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TRUTH, FACT & BELIEF
What's The Difference?

By Nanya Kudur-El

BELIEF...

Most people don't realize that a belief in a thing and ignorance is one in the same! To believe in something simply means that you aren't sure, but you place your faith in that thing anyway. Take this scenario for example: Some one asks you, "Have you seen Bobby?", and you say, "I BELIEVE I saw him in the store!" You "believe", but you don't "know". And that goes for a belief in GOD, the DEVIL, Angels, Jesus, and the likes. In most cases we place our beliefs in religion because that's what we've been taught all our lives, or when we were younger we were scared into believing these things. Now we have carried these belief's with us into adulthood, and then scare and/or teach our children these same convictions. Nevertheless, we carry these beliefs as luggage for the rest of our lives, and we don't dare question them! We don't question these beliefs because we were equally scare into believing that questioning belief's means questioning GOD, and questioning GOD meant being placed in a fiery pit "forever and ever Amen". This is what most of us have been taught, and if not this it was something similar in theory.

The legal definition for Belief isn't far from the above, but the only definition that I could find that was unbias (meaning non religious) was in Blacks Law Dictionary. This is because most dictionaries are usually made by some one with a religious background, while Black's Law Dictionary is a dictionary bounded by law. According to this dictionary, belief means..

1. A conviction of the truth of a proposition, existing subjectively in the mind, and induced by argument, persuasion, or proof addressed to the judgment.
2. A conclusion arrived at from external sources after weighing probability.
3. A conviction of the mind, arising not from actual perception or knowledge, but by way of inference, or from evidence received or information devired from others.
4. ...an assurance gained by evidence from other persons.
5. ...necessarily based on at least assumed facts.

According to definition number one, belief is something of the mind (or imagination), meaning a propositon, that is normally placed there by an argument or persuasion that is addressed as proof. But this argument is not an actual fact! By way of definition number two you can see that belief is also a conclusion that you come to by weighing probability, but probability still isn't fact. Saying that something "probably will be" isn't to say that it "will be", because the word "probably and probability" shows that you aren't sure! Definitions three and four are on in the same in that they show you belief also comes from heresy or word of mouth, and not from actual evidence of a things and situations actually existing. And finally , definition number four shows you that belief is basically an assumption, and from the definitions above you can see why. Now all of this brings to mind that saying.. "When you assume (ass-u-me) you make an ass out of you and not me!"

Now because belief is not based on fact, but persuasion of heresy (words) and arguments, it is safe to say that BELIEF IS IGNORANCE. While the basis of ignorance is to ignore [the facts], the basis of belief is sometimes equally so. I say this because most people who live by the school of belief tend to not care

about any evidence you bring them, if it isn't found in their Bible, Qur'an, Torah and so on they will just ignore actual proof.

TRUTH..

The word "truth" does not always mean reality, and can sometimes be mixed up with the word "fact". For example, the world being flat was once thought to be true, but it is now a fact that the world is an "imperfect sphere". Black's Law Dictionary has this to say about "truth"...

1. An agreement of thought and reality
2. an eventual verification
3. a consistency of thought with itself

Definition number one tell you that truth can be something that is unanimously agreed upon, even if that thing isn't a fact it can be agreed to be true. The second definition shows that truth can be based on hopes, dreams, or eventual verification, and this sounds a lot like belief to me! Now definition number three seems to be the one that most us humans fall victim to, because it deals with us keeping ignorance alive by teaching it over and over again. Thus keeping ignorant thoughts alive by repeating them, but never looking to do research and prove them.

FACT..

Facts, on the other hand, must be proven with evidence to substantiate a things existence, and this is the opposite of belief and religious convictions.

Black's Law Dictionary say..

1. A thing done; an action performed or an incident transpiring; an event or circumstance; an actual occurrence; and actual happening in time or space or an event mental or physical; that which has been taken place.
2. A fact is either a state of things, that is, an existence, or a motion, that is, and event.
3. The quality of being actual; actual existence or occurrence.

Here, by all three definitions, you can see that before a thing or situation can be said factual there must be some evidence that this thing or happening ever existed, and hearsay or one sided references don't count in this case. So stories that can only be found in one cultures book don't count as evidence, and that is the case of the Torah-Bible and in-part the Koranic Stories. What is meant by this is the stories of Moshe (Moses), Abravaham (Abraham), Yashu'a (Jesus) and so forth can only be found in the Bible as proof. No other neighboring cultures have records of these stories except them, with the exceptions of the partial stories they themselves plagiarized from other cultures.

As far as truth, belief and fact goes, these definitions do not only suite religious beliefs, but also life as a whole. In these days and times we are in need a "school of thought" that recognizes and respects these definitions for what they are, and one that people will be able to apply to their lives.

Nuwaubu is an attempt to do so by definition, for Nuwaubu is the science of sound right reasoning. Nuwaubu teaches that truth can only be tested by experience, evidence and reason, and only then can a thing be weighed and then trusted. Truth Is Truth Once It Has Been Weighed By Facts, Thus Before A Thing Can Be True It Has Be Tested. Things must stand the test of scrutiny before becoming a part of the teachings of Nuwaubu, and that's why we are taught to question and learn as much as GODLY possible. I say to truely strive for perfection, one must not only gather facts, but also apply and teach them to the youth. In this way humanity as a whole will heal itself of its weakness, and then the true GODDESS/GOD in us all will come back to save us and bring salvation! SELF-SAVIOR (as our brother Clarence 13X said)!

REV. DR. MALACHI Z. YORK

First of all, where is Heaven? Well, where do Christians teach you Heaven exists? They say "UP" "UP where? We are on the Earth and it's a round globe that has a diameter of 7,926 miles. The Planet Earth, called in Hebrew "Eret" in the Bible, and in Arabic "Ard'" in the Quran. The Earth has no foundation because it is traveling through a vacuum or space 1,037 1/3rd miles per hour in it's orbit around around the Sun. So in our movement around the Sun we don't have a bottom, and since we are in perpetual motion we don't have a top.

So the myth about Heaven being up, and Hell being down can prove to be quite confusing at times. What is "The Solar System?"

THE PLANETS

The rocky planets

The four planets closest to the Sun are:

- Mercury
- Venus
- Earth
- Mars

These are called the 'rocky' or 'terrestrial' planets. They are small by planetary standards and made of similar materials to the Earth.

The gas giants

The next five planets are:

- Jupiter
- Saturn
- Uranus
- Neptune

Pluto

They are known as the 'gas giants', except for Pluto. They all have rings and lots of moons, except for Pluto. The gas giants are made up mostly of hydrogen, helium, frozen water, ammonia, methane, and carbon monoxide.

And to confuse things more they are finding new planets and new suns everyday.

The Solar System

DEFINITION

The Solar System is made up of the Sun, the planets, their moons, asteroids and comets

Time is measured by the Sun and the moon. The different planets have different time measurement in their Days, Nights, and Years. That is because each plant has a particular size, weight and composition.

Some planets also have more than one moon and this will change the days in their months. Some planets have suns that are either closer to them or further away from them which changes the length of their days and their nights. Each Planet has it's own Time Zone.

So with the advent of increased knowledge in Science, we find that Faith, Mythology, theory and fantasy is being overshadowed by Truth, Facts and Reality. And this is what Jesus Christ propagated and taught:

John 8:32

"And you shall know the truth, and the truth shall make you free."

So our mission is not to accept "Faith", but rather "Truth", because we must, as Jesus said:" know the truth, and the truth shall make you free."

And "Heaven" as many religions teach it, is Fantasy, illusion and simply falsehood. The Bible corrects them in the Book of JOB 7:9:

"As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come UP no more."

See, you will not be going UP no more according to the Bible you 'claim' to believe in. So let us read our Bibles with more comprehension!

There are also MYTHS that are proving to be TRUE today! There are Theories that are becoming Facts today!

They thought ASARU or OSIRIS was a Egyptian Myth. They thought Aset (ISIS) was also a Egyptian Theoretical Goddess.

However, they have found the Tomb of Osiris in Egypt and learned that He was real, a Great Neter (Deity) of Ancient Egypt and no longer a mere myth or theoretical fable for children.

Title: Tomb of Osiris

Post Description:

The Tomb of Osiris, also known as the Osiris Shaft, is located under the causeway of Khafre, and it is approximately 25 feet deep. In ancient times people used the water-filled shaft as a swimming-hole.

This "water shaft" opens in the causeway linking the Sphinx to the second pyramid (Khafre's pyramid), and it descends in several places to a depth of nearly 100 feet below the Giza plateau.

Unfortunately, the meaning of the Osiris Shaft has been lost and escaped even the most learned scholars.

After moving the lid of the sarcophagus, I found inscribed in the group the hieroglyphic word "pr" (per), meaning "house". It is known that the Giza Plateau was called "pr wsir nb rstaw" (Per Wasir Neb Rastaw), or "the house of Osiris, Lord of Rastaw". "Rastaw" refers to the underground tunnels, and most likely the name of the plateau reflects the tunnels inside the Osiris Shaft. The final chamber we found was most likely a symbolic tomb for the god Osiris; he was believed to control the underground tunnels and tombs of the kings.

In the Late Period, Egyptians cut a tunnel about 6m long on the west wall of the shaft. We sent a boy through the tunnel, only to find that it is closed off and does not lead to any more chambers. To derive the date of the shaft, a boy was lowered into the water-filled tomb on a rope to collect artifacts. From the objects retrieved, we dated the shaft to the New Kingdom, 1,550 BCE."

The following image is of Zahi Hawass in the third level with the empty granite sarcophagus:

Internet link:

<http://www.antiquatedideas.com/cgi-antiquatedideas/egypt/topic.cgi?forum=33&topic=1>

So now we know that Osiris was real.

Of course there may have been a lot of exaggeration that caused Isiris to become a myth but at least now we know that he was a Supreme Being that did exist and one of our ancestors.

As Christians we thought Osiris was a myth but now that found him along with Tablets and writings that's telling the story about his life, his death; his wife Isis, his son Horus and his sisters. They are all real today and not fallacies or myths.

If the Clergy made up of Ministers, Preachers and Rabbis want to come up to par today they are going to have to go their homework and learn the language of the Scriptures. They must bring INTELLECT into OUT-TELLECT. The Bibles that they are using today are plagiarized and mere translations of the Ancient Tongues in

which the Old and New Testaments were revealed (Torah & Injil/Gospel). They have to learn Hebrew in order to teach the Old Testament (Torah) correctly. They must learn Galilean (Arabic) if they really want to know what Jesus was saying in the Gospel (New Testament).

The way things are going Christianity, like Christmas will fade away because they are focusing on FAITH and MYTH rather than TRUTH and SCIENTIFIC FACT. They say that we and our Egyptian Ancestors are heathens or pagans, yet look at what their own Bible says about their "Christmas Tree":

Santa = Satan

Go to fullsize image SANTA= SATAN

What does Santa have to do with the birth of Jesus Christ?

Satan dresses in RED.

Santa dressed in RED.

Santa comes in through the FIREPLACE

Satan comes from the PLACE of FIRE (Hell)

Are you still doubting that as a Christian you have forsaken Jesus Christ for Santa (Satan)??? The BIBLE is a Egyptian Book and it has been translated out of the Ancient Tongues of the Prophets and Servants of The Most High. Get back on track and learn the Truth of The Bible as taught by Master Teacher Rev. Dr. Malachi Z. York.

Jesus Comes To Give The Children LIFE. The Devil Comes The Give The Children Death

Go to fullsize image Go to fullsize image

Well, we must save the Children from this wicked paganistic practice called "CHRISTMAS". The NUWAUBIANS Celebrate December 25th, as "CHILDREN'S DAY". The Children are encouraged to give each other gifts, and their parents also give their Children Gifts. AND no one LIES by telling the Children that Satan OOPS...I mean Santa

Is paying them off for being "good" for the whole year since last Christmas. So our little innocent children fall in love with "Santa" rather then Jesus Christ, Their Savior. We all know that it is GOD who REWARDS us for being GOOD while Satan ... OOPS...I mean Santa , rewards us for being wicked and selling to him our Souls for a price.

Recall, the TREE OF LIFE

Genesis 2:9

"And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil."

The Fir or Evergreen Tree is often referred to as "The Tree Of Life" because when all the other trees shed their leaves and die in the Winter, The Evergreen or Fir Tree remains green in color as if it's still Spring or Summer. This Tree is also called a "Pine Tree".

Jeremiah 10:1-5

(King James Version)

"1) Hear ye the word which the LORD speaketh unto you, O house of Israel:

2). Thus saith the LORD, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them.

3). For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe.

4). They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not.

5). They are upright as the palm tree, but speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also is it in them to do good."

READ Your Bible: Jeremiah 10:1-5

CHRISTMAS TREE

The book of Jeremiah mentions the Modern Tree of Good & Evil which is evergreen (be it spring, summer, fall or winter, and the tree is also referred to by some as "The Tree of Life". But read what the Bible says (right) about the Christmas Tree above. The LORD called those who ritualize and worship the tree HEATHENS!

So be careful before you call Nuwaubians "Pagans" or "Heathens" because we are True Karastians (Christ Helpers).

Do not believe us check it out for yourself!!!

This is RIGHT KNOWLEDGE from Wu-Nuwaubu (Study I)

SearchFactology.com Clarifying various topics and theologies™
Archive -> December 6, 2003

(1). Oh Christmas Tree?

The modern Christmas tree originated in Western Germany. The tree was the main prop of a medieval play about Adam and Eve (Hawwa'). A fir-tree was used with

apples hung on it, which represented the Garden of Eden. The Germans called it a "Paradise tree," and set it up in their homes on December 24.

They hung wafers on it, symbolizing the Christ as a sign of the redemption. They eventually hung cookies and candles, which all represented Christ. A Christmas Pyramid (triangular structure constructed of wood with shelves to hold Christmas figures) was decorated with evergreens, candles and a star. By the 16th century, the Christmas Pyramid and the Paradise tree had merged, becoming the "Christmas Tree." ("The Fallacy of Christmas", by Dr. Malachi Z. York)

(2). Christmas herbs

Mistletoe

The mistletoe is known to have played a major part in the rituals of the Druids. A Druid is a member of the Christian Order Of Priest and Poets, who are among the Ancient Celts in Britain, Ireland, and France. The Archdruid cut the mistletoe with a golden sickle, around November of each year. It was caught as it fell from the tree by virgins holding out a white cloth. Prayers and the sacrifice of the white oxen followed. Mistletoe was believed to have healing powers to protect against witchcraft and bring fertility to the land.

holly drawingHolly Sprigs

Holly Sprigs were very popular. In medieval times, holly was believed to possess special healing powers and it was used to prevent fevers, rheumatism and asthma. It was also used as a protection against evil, fire and storms.

Excerpted from The Fallacy of Christmas by Dr. Malachi Z. York.

(3). Intercalation: December 25

Most Christian denominations and other religions that believe in Jesus do not know the time of Jesus' birth. Millions of preachers, priests, and imams teach and assume that he was born on Christmas, December 25 1 B.C. and of course A.D. at the same time. It was a Scythian Monk (who was also a calendar-maker), Dionysus Exiguus - on December 25, 530 A.D. who made this date up from the Babylonian deity son of Cush and Semiramis, Nimrod. While Bible scholars admit that it was nowhere near this date that he was born, and they suppose that it must have been at the beginning of the year 1 A.D. not realizing it was 7 A.D.

Excerpted from The Degree Of Christ-ism by Dr. Malachi Z. York-El

(4). Jesus Was Born In The Summer

Sadly, most modern day Christians think that Jesus was born on December 25, a date established by Pope Clement VII (1478-1534 A.D.), a Roman Emperor. He became Pope in November of 1523-1534. With that, it became believable that Jesus was born on December 25, a winter month. But the mere fact that the shepherds were outdoors in the fields tending their flocks, which they only did in the summer months, Jesus son of Mary was in fact, based on the scriptures of Luke 2:8 born in the summer. In Jerusalem during the month of December, it is very cold, and there is no way this child could be born in the cold.

During the high point of the summer solstice between June 23 through the highest point being June 26, when the sheep would be brazening in the field, is when Jesus son of Mary was born.

Luke 2:8 "And there were in the same country shepherds abiding in the field, keeping watch over their flock by night."

Luke 2:12 "And this shall be a sign unto you; Ye shall find the babe wrapped in

swaddling clothes, lying in a manger."

Luke 2:15 "And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us."

So, this quote refers to Jesus as a babe and the Greek word being used here in the Bible is brepbos for newborn or infant. So, as you just read, this proves that the baby Jesus was born during the summer, in the year 7 A.D. based on the death of Herod.

Excerpted from Mary, The Blessed Mother Of Jesus Christ (Pamphlet No. 7) by Rabi Malachi Zodok York-El.

-> September 31, 2005

(4). 'Tis the seasons (to overspend)

Well, it's that time of the year again when cash registers ring sweetly, as big businesses sweep upon the masses, exploiting them with all sorts of commodities for the "holiday season." From Halloween to New Year's Day, the advertising agencies and department stores get rich as the naive public falls prey to their hyped-up campaign.

The Halloween season is big business. It is one of the three top candy-selling seasons of the year. The manufacturers of Halloween greeting cards, costumes and decorations take their fill of the large profits reaped by the public's desire for "fun and folly," and the beginning of the Thanksgiving - Christmas - New Year's Eve swing.

Excerpted from Halloween, The Evil One's Sabbat by Dr. Malachi Z. York
(5). Santa's Hat

...The ball on top of the hat is symbolic of Titan, what scientists call the moon of Saturn. The white band on the hat represents the rings of Saturn. Santa's face represents the planet Saturn.

Excerpted from The Spell Of Leviathan (The Spell Of Kingu) 666 Part 2 by Dr. Malachi Z. York-El

Related: Titan: Sol's Biggest Lightweight

(6). Christmas Emulators?

Why celebrate Children's Day?

When it is said that the Holy Tabernacle Ministries are only doing this to emulate the Amorites (one of Canaan's cursed seeds of Genesis 9-10, Leviticus 13) Christmas, say "yes, we are." We are reforming evil to good because so many of our people already believe in Satan's holiday called Christmas.

