

SPIRITUAL ENTITIES

El Elyon Most High	Raphe Python Love	Emet Ziz Joy
Shalom Leviathan Peace	Jirch Rahab Patience	Tsaba Belial Kind-Faith- Good
Shaddai Lillith Meekness	Nissi Azazel Self-Control	Jehovah Tsidkenu Righteousness

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The Entities

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This book is based on the information and understanding gained through the book series The Threshold Guardians by Anne Hamilton. Many of the underlying principles regarding the seven spiritual entities of Python, Ziz, Leviathan, Rahab, Belial, Lillith and Azazel may be stated in this work, but not seen to be substantiated. To do so would take a vast volume of writing. It is highly suggested that the book series is read to understand the foundation for which these entities are then addressed in this book and correlated to the names of Yahweh God and their workings in people. My many thanks to Anne Hamilton for her book series and the many hours of work to come to her understandings.

The Background of Entities

While we live and interact in the world we know and see, we are plagued by things we do not. People's motives, secrets, hidden agendas, personal biases, previous traumas, another person's goals, unexpected betrayal and crossing of boundaries into the rights of others and others into ours. These are all unseen aspects in the hurts of life interwoven into our lives. Government documents which are deemed sensitive, are sealed for thirty years to be released in a future day, when the events they contain have become irrelevant to that current day. But ultimately they contain issues affecting, but hidden from the people in the day in which they occurred. Secret and hidden. While many refuse to believe that an unseen realm invests itself into the lives of man, we cannot deny that unseen aspects like those above are at play in our lives. It is a small step to recognise when additional information is realised, that there are others at play in our circumstances besides humans, in a realm that we cannot physically see yet predominately choose to ignore. It is hidden and they like to keep what they do secret. The less we know of them, the less we will get in their way or attempt to get them out of ours.

The Traits of the Realm We Don't See

The understanding of this complexity begins with one short statement. The primary Hebrew biblical verse is Deuteronomy 6:4 – 'Hear O Israel, for the LORD (Yahweh) is your God and the LORD (Yahweh) is One.' God is one. There is one God and this one God has revealed that in being one he is a very complex one. He is in three beings and each of them have different names, qualities, titles and roles. This actually isn't that difficult to comprehend when we look at ourselves.

We are told that we are made in the image of this very complex God who is 'one', of whom we are a lower version, in Hebrew the word for lower is 'adam'. Just as he is a complex 'one', so we are each a complex 'one'. Like him we have different names, qualities, titles and roles. One man can be called William Jones. We can find this 'one' man called William, Billy, Bluey, Dad, Pop and Sweetheart. Regarding his qualities he may be known as kind, protective, faithful, generous, private, quick-witted and stubborn. His titles can include Mr Jones, Senior Lecturer, Qualified Architect and President of the School Board. His roles are as a husband, father, grandfather, son, uncle, brother, cousin, neighbour, mentor, supervisor, confidant, assessor, curriculum writer, researcher, designer, gardener and BBQ cook. This man William Jones married his wife 30 years ago, and she was just as complex a 'one' as he was. Whilst he was 'one' complex being and she was 'one'

complex being, they became 'one' together in the covenant of marriage in addition to being 'one' in themselves. Two beings as 'one' person. Just as complex as there being three beings in One person, yet just as real.

Like the marriage covenant model of two, this God reveals that the oneness of God involves three in the covenant, yet they all remain individually one in themselves as well. The names, qualities, titles and roles of God are beyond what we can comprehend. He has shared some of them with us, but this list is neither exhaustive of Him, nor of all that he has revealed. He is called El Shaddai, Jehovah Rapha, Jehovah Shalom, Ruach, Yeshua/Jesus, Holy Spirit, Father, Ancient of Days, The Door, Light of the World, the Comforter, El Emet, El Elyon. Some of his character traits are patience, long suffering, holiness, mercy, fullness of grace, loving, kind, good, slow to anger, faithfulness, zealous, protective, just. Some titles include Lord Most High, Holy One, God of Israel, the Name Above All Names, Creator, King of Kings and Lord of Lords. His roles include holding the universe together, hearing and actioning prayers, sending chastisement, upholding his word, fulfilling prophecy, restoration, redeeming creation and judgement. A man is a father and a woman is a mother, yet they are both parents. In the same way there are names, characteristics, titles and roles that belong to one being of God and not to the others, while some things belong to all three.

It is not hard to see that we as people are all different and have different qualities. Every person has been given qualities from the vast array of qualities of God. Parents make the body of the child, but who that child is comes from somewhere completely different. Parents do have affect on their child as will many other things in life both good and bad, but a baby is already a someone enmeshed between their physical body and invisible self when they are born. It is that someone who leaves the body when they die. God has given a part of who he is into every person, a small but significant representation of himself, in the same way a child also carries the resemblance of their parents. It does not make us God or gods, it makes us a representation or image-bearer of God.

While only mankind is made in his image, He also gave this representation of aspects of himself to those of the spirit realm, the beings that we do not see, yet the scriptures repeatedly reveal in detail. He also gives to us and to them parts of his names, his roles and his titles in addition to his character. The angel Micheal is revealed in scripture as loyal, faithful, strong and reliable. These are God characteristics. Characteristics can and

do pass from parent to children, but ultimately all have originated in God as the Creator. People are given characteristics that reflect God their creator and their Mother and Father parents as co-creators. No parents independently choose the traits of their child. But a child can choose in those characteristics to turn away from the ways and the values of the One and the Ones they were birthed from. A man may be a charismatic person who uses this character to unite people in the neighbourhood to become a strong interaction of families living in the street. This characteristic is used for good. His son may receive the same charismatic trait but instead of using it for the good of others, uses it to seduce married women causing destruction to families. Despite this characteristic in the son being used for bad and not for good like his father, the characteristic is not and cannot be withdrawn, it was given as a gift and gifts cannot be retrieved, despite how poorly they are used. In the same way spiritual beings can go rogue with the characteristics and gifts that were given to them and can become just as destructive in them towards the humans that they interact with that they were intended to help.

The Fact or Fiction of Mythology

Mythology is viewed by many as an ignorant lack of scientific knowledge resulting in erroneous credit being given to imaginary powers as affecting the events on earth. Most mythology is dismissed as historically fictitious. But in a different view, Indigenous Australian mythology is now being deemed as truth that needs to be respected and valued as relative truth and honoured by all including non-Indigenous citizens. It has become admissible evidence in court despite not bearing the onus of proof. In one case a farmer was found guilty for having blocked the path of the Rainbow Serpent by building a dam on his property.¹ That a Rainbow Serpent existed and was in residence on or transited through the property was accepted as truth, based on historical belief and a verbal admission without requiring physical proof.

As an alternative to both the 'non-existent view' or the 'truth-without-proof view', mythology can also be viewed from another perspective as the unseen realm of spirituality, with its entities at work in the lives of mankind. The stories of mythology being a subtle bragging of the beings of that realm and their exploits. We can end up condoning and empowering these entities and their actions when we either foster an endorsing belief of them and validate the authority they claim. Or by a fictitious endorsement of their being as they have

¹Stavely, P. 16th February 2024. *Knocked the Hell Out of Me: West Australian Man Breaks Down as He Breaks Down as He Risks Jail Time over Aboriginal Heritage Laws.* Sky News.. <https://www.skynews.com.au/australia-news/knocked-the-hell-out-of-me-western-australian-man-breaks-down-as-he-risks-jail-time-over-aboriginal-heritage-laws/news-story/9d56cb02ef11bcfe6784192d411c4f7a>

decreed through the mythologies being taken up by many as an idolised belief and then given life through the entertainment industry.

The character of Wonder Woman is deemed fictional, but is deeply tied to Greek mythology. The reality behind her creation is of William Marston, a college professor who with his wife Elizabeth entered into a three-way marriage with one of his students named Olive Byrne. Olive was the niece of Planned Parenthood founder and eugenicist Margaret Sanger. Olive was abandoned by her mother at age 2 as she went to campaign with her sister. Marston based his Wonder Woman character on Olive. Instead of wedding rings Olive wore two bracelets. They were tied to the bracelets of Wonder Women related to Greek mythology of the Amazonian women in the reminder not to submit to men. Marston claimed Wonder Woman as the feminist truth that all females needed to realise. She became a TV hero to most Western girls. Wonder Woman reemerged in a movie in 2017. This view of women and their role is against the biblical role of women. Women are heroic and regularly save others, but not as solo-saviours and not in the dishonouring of the man-woman relationship. Wonder Woman is credited in mythology as being the daughter of Zeus.

People who deny the spiritual realm with embrace the evolutionary view of creation, believe we are another animal and that there is no God. They fail to recognise that animals do not take on the hideous actions that man can. The depravity of the worst of the criminal code is not seen in animals. They act for survival and self and corporate defence, but male birds don't violently attack their mates out of irrational anger; cows don't gang up on sheep and kill them to own the paddock and its resources; marsupials don't turn reproduction into an pleasure industry and then create another industry to deal with the consequences to the detriment to the resultant offspring. We aren't animals, we were made in an image higher than that, but we are being influenced to be far beneath the moral code of the conduct of animals. When people call someone 'an animal' usually after committing a crime, they are expressing the emotional indifference that can be seen in animals, but the crimes are not what animals do. They are expressing a person's failing of what it is to be human to have committed the actions they did.

Mythologies are seen in a variety of ways. As has occurred in Australia, Greece has given credence to their mythologies in Law. While the belief in the literal truth of the mythologies and the need for their entities to be worshipped is considered by most people to be rarer

now than in previous generations and cultures, this is mainly applicable only to Western secular society. Most of Western secularism would claim the higher ground of intellect in dismissing these mythologies, but in doing so they also risk dismissing the presence of unseen spiritual enemies as nonsense, leaving them to work unhindered. What the modern West generally does, is to dismiss these mythologies as fiction, but then use that fiction as entertainment and thus bringing them notoriety in another way. As per C.S. Lewis in the 'The Screwtape Letters', the greatest weapon of an enemy is 'to convince one that they are not an enemy, and at its ultimate in its non-existence'.²

The AquaMan movie and its sequel appears to be a fictitious account of super-powered humans who live under the sea. The main character is the mythical Greek god Poseidon who is the same as the Roman's god Neptune. In the movie he is deemed as the one who is of the land and the sea. In the final biblical book of The Revelation, Jesus Christ is the one who stands with one foot on the land and one on the sea as the Thunders declare the victory of God. Jesus Christ is the true king of the land and the sea. The god Poseidon is claimed to calm storms. yet it was Jesus Christ who is recorded as having calmed the storm. The god Poseidon is claimed to be able to strike a rock with his trident and produce a spring of water. It was through Moses at God's command that the rock was struck and produced water for the Israelites. The god Poseidon is called the EarthShaker, yet repeatedly the scriptures record history and prophesy of God shaking the earth, especially in the Psalms. The god Poseidon's name is often invoked in the naming of a sea related vessel, in the seeking of protection from the god Poseidon. The irony is that Poseidon is the one who is credited with creating storms, so invoking Poseidon's name for a sea vessel, is an act of appeasement and pacifying to avoid the wrath of this god that causes calamity on the seas. It is akin to women throwing their first born child into the river to appease the gods to bless their family, or the record of Israel making a covenant with death to save them from death when a foreign king was coming to take them to exile. The Poseidon Adventure was a movie from last century where a cruise ship was named Poseidon and thus honoured the god Poseidon to calm the seas, yet it was hit by a tidal wave killing most of those on board. Clearly according to the story line Poseidon wasn't feeling very protective, despite the honouring of his name.

The songwriter Keith Green addresses the dismissing of spiritual entities in his song, 'No

²Lewis, C. (1942) *The Screwtape Letters*. *Geoffrey Bles: The Centenary Press*
<http://gutenbergcanada.ca/ebooks/ebooks/lewiscs-screwtapeletters/lewiscs-screwtapeletters-00-h.html>

One Believes in Me Anymore'. While the song is light-hearted and even jovial in its presentation, his lyrics present a valid argument that there are spiritual enemies around us that we dismiss as being non-existent, because we believe that we are too knowledgeable, scientific or advanced to give them the credence of existence. Jesus Christ at his first coming was in constant battles with fallen spiritual beings, showing the extent to which they infiltrated lives in that day, while we are largely ignorant to their presence or their actions by claiming that they don't exist. For them not to exist means they never were and thus that Jesus was in error about their existence. Who was he addressing if they don't exist? It would make his whole claim, work, role and identity voided, as well as that of the one who he claimed had sent him, who had endorsed his mission with a audible voice from heaven at his baptism that was heard by many. The evidence completely repels that idea. Thus, we tend to either dismiss spiritual beings as fiction; give them an honourable position in our lives with a right of authority that we don't realise that we have given; or knowingly given them that right of authority with the view that they intend to help not harm. Considering it was Jesus who stood against these entities, if they were truly acting as helpers then he was working against mankind by working against them. Few people believe Jesus was wicked, other than those who wilfully and knowingly are sided with his enemies.

The World of Threshold Guardians

Until now these fallen spiritual beings were poorly understood by most people. But in her series on the Threshold Guardians, Anne Hamilton dissects the history, characteristics, roles, names and titles of some of the spiritual beings who have fallen from their loyalty to their Creator. The world in which we live and can observe is full of thresholds, whether it is stepping through a door, climbing into bed, driving across an unseen line on the border of two countries or walking from the sand into the water at the beach. We cross thresholds all day every day without giving it thought. So too we continually cross spiritually thresholds all day everyday and are almost completely unaware of it. Asking someone information about another person's life, thoughts back into the past to a memory, having a conversation with someone, trying a new activity, making a commitment, reading about something unknown are all spiritual threshold crossings that we can tangibly recognise as occurring. It is easy to see this in the movie Sliding Doors, as an example of conversations we didn't have but should have or shouldn't have had but did. It makes for a complicated look into life that creates brain burn at the thought of it, but also makes life appear much less random and coincidence based than what we usually consider it. It is

when the spiritual unseen realm of beings is added to this understanding that it really becomes serious. What thresholds should we cross but don't and what ones shouldn't we cross but do. It asks the question of which threshold crossings are hindered by these entities to keep us from the basics of knowing this God our Creator or understanding him more, to thwarting the fulfilling of our purpose that he has embedding in our existence to offering us thresholds to cross that will hinder us or create circumstances for us that are detrimental.

These omissions to do what we should or commissions to do what we shouldn't is often difficult to see in ourselves, but easier to note in others. This is easily seen simply by looking at our criticism of other people. If we look at how often we see and believe the actions or decisions of other people is not right, then we see how often we believe that these thresholds are erroneously crossed or not crossed. It is easier to see in others as it is harder to see our own selves under the microscope. We usually don't note what people do that we would see as them taking right actions. But we easily notice people for what we see as them taking not right actions.

Help at the Thresholds

It can be seen that our lives as planned are a line that goes from A to B. Under a microscope we would see that that seemingly straight line would also have many choreographed turns along the way. But none of us manage that seemingly straight path in life that we were planned for. There was only one who did. The man who lived the perfect life, made every choice he was supposed to as he listened to his father's voice and the guiding of the voice of the Holy Spirit. He was without sin, he was without error, he ran the perfect race. The difference is the decisions we make. Every decision we make crosses a threshold in the physical and/or in the spiritual. And those decisions are either right or not right. At some thresholds there are only right choices despite being many choices. At some every choice is not right. Some have both and we can choose a decision that is right or not right. When the apostle Paul was going to Macedonia, the Holy Spirit showed him to cross the Bosphorus Strait would not be a right choice. Instead he had to backtrack and cover further terrain than what his planned journey would have been. We are not told why it was not right. From the idea of Sliding Doors we recognise that decisions in life affect our circumstances in life. The reality is that all decisions affect our circumstances to varying degrees. And all decisions are right or not right according to that line from A to B. If the choice is between eating a banana and an orange they are both

right choices. But if the choice to eat a banana or an orange comes at a time of gluttony they are both not right choices. It would not be right to eat them if there is someone who has nothing to eat. If the choice is between the banana, the orange and a highly processed biscuit made with margarine, the banana and orange are right while the biscuit is not right in terms of body functioning. It may be a very minuscule effect on the body, but it is not what is right as it is not a substance the body is intended to ingest.. So our decisions at every threshold we encounter makes a difference. If every decision we make can make a difference, it wouldn't seem right that we are expected to make these right decisions and then not held accountable if we don't. This is made even more tangible when we are told that the entities are called the threshold guardians. Even if it is a new term to many it isn't to the entertainment industry where threshold guardians have been part of the story since story telling began. The movies Star Wars and The Matrix both had threshold guardians and they are prolific in the gaming industry.

So there are rogue threshold guardians who seek for us to make the not right choices that sabotage the plan from A to B. Yet we are not unempowered in this. We too have the voice of the Father and the guiding of the Holy Spirit. But we also have something that most people wonder what it is even for. The Armour of God revealed by the apostle Paul is for crossing thresholds and for decision making. While it is addressed in detail in the article The Armour of God, the armour is of the one who has gone before us, managed to make the journey and became the way for us to follow. The pieces of the armour are revealed as salvation and he is our salvation; righteousness and he is our righteousness; truth and he is truth; preparing for his Kingdom; faith in him; the word of God which he is; and prayer of which he is our mediator.

Those Enemies Entities We Can't See

Sevens Abound

In her detailed assessment in the biblical books of these spiritual entities at thresholds, Anne Hamilton establishes them through the work of sevens. The trail is obvious to any good bible scholar – the seven days of Genesis, seven pieces of spiritual armour, seven lamp stands, the seven fruits of the spirit (Hamilton argues what now seems obvious that the three Greek words of good, kind and faithful were needed to express the one fruit of 'chesed' in the Hebrew thought and thus there is seven fruits of the spirit), walking seven times and seven days around Jericho plus many more. The book of Revelation records seven seals, seven trumpets, seven thunders and seven plagues. There are seven churches that John has messages for, seven churches that Paul wrote letters to, seven colours in the rainbow of God, seven years of feast and famine in Joseph's dream. Seven relates to the feasts of Israel, there are numerous references of sevens in the account of the Ark of Noah and to the ceremonial laws of Israel. The sevens listed here barely scratch the surface and do not include the related seventies, seventh's and seven times.

This trend of sevens is not only found in the bible. There are deemed to be seven continents (or six or five depending on how you divide them), the seven seas, the seven wonders of the ancient world and seven wonders of the modern world, seven deadly sins (from the bible text) and seven virtues, When two lines intersect there are seven possible angle types that can be produced and of course the most obvious is in the cycle of time with seven days in a week. The word 'week' actually means seven, rather than being related to a period of time. The One who would come is described by the prophet Isaiah as having seven spirits (Yahweh, knowledge, understanding, wisdom, counsel, might and fear of the LORD). The prophet Daniel and disciple John co-authored the information about an enemy kingdom with seven heads, which has included seven separate kingdoms over time, the seventh of which is still to come and an eighth that is a combination of the seven. The time period where this seventh and then eighth kingdoms will be seen lasts for seven years. Thus in like manner, there are seven of these rogue spiritual entities. It does not mean that there is only seven of them, but there seems to be seven that our attention is to be drawn to related to the seven fruits and to seven aspects of God revealed in the scriptures.

The Entities

Just as each human person represents a small part of the person of God, so do the heavenly beings that are created. Note that this is representative not actual. We are not God nor gods, we are created representations of the Creator God. These seven entities are here seen as representing specific aspects of God. Most people are familiar with Judge Judy, a USA TV judge. But no one can come to her on a Thursday evening when she is captain of her Dragon Boat team and ask her to make a binding legal judgement. She is in a different role even though she is still the same person. When she is President of the Bridge Association on a Saturday morning she isn't acting as Judge Judy nor Captain of the Dragon Boat team, but is acting regarding the Bridge Clubs in the Association. While Yahweh is God, he has revealed different aspects of himself. El Emet is him true and faithful, El Shaddai is his nurturing, provision and protection. As Jehovah Tsaba he is a warrior for peace related to people groups, relationships and time. As Jehovah Jireh he sees and so provides what is needed. As Jehovah Nissi he is a banner which gathers, embraces and invites. As Jehovah Shalom he is the peace and unity of completeness and as Jehovah Rapha he is our healer and the one who sets things right. It seems each of the spiritual entities were created to mimic each of these different aspects of God in assisting him in his governance of creation and humanity in each of these areas. This is the same as we see in humans such as teachers aides for teachers, political aides for politicians, nurses aides for nurses with more professions of assistants emerging such as to doctors and physiotherapists. An anaesthetic nurse is a registered nurse, but works as an assistant to an Anaesthetic Doctor to assist them and follows their directives. They only choose their own actions within their defined nursing scope. They are not free to do as they please, but work under the directives of the one they assist. This occurs in many other examples such as building labourers.

These seven threshold guardians that Hamilton identifies are deemed as those that stood at the threshold of the heavenly Temple into the presence of God Himself and potentially in the thresholds in the rest of the spiritual realm. This is not unlike what we know occurs on earth. We have guardians or security guards when we cross many thresholds, such as entering a building or particular facility, like an airport or a court or in meeting the presence of a person with an elevated role. The role of these guardians can be varied from being responsible for clothing standard, age, intoxication, weapons or intent to do harm and denying access where the conditions to cross the threshold are not met. Likewise, dignitaries have guardians to protect the thresholds around them and prevent others from

crossing that threshold. We place guardians at water sites to observe people who have crossed a boundary and called them lifeguards.

We need to recognise that this concept is far beyond our ability to fully comprehend it. The Temple of Heaven is so much more than an earthly building and the being of God is so much more than we are. We are made in His image, but he is not made in ours. It is like a child asking a parent where they came from. The answer in truth is so far beyond the language, the vocabulary and the comprehension of the child because a whole world of anatomy, physiological processes and relationships exist beyond the world of the child. We can give them rudimentary answers that make simplistic analogies to the truth, but that child will not understand until they are grown up and possess the mental, emotional and social aspects of the world around them. Paul wrote to the Corinthian church that we are like children in our understanding, that our comprehension is like looking at a riddle through a mirror. He says that the time will come when we will know Him face to face and that then we will see and know in the same way that he knows us fully now.

The names given to the seven spiritual entities are Python, Ziz, Leviathan, Rahab, Belial, Lillith and Azazel as per references to them in biblical scripture. The concept is not difficult or complex, yet the information about them and their work is highly so. The God of the bible is complex and is revealed through scripture in a plethora of different names and characteristics and actions, His angels that were created before mankind, were given different traits of his greatness to uphold those given aspects of Him in his presence and in his creation, such as ensuring honour was upheld, that righteousness was maintained, that truth was preserved. But a number of these creatures have gone astray and taken their God-given traits with them. Again, not difficult to comprehend when we consider a worker of a genuine aid agency helping the impoverished and the same worker going rogue and selling the aid for profit and orphaned children to the sex trade. Same skills and talents in organisation and logistics. These entities now as enemies of God use those traits against God and against his creation and against his planned redemption of his creation. As such we see for example dishonour encouraged, righteousness devalued and truth squandered and the repercussions that go with these actions embellished even to the failing and destruction of mankind.

The word 'god' is freely used in the bible with the words 'eloah' and 'elohim' being the singular and plural of god in the Old Testament Hebrew and 'theos' used in the New

Testament Greek. It is also used of beings other than the God of the threefold Godhead. They are also called gods, but are created beings not creators. We have come to see the word 'god' as someone of Sovereignty and stand alone power. But this is not how this word is used. Paul tells us that it is the god (theos) of this world that has blinded people's minds, so that because they are blind they cannot see and it is the light of the gospel which they can't see, that shows the glory of Christ who is the image of God (theon) (2 Corinthians 4:4). 'Theos' and 'theon' only differ in grammar due to sentence placement. They are the same words. Clearly the theos that he speaks of cannot be the creating being we know as God and who is referred to as theon, but clearly identifies a different god to God. However the God of the threefold Godhead is separately and numerously identified as the God above all gods; that he is the God who created all other gods; that this God is the only Sovereign God; that some gods are gods, but are only gods not God; and that other gods are worshipped as gods, but are not even gods such as wood, stones and branches carved by human hands into an image.

We are told in Isaiah 44:6 that 'there are no gods beside God' as per the translation. But the original could also read 'There is no gods without God', meaning God is the power behind the existence of the gods rather than stating that they don't exist, as certainly many other scriptures say that they do. Thus it can be seen that we can be dealing with 'gods' and so crediting them with sovereign credentials that they do not possess. As 'gods' they are above us as fallen humans, but below us as redeemed humans and their intertwining with man and within mythology can be seen. It is no coincidence that mythology calls them gods. These heavenly entities are angelic beings, but not all of them. The term angel and fallen angel is freely used, but the Cherubim described by the prophet Ezekiel and the disciple John are not called angels, they are called Living Creatures. The difference of angels as messengers and Living Creatures as guardians would be a entire topic.

As is seen, each of these spiritual entities have specified personality traits and characteristics just as people do. Like people these traits come from the God who possesses them all and apportions them to those of his creation, originally with the view to doing his work in his creation, but for now also being used in the redemption of all of creation back to its pre-fallen state. This is easily seen in an infamous personality profile. It asks if a person is an introvert or an extrovert, because in the overall people are usually one or the other. Yet Jesus was neither one or the other, because he is a complete being

unlike us. He was a complete person who was extroverted when required and was introverted when required. He didn't choose to be one or the other, like an introvert might choose to engage with others when they really want to retreat. He was genuinely both, depending on what was required. The profile also asks if a person is a thinker or a feeler as this is what will drive actions in us, while Jesus as a complete being knew perfectly when to use his head and when to use his heart. It asks if we feel more comfortable in making decisions based on intuition or needing concrete facts. While the other traits may be able to be learnt and chosen, this one is near impossible to conjure up. Yet for Jesus there were times that he knew he could trust his intuition and times he knew he needed to gather facts. A person who is a fact-needing person, does not even know where to look to find intuition. The final question in the profile is whether we make a decision and stick with it or whether we have trouble making a final decision in case a better option becomes available.

This profile shows if a person is limited in being around people or in being alone, whether they use their head regarding people's emotions or their heart to make logical choices, whether they lack intuition or can't make decisions without required information which often isn't available and whether procrastination is problematic or failing to know when to wait is. These last two areas of difference in people cause so much conflict, yet this is rarely recognised in business, in balancing careers and children, in buying or renovating a house, even on going on holidays with one holding out on making a decision sometimes indefinitely, while the other just wants a decision made. Yet the perfection of the completeness of God in flesh lived his life comfortably with both, knowing when to make a decision as final and when to wait for other options. He is complete while we are not, as we are each made from only a part of who He is. In like manner these angelic entities were only made having a part of who He is.

This particular personality profile can be used in another way. When a person reads the opposite profile to the one they identify with, it is the personality that they are when trying to be 'a good person', though it is only short lived in our own strength. It is what we become when we allow the spirit of God to mould us after redemption. It means that we become much more like Christ, being able to have both sides of these personality traits rather than an emphasis on one side. In being able to adapt to the environment we are in and more importantly the people we are with, it enables us to be 'all things to all people', just as the apostle Paul states he sought to be. We can be comfortable being interactive

when with people and content when alone, able to use both our heart and our head, having discernment of spirit in intuition and being able to rationally use the facts before us or seek more of them, able to make decisions or have patience to delay decisions. And this is only four aspects, a tiny slither of what it is to be a human made in the image of God.

The Seven Spiritual Entities : Python

Jehovah Rapha and Python

God makes things right predominately by healing and so setting the circumstances for restoration as Jehovah Rapha. We tend to think of healing in physical terms, but we don't need to look far to see that our physical infirmities are dwarfed by our emotional, spiritual, mental and relational ones. When things are righteous they are right and thus the goal is righteousness in all things. Righteous is often seen as 'doing right', and it is that, but when things are not right they are un-righteous whether they are in our control or not. When things that shouldn't happen but do or things that should happen but don't, we even term this as being, 'Just not right'.

The spirit of Python with its different aspects is Python-Aesculapius-Kundalini. It was originally known for its task to ensure righteousness in God's presence and kingdom, because when things are righteous they are right and what comes from that is good and functional. There were actions required of it if unrighteousness was detected or suspected, to ensure that righteousness was complied with. The role of Python was to ensure things were right and that there was righteousness in all that was done to bring about good outcomes.

We tend to overplay what it is to be righteous. It is simply what is right. While we tend to think of things as right or wrong, they are either right or not right. The way we behave, speak to others, what we fuel our body with and our integrity in business dealings is simply right or not right. We tend to see children's actions as right or wrong and if they are wrong they are told to stop, rather than seeing them as right or not right and if they are not right training them in what is right. While this is righteousness in its surface simplicity, it is impossible to do absolutely right in every circumstance, thought and intent in this world in a fallen state. Thus by grace we are also offered the righteousness of Christ as an extender where our own choices in what is right fall short. It is not a substitute for the expectation that we also choose right, but is also the only means of being deemed righteous which we can't accomplish alone.

When Python is rogue it takes the same task, but instead of leading potential unrighteousness to righteousness and thus avoidance of sin and the penalty for sinning, it encourages unrighteousness into sin and thus to the penalty for sin. It also encourages

unrighteousness on paths and in actions that are non-conforming to the plans and purposes of God. From a legal aspect sin is punishable, just as all crime is punishable. Whilst our western legal system has become complex, the same process has always occurred of an accusation; a plead of guilty or innocent; evidence aimed to show guilt if guilt has been denied; a verdict of innocent or guilty by a third party based on the evidence; then if found guilty a judgement penalty or release if found innocent. We are all guilty of sin so after admitting to our guilt, God the judge offers us another step that we rarely see in the human process. He allows us to repent and to have the penalty taken by another. In the same way the term 'whipping boy' comes from a boy the same age as a boy-king, who would take the punishment when the boy-king was found guilty of 'wrong-doing'. It was deemed unacceptable to whip a king, so a substitute person was used. There have been times when a parent has or has offered to be a substitute and take the penalty given to their child such as prison time or the death penalty. To repent is to recognise that what we have done is un-right, acknowledge it with a guilty plea and then agree to turn away from repeat complicity with the action of the sin. The penalty for the sin can't vanish and still has to occur for justice to be fulfilled and correct reckoning or balancing. It is taken by the substitute.

A penalty was paid by Jesus Christ as the sinless man who died for sin and so he vindicates us of sin when we take up the offer. The not-guilty man was called guilty and given the judgement of death, so that the guilty man could avoid the penalty. This was a stellar move as the spiritual enemies, working through human enemies, believed they had eliminated this Saviour by his death, not realising they were being used to play out the plan that purchased redemption for those who submit to the plan.

When Python is rogue it seeks only for punishment not redemption, knowing that God is required to uphold his own laws. Python works to justify to us that we can circumnavigate being right with God via another method and avoid any penalty usually by denying that sin is punishable. Thus Python is found in other means that offer spiritual avenues, without dealing with sin against the Creator or offer it by a different means.

