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## 10/12 Next Theophany Window?

by Sterling D. Allan, 228033

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<12/9 6:26pm note>  
Yes, I inadvertently tied  
"10/12" to Dec. 12, but  
this ended up being  
fortunate. You'll see.

A few days ago, I started with a likely time for the 2 Chron. 7:14 Prayer Event: Dec. ~29 — after Christmas and before New Years Festivities — perhaps the most low-key / relaxed time all year, when the most number of people have free time — to ~~do~~ participate in the 2 Chron. 7:14 Prayer Event; and I went two weeks back from there, which comes to ~Dec. 15 for the public availability of the II, followed by typing of unrepentant key Marxist conspirators to parallel planets that have crashed to rock bottom so they will be on the receiving end of what they've been trying to unleash here. Within about ~~of~~ a minute of thinking that, synchronistic-ally, I heard "December 15" on KNRS radio that I was listening to.

Then, today, when I was writing the "Taurus & Tudor" piece, I noticed that Tudor (Dixon) inserts alphabetically on p. 1012 of WDT. Seeing that, I couldn't help but wonder if 10/12 could be a strong window for the theophany to occur. As I then perused the thesaurus entries on the page, I could see a resonance with that. So I commenced this present piece to elaborate on that and see what unfolds in so doing.

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P. 1012 WDT

- <p. 1011> trying <p. 1012> (ANT.) [~~Here~~ These words comport with how I see this theophany relates to Tudor, ideally, if she will] amusing, easy, accomodating, pleasant, gratifying.

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- **try out** (SYN.) [These relate to this present stage of her weighing these evidences as to whether to accept my invite or not. In other words, <sup>will</sup> does she qualify to serve as HMITF through the Millennium?] audition, trial, chance [opportunity], test.
- **tryst** (SYN.) [These relate to the joint theophany] rendezvous, meeting, appointment [10/12?]
- **tub** (SYN.) [These are synonyms of the ♀/HMITF "chalice"] basin, vessel, sink, bowl.
- **tube** (SYN.) [This juxtaposed entry presents the yin/yang male counterpart to the female receptacle] hose, pipe, reed.
- **[< Tudor]**
- **tuck** [M-W-C Thesaurus gives these relevant meanings: "2: v. | to take in as food < Rev. ~~20~~: 3: 20 "if any man hear my voice, and open the door, I will come in to him, and will sup with him...">; 3: adj. | nip and tuck | showing little difference in the standing of the competitors | syn. close, down-to-the-wire <neck of time>, neck and neck..."]
- **tug** (SYN.) pull [(A) Tudor's attraction to my work; (B) my attraction to her]
- **tuition** (SYN.) [Isa. 50:4 "I have given him the tongue of the learned": (A) Tudor & me presently, (B) profoundly enhanced by the theophany vision of all.] instruction, schooling, teaching, education.
- **tumult** [(A) the present divisive world environment (2 Ne 30:10); (B) the coming unprecedented upheavals if we don't evoke the r.c.; (C) the emergence of the r.c. won't be without controversy, but it will bring the long yearned for (D) Millennial reign of peace <ant.>]
- **tune** (SYN.) [synchrony with this mission] concord, harmony; song, melody [musical, like I am]; (ANT.) [The "none to answer" problem] aversion, discord, antipathy

- tunnel (SYN.) passage [~~It~~In this context of theophany, I see this relating to trying to our exceedingly high mountain destination]
- turbid [m-w-c "ant. clear, crystal clear" — truth in theophany]
- turbulent [ditto "tumult"] / turmoil
- turf [exceedingly high mountain]
- turn [r.c.] (SYN.) invert, avert, reverse, divert, change...
- turncoat (SYN.) [Marxist conspirators seeking to build Satan's ~~to~~ kingdom on earth] renegade, defector, deserter, betrayer, traitor.
- turret (SYN.) [Vigilance required to see and warn of dangers from turncoats — insider conspirators] watchtower, tower, lookout...
- tussle (SYN.) [Opposing the conspirators and other evil betaking society] wrestle, struggle, contend, battle, fight...
- tutor (SYN.) [A major tool for opposing such conspiratorial evil is via precept, including exposing it for what it is.] instruct, prime, school, teach, train, prepare, drill.
- tweak (SYN.) [After the needed clarity to understand what's going on comes from subtle points others overlook.]
- twig (SYN.) branch [Zech. 3:8, 9 "I will bring forth my servant the BRANCH... and I will remove the iniquity of that land in one day" (Compare Isa-66:8) r.c.]...
- twilight [on the brink]
- twin [⑥] twin flame
- twine (SYN.) string [AB analysis]
- twinge (SYN.) smart, pang, pain [The discomfort we've

experienced thus far in society is nothing compared to what we would face if we collapse to rock bottom if we don't evoke the r.c.-]

