

# [MAKING] “L-O-V-E”—

## an “A.C.T.” [“axe”] or a “W-O-R-D”

[cf. Isaiah 28:21]

[cf. John 1:1-5—“Sometimes you just want God to talk.” —Audrey Berden]

“In the beginning was LOVE, and LOVE was with God, and LOVE was God. The same (LOVE) was in the beginning with God. All things were made by LOVE; and without LOVE was not any thing made that was made. In LOVE was LIFE; and the LIFE was the light of men. And the light (of LOVE) shineth in darkness; and the darkness comprehended **it** not.”—John 1:1-5 (as I heard Creflo Dollar once say **it!**)

### 2 Kings 6:1-7 (KJV)

<sup>1</sup> And the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us. <sup>2</sup> Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye. <sup>3</sup> And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go. <sup>4</sup> So he went with them. And when they came to Jordan, they cut down wood. <sup>5</sup> But as one was felling a beam, the **axe head** fell into the water: and he cried, and said, Alas, master! for **it** was borrowed. <sup>6</sup> And the man of God said, Where fell **IT**? And he shewed him the place. And he cut down a stick, and cast **it** in thither; and the iron did swim. <sup>7</sup> Therefore said he, Take **IT** up to thee. And he put out his hand, and took **it/IT**.

“Two people may be at the same spot in manners and behaviour, and yet one may be getting better, and the other worse, which is the greatest of differences that could possibly exist between them.”

—George MacDonald

Daniel 2:45, “Forasmuch as thou sawest that the stone was cut out of the mountain **without hands**, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath **made** known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.”

Mark 14:58, “We heard him say, I will destroy this temple that is **made with hands**, and within three days I will build another **made without hands**.”

Colossians 2:11, “In whom also ye are circumcised with the circumcision **made without hands**, in putting off the body of the sins of the flesh by the circumcision of Christ:”

Revelation 3:12, “Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is **new Jerusalem**, which cometh down out of heaven from my God: and I will write upon him my **new name**.”

Revelation 21:2, “And I John saw the holy city, **new Jerusalem**, coming down from God out of heaven, prepared as a bride adorned for her husband.”

John 13:34, “A **new commandment** I give unto you, That ye love one another; **as** I have loved you, that ye also love one another.”

[cf. 1 John 2:7-8, 2 John 1:5, Ephesians 2:15]

### Isaiah 62 (KJV)

<sup>1</sup> For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. <sup>2</sup> And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a **new name**, which the mouth of the LORD shall name. <sup>3</sup> Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God. <sup>4</sup> Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married. <sup>5</sup> For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee. <sup>6</sup> I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence, <sup>7</sup> And give him no rest, till he establish, and till he make Jerusalem a praise in the earth. <sup>8</sup> The LORD hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured: <sup>9</sup> But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness. <sup>10</sup> Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. <sup>11</sup> Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. <sup>12</sup> And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.

Isaiah 66:22, “For as the **new heavens** and the **new earth**, which I will make, shall remain before me, saith the Lord, so shall your seed and your **name** remain.”

Mark 16:17, “And these signs shall follow them that believe; In **my name** shall they cast out devils; they shall speak with **new tongues**;”

Revelation 2:17, “He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a **new name** written, which no man knoweth saving he that receiveth it.”

Revelation 3:12, “Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the **name** of my God, and the **name** of the city of my God, which is **new Jerusalem**, which cometh down out of heaven from my God: and I will write upon him **my new name**.”

# The "PryMe"—An-Merry-Dye

("Prime"—cf. Isaiah 38:10 (EXB, NIV), Job 29:4 (NIV), 1 Samuel 2:33 (NIV)) (Meri-di-an—cf. "middle" (KJV))

## [[g]Rape of Human "Kind NESS"]

[cf. 2 Samuel 13 (Genesis 34)]

"I'm NOT gonna let you diminish my shine..."

God's got enough for everybody."  
—Audrey Berden [cf. Rev. 3:18a, Matt. 25]

"Behold, I make  
"wen agnint lls  
—Revelation 21:1

"He stands between the candlesticks...He can blow your  
lights out."—Audrey Berden [cf. Rev. 2:1, Eze. 28, Jam. 4:14]

"Everybody who's good  
TO you isn't necessarily  
good FOR you."  
—Steven Furtick  
[cf. Gen. 25:29-34,  
Gen. 27]

"The two most powerful  
warriors are *patience* and  
*tiMe*."—Leo Tolstoy  
[cf. Genesis 25:20-34, 27:1-41,  
(Gen. 32-33)]

### SELF-SATISFIED

Amen,

"JACOB"

"ESAU"

"true"

"faithful"

"Able"

"Cane"

"Rachel," "WISDOM," "Benjamin"  
"Mary," "Jesus"

"Leah," "LAW," "Benoni"  
"Martha," "Lazarus"

WISDOM measures LEVEL of Maturity

LAW  
measures  
LENGTH  
of  
Existence

### SIGNIFICANCE

"Week" people "run."  
"It" takes strength  
to "stand" and  
"endure" hard-  
ship! [cf. Dan. 11  
"significance" (NLT),  
"run" (Levi. 15  
[cf. Gen. 48:6]), 2  
Timothy 2:3, "flee"  
(i.e. Gen. 19:20),  
Acts 4:10-12,  
Eph. 6:10-14]

"Middle-school is  
where they hand you  
your ["SELF"  
measuring] stick.  
...Spend your life  
measuring what's  
immeasurable."

