



Ecclesiastical Graduate School Manual
Bio-Vibrational Science

Introduction

In modern biblical scholarship, there is a widespread, unbiased academic view that much of the Old Testament can be understood as folklore, legend, and myth, in the sense that its narratives originated from oral traditions and served theological and etiological purposes rather than strict historical record-keeping. **Early Narratives (Genesis 1-11):** The creation and flood accounts are widely considered mythological and etiological (explaining origins), not historical reports in a modern sense. **Patriarchal and Exodus Narratives:** These narratives (Abraham, Moses, the Exodus) are generally seen as legendary, lacking strong external archaeological evidence to support a large-scale historical reality as described in the text. They likely served to explain the origins of the twelve tribes and their relationship to surrounding peoples.

From a scientific and critical scholarly perspective, viewing Old Testament narratives as literal, historical fact rather than as a mix of **folklore, metaphor, and historical memory** presents several potential dangers. These dangers are generally related to critical thinking, scientific literacy, and social cohesion. Literal interpretations of creation accounts (e.g., in Genesis) lead many individuals to reject well-established scientific findings, such as the principles of genetics, geology, and evolution. **Reduced Deference to Expertise:** Studies have found that biblical literalism consistently correlates with a reduced willingness to defer to scientific expertise on policy and funding matters, potentially impacting public health and environmental decision-making.

Biovibrational Science functions as a bridge between ancient wisdom and modern application. Here is that breakdown:

- **The Scriptural Anchor:** Biovibrational Science teaches that the "breath of life" in **Genesis 2:7** is the original **bio-electric spark**. It posits that while traditional theology focuses on the "dust" (the physical), this science focuses on the **frequency** of the "living soul." It views the Bible not just as a religious text, but as a **scientific manual** for returning to the original divine signal.
- **Quantum Physics as "Spirit":** Biovibrational Science teaches that "Faith" is the human ability to interact with **Quantum Potential**. It interprets the "unseen world" mentioned in scripture as the subatomic field of possibilities. In this framework, **prayer and**

intention are viewed as the scientific mechanisms used to collapse that field into physical reality.

- **Kemetic Science as the "Original Manual"**: Biovibrational Science teaches that **Ancient Egypt (Kemet)** provided the foundational understanding of the "Internal Cosmos." It interprets biblical symbols through the lens of **Hermetic principles** (e.g., "As above, so below") and views the "Seven Spirits of God" as the **seven primary energy centers** or bio-frequencies within the human temple.
- **The "IAM" Resonance**: Biovibrational Science teaches that the "I AM" (Exodus 3:14) is a **universal resonance** rather than a distant deity's name. It suggests that by aligning one's internal bio-frequency with the **IAM vibration**, an individual enters a state of "Quantum Entanglement" with the Divine Source.
- **Financial Liberation through Internal Value**: Biovibrational Science teaches that poverty is a symptom of a "dampened signal." It utilizes **subconscious reprogramming** to raise an individual's internal value, teaching that financial abundance is the natural physical result of a **highly activated** and harmonized bio-electrical system. Financial literacy is not just a skill, but a kinetic expression of an activated human intelligence.

The purpose of this document is to provide some empirical and practical information that will illuminate truths around the Old Testament's first books based on archaeological and forensic research codified with documented evidence found in Nubian history and by major historic research. One major conclusion that will be drawn is that there is not a ethnic, religious separation between Ancient Egypt and the Judaic faith. They are inextricably historically, genealogically, and theologically intertwined.

Origin of Humanity

The Neteru (or Netjeru) are the divine forces, energies, of ancient Nubian religion, emanating from the cosmic forces as laws of IAM, the great Amen. They are not separate gods from IAM but rather aspects, attributes, extensions, expression, expansions, or manifestations of the singular, overarching Creator God IAM. They function as divine forces that maintain the universe's balance. These energies incarnated in Nubia and became the divine council governing the earth. From their families came all of the nations of the earth including Israel.

Pre Abrahamic Origins of the Faith "Before Abraham was, IAM" (John 8:58)

Enoch, lived a life of connection with God with the scriptures noting that he never died and was taken by God (**Genesis 5:24, Hebrews 11:5**). In Egypt he taught the architecture of the cosmos, stars, divine courts, laws, esoteric knowledge found in Egyptian texts, hidden spiritual sciences, the arts of civilization and how to build the Pyramids. He was THE defining messenger of Egyptian spirituality. This information is cited in the Ethiopian Bible, Jewish mystical literature particularly the apocryphal books of 2 Enoch and 3 Enoch, and later in the Kabbalah and writings of historian Al-Masudi. Enoch is recognized in the pantheon of Egyptian Gods as Thoth. He is also called Prince of the Presence, Prince of Wisdom, and the "Lesser YHWH"

After being taken by God, he transforms into the powerful archangel Metatron, the celestial scribe, guide, and mediator between God and humanity, recording divine secrets and leading the souls of the righteous. This corresponds to the Orisha, Orula as well, a principle of IAM. As this Orisha/Ascended Master, Metatron records all human deeds and heavenly secrets, acting as God's intermediary. He is a divine messenger revealing heavenly secrets, cosmic laws, and divine judgment, especially through provisions of heavenly portals, star movements, and prophecies, becoming a celestial scribe and mediator of divine wisdom.

Given that Enoch played a central role in Nubian (Sudan, Ethiopian and Egyptian) religion and understanding, it should be noted, that Egypt would forever be indebted and respect he and his descendants. This continued with Mizraim and namely Melchisedek, the King of Salem (Jerusalem) and Priest of the Most High God. The Amarna Letters 14th-century BCE clay tablets found in Egypt, include correspondence from the king of "Uru-Salim" (Jerusalem) to the Pharaoh. The Pharaoh states that his throne was conferred by Melchisedek rather than through inheritance from his parents. So again, the power of the Enoch lineage is defined. Also important is that Jerusalem is a much more Ancient Kingdom than most have admitted. It has been deemed a connection between Heaven and Earth. Melchisedek blessed Abraham and received a tithe (tenth) from Abraham. As descendant/family members of Enoch and Melchisedek, the family of Abraham, Isaac, Jacob and Joseph had special relationships with Egypt resulting often in pharaonic roles and marriage into the royal court.

The nation, Israel, was a mixture of the Chaldeans, the Egyptians, the Midionites, the Ethiopians, the Kushites, the Babylonians and other peoples, all of whom were already mixed with the peoples of Central Africa. All of these groups in indigeneity migrated over time to all parts of Africa and the world. Abraham was a Semitic ancestor of the Israelites, who received God's promise of land and blessing, but that lineage was later scattered, with modern marginalized indigenous people becoming descendants and also the rightful inheritors of the biblical promises. The chosen people Israel. are not ultimately chosen by demographical or geographical determinants but by covenant relationship with IAM.

Hebrew, Israelite, and Judeans describe overlapping but distinct stages and aspects of the same people: "Hebrew" traces back to Abraham, "Israelite" refers to the nation descended from Isaac through Jacob (renamed Israel), and "Judeans" (from Judah). Judeans or Jews became the common term for survivors of the divided kingdom, encompassing most of IAM God's covenant people after the exile, signifying both a shared ancestry and religious/cultural identity that continues today. All Judeans are Israelites and Hebrews, with Jew, Jude, Judean, Judah" all implying the Judahite lineage that persisted.

Hebrew

- **Origin:** Descendants of Abraham (Genesis 14:13).
- **Meaning:** May come from a word meaning "to cross over" or "from the other side".
- **Usage:** The earliest name for the patriarchs and their descendants (e.g., Abraham, Moses).

Israelite

- **Origin:** Descendants of Jacob, whose name was changed to Israel (Genesis 32:28).
- **Meaning:** "Children of Israel" or "People of Israel".
- **Usage:** Refers to the twelve tribes forming the united kingdom, then the Northern Kingdom (Israel) after the split.

Judean (Yehudi/Y'hudim)

- **Origin:** Derived from Judah (Yehudah), one of Jacob's sons, and the Southern Kingdom of Judah.
- **Meaning:** "From Judah" (Yehudi).

- **Usage:** Became the common term for God's people after the Assyrian conquest of the Northern Kingdom (722 BCE) and Babylonian exile, as most survivors came from Judah.

Key Relationships

- **IAM (Source) >Neteru-(Original Ascended Masters) >Nubians (Original Human Beings)> Hebrew (Ancestor) -> Israelite (Nation) -> Judah (Post-Exilic Identity) .**
- All Israelites are Hebrews (descendants of Abraham).
- All Judeans are Israelites (descendants of Jacob) and Hebrews (descendants of Abraham).
- Not all ancient Israelites (Northern Kingdom) became Judeans; they were lost after the Assyrian conquest.
- After the Assyrian conquest around 720 BCE, the "lost" tribes were primarily the **Ten Tribes of the Northern Kingdom of Israel** (Reuben, Simeon, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Ephraim, and Manasseh), who were deported by Assyria and dispersed into the wider empire, gradually intermarrying and assimilating, leading to their disappearance from historical records as distinct entities, while **the Southern Kingdom's tribes (Judah and Benjamin) survived** until the later Babylonian exile.
- Today, "Judah" is the primary term for the ethnoreligious group, encompassing both ancestry and faith, while "Hebrew" can refer to the language or a cultural identity.

Abraham's wife Sarah was his half-sister. In the Book of Genesis 20:12, in conversation with the Philistine king Abimelech of Gerar, Abraham describes Sarah as both his wife and his half-sister ("my father's daughter, but not my mother's"). Genesis describes Abraham and his wife Sarai going to Egypt to escape famine. He gave her over to Pharaoh Thutmose III. The Pharaoh took Sarai as a wife, bestowing gifts (livestock, servants) on Abraham. Historian Ahmed Osman argues that in the context of ancient royal customs, being taken into the harem implies a marriage ceremony and immediate sexual consummation. Literary critics suggest the "Wife-Sister" stories (the encounters with Pharaoh and later with Abimelech) are **doublets**—two versions of the same oral tradition. For example, Osman points out that Isaac was born after Sarah's return from the Pharaoh's palace. He interprets the "miraculous" nature of Isaac's birth (born to parents of advanced age) not as divine intervention, but as a way to explain the birth of a child that resulted from Sarah's union with the youthful and potent Pharaoh rather than the elderly Abraham.

In Genesis 20, Sarah is taken by Abimelech, and in Genesis 21, Isaac is born. The Bible explicitly addresses this potential doubt. Genesis 21:2 states Sarah conceived "at the very time God had promised," and traditional Jewish commentaries (Midrash) note that **Isaac was made to look exactly like Abraham** specifically to silence rumors that Abimelech (or Pharaoh) was the true father. Thutmose III's military records mention "Gerar" and "Gaza" frequently. The "Abimelech" of the Bible is not a name but a title (Abi-Melek, meaning "My Father is King"), which refers to a powerful Pharaoh acting as a regional overlord in Canaan. Thutmose III is often called the "Napoleon of Egypt." He established a firm Egyptian administrative presence in the Levant. The biblical Abimelech, who commands a general (Phichol) and signs treaties, reflects the type of local power an Egyptian Pharaoh would have wielded over nomadic tribal leaders like Abraham. The taking of Sarah into a harem was not as a "kidnapping," but as a standard vassal treaty ritual of the Bronze Age, where a local chieftain (Abraham) would offer a female relative to the regional superpower (Thutmose III/Abimelech) to secure land rights.

By identifying Isaac as the son of Thutmose III, there is an established royal Egyptian bloodline between Egypt which included Ethiopia, Sudan, and the later Israel. Thus, Israel would become an Egyptian royal line eventually connecting the lineages and theology of Enoch to Akhenaten.

John 8:33

They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

Moses a Suffix of Royalty

The "-mose" suffix, was a very common element in Egyptian and Nubian names, **especially royal ones** like Thutmose and Ramesses, meaning "born of" a god, "child" or "son". In the biblical story in Exodus, Chapter ii, we learn that the Egyptian princess who saved the babe from the waters of the Nile gave him his name, adding the etymological explanation: because I "drew him out of the water". However according to Sigmund Freud and numerous other Jewish scholars, this translation is inaccurate. "The active Hebrew form itself of the name Mosche can at best mean only 'the drawer out' and cannot be reconciled with this biblical conclusion. This argument can be supported by two further reflections: first, the Hebrew language had not been codified at the time of the event,

nullifying the translation entirely. Second it is nonsensical to credit an Egyptian princess with the use of Hebrew etymology as a means to describe her child. Source Jüdisches Lexicon founded by Herlitz und Kirschner, Bd. IV, 1930, Jüdischer Verlag, Berlin.

Moses Was An Egyptian

The name Moses derives from the Egyptian vocabulary. Instead of citing all the authors who have voiced this opinion I shall quote a passage from a recent work by Breasted,[^] an author whose History of Egypt is regarded as authoritative. "It is important to notice that his name, Moses, was Egyptian. It is simply the Egyptian word ' mose ' meaning ' child,' and is an abridgement of a fuller form of such names as Ah-mose, Thut-mose (Thothmes) and Ra-mose (Ramses) ' Amen - mose ' meaning ^ Amon-a-child ' or ' Ptah-mose,' meaning ' Ptah-a-child,' these forms themselves being likewise abbreviations for the complete form. The abbreviation ' child ' early on became a convenient rapid form for the cumbersome full name, and the name Mose, child,' is not uncommon on the Egyptian monuments. The father of Moses without doubt prefixed to his son's name that of an Egyptian god like Amon or Ptah, and this divine name was gradually lost in current usage OR written out of history for some reason, until the boy was called ' Moses.' Source: 1 The Dawn of Conscience, London, 1934, p. 350.

Thus, examining Moses as a member of the Egyptian royal court, and not of Apiru- Habiru-Hebrew origin, we find a continuation of the priestly order of Enoch. It can be safely understood that Moses was not a baby abandoned, but the second child of the Pharaoh. His Mother Queen Tiye was not a Hebrew slave, but a former servant of the High Priestess who married into the royal family. Queen Tiye was born to Yuya (a priest) and Thuya (serving the queen mother Queen "Mutemwia), not of royal blood but elevated by marriage. Moses is Akhenaten the Pharaoh who would reintroduce monotheism to Egypt. He was only continuing the belief system of his fathers namely Enoch who were also of Egyptian lineage.

After the death of his brother Thutmose he would become Pharaoh and from there introduce his religion. Akhenaten was largely rejected by his contemporaries and the religious leaders of Egypt due to his revolutionary religious reforms that fundamentally disrupted traditional Egyptian polytheistic beliefs and practices. His attempt to establish a monotheistic system centered on the

worship of the Aten was seen as a radical and disruptive break from millennia of what had evolved into established traditions. These traditions had largely taken attributes of the divine and made them individual deities. The religious establishment, particularly the powerful priests of Amun at Thebes, held significant wealth, land, and political influence. Akhenaten's elevation of the Aten as the sole supreme deity and his suppression of other cults directly challenged and dismantled their authority and economic base. Akhenaten instituted monotheism (Atenism) due to a genuine divine revelation and to consolidate power, reducing the influence of the powerful Amun priesthood. In the report of Flavius Josephus, Moses also appears as an Egyptian field marshal in a victorious campaign in Ethiopia. Additionally the Talmud, mentions that Moses was a king (specifically in Ethiopia) before fleeing to Sinai. The descriptions illustrate that Egypt was not an isolated kingdom, where populations such as the descendants of Joseph and other Enochic tribes were localized, but a major world power of 5-7 million people with which they were continually biologically interwoven, socially integrated and assimilated.

The historian Herodotus, who visited Egypt about 450, gives in the account of his travels a characteristic of the Egyptians which shows an astounding similarity with well-known features of the later Israelite nation under Yahweh. “ They are in all respects much more pious than other peoples, they are also distinguished from them by many of their customs, such as circumcision, which for reasons of cleanliness they introduced before others ; further, by their horror of swine, and, lastly, most of all by their reverence for cows, which they would never eat or sacrifice because they would thereby offend the cow-horned Isis.” These comments reveal that the laws and spiritual practices of Israel, were inspired by their first being Egyptians living in Egypt for 117 years under Joseph and almost an additional 300 years without him. Akhenaten shared his religion with members of his ancestral family the Israelites. The Israelites were and are the actual extension of Enoch, Abraham, Isaac, Jacob, Joseph, Davd, Solomon, and Menelik I. They are a semitic (Nubian) people with roots in Egypt, Sudan and Ethiopia. Dr. Yosef Ben-Jochannan proposed that the "Israelites" and "Egyptians" were the same people—Black Africans—with deep historical connections, challenging conventional views on ancient history and race. Seals from Israelite kings (Hezekiah, Uzziah) feature Egyptianized symbols like winged scarabs, winged sun-discs (Gary Greenberg, Dr. Yosef Ben-Jochannan).

After facing rejection from the religious leaders of Egypt, Akhenaten sought refuge among common people to turn the tides. Among the intimates of Akhenaten he chose servants who were of a lower class and tried to realize his own ideals through them. They were called Habiru, and the name transitioned to the term Hebrews later. Recall that after Abraham, the persons Isaac (Son of Pharaoh), Jacob, and Joseph (Egyptian Royalty) have primarily Egyptian connections. However, Abraham *was* part of the Hebrew sect. So there is a relationship and by this time the Hebrews were a diverse group of displaced, marginalized people described in cuneiform texts as outlaws, mercenaries, servants, or laborers, not a single ethnicity, but rather a social class of people living outside established societal structures due to war, debt, or social upheaval. Astonishing is the conception of a god suddenly choosing ” a people, making it “ his ” people and himself its own god. Akhenaten had stooped to the Hebrews, had made them his people; they were his “ chosen people.” Perhaps Jesus was referring to this historical event when he said,

Matthew 22:2-14

²“The kingdom of heaven is like a king who prepared a wedding banquet for his son. ³He sent his servants to those who had been invited to the banquet to tell them to come, but they refused to come. ⁴“Then he sent some more servants and said, ‘Tell those who have been invited that I have prepared my dinner: My oxen and fattened cattle have been butchered, and everything is ready. Come to the wedding banquet.’ ⁵“But they paid no attention and went off—one to his field, another to his business. ⁶The rest seized his servants, mistreated them and killed them. ⁷The king was enraged. He sent his army and destroyed those murderers and burned their city. ⁸“Then he said to his servants, ‘The wedding banquet is ready, but those I invited did not deserve to come. ⁹So go to the street corners and invite to the banquet anyone you find.’ ¹⁰So the servants went out into the streets and gathered all the people they could find, the bad as well as the good, and the wedding hall was filled with guests.