- **twinkle** (SYN.) [(A) relates to the beautiful planet to which we (HMITF & I) will be t'p'd for the theophany — but a twinkling star (sun of that planet) from earth's vantage point; (B) relates to the glow we'll have coming from this experience.]
- **twirl** (SYN.) <sup>↙</sup> rotate, spin, turn, pivot, whirl [I think of dancing in seeing these words; something I enjoy doing — extemporaneous — though not polished]
- **twist** (SYN.) bow, bend, incline [theophany]
- **two-faced** [ant. theophany, face to face]
- **tycoon** [m-w-c "a business person of exceptional wealth, power, and influence; a top leader (as in politics); shogun"]
- **type** (SYN.) [HMITF stepping forward into her foreordained role serves as an example for humanity to do the same, becoming ChiffB joint heirs.] emblem, sign, symbol, kind, variety, example, sample, model, exemplar, pattern...
- **typhoon** (SYN.) [The r.c. will also restore wholeness to nature's balance, taming natural phenomena.]
- **typical** [while at present this ties to the antonym...] (ANT.) marvelous, extraordinary, remarkable, atypical, uncommon, strange [, once the precedent is set, I hope for it to become...] (SYN.) common, familiar, customary, representative...
- **typify** (SYN.) [ditto "type"] symbolize, illustrate, signify, represent, & incarnate [Immanuel].

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- tyro (SYN.) [Tutor is new to this Immanuel line of thinking] amateur, beginner, novice, rookie, student, apprentice... [However, her being foreordained, and the phenomenal life she's lived thus far, will quickly propel her to be viewed/perceived as...] (ANT.) professional, veteran.

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- ugly (ANT.) beautiful, fair, pretty, attractive, comely, good, harmless, pleasant.

That's where the page ends

After writing that, when going to Str:07, I realized—duh—that 10/12 doesn't correspond to Dec-12. It ties to Oct-12.

But then, I noticed that p-1212 Str:07 spans from "Two-Tyre" — overlapping near the end of the above context. p-1012 WOT, spanning "Trying-Ugly" overlaps pp-1204-1213 Str:107, so it's not super-significant; just as I wouldn't say that p-1012 WOT is super-significant in pointing to the notion that the theophany could occur (good window) Dec-12.

Yes, the entry "Two" on p-1212 Str:07 is consistent with the idea of Tudor & me both having the theophany together.

OT def- H 1212. means "in (the) shadow (i.e. protection) of God." That actually ties quite strongly to the idea of the shared theophany. The question of who is shadowing who will be a matter of perspective.

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NT def. "Or 12/12 clear - bewray, certain, evident, manifest" is consistent with the idea of the theophany, with its clear manifestation ~~of~~ into reality of my paradigm. The def. & prover means "now." That also ties to this occurring in a few days from now.

Germane to the theophany on an exceedingly high mountain, on p-1212 of the Bible is the string, "And when ... he went up into a mountain apart to pray: and when the evening [p-1012 WOT "twilight (s-m.) eventide"] was come, he was there alone [three-some in our case]." (Matt. 14:23.)

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### Romans 12:12

Last night, it occurred to me how soon 12/12 is - ~~the~~ just four days hence, now three - next Tues; it now being Sat. morning. I went into this "10/12" study (wanting to probe the significance of p-1012 WOT) somewhat recklessly / non-cognitive-heavy / intuitively, not premeditating where it would branch, or what other things it might tie into. I had that one page in mind<sup>(p-1012 WOT)</sup> and wanted to see where it might lead, unfolding as I proceeded.

Usually, I do the studies ahead of time, taking notes in my journal, accumulating a set of tied materials. Had I done that here, I would have very soon realized my error in associating p-1012 WOT with Dec. 12 (1212), and I wouldn't have started into this write-up, whose governing AB

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number is 1212, not 1012. The skeptics would immediately disregard this as sloppy - too loosey goosey. <sup>R</sup>recklessly going out on a limb.