—Steven Furtick [from sermon,  
"Measuring More"  
cf. Ephesians 3:16-21]

"Anytime you tie your happiness to another person's  
appraisal of you, you'll never be happy...Maidens and  
mandrakes, all representing our attempts to control  
our future which ultimately only God can steer...  
All this stuff that Rachel was doing, to try to  
achieve, was eclipsed in ONE moment  
when God remembered her."  
—Steven Furtick [from his sermon  
"Sister Wives (Unexpected Blessings)"  
(cf. story of Rachel and Leah—Gen. 29-30)]

"God selects what man rejects...  
Until He is enough for you,  
**it** will never be either."  
—Steven Furtick [from his sermon  
"Sister Wives (Unexpected Blessings)"]

"Isaac Newton had his  
apple. But it took you  
falling into my life to make  
me see the world anew.  
Even I became new.  
And how we see ourselves  
changes how we see  
the world.  
Even from space."  
—Numb3rs: "Killer Chat"

### SUCCESS

"And Caleb  
stilled the people  
before Moses,  
and said, Let us  
go up at once,  
and possess it;  
for we are well  
able to overcome  
**it**."—Numbers 13:30  
(cf. Joshua 1:8)

God cursed ground, Cain offered  
fruit of ground = "accursed thing"  
Abel slew lambs ("firstlings"), Cain slew  
Abel [Genesis 4 (cf. Ex. 21:23, Levi.  
17:11, 24:19-21, Num. 35, Deut. 19:21,  
Josh 2:14, Ruth 4:15, 2 Sam. 24:24,  
Matt. 5:38-48, John 6:53, Gal. 6:7)]  
"The first reduced, the second  
redeemed."—T. D. Jakes

### SELF-INDULGENT

"He that overcomes, I  
will give a POSITION."  
—Audrey Berden

speaking of  
Rev. 3:12, 21  
["Get in the  
BIRTH POSITION"  
—T. D. Jakes  
1 Kings 18:41-46]

### SELF-DECEIVED

"Spiritual  
deception so  
deep that they  
were blind to  
the truth."  
—Audrey Berden  
[Isaiah 42:19-20 (NLT)]

"...refuse to  
act on **it**."  
[cf. Luke 5:5, Jer. 6:16]

### SELF-DESTRUCTIVE

[Rev. 3:14-22, 2 Chron. 24:5 (NIV),  
Isa. 43:13 (NIV)]

"When you get to  
SIGNIFICANCE, you have to  
go back to SURVIVAL  
willingly."—André Olivier  
[cf. Psalm 126 [cf. Hosea 13:5 (NASB)/Psalm  
68:9 (WEB)/Isaiah 58:11/Micah 1:4]]

### SURVIVAL

"The door is symbolic of being alert."—Audrey Berden  
("Get on your Mark...set...GO!")  
[cf. "mark" (i.e. Job 7:20, 16:12), Habakkuk 2:1,  
Jeremiah 1:12, Ezekiel 28:21, Mark 16:15, John  
2:5 (cf. Isaiah 28:21)]

"Immerse beyond  
yourself and you will  
redefine yourself."  
—T.D. Jakes  
[cf. Matthew 3:11-16/ Mark 1:8]

# “Sir, Vive ALL!”

[in the Art of WAR (2 Corinthians 5:14, Deut. 20:19 [Deut. 30:20, 32:47])]

“If you don’t know what you have, anyone can take **it** from you.” —Tuleatha Pride  
[cf. Genesis 3]

1 Samuel 28:1, “And **it** came to pass in those days, that the Philistines gathered their armies together for **warfare**, to fight with Israel. And Achish said unto David, Know thou assuredly, that thou shalt go out with me to battle, thou and thy men.”

Isaiah 40:2, “Speak ye comfortably to Jerusalem, and cry unto her, that her **warfare** is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand “**double**” for all her sins.”

1 Corinthians 9:7, “Who **goeth warfare** any time **at his own charges**? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?”

2 Corinthians 10:4, “(For the weapons of our **warfare** are not carnal, but mighty through God to the pulling down of strong holds;)”

1 Timothy 1:18, “**This charge I commit unto thee**, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good **warfare**,”

Psalm 85:1-7, <sup>1</sup>Lord, thou hast been favourable unto thy land: thou hast brought back the captivity of Jacob. <sup>2</sup>Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Selah. <sup>3</sup>Thou hast taken away all thy wrath: thou hast **turned thyself** from the fierceness of thine anger. <sup>4</sup>**Turn us**, O God of our salvation, and cause thine anger toward us to cease. <sup>5</sup>Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations? <sup>6</sup>Wilt thou not revive us again: that thy people may rejoice in thee? <sup>7</sup>Shew us thy mercy, O LORD, and grant us thy salvation.

## LOG “a” Rhythm vs. All “go(I)” Rhythm

March 7, 2016 6:00 a.m.

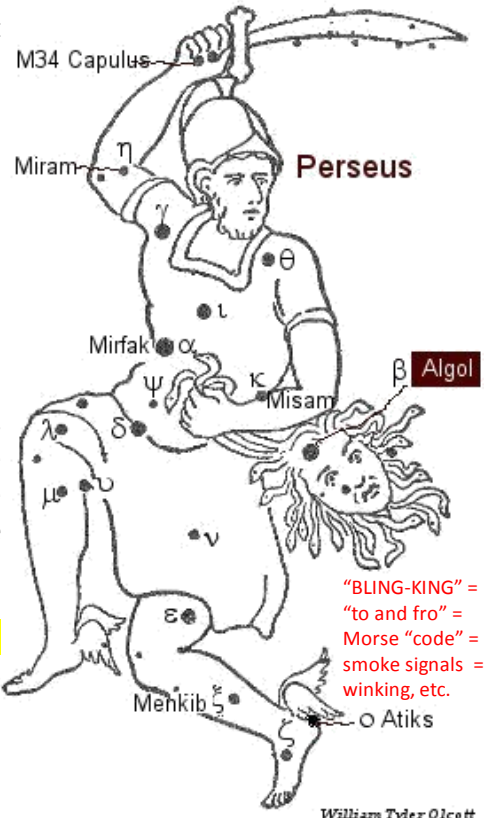
Yesterday, I heard a message by Hill Harper. He was speaking at the commencement program at The Potter’s House in Dallas, Texas for those enrolled in the T.O.R.I. [Texas Offenders Reentry Initiative] program offered through the Potter’s House ministry. This morning I awoke with these thoughts:

