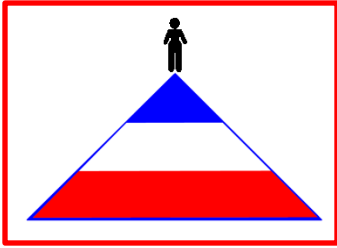


Supplemental pages to
“The Sound of FREEDOM supplemental”

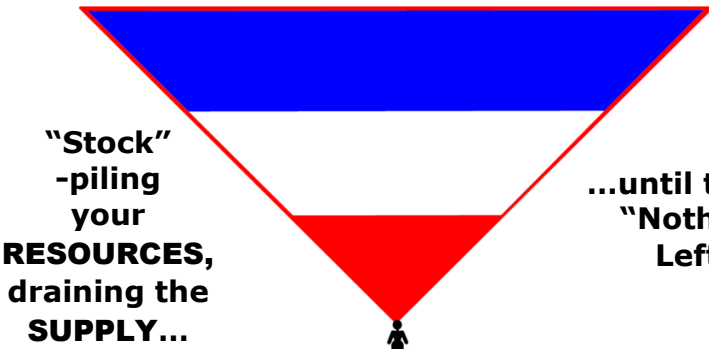
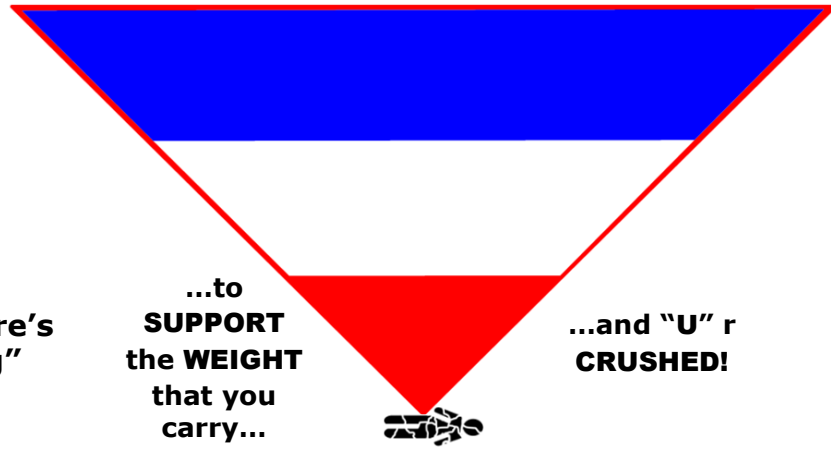
Because I had such difficulty uploading the updated version of “The Sound of FREEDOM supplemental,” I decided to add these pages as a supplement to the Supplement.

The PYRAMID Scheme



"Today's complacency is tomorrow's captivity."

—Samuel Rodriguez



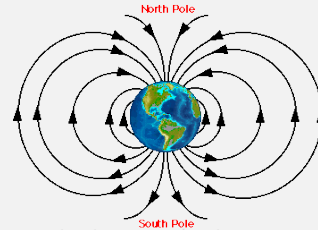
...until there's "Nothing" Left...

...to SUPPORT the WEIGHT that you carry...

...and "U" r CRUSHED!



MOMENTUM
—the ever-flowing stream of LOVE!



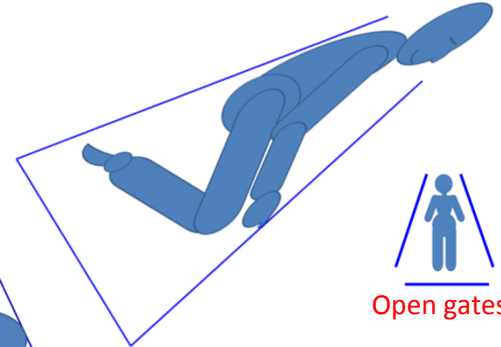
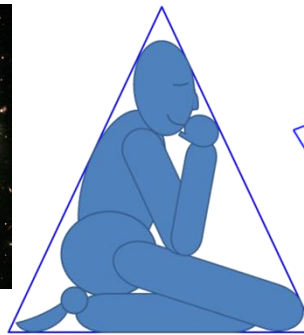
A "recycling" program that benefits ALL!

physics.stackexchange.com/mushroomstone.com

"[But...] Only if we let **Him** 'in' can He pull us **OUT**."

—Max Lucado

[The imagery of the "Indian" Crab]



Colossians 1:17,
"He was BEFORE all things..."



...and by Him all things consist."

[cf. Eph. 1:17-23]



[a "sustained" reaction]

"sons" → "kings"
"that"

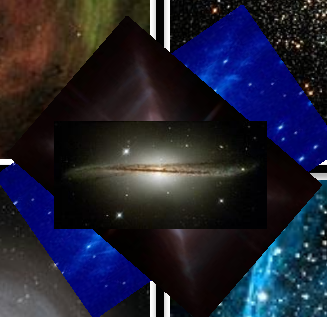
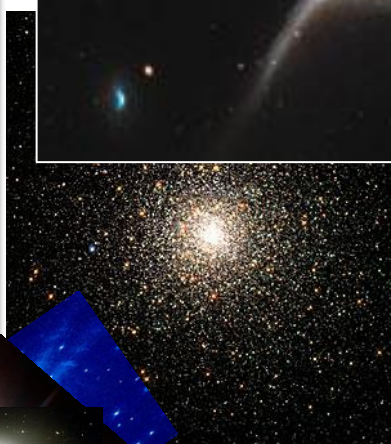
earth



Kingdom Sons

"IT" / "it"

[a "cell-f"-sustaining "Axe shun"]



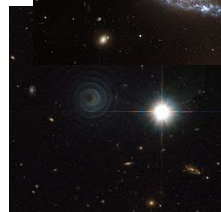
"Faith-Er"

"THIS"
"Nothing"
"Silence"



heaven

"Kings → Sons"
"THAT"
[an action/ THE "e-vent"]

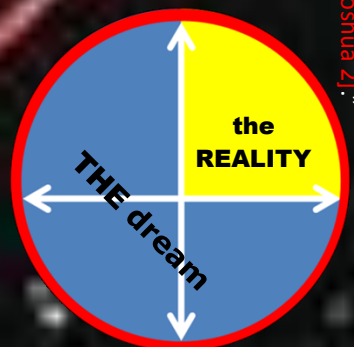


"The stars reveal today, yesterday and forever."—Marilyn Hickey

Cf. Rev. 5:1-10

"The stars are the spies of heaven [cf. Joshua 2]."
—Hawaiian Proverb

"Love is the greatest power in the universe."
—The Black Nativity



The “Re-lay” shun SHIP

“...laying again the foundation...” [cf. Heb. 6:1-3]

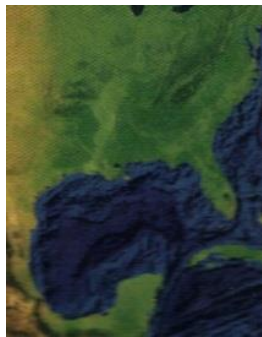
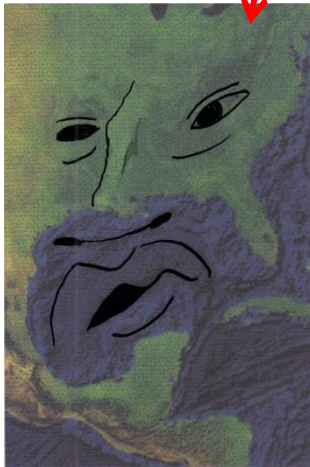
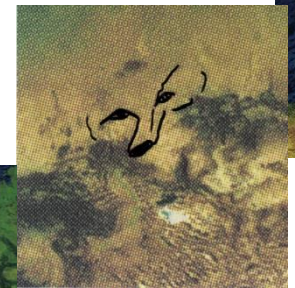
THE “complication”—THE *Battle Hymn of the Republic*

[Julia Ward Howe]

Battleship



The “southern” European nations (circled), at “low” image, form the “upper” face of a raccoon (“facing” westward)—like a “kind” of “carnival” MASK. COMPARE the shape of the “raccoon” mask with the foxes head. Did the raccoon catch a fish?



The “foam” of the sea is “shaving” foam on the face [or Santa’s beard—refer to Hubble image].



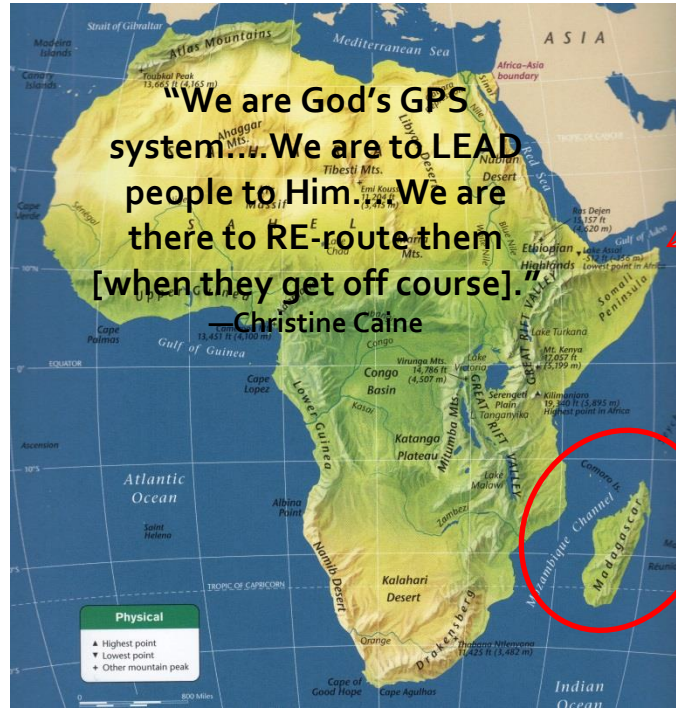
MARTIAN SAND ART
This close-up image from the Mars Reconnaissance Orbiter looks like an elaborate tattoo, but it's actually sand on the surface of the planet. The patterns have been created by dust devils—spinning columns of rising air up to 5 miles (8 km) high. As they whirl across the surface of Mars, they pick up loose red dust, uncovering darker, heavier sand underneath.

SPACE: A Visual Encyclopedia (page 132)

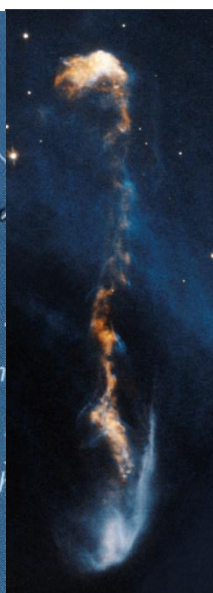
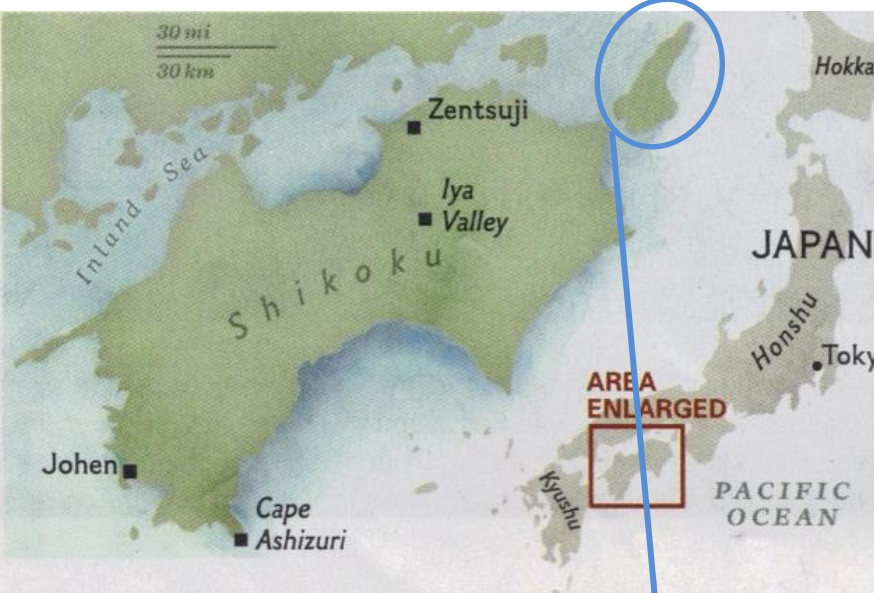
Hebrews 6:1-3

¹ Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, ² Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. ³ And this will we do, if God permit.

There are “MANY” similarities—i.e. “equals”—to be seen in the “heavens and the earth.” I place here only a “few.” There are others that “connect” with these which I intentionally omit for the sake of “space” and “time.”



