

I Have Surnamed Thee... (Isa. 45:4)

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This is a re-composition of a follow-up to a set of blog posts I wrote from 2/17-3/18/2023. On 2/18, I relayed to Tā my 1/20 editorial, "Reform Judicial System, H6666" which points out that the OT def. for "justice" is also translated "righteousness," pointing to how repentance is the needed change to see the corrupt (666) judicial system get back on track.

When she came back on my radar on 8/22, I revisited some of material I had looked up, including that p. 635 (ASCII sum of her first name) WDT includes the def.s, "right [H6666] In accordance with or conformable to law, justice [H6666], or morality; righteous [H6666](ness) [H6666]." I^{then} wrote "Message of Gladness" in the margin, a piece I performed in the 7/3 talent show, a piece I composed in 1997 for my parents' mission farewell, putting to music some scriptures my dad compiled. It opens with the lyrics, "righteousness will I send down from heaven, truth will I send forth out of the earth, to bear testimony of mine only begotten..." (Moses 6:72)

A few minutes later, on 8/22, I "randomly" (God-directed) opened my Bible to pp. 916, 917, spanning Isa. 45:3 - 46:8, which ends up having very significant relevance. The word "righteousness" appears 6x on those two pages, surpassed only 3 other places in the Bible

(pp. 758,9: 9x; pp. 1420,1: 12x; pp. 1428,9: 12x). Consistent with my book title, None to One... (N→O), the word "none" appears 7x on this page. And consistent with ^{the} theme of the book being that what enables the planet to evoke the repentance clause (r.c.) is ~~for~~ one ♀ to step forward ^{to accept} my invite to team up with me to play this role, to propagate my voice on the outside, embracing my message, verse 24 seems very relevant both generally and specifically to the circumstances of my being moved to GLS-4 on 8/20. Things had become very toxic in my pod and section at B-4-3 203T. Many inmates were getting extremely rude toward me, and began threatening me physically. <*> Now, with all this in mind, let's consider Isa. 45:24 on this page I opened to on 8/22. Read it carefully.

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"24 Surely [Isa. 55:11] "so shall my word... not return into me void, but it shall accomplish that which I please... ^(compare vs. 25) [^] shall one [♀] say, in the Lord have I righteousness [is so with everyone] and strength: even to him [HFITF, in this context] shall men come [2 Ne. 28:32 including] The Gentiles <LDS> will deny me; nevertheless <even after all this>, I will be merciful unto them... if they will repent <r.c.> and come unto me]; and all that are incensed against him [as illustrated recently in B-4 housing] shall be ashamed. [Their ~~rudeness~~ ^{there} [^] will be ~~ava~~ view-able to all via the II.]

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Segueing from that verse, I think of Matt. 25:40
"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." In this case it is literal. And that is one of the reasons for this veiled in the flesh ministry. The person you're interacting with could actually be HM or HF. They blend in with everyone else. Furthermore, given that "Ye are gods," is true of all of us — we're all called to be Immanuel — anyone we interact with is God, at least potentially. Are we helping foster them to rise up to their full potential?

This veiled persona motif is depicted in Isa. 49:2,
"... in the shadow of his hand hath he hid me...; in his quiver hath he hid me." Back on the two pages I opened to on 8/22 is this verse (45:15)

"15 Verily thou art a God that hidest thyself, O God of Israel ["H3478 he shall rule as God:—Israel"], the Saviour.

16 They shall be ashamed [that berated HF & HM], and also confounded all of them: they shall go to confusion together... [Isa. 52:15 "for that which had not been told them shall they see; and that which ^{they} had not heard shall they consider."]

I also think of Prov. 25:2 "It is the glory of God to conceal a thing: but the honour of kings is to search out a matter."

"17 But Israel ["H3478 he shall rule as God:—Israel", aka ChoffB in this context] shall be saved in the Lord with an ever-lasting salvation: ye shall not be ashamed nor confounded [2 Ne. 6:13 "... the people of the Lord

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shall not be ashamed. For the people of the Lord are they who wait for him; for they still wait for the coming of the Messiah..."]

Page 916 opens with a verse quite well-aligned with this notion: (Isa. 45)

"3 And I will give thee... hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel ["#3478 he shall rule as God: - Israel"]

4 For Jacob my servant's sake, and Israel mine elect [ChafFB, in this context], I have even called thee by thy name: I have surnamed thee, though thou hast not known me."

In reading that, I realized I did not know Tā's surname. I wondered if maybe I was assigned with being deriving it, e.g. via AB. I prayed to be thus guided, if that be God's will, but nothing materialized over the next couple of days, so I then asked her directly what her surname is, and she told me. (More on this, below.)

