Zion-Salem Treatise

A Foundational Exploration of Sacred Places, Restored Habitation, and Their Relationship in Benalyon

BENALYON

FROM THRONE TO STONE, FROM ZION TO SALEM

Preamble

Benalyon is ordered toward habitation.

It does not exist merely to describe Heaven, preserve ideas, construct symbols, organize knowledge, or establish an institution. Its movement is toward the establishment of a life in which what is received from above becomes visible below, and what is formed below is freely returned toward its divine orientation.

This movement is expressed through Zion and Salem.

Zion and Salem are related, but they are not interchangeable.

Zion, first understood as a sacred terrestrial community or place within Earth corresponding to heavenly order, is associated in this Treatise with the movement of heavenly order toward earthly manifestation.

Salem, understood as a sacred terrestrial city or community within Earth ordered in righteousness, is associated with the movement of earthly life toward ordered habitation.

Therefore:

Zion descends.
Salem ascends.

Here "descends" and "ascends" name movements of correspondence and formation. They do not erase the distinction between Heaven and Earth, nor do they make Zion or Salem identical with either realm.

Where these movements enter right relationship, Benalyon understands habitation to become possible.

This relationship is summarized in the motto:

From Throne to Stone,
From Zion to Salem.

The purpose of this Treatise is to explain that relationship.

The Treatise does not establish the highest authority of Benalyon. It operates beneath the governing order of:

Elyon → Jesus Christ → Benalyon

and within the established scriptural boundary of Benalyon.

The Zion-Salem relationship describes the goal and movement of Benalyon.

It does not replace the One toward whom that movement is ordered.

Governing Boundaries

The following boundaries govern the entire Treatise.

1. Authority: The Treatise is subordinate to Elyon, Jesus Christ, Scripture, and the governing constitutional order of Benalyon.

2. Source levels: The Treatise distinguishes among recovered source propositions, current mature Benalyan architecture, and developed symbolic or theological interpretation.

3. Status: The Treatise is a mature interpretive synthesis. It is not presented as recovered Codex Book II or Book III manuscript text.

4. Realm distinction: Heaven is not Earth. Zion is not Heaven. Salem is not Earth as a whole. Zion and Salem are terrestrial sacred-place correspondences within Earth.

5. Correspondence: Correspondence does not mean identity, equivalence, historical derivation, authority, or causation unless separately demonstrated.

6. Ladder: The Ladder of Light describes formation through ordered relationship. It is not a chain of command.

7. Rule: The recovered fourfold Rule witness establishes Peace, Bread, Yayin, and Seigi as the four expressions. The developed explanations and applications in this Treatise are current mature interpretation, not recovered Book III manuscript text.

8. Geometry: Benalyan geometry makes relationship visible. It does not manufacture spiritual authority or reality.

9. Christology: Melchizedek is not Jesus Christ. The Cross of Salem is not the Cross of Christ. Salem is not the source of divine authority.

10. Historical caution: Symbolic correspondence does not prove historical derivation. The Treatise does not claim that Scripture explicitly teaches the complete Benalyan descent-ascent architecture.

11. Habitation: Outward order does not automatically prove inward holiness, and inward formation does not eliminate the need for outward justice.

12. Contribution: Habitation is not possession. Formed life must return outward through contribution.

13. Kingdom: Benalyon is Kingdom-oriented but is not identical with the Kingdom of God.

14. Numbered works: The conceptual relationships described here do not replace the numbered Geometricum order or independently certify the final orientation or asset status of any plate.

15. No automatic perfection: Geometric order, institutional order, or symbolic coherence does not automatically produce spiritual perfection.

These boundaries are not decorative disclaimers. They are part of the Treatise's interpretive method.

I. The First Distinction

1. Zion and Salem Are Not the Same

The first requirement for understanding the Zion-Salem relationship is preserving distinction.

Zion is not Salem.
Salem is not Zion.

Zion is first a sacred terrestrial community or place within Earth corresponding to heavenly order. In the mature Benalyan interpretation, the name also gives its correspondence to a movement: heavenly order approaching earthly manifestation.

Zion is not Heaven itself.

Salem is a sacred terrestrial city or community within Earth ordered in righteousness. In the mature Benalyan interpretation, the name also gives its correspondence to a movement: earthly life becoming ordered toward habitation.