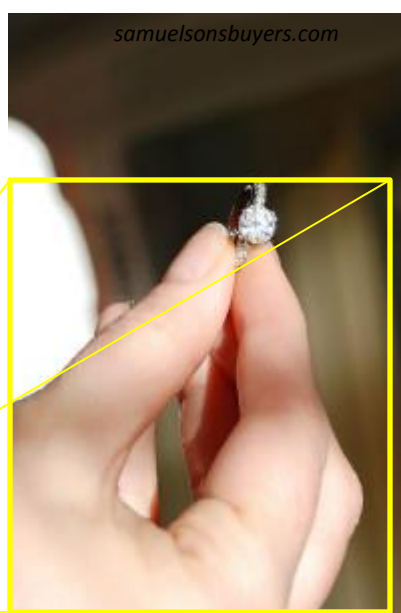
“We are God’s GPS system... We are to LEAD people to Him... We are there to RE-route them [when they get off course].”
—Christine Caine



Cf. Psalm 21:23, 1 Cor. 13:4

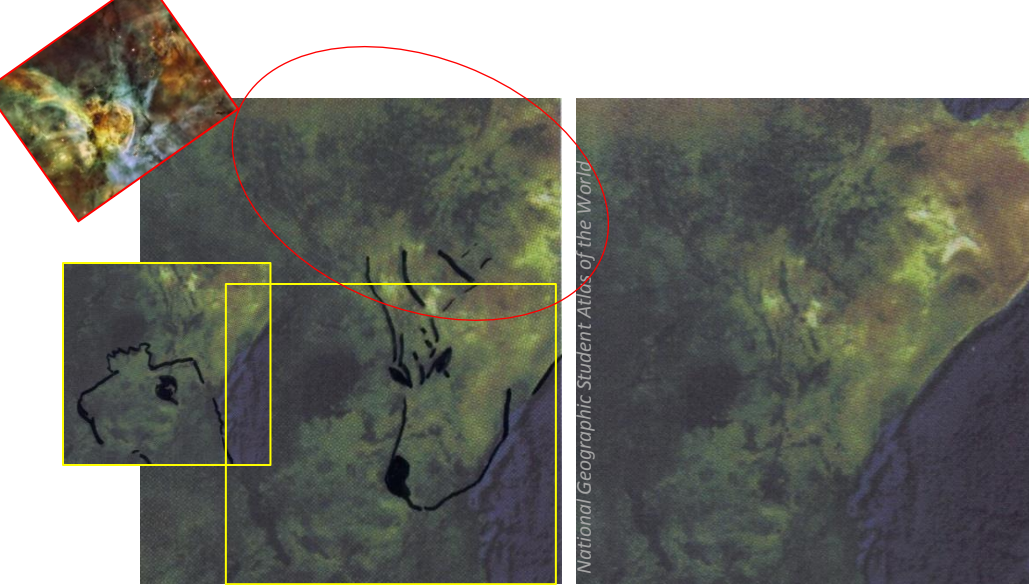


“When you raise your hand to God, you’re saying God is God and you’re His SHADOW.” —Obed Martinez



samuelsbuyers.com

Jeremiah 3:14-15,
“Turn, O backsliding children, saith the Lord; for **I am married unto you:** and I will take you ONE of a city, and TWO of a family, and I will bring you to Zion: And I will give you pastors according to “mine” heart, which shall feed you with **knowledge and understanding.**”
[cf. Ephesians 2/ 2 Corinthians 5:19-20]



National Geographic Student Atlas of the World

The images seen on the African continent “echo” each other much like Orion (in “space”)—or the “stars” for that matter. A person with “understanding” can follow the “path” and “hear” a story “un-fold.”

eyes to ears of dog = feet and legs of man
 [front side of ears are the legs,
 backside of ears could be the ARMS of a
 man “crawling” on all FOURS?]
 Images seen between Rift Valley and
 the Somali Peninsula



Essential World Atlas (3rd Edition)



Looney Tunes's Marvin the Martian



Charles Schulz's PEANUTS



(Statue of Liberty) nbcwashington.com, (Sydney Opera House) Wikipedia.org



“Jael went out to meet Sisera and said to him, “Come, my lord, come right in. Don’t be afraid.” So he entered her tent, and she covered him with a blanket... The bed is too short to stretch out on, the blanket too narrow to wrap around you.”

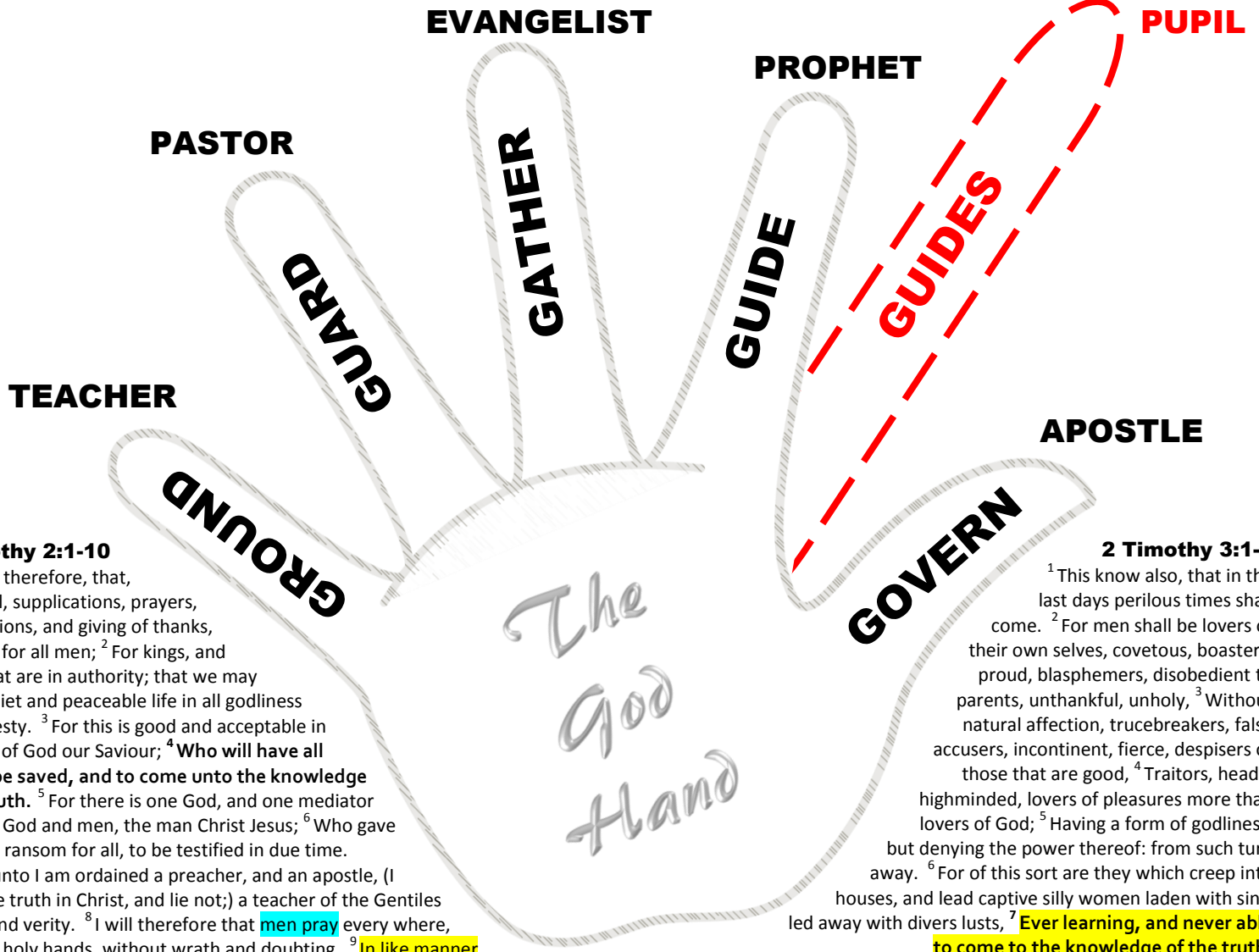
— Judges 4:18 (NIV), Isaiah 28:20 (KJV)

Hebrews 1:12,

“And as a vesture shalt thou fold them up, and **they shall be changed: but thou art the same**, and thy years shall not fail.”

[cf. (NIV) Ex. 26:9, 28:16, 39:9, Neh. 5:13, Job 41:23, Ps. 74:11, Pro. 6:10, 24:33, Ecc. 4:5, Eze. 5:3, Hag. 2:12/Jdg. 5:10-11, Eze. 27:20 / (KJV) Num. 32:24,36, 1 Kng. 6:34, Ps. 50:9, Pro. 6:10, 24:33, Ecc. 4:5, Isa. 13:20, 65:10, Jer. 23:3, Eze. 34:14, Mic. 2:12, Nah. 1:10, Hab. 3:17, Zeph. 2:6, John 10:16]

The 5G Network



1 Timothy 2:1-10

¹ I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; ² For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. ³ For this is good and acceptable in the sight of God our Saviour; ⁴ **Who will have all men to be saved, and to come unto the knowledge of the truth.** ⁵ For there is one God, and one mediator between God and men, the man Christ Jesus; ⁶ Who gave himself a ransom for all, to be testified in due time. ⁷ Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity. ⁸ I will therefore that **men pray** every where, lifting up holy hands, without wrath and doubting. ⁹ **In like manner** also, that **women adorn themselves** in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; ¹⁰ But (which becometh women professing godliness) **with good works.** [cf. the Proverb 31 Woman]

2 Timothy 3:1-7

¹ This know also, that in the last days perilous times shall come. ² For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, ³ Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, ⁴ Traitors, heady, highminded, lovers of pleasures more than lovers of God; ⁵ Having a form of godliness, but denying the power thereof: from such turn away. ⁶ For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ⁷ **Ever learning, and never able to come to the knowledge of the truth.**



6th

GREEN outline = "hand"
(2 Sam. 21:20/1 Chron. 20:6)
The 6th finger "extends" THE REACH
 [See page 222 of "The SOUND of FREEDOM"]



clipartbest.com (hand)
 ("5" details) recreation of image on Facebook—source unknown

QuickBird Satellite Sensor, February 2002
 © 2007 - DigitalGlobe All rights reserved

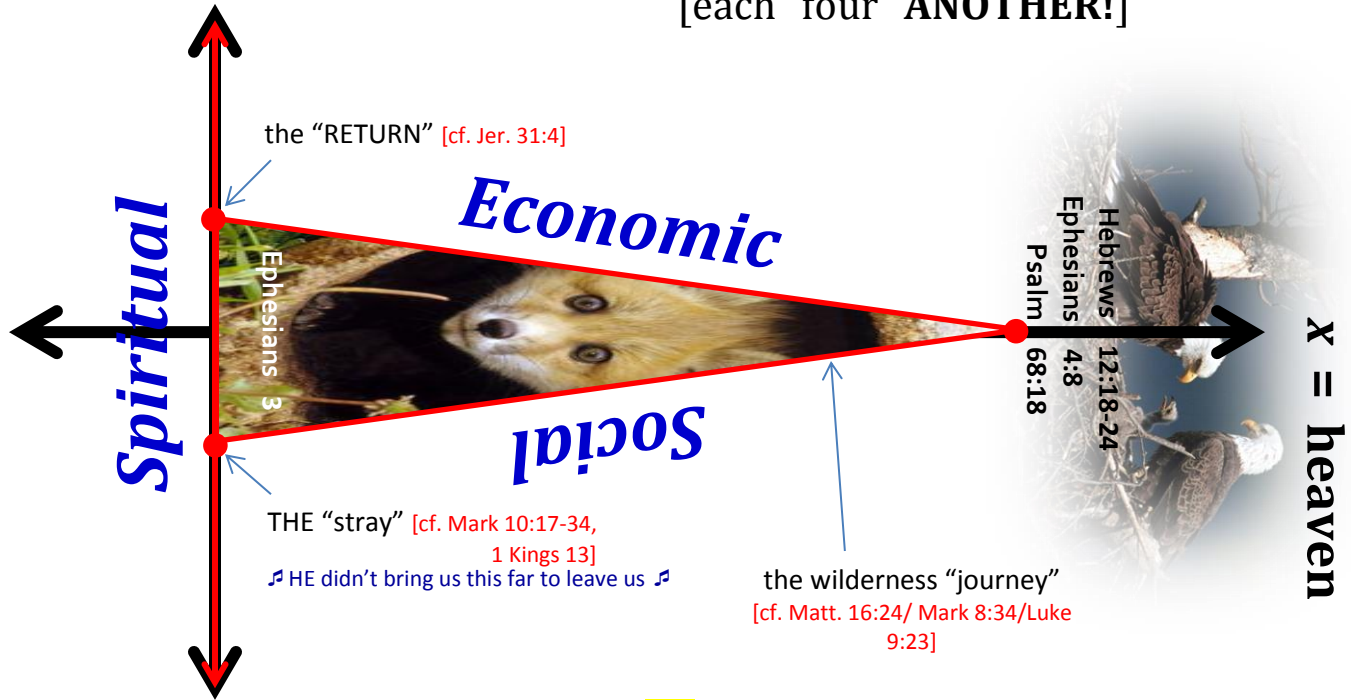
Acts 27 (KJV)

¹ And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band. ² And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; one Aristarchus, a Macedonian of Thessalonica, being with us. ³ And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself. ⁴ And when we had launched from thence, we sailed under Cyprus, because the winds were contrary. ⁵ And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia. ⁶ And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein. ⁷ And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone; ⁸ And, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city of Lasea. ⁹ Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them, ¹⁰ And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives. ¹¹ Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul. ¹² And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and there to winter; which is an haven of Crete, and lieth toward the south west and north west. ¹³ And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete. ¹⁴ But not long after there arose against it a tempestuous wind, called Euroclydon. ¹⁵ And when the ship was caught, and could not bear up into the wind, we let her drive. ¹⁶ And running under a certain island which is called Clauda, we had much work to come by the boat: ¹⁷ Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven. ¹⁸ And we being exceedingly tossed with a tempest, the next day they lightened the ship; ¹⁹ And the third day we cast out with our own hands the tackling of the ship. ²⁰ And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away. ²¹ But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. ²² And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. ²³ For there stood by me this night the angel of God, whose I am, and whom I serve, ²⁴ Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee. ²⁵ Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me. ²⁶ Howbeit we must be cast upon a certain island. ²⁷ But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country; ²⁸ And sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms. ²⁹ Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day. ³⁰ And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship, ³¹ Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. ³² Then the soldiers cut off the ropes of the boat, and let her fall off. ³³ And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. ³⁴ Wherefore I pray you to take some meat: for this is for your health: for there shall not an hair fall from the head of any of you. ³⁵ And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat. ³⁶ Then were they all of good cheer, and they also took some meat. ³⁷ And we were in all in the ship two hundred threescore and sixteen souls [200+60+16]. ³⁸ And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea [John 12:24, "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." Cf. Prov. 4:16, 2 Thess. 2:3, Rev. 2:5, Rev. 12]. ³⁹ And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship. ⁴⁰ And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore. ⁴¹ And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves. ⁴² And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. ⁴³ But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim should cast themselves first into the sea, and get to land: ⁴⁴ And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.

