this verse that speaks of a joint creation of all before (in) the creation of the world and how we are already marked (if not, how arbitrary it would be to inscribe some and not others).

Revelation 17:8

"The beast which you have seen was, and is no more; and he will ascend out of the Abyss, but will walk to his destruction. The inhabitants of the earth, whose name was not inscribed since the creation of the world in the book of life, will marvel that the Beast was and is no more, but will reappear.

Relationship between 7 and 12.

Throughout the essay I have mentioned the number 7 a lot. Not only have we studied it as a representation of perfection, but we have also seen it as a classification of the size (soul) types of those of us on earth. This in turn made possible those 7 parallel paths guided by the mercy that God places among us to lead us to Himself, to save us. These are paths for the different "nations" or, rather, for those different sizes of soul. We gave the example of the different ages in men, which deserve different teaching and even different judgement (a child is not the same as an adult).

We have seen the 7 showing us those groups by size, in the 7 Spirits of God, in the 7 Churches (cryptically speaking), in the 7 stars in his right hand, in the 7 seals that we are also each of those types or groups, unable to receive the Holy Spirit since our betrayal, and that only christ can open. Sometimes 7 geographical features are listed, for example, to designate these "types" in a veiled way. 7 weapons, designating the 7 sizes of demons among us (which in the end speak of the same 7 sizes, because there were fallen ones from each of the 7 groups). Without forgetting that God divides his "creation" into 7 days; (Really? If the sun, moon and stars were created on the 4th day, how was it known that they were the first days, those days when the first things were done? Of course, this is written to tell us about that grouping of creation).

These sevens with prophetic value or, at least significant, are hidden among many other sevens that are used in the routine of Israel and that seem to be symbolic numbers; they are usually used in sacrifices (7 goats, 7 sheep...) and times

of sacrifices or punishments. Maybe they are not only symbolic, after all, maybe it was normal that they offered, even without them knowing it, an animal for each group or type of those who fell from heaven...

Many more occurrences of the number 7 are found even in the physical world (7 types of stars equating that intensity of light to the size of the soul, 7 colours of the rainbow, symbol also of God's covenant with us...).

But we have left out the number 12, which is also very present in the symbolism of the Bible. And moreover, it is present from heaven no less.

I was saying, that the Tree of Life represents the Holy Spirit, and this was coveted by the rebellious angels, paradoxically becoming an idol among them. Thus, according to Revelation, the Tree of Life bears 12 fruits a year. They are not different fruits, but the same one that sprouts 12 times during the year. This distinguishes the same fruit or Holy Spirit in 12 groups.

Thus, in the Bible, this hierarchy or grouping will be seen several more times; I will try to establish the relationship or equating between both the hierarchy of 12 and the hierarchy of 7 (the latter so reviewed in this essay).

But first let us review the hierarchy of 12 in the Bible.

When 12 is named, there is one of them that usually comes out wrong (this happened in a similar way with the 7 when, for example, it named geographical features, and one of them was the islands, apart and surrounded by the sea = death; the 7th day - creation - is mentioned apart from the others, in this one God does not act).

Likewise, in a way, we will see it in one of Jacob's 12 tribes, that of Benjamin, who after fighting against the rest of the tribes after committing a grave sin, were decimated and all their women killed. The survivors were assigned the women of a village of Israel whose men were killed by the other tribes for not coming before Yahweh. Subsequently they supplemented the number with other Israelites who were kidnapped. This ensured that the tribe of Benjamin did not disappear (Judges 19:22 - 21:25).

But as for the Tree of Life, is there really a fruit that has also been spoiled? Yes, so it was for many, for if we equate those fruits of the tree, not only to that hierarchy of angels in heaven, but to the fruits we know of the Holy Spirit: charity, joy, peace, patience, longsuffering, kindness, goodness, gentleness, meekness, faithfulness, modesty, continence and chastity. 12 in all, we see that the sin that brought iniquity into heaven was pride, that is, the fruit of humility or modesty failed in many. Later, because of this already faithfulness fails, but that is the sin that broke everything. Later, as with Benjamin, this humility will be restored in those who are saved. It is not that it failed as a fruit of the Spirit, but in the freedom of many this fruit was cast away.