But in hindsight, I'd say it is ~~int~~ an exercise in trusting intuition more than rational thinking. The tie-ins have meaning to me, but would be utter foolish to a "rational" thinker. I would not feel comfortable posting what I have thus far in my blog. <sup>+</sup> I had planned on just keeping this one to myself.

But as I retired to bed last night, I had the thought that I ought to at least mail this to you (Tudor), as an act of faith that if you really are appreciating my material, that you would also appreciate this one. I even entertained the idea of plopping what I had written thus ~~f~~ far in this piece into an envelope to be relayed to you via tp (mail delivery absolutely would not get to you in time). But then I had a sense that there is yet more, which I should include, and if tp is the required delivery method, I had yet more time to further develop this.

Of course, the negative chatter said, <sup>of mine to</sup> Nothing<sup>^</sup> has ever been tp'd before, that I know of; so, why would this one be?

I'm absolutely certain God can do this, and will do so when the time is right. Maybe that's now.

Then, this morning, I encountered what I'd consider to be the strongest point of 1212 ~~tele~~

After making this realization

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theophany ~~releph~~ relevance yet, by far.

It came in the form of ~~this~~ today's reading for Jonathan Cahn's "Sapphires" free daily ~~script~~ scripture thought being "Rom. 12:12" - just the reference, with no elaborating. <sup>A few months ago,</sup> I wrote a suggestion to his "Hope of the World" ministry that they not omit the weekends from their daily <sup>scripture</sup> study material. How does one establish a habit of reading these daily if the week-ends are omitted? After sending that, I realized that for myself, I could maintain / establish the habit by daily reading something from his material, even if it wasn't his typically formatted daily piece. And I realized that in the Friday piece, they do include just a reference for the two weekend dates.

I've torn out today's instance as part of the "Dec. 8" reading. It shows up on the right, bottom half = "Weekend Words <br> 12/09 Rom. 12:12 <br> 10/10 2. Cor. 13:1." (emphasis, mine).

In looking up Rom. 12:12 I immediately noticed something, even before reading it. It's not a complete sentence but is part of a sentence that spans 12:10-13, so their selection of that one verse, with that numbering becomes even more significant as bespeaking God using them to present this synchronistic tie to 12:12. If they weren't acting by inspiration but by reason, they would have listed

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the full sentence/thought, not just a subset of it.

The message of 12:12 is consistent with the notion of theophany.

"12 Rejoicing in hope [theophany, i.e. materializing]; patient in tribulation [(A) this quest has not been easy; (B) the present world circumstances; (C) presently, I'm banished from access to the chapel and the ability to <sup>/develop</sup> practice<sup>^</sup> my <sup>G4342</sup> musical gifts]; continuing instant in prayer."

Here's Strong's def. translated "instant," and vicinity defs:

- G4341 to call [you] toward oneself [2 Ne. ~~32~~ 28:32 "come unto me"], i.e. summon, invite [to step into HMITF role/calling]: - call (for, to, unto).
- G4342 to be earnest towards, i.e. (to a thing) to persevere, be consistently diligent, or (in a place [here in prison, pursuing this quest]) to attend assiduously all the exercises, or (to a person [e.g. you as an ideal HMITF candidate]) to adhere closely (as a servitor): - attend (give self) continually (upon), continue (in, instant in, with) wait on (continually) [2 Ne. 6:13,14 "the people of the Lord are they who wait for him (me for you and you for me)"; for they still wait for the<sup>coming of the</sup> Messiah --- again the second time (Isa. 11:11) <sup>house</sup>... wherefore, he (you & me) will <sup>#</sup> manifest himself unto them in power and great glory (to evoke the r.c., averting destruction)"]
- G4343 persistency: - perseverance. [This points to you becoming my wife in yin/yang manner as follows. Cheri & Timothy McGaffin's address in Ephraim was 356. On Page 356 T.G.'13 ends with the entries, "Perseverance;

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Persistence; Person "consistent with the title of his book, Champions Never Quit (epitomized by me). "Timothy" is included as an entry on p. 356, as is "Title of Liberty"; consistent with his & Cheri's patriotism.]