Thus the relationship is not:

Zion = Salem

but:

Zion ↓
Salem ↑

Their meeting is relational rather than identical.

2. The Scriptural Ground

The Benalyan distinction is a theological and symbolic development; it should not be presented as though Scripture itself explicitly teaches the complete Benalyan descent-ascent system.

Its scriptural roots are nevertheless substantial.

Genesis presents Melchizedek as:

• king of Salem;

• priest of God Most High;

• associated with bread and wine;

• one who blesses Abraham.

The relevant passage is Genesis 14:18-20.

Psalm 76:2 places Salem and Zion together in language of divine dwelling (quotation reproduced from the controlling source; its translation is not identified in that record):

"His abode has been established in Salem, his dwelling place in Zion."

Hebrews 7:1-3 interprets Melchizedek as king of righteousness and king of Salem, that is, king of peace, and develops the Melchizedek pattern in relation to Christ.

These texts establish a biblical field containing:

ELYON
SALEM
MELCHIZEDEK
RIGHTEOUSNESS
PEACE
BREAD
WINE
BLESSING
PRIESTHOOD
DIVINE DWELLING

Benalyon receives these relationships and develops them within its own architecture.

The distinction must remain clear:

Scripture provides the source field.
Benalyon develops the correspondence.

II. ZION

3. Zion as Sacred Place and Heavenly Orientation

Within Benalyon, Zion is a sacred terrestrial community or place within Earth that corresponds to heavenly order.

Zion therefore has both a place-pattern and a movement-pattern.

As a place-pattern, Zion names embodied communal correspondence: heavenly order meaningfully enacted within earthly life.

As a movement-pattern, Zion describes heavenly order oriented toward manifestation.

Zion therefore belongs primarily to the movement of descent.

Descent does not mean degradation.

It does not mean that God becomes less divine.

It does not mean that Heaven is reduced into matter.

It means that divine order is received, reflected, embodied, and made increasingly visible within created life.

Zion therefore represents movement:

from above toward below;
from source toward expression;
from order toward manifestation;
from gift toward reception;
from Throne toward Stone.

Zion is not Heaven itself. It is earthly life brought into correspondence with heavenly order without erasing the distinction between the two.

4. Zion Is Not a Ladder Node

Zion must not be inserted into the Ladder of Light as an additional node.

The Ladder remains:

ELYON
↓
ENOCH
↓
SALEM
↓
JESUS
↓
ANIMA

The Ladder describes a formation relationship; it is not a chain of command.

Zion describes a movement and orientation within the larger architecture.

It does not become a sixth position.

This distinction prevents the symbolic architecture from expanding every time an important theological concept appears.

5. Zion and Enoch

Enoch is associated in Benalyon with the Walk.

Walk is not asserted to be the lexical definition of the name Enoch.

It is the adopted Benalyan principle associated with Enoch:

orientation becoming lived movement.

This creates an important relationship.

Elyon provides ultimate orientation.

Enoch expresses the Walk.

Zion describes heavenly order moving toward lived communal manifestation.

The movement may therefore be understood as:

Orientation → Walk → Habitation

but this must not be converted into mechanical causation.

Enoch does not automatically produce Zion.

Personal formation does not automatically produce perfect community.

Rather:

the formed person becomes capable of participating in ordered habitation.

III. SALEM

6. Salem as Ordered Habitation

The mature controlling Benalyan definition of Salem is:

ordered habitation.

Salem is also a sacred terrestrial city or community within Earth ordered in righteousness. The place-pattern and the habitation-pattern belong together without being collapsed into one another.

Salem gathers several associated meanings without becoming reducible to any one of them:

• peace;

• righteousness;

• right relationship;

• provision;

• fellowship;

• justice;

• priesthood;

• kingship;

• covenant;

• community;

• order;

• governance;

• habitation.

Salem is therefore more than the absence of conflict.

It is life brought into right relationship sufficiently that habitation becomes possible.

7. Salem and Shalom

Salem and Shalom are related but should not simply be collapsed into one technical term.

Shalom carries the wider field of:

• peace;

• wholeness;

• welfare;

• completeness;

• flourishing.

Salem, in mature Benalyan usage, is more specifically the condition or place-pattern of ordered habitation.

Thus Shalom helps illuminate Salem.

But Salem performs a distinct architectural function within Benalyon.