The results of Python's action can be seen when things are not right in life, with a constricting, strangling, choking presence in the issues of life and the vicious and unexpected strikes that snakes are known for in life circumstance. We have become so used to these negative life events we see them as random and unavoidable, rarely

considering that our complicity can empower them. Always doing 'right' does not immune us from the struggles of Python, but the intent is victory over it, not crushing by it. The book of The Revelation testifies to the intended victory by the repeated use of the Greek word 'nike'.

The Snake

Python seen in the natural is related to snakes, included changes to what is right by causing unrighteousness, such as in the Garden of Eden. It is also seen to be evident when snakes are represented in mythology. The snake is present in the emblem for the medical industry. This industry is well known for having strangled the vitality that can be found in natural remedies; in our food being medicinal; clean living; and our own life responsibility for our actions that relates to the reaping and sowing in how we treat the human body. The DopeSick series and associated story of the Purdue Pharmaceutical Company and its throttling of the doctors and patients with the drug Oxycontin, is a visible example of this. The company's treatment of its sales workers can be seen in this entity and then in the sales workers actions toward doctors which was slimy and cunning. The same was seen in the actions of the doctors who choose unrighteous actions for financial gain setting up script mills for drug addicts. The related actions are discussed later of the mistruth of the entity Ziz and the bullying of the entity Belial. The 'Dopesick' series is highly recommended to see the effects when Python is at work. In this case the effects are devastating on both personal and national levels.

Asclepius was the Greek god of medicine. The original Hippocratic Oath taken by doctors includes the words, "I swear by Apollo Healer, by Asclepius, by Hygieia, by Pancea, and by all the other gods and goddesses.....". Hygieia and Pancea are daughters of Asclepius and their roles are seen related to principles of the modern health industry, despite being named before they emerged on the health scene. Medical doctors taking an oath to these gods still continued into the 1990's.

It seems obvious that the medical industry and its connection to the god Python-Asclepius, does not bring health as our society is sicker than ever, but the worship related to it is driving a cycle of further sickness with more treatment as those under it become sicker and more dependant on it. It was this industry that was used in the constricting of the lives of citizens if they did not adhere to the Medical Industry Public Health mandates in 2020+, despite the reason for mandating now shown by the European Parliament to have been a

corporate lie.

Images of Asclepius are usually shown with his sceptre in hand which is a snake. Snakes are found on many symbols related to health industries. One famous picture of a statue of Asclepius and his daughter Hygieia appears quite incestuous, with a number of aspects of the picture questionable for a father and daughter. Relationships of other industries with the medical industry have been revealed to be inappropriate in their dealings, particularly the pharmaceutical industry and the food industry, such as the Heart Association Tick that came under scrutiny when it was revealed that ticks were not given for food quality, they were simply purchased.

Biblical Relevance

Biblically, Python is seen related to Paul's encounter with this spirit when he went to Macedonia in the book of Acts. Macedonia is the region where many years later the Ottoman Empire sourced their Janissaries, which become indoctrinated war slaves for the Empire and a highly feared army. The girl in Paul's episode had come from the Temple of Apollo known across the continent for its divination. In the mythology Apollo had killed the Python, who was charged with guarding the stone at the navel of the earth at Delphi. By defeating Python, Apollo took the rights of divination. Many would come to obtain prophecies from the Oracle, who sat on a tripod over the sulphurous fumes coming out of the earth. An Oracle was seen in the movie The Matrix. This was the same Apollo as the vow was made to by doctors in The Hippocratic Oath.

The biblical account of Balak and Balaam includes an entity named Baal Peor. The Moabite King Balak seeks the prophet Balaam to curse Israel. Peor is a place of Python. It was a place of worship to Baal involving the digestive tract with temple prostitution related to the tract. One end of the digestive tract is used for clean in eating, the other end is for dirty in elimination. It isn't difficult to recognise that the mixing of the two ends is not right, because we don't mix our elimination with our food, yet the mixing of the two ends is what occurred in the temple worship at Baal Peor. It is also seen in the Ouroboros, the snake that swallows its own tail, a failure of creative function. The National Gallery in the city of Canberra commissioned a sculpture of an Ouroboros for its 40th birthday. It unknowingly embedded Python worship in its city. The same principle is seen in sexuality where anatomy design and function is misused. The digestive tract and the snake present similarly in their design shape.

Intended Role and Counterfeit

This spiritual entity in its intended role relates to love – love redeems, seeks restoration and draws to a betterment and to healing and so a right state. These examples above show that this entity instead of seeking a betterment for people as it was intended to do, compels people to disregard what is right for them and for other people in pursuit of their own selfish gain and of the destruction of the facilities of the human body and spirit.

Jesus demonstrated righteousness which was then expected of his disciples. He openly rebuked unrighteous decisions and actions. After his taking up, the Holy Spirit was sent as a helper in this as he convicts of sin and unrighteousness. In Acts chapter 15, we see that the writer says something seemed *right* to them to do, then says that something related seemed *right* to the Holy Spirit. He was part of the process for what was right, showing the necessity for righteousness. In the Beatitudes, Jesus said those who hunger and thirst for righteousness will be filled, showing the expectation for people to seek what is right, not that righteousness is only something given as a title. Jesus told people to seek firstly and fore-most the kingdom of God and the righteousness of Him, again showing the expectation that what is right is to be sort after.

Kundalini is a spiritual snake known in Hinduism and the New Age and is another aspect of Python. Now prevalent in the church it renders a counterfeit of the Holy Spirit. This counterfeit mimics other traits of the Holy Spirit, but leaves out conviction of unrighteousness and by inversion it justifies unrighteousness. People instead choose sin, but then reject that their actions are unrighteous even when other people call them out as so. The genuine Holy Spirit always attempts to lead us to righteousness by right doing. A prime example is the number of people of Christian faith who leave their marriage on the basis of personal dissatisfaction, while the covenant of marriage includes the responsibility of carrying a spouse in bad circumstances, not guaranteed continual happiness. To choose to enact betrayal instead of keeping covenant is not right, yet people choose it believing the 'not right' doesn't matter or even verbalise that the Holy Spirit told them it was right. This was seen in Rory Alec, the founder of God TV with his wife Wendy. An article called Christian Learning³ used terminology such as 'split with his first wife' and 'built a new life for himself ...with his second wife'. But the journalist had chosen to whitewash what was very simple to find. It was after working on a musical production with another woman and having what is termed a 'moral failure' with her, that he left his wife despite her

³<https://www.christianlearning.com/tag/rory-alec-stephen/>

pleas for their marriage. Wendy Alec is quoted as saying the other woman, “had an audible voice from God that Rory was the man of her life”⁴. Obviously Rory chose to believe it in quoting it to his wife when he was leaving. One of the traits of reaching the fullness of sin is when good is called evil and evil is called good and calling the work of the Holy Spirit wicked and crediting the Holy Spirit with works that are wicked. It is not difficult to see the right and the not right in the scenario. Right is to confess and repent, return to his wife and his children and be the man of his family as he committed to in getting married and having children. What is obviously not right is to follow his flesh to please himself and one person, but in doing so devastate his wife, abandon his children, disappoint many others, defile his covenants, forsake his responsibilities and his corporate commitments leaving others to carry them. To then credit this to a plan of God being fulfilled is evil. Sadly, prior to this event the work of the counterfeit Kundalini spirit was evident to many regarding Rory and Wendy Alec and what they supported on God TV, which they credited as the Holy Spirit. Sadly, they reaped in devastating form in their own lives what they had sown into the lives of many.

Kundalini in all its many manifested forms is not difficult to find. Where Python is at work things are not right by its direct actions or working as a counterfeit of what is right. A counterfeit attempts to look like the genuine, to pass itself off as the original and so be taken as the genuine. Python was related to the ancient world for divination at the Temple of Apollo. World leaders would come to Greece to hear an ambiguous riddled message from an incoherent woman sitting on a tripod stool breathing sulphuric fumes from the earth. This is clearly not right. We can parallel it to the G20 leaders openly doing the same in our day and then using their interpretation of that riddled advice in the rule of their countries. The God who created these leaders was willing to speak wise advice to those who submitted to him, as declared by the infamous Babylonian King Nebuchadnezzar in Daniel chapter four, the same king who was the hero of Saddam Hussein who didn't heed his hero's advice. This woman's advisory voice from out of the bowels of the earth was a clear counterfeit to the genuine voice that mankind is to seek. Because it came in supernatural spiritual form from the earth it was deemed truth. They too were as deluded as us in believing that these spirits were their helpers. In the infamous passage of Isaiah 9 of, 'Unto us a child is born...' includes one of Christ's names as Counsellor, with the Hebrew meaning being as an adviser. He is the one from whom we are to seek advice, not Python counterfeiting as the knowing one.

⁴<https://www.timesofisrael.com/god-tv-founder-led-astray-by-the-devil/> para 2

Python in the Church

Python-Kundalini in the church is not difficult to see. Things are not right. The days of people barking like dogs being credited to the Holy Spirit are mostly over, but not completely. But the 'not right' is far broader. Church leaders justifying wealth far beyond their need, while calling people to give more or face spiritual consequences is not right. Websites of generic prophecies that read like horoscopes. A simple search shows the people who prophesied that 2020 was going to be a great year, a year of plenty and the year of breakthrough in life and finances which it clearly was not. And 2021 was even worse for prophecies of increase, prosperity, success and breakthrough, especially for those who stood for what was right and were persecuted even to the loss of jobs, homes, relationships and career credentials. The sheer volume of personal and generic prophecies given are rarely held to account and instead people praise God and expect the thing prophesied will simply occur. There is no accountability to others with prophetic giftings as is required. But the people rarely notice if it does not come to pass, as it isn't recorded and they have moved on to rejoice in the next prophecy. This verbal advice is more akin to the babbling from the earth at the Temple of Apollo Python, than to the leading to rightness, repentance and Christ that is genuine prophecy. It is clearly not right when people pose as prophets in the church, but are mining their information from the internet. It is not right when such evil continues on for years without being brought to account. To be able to continue despite people knowing about the actions shows how they are handled is clearly not right.

Much of the church has become an industry. Music related to the church has moved from a once replica of the heavenly worship to an idolatrous competition for the industry dollars with potential of wealth and fame. Even revered hymns are targeted for financial benefit, because the lyrics are changed. The original lyrics seen as potentially off-putting to listeners are changed to accommodate modern altered Christian beliefs. Songs which cited Christ as faithful in our sufferings, now declare him faithful to save us from suffering. Not only is it not right from a scriptural perspective, it is not pragmatically right. These people do not walk through life with their problems taken care of. The multiple problems in the lives of Brian and Bobby Houston and the death of Beni Johnson and others at Bethel are obvious testimony to that. God is faithful to himself and his truth, not to our requests unless we line up with him, his truth, his honour and his plans, and thus the words 'your will be done'. His actions towards us are based on much more than simple what we want even if it is good. Many other things factor in including who has been given lordship in our

lives. Wendy Alec didn't understand this when she stated⁵, "I don't know what the outcome will be, but I know this with all my heart: I've got absolute trust in my Father God. He is beautiful and he is always good. I have absolute faith in incredible restoration and incredible restitution in our lives ahead." She believed the 'goodness' of God would mean He would give her what she wanted. But there is much more in the equation than what she wants even if it is right. Her children have now become adults while their father still lives in another country with another woman. God's promise of goodness is to be with us in our suffering, not to magically erase it. Rory apologised for his 'moral failure' and asked to be forgiven while he stayed with the other woman and left his marriage. This is not repentance. Nor is it right.

The apostle Paul gave instruction to the Corinthian church in chapter 14 for the pattern when believers come together. Paul says this is from God. There was much participation occurring at Corinth. Paul uses the Greek word 'hekastos' which means each, not some but each one. He says 'each one of you', has a hymn or a word of instruction or a revelation or a tongue or an interpretation of the tongue. This desire of every man to speak was causing chaos. He tells them there must be order and gives them guidelines; If there are those with a tongue to speak there are to be no more than three; this can only happen if there is someone to interpret the tongue; if not, the tongue message was to be kept between themselves and God; If there are those with a prophetic word there are to be no more than three; these prophetic words have to be judged by each other as to whether they are accurate; if another person feels compelled and begins speaking while someone is prophesying, the first person is to stop; this can continue until a maximum of three who feel to speak have spoken so that people can learn and be encouraged; each person who prophesies has power over it, they cannot continue on and say it was because God was speaking through them and they couldn't stop. In this Paul declares that God does not create an environment with people all talking over the top of each other in chaos; women were not to speak up and interrupt to ask about what was being said or to disagree; If they didn't understand or agree they were to talk to their husbands at home; he reminds them the word of God is neither from them or only given to them. These instructions come after an entire discourse by him in explaining and clarifying the use of and difference between tongues and prophesy. Clearly Paul was addressing believers coming together in what had turned into chaos. He says these meet ups are to build up the body of believers, they

⁵ <https://www.premierchristianity.com/home/god-tv-co-founder-leaves-wife/741.article> para 3

are to be honourable, have an order to them and a peace about them. But when these guidelines are acted out in an extreme version, an order of 'priests' does everything in a set order and in a completely predictable form, everyone else is to be silent, while hymns are sung, there is no tongues and no prophecy. Only one person brings a word of instruction that is long and pre-prepared. No one is permitted to interrupt their talking, even if they feel a divine nudge. There certainly is no chaos, but there is also no life to it as there is no place for the Spirit of God to act. The only life seen in the people coming together to meet up is if there is a cup of tea provided afterwards. There has to be an organised meet up after the meet up, because there is no meeting up in the meet up.

In most other churches that are not as ordered, usually one man stands at the foremost position and is called the pastor which means shepherd, even though they may not personally know most of the people who meet together, while traditional shepherds knew each of their sheep. There are songs sung, usually two fast then two slow. A small message about money is given usually by someone not the main person, then an offering of money is taken and announcements are made. That main person then acts as a teacher with a word of instruction, teaching from the bible, regardless of whether or not they are a person who has a passion to delve into understanding the scriptures. Sometimes the scriptures are not even used. Most people cannot recall what was taught the previous week. If the main person is not inclined towards a love of studying the scriptures, their word of instruction would once have resulted in preaching, but now can often become motivational speaking not related to scriptural revelation or quasi-related. There is no opportunity to speak regarding what was said or to interject during. That same person may or may not then call those present to salvation through Christ as occurs with an evangelist, but this is becoming less frequent. The role of apostle most people can not define, except for being a 'called out one' and at times tied to church planters.

Many churches employ a pastor or minister who fills all the gift roles as a full-time job. While numbers are difficult to obtain, there is between 10 000 and 15 000 churches in Australia⁶. A rough estimate of the money used for incomes for those pastors is \$1 - \$1.5 billion per year just in Australia, despite most of the church work being done by others on a volunteer basis. We are given the example of the apostle Paul who worked his trade as a tent maker to pay his way as a church worker. The most obvious paid task of the pastor is

⁶Jacka K & Powell, R. October 2021. *Number and Size of Local Churches in Australia*. NCLS.
<https://www.ncls.org.au/articles/number-and-size-of-local-churches-in-australia/>

writing the sermon which could take days, while the children's church program and the music team is usually unpaid. However, if the church can write and sell their music, it can pay for the pastor. Other people with biblical gifts can usually only volunteer and often those who volunteer can only do roles outside of their gifts, because their gifts are all done by one person even if they are not gifted. In many churches the paid pastors take Monday as a day off, because they technically worked on Sunday, while those who volunteer on Sunday and often start before the pastor and finish after the pastor return to their paid jobs on Monday. Much of this is clearly not right, especially when compared to the early church model. In addition to this and the most fundamentally not right part is that most churches are around 100 people, yet they sit in communities of tens of thousands of people, such is the failure of impact of the church in our day. The most resources of the church both in human and financial resources is spent in administering the church and the Sunday meet up, not in impacting the lost around it.

There is also another chronic not right that is the white elephant in the church room. There is often preaching about the power of God to save, deliver and heal while people remain in wheelchairs, take artificial insulin to stay alive and suffer the increasing levels of mental decline just like the rest of the population. This is not right as there is an untenable juxtaposition between saying it is the right of passage and yet it is not occurring. It also contradicts the example of Jesus, who healed a man's body to show his authority to forgive sin. Yet today preachers assure people that their sins are forgiven, but nearly always are unable to heal their infirmities. Healing is regularly sought but rarely found.

While the question of so little healing and accompanied unsuccessful evangelism in the church lingers, one of the answers may be Python. The original role of Python was to address anything unrighteous occurring and so avoid what was not right to ensure there would be good outcomes. It now seeks to encourage the not right, so that sin would follow and judgement would have to occur. The list of not rights in the church is long; the church has embraced culture as the standard bearer for God not Christ as the standard bearer; has given the place of healer to the counterfeit healer Asclepius and the related idolatry of the modern medical industry, routinely hearing thanks to God for medical workers, prayers to guide surgeons hands and gratitude to corrupt pharmaceutical companies for life, yet Jesus didn't acknowledge healing by anyone except his father and the natural elements of healing given in the body and earth; turning the meet up into a marketplace that seeks personal wealth not provision; calling adultery, sexually immorality and betrayal as a

marriage split and the building of a new life; an avoidance of willingness to suffer, be abase or be the last. Many defend the medical industry citing Luke the gospel writer as a physician, but he is not recorded as acting in that capacity once he was a follower of Christ. The same is not done to defend the occupation of Matthew as an endorsed standard. He was a tax collector meaning he was an extortionist for the government.

There is much else in the church that is not right. It is not right that parents pray and seek God's intervention for a drug addicted or depressed child and instead of seeing the hostage freed as per Isaiah chapter 61, they endure the death of a child. This is not right. The prayers of the people that are right are to be powerful and effective including in healing according to James chapter five, yet the effect of them in making things right is so often not seen.

Complicity with Corruption

Healing has three levels. Firstly, the body renewing and regenerating itself as it does every day. Secondly, the earth environment providing healing such as through the sun, oxygen and water, the ingestion and absorption of vitamins, minerals and other sources such as collagen in food allowing the body to repair. The body produces a vast array of chemicals that it self-regulates often through the earth environment. The third level is divine, supernatural and precious as recorded in the examples of Jesus, his disciples and others whose actions brought physical and other healing in people's bodies. The Asclepius aspect of Python is the counterfeit healer. Its work though is not just in the third level, but has successfully embellished the first two levels of healing by leading the belief that things not designed for the body can enter it without harm; that the body does not need to be respected and honoured as a vessel of the spirit; that industrialisation and the profit model is justification to bombard people with lifestyle options that are corrupted and corrupting. It is reported that Bill Gates and Steve Jobs did not allow their children computers and that Mark Zuckerberg did not allow his child on social media. It is potentially by our wilful dishonouring of the first two levels and so affecting their healing, that we cannot access the third. Just as the Israelites lost the covenant blessing of protection from God when they took another lord at Baal Peor, so when another becomes lord the blessings of God are lost. Asclepius-Python as the medical system with ties into the food system and entertainment is the lord of the body and its health for most people, not a reliance on Jehovah Rapha the God who has given us healing within our bodies and in the earth, and his divine work when needed, He is often only sought when lord

Asclepius fails to deliver healing.

Kundalini is an openly New Age spirit with its roots in Hinduism, which has become prevalent in the church a few decades ago, but the intention was planned many decades prior. According to a New Age manifesto which this author read years ago but cannot reference, the movement desired global penetration but did not have the vehicle nor the infrastructure to do so, but recognised that the church did. The plan was to infiltrate the church and let the church do the work for them to disseminate the New Age doctrine. It began with church movements that emphasised supernatural aspects, which are also a part of the role of the genuine Holy Spirit. These were new manifestations and the result was telling with many churches divided as to whether the move was the Holy Spirit or a counterfeit spirit. It produced more church splits than ever in history. But with this counterfeit spirit there was not conviction of sin and unrighteousness, and when sin was found to be occurring concern about it was underplayed. People were free to say, 'God is fine with what I am doing', or 'God told me to.' and it was deemed that no one could question what God was doing. Yet God does not contradict his own word. It is the biblical mandate that believers are to keep each other accountable yet the calling out of sin was deemed judgemental, legalistic and elitist. The change to a desire for financial prosperity in the church also meant that accountability risked offence and it was important not to offend people and have them leave the church as numbers equalled money.

Thus under the influence of this spirit, people believe that they either don't need to adhere to righteousness or in a doctrine developed only in recent decades, they believe that a righteousness is automatically assigned to them regardless of any actions that they choose. It results in people writing their own rule book, because regardless of what the bible commands and even what Jesus himself commanded, they believe they are justified in whatever they choose to do. This has seen the downfall of many Christian believers both publicly and privately and the public display of unrighteous Christians who even the world calls out as hypocrites. This is also seen in the realms of church, sports, politics and the entertainment industry where people of faith compromise that faith standard for a career or a lifestyle by believing that their actions aren't accountable to righteousness. The standard of culture norm is offered as defence, such as with tattoos, cocktails and pleasure-driven lifestyles, but it is not righteousness, it is culture that moved the standard. Many in the public eye have found themselves with either the label of hypocrite from those of the world or heretic from within places in the church that are choosing to adhere to

righteousness. The person believing the lure is making a decision to exit their previous faith belief standards and is riding the wave of culture attempting to claim it has superseded righteousness.

Those who embrace, often unknowingly, this Kundalini spirit in their faith believing it to be the Holy Spirit often find that the decisions that they had believed to be sanctioned by God produces one of two outcomes. The things that they expect to come to pass don't, even despite repeated prophecies. Another outcome is that actions result in justified backlash because the actions are not right, not even to those without faith. This was seen in Frank Houston. Even though the world called out its disgust and disgrace for his actions, he at no time expressed back the conviction of the weight of his sin. He justified that he was right with God despite the unrighteousness of his actions. A recording emerged of him preaching a few years after he was exposed. Without regard he makes mention of young boys in his preaching and of one being 'good looking'. He almost spends more time praying for one young boy than the rest of the whole congregation combined. In Pentecostal circles this would have almost certainly have included him touching the boy. He had written his own rule book. The genuine Holy Spirit does not defend unrighteousness and call it righteous. That is to call evil as good.

In the 1980's the evangelists Jimmy Swaggart and Jim Baker were both TV profiles committing hidden sin regarding money and sexuality. When their sin was uncovered and publicly exposed they both repented publicly when their actions were called unrighteous. After the 1980's when the Kundalini spirit had begun to move through the church, Todd Bentley and Rory Alec who were both TV personalities had affairs. Even when exposed they left their wives, continued in their sexual relations with a woman not their wife, verbalised God's voice had sanctioned their actions, divorced their wives who were seeking to reconcile with them and then married the other woman. Todd Bentley was publicly counselled through his course by Rick Joyner who endorsed the choice of the flesh, not counselling to chose what was right even to his own hurt. Brian Houston also failed to repent of many of his actions including membership to high class night clubs and a sexual and alcohol culture under his watch, despite the world and much of the church and his own church organisation calling them unrighteous. It was then surprising when Carl Lentz, another high profile culture worshipping pastor, who when the world and the church called his actions as unrighteous, emerged and repented publicly for his sins. He recognised that he could no longer call the unrighteousness of his actions justifiable.

Overcoming Python

The antivenom for Python is the fruit of the spirit named 'love'. It is not emotive love, but agape love that seeks the betterment of another even at our cost. Python's original characteristics before going rogue are seen to represent Jehovah-Rapha, the healer. Jesus is the healer as seen in one of his main functions during his ministry. This was not exclusive to the healing seen in the physical bodies of people. But as Anne Hamilton shows in example after example, every actions that he took was strategic and redemptive. He made things right. He brought healing not only to people, but to relationships, to people groups, to nations, to events of history and to the land and places the events occurred. His work to make things right encompassed the events of his life, death and resurrection that healed the actions of Adam and Eve that had brought what was not right. As testified by millions he is still the healer. As testified in the scriptures he will oversee the completion of the redemption and the healing of all of creation. He is Jehovah-Rapha, the God who heals by making what is not right to be right.

Because Jehovah Rapha is about things being right, Python is looking for what is not right and thus when genuine Python was to seek to encourage righteous actions and when counterfeit is seeking to expose unrighteousness for judgement. We cannot in ourselves be absolutely righteous, but if we choose righteousness by choosing right behaviours and actions as we can, then we will see Jehovah-Rapha and know his power of healing and righteousness. When we ask God to make right by healing, yet devalue being a model for righteousness in a unrighteous world, we won't see the power of Jehovah-Rapha as our healing righteousness and will wonder why. Instead the work of Python in strangling, choking and striking at the circumstances of life leave people questioning the faithfulness of God, not understanding that God is always faithful. But he is faithful to what is true, not to what we desire. If we are complicit with unrighteousness, then Python has legal rights in our life that God cannot simply override. He didn't with Israel and those of it and he doesn't with the church or those in it. We were given the record of the events of Israel so we would not make the same errors. The events of Balak the king of Moab and the prophet Balaam show this, as the covenant protector of Israel was no longer their protector when they chose sin against his righteousness and so defiled his covenant of protection leaving them to be consumed by a plague.

There is another name related to righteousness, that of Jehovah-Tsidkenu meaning Yahweh our Righteousness. While it seems this would be the aspect of God that relates to righteousness, the term is used towards Jesus by the prophets and has a futuristic-only application. It is at his second coming that he is referred to as Jehovah-Tsidkenu. His healing to make all things right in righteousness is completed in those days and he is named The LORD our Righteousness or Jehovah-Tsidkenu.

The antidote for rogue Python is love, Jehovah Rapha and choosing what is right. Love is right. It can be seen that choices that choose love not self can produce what is right. There have been many men who have made terrible choices with another woman other than their wife, but then have made the choice to choose their family, their wife and children and the commitment they made to family and the betterment of their wife and children. There are men who have made poor choices, but who have owned them and sought right restoration, not a justification of why their unrighteousness is justifiably right. Decisions for self are void of agape love. Agape love makes choices for the greater betterment, not self. Agape love overcomes Python. Mike Winger is a podcaster known for exposing evil deeds in people in Christian leadership. But what he does he does in love. He is set on seeing restoration in people, protection of the sheep and healing in the body of Christ. He does this to his own hurt and persecution. His actions come because the people have chosen self not others at the expense of others, which is not right. This problem is so enormous that he has nearly one million people subscribed to his YouTube channel plus all those who haven't subscribed. He now has people asking him to expose those who they have attempted to make accountable for their actions but refuse and continue to make choices that are not right in serving self not others to the destruction of others.

The Seven Spiritual Entities : Ziz

El Emet and Ziz

El Emet is God truth-faithful. Both truth and faithful are absolute terms. There is no mostly, partially or almost truth or faithfulness. Something is truth or it isn't and someone is faithful or they aren't. In reality people would love to have a friend or a spouse who was true and faithful. It would make a wonderful base for a relationship. But people are not truth or faithful as absolute. None of us are. But it is intended for us to realise that no person is truth and faithful, but God is and can be trusted and relied on in all circumstances while people cannot. But his faithfulness is not to what we want or expect. His faithfulness is to what is true. A person may pray and ask for a specific outcome. God will be faithful not to them or their request, but to what is right and true in the circumstance. In his mercy he often shows us what needs to occur or change in order for our requests to be granted, but we simply plough on in repetitive prayer according to what we think, rather than hearing how the prayer can be answered by what he tells us to do or stop doing. We are at a time in the church when the sick are rarely restored, the dying are rarely healed, marriages are rarely restored and loved ones rarely come to faith in the salvation work of Christ. This is all despite prayer, prayer chains, prayer meetings, standing in prayer, believing in prayer, declaring faith and declaring that God is able, declaring that God has 'got this', using scriptures as mantras that 'all things are yes and amen' or 'whatever you ask you will receive'. God is faithful always. Faithful to what is true. Not to what we want, even if what we want is deemed good and right.

The role of Ziz-Jezebel was to uphold truth and faithfulness as does El-Emet. The traits of the Ziz before falling rogue are most notably seen related to truth, the recalling of truth, the accurate portrayal of truth, the correct recording of truth and even the correct recall of memories as memory is a guardian of truth. It must be noted that within the events of our lives we rarely know truth, what we have is perspective. Even witnesses to a crime are known to give different perspectives into their eye witness account that can seem contradictory, even though they witnessed the same event. This is because they see the event through their own bias, process it through their own history and present it according to their own unique perspective. The four gospel writers bring four different perspectives

of the record of Jesus Christ's life and actions. People call them contradictory, but ironically that is simply their own perspective in reading them. Someone else with a different perspective can recognise the harmony of the recording between the four.

Truth and Perspective

It is only the all-knowing God who has the fullness of understanding and so all truth that we do not have. Something can seem so right from our perspective, but it is why we are told not to argue past disagreement. We are to use our perspectives to lead each other into truths, but when perspectives aren't moving they result in disagreements, which is our sign to stop. If we continue without a change in perspective it results in arguments. Truth is absolute, so if we are arguing about different points, then one or both of us is not in truth. It is easy to assume in these cases that we have truth and that the other person does not. But we may be wrong, as we have all changed our minds on things we previously believed we were right about, which is to confess that we now believe we were wrong. Yet if we have insisted that someone else must think according to our perspective as being the truth, we are stepping over the boundary of someone else's mind in an attempt to drag it into our camp. This results in a boundary violation, because we have no rights to be in or in control of someone else's mind. In a social media post a person had commented that in a disagreement the other person had said, 'I am happy for you to have a different opinion to me', but then began quietly praying for her to change her mind. It captured the belief that by praying that a change would be made inside their mind that someone else's mind can be territory for our thoughts to be deployed or for their mind to be brought into the territorial lordship of another person to think as them.

One example of mind boundary violation that few would argue with except those who practice it, is pregnant mothers having their baby hypnotised in the womb so that they will obey their mothers once out of it. While advocates justify this practice related to better sleeping and keeping the child safe if they are about to run on the road, the boundary crossing is obvious, because a person now owns real estate in another person's mind. At what point does the mother reveal to the child they are under their command. Another is a practice called 'political nudging' that is used when citizens are exposed to ideologies to nudge their views into a belief that they may not have had before. It is a subtle but absolute boundary violation into the mind of a population to establish what is wanted to be seen as truth. This was seen with the term 'safe and effective', despite the impossibility of calling a drug safe without its effect in the body having been seen long-term. Another mind

violation practice is telling someone information, but beginning with 'I am going to tell you this but you can't tell anyone'. While it seems a simple way of protecting information, it means the teller seeks to rule over a portion of the mind of the hearer where the information sits. The information has come with a caveat that the information is not to be shared to which the hearer agrees, before they know what they are hearing. The hearer is now bound by their agreement with the speaker. We live in a legal working universe so if our Title Deeds on our land has Encumbrances, Caveats and Covenants listed on it that have legal binding, why would we think that other encumbrances, caveats and covenants do not have legal binding. If the hearer shares the information with someone else they have violated the caveat on the information and have been unfaithful. They are then open to the repercussions of this unfaithfulness enforced by Ziz. There are two sides to this scenario as Jesus told people things that he then stipulated that they were not to tell others. In reading the text in the Greek he tells them to be diligent to telling it to no one. He doesn't bind them to a vow not to. There is a difference between choosing to entrust people with information for a purpose on a need to know basis and emphasising the need not to share and a sharing of information about others for pleasure that has moral and conscious overtones and seeking a vow not to share it. What we share from our mind should belong to us to be protected by entrustment, not to another with an authority in our mind that can extend to a spiritual enemy if violated.