(7). Kwanzaa

Kwanzaa was made up in the 1960's by a revolutionist named Maulana Karenga (aka Ronald Everett, photo) who has a Muslim name, yet was not one. Now, the 60's are over and it's time for truth. The symbolism of Kwanzaa has no significance to us Nubians. It is a celebration of the harvest of the first fruits of the year. Now ask yourself; what first crop is harvested in December, regardless of the country's temperature?

...It is no coincidence that Kwanzaa begins December 26, the day after Christmas and lasts through January 1. As I said if you want to stomp out a fire, you must stomp on, not next to it. Kwanzaa should have begun on December 25. Wake up!

Source (articles above): Santa or Satan, The Fallacy of Christmas

Confederate Flag Image(8) .

Wasted Time?

About the recent protest of the Confederate Flag flying at South Carolinas Statehouse—it's great to see the family come together on an issue. Keep up that habit! However, even if they remove the flag, some feel is based on slavery and oppression, the mentality will still exist in those who use it for that purpose. They can't be reformed, thus we see wasted time.

"I pledge allegiance to the flag of the United States" (The Union - The United States of America regarded as a national unit, especially during the Civil War). Here's that union, the United States. The original 13 states (13 stars). That's all, just 13 that was the original United States on the confederate flag with an X on it. This is the symbol of Christ as in "X-Mas" for Christmas - the so-called birth of Christ, and the Greek X for Christ and the Greek word Lord "Kurious" or Christ "Christos" where they get the word Christ or Christians.

(The Spell of Leviathan (The Spell of Kingu) 666, By Dr. Malachi Z. York)

We appeal to those seeking Right Knowledge to study the facts and then determine for themselves who is telling the TRUTH for Jesus said:

John 8:32
"And you shall know the truth, and the truth shall make you free."

The TRUTH of the matter is that we must learn facts rather than theories and mere beliefs. For that reason ALL TRUE CHRISTIANS must demand that their Reverends, Ministers, Preachers and Sunday School Teachers must learn to look at Biblical Text through the Languages of HEBREW (Tenakh/Old Testament) and Galilean (Arabic) or Greek when reading the New Testament called "The Injil" or "Gospel". There are two excellent references that Rev. Dr. Malachi Z. York recommend that we use:

THE KEY WORD STUDY BIBLE CONTAINS A HEBREW & GREEK LEXICON IN IT. THE STRONG'S CONCORDANCE IS A BIBLE DICTIONARY THAT ALSO CONTAINS THE SAMEBook Cover Book Cover

STUDY TOOLS RECOMMENDED TO BIBLE MASTERY CLASS STUDENTS BY REV. DR. MALACHI Z. YORK.

We must overstand that KING JAMES was a English King and he has his own version of the Bible. In fact he had his ENGLISH BIBLE translated from the Tynsdale German version of the Bible. At present, we know of 17 different German translations produced between 1466 and 1522, but these translations never became popular. First, they were mostly based on the Vulgate, and not the originals. They were also largely poor, awkward translations. Although good intentioned, these translators often just didn't have the language skills necessary to make good translations.

Coverdale's work was the basis of the next English Bible, the Great Bible published in 1540. The Geneva Bible appeared in 1560. This Reformed Bible was promoted by Calvin and Beza, the Reformed leaders from Geneva Switzerland -- and hence the name. The heart of this translation was the official explanation in the notes that explained what everything said. This version was printed in 117 editions and was used far into the 17th century. Shakespeare quoted from this version of the Bible.

The Bible was then put into the Shakespearean Language by King James because it was the most flowery and picturesque Language of his day and even up to today. In fact SHAKESPEAR left his signature on the Bible. The Scholars know about the 46 Rabbis or 46 Elders that was used by King James, who couldn't speak Hebrew and who belonged to the Anglican Church, a branch that broke off from Martin Luther, who had broken off from the Catholic Church. So King James wanted a Bible to set up his own European Church. So the Bible is in his (KING

JAMES VERSION and not GOD's VERSION.)

- (1). Catholic Versions
- (2). Latter Day Saint Versions
- (3). American Standard Version
- (4). Amplified Bible Version (Jehovah Witnesses)
- (5). Authorized Version Version
- (6). Douay-Rheims Version
- (7). English Standard Version
- (8). King James Version
- (9). New International Version
- (10) New King James Version
- (11) New Living Translation
- (12) Revised Standard Version
- (13) Today's New International Version
- (14) Young's Literal Translation

These are all "VERSIONS" and not the True Scriptures that came down to us in HEBREW or GALILEAN (Arabic) spoken by Jesus of Galilee. Jesus did not speak "English" in his day and time. So we should teach our children and ourselves the Ancient languages of the Bible or at least get us a KEY WORD STUDY BIBLE AND A STRONG's BIBLE DICTIONARY SO WE CAN STUDY THE TRUTH OF WHAT THE BIBLE REALLY TEACHES. JESUS SPOKE GALILEAN (ARABIC).

Much of the ministry of Jesus occurred on the shores of Lake Galilee

Mark 1: 14-5

14 "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel."

and

Matthew 4:18-22 (King James Version)

18 " And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

19 And he saith unto them, Follow me, and I will make you fishers of men."

King James used 46 Rabbis (Elders) to translate the Bible and it was put into SHAKESPEAN LANGUAGE. Isn't it ironic the 46 Rabbis Translated the Bible and Psalms 46th Chapter hides Shakespear's Signature in code?

Go to the next page and let us explain it to you in detail:

(Go to the next page)

Psalms 46th Chapter

BIBLE: Psalms , Chapter 46 (King James Version)

Start -> 1 2 3 4 5
6 7 8 9 10 11

1 God is our refuge and strength, a very present help in trouble.12

13 14 15 16 17
18 19 20 21 22

2Therefore will not we fear, though the earth be removed,

23 24 25 26
27 28 29 30 31 32 33

and though the mountains be carried into the midst of the

34

sea;

35 36 37 38
39 40 41 42 43

3Though the waters thereof roar and be troubled, though

the mountains shake with the swelling thereof. Selah.

⁵ God is in the right; he will be glorified by all the earth. God shall be glorified.

that right early.

hath made in the earth.

The Maketh wars to cease unto the end of the earth; he

STOP

46 45 44 43

breaketh the bow, and cutteth the Spear in sunder; he

42 41 40 39 38 37

burneth the chariot in the fire.

36 35 34 33 32 31 30

29

28

27

26

25

23

10Be still, and know that I am God: I will be exalted among

22

21

20

1 9

18

17

16 15

14

the heathen, I will be exalted in the earth.

13

12

11

10

9

8

7

6

5

4

3

2

11The LORD of hosts is with us; the God of Jacob is our

1

refuge.>-- Start Count Selah (PSALMS 46th Chapter, v. 1 - 11)

Here you start from the bottom of the page at the end of the 46th Chapter of Psalms in your Bible and count 46 words from the end of the chapter. Remember we don't count epithets like "SELAH" or "AMEN".

End of Part 1, Lesson 6 "THE BEGINNING".

Part II, "THE HEBREW BIBLE CODE"Coming soon.....

BREAKING THE BIBLE CODE

BREAKING THE BIBLE CODE

There are codes used to protect the Truth in Scripture as we will see in this Bible Mastery Class Lesson # 7.

Rev. Dr. Malachi York The Source

CD # 7, Part 2 "THE BEGINNING" (BIBLE CODE) WBKZ Radio, GA

Now, as I speak there are Rabbis in Israel who are putting out software all over the world that contains very detailed information of what they call "BIBLE CODES". They claim that this code predicts Major World events and incidents. You can go to certain stores right on Atlantic Avenue in Brooklyn, New York and elsewhere and buy this software called "THE MATHEMATICAL CODE OF THE BIBLE". So there is a Number System in the Bible, a Mathematical Code. God or somebody put that code in the Bible to protect the Truth it contains. This code was put in the Hebrew Text so that if anyone comes along and put it into another language or another text then the coded is lost!

QUESTION: WHY IS THE BIBLE CODE LOST WHEN WE TRANSLATE IT FROM HEBREW INTO ENGLISH?

ANSWER: Because each of the 22 Hebrew Letters of the Hebrew Alphabet has a numerical equivalent. This alpha-number code does not synchronize with any

other language because the letters of each language differs. So if you translate the Word of God out of Hebrew into English the Bible Code that protects it's Truth will be LOST.

Decimal
Number

Equivalent

Hebrew

Name of Letter

Here is the Hebrew Number and Letter Code Chart

Glyph

Hebrew Letters

1 to 22

1

Aleph

? 1

2

Bet

? 2

3

Gimmel

? 3

4

Daled

? 4

5

He

? 5

6

Vav

? 6

7

Zayin

? 7

8

Het

? 8

9

Tet

? 9

10

Yod

? 10

20

Kaf

?, ? 11

30

Lamed

? 12

40

Mem

?, ? 13

50

Nun

? , ? 14

60

Samekh

? 15

70

Ayin

? 16

80

Pe

? , ? 17

90

Tsadik

? , ? 18

100

Kof

? 19

200

Resh

? 20

300

Shin

? 21

400

Tav

22

. The word "GEMATRIA" itself comes from the Greek word 'geometry' and the concept or system is the same as the Greek isopsephy.

Isopsephy

Isopsephy (iso meaning "equal" and psephos meaning "pebble") is the Greek word for the practice of adding up the number values of the letters in a word to form a single number. The early Greeks used pebbles arranged in patterns to learn arithmetic and geometry. A Latin word for "pebbles" is "calculi", the origin of the word "calculate."

Isopsephy is related to gematria, the same practice using Hebrew letters, and the ancient number systems of many other peoples.

GEMATRIA (GEOMETRY)

The Ka'b Allah; or Qaballah; or Cabala, are all based on Logical Universal Geometry of The Ancient Ta.Ma.RE-aat (Egiptians).. This is also the system used to decode the Hebrew Torah. The Roots of The Ka'b Allah/Qaballah/Cabala is in Heaven and it's branches are on Earth. This all exists in a CREATRIX (Cosmos Source).

ABJAD (SCIENCE OF NUMBERS)

Abjad numerals).

This Number Science is Based on the number "19" and is a MATRIX.

Recall Professor Khalifa and his work on the Holy Quran and the code number 19 which reveals many secret 19-based codes in the Holy Quran (Refer to "Dr. York and The Computer" Scroll).

APHA = 1 OMEGA = 9 19

The CREATRIX is a Hyper Vacuum into which The Cosmos, or all Universes Fit. The Scientists call it "The Macrocosm" (Quantum).

The MATRIX is a Space or Womb into which all things fit. The Realm of The MICROCOSMIC Worlds.

The Hebrew Torah is written in the Hebrew Language which is composed of 22 Letters. The Rabbis base the 22 Paths of Their Kabbalah on the Hebrew Language's 22 Letters of the Alphabet.

TAWARET

Egyptian Deity

12 Constellations 10...Planets...

22

TORAH

Hebrew Language 22 Letters

Kaballah

22 Paths & 10 nodes

TAROT

Gentile Cards

22 Arcana (Trump Cards)

In numerology

The number 22 is significant in many systems of numerology, often called the Master Builder or Spiritual Master in Form. This 'master number' includes all the attributes of the number 2, twice over, and also those of the 4. People who are 22s often find themselves feeling as if they live in two worlds, one which is overwhelmed by the mundane, and the other by the fantastic.

22 Twenty-two is:

* The number of letters in the Hebrew alphabet=22

- * In the Kabbalah, the number of paths between the sephiroth Or Nodes= 22.
- * There are 22 soccer players in a soccer match
- * Theoretically, the minimum number of moves required to solve a Rubik's cube from any position =22
- *
- * In the title of Joseph Heller's novel Catch-22, and consequently the popular expression " catch 22."

Abjad ("The Science of Numbers")

This is the Abjad system for the 28 Arabic Letters of the Arabic Language of The Holy Qur'aan (Koran).

We will study the above systems in detail at another time. We just want to let you know the Bible Code is based on Gematria, and The Qur'aan Code based on Abjad's Science of Numbers. Rev. Dr. Malachi stated earlier that there is a Code that Protects the True Scriptures written in the Original Languages . All this is deeper and more profound than most people may tend to think. The Miracle of Rev. Dr. Malachi Z. York is that he decodes and interprets the Bible and Quran effortlessly. Let us proceed as Rev. Dr. Malachi Z. York decodes and clearly explains the Bible to us.

The Gentiles and Jacobites use linquistical numerology in order to try to figure out Bible and Quran Codes. However, Reverend Dr. Malachi Z. York has the Natural Gift of Prophesy as well as a Divine connection with Higher Beings. Genesis 1:1Genesis 1:1-4 (King James Version)

1" In the beginning God created the heaven and the earth.

2" And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

3And God said, Let there be light: and there was light."

QUESTION: "Reverend York, Who was there in the beginning to see or know that God did create eveything?

ANSWER: REV. MALACHI Z. YORK="If you read Genesis 1:1-4 and you see what the Translater is doing you will realize that the Rabbis wrote this long after the event being explained here in Genesis of the "BEGINNING". What we know is that Moses was the one who was supposed to receive the Law or what is called the TORAH. In the New Testament in is called "NUMBERS". The fact is that this was done a long time after ABRAHAM, ISMAEL, JACOB then all the way down the wheel of time to MOSES who was educated in EGYPT."

Now, to answer your question, someone is writing the story of a Creation for GENESIS based on Five Books called

- (1) Genesis
- (2) Exodus
- (3) Leviticus
- (4) Numbers
- (5) Dueteronomy

And the above 5 Books composed what is called "The Original Old Testament. All the other Books that we now find in the Old Testament we read today were not there (

No Joshua Book , No Judges Book, No Ruth's Book, No Samuel's Book, No I & II Kings Books, No I & II Chronicles Books, No Ezra Book, No Nehemiah Book, No Esther Book, No Job Book, No Psalms Book, No Proverbs Book, No Ecclesiastes Book, No Song Of Solomon's Book, No Isaiah Book , No Jeremiah Book, No Lamentations Book, No Ezekiel Book, No Daniel Book, No Hosea Book, No Joel Book, No Amos Book, No Obadiah 1 Book, No Book of Micah, No Nahum Book, No Habbakuk Book, No Zephaniah Book, No Haggiah Book, No Zechariah Book, and No Malachi Book. All these books came later. So the person writing about the "Beginning" was not AT the Beginning nor IN the Beginning.

The writer was actually just writing about the Beginning and that's why it speaks of "God (Eloheem) as the third (3rd) Person....

1"In the beginning God created the heaven and the earth." The Writer (1st Person) is writing to the Reader (2nd Person) telling that Person that God (3rd Person singular) Created The Heaven and the Earth. So We know that this was written long after ABRAHAM and his descendants were here. The writer is referring to God as the 2nd or 3rd Person Singular telling us what God did or didn't do.

So this is PROOF that The Bible is not God's Word. If the Bible was God's Word it would be address the Reader in the 1st Person singular. For example the bible would have said,

1"In the beginning I , God , created the heaven and the earth.

2"And the earth was without form, and void; and darkness was upon the face of the deep. And My Spirit moved upon the face of the waters.

3And I ,God, said, 'Let there be light: and there was light'." But we read instead...

1"In the beginning God created the heaven and the earth.

2"And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

3And God said, Let there be light: and there was light." This is clearly someone other than God speaking or writing in the beginning of the Bible's First Book called Genesis, Chapter 1, verses 1 to 3.

Did you know that there are at least three other books in the BIBLE that start off "In The Beginning"??? Well there are and let's check them out. The Book Matthew gives you the beginning of the Generations of Jesus Christ

The Book Luke "1Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;

3It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, " Luke never met Jesus nor was he a Disciple.

Here We see that LUKE had nothing to do with The Beginning nor does he say he was "inspired", he says simply it seemed good to him that he should write. The "Beginning" here is the beginning of the Eyewitnesses and the Ministers of the Word. So how can we call this the "WORD OF GOD"?

Mark 1

1The beginning of the gospel of Jesus Christ, the Son of God;"....

This is THE BEGINNING OF THE GOSPEL OF CHRIST.
John 1

"1In the beginning was the Word, and the Word was with God, and the Word was God. "

So here we have

(1). MATTHEW: THE BEGINNING OF CHRIST'S GENEALOGY

(2). MARK: THE BEGINNING OF THE GOSPEL OF CHRIST...

(3). JOHN: THE BEGINNING OF THE WORD OF GOD.

See beginning, beginning, beginning...Everybody is talking about a beginning. We must ask ourselves, "How did this originate or how did it come about.

Lets look at John, The Baptist whose true name was Yowchanan Bar Zeebedee

Pronunciation Guide

Yowchanan {yo-khaw-nawn'} Hebrew for "John"

John (Yowchanan) was a Hebrew and was born in Galilee, and this takes us back to the Bible's Book of ACTS and Speaking in Tongues and all the people in that room were GALILIEANS

Acts Chapter 2:7: " 7And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans?"

So here we are reading about Galileans speaking Galilean (Arabic) or Egyptian Hebrew. And this shows clearly that they spoke Jesus' Language and Jesus did not speak English, Greek nor Latin. He had to be speaking Hebrew, Arabic or another Semitic Language.

John The Baptist was a Galilean and received a Revelation while he was in Asia Minor, right? He did not receive the BOOK OF REVELATIONS in Greek, althought he was among Greeks, but rather it was in Hebrew or Galilean (Arabic), the Semitic Language that Jesus spoke.

Some Church puts a lot of emphasis on the Greek word LOGOs. This is a Greek word that many say is the Incarnation of Our LORD and SAVIOR Jesus Christ. But what the Deceivers are not telling you is that you get a different meaning when you read that same Revelation in Hebrew. Again, John was from where? Right! He was a Galilean! A Hebrew! A Israelite speaking the HEBREW language. So if God spoke to John, The Baptist, He would speak to him in the OLD TESTAMENT LANGUAGE, HEBREW! and not Greek, overstand?:

God would speak to him with a Revelation He could understand! God would Speak to him in Hebrew and not Greek!

Now if you take ST. JOHN 1: 1 back to Hebrew, The Language in which this REVELATION was originally revealed to John The Baptist, you would get a whole new picture and idea of what it's really saying.

ENGLISH LANGUAGE

st. john, chapter 1.