THE “[C-R]ISIS” (at the [La]CROSSe-“Rhodes”)

“And Jesus saith unto him, The foxes have holes, and the birds of the air have nests;
but the Son of man hath not where to lay his head.” — Matthew 8:20
“And they went their way, and found the colt [“coat”—cf. Gen. 37:3, 39:11-23, Mark 10:46-52, Gen.
38:12-19, 2 Samuel 13:18-20] **tyed by the door without in a place where two ways met;**
and they loose him.” —Mark 11:4 [COMPARE Mark 11:1-4, Luke 19:28-37, John 12:12-18]

$y = \text{earth}^2 = \text{“end”}$ —says, “As WE see fit in OUR own EYE”
[each “four” ANOTHER!]



$y = \text{earth}^1 = \text{“BEG-inning”}$ —everyman as he sees fit in his
own eyes [each “for” himself [cf. 2 Samuel 18:19-33]]

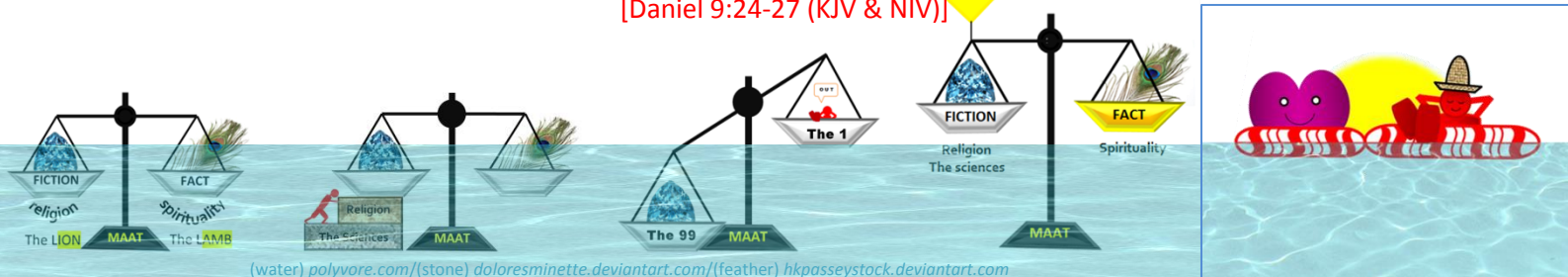
“And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took **it** out of the way, nailing **it** to his cross; And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in **it**.” —Colossians 2:13-15



The BE-“which”-
ing (H)our:
Going round and
round THAT
mountain!

Anyone can run with you on the mountaintop of LIFE. But a “true” friend is
one who’s willing to “weight” **it** OUT **with** you “in” the trenches of LIFE?

[Daniel 9:24-27 (KJV & NIV)]



“Your” POWER only “functions” when you “use” **it** to benefit “ANOTHER.”

²⁰ And Jacob vowed a vow, saying, If God will **be with me**, and will **keep me in this way** that I go, and will give me bread to eat, and raiment to put on, ²¹ **So that I come again** to my father's house **in peace**; then shall the LORD be my God: ²² And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.”

—Genesis 28:20-22

“**STRAY**” (NIV)—biblegateway.com

[Exodus 22:5](#)

“If anyone grazes their livestock in a field or vineyard and lets them **stray** and they graze in someone else’s field, the offender must make restitution **from the best** of their own field or vineyard.

[Deuteronomy 22:1](#)

If you see your fellow Israelite’s ox or sheep **straying**, do not ignore it but be sure to take it back to its owner.

[1 Kings 22:43](#)

In everything he followed the ways of his father Asa and did not **stray** from them; he did what was right in the eyes of the Lord. The high places, however, were not removed, and the people continued to offer sacrifices and burn incense there.

[2 Chronicles 20:32](#)

He followed the ways of his father Asa and did not **stray** from them; he did what was right in the eyes of the Lord.

[Psalm 44:18](#)

Our hearts had not turned back; our feet had not **strayed** from your path.

[Psalm 119:10](#)

I seek you with all my heart; do not let me **stray** from your commands.

[Psalm 119:21](#)

You rebuke the arrogant, who are accursed, those who **stray** from your commands.

[Psalm 119:110](#)

The wicked have set a snare for me, but I have not **strayed** from your precepts.

[Psalm 119:118](#)

You reject all who **stray** from your decrees, for their delusions come to nothing.

[Psalm 119:176](#)

I have **strayed** like a lost sheep. Seek your servant, for I have not forgotten your commands.

[Proverbs 7:25](#)

Do not let your heart turn to her ways or **stray** into her paths.

[Proverbs 19:27](#)

Stop listening to instruction, my son, and you will **stray** from the words of knowledge.

[Proverbs 21:16](#)

Whoever **strays** from the path of prudence comes to rest in the company of the dead.

[Proverbs 26:17](#)

Like one who grabs a **stray** dog by the ears is someone who rushes into a quarrel not their own.

[Jeremiah 2:5](#)

This is what the Lord says: “What fault did your ancestors find in me, that they **strayed** so far from me? They followed worthless idols and became worthless themselves.

[Jeremiah 31:19](#)

After I **strayed**, I repented; after I came to understand, I beat my breast. I was ashamed and humiliated because I bore the disgrace of my youth.’

[Ezekiel 14:11](#)

Then the people of Israel will no longer **stray** from me, nor will they defile themselves anymore with all their sins. They will be my people, and I will be their God, declares the Sovereign Lord.”

[Ezekiel 34:4](#)

You have not strengthened the weak or healed the sick or bound up the injured. You have not brought back the **strays** or searched for the lost. You have ruled them harshly and brutally.

[Ezekiel 34:16](#)

I will search for the lost and bring back the **strays**. I will bind up the injured and strengthen the weak, but the sleek and the strong I will destroy. I will shepherd the flock with justice.

[Hosea 7:13](#)

Woe to them, because they have **strayed** from me! Destruction to them, because they have rebelled against me! I long to redeem them but they speak about me falsely.


John 8:51-52,

⁵¹ Verily, verily, I say unto you, If a man keep my saying, he shall never **see** death.

⁵² Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never **taste of** death [cf. 2 Kings 4:38-44 [cf. Eze. 24:3-14] COMPARE Rev. 21 (cf. vs. 6 with 2 Kings 5:7a, 8a, “And **it** came to pass...And **it** was so” (Gen. 1)/ 2 Kings 18:10a, “And a certain man saw **it**”), Rev. 16:7-8, Rev. 17].

Isis **"Nothing is so much to be feared as fear."** —Henry David Thoreau (Sept. 7, 1851 journal)

From Wikipedia, the free encyclopedia

Isis	
Goddess of health, marriage, and wisdom	
	
The goddess Isis portrayed as a woman, wearing a headdress shaped like a throne and with an Ankh in her hand	
Major cult center	Philae , Abydos
Symbol	the throne, the sun disk with cow's horns, sparrow, cobra, vulture, sycamore tree, kite (bird)
Consort	Osiris
Parents	Geb and Nut
Siblings	Osiris , Set , Nephthys and Haroeris
Offspring	Horus , Bastet , and possibly Ammit

Isis (/ˈaɪsɪs/; **Ancient Greek**: Ἴσις IPA: [iː.sis]; original **Egyptian** pronunciation more likely "Aset" or "Iset"^[1]) is a goddess from the **polytheistic pantheon** of **Egypt**. She was first worshiped in **Ancient Egyptian religion**, and later her worship spread throughout the **Roman empire** and the greater **Greco-Roman world**. Isis is still widely worshiped by many **pagans** today in diverse religious contexts; including a number of distinct **pagan religions**, the modern **Goddess movement**, and interfaith organizations such as the **Fellowship of Isis**.

Isis was worshipped as the ideal mother and wife as well as the patroness of nature and magic. She was the friend of **slaves**, **sinners**, **artisans** and the downtrodden, but she also listened to the prayers of the wealthy, maidens, aristocrats and rulers.^[2] Isis is often depicted as the mother of **Horus**, the falcon-headed deity associated with king and kingship (although in some traditions Horus's mother was **Hathor**). Isis is also known as protector of the dead and goddess of children.

The name Isis means "Throne".^[3] Her headdress is a throne. As the personification of the throne, she was an important representation of the pharaoh's power. The pharaoh was depicted as her child, who sat on the throne she provided. Her **cult** was popular throughout Egypt, but her most important **temples** were at Behbeit El-Hagar in the **Nile delta**, and, beginning in the reign with Nectanebo I (380–362 BCE), on the island of **Philae** in Upper Egypt.

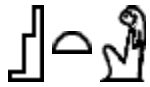
In the typical form of her myth, Isis was the first daughter of **Geb**, god of the Earth, and **Nut**, goddess of the Sky, and she was born on the fourth **intercalary day**. She married her brother, **Osiris**, and she conceived Horus with him. Isis was instrumental in the resurrection of Osiris when he was murdered by **Set**. Using her magical skills, she restored his body to life after having gathered the body parts that had been strewn about the earth by Set.^[4]

This myth became very important during the Greco-Roman period. For example, it was

believed that the **Nile River** flooded every year because of the tears of sorrow which Isis wept for Osiris. Osiris's death and rebirth was relived each year through rituals. The worship of Isis eventually spread throughout the Greco-Roman world, continuing until the suppression of **paganism** in the Christian era.^[5]

The popular motif of Isis suckling her son Horus, however, lived on in a Christianized context as the popular image of [Mary](#) suckling her infant son [Jesus](#) from the fifth century onward.^[6]

Etymology



OR



Isis
in [hieroglyphs](#)

The Greek name version of Isis is close to her original, Egyptian name spelling (namely *Aset*).^[1] Isis' name was originally written with the signs of a throne seat (Gardiner sign *Q1*, pronounced "as" or "is"), a bread loaf (Gardiner sign *X1*, pronounced "t" or "tj") and with an unpronounced [determinative](#) of a sitting woman. A second version of the original was also written with the throne seat and the bread loaf, but ended with an egg symbol (Gardiner sign *H8*) which was normally read "set", but here it was used as a determinative to promote the correct reading. The grammar, spelling and used signs of Isis' name never changed during time in any way, making it easy to recognize her any time.^[1]

However, the symbolic and metaphoric meaning of Isis' name remains unclear. The throne seat sign in her name might point to a functional role as a goddess of kingship, as the maternal protector of the ruling king. Thus, her name could mean "she of the kings' throne". But all other Egyptian deities have names that point to clear cosmological or nature elemental roles (*Râ* = the sun; *Ma'at* = justice and world order), thus the name of Isis shouldn't be connected to the king himself.^[1] The throne seat symbol might alternatively point to a meaning as "throne-mother of the gods", making her the highest and most powerful goddess before all other gods. This in turn would supply a very old existence of Isis, long before her first mentioning during the late Old Kingdom, but this hypothesis remains unproven.^[1] A third possible meaning might be hidden in the egg-symbol, that was also used in Isis' name. The egg-symbol always represented motherhood, implying a maternal role of Isis. Her name could mean "mother goddess", pointing to her later, mythological role as the mother of Horus. But this remains problematic, too: the initial mother-goddess of Horus was Hathor, not Isis.^[1]

Principal features of the cult

Origins



Isis depicted with outstretched wings
(wall painting, c. 1360 BCE)

Most Egyptian deities were first worshipped by very local cults, and they retained those local centres of worship even as their popularity spread, so that most major cities and towns in Egypt were known as the home of a particular deity. However, the origins of the cult of Isis are very uncertain. In fact, Egyptologists such as [Maria Münster](#)^[7] and [Jan Assmann](#)^[8] point to the lack of archaeological evidences for a goddess 'Isis' before the time of the late Old Kingdom of Egypt.^[7]

The first secure references to Isis date back to the [5th dynasty](#), when her name appears in the sun temple of king [Niuserre](#) and on the statue of a [priest](#) named *Pepi-Ankh*, who worshipped at the very beginning of [6th dynasty](#) and bore the title "high priest of Isis and Hathor".^[7] Also, according to

Veronica Ions book "Egyptian Mythology" from 1981 on page 56, "Isis (or Eset) was also originally an independent and popular deity whose followers were established in pre- dynastic times in the northern Delta, at Sebennytos."

Classical Egyptian period



Isis nursing Horus
([Louvre](#))

During the [Old Kingdom](#) period, Isis was represented as the wife or assistant to the deceased pharaoh. Thus she had a funerary association, her name appearing over eighty times in the pharaoh's funeral texts (the [Pyramid Texts](#)). This association with the pharaoh's wife is consistent with the role of Isis as the spouse of Horus, the god associated with the pharaoh as his protector, and then later as the deification of the pharaoh himself.