He transmitted to the Hebrews his own religion, the Aten religion. There is an obvious correlation in name of the Egyptian Aten and the Hebrew word Adonai and the Syrian divine name Adonis. This is not a mere accident, but is the result of a primaeval unity in language and meaning. The Jewish creed, as is well known, says: “ Schema Jisroel Adonai Elohenu Adonai Echod.”could be translated “Hear, oh Israel, our god Aten (Adonai) is the only God.” Akhenaten or Atenmose gave the Hebrews not only a new religion; it is equally certain that he introduced all of the spiritual

practices of the Egyptians including circumcision. The Jewish Historian Herodotus, tells us that the custom of circumcision had long been practiced in Egypt, and his statement has been confirmed by the examination of mummies and even by drawings on the walls of graves, “No other people of the Eastern Mediterranean has — as far as we know — followed this custom.” Thus, Moses or Atenmose gave the Hebrews not only a new religion, but also the law of circumcision. According to Sigmund Freud, he was an Egyptian, and the Mosaic religion was an Egyptian one. Such customs isolated the Hebrews and Israel alike and prevented them from mingling with the other foreign peoples they would meet during their wanderings, just as the Egyptians had kept apart from foreigners through their customs.

A New City, the site of the Second Exodus

Being rejected in the major metropolises of his day, Pharaoh Akhenaten built a new capital city, Akhetaten (modern Tell el-Amarna), dedicated to his sun god Aten, shifting away from traditional polytheism, but it was abandoned and largely destroyed after his death as later pharaohs erased his revolutionary reign, with only ruins remaining today. This was *part* of the Exodus story. The reason that the true account of Akhenaten and the Hebrew people was extinguished from history is three-fold. One, the priests of Egypt vehemently opposed Akhenaten’s monotheism and thus curated a systematic and intentional campaign to erase Akhenaten and the entire Amarna period from Egyptian records after his death, a practice known as *damnatio memoriae*. Later rulers considered him a "heretic" and a "criminal" for his radical religious reforms. His name and those of his immediate successors (including Tutankhamun initially) were chiseled out from official records, inscriptions, and monuments. The goal was to remove any mention of him, thus preventing his name from being spoken and, in the ancient Egyptian belief system, jeopardizing his afterlife. Akhenaten was omitted from official king lists compiled by later rulers, such as the one in the Temple of Seti I at Abydos, which jumps from his father, Amenhotep III, straight to Horemheb. This was intended to portray his reign as an illegitimate, non-existent period of chaos.

Despite these attempts to erase history, archaeological and forensic evidence gives us a clear picture. After Akhenaten's death, the people of Akhetaten (modern Amarna) faced a rapid decline: the city was largely abandoned as the royal court returned to Thebes, the Aten cult was suppressed, and many inhabitants, due to *forced relocation*, were dispersed, with evidence of hardship among

the working class and a deliberate erasure of Akhenaten's legacy, as monuments were dismantled and his name removed from records. The City of Akhetaten's demographics, based on skeletal remains, showed a population with significant nutritional stress, short stature, and heavy workloads, especially among young adults, rather than widespread epidemic disease, though some cemeteries had high numbers of young people (5-25 years) in multiple burials, possibly due to cultural practices like burying mothers with children. The population included diverse ancestral origins, reflecting Egypt's broader genetic mix, but the city itself housed a working population with hardships contrasting with elite depictions (Israelites). The city was quickly deserted shortly after Akhenaten's death (around 1332 BC), with most structures left behind. Many of the city's builders, particularly laborers, suffered from malnutrition and hard labor, with skeletal remains showing signs of chronic toil, and some were buried in mass graves. Thousands of people and building materials were moved across the river to help build a new temple at Hermopolis while thousands more migrated throughout Africa and some to the land of Canaan. The Amarna Letters discovered at Akhetaten, reveal turmoil in Canaan, with local rulers appealing to Egypt for help against encroaching "*Habiru*" groups. Furthermore, recent bioarchaeological studies (2025) of Amarna's cemeteries indicate that Akhetaten was abandoned through a systematic, orderly process. Inhabitants carefully collected their belongings, suggesting a planned relocation rather than a mass flight. These diplomatic tablets found at Akhetaten (Tell el-Amarna) reveal that Canaan was a heavily dominated Egyptian territory at the time. This existing infrastructure provided a direct destination for Egyptian officials and laborers departing Akhetaten and evidence points to a reorganization of Egyptian colonial administration within their Canaanite territories. Research suggests that Semitic-speaking populations lived in Egyptian regions (like the Lakes of Pithom) long enough for their names to supplant original Egyptian ones, indicating a fluid movement of people between Egypt and the Levant. This lays the ground work for Israel's later identification as a nation distinct from Egypt but still carrying Egyptian customs.

A second reason that the relationship is not visible is the biblical narrative of the Hebrew's role in Egypt being that of slaves rather than workers based on a comparison to the chattel slavery of blacks in America. This leads to a search for Hebrews in the wrong context and thus archaeological finds. Proper translations and linguistic analysis suggest the Hebrew word *eved* (עֶבֶד) in the Torah actually described the Hebrews as servants or persons for hire, which is more akin to protected,

temporary service (like for debt). The Hebrew people, were engaged in a righteous work not humiliated by their debased beginning. However, it should be noted that Hebrews did not build the pyramids; as archaeological evidence shows those were constructed by tens of thousands of skilled, paid laborers and conscripted peasants, centuries prior to Joseph. These laborers lived in purpose-built villages, received good food (meat, bread), and were buried with honor near the pyramids.

The third part of the Exodus story occurred previous to Akhenaten. The Hyksos were a Semitic people from Western Asia (Canaan/Palestine) who ruled northern Egypt during the Second Intermediate Period (c. 1640–1530 BCE), establishing their capital at Avaris in the Nile Delta. Initially migrating as immigrants, they eventually gained political power amid Egyptian fragmentation, introducing significant military tech like horse-drawn chariots and composite bows, and profoundly influencing Egyptian warfare and culture before being expelled by native Egyptians, starting the New Kingdom. Native Egyptian rulers in Thebes, particularly Kamose and Ahmose I, led successful campaigns to expel the Hyksos around 1555 BCE. Their expulsion appears to be part of the story of the Exodus of a Semitic people and marked the end of the Second Intermediate Period ushering in Egypt's powerful New Kingdom, driven partly by the desire to prevent future foreign domination. After being driven from Egypt by Ahmose I, the Hyksos retreated to their stronghold at Sharuhén (Sharnu) in Palestine, where they held out for a significant siege (possibly 3-6 years) before being defeated. Sharuhén was situated in the arid Negev Desert, characterized by dry terrain, this thus representing the wilderness experience of the Exodus. The Hyksos, similarly, *were* known for a degree of monotheism—something unusual in Egypt at the time. They are unfortunately initially known for a reverence toward “Seth and there is evidence of a degree of Canaanite Baal worship has also been found among their ranks. One of the chief symbols of Baal is the bull. Recall that the Israelites, after being freed from captivity, built and worshiped a *golden calf*: “... This is thy god, O Israel, which brought thee up out of the land of Egypt” (Exodus 32:4). This bull/calf motif persistently crops up in Israelite worship. During the period of the judges, for example, Gideon slaughtered the bulls of Baal (Judges 6). Later, King Jeroboam established two golden calves for worship once again—idols that were named as “thy gods, O Israel, which *brought thee up out of the land of Egypt*” (1 Kings 12:28).

Jan Assmann, a prominent Egyptologist at Heidelberg University, notes in his writings that the Exodus story is an “inversion” of the Hyksos invasion and subsequent expulsion. The Hyksos were an Asiatic tribe who did not speak Hebrew, did not call themselves Israelites, but did have kings with the name “Jacob” as part of their names. In connection with the second Exodus, Dr. Assmann further states that Moses was an Egyptian. He says that Jewish scholars in the 7th Century BCE changed the Hyksos story from “expelled” to “escaped” and as a further insult to their enemy, changed and misspelled Ahmose, the King that kicked them out, to Moses, presenting him as leader of a Hebrew revolt. Likewise, Donald P. Redford, of Toronto University, presents evidence that the expulsion of the Hyksos from Egypt by Ahmose was inverted to construct the exodus of the Hebrew slaves story in the Torah and Old Testament. His book, “Egypt, Canaan, and Israel in Ancient Times,” won the 1993 Best Scholarly Book in Archaeology Award of the Biblical Archaeological Society. Some scholars tentatively link the biblical Anakim to the "Ya'nuq" tribe mentioned in Egyptian execration texts from the Twelfth Dynasty (c. 1850 BCE), who were a Canaanite group. After conquering the Anakim and moving deeper into Canaan it is likely that the Hyksos and Israelites became part of a "mixed nation" merging people and stories together over the generations. Ancient historian Josephus and Egyptian priest Manetho linked the expelled Hyksos to the Exodus, claiming they built a stronghold in Judea after leaving Egypt. Archaeological evidence suggests groups of Semitic-speaking Canaanites gradually settled the hills of Canaan, eventually forming early Israelite communities.

Moses Not the Author of the Torah

The greatest reason to believe that there are merged histories and inaccuracies in the story of the Israelites is the fact that Moses would not have been able to author the first five books of the bible. Reasons for this are enumerated later. However initial reasons include, the Torah containing repeated stories with conflicting details, such as two different creation accounts in Genesis 1 and 2, and two varying genealogies. Linguistic Shifts: Distinct language styles and different names for God (Elohim vs. Yahweh) appear in various sections, suggesting different authors or oral traditions were woven together later, possibly during or after the Babylonian Exile.

1. Moses could not have written the account of his death in Deuteronomy 34.
2. Certain sections are parenthetical, so they must have been edited in (Deuteronomy 2:10–12 and 2:20–23).

3. The style of various sections is from a later period than Moses. The Pentateuch shows signs of being pieced together from distinct sources (Jahwist, Elohist, Deuteronomist, Priestly) written by different authors over time, not a single hand.
4. The names of some places are not those that would have been used in Moses' day but later.
5. There is a reference to Israel being in the promised land, but Moses died before the people entered (Deuteronomy 34).. References to Dan (Genesis 14:14) and Philistines (Exodus 13:17) place events later than Moses' time, as these groups weren't prominent then.
6. The books are written in third person. Moses is described in the third person (e.g., Numbers 12:3, "the man Moses was very humble"), which is unusual for a self-author.
7. 600 million people in the Exodus reflects the total ending population not the number of those leaving Egypt. Eleph, scholars argue, means "clan," "family," "military unit," or "group," suggesting a much smaller, more manageable number (tens of thousands). There were approximately 60,000 people in Akhenaten's city at the time of its closing.
8. The Hebrew language did not exist until 10 BC. The narratives, laws, and political geography often mirror the United Monarchy, Divided Kingdom, or post-exilic periods, suggesting late composition. Alphabet-based Proto-Hebrew script wasn't developed enough for such extensive writing during the supposed time of Moses (13th-15th century BCE)

From Hebrew to Judaism

Hellenistic Judaism started with Alexander the Great's conquests (around 334 BCE), bringing Greek culture to the Near East, leading to a fusion of Jewish tradition with Hellenistic ideas, especially visible from the 3rd century BCE onwards, marked by Greek-speaking Jewish communities in cities like Alexandria and the translation of the Hebrew Bible into Greek (the Septuagint).

Hebraic Jews ([Israelites](#)) in the BC era transitioned from nomadic pastoralism and tribal polytheism/animism to a more unified, covenant-based religion centered on one God ([Yahweh](#)), emphasizing moral law ([Torah](#)) and prophecy, evolving from patriarchal figures to kingdoms (Saul, David, Solomon), and developing distinctive practices like ritual purity, and distinct appearances (beards, sidelocks). United under Kings Saul, David, and Solomon (c. 1000 BCE), they built the First Temple in Jerusalem; later split into Israel (North) and Judah (South). Laws

regulated diet, hygiene, ethics, and daily life, shaping identity. Prophets served as divine messengers, challenging the people to uphold the covenant.

It should be noted that the laws in the Torah and Tanakh are divisible into ethical and civil laws, Ethical laws including the Noahide laws are universal laws which may be applied over any time period and among any people. Nutritional and hygienic laws are also universal in that the needs of the body remain consistent over all time periods and within any group of people. Other civil laws based on the industry of the time period, class, tradition, prejudices etc were intended to address the needs of the people of that era. Thus the literal civil laws of the Torah and Tanakh would later need to be and continually need to be reviewed for their ethical value and relevance to modern day.

The Ark

Ethiopian tradition, particularly in the *Kebrā Nagast* (The Glory of Kings), connects Melchizedek to the Ark's presence in Ethiopia by linking him to the lineage of the Solomonic Dynasty, establishing the Queen of Sheba (Makeda) and King Solomon as progenitors of the Ethiopian royal line, and positioning the Ark's arrival with their son, Menelik I, who brought it to Aksum, making the Ark a foundational spiritual transition from ancient Israel and Ethiopia, and establishing Ethiopia as the New Israel. According to the Ethiopian national epic, the *Kebrā Nagast* (Glory of the Kings), the Ark of the Covenant being brought to Ethiopia, makes it a chosen nation with a divine, continuous covenant, essentially replacing Israel's status. Through possessing the Ark and the Solomonic bloodline, Ethiopians (Nubians) became God's new "chosen" people, inheriting divine blessings and a special role in salvation history, shifting focus from ancient Israel.

While Menelik is credited with bringing the Ark, the tradition connects the priests who guard the Ark to the "Priesthood of Melchizedek". The use of a *tobot*, a replica of the Ark, in every Ethiopian church liturgy and procession (like the Timkat festival) underscores the deep spiritual significance of the Ark's presence and its link to this unique priestly order.

Both the Ark of the Covenant and Egyptian sacred arks (like Amun's) were portable, gilded wooden chests carried on poles in processions, serving as focal points for divine presence and

protection, often featuring winged figures (cherubim/deities) to signify holiness, but the Ark of the Covenant held the covenant stones (representing God's law) rather than a god's statue, emphasizing an invisible, covenantal God, unlike the contained deity in Egyptian barques.

Similarities

- **Portable Chests:** Both were sacred, portable boxes made of wood, often gilded.
- **Carried on Poles:** Priests carried both using poles, highlighting their sacredness and mobility.
- **Divine Presence:** They functioned as earthly vessels for divine presence in religious ceremonies.
- **Winged Guardians:** Both featured winged figures (cherubim on the Israelite ark, deities/sphinxes on Egyptian ones) providing symbolic protection, as seen in Egyptian barques of Amun or Horus.
- **Processional Focus:** Both served as central objects in religious processions, reinforcing the connection between the divine and the community.

Key Differences

- **Contents:** The Ark of the Covenant contained the Tablets of the Law (God's covenant), while Egyptian arks held cult statues of the gods.
- **Theology:** The Israelite Ark housed no image of God (aniconism) and emphasized an invisible God and covenant, whereas Egyptian arks contained idols, reflecting a different view of divinity.
- **Purpose:** The Israelite Ark was for covenant worship, while Egyptian arks were for ceremonial display, with the god residing within.

Communication/Energy Device:

Cherubim as Antennas: The golden cherubim might have served as antennas to convert electrical energy into radio waves or other transmissions for communication with "God," suggest some theories.

Power Source:

Radioactive Material: Some theories propose radioactive elements (like uranium from a meteorite) were in the Ark.

Triggered by Sound: The walls of Jericho falling is linked to this, suggesting sound waves triggered the device.

Alien Technology (Extraterrestrial):

This overarching theory suggests the Ark was an alien artifact, a tool or weapon left by advanced beings to guide humanity.

Protective Measures Explained by Technology

Priestly Garments: The gold-plated breastplate and apron worn by priests are seen as primitive radiation shielding or electrical insulation

Ropes: Priests carrying the Ark had ropes attached, so they could be dragged away if electrocuted without touching it.

THE HEBRAIC AND AFRICAN ISRAELITES AND THOSE OF THE ORDER OF ENOCH/MELCHISEDEK/ELIJAH/YESHUA EITHER RETURNED OR NEVER LEFT AFRICA.

"From Aten to Adonai" traces a theological journey from the ancient Egyptian sun-disk god (Aten) to the Hebrew word for "My Lord" (Adonai), often used as a reverent substitute for God's name (YHWH) in Judaism.

Atenism and early Judaism share key overlapping themes that point to Atenism being the theological birth parent of Judaism. Of those themes, there greatest are the primary focus on a single, universal Creator God (monotheism/monolatry), the prohibition of idols, and a reliance on hymns praising the deity's power. Both systems emphasized a supreme, transcendent deity—Aten and Yahweh—and featured, for example, strong parallels between the "Great Hymn to the Aten" and Psalm 104.

Key Similarities Between Atenism and Judaism:

Monotheism/Monolatry: Both faiths promoted the worship of one, supreme God above all others, with Akhenaten (Atenism) focusing on the sun disk and early Judaism eventually solidifying around Yahweh.

Aniconism (No Idols): Both religions forbade the use of physical idols to represent the divine, emphasizing an abstract or symbolic form (sun disk for Aten, a non-physical presence for Yahweh).

Theological Language: The "Great Hymn to the Aten" shows striking parallels to Psalm 104, sharing themes of God as the sole creator and sustainer of life, nature, and humanity.

Universal Creator: Both traditions describe their God as the sole creator of the universe, responsible for all life and cosmic order.

Divine Exclusivity: Similar to the strict, exclusive worship required in Judaism, Atenism demanded the dismantling of temples to other gods (particularly Amun) and focused worship entirely on one, supreme deity.

Scholars note the "Hymn to the Aten" influences Psalm 104, pointing to striking parallels in themes (creator God, universal scope, nature's dependence on the divine), specific imagery (nightfall,

lions, birds, flowing water/Nile), and a similar praise for a singular, universal deity, revealing that the true Science of the biblical psalm drew from the earlier Egyptian text.

Universal Creator God: Both texts praise a singular, omnipresent deity responsible for all creation, contrasting with polytheistic norms.

Aten: "Sole God beside whom there is none".

Psalm 104: "YHWH my God you are very great".

Dependence on Divine Presence: Life flourishes with the deity's presence and ceases when they withdraw.

Aten: When Aten sets, all creatures die; when it rises, they live.

Psalm 104: When God hides His face, creatures perish; when He sends His breath, they are renewed.

Nature's Provision: Both describe the deity providing for the natural world, including water and food.

Aten: Makes waves on the mountain to drench fields (Nile).

Psalm 104: Waters the earth, makes grass grow for livestock, creates springs.

Specific Animal Imagery: Both mention lions and birds.

Aten: Fish dart in the river, birds fly from nests.

Psalm 104: Young lions roar for prey, birds build nests in trees.

Night & Day Cycles: Both describe the cessation of activity at night and revival at dawn.

Aten: Earth in darkness when Aten sets.

Psalm 104: Creatures go out to work until evening.

Scholarly Views:

Influence Argued: Scholars like James Henry Breasted saw direct inspiration, noting remarkable similarities. In essence, the thematic and linguistic echoes between Akhenaten's hymn and Psalm 104 strongly are indisputable linking the ancient Egyptian religion to the later Hebrew dynamism.

