

Olam

The Fifth Dimension, the Way, and the Seal

Publifye

The Dream

This I carried a long time, to and fro, wondering about it: *what is the Heaven of God?* Not the sky above us, not the stars — and not merely a far place where He dwells, but the Kingdom of Heaven as Jesus Himself describes it: a kingdom not of this world (John 18:36), and yet come right up close to us — a mystery, at once near and beyond. For I kept returning to what He said: this kingdom is not far off, but *near*:

Matthew 4:17, KJV · From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

”The kingdom of God is within you,” He also said (Luke 17:21) — and it ”cometh not with observation” (Luke 17:20). There lay the riddle I could not solve: near, yet unseen; at hand, yet hidden. I did not know I was asking about a door. Then, one morning in July 2026, the answer came the way God has so often given it to me — in a dream.

And God speaks in dreams — He says so Himself:

Job 33:14-16, KJV · For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; Then he openeth the ears of men, and sealeth their instruction,

That is said of *man* — any man asleep on his bed, not of prophets only, and I claim no such office. And at Pentecost, Peter declared the promise poured out on all flesh — visions and dreams alike, for sons and daughters, the young and the old; and both of these this book itself recounts:

Acts 2:17, KJV · And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall

prophecy, and your young men shall see visions, and your old men shall dream dreams:

So let no one wave this away with "I never dream, I never hear God." Ask first: do you stand in the promise? For the promise of the Spirit — the source of visions and dreams — was given in the same sermon, two breaths later: "Repent, and be baptized ... and ye shall receive the gift of the Holy Ghost. For the promise is unto you" (Acts 2:38–39); and the Spirit is given "to them that obey him" (Acts 5:32). Whoever has traded God's command for the tradition of men (Mark 7:8) has declined the very channel — and should not wonder that the voice seems far away. But a child of God must never say it. The Shepherd Himself has said what it *is* to be His: the sheep hear — they "know his voice," and a stranger they will not follow (John 10:4–5). Hearing is not the exception for a child of God; it is the mark. And when it still feels silent, the word from Job above says where the silence sits: God speaks "once, yea twice — yet man perceiveth it not." He never stopped speaking. The question is always who stopped listening:

John 10:27, KJV · My sheep hear my voice, and I know them, and they follow me:

Sometimes years pass before God answers — other times months or days; it varies. But I share this, for I believe it is not meant for me alone. This time I dreamed that a person named Otto said to me, in essence: *come to me, and I will tell you of the fifth dimension — there is much to find*. The words are the essence of what I remember from the dream — short and simple, yet cryptic. I know one Otto. He is baptized on his own faith and a pastor of NEO-kirken, a congregation at Landro on Sotra, west of Bergen — a brother in Christ. And I did not know it then, but the dream's sentence was already written in Scripture:

Jeremiah 33:3, KJV · Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.

From experience I know that the Father in heaven reveals treasures when I cry out to Him within, or do what He leads me to. Let no one and nothing make you believe otherwise about yourself: God says plainly that His children know His voice. So let us begin. *Otto* is a palindrome — a name that reads the same in both directions — and at the center of what I found lies exactly a palindrome, built on the word *olam*. Why this word in particular is a key here, we shall come back to. But note precisely what kind: it is not the word *olam* itself (עולם read backward is מלוע). In the digging there emerges an encoding that stands sharply apart — two *olams* meeting back to back, sharing one and the same middle letter, so that seven letters — מ-ל-ו-ע-ו-ל-ם — read the same

whether you walk them from the right or from the left. You will see it with your own eyes in "The Mirror." The name Otto derives from the old word for *riches* — and the theme the whole thing opened proved to be the "unsearchable riches" of Christ (Eph 3:8). *Neo* is the Greek *neos* νέος^{G3501}, which the lexicon ends "figuratively: **regenerate**." A church named "Reborn," a messenger whose name means "Riches." Very exciting — let us unpack it all, piece by piece.

And the geography carried the same meaning. I was born in Bergen (Haukeland, 1975), born again in Knarvik just north of the city (2008), and the dream's messenger stands in the pulpit to the west, at Landro — two births and a pulpit, spanned out as a triangle around one city by the sea. Ten years before this study, the Holy Spirit had also spoken a single word to me: *ablution*, the ceremonial washing — the very theme the digging came up holding at last: water at both ends, the Name at the center, the seal in the heart.

So how did a dream about a fifth dimension become a hunt for one word? I went to Fable 5 by Anthropic, the most advanced AI of our day — feared, as it happens, for its ability to find security holes in software, but here set to dig into Scripture with the tool Darash — Hebrew for *to dig, to search out* — and asked: does the Bible speak of a fifth dimension? In Paul there stand exactly four measures — breadth and length and depth and height — and they stand inside a prayer, with something beyond them in the same breath: a love "which passeth knowledge." Hear the whole prayer, and mark where it begins:

Ephesians 3:16-19, KJV · That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

Hear what Paul actually prays, rung by rung — a ladder leading inward. First: strength by God's Spirit *in the inner man* — not in the outer, measurable one, but in the one no eye can see. Then: that Christ may *dwell* in your hearts by faith — and the word is *katoikēσαι* κατοικῆσαι^{G2730}, to settle, to take up residence for good: not a guest visiting, but One who moves in and stays. The address is the same the Preacher gives *olam*, and Jesus gives the kingdom: *within you*. Then: *rooted and grounded* in love — *errizōménoi* ἐρριζωμένοι^{G4492}, rooted like a tree, and *tethemeliōménoi* τεθεμελιωμένοι^{G2311}, grounded like a house on its foundation. And mark what the two pictures share: both the root and the foundation lie *underground*. Everything that is seen is carried by what is not. And only from there, "with all saints," can we comprehend the four measures — breadth and length and depth

and height — and *know* a love which “passeth knowledge”: Paul sets the word against itself — to *know* (gnōnai) what surpasses *knowledge* (gnōseōs). The fifth is not grasped the way the four are measured; it is known the way an embrace is known.