Ziz as Rogue

When rogue, Ziz uses truth for destruction or distorts truth for destruction. Ziz as genuine is the guardian of truth and when rogue distorts truth, including distorting memories and so the storage and guarding of truth. One means of achieving this is in forgetting, because then truth is no longer observed and recalled, so is no longer present for conviction, clarity and accountability. It is a common when people are being investigated that they answer a question with 'I don't recall', 'not to my recollection' or 'I don't remember'. When it is a scheme not the truth, it is a means of using the tactics of Ziz to avoid accountability. The reality of truth can be painful as per the adage 'the truth hurts'. Truth can be loving yet still painful. Truth can also be used as a weapon because it is applied without love, without necessity or with vicious intent. When the perceived or expressed 'truth' of individuals or groups is self-determined and refuses the need to see through the mirrors of others, it can become untouchable and unchallengeable. It makes accusations made against another person deemed as truth without entitlement to challenge. It also means any challenge to the person or group regarding what is true is dismissed with no requirement of

accountability outside of themselves. This is the 'cover-up culture' that has occurred for decades especially in the Charismatic movement that is being brought to light by Mike Winger. It is also the loyalty cover-up seen in numerous cases of sexual sin where those of accountability refused to consider a truth outside of what they believed to be truth, such as with Ravi Zacharias.

Rogue faithfulness can also be a drive for self faithfulness, but at the expense of others. Thus why there are so many 'self' words employed as motivation. But any team building activity is geared around people taking care of others, not self. An activity that encourages everyone to serve themselves not others, always fails in corporate success and thus also for the individual too, despite any temporary individual perception of success. Reality TV shows like Survivor and The Mole encourage people in a role of being untruthful and unfaithful to be individually successful. The game Monopoly is a game of self-driven, self-faithfulness at the expense of others. The game results in the winner feeling like a conqueror, while feelings of frustration, embarrassment and belittlement occur for others as they enter a spiral of losing what they have. Yet people play the game knowing they will likely be the loser, but for the potential of being the winner. Games developed in opposite that require helping others to achieve personal success are rarely successful.

Ziz in Creation

The notion behind a ziz is actually of a flow. It is seen in a flock of flying birds, a mob of running animals, a swarm of bees, the water molecules of a river, the leaves of a tree in the wind, It can be seen as such a prominent phenomena in creation of trees, rivers, animals and blood particles running through arteries. The Garden of Eden and its perfection emanates a wonderful flow of all things together in truth and faithfulness, not the friction of conflict and failure that hallmarks our known existence. It is the parts of a working body that move within itself, whether bird or human flowing together. Such are ziz. But it can be seen in destruction as volcanic ash covers the sky, tsunami waters blanket a city, mudslides entomb a village or the frustration of a thwarted ziz while being in a traffic jam, It is notable to see how much the prevention of an needed ziz causes human chaos when the natural flow of movement is impeded during a trauma that can cause death, such as the abrupt stopping of forward movement in a vehicle accident where death is usually not from impact, but from the ceasing of required momentum ziz of the internal organs causing them to be ripped from their foundation; the hitting of the head backwards on the ground from a punch stopping the required momentum ziz of the brain resulting in injury

and bleeding; a blood clot preventing the ziz flow of blood to a part of the body requiring it for life. Not all things require a ziz to function. While the human body displays many examples of internal ziz, at conception cell division produces different functioning cells that do not follow the same path, but are uniquely different. It is that difference that is required for heart cells to function differently to lung cells, kidney cells and brain cells. The body of Christ is noted as everyone having their different functions as a member of the body, everyone is not to look and act the same as a ziz. The human body has many ziz but is not a ziz. The body of Christ is not a ziz. Human beings in the everyday are not ziz but form ziz as they enter and exit trains or buildings and ride on escalators. In an event such as the need to quickly exit from a building they instantly become a ziz.

Ziz in Mythology

Ziz is played out related to birds both in nature as flying flocks, but also in particular to mythical attested large birds such as the Puffin, Raptor or Griffin. These birds have become highly visible in cartoons and animated movies. Sven the Puffin character in the movie Happy Feet is quoted as saying, "If you want it, you must will it, and if you will it, it will be yours." This is not true and a classic mistruth that has impregnated multiple areas of belief, that we can will our own existence and desires and that all else must move to accommodate our wants. This idea follows people to their death, where many have willed not to die, but the disease attacking their body did not obey their will. Few have found their will to live able to overcome their sickness, despite their willing it. In its mythological spiritual form this sky bird creature is so large and consuming that it can block out the light of the sun, which is just as it feels to those affected by this rogue Ziz entity, as the light, warmth, life and hope felt physically by the sun is emotionally lost, as if the sun is blocked out. In the emotional/spiritual realm when this entity has its way it feels like being void of light, warmth, life and hope. Consider a person sentenced to a prison term, because the truth is distorted and they are falsely found guilty. It would indeed spiritually feel like light, warmth, life and hope has been blocked out. Or someone willing for a certain outcome who instead receive news to the opposite. What they were willing within themselves to be the truth, in reality when it is non-evident becomes a weapon against their strength to fight.

The Reality of Joy

In John chapter 15 Jesus spoke some very heavy issues to his disciples including about men being thrown into the fire. The air would have been thick. He tells them that he has told them these things so that they will keep their joy. The things that he has told them are not joyful, but they were true and faithful. This Ziz spirit relates to the fruit of the spirit

named 'joy' and when it gains a distinct advantage over us it can steal our joy and our ability to rejoice, yet the weapon against it is joy and so the call to choose to rejoice regardless of the circumstances. Losing or maintaining joy can be the difference between life and death in the hardest events of life, including ongoing difficulties in the family or the loss of someone or something dear. Family situations at their worst can see joy destroyed as truth and mistruth are weaponised in the home and memory being distorted repeatedly in interactions. The result can be a household void of life, light, warmth and the whole family shredded. Choosing to live in truth despite the circumstances and deciding to rejoice despite the circumstances allows a sustaining joy. Without joy it is debilitating to live in such circumstances. Choosing to rejoice, be in truth and remain faithful cultivates the fruit of joy.

Overcoming Ziz

The antidote for rogue Ziz is the fruit of joy and El Emet, the aspect of God Yahweh of Truth and Faithful. Joy is not happiness. Happiness relates to circumstances that can be instantly changed, whilst joy is not at the whim of circumstance. Joy is a protector of life, while lack of happiness can see a person wilfully forfeit their life. A perceived lack of future happiness is the usual reason for the life of another being forfeited through abortion, while the term joy is used for an embraced pregnancy, rather than the term happy. Joy is the buffer against circumstances. The scriptures state that Jesus endured his torturous murder by the agony of crucifixion and the circumstances of it, by the joy of the outcome it would achieve.

El Emet is faithful and faithfulness embraces truth. When we show ourselves faithful it is said that we are true or the idea of being genuine or the real article. Truth is the real not the counterfeit and the testing of loyalty is about faithfulness and truth. It is why it is such a self-sacrificing decision to be loyal in the face of mistruth wilfully used against us. It requires joy to sustain such a choice.

Time is often seen as a determinant of unfaithfulness, particularly in expectations of God's intervention in circumstances. Yet the promise to Abraham of a son did not come with a timeframe, took decades to come to pass, only came to pass when it looked impossible according to natural circumstances and only came to pass because Abraham and Sarah were seen as faithful to their side of believing God as faithful to the promise. We can be deemed unfaithful to a promise because we decide that God is unfaithful, because it hasn't

occurred in the timeframe we deem acceptable. Yet He cannot be unfaithful. We can also fail a promise given because we fail to follow the commandment required for the promise, making us unfaithful but labelling God as so. Hagar was given a promise by Jehovah Roi, the God Yehweh who Sees and then Supplies the need as Jehovah YaRoi or Jireh. She recognised him as the God who Sees, but failed to follow the commandment to return to her mistress Sarah and submit to her. She returned but did not submit. She didn't receive the provision that she needed that was promised as part of the deal and instead of having a place in the household of faith was sent into the wilderness with God backing the decision.

The Seven Spiritual Entities : Leviathan

Jehovah Shalom and Leviathan

Shalom is about peace, not the absence of conflict but the lack of nothing which is brought about by God as Jehovah Shalom. When everything is as it is needed to be there is peace. It is lack or a belief of lack that results in war whether between people, between nations or within the human body. The needs related to peace are much deeper than a lack of conflict and even of the provision of need. In Jehovah Shalom is peace and unity and restoration that results in completeness. Thus this is the second name and nature of God that is about restoration.

In the work of Jehovah Shalom, Leviathan-Resheph was known for ensuring peace by noting lack and ensuring needs were met so that nothing was missing or broken. This would include the need for right temperature. One of the means of restoration of wholeness is to have nothing taken from us that is ours, so that we are complete. This includes having our honour taken, resulting in dishonour which Leviathan-Resheph was tasked with recognising and restoring, because even our honour taken from us leaves us not whole. Jehovah Shalom ensures restoration or wholeness to bring about peace where nothing is missing or broken.

Leviathan as Rogue

When rogue, Leviathan-Resheph looks for lack or a perception of it to magnify it into conflict and to affect temperature. When we speak of others in a way that is untrue or devalues them we have taken something from them, because we have taken their honour or the weight of their value. With something missing they are no longer whole. When we make a commitment to someone and then fail to keep it we have taken from them what is rightfully theirs, because we made a credit promise to them and so they are no longer whole. Leviathan sees this lack and instead of looking to restore it and correct the one who is bringing dishonour, it seeks the penalty of dishonour which was intended to prevent people from dishonouring, but instead is willingly metered out with vengeance as retaliation.

Resheph and Temperature

Another face of Leviathan is Resheph, which related to heat is a fundamental part of the

processes of life that keeps things working and whole. Heat is an altering phenomena. Heat can warp metals and melt solid objects changing them to another form such as sand to glass, The human body in absorbing heat from the sun can die. Yet without adequate heat the body will die. Heat reverses the inhospitable effects of seasonal change. It allows elements of the earth to be converted into usable tools and into food. It is required in the work of fire which destroys by its consumption such as in a forest, but in doing so it is then the cause of the regeneration of life. In its righteous and permitted form Resheph stewards the permissible and necessary things of God that brings life, but when rogue uses them for destruction.

Whilst needed for life heat can also kill by an increased temperature from an internal workload that the body cannot endure; by fire that destroys people, property and livelihoods; the heat of drought and death of stock and crops; hot winds can cause destruction of food crops; internal human friction as heat that can result in stress and destroyed relationships, comradery and the diplomacy of people groups from families to nations. The basics of human metabolism relates to work and work relates to heat and is related to the thyroid which is part of the endocrine system. We have entered a new phase of metabolic disease that is labelled Metabolic Syndrome, which relates to chronic failure of the endocrine system being the system that is related to heat.

While rarely considered, the underlying principle related to lack or to restoration to wholeness is temperature. For most things there is a correct temperature for optimal functioning. Temperature is a rarely considered but fascinating topic. Whether it is the human body, environments, chemical processes or seasonal farming the changes in or errors related to temperature are life changing. The human body at its core is 37 degrees. It will raise this up to 40 degrees if it detects invading pathogens. But the body will die if its temperature exceeds 42 degrees. But likewise, if it becomes too cold it also won't survive depending on how long the temperature drop lasts for. Most crops and harvests fail if extremes of temperature occur or don't occur when they need to or aren't to, depending on the needs of each crop. Across many things temperature is vital and is fundamental to the preservation of creation. A Hebrew word 'yacham' embraces this idea while English doesn't. The word means to heat, but is used of King David's lack of body warmth as he aged; Jacob in successfully breeding sheep and goats; of anger; of human conception; and in metal being heated.

The language that we use confirms this link between temperature and peace. We speak of a warm welcome, a heated argument, a chilled response or someone being hot under the collar and these terms indicated either peace in relationship or lack of it. Colloquial grammar introduced by sequential generations creates confusion when terms are inverted, such as saying a person's response to another person is chilled meaning the relationship is fine; something deemed good is called hot, but so are things that have been stolen which are then missing from where they belong and so there is a lack of peace; things that are good are also known as being cool, which is sub-optimal to the desired warm of functioning. People causing social and relational destruction are said to be lighting fires, the same term used when someone without motivation needs to have their movement quickened so they do what they need to be doing. We also express social temperature when we note a warm smile against a cold look or a cool reception. Increased surveillance is turning up the heat and people have their assets frozen. They do not involve heat as we understand heat, showing heat to exist beyond what you can feel on the skin.

After the attempted assassination of Donald Trump there was a call to 'drop the political temperature'. People's words are usually deemed to be 'heated' when there are strong opposing opinions that become emotional, while the heated words related to Donald Trump were about people's opinion perspectives of what should occur to him in their view, not related to a differing opinion with another person in a conversation. The verbalising of these views was seen as a catalyst to the violence of the shooting, which was an act of conflict.

Many fields of study both physical and emotional include temperature in their work, but temperature itself is not a stand alone field of study, yet it appears its effect on us is demonstrative. This means that there is a realm which we have overall little understanding or awareness of. Historically Beauty Pageant Queens were known to voice their quest for world peace, but none of them verbalised dedicating themselves to be advocates for temperature control.

That Hebrew word 'yacham' about temperature, also gives it the poignant place of its ability to bring about change. It means heat but also means conceiving. That conceiving can be about conceiving a lamb, a human baby or an idea. The same word relates to the emotions that result in the murder of another person or a beautiful connection that builds a

family together. It is also the body heat required to keep us alive. It is what is increased in us as a response to pathological invaders. In our lack of understanding we have long been told to reverse that temperature change and many still do. Temperature and temperature change is fundamental to so much of what we do, who we are and how we operate.

Leviathan in the Text

More is revealed about Leviathan in a physical form in the scriptures than any of the other entities and is seen in creation as a great sea creature. Leviathan is described in detail as a wonderful frolicking creature and as a fearful entity whom once encountered is never forgotten, such is the mighty repercussion when it is encountered. It's parallel is seen in the great whales that are delightful to watch in their splendour and frolicking, until their destruction is seen due to the great power and strength they contain if that power is misdirected.

Leviathan may be seen in the account of Jonah. Jonah was sent to Nineveh as a plan of redemption. Instead of seeking redemption Jonah devalued the people of Nineveh. He called them unworthy to be saved and stole from them what was rightfully theirs having been given it by God, namely a warning and opportunity to be saved from destruction. A whale is used to bring Jonah to partially different thinking. He loses his life by drowning inside the whale just as he is indifferent to the people who will lose theirs in the destruction, before being resurrected when he is spewed back out. There was certainly a swift backlash towards Jonah for his dishonour of the people of Nineveh which caused Jonah to rethink his actions.

Value in Shalom

Jehovah Shalom and originally Leviathan is about peace, which comes through wholeness, which relates to value, which is indicated by honour. Honour is a staple in God's kingdom, but one of the greatest failures of humanity. Dishonour is seen in epic proportions in mankind, despite the warning of scripture related to dishonouring parents, or leaders or spiritual beings or the Holy Spirit or each other. The distorted culture of honour where the top people must be honoured, while the lower people are not honoured is not honouring and thus is not honour. Publicly extolling people while privately belittling, manipulating, betraying and devaluing them is not honour.

There is a specific command given to honour parents, not because of what they do, but

because of the role that they are. Any parents can be and are to be honoured as parents no matter how bad a job they do. A person in having life, has been given something from their parents that requires honour from them. While we live in an age vastly different from when this was written, where people can bring children into the world to use them for depraved hedonistic pleasures. But parents of that day fell into a treacherous system of offering their children for sacrifice to gods. Parents can fail to nurture their children, but overall there is little case for the argument against honour towards parents. Honouring others brings peace as opposed to the trouble caused by a episode of speaking or acting against another. It is this choice to actively pursue peace and not just the avoidance of friction, but the wholeness of relationship that vetoes the work of Leviathan. Without dishonour its destructive plans are annulled.

There is probably no greater show of honour than that of Jesus dying at the hands of his mocking murderers, yet choosing not to see their hideous crimes and their breaches towards himself, but in seeing their value. Value is always measurable even if the exact price isn't. In asking that his Heavenly Father would forgive them, is to ask that they would reach their intended potential. Their intended purpose was signified through the fact that they had been given 'dunamis power' in order to be in existence. Dunamis power is the power of God. It is the power of the everyday mundane in the process of being alive, through to the super-miraculous that raises a person from the dead. According to the scriptures it is the power behind a person's talent, behind a word having meaning that can be understood and behind the wonder of conception of a new life. 'To be', is to have been given the power 'to be', which can only occur through his dunamis power, so it is the endorsement of God in having worth, the worth of being. In calling us and creation and those at the cross to redemption, is a call to the intended potential and worth of a person – to know, worship, be in fellowship and live eternally with El Elyon, the God Most High.

Overcoming Leviathan

The antidote for rogue Leviathan is Jehovah Shalom and the fruit of the spirit named 'peace' and the choice to living peaceably with all people as far as is possible. In peace is wholeness, nothing is missing and everything is working, whether in circumstances, in relationships or creation. Thus we are called to live in peace wherever possible and provide less opportunities for Leviathan's retaliatory destruction. People often mistake silence as peace. If silence allows others to act in ways that cause people to lose what is theirs, it is not peace.

The Seven Spiritual Entities : Rahab

Jehovah Jireh and Rahab

Jehovah-Jireh the provider is a well known name of God. The emphasis though is on seeing, not on providing. It is in God being able to see the need that then he provides for the need. We know personally that we could have resources to help others, but can only provide them if we can see the need. Jehovah Roi is the God who sees and thus provides as Jehovah YaRoi or Jireh.

The entity of Rahab was originally about purpose. God is intentional. Everything has purpose. In all things having purpose, all things are intended to work together to bring about ultimate outcomes. It was Rahab's purpose to see the needs and provide resources for them so that things could fulfil their purpose.

We all need purpose. Not having purpose creates a stuntedness to our being, as opposed to waking each day with a sense of intention and direction. It has been cited that a lack of purpose is one of the factors in youth suicide. It is the reason that people on average change careers four times in their life, seeking a purpose in what they do in life. Purpose is efficiency. When something works according to its purpose its outcomes are as intended. A person who works according to their purpose is efficient and achieves much. It is why boredom is so painful, its lack of efficiency is tormenting. We have produced entertainment as an antidote for boredom, but it is not an antidote for lack of purpose, so no matter how entertained we are, we are still left with a sense of dissatisfaction when the entertainment is over if there is no purpose. Alternatively, the entertainment becomes boring as the counterfeit fails to fulfil the genuine of the need of purpose.

Purpose and Waste

So this entity when rogue is predominately about waste. Wasted time, energy, relationships, opportunities, resources, gifts, talents, wasted life and wasted purpose. Our understanding of the term waste has changed. We have come to think of waste as meaning something that is of no use to us and needs to be removed away. But instead waste is something that no longer has its purpose. Vegetable skins have a purpose. Once removed from the vegetable they no longer have that purpose and become waste. They are not of 'no use' as they can be given another purpose. Regardless of what we do with

them they will break down with the purposeful intent of returning to the soil. Waste is also the term for that which had potential in purpose, but that purpose was not achieved so the potential was wasted. It is this wasting that rogue Rahab seeks against the work of Jehovah Jireh who, as the apostle Paul said to the church at Rome, works all things together for those who love God, for God is good to those who set their being according to his *purpose*. This is how it reads in the original Greek.

The purpose of life for humans who are made in the image of God is worship, because as his image we are a reflection of Him and as a reflection of him we should be as Him. In being as Him is to worship Him. It is the ultimate purpose of every person. But the definition of worship is poorly understood and has become predominately about singing. Singing can be worship, but singing is not worship. We were made in the image of God but as a lower version, the 'adam' meaning lower in Hebrew. To worship something is to conform to the same way. People who are Elvis Presley impersonators worship Elvis Presley, If they didn't they wouldn't spend vast amounts of time and energy in attempting to be like him. We see that there is no greater honour that a child can give their parents than to do as they do and conform to their likeness. We are made to do as God does. This is worship. In Jesus' life he did as his heavenly father did and repeatedly said so and his life was purposed in every moment. As the man Jesus he was showing worship of his Heavenly Father by conforming to Him and to His purpose through the portion of purpose he had been given.

Every piece of kitchen equipment that we own has a purpose. When a kitchen item perishes and cannot be used then it is no longer good for its purpose and is removed, not because it is not valuable or loved, but because it can no longer fulfil its purpose and cannot be used. The purpose of mankind is to worship God, to act like God does. The first man Adam was given in a specific purpose to rule over the Garden of Eden, just as God rules over all of creation. He was a lower version of God to do like God does. So in the same way as a kitchen utensil, when people whose purpose is to act like God refuse to act like God, they are perished from their purpose. They cannot be used and their only end is to be thrown away, not because they are not valuable or loved but because they cannot fulfil their purpose and be used. It is our sin that keeps us from God and leads to our perishing as we refuse to be as Him by following and obeying Him to be like him. But it is also the reason why Jesus came to set us free from sin and the death or the separation or the throwing away that sin results in. It is why people making their own rule

book is so dangerous. They are not conforming to who they need to conform to.

The Boundaries of Purpose

Purpose always occurs with boundaries. We each have purpose within the boundaries we have been given. In the kitchen a potato peeler cannot successfully act as a spatula. In the body an eye cannot demand to do the job of hearing, nor tell the ear how it should hear. Everything has its purpose boundaries. When Rahab is rogue it results in boundary crossings and we see stepping into the boundary spaces of others that we are not authorised to. We defile our purpose because our purpose doesn't exist in another person's purpose domain and we cause havoc within their purpose as they have to deal with us infiltrating their spiritual space. This includes us entering their spiritual space 'behind their back'. Backtalk may not be visible in the physical world, but it is in the spiritual. Egypt, Assyria and Babylon were cited as being given a task of chastising Israel, but their kings overstepped the boundaries of that purpose and went further than they were permitted to in their actions towards Israel, resulting in boundary crossing and a resultant judgement punishment.

Another name related to Rahab is Egypt and specifically the Egyptian-Do-Nothing or the Egyptian-Sit-Still from Isaiah 30:7. 'For Mitzrayim (Egypt) their help shall be in vain and to no purpose, therefore have I called her concerning this, Rahab Sits Idle.' In us it speaks of wastedness both through lack of energy and motivation to produce, but also producing that which is ultimately worthless and has been a waste of time and energy. Many will realise this when their 'life's work' has no place in the eternal kingdom of God or did not profit his creation or its redemption. Rehab seeks to have us busy on things that profit nothing making us Human-Do-Nothing of purpose.

Jehovah Jireh

The use of the name of Jehovah Jireh is first credited to Abraham when the required sacrifice was seen in the bush and Isaac was saved from being the sacrifice. Abraham declared Yahweh Provides or Jehovah Jireh. In Jireh is Ji which is short for Ja/Ya/Yahweh/Jehovah and reh (raah). Roi in Hebrew is the noun 'to see' so the 'seeing one', while its root and a verb is raah, so the act of seeing. It is first seen with Sarah's maid Hagar in Abraham's household after she flees from Sarah's nasty ways. Hagar who was carrying Abraham's child, was not innocent in the process as she despised Sarah. Sarah had to deal with not being able to be pregnant to Abraham and now her maid was looking down at her because she was. God meets Hagar and she calls him El Roi Raah,

the God who in being able to see-noun then sees-verb. He tells Hagar to go back to Sarah and submit to her, which she does at least in the going back. Interestingly God's response seems harsh in sending her back to her abusive mistress, but in reality he is dealing with the first sin of Hagar's dishonour of Sarah. Then he would have dealt with Sarah's harsh treatment of Hagar. Hagar was crying out about Sarah's treatment of her, but failing to look at her treatment of Sarah, which potentially was the sole trigger for what had happened to her. Jesus stated it as, 'Look at the log in your own eye before you try to take the speck out of someone else's'. Whether Hagar submitted to Sarah as she had been told to or for how long is not clear, because 15 years later when her son Ismael mocked Sarah's son Isaac, it indicates that he had not been taught their required place of submission by his mother. Hagar had met Jehovah Roi Raa, Jehovah who sees, but didn't follow through in obedience long enough to know the full benefit of Jehovah Jireh who has seen and then provides.

We don't know what that provision would have looked like for Hagar and her son. Certainly he had given her a good deposit in telling her that a multitude would come from the child within her. Not only is he the God who sees, but because he sees he then provides. The same is his command to us. We are told that to see a need and have the power to meet it, but instead to say to someone in need 'have a nice day' is not right. But submission is not proved overnight or only in good days. Abraham despite a rocky start, submitted himself to God, was obedient and waited for the provision and so at the chosen time he saw the full benefit of Jehovah Jireh as he provided for him with a son from Sarah and later with a sacrifice. We are constantly being tested in obedience on the way to our purpose. Each time we refuse to obey we are potentially thwarting our provision and our purpose. We are also showing Ziz successfully at work in us as we are not faithful. Faith is more than a belief, it is how we respond to what we believe. If we state he is Lord, Master and King yet do not obey, we don't really believe in his role as Lord, Master and King or our place under him.

Abraham, Sarah, Hagar and Boundaries

In looking at the account of Abraham, Sarah and Hagar the boundaries were made and clearly broken. Abraham was told by God that he and Sarah would have a child. When he asked how he could know that this was true, a covenant was cut with him. God does not lie, he made covenant as a sign that he would keep his word. Abraham was given clear boundaries. His physical oneness was to be with Sarah and her alone. Even that he was

to have a child with her alone was specifically given to him as a boundary. Hagar crossed a boundary when she enjoyed Sarah's grief of being childless and enjoyed making Sarah feel worse by her own pregnancy. Sarah's harsh treatment of Hagar was understandable, but was still a boundary crossing. Sarah was significantly older than Hagar, who was potentially a very young woman when she left Egypt with Abraham and Sarah. She was almost certainly given to them as a slave by the Pharaoh in a clear boundary crossing of a young woman being cut off from all she knew. She no longer had family around her and no mother to continue to teach her wisdom. If Sarah had acted righteously, she would have bore with her young maid and taught her to be caring and patient by her own example.

When Sarah asks Abraham to intervene in their conflict, Sarah is seeking his help in the situation. Abraham does not support his wife, or provide fatherly guidance and wisdom to a young Hagar, but tells Sarah to sort it out herself. Abraham has failed to act within his boundary responsibilities. It is when Hagar runs that we see the only example of boundary quality. It is done by God in giving wise advice to Hagar with boundaries. She is to return, she is to keep her right place with Sarah. These are clear boundaries. But on return Hagar again boundary crosses as she seems to continue the feud with Sarah and teaches her son to disrespect Sarah and so Isaac when he is born.

Ismael's words towards Isaac were made at his weaning celebration when Ismael was a teenager. Isaac would only have been a toddler. It is usually assumed that Ismael's action was a simple scoffing. But considering God agreed to Ismael and his mother being excommunicated with so little provision that it was a desert death sentence, it seems his action was far more severe. The word used for Ismael's mocking is from the same word as Isaac's name and thus Ismael's mocking of Isaac seems to have been a death threat against Isaac and the ending of his name. It is an unnaturally hard and brutal heart that is aggrieved towards a toddler and even more grotesquely in thoughts of bringing death to a toddler child. This same grotesque thought patterns were seen in ISIS, Hamas, Hitler and Pol Pot in their willingness to execute toddlers. It is not a natural human trait and shows Ismael had been influenced in his negative thinking towards his toddler brother.

Provider Credit

While Jehovah Jireh is shown to be the provider because He Sees, in mythology the Egyptian god Ra is credited as creator in being the great provider, the giver of life, the

power of the sun and seasons, and so the one who sees and provides. The continuation of this counterfeit today is not hard to see, literally. The Eye of Ra and the Eye of Horus his grandson are embedded in Egyptian mythology. but also in modern alternate thinking. The All Seeing Eye is prolifically seen in society from Freemasonry to the US dollar bill. This idea of the seeing one permeates much of human thinking.

The sun was long credited in various cultures as being the giver of life and as such was given many sacrifices including that of humans. The sun is incredible bright, it is our light and warmth and is our physical source of life and we grieve its absence when in darkness. As such the sun is supposed to be a representation of God, to remind us of God, but it is not God. While Ra is credited as the power of the sun, the cultures who realised that the sun was a ball of gases and not a divine being stopped worshipping it. But it wasn't long before the same idea moved sideways. Even in our western culture few claim that the sun is a deity, but many claim instead that the universe is.

Wasting of Purpose

Jehovah Jireh is an efficient God who wastes nothing and uses circumstances to bring about outcomes that we wouldn't see as possible. The Pharaoh of Egypt in Exodus had a hard heart to anything that was not himself. God used that hard heart in the bringing of the plagues, knowing that because of his hard heart he would not relent regardless of the cost. Just as the same sun will melt wax and harden clay, so the presence of God will soften some hearts and harden others. The actions of parents can melt one child's heart and hardened the heart of their sibling. This Pharaoh had a clay hard and the more God interacted with him the harder his heart became. An earlier Pharaoh had a wax heart and when God brought a young Hebrew prisoner to him he bowed his knee to both the prisoner and his God and made him second-in-charge in all of Egypt. God used his wax heart for his purpose. The entity of Rahab has a tie in the scriptures to Egypt as they are called the Rahab-Do-Nothing as per its lack of outcome when Israel sought the military assistance of Egypt. The tie between wastedness and doing-nothing is obvious, while we are called like God, to be purposeful and productive in the things that will endure and have eternal results for the kingdom of his creation. The goal is to be on task for our purpose.

In its intended role, this entity Rahab was to lead creation into its purpose, to efficiency of purpose and productivity in that nothing is wasted, nothing is stunted, nothing is purposeless. For waste, stuntedness and purposeless are not part of the kingdom of God.

It was also intended to keep things within their intended boundaries. Rahab's intended purpose is to keep things on task, according to purpose within boundaries.

Jesus ministry was about three and a half years in length. That time appears and is usually presented as him wondering from day to day to different places, but in truth his life was far more strategic. His itinerary was deliberate and his actions were purposeful, because he wasted nothing. If he had days with seemingly little outcome it wasn't because he had done nothing, it was because it was a day spent in battle for an outcome. He was aware of his purpose down to the minute in being at the right place at the right time to do the right thing he was required to do.

A vision of heaven has shown it to be a place of intentional doing. Those there are on task, efficiently doing, not sitting around on clouds as per the secular view. They work just as God works. The seventh day of rest was a rest from the work of creation, not a cessation from work as God has continued in the administrative work of the creation to this day and forever more. Jesus as God was certainly busy at the work of redemption. The Holy Spirit is absolutely at work in the earth since replacing Jesus at his taking up. Those in heaven are also on task with their purpose, not distracted by the work and purpose of others. Yet the things we are to achieve are so often not achieved quickly. They take patience to achieve and patience to persist with them until they are achieved. As such Rahab is disarmed by the fruit of the spirit called 'patience' along with the work of Jehovah Jireh and being purposeful as led by the Holy Spirit. In being purposeful and in being slow to anger on the long road of purpose we have to have patience.