1In the beginning was the Word, and the Word was with God, and the Word was God. "

THIS CHANGES WHEN YOU TAKE IT BACK TO HEBREW:

HEBREW LANGUAGE

Yowchanan 1

"In the Beginning was a Coversation and the Conversation was with the Elohiym (a group of gods), and the conversation was gods creating gods."

Now compare the two and you will see a major difference in meaning.

The name for God is not singular "EL" but rather plural Elohiym, meaning 3 or

more gods. Go back to Genesis 1:1
Genesis 1:1

Gen 1:1 In the beginning 07225 God 0430 created 01254 0853 the heaven 08064 and 0853 the earth 0776.

Hebrew for 07225

Pronunciation Guide

re'shiyth {ray-sheeth'}

07225: Re'shiyth= "The beginning"

Pronunciation Guide

'elohiyim {el-o-heem'}

0430 : Elohiym= "gods" (plural)

Hebrew for 01254 Hebrew for 01254

Pronunciation Guide

bara' {baw-raw'}

01254= baw-raw' = "shaped & fashioned"

Hebrew for 08064

Pronunciation Guide

shamayim {shaw-mah'-yim} dual of an unused singular shameh
{shaw-meh'}

08064=Shamayim (Shameh) = "heavens (heaven)"

Hebrew for 0776

Pronunciation Guide

'erets {eh'-rets}

0776 - Ehrets = "Earth"

ACTUAL TRANSLATION:

Genesis 1:1

"In the Beginning The gods fashioned & Shaped The Heavens and the Earth".

Compare when properly translated by Rev. Malachi Z. York

John 1:1

Yowchanan 1

"In the Beginning was a Coversation and the Conversation was with the Elohiym (a group of gods), and the conversation was about gods (creating gods.)"

Compared to:

Genesis 1:1

"In the Beginning The gods fashioned & Shaped The Heavens and the Earth".

So here we see that there is a correlation between these two verses. In English you can't detect this. You can't have a plural (elohiym) without it being a composite. A plural is composed of 3 or more things, A dual is composed of two things. A singular is composed of one thing. So when you say "ELOHIYM" you must have 3 or more Els.

Now, Stop and think, how can Elohiym be the very beginning and be a plural (3 or more Els/Gods). That would be a TRINITY or a TRIAD and the Holy Ghost is not a person. Nor is The Son, The Ever-Living God. LET ME EXPLAIN THIS RIGHT NOW AND GET IT OUT OF THE WAY.

THERE ARE TWO (2) PARTS TO THE LORD JESUS CHRIST:

(1). First there is "The Son of God"

(2). Then there is "The Son of Man"

(3). Thirdly there is The Son of God, Who is The Holy Ghost.

The "Son of Man" is Jesus Christ's physical composition...his BODY.

The "Son of God" is The Holy Ghost that was put into him or into Mary to make him manifest as "God on Earth". One of them is born of the Earth and the other one is Heavenly-born. So when Jesus taught that He was back there with God in The Beginning, before Abraham and "I AM", He was not talking about his PHYSICAL BODY, The Son of Man, but rather about his Soul. Jesus was among the Angelic Beings but so was ADAM. So if Adam was among the Angelic Beings in the Beginning then so were you because mankind all descend from Adam.

John 1:8-10 (King James Version)

" 8He was not that Light, but was sent to bear witness of that Light.

9That was the true Light, which lighteth every man that cometh into the world.

10He was in the world, and the world was made by him, and the world knew him not."

Here we read that this Light is not just for Jesus but rather "THE TRUE LIGHT WHICH LIGHTETH EVERY MAN THAT COMETH INTO THE WORLD". So the Spirit of God Came down into everybody, our body is bound by the Earth, but our Soul is a part of the Boundless Universe and is a part of God that is why we are called "THE CHILDREN OF GOD".

WE'RE Children of God in Spirit, we're not children of God in Body! Our bodies are weak and sick, and therefore it says in scripture that the "FLESH IS WEAK". So if it says in the Bible that Jesus was back in the beginning then so was everybody else, including you.

You were there in Spirit but you were not there in body! And if Genesis starts off with saying the Elohiym (Gods) created the heavens and earth in the beginning, that cannot be the VERY BEGINNING, or the 1st Beginning. That's because you have to go back to the DUAL (2) Els in order to arrive at The EL (singular First Person). There are four dimensions ...

(1). First you have to get back to the Original EL, the Chaldean EL or . Word for God

(2). Secondly, ELOH (singular Hebrew Word for God);

(3). Thirdly, to ELOHIYN the Dual Term for God.

(4). Fourthly, ELOHIYM meaning 3 or more Gods. And this is where . . . we start off in the Book of GENESIS (GENEs of ISIS). So in no way . . . is this the VERY BEGINNING! (Thank You ANU for Dr. Malachi!)

The plural comes in four stages and that's why when you go to Genesis Chapter 2, verse 4 you see a change in the Bible. You see everything is Mathematics. Genesis 2:4 (King James Version)

4"These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,"

"These are the generations of the heavens and of the earth"

Here we're talking about the original stages of the Bible down to the Elohiym, where God becomes more than one Being. And here is where the Gods (Elohiym) manifest in flesh. Notice it says "GENERATIONS OF THE HEAVENS" as well as The Earth. The Hebrew term for GENERATIONS is To-led-aw

Pronunciation Guide

{To-led-aw'}

- 1) descendants, results, proceedings, generations, genealogies
- 2) account of men and their descendants
- 3) genealogical list of one's descendants
- 4) begetting or account of heaven (metaph)

So this tells us that there are generations in heaven who beget and who also reside there. Consider the war in Heaven where Michaels and his Angels cast out other warring Angels. So there must be a place to stand in Heaven and have a Battle. If there's a Battle in Heaven then it means that there is OPPOSITION! RIVALRY! ANGER! BLOODSHED! WEAPONS! Whether there are physical weapons or mental weapons. So Heaven is a place MERCURY, VENUS, EARTH MARS. And outside those Heavenly places you have a ASTEROID BELT that separate those Heavenly Places and then you have JUPITER, SATURN, URANUS, NEPTUNE and PLUTO! So there is a separation of the Heavens above and the Heavens beneath by a Asteroid Belt. And whats outside of that in this Solar System? Well, then you're into other Solar Systems, other Planets and other Suns! Now you have 3 Heavens because you got past the singular, you got past the Dual and you got past the Plural because there are Boundless Universes! Look in the BOOK OF JOB where they speak about the ORION SKIES!

Job 9:9 Which maketh 06213 Arcturus 05906, Orion 03685, and Pleiades 03598, and the chambers 02315 of the south 08486.

In Job 9:9 We clearly see ARCTURUS, ORION and PLEIADES mentioned.

Then in REVELATIONS 12:7-8 it says:

Revelation 12:7-9 (King James Version)

"7And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

8And prevailed not; neither was their place found any more in heaven".

Pronunciation Guide

ouranos {oo-ran-os'}

The Greek word for "HEAVEN" above is ouranos which is the equivalent to ORION mentioned in Hebrew in the Old Testament.

ORION (OURANOS) is defined in the STRONGS BIBLE CONCORDANCE as :

" the region above the sidereal heavens, the seat of order of things eternal and consummately perfect where God dwells and other heavenly beings"

So, Tell Me where is HEAVEN? When you say "OUR FATHER WHO ART IN HEAVEN (English)", If you say HEAVEN in Greek it would be, "Our Father Who art in ORION (Greek)" or if you said Heaven is Hebrew you would say, "Our Father Who art in OURANOS (Hebrew)". The major Stars of Orion Constellation are four points with three in the middle...how many stars is that? Seven, right? Those are your Seven Heavens. THIS IS ALSO SYMBOLIC OF THE SEVEN (7) ARCH ANGELS.

They (enemies of Truth) got very confused when they read the 6th Chapter of Genesis and the Giant Beings coming down to Earth. In Hebrew they were called Nefiyel..

Hebrew for 05303

(Str. & Ges.) (Str.)

Pronunciation Guide

nEphiyl {nef-eel'} or nEphil {nef-eel'}

1) giants, the Nephilim
Genesis 6:2-4 (King James Version)

2"That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

3And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

4There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown."

The word Nefil means to "come downward" or to "Fall down" from somewhere up there. Read the above Genesis 6:2-4 and you can see that these beings came down and had sex with the Daughters of men and had children by them. This means that these beings that come down had sperm.

If these Nephilim had Sperm, then they also had Chromosomes and a genetic make up. They also had a blood type. They had eyes, teeth, nails, hair, skin and organs and they were not transparent angelic beings, that's not what the above Chapter 6, verses 2 to 4 of the Book of Genesis says.

Nephilim (Re: Strong's Bible Dictionary)

The Nephilim were from the Heavens and the
Genesis 6:1-3

"1And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,"

The Hebrew word for "men" above is 'ADAM

Hebrew for 0120

Pronunciation Guide

'adam {aw-dawm'}

There is also another interesting point to be made about "ADAM" in Genesis, Chapter 5:

Gen 5:1 This 02088 [is] the book 05612 of the generations 08435 of Adam 0121. In the day 03117 that God 0430 created 01254 man 0120, in the likeness 01823 of God 0430 made 06213 he him;

Gen 5:2 Male 02145 and female 05347 created 01254 he them; and blessed 01288 them, and called 07121 their name 08034 Adam 0120, in the day 03117 when they were created 01254 .

In the STRONGS BIBLE DICTIONARY the word "God" should be "gods" (plural) because the Hebrew word in the Original Hebrew Language is "Elohiym" and not "EL" nor "ELOH".

Genesis 5:1

" 1This is the book of the generations of Adam. In the day that the gods created man, in the likeness of gods made the gods him;"

SEE, this is quite different when we see the plural "gods" as it was actually written. This also shows that the Elohiym are both males and females. And The Hosts from Heaven also are male and female.

WHY DO I POINT THIS OUT?

Because Genesis Chapter 6 tell us that those Heavenly Host that came down here were the "sons of God" and came down here and had sex with women who gave birth to children. So whatever realm in heaven that they dwelled in before they came down from heaven to earth, there were women there too, Women Nephilim. Or if you want to look at it another way, female angels or messengers. Let's look at Genesis 6:1-2 again:

Genesis 6:1-3

"1And it came to pass, when men (Adam) began to multiply on the face of the earth, and daughters were born unto them,"

2That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose."

Above it saws the Sons of God (Bin Elohiym) "saw" the daughters of Men (This means that they had eyes) and they were Tobe (good or fair).

Genesis 5:3 "And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years).

Now we See "LORD" which is not the same as ELOHIYM or "Gods".

Hebrew for 03068

Pronunciation Guide
YAHWEH {JE-ho-vaH'}

NOW, we are dealing with YAHWEH (JEHOVAH) which is translated into English as "LORD". And this YAHWEH or JEHOVAH speaks in the First Person..."And The LORD said 'My spirit shall not always strive with man', "...So YAHWEH (JEHOVAH) appears in the Bible as "LORD" after The ELOHIYM "Gods" who were in The Beginning (Genesis 1;1). Do you overstand?

End of BIBLE MASTERY CLASS LESSON # 7.

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LESSON ONE [Part 1] Positive Energy

You've got all the brains you'll ever need! It's true. Never think that you can't do something. That will get you lacking in the "get up and go" department. And learn to take criticism as what it's meant for, a learning experience. It's someone else's opinion of your self-expression. Check your attitude! Nobody's perfect and if you keep thinking that you have to be, you're not going to make it. Get it done and don't dwell on it. At least you can always say that you gave it a shot. You've got goals: Use those to your advantage! Choose classes that really make your skills shine and that may be useful in your future career. While you're at it, find others with similar interests and see what you can learn from each other. You get to make friends and get a few tips along the way. Total win-win situation. Visualize: Sure it sounds easy, but if you keep a running tab on your progress you're more likely to reach your goals. If you're seeing something that's a little unfavorable, think about how you can change that.

Lesson 1 [Part 2] How To Plan Your Day

Visualize your long term picture of success and put it in writing. Review your goal frequently. Your goal should be specific, measurable, achievable and compatible with where you are now. There should be an end date as well. This is called "Begin with the end in mind."

Try to do your planning at the same time every day. Use this time to review past accomplishments as well as future things to do.

Use only one planner to keep track of your appointments. Keeping a separate business and personal planner creates confusion.

Write out a To Do list every day. Include items that can be completed, such as "Prepare exhibits for monthly report", rather than just "Work on report."

Separate your To Do list into A, B and C priorities. "A" items are important to

your long term success, "B" may be urgent but not as important and "C" are those that would be nice to do if you get the time.

Start with the A items. Don't work on a C just because it's easy to do. Also, break your A items into small manageable chunks, so they're easy to accomplish.

Check off items as you complete them to give yourself a sense of accomplishment.

Block off time in your planner for major activities. This might include a block of time for working alone on major tasks. If someone wants to meet you during that time, say "I'm sorry, I already have an appointment."

Don't jam your day full of activities. Leave time for emergencies, special opportunities and thinking time.

Be your own manager. Ask yourself if you have met your goals, and what changes you plan to make to achieve them.

Do it now. People will often say "Call me next week, and we'll book an appointment then." Respond by saying, "Let's save ourselves a call and do it now."

Always plan time for balance; include family, fitness, recreation, social and spiritual activities.

Conduct a time study to see how you're doing and where the opportunities for improvement lie. Many people are only able to spend one quarter of their time on top priority activities. Moving this up to one third of the week means almost 4 more hours per week on key activities.

Lesson 1 [Part 3] How To Say No

We say "yes" to others because we want to please them. But when eventually we can't continue, we let them down and we feel guilty. Both parties suffer. Recognize that a desire to please often prevents us from saying no.

Stick to your plan. If you have a written set of goals and strategies, this gives you a reason to stick to your course. ("Thanks, but I already have an investment plan, so you don't need to send me a newsletter about stocks.")

When someone persists, repeat your position, perhaps in a slightly different way. ("As I already said, our policy is to donate to charities that help children only.")

Make sure you understand exactly what is being asked of you before you respond. Perhaps the task is more time consuming than you thought. On the other hand, it may not take much effort at all.

Excel at just a few things, rather than being just average at many. Don't try to do everything.

You have a right to say no. Remember that others may take you for granted and even lose respect for you if you don't.

Be polite, but firm in saying no. You only build false hopes with wishy-washy responses. For instance, the phrase "I'll try to be there" in response to a party invitation is giving yourself an excuse to avoid a commitment. It doesn't do anyone any favours.

Keep yourself upbeat and intune at all times and you will find yourself in the realization of success. It all starts with a positive attitude...and sometimes saying no :-)

THE COMING

EL HAADUR

QUESTION: Where is this great abode, and what is it called?

It is called Calneh, and each one of you are a Djed pillar in this great fortress. In fact you are "the fortress of Anu", and

your chest is the volt, and your tongue, is the key.

QUESTION: How should I use the most precious key?

To dispel of lies and misinformation, by speaking the truth, confirmed facts, that ill open the hearts of all.

Question: But are we not mere men and women?

No, we as etheric or spiritual beings, existed before gender, or the creation of men and women on this planet, and in order of existence, the fact is that women, or the female genetically existed before the creation of men or the male.

Question: What are you saying, woman are the gods and predate man?

Exactly, this is the best kept secret that is best to be made known now.

Question: What is the proof of this?

Archaeologist today have traced fossils that goes back 200 - 300 thousand years, that they traced back to one woman's gene called Mitochondria, the gene proven to be transferred from the mother to the child, never from the father to the child. Mitochondria is also proven to be the gene that produces nearly all the energy to keep the cell alive.

QUESTION: So are you saying that due to mitochondria, that women were here first?

That is correct. By here I mean this planet Earth. For without the physical body there would be no need for gene discussions.

QUESTION: If all mammals are born in pairs, then how is it possible for the woman to come before the man?

It's a fact that human beings are not merely mammals, but a mixture of both mammal and reptile. To overstand the answer to this question, I must fist teach you on the different kinds of beings that came to your planet millions of years before your creation. Scientists, archaeologists and marine biologist all agree the seas of your planet, were inhabited by a great empire of reptilians and millions of other alien forms of life. Many have discovered, because of the latest advancement in computers and equipment.

QUESTION: Is this the only planet with life?

No. In fact, scientist have verified water on the Moon and Mars, which is a confirmation of marine life, having existed there thousands of years before the biblical concept of God creating life, or time as you know it, by placing a moon in the sky when other planets also have moons. Now if the reason was to calibrate life, then this same principal would apply to any other planet with water and moons.

QUESTION: So beings who lived on the other planets and maybe even other star systems ,came here?

Absolutely. This planet was being visited for millions of years by higher

intelligence. Some which decided to colonized, and set up their home here in the seas, while the planet was still undeveloped for your form of life.

QUESTION: Where did they dwell?

Some made the deep dark seas of this planet home. One such place has recently been discovered and was located in the Atlantic Ocean, in the Bermuda Triangle or Angel's Triangle.

GOD SAID LET THERE BE LIGHTAS

GENESIS 1:2-3

"And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." "And God said, LET THERE BE LIGHT: and there was light."

God Said Let There Be Light

In the beginning, the Spirit of God moved through out the universe of darkness as the Spirit of Knowledge. It is written that the Spirit of God moved upon the face of the waters because the thoughts of God traveled in wavelengths like waves of water.

When God said, "Let there be light," he was actually saying let there be intelligence. Therefore, light and intelligence are synonymous. That means that light and intelligence are metaphysically the same, or that physical light is related to mental intelligence.

Knowledge alone is not enough to create heaven and earth. To create heaven and earth, God had to establish intelligent ways of using His knowledge. Therefore, God said, "Let there be light," which also means let there be intelligence.

God Said Let There Be Light

THE ELECTROMAGNETIC SPECTRUM
and ITS MANY DIFFERENT WAVELENGTHS

Visible Light Make Up Only A Small Portion
of The Electromagnetic Spectrum

Red Light has a long wavelength, and therefore a low frequency.

Blue Light has a long wavelength, and therefore a high frequency.

God Said Let There Be Light

Before God created life on earth, He created the rhythms of life in heaven. The rhythms of life were created between the red-shift of red light and the blue-shift of blue light. That also means that the rhythms of life were created between the low frequency of red light and the high frequency of blue light.