“If you’re set free you can be [re-]captured.”  
—Audrey Berden

1. KNOW the “who” that is “you”—NOT what others want “you” to be. [cf. John 8:12-29]
2. Be TRUE to that “who” that is “you”—NOT merely the reflection of someone else. [cf. 2 Timothy 2:10-14]
3. Ex-**press** yourself AND **enable** others to do the “same.” [cf. Luke 6:31, Prov. 29:18, Isaiah 29]
  - a. ALWAYS “look” BEFORE you “leap”—i.e. SEE where you’re going—i.e. HAVE A VISION of the FUTURE you desire...and plan accordingly!

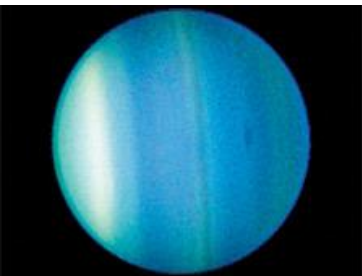
“This word, REASON, to me simply means having a blueprint or a plan...If it’s not specifically applied with an overall plan, then it’s just what I call shotgun energy. It’s just all over the place...and you get frustrated...It’s just like you’re flapping your wings and nothing’s happening...We are each the architect of our lives...Please, graduates, make a plan. Make a one week plan, a one month plan, a twelve month plan. Write it in pencil or do **it** on your phone or a computer and **modify the plan as new information comes in...**”—Hill Harper

4. ALWAYS Remember: “YOU” were born with PURPOSE. “YOUR” LIFE MATTERS! [cf. “purpose” (i.e. Rom. 8:28) (KJV & NTL)]



“BLING-KING” = “to and fro” = Morse “code” = smoke signals = winking, etc.

William Tyler Olcott



[cf. John 11:39, 20:1, Mark 16:3-4, Luke 24:2, Levi. 14:43, Isaiah 27:9]



“It’s a beehive barrel race!”  
drawception.com

“Pastor/Leader is called an ANGEL.”  
—Audrey Berden

“We are looking for the highest and best life—Seek Wisdom!”

—Dr. Cynthia James (tweet)

# The “Baby-Loan”

“Babylon”—cf. Revelation 17 & OT

## [Mixing “it” UP—the “Bound”-“ti”]

[THE “bounce-D”—cf. Acts 17:26, Isaiah 22:18-25, Psalm 114, 139:2]

Proverbs 19:17, “He that hath pity upon the poor **lendeth** unto the Lord; and that which he hath given will he pay him again.”  
Deuteronomy 15:2, “And this is the manner of the release: Every creditor that **lendeth** ought unto his neighbour shall release it; he shall not exact it of his neighbour, or of his brother; because it is called the Lord's release.”  
Psalm 37:26, “He is ever merciful, and **lendeth**; and his seed is blessed.”  
Psalm 112:5, “A good man sheweth favour, and **lendeth**: he will guide his affairs with discretion.”  
Proverbs 19:17, “He that hath pity upon the poor **lendeth** unto the Lord; and that which he hath given will he pay him again.”

### March 3, 2016

Today is my father's 84<sup>th</sup> birthday. As I was listening to a preacher teach on the above verse (Proverbs 19:17), I thought of my own father and what “it” truly means to “love” someone UNCONDITIONALLY.

When I gave my “heavenly” Father my heart, I gave “it” as a GIFT that didn't have to be “re-paid.” What does that even mean—expecting to be “repaid” for “giving” your “love” to someone as though the “gift” was really a “LOAN”? Is THAT what we humans do with one another? We “loan” our love expecting to be repaid in “turn” as though “one hand washes the other”? If THAT is LOVE, then we truly are “miserable” creatures every ONE!

What of the parent for their newborn child? Is the child indebted to the parent for its existence? Did “it” make the request to be “borne”? Are we each “in-debted” to ANOTHER for the choice *THAT* “other” makes?

We “truly” NEED to RE-DEFINE our “definition” of LOVE. The majority of people on this planet define “L-O-V-E” according to Adolf Hitler's “rulebook” rather than Jesus Christ's—“By this [“MY” love] shall they know that ye are MY disciples, IF ye have love one to another” (John 13:35). Which T.E.A.M. are you “actually” on [“If it acts like a duck, quacks like a duck, it's a duck!”]? Too many (the MAJORITY of people on *THIS* planet—Christian, Jew, and gentile, alike) take the LOW ROAD where LOVE is concerned [cf. Matthew 7:13, “Enter ye in at the **STRAIT** gate: **for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:**”]. Though they desperately desire “it,” “REAL, TRUE” LOVE is an ELUSIVE “thing” to “most”—being beyond our “present” “under-STANDING”!

“For God so loved the world that He GAVE....”—John 3:16 [He loved the **WHOLE** world, NOT just a CORNER!]

For His birthday, my father received gifts of “cash.” Most he received the day “before” his birthday in hope that he would “use” **it** to do something enjoyable “on” his birthday. But by the end of the day, “IT” was ALL-LL gone. I discovered that he spent most of the day “helping” others! I thought he was doing something “fun”—**MY** idea of fun! But “fun” is a RELATIVE term! **His** idea of “fun” was “helping” OTHERS—and “expecting” **NOTHING** in return!