Children

We all need provision in life and through life. No one can provide solely for themselves. This is particularly true as children. Provision is beyond food and clothes, including love, inclusion and protection. It can be in a sense of a lack of the provision of protection that terror can arise. When in a difficult situation and not knowing if help will arrive can result in terrifying fear. A child who finds themselves alone can be engulfed in the terror of abandonment. A orphaned child can have a terror due to the absence of and lack of provision of parents. Adopted children can have a terror of rejection that comes from a lack of the provision of unconditional acceptance of their parents and constant interaction with their mother who they have come to know intimately in their time in her womb. Many, many situations in life can provoke terror such as being lost and not having the provision of a guide, being in water without the provision of a water vessel or buoyancy, fire without the

provision of a means to extinguish it, of suffering violence without the provision of a defender or a safe house, or living on the streets with unstable people without the provision of a home or being in a weather event without adequate protection.

Many experiences that we wouldn't think of can provoke terror when we don't have the provision we need in those circumstances. Terror can be a seed, with the ongoing result from a terrifying event growing into fear. It is now referred to as triggers as the word fear is viewed as a weakness. These events are the things that are marked on our DNA in epigenetics. Fear manifests in many different types of fears including anxiety. Anxiety can lead people into a stuntedness that sees them failing in their purpose as their stuntedness prevents them from developing into maturity. They remain immature in the childish counterfeit of Rahab. Instead of developing into mature men and women who can mother and father others with the fatherly and motherly spirit, they remain stuck as children and fail to thrive to maturity. They are childish not childlike. They are adults having temper tantrums, demanding their own way, using tactics to get what they want, being spiteful and mean and seeking from others things that aren't theirs. They still live in the centre of their world instead of the maturity of putting others first. They mimic the things of children that mature people grew out of in becoming adults. Terror doesn't have to destroy us in the moment. It can simply plant a seed that prevents us developing into the person and purpose we are intended for.

The work of Rahab is broad. It seeks to sabotage our purpose, waste our resources, intercept or steal our needed provisions and prevent us having patience, essentially to cause us to fall short. The resultant dissatisfaction, lack, under-achievement and fear manifesting as worry, anxiety and timidity is enough for most people to then believe that God does not fulfil his promises and thus covertly label him a liar. This is already seen through those who don't establish faith in who he is; also those who have established faith then verbally deny him; and those who maintain in faith but over time come to believe, yet don't verbalise, him as a promise breaker. There are very few who grow more convinced over time that he is El Emet, faithful and true and that he keeps his promises and his word is true as the God who sees and provides.

Rahab in the Biblical Text

Rahab appears a few times in the biblical text. As a verb it is used in four verses. In another six verses there are two slightly different but separate nouns used. The verb

translates as actions of being proud, insolent, can't be told, can't be wrong, boastful, arrogant, chaotic, stormy, emboldened, haughty. The image is quite clear. In its raw state it is the image of a child and the reason why they need a mother and father to titrate this state into a responsible adult. It is seen in children who are stunted in their growth into adulthood due to inadequate brain development or poor social development. It is a stuntedness, by not having the provision needed to develop into maturity and purpose due to whatever physical or social reason. It relates in the long time span of years regarding children and the requires patience in raising them. It is the patience Abram needed following God's initial promise of a child. It is what Hagar needed to show obedience on returning from the wilderness. The same can be seen in shorter time spans of any event and most people could name someone they know who fits those characteristics on a regular basis.

There is another Hebrew word Rahab, which is the name of the woman in the wall of Jericho, who hid the Hebrew spies and saved her family when the city was destroyed. It's root verb means to enlarge, make space, make room, open wide. It is a different root verb for the one for Rahab discussed above. Their connection is not clear.

It seems that unlike the other entities, Rahab does not overcome us, but rather we become complicit with it. It would seem that unlike the rest of the entities Rahab does not have the ability to initiate against Jehovah Jireh. No created creature has the ability to simply thwart the sovereignty of God. They need to find something against us first. As our purpose is already established, immutable and uncorrupted, it seems that Rahab works by inviting, tempting, convincing and luring us into sabotaging God's plans ourselves by disobedience and our impatience, and then its work is done. When we become proud, haughty, can't be wrong, can't be told, chaotic, boastful, stormy, insolent and emboldened when things don't happen that we want, when we want, we fail in the very thing that overcomes its advance on us – patience. Patience will address the other things because you simply can't be proud, haughty, can't be wrong, can't be told, chaotic, boastful, stormy, insolent and emboldened when you are being patient. Patience requires that we wait on Jehovah Jireh for his time, by being obedient to Jehovah Roi regardless of how long it takes. But this doesn't happen by simply setting it aside until God shows up, but by offering ourselves to co-work in the mission willingly and productively, according to his terms not ours through the obedience he has called us to in the circumstance.

There is one more trait that is not listed for Rahab but does seem embroiled in its operation. Provocation. There is no sense of this in its description, but provocation comes akin to the other traits above, especially if we have triggers to those things. Dealing with a person who is insolent, emboldened and can't be wrong is difficult especially if they are a subordinate who is intended to come under your instruction or responsibility, but they don't. To maintain patience at all times is impossible within ourselves, even with the fruit of the Holy Spirit it is challenging. Yet there are no free passes on spiritual mandates and with patience we can overcome this entity but without it, it will overcome us by wearing down our self-generated patience. Perhaps it is aware that simply driving us to the point of provocation, when there is no more fruit in us to pick is enough to make us complicit with it by becoming disobedient to what we have been commanded.

There are some things we read in the Bible that are intended but are thwarted and other things that God declares that they will occur regardless. How can those declarations be so assured when other things record that God's plans were hijacked. It seems for those things for which he gives his assurance they will occur, God does not use people to bring them about. Because we as fallen humans are the ones that bring down divine projects with our complicity with Rahab. Jesus will return and set up his kingdom with no human involvement to bring that about. There are events leading up to it that involve humans but even if they did not take place he still comes. At Jesus' resurrection no people were required. Even when some of them showed up they were told they weren't required, they had been told to simply present themselves in Galilee. On the other hand, Israel was to see revival following the showdown with the prophets of Baal on Mount Carmel, but Elijah overcome by anxiety fear ran off into the wilderness. Israel was to enter the Promised Land following Egypt, but ten of the spies experienced anxiety fear at the size of the inhabitants and convinced the rest of the nation that it was too risky. Even in just two examples, the downfall of the plans of God were brought about by people, in the middle of which was an intended purpose.

Overcoming Rahab

Even though as humans we grow into adults, we are still spiritual children. We know and understand very little. We therefore need spiritual provision all our lives regardless of how old and mature we are. It is perhaps why this area seems to be the one we are offered the most assistance. Overcoming Rahab requires the Holy Spirit fruit called 'patience' and Jehovah Jireh which means obedience to Jehovah Roi. Our lives need to be simple, the

more complex the more provision we need and if we don't receive it because we aren't entitled to it, it can make life very challenging. But we are also given an offer of training that most don't recognise. A yoke was placed over the necks of an older experienced ox and a younger ox. The older would naturally train the younger in what to do. In Matthew 11 Jesus invites those who feel a heavy yoke in life to take his yoke which he says is easy. In walking beside him in his yoke he therefore offers to teach. He says he is meek and lowly of heart, which would make him easy to walk beside and learn from. He says that in this is rest for the soul. To walk beside him, being yoked to him and being taught by him brings rest to the soul. A restful soul can make right decisions, not anxiety triggered ones.

This idea comes from Jeremiah chapter six where Israel is told to look at the paths they are adamantly standing on and instead ask determinedly for the eternal well worn paths in which they would find rest for the soul. They refused. They wanted the fresh paths they had etched out, not the tried and true rutted out well used ones from long ago. The message is still the same message since the days of the Tower of Babel. We don't need to make a way for ourselves, we just need to follow him who is the way and in doing that we will find every provision we need on that path from A to B .

It is recorded that the disciples were in a boat when a great storm arose. Jesus calmed this sea and this storm. The term Rahab means storm. In Psalm 89 it records a raging sea that Yahweh calms. It relates this to Rahab being crushed and broken into pieces. It cites that it is not Jehovah Jireh who defeated Rachab, but it is Jehovah Tsaba. Just as the different entities use their strength to assist each other so does God. Jehovah Tsaba is the warrior who leads the armies in battle. Joshua met him as Sar Tsaba Jehovah or the Commander of the Army of Yahweh. We potentially see why we are seeing Jehovah Tsaba by the following verses. It says he destroys his enemies. It seems Rahab and the storming ocean may have been a team challenge. When enemies mount, it is Jehovah Tsaba who leads the battle against them. This is just as we would do in his image. We may be called on to perform a task and draw on skills we have in another role we carry out. While acting as a soccer coach on the weekend, a man could be in a situation where he calls on his knowledge as a lawyer which he does during the week. While Jehovah Jireh stands against Rahab, it needs to be Jehovah Tsaba when it means war. It doesn't make us or him less of a whole being. A stroll through the Old Testament shows how many times people called on Yahweh as one of his distinct names. This is particularly seen related to Jehovah Tsaba, whom David called on specifically in his battle against Goliath.

The disciples it seems certainly would have know that the one who calms the seas is Jehovah Tsaba. Certainly if Jesus was going to use it as a teaching platform he would ensure they did. So knowing Jehovah Tsaba calms the storm and they go out on a boat, Jesus thus reveals himself as Jehovah Tsaba. Instead the disciples marvelled in the physical calming of the water. This event is recorded in three gospels and preceded by different teachings in their record, but the event is followed by the same event in all three. They all record that Jesus specifically said they were going over to the other side. This was a calculated move. As they moved across the sea they are accosted by a storm, the Rahab and not just their boat, one of the gospels records that other smaller ships came with them whose fate in the storm we don't know. Crossing of waterways is a significant threshold whether it is the Red or Reed Sea in leaving Egypt, the Jordan River in taking the Promised Land, the Brook Kedron on crucifixion night or the Bosphorus Strait in taking young Christian European boys hostage to become the Janissary Amy of the Ottoman Empire. Jesus specifically declaring they were to cross the Sea of Galilee was just as significant. There is an attempt on their life during the trip. It does seem a strange scenario that Jesus is sleeping at one end of the boat while the disciples face a lethal storm. It seems likely that it means it was testing time for the disciples. Were they supposed to recognise the storm related to Psalm 89 and call on Jehovah Tsaba? Would they have seen the storm calm and then have turned to see Jesus standing behind them, as another pointer to them of his deity. Certainly their forefather David when he was standing face to face with Goliath didn't panic and cry Lord don't you care, instead he declared victory by the name of Jehovah Tsaba who saw to it that the stone he flung in faith had the perfect speed and trajectory for a deep hit into the forehead of Goliath. The text records that Jesus rebuked his disciples asking them, "Where is your faith", thus an obvious indication that the actions that they undertook were not the ones that was expected of them. They weren't expected to calm the storm, they were probably supposed to act on a teaching from earlier in the day, perhaps from Psalm 89. Just as the 12 tribal representatives went into the Promised Land but refused to believe what they were promised, perhaps this was for the disciples to heal history and believe that if he said they were going over, then they were going over.

So obviously whatever is on the other side is going to be highly relevant. It is one triple-recorded event. Jesus encounters two men who live in mental torment in the tombs, unkept, unclothed and terrorising the people of the region with fear. One man features

more in the story that the other and only one is recorded as being delivered. Jesus takes the lead, not expecting his learners to act here. He casts the demons out of the man, but only after they have come to him, acknowledged him and begging him to be merciful to them. This has to be seen as being tied to the event on the sea after he specifically declared they were all to go to this place. On the sea perhaps the disciples were to recognise and do but in failing were now back to being observers. Gadeneres was one of the non-Israelite regions of the area, unlike Galilee, Samaria and Judah. It was made up of Gentiles, but Galilee also contained many Gentiles who had seen Jesus perform miracles. It is a strange circumstance. The people of the region had been tormented by these demonised men for a long time. Some one comes who cast the demons out and at least one of the men is now sitting, clothed and in his right mind. He and the observers tell them that Jesus set him free. It is an obvious time for joy and celebration, a time to thank Jesus and rejoice with the restored man, to lift Jesus on their shoulders and dance around, call a feast to celebrate. It isn't our day where people would want to bring in the experts and consult the science which has to concur with how we say things work. What the people hoped for in these circumstances always had to come through the supernatural. They probably prayed to someone for him to be free. And now he is. But instead of rejoicing and celebrating Jesus who set him free, the people are afraid of him. But afraid of what? Fear is such an inappropriate response. Even if not joyous, curiosity would have been a more natural response. Perhaps the casting of the demons into the pigs which then drowned caused concern to them, but to fear him seems inconsistent with the circumstances. Instead of honouring the man who had given them back one of their citizens and the ability to walk through the land again, they exhibited a irrational paranoia about him and begged him to leave them. What else could be done? So Jesus packs up his crew, headed for the boat, encourages the delivered man to hold the fort by giving testimony of how he was healed and departs back to the other side. It was Rahab who was overcome in the incidence on the sea and so seemingly it was then Rehab who was forced to bow in Gadeneres, only to have the people say no to having its hold overcome in the rest of their circumstances. Back in Jeremiah chapter six the people also said no, both to walking on the well worn paths that had been established and to hearkening to the sound of the trumpet call of the watchers. They said no to both. So what more could be done but to leave them to being overcome just as they had chosen. The people of Gadeneres also said no and they too would continue to be overcome. Jesus offers to train us under his yoke in the old well trodden paths, but most people say no. They want to walk in the more modern paths that they have made and they too are overcome by Rahab,

in the lack of provision and purpose.

The Seven Spiritual Entities : Belial

Jehovah Tsaba and Belial

Jehovah Tsaba is another name of God whose traits are related to relationships, people groups and time. He leads armies to battle and armies are people groups. Tsaba as a verb means to mass as in a gathering. In its translation as LORD of Hosts, hosts refers to armies which is plural. So the term Sabaoth is often seen as the plural. Families are people groups and are their own armies as they protect and when needed fight for their property and members. As Jehovah Tsaba he is the leader of armies or groups and thus he is the Lord of groups be it armies, families or purpose groups such as the Levites or the Temple musicians. The word armies is simply a group with the commonality of taking up arms together.

Jehovah Tsaba is also declared as King in Psalm 2 and thus the reason he leads the armies, as historically a king would lead the nation's troops. In the United States the President is the Commander-in-Chief and so head of all defence forces. While the President is not the king, they are the leader and so show the same principle in a modern variant, as the President commands the troops, but does not lead the troops. Jehovah Tsaba fights for peace and justice which also relates to broken relationships. While war is usually about conflict, he wars for peace, not just to bring about peace, but uses peace in his warring. Peace is not no conflict, it is the lack of absence and brokenness.

Belial and its other face Kronos originally worked with the traits of Jehovah Tsaba and so was originally given to war. But Godly war is not like fallen man war. His war brings about peace and righteousness, not destruction and illegal domination. His fight is against those things that would take peace or cause injustice.

War and Factions

In its fallen state Belial seeks war for the sake of destruction and oppression, war between people, in household, in nations and with God. Our language shows war is not just fought on battlefields. We speak of two people 'being at war' with one another, of 'doing battle' with someone, when personally challenged we say 'You and whose army?' and speak of people faithful to our cause as 'brothers in arms'. Belial doesn't just work for war, it also

works to extend the abuse of those wars as far as possible. The most debilitating of battles are when a war is between a monstrosity on one side and one unable to equally fight on the other, such as a small child and a violent adult or a small village and a brutal army. It was this same intent in calling for a man to come out to fight against the great giant Goliath, knowing that the mismatch was part of the warfare. It is this scale that the entity Belial seeks in warring, as it leads to unrestrained abuse. Abuse is the counterfeit of genuine relationship. There is an obvious tie between war and abuse, both personal abuse as a war against another, and the atrocities of abuse that are notably carried out in war. Abuse is a major work of this entity when rogue. Abuse is always about boundary crossings whether they are physical, emotional, sexual, spiritual or role-related boundary crossings and so its work with the entity of Rahab is seen to maximise the effect of the abuse by the boundary crossing of Rahab.

Belial also relates to the grouping of armies of people to war against each other, such as national wars involving each nation's army, family wars such as between crime syndicates or adult gang wars such as between fraternities like motorbike riders. These wars can also simply be one group against others, as is often seen in abuse from schoolyard bullies to gang related violence to war crime participants in dictatorial regimes.

This is the reason that the scriptures forbid factions. It lists factions as a sin of the flesh. Factions are groups against another group. In them is an expected level of loyalty to the consensus of the group, not to one's convictions of what is right. Factions are dominant in politics where people's decisions are expected to be made not by each policy or decision being raised, but on a group mindedness where agreement is given whether or not one truly agrees. This becomes obvious in modern politics when a person abandons their political party and crosses the floor in parliament to vote against their people group. It is seen as betrayal, yet it is loyalty to their own conviction. This goes deeper as political parties then have smaller factions which act even against other factions of their own party. Wilfully bowing to a faction, eliminates the ability for a person to hear from other sources in their decision making, for which we are all responsible and will give account for. It is an abolition of the democratic process as a person is elected to represent the people or jurisdiction they are from. They are not elected to represent a factional group mind. It was publicly highlighted when Prime Minister Anthony Albanese did not choose his own cabinet, instead the places were 'owned' by different factions who chose who they promoted to cabinet. Factions and loyalty to them, are the counterfeit of intended groupings that work

for the good of its members and other groups. Groupings are not intended for increased power for the faction to dominate others. Many countries past and present can be seen where a faction arose and secured power to dominate the whole nation to the detriment of its people. In doing so opposition voices are suppressed dissolving accountability. Authority without accountability is no longer permissible authority under the God mandate for authority.

Belial is known for its group mindedness such as seen in factions. The pathway between the mind and groups is a logical one. It is through our minds that we have thoughts. It is with those thoughts that we communicate with each other. It is through communication that we have and maintain relationships. It is through relationships that we have people groups. Our minds, thinking, communication, relationships and people grouping is intended for the good of all and the betterment of the Kingdom of God under Jehovah Tsaba, but their destructive use is seen in Belial.

Corruption and Perversion

Corruption is a failing of right intention. It results in outcomes that are unjust. Jehovah Tsaba fights against corruption which results in injustice. By working against Jehovah Tsaba, Belial promotes corruption and injustice and so the changing of what was originally rightly intended into a perverted form of itself that causes unjust outcomes. Because it fails in its original purpose it is perverted. This can be seen in prosperity in the church. While the original intention is provision for purpose, it has become personal individual wealth for some and poverty for others. It is the injustice that some starve while others spend money to deal with the symptoms of their greed.

This can also include perversion by inversion where something is credited as being opposite of what it actual is or is labelled what it is not. This can be seen across society where a husband who is intended as a protector becomes the assailant, an abuser is portrayed as a victim, a company depicts itself as working for its customers good while establishing policies to embezzle from them or a government introducing legislation guised as protection and betterment for citizens, but is intended for governmental control that it was not intended to have over citizens when the citizens corporately agreed through its Constitution. It occurs when victims are portrayed as the perpetrator, such as is often seen in a courtroom where a defence lawyer tactic is to portray the accuser as the agitator, or when a perpetrator is supported by others as the victim as is seen in blind loyalty. This

was seen by the boards of both Ravi Zachariah and Bill Hybels. Having investigated sexual allegations made against the two men, both boards found the allegations unjustified. They both later, when further allegations arose recognised that their loyalty biased their impartiality in looking at the facts. By believing the man they knew couldn't act as accused, they decided the accuser was the perpetrator and the accused was the victim. A even more vivid example occurred when Frank Houston's minister credentials were removed after the disclosure and self-confession of his paedophile actions. His wife wrote a letter to the Assemblies of God board stating that Frank was being treated unfairly after all the years of service he had given.⁷ She felt that he was the victim in the circumstance, despite the fact that the action had been taken because he was the perpetrator. These examples are not about bullying they are about inversion. But they do show the nature of blind loyalty, which especially when it becomes a group of blindly loyal people can lead to abuse and bullying of others. While Hazel Houston's comments would seem to be simply blind loyalty and even daft to most, consider the effect on the victim's of Frank Houston in hearing a call for him to be treated better and that actions against him were an injustice and called him a victim. Meanwhile, they had carried the burden of his actions against them and the injustice of them for decades.

In blind loyalty, the work of Ziz is seen with Belial where blind loyalty causes people to back lies and even disseminate them. People under Ziz can shun, disregard and even negate truth when it is presented to them. The board of Ravi Zachariah attest to this. Their loyalty was so blind that regardless of what they were told and the repetition of the accusations, they repeated the lies they had been told as truths, despite the contradiction to the facts before them. This doesn't have to be loyalty to a person. It can be to a group, an organisation or ideology, be it a political party, a corporation, a religious group, a working group or even a family. Such loyalty can become factions which again is why factions are listed in sins of the flesh. They demand loyalty from us by choosing the benefits of being included in a group or by a person, that can violate our integrity, a part of us that we should not be willing to give away.

Jehovah Tsaba is the leader and so his traits relates to fathers as the intended role of fathers as leaders. Jehovah Tsaba defends, protects, encourages and brings war to institute peace. Fathers battle with their children when they enforce rules and bring

⁷Zemek, S & Ferri, L. 12th December, 2022. *Wife of Paedophile Preacher Frank Houston's Letter After Allegations.* News.com.au <https://www.news.com.au/national/nsw-act/courts-law/what-church-knew-about-paedophile-preacher-frank-houston/news-story/60cca9a60abc60568097a5862dac6eaf>

chastisement, but with a view to better functioning of their family. Jehovah Tsaba gives encouragement and confidence in the face of an enemy and is the defender of everything his. This is the role given to father's within their families. It is why a father's abandonment of his family is so devastating. He is more than just a parent.

Kronos

Belial is also about time as the Kronos face of Belial. We are embedded in time and as such see it as simply something we pass through. Time has a 'face' and presents itself as something more than an inert passage into the next moment. Our language reveals the power held by time, 'time will tell', 'time is money', 'you can't buy time', 'time heals all wounds', 'time changes everything', 'its only a matter of time'. Time has a power over us that is recognisable, but we rarely consider it. The subtlety of that relationship leaves us open to make time a lord and a saviour. 'Time heals all wounds', offers time to the grieving to be the antidote to grief and the future solace of refuge from pain. It empowers time to determine the changing level of pain at its discretion. This is idolatry because time is being apportioned the roles that belong only to our creator. He is to be our comforter, our healer, our consoler, our refuge and the peace of our souls in the midst of the trials of life. At the cross Jesus looked to his heavenly father, he looked to the outcome his trial would bring, he did not seek the passing of time as a source for enduring his trial.

As Kronos, Belial the abuser can exemplifies the abuse of Kronos, working with Lillith to hold us captive in a historical space, where our moment in the present is continually sabotaged. This undermines our purpose and our role to those to who we are to give for their good and progression in the present. With its Belial focus on abuse, its sight is always on the highest destructive outcome for its work and therefore that is children. A well wounded child without the healing of Jehovah Rapha will grow to be a well wounded adult. It is this work of Belial that keeps giving a perpetual return. While the wounding by mother's will be seen as obvious in Lillith, wounding by fathers is the most prevalent wound we know. Whether it is violent fathers, absent fathers, unknown fathers, unemotional fathers, hard European fathers, uninvolved fathers or fathers whose own wounds then affect their fathering it is a wound that has the most profound effect. It feels like a chasm for those listening when others are declaring what a great father they had. It is difficult to imagine the relationship they describe. It is so essential to every person, but missing for so many people. The wounding of a father is deep and opens the door to the most proficient spiritual entity seen at work, that of Belial. The number of scriptures

regarding Jehovah Tsaba is prolific, just as the amount of work is of the rogue Belial.

The Reality of Belial

While Belial is not seen related directly to an aspect of creation as some of the other entities are, Belial's representation appears instead to be seen in the spiritual side of creation that is invisible to us. Belial appears against the traits of worth and the law and so as worthlessness and lawlessness. As invisible principles of the spiritual realm they are no less real than a visible bird, snake or sea creature, just as we would attest to the realness of hope or endurance even though they cannot be visibly seen. In an article about Belial.⁸ while the issue of Belial is deeply explored, it too assumes that because Belial wasn't historically seen as something tangible then it is not. It assumes that people have turned the idea of Belial into a live entity, rather than recognising Belial as a live entity on a spiritual platform that became realised. This idea of the spiritual as less real than the physical is elitist tyranny. It holds us as physical as more valid than that which is spiritual, by the erroneous belief that spiritual relates to intangible. Spiritual is invisible to us, but not to all. God is spirit, but is seen sitting on his throne, riding on the clouds and holding discussions with lying spirits offering to work against haughty kings. The heavenly realm is a kingdom. Kingdoms don't exist on intangible vapours. Spirit is a substance we simply poorly understand, but it is as tangible as the substance of the physical. This belief has contributed to the idea that hell doesn't exist. Hell is spiritual, yet we are told Jesus went to the centre of the earth between his death and resurrection. We are also told he went to hell. We are told we may have interacted with angels whom we thought were physical humans, but they were spiritual angels. The spiritual is as tangible as the physical, we just usually can't see it.

In this capacity of worthlessness and lawlessness the work of Belial does not need to be in tyrannical war, brutal abuse or carnage from a group mentality. It can deliver its devastating payload simply through our value, because as according to its traits it specialises in worthlessness. Worthless does not have to mean zero worth, just worth that is less than what is true. That is enough to deflate the value with which we see ourselves and others. While Jesus increased the standard from 'don't commit adultery' to 'don't even look at someone else lustfully', this was about more than sexual purity and mind purity even though it absolutely embraced those. It was about value. When a woman is used for

⁸DivineNarratives Team. 11th December 2024. *Belial in Biblical and Early Christian Texts.: Role and Symbolism.* DivineNarratives.org <https://divinenarratives.org/belial-in-biblical-and-early-christian-texts-role-and-symbolism/>

sexual satisfaction rather than intimate committed relationship her worth as a human being is slaughtered. The question has to be asked as to whether God looked forward and knew that 'lust of the eye' two thousand years ago, would lead to the pornography industry of today, that is facilitated by the internet behind any closed door across the world. Plus its scope has extended not just to eye lust for women but for children, even for babies and for animals. Include in this montage of depravity sex holidays to Thailand and the women who are kidnapped or beguiled to become prostituted slaves.

The worth and value of these women is near non-existent in the eyes of those who use them for their own profit, those who use them for their own physical pleasure and those who use their situation for their lust of the eye behind closed doors. There is another side to the worthlessness this causes. Women who are in relationships with the 'men of eye lust' lose worth, because they as a real, genuine, everyday woman cannot match up to what is seen with the eyes in what is extreme. Because pornography becomes an addiction it requires increased levels for satisfaction. What is expressed in pornography is now far more intense and lude than it was a generation ago and further decreases the worth of those it affects.

Another is the reduced worth of the person who is teased overtly or covertly, because they don't fit a social normalcy for standard of look or fashion trend. Add to this throw away sarcastic lines deemed as humour, but at someone else's expense and potentially unknowingly hitting a wound. Add to this the rest of the ways in which we de-value each other with statements, looks and boundary crossing opinions of others. The work of Belial is endemic at our own hand.

Social media showed us that we are masters of making statements that denounce the worth of others. This doesn't even touch on the reduced human worth deemed on those who are victims of crime, those who are oppressed by home violence and the complete devaluing of those that are torn from the womb, because they aren't seen as a human but as a bundle of cellular inconvenience. Belial is well at work to render man worth-less and void of our true worth, that of having been made in the image of God; endued with 'chay' or 'zoe' life 'to be' which is given as a divine mandate to exist; with dunamis power to perform the tasks of life from the mundane to the supernatural; and the divinely given right to eternal existence.

Lawlessness increases as sin increases. With the perceived progression of man, we move further away from the laws of God. The lawlessness of society grows greater in rebellion against the rule of law, morality and submission to authorities. All of these relate to warring. All of them result in abuse to third parties. All of them are the fingerprints of Belial starting in the thoughts of the mind.

Belial in the Scriptures

Despite not being seen in the physical creation as many of the other entities Belial are, unlike the other entities Belial is found directly addressed numerous times in the biblical text as in 1 Corinthians 16:5 in comparing the lack of harmony between righteous and unrighteousness, light and dark, believers and unbelievers and Christ and Belial. The first three examples are opposite in nature to each other, are literal and are all evident in the world we live in, even if not physically touchable. By choosing these examples this must also be true of Belial in relation to Christ in order to make the author's comparative point, that Belial is opposite to Christ in nature, is literal and is evident in the world we live, even if we cannot physically touch it.

There are also repeated examples of people who are called sons of Belial in the biblical text. One example is the sons of Eli, the high priest of Israel. His sons were priests. They were working in the Temple but their bullying, abusive, intimidating boundary crossing acts are listed. They forced people to give part of their sacrifice intended toward God to them and they seduced or coerced or raped women at the Temple. Their servants were either complicit with them or were also bullied to do these deeds for these sons of Belial, an indicator of their spiritual disposition. A number of other men in the text are called sons of Belial in different circumstances. When Hannah was praying, Eli had interpreted her grief as intoxication and accused her of such. She told him she was not a daughter of Belial, reassuring him that her life had not become corrupted, but she remained as the intended Godly purpose of a woman.

Belial before falling represented the traits of Jehovah Tsaba, translated as LORD of Hosts or of Armies. God is addressed by this title as LORD God of Hosts in the song 'The Last Post' related to war remembrance, "*Lord God of Hosts, be with us yet. Lest we forget, Lest we forget*". As a biblical example in the book of Revelation, Jesus is seen leading the armies of heaven to the final battle of Armageddon. The name of Jehovah Tsaba is not used for him in this text, while other names are used including The Word and El Emet

when he is called faithful and true. But the role of Jehovah Tsaba is evident in his actions as he leads the armies of Heaven. Jehovah Tsaba at that time will physically and spiritually war against injustice and corruption to bring peace, while Belial will be warring to bring destruction by the highest possible casualty rate. Once Jehovah Tsaba has victory in this war, his millennial reign of 1000 years begins. This is known as a time of peace and thus showing the peace that he wars for. He is called the Prince of Peace.

The Hebrew word 'mishpat' is at times translated judgement and at time translated justice. In our language we cannot interchange the words justice and judgement, because they are rarely the same. We often hear the statement that there was no justice in the judgement. We do not have a word that means both, because we rarely have both together. But God does and so the Hebrew word 'mishpat'. This is the work of Jehovah Tsaba. He brings judgement that is just and eliminates injustice through his judgement as he performs 'shaphat', the doing of the 'mishpat'.