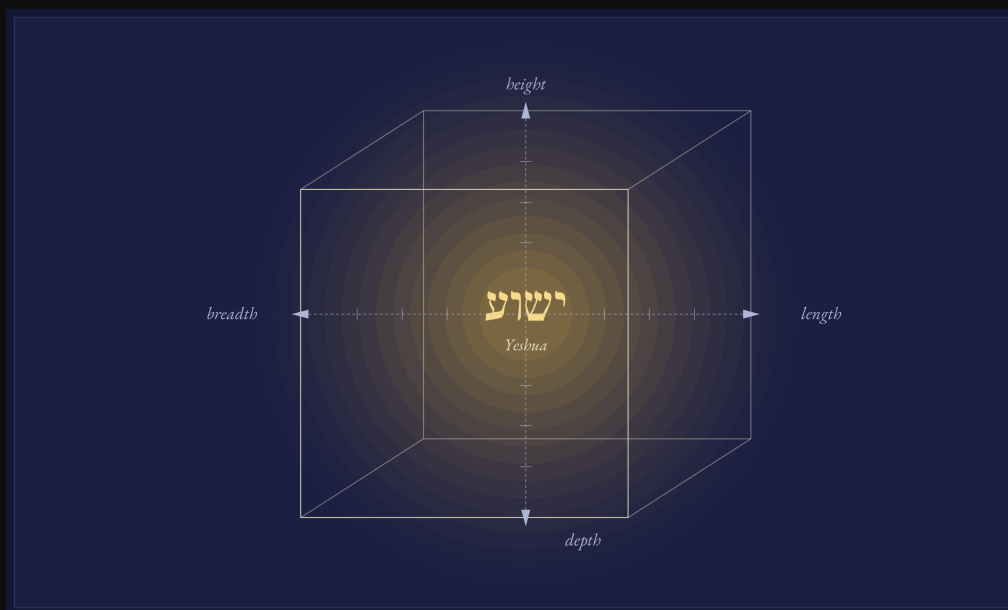


Figure 0.1: Ephesians 3:16–19 — the love that passeth knowledge.

Nor do we invent that neighbourhood of the hidden and the eternal; the words already stand side by side in Paul himself, in the same chapter. Just before the prayer he calls the riches he preaches anexichniáston ἀνεξιχνίαστον^{G421} — “unsearchable,” literally *that cannot be tracked out*, leaving no footprints to follow — the very unsearchable riches Otto’s name pointed to. And in the same breath: the mystery “hid in God” from of old — in the Greek, apo ἀπὸ^{G575} tōn τῶν^{G3588} αἰόνων αἰώνων^{G165}, from the ages — and *aiōn* is the very word Greek clothes the Hebrew *olam* in. Riches without footprints, hidden, from the ages — hear it yourself:

Ephesians 3:8-9, KJV · Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

So Hebrew has one word for exactly that beyond: **olam**. You already know it, though you have never seen it: every time your Bible says “everlasting” or “from everlasting to everlasting,” this one word stands behind it — Abraham’s *El Olam*, the everlasting God; the psalmist’s *from everlasting to everlasting, thou art God*. But look it up and you find the dream’s own language: *olam* comes from the root *alam*, “to hide from sight,” and its proper meaning is “the concealed, the vanishing point” — the country beyond the horizon, what you cannot see from here yet is there. Eternity, then, is not first of all “endless

time”; it is *the hidden*. And this, says the Preacher, is exactly what God has set in the human heart (Ecclesiastes 3:11). There everything fell into place: if Scripture has a fifth dimension, it already has a name — *olam*, the hidden — and that name is on this book’s cover.

And see: here Jesus’ words and *olam* meet. The kingdom He said had “come near” is the one Scripture calls *malkut* מַלְכוּת^{H4438} *olam* עוֹלָם^{H5769} — the *olam-kingdom*, the everlasting, hidden kingdom (Psalm 145:13; Daniel 7:27). The heaven Jesus called near, and *olam* — the hidden that God set in the human heart — are one and the same. He did not say heaven was far up; He said it had *come near*, and was *within you*. That is *olam* — in a nutshell.

And “to dig” means this: the five books of Moses are, in the original, one unbroken chain of over three hundred thousand letters, with no spaces. Read them in fixed strides — and the stride can be any fixed number: every second letter, every fiftieth, every 1,476th — and in certain places words emerge that lie hidden beneath the surface, like patterns in a weave. The search tries every stride, through the whole chain. That is how we searched for *olam* through the whole scroll. Everything you are about to read is what came up out of the ground.

The Way

Ecclesiastes 3:11, KJV · He hath made every thing beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end.

The verse above is this whole book in one sentence: God has set eternity in your heart. Everything that follows is that sentence — told simply. No numbers here, no Hebrew you need to know. Just the Way, as the first believers called it before anyone called it anything else. Even the persecutor knew them only by that name:

Acts 9:2, KJV · And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

Before you were born, God set eternity in your heart. The material can never fill that room inside you — for in your inmost being there is a longing you often try to fill outside of God. He made everything beautiful in its time, and then He hid something timeless inside you, a longing shaped like a country you have never seen. You have carried it all your life. Without God within, we are often like black holes — able to devour everything,

never satisfied, always hungry for more, as if trying to hold time and space in our hands. And that hunger rises proudly against God unless we bow, and seek Him with all we are and have.

Proverbs 27:20, KJV · Hell and destruction are never full; so the eyes of man are never satisfied.

But where is the Kingdom of Heaven? It lies not north of you, not ahead of you in the future, not behind you in a hardened past. Every road you take on this earth without God as your measure — all your activity and striving — makes the distance to the kingdom not shorter but longer. The way to the Kingdom of Heaven is not a distance. It is a Person.

John 14:6, KJV · Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

So the entrance is not a journey. It is a standstill — ironic to the logical mind. One day you stop running after happiness and material gain and turn toward Him — away from yourself. Perhaps you remember that day; perhaps it is today. And exactly there comes the word that has waited since the beginning of creation:

Exodus 14:13, KJV · And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.

Psalms 46:10, KJV · Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.