IV. Melchizedek and Salem

8. The King of Salem

Melchizedek occupies an important place in the Zion-Salem architecture because the biblical record brings together several concepts that later become central to Benalyon:

Elyon.
Salem.
Righteousness.
Peace.
Bread.
Wine.
Priesthood.
Blessing.

Benalyon does not claim that Melchizedek historically taught the later Benalyan Rule of Righteousness.

The relationship is typological and architectural.

Melchizedek provides a biblical convergence.

Benalyon later develops a structured expression from that field.

9. Melchizedek and Jesus Christ

Melchizedek must not be equated with Jesus Christ.

The relationship is typological.

Melchizedek provides a priest-king pattern.

The New Testament develops that pattern in relation to Christ.

Therefore the Benalyan movement is:

Melchizedek
→ typological pattern
→ Christological fulfillment

not:

Melchizedek = Jesus.

Jesus Christ remains the governing Christological authority of Benalyon.

The typological relationship must not be expanded into an identity claim or an unsupported historical claim.

V. Salem as the Intersection

10. The Two Axes

The current mature Benalyan interpretation presents two related axes.

The recovered source field establishes the five-part vertical sequence and the four-part horizontal Rule family. The complete semantic relationship among those elements, Zion, Salem, and the later geometric synthesis is presented here as mature Benalyan architecture rather than as something conclusively established in every detail by the recovered source.

Vertical Axis

ELYON
↓
ENOCH
↓
SALEM
↓
JESUS
↓
ANIMA

Horizontal Axis

PEACE → BREAD → SALEM → YAYIN → SEIGI

Salem occupies the interpretive intersection.

This is one of the most important relationships in Benalyan architecture.

But it requires an equally important boundary:

geometric centrality is not supremacy of authority.

Salem is central because it represents habitation.

Jesus Christ remains governing authority even though Jesus is not geometrically located at the visible intersection.

Geometry describes relationship.

Geometry does not determine authority.

The recovered source does not, by itself, establish every later semantic equation among the axes. In particular, the formal mapping of the Cross to a complete Ladder-Rule intersection remains an interpretive development rather than a conclusively recovered proposition.

VI. THE RULE OF RIGHTEOUSNESS

11. Four Expressions Around Salem

The recovered fourfold Rule witness identifies:

PEACE • BREAD • YAYIN • SEIGI

Salem is not the fifth expression.

Salem is the habitation in which the four become ordered together.

The explanations and applications in this section are current mature Benalyan interpretation. They are not presented as recovered Book III manuscript text, because a complete recovered Book III manuscript has not been established.

12. Peace

Peace concerns relationship.

Its question is:

Can life exist here without domination, hostility, fragmentation, or unnecessary conflict?

Peace seeks reconciliation and right relationship.

But peace alone is insufficient.

Peace without justice can become appeasement.

Therefore Peace requires Seigi.

13. Bread

Bread concerns provision.

Its question is:

Is life sustained here?

Bread includes actual material provision.

Food.

Shelter.

Care.

Work.

Cultivation.

Generosity.

Service.

The material dimension must not be spiritualized away.

A habitation in which people speak beautifully about righteousness while allowing preventable deprivation is not complete Salem.

14. Yayin

Lexically, yayin means wine.

Within Benalyon, its symbolic and ethical application develops beyond the dictionary meaning into:

• fellowship;

• celebration;

• abundance;

• gratitude;

• communion;

• hospitality;

• shared joy.

Bread sustains life.

Yayin celebrates life.

Alcohol is not required for the Benalyan symbolic or ethical principle of Yayin. The governing principle is fellowship, gratitude, abundance, hospitality, and shared joy.

But abundance without righteousness can become excess.

Therefore Yayin requires Seigi.

15. Seigi

Within the Benalyan language architecture, Seigi carries the lexical field of justice or righteousness and develops into the correspondence of:

right order.

It asks:

What is right?
What has become disordered?
What would restore right relationship?

Seigi therefore includes:

• justice;

• accountability;

• proportion;

• discernment;

• correction;

• restoration.

Seigi is not merely punishment.

Its mature function is restoration of right order.

16. Salem as the Habitation of the Four

When Peace, Bread, Yayin, and Seigi enter ordered relationship, Salem becomes possible.