Restoration

The overarching role of Jehovah Tsaba is as the Restorer, the third name of God that works toward restoration with Jehovah Rapha and Jehovah Shalom. As Captain of the Armies of Yahweh God, this role is for the restoration of peace through the enforcement of justice by rightful judgement and the restoring of what is right by the removing of corruption which defiles intention. This is the restoring work of Jesus Christ in his life, death and resurrection and will be seen in his return. By his resurrection he gained the ability to bring a final showdown with evil by acquiring the right to open the seals so that the events of the tribulation can occur as per the book of The Revelation. This is legalities we have no understanding of. He restored what was the original intent for the 71st nation of Israel, that of redeeming the 70 nations, by creating a new nation that included both the 71st nation and the 70 nations – his Ekklesia. His Ekklesia has also failed in its mission to redeem all the people of the 71 nations, so he again restores the mission through the 144 000 Israelites during the tribulation period, who will be the great evangelists of the day. The corruption of intention is obvious. Israel was to serve the other nations, but became elitist to them. The Ecclesia was supposed to serve the lost but turned its focus on itself. We see through the biblical prophets that his restorative work will restore the state of the earth; the divide between the two Israel nations of Judah and Ephraim; the relationship between Israel and the Nations; the relationship between mankind and animals; and the relationship between God and his creation. They will all be made right. He will restore the divide

between man and woman seen in Adam and Eve, when just as Eve was taken from Adam's body and became his bride, so Christ will marry his bride, the Ekklesia who is his body. Without a deep understanding of what has been lost, there is a very limited and muddled perception of what he will restore.

Overcoming Belial

The antidotes to Belial are Jehovah Tsaba and the fruit of the Holy Spirit of goodness, kindness and faithfulness. But rather than being three different fruits and thus three different character traits they are one. To be good, kind and faithful according to Hamilton, was the apostle Paul taking one Hebrew ideas and having to express it in Greek language. There simply wasn't one word in the Greek that would express the character trait of 'chesed'. English translators also struggled with the word 'chesed' and the most agreed on translation is lovingkindness, a genuine state of doing good from kindness and being loyal towards others without any guarantee of return benefit, thus being good, kind and faithful. While this word lovingkindness may be familiar to scripture readers, in everyday use describing a person as 'lovingkind' is unheard of, showing the difficulty of expressing this term 'chesed' in English, the same situation proposed by Hamilton in the Greek. As so many sevens exist in the divine narrative, it would thus concur that the fruits of the Holy Spirit would also be seven in number. It is this character of lovingkind/chesed/goodkindfaithful that overcomes the work of Belial, while seeking Jehovah Tsaba to fight on our behalf, avoiding factions, abuse and personal conflicts while valuing the sanctity of people groups regardless of their size and avoiding the power of people groups because of their size and refusing the empowering of Time.

The Seven Spiritual Entities : Lillith

El Shaddai. Lillith and Mothers

God's name El Shaddai was made famous in song. The lyrics used many aspects of God, but not El Shaddai. Few people would really understand that the main aspect of El Shaddai relates to the role of a mother. When God created Adam, he was a representation of a lower version of God, which is the Hebrew word 'adam'. The Hebrew root verb 'adom' means red, the masculine noun 'adam' means lower and the feminine noun 'adamah' means soil or more specifically the particles of the earth. The word 'dam' which means blood is also seen. This ruddish lower image of God from the earth's particles with blood was the first man Adam. When God separated Eve from Adam he took out the portion that represented his nurturing side. God is the great nurturer, the comforter. The separation of the two people and the difference of women compared to men is obvious, despite attempts to declare the two the same when they are clearly not on many levels. The nurturing side of the full Adam is found in the woman, while other aspects remained with the man.

The Hebrew word 'shaddai' is translated Almighty and is credited to the root verb 'shadad' meaning to ruin or destroy. The word 'shad' means the breasted one and is credited probably to the root verb 'shud' which also means to ruin. In God revealing himself as Shaddai, either as the breasted one and/or the destroyer the name of El Shaddai is woven through the book of Genesis. It is first seen when Abraham is promised that he will have a child and the use of Shaddai as related to offspring is used. It is the mother who carries and births the offspring. Abram and Sarai however, were disobedient related to the promise and they took actions into their own hands to create a child through Sarai's maid. Over a decade after Hagar's son Ismael was born, the outcome of this for Abraham is not so bad, because Ismael is his son and he expects that God will work his promise through him. But for Sarai everyday the sight of Ismael reminds her of the child she did not have and the mistake of offering Hagar to father Abram's child. For Sarai as a woman, motherhood had failed to arrive and when it seemed it would in a quasi form, it turned into a curse not a blessing. But Sarai and Abram are forgiven. God tells them that he is going

to continue the plan to give them a child. Abram laughs. So does Sarai.

Following a name covenant and thus changed names, God does his intervention and Abraham and Sarah have the promised son Isaac. The next time the name El Shaddai is used is after Isaac has grown up and fathered twin named Esau and Jacob. Jacob and his mother Rebekah have sinned against Isaac and Esau by deception, to enable Jacob to receive the birthright of the first born. It is the finalising of an earlier scheme to dispossess Esau of his birthright by enticing him to verbally give it to Jacob, though Esau thought nothing of handing it over. As a mother Rebekah had betrayed that which was entrusted to her. She had played favourites between her children, she had plotted against her own child and she had used her child to deceive her husband and put enmity between her sons. She had taken the virtues of motherhood and shredded them. Within hours of her scheming her family was in tatters and she was seeing her favourite child for the last time, as he was forced to walk off their land and out of her life to save his life from his angry brother. It prevented the same outcome as Cain and Abel. Rebekah's maid and so a secondary mother to Esau and Jacob is a woman named Deborah, who was older than her as Deborah had been Rebekah's wet-nurse. Rebekah promised to call Jacob back once his brother had calmed down. But this event may have meant the death of Rebekah by grief. Deborah ends up living in Jacob's camp, which would be unlikely to have happened with Rebekah still alive. When Deborah dies she is buried under a tree called The Oak of Weeping showing the endearment to her. Her death is recorded in scripture while Rebekah's is not.

But before Jacob left Isaac blessed him. Despite the treachery that has been displayed to him, he blesses Jacob and does so in the name of El Shaddai. Included is the blessing that Jacob would prosper with children and he goes on to have 13 of them. But his life is hard and he is not blessed by his uncle and father-in-law Laban who seeks to use him for his own benefit, essentially happy to dispossess Jacob of his own life in order to benefit himself. Dispossession is a trait of Lillith and can be seen through the story. When Jacob eventually leaves Laban, God speaks to him as El Shaddai and promises the generational offspring that will come from him. Jacob clearly tells his people to put away their gods. Only Yahweh will be with them as God, but Rachel his wife disobeys. When someone steals Laban's household gods Jacob announces a death penalty as punishment, which results in her death as she is birthing Jacob's twelfth son, the number of representation, the finalising of this new nation. The purpose of this new nation was to be the 71st nation

and to bless the other 70 to again know their God that they no longer knew. Rachel's disobedience has cost her her life, her sons their mother and Jacob his wife. He is never the same without his beloved Rachel. He loses sight of his purpose and is obsessed with the keeping of the sons he had with Rachel.

The making of this new nation is difficult. The women are treacherous. It was Sarai's idea to bear a child through Hagar essentially showing her disbelief in God's promise, just like the spies who later on did not believe God could fulfil his promise to give them the land. Rebekah worked treachery in her own family, taking favourites in her sons and then seeking to promote by favouritism by corruption of intent. Rachel did not believe in the God of her husband nor what he had told her of his encounters with this God. She lived in anxious fear of what circumstances would bring, so sought the solace of her father's homemade gods. The entities were at work from the beginning of this new nation. In the first three generations the genuine role of mother is shredded. Each generation saw the severing of relationships that should have been close alliances. Lillith was at work against the work of mothers and joined with the abuse of Belial, the lies of Ziz, the corruption of intent and stuntedness of Rehab and the retaliation of Leviathan. The nation was only an embryo, but just like humans it is easier to kill something before it grows and can fight back. It just takes corruptible humans to do the work.

There is no record of Jacob using the name of El Shaddai again, that is until after losing his favourite son Joseph, just like his mother lost her favourite son. He is now wrestling with the fact that Rachel's remaining son Benjamin needs to go to Egypt. When all his sons are going to appear together, Jacob asks that El Shaddai will bring them back safely. In the name of God of which his lineage had only known related to offspring, he asks for protection of his offspring.

The image of El Shaddai until now has been applied as a mother, the one who is a giver of children. Without mothers there would be no producing of generations. She also provides sustenance, life, provision, comfort and nourishment to her child. She is the breasted one. This is God El Shaddai, as the nourishing, providing and comforting one. And just like mothers are also when needed, El Shaddai is also extremely protective. Anyone who has messed with a mother knows that the other side of the nurturing role is one of protection. As with a mother, so with El Shaddai. The fatherly role is seen in Jehovah Tsaba and the motherly in El Shaddai.

But Jacob gets better than just protection. Not only do all his sons return safely, but he receives Joseph back too. Later as he is dying Jacob tells Joseph about El Shaddai appearing to him and promising the offspring and nation that Joseph can now see and about the death of his mother Rachel. Jacob then redeems Joseph's two sons to himself as his own sons, as they have been born to Joseph in Egypt under Pharaoh making them Egyptian. By redeeming them to himself they become reckoned as Israelites not Egyptians. This is essential for being part of the 71st nation, as Egypt was one of the 70 that Israel the 71st was to redeem. When Jacob blesses all his sons, only Joseph is blessed in the name of El Shaddai with promises of offspring and that of being greater than his brothers. This is seen through his sons Manasseh and Ephraim, the namesake of the nation of Israel-Ephraim that is discussed in the book Ephraim : Where Art Thou.

In the book of the Exodus, God tells Moses that it was by the name El Shaddai that he had presented himself to Abraham, Isaac and Jacob, the patriarchs of this new nation. It was this name Shaddai, the name that nurtures an embryo before anyone knows it has begun its passage of life and has designed the nourishing of it through the miraculous actions of its mother's body both during its gestation and after it is born. Shaddai has delegated a protective nature to a mother that no one can self generate, that fights to protect her child regardless of the circumstances, even at times to the forfeiting of her own life. Shaddai gives up life to save the life of its own and is seen years later when the Immanuel gives up his life to give life to his own.

Intended Possession and Dispossession

The intended role of Lillith with other cultural faces of Anat, Anath, Neith and Athena as related to El Shaddai, was to nurture and protect, console and comfort as the role embedded in mothers as the breasted ones. This entity was originally about possession and responsible. A mother takes her children with her, she accounts for them, she knows them intimately unlike anyone else does and spends more time on them than anything else in her life. Children are a mother's possession.

Carrying the weight of responsibility in life of having possessions whether visible or invisible, requires work and effort on our behalf. Possession is not necessarily about ownership, though it can mean to own. It means either to own, to control or to have. It is often about entrustment by having or being given control of. Adam was given entrustment of the Garden of Eden not ownership, yet he possessed it through that entrustment. In the

story of the talents, the third man was chastised for not working that which he had been given possession of, as by having possession he was responsible for it. It was clear the talents were owned by the man's Lord, but were the possession of the servant. We are given life as an entrustment not as ownership, because we had no part in it coming to pass and cannot stop it ending. If we owned it we would have much more authority regarding it. But we are in possession of it, thus we are to be responsible with it and held accountable for it. It is why we will be judged for everything done in the body both good and bad (2 Corinthians 5:10). Clearly possession relates to life and possession is essential to be able to do, to have purpose and to be efficient with anything. It is difficult to be effective and efficient if something is not in your possession to do with it what you are expected to.

Lillith was originally given the traits to represent El Shaddai, the aspect and named role of God as the nurturer, sustainer, breastfed one, destroyer of what come against that which is nurtured and a portrait of the female mother aspect taken out of Adam and made into Eve the woman. These characteristics of El Shaddai includes the role of protector. Don't mess with a woman when it comes to her children or you will see destruction, just as getting in the way of El Shaddai in the scriptures results in destruction. Naomi in the book of Ruth credits her destruction and the death of her family and lineage as being from El Shaddai as do others in scripture. It is mothers who are in possession of children. While there are two parents it is a mother who is the most involved in the intimate needs and issues of a children's life.

Lillith as rogue takes this complex motherly role and works destruction as its course. Lillith as a rogue entity is about dispossession, about taking from us what has been given to us to do what we are supposed to do. The prefix *dis* is about change, not about a non-reversible taking away as is the case when the prefix *de* is used. Dispossession is not de-possession. De-possession would mean possession has been removed permanently. 'De-possession' is not an official word, meaning nothing is permanently taken unrightfully from us. In the future kingdom of Christ at his second coming, much of what has been de-possessioned will be restored and thus it was not de-possessioned but only dis-possessioned. Therefore even in our language we speak of future things that we are not aware of.

This overlay between the motherly role and the role of possession is being played out in society in our time. A baby was born 14 weeks premature at just 5 ½ months duration. Every resource possible was used to keep the baby alive. The boy is now a thriving young

child. He was given every opportunity and resource available to live. Other babies of exactly the same gestational age are aborted every day. If a baby of the same gestational age is aborted and lives through the process, in some jurisdictions the baby will simply be left to die. It is given no provision to ensure that it lives. It does not receive provision to die. It is simply left knowing that without nourishment its natural life will eventually end. More workers are coming forward confirming this process occurs. There is no regard for the pain and trauma of the baby in this circumstance, yet every regard to the pain and trauma of the first baby. The only difference between the two events and whether the baby lives or dies is the will of the mother. Mothers are being given the power of life and death according to their will, as they have possession of another human life and are therefore seen as having the right to end it and so be seemingly depossessed of the child. God's very name Yahweh means 'to be' or life. As the God of life, his life cannot be stamped out or annihilated. Life is an eternal virtue regardless of the act of abortion, murder or simply old age. The divine stamp 'to be' is not revoked by physical death, it is an eternal passport into the arena of life both in the physical and the spiritual.

Lillith in the Physical

In the physical, Lillith is not seen played out in a created creature of our realm, but in a fallen hybrid of a vampire – partly human and partly a fallen spiritual creature. The purpose of dispossession is to ensure a lack of having what we are supposed to have to fulfil our purpose. This makes fulfilling our purpose harder. So the work of Lillith is to cause dispossession. Lillith has various ways to achieve this including a vampire identity that relates to stabbing, blood, death, night and stakes. This is the very work that brings about dispossession. Much has been lost by people despite being rightfully theirs, through backstabbing, bloodshed, character assassinations and deals done in the dark. Added to this can be events that occur in life that stake a person to a place in time that they never emerge from, because of the wound caused by the event or the inability to forgive those complicit in the event, thus leaving people stuck in a past time by a stake of Lillith. Their language gives them away as they repeatedly return to the past around the traumatic event. Belial as Kronos contributes by opening up a place in time for Lillith to embed her stake.

The Fear of Lillith

Anne Hamilton discusses Lillith related to fear, in that people fear Lillith more than they fear God, because Lillith counterfeits the role of the future Messiah in Isaiah 61. Isaiah declares that the Messiah would come in the spirit of the LORD, of knowledge, of

understanding, of wisdom, of might, of advice and of fear of the Lord. In mythology Lillith offered people knowledge, understanding, wisdom, might, advice and fear. It therefore makes Lillith 'the lord' and so the one to be feared, not Yahweh. It shows the subtlety that can lead us astray. Jesus said not to fear a man who can kill the body, but to fear the one who can kill the body and send the soul to hell. It is a notion that was followed up until recent generations when fear of Yahweh became an optional extra to faith in Yahweh. This is particularly seen in the updated version of the scriptural text that the Old Testament showed the angry God to be feared, while the New Testament shows a God that is just about love. Considering God does not change, nor does he give some people a life-long of his angry face and a 'whatever you like' for the length of life to others. It was Jesus who cited the quoted warning to fear God and he certainly said it in the New Testament. This is made even more so in its context of what he has said, 'If they have called me who is the master Beelzebub, what will they call you my followers?',....'but do not fear them who could even kill you but fear God', thus clearly being given to New Testament believers that they are to fear God. It must be noted that he was speaking to his disciples at the time, who he was sending out and then continued in addressing his future disciples in the same discourse up until the time of 'the end', thus his message was to an ongoing and future audience. Fearing God is rarely heard from the pulpit today as it was in previous generations, and when it is it is usually substituted with reverent fear not phobia fear. Yet the word used by Jesus is phobia fear. Of the 95 times it is used in the New Testament it is overwhelmingly referred to as phobic not reverent fear. In addition to this is Psalm 60 which is written by King David following a military defeat. This Psalm may also have a double fulfilment in the tribulation period. Verse four speaks of those who fear God and of a banner being raised over them, because of their fear of God. This potentially shows a protection for those with a genuine fear of God that others do not receive if their fear is not in Yahweh. Instead it may be in Lillith for any blood thirsty, shrieking spiritual hybrid, vampire creature is terrifying. And this is exactly what Lillith looks like when she comes out from behind hiding related to mothers. Unless all your fear is invested elsewhere and Lillith becomes like a Goliath to David.

Overcoming Lillith

Just as there is for the other entities there is an antidote to Lillith. It is El Shaddai and the fruit of the Holy Spirit of 'meekness'. This is not powerlessness, but gentle strength. It is a strength that is not displayed to be seen, but is reserved for when it is needed and only for when it is needed and only for as long as it is needed. Though meekness is used in

humility, it is a trait not to be messed with as it is powerful, providing an overcoming blow that is achieved before anyone realises it is coming, yet even administered with care to the preserving of the one the blow comes against. The isn't a blow intended against the person, but against the principle or entity behind what the person has erroneously supported.

In the mythology Lillith as Anat relates to war, but as a beserker not as a warrior. Historically beserkers were warriors of Europe, Asia and the Middle East who would give themselves to animal entities as a war tactic. They would seek the power of a bear, lion or wild boar and wear the coatskin of the animal, including and particularly its head on their head. They are recorded in battle as a 'beserker', and thus is where the modern word comes from. In a fit of illogical personality change the warrior would develop wild traits of loud verbal aggression and would physically take down all in their path whether friend or foe. They were in a rant and a rage. Afterwards they would return to their normal self though exhausted. We have all either experienced this trait as the child victim or adult perpetrator or witnessed it in another. The unreasonable parent, usually a mother whose illogical aggression towards a child makes no sense to those who witness it. The reaction of the person is far out of proportion for the actions of the child that trigger it. Most women who do it when they return to their normal state, are aware that they do it, they hate that they do it, but they feel unable to stop it. It comes on them before they are even aware. They too are acting out of wounds that are taken advantage of. Unknowingly the mother is a participant in Lillith's intended destruction of the child. It is also the wounding of the child by the mother that allows Lillith access to repeat the cycle and the child who hated being yelled at, becomes the parent who yells, but not just yells, goes beserk.

Lillith is the mother-hater. She works to destroy mother's and the work they do. She undermines their value. She loves a society in which she can leave a mother too drained to give herself to her children's good. She was seen in an incident in Sydney where a man went stabbing people in a shopping centre. It was not just people, it was women. Not just women, he targeted mothers. Lillith works just as happily on men as on woman, because a man who is anti-mother turns on the mother of his children, destroying his own family. As the one responsible to God for his family, Lillith has destroyed more than just a mother.

Many years ago a friend in Jamaica shared with me that a man on a bus had threatened her with a weapon and demanded her engagement ring. In the story as she told it, a

righteous anger rose up in her, she had no fear and loudly countered his threat with 'I will not, this ring is a covenant between my husband and I and I will not give it to you.' Her actions were counter to a berserker yet very similar as the genuine. She came against him with Shaddai, who is behind family and the covenants that make family. She expressed what comes out of a mother at the protective extreme of the motherly spirit. The ring didn't just symbolise their marriage, but the whole family unit that is built on the marriage, by the marriage and through the marriage. The man was terrified and ran off the bus. He with Lillith in trying to defeat the mother of the family unit, was overcome by El Shaddai.

The Seven Spiritual Entities : Azazel

Jehovah Nissi and Azazel

The name of God of Jehovah Nissi means God our Banner. A banner plays an important role as it relates to gathering. It can be an indication such as a place to meet, a representation such as a flag or a direction such as a sign of having arrived. It can be an invitation as a notification of welcoming. As such banners are about embracing, including, inviting and gathering. The blood placed over the doorways at the first Passover in Egypt fulfilled the definition of a banner. It was an invitation to the Spirit of God to enter into homes, providing them with covenant protection when the spirit of death entered the homes of all in Egypt killing the first born. When meeting opposition the spirit of death passed over the homes of the Israelites. That blood was representative of the blood that would be shed thousands of years later, with an invitation to redemption as it saved the world from the spirit of eternal death, for those who would receive the invitation. Any invitation has two processes to it, the giving of the invite from one side and the receiving of the offer from the other. A one sided offer that requires compulsory acceptance is not an invite, it is a mandate. A failure to acknowledge an invite is dishonour. That was seen in the parable of the wedding with the honour of an invite and the dishonouring of that invite. Azazel was originally known for ensuring inclusion by inviting, for gathering and by setting what is called a standard or a ensign or a banner as an indicator by which the right place is found.

Rejection and Conflict

It is commonly expressed of two things in life that can't be avoided – death and taxes. While this is true for most it is not true. There are people who have or will avoid death. It is recorded that Elijah was taken to heaven alive in a chariot of fire, Paul describes those who will rise to meet Christ in the clouds and in an instant have their bodies changed to resurrected immortal bodies, the 144 000 evangelists of The Revelation are on earth but then seen in heaven as a group with no record of death and John recorded that in the new heaven and earth there is no death. Taxes also don't apply everywhere and historically many people have lived untaxed with very little government oversight. Some islands still do.

But it is true that there are two things that can't be avoided. Rejection and conflict. Throughout our lives we are continually bombarded with rejection, both minor and major and everywhere in between. It is something we can't avoid because we can't control it. But we are also the hand that provides rejection to others both small and large and everything in between. We are a civilisation of rejection. We wallow in the pain of rejection instead of embracing it as a ingrained part of being human in a fallen world. We are all rejected and we all reject. It continues through the course of life.

But there was no greater case of rejection than that of Christ who came to save us, but we rejected him; who came to give us what we needed but we said we didn't need it; who came with the most altruistic offer ever presented but we said we didn't want him. It was predicted this way by the prophet Isaiah, 'He is despised and rejected of men, a man of sorrows and acquainted with grief and we hid as it were our faces from him. He was despised, and we esteemed him not'. How sad it would be if someone wrote that about themselves in their autobiography, showing how dis-esteemed he was. But rejection did not derail his intent, but instead strengthened his resolve to be who he was and what he was to do. It didn't make him step back it made him step forward even harder. The most achieved people are those who don't let rejection define them or diminish them, but who also don't play rejection forward by the rejection of others to climb their ascension on. The difficult part about rejection is trying to hide from it and hoping not to have to deal with it. Because we all have to. What we do with rejection can result in a strong skeletal framework for the rest of what we do in life, or it can be the source of a rickety weak disposition that is easily dismayed. The mastery of rejection is a major benefit in life. Rejection is like the dragons in the movie Avatar or How to Train a Dragon, these creatures could be difficult to live with, but once they were mastered they were a great asset.

We are also a civilisation of conflict. Conflict cannot be avoided unless we remove every difference that we have. If we want the ability not to conform or to reject the ways, idea or desires of another then we have to have conflict. Conflict does not have to be debilitating, but it can be. It is simply the challenging of another's momentum be that internal, emotional, social, physical, verbal or non-verbal. If we want to retain the right and possibility of challenging the momentum of another person, then they too retain the right to challenge ours and thus we will have conflict.

Conflict has the ability to become abusive, instead of it being used to titrate the circumstances to be mutually acceptable even if not completely desirable to both parties. But otherwise, the bullying of Belial is used to secure an unreasonable advantage in an outcome for one of the sides. Because of this and having experienced this, many people thus attempt to avoid conflict. But conflict is unavoidable and the attempted avoidance of it leaves people more open to being abused by their own silence, making them complicit to their own abuse. People seek to avoid conflict, even in situations where negotiated conflict with the other party could occur, even if uncomfortable. If those circumstances are avoided, then the circumstances of conflict that need to be addressed to avoid abuse are even less likely to be challenged.

Failure to learn role-modelled communication to negotiate on small levels, results in the inability to conflict well or results in abuse in conflict. Yet conflict is evident everywhere we turn. It occurs in the playground, in homes, in the workplace, it is seen in politics, it is the term most used for friction between nations. Conflict is the most common reason that people leave their job, it is the most prominent reason for marital divorce, it is the source of domestic violence and it leads to physical fights and is in all acts of violent crime. The idea of the avoidance of conflict is actually farcical, yet we are conditioned to believe it to be a reasonable strategy for maintaining peace.

People who avoid conflict are often labelled as peace-makers, yet in serious situations of conflict the negotiators used are expected to verbally negotiate the conflict. Silence on their behalf would do nothing to resolve the conflict. Just as a good negotiator can resolve conflict between parties in a mutually acceptable way, so did Azazel at work with Jehovah Nissi. Not only was there the resolution of differences that can otherwise result in conflict, there was also the mending of the mutual relations so that inclusion and gathering together was not mutilated.

Despite carrying out Godly plans, Jesus repeatably modelled conflict and being rejected. He repeatedly addressed the mistaken and destructive momentum of the sects of the Pharisees, Scribes and Sadducee's. He addressed the erroneous momentum of his disciples when their lack of spiritual insight was leading them on a course that would leave them unprepared for their future roles. He even addressed the momentum of his mother, when she was asserting that he had become mentally unstable and needed to be

withdrawn from his public ministry. As per Isaiah chapter 61 he is the Prince of Peace, yet despite that title he did not avoid conflict when it was needed.

Just as Jesus was a man acquainted with conflict he was also acquainted with rejection. He was rejected by the mainstream nation of Judah as its king; rejected as Israel's Messiah; rejected by the priests whose job it was to recognise him from the scriptures and by the works he performed; rejected by his siblings until after his death; his mission rejected by his mother despite her having been given more clues than anyone; rejected by Judas in his betrayal; by Peter in his denial; and so he thought by his Heavenly Father as he cried, 'Why have you forsaken me?'. He was rejected by those upset by his works, those offended by his words, those threatened by his status, by those who previously knew him and those who didn't know him. He lost the popular vote to a murderer and was prophesied as the rejected cornerstone. He knew conflict and he knew rejection and just as they were compulsory living for him to navigate, so they are for us and more so for those who follow him.

Nissi and the Original Role of Azazel

The original role of Azazel is seen in the biblical examples of the shepherd who leaves the 99 sheep in a safe place and goes looking for the one lost sheep. The shepherd safely gathers the 99 sheep which is an act of Nissi. He then becomes a movable banner for the lost sheep to be able to find him when he comes near. Psalm 68 reads, *'Sing to God, sing praises to his name, extol him that rides on the heavens by his name YAH and rejoice before him. A father of the fatherless and a judge of the widows, God in his holy habitation. God sets the alone in homes he brings out those which are bound with chains, but the rebellious dwell in a scorched land'*. The role of Jehovah Nissi clearly seen in bringing the fatherless under a father's arm, being an advocate for a woman without a husband to stand for her and gathering those without homes into homes.

The word Nissi is also about being 'the standard' that is lifted up. A standard relates to being a sign, but with the function of a sign related to people. It was lifted up when Moses raised the pole with the serpent for the people to look at and so turn to their God for healing. The prophets and particularly Isaiah speak of the future standard that will be raised up, which is Christ. He is also cited as the future standard to many including the future regathered Israel and as the standard to which the nations will run to.

The Jesus Invitation

It was at the Grotto of Pan at Caesarea Phillipi on the base of Mount Hermon, that Jesus established his Ekklesia. He first called it into existence with his statement 'I will build my Ekklesia'. He could not have gone to a place that represented rejection more than at this place. It was the place where the nations on having rejected the ways of Yahweh many generations before, worshipped the underground entities as their gods; where on the Day of Atonement the rejected goat of Israel was sent with its payload of the sins of Israel for the previous year; and the place where a father had rejected that Yahweh was a God who healed and makes things right as he took his epileptic child to the Grotto of Pan to make an offering to the gods for the healing of his son.

But in such a place Jesus instead invoked gathering, invitation and inclusion. He invited Simon into a name covenant, he called the father back into the truth of Israel's God who heals, he gave keys to his disciples which are an invitation to authority and responsibility and entrusted them into the responsibility of knowing that he was the Christ, something that others were not yet to know. It was also here that we read that Simon knew that Jesus was the Christ, having been given this knowledge by the father and so gathered into a select circle of knowledge.

Jesus repeatedly demonstrated the role of Jehovah Nissi in inviting a group of twelve young men under his Rabbi banner; inviting a woman caught in adultery into a new life; embracing the demonised man at Gadeneres who then wanted to continue to gather around him by following him; providing a place for Nicodemus to meet with him at night; being surrounded by large crowds with him as the banner they gathered to; being the standard God raised; being a sign; calling Lazarus back to the living; and many more.

Loneliness and Isolation

There is little that affects a human's well-being more than loneliness. Loneliness is something that we have been encouraged into without even realising it. We build big houses, but have encouraged our children to follow success that is personal and corporate, not intimate and family base, which requires the moving away from the family base. We have lauded the ability to travel, which justifies the travelling back to the family base periodically rather than living in it, resulting in people ageing with family scattered across lands and even continents, causing isolation and lack of family support in times of need. This plays out in its sad extreme when an elderly person is found to have died in their home and to have been there for months, such was the isolation from others and lack of

human interaction and family care. Despite loneliness, we attempt to avoid loneliness or the appearance of being alone, even collecting people we've just met and will never speak with face to face and calling them a 'friend' on social media. It is the illusion that if we have lots of 'friends' we can't be cloaked in loneliness.

In its intended role the entity Azazel relates to inclusion and unity, but when rogue seeks isolation and division. Like the lost sheep away from its flock and its shepherd, the isolated sheep is a much easier target. People will do things when they are lonely, feel isolated, are looking for inclusion and acceptance and don't have others to look out for them that they wouldn't do if they were amongst corporate meaningful human relationships. We face an epidemic among youth of people with no friends. Previous generations gelled towards people as natural sociology. With social media and access to the internet people no longer gel towards people, they gel towards devices. With less sowing and so reaping in the lives of others, people are isolated and the statement 'they don't have many friends' is being said by more and more parents. 'Don't have many' means none close. If a child has only two close friends, parents do not say 'they don't have many friends'. This is also played out with people needing to meet a partner on-line. In the last century most people found a partner and married through normal societal socialisation.

Azazel in the Natural

The physical representation of Azazel is that of a goat. Goats are herd animals well known historically for being bred in the Middle East and Africa. It was Israel that introduced the term 'scapegoat' in the observance of Yom Kippur, when two goats were chosen for the ritual. One was sacrificed while the other had the sins of the nation transferred to it and was sent back to Azazel or Pan, the godling resident at Cesarean Phillippi at the place called The Gates of Hell. Any animal offered for sacrifice were to be without blemish. As the scapegoat harboured the blemish of sin it was rejected to out of the camp, the other the unblemished goat was sacrificed. It was as the future human unblemished scapegoat who would be sacrificed for the sins of the world and also take on those sins to be blemished by them and would be sent into the place of Hell carrying mankind's sin payload to return.