But in addition, Isis was also represented as the mother of the "four sons of Horus", the four deities who protected the [canopic jars](#) containing the pharaoh's internal organs. More specifically, Isis was viewed as the protector of the [liver-jar-deity](#), [Imsety](#).^[9] By the [Middle Kingdom](#) period, as the funeral texts began to be used by members of Egyptian society other than the royal family, the role of Isis as protector also grew, to include the protection of nobles and even commoners.^[citation needed]

By the [New Kingdom](#) period, in many places, Isis was more prominent than her spouse. She was seen as the mother of the pharaoh, and was often depicted breastfeeding the pharaoh. It is theorized that this displacement happened through the merging of cults from the various cult centers as Egyptian religion became more standardized.^[citation needed]

When the cult of [Ra](#) rose to prominence, with its cult center at [Heliopolis](#), Ra was identified with the similar deity, Horus. But Hathor had been paired with Ra in some regions, as the mother of the god. Since Isis was paired with Horus, and Horus was identified with Ra, Isis began to be merged with Hathor as *Isis-Hathor*. By merging with Hathor, Isis became

the mother of Horus, as well as his wife. Eventually the mother role displaced the role of spouse. Thus, the role of spouse to Isis was open and in the Heliopolis pantheon, Isis became the wife of Osiris and the mother of Horus/Ra. This reconciliation of themes led to the evolution of the [myth of Isis and Osiris](#).^[9]

Temples and priesthood



Temple of Isis at Philae.
The Court. 1893.
Wilbour Library of
Egyptology, [Brooklyn
Museum](#)



[Philae](#), Egypt. Temple
of Isis., n.d. [Brooklyn
Museum](#) Archives



[Philae](#). Temple of Isis.
Columns., n.d.
Brooklyn Museum
Archives



[Philae](#). Temple of Isis.,
n.d., Brooklyn
Museum Archives

Isis worship typically took place within an [Iseum](#). In Egypt, Isis would have received the same sort of rituals as other Egyptian Deities, including daily offerings. She was served by both priests and priestesses throughout the history of her cult. By the Greco-Roman era, the majority of her priests and priestesses had a reputation for wisdom and healing, and were said to have other special powers, including dream interpretation and the ability to control the [weather](#), which they did by braiding or not combing their hair.^{[[citation needed](#)]} The latter was believed because the Egyptians considered [knots](#) to have magical powers.

The cult of Isis and Osiris continued at [Philae](#) up until the 450s CE, long after the imperial decrees of the late 4th century that ordered the closing of temples to "[pagan](#)" gods. Philae was the last major ancient Egyptian temple to be closed.^{[[10](#)]}

Iconography

Associations



Due to the association between knots and magical power, a symbol of Isis was the *tiet* or [tyet](#) (meaning *welfare/life*), also called the *Knot of Isis*, *Buckle of Isis*, or the *Blood of Isis*, which is shown to the right. In many respects the *tyet* resembles an [ankh](#), except that its arms point downward, and when used as such, seems to represent the idea of [eternal life](#) or [resurrection](#). The meaning of *Blood of Isis* is more obscure, but the *tyet* often was used as a funerary [amulet](#) made of red [wood](#), [stone](#), or [glass](#), so this may simply have been a description of the appearance of the materials used.^{[[11](#)][[12](#)][[13](#)]}

The star [Sopdet](#) ([Sirius](#)) is associated with Isis. The appearance of the star signified the advent of a new year and Isis was likewise considered the goddess of rebirth and reincarnation, and as a protector of the dead. The Book of the Dead outlines a particular ritual that would protect the dead, enabling travel anywhere in the underworld, and most of the titles Isis holds signify her as the goddess of protection of the dead.

Depictions



Isis nursing [Horus](#), wearing the headdress of [Hathor](#).

In art, originally Isis was pictured as a woman wearing a long sheath dress and crowned with the [hieroglyphic](#) sign for a *throne*. Sometimes she is depicted as holding a [lotus](#), or, as a [sycamore](#) tree. One pharaoh, [Thutmose III](#), is depicted in his tomb as nursing from a sycamore tree that has a breast.

After she assimilated many of the roles of Hathor, Isis's headdress was replaced with that of Hathor: the horns of a cow on her head, with the solar disk between them, and often with her original throne symbol atop the solar disk. Sometimes she also is represented as a cow, or with a cow's head. She is often depicted with her young child, Horus (the pharaoh), with a [crown](#), and a [vulture](#). Occasionally she is represented as a [kite](#) flying above the body of Osiris or with the dead Osiris she works her magic to bring him back to life.

Most often Isis is seen holding an [ankh](#) (the sign for "life") and a simple lotus staff, but in late images she is sometimes seen with the sacred [sistrum](#) rattle and the fertility-bearing [menat necklace](#), items usually associated with Hathor. In *The Book of [Coming Forth By Day](#)* Isis is depicted standing on the prow of the [Solar Barque](#) with her arms outstretched.^{[[12](#)]}

Mythology

Sister-wife to Osiris



Isis Nursing Horus,^[14] the [Walters Art Museum](#)

During the [Old Kingdom](#) period, the pantheons of individual Egyptian cities varied by region. During the [5th dynasty](#), Isis entered the pantheon of the city of [Heliopolis](#). She was represented as a daughter of Nut and Geb, and sister to Osiris, [Nephthys](#), and Set. The two sisters, Isis and Nephthys, often were depicted on coffins, with wings outstretched, as protectors against evil. As a funerary deity, she was associated with Osiris, lord of the underworld, and was considered his wife.

A later myth, when the cult of Osiris gained more authority, tells the story of [Anubis](#), the god of the underworld. The tale describes how Nephthys was denied a child by Set and disguised herself as her twin, Isis, to seduce him. The plot succeeded, resulting in the birth of Anubis.

In fear of Set's retribution, Nephthys persuaded Isis to adopt Anubis, so that Set would not find out and kill the child. The tale describes both why

Anubis is seen as an underworld deity (he becomes the adopted son of Osiris), and why he could not inherit Osiris's position (as he was not actually the son of Osiris but of his brother Set), neatly preserving Osiris's

position as lord of the underworld.

The most extensive account of the Isis-Osiris story known today is Plutarch's Greek description written in the 1st century CE, usually known under its Latin title *De Iside et Osiride*.^[15]

In that version, Set held a banquet for Osiris in which he brought in a beautiful box and said that whoever could fit in the box perfectly would get to keep it. Set had measured Osiris in his sleep and made sure that he was the only one who could fit the box. Several tried to see whether they fit. Once it was Osiris's turn to see if he could fit in the box, Set closed the lid on him so that the box was now a coffin for Osiris. Set flung the box in the Nile so that it would drift far away. Isis went looking for the box so that Osiris could have a proper burial. She found the box in a tree in [Byblos](#), a

city along the Phoenician coast, and brought it back to Egypt, hiding it in a swamp. But Set went hunting that night and found the box. Enraged, Set chopped Osiris's body into fourteen pieces and scattered them all over Egypt to ensure that Isis could never find Osiris again for a proper burial.^{[16][17]}

Isis and her sister Nephthys went looking for these pieces, but could only find thirteen of the fourteen. Fish had swallowed the last piece, his [phallus](#).

With Thoth's help she created a golden phallus, and attached it to Osiris's body. She then transformed into a [kite](#), and with the aid of Thoth's magic conceived Horus the Younger. The number of pieces is described on temple walls variously as fourteen and sixteen, one for each [nome](#) or district.^[17]

Mother/Sister of Horus

Yet another set of late myths detail the adventures of Isis after the birth of Osiris's posthumous son, [Horus](#). Isis was said to have given birth to Horus at Khemmis, thought to be located on the Nile



Rare [terracotta](#) image of Isis [lamenting](#) the loss of [Osiris](#) (eighteenth dynasty) [Musée du Louvre](#), [Paris](#)

Delta.^[18] Many dangers faced Horus after birth [cf. [Moses](#)], and Isis fled with the newborn to escape the wrath of [Set](#), the murderer of her husband [cf. [the story of Mephibosheth and his nurse \(2 Sam. 4\)](#)/ also, [Mary, Joseph and Jesus after His birth fled to Egypt](#)]. In one instance, Isis heals Horus from a lethal scorpion sting [cf. [story of the Apostle Paul in Acts 28:3-6](#)]; she also performs other miracles in relation to the [cippi](#), or the plaques of Horus. Isis protected and raised Horus until he was old enough to face Set, and subsequently become the pharaoh of Egypt [cf. [story of David and Absalom](#)]. In some stories, Isis is referred to as Horus' sister [cf. [Abraham & Sarah/Tamar and Amnon](#)].

Magic

It was said that Isis tricked [Ra](#) into telling her his "secret name" by causing a [snake](#) to bite him, the antidote to whose venom only Isis possessed. Knowing his secret name thus gave her power over him. The use of secret names became central in many late Egyptian magic spells. By the late Egyptian historical period, after the occupations by the Greeks and the Romans, Isis became the most important and most powerful deity of the Egyptian pantheon because of her magical skills. [Magic](#) is central to the entire mythology of Isis, arguably more so than

any other Egyptian deity.

Isis had a central role in Egyptian magic spells and ritual, especially those of protection and healing. In many spells her powers are merged with those of her son Horus. His power accompanies hers whenever she is invoked. In Egyptian history the image of a wounded Horus became a standard feature of Isis's healing spells, which typically invoked the curative powers of Isis' milk.^[19]

Greco-Roman world

Interpretatio graeca

Using the comparative methodology known as [interpretatio graeca](#), the Greek historian [Herodotus](#) (5th century BCE) described Isis by comparison with the Greek goddess [Demeter](#), whose [mysteries](#) at [Eleusis](#) offered initiates guidance in the afterlife and a vision of rebirth. Herodotus says that Isis was the only goddess worshiped by all Egyptians alike.^[20]

After the conquest of Egypt by [Alexander the Great](#) and the [Hellenization](#) of the Egyptian culture initiated by [Ptolemy I Soter](#), Isis became known as [Queen of Heaven](#).^[21] Other Mediterranean goddesses, such as Demeter, [Astarte](#), and [Aphrodite](#), became identified with Isis, as did the Arabian goddess [Al-'Uzzá](#) through a similarity of name, since etymology was thought to reveal the essential or primordial nature of the thing named.^[22] An alabaster statue of Isis from the 3rd century BCE, found in [Ohrid](#), in the [Republic of Macedonia](#), is depicted on the [obverse](#) of the Macedonian 10 [denar](#) banknote, issued in 1996.^[23]

Isis in the Roman Empire

[Tacitus](#) writes that after the [assassination of Julius Caesar](#), a temple in honour of Isis had been decreed, but was suspended by Augustus as part of his program to restore [traditional Roman religion](#). The emperor [Caligula](#), however, was open to Eastern religions, and the [Navigium Isidis](#), a procession



Isis ([seated right](#)) welcoming the [Greek heroine Io](#) as she is borne into Egypt on the shoulders of the personified Nile, as depicted in a Roman wall painting from [Pompeii](#)



Terracotta figure of Isis-Aphrodite from [Ptolemaic Egypt](#)



Roman Isis holding a sistrum and [oinochoe](#) and wearing a garment tied with a characteristic knot, from the time of [Hadrian](#) (117–138 CE)

in honor of Isis, was established in Rome during his reign.^[24] According to the Jewish historian [Josephus](#), Caligula donned female garb and took part in the mysteries he instituted. [Vespasian](#), along with [Titus](#), practised [incubation](#) in the Roman [Iseum](#). [Domitian](#) built another Iseum along with a [Serapeum](#). In a [relief](#) on the Arch of Trajan in Rome, the emperor appears before Isis and Horus, presenting them with votive offerings of wine.^[24] [Hadrian](#) decorated his villa at [Tibur](#) with Isiac scenes. [Galerius](#) regarded Isis as his protector.^[25]

The religion of Isis thus spread throughout the [Roman Empire](#) during the formative centuries of Christianity. Wall paintings and objects reveal her pervasive presence at [Pompeii](#), preserved by the [eruption of Vesuvius](#) in 79 CE. In Rome, temples were built (such as the [Temple of Isis and Serapis](#)) and obelisks erected in her honour. In Greece, the cult of Isis was introduced to traditional centres of worship in [Delos](#), [Delphi](#), [Eleusis](#) and [Athens](#), as well as in northern Greece. Harbours of Isis were to be found on the Arabian Sea and the Black Sea. Inscriptions show followers in Gaul, Spain, Pannonia, Germany, Arabia, Asia Minor, Portugal and many shrines even in Britain.^[26] Tacitus interprets a goddess among the

Germanic [Suebi](#) as [a form of Isis](#) whose symbol (*signum*) was [a ship](#).^[27] [Bruce Lincoln](#) regards the identity of this Germanic goddess as ["elusive"](#).^[28]

The Greek antiquarian [Plutarch](#) wrote a treatise on *Isis and Osiris*,^[29] a major source for Imperial theology concerning Isis.^[15] Plutarch describes Isis as "a goddess exceptionally wise and a lover of wisdom, to whom, as

her name at least seems to indicate, knowledge and understanding are in the highest degree appropriate... ." The statue of Athena in [Sais](#) was identified with Isis, and according to Plutarch was inscribed ["I am all that has been, and is, and shall be, and my robe no mortal has yet uncovered."](#)^[30] At Sais, however, the patron goddess of the ancient cult was [Neith](#), many of whose traits had begun to be attributed to Isis during the Greek occupation.