I'd like to comment on what seems like a huge contradiction of 45:7 "I create evil" with the rest of scripture that makes God synonymous with good. When you realize that we're following a script here on this planet, with different souls playing the various roles in the various important plots; and you

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remember that "it must needs be, that there is an opposition in all things. If not so, --- righteousness could not be brought to pass, neither wickedness, neither holiness nor misery, neither good nor bad." ; then you realize the importance of allowing people their agency to be evil, and the growth it gives people to oppose that evil. I would have preferred (as a mortal with limited perspective) the word "allow" instead of "create" in 45:7.

I'm confident that in planning my life before I was conceived that I chose my weaknesses and the sinful acting out that I would do to land me in prison, to overcome / rise above — an extremely difficult test, consistent with my soul age. So, in this context, I can see the wisdom in the string, "I... create evil." God is not pro-evil, but sees the value of overcoming evil.

The next verse ties to the opening lyrics of my "Message of Gladness" anthem I cited above:

"8 Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the Lord have created it." (Compare Moses 6:72)

This strong tie to my anthem, that I had noted minutes before opening "randomly" to these two pages of Isaiah, bespeaks divine guidance / intent undergirding my attention being brought to all this.

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Another strong tie to p. 635 WDT I cited above, with the words "right, justice, righteous(ness)" from def. H6666, is 45:19, "... I the Lord speak righteousness, I declare things that are right."

45:13 depicts what I present as a key part of the "ChofFB Mission Statement" in Appendix A-1 of FN→0. It concludes, "One of our first united endeavors will be to design, commission, and assemble the Sky Venue (S.V. Eph. 3:10,18; Isa. 14:13; 57:15; Jn. 14:2,3...) for the lifting up event (1 Thes. 4:16,17; D&C 88:96-98, 109:76; 76:102; 78:21; 9:14; 5:35; Eth. 4:19; Hymn. 41...), which will become the New Jerusalem (1 Thes. 4:17; JST-Gen. 14:32,34,35; JST-Gen. 9:21-23; 3 Ne. 21:25; Moses 7:62; Rev. 21:1-5...)."

"13 I have raised him up in righteousness, and I will direct all his ways [Isa 57:15-19 regarding the addict 18: "I have seen his ways, and will heal him. I also will lead him also"] and he shall build my city..."

The next string, "and he shall let go my captives" relates to (A) evoking the r.c. that prevents society from going to destruction and captivity, (B) unseating the deep state establishment / Marxist global conspiracy, ~~(C)~~ (C) all those who become ChofFB have complete power over Satan, etc.

Speaking of "none to one", the word "none" appears 7x on these two pages. Essentially all of them are along the lines of the first instance in 45:5, "I am the Lord, and there is none else, there is no God beside me..." That might seem to contradict the "Ye are Gods"

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theme of my work. 45:5 is the perspective most all believers from the Judeo-Christian world hold about God. So is this a contradiction to the "Ye are Gods" angle? How could both be true at the same time? I see Jesus' intercessory prayer aligning these (John 17).

"21 That they [disciples] may be one; as thou, Father, art in me, and I in thee, that they also may be one in us..."

"22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:"

23 I in them, and thou in me, that they made may be made perfect in one..."

The book title "none to one" starts with ♀ answering ~~him~~ the invite, and a cascade of ChofFB becoming part of that one body of Christ."

To confirm the compatibility of these two perspectives ("none besides me" vs. "Ye are Gods"), the verse just after 45:5 "there is none else" has a near verbatim tie to 41:25, "... from the rising of the sun shall [s]he call upon my name." 45:6 opens, "That they may know from the rising of the sun, and from the west [e.g. Utah], that there is none beside me..." The reference to ^{as} "the potter treadeth clay" in 41:25 parallels the potter reference in 45:9.

These ties are significant because two verses before 41:25 is this reference?

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"23 ... that we may know [compare 45:6 "that they may know..."] that ye are gods..."

The verse before that has the wording, "let them shew the former things, what they be, that we may consider them, and know the latter end of them... that we may know". That parallels the wording in 45:21 "... who hath declared this from ancient time? who hath told it from ancient time? have not I the Lord?..."

Now, back to the "I have surnamed thee" string in 45:4. On 8/25, when I learned Tā's surname, I looked up its ASCII sum in A/B and found some interesting/significant ties, but wanted to make sure I got the correct spelling, which I confirmed the next day. Within minutes, the wording came to mind, to tabulate ^{the} ~~its~~ ASCII sum ^{of} "I have surnamed thee Grohar." = 2563.