DNA Evidence

DNA evidence shows Jewish populations globally have ancient, shared significant African ancestry, suggesting historical mixing, while studies on groups like the Lemba people in Southern Africa reveal Middle Eastern Y-chromosome markers consistent with their oral traditions of

Jewish descent, though recent research suggests broader Semitic links, not exclusively Jewish, alongside their Bantu heritage.

General Jewish Populations: Studies (like one from Harvard) found significant African ancestry in diverse Jewish groups (Ashkenazi, Syrian, Iranian, etc.), dating back 1,600-3,400 years, predating later European migrations.

North African Jews: Show admixture with both Middle Eastern and European populations, forming distinct clusters but also sharing genetic proximity with Palestinians, Bedouins, and Druze.

The Lemba: A Bantu-speaking people in Southern Africa (Zimbabwe, South Africa) with customs resembling Jewish practices (dietary laws, ritual slaughter). Genetic Findings: Y-DNA studies identified the Cohen Modal Haplotype (CMH) (linked to Jewish priesthood) at moderate frequencies, suggesting a paternal Semitic link.

- **Mizrahi and Sephardic Jews of North Africa:** These communities lived across the Maghreb (Morocco, Algeria, Tunisia, Libya, and Egypt) from antiquity. While most emigrated to Israel or France after the mid-20th century due to hostility and persecution, small remnant populations still exist, notably on the island of Djerba in Tunisia and in Morocco.
- **Beta Israel (Ethiopia):** The Beta Israel community resided for centuries in the Ethiopian Empire, isolated from other Jewish communities for millennium. They have a long and rich history in the region, with most members immigrating to Israel in the late 20th century, though their ancestral roots are entirely African.
- **Musta'arabi:** This term refers to the ancient, Arabic-speaking Jewish communities present in North Africa before the arrival of Sephardic Jews following the 1492 expulsion from Spain. Their descendants are largely integrated into modern Israeli and diaspora communities but represent an unbroken line of Jewish presence in their native lands.

Continuation of the Divine Lineage

The Egypt, Sudan, and Ethiopia divine lineage began with Enoch would continue to present day through David, Solomon, Jesus and Imperial Crown of Ethiopia. In 1993, archaeologists found a

stone fragment at Teldan in northern Israel. Carved into it in ancient Aramaic are the words house of David. It's one of the earliest non-biblical references to King David's dynasty. The archaeological context around that inscription tells us a lot about what the people of that time and place actually looked like. The pottery styles found at the site match North African and Nubian patterns. The metallurgy techniques show influence from Kushite kingdoms to the south. Even the architectural styles have parallels with ancient Sudan construction methods. Excavations in the city of David, the original fortress that King David conquered and made his capital, have uncovered thousands of artifacts, and many of them tell a very different story than the one you learned in church. Seal impressions, tiny clay stamps used to mark documents, show faces with broad noses and full lips.

Hair depicted in tight curls or locks, features that archaeologists describe as African Jewelry discovered in Judite tombs show design patterns that match those found in ancient Nubia and Sudan. We're talking about the same bead styles, the same metalwork techniques, the same aesthetic preferences.

In recent years, DNA genetic studies of ancient remains from the southern Levant have revealed something fascinating. The people who lived in Judah during David's time had significant genetic overlap with populations from northeastern Africa. A 2020 study analyzing remains from Iron Age Judah found markers consistent with East African and North African ancestry. These weren't outliers. This was the general population. Ancient Judite art. Wall paintings and pottery from the period show human figures with dark skin tones. Not occasionally, regularly. It was the norm, not the exception. One particularly fascinating find comes from Lakesh, a major Judite city. Excavations there uncovered pottery fragments showing daily life scenes, and in those scenes, dark-kinned figures, women with African hairstyles. The real King David looked nothing like the paintings in your church. He had dark brown skin. His hair was black and curly, styled in locks. His features would have been what anthropologists call African, and a blend of near eastern characteristics. Biblical figures, including Jesus, are traditionally depicted with **dark skin** and features that reflect the Ethiopian population, signifying his role as part of their spiritual lineage.

Jesus in Egypt Priest After The Order Of Melchizedek (Hebrews 7:24-25)

While King Herod was known for extreme cruelty, including killing his own family, the specific biblical event of the Massacre of the Innocents (slaughtering Bethlehem's male infants) lacks independent historical corroboration, appearing only in Matthew's Gospel and possibly drawing from other ancient tales, suggesting it may be theological rather than strictly historical. Historians note its absence from Josephus and other sources. Rather esoteric sources suggest Jesus was initiated into ancient **Egyptian Mystery Schools** or studied **Thoth philosophy**. The Egyptian Coptic Church in Egypt maintains extensive traditions of the "Holy Family's" journey, identifying over 25 sites where they stayed. While these focus on his infancy, they establish a deep-rooted cultural belief in Egypt as a formative environment for the young Jesus. His core teachings—such as divine unity and the "divine within"—align with universal truths cultivated in Egypt for millennia. Some scholars note that Jesus' sophisticated teachings reflect "thought currents" of his time that were prominent in intellectual centers like Alexandria. This includes potential familiarity with the Hellenized Jewish philosophy of figures like **Philo of Alexandria**. Jesus' ability to perform exorcisms and healings mirrored the techniques of Egyptian-trained magicians, specifically the use of suggestion or "hypnotic skill". Talmudic tradition) refers to "Jesus the Nazarene" as one who practiced magic.

Thoth philosophy and the teachings of Jesus share significant parallels, particularly in their focus on inner transformation and the divine nature of the soul. Many scholars and esoteric traditions highlight the following core alignments:

The Divine Within: A central principle is that a "divine spark" exists within every human being, which aligns with Jesus' teaching that "the kingdom of God is within you" (Luke 17:21). Both systems emphasize self-knowledge as the path to realizing this inner divinity.

The Power of the Word (Logos): Thoth texts describe a "luminous Word" as the Son of God and the creative force of the universe. This mirrors the Gospel of John's prologue: "In the beginning was the Word (Logos)... and the Word was God".

Principle of Correspondence/ The Law of Attraction ("As Above, So Below"): This Thoth law suggests that the laws of heaven and earth are mirrored. It is often compared to the "Lord's Prayer," where Jesus asks for God's will to be done "on earth as it is in heaven".

Principle of Cause and Effect: The Thoth principle that "every cause has its effect" aligns with Jesus' teachings on moral consequences, such as "with what measure you mete, it shall be measured to you again" (Matthew 7:2).

Transformation and Rebirth: Both traditions focus on the necessity of a spiritual "rebirth" or "awakening" to move from ignorance to divine wisdom. In Thothism, this is an alchemical process of the soul; in Jesus' teachings, it is often described as becoming a "new creation".

Divine Unity: Thothism teaches that "The All" is an infinite divine mind encompassing all existence. This reflects Jesus' statements of unity, such as "I and the Father are one" (John 10:30) and his prayer that his followers "may all be one".

Ethical Commonalities: Both traditions stress love and compassion as the highest expressions of divine truth. The Corpus Thothum states "Love is the source of all things," while the New Testament declares "God is love" (1 John 4:8).

What Did Jesus Really Teach?

Jesus' followers were called "Followers of the Way" primarily in the **Book of Acts**, specifically in **Acts 9:2, 19:9, 19:23, 22:4, 24:14, and 24:22**

The Torah was called "The Way" (or "the way of the LORD/God") in the Bible, as it provides divine instruction, guidance, and the path for living righteously, much like a map or lamp for a journey; Jesus embodied these teachings, and was referring to the Torah when he referred to the Way, Truth, and Life.

Core Principles Identified by Jesus

When questioned about the most important laws, Jesus consistently steered away from debating the technicalities of the 613 individual commandments (mitzvot) and instead highlighted two core pillars from the Torah:

- Love for God: Quoting the Shema (Deuteronomy 6:5), Jesus identified loving God with all one's heart, soul, and might as the first and greatest commandment.
- Love for Neighbor: Quoting Leviticus 19:18, Jesus identified loving one's neighbor as oneself as the second, equally important commandment.

Jesus stated that all of the Torah and the Prophets "hang" on these two, implying that they are the interpretive lens through which all other laws should be understood.

"Fulfilling" vs. Abolishing the Law

In Matthew 5:17, Jesus states, "Do not think that I came to abolish the Law or the Prophets; I came not to abolish but to fulfill". From a historical-theological perspective, "fulfill" (pleroo) in this context is often interpreted as:

Completing or "filling full": Rather than doing away with the law, Jesus was "filling it up" by teaching its deepest, original intention.

Emphasizing Intent over External Ritual: Jesus argued that obedience was not just about the literal, external act, but about the inward, moral intention of the heart. For example, he interpreted the prohibition against murder to include anger and contempt.

Key Examples of Teaching Core Principles

The "Six Antitheses" (Sermon on the Mount): When Jesus said, "You have heard it said... but I say to you," he was not opposing the Torah, but rather opposing certain contemporary, rigid interpretations of it, aiming to bring out its **fullest application**.

Sabbath Observance: Jesus argued that doing good and saving a life—principles of mercy—take precedence over legalistic restrictions on work on the Sabbath.

Weightier Matters of the Law: Jesus criticized religious leaders for focusing on minor details while neglecting "the weightier matters of the law: justice, mercy, and faithfulness" (Matthew 23:23).

Contextual Factors

Historical Context: As a Jewish rabbi, Jesus's primary audience was Jewish, and his debates were with other Jewish leaders (Pharisees, Sadducees) regarding the proper interpretation of the law.

Similarities to Other Jewish Teachings: Many of Jesus's teachings on love and mercy were consistent with the broader tradition of Jewish thought in the first century, which also sought to understand the spirit of the Law.

While some perspectives emphasize that Jesus's work brought a new, distinct covenant, a non-biased analysis shows that Jesus himself asserted the ongoing validity of the Torah. His ministry was focused on correcting what he perceived as a failure to understand that the Torah's purpose was to create a community of love, justice, and devotion to God.

HOW WE ARE SAVED BY GOD (IAM)

Luke 10:25-28

Jesus shows the relevance of the Law to actual living

²⁵ Then one of the experts in the Law stood up to test him and said, “Master, what must I do to be sure of eternal life?”

²⁶ “What does the Law say and what has your reading taught you?” said Jesus.

²⁷ “The Law says, ‘You shall love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind’, and ‘your neighbour as yourself’,” he replied.

²⁸ “Quite right,” said Jesus. “Do that and you will live.”

In the Tanakh (Hebrew Bible), God (Yahweh) repeatedly declares His exclusive status as the sole source of salvation, often using emphatic language to exclude any other beings or intermediaries. The following passages are frequently cited as confirmation of God's unique role as Savior: Isaiah 43:11: "I, even I, am the LORD; and beside me there is no saviour". This verse is a primary proof text for the belief that salvation is a divine prerogative that God does not share or delegate to anyone else.

Hosea 13:4: "Yet I am the LORD thy God from the land of Egypt, and thou shalt know no god but me: for there is no saviour beside me". This passage emphasizes that since the Exodus, Israel has had only one true God and one source of deliverance.

Isaiah 45:21-22: "And there is no God else beside me; a just God and a Saviour; there is none beside me. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else".

Psalms 146:3: "Put not your trust in princes, nor in the son of man, in whom there is no help". Some interpret this as a warning against placing ultimate trust in any human figure, including the messianic "son of man," for salvation.

Deuteronomy 32:39: "See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand".

In the Tanakh, God (Yahweh) is repeatedly described as a merciful Father who forgives sins directly, based on the sinner's sincere repentance and His own divine character, without the need for an intermediary or human sacrifice.

Here are key examples where God forgives sin directly:

1. Forgiveness Through Sincere Repentance

The Tanakh highlights that turning away from evil (Teshuvah) is the primary requirement for forgiveness.

Ezekiel 18:21-22, 33:14-16: God pledges to forget the transgressions of those who turn from sin and live justly.

Isaiah 55:7: A call for the wicked to return to the Lord, who "will abundantly pardon".

Jonah 3:10: God relents from destroying Nineveh upon their repentance, requiring no sacrifice.

2. Forgiveness "For His Own Sake"

These passages emphasize that God's forgiveness stems from His inherent love and divine character.

Isaiah 43:25: God explicitly states He blots out transgressions "for my own sake".

Micah 7:18-19: Highlights God's desire to show compassion and cast sins into the depths of the sea.

Exodus 34:6-7: Describes God as "merciful and gracious" and forgiving of sin.

3. Forgiveness Through Prayer and Humility

God grants forgiveness directly in response to prayer, confession, and humble petition.

Psalms 32:5: David finds forgiveness simply by acknowledging his sin.

2 Chronicles 7:14: Promises that if people humble themselves and pray, God will hear from heaven and forgive.

Numbers 14:19-20 & Psalm 103:2-3: Show God forgiving based on His "steadfast love" and, as the Psalm states, He "forgives all your iniquity".

4. Forgiveness Without Blood Sacrifice

Psalms 51:16-17: David acknowledges that a "broken and contrite heart" is the true sacrifice God desires, not animal offerings.

Hosea 14:2: Encourages returning to God with words of repentance, rather than animal sacrifices.

What the Law says we must do to Honor God.

In the Torah and Tanakh, a relationship with God is framed as a Covenant—a sacred, kinship-like partnership where God takes the initiative to bless, providing life engineering guidance and

resources, financial literacy and emotional wellness and human beings respond with devotion, gratitude, and are responsible for following the processes and formulas given to them.

- Wholehearted Love: The "greatest commandment" is to love God with all your heart, soul, and strength (Deuteronomy 6:5).
- Obedience as Gratitude: Keeping God's laws is not a way to "earn" the relationship but a natural expression of gratitude for being rescued (Exodus 20:2, Deuteronomy 30:10).
- Consistent Seeking: Maintaining intimacy requires "seeking His face" continually through prayer and meditation on His word (1 Chronicles 16:11, Psalm 63:1).
- Exclusivity and Monogamy: Prophets often compared the relationship to a marriage; retaining it requires "monogamous" worship, rejecting all other gods or idols.
- Repentance and Forgiveness: Because God is "merciful and gracious" (Exodus 34:6-7), the relationship is retained after failure through sincere repentance and returning to Him with a "contrite spirit" (Psalm 34:18).
- Justice and Righteousness: A person retains their standing with God by "doing what is right and just" in their dealings with others (Micah 6:8, Isaiah 56:1).

Psalms 50 "Listen, my people, and I will speak; I will testify against you, Israel: I am God, your God.

8 I bring no charges against you concerning your sacrifices or concerning your burnt offerings, which are ever before me. 9 I have no need of a bull from your stall or of goats from your pens, 10 for every animal of the forest is mine, and the cattle on a thousand Hills. 11 I know every bird in the mountains, and the insects in the fields are mine. 12 If I were hungry I would not tell you, for the world is mine, and all that is in it. 13 Do I eat the flesh of bulls or drink the blood of goats? 14 "Sacrifice thank offerings to God, fulfill your vows to the Most High, 15 and call on me in the day of trouble; I will deliver you, and you will honor me."

Hosea 6:6: "I desire steadfast love and not sacrifice, the knowledge of God rather than burnt offerings"

Isaiah 1:16-17 ¹⁶ Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; ¹⁷ Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

Micah 6:7-8 ⁷ Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? ⁸ He

hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

What Do We Get For Following The Law And Having Relationship With Iam/ What Is Salvation

In the Tanakh, the promises for following the Law (Torah) are primarily concentrated in the "Covenant of Blessings." The following are examples of with specific scriptural references :

1. Material and Physical Blessings

These blessings focus on agricultural success, bodily health, and general prosperity for those who follow God's statutes.

- **Agricultural Abundance:**
 - **Leviticus 26:4-5:** God promises "rain in its season" so the land yields crops and trees bear fruit, with harvests so plentiful they overlap.
 - **Deuteronomy 28:12:** "The Lord will open the heavens... to send rain on your land in season and to bless all the work of your hands".
- **Personal Prosperity and Fruitfulness:**
 - **Deuteronomy 28:4, 11:** Promises a blessing on the "fruit of your womb," the offspring of livestock, and the crops of the ground.
 - **Leviticus 26:9-10:** God vows to "make you fruitful and multiply you" and provide a surplus so large you must clear out the old harvest for the new.
- **Economic Success:**
 - **Deuteronomy 28:5, 12:** Blessings on the "basket and kneading trough" (daily sustenance) and the promise that "you will lend to many nations but will borrow from none".

2. Security and National Status

These promises ensure that the nation remains safe from external threats and holds a position of honor among other peoples.

- **Victory and Safety from Enemies:**
 - **Leviticus 26:6-8:** Promises "peace in the land" and that "five of you will pursue a hundred, and a hundred of you will pursue ten thousand".

- **Deuteronomy 28:7:** "The Lord will grant that the enemies who rise up against you will be defeated... they will come at you from one direction but flee from you in seven".
- **National Prominence and Leadership:**
 - **Deuteronomy 28:1, 13:** God will set the nation "high above all the nations on earth" and make them "the head and not the tail".
 - **Deuteronomy 28:10:** "Then all the peoples on earth will see that you are called by the name of the Lord, and they will fear you".
- **Exemplary Status:**
 - Deuteronomy 4:6-8: States that observing the Law is "your wisdom and understanding in the eyes of the nations," who will recognize Israel as a "great nation".
- **Emotional Wellness**
 - **Obedience to God's Commands:** Following God's decrees and laws is a primary condition. Isaiah 48:18 states that if the people had heeded His commands, their peace would have been "like a river".
 - **Trust and Fixed Focus:** Maintaining a "steadfast mind" that is firmly fixed on God rather than circumstances is required for "perfect peace" (Isaiah 26:3).
 - **Righteousness and Virtue:** Peace is described as the "fruit of righteousness" (Isaiah 32:17). Scripture notes that "righteousness and peace kiss each other," meaning they are inseparable.
 - **Turning from Evil:** Individuals must actively "turn from evil and do good" to seek and pursue peace (Psalm 34:14).
 - **Love for God's Law:** Deep affection for and adherence to God's word is linked to "great peace" (Psalm 119:165).
 - **Faithfulness and Avoiding Folly:** God promises peace to His "faithful servants," but they are cautioned not to "turn back to folly" (Psalm 85:8).
 - **Repentance and Amending Ways:** Making amends for sin and "agreeing with God" are cited as necessary steps to find spiritual and social peace (Job 22:21).

Other Considerations

Essenes held apocalyptic beliefs, anticipating a coming Messiah (or even two!), but their messianic views were complex, often involving dual conceptual view of the Messianic ministry—a priestly Aaronitic Messiah and a royal Davidic one—who would lead them through an end-times battle against darkness, culminating in God's judgment and rule of the righteous. These concepts would guide the "Sons of Light" (Essenes), Ascended Masters, to victory in a cosmic struggle, bringing purification and redemption.

- **Purity & Law:** The Messiah would restore true worship, upholding strict law and ritual purity, which the Essenes felt the Jerusalem Temple had abandoned.
- **Connection to John the Baptist:** Some scholars suggest John the Baptist, who lived in the wilderness where Essenes were, shared their apocalyptic fervor and focus on purification, possibly linking to Essene ideas.