The Sun expands into a red-shift to increase its mass of hydrogen

The Sun contracts into a blue-shift to burn its increased mass of hydrogen and release solar energy, or thermal energy called heat

The red-shift and blue-shift produce an invisible light called Ultra-Violet Light

]

God Said Let There Be Light

REVELATION 21:19-20

"And the foundation of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, an emerald;"

"The fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eight, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an AMETHYST."

AMETHYST STONE

Jesus used the AMETHYST stone to symbolize the Ultra-Violet light that is produced by the red-shift and blue-shift of a star like the Sun. Because the AMETHYST stone was the final stone in the great wall, it also symbolized that the Creation of the Sun was the final step in creating the rhythms of life in heaven.

It is important to note that Jesus understood these things 2,000 years before modern scientists began to understand them. It is also evidence that his eternal soul is forever a part of the rhythms of life. Here Jesus has provided us with scientific proof that all our souls are eternal a part of the rhythms of life.

God Said Let There Be Light
THE RHYTHMS OF LIFE

THE SAME RED AND BLUE SHIFTS FOUND IN THE SUN ARE ALSO FOUND IN THE HUMAN BODY

God Said Let There Be Light
THE HEART

God Said Let There Be Light

More On Electromagnetic Wavelengths

Remember that, in the beginning God said, "Let there be light." Also remember that saying "Let there be light" is metaphysically the same as saying "Let there be intelligence." Since God's thoughts and intelligence were radiated in wavelengths, we can develop a lot of intelligence about ourselves and the world around us through using and interpreting electromagnetic wavelengths. The electrocardiograph (EKG) and the electroencephalograph (EEG) are two devices that use electromagnetic wavelengths to help us develop intelligence about ourselves. Electrocardiograms and electroencephalograms are the pictures displayed or printed out by the EKG and the EEG.

The Electrocardiograph (EKG or ECG)

Electrocardiograph

An electrocardiograph (ECG or EKG) records the electrical activity of the heart. Preceding each contraction of the heart muscle is an electrical impulse generated in the sinoatrial node; the waves displayed in an ECG trace the path of that impulse as it spreads through the heart. Irregularities in an ECG reflect disorders in the muscle, blood supply, or neural control of the heart.

God Said Let There Be Light

More On Electromagnetic Wavelengths

BRAIN WAVES

BETA RHYTHM

ALPHA RHYTHM

THETA RHYTHM

DELTA RHYTHM

Concentration
Cognition

Creativity
Visualization

Mediation
Memory

Sleep

Healing

Alertness

Relaxation

Intuition

Detached

The Electroencephalograph (EEG)

Electroencephalograph

The electroencephalograph (EEG) pattern of a normal individual, left, shows low amplitude tracings from each of the electrodes that have been placed on the head. In an EEG pattern from an individual suffering from a grand mal seizure, right, these tracings exhibit both a high amplitude and an erratic pattern lasting for several minutes.

God Said Let There Be Light

The First Eight Chemical Elements

Chemical Element

Symbol

Atomic Number

Atomic Weight
Hydrogen

H

1

1.00797

Helium

He

2

4.0026

Lithium

Li

3

6.941

Beryllium

Be

4

9.012

Boron

B

5

10.81

Carbon

C

6

12.011

Nitrogen

N

7

14.007

Oxygen

O

8

15.9994

The collapse to the iron core in the center of the universe did not end with the production of a neutron star or pulsar. Even the neutron star entered into a process of even further collapse that actually pushed matter into another dimension. This final stage of collapse produced what is known as a Black-Hole.

13 We have already learned that, in the process of recalling memory, a proton can become a neutron emitting a positron (an anti-electron). Remember, a positron is anti-matter, the product of pure and perfect thought and thought energy, and whose light is black light. Therefore, we can be sure that, as the push inward continued, the black-hole became filled with positrons—with a further push inwards producing anti-protons and anti-neutrons. Anti-neutrons is anti-matter in its Most High, and most perfect and purest state of being. Metaphysically it represents total recall in its purest and most perfect state of being. Therefore, in a black-hole, time does not pass. In other words, there is no space or distance between absolute consciousness and memory. Furthermore, because anti-matter actually exists in another dimension, the atomic mass that exists in a black-hole has no volume. Wherefore, after being totally purified and perfected, everything in the center of the universe returned to its original state, Black Light, the original light of Creation.

What exists beyond the point of singularity in a black-hole is a Black-Body, 14 This black-body exists in another dimension as body of black light and anti-matter, the product of pure and perfect thought energy. Metaphysically, this black-body is concurrent to the Black-Bodies in which the souls of Heru and Jesus now exist. For such a black-body to exist on this side of a black hole, it must surround itself with very short-lived but constantly regenerating radio-isotopes. Not only do the radio-isotopes prevent the black-body from going into direct contact with matter; they also prevent heat and radiation from entering into the black-body. We can also find a metaphysical expression of the functions and dynamics of this black-body in Revelation 7:15-16.

REVELATION 7:15-16

"Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them."
"They shall hunger no more, neither thirst any more; Neither Shall The Sun Light On Them, Nor Any Heat."

Here the Book of Revelation is describing the black-bodies of a selected number of African people, who achieve the liberation and self-realization to take part in the restoration of the Most High order of civilization called Pe and Ethiopia. The sun not being allowed to light upon these black-bodies is concurrent to no radiation being able to enter into the black-bodies of anti-matter, in which the souls of Heru and Jesus now exist.

The closest thing to such a black-body, existing in nature, is a surface composed of carbon black. Such a surface can absorb all but about 3 percent of incident radiation.

Footnote: 13

Black-Hole:

* Once a giant star dies and a black hole has formed, all its mass is squeezed into a single point. At this point, both space and time stop. It's very hard for us to imagine a place where mass has no volume and time does not pass, but that's what it is like at the center of a black hole.

* The point at the center of a black hole is called a singularity. Within a certain distance of the singularity, the gravitational pull is so strong that

nothing—not even light—can escape. That distance is call the event horizon. The event horizon is not a physical boundary but the point-of-no-return for anything that crosses it. When people talk about the size of a black hole, they are referring to the size of the event horizon. The more mass the singularity has, the larger the event horizon. Black holes are truly black. Light rays that get too close bend into, and are trapped by the intense gravity of the black hole. Trapped light rays will never escape.

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Footnote: 14

Black-Body:

* In theoretical physics, an idealized object that absorbs all the radiation that strikes its surface, without reflecting any of the radiation or emitting any of its own. No such object is known to exist, although a surface consisting of carbon black may absorb all but about 3 percent of incident radiation. In theory, a blackbody is therefore also a perfect emitter of radiation, and at any specific temperature it would emit the maximum amount of energy available from a radiating body, at any wavelength, through temperature alone. It was through the failure of attempts to calculate ideal blackbody radiation in terms of classical physics that the basic concepts of quantum mechanics were first developed.

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http://www.newjerusalemnetwork.net/emmanuel/great_wall9.html#day1-2

Conclusion

The basis for quantum mechanics is the recognition that everything has a wavelike nature, even those things we normally consider particles. By the same token, those things that we usually consider waves (e.g., light) also have a particle nature.

In conclusion of our study of the First and Second Day of Creation, we have learned the role the Four Fundamental Forces of Nature played in both the creation of matter and anti-matter, and the evolution of four of the seven senses of man. It should be now crystal clear that electromagnetic force was the first of the fundamental forces to develop when God electromagnetically recalled all the thought energy that had been scattered throughout the universe. However, in electromagnetism, like charges repel each other. Therefore, without a strong force of nuclear attraction, two proton could not exist in the same nucleus to form atoms without flying apart. Thus the universe then became consciously aware of the strong force of nuclear attraction that existed within the tiny black holes scattered throughout the universe. These tiny black hole functioned like miniature but very deep space warps that empowered the Mind of God to be omnipresent and omnibus throughout the entire universe no matter how large or how small it was perceived to be. These space warps also produced time warps that empowered the Mind of God to overcome the perception on linear time and space—theoretically creating hyperspace. Thereafter, all waves that entered into the event horizon of these deep space warps cease to travel in a linear motion and entered into a spin, and thereby took on the behavior and characteristic of particles and anti-particles. This process transformed the oscillation of a wave into the oscillation of a particle. In other words, it transformed the alternating frequency of waves along a linear line to the vibratory frequency of a particles within a certain controlled space or controlled orbit.

In Genesis 1:2, these deep space warps are described as the face of the deep.

The waves that moved over them are described as the Spirit of God (the thoughts and thought energy of God) moving upon the face of the waters, as in waves of water. Heru described these deep space warps as the watery abyss of Creation called Nu, who represented the fathoming behavior of the strong nuclear force of attraction therein.

Once all the thoughts of God were coded by the colors and anti-colors carried by quarks and anti-quarks, and sealed in memory by the creation of the neutron, the universe became consciously aware of the need to radiate the store knowledge throughout itself as life and intelligence-giving everything a purpose, reason for existing. Thus the universe also became consciously aware of the weak nuclear force associated with radiation.

Finally strong gravitational forces were produced that employed the other three fundamental forces of nature to produce heavier and heavier atoms and chemical elements in a gravitationally controlled space. This is essential to perpetuating and sustaining both life and intelligence in a physical and natural existence.

However, we have thus far said little or nothing about gravity, or any waves or particles known to carry the gravitational force. Therefore, in our Conclusion, we will take a brief look at gravity and the possible existence of quantum gravity, and a particle that would contain or mediate its quanta of energy.

In modern physics theories, forces are carried by particles. An example is the photon, a massless particle that carries the force of electromagnetism. The graviton is the name given to the particle that would carry the force of gravity. It has never been detected, but is required if gravity is to be understood in the same way as the other fundamental forces. This way of thinking about the nature of gravity is different from the geometrical description in Einstein's general relativity. The two points of view are not necessarily incompatible, but reconciling them (in detail) will require a more complete theory of gravity.

As we will see, reconciling a theory of quantum gravity with Einstein's geometrical description of gravity will also reconcile the quantum mechanics' version of Spin with the classical mechanics' version of Spin. 5 It is all about understanding what the Mind of God was thinking about and what it was trying to accomplish that caused both a classical Mechanics version and a quantum mechanics version of gravity and spin to exist. Both the case of gravity and the case of spin developed as a result of the Mind of God working to overcome the preception of time and space necessary to become Omnipresent and Omnibus, as well as to remain Omnisceince. Remember, the energy of God's thoughts traveled in oscillating waves on a linear line in to infinity-creating the perception of time and space. Thus we will see how drawing a wave out of infinity through sending it into a at some point along its linear line to behave as a particle rotating upon an axis, as seen in Classical Mechanics, is the same as intrinsic Angular Momentum 5 associated with spin in quantum mechanics.

We begin with taking a very brief look at a view of the beginning Creation known as Planck epoch. During this time the universe was sufficiently dense and energetic that all the fundamental forces, including gravity, were merged into one grand force. Quantum mechanics is generally associated only with the world of the very small, but during the Planck epoch the entire observable universe was tiny. Under such conditions, quantum mechanics and gravity must merge into quantum gravity. Unfortunately, at this time physicists do not have a theory of quantum gravity. So we speculate on what such a theory might be like, and what it might tell us.

To develop a theory of quantum gravity, we must take a second look at the student in a class, wherein the minds students are bombarded with information transmitted from the mind of that teacher. Rememeber, the waves carrying God's thoughts in the form of thought energy were sent into a spin in efforts to organize those thoughts and energy while committing it all to memory. Likewise,

the mind of the student was also sent into a spin in an effort to organize the information transmitted from the mind of the teacher while committing to memory as much as possible. However, there was something else that occurred before the student's mind was sent into a spin. The first thing to occur involves the information transmitted by the mind of the teacher gravitating towards the mind of the student. As in the meeting of two minds, we therein have two dimensions being drawn to a single point of interest: the dimension of the teacher and all the other dimensions therein, and the dimension of the student and all the dimensions therein also. Though this helps to close the gap between the mind of the teacher and the mind of teacher produced by the preception of space between the two, it does not close the gap produced by the preception of time. Because the transmission of this information does not occur at once, but rather over a period of time that constitute the span of the lecture, the information gravitates towards the student in quanta of information. Once all the quanta of information are absorbed by the student, the gap created by the perception of time is also closed. This quanta of information is analogous to our graviton, and the basis for developing a theory of quantum gravity.

The reason why gravitons have been impossible to detect by quantum physicists thus far probably has to do with the fact that they are so deeply embedded in the electromagnetic force, and that they have no spin, nor any angular momentum. However, they too transform the oscillating frequency of a wave into the vibratory frequency of a particle in a controlled space. Some waves move upon the face of the deep space warps at angle, or diagonally across an imaginary line laid across the face thereof. These are the waves that enter into a spin to behave like a particle drawing the particle out of infinity. This angular entry into these space warps is the primeval basis for the theories of angular momentum known today. Remember, gravitons are deeply embedded in the electromagnetic force. Therefore, to fully understand the graviton, we must have basic understanding of an electromagnetic wave (or electromagnetic radiation) with regard to it moving along a linear line. Electromagnetic radiation is a combination of oscillating electric and magnetic fields moving through a medium perpendicular to each other through space and carrying energy from one place to another. Therefore, when an electromagnetic wave passes across a space warps parallel to the imaginary line laid across its face, the perpendicular electromagnetic field collapses into the wave itself to form a graviton.

As a former electrician, I once had an experience that should make all this just a little easier to understand. While working on some 277 volts lighting, I grabbed hold of a hot wire with one hand, and held on to the metal grid in a suspended ceiling with the other hand. What frightened me even more than the electrical shock was the fact that it took quite some effort to pull my hand away from the hot wire. That was due to the fact that my hand had entered into a strong electromagnetic field, which had a propensity for drawing a human body into it—when strong enough and close enough. Now try to imagine the existence of such a force that is independent of the model in classical mechanics, wherein like charges repel and unlike charges attract. If you can imagine that, then you have imagined the force of a graviton. When the electromagnetic field begins to collapse into the electromagnetic wave, the oscillation of the wave between a positive and negative charge is ultimately neutralized—leaving behind a strong force of nuclear attraction, or a particle that contains or exerts such a force.

Figure C provides us with a rather crude picture of how an electromagnetic wave, traveling parallel to an imaginary line laid across the face of a miniature space warps, is drawn into one of the tiny black holes to form a graviton. Here we must remember that, as the electromagnetic wave traveled along a linear line, an electromagnetic field travels with it along perpendicular line. Thereby the phenomenon of the electromagnetic wave being drawn into a tiny black hole causes the electromagnetic field to collapse into the electromagnetic wave itself—thus producing the graviton. The collapse of the electromagnetic field can be interpreted as the absorption of quanta of energy by the electromagnetic wave,

or the graviton itself. Thus the value of the absorption of quanta of energy can be calculated from the point of origin to any point down the perpendicular line as it descends down the tiny black hole—the point origin being the point at which the electromagnetic field began to collapse into the electromagnetic wave. Therefore, a graviton is an accumulative value. That is the basis for developing a theory of quantum gravity and reconciling it to the geometrical description of gravity in Einstein's general relativity. Therein, it should be made crystal clear how both gravitons and gravity analogously employed the other three fundamental forces of nature to create the physical and natural universe as it is now seen. When we consider the fact that a graviton is an accumulative value, analogous to the accumulation of particles or atoms to produce a mass heavy enough to exert a gravitational pull on smaller mass, the reconciliation shouldn't be too difficult.

There is something else we should consider about the graviton and its relationship with a space warp. It has long been theorized that a space warp also produces a time warp that overcomes the limitations of the speed of light. The existence of such a phenomenon would be highly consistent with the Will of God to overcome the preception of time and space in order to be Omnipresent and Omnibus. Remember, electromagnetic waves travel at the speed of light. Now let us consider the fact that a graviton is formed by electromagnetic waves being drawn to a point of singularity from opposite ends of infinity at the same time. Thus we can be relatively certain that the effective speed of the movement of this energy along a linear line is some multiple of the speed of light—maybe even as fast as the speed of light squared. I'm sure some of the great mathematicians will figure it out. Meanwhile, there is something else we can't be too sure at this point. We can't be sure if this energy is stored in atoms or the graviton itself as potential, or around the graviton and/or its vibratory frequency as kinetic energy. Now that they know where to look and what to look for, I'm sure some of the great quantum physicists of our day will figure that out also. Finally we must remember Planck epoch, the time when the universe was sufficiently dense and energetic that all the fundamental forces, including gravity, were merged into one grand force. Well now we can be relatively certain that the graviton was the catalyst for the great merger of the fundamental forces of nature.

Footnote: 5

Spin:

* In physics, spin is an intrinsic Angular Momentum associated with microscopic particles. It is thought to be a purely quantum mechanical phenomenon without any analogy in classical mechanics. Whereas classical angular momentum arises from the rotation of an extended object, spin is not associated with any rotating internal masses, but is intrinsic to the particle itself. Elementary particles such as the electron can have non-zero spin, even though they are point particles possessing no internal structure.

o In physics, Angular Momentum intuitively measures how much the linear momentum is directed around a certain point called the origin; the moment of momentum. Since angular momentum depends upon the origin of choice, one must be careful when discussing angular momentum to specify the origin and not to combine angular momenta about different origins.

The traditional mathematical definition of the angular momentum of a particle about some origin is:

where:

L is the angular momentum of the particle,

r is the position of the particle expressed as a displacement vector

from the origin

p is the linear momentum of the particle.

If a system consists of several particles, the total angular momentum about an origin can be obtained by adding (or integrating) all the angular momenta of the constituent particles. Angular momentum can also be calculated by multiplying the square of the distance to the point of rotation, the mass of the particle and the angular velocity.

For many applications where one is only concerned about rotation around one axis, it is sufficient to discard the vector nature of angular momentum, and treat it like a scalar where it is positive when it corresponds to a counter-clockwise rotations, and negative clockwise.