Because he had done *THIS*, we all gave him “MORE” so he could have some “more” FUN!

### SCENARIO

You received a re-cent bill for \$13.44. You mailed the payment of \$13.44 **but** your next “statement” shows that you OVERPAID by the a-amount of \$3.20 and, subsequently, is “reflected” in your “latest” statement's billing amount.

Do you:

- A) Ignore IT and “count” your “small” blessing, or
- B) Contact the company to show them the error, or
- C) Simply pay the “full” amount you “actually” owe?

“To be trusted is a greater compliment than to be loved.”

—George MacDonald

The Di-lemma:

1. Will the error reflect poorly upon the person who typed-in the wrong amount?
  - a. Does *THIS* person make mistakes often and has BEEN warned that “ONE more” will result in “termination”?
  - b. Was “that Person” angry at their boss or company and during their “lapse of judgment” decided to “discount” **ALL** of the bills they processed “THAT DAY”?
    - i. How will they re-act to your “obvious” CONTEMPT for their “generosity”?
    - ii. Could they be criminally “charged” for their “temporary” lapse in judgment?
2. (If you inform the company of the mistake instead of letting them discover “it” on their own) Once the “company realizes “its” clientele are *that* “honest,” will *IT* become a “cheat”?

**HOW** would “U” solve THIS di-lemma?

“To receive honestly is the best thanks for a good thing.”

—George MacDonald

# George MacDonald [[wikiquote.org](http://wikiquote.org)]

## Quotes[[edit](#)]

- I think the [reason children](#) get tired of their [toys](#) so soon is just that it is against [human nature](#) to be really interested in what is of no use. If you say that a [beautiful](#) thing is always interesting, I answer, that a beautiful thing is of the highest use. Is not the diamond that flashes all its colours into the [heart](#) of a [poet](#) as useful as the diamond with which the glazier divides the sheets of glass into panes for our windows?
  - *The History of Gutta Percha Willie, the Working Genius* (1873).
- To receive honestly is the best thanks for a good thing.
  - *Mary Marston* (1881), Chapter V.
- **Two people may be at the same spot in manners and behaviour, and yet one may be getting better, and the other worse, which is the greatest of differences that could possibly exist between them.**
  - *The Princess and Curdie* (1883).
- But [God](#) lets men have their playthings, like the children they are, that they may learn to distinguish them from true possessions. If they are not learning that he takes them from them, and tries the other way: for lack of them and its [misery](#), they will perhaps seek the true!
  - *Donal Grant* (1883).
- "In the midst of [life](#) we are in [death](#)," said one; it is more true that in the midst of death we are in life. Life is the only [reality](#); what men call death is but a [shadow](#) — a [word](#) for that which cannot be — a negation, owing the very [idea](#) of itself to that which it would deny. But for life there could be no death. If God were not, there would not even be [nothing](#). **Not even nothingness preceded life. Nothingness owes its very idea to existence.**
  - From "Life" in *Unspoken Sermons Series II* (1886).
- I record the conviction that in one way or another, special individual help is given to every creature to endure to the end. It has been my own experience, that always when suffering, whether mental or bodily, approached the point where further endurance appeared impossible, the pulse of it began to ebb and a lull ensued. You are tender-hearted, and you want to be true, and are trying to be; learn these two things: **Never be discouraged because good things get on so slowly here; and never fail daily to do that good which lies next to your hand.** Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord. **Trust to God to weave your little thread into the great web, though the pattern shows it not yet.** When God's people are able and willing thus to labor and wait, remember that one day is with the Lord as a thousand years, and a thousand years as one day; the grand [harvest](#) of the ages shall come to its reaping, and the day shall broaden itself to a thousand years, and the thousand years shall show themselves as a perfect and finished day.
  - As quoted in *The Way To Win : Showing How To Succeed In Life* (1887) by John Thomas Dale, p. 89.
- If sin must be kept alive, then hell must be kept alive; but while I regard the smallest sin as infinitely loathsome, I do not believe that any being, never good enough to see the essential ugliness of sin, could sin so as to deserve such punishment. I am not now, however, dealing with the question of the duration of punishment, but with the idea of punishment itself; and would only say in passing, that the notion that a creature born imperfect, nay, born with impulses to evil not of his own generating, and which he could not help having, a creature to whom the true face of God was never presented, and by whom it never could have been seen, should be thus condemned, is as loathsome a lie against God as could find place in heart too undeveloped to understand what justice is, and too low to look up into the face of Jesus.
  - From "Justice" in *Unspoken Sermons Series III* (1889).
- I firmly [believe](#) people have hitherto been a great deal too much taken up about [doctrine](#) and far too little about [practice](#). The word doctrine, as used in the Bible, means teaching of [duty](#), not [theory](#). I preached a sermon about this. We are far too anxious to be definite and to have finished, well-polished, sharp-edged systems — forgetting that the more perfect a theory about the [infinite](#), the surer it is to be [wrong](#), the more impossible it is to be [right](#).
  - From a letter to his father, quoted in *George MacDonald and His Wife* (1924) by Greville MacDonald.

## [Phantastes](#) (1858) [[edit](#)]

- **Alas! how easily things go wrong!**  
A sigh too deep or a [kiss](#) too long,  
And then comes a mist and a weeping rain,  
And [life](#) is never the same again.