Ultimately, the Essenes saw the Messiah as a warrior-priest figure who would bring divine justice and establish a purified humanity

Why Was Jesus Killed

In the religious customs of the 1st century, the phrase "Son of God" was not inherently blasphemous, as it was a recognized title for the Messiah, the Davidic king, and even the nation of Israel itself. The Sanhedrin's issue was not the title's use, but rather Jesus' claim to unique divine authority that bypassed and judged their own.

Challenging Institutional Power: Jesus lacked official rabbinic authorization from the Sanhedrin, yet he taught with a superior authority that directly undermined their status as the divinely approved council.

The "Son of Man" Prophecy: During his trial, Jesus did not just claim to be the "Son of God"; he identified himself as the "Son of Man" from Daniel 7, coming on the clouds of heaven to judge his own accusers. This was seen as an ultimate act of defiance and a claim to sovereign lordship over the Sanhedrin themselves.

Legal Categorization: Under Jewish law, if his claims were deemed false, he was legally categorized as a Mesith (an enticer) or a false prophet who led people away from Mosaic traditions.

While the Pharisees and Sadducees were rivals, they formed a strategic alliance against Jesus based on distinct legal and political threats to their respective spheres of authority.

The Sadducees: Institutional & Political Threats As the aristocratic priestly class controlling the Sanhedrin and Temple, their opposition was primarily political and economic.

The Temple Economy: Jesus' cleansing of the Temple directly attacked their primary source of revenue and administrative legitimacy.

Roman Relations: They were "collaborators" with Rome who feared any messianic figure would trigger a Roman military intervention, stripping them of their elite status.

The Pharisees were a lay rabbinical movement focused on daily holiness and strict adherence to Oral Torah.

Authority of Tradition: They were outraged by Jesus' claim of superior authority over the Sabbath. To them, his "lax" interpretations were not just differences in opinion but an illegal subversion of the "hedge" they had built around the Law.

Social & Ritual Boundary Crossing: By eating with "sinners" and the ceremonially unclean, Jesus broke the Pharisaic legal codes of separation (from which their name, meaning "Separate Ones," is derived).

Public Rebukes: Jesus publicly labeled them as hypocrites and "blind guides," which threatened their status as the spiritual models for the common people.

Point of Convergence

Both groups ultimately united under the legal charge of sedition (political) and blasphemy (religious) because they believed his continued existence would lead to the destruction of the nation by Roman hands.

What Happened After the Crucifixion

The claim that Jesus lived to 120 years old is primarily associated with Ahmadiyya Islam and certain Islamic hadith traditions, which suggest he survived the crucifixion and migrated eastward to Kashmir, India.

Core Sources and Locations

Kanz al-Ummal: An Islamic hadith collection (Vol. 11, p. 479) that records a narration from the Prophet Muhammad stating: "Gabriel informed me... verily Jesus, son of Mary, lived to 120 years".

Mustadrak al-Hakim: Cited by scholars as containing reports from Ibn Umar that Jesus reached the age of 120.

Hujaj al-Kirama: This source (p. 428) attributes the same 120-year lifespan statement to Hazrat Aishah.

Masih Hindustan-mein (Jesus in India): A book by Mirza Ghulam Ahmad (1899) which argues that after surviving the crucifixion, Jesus traveled to Srinagar, Kashmir, to preach to the "Lost Tribes of Israel" until his natural death at 120.

Roza Bal Shrine: Located in the Khanyar district of Srinagar, this tomb is believed by Ahmadis to be the final resting place of Jesus (under the name Yuz Asaf).

Additional Attributions

Hazrat Fatima: Some traditions recorded in Kanz al-Ummal (Vol. 6, p. 120) trace this 120-year figure to a statement made by Muhammad to his daughter Fatima.

Local Kashmiri Folklore: Visitors to the Roza Bal shrine often encounter local accounts describing the "prophet" buried there as having lived a long life, sometimes metaphorically described as being "120 feet tall" to signify his 120 years of age

According to Ahmadiyya sources, Jesus did not stay with his disciples in Judea primarily because his mission was not yet complete. Mirza Ghulam Ahmad argued that Jesus had a divine obligation to reach the "Lost Tribes of Israel" who had migrated eastward.

Specific reasons provided by these sources include:

Fulfilling his Mission: Jesus stated his purpose was for the "lost sheep of the house of Israel". Since ten of the twelve tribes were scattered in eastern lands like Persia, Afghanistan, and India, he had to travel there to deliver his message to them.

Escaping Persecution: Having survived the crucifixion, Jesus remained in Judea only briefly to prove to his disciples that he was still alive. To avoid being recaptured by Roman and Jewish authorities, he traveled under Divine Command to regions where he could preach safely.

Restoring Faith: The tribes in the East had reportedly been influenced by Hinduism and Buddhism and were losing their original Abrahamic teachings. Jesus traveled to these regions to restore their true faith.

Continuing the Work of the Apostles: Some traditions suggest that while he left the main body of disciples, he was accompanied by Thomas the Apostle and his mother Mary on parts of this journey.

Ahmadiyya teachings emphasize that "he could not go to heaven before he had completely discharged his duty" to all the tribes of Israel.

Supporters of the theory cite several features of the Roza Bal shrine in Srinagar as "proof":

Tomb Orientation: The inner sarcophagus is aligned East-West, which is consistent with ancient Jewish burial customs, whereas Muslim tombs are typically oriented North-South.

Carved Footprints: A stone slab near the grave features carvings of footprints that appear to show scars on the feet, which some interpret as marks from crucifixion.

Artifacts: Some researchers claim to have found a rosary and a crucifix-like image within the tomb, though these findings are not verified by independent archaeological bodies.

Anthropological and Genetic Arguments

The "Lost Tribes" Connection: Some anthropologists and geneticists have noted cultural and genetic similarities between certain Kashmiri groups (such as the Bani Israel) and Middle Eastern Jewish populations.

Cultural Parallels: Proponents point to similarities in linguistic roots (Hebrew and Aramaic loanwords in Kashmiri), dietary laws, and mourning rituals as evidence of an ancient Israelite presence that Jesus allegedly came to serve.

The statement attributed to the Prophet Muhammad and narrated by his daughter Fatima (and sometimes Aisha) appears in several classical Islamic collections, most notably *Kanz al-Ummal* (Vol. 11, p. 479).

The narration says:

"Gabriel informed me that there is no Prophet after another Prophet but he lives a life half as long as the one who lived earlier. And he has told me that Jesus lived a hundred and twenty years, and I see that I am about to leave this world at sixty."

Key Details of the Statement

The Context: This was reportedly spoken by Muhammad to Fatima during his final illness as a forewarning of his own impending death.

The Proportionality Rule: The statement establishes a specific pattern where each successive prophet's lifespan is approximately half that of their predecessor.

The Specific Ages: Because Jesus (the immediate predecessor of Muhammad in this context) lived to 120, Muhammad concluded that his own life would naturally conclude around age 60.

Ahmadiyya Interpretation: Members of the Ahmadiyya community use this as a primary proof that Jesus did not ascend to heaven at age 33, but rather lived a full, natural life on earth until 120.

What Did the Original Followers of Jesus Teach?

Early followers, including James, continued this Jewish path, observing Torah principles in establishing the first church in Jerusalem with the added distinction of Jesus' specific philosophical approach to understanding the Torah. Torah means "instruction," "teaching," or "direction," and it's often understood as "the way" to live a righteous life, guiding people toward God's path.

James, the Brother of Jesus became the leader of the church in Jerusalem. James, supported Jewish faith by emphasizing that true faith in Jesus must be lived out through good works, obedience to God's law (like loving God and neighbor), and ethical living, integrating Christian belief with Jewish tradition, while also acting as a bridge for Jewish Christians to embrace Jesus as the fulfillment of their heritage, as shown in his letter and leadership in Jerusalem. He saw faith and action as inseparable, reflecting Old Testament wisdom and prophetic calls for justice, advocating for the Jewish Jesus-followers to remain distinctively Jewish while following Christ.

Key Ways James Supported the Law:

Integration, Not Rejection: He aimed to show that Jesus was the fulfillment of Jewish hope, not its replacement, maintaining the Jesus movement as authentically Jewish.

Faith with Works: He stressed that genuine faith isn't just belief but produces righteous actions (works), a core concept in Jewish wisdom literature, contrasting with mere intellectual assent.

Living the Law: His letter uses Old Testament prophetic language and calls for obedience to God's law, particularly loving God and one's neighbor, echoing Jesus's greatest commandments.

Wisdom & Ethics: He provided practical ethical guidance, focusing on speech, humility, and caring for the poor, aligning with Jewish ethical traditions.

"James the Just": His reputation as "the Just" for his piety and adherence to Jewish ways (even after Jesus' resurrection) made him a respected leader who bridged traditional Judaism and the new Christian faith.

Jewish Audience: His letter directly addresses "the twelve tribes scattered" (James 1:1), showing his focus on Jewish Christians (Judean Christians)

What are examples of salvation principles that the Law says we can not do that Christian Churches do:

The Torah prohibits human sacrifice primarily in Leviticus 18:21, Leviticus 20:2-5, and Deuteronomy 12:31.

The Romans were not high priest that they should make a sacrifice unto God in crucifying Jesus Christ.

The Torah prohibits drinking blood in several books, notably in Leviticus (e.g., 3:17, 7:26-27, 17:10-14) and Deuteronomy (e.g., 12:16, 12:23)

Christianity implies actually drinking the blood of Jesus.

James' Perspective:

James (Jesus' brother) and the assigned successor of the ministry of Jesus upon his departure, focused on Jesus as the *Law-fulfilling Messiah* whose teachings (like the Sermon on the Mount) demand practical, loving action (works) to show faith is real. James viewed Jesus as the divine **Logos** (Word of God), the universal **Savior**, and the ultimate **Teacher** who bridges humanity and God, offering salvation through Science (*gnosis*) and love, transforming believers into images of God (theosis). The Church's mission was the guiding of believers to true wisdom and freedom through faith and reason.

Key Concepts of the First Christian Church Under James

- **Jesus' Identity:** The promised Messiah, the embodiment of God's wisdom and law, calling for righteous living. Jesus acts as the divine tutor, leading believers step-by-step from faith to true knowledge (gnosis) through His teachings, culminating in a life reflecting God.
- **Salvation:** Real faith in Jesus *must* produce good deeds (works) – showing mercy, caring for the poor –not just empty belief. Jesus is a universal figure, offering salvation to all through His varied methods, aiming for spiritual health and liberation. By imitating Christ, humans can become like God, moving towards perfection and becoming God's image, a dynamic process of spiritual growth. Jesus is the Divine Physician who heals the soul, not just granting forgiveness but removing irrational passions and granting true freedom and understanding.
- **Law:** Torah observance remained relevant for believers as a way to live out their faith.
- **Key Idea:** Faith is *justified* (demonstrated) by works.

A non-biased, historical-theological analysis reveals that the teachings of Jesus (Yeshua) are deeply rooted in the Hebrew Scriptures (Torah, Prophets, and Writings), and that he identified the core, underlying principles of the law as centered on love for God and love for others.

Rather than abolishing the Torah, Jesus presented himself as interpreting and amplifying its, bringing it to its "full meaning".

Nubia to Ethiopia

Ethiopian Judean history centers on the Beta Israel (House of Israel), a distinct Jewish community with ancient roots, linked to King Solomon, Queen of Sheba, or the Tribe of Dan, who maintained unique *pre-Talmudic* practices for centuries in Ethiopia. Facing oppression and famine, many immigrated to Israel in massive operations like Operation Moses and Solomon in the 1980s and 90s, becoming a significant part of modern Israeli society, with some who converted to Christianity (Falash Mura) later returning to Judaism.

Origins & Identity

- **Ancient Roots:** Traditions connected to King Solomon and Makeda (Queen of Sheba) or ancient Israelites.
- **Distinct Practice:** They followed a form of Judaism (Hmonat Beta Israel) based on the Torah (Orit) but without the Talmud, led by priests (Kessim) rather than rabbis. The term "kes" comes from the Ge'ez word for priest (kahen) and shares the same Semitic root as the Hebrew word for priest (kohen).
- **Names:** Known as Beta Israel ("House of Israel")

According to the **Kebra Nagast**, Menelik I, the son of King Solomon and the Queen of Sheba, visited his father in Jerusalem when he was a young man, around **950 BCE**. This was during the height of the united Kingdom of Israel, while Solomon's Temple was still in use. He was given the Ark of the Covenant to take back to Ethiopia. Til today, the Ethiopian Orthodox Tewahedo Church possesses the original Ark of the Covenant, known as the Tabot Seyon, in a chapel at the Church of Our Lady Mary of Zion in Aksum, guarded by a single priest.

Ethiopian Orthodox Church, oldest Christian church in the world. The Egyptian Coptic Orthodox Church and the Ethiopian Orthodox Tewahedo Church are sister churches belonging to the **Oriental Orthodox** communion. They share a common theology but differ significantly in cultural practices, liturgical languages, and history. Both trace their origins to the See of St. Philip in Alexandria. The Ethiopian church was administratively part of the Coptic Church for over 1,600 years (from the 4th century until 1959).and a major center of early Christianity, known for figures like Athanasius and Anthony the Great, who established monasticism; it separated from other churches after the Council of Chalcedon (451 CE) over Christological disputes (miaphysitism)

and faced persecution under Roman, Byzantine, and later Muslim rulers, preserving Coptic language and unique traditions while adapting to centuries of change. The Ethiopian Church was historically under the Coptic Patriarchate, with bishops often coming from Egypt, fostering deep connections.

Early Beginnings & St. Philip

- **Apostolic Foundation:** Coptic tradition holds that St. Philip brought Christianity to Egypt in the mid-1st century, becoming Alexandria's first bishop and establishing the Church.
- **Growth & Persecution:** Christianity spread rapidly, becoming deeply rooted in Egyptian culture, but faced severe Roman persecution, particularly under Diocletian (Era of Martyrs), Philiping 284 CE as the start of the Coptic calendar.

Theological Identity & Schism

- **Alexandrian School:** Alexandria became a leading theological center, producing key figures like [Origen](#), Athanasius, and [Cyril of Alexandria](#).
- **Chalcedon (451 CE):** A major schism occurred when the Coptic Church (Oriental Orthodox) rejected the Council of Chalcedon's definition of Christ's two natures, adhering to [miaphysitism](#) (one united divine-human nature).
- **Disavowed Original Sin Doctrine.**
- **Disavowed Doctrine of Grace without Works**
- **Continued Following of Law in Succession and Evolutionary Format of Importance**
- **New Names Given to Converts at Baptism**
- **Acceptance of some Paulian writings with revision and evolved explanation.**

Ethiopian worship is known for unique drumming, chanting, and instruments; Copts use cymbals and have distinct icons.

Continuation of the Lineage

Haile Selassie's lineage connection to Jesus Christ, stems from his dynasty's descent from King Solomon and the Queen of Sheba, making him a descendant of King David, the ancestor of Jesus, fulfilling prophecies of David's line returning. Haile Selassie profoundly impacted the Ethiopian Orthodox Tewahedo Church (EOTC) by strengthening its state ties, modernizing its structure, and

securing its autocephaly, making it the "established Church" of Ethiopia. Selassie personally sponsored the translation of the Bible and Liturgy from the ancient Ge'ez language into modern Amharic (1935 and 1961) to make the faith accessible to the common people. He expanded church-run education and modern seminaries to improve the intellectual training of the clergy. In 1965, he convened the **Addis Ababa Conference**, bringing together the five Oriental Orthodox Churches (Coptic, Syrian, Armenian, Indian, and Ethiopian) for their first joint council since the 5th century.

- **Solomonic Dynasty:** Haile Selassie was the last Emperor of Ethiopia, head of a dynasty tracing its roots to [King Solomon](#) and the Queen of Sheba, establishing a direct line from King David.
- **Prophetic Fulfillment:** This lineage connects him to David, fulfilling Old Testament prophecies (like Amos 9:11) about the restoration of David's fallen tabernacle, making him the "Root of David".

“The temple of the most high begins with the human body, which houses our life, essence of our existence. Africans are in bondage today because they approach spirituality through Religion provided by foreign invaders and conquerors.

We must stop confusing religion and spirituality. Religion is a set of rules, regulations and rituals created by humans which were supposed to help people grow spiritually.

Due to human imperfection religion has become corrupt, political, divisive and a tool for power struggle. Spirituality is not theology or ideology. It is simply a way of life, pure and original as was given by the Most High.

Spirituality is a network linking us to the Most High, the universe and each other. As the essence of our existence it embodies our culture, true identity, nationhood and destiny.

A people without a nation they can really call their own is a people without a soul. Africa is our nation and is in spiritual and physical bondage because her leaders are turning to outside forces for solutions to African problems when everything Africa needs is within her. When African righteous people come together, the world will come together. This is our divine destiny. “Knowing that material and spiritual progress are essential to man, we must ceaselessly work for the equal attainment of both. Only then shall we be able to acquire that absolute inner calm so necessary to our well-being.

Whenever conflict arises between material and spiritual values, the conscience plays an important role and anyone who suffers from a guilty conscience is never really free from this problem until he makes peace with himself and his conscience.

“Discipline of the mind is a basic ingredient of genuine morality and therefore of spiritual strength.

Spiritual power is the eternal guide, in this life and the life after, for man ranks supreme among all creatures. Led forward by spiritual power, man can reach the summit destined for him by the Great Creator”.

“It is our conviction that all the activities of the children of men, which are not guided by the Spirit and council of God will bear no lasting fruits; they will not be acceptable in the sight of God.

It will therefore come to naught as the tower of Babel came to naught. The grace of God is Eternal. Angels in Heaven and the Creation on Earth sing His Praise .

We thank the Master of the world Almighty God. Power belongs to God. May God Our Creator, the Helper and Guiding Light of us all grant you His Wisdom that you may bear fruits for His Glory.”

-Haile Selassie

Haile Selassie was a lifelong, practicing Ethiopian Orthodox Church member. Rita Marley and her children were baptized into the Ethiopian Orthodox Church in 1973. Archbishop Abuna Yeseshaq baptized Bob Marley into the Ethiopian Orthodox Church, giving him the name Berhane Selassie ("Light of the Trinity"), on November 4, 1980.

The lineage of Bio-Vibrational Science and AcharYah [*Zakhar “to remember”, Yah (IAM)] Ausar Selassie Neteru*

The AcharYah received divine revelation of Bio-Vibrational Science from the Neterian Goddess Auset. **The Scientists are a chosen people connected to the principles, laws, and promises of IAM.** In this physical sense we are the Lions of Judah. We are **Neteru** (or *Netjeru*) the divine forces incarnating into the earth to continue the work of Divine Mind in liberating humanity from material reasoning and egocentricity.