* As a quantum mechanical property, spin possesses a number of qualities that distinguish it from classical angular momentum. It is quantized, and can only take on discrete values. For instance, the spin angular momentum of an electron, measured along any particular direction, can only take on the values $+?/2$ or $-?/2$ (where ? is Planck's constant divided by $2p$). Furthermore, the magnitude of the spin (a direction-independent quantity) is uniquely determined by the type of particle. Electrons are said to be "spin-half" particles, because the magnitude of every electron's spin is one half times ?. Other spin-half particles include neutrinos, protons, and neutrons. (In fact, it turns out that each proton and neutron is made up of three quarks. Quarks are also spin-half particles, and the spin of the proton and neutron actually arises from the spin of the quarks.) Photons are spin-one particles, and the hypothetical graviton is a spin-two particle. Certain exotic particles, such as pions, possess spin zero. The principles of quantum mechanics indicate that spin is restricted to integer or half-integer values, at least under normal conditions.

Mathematically, spin is not described by a vector, unlike classical angular momentum. It is described by objects known as spinors, which act differently from vectors under coordinate rotations.

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The Black Man In The Bible Evidence of Black Africans in the Bible

Dr. Malachi Z. York

Dr. Malachi Z. York-El wrote:
Look mommy a black Jesus

Many Christian leaders think that after 2000 years they can just paint Jesus black and that is alright. No, it calls for more than that; it calls for an in-depth study and teaching on the life of Christ. After these subliminal pictures of a white Jesus have been stamped in the minds of our children, we have to make this a full time effort to explain what Jesus looked like and we must all agree

on one story and one picture. As it stands now whenever our children see a black picture or drawing of Christ they are forced to say, "look mommy a black Jesus." That is because in their sub-conscious mind Jesus is white. It is the same as a black Santa Claus.

...The truth of the matter is that God doesn't have a color he appears in. Yet, the Son of God does. Revelation 1:14-15 further describes Jesus' hair texture which is like lamb's wool as well as in 1 Corinthians 11:14 where it states that it is a shame for a man to have long hair. This goes to show you that the image of Jesus with long hair could not be the true image of the true Son of God, Jesus Christ.

Excerpted from Was Adam Black or White? by Dr. Malachi Z. York-El

"Nigger" redressed

Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

The Greek word used for Niger [Strong's Concordance #3526] is neeg-er, meaning black. The Greek as found in Matthew 5:36, to describe the color of a person's hair is not neger, but melas "black."

The Tomb of Ramses III:

Shows some of the Ethnic People from Libyan, Nubian, Syrian, Bedouin, Hittite

Some of the terms that I will use in talking about the topic of whether or not there is evidence for black people in the Bible are terms that have been used by historians, ethnologists and Bible commentators of years past. Perhaps they're not the terms we would like to use today. But they are terms that have been used historically. Terms such as Caucasian, Caucasoid, Oriental, Negro, Black, Hamitic. These terms have been used in an effort to differentiate between various Euro-American ideas of the origin of blacks.

And the ideas of these mostly Old Testament scholars from the 18th, 19th and even into the 20th century, particularly in Europe and some in America, have been used in an attempt to biblically justify black slavery and the subjugation of black peoples. I know when I first read these things they brought tears to my eyes and caused me anguish. But as a white person in a white country it also gave me a better understanding of and a greater appreciation for the black experience in the United States of America.

I've given you the background for this discussion. My purpose has to do with the fact that European artists and Bible commentators of the past several centuries have painted and described all biblical characters as white, even God. In European paintings, in European theological writings, God is white and so is everyone else. It is sometimes difficult for people of color even to identify with the Christian Bible because, according to some scholars, there are no black people mentioned.

What does the Bible have to do with people of color? Is it a book by a white God for his special white people? In fact, this line of reasoning, that there are no black people mentioned in the Bible, has formed the basis for an argument of exclusion of blacks and the justification of slavery in the United States during the 1800s. OUR purpose is to present evidence of the black presence in the Bible and to demonstrate that God's Word involves, concerns, and speaks to all people.

WE going to prove that there is a black presence in the Bible. WE realize that it's extremely difficult to deal with the subject of a black presence in the Bible since European translators have plagiarized and changed words around in

the Bible.

We have a traditional view, which has been influenced by ancient rabbinical interpretations. These interpretations sometimes take precedence over the text being interpreted. So, when rabbis interpret certain Old Testament texts as referring to people of color or black people, some scholars have said, How can we trust rabbinical tradition? We know that rabbinical tradition is not always accurate. We know that they use a highly interpretative hermeneutic called 'midrash.' How can we be sure that when rabbis say black, rabbis mean black the way we think of black? How can we know? Does rabbinical literature when it mentions black people mean Black people or does it mean people of generally darker skin? Do they mean something else and is that only a tradition?

Language is the KEY. Stop looking at the Bible in just the English Language! The Master Teacher, Rev. Dr. Malachi Z. York tells us to learn to look at the Bible in the Languages it was first revealed in, namely Hebrew and Greek. Hebrew is the language of the Torah or Old Testament and Greek is the Language of the Injil or New Testament.

In most cases the Hebrew Names of certain peoples or tribes also denote what race or ethnic Group they come from. For example, here are some ancient names. These names are significance of the color attributed to the Hamites in the table of nations, that's in:

(1). Genesis 10:6-14 (King James Version)

"And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.

And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah: and the sons of Raamah; Sheba, and Dedan.

And Cush begat Nimrod: he began to be a mighty one in the earth.

He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.

And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah,

And Resen between Nineveh and Calah: the same is a great city.

And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

And Pathrusim, and Casluhim, (out of whom came Philistim,) and Captorim."

(2). 1 Chronicles 1:8-16 (New International Version)

8 The sons of Ham:

Cush, Mizraim, [a] Put and Canaan.

9 The sons of Cush:

Seba, Havilah, Sabta, Raamah and Sabteca.

The sons of Raamah:

Sheba and Dedan.

10 Cush was the father [b] of

Nimrod, who grew to be a mighty warrior on earth.

11 Mizraim was the father of

the Ludites, Anamites, Lehabites, Naphtuhites, 12 Pathrusites, Casluhites (from whom the Philistines came) and Captorites.

13 Canaan was the father of

Sidon his firstborn, [c] and of the Hittites, 14 Jebusites, Amorites, Gergashites, 15 Hivites, Arkites, Sinites, 16 Arvadites, Zemarites and Hamathites. The Semites

Now the words used among the list of peoples descended from Ham are in some ways in the Hebrew, Arcadian, Sumerian languages related to the color black. But what does this mean? Knowing ancient customs, it could be argued that people in ancient times were called what they were and you have many of the descendants of Ham being identified with terminology and words that would be translated as black. What does this mean?

Easton's Bible Dictionary
Ham

(a). HAM:=" Warm, hot, and hence the south; also an Egyptian word meaning "black", the youngest son of Noah (Gen 5:32; Gen 9:22,24). The curse pronounced by Noah against Ham, properly against Canaan his fourth son, was accomplished when the Jews subsequently exterminated the Canaanites."

(b). 3569 KUWSHIY:= koo-shee' patronymically from 3568; a Cushite, or descendant of Cush:--Cushi, Cushite, Ethiopian(-s). BLACK

(c). = MIZRAIM: a Black son of HAM. Today a name of Egypt, a country at the northeastern section of Africa, adjacent to Palestine, and through which the Nile flows.

In ancient times Our Ancestors were given names that pretty much reflected our character or who We were or what We were, how We appeared. But when you translate our names out of Our Language into another Language, then our identity and it's meaning is lost.

We also have the testimonies of ancient Hebrew, Greco-Roman and early Christian writers with respect to the color of the ancient Egyptians and Ethiopians. Now some ancient Hebrew writers, some Greco-Roman, and these early Christian writers say that the Egyptians and Ethiopians were black. These scholars admit they were black?

There is sufficient evidence and data available which proves that the Prophets and peoples mentioned in the Bible were indeed black! . We can prove this based on the evidence and data available and hope to make a very powerful, persuasive, and cogent argument to American Blacks Under the Spell of Euro-American misinterpretation of the Bible due to poor translations of the King James Version Of The bible..

Are all Black people literally black? Are they Negroid in physical appearance, that is in anthropological and physiological definition? And a indepth study and investigation will prove through artifacts and Research that the Peoples of the Bible were indeed BLACK! Some would say some Negroes are much fairer in skin color than some Caucasians. And undoubtedly that's true. There are also socio-legal definitions of black Negro based on the percentage of African or Negro blood someone has in their ancestry. Now you may think that sounds preposterous but up until not long ago there were certain states that had laws that stated that someone was a Negro if they had as much as one drop of Negro blood. Their physical appearance did not matter. You begin to realize some of the difficulties of trying to say who are black people. Because when you try to identify black people in the pages of the Bible, you will find white people

wanting to argue about what's black.
Blacks, authentic Israelites

By Rev. Dr. Malachi Z. York

"Nobody had the right to start a church after Jesus left. They gathered in synagogues then, and still should now. We Negroes, Africans, are not gentiles like Paul and Luke - we are the once lost but now found (through DNA testing and the Y-chromosome which has been found all over Africa). First look up Black Jews then Lemba and see who we are - God's chosen people! Israel, that's us!"

CHECK OUT THIS EVIDENCE!

The Lemba of Southern Africa

Professor Mathiva, President of the Lemba Cultural Association "We came from Sena, we crossed Pusela, we rebuilt Sena. In Sena they died like flies. We came from Hundji, to Chilimani. From Chilimani to Wedza. The tribes went to Zimbabwe. They built the walls and lived on the hill. Mwali sent the star. From Zimbabwe to Mberengwe. From Mberengwe to Dumghe. We carried the drum. We came to Venda, Solomon led us. Baramina was our ancestor."

-- Ndinda Song

The Lemba are a paradoxical population of tens of thousands of self-proclaimed Jews who live in mostly in Malawi, Zimbabwe and the South African region of Venda. Their tribal lore, as told through the above "Ndinda song" which some Lemba sing during funerals and harvest festivals, is extensive, muddled and complex. "We came from Sena," they claim, though none of them can say exactly where Sena is. Is it a town in Israel north of Jericho, as some Lemba claim? Is it a region of Yemen, as some ethnographers suggest, or a village on the Zambezi River in Mozambique, as British explorer and Orientalist Tudor Parfitt, who lived with the Lemba for six months to try to determine their true origin, believes? According to tribal lore, the Lemba are descendants of attendants of the Israelite King Solomon who traveled to Ophir (Zimbabwe) in search of gold. The Lemba allege that when Solomon returned, some of his men remained, teaching the Africans to worship "Mwali," a single God and spreading their traditions throughout the region. Are the Lemba direct descendants of Jews from King Solomon's court? Are they Africans who developed seemingly Judaic practices through contact with Muslim and Christian proselytizers?

What is certain is that the Lemba are emphatic about being Jewish. "I love my people," a Lemba woman told Parfitt, "we came from the Israelites, we came from Sena, we crossed the sea . . . We were so beautiful with beautiful long, Jewish noses and so proud of our facial structure. We no way wanted to spoil our structure by carelessness, eating pig or marrying non-Lemba gentiles." The Lemba maintain that their traditions are of Jewish origin. Their flag features a Star of David and the Elephant of Judah. They practice circumcision. They bury their dead in accordance with Jewish traditions. They hold the first day of the new moon sacred, shaving their heads to commemorate it. The Lemba do not eat meat from pigs; only circumcised men may sacrifice animals for food. Women must purify themselves ritually after menstruating or giving birth. Though non-Lemba women are allowed to marry into the tribe, Lemba men face expulsion if they marry gentiles.

Jesus instructed his disciples to continue spreading his doctrine until one would come to finish what he started. He instructed his disciples to go seek out and find "the Lost Sheep of the House of Israel, the Tribe of Judah only."

Matthew 10:5 - 6= "These twelve Jesus sent forth, and commanded them, saying, Go

not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

But go rather to the lost sheep of the house of Israel."

Matthew 15:24 "But he answered and said, I am not sent but unto the lost sheep of the house of Israel."

According to John 9:22 Yashu'a "Jesus" said "the Tribe of Judah" (as they interpret it as Jews, a name first used in 1514 A.D.) "will be cast out of the synagogue." It (Jew) is not in the real Bible. The first time you see it in your newly translated Bible is Esther 2:5 and you won't find God anywhere in that book."

ESTHER 2:5 "Now in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite;"

Excerpted from Luke The Physician (Pamphlet No. 3) by Dr. Malachi Z. York-El Related: Jew or Groupie?

We also have the views of some modern critical scholars with regard to this subject. These modern scholars disagree about the relative significance of color terms in the biblical text. This is because a SPELL has been put on a large segment of the World's population. This Spell is "RELIGION", which is the cause of much ignorance, bloodshed and war!.

This concept that all people in the Bible were Caucasians is a Spell based on misinterpretation and mistranslation of the Scriptures called Torah, Injil and Quran (Moseism, Christism and Mohammedism) Then misinterpretation and mistranslation of the Bible leads the Ignorant to believe that there are no black peoples, no Asian peoples mentioned in the Bible. That the Bible writers had no knowledge of what we might call Asian or Negroid peoples. Some scholars suppose that Asians and Blacks were unknown to biblical writers. This is where we are. This is what makes our challenge very difficult. However, there clearly exists in Judeo-Christian history various traditions regarding the origin of Black people.

Ethiopian Ocean

"At one time, all Africa and the nearby surrounding lands, before the parting of Africa from Asia and other territories, were called "Ethiopia" or Ether-Utopia (Genesis 2:13). Kuwsh, called Kish in pre-Bible time, is now El Habasha and the Atlantic Ocean was called the Ethiopian Ocean.

There is only one ocean and many landmasses. Before the separation of the land due to explosions and continental drift, the masses were all one, called Ganawa".

Source: Breaking The Spell on Blacks , Rev. Dr. Malachi Z. York

1. The pre-Adamite view says that blacks, particularly so-called Negroes, are not descended from Adam. This is a very powerful statement.

This may be proven by the Book of Genesis 6:2 - 4:

"That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

3And the LORD said, My spirit shall not always strive with man, for that he

also is flesh: yet his days shall be an hundred and twenty years.

4There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown."

WHO WERE THESE "SONS OF GOD"?

We have shown in previous "BIBLE MASTERY LESSONS" that Blacks are the First born and Ancient of Days. This in and of itself makes them "The Children of God" or "The Sons Of God". Accept it or leave it alone! Truth is Truth.

The Dark Ages

Dr. Malachi Z. York

Nuwb or "blackness" is supreme balance before the chaos was introduced. It was a state of sound, right reasoning. That darkness was triple darkness, which is what you would call the absence of consciousness, or the state of being awake. In actuality, the dream state is more real and peaceful than the chaos you meet once you are awake. A form of spiritual darkness responsible for the spark that turned on the light that is the life and intellect of all who breathe and think.

When the light is turned on again, the chaos begins. The differentiation begins. The separation begins. The rights and the wrongs, the goodness and the badness; the supreme balance is broken and the ego begins to verse the "I."

Source: Nuwaubu & Amunnubi Rooakhptah: Fact or Fiction?

So Black was First on all levels!
The Lord is Darkness

Black is God. God is good. Black is good. Pa Neter "the Supreme Being" called God was in blackness or darkness:

Amos 5:18 - "Woe unto you that desire the day of the LORD! to what end is it for you? the day of the LORD is darkness, and not light."

He said, in Genesis 1:3, "let there be light." So, God dwelled in darkness, and dwells there now. Light is chaos.

Source: Breaking The Spell On The Blacks , Rev. Dr. Malachi York

Evidence in the Bible

Let's look at some evidence for black presence in the Bible. Here's the evidence. Here's what makes the argument. There are traditions of Cain and his descendants through Ham being black. Rabbinical writings, Jewish writings attribute blackness to Ham. Again you've heard the arguments of why that's not always accepted, but let's take it as a piece, just a piece of evidence that rabbis writing all during the second testament period identified Cain, Ham and all of their relatives as people of color, as black.

Second piece of evidence: Considering geographic locations of people groups mentioned in the Bible. The Hamites mentioned in Genesis 10:6 the Bible locates in Africa, Central Africa and in Asia in what today we'd probably call India, Malaysia, that general part of the world. What would we find there today and

what does history tell us of the peoples who have inhabited Central Africa and parts of southern Asia? They have been and are black. So geographically, the Bible places these people with the name black, with the tradition of being black, in geographical regions which historically we see even to this day have traditionally been the abode of black people. There was a land of Ham in Canaan and the designation of Egypt as the tents and land of Ham. There's the location of Ethiopia and Egypt all of which are referred to biblically in terms that reflect people who are black. The name Cush/Kush/Kuwsh from the Hebrew when it was carried over into Greek became "Ethiopia" which means black people. We even have the reference in the book of Jeremiah, . . . can the Ethiopian change his skin?

Jeremiah 13:23

"Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil."

Egypt was called Mizraim, another word that some scholars say connects to a certain coloring of being dark or black in the land of Egypt.

From the tomb of Seti I: Syrian, Nubian, Libyan, Egyptian

Third evidence: Terms, adjectives and proper names indicative of color used in the Bible. For example, Cush is the most common term designating color in reference to persons, people or lands used in the Bible. It's used fifty-eight (58) times in the King James Version. It is the Hebrew term for black. The Greek and Latin transliteration is Ethiopia. In classical literature, Greek and Roman authors describe Ethiopians as black. Archaeology has found these people to be black. You have Canaan, Put and Mizriam. If you have a New Revised Standard Version and you read Genesis 10 in the table of nations and the descendants of Ham it will not say Mizriam, it will translate it to our English usage, Egypt. Egypt is the English representation of Mizriam. Mizriam was a descendant of Ham. Kedar was one of the sons of Ishmael, whose mother was Egyptian and who himself married an Egyptian. And the name Kedar means to be black, swarthy, very black, dark skinned. Of course, some scholars would argue that he got his name because they used the black wool from black sheep to make black tents and that's why they were called the people of Kedar blackness. You see all points have to be considered. But I'm going with the weight of evidence. I'm arguing point by point by point by a weight of evidence for the black presence in the Old Testament.

Now, based on what I've just said, let's look at some examples here:

* (1). Genesis 10 - Nimrod son of Cush, the black, founder of civilization in Mesopotamia.

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* (2). Genesis 11 - Abram was from Ur of the Chaldees, a land whose earliest inhabitants included blacks. The people of the region where Abraham came from can be proven historically and archaeologically to have been intermixed racially. This could lead us to suppose that Abraham and those who came out of that area with him were also racially mixed.