Azazel and Rejection

Azazel is a spirit whose traits are based around damaging by rejection and wounding by conflict. It includes this scape-goating role, as blame is attempted to be shifted by a person to someone else to carry their accountability for their own actions and the outcome

of their choices. Initially Azazel's role was about acceptance of others, with true not selective inclusion and accountability for self. It made all to be valued, welcomed and important, the very thing seen portrayed by a banner that invites people to come under it. Rejection is a large and stunning topic that permeates all aspects of society and of people's lives. Before industrialisation people grew into the ways of their parents. Same clothes, same food, same values, same goals. It was an honour to reach the status of one's father or mother, often historically seen in rituals of entering manhood or womanhood, which are rarely seen in modern industrialised society. These milestone growth points have been replaced in the Western world by the legal right to drink alcohol, drive a car or vote which have nothing to do with an esteeming to be as one's parent.

The values of parental honour have become so inverted that this truth of growing into our parents mould is not even recognisable. Younger children usually willingly follow their parents in their traits and choices. Young children often seek to be as their parents, declaring that they want the same job as their parent, that they want to live with their parents their whole life, even that they want to marry their opposite gender parent. They repeat the words of their parents as fact to other children and adults. Such is the natural valuing and honouring of parents. But especially in Western society and becoming more-so in others, it is then deemed normal and expected that a child will reach puberty and rebel, they will mock parental styles and they will reduce their parents moral code. This is seen as 'societal normal', yet parents will then applaud and be envious when the child of another conservatively walks in the ways of and respects their parents on reaching the transition into adulthood. When viewed this way it becomes obvious that this is the desired normal and that the other is rebellion. Many in the current younger generation verbalise that their views are as valuable as their parents and need to carry equal weight to their parents in the home. The fact that their parents have 30 years of experience that they don't have is at best simply deemed irrelevant to them. The weight of that life experience and the wisdom that goes with it is not valued or honoured.

This entity is perhaps the greatest enemy when it comes to a home with a rebellious child as it relates to rejection. Rejection can abound in the home – rejection of the ways of the parents, rejection of the ways of the child, rejection of the right of parents to raise their child, rejection of the standards in the home and of the parents, rejection of aspects of the child and rejection of relationships.

Blame and Shame

Scape-goating is done to either avoid the blame for an action and the consequences of it, or to avoid the shame that we would choose the action and make that decision in the circumstances. Taking blame acknowledges the action and the resultant outcomes and pwns the choice to take the action. Taking shame says that a right person wouldn't have chosen it, therefore the problem is internal within the person for having made the choice. It is unable to be separated as a choice made in the moment of the circumstance, that with reflective wisdom would not be repeated. Owning blame and being responsible for the outcome of our actions is liberating and strengthens the fabric of our being. Being a blame taker is the antidote to being shamed by others. The USA Vice-President JD Vance wrote a book about his life. The book was made into a movie. Rather than an attempt to shame him for previous life choices, JD Vance had already taken the blame for those choices and owned the circumstances. He did not receive the 'dirt' that is often thrown around in the political arena. He had already taken the blame for the things he had done and thus didn't carry shame.

This entity when rogue encourages rebellion as it seeks us to push back further than what we should in developing our independence. It seeks to encourage us to deny the right of authority over us be that Godly, parental or civil. It encourages us to rebel because we can and want to, rather than denying ourselves so we honourably submit to those we are to submit to. There is even rebellion in embracing shame since we are told that Christ became shame for us, because we are of value. We are to refuse shame, but accept blame for our decisions and their consequences. Therefore, this entity was originally to test obedience. When we are obedient to God and his commands to us, regardless of the cost not just when it is convenient and own the actions we have chosen, we will see Jehovah-Nissi and the power of embracing, accepting and inviting and a standard to which to be gathered around. When we are wilfully disobedient to what we have been shown we will not and will instead experience isolation, wounding rejection, damaging conflict and a sense of failure to belong,

There are many ways people attempt to deal with shame. Unresolved shame can be seen related to addictions. We often think of addictions from a chemical perspective such as alcohol, smoking or drugs. But addictions also come in many non chemical forms and can be seen related to the different entities. Consider Python with addiction to sickness, to medical procedures or pharmaceuticals even in 'legitimate' prescribed medications or to

bragging about sickness or gloating about the failings of body functioning. There are addictions to being restrained in circumstances regarding Python where people choose to continue to come under the same circumstances of failure, because they find a sense of comfort in it. There is an addiction to being miserable related to Ziz or to lying. There is addicted to lack, to expecting lack or to wasting resources such as gambling and in being entertained related to Rahab. There are addictions to having unnecessary conflict or over retaliating to others in conflict related to Leviathan. There is addiction to control, being controlled or verbalising out about others, the love of war or dominance related to Belial. There is addiction to verbally lashing out, to reiterating about past hurts and negative experiences and to going beserk regarding Lillith. There is also addiction to blame and criticism of self and others, to expecting rejection or giving it and in avoiding conflict regarding Azazel. This is called the 'changing of glory' and instead of God's manifestations, truths, blessings and empowerment the things of corruption are given the dais of glory in our lives, instead of the victory we are intended as image bearers of the Most High.

Overcoming Azazel

It has been seen that each of the entities is overcome by an associated fruit of the Holy Spirit. It needs to be noted that fruit is something that is cultivated not chosen. Just as a tree cannot choose to have an apple on it because William Tell was walking past, we cannot choose to have fruits because we need them in a situation. But we can choose to use these fruits if we have them cultivated in our lives. It is a long time between the start of a fruit and it being ready as a fruit. It is the work of the tree to grow the fruit during this season. The picture is obvious. We should look like a tree that grows many different fruits that are the character traits of the Holy Spirit. If we were to meet and interacted with him we would see love, joy, peace, patience, kindness/faithfulness/goodness, gentleness and self control in him. It is him who plants the seeds of these character traits in us to be cultivated as fruits by us, but only we can choose to cultivate them by the choices we make. The fruit for Azazel is the self-control that then allows the Holy Spirit to act in us as required in the circumstance. It is also overcome by Jehovah Nissi and our decisions to be honest and obedient, owning the blame for our actions, managing rejection and conflict and avoiding isolation of ourselves and others.

The Overall of the Entities

This subject is vastly complex. It has taken Anne Hamilton many years to comprehend it and a series of books to explain it and there would still be much about this dark underworld acting on the human plane that she still does not understand. By her own admission the more she sees the greater the dig. It takes reading the whole series multiple times to catch the deep secrets that the bible holds of the unseen world. Even then it is overwhelming.

The issue of angels and living creatures is complex, even the term Angel of the Lord can refer to an 'angel', yet at some times it is clearly God himself. The term angel gets confusing. There are two Hebrew words 'malak'. One is a verb root meaning to reign. From it comes 'melek' which is a noun meaning king. The other comes from a verb root 'laakh' meaning to send. Often a 'm' in front of a word means a noun from the verb. It was seen before when the 'shaphat' verb of judgement/justice occurring, became 'mishpat' as the noun of the judgement/justice that was given. As 'laakh' is a verb 'to send', so 'malakh' is the noun of the one who is sent. It is often written in transliteration as 'malak' and translated as messenger. Angels can be sent without bringing a message. These angelic beings are sent without us being told names though some are named like Michael, Gabriel and Abaddon. Its name in Greek is Apollyon which has evidence for and against tying it to Apollo. Obviously anyone who brings a message brings it on behalf of someone else. Even a member of the Godhead can bring a message when bringing it from another member of the Godhead. There are then also the living creatures or cherubim who are not called 'malakh', they are simply called 'chay' which means life and the seraphim called 'seraph' meaning fiery. It is highly complex and we really know very little on how it all works.

These seven fallen entities that relate so closely to name aspects of the Lord would appear to be those sent in relation to the name aspects of God. There are many, many more name aspects of God as revealed in his many, many names. But there are also many, many more fruits of the Holy Spirit such as endurance, humility and servitude. But it is in the listing of these seven particular fruits that he has chosen for us. He has used them to emphasise aspects of his character and enemies related specifically to us. Potentially these are the most important ones for us to be aware of in the plan of redemption and potential as we reach the end of this age. Certainly the turn of the

millennium has brought a society that is seeing the combination of the characteristics of these rogue entities.

Thus Jehovah Rapha was served by Rapha entities, of the same or other names, who acted for and on behalf of Jehovah Rapha. Those heavenly beings who fell continued in the same role, but fulfilling it for destruction not redemption of creation in what we see as in the work of Python. If this is correct the names would be as the table further below.

As humans we are multi-faceted just as God is in whose image we are made. We cannot know every facet of a person, not even ourselves. Even in the intimacy of marriage, people don't engage in every aspect of their spouse's life. Likewise it is not possible for us to fully know and interact with every facet of God anymore than we can with other humans. But there does seem to be nine names that appear to be highly relevant. El-Elyon is God most high as the God above all other gods. Jehovah Tsidkenu is God Our Righteousness as his future role in his kingdom. The word 'tsidkenu' from 'tsadak' meaning right and 'nu' at the end meaning 'our' is used early and repeatedly, but in Isaiah 11, Jeremiah 23 and 33 it is compounded with Jehovah and/or has a futuristic meaning related to the millennial reign of Christ. This title is also used for Jerusalem as he and his dwelling place are one. The other seven names are as seen above and in the table below are particularly significant to restoration. **El Shaddai** provides nurture and sustenance including personal protection when needed as symbolised by a feeding mother bird in Psalm 91; **Jehovah Tsaba** provides the protection of war against our enemies fighting corruption and injustice to see righteous outcomes as the one who leads his troops in battle and is declared to be the King in Psalm 2 and 24 and in Isaiah's vision of the throne of God in chapter six. He is seen in Revelation chapter 19; **Jehovah Shalom** works to bring about the fixing, peace and wholeness that is restoration; **Jehovah Rapha** provides the healing that is required to bring about what is right so things function rightly; **Jehovah Jireh** sees that which is needed and calls what is needed to then be provided; **Jehovah Nissi** is the rallying point, the standard, the flag, the banner that draws us all by his invitation, embracing and inclusion; and **El-Emet** causes it to happen through truth and his faithfulness in truth that what he has declared will be faithful brought to truly be.

Aspect of God	Original Angel title	Fallen Angel title	Testing	Role in Restoration
Jehovah Rapha	? Rapha ? Python ? Other	Python Asclepius Kundalini	Righteousness	Heals the visible and invisible, the present and the past. Makes things right to have right outcomes bringing restoration.
El Emet	? Emet ? Ziz ? Other	Ziz Jezebel	Loyalty	Speaks truth and maintains historical truth. Faithful to establishing the good outcome of creation as determined with Noah.
Jehovah Shalom	? Shalom ? Leviathan ? Other	Leviathan Resheph	Honour	Works for peace by nothing missing or broken for wholeness in which is restoration.
Jehovah Jireh	? Jireh ? Roi/Raah ? Other	Rahab	Obedience	Brings that which is needed for restoration by calling people to obedience to actions that bring his provision and provides provision through each other, especially through raising others.
Jehovah Tsaba	? Tsaba ? War ? Other	Belial Kronos	Integrity	Fights against corruption and to bring justice and for the wholesome functioning of restoration and functioning people groups.
El Shaddai	? Shaddai	Lillith Anat Neith Athena	Virtue	Anything made needs nurturing and protecting to bring it to its potential as will be seen in restoration.
Jehovah Nissi	? Nissi ? Azza	Azazel Pan	Diligence	In gathering in, under and before our God, sign and standard he will restore creation as described by the prophets.

This idea of the original and genuine verses the rogue and counterfeit is not stand-alone here. In the book of The Revelation there are multiple examples of the genuine and the counterfeit including two kingdoms, two women, Jews, Princes, the Christ and anti-Christ, cities, apostles, crowns and more.

This idea of original/genuine and rogue/counterfeit is also not stand-alone in being expressed only in the bible. The Valkaries of Nordic mythology are presented as women

who serve in war. They have highly sexual physical overtones for the benefit of the men of war. The Virgins of Islam are women in service whose role is highly related to physical sexuality as the reward for men of war. The mythology of the Amazonian Tribes of women is in service related to war and they possess a highly embedded sexuality, though it isn't expressed towards men. The character of Wonder Woman is a woman in service related to war against crime, with a strong allure of physical sexuality in her outfit especially considering she first appeared in 1941. Alternatively, the bride of Christ is part of the contingency who rides with him into battle on his return in the book of The Revelation. She is a woman in service related to war as she partakes in the battle of Armageddon. She is described in Joel chapter two as the LORD's Army and her sexuality is a pure one in her spiritual relationship as his bride. All members of her are dressed in white robes. Robes by their nature are free-flowing not body hugging, so do not allure to a perception of sexuality. White is the traditional colour of a wedding gown as a symbol of purity. Second marriages originally did not wear white, as the bride was not sexually pure having been married before. She may have been entitled to remarry as a widow, but was not deemed pure so didn't wear the garment of purity. This is the genuine compared to the counterfeit and the bombardment of many counterfeits. The Agojie from the African Dehomey tribe were women who were in service to their nation as fierce warriors of war who were all wives of the King, but without physical sexual relations to him and as 'married' to the King they were not given in marriage to other human men. They were shown in the movie The Woman King. Matthew chapter 22 records the Sadducees who were a sect who didn't believe in resurrection, asking Jesus a question related to marriages continuing on after death and into resurrection. He told them that they had 'wandered in their understanding' of what was written in the scriptures, as people wouldn't remain in an earthly marriage or be given into a new marriage in an earthly way after the resurrection. Yet they will clearly be collectively married as the bride of Christ shown through multiple scriptures to be in a spiritual marriage to Christ, just as the Agojie were married as a group to the king.

There is also an original and genuine of woman. It is seen through the role of Eve the woman before the fall; of Israel the woman as the bringer of truth; and of the Bride of Christ at his side in battle. This compares to the rogue and counterfeit woman such as these portrayed in mythologies as well as the woman of mistruth riding the Beast and the woman who is wickedness in an ephah who was given a place in Shinar in the book of Zechariah.

The difference between the genuine and the counterfeit shows the polar opposites of where they come from. The genuine provides;-

- physical, mental, emotional and relational healing and being right in self
- truth and people being faithful to what is true, to each other and what is right
- peace by the fixing of the broken and the restoring of the missing
- provision for what is needed and sacrificial giving to raise others, matured children
- justice and the defending of what is right, right mindedness and groups of good, the fatherly role
- nurture, nourishment, provision, protection, the motherly role
- inclusion, acceptance, belonging and valuing of togetherness

The counterfeit brings;-

- chronic disease and medical death, mental illness, emotional acopia and inability
- lying, deception, betrayal, memory distortion
- broken families, missing relationships, lack of internal, relational and worldwide peace, perpetually things going wrong, lack of 'goodness and mercy' following
- poverty of life and provision, children growing up into immaturity
- injustice, cruelty and callousness, violence, group oppression, missed opportunities
- parental abandonment, irrational abortion justification, devaluing of the motherly role, neglect
- forced inclusion, isolation, failure to belong, chronic loneliness

The genuine and counterfeit is evident through all avenues of life. We are most familiar with it related to money. Bank workers cannot be trained in all the ways of counterfeiting money. So they are simply trained in the genuine. They don't need to know how money is counterfeit, they simply need to be able to recognise it is not genuine. Someone else will then look into the how. Much in society is counterfeit, but unless we understand the genuine we don't see the counterfeit. There is a tireless campaign and endless call for donations for research into medical conditions. While some answers are found, they are a few of the many as we are encumbered with an increased disease base that sees people becoming sicker and more propped up by medications, treatments and procedures. The environments and lifestyles we have created have no doubt played an enormous role including non genuine food, nutritional depletion of the soil, additives to water, industrialisation of food sources such as trans fats and seed oils, pollutants in the air,

changes in moral behaviours, human hormonal changes through plastics and pesticides, increase in medical interventions and so thwarting the body's internal regulation and the corruption of research towards corporations.

Research has become the new liquid gold that opens doors to marketplace opportunities. Not all scientists are defenders of the art, many are guns for hire willing to lie, cheat and manipulate for financial gain.⁹ The tobacco industry was well known for their hand on research. They reportedly learnt from the sugar industry which is still at work and said to own more research about sugar than is independently produced about sugar. Naturally their research toils the benefits of sugar, diminishes the problems of ultra processing of sugar cane leaving it with zero nutritional content and counteracts the research that finds differently to what they claim.

⁹<https://www.science.org/doi/10.1126/science.abj1846>

The Names of God

These names of God that were discussed above are only found in the Old Testament, with the most common by far being Jehovah Tsaba. It is in the name Jehovah Tsaba that a young David declares he will defeat the giant Goliath. It is his name whom Elijah says he stands before, It is this name that Hannah's husband went to Shiloh to sacrifice to and to whom she prayed to seek her son Samuel. They were not generically addressing 'God' as the word El, but a specific name aspect of him. It was El Shaddai that Balaam saw in his vision, both Eliphaz and Job credit El Shaddai with chastising, but also declare that he can be reasoned with. The Psalmists, Isaiah and Joel follow the theme of nurturing and protecting in regard to El Shaddai while Ezekiel expresses that the sound of the wings of the Cherubim resemble a voice that he knows, that of El Shaddai. Jehovah Rapha as the healer is used mostly by David, Isaiah and Jeremiah. While the name Jehovah Rapha isn't specifically seen Yahweh is referred to and then credited as healer. It is used broadly, not just in healing the body but also the soul, waters, alters and land. Everything that is not functioning as it should needs healing. El Emet as the one who is faithful and true is first used as a name by the prophet Azariah to King Asa. Faithful and true are not two separate characteristics they are intertwined, one must be true to be faithful and to be faithful is to be true.

These names are not used in the New Testament nor any parallel to them. But they become obvious in the work of Yeshua – the Word who became flesh as the Christ in both his first and his future second coming.

- **El Elyon** – God Most High. When Jesus is addressing John in Revelation chapter 1 he calls himself the Almighty with the word meaning all-powerful from complete or perfect.
- **Jehovah Tsidkenu** – Yahweh Our Righteousness. Used of him in the Old Testament but in future terms in Jeremiah chapter 23 regarding his return as The LORD our Righteousness.
- **Jehovah Rapha** – Yahweh Healer. His trademark of his first coming was his healings. The whole earth and its functioning will be healed at his second coming as described through the prophets.
- **El Emet** – God Faithful and True. When he returns in Revelation chapter 19, he is called as an adjective describing his character as 'faithful and true' or emet. He is also called the way, the truth, the life.
- **Jehovah Shalom** – Yahweh Peace. Isaiah chapter 6 describes the Messiah who

will come with aspects not seen in his first coming. One of them is as Prince of Peace. Luke recorded him saying that his first coming would not bring peace, it would bring division in people's response to him. But he brought peace by the mending and replacing what was lost to individuals, communities and the entire creation narrative.

- **Jehovah Jireh** – Yahweh See and Provide by seeing to it. Jesus saw and provided on many occasions such as feeding of the multitudes. He provided wine needed for a wedding, with the servants obediently filling water pots as he had said. If they had not obeyed there would have been no wine. He provided a coin to pay Peter's tax. During his millennial reign as King he provides for every need.
- **Jehovah Tsaba** – Yahweh War. When he returns in Revelation chapter 19 he rides on a horse leading the armies of Heaven to war.
- **EI Shaddai** – God the Nourisher, Nurturer and Comforter is also the one who gives up their own life to give life to another. His fierce protection was seen in defending his father's house against the rogues of the marketplace profiteering from worship. He brought comfort to the women caught in adultery and prostitution.
- **Jehovah Nissi** – Yahweh Banner or Standard. Isaiah in chapter 11 describes the Messiah at his second coming. One of the traits is that he will be an ensign that the Gentiles will seek after. It is the same word as that used for nissi. He is already the ensign that a multitude gather to.

It can be seen that The Word, who became flesh and dwelt amongst us fulfils all these aspects of Jehovah. As Jehovah Rapha he is our righteousness and he heals to set things right. He showed the healing of God at his first coming. As EI Emet he is faithful and true and declared he is truth and the way and the life. He is always faithful to what is true. He will faithfully return as he declared. As Jehovah Shalom he is our peace and seeks for wholeness. He is the future Prince of Peace. As Jehovah Jireh he saw and provided. He saw a tax that needed to be paid, gave Peter a command to obey and in that obedience supplied the money in the mouth of a fish because the obedience matters in the provision. He supplies our needs accordingly. As Jehovah Tsaba he is the one who fights corruption and injustice. He is the leader of the heavenly armies of Revelation. As EI Shaddai he is the one who came to set people free and give his life for his children. As Jehovah Nissi he is the banner that millions gather around and is the standard for Israel and that the Gentiles will run to.

When the entities are rogue they work together to increase their destruction. Rahab the

boundary crosser makes the abuse of Belial worse by infiltrating the being boundaries of the person. The lies of Ziz perpetuate the bullying of Belial. The use of the lies of Ziz is used in the rejection of Azazel. The combinations are almost endless. It is not surprising considering how closely they would have worked together before their demise. Their bosses were one in the same. It is difficult for us to comprehend, but the roles that they were given to administer of Jehovah Rapha, El Emet, Jehovah Shalom etc are the same person. One person. The person who the apostle John named the Logos or the Word. Logos is the word Greek philosophers used to describe the concept or start point that they saw behind the order they recognised in all things. While most of Greece was bowing down to gods to appease the chaos they were credited for, the philosophers instead saw that the seasons came and went in a perpetual rhythm, that a tree would always bud then produce its fruit, that animal offspring would appear in spring. This wasn't the work of chaotic gods, but of an order designed outside of ourselves that had a start point or concept or logos. The expression of a logos is a rhema. Every conceptual idea is a logos. If it is expressed through thought, word or deed they are its rhema. The apostle John expressed that the concept of all things have their start in the One he called the Logos or the Word.

It is a lost understanding to know him as Jehovah Rapha when healing is needed or as El Shaddai for comfort, we simply call him God, which is as dismissive as us only addressing others as Person. Just as we find intimacy with others in knowing them and knowing aspects about them that involve their names, so too we are able to know him and understand him through his names, which he has given to us to know.

But we have also been clearly told how we are to pray. We pray to Our Father, not to Jesus or Jehovah Tsaba or El Shaddai. Our prayer is through him as along with all these other roles he is also our High Priest, the one who mediates between priest and God. We are priests between people and God, but that role only lasts until they become priests then they too have the mediation of the High Priest. There is no place for a sub-level clergy who mediate, cover, intercede or provide access for us, whether it be in a traditional liturgical sense or in a modern spiritual superego sense of someone having higher access than others. As seen before it concurs more with numbers, money, prestige and influence than any guarantee of a righteous life. We pray to Our Father, but in awareness and awe of El Elyon; with honour, understanding and thankfulness for the work Yahweh Rapha, El Emet, Yahweh Shalom, Yahweh Yireh, Yahweh Tsaba, El Shaddai and Yahweh Nissi; and

with hope anchored in the promise of Yahweh Tsidkenu.

We are told that we are to grow to be more and more like Jesus. It is easy to see we are to be healers like he was a healer, even giving a cup of water can be a healing. Of course in being honest we are to be true and faithful and thus we are to be emet. We are to be shalom as we seek to fix what is broken and missing in people's lives. Where we have the resources to provide we are to be jireh. We are to stand against corruption and injustice and so be tsaba especially as leaders. In compassion there is to be nurture of others by shaddai as well as protection. We need to gather those who are neglected and rejected on the outer and nissi them.

But just as we are to do those things as we mimic him, there is also another reality. As mothers some of us have given our children Lillith instead of Shaddai. As fathers some have been Belial instead of Tsaba. As children some have chosen Rehab instead of rising into the Jireh before them. It doesn't have to be all the time, it is usually a combination of the nurture of Shaddai with episodes of Lillith or the actions of Tsaba and eruptions of Belial. It is these that cause the wounds in a child. Rehab actions are expected in children, but there is a point when behaviours cross a line to be wilful, rebellious and dishonour of the parental right of authority. It is all these that are the efforts to cause the wounds of family. Mothers and fathers rarely recognise the damage being caused when they allow Lillith and Belial a place in their home. Children rarely come to understand that their mother or father is usually acting out of their own wound of Lillith or Belial or even both that has not been healed.

While only nine of Jesus' names are addressed here there are a plethora more that are given to him. So why are these nine used of all the names that could have been emphasised. In looking at what they address we see as El Elyon he is the highest of all and Sovereign, Jehovah Tsidkenu the one under who everything will be right, Jehovah Rapha the healer making right, El Emet is truth and faithful to that truth which is right, Jehovah Shalom is peace and repairing for righteousness, Jehovah Jireh is provision for things to be right, Jehovah Tsaba is the King whose judgements are always just and whose government is incorruptible and so rules righteously, El Shaddai who nurtures to make right, Jehovah Nissi gathers and includes everyone in a right place. When all put together it creates a clear picture. It is the Sovereign under who everything is right, who causes healing, truth, peace, provision, justice, moral government, nurture and inclusivity.

It is the reversal of what occurred in the Garden of Eden. It is the restoration of creation to its intended form. It is the world that most people would sign up for if they knew it was on offer. It is these aspects of all that he is, that saves mankind and creation from the enemies we can't see. It is therefore understandable that he came with the name Yeshua meaning to save.

The Fallen Entities Working Together

The combination of these spiritual entities working together can be seen in historical and modern day people. Rather than simply working alone, like in human criminal corruption they use each other for greater mutual gain, despite no concern for one another. The idea of desecrating truth by Ziz, of employing war and abuse by Belial, the strangling of circumstances by Python, the boundary crossing and waste by Rahab, the rejection, scape-goating and situational panic by Azazel, the loss of possession and volatility by Lillith and the revenge for dishonour by Leviathan is bad enough, but its multiplied effect when these entities work together is devastating. We unknowingly think these circumstances come from nowhere and whether people are affected or not is about luck. The idea of luck is simply the idea that something other than God has the keys to the universe.

As noted Belial the spirit of abuse is known for its crossing boundaries in its work in abuse. The effects of abuse would hardly be possible if there was no boundary crossing in it. Rahab, the spirits known for causing the wasting of time, resources, opportunities, gifts and talents also crosses boundaries and in doing so opens the door for the abuse of Belial.

Betrayal

Abuse doesn't have to be harsh and violent. Being silent, dismissive and indifferent towards people is a tool in abuse. It is why another side of abuse is betrayal, which can be very quiet, very gentle and very passive, but can also be loud and humiliating. The former Australian Prime Minister Paul Keating's wife says he announced the end of their marriage to friends at a dinner party.¹⁰ However, the official joint statement at the time was that it was amicable. It was five years later she offered a different version, having felt the oppression of having to be complicit in carrying her own abuse by betrayal. She says she then felt free. Betrayal can be done in silence without having raised the temperature in the room one degree. As such a person's indifference to their affect on another is termed cold. Betrayal in some ways can be worse than violent abuse, because its presence lingers long after the person is gone as circumstances provide continual blows by what would and should have been without the betrayal. An obvious example would be a wedding day where the mother-of-the-bride, in watching her husband give their daughter away, then continues to sit alone as he sits next to a woman he had an affair with and then left their marriage for, rather than being at her side for them to rejoice together. The triad of abuse, betrayal and boundary crossing is evident.

¹⁰<https://www.smh.com.au/national/i-feel-free-annita-20040427-gditho.html>

Silence, while it can be used as abuse is not a trait of abusive Belial, but is a trait of Python with the slow suffocating feeling of the silence of a attempted connection that is not reciprocated. Years after a divorce many people still do not know why their spouse left them. They chose silence instead of the integrity of honesty. Thus the abuse of Belial can be worked though the silence of Python and further enhanced in the unfaithfulness of Ziz and the distorting of truth.

Entities and Jezebel

Biblically the most well recognised person displaying the influence by the entities would be Jezebel, the wife of King Ahab of Israel. Jezebel's behaviours have become an industry. Ziz's actions are seen dominantly in the issue of truth which is wilfully discarded by her, while Belial plays out in the issue of power. In Jezebel there is a complete disregard for truth and an insatiable appetite for power, a disastrous combination for anyone, but especially for those with the hand of authority over others. This is made even worse when it is seen in people of faith, who naively allow a person who is embracing an abuse of power to be their spiritual guide and authority, usually having been taught this is submission to God's model of authority. But once a person in authority disregards their accountability, their authority from God is invalid and they are under judgement. All authority under Yahweh God has to submit to accountability, if it doesn't its validity is withdrawn. These traits are not enacted only by women and abuse of spiritual authority is not exclusive to the Christian faith. It occurs across all avenues of beliefs and into the belief neighbours of self improvement, motivation and life prosperity.

Jezebel did not care about the crushing of anyone or their circumstances to get her way. She refused to be accountable even to truth. The overriding trait is lack of genuine concern for those under them as individual human beings. They are discarded without regard when they are no longer useful. This is the counterfeit of the genuine leadership that Jesus taught to his disciples that the higher one goes, the greater the requirement to serve genuinely. This same principle is seen repeated to the leaders of Israel through the prophets.

Jezebel primarily embraces the lying of Ziz with the bullying violence of Belial. In her Rahab boundary crossing she imports her gods of Baal to the Israelites and enforces them on the people. Python is also seen in her oppression and particularly in the incident of

acquiring a desired field by squeezing the life out of its owner through lies against him, relating back to Ziz's mistruth. The owner of the vineyard named Naboth. through Azazel is scapegoated by Jezebel for crimes he did not commit, for refusing to sell King Ahab his family land. Her abuse is seconded to others as an Belial army to do her work by supplying a false account of Naboth's actions, a judgement and a death penalty. The multiple boundary crossings of Rahab is evident throughout the story and the wasting of a human life. Lillith is seen as the purpose of the incident is to dispossess Naboth of his land for her husband to acquire it. No doubt a bout of Lillith's rabid berserk volatility would have emerged in this event somewhere.

The text records that she says to Ahab, 'You-now-make-your-authority-over-Israel.' The boundary crossing of rightful authority is seen in her statement, declaring he has authority simply because he has a position of authority, with no accountability. No one is without accountability. If a person denies accountability to others, to policies, to boards, to law the next level of accountability is to God. No one sidesteps that accountability and it is an accountability that will be terrifying. Many, including heads of Christian ministries assert that they can implement pseudo-boards that give an allure of accountability, but in reality cannot hold them to account. Having been in a church over 25 years ago where the board said no to the pastor and so he sacked the board, today it is a common reality. They do this to their own peril. By bypassing accountability they nullify the authority that they then act in and set themselves up to face divine accountability. No one gets to write their own rule book.

Leviathan's part in Jezebel's story is delayed, but is seen in the fate of Jezebel for this and other actions she has taken. The tragedy of the event is evident and the tragedy of Jezebel believing that in her selfish pursuit for temporary gain she has had success. Once her life was over those gains would be valueless and she would stand before accountability.