The Roman writer [Apuleius](#) recorded aspects of the cult of Isis in the 2nd century CE, including the *Navigium Isidis* and the [mysteries of Isis](#) in his novel *The Golden Ass*. The protagonist Lucius prays to Isis as *Regina Caeli*, "Queen of Heaven":

You see me here, Lucius, in answer to your prayer. I am nature, the universal Mother, mistress of all the elements, primordial child of time, sovereign of all things spiritual, queen of the dead, queen of the ocean, queen also of the immortals, the single manifestation of all gods and goddesses that are, my nod governs the shining heights of Heavens, the wholesome sea breezes. Though I am worshipped in many aspects, known by countless names ... the Egyptians who excel in ancient learning and worship call me by my true name...Queen Isis.^[31]



Isis in black and white marble (Roman, 2nd century CE)

According to Apuleius, these other names include manifestations of the goddess as [Ceres](#), "the original nurturing parent"; Heavenly Venus (*Venus Caelestis*); the "sister of [Phoebus](#)", that is, Diana or [Artemis](#) as she is [worshipped at Ephesus](#); or [Proserpina](#) (Greek [Persephone](#)) as the triple goddess of the underworld.^[32] From the middle Imperial period, the title *Caelestis*, "Heavenly" or "Celestial", is attached to several goddesses embodying aspects of a single, supreme Heavenly Goddess. The *Dea Caelestis* was identified with the [constellation Virgo \(the Virgin\)](#), who holds the [divine balance of justice](#).

Greco-Roman temples

On the Greek island of [Delos](#) a [Doric](#) Temple of Isis was built on a high over-looking hill at the beginning of the Roman period to venerate the familiar trinity of Isis, the Alexandrian [Serapis](#) and [Harpocrates](#). The creation of this temple is significant as Delos is particularly known as the birthplace of the Greek gods [Artemis](#) and [Apollo](#) who had temples of their own on the island long before the temple to Isis was built.



Ruins of the Temple of Isis in Delos

In the Roman Empire, a well-preserved example was discovered in [Pompeii](#). The only sanctuary of Isis (*fanum Isidis*) identified with certainty in [Roman Britain](#) is located in [Londinium](#) (present-day London).^[33]

Late antiquity

The cult of Isis was part of the [syncretic](#) tendencies of religion in the Greco-Roman world of [late antiquity](#). The names Isidoros and Isidora in Greek mean "gift of Isis" (similar to "[Theodoros](#)", "God's gift").

The sacred image of Isis with the Horus Child in Rome often became a model for the Christian [Mary](#) carrying her child [Jesus](#) and many of the epithets of the Egyptian Mother of God came to be used for her.^[34]

Astronomy

- [42 Isis](#) is a large [main-belt asteroid](#), discovered in 1856.

Notes

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20. [Jump up](#) ^ Herodotus, *Histories*. 2.42 and 156.
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IS-IS

[[wikipedia.org](https://en.wikipedia.org)]

This article is about **a computer network ["pro"-to-"call"]**. (i.e. because they couldn't "Texas!" (TEXAS → "Tech says"/ "Text us")

Intermediate System to Intermediate System (IS-IS) is a [routing protocol](#) designed to move information efficiently within a [computer network](#), a group of physically connected computers or similar devices. It accomplishes this by determining the best [route](#) for datagrams through a [packet-switched network](#).

The protocol was defined in ISO/IEC 10589:2002 as an international standard within the [Open Systems Interconnection](#) (OSI) reference design. Though originally an ISO standard, the IETF republished the protocol in [RFC 1142](#).

IS-IS has been called "the [de facto standard](#) for large service provider network backbones."^[1]

DescriptionEdit

IS-IS (*pronounced "i-s i-s"*) is an [interior gateway protocol](#), designed for use within an administrative domain or network. This is in contrast to [exterior gateway protocols](#), primarily [Border Gateway Protocol](#) (BGP), which is used for routing between [autonomous systems](#) ([RFC 1930](#)).

IS-IS is a [link-state routing protocol](#), operating by reliably flooding link state information throughout a network of routers. Each IS-IS router independently builds a database of the network's topology, aggregating the flooded network information. Like the [OSPF](#) protocol, IS-IS uses [Dijkstra's algorithm](#) for computing the best path through the network. Packets (datagrams) are then forwarded, based on the computed ideal path, through the network to the destination.

HistoryEdit

The IS-IS protocol was developed by [Digital Equipment Corporation](#) as part of [DECnet](#) Phase V. It was standardized by the [ISO](#) in 1992 as ISO 10589 for communication between network devices which are termed Intermediate Systems (as opposed to end systems or hosts) by the ISO. The purpose of IS-IS was to make possible the routing of datagrams using the ISO-developed [OSI protocol stack](#) called [CLNS](#).

IS-IS was developed at roughly the same time that the Internet Engineering Task Force [IETF](#) was developing a similar protocol called [OSPF](#). IS-IS was later extended to support routing of *datagrams* in the [Internet Protocol](#) (IP), the [Network Layer](#) protocol of the global Internet. This version of the IS-IS *routing* protocol was then called *Integrated IS-IS* ([RFC 1195](#))

Comparison with OSPFEdit

Both IS-IS and [Open Shortest Path First](#) (OSPF) are link state protocols, and both use the same [Dijkstra algorithm](#) for computing the best path through the network. As a result, they are conceptually similar. Both support [variable length subnet masks](#), can use [multicast](#) to discover neighboring [routers](#) using *hello packets*, and can support authentication of routing updates.

While OSPF was natively built to route IP and is itself a [Layer 3](#) protocol that runs on top of IP, IS-IS is an OSI [Layer 2](#) protocol.^[2] It is at the same layer as [Connectionless Network Service](#) (CLNS). The widespread adoption of IP may have contributed to OSPF's popularity. IS-IS does not use IP to carry routing information messages. IS-IS is neutral regarding the type of network addresses for which it can route. OSPF version 2, on the other hand, was designed for [IPv4](#). This allowed IS-IS to be easily used to support [IPv6](#). To operate with IPv6 networks, the OSPF protocol was rewritten in OSPF v3 (as specified in [RFC 2740](#)).

IS-IS routers build a topological representation of the network. This map indicates the subnets which each IS-IS router can reach, and the lowest-cost (shortest) path to a subnet is used to forward traffic.

IS-IS differs from OSPF in the way that "areas" are defined and routed between. IS-IS routers are designated as being: Level 1 (intra-area); Level 2 (inter area); or Level 1-2 (both). Level 2 routers are inter area routers that can only form relationships with other Level 2 routers. Routing information is exchanged between Level 1 routers and other Level 1 routers of the same area, and Level 2 routers only exchange information with other

Level 2 routers. Level 1-2 routers exchange information with both levels and are used to connect the inter area routers with the intra area routers.

In OSPF, areas are delineated on the interface such that an area border router (ABR) is actually in two or more areas at once, effectively creating the borders between areas inside the ABR, whereas in IS-IS area borders are in between routers, designated as Level 2 or Level 1-2. The result is that an IS-IS router is only ever a part of a single area.

IS-IS also does not require Area 0 (Area Zero) to be the backbone area through which all inter-area traffic must pass. The logical view is that OSPF creates something of a spider web or star topology of many areas all attached directly to Area Zero and IS-IS by contrast creates a logical topology of a backbone of Level 2 routers with branches of Level 1-2 and Level 1 routers forming the individual areas.

IS-IS also differs from OSPF in the methods by which it reliably floods topology and topology change information through the network. However, the basic concepts are similar.^[citation needed]

OSPF has a larger set of extensions and optional features specified in the protocol standards. However IS-IS is more easy to expand: its use of [type-length-value](#) (TLV) data allows engineers to implement support for new techniques without redesigning the protocol. For example, in order to support IPv6, the IS-IS protocol was extended to support a few additional TLVs, whereas OSPF required a new protocol draft (OSPFv3). In addition to that, IS-IS is less "chatty" and can scale to support larger networks. Given the same set of resources, IS-IS can support more routers in an area than OSPF. This has contributed to IS-IS as an ISP-scale protocol.^[citation needed]

The TCP/IP implementation, known as "Integrated IS-IS" or "Dual IS-IS", is described in [RFC 1195](#).

Other Uses [Edit](#)

IS-IS is also used as the control plane for [IEEE 802.1aq Shortest Path Bridging](#) (SPB). SPB allows for shortest-path forwarding in an Ethernet mesh network context utilizing multiple equal cost paths. This permits SPB to support large Layer 2 topologies, with fast convergence, and improved use of the mesh topology.^[3] Combined with this is single point provisioning for logical connectivity membership. IS-IS is therefore augmented with a small number of TLVs and sub-TLVs, and supports two Ethernet encapsulating data paths, [802.1ad](#) Provider Bridges and [802.1ah](#) Provider Backbone Bridges. SPB requires no state machine or other substantive changes to IS-IS, and simply requires a new Network Layer Protocol Identifier (NLPID) and set of TLVs. This extension to IS-IS is defined in the [IETF](#) proposed standard [RFC 6329](#).

Related protocols [Edit](#)

- [Fabric Shortest Path First \(FSPF\)](#)
- [IEEE 802.1aq](#) - Shortest Path Bridging (SPB)
- [Transparent Interconnect of Lots of Links \(TRILL\)](#)

References [Edit](#)

1. [^](#) *Gredler, Hannes; Goraiski, Walter (2005). The complete IS-IS routing protocol. Springer. p. 1. ISBN 1-85233-822-9.*
 2. [^](#) <http://books.google.com/books?id=NxladsCKZxMC> Page 80
 3. [^](#) *"IS-IS Extensions Supporting IEEE 802.1aq Shortest Path Bridging". IETF. April 2012.*
- RFC - IS-IS protocol specification (IETF) - Note: this is a copy of DP 10589 (Draft Proposal) and differs in many significant details from the final version of ISO/IEC 10589
 - [RFC 1195](#) - Use of OSI IS-IS for Routing in TCP/IP and Dual Environments

“AGAPE, God’s love...Big thing to understand [is] that **it** is from the ACTION **it** PROMPTS—where we speak of the ‘action model’ of agape love. Agape love is NOT a feeling, **it**’s an action—John 3:16. **It**’s an exercise of the will; a deliberate choice....John 13:34-35...He commands the agape to operate...“He” said, ‘Let **it** be.’” —Audrey Berden

Keeping "it" REEL?

"Jesus had no place to lay His head....Samson laid his head in the lap of Delilah...We're hurting because we have nowhere to lay our head."

—T.D. Jakes

Matthew 8:20,

"And Jesus said **th** unto him, **The** foxes have holes, and **the** birds of the air have nests; but the Son of man hath not where to lay his head."

Luke 9:58,

And Jesus said **d** unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.

Judges 16:18-19,

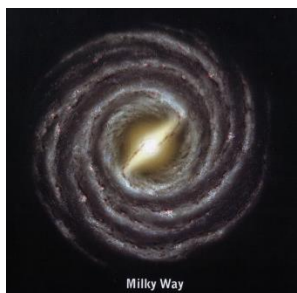
¹⁸ And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand. ¹⁹ **And she made him sleep upon her knees**; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.

[The Apostle Paul laid "his" head on the executioner's block—chop, chop!]

장

Blue = Man
Green = Wood
Red = Blood
Black = "Acts"

징



Milky Way

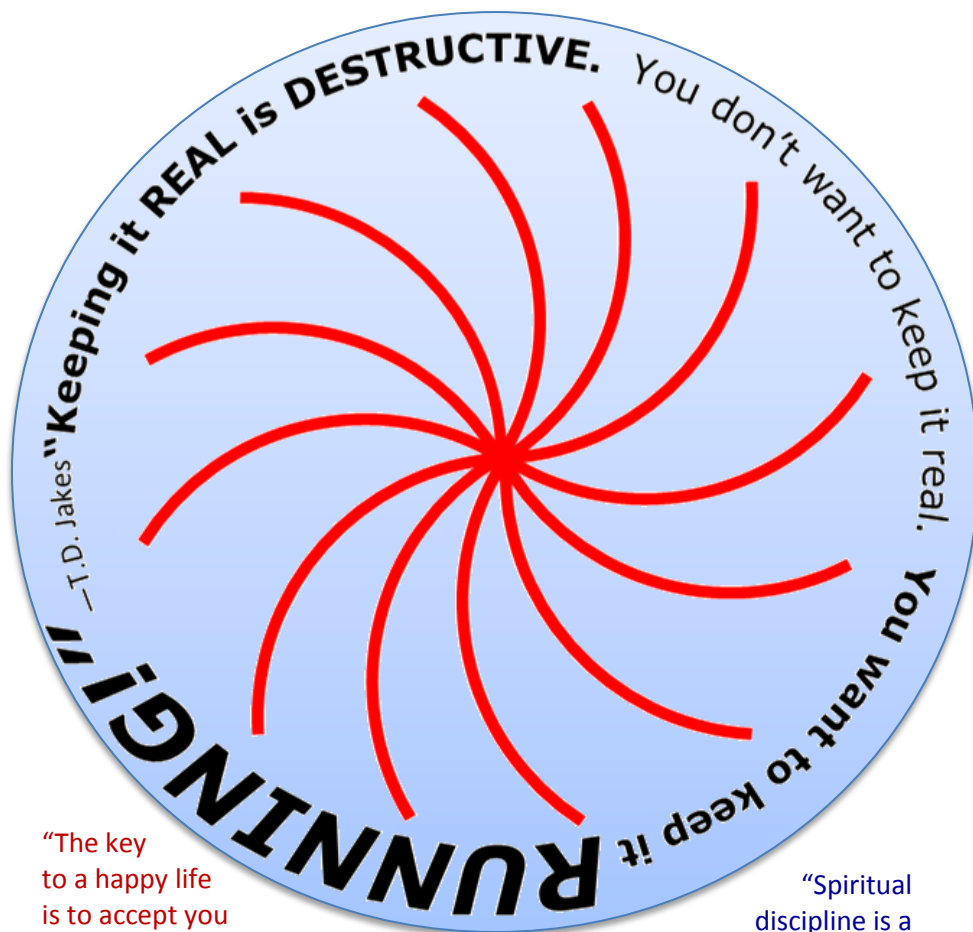
"For bodily exercise profiteth little: but godliness is profitable unto **all** things, having promise of the life that now is, and of that which is to come."