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* (3). Genesis 14 - Abram's experiences in Canaan and Egypt brought him and his family into areas inhabited by black peoples. Both archaeological evidence and the account in 1 Chronicles 4 tell us that Canaan was inhabited by the descendants of Ham. Further black presence can be found in the accounts of Hagar, the Egyptian, Ishmael and his Egyptian wife, and Ishmael's sons, especially Kedar. The Kedartes are mentioned many times in Isaiah, Jeremiah, Ezekiel and Nehemiah and the word itself is a word that means blackness.

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* (4). Genesis 41 - further black presence in the patriarchal period appears with Joseph's experiences in Egypt. Joseph marries an Egyptian woman, Asenath, descended from Mizriam. If she were an Egyptian woman she was descended from Mizriam. If she were a descendant of Mizriam, she was Hamitic. If she were Hamitic, chances are she was black. Do you follow me? She was the mother of

Ephraim and Manasseh. So Joseph married an Egyptian woman, Asenath, by whom he had Ephraim and Manasseh.

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* (5). In the enslavement in Egypt, the land of Ham becomes the Israelite home for a long time and intermarriage occurs. Exodus 2:5, 1 Chronicles 4:17, Leviticus 24:10-16, 1 Chronicles 2:34 all show that intermarriage occurred between the Israelite peoples and the people of the land.

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* (6). Numbers 12 - Moses marries a Cushite, an Ethiopian.

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* (7). Exodus 2:19 - Moses is identified as an Egyptian by Jethro's daughters. He looked like an Egyptian. Was it the clothes he wore or was it the tint of his skin? We can't say for sure. Moses' family intermarried with Hamites. Some of his descendants were perceived to be black. The grandson of Aaron was named Phineas, which means, translated from the Egyptian through the Hebraic dialect, the Negro or the Nubian, depending upon which translator you go by. Eli's sons (Eli was a descendant of Aaron), were Hophni and Phineas. The Egyptian name, Phineas, means black.

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* (8). Exodus 12:38 tells us a mixed multitude came out of Egypt. Many slaves in Egypt were Egyptians. History tells us they were also Cushites, Hamites, people from Central Africa, and Israelites. When the slaves came out of Egypt they were indeed a mixed multitude of peoples. And Numbers 11:4 tells us that along with intermarried Israelites many of the slaves who left Egypt with Moses were intermarried and they became the twelve tribes of Israel that inhabited the land. But they were a mixed racial people. Can I prove that absolutely 100%? No. I don't have Polaroids. But what I'm arguing today is that the weight of evidence, carefully compounded, indicates this very strongly and the burden to resist this evidence is on those who would deny it. The weight of evidence is in this direction, in my opinion.

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* (9). In 2 Samuel 18 we have Ha-Cushi, Hebrew for the Cushite. He's the one who carried the news of Absalom's death to David. David's private army was composed partially of Philistines who were descendants of Ham. They'd come out from Crete. There were blacks from Ethiopia. There were Egyptians. There were Cretans and others from early times. According to Brunson and his book, Black Jade, many of the soldiers that David hired as mercenaries were black because it was very common for black people to hire out as mercenaries. You have to understand that in the early world, history tells us that in the earliest days of civilization most slaves were white and most rulers and dominant peoples were people of color. They hired themselves out to other nations as mercenaries. So Brunson argues that much of David's military was composed of these mercenaries from Ethiopia and other places.

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* (10). According to Josephus, Solomon had a wife from Egypt who was an Egyptian princess. There was also the Queen of Sheba, who reigned over lands from India to Ethiopia. Many early Christian writers considered Solomon's Egyptian wife and the Queen of Sheba to be black. Egyptians and Ethiopians are mentioned often in the prophets. For example, I mentioned Jeremiah 13:23, . . . can the Ethiopian change his skin.

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* (11). Zephaniah 1:1, Zephaniah is called a son of Cushie. Gene Rice in his book, African Roots, holds that Zephaniah was black, at least on his mother's side. He was related to King Hezekiah on his father's side and Rice believes that because he was indeed named after one of his ancestors, and literally named, Rice argues that Zephaniah was black.

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* (12). Matthew 1:3 we find Tamar was a Canaanite, of Hamitic ancestry. She was the mother of Pharez and Zara, the tribes of rulership in Judah, and an

ancestor of Jesus.

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* (13). We have Luke 23:26, which talks about Simon, a Cyrenian. The Cyrenians, geographically, are black.

* Acts 8 talks about the Ethiopian eunuch and people can argue what he was. Was he a Jew? Was he this? Was he that? He came from Ethiopia. Ethiopia is a black region. Could he have been black? No proof absolutely, only an indication.

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* (14). In Acts 13 we read of Simeon, called Niger. That's the Latin term for black. Again he was called Simeon the Black, the black man. But why was he called the black man? We don't know for sure. He could have been black in skin color.

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* (15). There is also Lucias of Cyrene and again Cyrene is a geographical location of black people. So here even into the New Testament I would argue that there is some evidence for a black presence.

(16). Jesus had a WOOLY HEAD and BLACK FEET
Revelation 1:14-15 (King James Version)

"His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;"

"And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters."

(17). Prophet Jeremiah's Skin Was BLACK
Jeremiah 8:21 (King James Version)

"For the hurt of the daughter of my people am I hurt; I am black; astonishment hath taken hold on me."

(18). Songs Of King Solomon 1: 5-6

"I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.

Look not upon me, because I am black, because the sun hath looked upon me: my mother's children were angry with me; they made me the keeper of the vineyards; but mine own vineyard have I not kept. "

(19). Book Of Job 30:30

"My skin is black upon me, and my bones are burned with heat.

My harp also is turned to mourning, and my organ into the voice of them that weep."

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1780 BC

THE CODE OF HAMMURABI

Translated by L. W. King

THE CODE OF HAMMURABI

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When Anu the Sublime, King of the Anunaki, and Bel, the lord of Heaven and earth, who decreed the fate of the land, assigned to Marduk, the over-ruling son of Ea, God of righteousness, dominion over earthly man, and made him great among the Igigi, they called Babylon by his illustrious name, made it great on earth, and founded an everlasting kingdom in it, whose foundations are laid so solidly as those of heaven and earth; then Anu and Bel called by name me, Hammurabi, the exalted prince, who feared God, to bring about the rule

of righteousness in the land, to destroy the wicked and the evil-doers; so that the strong should not harm the weak; so that I should rule over the black-headed people like Shamash, and enlighten the land, to further the well-being of mankind.

Hammurabi, the prince, called of Bel am I, making riches and increase, enriching Nippur and Dur-ilu beyond compare, sublime patron of E-kur; who reestablished Eridu and purified the worship of E-apsu; who conquered the four quarters of the world, made great the name of Babylon, rejoiced the heart of Marduk, his lord who daily pays his devotions in Saggil; the royal scion whom Sin made; who enriched Ur; the humble, the reverent, who brings wealth to Gish-shir-gal; the white king, heard of Shamash, the mighty, who again laid the foundations of Sippara; who clothed the gravestones of Malkat with green; who made E-babbar great, which is like the heavens, the warrior who guarded Larsa and renewed E-babbar, with Shamash as his helper; the lord who granted new life to Uruk, who brought plenteous water to its inhabitants, raised the head of E-anna, and perfected the beauty of Anu and Nana; shield of the land, who reunited the scattered inhabitants of Isin; who richly endowed E-gal-mach; the protecting king of the city, brother of the god Zamama; who firmly founded the farms of Kish, crowned E-me-te-ursag with glory, redoubled the great holy treasures of Nana, managed the temple of Harsag-kalama; the grave of the enemy, whose help brought about the victory; who increased the power of Cuthah; made all glorious in E-shidlam, the black steer, who gored the enemy; beloved of the god Nebo, who rejoiced the inhabitants of Borsippa, the Sublime; who is indefatigable for E-zida; the divine king of the city; the White, Wise; who broadened the fields of Dilbat, who heaped up the harvests for Urash; the Mighty, the lord to whom come scepter and crown, with which he clothes himself; the Elect of Ma-ma; who fixed the temple bounds of Kesh, who made rich the holy feasts of Nin-tu; the provident, solicitous, who provided food and drink for Lagash and Girsu, who provided large

sacrificial offerings for the temple of Ningirsu; who captured the enemy, the Elect of the oracle who fulfilled the prediction of Hallab, who rejoiced the heart of Anunit; the pure prince, whose prayer is accepted by Adad; who satisfied the heart of Adad, the warrior, in Karkar, who restored the vessels for worship in E-ud-gal-gal; the king who granted life to the city of Adab; the guide of E-mach; the princely king of the city, the irresistible warrior, who granted life to the inhabitants of Mashkanshabri, and brought abundance to the temple of Shidlam; the White, Potent, who penetrated the secret cave of the bandits, saved the inhabitants of Malka from misfortune, and fixed their home fast in wealth; who established pure sacrificial gifts for Ea and Dam-gal-nun-na, who made his kingdom everlasting; the princely king of the city, who subjected the districts on the Ud-kib-nun-na Canal to the sway of Dagon, his Creator; who spared the inhabitants of Mera and Tutul; the sublime prince, who makes the face of Ninni shine; who presents holy meals to the divinity of Nin-a-zu, who cared for its inhabitants in their need, provided a portion for them in Babylon in peace; the shepherd of the oppressed and of the slaves; whose deeds find favor before Anunit, who provided for Anunit in the temple of Dumash in the suburb of Agade; who recognizes the right, who rules by law; who gave back to the city of Ashur its protecting god; who let the name of Ishtar of Nineveh remain in E-mish-mish; the Sublime, who humbles himself before the great gods; successor of Sumula-il; the mighty son of Sin-muballit; the royal scion of Eternity; the mighty monarch, the sun of Babylon, whose rays shed light over the land of Sumer and Akkad; the king, obeyed by the four quarters of the world; Beloved of Ninni, am I.

When Marduk sent me to rule over men, to give the protection of right to the land, I did right and righteousness in . . . , and brought about the well-being of the oppressed.

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CODE OF LAWS

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1. If any one ensnare another, putting a ban upon him, but he can not prove it, then he that ensnared him shall be put to death.
2. If any one bring an accusation against a man, and the accused go to the river and leap into the river, if he sink in the river his accuser shall take possession of his house. But if the river prove that the accused is not guilty, and he escape unhurt, then he who had brought the accusation shall be put to death, while he who leaped into the river shall take possession of the house that had belonged to his accuser.
3. If any one bring an accusation of any crime before the elders, and does not prove what he has charged, he shall, if it be a capital offense charged, be put to death.
4. If he satisfy the elders to impose a fine of grain or money, he shall receive the fine that the action produces.
5. If a judge try a case, reach a decision, and present his judgment in writing; if later error shall appear in his decision, and it be through his own fault, then he shall pay twelve times the fine set by him in the case, and he shall be publicly removed from the judge's bench, and never again shall he sit there to render judgement.
6. If any one steal the property of a temple or of the court, he shall be put to death, and also the one who receives the stolen thing from him shall be put to death.
7. If any one buy from the son or the slave of another man, without witnesses or a contract, silver or gold, a male or female slave, an ox or a sheep, an ass or anything, or if he take it in charge, he is considered a thief and shall be put to death.
8. If any one steal cattle or sheep, or an ass, or a pig or a goat, if it belong to a god or to the court, the thief shall pay thirtyfold therefor; if they belonged to a freed man of the king he

shall pay tenfold; if the thief has nothing with which to pay he shall be put to death.

9. If any one lose an article, and find it in the possession of another: if the person in whose possession the thing is found say "A merchant sold it to me, I paid for it before witnesses," and if the owner of the thing say, "I will bring witnesses who know my property," then shall the purchaser bring the merchant who sold it to him, and the witnesses before whom he bought it, and the owner shall bring witnesses who can identify his property. The judge shall examine their testimony--both of the witnesses before whom the price was paid, and of the witnesses who identify the lost article on oath. The merchant is then proved to be a thief and shall be put to death. The owner of the lost article receives his property, and he who bought it receives the money he paid from the estate of the merchant.

10. If the purchaser does not bring the merchant and the witnesses before whom he bought the article, but its owner bring witnesses who identify it, then the buyer is the thief and shall be put to death, and the owner receives the lost article.

11. If the owner do not bring witnesses to identify the lost article, he is an evil-doer, he has traduced, and shall be put to death.

12. If the witnesses be not at hand, then shall the judge set a limit, at the expiration of six months. If his witnesses have not appeared within the six months, he is an evil-doer, and shall bear the fine of the pending case.

[editor's note: there is no 13th law in the code, 13 being considered and unlucky and evil number]

14. If any one steal the minor son of another, he shall be put to death.

15. If any one take a male or female slave of the court, or a male or female slave of a freed man, outside the city gates, he shall be put to death.

16. If any one receive into his house a runaway male or female slave of the court, or of a freedman, and does not bring it out at the public proclamation of the major domus, the master of the house shall be put to death.

17. If any one find runaway male or female slaves in the open country and bring them to their masters, the master of the slaves shall pay him two shekels of silver.

18. If the slave will not give the name of the master, the finder shall bring him to the palace; a further investigation must follow, and the slave shall be returned to his master.

19. If he hold the slaves in his house, and they are caught there, he shall be put to death.

20. If the slave that he caught run away from him, then shall he swear to the owners of the slave, and he is free of all blame.

21. If any one break a hole into a house (break in to steal), he shall be put to death before that hole and be buried.

22. If any one is committing a robbery and is caught, then he shall be put to death.

23. If the robber is not caught, then shall he who was robbed claim under oath the amount of his loss; then shall the community, and . . . on whose ground and territory and in whose domain it was compensate him for the goods stolen.

24. If persons are stolen, then shall the community and . . . pay one mina of silver to their relatives.

25. If fire break out in a house, and some one who comes to put it out cast his eye upon the property of the owner of the house, and take the property of the master of the house, he shall be thrown into that self-same fire.

26. If a chieftain or a man (common soldier), who has been ordered to go upon the king's highway for war does not go, but hires a mercenary, if he withholds the compensation, then shall this officer or man be put to death, and he who represented him shall take

possession of his house.

27. If a chieftain or man be caught in the misfortune of the king (captured in battle), and if his fields and garden be given to another and he take possession, if he return and reaches his place, his field and garden shall be returned to him, he shall take it over again.

28. If a chieftain or a man be caught in the misfortune of a king, if his son is able to enter into possession, then the field and garden shall be given to him, he shall take over the fee of his father.

29. If his son is still young, and can not take possession, a third of the field and garden shall be given to his mother, and she shall bring him up.

30. If a chieftain or a man leave his house, garden, and field and hires it out, and some one else takes possession of his house, garden, and field and uses it for three years: if the first owner return and claims his house, garden, and field, it shall not be given to him, but he who has taken possession of it and used it shall continue to use it.

31. If he hire it out for one year and then return, the house, garden, and field shall be given back to him, and he shall take it over again.

32. If a chieftain or a man is captured on the "Way of the King" (in war), and a merchant buy him free, and bring him back to his place; if he have the means in his house to buy his freedom, he shall buy himself free: if he have nothing in his house with which to buy himself free, he shall be bought free by the temple of his community; if there be nothing in the temple with which to buy him free, the court shall buy his freedom. His field, garden, and house shall not be given for the purchase of his freedom.

33. If a . . . or a . . . enter himself as withdrawn from the "Way of the King," and send a mercenary as substitute, but withdraw

him, then the . . . or . . . shall be put to death.

34. If a . . . or a . . . harm the property of a captain, injure the captain, or take away from the captain a gift presented to him by the king, then the . . . or . . . shall be put to death.

35. If any one buy the cattle or sheep which the king has given to chieftains from him, he loses his money.

36. The field, garden, and house of a chieftain, of a man, or of one subject to quit-rent, can not be sold.

37. If any one buy the field, garden, and house of a chieftain, man, or one subject to quit-rent, his contract tablet of sale shall be broken (declared invalid) and he loses his money. The field, garden, and house return to their owners.

38. A chieftain, man, or one subject to quit-rent can not assign his tenure of field, house, and garden to his wife or daughter, nor can he assign it for a debt.

39. He may, however, assign a field, garden, or house which he has bought, and holds as property, to his wife or daughter or give it for debt.

40. He may sell field, garden, and house to a merchant (royal agents) or to any other public official, the buyer holding field, house, and garden for its usufruct.

41. If any one fence in the field, garden, and house of a chieftain, man, or one subject to quit-rent, furnishing the palings therefor; if the chieftain, man, or one subject to quit-rent return to field, garden, and house, the palings which were given to him become his property.

42. If any one take over a field to till it, and obtain no harvest therefrom, it must be proved that he did no work on the field, and he must deliver grain, just as his neighbor raised, to the owner of the field.

43. If he do not till the field, but let it lie fallow, he shall give grain like his neighbor's to the owner of the field, and the

field which he let lie fallow he must plow and sow and return to its owner.

44. If any one take over a waste-lying field to make it arable, but is lazy, and does not make it arable, he shall plow the fallow field in the fourth year, harrow it and till it, and give it back to its owner, and for each ten gan (a measure of area) ten gur of grain shall be paid.

45. If a man rent his field for tillage for a fixed rental, and receive the rent of his field, but bad weather come and destroy the harvest, the injury falls upon the tiller of the soil.

46. If he do not receive a fixed rental for his field, but lets it on half or third shares of the harvest, the grain on the field shall be divided proportionately between the tiller and the owner.

47. If the tiller, because he did not succeed in the first year, has had the soil tilled by others, the owner may raise no objection; the field has been cultivated and he receives the harvest according to agreement.

48. If any one owe a debt for a loan, and a storm prostrates the grain, or the harvest fail, or the grain does not grow for lack of water; in that year he need not give his creditor any grain, he washes his debt-tablet in water and pays no rent for this year.

49. If any one take money from a merchant, and give the merchant a field tillable for corn or sesame and order him to plant corn or sesame in the field, and to harvest the crop; if the cultivator plant corn or sesame in the field, at the harvest the corn or sesame that is in the field shall belong to the owner of the field and he shall pay corn as rent, for the money he received from the merchant, and the livelihood of the cultivator shall he give to the merchant.