In the NT lexicon (Strong's '07), listing every ^{Greek} word in the NT alphabetically, then numbering them, we have:

- Gr 2563 a reed; a pen [me writing this report]
- Gr 2564 to "call" (properly aloud): - bid [invite to this role], call (forth), (whose) name (was called), (whose) surname (was called).

Verbatim

The "aloud" relates to my posting this publicly. ~~It~~ ^{The above} certainly relates to 45:21 mentioning God declaring this from ancient time.

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The OT def. H 2563 seems to have mortality as its theme. H2562 means "wine", calling to mind the Greek def.s surrounding "T". Remember, def.s G4993-8 all mean "sober", then comes T, then comes "G4999 taverns". Remember, in the chiasm of defn. meanings on p. 701 WOT (the ASCII sum of thy hypothetical "Tā Allan"), "T" forms the opening[^] element of the chiasm, as the opening of the next page.

Def. H2563 includes meanings, "hōmer from H2560 ^{H 2560} (to boil up; hence to ferment); a bubbling up, i.e. of water, a wave; of earth, mire or clay [tabernacle of clay]..." FWIW, these def.s occur on p. 1499 of Str.'07. 499-9284 was my phone number in Boulder, CO growing up.

Surname 611

The ASCII sum of Tā's surname comes to 611. The def.s in vicinity of OT def. 611 convey the notion of HMITF being a medic in prison.

- H610 anointed [meaning of Messiah/Christ], i.e. an oil flask: - pot [chalice - code for ♀] [Combined = HMITF]
- H611 [ant., expounded below] hurt: - mischief
- H612-7 [except H614] prison(er)

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^{M-W-C} WOT gives these relevant antonyms for "H611 hurt".

"Hurt 1: v. Ant. doctor, fix, mend, patch ~~rebuild~~, rebuild, recondition, reconstruct, repair, revamp. 2: adj. Ant. faultless, flawless, impeccable, perfect, complete, entire, intact, whole, undamaged [are medic objectives]. 4: v. hurt (for) Ant. have, hold [bride]"

M-W-C includes these ~~me~~ antonyms for "Hell mischief."

"Ant. earnestness, soberness, sobersidedness." This ties to the

"G4993-8 sober; T; G4999 taverns" set above.

NT def. G611 relates directly to a key theme of None to One, finding a ♀ partner who will solve/resolve the "none to answer" problem that ~~has~~ ^{the brink of} been keeping the r.c. from unfolding, keeping society on ^{rock-bottom} collapse.

G611 to conclude for oneself, i.e. to respond; to begin to speak (where an address is expected): - answer

Page 611 of Str.'07 entries relate strongly to the mission to bring the kingdom of heaven to earth, with entries "kingdom(s); kingly; kings," though only the leadership aspect applies, not the monarchy.

Page 611 of the Bible appendix doesn't have much resonance, but there is a strong synchronicity^{def.} in the ~~name~~ "Caleb" on that page. Two days after looking that up, the movie that the volunteers showed to us in the chapel was "Fireproof," whose main ~~actor~~ character was named Caleb - not a common name. He parallels me in several ways, especially his having turned to porn and abandoning religion. His healing/~~was~~ pivot point came from committing his life to God. He became a changed man. The name Caleb applies to me in another way as well.

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On the facing page is this string: "By and by. An English term that in 1611 [includes the 611 digits] meant 'immediately.' However, in common usage today it has come to mean nearly the opposite." Hopefully, this points to her stepping forward in a timely way.

The def. "Calendar" ^{also} ties in in a strong way. The entry "One" ($N \rightarrow 0$), relating to HMITF in my context, in Str.'07, spans from pp. 821-9. 8/22-28 was the span of days that Tā came back onto my radar, within that span of numbers, represented as calendar days.

Remember, on these pages under the "One" entry are many significant def. #s that relate to my paradigm, including H376 (ASCII sum of "HMITF"); H80¹2 (801=UT macrocosm brsde); G143¹8 (1484="Heavenly Mother" ASCII); H112¹ (1120="Alphabetic" ASCII); H3605 (365 days in year; metaphor for ♀; p. 365 WOT is where "Girohar" inserts alphabetically); H722²7 (7225 was my house address growing up in Boulder, CO); G40 (significant number in Bible); G1538 (1-385 is the 801 UT overlay area code); G3739+G3303 (303 is CO tel. area code; 80303 is Boulder's zip code); G2596 (my SSN suffix: 2569).

FWIW, 611 is transposed in the zip code for the new person here, 84116. More directly, our physical address is 1480 N. 8000 W. 1480="Heavenly Father" ASCII. 801 is one digit removed from being encoded in the street #. 801 is transposed in 1480.