- **Definition:** *Neteru* is the plural form of *Neter*, an ancient Kemetic (Egyptian) word meaning "God" or "Deity".

- **Context:** The *Neteru* represent the various natural and divine energies and forces that create and sustain the universe within the ancient Egyptian belief system.
- **Belief System:** The Kemetic faith is pantheistic and views these entities as divine energies present in all aspects of nature and human consciousness.

How Our System Differs

Pantheism identifies God with the universe itself, seeing the divine as immanent (present in all things), while monotheism believes in a single, supreme God who is separate from and external to the universe (transcendent). The core difference is that pantheism equates God and the universe, while monotheism views God as the creator of the universe, distinct from it.

Feature	Pantheism	Monotheism
Definition	The belief that God and the universe are identical; the universe is God.	The belief in the existence of a single, all-powerful God.
Relationship between God and Universe	God is immanent (present within all things). God and the universe are one and the same entity.	God is transcendent (existing outside of and separate from the universe).
God's Nature	God is not a separate, personal being but is the sum total of all existence, forces, and laws.	God is a creator who exists as a separate entity from his creation.
Examples	A spiritual reverence for nature and the cosmos.	

THE SCIENTISTS AS ASCENDED MASTERS

Ascended Masters are spiritually enlightened beings (like Jesus, Haile Selassie, Buddha, Kwan Yin) who were once human but achieved divine consciousness, transcending earthly life to guide humanity from higher dimensions, acting as wise, compassionate teachers helping souls evolve spiritually, according to New Age and Theosophical traditions. They are seen as perfected souls who embody virtues like unconditional love, wisdom, and purity, offering spiritual assistance and insights.

Key Characteristics

- **Human Origins:** They lived human lives on Earth and learned spiritual lessons through reincarnation.
- **Spiritual Evolution:** They completed their earthly lessons, transcended limitations, and "ascended" to higher planes.
- **Spiritual Guides:** They serve as guides and teachers, helping humanity's spiritual awakening.
- **Specific Qualities:** Each master embodies particular divine qualities, like Jesus (forgiveness) or Kuthumi (wisdom).

In Judaism, the Lamed Vav Tzadikim (or Lamed-Vavniks) are 36 anonymous, humble, righteous individuals whose hidden merit sustains the world, preventing its destruction; they are called this because the Hebrew letters Lamed (ל) and Vav (ו) numerically equal 36, and they are the Tzadikim Nistarim (Hidden Righteous Ones) of Jewish mysticism, often appearing as ordinary people, even cobblers or simple folk, who perform good deeds without recognition, with one potentially being the Messiah. The concept stems from a Talmudic statement (Berachot 58a) that the world has at least 36 righteous people who "greet the Divine Presence," linked to the numerical value of lo (לו), meaning "for Him," which is 36.

Islam: In the mainstream Twelver and Ismaili branches of Shi'a Islam, the Imams are believed to be divinely appointed spiritual leaders who possessed special, esoteric knowledge (walaya) inherited from the Prophet Muhammad.

Buddhism: The earliest mention of Shambhala can be found in the Kalachakra Tantra, an important text in Tibetan Buddhism that describes the kingdom as a place of great beauty, harmony, and spiritual wisdom. According to the Kalachakra tradition, Shambhala is ruled by a lineage of enlightened kings known as the Kulika or Chakravartin kings. These kings are said to possess immense wisdom and power, and they guide the people of Shambhala on the path to spiritual awakening.

The Bible: Psalm 82:1: "God has taken his place in the divine council; in the midst of the gods he holds judgment" Psalm 89:5-7 The heavens praise your wonders, LORD, your faithfulness too, in the assembly of the holy ones. For who in the skies above can compare with the LORD?

THE SCIENCE IS NEEDED BECAUSE THE ORIGINAL LAW OF GOD HAS SUFFERED CORRUPTION.

The Tanakh is the Hebrew Bible, the central and foundational text of Judaism, an acronym for its three main sections: Torah (Teaching/Law), Nevi'im (Prophets), and Ketuvim (Writings).

The first five books of the Bible are called the law or the Torah: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. A second section (Nevi'im) of the bible are the books of the Prophets i.e. Isaiah, Jeremiah, Ezekiel, and Daniel (Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi. A second subsection of the prophets are the historical books i.e. Joshua, Judges, 1 Samuel, 2 Samuel, 1 Kings, and 2 Kings

The third section of the Bible is the *Ketuvim* "The Writings" scriptural stories and wisdom teachings i.e. Job, Esther, Ruth, Song of Solomon, Psalms, and Proverbs. Some Churches include more of these books than others as mentioned in this document relating to the Ethiopian Orthodox Christian Church.

Prophet Jeremiah: Within the Hebrew Bible, the prophet Jeremiah includes a line that is often interpreted as an accusation of scribal corruption: "How can you say, 'We are wise, and the law of the LORD is with us'? **But behold, the lying pen of the scribes has made it into a lie" (Jeremiah 8:8).** The Scribes presented human laws as divine, mislead people about how God defined sin and what was necessary to alleviate its effects, and using piety to cover their own self-serving actions.

Jesus Christ: According to the New Testament, Jesus frequently criticized the scribes and Pharisees (teachers of the law and religious leaders) of his time. He accused them of nullifying

God's word for the sake of their own man-made traditions and interpretations. For example, in Matthew 23, he pronounces "woes" upon them for their hypocrisy and for leading people astray.

The Quran: Quran 2:75 questions how believers can expect Jews to believe when some [Jewish rabbis] distorted the Torah after understanding it, while Quran 2:79 warns of woe to those who write scripture with their own hands and claim it is from Allah for gain. Other verses, such as Quran 4:46 and 5:13, speak of Jews distorting words from their proper meanings and abandoning parts of the message. Quran 3:78 mentions a group who distort the Book with their tongues, claiming it is from Allah when it is not.

Mitzvot (singular: mitzvah) are religious commandments and good deeds in Judaism, meaning "commandments" but also "good deeds" or "connections," originating from God in the Torah, with 613 traditionally enumerated to guide Jews in living a life of ethics, holiness, and connection to God and others, covering everything from dietary laws (kashrut) and Sabbath observance (Shabbat) to acts of kindness (tzedakah) and justice (mishpatim). They are seen as divine directions for a purposeful life, not just rigid rules, fostering personal growth and community well-being. In the Bible, laws are often categorized into **Moral** (universal principles like the Ten Commandments), **Civil/Judicial** (laws for Israel's society, often enforcing moral ones), (sacrifices, priesthood, temple, dietary rules for Israel), and sometimes pre-Mosaic/Noahic codes with the *Moral Law* as being Universal, while *Civil Laws* were specific to Israel's theocracy though dietary rules have both physical/moral aspects.

Here's a breakdown:

- **Mosaic Law (The Law of Moses):** The entire body of laws given to Israel through Moses (the first five books of the Bible). Laws governing Israel's society, dealing with justice, disputes, and punishments for breaking moral laws (e.g., property disputes, capital crimes).
- **Nutritional Law (Dietary Laws):** These Laws (Leviticus) that distinguished between "clean" (fit for human beings to eat) and "unclean" foods (forbidden). They served to make holy and healthy.
- **Universal Law:** God's unchanging character reflected in universal ethical commands (e.g., no murder, cheating, unfair dealing, stealing, dishonor, rejecting the needy, unmerciful, unforgiveness, debt, manipulation, coercion, hustling etc). The concept of "Universal Law"

rooted in God's unchanging character means that fundamental moral principles aren't arbitrary human rules but flow from God's eternal, holy nature, making them absolute, universal, and binding for all people across time, as reflected in both written scripture and innate human conscience

The New Testament books were not chosen through a single vote or a sudden decree by a political figure like Constantine. Instead, they were recognized gradually over several centuries by early Christian communities based on shared standards.

Core Criteria for Selection

Church leaders and early believers generally relied on four key guidelines to determine if a writing was authoritative:

- **Apostolicity:** The book had to be *attributed* to an apostle (like Matthew, John, or **Paul**) or a close associate of one (like Philip, who was tied to Peter, or Luke, who was tied to Paul).
- **Orthodoxy: The teachings had to align with the established "Rule of Faith" and not contradict the Old Testament or other known apostolic teachings.**
- **Catholicity (Universality):** The book had to be widely used and accepted by the global church, rather than being a local favorite of just one region.
- **Antiquity:** The writing had to date back to the apostolic age (roughly 50–100 CE)
- The compilers **excluded authentic Gnostic Gospels, primarily from the Nag Hammadi library, including the Gospel of Thomas, Gospel of Truth, Gospel of Philip, and Gospel of Mary (Magdalene) alongside other significant texts like the *Apocryphon of John* and *Eugnostos the Blessed*. These texts offered alternative perspectives on Jesus' teachings and early Christian beliefs, emphasizing divine knowledge (gnosis) and spiritual awakening rather than physical resurrection or traditional dogma.**
 - **Gospel of Thomas:** A collection of Jesus' sayings, often without narrative, focusing on inner spiritual realization.
 - **Gospel of Truth:** A Valentinian text emphasizing knowledge (gnosis) as liberation from ignorance.
 - **Gospel of Philip:** Focuses on sacraments, spiritual union, and the divine nature of humanity, with mystical interpretations of Jesus and Mary Magdalene.

- **Gospel of Mary (Magdalene):** Features Mary Magdalene as a key disciple, receiving secret teachings from Jesus.
 - **Gospel of the Egyptians:** Contains Gnostic cosmologies and dialogues, often highlighting the contrast between the spiritual and material worlds.
 - **Other Important Nag Hammadi Texts (Gospels & Revelations):**
 - **Apocryphon of John (Secret Book of John):** Reveals the Gnostic cosmology, the creation of the flawed material world by a lesser deity (the Demiurge).
 - **Hypostasis of the Archons:** Discusses the rulers (Archons) of the world and humanity's potential for spiritual escape.
 - **First & Second Apocalypse of James:** Revelations given to James, the brother of Jesus, emphasizing spiritual struggle.
 - **Gnostic Apocalypse of Peter:** Visions and revelations granted to Peter.
- These texts, mostly discovered in the Nag Hammadi library in Egypt in 1945, provide insight into the diverse beliefs of early Christianity beyond the canonical New Testament.**

Key Timeline of the Process

1. **Mid-1st Century:** The original letters and gospels were written and began circulating among various churches.
2. **2nd Century:** Early lists began to emerge. The **Muratorian Fragment** (c. 170 CE) included most of the modern New Testament, while early fathers like Irenaeus argued for a fixed set of four Gospels.
3. **367 CE:** **Athanasius**, the Bishop of Alexandria, wrote a "Festal Letter" that was the first known record to list exactly the 27 books we use today as the exclusive New Testament canon.
4. **Late 4th Century:** Councils such as the **Council of Rome (382)**, **Council of Hippo (393)**, and **Council of Carthage (397)** officially ratified this list, confirming the consensus that had already formed among believers

The Bible public availability began with **Gutenberg's printing press around 1455**, which mass-produced the Latin Gutenberg Bible, making it accessible beyond clergy, followed by vernacular

translations like the English Geneva Bible (1560) and King James Version (1611) that brought it to common people.

Before the Printing Press (Ancient Times - ~1450s)

- **Handwritten & Rare:** Early biblical texts were handwritten on papyrus or vellum, making them extremely expensive, costing as much as a car today, and accessible only to the wealthy or religious institutions.
- **Jerome's Vulgate (~400 AD):** The first widely available complete Bible was St. Jerome's Latin translation, the Vulgate, but still in Latin for the educated elite.

The Revolution of Print (~1455 onwards)

- **Gutenberg Bible (1455):** Johannes Gutenberg's invention of the movable-type printing press led to the first printed Bible, published in Latin, Philiping the true beginning of mass distribution.
- **Vernacular Translations:** Key breakthroughs included:
 - **Wycliffe's Bible (~1384):** First complete English manuscript, though hand-copied.
 - **Coverdale Bible (1535):** First complete printed English Bible.
 - **Geneva Bible (1560):** First English Bible with numbered verses, popular with Protestants.
 - **King James Version (1611):** A widely influential English translation, further expanding access.

Leading up to the KJV, significant "losses" involved martyrs like **William Tyndale**, whose work was banned and he was executed for translating the Bible into English, forcing reliance on earlier, sometimes less accurate texts. Key losses also included the suppression of direct translations, the loss of certain verses (like Luke 17:36) from circulating Greek manuscripts, and challenges in achieving perfect textual accuracy with limited early manuscripts, creating debates about manuscript reliability that continued into the KJV era, as noted by its own marginalia.

Suppression & Martyrdom (Human Losses)

- **William Tyndale (d. 1536):** The most famous loss; he was burned at the stake for translating the New Testament directly from Greek and the Old Testament from Hebrew into English, making the Bible accessible to commoners.
- **Banning of Vernacular Bibles:** The Church and Crown suppressed English translations, viewing them as heretical and a threat to authority, forcing translators underground.

Textual & Manuscript "Losses" (Content & Accuracy)

- **Manuscript Variations:** Early translations relied on available Greek and Hebrew manuscripts, which differed; the KJV itself noted textual uncertainties in its margins (e.g., Luke 17:36 missing in many Greek copies).
- **Loss of Verses/Phrases:** Certain verses present in the Latin Vulgate and Old Latin texts, but absent in earlier Greek manuscripts (like some Alexandrian ones), were omitted or questioned, leading to confusion later.
- **Translation of Translations:** English Bibles built upon each other (e.g., Great Bible, Bishops' Bible), meaning errors or nuances from earlier translations (like Tyndale's) were inherited, rather than always starting purely from originals.

Impact on KJV

- The KJV translators built upon Tyndale, Coverdale, and the Bishops' Bible, incorporating their phrasing but also addressing issues, though they still worked with limited manuscript evidence compared to today.
- Their reliance on the *Textus Receptus* (Erasmus's Greek text) meant they included verses that later scholarship found **less reliable, showing the "losses" and gains were complex.**

The Science of IAM

How do Scientists view Jesus and other Prophets of religion?

We have a multi-perceptual view of Yahshua (Jesus) and the other Prophets of the Ancient Text. We view them in their historical context and honor their contributions to the multiplication of IAM. In the case of Yahshua, we view him, as a Divine Example, a elder Brother, a High Priest after the Order of Melchizedek, the prophesied messianic figure of the Essene community.

We also view them conceptually, meaning that we understand the energetic imprint (spiritual lessons, legacy) that we are to realize from their lives. For example, we view Yahshua (Jesus) conceptually representing Divine Mind and his life a dissertation on attaining and retaining synergy with IAM. It is the attaining and retaining of this synergy that is the cause for his being able to save humanity from the consequence of only being able to reason and act materially to create life experience and reality. Through his synergy with IAM, he taught us to use the disciplines of bio-vibrational science and mind science, to direct the electromagnetic fields that govern reality

thus positively orchestrating desired results relative to the financial, emotional, and spiritual relationships his students have in life. His greatest example of this power was his defeating death, proving that it was not greater than a human being in complete synergy with IAM. In concert with this we view his disciples as the 12 cognitions used by human beings in daily life processes. We view all human beings abiding in the IAM vibration by way of righteous character, as the Sons and Daughters of IAM. Salvation is elevation beyond the imprisoning and limiting effects of material reasoning through Divine Mind which yields Peace, Harmony, Balance, Connection, Wealth, and Access in all dimensions.

What are your views on the sacrifice of Jesus?

We know that Jesus' sacrifice to give his life was to assure the continued extension, expansion, and expression of his teachings leading to convergence with IAM for generations to come. To respond in violence would have marred his teachings and essentially written him out of history as simply another militant leader thirsty for power. Rather his supreme sacrifice and martyrdom allowed his message not only to continue but to be supernaturally charged with his intentionality to lead humanity to a lifestyle of relationship with IAM and to live continually in the IAM Vibration or Kingdom of God with each other.

Our Holy Scripture “ The Science of IAM”

"The Science of IAM" is the holy scripture and foundational text for Scientists of the Center for Bio-Vibrational Science. It is the "Immutable Law" of Almighty God (IAM). It represents the compilation of all Universal Law established by IAM including, the weightier matters of the Torah (the Way) as taught by Jesus-Yahshuah Ben Yahweh. The scripture teaches the inherent, unchanging nature and principles, of God's character, will, truth, and covenant promises which are eternal, never altered, and reflecting its stability as the Creator.

"The Science" is central to the identity and operations of the Universal Church of IAM / The Center for Bio-Vibrational Science. Scientists consider the Science of IAM along with its dietary and communal laws, the primary text guiding our understanding of energy systems, healing, and spiritual well-being as representing the infinite knowledge, wisdom, and understanding of the Universe as revealed by Almighty God (IAM).

The Center for Bio-Vibrational Science considers the book *The Science of IAM* to be a holy text because it contains **universal truths** and principles that empower individuals to **create their own reality, achieve self-healing, and connect with the Divine Source** (referred to as "IAM").

The specific reasons it is considered holy relate to its teachings on:

- **Focus on Inner vs. Outer God:** The Center's beliefs emphasize that "heaven is within us" and that "the highest God and the innermost God is one God"
- **The Power of IAM:** The core philosophy emphasizes that "IAM" is the most powerful statement in the universe, representing the indwelling presence of God or the Divine Source within each person. Recognizing this power is seen as the key to personal transformation and empowerment.
- **Universal Principles:** The book is seen as a correlation of empowering, universal truths found in various religious texts and scientific discoveries, offering a framework for understanding how the universe operates through laws of physics, chemistry, and nature.
- **Vibrational Science:** The teachings suggest that all of existence operates on the "Principle of Vibration" and that mental states and emotions have corresponding rates of vibration. The book provides guidance on how to use this principle to achieve physical and emotional healing and to manifest desires.
- **Self-Realization and Freedom:** Members believe that the ultimate goal of life is the complete emancipation from discord of every nature, and the book provides a "roadmap" to discovering one's true nature and inherent worth, leading to freedom and abundance.
- **Practical Application:** The book offers practical applications and techniques, such as life engineering lessons, mental contemplation, meditation, breathwork, and mindful movement, which are integrated into the Center's services and classes to help students apply these principles in their daily lives.
- **Holistic Cosmology:** All points in space and time and all beings are inherently connected to an unbounded Consciousness.
- **Energy and Vibration:** The universe runs on patterns of geometry, frequency, and vibration, which are the building blocks of reality.
- **Inner Knowing:** The object of spiritual unfoldment is to transcend the conscious mind into the superconscious mind, beyond the external realms of consciousness.

- **Psycho-energetics:** Emotions and psychological states are directly expressed within the energetic body, and healing involves addressing this somatic energy body.

In essence, the book is considered holy not in a traditional sense of being a single, divinely dictated text, but as an insightful and inspiring guide that allows members to directly experience and apply spiritual and scientific principles for self-improvement and spiritual awakening.