—1 Timothy 4:8



camershy-photography.co.uk

"The key to a happy life is to accept you are **NEVER** "actually" in control." —Jurassic World



"Every 'shall be' of God is LOADED."

—Mother Bridges
[2 Chronicles 32:5]



evike.com

"Spiritual discipline is a godly **THING**."
—Rabbi Kirt Schneider

2 Chronicles 32 (KJV)

- ¹ After these things, and the establishment thereof, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought to win them for himself.
- ² And when Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem,
- ³ He took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city: and they did help him.
- ⁴ So there was gathered much people together, who stopped all the fountains, and the brook that ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water?
- ⁵ Also he strengthened himself, and built up all the wall that was broken, and raised it up to the towers, and another wall without, and repaired Millo in the city of David, and made darts and shields in abundance.
- ⁶ And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and spake comfortably to them, saying,
- ⁷ Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him:
- ⁸ With him is an arm of flesh; but with us is the LORD our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah.
- ⁹ After this did Sennacherib king of Assyria send his servants to Jerusalem, (but he himself laid siege against Lachish, and all his power with him,) unto Hezekiah king of Judah, and unto all Judah that were at Jerusalem, saying,
- ¹⁰ Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide in the siege in Jerusalem?
- ¹¹ Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, The LORD our God shall deliver us out of the hand of the king of Assyria?
- ¹² Hath not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it?
- ¹³ Know ye not what I and my fathers have done unto all the people of other lands? were the gods of the nations of those lands any ways able to deliver their lands out of mine hand?
- ¹⁴ Who was there among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand?
- ¹⁵ Now therefore let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much less shall your God deliver you out of mine hand?
- ¹⁶ And his servants spake yet more against the LORD God, and against his servant Hezekiah.
- ¹⁷ He wrote also letters to rail on the LORD God of Israel, and to speak against him, saying, As the gods of the nations of other lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand.
- ¹⁸ Then they cried with a loud voice in the Jews' speech unto the people of Jerusalem that were on the wall, to affright them, and to trouble them; that they might take the city.
- ¹⁹ And they spake against the God of Jerusalem, as against the gods of the people of the earth, which were the work of the hands of man.
- ²⁰ And for this cause Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven.
- ²¹ And the LORD sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels slew him there with the sword.
- ²² Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all other, and guided them on every side.
- ²³ And many brought gifts unto the LORD to Jerusalem, and presents to Hezekiah king of Judah: so that he was magnified in the sight of all nations from thenceforth.
- ²⁴ In those days Hezekiah was sick to the death, and prayed unto the LORD: and he spake unto him, and he gave him a sign.
- ²⁵ But Hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem.
- ²⁶ Notwithstanding Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the LORD came not upon them in the days of Hezekiah.
- ²⁷ And Hezekiah had exceeding much riches and honour: and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels;
- ²⁸ Storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes ["coats/colts"] for flocks.
- ²⁹ Moreover he provided him cities, and possessions of flocks and herds in abundance: for God had given him substance very much.
- ³⁰ This same Hezekiah also stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works.
- ³¹ Howbeit in the business of the ambassadors of the princes of Babylon, who sent unto him to enquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his heart.
- ³² Now the rest of the acts of Hezekiah, and his goodness, behold, they are written in the vision of Isaiah the prophet, the son of Amoz, and in the book of the kings of Judah and Israel.
- ³³ And Hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him honour at his death. And Manasseh his son reigned in his stead.

The INN "CREASE"

"And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for **them** in the inn."

—Luke 2:7

THE B-"LOCK"-A-GE

"To be no good at something bad is a good thing."

—Seventh Son

2 Corinthians 12:11

"I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing."

Exodus 16:15

"And when the children of Israel saw **it**, they said one to another, **it** is manna: for they wist not what **it** was. And Moses said unto them, This is the bread which the Lord hath given you to eat."

"The greatness of God describes the magnitude of the attributes of His qualities...Greatness depends on the quality of a person's life...It can be taken away...Depends on HUMBLING oneself under the mighty hand of God."

—Audrey Berden [cf. Numbers 14:19]

The BULL-GE

"We have a generation in the ditches of LIFE."

—Christine Caine

Revelation 22:1-2

"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of **it**, and on either side of the river, was **THERE** the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."

Job 33:22-26

²²Yea, his soul draweth near unto the grave, and his life to the destroyers. ²³If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness: ²⁴Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom. ²⁵His flesh shall be fresher than a child's: he shall return to the days of his youth: ²⁶He shall pray unto God, and he will be favourable unto him: and he shall see his face with joy: for he will render unto man his righteousness.

"HOW we 'come' determines our greatness...You never define the greatness of a man by another man...To be a 'minister' is to be a waitress...Put on your apron.....So the greatness of a person is measured by SERVICE to OTHERS and Christ is our example."

—Audrey Berden [cf. Matthew 18:1-4, Philippians 2:5-11]

"Eagle renewing itself is a **VIOLENT process.**"

—Audrey Berden

"We're **copying** God when we give the first fruit."

—Audrey Berden

"**It** is about the greatness of God, not the significance of man. God made man small and the universe big to say something about Himself."

—John Piper

"I'm **BIGGER** than THIS!"
—Father

"You can NEVER EXHAUST 'to know Him'."

—Audrey Berden [Philippians 3:10]

"For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."

—Psalm 16:10 (cf. Acts 2:27, Ps. 103:5

[cf. Eph. 4:23])

"Everyone living on earth will worship **it** except those whose names are written in the Book of Life belonging to the Lamb slaughtered before the world was founded."

—Revelation 13:8 (Complete Jewish Bible)

"And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues."

—Revelation 17:15

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

—1 Corinthians 13:3

Inflation Lows Vex Central Bankers

Central banks in the U.S., Europe and Japan face renewed pressure to keep interest rates low or expand easy-money policies in response to gyrating stock markets, tumbling oil prices and slow growth in China and elsewhere.

*By Tom Fairless
in Frankfurt
and Jon Hilsenrath
in Davos, Switzerland*

In a telling example, European Central Bank President Mario Draghi sent a strong signal Thursday he is prepared to launch additional monetary stimulus in March, a response to persistently low inflation tied to slow growth and falling commodities prices.

“We don’t give up,” Mr. Draghi said at a news conference in Frankfurt. “We are not surrendering in front of these global factors.”

In Japan, calls are increasing for Bank of Japan Gov. Haruhiko Kuroda to launch new stimulus measures as early as next week, with Japan’s economy sputtering and inflation near zero.

“The credibility of BOJ policy will likely take a hit” if the central bank doesn’t act, said Yuichi Kodama, chief economist at Meiji Yasuda Life Insurance. Inaction, he said, could lead investors to believe the central bank has run out of measures that might help.

In the U.S. and U.K., central bank officials are reluctant to overact to volatile stock markets because modest economic growth appears to be on track. Oil price declines are also seen as a sign of booming global supplies, which could help consumers, rather than of weakening domestic demand.

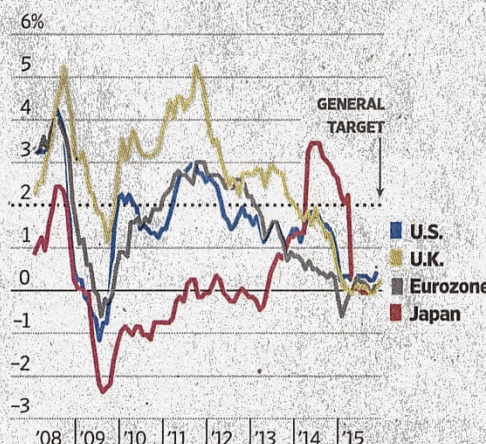
Still, the pace of rate increases in both economies, already projected to be gradual, could slow in the face of downward inflation pressures.

Officials at the U.S. Federal Reserve

Price Squeeze

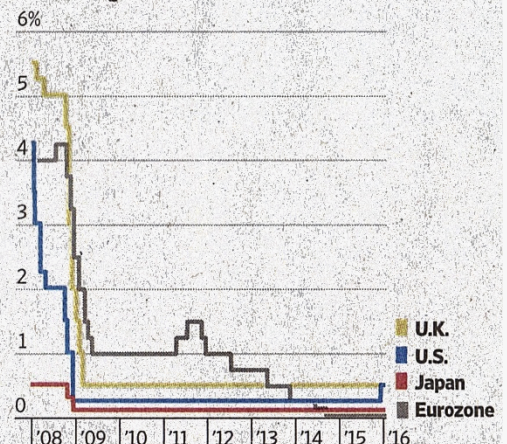
With inflation well below targets, central bankers face heightened calls to keep interest rates low.

Inflation



Note: U.S. rate is 0.25%-0.5% Sources: FactSet; WSJ Market Data Group; CEIC Data

Central bank rates



THE WALL STREET JOURNAL.

have penciled in four rate increases this year, but investors have long doubted the U.S. central bank will follow through and market turbulence could give officials pause. They must weigh low inflation and worrying signs from tumbling stock markets against a job market that is fast improving and potentially taking up economic slack.

Earlier this week, Bank of England Governor Mark Carney said he was in no hurry to raise rates after warning last summer the bank might be in a position to move them up by the turn of this year.

“The answer to the timing question is unknowable,” Mr. Carney said in an interview with The Wall Street Journal, when asked when the U.K. central bank might be at a decision-point on rates.

Like Fed Officials, Mr. Carney is weighing a mixed economic backdrop. Growth, he said, was solid [being “regular” vs. “diarrheic”] and consumer confidence high. However, the decision about a move will depend on the evolving growth outlook and on whether labor costs and core inflation—which excludes food and

energy measures—show signs of picking up. Since August, labor costs and core inflation have undershot the Bank of England’s expectations.

“We’ll see how things evolve,” Mr. Carney said.

Fed officials are preparing for a policy meeting next week, at which they are widely expected to keep short-term rates on hold after lifting them in December.

Central banks across the developed world are trying to reach inflation targets of around 2% despite continued downward pressure on prices. Inflation that gets stuck below those targets could signal underlying economic torpor, which officials don’t want to exacerbate by raising credit costs or coming up short with stimulus.

Mr. Draghi disappointed markets with a smaller-than-expected stimulus just seven weeks ago. On Thursday he said the central bank would “review and possibly reconsider” that package at a meeting on March 10, when the latest growth and inflation forecasts issued by ECB staff economists will be available.

The ECB’s 25-member governing

council was unanimous in underlining its “power, willingness and determination to act” against persistently low inflation, Mr. Draghi said, and that “there are no limits to our action, within our mandate of course.”

“To us, this sounds like virtual pre-announcement of upcoming action,” said Marco Valli, an economist at Uni-Credit in Milan.

Mr. Draghi’s references to March, which is when the ECB meets next on monetary policy, was noteworthy because central bankers typically shy away from setting expectations too high for action at a particular time. It repeats a similar move in October, when Mr. Draghi signaled that the bank was prepared to bolster its stimulus in December—a move that in

the event left markets unimpressed.

Since March last year, the ECB is purchasing about €60 billion (\$68 billion) a month in mostly government bonds using newly created cash in hopes of raising the money supply and boosting lending and spending. The program, known as quantitative easing or QE, is intended to run at least through March 2017.

Officials decided at Thursday’s meeting to leave their main refinancing rate—the rate the ECB charges on regular loans to banks—at a record low of 0.05%, where it has been for more than a year. The rate on overnight deposits remained at minus 0.3%, following a 0.1 percentage point cut in December, meaning the ECB is effectively charging financial institutions to store surplus funds with

the central bank.

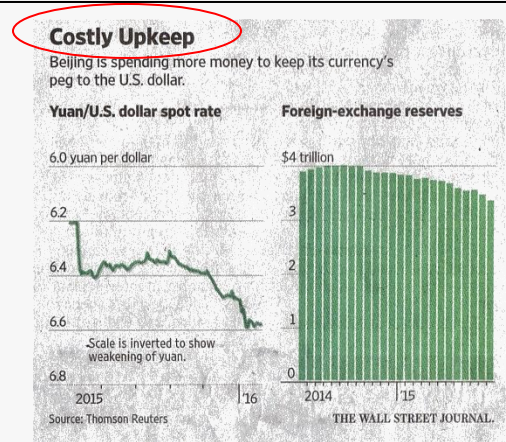
At a feisty news conference, Mr. Draghi defended the bank’s most recent expansion of its stimulus, saying borrowing and lending rates in the euro area had improved as a result of the bank’s policies.