After seeing this, I realized I needed to get all-in with seeing 12/12 becoming when we materialize this paradigm into reality, starting with the theophany — actually beginning with this article being t<sup>h</sup>id to you so you get it in time to read/weigh it in preparation for 12/12. (BTW, let's shoot for 9:25 pm mountain.) Also, I'm hoping the two pieces I wrote on 11/30 will be t<sup>h</sup>id<sup>to you</sup> from Mary, who had received one of them on 12/7 and could have gotten the second and dropped the set in the mail to you as I requested and she said she would do.

I began a "Fast", taking a minimal amount of insulin, and giving (trading 3 meals / one ~~envelope~~ <sup>next 3 days</sup> pre-stamped envelope) my breakfast to Kevin, here in our pod.

I also changed what I was listening to (multi-tasking) from 8-6 [lti]Story channel (All about the Bible all day today), keeping it on as my visual backdrop, to WP Christian radio/music, so as to be able to have an optimally ~~ex~~ conducive environment, not distracting me from focusing on this theophany guest with you.

I've found that doing these A/B studies while doing this guest has been a great way to keep my faith focused.

I see the timing of Story TV having its theme today (when I'm now focusing intently on materializing this theophany with you) being the Bible, thus ~~being~~ providing a highly conducive backdrop, to be ~~be~~ a great synchronicity in support of this quest. It also illustrates the synchrony of our planet being an ~~odd~~ advanced-soul planet on track (worthy) to evoke the r.c. Here it is a Saturday and I'm able to have Bible images on display on my T.V. all day, while listening to Christian music. It's a great environment, conducive with this quest. So inspiring / Spirit-filled, not distracting me from the quest but bolstering it.

The II will enable everyone to surround them-  
selves with ideally conducive ~~surround~~ environments to foster  
whatever good thing they are <sup>ur</sup>pursuing. We (society)  
deserve this, once we evoke the r.c.

Speaking of Faith, here's the Sapphires thought for Dec. 12 (1212). I see it consistent with the notion of having the theophany that day:

### Leaning On His Shoulders

A missionary in the South Sea

<see enclosed clipping>

As yet another independent witness (~~from~~ from God, via their acting under inspiration) via the Sapphires entry for Dec. 8—yesterday, look at the

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scripture reference for tomorrow "12/10 2 Cor. 13:11"

"This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established."

They're providing an additional witness, not by their intention but as inspired of God who orchestrates synchronicities like this.

### Other 12:12s

Now, I'm curious if there might be relevance to this 12/12 theophany window in other instances of chapter 12, verse 12 of the scriptures.

Isa 12:12 doesn't exist. Acts 12:12 has the relevant string: "where many were gathered together praying", consistent with setting the proper conducive environment. <sup>†</sup> Matt. 12:12, <sup>that verse</sup> "is on p. 1207 (12/7 is when I began this present article) and includes the string, "do well on the sabbath [holy] days" [which this will become, <sup>(a holy day)</sup> to commemorate].

Mark 12:12 relates (remotely) to the evil we both vocally oppose.

Luke 12:12 fits generally to the value of God's guidance, ex-temporaneously in all we do: "For the Holy Ghost shall teach [guide] you in the same hour what ye ought to say" [and how to understand what God wants you to understand from the information (e.g. vision) being presented].

John 12:12 fits very well with the wording, "much people that were come for the Feast [e.g. in the future, there would be such a feast in commemoration of the sup-

† Now, preceding in sequence in the NT, starting in

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phany that would occur as part of the theophany — we're going to be at this many days and will need/want to eat/break bread together], when they heard that Jesus was coming ~~id~~<sup>id</sup> to Jerusalem [to the New Jerusalem / S.U. at the end/conclusion of the acceptable year of the Lord that this theophany launches]."

1 Cor. 12:12 ties our experience (doing the theophany as a type & shadow for all the ChFFB) to the ChFFB body of Christ. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ." Joint heirs of Christ get to share in the gifts and administration of the Good Shepherd leadership through the Millennium. That includes receiving the theophany, per Eth. 4:14, 15, 7. Ditto 2 Cor. 12:12, "Truly the signs of an apostle [witness/body of Christ] were wrought among you in all patience, in signs, and wonders, and mighty deeds."

The next 12:12 is in Heb., where "Feeble knees" loosely relates to the bowing that will occur in the theophany. Two verses later is directly related to theophany generally: "Follow peace [Shiloh] with all men, and holiness, without which no man shall see the Lord."