The **Center for Bio-Vibrational Science** prefer the book *The Science of IAM* over the Bible because their beliefs are rooted in the concept of **vibrational energy, self-empowerment, and universal consciousness**, which align with the book's teachings. The organization views "The Science of IAM" as a guide to achieving higher states of awareness and well-being through the application of natural and "bio-vibrational" principles.

The "IAM" Vibration: A central tenet is guiding students to the "IAM vibration" to expand their mindfulness and energetic imprint, thereby optimizing all facets of their life. This is a New Thought concept related to self-realization and the power of one's own consciousness.

Universal Consciousness and Mind Power: The philosophy suggests that the Universal Spirit (God) operates through a Universal Mind, which receives the direct impress of human thought and acts upon it. Members believe they can heal conditions and control circumstances through the power of their mind.

The Science of IAM stems from the organization's view that its teachings offer a direct, practical, and "scientific" path to understanding the self and the universe, which they may perceive as different from a traditional biblical approach. Sunday services and daily practices include meditation, Wuji movements, chanting, and wisdom teachings, all aimed at healing, restoring, inspiring, and empowering individuals. These practices are seen as ways to synchronize an individual's vibration with the universe's energy. In essence, *The Science of IAM* serves as a foundational text that aligns with the Center for Bio-Vibrational Science's specific modern, self-empowerment-focused, and holistic spiritual framework.

WHY BIOVIBRATIONAL SCIENCE IS NEEDED

The Bible contains numerous apparent contradictions, from differing creation accounts in Genesis (order of creation, names for God) and varying Gospel narratives (Jesus's crucifixion time, birth stories) to theological tensions (salvation by faith vs. works, God's unchanging nature vs. repenting) and historical discrepancies (Nehemiah/Daniel's dates). While some see these as proof of error, believers often explain them through different literary genres, cultural contexts (like timekeeping), unique authorial perspectives, or by interpreting them as complementary rather than contradictory, highlighting diverse human voices reflecting on divine truths.

One of the primary reasons for the Science of IAM and Bio-Vibrational Science is a modern interpretation of the Bible that can correct contradictions, and errors while **bridging the gap between the ancient text and the contemporary reader**, ensuring its message is accurately understood and applied to modern life. The Bible was written in a different time, culture, and language, which presents significant barriers to modern comprehension.

There are 613 Laws in the Bible that are not divided through any scientific methodology. These laws include civil, dietary, and universal law (the weightier matters of the law mentioned by Jesus). Bio-Vibrational Science extracts the dietary and universal laws from the text and analyzes the usefulness of the civil laws. Our interpretation of and introduction to Universal Law is essential to the development of humanity in particular our children.

WHAT BIO-VIBRATIONAL SCIENCE TEACHES THAT MOST CHURCHES DON'T

Understanding and applying Universal Laws—like Cause & Effect, Vibration, or Mentalism—is crucial for human development as they provide a framework for order, purpose, and ethical living, bridging science, spirit, and metaphysics to help individuals align with cosmic principles, master their lives, and build a more just world by revealing inherent truths beyond surface appearances.

As an example of delineation and defining Universal Law consider these 12 subsets within the constructs of the Science:

Law of Divine Oneness: Everything is interconnected, a single divine consciousness.

Law of Vibration: Everything moves and vibrates; like attracts like.

Law of Attraction: Focus on what you want, and you'll attract it; your thoughts create your reality.

Law of Correspondence: "As within, so without; as above, so below" – your inner world reflects your outer world.

Law of Action/Inspired Action: You must take steps to manifest your desires.

Law of Cause and Effect (Karma): Every action has a reaction; you reap what you sow.

Law of Compensation: Rewards come from your actions, often in surprising ways.

Law of Perpetual Transmutation: Energy constantly transforms; you can change negative energy into positive.

Law of Relativity: Everything is relative; challenges help you grow.

Law of Polarity: Everything has an opposite (hot/cold, love/hate).

Law of Rhythm: Everything flows in cycles; there's a natural ebb and flow.

Law of Balance: Energy manifests as masculine (action) and feminine (receptive) principles.

MEDITATION CLEANSING AND TRANSFERENCE

The Breath

John 20:22

And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:

Energy Based Perception

2 Corinthians 4:18 - So we fix our eyes not on what is **but on what is unseen**, since what is seen is temporary, but what is unseen is eternal.

2 Corinthians 5:7 For we walk by faith, not by sight.

Affirmations

Hebrews 11:3

Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

Joel 3:10, which reads, "Let the weak say, 'I am strong.

Romans 4:17 "As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickened the dead, and calleth those things which be not as though they were"

A NEW BAPTISM

Matthew 3:11: "I baptize you with water for repentance, but after me comes one who is more powerful than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire".

Mark 1:8: "I baptize you with water, but he will baptize you with the Holy Spirit".

Luke 3:16: "John answered them all, 'I baptize you with water, but one more powerful than I will come, the thongs of whose sandals I am not worthy to untie. He will baptize you with the Holy Spirit and with fire'"

WHAT DOES THE FIRE DO

Acts 1:8 ⁸ But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

WHAT IS THIS POWER:

Isaiah 11:2 describes the Spirit in Divine Mind in seven aspects of ministry

Revelation 4:5 And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

Again the scripture names seven specific different kinds of spirit by name

- (1) Orula Spirit of Truth (John 16:13);**
- (2) Oshun Spirit of Holiness (Romans 1:4);**
- (3) Shango Spirit of Faith (II Corinthians 4:13);**
- (4) Yemaya Spirit of Wisdom and Revelation (Ephesians 1:17);**
- (5) Ogun Spirit of Power, Love, and Sound Mind (II Timothy 1:7);**
- (6) Ellegua Spirit of Grace (Hebrews 10:29); and**
- (7) Obatala Spirit of Glory (I Peter 4:14)**

BIO-VIBRATIONAL THERAPY

Acts 2 They were all in one place and all things in common (12 Tribes of Mind in Synergy)

Bowls

Exodus 28:33-35 ³⁵ Aaron must wear it when he ministers. The sound of the bells will be heard when he enters the Holy Place before the Lord and when he comes out, so that he will not die.

Revelation 5:8-10

Now when He had taken the scroll, the four living creatures (four breaths that give life to all creation) and the twenty-four elders (ascended masters) fell down before the Lamb, each having a harp, and golden bowls full of incense, which are the prayers (affirmations) of the saints.

Wuji

Proverbs 31:17 17 She sets about her work vigorously; her arms are strong for her tasks.

Hebrews 12:12-13 "Therefore, lift your weak hands and strengthen your knees". This is a command to encourage and empower those who are discouraged and weary... "and make straight paths for your feet, so that what is lame may not be dislocated but rather be healed". This means we should walk a righteous and steady path, which helps both ourselves and others who may be struggling or "lame".

1 Corinthians 6:19-20: "Do you not know that your bodies are temples of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore honor God with your bodies".

Meditation

Psalms 119:97, which states, "Oh, how I love your law! I meditate on it all day long". Other verses, like

Philippians 4:8, encourage meditating on things that are true, noble, right, pure, lovely, and admirable.

Joshua 1:8: "This Book of the Law shall not depart from your mouth, but you shall meditate in it day and night, that you may observe to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success".

Psalms 1:2: "But whose delight is in the law of the Lord, and who meditates on his law day and night".

Psalms 119:15: "I meditate on your precepts and consider your ways".

Psalms 119:97: "Oh, how I love your law! I meditate on it all day long".

Psalms 119:99: "I have more insight than all my teachers, for I meditate on your statutes".

Transference

Healing and blessings

Luke 13:13: Jesus laid his hands on a crippled woman, and she straightened up and praised God.

Mark 16:18: Jesus said, "They will lay hands on the sick, and they will recover".

Acts 9:17: Ananias laid his hands on Saul (Paul) to restore his sight.

Ordination and spiritual gifts

1 Timothy 4:14: "Do not neglect the gift you have, which was given you by prophecy when the council of elders laid their hands on you".

Acts 6:6: The apostles laid their hands on seven men to be ordained for a specific task.

Acts 8:17: The apostles laid their hands on the new believers in Samaria, and they received the Holy Spirit.

Acts 19:6: When Paul laid his hands on them, the Holy Spirit came on the believers in Ephesus

RITUAL OF COMMEMORATION

Early Christian groups like the Ebionites, Jewish Christians emphasizing Jesus as the Messiah but rejecting Paul's theology, practiced a form of the Lord's Supper using water instead of wine, deeply tied to their belief in revered water, connecting it to creation and as a purifying element that negated the need for animal sacrifices. According to fragments of their non-canonical Gospel of the Ebionites, Jesus is quoted as explicitly rejecting the eating of meat during the Lord's Supper/Passover and condemning animal sacrifices. Jesus said "I have come to abolish sacrifices," focusing on the *spiritual* fulfillment of Passover, not physical body/blood, aligning with their Jewish roots.

The Bible repeatedly forbids eating blood, beginning with Genesis and extending through the Mosaic Law in Leviticus and Deuteronomy. Leviticus 17:10-12: "If any Israelite or foreigner living among them eats blood, I will disown that person and cut him off from his people, for the life of an animal is in the blood... Therefore I tell the People of Israel, 'Don't eat blood'".

Deuteronomy 12:23: "Be sure you do not eat the blood, because the life is in the blood. You must not eat the life with the meat". This confirms that the Communion in traditional Christianity is against the Law and that Paul's assertion that it is God's will that Jesus be a human sacrifice is against the will of God (IAM). Jesus liberates us from our sins by teaching us to follow the law.

Jesus' message here is echoed in Isaiah and Jeremiah. Isaiah 1:11-17 is a powerful passage where God rejects Israel's empty religious rituals (sacrifices) because they are filled with injustice, instead commanding them to **"Learn to do good; seek justice, correct oppression; defend the fatherless, plead for the widow"**. God declares that their overflowing sacrifices mean nothing without true righteousness, calling them to wash themselves clean from evil and actively bring justice to the vulnerable. Jeremiah 7:21-23 is a powerful passage from the Old Testament where God tells Israel He didn't command burnt offerings and sacrifices when He brought them out of Egypt, but rather commanded them to "Obey my voice, and I will be your God, and you shall be my people; and walk in all the ways that I command you, that it may go well with you," emphasizing that true worship is obedience and relationship, not just empty rituals, a message of heart-felt devotion over mere outward performance.

Washing the Hand during Commemoration

Exodus 30:17-20 Then the Lord said to Moses, 18 "Make a bronze basin, with its bronze stand, for washing. Place it between the tent of meeting and the altar, and put water in it. 19 Aaron and his sons are to wash their hands and feet with water from it. 20 Whenever they enter the tent of meeting, they shall wash with water so that they will not die.

The Wheat during Commemoration

Exodus 29:2 and Exodus 29:33

and unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: of fine wheat flour shalt thou make them.

And they shall eat those things wherewith the atonement was made, to consecrate and to sanctify them:

The Water during Commemoration

John 4:14 14 but whoever drinks the water I give them will never thirst. Indeed, the water I give them will become in them a spring of water welling up to eternal life."

Incense

Exodus 30:7-8 For Ourselves

7 “Aaron must burn fragrant incense on the altar every morning when he tends the lamps. 8 He must burn incense again when he lights the lamps at twilight so incense will burn regularly before the Lord for the generations to come.

Exodus 30:34 During Service

And the LORD said to Moses: “Take sweet spices, stacte and onycha and galbanum, and pure frankincense with these sweet spices; there shall be equal amounts of each., 35 and make a fragrant blend of incense, the work of a perfumer. It is to be salted and pure and sacred. 36 Grind some of it to powder and place it in front of the ark of the covenant law in the tent of meeting, where I will meet with you. It shall be most holy to you.

Psalms 141:2: "May my prayer be set before you like incense; may the lifting up of my hands be like the evening sacrifice".

Revelation 8:3-4: "Another angel, who had a golden censer, came and stood at the altar. He was given much incense to offer, with the prayers of all God's people, on the golden altar in front of the throne. The smoke of the incense, together with the prayers of God's people, went up before God from the angel's hand".

ENVIRONMENTAL TECHNOLOGY

Our Stones and Crystals

Exodus 25 1 And the Lord spake unto Moses, saying,² Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering.³ And this is the offering which ye shall take of them; gold, and silver, and brass, ⁶ Oil for the light, spices for anointing oil, and for sweet incense,⁷ Onyx stones, and stones to be set in the ephod, and in the breastplate. 8 And let them make me a sanctuary; that I may dwell among them

Exodus 28:17-21: 15 “Fashion a breastpiece for making decisions—the work of skilled hands. Make it like the ephod: of gold, and of blue, purple and scarlet yarn, and of finely twisted linen. 16 It is to be square—a span[a] long and a span wide—and folded double. 17 Then mount four rows of precious stones on it. The first row shall be carnelian, chrysolite and beryl; 18 the second

row shall be turquoise, lapis lazuli and emerald; 19 the third row shall be jacinth, agate and amethyst; 20 the fourth row shall be topaz, onyx and jasper.[b] Mount them in gold filigree settings.

Revelation 21:18-20: 18 The wall was made of jasper, and the city of pure gold, as pure as glass. 19 The foundations of the city walls were decorated with **every kind of precious stone**. The first foundation was jasper, the second sapphire, the third agate, the fourth emerald, 20 the fifth onyx, the sixth ruby, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth turquoise, the eleventh jacinth, and the twelfth amethyst.

1 Chronicles 29:2: 2 With all my resources I have provided for the temple of my God—gold for the gold work, silver for the silver, bronze for the bronze, iron for the iron and wood for the wood, as well as onyx for the settings, turquoise,[a] stones of various colors, and all kinds of fine stone and marble—all of these in large quantities.

Our Oils and Sprays

Exodus 29:1 and 4 “This is what you are to do to consecrate them, so they may serve me as priests: 4 Then bring Aaron and his sons to the entrance to the tent of meeting and wash them with water.

Exodus 30: 22-32

22 Then the Lord said to Moses, 23 “Take the following fine spices: 500 shekels[d] of liquid myrrh, half as much (that is, 250 shekels) of fragrant cinnamon, 250 shekels[e] of fragrant calamus, 24 500 shekels of cassia—all according to the sanctuary shekel—and a hin[f] of olive oil. 25 Make these into a sacred anointing oil, a fragrant blend, the work of a perfumer. It will be the sacred anointing oil. 26 Then use it to anoint the tent of meeting, the ark of the covenant law, 27 the table and all its articles, the lampstand and its accessories, the altar of incense, 28 the altar of burnt offering and all its utensils, and the basin with its stand. 29 You shall consecrate them so they will be most holy, and whatever touches them will be holy.

30 “Anoint Aaron and his sons and consecrate them so they may serve me as priests. 31 Say to the Israelites, ‘This is to be my sacred anointing oil for the generations to come. 32 Do not pour it on anyone else’s body and do not make any other oil using the same formula. It is sacred, and you are to consider it sacred. ’”

Our Fire Rituals

Hebrew fire rituals use fire as a powerful symbol of God's presence, transformation, and connection, seen in the Chanukah menorah (miracle), Shabbat/Havdalah candles (separating holy time), Lag B'Omer bonfires (spiritual illumination), Temple sacrifices (worship/purification), and modern practices like Rosh Chodesh candle lighting for passing light and community. These rituals connect to biblical themes like the burning bush and the perpetual altar fire, symbolizing divine connection, cleansing, and inner strength.

Leviticus 6:12-13: Commands the priests to keep the altar fire burning continuously, adding wood daily.

Leviticus 9: God's glory appears as fire, consuming the first offerings.

Leviticus 2:15-16 And you shall put oil on it, and lay frankincense on it. It is a grain offering. Then the priest shall burn the memorial portion: part of its beaten grain and part of its oil, with all the frankincense, as an offering made by fire to the LORD.

2 Kings 1:10-12: Elijah calls fire from heaven to consume soldiers sent to capture him.

2 Chronicles 7:1: Fire descends from heaven to consume offerings at Solomon's Temple dedication.

Acts 2:3-4: Tongues of fire appear at Pentecost, symbolizing the Holy Spirit.

Divine Presence: Fire often signifies God's consuming holiness and glory (e.g., Exodus 24:17, Hebrews 12:29).

Atonement: The perpetual fire represented continuous access and atonement

Purity: Life purified and made acceptable by fire.

HOW BIO-VIBRATIONAL SCIENCE IS SAVING HUMANITY

- **Provides Order & Meaning:** Satisfies the human need for coherent understanding and place in the cosmos, moving beyond immediate circumstances to enduring truths.
- **Empowers Personal Growth:** Living in alignment with these laws (e.g., through focus, responsibility, humility) unlocks potential, leading to fulfillment and self-mastery.
- **Fosters Ethical Development:** Natural Law theory suggests universal moral laws exist, discoverable through reason, guiding us toward justice and harmony.

- **Behavioral and Relationship Management:** Helps understand human psychology, biases, and interactions by recognizing dualities (pairs of opposites) and reflections of self in others.
- **Builds a Better World:** Understanding these foundational principles is key to developing universal ethics, fostering global citizenship, and creating a more rational, peaceful society.
- **Wealth Management:** The teachings of the Science translates into greater economic stability, increased wealth creation, and reduced financial stress.
- **Heaven and the After-Life:** Bio-Vibrational Science teaches that "heaven" isn't just a future reward but a state of consciousness, achieved by finding God (IAM) within through deep meditation, particularly Mental Contemplation, to realize eternal bliss and unity with the Divine. This begins with following the Universal Laws of IAM as Jesus did, thus moving beyond earthly illusions and karma to achieve self-realization and liberation. It requires complete loyalty to IAM, perceiving it everywhere, and living righteously with inner peace, transforming our consciousness from the limited self to the infinite Spirit through Energetic Perception.

The Dangers of Biblical Literalism:

Biblical literalism is an approach to interpreting the Bible that takes its words at face value as factually and historically accurate. This mindset is the primary vehicle our of which members of most churches cast judgment on those with whom they disagree. But its dangerous.

A. Paul's conflict of interest and wanted a Judaism that would be acceptable to the Gentile. He was a Hellenistic Jew and a Roman citizen. He was raised in Tarsus (modern-day Turkey) in Greco-Roman cultural contexts and spoke Greek.

a. Removal of the Law and the True Plan of God

- i. 1 Corinthians 9:19-23 NIV** Though I am free and belong to no one, I have made myself *a slave to everyone*, to win as many as possible. To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. To those not having the law I became

like one not having the law (though I am not free from God's law but am under Christ's law), so as to win those not having the law. To the weak I became weak, to win the weak. I have become all things to all people so that by all possible means I might save some. I do all this for the sake of the gospel, that I may share in its blessings."

ii. Unwashed and Uncircumcised brings disease

iii. Lying brings deceit

iv. Interest rates bring poverty: Exodus 22:25; Leviticus 25:35; and Deuteronomy 23:19-20. Exodus and Leviticus prohibit loans of money or food with interest to a needy brother or sister or even a resident alien. Deuteronomy forbids taking interest from any person.