Entities and Hitler

In our own modern years Hitler is the obvious case. Ziz's influence was seen in a campaign of propaganda where truth was distorted then used as a weapon. My German grandparents living in Australia received correspondence from family in the homeland that led them to believe that the cause of the war was the Jewish people. The evidence shows this to be the mistruth of propaganda related to Ziz, by the employing of an army of people

by Belial to disseminate the propaganda and then the strangling of the Jewish people by Python through their actions. The abuse of people that was undertaken by Hitler's agenda used an army of both loyal and fearful followers at a variety of levels, including medical experimentation of Python-Asclepius under the abusive influence of Belial in extreme boundary crossing of Rahab. The rejection and scape-goating is easily identified in the Jewish people and other persecuted people groups. There is also the exertion of a group Belial sponsored mass mindedness of those who carry out such tasks, with no doubt many of the Nazi's afterwards asking the question of their actions, "Why did I do that?" This is not unlike the famous old story 'The Emperor Has No Clothes', when people blindly follow the masses for no other reason than to be in the perceived safety of being in the masses. Video evidence of German soldiers shooting people at the edge of mass graves is as barbaric as videos in recent years of ISIS soldiers beheading people. Such actions are beyond human and require spiritual hybridisation because they are not the instinctively embedded actions of those created as human in the image of a Holy Creator. It takes an outside influence on a human life for them to take such actions on another human without regard. Also seen in this is the influence of Python the snake, in both its slow crushing and its quick strike. The systemic slow crushing of the Jewish people was obvious as well as the sudden strike of attack, by a knock at the door or a sudden realisation that the circumstances they found themselves in were imminent for the moment of their murder.

This campaign against the 71st nation was so successful that the same campaign continues to be used. The mistruths related to their actions in the world has continued. The events of October 7th instead of proving the vulnerability of the Jewish people due to the hatred against them, rose up a tide of simmering hatred whose next pit stop was the Bondi massacre. It again showed their vulnerability, not their power in controlling everything. If they had the type of control they are accused of none of these events would occur.

In Those of These Days

The spiritual abuse of Belial with the mistruth of Ziz and the silence of Python has been seen in the events of counterfeit prophetic voices and sexual predators that have flooded the Charismatic movement. When high profile churches or ministries become aware of the actions of others, instead of verbalising warnings they have been found to have been silent and to have simply moved the person on. This is the same tactic used by the Catholic Church when information about paedophile priests was raised. The silence is done for

self-preservation in the full knowledge that it will result in more victims. Being complicit with those caught out is bad for business, so they don't publicly protect the sheep and in doing so have to address their connection, they just tell the wolf to stay away from them. Jesus said it is only the good shepherd that gives his life for the sheep, the hireling does not and ultimately doesn't care about the sheep. This silence amplifies the abuse of the sheep by allowing it to continue to others who are not aware of the person's actions and the continuation of the pain and confusion to those who were abused believing the problem is with them.

The list of those found to be in spiritual and/or sexual sin against other members of the body of Christ by the abuse of the trust of their position of power is staggeringly large and has increased exponentially since the turn of the Millennium. Many of the men who committed sexual sins, did so for years until they were caught by a person who exposed them. For years they believed that they could act as they were with no accountability, essentially writing their own rule book, while continuing to believe they maintained before God the responsibility to stand before others. They also believed they could act as they were and maintain the right with God's endorsement, to a position to speak for him and about him. Their delusion is staggering. They firstly did not believe they were required to be accountable, not to others, not to the written text nor to God himself. So with no accountability, they endorsed their own authority themselves to do what they chose. This is precisely why there is no authority without accountability, because as humans we cannot be trusted to do what is right. We need others to protect our decision making. If these men had been accountable and those around them had made them be accountable or be exposed, they would not have followed the paths they did. They all started with one small decision that provided something their flesh wanted more of. As they kept returning for more their sins became bigger and bigger. Without accountability their choices and actions could balloon. In that such sin is named amongst them as having a role as a leader while having an affair for eight years; presenting as a prophet and crediting God as speaking while mining information about people from social media; presenting an image as a perfect Christian while behind the scenes being the opposite including lying and money fraud; claiming to hearing from God and speaking as his representative while indulging after events in the list of the sins of the flesh; taking numbers as the indicator of God's approval while the fruit of the Holy Spirit is absent; telling women that God has revealed the soon death of the wife and as the new wife to be they are permitted to engage sexually; providing cover for others sins because of friendship despite knowing they are committing

sin towards others.

The text provides clear guidelines for what disqualifies a person from working within the roles of bishop and deacon. The idea that any other role that people now declare themselves to have been called to do in the Body of Christ in having people under them, that it does not come with similar if not the same standards is wilful but delusional thinking. Jesus spoke of many people who would not get the eternal reception they were expecting including the tares who looked like wheat but when ingested caused a toxic stupor, those told 'I never knew you' despite declaring they had performed the supernatural, those told 'I don't know where you came from' who insisted he had taught in their places; those without the wedding gown and others. Those who believe there is no requirement for accountability for themselves or for those in their spiritual stratosphere have no real belief in the truth of scripture and no fear of God, if they believe they can do as they please and are not at risk of being in the list of those hearing, 'You are not mine.'

Lindy Chamberlain

Another historical example of Ziz and the abuse of Belial with Azazel in public scapegoating is the historical case of Lindy Chamberlain who was jailed for the death of her baby daughter. The year was 1980. Any review of the case shows the profundity of mistruths that were embraced and then propagated through the media, police investigators, judges, politicians and the public. As a child I clearly remember the 'truths' passed from person to person including that the name of Azariah meant 'sacrifice in the wilderness'; that Lindy Chamberlain's pregnancy was only for sympathy; that it was corrupt that the Northern Territory Chief Minister declared that she would never return to prison when the jacket she had insisted the baby was wearing was found; and of course that she was guilty and everyone knew it. I remember these things so clearly, because I remember the compulsion to continue the mob mentality and repeat the things that I heard, despite being a child, despite being privy to no information other than what others who were privy to no information were saying and despite not having any understanding to weigh the things that I was hearing. I can still remember the feeling of the mob compulsion to be part of the landslide of vitriol. It gave a sense of inclusion, but it was a fake inclusion because it was a lie. It was the counterfeit inclusion of Azazel, using propagated mistruths to gather not around a banner, but around a target like a group of school yard bullies around the weakest boy. A woman's life, her marriage and her family was destroyed in the process, while as a mother she was mourning the death of her daughter, while the people called for

her blood as the murderer of the child she had lost.

Events of 2020+

This similar combination of traits was seen in 2020+ with people repeating information that they had been told by corporate mobs, with vitriol to those who were challenging that information, despite having not attempted to verify its authenticity in any way, despite an ongoing back cry that what was being presented as truth was mistruth. This occurred on many levels including corporate, personal, family and social. In a similar way, many people are now questioning their actions of 2020+ in taking Belial type action against other family members for the 'greater good'; at the Azazel rejection and scape-goating of those merely making a personal and informed choice about their own body autonomy and self-risk assessment; embracing the mistruth of Ziz and refusal to hear truth when people validly questioned what constituted a claim of 'safe'; in the abusive negative labelling of those attempting to warn others that there were discrepancies in what they were seeing, compared to what was being presented to the public. Many doctors, politicians, scientists and bureaucrats have publicly voiced their regret for their complicity in the dissemination of a Belial mass minded agenda.

It is now evident where groups who were empowered with law enforcement either as Police or security personnel were videoed in violent, abusive acts towards people for their non-violent and non-threatening actions such as being outside when not permitted or not wearing masks. The video footage of a guard flooring a man with the force of a one-hit punch, which many people have died from, for not having a mask on epitomised the abusive authority of Belial. These actions at the time were deemed justified for the sake of the cause. Subsequent court cases have found that the actions were a violent misuse of permitted authority and lacked accountability. The actions were based on a misrepresentation of the power and authority that they were permitted to perform. Belial's power surge can be addictive.

The boundary crossing of this event is evident as is the dispossession experienced with people losing their autonomy and livelihood. At its extreme doctors with decades of training losing not only their jobs, but their right to work as doctors for speaking against required narratives. A pregnant woman who was not resistant, was seen being arrested and handcuffed by police in her home, in front of her distraught toddler, for writing a social media post. This again shows the actions people take when affected by propaganda,

misuse of power and scapegoating which they would not otherwise have undertaken. As such the two police officers and their senior officer today would no doubt not be as adamant about their actions as they were that day. One media outlet ran a story on it calling it The Day Australia Died. In a similar move morning breakfast TV shows ran stories encouraging people to tell family members who were not complicit with agenda instructions, that they were not welcome at Christmas and many people complied. In retrospect many people are asking, 'What was I thinking?' Many media outlets, using the same avenues of mistruth and manipulation as they used during 2020+, have since attempted to change the narrative of how they presented issues in that day, asserting that it was the large actions of others that resulted in any small actions of theirs. Put simply as does Azazel, they are scapegoating others to attempt to deflect the blame of their own actions.

An ongoing group example of the Ziz & Belial spirit at work with obviously assisted boundary crossing of Rahab in the historic Janissary Army of the Ottoman Empire. These were boys who were stolen from the Baltic region of Europe and brought to the Ottoman Empire of Turkey. They were trained, indoctrinated and given new identities with new names. Once grown these indoctrinated men were then able to be callous and cruel soldiers without regard, even to the point of warring on and murdering the people of their own lands. As a group they were known as the Janissary Army. Some other of the entities were evident. Python choked the true life and identity out of them and who they really were. With no identity remaining other than their Janissary soldier role, it was all they lived and died for, being the counterfeit banner they gathered under in Azazel. Lillith is seen in the dispossession they experienced of their land, who they were and whose they were. The God-given mandate is clear that children belong to parents until they give them to another in marriage, regardless of what variants to this that culture may propose. The stealing of a child from a parent is a devastating crime against the soul of both. Though these were the first to be named Janissaries with the meaning 'new troops', they were not the first to be Janissaries. Both Joseph and Moses and many others were dispossessed of their land, people and self. Both of them could have given loyalty to their new identity and chosen against their own people. Just like Jezebel and the Nazi's, this callousness of the Ottoman's towards other human beings, especially towards distraught and frightened children taken from their homes, takes an external influence working against what it is to be human.

Dualities Abound

Many things are dualities. A physical example of a duality is a coin. One item but with two

representations. The physical and spiritual realms are a duality. The physical and spiritual of a person is a duality. An example of a human duality is that of a person being both a child and a parent. When a person becomes a parent to someone, they are still a child to someone else. One person but with two representations as both child and parent. As a child they were picked up and sat on their parent's lap, as a parent they will pick up their child and put them on their lap and so will participate in both sides of the interaction. In another aspect of spiritual duality, one act of abuse will have two different outcomes to the two people or groups involved. Even though there is only one event, it causes a duality of effect, one to the victim and one to the perpetrator.

As noted above the seven entities work together and some seemingly more than others. The most highly observable duality is Ziz and Belial related to abuse and mistruth. It then takes on a dual duality when looking at the traits of Ziz/Belial in both the perpetrator and the victim. It can also have a third dimension of duality by having roll reversal over time where the victim becomes the perpetrator. This was seen in the Ottoman Empire where the child victims distraught with the loss of their family, as the programmed soldiers at a later time became the perpetrators who stole the children without regard for the grief of the child or the family despite having experienced it as a child. It is in the passing of time that also relates to Belial, that such a pertinent memory can lose its significance, resulting in the willingness to commit the abuse that had caused such great self suffering.

Another duality that can occur concurrently is a person who is portraying both sides of the role concurrently. It is seen as the bully in one setting who is being bullied in another, with the adage that the school bully is usually the bullied child at home. When they are bullied at home they see the perpetrator side of the interaction, the perceived benefits to the person bullying them and they desire that sense of power and victory that they see their perpetrator having. They seek opportunities to be a bully to experience it. This doesn't always occur as all bullied people do not become bullies either at the time or later in life.

Below is a list of traits that can be seen in people when mistruth and abuse is evident by the influence of Ziz and Belial. A person or group does not need to display all or even most of the traits listed, but rather people will strongly reflect its overall picture. It will provide a familiar similarity for those who have experienced it. The traits as listed are at the extreme end of this influence and so they may have been experienced in a much milder form. This is not intended to classify people with these traits as 'bad'. As per the

words of Jesus our fight is not against flesh and blood or people, but against principalities, powers and rulers and thus the spiritual realm and its effect on people. The goal is always the freeing of people from these influences that begins with the insight of their existence. This is also not about imposing blame and shame on others. Shame is something people need to recognise and address as contrary to our value. Blame is something people need to recognise and own themselves as ownership of the actions we choose and the consequences of those actions. The goal here is not to identify perpetrators. It is to identify spiritual entities at work and to gain freedom from their effect on ourselves and others. We are all under the influence of these entities not just those who fit the Ziz/Belial list. These traits relate more to adults who have obtained a social platform to exhibit them, rather than children who have limited scopes to display them so can be more covert.

THE PERPETRATOR

The Overstepping of Reasonable use of Authority

Belial Related to Power

- distorted use of authority
- over emphasis of the need for human leadership over other people
- overt or covert shredding of other people publicly or privately as a perceived version of needed discipline through a perceived sense of authority over the person or circumstance. It is often done in a violent way that is then justified as required, not recognised as lacking self control, patience, love, kind/fathful/goodness.
- sense of authority over others that isn't valid, needed or rightfully permitted or by some wanted
- any actions by others towards an attempt at justice towards their injustice is forcefully quashed
- a sense of justice is pursued but only for matters related to them or their own, not to others outside their inner circle of loyalty
- injustice is meted to others without regard to the grief it causes
- they substitute themselves in as the discerners of the motive and intent of the heart of others without any genuine attempt to understand the motives in the actions of others or seek a foundation wound behind it
- they can be unrelenting regarding the perceived corrupt motive of others they regard as enemies, even if shown otherwise or with evidence presented of their own complicity in the event

- Mantra when related to faith is, “Lord Your Kingdom Come but my will be done.” Outside of faith is simply “My kingdom has come and my will will be done”.

Ziz as Mistruth

- distorts the truth
- context of information or presentation of fact is distorted
- distortion of memory and so true recall
- truth is presented through a false or changed context
- events are run through a filter of personal perception that changes the nature of what has actually occurred
- the motive of others is decided on by the perception of the person. This assumed motive is then used as a context that is presented as truth despite being assumed
- even if distorted narratives or erroneous assumptions of motive are corrected, the person will re-run them to others as truth regardless
- accountability for their own actions is non-existent or fleeting and when unavoidable it is superficial and doesn't result in internal reflection and change

The Resultant Environment

- an environment of walking on eggshells / walking on glass / dancing on glass. This may be obvious to all or it may only be obvious to those on the inside when they are honest, while an environment of love, support and fellowship is openly said to occur by the perpetrator and their blind loyalists
- confusion as to the rules of social interaction
- the rules of social interaction are rolling and cannot be grounded
- the creation of confusion often sees a victim driven back to the seemed power and stability of the perpetrator despite the abuse
- narratives given are false as they don't have congruent follow through, such as...
 - (“I want to hear your ideas’, but any attempt to share them is vetoed or they are heard but dismissed before they are contemplated, or
 - (‘I will look into that’ but nothing more arises about it, or
 - (‘Send it through I will take a look at it’, but it remains unread or deleted
 - (The dishonesty of these responses is justified as people management.
- whether things are dealt with in public or private is rolling and inconsistent. It is private if protection of power and reputation is needed and public if the person can be chastised in front of others for gain or have become a threat that needs to be extinguished

- those who leave often find the alternative environment is lacking in structure so return like slaves who cannot operate in freedom without a task master
 - others who leave often find they cannot operate in freedom without a task master and wonder aimlessly around the wound they received
 - actions of the perpetrator are justified by blind loyalists such as “it is just him, he is like that’ or “its how he works” and so enable the behaviours
 - the confusion of seeming God/superiors endorsement yet the breaching of written standards results in the person having their own rule book that is enabled
- (In faith circumstances *no one* receives their own rule book. The process is built on a lie that is held up by other people. In lacking accountability the perceived authority of the person is pseudo. It is a belief in the mistruth of the mirage.

Perpetrator Loyalty Requirements

- need for unfeigned loyalty to authoritarianism. Questioning and dissent is disloyal
 - real or quasi tantrums for disloyalty
 - death tools are used – ‘going to blows’ with people, character ‘assassination’, ‘backstabbing’ and ‘knifing’ occurs which are Lillith traits. This even occurs to those who would have seemed to be too close in a relationship to the person to have been dealt such a blow, but no one is safe if the expected loyalty is betrayed.
 - the above actions are justified despite at best, being seen as poor leadership skills by corporate society to at worst, in faith-related circumstances these actions are listed as sins of the flesh and forbidden
 - information about other people is shared inappropriately and unprofessionally while the claim is made of maintaining confidence
 - the perceived betrayal of those who were previously deemed as close to the perpetrator is shared with others
- (this provides a sense of inclusion to the hearer and thus is used to embed their loyalty. It also provides a warning of what happens to those disloyal
- (The expectation of confidentiality of the information shared is rolling
- ♠ sharing of the information spoken of is deemed as betraying the perpetrator, as the perpetrator can be disloyal to another but others can’t be disloyal to the perpetrator,
 - ♠ or it may be expected that the information will be shared so others are aware and thus creating an army mentality against the originally deemed betrayer.
- (this avoids exposing the perpetrator as the source of the information, or ensures they were justified in having to be the source so people are aware and they can be

credited as keeping people accountable by the actions being known

(as the circumstances are rolling it is not known which action is expected by the perpetrator and confusion is created regarding actions deemed loyal or disloyal. These can also flip mid event or between different dealings with the perpetrator as confusion abounds. It makes the perpetrator the 'nissi', the one people gather around as only they can be the standard

- being seen as disloyal to the perpetrator results in any earlier value status being revoked and previous contributions made being minimised. Other people who are deemed loyal are credited with the work done by the one titled as disloyal
- distortion of truth, context, motive, intent, contribution and importance are used in a campaign against those who are deemed disloyal
- campaigns to actively erase the person and their previous contributions can occur
- If the person leaves there is zero concern or interest in the departed one who was perceived as disloyal, even if there was previously a close relationship or verbalised regard

Perpetrator Coarse Behaviours

- a lack of awareness of causing injury to others
- (if made aware, it is scape-goated to the weakness of the person
- pride not shame is seen and laughing not grief is heard, over their own previous grotesque behaviours toward others are self cited
- shredding of other people particularly in front of others
- campaigns against others with a view to their destruction without regard for truth
- over critical of others

Perpetrator Behaviours that Appear Positive

- inclusion of others and loyalty is seen by the perpetrator, but is used for the stacking up of people to gain loyalty at the time. It is discontinued when the people are no longer needed or the inclusion and loyalty is no longer needed or fails to be successful in keeping people in the perpetrator's orbit.
- use of inclusion and generosity in the giving of objects as gifts and verbal accolades, but they are inadvertently used as a means to groom or create debt. The giving is not altruistic, it promotes a mafia debt mentality that is repaid with loyalty, but is never paid off. It creates a perpetual bond slave. In Roman Law a bond slave was the property of the owner, they had no personal rights and their treatment was at the owner's discretion

including death, of which the owner was not held liable as it was deemed that they had only done what their slave deserved for their actions. The difference between a slave and a servant is payment and the ability to leave. Slaves receive provision by the master's choice, while servants receive required payment to use as they choose. The word 'bond' indicates something is owed such as a cartel giving boat travel to a different land, but requiring time in bond-slavery at the other end.

- the perpetrator is warm, active, relational, feel-good, giving, protective and generous in what seem like good times or to those deemed loyal
- grooming words are used of the wonder, character, ability, importance and value of the victim, yet there is very little understanding of who the victim is below the skin or concern for the issues that concern them outside the interest of the perpetrator. The good words said can also have double meanings or inflict subtle degrading of the person's worth
- the welfare of people is stated as being important to the perpetrator but there is actually no concern of the effect of actions on the person or the welfare of the state of the person, unless they are displaying loyalty and then the concern only sees the issues that protrude from the skin, not the deeper person
- where there is concern by the perpetrator for issues of a victim's life it will be in the form of action, not of personal giving of self or empathising, they will use their power and resource to fix a problem which then creates another debt

Perpetrator Internal Self Drive

- they are driven by fear and feeling threatened yet this is overridden by pride that does not relinquish until the threat is dealt with. The pride gets bigger and bigger until it appears like a undefeatable Goliath against the other person until the threat is extinguished
- they will engage a self generated army mentality of 'everyone agrees with me', or 'no one else thinks that', regarding concerns raised as though others have been consulted but they haven't. If they have been consulted they were likely told the narrative, they were not asked for their perspective
- when a conflict is risky in that they may be outdone, they will send a tougher, highly loyal person to do the job like a Mafia fixer
- they are driven by severe inability to trust and thus need to control everything around them, even if it looks delegated
- what they cannot control they discredit if they perceive it as risk
- they present as following a model of service, but there is an expectation of them

being served while their serving of others is based on their own terms

- they present a model of mutual benefit, but they are driven by self benefit not corporate benefit
- a self belief that they are 'others driven' and sacrificial, which many challenge once away from them
- despite a trail of complaints, reports, stories and victims they feel like the victim, they dismiss the account of others and see them as an invalid problematic few and incite a smear campaign against them or a campaign of doubt in others
- they have a belief in their own abilities, but believe they are more talented than they are and that they play a significant role in what others have done that wouldn't have occurred without their part

Perpetrator Value

- They actually can amass armies by the adhered loyalty of others
- They get things done
- They provide the psychological sense of safety obtained by having a strong leader and by being in a mass
- They deal swiftly and decisively with those who violate the group direction

Brian Houston was just one public figure who was exposed for an array of these traits. He couldn't see past 'his vision' to empathise with people's circumstances; the use of others for personal gain deemed as corporate; discarding and belittling; lying for self protection against genuine victims; and the disposability of those who will no longer serve the vision. There is one standard for the perpetrators, theirs and those in their inner circle and a different one for others. It comes with the seeming view that they are of higher standing with God, showing the lack of insight into self and the required invert triangle that the greatest among us are those who serve not those who are served. The required serving is actual serving by putting others first, not serving because I am giving of myself so you are blessed. Brian Houston confusingly writes about the importance of serving, of compassion, of reconciling and of bearing with others in the miry clay. Yet that is not the reports of many of those who felt discarded. That privilege it seems was only for those who kept their required place and produced the required loyalty. Yet there are other traits he can be lauded for. It seems they have built a family where their children are faithful and understand the work and purpose of family. It is yet to be seen whether this too will be overturned if the loyalty has been bought and is given for benefits received or is

unconditional if the loyalty wavers. Sometimes family glue is not genuine faithfulness, but is mutual enablement based on mutual benefits.

These traits are also clearly seen in cult leaders including of religions that take vengeance against those who in leaving the cult are viewed as disloyal. Even family connections become insolvent as the disloyalty is the driving force seeking to either punish or drive the person back to the abusive organisation. Mafia fixer types are sent into peoples lives to create ongoing friction and havoc for them so that the campaign against them continues.

These traits are also clearly seen in political dictators with loyal inner circles of benefits, swift repercussions for disloyalty or opposition, and assertions of self greatness that are endorsed by those loyal and jeered by those on the outside outside their reach. They fail the test of empathy for people and the rule of law.

THE VICTIM

Traits of Ziz/Belial

There is a duality of victims. One is those who follow the Ziz/Belial Perpetrator, seeing them as a dynamic and beneficial leader and willingly provide them their loyalty. These people can manifest as confident people, even bold and dynamic themselves, but are either needing to be endorsed or are enjoying the underling-perpetrator role that has been provided to them under the wings of the perpetrator. The undling-perpetrators are enables of the perpetrator and the perpetrator becomes an enabler to the other lesser perpetrators. They cannot see or will not admit that the actions of the perpetrator are flawed and that their position is undeserved and destructive. These roles are played out in the movie *The Devil Wears Prado*. The character Miranda is the perpetrator and the whole office knows it, but they enable her behaviours otherwise the backlash would be intolerable and they would lose their opportunity in her elitist world and likely never work again in the fashion industry. Nigel is a character who lives on the approval that Miranda provides. Emily is Miranda's assistant who takes on the undling-perpetrator when she is promoted when an assistant under her is employed.

This abuse is played out in workplaces, school playgrounds, government departments and homes around the world and devastates people even to the point of suicide, yet we laugh along as it is called out to us through movies. Interestingly, the scapegoated character

Andy in the end is deemed powerful, independent and victorious because she walks away. Just survival and disconnection is deemed a victory showing the destructive power behind this dual entity. A true victory would have involved Andy going to Miranda and confronting her on her bullying behaviour, calling her out in front of those that cower under her, leading a train of captives to boldly declare that enough is enough and that they will no longer tolerate her bullying behaviours either personally, privately or corporately and that they will all stand together as one united movement to ensure it does not happen again. Even Hollywood was not bold enough to make that statement to Belial/Ziz.

But the other type of victim are those who run foul of the perpetrator when they attempt to call out the perpetrator's behaviours, methods or effects on others. The victims are usually broken, needy, easily slighted because of rejection, carry shame even if it is forgotten which is why they fell into the perpetrator snare in the first place. They have a sense of the same injustice occurring to others that they have previously seen or felt and they decide to act on it. Those who are likely to choose to out the perpetrator rather than continuing to enable them portray the following,

- Ongoing and unexplainable deep awareness of feeling threatened/unsafe/on edge with the perpetrator that are dismissed as invalid at the time by self, others or the perpetrator
- Feelings of having been shredded and gutted by interactions with the perpetrator that may be endorsed or dismissed by others
- Being elated when the perpetrator singles them out for praise, compliments or approval. It is often done on the back of criticism of others.
- Feelings of having been groomed by being soothed, loved and valued by the perpetrator, yet this having been done at arms length and it is selective in both timing and circumstances.
- Feelings that the positive attention is selective, disingenuous or conditional.
- The actions of the perpetrator do not relate to the real needs of the victim or genuinely solve their concerns.
- A need of accolades for successes which are drip fed by the perpetrator. These accolades can become an addiction. The fix for the drug need is found in the dealer. Without loyalty the fix is withheld. Being unable to find the satisfaction of accolades in others the victim caves in, returns and grovels for a hit. On each return the agreement to be included by the perpetrator becomes more inhumane and degrading
- Never knowing whether a reaction will be approval, admonishment, chastising,

praise or disregard and a sense of internal trepidation waiting for the response.

- A great sense of shame. Small failures cause distorted feelings of magnified shame that is not proportional to the failure. There is the need of the soothing acceptance provided by the perpetrator and the need to live in their great shadow of pride that counteracts the shame.
- Moments of bravado that send a shot over the bow or simply return a volley to the perpetrator. There is an expectation that others will follow, but they usually do not leaving the victim alone in their stand.
- After standing up for self or others the resultant feelings of guilt, isolation or a price too high result and a return is made to the perpetrator with an apology and explanation of the error of their own behaviour in their disloyalty to the perpetrator
- Every attempt at reconciliation with the perpetrator results in more damage to self and no change or personal growth in the perpetrator.
- The victim may decide to silently leave, taking all their emotional baggage, hurt, frustration and anger with no viable outlet. It resurfaces elsewhere.

This person is no match for the perpetrator and ends up further damaged and regretful of having stood up to the perpetrator. The damage they feel continues to follow them even if they are no longer with the perpetrator. The perpetrator continues to speak out against the character of the deemed disloyal victim singularly or as a group of disloyalists. The victim routinely speaks out against the perpetrator to others when able, often with repetitive stories of the injustices suffered. It gives them a sense of empowerment.

Self Established Authority

There is one more role play of the perpetrator. It occurs when they are not in an official authority role, but they create an authority around them that people have to follow or leave, otherwise it is too draining to continually raise issues of self defence with the perpetrator. The perceived benefit of the perpetrator's company, which is often gregarious and entertaining, is deemed worthwhile despite the price of being continually oppressed and suffering pseudo-unintentional put downs. This is portrayed on the highly popular TV show Big Bang Theory. The character Sheldon fits the Belial/Ziz profile. It is unsaid but understood that he is on a 'spectrum' related to behaviours. His world revolves around him. He doesn't take criticism, correction or dissension from his ideas well. Those who offend him will pay as he represents them to others and his disdain for them can last years.

It is allured to that the character traits are due to Sheldon's high intelligence, but his friends are also highly intelligent and do not suffer the same traits. One of the other characters Leonard, is portrayed as regularly hurt by Sheldon's verbalised thoughts and comments. His statements toward Leonard with the consistency at which they occur, would constitute a case of harassment in a real life work situation. They would be deemed personal and professional put downs and Sheldon would be put on a discipline plan for his unacceptable behaviour, unless he was enabled by those above him. But in the sitcom it occurs in their private life, and at times in the workplace cafeteria. The audience laugh at Sheldon's put-downs toward Leonard. Not only do they laugh, but they laugh on mass with the show being one of the most successful TV comedy shows, lasting twelve years and receiving numerous awards. And many times in lounge rooms across the world the words were spoken, "_____ is so much like Sheldon."

Sheldon's actions can easily be broken down to the roots of Belial and Ziz. Regardless of whether it is presented in ways that are humorous, he is abusive to people, crossing boundaries into areas of their lives, choices, thoughts and opinions. Truth is shredded because the perspective that Sheldon takes is often erroneous to the truth; to him it is truth regardless; he usually can't see differently or if he does he mocks it; the argument to correct him is so exhausting that instead Leonard cowers behind the injustice and Sheldon looks and thinks he is right. But Leonard, their friends and the whole viewing audience know he is not. Sometimes Sheldon is right, but on those occasions he has usually crossed far into another person's being where he has no right to be. The audience laughs and in doing so enables the TV perpetrator and validates those who look like him. One of the men who created the show acknowledges having 'self-destructive personality traits' and self-confessed anger issues that emerge without high rated anger triggers. The other creator acknowledges having Autism. Both men have a trail of broken relationships with six marriages and five divorces between the two of them. It seems they have made a lot of money on their experience of Belial/Ziz in their own lives.

It would also seem that these men were expressing some of their personal struggles within the character of Sheldon. We are either blind to the tragedy of this portrayal of the abuse perpetrator or this is how we sooth the effects of trauma that are at risk of damaging us. A lighthearted viewing and amusing portrayal of the Belial/Ziz model may provide some soothing and justification in knowing we are not alone in having experienced these traits or in being guilty of them. It is in some of the worst situations that occur to us in life, that

when we tell the story of them years later we laugh about them. Those things that we chastise our children for so harshly, we laugh with them when they are adults about them having done them. It would seem that things are either funny or serious, not both simply depending on the time in which we speak of them. Perhaps they should be neither and instead be an action that is not right, that a parents teaches what is right. Of course it could be that we have changed as people and so have changed the way we see things, but it does not seem right if it is Time that has the power to change the way we interpret the events of life.