Rev. 12:12 comes in context of verse 10 "Now is come salvation and strength, and the kingdom of God, and the power of his Christ: for the accuser <sup>[Satan]</sup> of our brethren is cast down [by evoking the r.c.]." "12 Therefore rejoice,

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ye heavens, and ye that dwell in them..." It also talks about Satan being overcome, thus "he knoweth that he hath but a short time" [will be completely overcome within the acceptable year of the Lord that is inaugurated with <sup>the</sup> theophany].

Now, going through the OT, Gen. 12:12 has this very relevant string, "12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife..." That, of course, in this context relates to your being seen as HMITF.

Exo. 12:12 talks about all the firstborn being smitten (who don't have the Passover). In our context, this relates, ~~to you~~ in an opposite context, to you & me becoming the first to become Chof FB, ~~which~~ in the latter-day culmination in fulfillment of 3 Ne. 21:22, launched with the theophany.

(There's no Lev. 12:12. Henceforth, as before, if I don't mention a 12:12 it's because there is none, proceeding chronologically / sequentially through the OT books.)

Num. 12:12 comes in context of verse 8 which ~~is~~ depicts a theophany, "<sup>8</sup>~~12~~ with him will I speech mouth to mouth, even apparently [visibly], and not in dark speeches [obscure]; and the similitude of the Lord shall he behold..."

The "Let her not be as one dead" string in 12:12 relates to the Job. 33:25 fountain of youth promise to all of the Chof FB, indicating it could occur for both of us as part of the theophany, but I had been anticipating this

# (Remember, a transposition of this, 1605 = "Tudor Dixon-Allan".)

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transformation occurring during the 2 Chron. 7:14 prayer event a couple of weeks later, in front of everyone, gradually, during that several-hour event. "Heal her now," Moses ~~exclaims~~ <sup>implores</sup> regarding Miriam his wife in the next verse<sup>^</sup> (Num. 12:13) (Consistent with Isa. 57:15-19 & 3 Ne 21:10 "I will heal him.")

Consistent with the theophany verse<sup>^</sup> Job 33:26 string in "he shall see his face with joy," Deut. 12:12 proclaims: "And ye shall rejoice before the Lord your God..."

Joshua 12:12 briefly reads, "The king of Eglon, one; the king of Gezer, one;" Gezer is OT def. H1507 and derives from H1506 before it. 1506 is the ASCII sum of "Sterling D. Allan". In str. 07, H1507 Gezer (play on words for old man [which I don't see myself as, but I am 60]) is vertically aligned with H1483 whelp (young lion) in the column next to it on p. 1483. 1484 = "Heavenly Mother" ASCII sum. H1484 also means "whelp". Also vertically aligned, the next column to the left, on the facing page is H1462, the ASCII sum of "Heavenly Father". H1462 includes the meaning "great" (e.g. GreaterThings.com, my site). The def. prior, H1461 means "husbandman," consistent with John 15:1 "my Father is the husband." So the mention of "Gezer" in Josh. 12:12 is super-relevant from a specification of <sup>12/12</sup>theophany <sup>participants</sup>perspective.

As for "Eglon" "Eglar," def. H5700, the meaning given is "vitaline" - a meaning M-W-C doesn't define, but probably means "frisking around" from its H5689 der-

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vation. Another meaning given for H5695 is "bullock," tying to the "bull" meaning of Taurus, per the your May 5 b-day. As for frothing, you're certainly not lacking in vivascousness / liveliness. The "one" double occurrence, in our context relates to the None to One solution provided by your stepping forward.

<sup>The subject of</sup>  
\*Judges 12:12 is "Elon" which in the OT is def. H356 and H440. "Elon" is a close transliteration of "Allan". Remember, Cheri's house number was 356, where our Allan children lived. I twice lived on 440 W. in Provo, 440 H is "concert A". Judges 12:12 says Elon was buried in "Aijalon", which is def. H357—one removed from H356 Elon. The two other proper ~~names~~ nouns in this verse are "Zebulonite" and "Zebulun", which entries appear on p. 136. 1326 str:07, which is the ASCII sum of "IIndComing.com". The "IInd Coming" is code for this theophany.

1 Sam. 12:12 relates generally to what comes as a result of this theophany, "a king shall reign over us when the Lord your God [becomes] your king." In that verse, the opposite is portrayed—man turning to earthly kings in the place of God.

2 Sam. 12:12 includes the string, "I will do this thing before all Israel," which relates to how all of the ChaffB will be able to see the theophany as we experienced <sup>d it</sup> it.