But, speaking of the number 12, is there really a matching symbolism or is it just a coincidence that these coincide? Let's go to the New Testament. The twelve apostles of Christ, in which again there is a traitor, Judas, were not taken in this number because there were 12 tribes in Israel, Jesus did not take into account the tribe of each one (it seems, moreover, that by then several tribes had already disappeared), but he added them as he found them. It is true that in the A.T. there

are many occurrences of the 12 due to the 12 tribes of Israel, but not in this case (there are 180 in the whole Bible).

And of course, what confirms this classification is Revelation, where we are told of the heavenly Jerusalem with 12 gates, and seated on 12 stones. Which would come to tell us something like heaven is supported by 12 pillars and has 12 entrances, which again leads me to that hierarchy or grouping, if you will, and again to those different ways to enter heaven (in this case there would be 12? now we will see this...).

Rev 12:1 A great sign appeared in heaven, a woman clothed with the sun, with the moon under her feet, and **a crown of twelve stars on her head;**

Rev 21:12 having a wall great and high; having **twelve gates**, and at the gates **twelve angels**; and names written thereon, which are the names of the **twelve tribes** of the children of Israel.

Rev 21:14 The wall of the city stands on **twelve stones**, which bear the names of the **twelve apostles** of the Lamb.

Rev 21:21 And the **twelve gates are twelve pearls**, each gate made of a single pearl; and the street of the city is pure gold, transparent as crystal.

Rev 22:2 In the midst of the street, on either side of the river, is a tree of life, **bearing fruit twelve times**, once every month; and the leaves thereof are for a medicine to the Gentiles.

But let us consider the second, Rev 21:12 and go back to the Gospel, where we find this said by Jesus:

Matt 19:28 Jesus said to them, "Truly I tell you, I say to you, you who have followed Me, in the regeneration when the Son of Man sits on His glorious throne, you also will **sit on twelve thrones, judging the twelve tribes of Israel.**

Don't we know that Christ is the Saviour of mankind? And didn't he know it? Of course He did, He always speaks globally: He refers to Himself as the "son of man"; He does not come to judge this world but to save it; salvation comes from the Jews... neither on this mountain nor in Jerusalem will you worship the Father... they will worship the Father in Spirit and Truth... (John 4,21-24). So why sit in judgement of the 12 tribes of Israel, who are insignificant, quantitatively speaking, compared to all the inhabitants of the world in all ages? And, above all, why does heaven have 12 gates and 12 pillars, and why does the Tree of Life have 12 fruits? It tells us about this hierarchy among the heavenly creatures, about heaven, about where we fell, about ourselves.

But then what are we left with, are there 7 types or 12? Well, it's a bit puzzling, because it speaks in a similar way referring to the 12 and the 7 in terms of hierarchy, but maybe these words of Jesus clarify something for us:

Mar 8:16-21 They were talking among themselves that they had no loaves. (17) When he realized this, he said to them, "Why are you talking about having no loaves? Do you not yet understand or comprehend? Is it that your minds are dull? (18) **Having eyes you do not see, and having ears you do not hear?** Do ye not remember (19) when **I broke the five loaves for the five thousand?** How many baskets full of fragments did ye gather?" "**Twelve,**" they say to him. (20) "And when **I broke the seven among the four thousand,** how many baskets full of fragments did ye gather?" They say to him, "**Seven.**" 21 And he continued, "Do you still not understand?"

Now let's play with numbers, I know that many of you don't like to do the maths, but let's see.