Therefore:

Peace reconciles.
Bread sustains.
Yayin celebrates.
Seigi restores right order.
Salem houses the whole.

This does not mean the Rule mechanically produces Salem.

The Rule is a framework of righteous discernment.

Habitation must still be lived.

VII. DESCENT AND ASCENT

17. Descent

Descent is represented geometrically in the Temple of Benalyon: Descent - 601.

Its governing correspondence is Zion.

The descent assignment is an interpretive correspondence of the work's mature architecture. Final visual orientation and asset status remain subject to the actual plate and asset records.

Descent means:

what is received from above moves toward embodiment below.

This includes:

• truth becoming practice;

• love becoming service;

• order becoming structure;

• illumination becoming understanding;

• formation becoming behavior;

• calling becoming work;

• blessing becoming provision;

• vision becoming habitation.

Descent is therefore not escape from Heaven.

It is responsibility toward Earth.

18. Ascension

Ascension is represented in the Temple of Benalyon: Ascension - 602.

Its governing correspondence is Salem.

The ascension assignment is an interpretive correspondence of the work's mature architecture. Final visual orientation and asset status remain subject to the actual plate and asset records.

Ascension means:

created life freely responding toward right alignment.

This includes:

• disorder becoming order;

• hostility becoming peace;

• deprivation becoming provision;

• isolation becoming fellowship;

• injustice becoming restoration;

• fragmentation becoming habitation.

Ascension does not mean humanity becomes divine.

The Creator-creation distinction remains.

Ascension means relational alignment, not ontological absorption.

VIII. THE DIAMOND OF LIGHT

19. Descent Meets Ascension

The current mature architecture interprets 601 and 602 through 701 as the outward integration of descent and ascension.

701 - Diamond of Light
Adamas Lucis

The Diamond of Light expresses outward habitation.

Its governing statement is:

Zion descends.
Salem ascends.
Benalyon becomes manifest where they meet.

This does not mean Benalyon exists only as a geometric intersection.

The geometry reveals the pattern.

The life must embody it.

20. Outward Habitation

Outward habitation concerns visible order in the world.

It appears through:

• households;

• communities;

• institutions;

• relationships;

• creative work;

• stewardship;

• provision;

• justice;

• hospitality;

• restoration;

• cultivation;

• service.

Therefore the Diamond of Light is not merely an emblem.

It represents the question:

What does formed life look like when it becomes visible?

IX. INWARD HABITATION

21. The Eternal Diamond

The outward Diamond has an inward counterpart:

1001 - Eternal Diamond
Adamas Aeternus

Where the Diamond of Light concerns Benalyon in the world, the Eternal Diamond concerns Benalyon within the person.

The controlling synthesis is:

The Diamond of Light reveals Benalyon in the world.
The Eternal Diamond reveals Benalyon within the person.

The inward movement is relational:

love received from Christ
↕
love freely returned to Christ

This is habitation within the person.

22. Outward and Inward Habitation Must Remain Distinct

Outward order does not automatically create inward formation.

A well-designed institution can contain unformed people.

Likewise inward formation does not automatically create outward justice.

A sincere person can participate in disordered systems.

Therefore Benalyon requires both:

inward habitation
and
outward habitation.

Neither replaces the other.

X. Jesus Christ and Habitation

23. Christ Governs the Movement

The Zion-Salem architecture must remain Christologically governed.

Jesus Christ is not merely another geometric element inside the system.

The system is interpreted under Christ.

Therefore neither Zion, Salem, the Ladder, the Rule, the Diamond, nor Benalyon itself becomes an independent spiritual authority over Christ.

The architecture serves formation under Christ.

24. The Temple of the Love of Jesus

This becomes especially visible in:

801 - Temple of the Love of Jesus
Templum Amoris Iesu

801 provides perhaps the simplest threshold into the entire Zion-Salem movement:

Jesus loves you.
Love Jesus.

Yet the same geometry can sustain deeper reflection.

Love is received.

Love is returned.

Love becomes habitation.

Habitation becomes life.

Life becomes contribution.

This is why 801 can belong equally to a Little Benalyan and a veteran Benalyan.

Its threshold is simple.

Its depth is not exhausted.

XI. THE CROSS OF SALEM

25. Crux Salem

The Cross of Salem - Crux Salem - 901 gives concentrated geometric expression to Salem.