But he said “circumstances have changed” since December, pointing to volatility in emerging markets and a 40% drop in the price of oil since the bank’s last economic projections.

“If oil feeds into other prices, that could generate exactly what we want to avoid, namely a spiraling downward phenomenon” of wages and other prices, Mr. Draghi said.

—Takashi Nakamichi in Tokyo and Todd Buell in Frankfurt contributed to this article.

I saw this graph on the same page as the one on the previous page. It was the graph’s “heading” that caught my attention! The article’s title read:



China Outlines Strategy on Managing Yuan

BY LINGLING WEI
AND JON HILSEN RATH

“It” was painful, but “they” made “it.”

“The greatness of His majesty is the worshipper’s CRY.”
—Audrey Berden

the “RETURN” [cf. Jer. 31:4/ Luke 1:52]

“God is going to open up GATES.” —Malachi Berden

“...go ye out and meet him.” (Matthew 25:6)

THE “stray” [cf. Mark 10:17-34, 1 Kings 13]

“Genuine LOVE interrupts that destructive cycle... [“it”] JUMPS the tracks [i.e. broom].” —Sarah Bowling

“By NATURE, God is GREAT...God’s greatness comes through His actions towards people... humanity...We declare His greatness...”
—Audrey Berden

Cf. Jeremiah 13:33, Mark 16:12, Exodus 19:4, Deuteronomy 32:11, Proverbs 23:5, Isaiah 40:31, Jeremiah 48:40, 49:22, Ezekiel 17:3, 7, Daniel 7:4, Revelation 12:14

Pictures: youtube.com (Animal Wire) raptorresearchfoundation.org onlyfreewallpaper.com realestatedublin.com wall.alphacoders.com

The eaglets have to leave THAT nest [see page 10] “if” the FOX is ever to be free from the hole [i.e. **it** is akin to the slingshot. The eagles equal (=) the hand holding the stone (i.e. fox) in the “stretched” band. There has to be a “RELEASE” of the hand so that the stone “hits” its mark. And, like the story of Goliath, the “hand” of David “FOLLOWS” the stone to acquire the sword of Goliath so that the sword is “exalted” above the neck of its owner and, swiftly, brought “down” so that the “head” is raised above **all for all** to “see.”]

The following **excerpt** is from a rather “long” article, from the “front” page of the “same” edition of The Wall Street Journal (Jan. 22, 2016).

BLACKSTONE GAINS FROM BIG BANKS’ PAIN

CEO Schwarzman, free from heavy regulation, buys assets others abandon

By RYAN DEZEMBER

NEW YORK—In August, a Blackstone Group LP deal-making team gathered one day at 2:30 p.m. in a conference room overlooking Park Avenue to clink beers and celebrate the anniversary of the moment Blackstone signed papers to purchase its business.

The team, which buys stakes in private-equity funds, was acquired from Credit Suisse Group AG in 2013 following European banking rules that were implemented after the global market meltdown. Those rules, the bank said at the time, made it cumbersome to own the business and prompted it to hang a for-sale sign on it.

Those constraints don’t apply to Blackstone, the world’s largest private-equity firm. Led by billionaire Stephen Schwarzman, Blackstone has capitalized on that freedom from heavy regulation, snapping up assets—like the Credit Suisse group—cast off by some banks and entering businesses others are abandoning.

The former Credit Suisse team now manages about \$17 billion, nearly twice what it did when Blackstone bought it. “We took the shackles off,” said Blackstone President Hamilton “Tony” James, “and it exploded.”

Other private-equity firms, too, have entered the breach [cf. Eze. 22:30]. Such firms, which draw investments from institutions such as pensions, traditionally focused on debt-fueled corporate buyouts. Now they are spreading into new corners of finance from which banks have retreated.

For Blackstone, capitalizing on the crisis has helped bolster its presence on Wall Street and beyond. It says it manages money for roughly half of U.S. pensioners. Its \$334 billion is nearly four times what it managed at its 2007 initial public offering, and it continues to pull ahead of its main rivals in assets.

Businesses Blackstone acquired or launched since its IPO, on the eve of the crisis, account for about half of the assets it manages, it says. They include newer real-estate and corporate-lending funds, as well as businesses acquired

from banks.

Blackstone “didn’t create the financial crisis and the regulatory pressure on the banks,” said Devin Ryan, an analyst at JMP Group LLC, “but they’ve been at the forefront of taking advantage of it.”

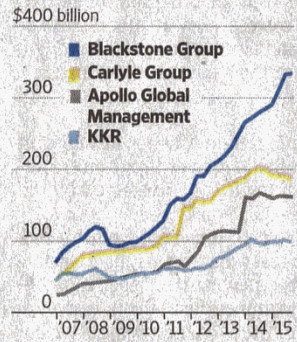
As markets tumble again, Mr. Schwarzman sees fresh opportunity for Blackstone. “When we see people panic or become very emotional we try to take a very objective look at things,” he said in a phone interview from this week’s World Economic Forum in Davos, Switzerland. “It’s much better to be active as long as you’re not going into a financial economic collapse, which we don’t think we are.”

Capitalizing on turmoil has been a Schwarzman hallmark over Blackstone’s 30 years. That is partly due to a private-equity model that locks up investor cash, typically for about 10 years, letting Blackstone ride investments through rough patches and providing cash to spend when others are selling. Blackstone currently has about \$85 billion at its disposal.

Our awareness that we are in a parable “altars” ITs course. [cf. 2 Samuel 18:19-33]

Running Ahead

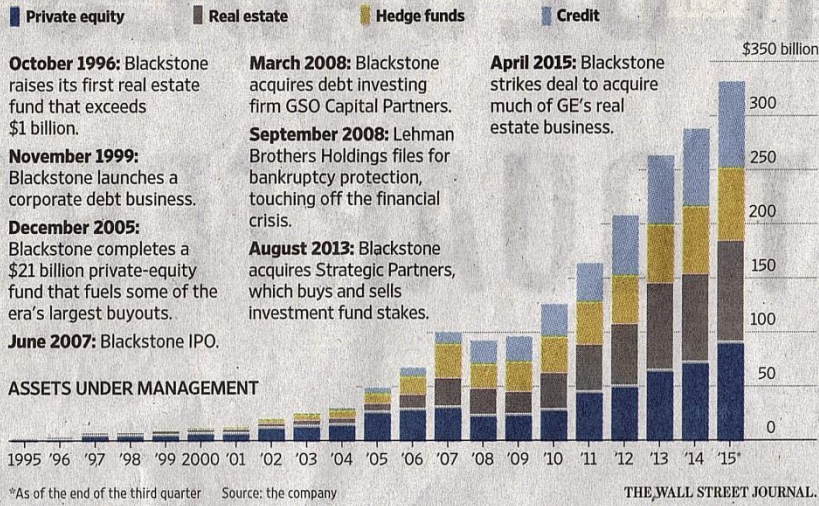
Blackstone Group has distanced itself from rivals since the financial crisis, adding more assets under management.



Sources: S&P Capital IQ; the companies
THE WALL STREET JOURNAL.

Blackstone Rising

Blackstone Group CEO Stephen Schwarzman, in building the world’s largest private-equity firm, often capitalized on economic turmoil to buy into out-of-favor businesses and shifted the firm’s mix of assets under management over the years.



The **excerpt** below is a “neighboring” article also on the front page of the January 22, 2016 edition of The Wall Street Journal:



Original Dare stone

A Small College Dares To Reopen a Stone Cold Case

* * *
Rock once linked to lost colony of Roanoke gets new shot at making history

By CAMERON McWHIRTER

GAINSVILLE, Ga.—A small school nestled here in the foot-hills of the Blue Ridge Mountains has for decades been vexed by a pile of rocks.

Brenau University is the chagrined owner of 46 inscribed stones that purported to recount the history of the lost colony of Roanoke—an enduring American mystery. A magazine exposé long ago discredited the stones as fakes.

Now, after years of interest from history buffs and conspiracy theorists, the school wants to see if one of the inscribed rocks might actually be authentic. That 21-pound quartz specimen, which sits in the office of Brenau University’s president, bears tiny archaic writing and was once considered a tremendous archaeological find.

On one side a chiseled cross accompanies the sad announcement of the deaths of Virginia Dare, the

first child born to English settlers in North America, and Virginia’s father. The other side carries an inscription explaining that Native Americans attacked the colonists, killing “al save seaven.” The slaughter caused “much misarie,” according to the account, signed “EWD” for Eleanor White Dare, Virginia’s mother.

For 75 years, mainstream historians have regarded all the so-called Dare Stones as spurious.

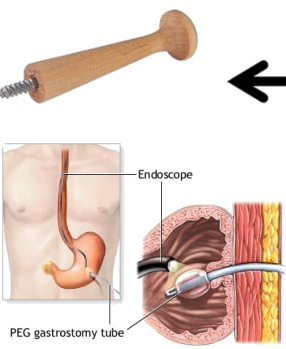
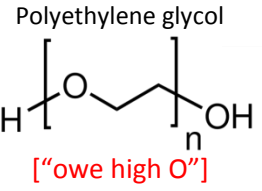
"Green [equals] Increase, Renewal, Restoration.Restoration...means to bring **new flesh** in a wounded area...'in THAT place'. Your pain is going to give birth to your prosperity...When God speaks of restoration, He speaks of the **WHOLE MAN.**"
 —Audrey Berden
 [cf. Jer. 30:17/Isa. 61:7]

"We can walk with God until we are no longer ourselves."
 —Audrey Berden



"So remember: A little bit of kindness can make a BIG difference."
 —Mekenna Buce

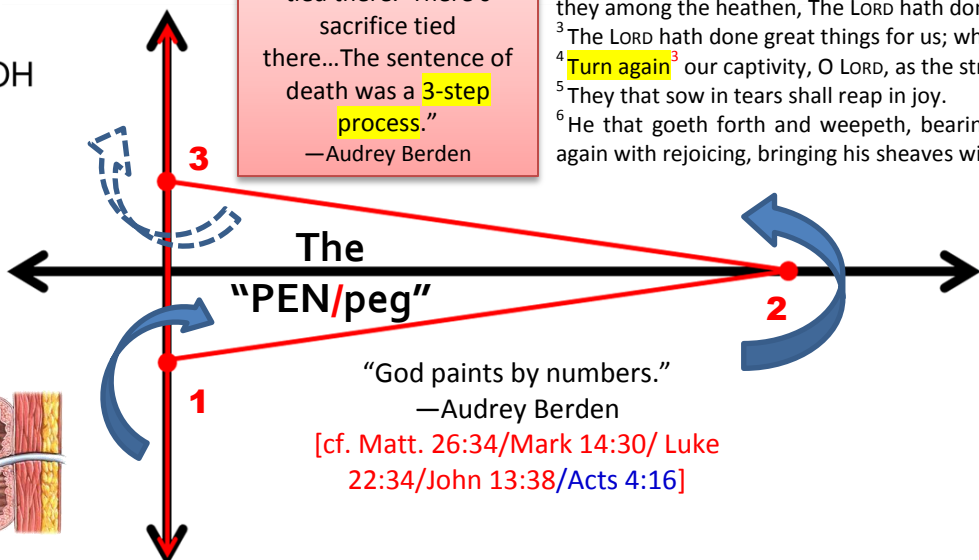
Shofar (short)—pts.edu
 Shofar (long)—shofarworld.net
 Sperm—dreamstime.com
 Green balloon—depositphotos.com
 Lips—polyvore.com
 Fingerprint—thefullwiki.org
 Chemical formula—mpbio.com
 Wooden peg—rockler.com
 Body illustration—makatimed.net.ph



"Saint Valentine [the story] ...There's cruelty tied there. There's sacrifice tied there...The sentence of death was a **3-step process.**"
 —Audrey Berden

PSALMS 126

- When the LORD **turned again**² the captivity of Zion, we were like them that dream.
- Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The LORD hath done great things for them.
- The LORD hath done great things for us; whereof we are glad.
- Turn again**³ our captivity, O LORD, as the streams in the south.
- They that sow in tears shall reap in joy.
- He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.



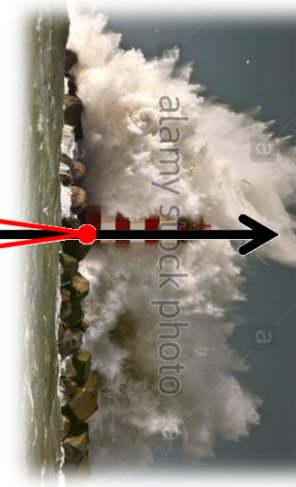
"God paints by numbers."
 —Audrey Berden
 [cf. Matt. 26:34/Mark 14:30/ Luke 22:34/John 13:38/Acts 4:16]



"LOVE is the BOWL that holds the fruit. LOVE is the FOUNDATION."
 —Audrey Berden

LOVE is meant to be a "cup [that] RUNNETH OVER!"
 [cf. Psalm 23]

"You don't know that you're drowning until you need to take a breath."
 —Tuleatha Pride



"The CHURCH is symbolic of an ark."
 —a preacher

MATTHEW 12:33-37

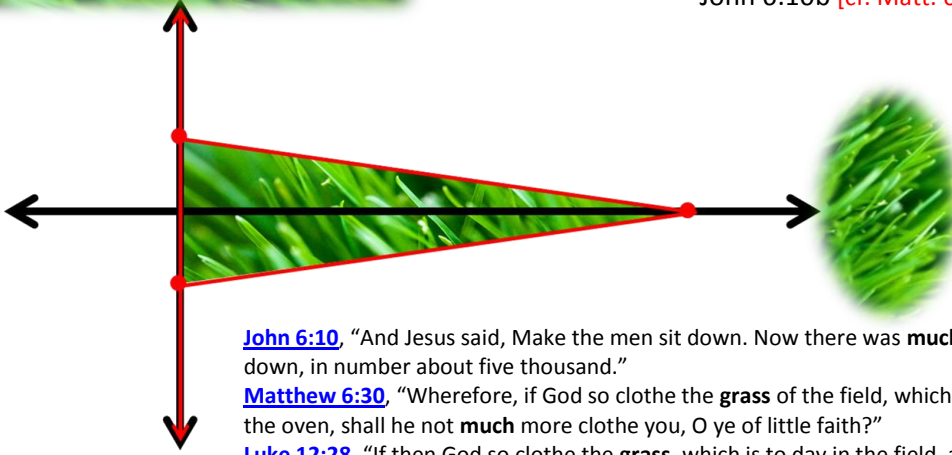
³³ Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.
³⁴ O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.
³⁵ A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.
³⁶ But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgement.
³⁷ For by thy words thou shalt be justified, and by thy words thou shalt be condemned.