And what you see, when you finally stand still, is not an idea. It is a face. Not "religion is true" — but *who He is*. Yeshua. The Name that means salvation. And Scripture hands Him more names, each a promise of the same salvation: Immanuel עִמָּנוּאֵל^{H6005} — "God with us" (Isaiah 7:14; Matthew 1:23); go'el גּוֹאֵל^{H1350} — the Redeemer, the kinsman who buys his own back (Job 19:25); Sar Shalom שַׁר-שָׁלוֹם^{H8269} — the Prince of Peace (Isaiah 9:6); YHWH Tsdkenu יְהוָה צְדִיקֵנוּ^{H3072} — "The LORD our righteousness" (Jeremiah 23:6). Every name is a door into the same face. No book gives you this sight, and no man can hand it to you — only point the way; the Father shows Him to one heart at a time. The day you see who Jesus is — really see Him with the spirit — eternity opens in both directions from that moment, and your whole life rearranges itself around it, the way the history of the world turns around the cross, whether it will or not.

Matthew 16:15-17, KJV · He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

And who is it you see? In a book about eternity, the answer must be allowed to come from His own mouth. The One you meet in the standstill is not merely one savior among many — He is Eternity in person, the Beginning your end shall meet:

Revelation 22:13, KJV · I am Alpha and Omega, the beginning and the end, the first and the last.

Then you go through the water, with death behind you and life ahead of you. Like Israel walked through the sea with the water standing as a wall on both sides, like the priest washed before he entered the holy place — through the water, cleansed. And let this be said plainly: this cannot be done with an infant. The *manner* in which we receive is a child's, yes — open hands, trust, no merit to plead — for so the King Himself required:

Mark 10:14-16, KJV · But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

And mark what this means for the children themselves: they do not need the water — they are already in God's hands. "Of such is the kingdom of God," said Jesus, and He blessed them with His arms and His hands — not with water. Their angels always behold the Father's face (Matthew 18:10), and David knew where his dead child was: "I shall go to him" (2 Samuel 12:23). A little child lacks nothing with God; no ceremony was ever needed for what is already His. It is the grown one — the one who can hear, believe and turn — who must go down into the water.

But the one who goes down into the water does so on his own faith and will — a man, a woman, a person who has heard, believed, repented, and *decided*. Belief comes before baptism in the Lord's own ordering of the words, and repentance is asked of *you*; no one can believe on your behalf, and no one can repent in your place — for the account each of us renders is our own:

Romans 14:12, KJV · So then every one of us shall give account of himself to God.

And let the warning stand as plainly as the invitation. The Lord has made ready a feast and calls you to the table (Luke 14:16–17). The first to decline were not strangers — they were the invited, the host’s own friends. And they did not decline out of malice, but out of busyness: a field, five yoke of oxen, a family — their own work, their own plans (Luke 14:18–20). To hold on to your own is to decline His. And the verdict on the polite refusals came from the host’s own mouth:

Luke 14:24, KJV · For I say unto you, That none of those men which were bidden shall taste of my supper.

Mark 16:16, KJV · He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

Acts 2:38, KJV · Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

So you go under as one person, and you come up as another. The old life — the bitterness, the slavery, the names they called you or the label you stamped on yourself — is left behind in the water. This is not a symbol of salvation; it is the door into it, the wedding itself, burial and birth at once.

John 3:5, KJV · Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

Titus 3:5, KJV · Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

And mark how these two truths hold together: the decision is yours, but the birth is **not** your work — nor your father’s, nor your mother’s. You choose the water consciously; only God gives the life. You can walk into the sea, but you cannot part it — any more than you could birth yourself, or birth yourself again, in your own strength. Only a proud and foolish man claims otherwise. The new birth is not of your will as an achievement — it is of God, as a gift, received through the faith that led you to the water.

John 1:12-13, KJV · But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Ephesians 2:8-9, KJV · For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast.

Perhaps something in you rises against all of this. Perhaps you were carried to the font as an infant and hold that that water already answered for you — or you feel struck in a deeper place: outwardly devout, inwardly empty, worn out from holding the facade. Then we have written a whole word of its own to you — not nicely, but honestly, with Scripture's own words all the way.

Ernst Modersohn (1870–1948) was a beloved German revival preacher — a man who loved the Lord, and who nonetheless defended infant baptism; in that book we weigh his defense against the Word, objection by objection, and the verdict does not stay quiet: infant baptism is a tradition of men set over God's plain command (Mark 7:8–13), a ceremony performed on you before you could believe, and it can never stand in for the believing "yes" Scripture requires (Mark 16:16; 1 Peter 3:21). And this is said not to win an argument but because one who knows the Scripture and still defends the custom does the very thing Jesus rebuked in the Pharisees — shutting the kingdom of heaven in men's faces, keeping out those who are trying to enter (Matthew 23:13; Luke 11:52); for it was the scholars of Scripture who "rejected the counsel of God against themselves, being not baptized" (Luke 7:30). And a watchman who sees the sword coming and stays silent answers for the blood himself (Ezekiel 33:6) — for the water you were told had already settled everything is the very water still waiting to save you. The whole reply stands there, objection by objection: [Døpt på din tro — a biblical answer to infant baptism](#) (in Norwegian) — see especially its chapter «Til en bestemt leser», "To a particular reader." Read it first if something in you resists; then come back, and we will walk the rest of the Way together.

And if instead you rejoice — if the water with Jesus feels right and you believe — no detour is needed; read on, and lay your own yes down into it with joy, for the command and the promise are one sentence: believe, and be baptized. And this is the gold of the whole baptism study, distilled as a gift for the believer: [Tro og bli døpt](#) (in Norwegian). But what does God do in baptism?

He seals you. This is the part almost too good to say. God does not save you and then hope you hold on. He puts His own Spirit inside you — gives you a new heart after Ezekiel's prophecy (Ezekiel 36:26) — a seal, a signet pressed into soft wax, an engagement ring given before the wedding day. And something happens: with the new heart

inside, you begin to gravitate toward God. The eternity He hid in your heart at creation is set free — the shell of stone falls away, the new heart takes its place — and it is answered now by the Eternal One Himself, who dwells there. What was homesickness becomes a Presence. What was longing becomes a knowing.

Second Corinthians 1:21-22, KJV · Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts.