Narcissism

Anyone with personal experience of having been around narcissism, will know that they have been under the force of a person with one of the manifestations of the Belial/Ziz influence. It has others. The term is now built into the fabric of society and thrown around like part of the loom. Many people have narcissistic traits and the reason why will become evident. At its extreme is what is known as 'a' narcissist. Those at this end point are evident by a distinguishable trait, that of detachment. Once detachment to the suffering and plight of other humans is obtained the person is on the end of the spectrum of narcissistic traits.

Narcissism is at its heart woundedness. Disability has been brought into the light in Australian society. Such people are physically wounded and as such need assistance with aspects of life that the rest perform for themselves, but they cannot. It is pointless to tell a blind person to look harder or a legless person to just take a few steps. It is seeking the impossible. But wounds aren't just physical. Watch the account of people who were sexually abused as a child. They are permanently wounded and fail to function in life at the level and ability that they would have otherwise. Brett Sengstock was evidence of this after identifying himself following the Royal Commission related to child abuse in institutions, because of the actions of Frank Houston.

Just as a person with a physical wound will exhibit a limp or a squint or protection of a painful joint or whatever the wound relates to, so do those with a significant spiritual wound. Another man in a TV interview alleged he had been a child victim of a different child paedophile of high public profile. This man was very tall with a large frame and strong in his appearance. He looked as though he would successfully intervene in any situation where a person was being harassed by another. But it soon became obvious that he

wouldn't. The way he held his body, the way he raised his head and his eyes, the way he spoke and what he said was a man who not only would not intervene if others were being harassed, he also would not prevent his own harassment. Although he presented as a giant he behaved as a dwarf. He was a broken man with so many fractures to his spiritual being he was like a person would behave with a fracture in every bone and a tear in every muscle. He spoke of the perpetrator performing the worst of crimes on him as a young child in a park toilet. His demeanour was understandable, he was a wounded man. So is the array of traits that people can exhibit related to their spiritual wounds, including those with narcissistic traits and at the extreme *the Narcissist*.

Whilst Narcissists are seen as the worst of all people, what they are is the most wounded of all people. Rather than a spiritual limp or squint they develop a iron shell around them to avoid others seeing what they see of themselves, the broken, worthless, repugnant person that they have come to believe of themselves, because of the circumstances they have experienced at the hands of others or that they carry as a burden of another person, usually a family member. Their experiences may not seem so severe to others and can include rejection or abandonment by a parent, school yard bullying, a bad relationship with a parent or step-parent, being unable to meet the expected standard of someone else, boundary violations to what should have been private or a multitude of other things. These things happen to so many people yet to some, perhaps those with less resilience to overcome their circumstances, the wounding caused by this scenario of abuse or betrayal or disappointment leaves them with internal devastation. The wounding is so painful and the shame is so intense that it is overwhelming to have people see it, not unlike having a significant birth mark that people continually point at and mock. It is like being expected to be social, interactive and dance at a party while suffering a migraine with a unset broken leg that people keep running into. They simply can't respond as others would and can no longer respond how they once may have.

The genuine, needed and optimal solution is healing. Jesus didn't just heal physical bodies, he healed spiritual ones too, like the woman caught in adultery, the woman at the well in Samaria and the man of Gadarenes with the legion of demons. But when God isn't welcome or not permitted to heal there is a counterfeit option. An iron shell. It doesn't stop the pain and the shame but it stops people seeing it. But it only works while it is intact. If the shell is breached the lack of perfection can be seen. While the rest of us know we are imperfect and see that in ourselves and others, to the narcissist that means people will see

not standard human imperfection but the revolting, disgusting, foul sludge of failure of their self perceived being. It is why challenging a narcissist comes at such a cost. They will make you pay so that you never go there again and risk penetrating their iron shell.

The problem is that people who do so don't usually know what they did wrong, they only know the repercussion they received, so they don't know how to prevent it happening again. All they know is that they don't want it repeated and so the cycle of walking on eggshells and retaliation starts. It can be as simple as challenging the narcissist's view. For them to be wrong is extremely and irrationally shameful, so they take punitive actions against the person as offensive defence. The bible cites the repercussion that is meted out by the entity Leviathan, that sounds just like it. 'When you laid your hand upon him, remember the battle that you won't do it again.' (Job 41:8). It later describes Leviathan as having no equal in the earth when it comes to the fear that others are restrained by (verse 33). Indeed the narcissist goes places that others would dread to and don't back down regardless of what comes at them including logic and emotion. They will lose a friendship, a family, a community, an inheritance. But they will not lose an interaction that will make them seem less than a victor. The person is compliant in an open door policy with Leviathan to meter out the punishment for the perceived disloyalty to them and their protective facade.

There can be a different outcome. When someone either is not quite a full narcissist or has things they are not willing to lose by fighting like a determined Goliath, especially if they have portrayed themselves as being different to that, something else can happen. It occurs when the accuser of the perpetrator is not flinching and the blows they are striking to the shell are constant and the flaws are being exposed to those who are watching. But the perpetrator needs those seeing it to believe in their persona they have declared about themselves. In private this self-control would not occur, but in a public setting where others are in control and setting the rules differently to the perpetrator, the exposure cannot be bullied away and crumbling can occur as the perpetrator is subject to the environment they are not in control of. They recomposing themselves following this devastation, which often includes seeking the use of a chemical substance to mediate the enormous fight or flight they have experienced. They will then return to their bold self and the usual traits of vitriol are expressed towards those who caused the humiliation with those who are their blind faithfuls and a return to the allure of greatness is seen. There is no self reflection on the flaws exposed.

The usual tactic is to deal with shame by pride, so this exposure of their deep indwelling shame is counteracted with great pride. This topic is deep and complex and is discussed in the article Shame, Pride and Blame. They will pretend they did not crumble and will gather their loyalists around them to find fault with their critics not with them and in their own lying will even allure to the greatness they portrayed despite having been publicly dismantled. Some loyalists co-feed off the grandeur.

Some narcissists instead won't crumble even in the face of the greatest exposure of their flaws, they will simply continue in the narrative that they are flawless. It depends what they fear losing. The next verse from Job following the earlier ones, is of Leviathan being 'the king over the children of pride' (verse 34) and pride is their driving force to avoid revealing their shame.

Often the narcissist really cannot see what they do. They can literally accuse others of doing the very thing that others have been tolerating in them for hours or days or months. If this is pointed out they genuinely can't see and reflect back that what they were doing is a correlation. They certainly can't find humour in their own hypocrisy. In their mind their actions are justifiable while the action of others is intolerable.

If the narcissist is proven to be wrong, such as by written evident they will go to great lengths to minimise their error or its importance or to provide a work around as to why they weren't actually wrong. In cases where the error is found to be humorous by others, the greater the expression of humour or the sharing of the story as humour with others, the greater the humiliation for the perpetrator. There can also be a deflected attack on the person who provided the evidence, usually by an unrelated attack on their character or their achievements. There may also in severe cases of vice, be a campaign to erase the person. It can be a campaign of mass mentality, where people know not to speak of the name, success, achievements or concern for the person. It is this erasure that has been happening to Geoff Bullock for 30 years at Hillsong. Despite being the musicman that began the music that Hillsong is, in many of the records related to Hillsong and in the perception of many people, he doesn't exist.

Another Enemy Entity - Janus

Time as we know it has two aspects to it, passing time and appointed time. We all experience passing time everyday as a continuous cyclic traversing. There are things that we do in passing time, such as having a to-do list that we work through during the day and carry over to tomorrow if needed. In appointed time we arrive at places, expect a phone call or turn on a TV because of appointed time. We revolve through cycles of time from minutes to millenniums. Appointed time is an aspect of Lillith while passing time is related to Belial. We know from our language that time is something more than just a passing of circumstances before us. We talk of 'spending' our time like a currency of value for trade. We speak of it as a weapon in that time can be used against us. We credit it with the power to heal. We speak of doing things to kill it so we don't have to endure it.

While Chronos is deemed as the god of time, there is another related spiritual entity of the double-faced mythological god Janus. Janus in having two faces is said to represent the past and the future and is able to throw us between the two, leaving us unable to live in the present. This would leave us contrary to the words of Jesus who said to focus on the day at hand. Being held in the past is debilitating and sabotages the present and the planning and investing into the future. But being held in the future makes us chronically invested in something not yet here and negates the ability to deal with the past. It sabotages the intended balanced connection between the past and the future to assist the present.

Only living correctly in the present gives us the needed perspective of time as a resource and currency. By being correctly placed in the present, the passing of time should bring us to our appointed times. We have all experienced missing a known appointed time due to forgetting, unexpected traffic, distraction or the actions of another and so not being where we should be when we should be there for an appointed outcome. We have also all come to know of appointments that we did not have, that would have changed events in our lives had we had them. Like most other things that happen in both the physical and spiritual, there are also unseen appointments that happen in the spiritual with missed intended appointments and so missed outcomes that we rarely realise or don't understand why an expected outcome didn't arrive. Again this concept was somewhat addressed in the movie Sliding Doors in which opportunities or appointments were missed based on decisions made that changed the course of life. While in the movie credit for this was given to self and a form of fatalism, it is obviously evident that there may also be other realistic spiritual sources behind it. The Israelites had an appointed time in Caanan after coming out of Egypt, but because they chose fear over the promise God had given them their appointment was delayed 40 years. That obviously brings a change to the intended circumstances. The Feasts of Israel are still held every year, even if all the rituals cannot be followed. They are termed 'moed' which means appointed times. In Genesis, one of the jobs of the sun and moon is 'moed', as they are tasked with the keeping of the appointed times or ensuring people were where they were to be at the right time obviously by their ability to reckon time.

As the entity at work against appointed time, Lillith is credited by Anne Hamilton as originally being resourced to ensure appointed times were kept in the throne room of God. Now it seeks to sabotage the divine appointments that God has for us. A defiled

connection between passing time and appointed time or not being positioned correctly in the present potentially through Janus, can see appointed times continually missed as we are not where we are intended to be in passing time to meet appointed time. Eventually the plans can fail to eventuate in one's lifetime.

By its hold on time past and future, Janus overlaps with Chronos who is the mythical god of time. Lilith as related to appointed time can also stake us by wounds to the past or to Chronos or Belial who relate to passing time, while Belial related to passing time is also the abuser. While this may seem a fictional stretch, it is mythology itself that tells the story. Chronos ate his own children to avoid a prophecy that his son would kill him and so avoid the appointed time of his death. As such Chronos is known for its abuse of the future by the past. Remembering that mythology is potentially about the fallen entities bragging of their deeds and so Chronos as the god of time, boasting of its ability to change people being able to reach their appointments by affecting their relationship to time in that the future can be abused by the past. It seems that in order to fulfil God's intended plans for us we need to be in both the right places and at the right times to meet his appointments for us. Therefore we need to be grounded in the present, while able to reach into the past and future but grounded in neither.

In the mythology Janus is credited with initiating financial enterprises and humankind's transition from uncivilised to civilised. He is credited with the creation of coinage with Roman myth crediting him as the first being to produce coins. Obviously coins relate to trading. In Ezekiel 28 trading was the reason given for the fall of one of the spiritual entities. Industrialisation or being civilised is about production and trading. Trade has transitioned from simple barter to the present day, where trade and its associated financial enterprises have fathered multiple industries of their own. Finance is no longer just a means within industry. Governments abuse and manipulate their citizens in order to grow their economies, which is their finance. Economy growth is now the number one goal or a high priority of every nation on the planet. Finance is by far the greatest idol known to man personally and corporately. Its allure is attached to a desire to be able to trade at will as a consumer.

Hebrew thinkers are very aware of the connection between the body and the spirit, while Greek thinkers embrace them as separate. Yet the connection is why a visible physical body can be healed by an invisible spiritual prayer. It is why invisible spiritual grief can

make a person physically visibly sick. In another of Janus' mythological attributes it is credited with inhabiting the junctions between the concrete and the abstract. The physical and the spiritual are forms of the concrete and the abstract. Potentially Janus has taken up posts not just in the concrete and abstract junctions of some aspects of creation, but potentially including the junctions of the physical and the spiritual. If this were the case, our idolatry of finance and trading in the physical may have invoked the rights of Janus, and may have thus opened the doors for it on these physical/spiritual junctions. It may be another reason why there is so little healing seen today through prayer which occurs at the physical/spiritual junction.

Janus as the oldest Roman god is also credited as the god of openings, boundaries, beginnings and endings, because the ending of something has to be the beginning of something else. It makes Janus associated with walls, because walls have to have openings and they provide boundaries. Without a wall, a gate or a door is no longer an opening. The only purpose of doors and gates are as openings in walls, so without walls they lose their intended purpose. Janus is also god of dualities because of its two sided face. As a liminal god related to thresholds, it was credited as the god of the physical thresholds of doors, but also of spiritual thresholds which include times, such as a new year where he could see forward to the future of the new year, while looking back into the past of the old year. In calling himself The Door, Jesus was declaring his lordship in being the threshold to pass through and that can close, not the fallen entity that posed as the door in Roman mythology. It is one of many names Jesus claimed back from the entities who had claimed them through mythology.

Janus is a god of Rome alone, not originating from Greece like many other Roman gods. But the Greeks did have a two-headed dog called Orthes and the Etruscans god called Culsans was a man image with two heads. There is not as much information on it as there is on Janus, but it has links to gates. Etruscan gods came from the Tuscany area that was its own kingdom, before being swallowed up into Italy. As such their gods were considered to be independent as they were not acquired from predecessor empires. It seems these connections would be unlikely if the mythologies were fictional in their making. Janus' two heads are usually represented as being aged and bearded, which is often deemed as portray wisdom.

The two heads have multiple representations besides time. As the god of doors, every door has two different aspects, directions and places on the two sides of the door, These

can be vastly different such as being on the train or missing the train and still on the platform with the door closed. Also by looking forward and backwards related to time, Janus is credited with a knowledge of the past and a knowledge of the future. While Belial relates to time passing and Lillith relates to time appointed and so the thwarting of them being able to line up together as they need to, Janus is credited as affecting both and so can use time to affect appointments.

The Romans were obsessive about lineal spaces or places of transitioning from one space to another, from one area to another, one substance to another or even one concept to another, because they were aware that things could go wrong in those transitions. As such they were weary of what they did at those transitions and the performing of rituals to please the relevant gods at the transitions and particularly Janus as the god of transitions. Transitions also occurred in cycles such as years, which had smaller cycles of months, which had smaller cycles of days, which had a duality of day and night. Each of these were considered as a transition requiring safe passage by the placating of the god Janus. Cycles weren't just about time predictable cycles, but also expected life cycles such as marriage, births and deaths and so there were transitions into these events too. Other events would also have transitions such as going from childhood to adulthood, changing seasons and changes of landscape or of land use such as city and rural. As Janus is the god of interfaces and has two faces, it can affect the way something is seen in two different ways on the two different sides of the interface. Thus something in the spirit realm could look differently in the physical realm or how one thinks in their head, but then how that is actually expressed by their words. We know there are the two perspectives of any event between two people, with the accompanied saying, 'There is two sides to a story'. To have two sides to it the event has to have an interface.

Janus is found in another interesting place. A man named Geoffrey Monmouth wrote 'The History of the Kings of Briton.'¹¹ It was a long tale which included King Lear who was later propelled into Shakespeare fame and King Arthur of the Knights of the Round Table. The tale embraces much related to mythology and legends, and was eventually declared to be fictional. However, there is always a duality in events, that of the physical and spiritual as shown to us in history by Daniel's text and in the future in John's text. Daniel's book includes the historically recorded defeat of the kingdom of Persia by the kingdom of

¹¹https://en.wikipedia.org/wiki/Geoffrey_of_Monmouth

Greece under Alexander the Great. But Daniel in chapter 10 sees and reveals the spiritual events that were taking place unseen by the physical players. A battle in the heavens between an entity called The Prince of Persia and another heavenly being. Daniel has been praying and a spiritual messenger was bringing a message to him, but was stopped by the Prince of Persia from bringing it. The angel Michael came to assist so that the messenger could come to Daniel, then the messenger would return and finish the battle. This portion is just part of the whole spiritual story recorded. If the whole of the spiritual story was told, it would relate to the physical story, but would look very different to it yet be just as valid as the spiritual events behind the physical events.

The History of the Kings of Briton could be the events of the spiritual backend of the story of England¹². It is the kingdom that has continually retained its high place of power and dominance on the world stage compared to its predecessor kingdoms of Egypt, Persia-Iran, Babylon-Iraq, Greece, Media, Assyrian, Spain, Russian, Umayyad, Ottomon-Turkiye and others mostly Asian. There are some notable comparisons to the known physical events in Monmouth's story, such as the interplay between the independence of England from Rome, with England in the physical under the Roman Catholic Church until the breakaway of Henry the 8th to form the Church of England. There was much bloodshed between the ongoing fights for the position of religion between the independence of Protestant England and returning to Catholic England under Rome. At the same time the dishonour of God and faith was invoked as King Henry was not looking for freedom from a heretic religion, he was looking for divorce and Rome had refused.

At the end of The History of the Kings of Briton, King Lear's daughter buries him in a temple dedicated to Janus¹³. If this is the spiritual backend, this may be the clue to the entity behind England. It was London that became the first financial hub of the world, now somewhat tied with New York for the title, though the USA came out of England. Janus is known as the god of financial enterprise. It was England in which industrialisation began with Lord Townsend and his turnips, resulting in his agricultural revolution that birthed the industrial revolution. Janus as the god of transitions is credited with being at the interface of the change from subsistence farming to corporate farming and then from the cottage industry to factory industry.

¹²https://en.wikipedia.org/wiki/Historia_Regum_Britanniae

¹³<https://ulasnews.com/2020/05/26/leir-of-leicester-the-archaeology-behind-the-legend/>

There are many countries who still reside under the authority of the Crown of England. Even if it is only deemed in the physical to be ceremonial, in the spiritual the entitlement of authority perhaps remains in full. These countries include Australia, Canada and New Zealand. All other countries are smaller or island nations. Numerous authors have noted the identical societal, moral and political policy decline of England, Canada and Australia. New Zealand is not included in their comparison as its similar decline came earlier and solo. If Janus was and is the entity with spiritual authority over England, it stands that Janus would also be the spiritual entity of Australia, Canada and New Zealand.

Janus is credited with being the god of industrialisation and progress and so also the inventions and ideas of mankind. While we tend to applaud our ingenuity, it includes asbestos, plastics, teflon and forever chemicals which were all lauded as industrious advances, yet are now relegated to disease causing hazards. Even today in all work place death, asbestos is the related cause of 70% of them. Our engineered ingenuity of finance, trade and commerce is also lauded, but its beneficial tipping point has passed and is now more destructive than advantageous with high financial burdening of households, families, the role of parental due to time and home ownership. Financial institutions are repeatedly found to be highly embroiled in corruption and abuse as they leverage those who use them to increase profits. Our progressive productivity has developed a consumer culture where the amount of consumption exponentially grows, waste management thus has to expand to manage the growing volume of related throwaway material and greed is encouraged by the encouragement to consume. The result of this self indulgence is associated illness both personal, social and environmental.

As the god of the transitions of industrialisation, it would be Janus who is credited as overseeing the events of England starting with the agricultural revolution into the industrial revolution and the change of trade related to Janus, leading to the events of starting a penal colony in Australia and starts are credited to Janus. It would also be Janus who is credited with the transition of those of England becoming a different type of nation in North America. The USA severed their tie to England though, while Canada still has theirs. Australia successfully attempted to sneakily do so with the Australia Act in 1986 in a legislation that takes accountability of the Governors and Governor-General away from the Monarch of England and gives it to the Prime Minister and Premiers. If the Governors want to complain about the nation's leaders, they can now only complain to the nation's

leaders, not to the Monarch. Yet it looks on the surface and is still believed by most of the people that the Monarch is the Head of State for Australia. Whether this secretive attempt to prevent another ousting of the government has any authority in the spiritual realm is unknown and whether the tie to England remains and so potentially to Janus.

In the book of The Revelation, Jesus makes a first person statement addressing three things about himself. He is the beginning and end; he consumes all of time as the one who was, is and will be; and he is the Almighty or the Sovereign of all that is.

1. He is the beginning and end. In the last chapter of The Revelation he declares he is not only the beginning and end, but also the superlative and finale, and the starting point and the finishing culmination. He is all things related to the beginning and end and to starts and finishes. This is a direct challenge to and redemption of the traits that were claimed by Janus as the beginning and the one always at the end to begin again. Terminus was declared the Roman god of endings and had other crossovers with Janus, but its introduction as a god was much later, potentially with Janus credited with endings until Terminus' arrival. Many cite Janus related to endings.

2. He consumes all of time as the one who was, is and will be. Janus is credited with the power of time as the two faces who can look into the past and into the future and in doing so can control both. Jesus statement nullifies the Janus' claim.

3. He is the Almighty or the Sovereign of all that is. Janus was called the god of gods.¹⁴ It sounds like a claim on the title El Elyon or God Most High which is the Sovereign. There can only be one Sovereign.

Jesus also gave a short discourse about himself being the door. It is Janus that is credited as being the door. In his discourse Jesus declared not only that he is the Door for the sheep, but that he is also the Shepherd who enters in through the Door. He says the thief doesn't enter in through the door but goes over the wall. As Janus is the one who claims to be the door, it seems this rebuke as a thief is related to Janus. It is a huge blemish on a door-god not to be able to access the door and having to go over the wall. It makes a sham of claiming to be the god of the door when you have no authority to even use the door. This door is obviously a spiritual door to be something Jesus both is and goes through. It gives the spiritual realm a context that we cannot comprehend in comparison to the physical realm we know.

¹⁴<https://www.ancient-origins.net/myths-legends-europe/janus-figures-0011548>

Jesus then specifies not only is he the Shepherd but that he is the Good Shepherd, thus insinuating there is also a not good shepherd, one who attempts to portray being a shepherd but who is a thief and in further detail comes to steal, kill and destroy. A third party is discussed as the ones who are the hired shepherds, but who forsake the sheep when trouble comes, unlike the Good Shepherd who gives his life for the sheep. This discourse seems to be a continuation of a direct rebuttal towards Janus who goes over the wall. The only reason to go over the wall, because you can't go through the door is to get into the sheepfold to access the sheep. The purpose of a thief accessing the sheep is to steal the sheep. By also killing the sheep and destroying the sheep shows that the stealing of the sheep is not about taking them for himself, it is only about taking them away from the Good Shepherd. The thief does this while portraying to the sheep that he is a shepherd.

The discourse in John chapter 10 reveals a dimension that we do not understand, that Jesus can be both the Shepherd and the Door that he goes through as the Shepherd. Also in Psalm 24 David wrote about the Lord of Glory who he revealed to be Jehovah Tsaba. Jehovah Tsaba overcomes Belial and rides at the head of the army in The Revelation. This is Jesus. In Psalm 24 this King of Glory, who thus is Jesus comes through the heavenly gates. If he is the Door/Gate and is the door for the sheep, he is also seemingly the Door/Gate for Heaven or the heavenly gate. This seems more so as Janus was known as the 'custodian of heaven and the keeper of its gate.¹⁵', as one of the titles used by Janus but obviously as a counterfeit. It seems Jesus is also the Door of Heaven which he rides through as the King of Glory. So just as Jesus is the Shepherd and the Door that the Shepherd goes through, he is also the King of Glory and the Gate that the King of Glory enters through. Again this is a spiritual realm beyond our understanding.

Janus also carried a key in his hand, primarily related to being the god of doors, but also in having theoretical keys such as to the mysteries of life. Jesus is recorded in Revelation as having the keys of Hades and death and the key of the House of David, while the keys of the kingdom of heaven were recorded as given by Jesus to the disciples. Jesus chastised the sect of the scribes for taking away the key of knowledge from the people. Obviously Janus does not hold the keys. Jesus does.

¹⁵<https://www.ancient-origins.net/myths-legends-europe/janus-figures-0011548>

Janus was also credited with being at the creation of the universe and at the beginning of the existence of humans. This is possible as the scriptures say that the angels sang for joy at creation as they were created before it. So technically Janus may have been there, but allures to being a causative factor rather than simply an observer. As a rogue he then attempted to make claim on things he was not entitled to and brag about them in the mythologies. Jesus took back many rogue claims of title with this being just some of them. We wait for the day that is declared when his victories are enforced.

As can be seen Janus was the god of transitions. The entities that Anne Hamilton explains are all threshold entities and also gods. But they each oversee different thresholds. Thresholds are transitions. Janus isn't a watcher over a transitional threshold, but is a god over all transitions and thresholds. Scripture classes spiritual beings who fight against humans as Principalities, Powers and Rulers and so there is hierarchy. Thus Janus could have a position over the others concurring with the title 'god of gods' and as a spiritual ruler over England.

But the issue is so complex because as seen above it is tied to a realm that we do not even understand how it presents or how it works. While much of the credits given to Janus can be seen tied to the events of British England, Janus is not deemed a god of England. A god named Bran of the Welsh mythology is. Just because we make or take a god does not define spiritual influence over us. In the text Laban had made his own household gods of wood and stone that are classified as 'not even gods' by the apostle Paul, because they are simply a physical substance not a heavenly being. Yet there were other spiritual beings influencing Laban's life that he had not embraced as his gods. This god Bran is named as a son of the god Llyr which may or may not connect to the name of King Lear. Janus may not have been the publicly acclaimed face of the Briton England, but in the backend may have been a very spiritually influential part of it.

The Babel We Didn't Understand

The technological push of the last decades is front and centre of this issue of immortality and humans are front and centre of the push. The idea of artificial intelligence has been around since the Flintstones, but incorporating it into the human body hasn't. It came to us through the Bionic Man and Woman shows of the 1970's. Though they did not engage in brain altering technology, the idea of bionic vision and hearing was part of the cache of the upskilling of these humans. In remembering that we the public are significantly in the dark in knowing the boundaries technology has crossed, we have no idea what possibilities are available and what may have already been played out. Certainly the idea of trans-humanism for soldiers has not been hidden from public knowledge.

We are in our original human form an interface of two, that of the physical and spiritual. This would be changed to an interface of three – the physical, the spiritual and artificially intelligence. It is a topic that Yuval Noah Harari speaks of fondly. What was the claim at the tower in Babel, that 'nothing they set themselves to do will be impossible'. The scattering of the people at Babel may also have been an act of mercy, to slow down man's naive intent on improvement that causes destruction, that is possible by a use of knowledge that has been acquired through life, but was not permitted to be entered into within the gates and doors that God had originally placed around the walls of the life of mankind. This knowledge only became available to us when our foreparents ate from a tree called The Knowledge of Good and Evil. It opened the way for those spiritual enemies to download to us things we were not intended to know, because in our lack of understanding we would use them to destruction.

Authority

Janus is deemed the god of interfaces, which would include between the physical and spiritual realms. Authority is also a place of interfaces. The centurion was credited for his understanding of authority of, 'I say 'Come' and people come'. A person in using authority, requires it to cross a number of interfaces, from their mind through to the physical where they speak it, then the interface between the speaker and the listener, the listener in hearing meets the interface of their mind, they recognise that authority as needing to be submitted to and cross the interface from the mind to the physical to perform the physical response. Janus targeting interfaces could therefore potentially interfere with the power of authority especially as lawlessness is seen to increase. Ultimately however, this status of being the god of interfaces is usurped. Yahweh God is the God of interfaces. He is the creator of interfaces including the physical/spiritual realm, time/space, life/death, land/sea, earth/heavens and spirit/soul to the point we are told that only the word of God can determine the differentiation between the interface of the soul and spirit. This battle of interfaces is seen in the events of the tribulation in the book of The Revelation, as all of the interfaces of the realms of physical-spiritual, time-space, life-death, land-sea, earth-heavens and spirit-soul are addressed with the ultimate authority of them belonging to God and restored in righteousness by Him. Many of the Psalms such as 18 render the events happening in the spirit realm related to physical events on earth.

Another example related to the topic of the physical/spiritual that can be seen in the physical and shows the battle between these two sides is in wounds that occur. While it is

discussed here in relation to the physical body, its parallel to the spiritual can be seen. An unhealed wound places great strain on the body. Any wound, injury or infection causes the body to respond with inflammation which provides the healing process, but when it becomes long-term and chronic because the wound cannot be overcome, it places the body under great strain. Inflammation involves heat related to the increase work being done at the site of the wound. Initially it is a provision for healing, but when chronic and misappropriated it works against the body. Resheph as a face of Leviathan is known for its destructive heat whether through fire, conflict or inflammation. The Resheph prolonged heat of chronic inflammation has many sources, including the body's reaction to things foreign to it, such as fake or highly modified food. Shalom with nothing missing or broken is what happens when a wound is healed and there is no longer anything missing or broken and works as intended. Shalom seeks wholeness and the body seeks homeostasis which is the state of the body functioning to sustain life. Jireh sees need and so provides resources, while the inflammation of the body sources that which is needed to repair the wound. The body responds to the commands given so this can be provided. Without obedience the provision doesn't come. Some ingested chemicals as medications like cortico-steroids prevent the body's obedience to responding and sending the requirements to the wound site. Without the obedience the provision of healing cannot occur. Rapha sets to make the things right and part of that process is the healing of the wound, while Python-Asclepius attempts to continue to cause ongoing illness in the body by promoting the continuation of the wound. Shaddai provides the needed nourishment required for the healing process, while Rahab works to cause further ongoing inflammation by further damage to the wound by whatever damage can be achieved and the wasting and loss of the things needed for healing. Leviathan seeks the ongoing brokenness of the body so its systems can not work effectively as they should and Lillith seeks the vetoing of nutrition needed for healing and where possible will consume it herself. This all brings about the wastedness of Rahab as the body uses its resources to manage the wound, leaving the rest of the maintenance of the body under-resourced. If possible the body will be unable to resource its repair, the wound will exacerbate and overwhelm the body causing dysfunction and if possible ultimately resulting in death.

While these spiritual entities work together to increase affect they are only following what they have seen. This principle comes from God. As it is written one puts 1000 to flight while two sends 10 000. There is a natural exponential effect to our work when we work together. This of course can be seen through the work of God. Jehovah-Jireh sees and

so provides and that provision come through the healing and restoration of Jehovah-Rapha with the nourishing and nourishment of El-Shaddai in the inclusivity and embracing of Jehovah-Nissi. Jehovah-Shalom seeks for completeness and wholeness which requires the provision of Jehovah-Jireh, the work of Jehovah Rapha to make right what isn't functioning properly against the constricting work of Python and the ongoing nourishment of El-Shaddai to remain whole and functioning. Nothing is stand-alone.

These worked combination are seen repeatedly with all these entities – the mistruths of Ziz resulting in the crushing effect of Python; the abuse of Belial resulting in the losses caused by Rehab; the abuse of Belial combined with the mistruths of Ziz; Belial's abuse that leaves a person crushed by Python; the abuse of Belial caused by Lillith's backstabbing. The combinations go on and on. But so does the redemption and restoration of our God. As he heals, provides, nurtures, comforts, gathers, fights and mends we see him. When he is at the lead it is Jehovah Tsaba, when he is in the midst it is Jehovah Nissi, and in the day to come it will be Jehovah Tsidkenu, the interface of the physical and spiritual.