- **What we call evil, is the only and best shape, which, for the person and his condition at the time, could be assumed by the best good.**
- That is always the way with you men; you [believe](#) nothing the first time; and it is foolish enough to let mere repetition convince you of what you consider in itself unbelievable.
- What distressed me most — more even than my own [folly](#) — was the perplexing question, How can [beauty](#) and ugliness dwell so near?
- "But tell me how it is that she could be so beautiful without any [heart](#) at all — without any place even for a heart to live in." "I cannot quite tell," she said; "but I am sure she would not look so beautiful if she did not take means to make herself look more beautiful than she is. And then, you know, you began by being in love with her before you saw her beauty ... But the chief thing that makes her beautiful is this: that, although she loves no man, she loves the love of any man; and when she finds one in her power, her desire to bewitch him and gain his love (not for the sake of his love either, but that she may be conscious anew of her own beauty, through the admiration he manifests), makes her very lovely—with a self-destructive beauty..."
  - On the Alder Tree.
- Afterwards I learned, that the best way to manage some kinds of painful thoughts, is to dare them to do their worst; to let them lie and gnaw at your heart till they are tired; and you find you still have a residue of life they cannot kill.
- So, then, as darkness had no beginning, neither will it ever have an end. So, then, is it eternal. The negation of aught else, is its affirmation. Where the light cannot come, there abideth the darkness. The light doth but hollow a mine out of the infinite extension of the darkness. And ever upon the steps of the light treadeth the darkness; yea, springeth in fountains and wells amidst it, from the secret channels of its mighty sea. Truly, man is but a passing flame, moving unquietly amid the surrounding rest of night; without which he yet could not be, and whereof he is in part compounded.
- Why are all reflections lovelier than what we call the reality? — not so grand or so strong, it may be, but always lovelier?
- **There is no cheating in [nature](#) and the simple unsought [feelings](#) of the [soul](#). There must be a [truth](#) involved in it, though we may but in part lay hold of the [meaning](#).**
- **All that man sees has to do with man. [Worlds](#) cannot be without an intermundane relationship.** The [community](#) of the centre of all creation suggests an interradiating connection and dependence of the parts. Else a grander idea is conceivable than that which is already embodied.
- Benefits conferred awaken love in some minds, as surely as benefits received in others.
- **Endurance must conquer, where [force](#) could not reach.**
- **Thou goest thine, and I go mine —  
Many ways we wend;  
Many days, and many ways,  
Ending in one [end](#).**  
Many a wrong, and its curing song;  
Many a road, and many an inn;  
**Room to roam, but only one [home](#)  
For all the [world](#) to win.**
- It is better, a thousand-fold, for a proud man to fall and be humbled, than to hold up his head in his pride and fancied [innocence](#). I learned that he that will be a [hero](#), will barely be a man; that he that will be nothing but a doer of his [work](#), is sure of his manhood.
- **I knew now, that it is by loving, and not by being loved, that one can come nearest the soul of another; yea, that, where two love, it is the loving of each other, and not the being loved by each other, that originates and perfects and assures their blessedness.** I knew that love gives to him that loveth, power over any soul beloved, even if that soul know him not, bringing him inwardly close to that spirit; a power that cannot be but for good; for in proportion as selfishness intrudes, the love ceases, and the power which springs therefrom dies. Yet **all love will, one day, meet with its return. All true love will, one day, behold its own image in the eyes of the beloved, and be humbly glad.** This is possible in the realms of lofty Death.

### *The Disciple and Other Poems* (1867)[[edit](#)]

- |  |  |  |
|--|--|--|
| <ul style="list-style-type: none"> <li>• We must do the thing we <a href="#">must</a><br/>Before the thing we may;<br/>We are unfit for any trust<br/>Till we can and do obey.           <ul style="list-style-type: none"> <li>○ <i>Willie's Question.</i></li> </ul> </li> </ul> | <ul style="list-style-type: none"> <li>• You would not think any <a href="#">duty</a> small,<br/>If you yourself were <a href="#">great</a>.           <ul style="list-style-type: none"> <li>○ <i>Willie's Question.</i></li> </ul> </li> </ul> | <ul style="list-style-type: none"> <li>• The man that feareth, Lord, to <a href="#">doubt</a>,<br/>In that <a href="#">fear</a> doubteth thee.           <ul style="list-style-type: none"> <li>○ <i>The Disciple</i></li> </ul> </li> </ul> |
|--|--|--|

### *Unspoken Sermons, First Series (1867)*[\[edit\]](#)

- ...the regions where there is only [life](#), and therefore all that is not [music](#) is [silence](#).
  - "The Hands of the Father"
- A condition which of declension would indicate a [devil](#), may of [growth](#) indicate a [saint](#).
  - "The Consuming Fire"
- **It may be an infinitely less evil to murder a man than to refuse to [forgive](#) him. The former may be the act of a moment of [passion](#): the latter is the [heart's choice](#).**
  - "It Shall Not Be Forgiven"
- We are and remain such creeping Christians, **because we look at ourselves and not at Christ**, because we gaze at the marks of our own soiled feet, and the trail of our own defiled garments....Each, putting his foot in the footprint of the Master, and so defacing it, turns to examine how far his neighbor's footprint corresponds with that which he still calls the Master's, although it is but his own.
  - "The Eloi"

### *At the Back of the North Wind (1871)*[\[edit\]](#)

- Where did you come from baby dear?  
Out of the everywhere into the here....  
Where did you get your eyes so blue?  
Out of the skies as I came through.
- Diamond, however, had not been out so late before in all his life, and things looked so strange about him! — just as if he had got into Fairyland, of which he knew quite as much as anybody; for his mother had no money to buy books to set him wrong on the subject.
- For that **great Love speaks in the most wretched and dirty hearts; only the tone of its voice depends on the echoes of the place in which it sounds.** [\[Chapter 18\]](#)

Here's a RIDDLE: Why do "two-wrists" ([tourists](#)) "flock" to places where the "natives" are desperately trying to "lieve"?