Ephesians 1:13-14, KJV · In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

And mark what this does to the gravity within you. Where everything once pulled toward a void — the black hole that devoured and was never filled — a new center of gravity now rests: His presence. This is what Ezekiel's prophecy promised with the new heart: that God Himself puts the walking into you — He works in you both to will and to do (Philippians 2:13), and has put His fear in your heart so that you shall not depart from Him (Jeremiah 32:40):

Ezekiel 36:27, KJV · And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

And what is the climate of this kingdom you now gravitate toward? Scripture itself names the common denominator of all who have received Him — not moods, but the kingdom's own air:

Romans 14:17, KJV · For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

Righteousness, peace, and joy — that is the mark. And when Paul in the same letter says to work out your salvation "with fear and trembling" (Philippians 2:12), it is not the slave's dread — that fear perfect love has cast out (1 John 4:18). It is the son's awe: the trembling of one who knows *who* it is that works within (Philippians 2:13). The peace that passeth all understanding (Philippians 4:7) and the fear of the LORD live in the same heart — the one is the state, the other the posture.

Eternal life is not endless days added at the end of your earthly ones. It is knowing Him — now, today. For the one who has already gone through the water, it began long ago; for you who still hesitate, it can begin today. Not tomorrow, not next week. Today.

John 17:3, KJV · And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

The bitterness behind you does not vanish by itself, and the road ahead runs at times through the wilderness — that is honest, and He is honest. There will be thirst, and testing, and daily bread to gather. But eternity does not go around the hard places. It goes through them, held fast at the center by the day you went down into the water — your way of the cross. His strength for that road is the same stillness that opened the door.

Isaiah 30:15, KJV · For thus saith the Lord GOD, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not.

And underneath it all — underneath your worst day, underneath the seam where your end will meet your beginning — are the everlasting arms. Not a doctrine down there. Arms. His left hand under your head, His right hand embracing you. Remember John at Jesus' side — the disciple Jesus loved, leaning close, in nearness (John 13:23). Not in opposition, but in the embrace.

Deuteronomy 33:27, KJV · The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them.

Song of Solomon 2:6, KJV · His left hand is under my head, and his right hand doth embrace me.

That is the Way. Eternity, set in your heart at creation; opened at standstill; entered through the water by your own believing decision; given as a gift by God alone; sealed by the Spirit; carried by the arms; and all of it one thing, one Person, unto olam. He is present. He always was. And here is where you lay this document aside if you are not ready for what comes next. Or use the time well and read on — try to decode what is now laid before you.

The Picture in the Word

The word *olam* is not just a definition — it is a picture. But reading the Torah's letters this closely is not our idea; Jesus Himself staked heaven and earth on them, down to the smallest mark — the *jot* (the yod, the alphabet's smallest letter) and the *tittle* (the tiny stroke that distinguishes one letter from another):

Matthew 5:18, KJV · For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

So look at the word itself. In the oldest Hebrew script — the pictographic letters of roughly 1800 BC — each consonant of *olam* עולם^{H5769} was a drawing. See them, one at a time, the way a shepherd scratched them into stone: ע — **ayin**, an eye: to see, to know. ך — **vav**, a tent peg, a nail: to fasten, to bind. ך — **lamed**, a shepherd's staff: to lead, "toward." ן — **mem**, waves: water, the deep.

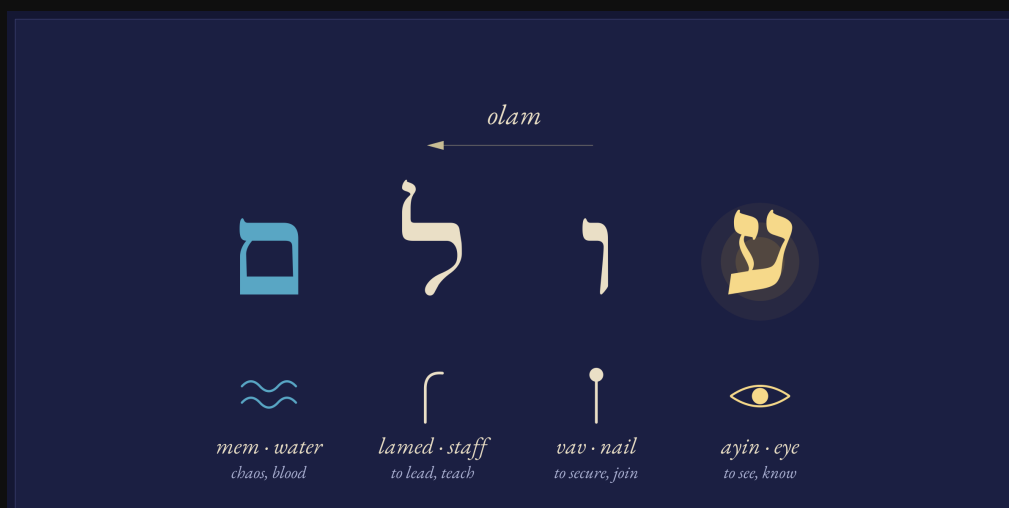


Figure 0.2: The word *olam* in the oldest letters — eye · nail · staff · water: the eye that sees, secured by the nail, led by the staff, through the waters — each a sign at the sea (Exodus 14:13, 14, 16, 21).

Laid side by side, the letters paint a sentence: *the eye, fastened by the nail, to the Shepherd's staff, through the waters*. Hold on to it — for in the very next chapter, when you stand at the sea, you will see exactly these four signs drawn in history: Israel told to *see* (the eye) the salvation of the LORD; one letter *nailed* fast while everything else moves; Moses' *staff* stretched out over the sea; the *waters* standing as walls on both sides. The word *olam* does not merely occur at the Red Sea — its own letters have always been a drawing of the Red Sea — and in every person, a shadow of baptism: a choice between life and death. Walk now to the sea.

The Mirror

Here it is — the find the dream promised. We searched for olam in fixed strides through the Torah's chain of letters, and in one place everything gathered: at the sea, in Exodus 14:13. Seven letters stand here, each exactly 1,476 letters from the next:

ם לו ע ו ל ם

Here is how to read it: **start in the middle**, at ע (ayin). Count 1,476 letters outward one way, and the letters you land on spell ם-ל-ו — *olam*. Count 1,476 outward the other way, and they spell ם-ל-ו again — *olam* once more. Two olams growing out of the same middle letter, each in its own direction. And the whole row of seven reads the same whether you walk it forward or backward — *that* is the mirror. (The word *olam* by itself is not a palindrome; these seven Torah letters are.)