50. If he give a cultivated corn-field or a cultivated sesame-field, the corn or sesame in the field shall belong to the owner of the field, and he shall return the money to the merchant as rent.

51. If he have no money to repay, then he shall pay in corn or sesame in place of the money as rent for what he received from the merchant, according to the royal tariff.

52. If the cultivator do not plant corn or sesame in the field, the debtor's contract is not weakened.

53. If any one be too lazy to keep his dam in proper condition, and does not so keep it; if then the dam break and all the fields be flooded, then shall he in whose dam the break occurred be sold for money, and the money shall replace the corn which he has caused to be ruined.

54. If he be not able to replace the corn, then he and his possessions shall be divided among the farmers whose corn he has flooded.

55. If any one open his ditches to water his crop, but is careless, and the water flood the field of his neighbor, then he shall pay his neighbor corn for his loss.

56. If a man let in the water, and the water overflow the plantation of his neighbor, he shall pay ten gur of corn for every ten gan of land.

57. If a shepherd, without the permission of the owner of the field, and without the knowledge of the owner of the sheep, lets the sheep into a field to graze, then the owner of the field shall harvest his crop, and the shepherd, who had pastured his flock there without permission of the owner of the field, shall pay to the owner twenty gur of corn for every ten gan.

58. If after the flocks have left the pasture and been shut up in the common fold at the city gate, any shepherd let them into a field and they graze there, this shepherd shall take possession of the field which he has allowed to be grazed on, and at the harvest he must pay sixty gur of corn for every ten gan.

59. If any man, without the knowledge of the owner of a garden, fell a tree in a garden he shall pay half a mina in money.

60. If any one give over a field to a gardener, for him to plant it as a garden, if he work at it, and care for it for four years, in the fifth year the owner and the gardener shall divide it, the owner taking his part in charge.

61. If the gardener has not completed the planting of the field, leaving one part unused, this shall be assigned to him as his.

62. If he do not plant the field that was given over to him as a garden, if it be arable land (for corn or sesame) the gardener shall pay the owner the produce of the field for the years that he let it lie fallow, according to the product of neighboring fields, put the field in arable condition and return it to its owner.

63. If he transform waste land into arable fields and return it to its owner, the latter shall pay him for one year ten gur for ten gan.

64. If any one hand over his garden to a gardener to work, the gardener shall pay to its owner two-thirds of the produce of the garden, for so long as he has it in possession, and the other third shall he keep.

65. If the gardener do not work in the garden and the product fall off, the gardener shall pay in proportion to other neighboring gardens.

[Here a portion of the text is missing, apparently comprising thirty-four paragraphs.]

100. . . . interest for the money, as much as he has received, he shall give a note therefor, and on the day, when they settle, pay to the merchant.

101. If there are no mercantile arrangements in the place whither he went, he shall leave the entire amount of money which he received with the broker to give to the merchant.

102. If a merchant entrust money to an agent (broker) for some investment, and the broker suffer a loss in the place to which he goes, he shall make good the capital to the merchant.

103. If, while on the journey, an enemy take away from him anything that he had, the broker shall swear by God and be free of obligation.

104. If a merchant give an agent corn, wool, oil, or any other goods to transport, the agent shall give a receipt for the amount, and compensate the merchant therefor. Then he shall obtain a receipt from the merchant for the money that he gives the merchant.

105. If the agent is careless, and does not take a receipt for the money which he gave the merchant, he can not consider the unreceipted money as his own.

106. If the agent accept money from the merchant, but have a quarrel with the merchant (denying the receipt), then shall the merchant swear before God and witnesses that he has given this money to the agent, and the agent shall pay him three times the sum.

107. If the merchant cheat the agent, in that as the latter has returned to him all that had been given him, but the merchant denies the receipt of what had been returned to him, then shall this agent convict the merchant before God and the judges, and if he still deny receiving what the agent had given him shall pay six times the sum to the agent.

108. If a tavern-keeper (feminine) does not accept corn according to gross weight in payment of drink, but takes money, and the price of the drink is less than that of the corn, she shall be convicted and thrown into the water.

109. If conspirators meet in the house of a tavern-keeper, and these conspirators are not captured and delivered to the court, the tavern-keeper shall be put to death.

110. If a "sister of a god" open a tavern, or enter a tavern to drink, then shall this woman be burned to death.

111. If an inn-keeper furnish sixty ka of usakani-drink to . . . she shall receive fifty ka of corn at the harvest.

112. If any one be on a journey and entrust silver, gold, precious stones, or any movable property to another, and wish to

recover it from him; if the latter do not bring all of the property to the appointed place, but appropriate it to his own use, then shall this man, who did not bring the property to hand it over, be convicted, and he shall pay fivefold for all that had been entrusted to him.

113. If any one have consignment of corn or money, and he take from the granary or box without the knowledge of the owner, then shall he who took corn without the knowledge of the owner out of the granary or money out of the box be legally convicted, and repay the corn he has taken. And he shall lose whatever commission was paid to him, or due him.

114. If a man have no claim on another for corn and money, and try to demand it by force, he shall pay one-third of a mina of silver in every case.

115. If any one have a claim for corn or money upon another and imprison him; if the prisoner die in prison a natural death, the case shall go no further.

116. If the prisoner die in prison from blows or maltreatment, the master of the prisoner shall convict the merchant before the judge. If he was a free-born man, the son of the merchant shall be put to death; if it was a slave, he shall pay one-third of a mina of gold, and all that the master of the prisoner gave he shall forfeit.

117. If any one fail to meet a claim for debt, and sell himself, his wife, his son, and daughter for money or give them away to forced labor: they shall work for three years in the house of the man who bought them, or the proprietor, and in the fourth year they shall be set free.

118. If he give a male or female slave away for forced labor, and the merchant sublease them, or sell them for money, no objection can be raised.

119. If any one fail to meet a claim for debt, and he sell the maid servant who has borne him children, for money, the money which the

merchant has paid shall be repaid to him by the owner of the slave and she shall be freed.

120. If any one store corn for safe keeping in another person's house, and any harm happen to the corn in storage, or if the owner of the house open the granary and take some of the corn, or if especially he deny that the corn was stored in his house: then the owner of the corn shall claim his corn before God (on oath), and the owner of the house shall pay its owner for all of the corn that he took.

121. If any one store corn in another man's house he shall pay him storage at the rate of one gur for every five ka of corn per year.

122. If any one give another silver, gold, or anything else to keep, he shall show everything to some witness, draw up a contract, and then hand it over for safe keeping.

123. If he turn it over for safe keeping without witness or contract, and if he to whom it was given deny it, then he has no legitimate claim.

124. If any one deliver silver, gold, or anything else to another for safe keeping, before a witness, but he deny it, he shall be brought before a judge, and all that he has denied he shall pay in full.

125. If any one place his property with another for safe keeping, and there, either through thieves or robbers, his property and the property of the other man be lost, the owner of the house, through whose neglect the loss took place, shall compensate the owner for all that was given to him in charge. But the owner of the house shall try to follow up and recover his property, and take it away from the thief.

126. If any one who has not lost his goods state that they have been lost, and make false claims: if he claim his goods and amount of injury before God, even though he has not lost them, he shall be fully compensated for all his loss claimed. (I.e., the oath is all

that is needed.)

127. If any one "point the finger" (slander) at a sister of a god or the wife of any one, and can not prove it, this man shall be taken before the judges and his brow shall be marked. (by cutting the skin, or perhaps hair.)

128. If a man take a woman to wife, but have no intercourse with her, this woman is no wife to him.

129. If a man's wife be surprised (in flagrante delicto) with another man, both shall be tied and thrown into the water, but the husband may pardon his wife and the king his slaves.

130. If a man violate the wife (betrothed or child-wife) of another man, who has never known a man, and still lives in her father's house, and sleep with her and be surprised, this man shall be put to death, but the wife is blameless.

131. If a man bring a charge against one's wife, but she is not surprised with another man, she must take an oath and then may return to her house.

132. If the "finger is pointed" at a man's wife about another man, but she is not caught sleeping with the other man, she shall jump into the river for her husband.

133. If a man is taken prisoner in war, and there is a sustenance in his house, but his wife leave house and court, and go to another house: because this wife did not keep her court, and went to another house, she shall be judicially condemned and thrown into the water.

134. If any one be captured in war and there is not sustenance in his house, if then his wife go to another house this woman shall be held blameless.

135. If a man be taken prisoner in war and there be no sustenance in his house and his wife go to another house and bear children; and if later her husband return and come to his home: then this wife shall return to her husband, but the children follow their father.

136. If any one leave his house, run away, and then his wife go to another house, if then he return, and wishes to take his wife back: because he fled from his home and ran away, the wife of this runaway shall not return to her husband.

137. If a man wish to separate from a woman who has borne him children, or from his wife who has borne him children: then he shall give that wife her dowry, and a part of the usufruct of field, garden, and property, so that she can rear her children. When she has brought up her children, a portion of all that is given to the children, equal as that of one son, shall be given to her. She may then marry the man of her heart.

138. If a man wishes to separate from his wife who has borne him no children, he shall give her the amount of her purchase money and the dowry which she brought from her father's house, and let her go.

139. If there was no purchase price he shall give her one mina of gold as a gift of release.

140. If he be a freed man he shall give her one-third of a mina of gold.

141. If a man's wife, who lives in his house, wishes to leave it, plunges into debt, tries to ruin her house, neglects her husband, and is judicially convicted: if her husband offer her release, she may go on her way, and he gives her nothing as a gift of release. If her husband does not wish to release her, and if he take another wife, she shall remain as servant in her husband's house.

142. If a woman quarrel with her husband, and say: "You are not congenial to me," the reasons for her prejudice must be presented. If she is guiltless, and there is no fault on her part, but he leaves and neglects her, then no guilt attaches to this woman, she shall take her dowry and go back to her father's house.

143. If she is not innocent, but leaves her husband, and ruins her house, neglecting her husband, this woman shall be cast into the water.

144. If a man take a wife and this woman give her husband a maid-servant, and she bear him children, but this man wishes to take another wife, this shall not be permitted to him; he shall not take a second wife.

145. If a man take a wife, and she bear him no children, and he intend to take another wife: if he take this second wife, and bring her into the house, this second wife shall not be allowed equality with his wife.

146. If a man take a wife and she give this man a maid-servant as wife and she bear him children, and then this maid assume equality with the wife: because she has borne him children her master shall not sell her for money, but he may keep her as a slave, reckoning her among the maid-servants.

147. If she have not borne him children, then her mistress may sell her for money.

148. If a man take a wife, and she be seized by disease, if he then desire to take a second wife he shall not put away his wife, who has been attacked by disease, but he shall keep her in the house which he has built and support her so long as she lives.

149. If this woman does not wish to remain in her husband's house, then he shall compensate her for the dowry that she brought with her from her father's house, and she may go.

150. If a man give his wife a field, garden, and house and a deed therefor, if then after the death of her husband the sons raise no claim, then the mother may bequeath all to one of her sons whom she prefers, and need leave nothing to his brothers.

151. If a woman who lived in a man's house made an agreement with her husband, that no creditor can arrest her, and has given a document therefor: if that man, before he married that woman, had a debt, the creditor can not hold the woman for it. But if the woman, before she entered the man's house, had contracted a debt, her creditor can not arrest her husband therefor.

152. If after the woman had entered the man's house, both contracted a debt, both must pay the merchant.

153. If the wife of one man on account of another man has their mates (her husband and the other man's wife) murdered, both of them shall be impaled.

154. If a man be guilty of incest with his daughter, he shall be driven from the place (exiled).

155. If a man betroth a girl to his son, and his son have intercourse with her, but he (the father) afterward defile her, and be surprised, then he shall be bound and cast into the water (drowned).

156. If a man betroth a girl to his son, but his son has not known her, and if then he defile her, he shall pay her half a gold mina, and compensate her for all that she brought out of her father's house. She may marry the man of her heart.

157. If any one be guilty of incest with his mother after his father, both shall be burned.

158. If any one be surprised after his father with his chief wife, who has borne children, he shall be driven out of his father's house.

159. If any one, who has brought chattels into his father-in-law's house, and has paid the purchase-money, looks for another wife, and says to his father-in-law: "I do not want your daughter," the girl's father may keep all that he had brought.

160. If a man bring chattels into the house of his father-in-law, and pay the "purchase price" (for his wife): if then the father of the girl say: "I will not give you my daughter," he shall give him back all that he brought with him.

161. If a man bring chattels into his father-in-law's house and pay the "purchase price," if then his friend slander him, and his father-in-law say to the young husband: "You shall not marry my daughter," the he shall give back to him undiminished all that he had brought with him; but his wife shall not be married to the friend.

162. If a man marry a woman, and she bear sons to him; if then this woman die, then shall her father have no claim on her dowry; this belongs to her sons.

163. If a man marry a woman and she bear him no sons; if then this woman die, if the "purchase price" which he had paid into the house of his father-in-law is repaid to him, her husband shall have no claim upon the dowry of this woman; it belongs to her father's house.

164. If his father-in-law do not pay back to him the amount of the "purchase price" he may subtract the amount of the "Purchase price" from the dowry, and then pay the remainder to her father's house.

165. If a man give to one of his sons whom he prefers a field, garden, and house, and a deed therefor: if later the father die, and the brothers divide the estate, then they shall first give him the present of his father, and he shall accept it; and the rest of the paternal property shall they divide.

166. If a man take wives for his son, but take no wife for his minor son, and if then he die: if the sons divide the estate, they shall set aside besides his portion the money for the "purchase price" for the minor brother who had taken no wife as yet, and secure a wife for him.

167. If a man marry a wife and she bear him children: if this wife die and he then take another wife and she bear him children: if then the father die, the sons must not partition the estate according to the mothers, they shall divide the dowries of their mothers only in this way; the paternal estate they shall divide equally with one another.

168. If a man wish to put his son out of his house, and declare before the judge: "I want to put my son out," then the judge shall examine into his reasons. If the son be guilty of no great fault, for which he can be rightfully put out, the father shall not put him out.

169. If he be guilty of a grave fault, which should rightfully deprive him of the filial relationship, the father shall forgive him the first time; but if he be guilty of a grave fault a second time the father may deprive his son of all filial relation.

170. If his wife bear sons to a man, or his maid-servant have borne sons, and the father while still living says to the children whom his maid-servant has borne: "My sons," and he count them with the sons of his wife; if then the father die, then the sons of the wife and of the maid-servant shall divide the paternal property in common. The son of the wife is to partition and choose.

171. If, however, the father while still living did not say to the sons of the maid-servant: "My sons," and then the father dies, then the sons of the maid-servant shall not share with the sons of the wife, but the freedom of the maid and her sons shall be granted. The sons of the wife shall have no right to enslave the sons of the maid; the wife shall take her dowry (from her father), and the gift that her husband gave her and deeded to her (separate from dowry, or the purchase-money paid her father), and live in the home of her husband: so long as she lives she shall use it, it shall not be sold for money. Whatever she leaves shall belong to her children.

172. If her husband made her no gift, she shall be compensated for her gift, and she shall receive a portion from the estate of her husband, equal to that of one child. If her sons oppress her, to force her out of the house, the judge shall examine into the matter, and if the sons are at fault the woman shall not leave her husband's house. If the woman desire to leave the house, she must leave to her sons the gift which her husband gave her, but she may take the dowry of her father's house. Then she may marry the man of her heart.

173. If this woman bear sons to her second husband, in the place to which she went, and then die, her earlier and later sons shall divide the dowry between them.

174. If she bear no sons to her second husband, the sons of her

first husband shall have the dowry.

175. If a State slave or the slave of a freed man marry the daughter of a free man, and children are born, the master of the slave shall have no right to enslave the children of the free.

176. If, however, a State slave or the slave of a freed man marry a man's daughter, and after he marries her she bring a dowry from a father's house, if then they both enjoy it and found a household, and accumulate means, if then the slave die, then she who was free born may take her dowry, and all that her husband and she had earned; she shall divide them into two parts, one-half the master for the slave shall take, and the other half shall the free-born woman take for her children. If the free-born woman had no gift she shall take all that her husband and she had earned and divide it into two parts; and the master of the slave shall take one-half and she shall take the other for her children.

177. If a widow, whose children are not grown, wishes to enter another house (remarry), she shall not enter it without the knowledge of the judge. If she enter another house the judge shall examine the state of the house of her first husband. Then the house of her first husband shall be entrusted to the second husband and the woman herself as managers. And a record must be made thereof. She shall keep the house in order, bring up the children, and not sell the house-hold utensils. He who buys the utensils of the children of a widow shall lose his money, and the goods shall return to their owners.

178. If a "devoted woman" or a prostitute to whom her father has given a dowry and a deed therefor, but if in this deed it is not stated that she may bequeath it as she pleases, and has not explicitly stated that she has the right of disposal; if then her father die, then her brothers shall hold her field and garden, and give her corn, oil, and milk according to her portion, and satisfy her. If her brothers do not give her corn, oil, and milk according to her

share, then her field and garden shall support her. She shall have the usufruct of field and garden and all that her father gave her so long as she lives, but she can not sell or assign it to others. Her position of inheritance belongs to her brothers.

179. If a "sister of a god," or a prostitute, receive a gift from her father, and a deed in which it has been explicitly stated that she may dispose of it as she pleases, and give her complete disposition thereof: if then her father die, then she may leave her property to whomsoever she pleases. Her brothers can raise no claim thereto.

180. If a father give a present to his daughter--either marriageable or a prostitute (unmarriageable)--and then die, then she is to receive a portion as a child from the paternal estate, and enjoy its usufruct so long as she lives. Her estate belongs to her brothers.

181. If a father devote a temple-maid or temple-virgin to God and give her no present: if then the father die, she shall receive the third of a child's portion from the inheritance of her father's house, and enjoy its usufruct so long as she lives. Her estate belongs to her brothers.

182. If a father devote his daughter as a wife of Mardi of Babylon (as in 181), and give her no present, nor a deed; if then her father die, then shall she receive one-third of her portion as a child of her father's house from her brothers, but Marduk may leave her estate to whomsoever she wishes.