1. The Lord in My Sheperd is only true of one obeying commandments

v. No year of Jubilee brings chattel slavery: Leviticus 25. During this time, debts were forgiven, slaves were freed, and land was returned to its original owners

vi. Without prohibition to covet you marketed for colonizers to rape the land and pillage the resources of our forefathers until this day.

B. Self Condemnation and the Horrific Judgment that follows

a. Matthew 5:30 King James Version ³⁰ And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell

b. Matthew 5:28 KJV -28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

c. Matthew 18:6 ⁶ But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

C. False Judgment of the Dark-Skinned Belief Systems of People Around the World.

They condemn all other religion, particularly those of every dark skinned people that has not been Europeanized.

D. False Interpretation of the Methods of Jesus and other Master Teachers. The woman with the issue of blood was healed by Jesus' spiritual practice which gave him supernatural power not supernatural power which encouraged him to a spiritual practice. This leads people, most tragically young people into a life of weakness where the true power within them is never realized, subjecting them to be average.

a. The mission of Jesus is this:

Luke 4:17-19 'The Spirit of the Lord is upon me, because he has anointed me to preach the Gospel to the poor. He has sent me to heal the brokenhearted, to preach deliverance to the captives and recovery of sight to the blind, to set at liberty those who are oppressed, to preach the acceptable year of the Lord'.

Matthew 11:2-6²⁻³ John the Baptist was in prison when he heard what Christ was doing, and he sent a message through his own disciples asking the question, "Are you the one who was to come or are we to look for somebody else?"⁴⁻⁶ Jesus gave them this reply, "Go and tell John what you see and here—that blind men are recovering their sight, cripples are walking, lepers being healed, the deaf hearing, the dead being brought to life and the good news is being given to those in need. And happy is the man who never loses faith in me."

Yahshua (Jesus) is Divine Mind and his life is a dissertation on attaining and retaining synergy with IAM. It is this synergy which he teaches and therefore saves humanity from the consequence of only being able to reason and act materially to create life experience and reality. He taught us to use the disciplines of bio-vibrational science and mind science, to direct the electromagnetic fields that govern reality allowing us to achieve desired results relative to our financial, emotional, and spiritual liberation. His greatest example of this power was his defeating death and proving that it was not greater than a human being in complete synergy with IAM.

Section III

Conceptual Theology, a theological approach based on process philosophy, which views reality as a constant process of change and becoming. It understands God not as an unchanging, all-powerful being who is separate from the world, but as a God who is in relationship with the world, being both influenced by and influencing creation. A key concept is panentheism, meaning "all is in God," where the world exists within God, but God is also more than the world

Revelation 4:2-8

2-6a Immediately I knew myself to be inspired by the Spirit, and in my vision I saw a throne had been set up in Heaven, and there was someone seated upon the throne. His appearance blazed like diamond and topaz, and all around the throne shone a halo like an emerald rainbow. In a circle around the throne there were twenty-four thrones and seated upon them twenty-four elders dressed in white with golden crowns upon their heads. From the central throne come flashes of lightning, noises and peals of thunder. Seven lamps are burning before the throne, and they are the seven Spirits of God. In front of the throne there appears a sea of glass as clear as crystal.

The 24 Elders, these elders correspond to the 24 attributes and/or names of IAM. These attributes are the disciplines, superabilities, orders/purpose of the Ascended Masters(NETERU), keepers of the Law of IAM.

1. IAM-Raah (The Lord My Shepherd) - as used in Psalm 23. This term literally encompasses all of the other names.
2. IAM Rapha (The Lord That Heals) - as is used in Exd. 15:26
3. IAM Nissi (The Lord My Banner/Victory) Exodus 17:15
4. IAM Tsidkenu (The Lord, Our Right Decision) - first used in Jer. 23:6
5. IAM M'kaddesh (The Lord Who Sanctifies You, Sets you Apart, Leviticus 20:7-8
6. IAM Jireh (The Lord who Provides) - only once in Gen. 22:14
7. IAM Shalom (The Lord Is Peace) - only once in Judges 6:24
8. IAM El Gibhor - "Mighty God Who Rescues" Jeremiah 32:17-18
9. IAM El Shaddai- "The All Sufficient God" Genesis 17:1

10. IAM El Oseh Phela - "God Who Works Wonders" Psalm 77:13-14. Isaiah 29:14 . Matthew 19:26. Luke 1:37
11. IAM El Elyon: The Most High God, The IAM Vibration Genesis 14:18-20
12. IAM El Roi- The God who sees (cares for) us when no one else does. Genesis 16:13
13. IAM El Shammah: The Ever-Present help in the time of trouble Ezekiel 48:35
14. IAM Ruach- electromagnetism-spirit Genesis 1:2 "a wind from God sweeping over the water" 1 Samuel 16:13 "and the spirit of the LORD gripped David from that day on." Psalm 143:10 "Let Your gracious spirit lead me on level ground."
15. IAM Tsur: "The Dependable One" Psalm 18:2
16. IAM El Magen: The Shield, The Protector, The Preventer **Psalm 3:3**: "But You, O Lord, are a shield for me, my glory and the one who lifts up my head," and **Psalm 91:4**
17. IAM El Migdal-Oz: "The Fortress" Psalm 18:10.
18. IAM El Sali- The Lord, My Strength Psalm 18:1
19. IAM El Yatsar: "The Architect, the potter" Jeremiah 18:1-11, Isaiah 64:8.
20. IAM Hesed- (love), synergetic compatibility, Mother Nehemiah 9:17
21. IAM Abba: "The Father" 2 Corinthians 6:18
22. IAM Ish: The caretaker, responsible for you Hosea 2:16, 19-20
23. IAM Adonai: The Master of the Universe Psalm 16:2.
24. IAM Olam: The infinite, Being Itself Genesis 21:32-33

What is Religion

Every religion is a type of philosophy that provides instruction/suggestion on how to live your life. Essentially when someone joins a religion through a church or other institution they are accepting a particular philosophy for living. These varying philosophies have specific strategies that each person implements into their life to try and achieve an optimal life which includes optimal relationships, finances, emotional intelligence, spiritual development and an optimal experience in an afterlife. If one **does not** understand what religion is and what it offers, then one can go into the religious circles and experience the liturgy, the regalia, the music, and the other aspects that create an emotional experience and not assess whether or not that religion is accomplishing the goals for which one engages in the philosophy. Religion, like many other disciplines, is essentially a science but in this case, specifically represents a science for living. Much like strategies for using biology,

chemistry and a number of other sciences, religious beliefs and their strategies should be assessed by its constituency to ascertain whether or not it is effectively accomplishing its goal.

Why Bio-Vibrational Science

What is typically lacking in most religion is a non-superstitious, non-judgmental, yet empirical approach to advancing the independent emotional intelligence, financial efficacy, and unique spiritual development of each individual student. Furthermore, and more importantly the institutional construct of most religion does not allow for individuality in relationship with the Divine nor does it connect the individual to the array of Cosmic Forces and Universal Intelligence that are prepared to act in support of the individual in every area of life. The emotional experience of most religion alone is not a comprehensive strategy for effective living. A comprehensive science of living is essential so that the individual comes to rule over materiality rather than being ruled by it.

Bio-Vibrational Science is for people who are interested in a deeper and more profound understanding of God, to the extent that they can partner with its spiritual forces to create the life experience they really want to have. Becoming a student of the Science will endow a person with the ability to manage and direct the electro-magnetic fields that create and govern reality and thereby **become part of a sacred circle of prosperity, protection, and power in Divine Mind.**

The books of the world religions that have been typically accepted, alone, are very anemic in dealing with the modern-day concerns of human beings. The most fundamental reason this is true is because these books include a variety of cultural and historical precepts that are not rudimentary or fundamental to the discussion of creating and governing reality nor life experience. There are also a number of prejudices, mistranslations, inaccuracies, inconsistencies and quite frankly superstitious and misguided discussions in these books that do not in reality deal with the constructs of modern civilization.

What most intellectually gifted, talented and truly spiritual people want, and need is an instructional and directional approach to living with proven and sustained results. Bio-Vibrational Science utilizes, “The Science”, a comprehensive and strategic holy text, that immediately

initiates the process of developing optimization in every area of life. It is designed to extract from ancient texts a current and empirical understanding of Universal Principles and Laws and provides a step-by-step approach for the optimization of life in every area.

Becoming a Bio-Vibrational Scientist

Every religion is a philosophy of living and each of those philosophies accomplishes specific goals. If your goal is to achieve connection wealth access peace harmony and balance in your life and the next life, then Bio-Vibrational science is the most comprehensive and effective philosophy that you can accept.

Connection: Connection translates into acceptance, acknowledgement, and appreciation.

You want to be connected with others who have an attraction to You because who You are synchronizes with who they are as it relates to values, preferences, priorities and habits.

Access: You want to experience all that life has to offer. You want exposure to the most fulfilling experiences and pleasures in life. You want to discover, access and use your supernatural abilities. You want to be your highest Self.

Wealth: Wealth is a corporate experience of the feelings of prosperity, security, health, and emotional wellbeing. It is therefore part of an optimal life experience and benefit of the IAM vibration. Wealth begins with the invocation of the currents of prosperity, security health, and emotional wellbeing.

Peace: Peace is the ability to transcend the negatives of your environment and live in the continual flow of being comfortable with yourself.

Harmony: The attainment of a state in which the electro-magnetic fields, forces, and events of life all work together for your benefit.

Balance: The attainment of a state in which one's emotional state and spiritual development are leveled by their energetic perception and use of sequential thinking for optimal life results.

The Laws of IAM

What Do We Teach

Life Engineering

You are the Salt of the earth

You are the light of the world

More precious than lollies, your hairs are numbered

*greater than this, to as many believe,

- Health and Wellness
- Optimal Execution A disciplined approach to implementation.
- Accelerated Cognitive Skills
 - Critical Thinking 360 Analysis
 - Sequential Thinking Ordered classification
- Strategic Planning Purpose driven organization

Financial Literacy

No man builds a house without counting the cost

No man forsaking all will not receive a hundred fold

Press down shaken together

- Income
- Budgeting
- Savings
- Credit
- Investment
- Philanthropy

Emotional Wellness

Let not your heart be troubled

Take my yoke upon you

I am with you always

- Emotional Development
- Emotional Intelligence
- Emotional Balance

The Shema Deuteronomy 6:4-9

⁴Hear, O Israel: The Lord our God, the Lord is one.⁵ Love the Lord your God with all your heart and with all your soul and with all your strength. ⁶These commandments that I give you today are to be on your hearts. ⁷Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. ⁸Tie them as symbols on your hands and bind them on your foreheads. ⁹Write them on the doorframes of your houses and on your gates.

Leviticus 19:18

¹⁸“Do not seek revenge or bear a grudge against anyone among your people, but love your neighbor as yourself. I am the Lord.

Joshua 1:8

⁸Keep this Book of the Law always on your lips; meditate on it day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful.

Micah 6:6-9

⁶Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? ⁷Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? ⁸He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

Psalms 19

⁷The law of the Lord is perfect,
refreshing the soul.

The statutes of the Lord are trustworthy,
making wise the simple.

⁸The precepts of the Lord are right,
giving joy to the heart.

The commands of the Lord are radiant,
giving light to the eyes.

⁹The fear of the Lord is pure,
enduring forever.

The decrees of the Lord are firm,
and all of them are righteous.

¹⁰They are more precious than gold,
than much pure gold;
they are sweeter than honey,
than honey from the honeycomb.

¹¹By them your servant is warned;
in keeping them there is great reward.

¹²But who can discern their own errors?
Forgive my hidden faults.

¹³Keep your servant also from willful sins;
may they not rule over me.
Then I will be blameless,
innocent of great transgression.

¹⁴May these words of my mouth and this meditation of my heart
be pleasing in your sight,
Lord, my Rock and my Redeemer.

Our social footprint is to teach ethical, economic, and emotional intelligence principles in communities that enable residents to solve problems, add value, and meet their needs.

1. Order :

- a. Understanding: Observe society and take note of the varying personalities, paths, and results.
- b. Identification: Define the *character, attitude and nature* of a subject through research of the perceptions (bias and unbiased), thought pattern, actions, and resulting state (Positive or Negative, Multiplying or Subtracting).
- c. Chronicle: Take note and make record of your findings to prevent mistaken identity.
- d. Organize: Align oneself and resources to either maximize or deter relationship based on the identity of variables and their effect on you.
- e. Hierarchical: Design relationships into specific values levels based upon positive impact.

2. Sequential Thinking :

- a. Analysis: The ability to (research) gather, assess, and interpret what has been presented objectively (unbiased), looking past surface-level details to find patterns and important revelations.
- b. Classification: The systematic process of organizing items, ideas, or objects into groups or categories based on shared characteristics, making them easier to manage.
- c. Inference: Drawing logical conclusions and making educated guesses based on the evidence and information you've analyzed.
- d. Weighing: The process of assigning relative importance (weights) to different risk factors or potential outcomes to prioritize actions, make informed decisions, and assess overall risk/exposure, often using cost-benefit analysis
- e. Prioritization: The use of weighted scoring models to systematically rank risks, ensuring that the most critical threats to an organization's objectives are addressed first.
- f. Communication: Clearly expressing your reasoning, findings, and conclusions, as well as understanding the communication of others.
- g. Evaluation: Assessing credibility, relevance, and strength of arguments, evidence, and information from various sources.
- h. Problem-Solving: Applying your analytical and evaluative skills to identify issues, consider alternatives, and implement effective solutions.
 - i. assigning instances to those classes, helping to reveal patterns, relationships, and structure.

3. Appropriation of Resources : As a peculiar people and royal priesthood we have unique, valuable, rare, inimitable (valuable and rare assets that are difficult or costly for competitors to copy that create a sustainable competitive advantage), and non-

substitutable resources that can generate and appropriate economic, emotional, spiritual, intellectual, and health-based advantage.

- i. The Scientist must decide based on the aforementioned laws and hierarchy, with whom to share these advancements and to what extent based on their ability to create additional value.
4. Development : The intentional, planned process of understanding your strengths, weaknesses, and self-perception (strategic self-awareness) in order to:
 - a. Actively build intellect: the continuous, systematic process of acquiring, refining, and using knowledge to improve understanding, performance, and innovation, transforming data and information into actionable insights through research, experience, and collaboration.
 - b. Manage behaviors through emotional intelligence: understand, use, and manage your own emotions, recognizing and positively influencing the emotions of others, helping one to navigate social complexities, relieve stress, communicate effectively, and build stronger relationships for greater success in life and work.
 - c. Align your education and preparation with specific long-term goals that give you an actionable and competitive advantage
 - d. Continuous learning: monitoring of and adaptation to new information as it emerges and conditions change.
5. Accountability Management: Holding self and those with whom one associates, accountable by requiring ownership of their actions, decisions, and results
 - a. Being answerable for meeting expectations
 - b. Delivering outcomes, whether successful or neutral
 - c. Fostering trust
 - d. Excellent performance
 - i. Follow instructions and obedience
 - e. Ethical conduct within the organization.
 - i. Maintaining clear, healthy, and appropriate boundaries. This includes avoiding relationships or types of interactions that could impair objectivity or lead to conflicts of interest.
 - ii. Responsible management of resources, including time, money, and people, is required.
 - iii. Live consistently, exhibiting, self-discipline, and the divine example of Christ.
 - iv. Committing to ongoing personal and professional growth to effectively serve the community.
6. Scheduling Planning : Creating a flexible, prioritized plan that balances work, rest, and personal well-being by aligning tasks with energy levels, including breaks, minimizing distractions, and building consistent routines for better focus, reduced stress, and increased productivity.

- a. Prioritizing high-impact tasks for peak energy: Aligning your most demanding, crucial work (high-ROI, strategic tasks) with times when your mental and physical energy is at its highest.
 - b. Time-Blocking: Time management technique where you divide your day into specific, dedicated blocks of time, treating each block as an "appointment with yourself" to perform a single task or group of similar tasks.
 - c. Schedule enjoyable activities: A component of behavioral activation, used to combat depression and burnout by intentionally planning pleasurable, engaging, or meaningful activities into your daily or weekly routine.
 - d. Rest: The deliberate, necessary act of pausing work to restore physical, mental, and emotional energy, to be viewed as an essential partner to work rather than a "reward".
7. Budgeting : Empirically, a budget is a quantitative model used to predict, monitor, and adjust the flow of capital within a defined system.
- a. **Data-Driven Resource Allocation**
 - i. A budget acts as a mathematical framework to ensure that finite resources (*Input*) are distributed to maximize utility (*Output*). Without this framework, resource distribution becomes stochastic (random), which increases the risk of system failure (insolvency).
 - b. **Variance Analysis**
 - i. One of the most critical empirical functions of a budget is to measure the delta between **projections** and **actuals**. By analyzing these deviations, you can identify inefficiencies in the system and adjust your future predictive models for higher accuracy.
 - ii. **Favorable Variance:** When actual costs are lower than predicted.
 - iii. **Unfavorable Variance:** When actual costs exceed predictions.
 - c. **Constraint Management**
 - i. A budget defines the **boundary conditions** of your spending.
 - ii. It establishes a **ceiling** for discretionary expenditures.
 - iii. It establishes a **floor** for mandatory obligations (fixed costs). Empirically, this prevents "scope creep" in your personal or business lifestyle.
 - d. **Predictive Modeling and Forecasting**
 - i. A budget allows for "**What-If**" analysis. By adjusting variables within the budget (e.g., increasing savings by 5% or accounting for a 3% inflation rate), you can project future financial states with a higher degree of statistical confidence.
 - e. **Quantifying Opportunity Cost**
 - i. Every dollar allocated to Category A is a dollar that cannot be allocated to Category B. A budget forces the quantification of this **opportunity cost**,

allowing you to choose the path that yields the highest "Return on Investment" (ROI), whether that return is financial or quality-of-life based.