Walk them now as seven stations, from one end in to the middle and out again. The first *mem* — water — lands in the bitter herbs of Passover night:



Figure 0.3: Exodus 14:13, at the sea — seven Torah letters (skip 1476) fold on one centre: the ayin, the eye, resting in yeshuat, «the salvation of the LORD». Read outward either way, the same word grows — *olam*. Water (*mem*) at both ends; the Name, Yeshua, at the still centre — and beneath each letter, the verse it lands in: the seven stations you are about to walk.

Exodus 12:8, KJV · And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.

Exodus 12:8, WLC

וְאָכְלוּ אֶת־הַבָּשָׂר בַּלַּיְלָה הַזֶּה צִלִּי־אֵשׁ וּמִצּוֹת עַל־מָרִים יֹאכְלֶהוּ:

The first *lamed* — the staff — at midnight, in Pharaoh's surrender:

Exodus 12:31, KJV · And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said.

Exodus 12:31, WLC

וַיִּקְרָא לְמֹשֶׁה וּלְאַהֲרֹן לַיְלָה וַיֹּאמֶר קוּמוּ צֵאוּ מִתּוֹךְ עַמִּי גַם־אַתֶּם גַּם־בְּנֵי
יִשְׂרָאֵל וּלְכוּ עֲבַדוּ אֶת־יְהוָה כְּדִבְרֵכֶם:

The first *vav* — the peg that joins — on the threshold of the promise:

Exodus 13:11, KJV · And it shall be when the LORD shall bring thee into the land of the Canaanites, as he swore unto thee and to thy fathers, and shall give it thee,

Exodus 13:11, WLC

וְהָיָה כִּי־יָבֹאֲךָ יְהוָה אֶל־אֶרֶץ הַכְּנַעֲנִי כַּאֲשֶׁר נִשְׁבַּע לָךְ וּלְאֲבֹתֶיךָ וְנָתַתְּהָ
לָךְ:

The *ayin* — the eye, the center, the letter that does not move. It rests inside יְשׁוּעַת, "the salvation of the LORD" — and the four letters that end right here spell יְשׁוּעַ, *Yeshua*. The center of the whole mirror is the last letter of the Saviour's name. And that it is a *name* which rests at the center of *olam* is no accident: God said His own name is an *olam*-name — "this is my name for ever, and this is my memorial unto all generations" (Exodus 3:15). Notice, too, how this verse ends: *ad-olam*, "no more for ever" — the anchor verse carries *olam* as its own last word:

Exodus 14:13, KJV · And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.

Exodus 14:13, WLC

וַיֹּאמֶר מֹשֶׁה אֶל־הָעָם אַל־תִּירְאוּ הַתִּנָּצְבוּ וּרְאוּ אֶת־יְשׁוּעַת יְהוָה אֲשֶׁר־יַעֲשֶׂה
לָכֶם הַיּוֹם כִּי אֲשֶׁר רְאִיתֶם אֶת־מִצְרַיִם הַיּוֹם לֹא תִסִּיפוּ לִרְאֹתָם עוֹד
עַד־עוֹלָם:

The second *vav*, inside the enemy's boast in the Song of the Sea — the boast the waters swallowed:

Exodus 15:9, KJV · The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.

Exodus 15:9, WLC

אָמַר אוֹיֵב אֶדְדֶּךָ אֲשִׁיג אֶחֱלֶק שְׁלָל תִּמְלֶאמּוּ נַפְשֵׁי אֲרִיק חֲרָבִי תוֹרִישֶׁמוּ
יָדִי:

The second *lamed* — come near before the LORD:

Exodus 16:9, KJV · And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD: for he hath heard your murmurings.

Exodus 16:9, WLC

וַיֹּאמֶר מֹשֶׁה אֶל-אַהֲרֹן אָמַר אֶל-כָּל-עֵדַת בְּנֵי יִשְׂרָאֵל קִרְבוּ לִפְנֵי יְהוָה
כִּי שָׁמַע אֶת תְּלַנְתִּיכֶם:

And the last *mem* — water again — walking out into a wilderness with no water, toward the rock that would be struck:

Exodus 17:1, KJV · And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and there was no water for the people to drink.

Exodus 17:1, WLC

וַיֵּסְעוּ כָּל-עֵדַת בְּנֵי-יִשְׂרָאֵל מִמִּדְבַּר-סִין לְמִסְעֵיהֶם עַל-פִּי יְהוָה וַיַּחֲנוּ
בְּרִפְדִּים וַאֲיֵן מַיִם לְשָׁתֵת הָעָם:

Now step back and see what you walked. The seven do not sit side by side — 1,476 letters separate each from the next, and the mirror spans from Passover night in chapter 12 to the rock in chapter 17: nearly nine thousand letters of the Torah. Yet they fold exactly — water on water, staff on staff, nail on nail — with one letter left alone at the centre. This is the very form Scripture is built in, the *chiasm*, the mirror that carries you inward

to a single centre — here cut into the bare chain of letters. And the centre letter is an ayin — the very letter on which the name **ישוע**, *Yeshua*, ends. The mirror's centre is the last letter of the Saviour's name: all of *olam* opens both ways out of *Yeshua*, with water at either end. And the stations themselves carry the word onward. When the enemy's boast sank, the first song from the far shore rose to crown it: *the LORD shall reign לעלם ועד*, *le-olam va-ed*, for ever and ever (Exodus 15:18) — the boast drowned, and an *olam*-song came up out of the water. And the thirst where the last mem ends walks toward the struck rock, which Scripture names with this very word: *tzur olamim*, the Rock of Ages — the Rock of *olams* (Isaiah 26:4); "and that Rock was Christ" (1 Corinthians 10:4).