<sup>The</sup>  
^1 Kings 12:12 string, "Come to me again the third day" relates to how this theophany will be a multi-day event, coming and going (e.g. to sleep).

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The string in 2 Kings 12:12, "to repair the breaches of the house of the Lord, and for all that ~~was~~ laid out for the house to repair it" relates to how the setting in order of the house of God (Church) is <sup>an</sup> integral part of this mission that occurs shortly after, and even as part of the theophany (e.g. giving Pres. Nelson a heads up of the tying of him to a parallel planet that has hit rock bottom if he doesn't <sup>of his negligence of being a watchman about the conspirators</sup> repent). This juxtaposition ~~at~~ shows up in Isa. 66:5, 6 "he [Lord] shall appear to your [hated outcasts] joy, but they [brethren ~~that~~ who cast them out] shall be ashamed." 66:6 depicts the setting in order tumult, controversy. This is also depicted in Malachi 3:1 "the Lord, whom ye seek, shall suddenly <sup>ly</sup> come to his temple."

1 Chron. 12:12 "Johanan the eighth, Elzabad the ninth," ties in as follows. "Johanan" (the entry) appears on p. 582 Str 107, the ASCII sum of "I'm in." which is a prerequisite for the theophany. "El" "H 443 Elzabad" means <sup>yesterday was</sup> "God has bestowed" (e.g. the theophany). ~~Today is~~ the "eighth" of December. Today is the ninth.

2 Chron. 12:12 relates to the ~~major~~ underlying request that unfolds as part of this theophany. "And when he humbled himself [the people generally, leading to the 2 Chron. 7:14 Prayer Event], the wrath of the Lord turned [↑ Tudor] from him, that he [God] would not destroy him..."

Job 12:12, "With the ancient [of Days, me & you] is wisdom; and in length of days [eg 12/12] plus ~~over~~ several days following] understanding [reason of all / theophany]."

Prov. 12:12 includes the phrase, "the root of the righteous yieldeth fruit." Isn't theophany an ultimate fruit? The word translated "righteous" here is H 6662 as an antonym of the satanic 666. Remember, NT def. "G 666 absence" is an antonym of the "all-in, synced\*up" prerequisite of becoming ChofF03. Also, remember that in Alma 32, the fruit of planting the seed of faith and nurturing it to know with a sure knowledge that that seed is good. The vision of all theophany epitomizes this principle.

Jer. 12:12 presents an antonym of the r.c, including none-to-one wording. The verse prior ends, "because no man [none] layeth it to heart." Verse 12:12 ends, "no flesh shall have peace [shiloh]."

Ezek 12:12 opens with Immanuel-compatible wording, "the prince that is among them." The end of the verse has theophany antonym wording, "he shall cover his face, that he see not..." The tip being <sup>miraculous</sup> a mechanism of enabling my being in prison being ~~irrelevant~~ is depicted in the string, "they shall dig through the wall to carry out thereby." The nick-of-time element is ~~deft~~ conveyed in the word, "twilight."

Dan. 12:12 opens with this theophany-relevant wording, "Blessed is he [she] that waiteth [2 Ne. 6:13], and cometh to the thousand [millennium]..." It's the second-to-last verse of the <sup>visionary</sup> book of Daniel.

Zech. 12:12 is also tied to the sentiment I cited in Isa. 66:5 above about "the Lord... shall appear to your joy, but

they [who cast you out for my ~~name~~ name's sake] shall be ashamed." The chapter heading for Zech. 12 summarizes the scenario: "then the Jews will look upon the Lord whom they crucified, and there will be great mourning." Verse 10 says,

"they shall look upon me when they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn."

In evoking the r.c. we avert this situation. The appearance of the Lord, Jesus in glory<sup>(the global theophany)</sup> at the end of the acceptable year of the Lord becomes a wonderful event for the entire planet. With that in mind, let's now consider this variation of 12:12

"12 And the land shall mourn [ant. rejoice], every family [including mine, which presently despises me as nuts (I'm exaggerating, as some, including Harie and my parents are closer to the ~~empathetic~~ receptive end of the spectrum)] apart [gathered to Christ]; the family of the house of David [w. Allan] apart [gathered], and their wives [spouses] apart [gathered], and the house of Nathan [I have one brother, Nathan] apart [gathered]..."