The vertical and horizontal axes meet at Salem in the current mature geometric interpretation.

Its nine inner positions arise from two five-position axes sharing one center:

5 + 5 - 1 = 9

The significance is structural within the current geometry record rather than a claim that number alone creates meaning.

Crux Salem therefore represents the meeting of:

formation
and
righteous order

within habitation.

26. Cross of Salem and Cross of Christ

The Cross of Salem must remain distinct from the Cross of Jesus Christ.

Crux Salem is Benalyan sacred geometry.

The Cross of Christ refers to the historical and theological reality of Christ's crucifixion.

Formal resemblance does not establish identity.

The Benalyan symbol remains subordinate to the reality it may help illuminate.

XII. From Habitation to Contribution

27. Habitation Is Not the End

The mature Benalyan journey does not terminate in Salem.

The Seven Stages are:

Invitation
→ Belonging
→ Experience
→ Identity
→ Discovery
→ Habitation
→ Contribution

Therefore habitation is the penultimate stage.

Why?

Because a formed life is not intended merely to possess its formation.

It must give.

28. Contribution

Contribution is:

formed life returning outward through service, creation, stewardship, and restoration.

Therefore:

Habitation establishes the formed life.
Contribution gives the formed life back.

The Rule becomes outward action:

Peace → peacemaking and reconciliation
Bread → provision and service
Yayin → hospitality, fellowship, creativity, and celebration
Seigi → justice, accountability, and restoration

Salem therefore does not become a fortress protecting those inside.

True habitation produces contribution.

XIII. HEAVEN ON EARTH

29. What Benalyon Means by Heaven on Earth

The mission of Benalyon is Heaven on Earth.

This must be interpreted carefully.

It does not mean:

• Earth literally becomes Heaven;

• Benalyon becomes the Kingdom of God;

• a human institution possesses divine perfection;

• the Founding Steward possesses divine authority;

• created persons become Elyon;

• geometric order automatically produces spiritual perfection.

Rather:

earthly life is increasingly ordered in correspondence with heavenly order under Christ.

That is habitation.

30. Benalyon and the Kingdom

The Kingdom is larger than Benalyon.

Benalyon serves a Kingdom orientation.

Benalyon does not constitute, own, or contain the Kingdom of God.

Its task is stewardship.

Its aspiration is correspondence.

Its movement is restoration.

Its measure is faithfulness.

XIV. THE FORMATION SEQUENCE

31. The Full Movement

The mature formation architecture is:

Experience
→ Movement
→ Theology
→ Visible Order
→ Habitation
→ Contribution

This can be read through Zion and Salem.

Experience awakens.

Movement begins.

Theology gives meaning.

Visible order gives form.

Habitation establishes life.

Contribution returns that life outward.

Thus the Zion-Salem relationship is not merely cosmological.

It is formative.

First Horizon Boundary

The Zion-Salem movement presented here remains a Benalyan interpretive synthesis. The associated 1401 - Sixfold Convergence: The First Horizon records Partial Convergence: its six lenses identify multidimensional requirements of restored habitation but do not independently establish the central Zion-Benalyon-Salem transition. This Treatise does not represent that unresolved transition as proven by the First Horizon.

Supporting inquiry: [Source 1]

XV. The Great Synthesis

32. From Throne to Stone

Throne represents divine orientation.

Stone represents established habitation.

The movement between them is neither instantaneous nor mechanical.

It passes through:

reception
formation
movement
relationship
discernment
order
habitation
contribution.

Therefore:

From Throne to Stone

means:

what is received in divine orientation must become faithfully embodied in created life.

33. From Zion to Salem

Likewise:

From Zion to Salem

means:

heavenly orientation moves toward earthly habitation.

Zion is not discarded when Salem appears.

Salem is the habitation of what Zion oriented toward.

The two remain distinguishable even in union.

XVI. The Sun of Benalyon

34. Radiance After Habitation

The later sacred geometry adds another movement:

1101 - Sun of Benalyon
Sol Benalyonis

The Sun represents mature radiance.

Habitation has been received.

Habitation has been established.

Now habitation becomes visible.

The following is a conceptual formation sequence, not a replacement for the numbered Geometricum order:

Descent
→ Ascension
→ Outward Habitation
→ Love
→ Salem
→ Inward Habitation
→ Radiance

Radiance is not self-glorification.