**lieve**—(adverb *Dialect*) lief.

**lief**—(adverb) 1. gladly; willingly: I would as *lief* go south as not.  
(adjective *Archaic*) 2. willing; desirous. 3. dear; beloved; treasured.

*Dictionary.com*

### *The Marquis of Lossie (1877)*[\[edit\]](#)

- [Age](#) is not all decay; it is the ripening,  
the swelling, of the fresh life within, that withers and bursts the husks.
- A true [friend](#) is forever a friend.
- To be [trusted](#) is a greater compliment than to be [loved](#).

### *Paul Faber, Surgeon (1879)*[\[edit\]](#)

- Afflictions are but the shadow of His wings. [\[Ch. 25\]](#)
- "Is it not a strange drift this of men," said the curate, "to hide what is under the veil of what is not? to seek refuge in [lies](#), as if that which is not, could be an armor of adamant? to run from the daylight for safety, deeper into the cave? In the cave house the creatures of the night, — the tigers and hyenas, the serpent and the old dragon of the dark; in the [light](#) are true men and women, and the clear-eyed [angels](#). But the reason is only too plain; it is, alas! that they are themselves of the [darkness](#) and not of the light. They do not fear their own. They are more comfortable with the beasts of darkness than with the angels of light. They dread the peering of holy eyes into their hearts; they feel themselves naked and fear to be shamed, therefore cast the garment of [hypocrisy](#) about them. They have that in them so strange to the light that they feel it must be hidden from the eye of day, as a thing hideous, that is, a thing to be hidden. But the hypocrisy is worse than all it would hide. That they have to hide again, as a more hideous thing still. [\[Ch. 31 : A Conscience.\]](#)
- **God hides nothing. His very work from the beginning is [revelation](#), — a casting aside of veil after veil, a showing unto men of truth after truth.** On and on, from fact to fact divine he advances, until at length in his Son Jesus he unveils his very face. Then begins a fresh unveiling, for the very work of the Father is the work the Son himself has to do, — to reveal. His [life](#) was the unveiling of himself, and the unveiling of the Son is still going on, and is that for the sake of which the world exists. When he is unveiled, that is, when we know the Son, we shall know the Father also. The whole of creation, its growth, its [history](#), the gathering total of human existence, is an unveiling of the Father. He is the life, the [eternal](#) life, the Only. I see it — ah! believe me — I see it as I cannot say it. From month to month it grows upon me. The lovely home-light, the one essence of peaceful being, is God himself. He loves light and not darkness, therefore shines, therefore reveals. True, there are infinite gulfs in him, into which our small [vision](#) cannot pierce, but they are gulfs of light, and the truths there are invisible only through excess of their own clarity. There is a darkness that comes of effulgence, and the most veiling of all veils is the light. That for which the eye exists is light, but through light no human eye can pierce. — I find myself beyond my depth. I am ever beyond my depth, afloat in an infinite sea; but the depth of the sea knows me, for the ocean of my being is God. — **What I would say is this, that**

**the light is not blinding because God would hide, but because the truth is too glorious for our vision.** The effulgence of himself God veiled that he might unveil it — in his Son. Inter-universal spaces, icons, [eternities](#) — what word of vastness you can find or choose — take unfathomable [darkness](#) itself, if you will, to express the infinitude of God, that original splendor existing only to the consciousness of God himself — I say he hides it not, but is revealing it ever, for ever, at all [cost of labor](#), yea of pain to himself. His whole creation is a sacrificing of himself to the being and well-being of his little ones, that, being wrought out at last into partakers of his divine nature, that nature may be revealed in them to their divinest bliss. **He brings hidden things out of the light of his own being into the light of ours.** But see how different we are, — until we learn of him! See the tendency of man to conceal his treasures, to claim even truth as his own by discovery, to hide it and be proud of it, gloating over that which he thinks he has in himself, instead of groaning after the infinite of God! We would be forever heaping together possessions, dragging things into the cave of our finitude, our individual self, not perceiving that the things which pass that dreariest of doors, whatever they may have been, are thenceforth "but straws, small sticks, and dust of the floor." When a man would have a truth in thither as if it were of private interpretation, he drags in only the bag which the truth, remaining outside, has burst and left. [Ch. 31 : A Conscience.]