P. 611 O x 4

Today, I looked up p. 611 in my tattered Oxford Dictionary of Current English, 4th Ed. (ISBN 978-0-19-929996-6). I rated it a 9.5 in relevance. ^{Most significantly,} As an antonym to the ^{the} "More to One" guest, ^{def.} "none" appears on the page. Here are the strongly-relevant ~~ent~~ defs, in sequence.

- <From prev. page> nonchalant <p. 611> adj. calm and relaxed
- non-combatant a person who is not engaged in fighting during a war, especially ... army doctor.
- non-committal [ant.] not showing what you think or which side you support.
- nonconformist [outside the box]
- nondescript [ant.] lacking special or interesting features
- none
- nonentity [ant.] an unimportant person
- nonetheless in spite of that [bucking stereotypes/status quo] [2 Ne. 28:32, nevertheless]
- non-event [ant.]
- non-existent [ant.] [I am]
- non-fiction [truth is stranger than fiction]
- non-intervention. the policy of not becoming involved... [ant.]
- non-invasive (of medical procedures) not involving the introduction of instruments into the body. [ant. insulin syringe]
- non-member [not LDS?]
- no-no informal a thing that is not possible or acceptable. ^[lower vs. higher] principles
- no-nonsense simple and straightforward; sensible
- * nonpareil a person or thing that has no match or equal
- nonplussed surprised and confused as to how to react
- non-resident not living in a particular ... place of work.

- nonsense [most people have a hard time following my writing]
- nonsensical ridiculous [extant here in prison]
- non sequitur [ant. if you pay attention]
- non-standard 1. not average or usual [sterling]
- non-starter informal something that has no chance of succeeding. [Is the first impression of what I propose, but it will succeed (Isa. 55:11).]
- non-stop 1. continuing without stopping [Isa. 42:4]
- non-verbal [tight scrutiny]
- nook ... sheltered or hidden [Isa. 49:2 "in the shadow of his hand hath he hid me..." - veiled in the flesh]

Seeing that relevance on p. 611 Oxy, I thought to look at p. 635 (ASCIT sum of Tā's first name) in Oxy. It's not nearly as strong. I rated its relevance as 8. Considering the HMITF role I see AB depicting for her, the most direct ties to that are these three consecutive def.s: "Our Father n. God; Our Lady the Virgin Mary; Our Lord God or Jesus."

To appreciate the significance of a def. shortly after that, let me remind you of how the word translated, "street" in Isa. 42:2 "He shall not... cause his voice to be heard in the street," H2351 is also tr translated, "outside, without;" and the def. just after it, H2352 means "the cell of a prison." So, I see AB enlarging this verse to say, "(until HMITF comes along and begins to step forward) his voice shall not be heard outside of prison."

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- oust v. force out of a job or position of power
 - out 1 moving away from a place 2 away from your home or

- place of work 4 so as to be revealed, heard, or known [remedy for Isa. 42:2 above] adj. 2 made public or available 3 [ant.] not possible or worth considering
- out- prefix 1 to the point of exceeding or going beyond 2 external; separate 3 away from
 - out-and-out adj. in every way; complete [all in]
 - outbound travelling from a place rather than arriving in it [tipping out, once HMITF is all-in, synced up (pr-180-8 N→0)]
 - outbreak [COVID again?, pending] [2 Chron. 7:13, 14 pestilence]
 - outburst 1 a sudden release of strong emotion. 2 a sudden... occurrence of something [Isa. 49:2 "... in his quiver hath he hid me" for the sure shot]
 - outcast a person rejected by their society or social group [Ps. 118:22 "The stone which the builders refused is become the head stone of the corner."]

That's the last def. on p. 635 Oxy. It calls to mind p. 228 [my offender to 228033] BofM including these relevant passages: Alma 8:24 "behold, I have been called to preach the word of God among all this people... [but] they would not receive me, but they cast me out and I was about to set my back... forever." He was then commanded to "go forth and prophesy unto this people, saying - Repent ye, for thus saith the Lord, except ye repent [r.c.] I will visit this people in mine anger..." There are three mentions of similar to this wording in Ch. 9-14 preface (original to BofM text) near the end of the page: "And also they are cast into prison, and delivered by the miraculous power of God

which was in them...

It's along these lines that p. 635 opens with this third def.: "oubliette a secret dungeon..." The mission aspect is alluded to in the next def.: "ought I used to indicate duty or correctness [~~Dept~~ Dept. of Corrections] 2 used to indicate something that is probable [envisioned scenario detailed in N→O Part III] 3 used to indicate a desirable or expected state [s.c. bringing kingdom of heaven to earth]" That's followed by "oughtn't ought not" relates to my handing Tā an earlier version of this present piece. Could have resulted in "oust."

After writing this up, I think I'll upgrade this page to an 8.5, possibly 9.