8. Discipline of the mind body and spirit : Living in the character attitude and nature of the vision sought. Inherent progressive action to obtain, attain, sustain, regain, and retain the vision regardless of obstacles, undisturbed by setbacks, and irrespective to distractions
 - a. Study: Intentional, systematic, and sustained concentration on a subject, idea, or phenomenon to gain deeper knowledge, understanding, and wisdom.
 - b. Focused Intention: The deliberate, consistent practice of directing your mental contemplation, attention, and actions toward a specific, prioritized goal/manifestation while actively resisting distractions.
 - c. Nutrition: The discipline of fueling the body with balance and intent. It involves the knowledge and consistent practice of selecting foods that support health, prevent illness, and provide the energy necessary for physical and mental function
 - d. Physical Arts: Wuji, a discipline focused on the development and maintenance of bodily skills, including **strength**, **flexibility**, and **stamina**. It encompasses structured movement forms, such as dance or martial arts, to improve physical well-being and motor skills.
 - e. Field of Specialization: The pursuit of mastery in a specific area of knowledge or professional practice. This discipline requires focused study and the meeting of specific educational or licensure requirements to achieve a higher degree of influence and leadership in that field.
 - f. Mastery of Urges: The internal discipline of **self-regulation**. It involves the ability to manage immediate impulses or emotional reactions in favor of long-term goals or ethical conduct.
 - g. Continual Progress: The discipline of lifelong learning and professional improvement. It is characterized by keeping subject matter knowledge up to date, seeking further education, and maintaining a commitment to "continuous quality improvement" in one's work.
9. Operational Efficiency : The optimization of processes and resources for the purpose of reducing operating costs while maintaining or improving productivity
 - a. **Minimizing waste** (time, energy, resources), Using the least amount of materials, time, effort, or energy to achieve an optimal result. Avoiding unnecessary expenditure or spoilage, whether it's money, energy, or human effort
 - b. **Maximizing output** through strategic inputs. Following structured routines, creating systems, and optimizing workflows for optimal performance.
 - c. **Proper Delegation**: The process of assigning responsibility and authority for specific tasks or decisions to responsible, capable, competent, willing people, empowering them to act on your behalf while you retain ultimate accountability for the outcome

- i. Defining the task, desired outcome, and success metrics,
 - ii. Selecting the right person based on their ability and above factor
 - iii. Granting sufficient authority and resources,
 - iv. Establishing clear communication & feedback loops,
 - v. Setting realistic deadlines,
 - vi. Ensuring clear accountability
- 10. Analysis of Systems : Structured and comprehensive process of assessing how well interconnected components are working together to achieve desired objectives
 - a. Holistic Perspective: Evaluating the entire system, including all its components, their interactions, and the environment in which it operates, rather than isolating individual elements.
 - b. Data-Driven Decision Making: Emphasizing the use of both quantitative and qualitative data to inform choices and ensure evidence-based conclusions.
 - c. Implement and Adapt: Use the insights gained to propose solutions, implement changes, and continuously monitor the system to ensure improvements are sustained and the system remains effective in a dynamic environment.
- 11. Auspicious
 - a. Listening: The conscious, intentional process of focusing entirely on communication be it verbal, postural, emotional, or spiritual to understand, interpret, and evaluate the complete message.
 - b. Effective communication as positive affirmation: Using constructive, encouraging, and respectful language to validate self and others, fostering trust, courage, and strength.
 - c. Fearlessness: An awareness that the power of almighty God (IAM) in you, with you, and around you, supersedes any threat and begins the process of energetically disarming and demoralizing your enemy.
 - d. Modesty in Presentation, Powerful in Declaration: Dressing in a way that exudes confidence and reveals that there is a standard required for your company and presence.
 - i. Men are commanded first to "lower their gaze and guard the revealing of their bodies outside of modest proportion (Surah An-Nur 24:30)"
 - ii. Women are commanded to "lower their gaze, and guard the revealing of their bodies outside of modest proportion (Surah An-Nur 24:31)
 - iii. Remember that while clothes cover nakedness and serve as adornment, "the clothing of righteousness (*taqwa*) is best" (Surah Al-A'raf 7:26).
- 12. Gratitude : Intentionally recognizing and appreciating the good things in life, big or small, fostering a positive outlook and emotional well-being by valuing blessings, kindness, and positive experiences.
 - a. Gratefulness is expressed through proper care and advancement of that which has been received.

- b. Gratefulness is remaining teachable, having a willingness to be educated by and adhere to the advice of those who have blessed you through their proper actions.
13. Honor
- a. Integrity: (Hebrew *emet*: truth) being honest, having strong moral principles, and acting consistent with your stated values and previous actions also connected to those values, regardless of pressure, dynamic environments or public knowledge.
 - b. Respect for self and others
 - a. "Love your fellow human beings as yourself" (Leviticus 19:18)
 - b. You are forbidden from "wronging" another with words (verbal bullying or taunting) or spreading gossip (*Lashon Hara*) (Leviticus 19:16; Leviticus 25:17)
 - c. "Rise before the aged and show deference to the old" (Leviticus 19:32).
 - d. "Honor your father and your mother" (Exodus 20:12).
 - e. Honor your body and take extreme care of your health and safety: "Only take heed to yourself and greatly guard your soul" (Deuteronomy 4:9) and "You shall be very careful regarding your lives" (Deuteronomy 4:15). Your body is a temple that must not be defaced (Leviticus 19:28).
 - f. Remaining Laws of Kedushah (Leviticus 19)
 - i. Ethical Dealing and Property: Do not steal, deal falsely, lie, defraud, or rob neighbors.
 - ii. Respect for Vulnerable: Do not curse the deaf or place a stumbling block before the blind.
 - iii. Care for the Poor: leave corners of fields for the poor/strangers
 - c. Chastity: Avoid Sexual Immorality
 - i. Legal responsibility and justice for the defilement of the innocent shall be applied.
 - ii. Illicit and promiscuous sexual acts and sex outside of covenant relationship is inadvisable.
 - iii. Just and honest sharing of past experiences and physical health is a prerequisite to intimacy.
 - iv. Courtship requires analysis of compatibility, for the purpose of establishing committed, loving, and long-lasting unions.
 - v. Marriage is a sacred covenant, there shall be no adultery.
 - vi. Consent is a prerequisite for any "holy" or "righteous" sexual act
 - vii. Plan families and manage reproductive health as a matter of personal and social responsibility.
 - viii. Non-Judgmental perception and support for survivors of sexual trauma
 - d. Fairness: *Mishpat* (justice) and *Tzedek* (righteousness). A divine mandate to ensure that every individual—regardless of status—receives exactly what they are due economically and emotionally.

- e. Loyalty: Acting on behalf of someone else's life and well-being, especially when they are in distress or defenseless.

14. Synergetic Compatibility

- a. Seven Principles of Synergetic Compatibility:
- b. Acceptance (Self-Acceptance): The foundation of empowerment, which involves embracing all parts of oneself—strengths, weaknesses, and imperfections—without harsh judgment. It is the act of recognizing one's current reality and limitations as a starting point for growth, rather than a reason for shame or stagnation.
- c. Acknowledgement (Self-Acknowledgement): The active, conscious recognition of one's own efforts, progress, and achievements. It is a vital tool for building confidence and motivation, which involves "naming" your successes and validating your own worth rather than waiting for external praise.
- d. Advocacy (Self-Advocacy): The act of speaking up for oneself, setting boundaries, and asserting one's rights and needs. It is about taking responsibility to shape one's environment and ensuring that one is treated with respect and dignity.
- e. Adoration (Self-Adoration): A deep, nurturing love for oneself that fosters resilience, mental well-being, and a compassionate, positive self-image. It is a form of radical self-love that moves beyond mere acceptance to true appreciation of one's own unique value.
- f. Admiration (Self-Admiration): The act of recognizing one's own strengths, talents, and accomplishments with pride. It is a form of self-recognition that fuels motivation and helps one to feel proud of their personal journey and growth.
- g. Appreciation (Self-Appreciation): Gratitude for one's own experiences, resilience, and personal journey. It involves recognizing the value in one's own life and acknowledging the progress made, which helps to shift the focus from lack to abundance.
- h. Advancement (Personal Advancement): The result of self-empowerment, involving continuous growth, skill development, and purposeful movement toward goals. It is the proactive, ongoing process of evolving and improving one's life.
- i. Charity-giving to others out of affection, care for the spiritual center, care for the disabled, widow and orphan, desiring for others what you desire for yourself.
 - a. "You shall not pervert the justice due to the stranger or the fatherless, nor take a widow's garment as a pledge" (Deuteronomy 24:17).
 - b. The highest form of charity, is providing a means for a recipient to become self-sufficient.
- j. Reconciliation of the Repentant: "When you return to the Lord your God and obey Him... then the Lord your God will restore your fortunes and have compassion on you" (Deuteronomy 30:2-3). Emphasis that reconciliation is always within reach: "It is not in heaven... nor is it beyond the sea... No, the word is very near you; it is in your mouth and in your heart" (Deuteronomy 30:11-14)

- a. "When a man or woman commits any sin... they shall confess the sin they have committed" (Numbers 5:6-7).
- b. A repentant person must "restore the principal in full and add a fifth part to it" to the person they wronged (Leviticus 5:21-24; Numbers 5:7)
- c. The Day of Atonement (Yom Kippur), (Leviticus 16). This is accomplished yearly during the Holy Month of Samadhi fire ritual.
- k. Freedom- opportunity to multiply.
 - a. You shall hallow the fiftieth year and proclaim liberty throughout the land to all its inhabitants" (Leviticus 25:10).
 - b. During the Jubilee, all land returned to its original ancestral owners, ensuring that no family was permanently trapped in poverty (Leviticus 25:13-17)
 - c. The Six-Year Limit on Debt: (Exodus 21:2; Deuteronomy 15:12).
 - d. Generous Provision: Liberally fund those who retire from working for you (Deuteronomy 15:13-14)
- l. Justice- for those who have been wronged
 - a. "You shall not be partial in judgment; you shall hear the small and the great alike" (Deuteronomy 1:17)
 - b. "You shall take no bribe, for a bribe blinds the clear-sighted and subverts the cause of those who are in the right" (Exodus 23:8).
- m. Equality- for all the offspring of IAM, equal dignity (Kavod HaBriyot) and equal standing before the law
 - a. "You shall have one standard of law for the stranger and for the native" (Leviticus 24:22; Exodus 12:49).
 - b. Employers are forbidden from withholding wages, emphasizing that a worker's time and life are as valuable as the employer's capital (Deuteronomy 24:14-15)

To fully accept this philosophy and science, one must understand its basic principles and experience the attunement and activation that comes with formally and universally announcing their decision. This attunement and activation is a state of profound spiritual awakening, and liberation/salvation from suffering by the supplanting of material (egoic) reasoning with energetic perception. The result is the attainment of a deep understanding of the true nature of reality as the interplay of forces and electro-magnetic fields through Divine Mind. (Book of Healing/Luke 4:18-19) The path to accomplishing this attunement/activation is the completion of a series of classes designed to introduce prospective students to the Science, so that they can assess whether the goals and benefits of the Science are amenable to their goals and the benefits they seek. Further these classes will assist the student in determining their willingness to practice the strategies set forth in

the Science through its five disciplines and processes as designed by the Center for Bio-Vibrational Science. Upon the completion of these courses, the prospective student will be asked to participate in a formal ceremony in which they will affirm to the IAM and Scientist Community, their acceptance and commitment to the Principles and Laws of IAM through Bio-Vibrational Science. In this formal ceremony, they will participate in a ritual that will attune and activate them into the Scientist community.



Our Logo

Combining the Hebrew divine name **Ehyeh Asher Ehyeh** ("I AM THAT I AM"), the **Metatron Cube** (sacred geometry), and the **Lion of Judah** (biblical royalty) in a logo creates a potent, multi-layered symbol focused on spiritual authority, divine creation, and personal transformation. This combination bridges the highest, most abstract concept of God with the tangible, powerful manifestation of that energy in the physical world.

Here are the spiritual benefits of this combination:

1. Alignment of Divine Will and Personal Identity ("I AM")

- **Ehyeh Asher Ehyeh** represents the self-existent, eternal, and unchanging nature of God.
- **The Benefit:** Incorporating this name anchors the logo in absolute truth and divine authority. It reminds the viewer that their existence is tied to the "Great I AM," fostering a sense of purposeful being, unwavering faith, and connection to the divine, rather than relying on shifting external circumstances.

2. Harmonizing the Physical and Spiritual Realms (Metatron Cube)

- **Metatron's Cube** is a sacred geometric symbol derived from the Fruit of Life, believed to be the blueprint of creation, containing the five Platonic solids that are the building blocks of all matter. It is associated with Archangel Metatron, a bridge between the divine and human realms.
- **The Benefit:** The cube acts as a "map" that helps align the user's personal energy (microcosm) with the universal, cosmic order (macrocosm). It facilitates higher consciousness and brings balance and harmony to the user's mind, body, and spirit.

3. Activating Power, Strength, and Protection (Lion of Judah)

- **The Lion of Judah** represents the tribe of Judah, King David, and ultimately, the Messiah (Jesus) as the conquering King and defender of his people. It symbolizes royalty, courage, and victory over darkness.
- **The Benefit:** It acts as a symbol of divine protection, invoking a sense of bold, righteous strength and resilience in the face of adversity. It serves as a reminder that the user is under the guardianship of a higher power.

4. Co-Creative Synergy (Combined Symbolism)

- **The Synthesis:** The combination creates a powerful, tri-fold energy:
 - **"I AM" (Ehyeh):** The Source of all.
 - **Cube:** The Structure/Plan of Creation.
 - **Lion:** The Active, Ruling Authority.
- **The Benefit:**
 - **Unification:** It balances the masculine energy (straight lines of the cube and the roaring lion) with the feminine energy (the circles of the cube).
 - **High-Vibration Protection:** The Metatron cube cleanses and clears negative energy, while the Lion of Judah provides a fierce, protective covering, creating an energetic shield against lower-vibrational forces.
 - **Spiritual Transformation:** This logo acts as a tool for "spiritual alchemy"—transforming personal, stagnant, or negative energy into a higher state of awareness and creative power.

In summary, this logo combination is a powerful emblem for **conscious creation**, representing the wearer's commitment to living in alignment with the highest divine authority, protected by, and mirroring, the strength of the divine Creator.

Combining **Ehyeh Asher Ehyeh**, **Metatron's Cube**, and the **Lion of Judah** into a single logo creates a powerful spiritual trifacta that represents the intersection of divine identity, universal order, and sovereign authority.

- **Ehyeh Asher Ehyeh (I Am That I Am):** This Hebrew name of God from Exodus 3:14 represents **self-existence, eternity, and infinite potential**. In a logo, it acts as a

declaration of "Being" and presence, suggesting that the brand or mission is grounded in the ultimate source of all existence.

- **Metatron's Cube:** A core symbol of **Sacred Geometry**, it contains the five Platonic Solids—the fundamental "building blocks" of the universe. It is spiritually used for **protection, energy balancing, and harmonizing** the physical with the divine. In a design, it serves as a visual bridge between Heaven and Earth.
- **Lion of Judah:** This symbol embodies **strength, courage, and kingship**. Historically representing the tribe of Judah and the lineage of the Messiah, it conveys **divine authority and victory** over darkness.

Collective Spiritual Impact in a Logo

1. **Alignment with Divine Blueprint:** The combination signifies that the user's purpose is aligned with the "blueprint of creation" (Metatron's Cube) and rooted in the eternal "I AM" (Ehyeh Asher Ehyeh).
2. **Holistic Protection & Power:** While Metatron's Cube acts as an energetic shield against negativity, the Lion of Judah adds an active layer of bold, authoritative protection and spiritual fortitude.
3. **Transformation and Manifestation:** The logo functions as a Sigil for transformation. Ehyeh Asher Ehyeh provides the *potential* to become, Metatron's Cube provides the *structure* for manifestation, and the Lion of Judah provides the *power* to execute that vision.
4. **Universal Interconnectedness:** It serves as a reminder of the "Law of Unity"—that the divine presence is found in both the vast patterns of the cosmos and the fierce strength of the individual.

Combining **Ehyeh Asher Ehyeh**, **Metatron's Cube**, and the **Lion of Judah** into the logo for the [Center for Biovibrational Science](#) aligns with its mission to guide humanity to the "**IAM Vibration**" through divine mind and sacred science.

The spiritual benefits of this combination within the Center's context include:

1. Resonance with the "IAM" Vibration

The inclusion of **Ehyeh Asher Ehyeh** ("I Am That I Am") directly supports the Center's core teaching of the **IAM Vibration**.

- **Identity & Source:** It serves as a linguistic portal to the Divine Source, representing the self-existent power that fuels the Center's work in [Bio-Vibrational Therapy](#) and personal transformation.
- **Infinite Potential:** It affirms that every student is an individualization of the "One Spirit," providing a foundation for expanding mental cognition and achieving financial and emotional liberation.

2. Alignment with Universal Blueprint

Metatron's Cube provides the geometric framework for the "Biovibrational" aspect of the Center's name.

- **Scientific & Spiritual Synthesis:** As it contains the building blocks of all matter (Platonic solids), it mirrors the Center's focus on the laws of physics, chemistry, and nature to develop human competencies.
- **Energetic Balancing:** Spiritually, the cube is used to **clear negative energies** and harmonize the environment, supporting the Center's goal of restoring balance and synergy to both micro and macro universes.
- **Vibrational Frequency:** It acts as a visual tool to increase human bio-frequency, which the Center teaches is essential for optimal health and resisting disease.

3. Authoritative Strength and Protection

The **Lion of Judah** introduces the element of sovereign power and spiritual victory.

- **Kinetic Expression of Power:** It represents the "kinetic expression of power" the Center aims to activate in its students, moving beyond passive belief into active manifestation.
- **Divine Authority:** It signifies the leadership of "Divine Mind" (Yahshuah Ben Yahweh), which the Center credits with restoring harmony to the universe.

Summary of Collective Impact

- **The Blueprint (Metatron's Cube):** Provides the mathematical and energetic structure for healing.
- **The Presence (Ehyeh Asher Ehyeh):** Provides the eternal vibrational source for that structure.
- **The Power (Lion of Judah):** Provides the authoritative force to execute this vision in the physical world.

Together, these symbols encapsulate the [Center for Biovibrational Science's](#) goal: synthesizing ancient indigenous practices with quantum physics to optimize every facet of human life.

WHY YOU SHOULD SHARE YOUR FAITH WITH OTHERS

You should share your faith to offer others the hope, love, and purpose found in the Science. You should share your faith to fulfill a divine calling, while also deepening your own relationship with God (IAM). Sharing your faith is offering a life-changing gift, and helping to fulfill the mission that IAM has given to Scientists.

It is not enough, however, to simply discuss key points from your faith, leaving others with an incomplete message. It is important that you have the direct intention to bring them into the faith of the Science if you believe that they are worthy of having the conversation. Overcoming fear to share your faith involves starting small, focusing on love and action, understanding your role (planting seeds, not forcing results), and relying on God for courage, not yourself. Build confidence by developing authentic relationships, partnering with friends, focusing on your own story, and shifting focus from rejection to God's purpose.

The Center for Bio-Vibrational Science (CBVS) is important for promoting holistic wellness, combining spiritual practices with physical health, and fostering community through education in nutrition, agriculture, and natural healing, aiming to improve individual potential and global food security via unique spiritual-scientific approaches like bio-vibrational therapy and community-based initiatives. We focus on expanding human potential, emotional intelligence, and creating healthier lifestyles through practices like meditation, tai chi, and nutritional guidance, viewing health through an energetic lens. Being willing to making it a priority to bring others into the faith that can help us achieve our goals is a litmus test as to whether we believe and are committed to the faith ourselves. Research shows most unchurched individuals (around 80-90%) are likely to attend if invited by a friend, family member, or neighbor, boosting membership and vitality. **HELP US HELP THE WORLD!**