5 loaves for 5000 leaves 12 baskets (5 : 5000 = 0,001)

7 loaves of bread for 4000 leaves 7 baskets (7 : 4000 = 0,00175)

The bread also symbolises the Holy Spirit. It seems to say that by dividing the Spirit among those we are, there will remain groups of 12 or 7. In fact, dividing one and the other to the third decimal place gives the same result (0.001). It seems that he equates these values, the 12 and the 7. But in addition he gives first 5 and then 7 (5 loaves+7 loaves=12) as if to say: there are 5 (+ 2 fish that we ignore now as we are talking about loaves Mark 6,41-43) in heaven that have exactly 0'001 each and on earth the 7:4000 that give those 0'001 and in addition, the 7 and the 5 again as 4th and 5th decimal \cong in the 7 loaves is included the 7 and the 5, that is to say the 12.

To put a fine point on it, if we add up all the loaves and all the diners and divide them: $(5+7):(5000+4000)=0.001333...$, reminding us of that periodically infinite 3 to God the Trinity. Would it be as if all the Spirit distributed, also among us, completed God entirely? Does this mean that if something of the Spirit dwells in us, that Spirit, with which we are in communion, is part, even if only in the smallest degree, of God the Trinity? And where does that leave us?

Which suggests several theories, but I'll stick with the most important for me, and that is that Hierarchisation already from heaven. Perhaps the 7 and 12 are simply differentiated for the sake of secrecy until today, as it seems to equal them now. It would be too visible if 12 or 7 had always been used. We have already seen the 7 in our daily life, and not only in what was mentioned a moment ago, but also in the days of the week which are 7 (it took God 6 days to make the world and on the 7th day he rested); but we also see the 12 in our daily life, because 12 are the months of the year and 12 are the hours of the day. In the bible, the symbolic meaning of both, in terms of hierarchy (but not in terms of the perfection of the 7), seems to be the same.

Jua 11:9 Jesus answered, "Are not the hours of the day twelve? If one walks in the daytime, he does not stumble, because he sees the light of this world;

And given that a separate one is named in both groups, doesn't it refer to the same thing?

If we look at the hierarchy of angels as deduced from the Scriptures (it seems), we have: cherubim, dominations, principalities, seraphim, virtues, archangels, thrones, powers, and angels. Total 9. We could think that the structure is completed up to 12 in heaven by adding the devil, since he was especially beautiful, above the cherubim I would say. And to continue above would be Jesus Christ as a heavenly creature and God the Father above them all. Which would fit with these fruits of the Holy Spirit. However, this does not fit with the verses that talk about judging all the tribes of Jacob, although it does fit with the one in Revelation that shows the Virgin Mary on the moon and a crown of 12 stars above her head, since she as a woman would be below the heavenly nature and above humanity (so those 12 stars are those groups, not so much the apostles as I have put out there).

So we will leave that as an option and as another possibility, we will place the three actors that we have landed to complete that 12 (9+3). The demons, or fallen angels, the Adam, and the Eve. In this case, the 12 would tell us about the structure of Heaven, not only in terms of size, but also in terms of how it was left after the betrayal. And then our soul size as men would not be differentiated, because although it remains in us (reason for the parallel paths of God), also when those

who arrive in heaven, we will be very different from what we were, very inferior to the angels even if we return there. In this respect Jesus also says to James and his brother (I think) when they ask to be at his side in heaven: "you do not know what you are asking".

But, even with these additions, of us traitors, if that is the case, why reduce them to 7 on earth? That is to say, if there are 9 types of angels by size (or 10 if we count the devil), why reduce them to 7 on earth, or the other way round, let us first consider the opposite: why is the 12 also present on earth, with the 12 tribes of Jacob, the 12 baskets (joined to the other 7) or the 12 apostles (in addition to the 12 fruits of the Tree of Life, the 12 fruits of the Spirit, the 12 stars that crown the virgin, the 12 gates of heaven)? Maybe it is just to let us know what happened in heaven; just to tell us about our history there, or how it was after the betrayal. In this regard, also the orphan psalms, as we have seen, describe for us 11 times + 1, the 3 ½ times of which I speak so much in the essay, the general time, the one that is loose, the one that encompasses all the orphan psalms, being the most serious, for it forms its first time directly with the betrayal of Yahweh and his Anointed (1st and 2nd Psalms).