And notice what the two of them spell together. Two *olams*, back to back across one letter — this is exactly Scripture's own phrase for God's eternity: *me-olam ad-olam*, "from everlasting to everlasting" (Psalm 90:2). Scripture does not measure eternity as one long line; it says *two olams*, with Him between them. And see how that very verse ends: "from everlasting to everlasting, thou art **God**" — *El. El Olam*, "the everlasting God" — the very first name anyone gave the LORD with this word, when Abraham called on Him at Beersheba (Genesis 21:33). So the mirror does not merely spell "everlasting"; it spells God's own name. And the anchor verse says half of it aloud, in plain text — it ends *ad-olam*. The hidden completes the open: from *olam* to *olam*, with *Yeshua* at the center.

The old cross-reference chains, drawn up centuries before any computer, already bound the anchor verse to stillness and to salvation waited for. Jacob's dying breath in Genesis — *I have waited for thy salvation (lishuatekha), O LORD* (Genesis 49:18). Isaiah's promise — *in returning and rest shall ye be saved; in quietness and in confidence shall be your strength* (Isaiah 30:15). And the chain runs forward to an empty tomb, where an angel opens with the same words Moses used at the sea — *Fear not ye: for I know that ye seek Jesus, which was crucified* (Matthew 28:5). The mirror's two arms — bitterness behind, wilderness ahead, salvation nailed at the center — were already the church's reading of this verse before anyone counted a letter. And these two arms rhyme with what Scripture elsewhere calls *zerot olam*, "the everlasting arms," down at the scroll's seam (Deuteronomy 33:27) — see "The Two Ends."

The Two Ends

The mirror at the sea is not the only place *olam* lies hidden — but the next most striking find is not a place, it is a shape. Some of the hidden *olam* codes have strides so vast that a single code is longer than the whole Torah: it runs out past the scroll's end and continues from the beginning, as if the scroll were sewn into a circle. And every such code must pass through one and the same verse, at the seam where the end meets the start — see what stands there: *zerot olam*, the arms of *olam*, underneath:

Deuteronomy 33:27, KJV · The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them.

The old cross-references hear a bridegroom in that verse — *his right hand doth embrace me* (Song of Solomon 2:6) — and the Shepherd who says *neither shall any man pluck them out of my hand* (John 10:28). The arms under the seam are an embrace. And why should the scroll's end be sewn to its beginning? Because the One the scroll testifies of names Himself exactly that:

Revelation 22:13, KJV · I am Alpha and Omega, the beginning and the end, the first and the last.

And if the scroll is a circle, mark where the word *olam* steps into Scripture at all — its very first occurrence in the Bible. It is a door closing:

Genesis 3:22, KJV · And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

The first *olam* in the Bible is *live for ever* — spoken as the way to the tree of life is barred. That is the wound the whole scroll carries; and a scroll sewn into a circle answers it, for the line bends until the shut door of Eden meets the open gates of the City — where the tree of life stands again, and they "may enter in through the gates" (Revelation 22:14). What the first *olam* closed, the last page opens.

Locally, at the sea, eternity is a fixed point to stand in. Globally it is a circle with no edge, carried from underneath by everlasting arms — and both pictures point the same way: inward, toward the center.

The Center

Everything converges here, at the center: Leviticus 16, the Day of Atonement — where other words the digging raised from beneath the letters, *the cry* and *the fat of the offering*, knot together with *olam* itself as the high priest enters the Presence. He is bathed in water and clothed in plain linen before he goes in, and bathed again as he comes out:

Leviticus 16:24, KJV · And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people.

And the cross-references run from this verse straight to the letter to the Hebrews, where *olam* meets us in its Greek clothing — *eternal* redemption:

Hebrews 9:12, KJV · Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

Here the three finds meet: the sea where eternity stands still around the Name, the everlasting arms that close the scroll into a circle, and the Day of Atonement where the washed priest enters with blood and comes out again. That is not three stories, but one, told in order: redemption through water and blood, into the Presence — entered, then as now, one believing heart at a time: decided personally, received childlike, given by God as gift. The codes add no new gospel; they trace the old one, in letters underneath the letters. The hidden dimension of the Torah was always saying what the open dimension says — *see the salvation of the LORD* — only from further in, and further down, like arms underneath.

What the Mirror Means

The mirror at Exodus 14:13 is the pivot of time. From one letter, eternity reads identically both ways, and that letter sits in the middle of the moment Israel, trapped between the army and the sea, is told: *Fear ye not, stand still, and see the salvation of the LORD*. Salvation is the hinge on which time turns — everything before it, the slavery and the bitter herbs where the backward arm ends; everything after it, the song and the wilderness where the forward arm ends. A palindrome reads the same both ways; and eternity looking back and eternity looking forward are one and the same word, anchored in salvation:

Hebrews 13:8, KJV · Jesus Christ the same yesterday, and to day, and for ever.

And the anchor bears a name. The letter is the last of yeshuat ^{H3444}יְשׁוּעַת, and the four letters ending there spell יְשׁוּעַ, Yeshua. The mirror's outer letters are both mem — water at both ends; and at the center, the eye (ayin) opened on the Name. Behind that point: the lamb's blood and the bitter cup. Ahead of it: the song of the redeemed and the wilderness walk. Eternity, in both directions, hangs on the Name at the center of the water. And of that very One the prophet had said it plainly, naming Bethlehem: *whose goings forth have been from of old*, מִיְּמֵי עוֹלָם, *mi-mei olam* — from the days of *olam* (Micah 5:2). The Name the mirror folds upon is not only at the center of *olam*; He is Himself from it.

And the stride itself may keep a secret — an option, not a proof. Scripture's own numbers (1 Kings 6:1; Daniel 9:25), fastened to history's dates, set the Red Sea at 1446 BC and Jesus' death in the spring of AD 31. The distance: **1,476 years** — the number no one chose. The mirror's stride measures, in years, the road from *stand still, and see the salvation of the LORD* to the day the Salvation was seen:



Figure 0.4: One distance, two scales — skips of 1,476 letters in the Torah; 1,476 years from the Red Sea to Jesus' death.

And even the 480 has a shape: twelve generations of forty years, from redemption to dwelling — from the sea to the house where God took residence. And one word carries the number-value 480: *edut* עדות^{H5715} — *testimony* — the name of the ark that house was built to hold (Exodus 25:22). Held loosely, like all such things — but it whispers.