### *The Fantastic Imagination (1893)*[\[edit\]](#)

- **Were I asked, what is a fairytale? I should reply, Read [Undine](#): that is a [fairytale](#); then read this and that as well, and you will see what is a fairytale.** Were I further begged to describe the *fairytale*, or define what it is, I would make answer, that I should as soon think of describing the abstract [human face](#), or stating what must go to constitute a human being. A fairytale is just a fairytale, as a face is just a face; and **of all fairytales I know, I think [Undine](#) the most beautiful.**
- **Some thinkers would feel sorely hampered if at [liberty](#) to use no forms but such as existed in [nature](#), or to invent nothing save in accordance with the [laws](#) of the [world](#) of the [senses](#); but it must not therefore be imagined that they desire escape from the region of [law](#).** Nothing lawless can show the least [reason](#) why it should exist, or could at best have more than an [appearance](#) of [life](#).
- The natural world has its laws, and no man must interfere with them in the way of presentment any more than in the way of use; but they themselves may suggest laws of other kinds, and man may, if he pleases, invent a little world of his own, with its own laws; for there is that in him which delights in calling up new forms — which is the nearest, perhaps, he can come to creation. When such forms are new embodiments of old truths, we call them products of the [Imagination](#); when they are mere inventions, however lovely, I should call them the work of the Fancy: in either case, Law has been diligently at work.
- "Suppose my [child](#) ask me what the fairytale means, what am I to say?"  
If you do not know what it means, what is easier than to say so? If you do see a meaning in it, there it is for you to give him. **A genuine [work of art](#) must mean many things; the [truer](#) its art, the more things it will mean.** If my drawing, on the other hand, is so far from being a [work](#) of art that it [needs](#) THIS IS A [HORSE](#) written under it, what can it matter that neither you nor your [child](#) should [know](#) what it means? **It is there not so much to convey a [meaning](#) as to [wake](#) a meaning. If it do not even wake an interest, throw it aside. A meaning may be there, but it is not for you.** If, again, you do not know a horse when you [see](#) it, the [name](#) written under it will not [serve](#) you much.
- **A fairytale is not an allegory. [There may be allegory in it, but it is not an allegory.](#)** He must be an artist indeed who can, in any mode, produce a strict allegory that is not a weariness to the spirit.
- **A fairytale, like a [butterfly](#) or a [bee](#), helps itself on all sides, sips at every wholesome [flower](#), and spoils not one.** The true fairytale is, to my [mind](#), very like the sonata. We all know that a sonata means something; and where there is the faculty of talking with suitable vagueness, and choosing metaphor sufficiently loose, mind may approach mind, in the interpretation of a sonata, with the result of a more or less contenting consciousness of sympathy. But if two or three men sat down to write each what the sonata meant to him, what approximation to definite idea would be the result? Little enough — and that little more than needful. We should find it had roused related, if not identical, feelings, but probably not one common thought. Has the sonata therefore failed? Had it undertaken to convey, or ought it to be expected to impart anything defined, anything notionally recognizable?
- "But [words](#) are not [music](#); words at least are meant and fitted to carry a precise meaning!"  
It is very seldom indeed that they carry the exact meaning of any user of them! And if they can be so used as to convey definite meaning, it does not follow that they ought never to carry anything else. Words are like things that may be variously employed to various ends. They can convey a scientific [fact](#), or throw a [shadow](#) of her child's [dream](#) on the [heart](#) of a mother. They are things to put together like the pieces of a dissected map, or to arrange like the notes on a stave.
- A fairytale, a sonata, a gathering [storm](#), a limitless [night](#), seizes you and sweeps you away: do you begin at once to wrestle with it and ask whence its [power](#) over you, whither it is carrying you? The law of each is in the mind of its



composer; that law makes one man feel this way, another man feel that way. To one the sonata is a world of odour and beauty, to another of soothing only and sweetness. To one, the cloudy rendezvous is a wild dance, with a terror at its heart; to another, a majestic march of heavenly hosts, with [Truth](#) in their centre pointing their course, but as yet restraining her voice. **The greatest forces lie in the region of the uncomprehended.**

I will go farther. **The best thing you can do for your fellow, next to rousing his [conscience](#), is — not to give him things to [think](#) about, but to wake things up that are in him; or say, to make him think things for himself.** The best [Nature](#) does for us is to [work](#) in us such moods in which thoughts of high import arise. Does any aspect of Nature wake but one thought? Does she ever suggest only one definite thing? Does she make any two men in the same place at the same moment think the same thing? Is she therefore a failure, because she is not definite? Is it nothing that she rouses the something deeper than the understanding — the power that underlies thoughts? Does she not set feeling, and so thinking at work? Would it be better that she did this after one fashion and not after many fashions? Nature is mood-engendering, thought-provoking: such ought the sonata, such ought the fairytale to be.

- "But a man may then imagine in your work what he pleases, what you never meant!"  
Not what he pleases, but what he can. **If he be not a true man, he will draw evil out of the best; we need not mind how he treats any work of art! If he be a true man, he will imagine true things: what matter whether I meant them or not?** They are there none the less that I cannot claim putting them there! **One difference between God's work and man's is, that, while God's work cannot mean more than he meant, man's must mean more than he meant** [cf. Gen. 31:52, "This heap be witness, and this pillar be witness, that I will not [pass over this heap](#) to thee, and that thou shalt not [pass over this heap and this pillar](#) unto me, for harm."]. For in everything that God has made, there is layer upon layer of ascending significance; also he expresses the same thought in higher and higher kinds of that thought: it is God's things, his embodied thoughts, which alone a man has to use, modified and adapted to his own purposes, for the expression of his thoughts; therefore he cannot help his words and figures falling into such combinations in the mind of another as he had himself not foreseen, so many are the thoughts allied to every other thought, so many are the relations involved in every figure, so many the facts hinted in every [symbol](#). **A man may well himself discover truth in what he wrote; for he was dealing all the time with things that came [from thoughts beyond his own](#).**
- "But surely you would [explain](#) your [idea](#) to one who asked you?"  
**I say again, if I cannot draw a horse, I will not write THIS IS A HORSE under what I foolishly meant for one.** Any [key](#) to a work of imagination would be nearly, if not quite, as [absurd](#). The tale is there, not to hide, but to show: if it show nothing at your window, do not open your [door](#) to it; leave it out in the cold. To ask me to explain, is to say, "[Roses!](#) Boil them, or we won't have them!" **My tales may not be roses, but I will not boil them.**  
So long as I think my [dog](#) can bark, I will not sit up to bark for him.
- **If there be music in my reader, I would gladly wake it.** Let fairytale of mine go for a [firefly](#) that now flashes, now is dark, but may flash again. Caught in a [hand](#) which does not love its kind, it will turn to an insignificant, ugly thing, that can neither flash nor fly.  
The best way with music, I imagine, is not to bring the forces of our intellect to bear upon it, but to be still and let it work on that part of us for whose it exists. **We spoil countless precious things by intellectual greed. He who will be a man, and will not be a child, must — he cannot help himself — become a little man, that is, a dwarf. He will, however, need no consolation, for he is sure to think himself a very large creature indeed.**  
If any strain of my "broken music" make a child's [eyes](#) flash, or his mother's grow for a moment dim, my labour will not have been in [vain](#).