As to why reduce them to 7 down here, perhaps it is because there was some kind of the higher ones that did not betray and are not present on earth, of course the devil has no way, so it would be ruled out.

Anyway, I was just interested in showing that relationship between the 12 and the 7. They are ways of reflecting that grouping already from heaven, which directly influence the ways that God has put here to save us, ways that teach us (or remind us of what we were, if you will), according to our original capacity in which God created us in heaven. This alone is enough to prove that God gives us related and coherent clues that speak in the same direction. And now I am not talking about the 3 ½ times, for these are no longer clues, they are clear teachings that, if known, can only be ignored by those who consciously want to turn their backs on God. He who has ears let him hear, for so says Jesus Christ:

Matt 10:32-33 "Whoever declares himself for me before men, I will declare myself for him also before my Father who is in heaven; 33 but whoever denies me before men, him will I also deny before my Father who is in heaven."

What will become of him who directly denies the Father before men, or rather denies men the possibility of seeing the Father? I shudder at the thought of putting myself in his shoes....

• A Foreshadowing in the Jewish Torah or OT.

Today, we can look back to the Old Testament and see the foreshadowing of Jesus Christ hundreds of years before his coming. God used the story of Israel to draw our story from our origin in heaven. Just putting this one here.

Foreshadowing of Jesus in the figure of Isaac:

Book of Genesis 22:6-13

Abraham took the wood for the burnt offering, laid it on his son Isaac, took the fire and the knife in his hand, and the two of them went away together.

Isaac said to his father Abraham, "Father!" He answered, "What is it, son?" - "Here is the fire and the wood, but where is the lamb for the burnt offering?"

Abraham said: "God will provide the lamb for the burnt offering, my son. And the two of them walked on together.

When they came to the place which God had told him, Abraham built the altar there, and laid out the wood, and bound Isaac his son, and laid him on the altar on top of the wood.

Abraham reached out and took the knife to immolate his son.

Then the Angel of the LORD called to him from heaven, saying, "Abraham, Abraham," and he said, "Here I am.

Said the Angel, "Do not stretch out your hand against the child, nor do anything to him; for now I know that you are God-fearing, for you have not withheld your son, your only son, from me."

Abraham lifted up his eyes and looked and saw a ram caught in a thicket by its horns. Abraham went and took the ram and sacrificed it as a burnt offering in place of his son.

Isaac and Jesus.

- His birth, like that of Jesus, was announced to his mother by an angel.
- Innocent, they will be sacrificed by their father.
- Both climb a mountain carrying the wood that was to consume them on their backs (Mount Moria and Mount Calvario).
- Both allow themselves to be tied up, to be nailed down voluntarily.

The foreshadowing then moves on to the ram who does die a sacrificial death:
The Ram and Jesus (Man Nature)

- The ram was caught by the horns by the thorns of a bush; the same image of Jesus crowned with thorns. Here the king's crown also "binds" Jesus, albeit voluntarily, because He, being the one "pleasing" to God, the first one through whom all things were made, was the only one who could save us. The crown "binds" him, his freedom and love does everything voluntarily, like the older brother who, feeling responsible for the little one, heroically sacrifices himself and saves him.
- The ram (with horns) represents sin (beyond the animal). Jesus by taking on the nature of man, takes on the form of sin, for man is not only sinful, but is the consequence (by degeneration of what we were) of our sin.
- Only after Abraham's cession of Isaac and Isaac's acceptance (Targum Neofiti, Aquedah), the ram can be offered to the Holy Spirit, to God. The human nature can be received by the Spirit.



The Psalms, like many of the prophets, and Genesis, hide within them a secret that has remained hidden since they were written (2400-3400 years).

This fundamental principle of God:

God cannot be unjust and blame us for the sin of others than ourselves (Adam and Eve),

uncovers why it was each of us personally who betrayed in heaven.

In the Orphan Psalms, with no known author, our story of Salvation from heaven is shown in orderly sequence.