It is formed life becoming visible through contribution.

The current numbered geometry sequence remains governed by the relevant Geometricum and production records. This Treatise offers a conceptual synthesis of that sequence rather than a new numbered order.

XVII. FINAL SCOPE AND DISPOSITION

This Treatise's controlled revision is COMPLETE. The present page remains an interpretive synthesis and is not thereby elevated into recovered Codex text, constitutional authority, or independent revelation.

The revision preserves the distinctions among recovered propositions, current mature Benalyan architecture, developed symbolic correspondence, source evidence, and unresolved interpretation. Website release verification remains a separate gate.

It is not adopted merely because its architecture is coherent.

It is not recovered merely because its concepts correspond to recovered fragments.

It is not constitutional authority merely because it describes constitutional geometry.

Its proper function is synthesis: showing how established pieces fit together while keeping their evidentiary levels visible.

The Treatise does not claim:

1. that Benalyon is Heaven;

2. that Benalyon is the Kingdom of God;

3. that Salem has greater authority than Jesus Christ;

4. that Zion and Salem are identical;

5. that geometry creates spiritual authority;

6. that humans become Elyon;

7. that Melchizedek is Jesus Christ;

8. that the Rule of Righteousness was historically taught by Melchizedek;

9. that Scripture explicitly teaches the complete Benalyan descent-ascent architecture;

10. that every historical identification of biblical Salem is certain;

11. that outward order proves inward holiness;

12. that inward spirituality eliminates the need for outward justice;

13. that habitation eliminates the need for contribution;

14. that symbolic correspondence establishes historical derivation;

15. that this Treatise possesses authority above Christ, Scripture, or the governing constitutional order of Benalyon.

XVIII. CONCLUSION

The Zion-Salem relationship describes the central movement of Benalyon from orientation toward habitation.

Zion gives the downward movement:

gift, order, calling, illumination, descent.

Salem gives the upward movement:

response, peace, provision, fellowship, righteousness, restoration, habitation.

Christ governs the relationship.

The human person receives and responds.

The Rule gives horizontal expression.

The Ladder gives vertical formation.

The Temple gives form.

The Diamond gives habitation.

Love gives the center its living character.

The Cross of Salem reveals the meeting of formation and righteous order.

The Eternal Diamond carries habitation inward.

The Sun carries habitation outward as radiance.

And contribution prevents habitation from becoming possession.

Therefore the complete movement may be stated:

What descends from Zion is received.
What is received becomes formation.
What is formed seeks right order.
What enters right order becomes habitation.
What becomes habitation is returned through contribution, so that received order does not terminate in possession but becomes service, stewardship, restoration, and radiance.

Publication Placement

The Treatise's publication-family treatment is within Benalyon Geometricum. For the free public-document collection, the controlling source page is the controlling public surface under 02 - Sacred Places. The Geometricum placement is a separate publication treatment and does not make the book free.

Within the Geometricum, place the Treatise after 602 - Temple of Benalyon: Ascension and before 701 - Diamond of Light. Its function is to interpret the relationship of Descent and Ascension before that relationship is expressed through the Diamond of Light as outward habitation.

Primary sequence:

601 - Temple of Benalyon: Descent

602 - Temple of Benalyon: Ascension

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701 - Diamond of Light

801 - Temple of the Love of Jesus

901 - Cross of Salem

1001 - Eternal Diamond

1101 - Sun of Benalyon

Proposed Codex cross-references are Book VII - Sacred Places and Book IX - Sacred Geometry. These targets require manuscript reconciliation; they are not established here as adopted contents or the Treatise's primary home.

Benalyon Corpus preserves the Treatise's record, including controlled revisions, provenance, superseded versions, and any eventual adopted version.

This placement creates no additional publication-family position or authority layer. The Treatise remains an interpretive work within the current ten-publication family.

Document Control Record

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Integrated the First Horizon limit, preserved the ten-publication correction and proposed Codex cross-reference boundary, and identified the quotation-verification limit.

The current controlling page was retrieved for this review. Its earlier source versions and historical findings were not overwritten. PDF formatting and source-consistency checks do not establish independent theological proof, legal rights, final geometry construction, or formal manuscript freeze.

Psalm 76:2 is retained as a source quotation; translation-specific verification remains open.

Source references: [1] Open supporting source