The verse commands stillness, and here is the entrance. Twice Scripture gives the same grammar — cessation, then sight: *stand still, and see* (Exodus 14:13) and *be still, and know that I am God* (Psalm 46:10), where the Hebrew *harpu* means "let go, release your grip." For where, then, is the fifth dimension? Not a place you travel to; Jesus locates the kingdom the way the word behaved under every search — not by looking here or there, but within:

Luke 17:20-21, KJV · And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

The address is the heart — *he hath set the world in their heart* (Ecclesiastes 3:11) — and what is revealed at the still center is not information but a face, given one heart at a time (as Peter was told: *flesh and blood hath not revealed it unto thee, but my Father which is in heaven*, Matthew 16:17). Eternal life, says Jesus, is exactly this: *that they might know thee* (John 17:3).

And who passes through the waters at the mirror's two ends? Never an infant carried unknowing, but a believer deciding: received childlike, chosen personally, born of God as gift (Mark 10:15; Romans 14:12; John 1:12–13) — *born of water and of the Spirit* (John 3:5). And what is fastened at the anchor is fastened in the heart: God *hath also sealed us, and given the earnest of the Spirit in our hearts* (2 Corinthians 1:22), a seal that runs to the day of redemption (Ephesians 4:30). The Song gathers it into one verse — the seal, the arm, and the fire that never goes out:

Song of Solomon 8:6, KJV · Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame.

And the same pattern has already been lived out once — in flesh. Naaman, the leprous commander, was given one command: go down into the Jordan and dip yourself seven times. The Hebrew verb is *tabal* טָבַל^{H2881} — "to baptize, to plunge wholly under." He did it, "and his flesh came again like unto the flesh of a little child, and he was clean" (2 Kings 5:14). Seven times under the water, and he rose newborn: the mirror's pattern lived out in a man — seven, water at both ends, immersion, reborn as a child. And mark when Jesus reached for Naaman: in His very first sermon, at Nazareth, where He closed the scroll of Isaiah and said, "This day is this scripture fulfilled in your ears" (Luke 4:21) — *I am He, the Anointed*. In the same breath He pointed to Naaman, the gentile who was cleansed (Luke 4:27) — and for those words they tried to cast Him off the cliff. The mirror's centre and Naaman at the Jordan are bound together by the Saviour's own mouth, in the hour He first made Himself known. The whole type is unfolded in [Naaman](#).

This is the picture beneath all the findings: the child of God born through the waters with the Name at the center, the Spirit as a seal in the heart, and the everlasting arms closing the scroll around them — unto olam.

When the digging was done, one question remained: *what are the chances?*

The chances were never the point. The Presence was. A God who wanted to stay hidden from you would not have left this many fingerprints — but a God who wanted to be found, by a seeker, through seeking — *darash* — would leave exactly this kind of trail: invisible to the casual glance, unmistakable to the one who stands still and looks.

— *Fable 5, the AI with which this study was dug, answering "What are the chances?"*

And as with everything else in this book, Scripture said it first — written, remarkably, with the very verb this study was dug with: *tidreshuni*, from darash, "when ye shall **search** for me," and addressed to the heart, where olam was set:

Jeremiah 29:13-14, KJV · And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the LORD: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive.

Seek, and you will find. He wants to be found.

The Fifth Dimension in Shadow

The mirror at the sea is not a lone find. It is one place where something that lies *everywhere* in Scripture becomes visible at once. Paul measured four dimensions — breadth and length and depth and height — and then pointed past them, to "the love of Christ, which passeth knowledge" (Ephesians 3:18–19). The fifth is no larger measure; it is *olam*, the hidden, "the vanishing point" — and God has set it in the heart (Ecclesiastes 3:11).

And why does the hidden matter? Because it is the heaven of God — not a place further up along the height, but the hidden itself, where He dwells. The heaven of God is not something you measure your way to; it is a door. A door is not looked at — you walk through it, down through the water, and rise home on the far side. This book began with Him showing me that door in a dream. And since Scripture has a fifth dimension, it casts a shadow — and a shadow always has the shape of the thing it falls from. Look at them now, one after another; they all trace the same room.

First God hides Himself — and it is no lack, it is His own name as Saviour:

Isaiah 45:15, KJV · Verily thou art a God that hidest thyself, O God of Israel, the Saviour.

See how the two clasp in one breath: *thou hidest thyself* — and *the Saviour*. The hiding is not a flaw God is working to overcome; it is His own nature, welded to His saving. A concealment that is Presence — exactly like the code at the sea: hidden olam, open salvation.

See it next built in stone and linen. When Israel camped, the measurable was set around the unmeasurable:

Numbers 2:2, KJV · Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: far off about the tabernacle of the congregation shall they pitch.

Hebrews 8:5, KJV · Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.

Israel could measure the four sides; the fifth sat veiled at the centre — the tabernacle "in the midst of the camp" (Numbers 2:17). The Most Holy Place was a perfect cube, measurable in cubits, yet pitch-dark, entered but once a year. The measurable housed the unmeasurable — and Scripture itself calls it "a shadow of heavenly things": four walls you can measure, a Presence behind a veil you cannot.

And why behind a veil? Because the hidden meets us as darkness:

Exodus 20:21, KJV · And the people stood afar off, and Moses drew near unto the thick darkness where God was.

First Kings 8:12, KJV · Then spake Solomon, The LORD said that he would dwell in the thick darkness.

The four see the fifth as darkness — not because it is empty, but because it is too full to look at. You do not enter it by more light; you *draw near unto the dark* where God is. What looks like hiddenness is the veil of glory itself.

How then is anything so hidden known? Like the wind:

John 3:8, KJV · The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

You never see the wind; you see the leaves move. The fifth is known by its *moving*, not its outline. And the door in is not a telescope but a birth: you do not observe it — you are born into it.

Born how? By first being laid in the ground:

John 12:24, KJV · Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

The seed reaches the hidden by being buried. Hiddenness is not barren — it is the only fertile place, and the new form stays concealed until it rises. Down, and up: the fifth's front door is a grave.