“**Now** there was **much** GRASS in the place.”

—John 6:10b [cf. Matt. 6:30/Luke 12:28]

Grass: flickr.com



“I believe in mixing the old with the new...[God says,] I am the same, but **YOU CHANGE.**”

—Audrey Berden

John 6:10, “And Jesus said, Make the men sit down. Now there was **much grass** in the place. So the men sat down, in number about five thousand.”

Matthew 6:30, “Wherefore, if God so clothe the **grass** of the field, which to day is, and to morrow is cast into the oven, shall he not **much** more clothe you, O ye of little faith?”

Luke 12:28, “If then God so clothe the **grass**, which is to day in the field, and to morrow is cast into the oven; how **much** more will he clothe you, O ye of little faith?”

“If God asks a question, He ain’t lookin’ for an answer.”
—Audrey Berden

“God wants to overwhelm us with **GOODNESS.**”
—Audrey Berden

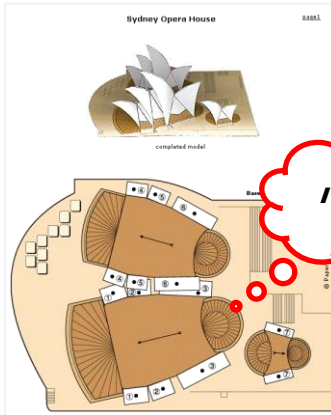


“Church” *without* walls



THE “NESS”

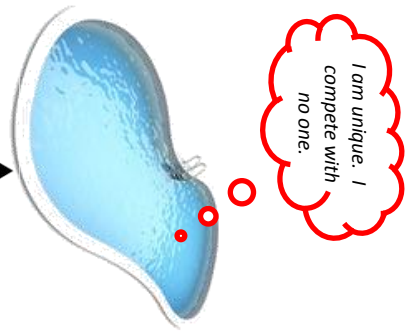
Oh, oh, FIX ME



Sydney Opera House

IT ain’t OVER till I sing.

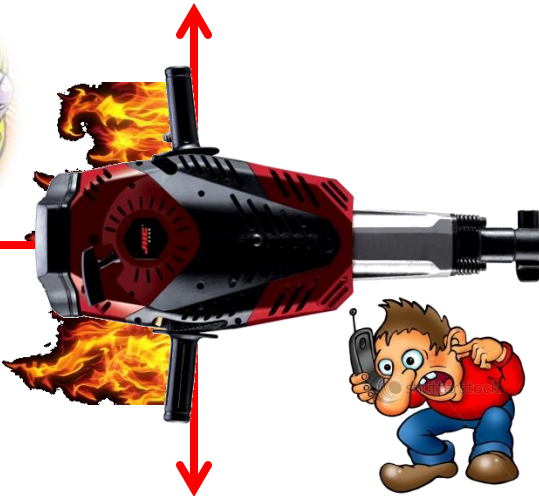
Images:
Ocean—theenergycollective.com
Ocean water edge—heart.co.uk
Pothole—thetimes.co.uk
Olympic pool—swimmingworldmagazine.com
Pool—canstockphoto.com
Sydney Opera House, Australia



I am unique. I compete with no one.

“I am as silent as the grave.”
—Sense & Sensibility

ONLY the BEST will PASS.



cf. Book of Nehemiah & “walls”



FIRE in the HOLE!

Images:
Shocked woman on phone—fotosearch.com
Jackhammer—jhc-tools.com
Stone wall—surecast-west.com
Man on phone—shutterstock.com
“Fire Eye” by Jenna Driscoll

“Then said Jesus, Father, forgive them; for they know not what they do.”

—Luke 23:34 [cf. Num. 15:28, Ps. 73:22, 1 Tim. 1:13, Heb. 5:2, Rom. 10:3, Acts 4:13]

Proverbs 29

- ¹ He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy.
- ² When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn.
- ³ Whoso loveth wisdom rejoiceth **his father**: but he that keepeth company with harlots spendeth his substance.
- ⁴ The king by judgment establisheth the land: but he that receiveth gifts overthroweth **it**.
- ⁵ A man that flattereth his neighbour spreadeth a net for his feet.
- ⁶ In the transgression of an evil man there is a snare: but the righteous doth sing and rejoice.
- ⁷ The righteous considereth the cause of the poor: but the wicked regardeth not to know **it**.
- ⁸ Scornful men bring a city into a snare: but wise men turn away wrath.
- ⁹ If a wise man contendeth with a foolish man, whether he rage or laugh, there is no rest.
- ¹⁰ The bloodthirsty hate the upright: but the just seek his soul.
- ¹¹ A fool uttereth all his mind: but a wise man keepeth **it** in till afterwards.
- ¹² If a ruler hearken to lies, all his servants are wicked.
- ¹³ The poor and the deceitful man meet together: the LORD lighteneth both their eyes.
- ¹⁴ The king that faithfully judgeth the poor, his throne shall be established for ever.
- ¹⁵ The rod and reproof give wisdom: but a child left to himself bringeth **his mother** to shame. [cf. Isaiah 45:10]
- ¹⁶ When the wicked are multiplied, transgression increaseth: but the righteous shall see their fall.
- ¹⁷ Correct thy son, and he shall give thee **rest**; yea, he shall give **delight** unto thy soul.
- ¹⁸ Where there is no vision, the people perish: but he that keepeth the law, happy is he.
- ¹⁹ A servant will not be corrected by words: for though he understand he will not answer [cf. Galatians 4:1].
- ²⁰ Seest thou a man that is hasty in his words? there is more hope of a fool than of him.
- ²¹ He that delicately bringeth up his servant from a child shall have him become his son **at the length**.
- ²² An angry man stirreth up strife, and a furious man aboundeth in transgression.
- ²³ A man's pride shall bring him low: but honour shall uphold the humble in spirit.
- ²⁴ Whoso is partner with a thief hateth his own soul: he heareth cursing, and bewrayeth **it** not.
- ²⁵ The fear of man bringeth a snare: but whoso putteth his trust in the LORD shall be safe.
- ²⁶ Many seek the ruler's favour; but every man's judgment cometh from the LORD.
- ²⁷ An unjust man is an abomination to the just: and he that is **upright** in the way is abomination to the wicked.

["GRACE" is bending in favor towards the "UN"-deSERVING!]

Cf. Mal. 3:1-6/ Isa. 59:1/ Mark 9:49
(Matt. 5:13 [2 Cor. 12:11])/ 1 Cor.
3:15/Jer. 23:29/Acts 11:9
[Matt. 19:25/Mark 10:26/Luke
18:26/ Mark 10:21, "Then Jesus
beholding him loved him..."/1 Pet.
4:8, Prov. 10:12, 17:9, 25:4 (cf.
Rom. 9/ 2 Tim. 2:20/ 1 Pet. 3:7/ 1
Thess. 4:4/ Acts 11), Ps. 119:119
(cf. Matt. 1:19), Prov. 26:23, Isa.
1:22, 25, Eze. 22:18-19]

**"Love is a
deliberate
choice."**

—Audrey Berden

**Love "them"
to [-wards]
wholeness!**

"O that Ishmael might LIVE before thee!"

—Genesis 17:18

[cf. Numbers 14:19, 1 Corinthians 3:15, Jeremiah 23:29, John 3:16, Psalm 23:3, Psalm 103:5, Isaiah 41:1, 40:31]

Psalm 139:1-12

- ¹ O lord, thou hast searched me, and known me. ² Thou knowest my downsitting and mine uprising [cf. Psalm 1:1, Ezekiel 28], thou understandest my thought afar off. ³ Thou compassest my path and my lying down, and art acquainted with all my ways.
- ⁴ For there is not a word in my tongue, but, lo, O LORD, thou knowest it altogether. ⁵ Thou hast beset me behind and before, and laid thine hand upon me. ⁶ Such knowledge is too wonderful for me; it is high, I cannot attain unto it. ⁷ Whither shall I go from thy spirit? or whither shall I flee from thy presence? ⁸ If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. ⁹ If I take the wings of the morning, and dwell in the uttermost parts of the sea; ¹⁰ Even there shall thy hand lead me, and thy right hand shall hold me. ¹¹ If I say, Surely the darkness shall cover me; even the night shall be light about me.
- ¹² Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.

Psalm 16

- ¹ Preserve me, O God: for in thee do I put my trust. ² O my soul, thou hast said unto the LORD, Thou art my Lord: my goodness extendeth not to thee; ³ But to the saints that are **in** the earth, and to the excellent, in whom is all my delight. ⁴ Their sorrows shall be multiplied that hasten after another god: their drink offerings of blood will I not offer, nor take up their names into my lips. ⁵ The LORD is the portion of mine inheritance and of my cup: thou maintainest my lot. ⁶ The lines are fallen unto me in pleasant places; yea, I have a goodly heritage. ⁷ I will bless the LORD, who hath given me counsel: my reins also instruct me in the night seasons. ⁸ I have set the LORD always before me: because he is at my right hand, I shall not be moved. ⁹ Therefore my heart is glad, and my glory rejoiceth: **my flesh also shall rest in hope**. ¹⁰ For thou wilt **NOT** leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. ¹¹ Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.

"GENUINE LOVE interrupts that destructive cycle..."

Love looks **BEYOND** the fault."

—Sarah Bowling/Audrey Berden

"To love someone is to see him as God intended him."
—Fyodor Dostoevsky

Cf. Daniel 4

Buried = NIGHT (Ps. 134:1)
"OUT-side" = DAY

Someone once said that the "love" of America was to "see" great men FALL!
[cf. John 12:32]

- Images:
 Tree—hdwallpapersnew.net
 Mustard seed—dreamstime.com
 Soil—earthregenerative.org
 Bean seedling/sprout—123rf.com
 Elephants charging—pinterest.com
 Elephants walking—ecologyedu.com
 Trunk—yabdesign.com
 Elephant cartoon—new-congress-site.mission-net.org
 Elephant—mymindonpaper.wordpress.com
 Necktie w/ noose print—zazzle.com
 Sperm—dreamstime.com
 Sperm whale—fossilsforkids.com
 Spear—discoverthemiddleleagues.com

John 13:34-35, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. **By THIS** shall all men know that ye are my disciples, **if** ye have love one to another."

"CHURCH" without walls!

KING

LOVE LIFTED ME

The RECEIPT of GIFTS

KING

"The heart has four chambers....Love, Foundation, Healing, and Restoration."
—Tuleatha Pride

♪ Is your heart on the altar ♪



"...For out of **it** are the issues of life."
—Proverbs 4:23

FRIENDS

STRANGERS

STRANGERS

INNER MEs

ENEMY

[cf. Isaiah 1:18a, Numbers 14:19, Luke 24:13-53]

An enemy is simply a 'friend' you haven't made yet.

"Just because you can't see **IT**, doesn't mean **it** isn't there."
—techmalak.com



♪ If I [be-]hold my peace, let the Lord fight my battle,
Victory, victory shall be mine ♪ [cf. "hold it"]

"WORDS COST!...[But,] Words **CAN INVEST** rather than *take away*."
—Robert Morris

Genesis 41:55, "...and Pharaoh said unto all the Egyptians, Go unto Joseph;
what he saith to you, do." [cf. John 2:1-11, 4:46/2 Kings 18:4]

Genesis 39:1-6, 20-23,

¹ And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither.

² And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.

³ And his master saw that the LORD was with him, and that the LORD made all that he did to prosper in his hand.

⁴ And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand.

⁵ And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field.

⁶ And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was a goodly person, and well favoured.

....

²⁰ And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison.

²¹ But the Lord was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison.

²² And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, **he was the doer of it.**

²³ The keeper of the prison looked not to any thing that was under his hand; because the Lord was with him, and that which he did, the Lord made **it** to prosper.

Genesis 41:38-44

³⁸ And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is?

³⁹ And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art:

⁴⁰ Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

⁴¹ And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

⁴² And Pharaoh took off his ring from his hand, and put **it** upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck;

⁴³ And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt.

⁴⁴ And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

Genesis 45:7-8

⁷ And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

⁸ So now **it** was not you ["U"] that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

♪
I have left the battle lines / There's a hope that lies in front of me / I've discovered who I am / And I found "I" was the enemy
♪