183. If a man give his daughter by a concubine a dowry, and a husband, and a deed; if then her father die, she shall receive no portion from the paternal estate.

184. If a man do not give a dowry to his daughter by a concubine, and no husband; if then her father die, her brother shall give her a dowry according to her father's wealth and secure a husband for her.

185. If a man adopt a child and to his name as son, and rear him, this grown son can not be demanded back again.

186. If a man adopt a son, and if after he has taken him he injure his foster father and mother, then this adopted son shall return to his father's house.

187. The son of a paramour in the palace service, or of a prostitute, can not be demanded back.

188. If an artizan has undertaken to rear a child and teaches him his craft, he can not be demanded back.

189. If he has not taught him his craft, this adopted son may return to his father's house.

190. If a man does not maintain a child that he has adopted as a son and reared with his other children, then his adopted son may return to his father's house.

191. If a man, who had adopted a son and reared him, founded a household, and had children, wish to put this adopted son out, then this son shall not simply go his way. His adoptive father shall give him of his wealth one-third of a child's portion, and then he may go. He shall not give him of the field, garden, and house.

192. If a son of a paramour or a prostitute say to his adoptive father or mother: "You are not my father, or my mother," his tongue shall be cut off.

193. If the son of a paramour or a prostitute desire his father's house, and desert his adoptive father and adoptive mother, and goes to his father's house, then shall his eye be put out.

194. If a man give his child to a nurse and the child die in her hands, but the nurse unbeknown to the father and mother nurse another child, then they shall convict her of having nursed another child without the knowledge of the father and mother and her breasts shall be cut off.

195. If a son strike his father, his hands shall be hewn off.

196. If a man put out the eye of another man, his eye shall be put out. [An eye for an eye]

197. If he break another man's bone, his bone shall be broken.

198. If he put out the eye of a freed man, or break the bone of a freed man, he shall pay one gold mina.

199. If he put out the eye of a man's slave, or break the bone of a man's slave, he shall pay one-half of its value.

200. If a man knock out the teeth of his equal, his teeth shall be knocked out. [A tooth for a tooth]

201. If he knock out the teeth of a freed man, he shall pay one-third of a gold mina.

202. If any one strike the body of a man higher in rank than he, he shall receive sixty blows with an ox-whip in public.

203. If a free-born man strike the body of another free-born man or equal rank, he shall pay one gold mina.

204. If a freed man strike the body of another freed man, he shall pay ten shekels in money.

205. If the slave of a freed man strike the body of a freed man, his ear shall be cut off.

206. If during a quarrel one man strike another and wound him, then he shall swear, "I did not injure him wittingly," and pay the physicians.

207. If the man die of his wound, he shall swear similarly, and if he (the deceased) was a free-born man, he shall pay half a mina in money.

208. If he was a freed man, he shall pay one-third of a mina.

209. If a man strike a free-born woman so that she lose her unborn child, he shall pay ten shekels for her loss.

210. If the woman die, his daughter shall be put to death.

211. If a woman of the free class lose her child by a blow, he shall pay five shekels in money.

212. If this woman die, he shall pay half a mina.

213. If he strike the maid-servant of a man, and she lose her child, he shall pay two shekels in money.

214. If this maid-servant die, he shall pay one-third of a mina.

215. If a physician make a large incision with an operating knife and cure it, or if he open a tumor (over the eye) with an operating knife, and saves the eye, he shall receive ten shekels in money.

216. If the patient be a freed man, he receives five shekels.

217. If he be the slave of some one, his owner shall give the physician two shekels.

218. If a physician make a large incision with the operating knife, and kill him, or open a tumor with the operating knife, and cut out the eye, his hands shall be cut off.

219. If a physician make a large incision in the slave of a freed man, and kill him, he shall replace the slave with another slave.

220. If he had opened a tumor with the operating knife, and put out his eye, he shall pay half his value.

221. If a physician heal the broken bone or diseased soft part of a man, the patient shall pay the physician five shekels in money.

222. If he were a freed man he shall pay three shekels.

223. If he were a slave his owner shall pay the physician two shekels.

224. If a veterinary surgeon perform a serious operation on an ass or an ox, and cure it, the owner shall pay the surgeon one-sixth of a shekel as a fee.

225. If he perform a serious operation on an ass or ox, and kill it, he shall pay the owner one-fourth of its value.

226. If a barber, without the knowledge of his master, cut the sign of a slave on a slave not to be sold, the hands of this barber shall be cut off.

227. If any one deceive a barber, and have him mark a slave not for sale with the sign of a slave, he shall be put to death, and buried in his house. The barber shall swear: "I did not mark him wittingly," and shall be guiltless.

228. If a builder build a house for some one and complete it, he shall give him a fee of two shekels in money for each sar of surface.

229 If a builder build a house for some one, and does not construct it properly, and the house which he built fall in and kill its owner, then that builder shall be put to death.

230. If it kill the son of the owner the son of that builder shall be put to death.

231. If it kill a slave of the owner, then he shall pay slave for slave to the owner of the house.

232. If it ruin goods, he shall make compensation for all that has been ruined, and inasmuch as he did not construct properly this house which he built and it fell, he shall re-erect the house from his own means.

233. If a builder build a house for some one, even though he has not yet completed it; if then the walls seem toppling, the builder must make the walls solid from his own means.

234. If a shipbuilder build a boat of sixty gur for a man, he shall pay him a fee of two shekels in money.

235. If a shipbuilder build a boat for some one, and do not make it tight, if during that same year that boat is sent away and suffers injury, the shipbuilder shall take the boat apart and put it together tight at his own expense. The tight boat he shall give to the boat owner.

236. If a man rent his boat to a sailor, and the sailor is careless, and the boat is wrecked or goes aground, the sailor shall give the owner of the boat another boat as compensation.

237. If a man hire a sailor and his boat, and provide it with corn, clothing, oil and dates, and other things of the kind needed for fitting it: if the sailor is careless, the boat is wrecked, and its contents ruined, then the sailor shall compensate for the boat which was wrecked and all in it that he ruined.

238. If a sailor wreck any one's ship, but saves it, he shall pay the half of its value in money.

239. If a man hire a sailor, he shall pay him six gur of corn per

year.

240. If a merchantman run against a ferryboat, and wreck it, the master of the ship that was wrecked shall seek justice before God; the master of the merchantman, which wrecked the ferryboat, must compensate the owner for the boat and all that he ruined.

241. If any one impresses an ox for forced labor, he shall pay one-third of a mina in money.

242. If any one hire oxen for a year, he shall pay four gur of corn for plow-oxen.

243. As rent of herd cattle he shall pay three gur of corn to the owner.

244. If any one hire an ox or an ass, and a lion kill it in the field, the loss is upon its owner.

245. If any one hire oxen, and kill them by bad treatment or blows, he shall compensate the owner, oxen for oxen.

246. If a man hire an ox, and he break its leg or cut the ligament of its neck, he shall compensate the owner with ox for ox.

247. If any one hire an ox, and put out its eye, he shall pay the owner one-half of its value.

248. If any one hire an ox, and break off a horn, or cut off its tail, or hurt its muzzle, he shall pay one-fourth of its value in money.

249. If any one hire an ox, and God strike it that it die, the man who hired it shall swear by God and be considered guiltless.

250. If while an ox is passing on the street (market) some one push it, and kill it, the owner can set up no claim in the suit (against the hirer).

251. If an ox be a goring ox, and it shown that he is a gorier, and he do not bind his horns, or fasten the ox up, and the ox gore a free-born man and kill him, the owner shall pay one-half a mina in money.

252. If he kill a man's slave, he shall pay one-third of a mina.

253. If any one agree with another to tend his field, give him seed, entrust a yoke of oxen to him, and bind him to cultivate the field, if he steal the corn or plants, and take them for himself, his hands shall be hewn off.

254. If he take the seed-corn for himself, and do not use the yoke of oxen, he shall compensate him for the amount of the seed-corn.

255. If he sublet the man's yoke of oxen or steal the seed-corn, planting nothing in the field, he shall be convicted, and for each one hundred gan he shall pay sixty gur of corn.

256. If his community will not pay for him, then he shall be placed in that field with the cattle (at work).

257. If any one hire a field laborer, he shall pay him eight gur of corn per year.

258. If any one hire an ox-driver, he shall pay him six gur of corn per year.

259. If any one steal a water-wheel from the field, he shall pay five shekels in money to its owner.

260. If any one steal a shadduf (used to draw water from the river or canal) or a plow, he shall pay three shekels in money.

261. If any one hire a herdsman for cattle or sheep, he shall pay him eight gur of corn per annum.

262. If any one, a cow or a sheep . . .

263. If he kill the cattle or sheep that were given to him, he shall compensate the owner with cattle for cattle and sheep for sheep.

264. If a herdsman, to whom cattle or sheep have been entrusted for watching over, and who has received his wages as agreed upon, and is satisfied, diminish the number of the cattle or sheep, or make the increase by birth less, he shall make good the increase or profit which was lost in the terms of settlement.

265. If a herdsman, to whose care cattle or sheep have been entrusted, be guilty of fraud and make false returns of the natural increase, or sell them for money, then shall he be convicted and pay

the owner ten times the loss.

266. If the animal be killed in the stable by God (an accident), or if a lion kill it, the herdsman shall declare his innocence before God, and the owner bears the accident in the stable.

267. If the herdsman overlook something, and an accident happen in the stable, then the herdsman is at fault for the accident which he has caused in the stable, and he must compensate the owner for the cattle or sheep.

268. If any one hire an ox for threshing, the amount of the hire is twenty ka of corn.

269. If he hire an ass for threshing, the hire is twenty ka of corn.

270. If he hire a young animal for threshing, the hire is ten ka of corn.

271. If any one hire oxen, cart and driver, he shall pay one hundred and eighty ka of corn per day.

272. If any one hire a cart alone, he shall pay forty ka of corn per day.

273. If any one hire a day laborer, he shall pay him from the New Year until the fifth month (April to August, when days are long and the work hard) six gerahs in money per day; from the sixth month to the end of the year he shall give him five gerahs per day.

274. If any one hire a skilled artizan, he shall pay as wages of the . . . five gerahs, as wages of the potter five gerahs, of a tailor five gerahs, of . . . gerahs, . . . of a ropemaker four gerahs, of . . . gerahs, of a mason . . . gerahs per day.

275. If any one hire a ferryboat, he shall pay three gerahs in money per day.

276. If he hire a freight-boat, he shall pay two and one-half gerahs per day.

277. If any one hire a ship of sixty gur, he shall pay one-sixth of a shekel in money as its hire per day.

278. If any one buy a male or female slave, and before a month has elapsed the benu-disease be developed, he shall return the slave to the seller, and receive the money which he had paid.

279. If any one by a male or female slave, and a third party claim it, the seller is liable for the claim.

280. If while in a foreign country a man buy a male or female slave belonging to another of his own country; if when he return home the owner of the male or female slave recognize it: if the male or female slave be a native of the country, he shall give them back without any money.

281. If they are from another country, the buyer shall declare the amount of money paid therefor to the merchant, and keep the male or female slave.

282. If a slave say to his master: "You are not my master," if they convict him his master shall cut off his ear.

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THE EPILOGUE

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LAWS of justice which Hammurabi, the wise king, established. A righteous law, and pious statute did he teach the land. Hammurabi, the protecting king am I. I have not withdrawn myself from the men, whom Bel gave to me, the rule over whom Marduk gave to me, I was not negligent, but I made them a peaceful abiding-place. I expounded all great difficulties, I made the light shine upon them. With the mighty weapons which Zamama and Ishtar entrusted to me, with the keen vision with which Ea endowed me, with the wisdom that Marduk gave me, I have uprooted the enemy above and below (in north and south), subdued the earth, brought prosperity to the land, guaranteed security to the inhabitants in their homes; a disturber was not permitted. The great gods have called me, I am the salvation-bearing shepherd, whose staff is straight, the good shadow that is spread over my city; on my breast I cherish the inhabitants of the land of Sumer

and Akkad; in my shelter I have let them repose in peace; in my deep wisdom have I enclosed them. That the strong might not injure the weak, in order to protect the widows and orphans, I have in Babylon the city where Anu and Bel raise high their head, in E-Sagil, the Temple, whose foundations stand firm as heaven and earth, in order to bespeak justice in the land, to settle all disputes, and heal all injuries, set up these my precious words, written upon my memorial stone, before the image of me, as king of righteousness.

The king who ruleth among the kings of the cities am I. My words are well considered; there is no wisdom like unto mine. By the command of Shamash, the great judge of heaven and earth, let righteousness go forth in the land: by the order of Marduk, my lord, let no destruction befall my monument. In E-Sagil, which I love, let my name be ever repeated; let the oppressed, who has a case at law, come and stand before this my image as king of righteousness; let him read the inscription, and understand my precious words: the inscription will explain his case to him; he will find out what is just, and his heart will be glad, so that he will say:

"Hammurabi is a ruler, who is as a father to his subjects, who holds the words of Marduk in reverence, who has achieved conquest for Marduk over the north and south, who rejoices the heart of Marduk, his lord, who has bestowed benefits for ever and ever on his subjects, and has established order in the land."

When he reads the record, let him pray with full heart to Marduk, my lord, and Zarpanit, my lady; and then shall the protecting deities and the gods, who frequent E-Sagil, graciously grant the desires daily presented before Marduk, my lord, and Zarpanit, my lady. In future time, through all coming generations, let the king, who may be in the land, observe the words of righteousness which I have written on my monument; let him not alter the law of the land which I have given, the edicts which I have enacted; my monument let him not mar. If such a ruler have wisdom, and be able to keep his land in

order, he shall observe the words which I have written in this inscription; the rule, statute, and law of the land which I have given; the decisions which I have made will this inscription show him; let him rule his subjects accordingly, speak justice to them, give right decisions, root out the miscreants and criminals from this land, and grant prosperity to his subjects.

Hammurabi, the king of righteousness, on whom Shamash has conferred right (or law) am I. My words are well considered; my deeds are not equaled; to bring low those that were high; to humble the proud, to expel insolence. If a succeeding ruler considers my words, which I have written in this my inscription, if he do not annul my law, nor corrupt my words, nor change my monument, then may Shamash lengthen that king's reign, as he has that of me, the king of righteousness, that he may reign in righteousness over his subjects. If this ruler do not esteem my words, which I have written in my inscription, if he despise my curses, and fear not the curse of God, if he destroy the law which I have given, corrupt my words, change my monument, efface my name, write his name there, or on account of the curses commission another so to do, that man, whether king or ruler, patesi, or commoner, no matter what he be, may the great God (Anu), the Father of the gods, who has ordered my rule, withdraw from him the glory of royalty, break his scepter, curse his destiny. May Bel, the lord, who fixeth destiny, whose command can not be altered, who has made my kingdom great, order a rebellion which his hand can not control; may he let the wind of the overthrow of his habitation blow, may he ordain the years of his rule in groaning, years of scarcity, years of famine, darkness without light, death with seeing eyes be fated to him; may he (Bel) order with his potent mouth the destruction of his city, the dispersion of his subjects, the cutting off of his rule, the removal of his name and memory from the land. May Belit, the great Mother, whose command is potent in E-Kur (the Babylonian Olympus), the Mistress, who harkens graciously to my

petitions, in the seat of judgment and decision (where Bel fixes destiny), turn his affairs evil before Bel, and put the devastation of his land, the destruction of his subjects, the pouring out of his life like water into the mouth of King Bel. May Ea, the great ruler, whose fated decrees come to pass, the thinker of the gods, the omniscient, who maketh long the days of my life, withdraw understanding and wisdom from him, lead him to forgetfulness, shut up his rivers at their sources, and not allow corn or sustenance for man to grow in his land. May Shamash, the great Judge of heaven and earth, who supporteth all means of livelihood, Lord of life-courage, shatter his dominion, annul his law, destroy his way, make vain the march of his troops, send him in his visions forecasts of the uprooting of the foundations of his throne and of the destruction of his land. May the condemnation of Shamash overtake him forthwith; may he be deprived of water above among the living, and his spirit below in the earth. May Sin (the Moon-god), the Lord of Heaven, the divine father, whose crescent gives light among the gods, take away the crown and regal throne from him; may he put upon him heavy guilt, great decay, that nothing may be lower than he. May he destine him as fated, days, months and years of dominion filled with sighing and tears, increase of the burden of dominion, a life that is like unto death. May Adad, the lord of fruitfulness, ruler of heaven and earth, my helper, withhold from him rain from heaven, and the flood of water from the springs, destroying his land by famine and want; may he rage mightily over his city, and make his land into flood-hills (heaps of ruined cities). May Zamama, the great warrior, the first-born son of E-Kur, who goeth at my right hand, shatter his weapons on the field of battle, turn day into night for him, and let his foe triumph over him. May Ishtar, the goddess of fighting and war, who unfetters my weapons, my gracious protecting spirit, who loveth my dominion, curse his kingdom in her angry heart; in her great wrath, change his grace into evil, and shatter his weapons on the place of

fighting and war. May she create disorder and sedition for him, strike down his warriors, that the earth may drink their blood, and throw down the piles of corpses of his warriors on the field; may she not grant him a life of mercy, deliver him into the hands of his enemies, and imprison him in the land of his enemies. May Nergal, the might among the gods, whose contest is irresistible, who grants me victory, in his great might burn up his subjects like a slender reedstalk, cut off his limbs with his mighty weapons, and shatter him like an earthen image. May Nin-tu, the sublime mistress of the lands, the fruitful mother, deny him a son, vouchsafe him no name, give him no successor among men. May Nin-karak, the daughter of Anu, who adjudges grace to me, cause to come upon his members in E-kur high fever, severe wounds, that can not be healed, whose nature the physician does not understand, which he can not treat with dressing, which, like the bite of death, can not be removed, until they have sapped away his life.

May he lament the loss of his life-power, and may the great gods of heaven and earth, the Anunaki, altogether inflict a curse and evil upon the confines of the temple, the walls of this E-barra (the Sun temple of Sippara), upon his dominion, his land, his warriors, his subjects, and his troops. May Bel curse him with the potent curses of his mouth that can not be altered, and may they come upon him forthwith.

THE END OF THE CODE OF HAMMURABI