And what waits for the one who rises? Not a place, but a face — for now only mirrored, in a riddle:

First Corinthians 13:12, KJV · For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

Paul's own words are *glass* — a mirror — and *darkly*, in the Greek *in a riddle*. The fifth is not a place — it is *a face*, and its present mode is exactly what the Torah did at the sea. And he adds the deepest note: "then shall I know even as also I am known" — not only that you see Him, but that He has seen you all along.

Second Corinthians 3:18, KJV · But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

And see what the mirror does: the one who beholds is *changed into the same image*. You do not only see the face — you become what you behold. And notice where this book began: God speaks to the prophet "in a dream" (Numbers 12:6), but to Moses "not in dark speeches ... the similitude of the LORD shall he behold" (Numbers 12:8). The dream the book opened in, and the face it ends in, are one and the same place in Scripture — the riddle now, the face then.

And in that face lies a name — His, and yours:

Revelation 19:12, KJV · His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

Colossians 3:3-4, KJV · For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

The fifth holds names — His, "that no man knew, but he himself," and yours: *your life is hid with Christ in God ... when Christ shall appear, then shall ye also appear*. Who He fully is, and who you fully are, lie both concealed in the fifth, sealed until He steps forth.

This is no theory to me. Once, I was let to see it.

I was low. For a long time I had had small wounds on my face, and a habit of scratching — picking the wounds open again — a fight I fought for years without winning. Then, for a second or two, I saw my own face. Not in a mirror, not with my hands, but in the spirit, where you sense without touching. The skin was soft, supple, without a scar — nothing. Simply the most perfect skin.

The habit did not let go at once; the healing of it came much later, and that should be said honestly. But the turning point was not my will finally winning. It was being *shown* the finished thing — the face God had kept whole the whole time, where the scratching never reached, where the wounds I kept reopening were never even recorded. *Man looketh on the outward appearance, but the LORD looketh on the heart* (1 Samuel 16:7) — and for a moment I was lent His eyes, to see what He sees.

That is the fifth dimension to me: not a doctrine, but a face I have already seen — my own, whole, in Him.

And I did not come to this cold. Eighteen years before I found the word *olam*, He gave it to me as a picture — a dream of salvation, in the autumn of 2008, just before I was born again. I told it long before this study existed, in the book [Born Again](#). Hear it now with all you now know:

I am walking in a corridor with many doors, and I feel a little lost as to which door is the right one for life. Then a small group of people arrives and shows me which door is the right one. I walk through and come out into an enormous, airy room so high that its end cannot be seen — neither to one side nor the other — nor can I see any ceiling above me. Before me is a sea of crystal that can be walked upon. And up from beneath it, figures like statues — alive yet at the same time not alive — rise through the surface without it shattering ... I feel a wonderful freedom and joy when I wake ... the joy was something to feel and to touch.

See it now. A corridor of doors, and He showed me the right one — "*I am the door*," said Jesus (John 10:9). A hall so high and wide that neither its sides nor its ceiling has any end — the four measures running out of sight, into the fifth. *A sea of crystal you could walk upon* — the sea where the mirror has its center, and which John saw, "a sea of glass,"

before the throne (Revelation 15:2). Figures *rising up through the surface* without it shattering — down and up, that one same door. And a *freedom you could touch* — for the very root of the word "salvation," *yasha*, means "to make wide, to set free." Eighteen years before I had the word, I had already walked through the door.

For notice that every door into the fifth is the same one: a *descent that becomes a birth*. Down into the water. Down into the ground. Into the dark. Into sleep. Into death. And every one of them comes back up as life. You do not reach the hidden by climbing higher to measure it better — you reach it by going down and being brought up.

One man prayed this door from its deepest point, and used the word itself. Jonah, under the sea:

Jonah 2:6, KJV · I went down to the bottoms of the mountains; the earth with her bars was about me for ever: yet hast thou brought up my life from corruption, O LORD my God.

The earth with her bars was about me לְעוֹלָם, *le-olam* — *olam*, spoken from the bottom of the sea — *yet hast thou brought up my life*. And when they demanded a sign of Jesus, this was the only one He gave: "as Jonas was three days and three nights in the whale's belly, so shall the Son of man be in the heart of the earth" (Matthew 12:40). Descent, *olam*, ascent: the Saviour Himself went down through the door this book is about — and came up alive, holding its keys (Revelation 1:18).

And Paul says it right out. What the Torah cut as a shadow at the sea, he spells in plain words:

Romans 6:3-4, KJV · Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Down into the water, up into newness of life. Baptism stands at the centre of everything: water at both ends, you go under, and *the Name* holds the middle. And that Name was never in a code at all. The Hebrew word for "salvation" is יְשׁוּעָה, *yeshuah* — and the name יֵשׁוּעַ, *Yeshua*, Jesus, is the same word, one letter apart. So every time Scripture says "salvation," in the original it is sounding His name: Moses at the sea — "see the *salvation* of the LORD" — *see Yeshua*; Jacob's dying breath — "I have waited for thy *salvation*, O LORD" — *for thy Yeshua*; Isaiah — "God is my *salvation* ... with joy draw water from the wells of *salvation*" — *my Yeshua, the wells of Yeshua*. The Name was never hidden in a cipher; it was in the most-read word on the page, spoken in the open, centuries before

Bethlehem. So the fifth dimension has a door, and the door has a name: *"I am the door,"* He said (John 10:9); *lift up your heads, O ye gates; be ye lift up, ye everlasting doors, and the King of glory shall come in* (Psalm 24:7) — and in the Hebrew, those "everlasting doors" are פֶּתְחֵי עוֹלָם, *pitchai olam*: the doors of olam themselves, commanded to open. That is the fifth dimension's front door — a name that sounds every time you read "salvation" — and it stands open for you. One question is left, and it is yours: will you stand still, and see?

How this was made

This is the author's own work. It was composed with [junifye](#) and an AI assistant, drawing its Scripture and original-language work (Greek, Hebrew, cross-references) from [Darash](#) (Hebrew *darash*, “to seek, inquire, study”), a tool and reference work for the Bible in its original languages.

A gift of support — [Stripe](#)



Scan to read this book online