The verse after that has an indirect tie to you in talking about the family of Levi, which name came up twice when I looked up the ASCII sum of "Taurus" = 644 on 12/5. It shows up on p. 644 Str'07 and p. 644 Bible (Ezra 8:15).

## 12:12 in LDS Scripture / Triple

1 Ne. 12:12 continues the theme of Zech. 12:12 antonym I just presented, corresponding to the Millennial reign of peace that will follow the theophany. It's in context of Nephi's theophany introduced in 1 Ne. 11:11 in which Nephi is caught away by the Spirit of the Lord to an exceedingly high mountain. "And I, Nephi also saw many of the fourth generation [of his people, following Jesus appearance to them after his Resurrection] who passed away in righteousness."

2 Ne. 12:12 conveys the notion of the theophany being made available to all of humanity <sup>because</sup> if ~~once~~ they repent. It's a quote of Isa. 2.

> "12 For the day of the Lord of Hosts soon cometh upon all nations, yea, upon every one [non-to-one cascade to the whole of humanity, per Isa. 11:9] <sup>2</sup> -- [because pride and liftiness have been willfully, voluntarily <sup>humbled</sup> ~~humbled~~]."

3 Mosiah 12:12 ties strongly to the r.c. via Abinadi warning of destruction "except [they] repent". AB-code-wise, this ties to the theophany inasmuch as "Abinadi" is <sup>preceded</sup> ~~followed~~ alphabetically by "abide".

Alma 12:12 presents a theophany contrast, namely of being brought before the throne of God for judgement, which the theophany is not. And consistent with the vision-of-all aspect of the theophany, the three verses prior contrast coming to know the mysteries of God in full by heeding what one is given versus the chains of hell that come

(21)

to those who harden their hearts against the word of God until they know nothing of God's ways.

Hel. 12:12, "Yea, by the power of his voice, do the foundations rock, even to the very center," calls to mind Moses theophany as described in <sup>the book of</sup> Moses. 1:9-14 depicts Moses awe at the glory of God in contrast to Satan. "Now, for this cause I know that man is nothing [without God]." (1:10) Hel. 12:7 has a similar sentiment "O how great the nothingness of the children of men [without God]" Four verses prior to 12:12.

3 Ne. 12:12 is from the Sermon on the Mount, repeated to the Nephites during their <sup>collective</sup> theophany experience with Jesus. So the context is consistent. The wording of 12:12 is consistent with the theophany joy. "For ye shall have great joy and be exceedingly glad, for great shall be your reward in heaven [coming to earth]..." Four verses prior says, "blessed are the pure in heart, for they shall see God."

-the last 12:12 of the Triple Combination-

Ether 12:12<sup>1</sup> is indisputably a theophany-relevant verse: "For if there be no faith [compare Jonathan's Cahn's Dec. 12 Sapphires piece enclosed] among the children of men God can do no miracle among them; wherefore, he showeth not himself until after their faith."

But D&C 12 only has 9 verses.

Thus we see that every instance of chapter 12 verse 12 of the scriptures ~~ties~~ ties to the notion of this envisioned theophany. This makes my confidence <sup>super strong</sup>

in the Dec. 12 as a highly propable/resonant date for this to manifest into reality, with you.

I didn't get any word from Mary this last week about site traffic, so I don't know if you've been spending time there. I've not received any response from you yet. If you've sent something, God has withhold it from <sup>arriving</sup> arriving yet, perhaps as a test of my faith. What I've written above, combined with what I reported/written previously shows the basis for why I have enough to go all-in with shooting <sup>for</sup>/focusing on the theophany along with you occurring on 12/12 9:25 pm mountain. See you then! ☺

After proofreading this (first/only draft), I'm going to drop it in the mail so it can be <sup>id like</sup> typed to you.

I have to make a quick tangent ~~comment~~ comment regarding how impressed I am of the visual aspects of Story TV's Bible episodes. They show old <sup>paintings</sup> paintings and gave them a 3-D effect by separating groups of subjects of varying distances, moving in relation to each other in 3-D manner, even though the original was 2D. I've seen this in LDS doc pieces as well. I'm curious how they do this. Is there some AI software package that they use to enable this? The AI will enable this to even better quality. <5:30 pm>

I should mention that this write-up is the first time ever <sup>(that I can recall)</sup> that I've gone through every scriptural instance of a chapter-verse combination to analyze its relevance to a topic at hand. This one is amazing.