### [Lilith](#) (1895)[[edit](#)]

- **We are often unable to tell people what they need to know because they want to know something else.** [Ch. 9]
- That which is in a man, not that which lies beyond his vision is the main factor in what is about to befall him: the operation upon him is the event. [Chapter 16]

### *Dictionary of Burning Words of Brilliant Writers* (1895)[[edit](#)]

Quotes reported in Josiah Hotchkiss Gilbert, *Dictionary of Burning Words of Brilliant Writers* (1895).

- Come, come to Him who made thy heart; Come weary and oppressed; To come to Jesus is thy part; His part, to give thee rest. [p. 152]
- All is loss that comes between us and Christ. [p. 95]
- Division has done more to hide Christ from the view of men than all the infidelity that has ever been spoken. [p.148]
- **God Himself — His thoughts, His will, His love, His judgments are men's [home](#). To think His thoughts, to choose His will, to judge His judgments, and thus to know that He is in us, with us, is to be at home.** And to pass through the valley of the shadow of death is the way home, but only thus, that as all changes have hitherto lead us nearer to this home, the knowledge of God, so this greatest of all outward changes — for it is but an outward change — will surely usher us into a region where there will be fresh possibilities of drawing nigh in heart, soul, and mind to the Father of us all. [p. 257]

Definition from Google.com

# ob-du-rate

*/ˈɒbd(y)ərət/*  
adjective

stubbornly refusing to change one's opinion or course of action.

*synonyms:* stubborn, obstinate, intransigent, inflexible, unyielding, unbending, pigheaded, bullheaded, mulish, stiff-necked; headstrong, unshakable, intractable, unpersuadable, immovable, inexorable, uncompromising, iron-willed, adamant, firm, determined

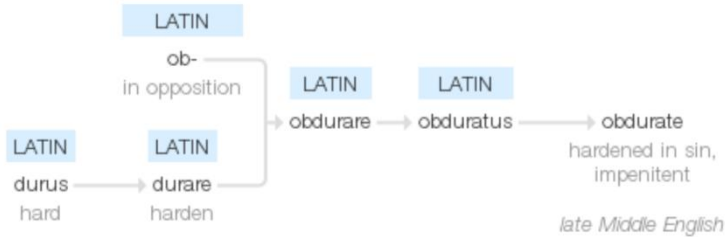
*antonyms:* malleable, tractable

*example:* "The brass were also obdurate in their opposition to having women in any combat positions."

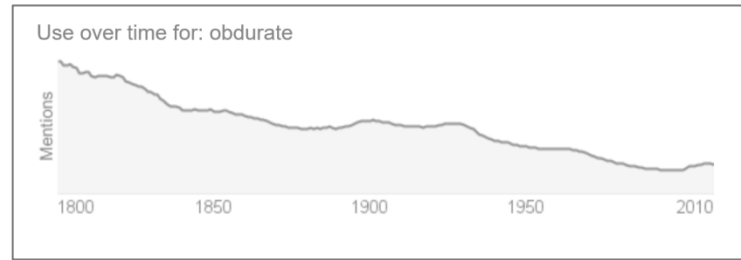
**NOW PLAYING!**

"Hill"- "airy" "Cl-in-ton"  
 "Been" Car," "son"  
 Mark "O"—Rub "I/eye" owe/"O" [The Rubik's Cube]  
 Te-D "Cruise"/"Cr-use" [DC→ Cd]  
 "Burn"- "e"; "Sand"- "Ers"  
 "Do"-N-"auld"; "Trump" of God shall sound—i.e. "The Big Bang Theory"

Origin



late Middle English (originally in the sense 'hardened in sin, impenitent'): from Latin *obduratus*, past participle of *obdurare*, from *ob-* 'in opposition' + *durare* 'harden' (from *durus* 'hard').



## Merriam-Webster's online dictionary:

adjective **ob·du·rate** \ˈɒb-də-rət, -dyə-; äb-ˈdūr-ət, əb-, -ˈdyūr-\

## Simple Definition of obdurate

: refusing to do what other people want : not willing to change your opinion or the way you do something

## Full Definition of obdurate

- 1 a : stubbornly persistent in wrongdoing b : **hardened** in feelings
- 2 : resistant to persuasion or **softening** influences

**ob·du·rate·ly** adverb

**ob·du·rate·ness** noun

## Examples of obdurate in a sentence

He is known for his *obdurate* determination.

<the *obdurate* refusal of the crotchety old man to let the neighborhood kids retrieve their stray ball from his backyard>

## Did You Know?

When you are confronted with someone obdurate, you may end up feeling dour. **During the encounter, you may find that you need to be durable to keep your sanity intact.** Maybe you will find such situations less stressful in the future if you can face them knowing that the words *obdurate*,

*dour*, *during*, and *durable* are etymological cousins. All of those words trace back to the Latin adjective *durus*, which means "hard." A form of this adjective can still be found in *dura mater*, the name for the tough fibrous material that surrounds the brain and spinal cord; it comes from a Medieval Latin phrase meaning, literally, "[hard mother](#)."

### Origin of *obdurate*

Middle English, from Latin *obduratus*, past participle of *obdurare* to harden, from *ob-* against + *durus* hard — more at [during](#)

First Known Use: 15th century

### Synonym Discussion of *obdurate*

[inflexible](#), [obdurate](#), [adamant](#) mean unwilling to alter a predetermined course or purpose. [inflexible](#) implies rigid adherence or even slavish conformity to principle <*inflexible in their demands*>. [obdurate](#) stresses hardness of heart and insensitivity to appeals for mercy or the influence of divine grace <*obdurate in his refusal to grant clemency*>. [adamant](#) implies utter immovability in the face of all temptation or entreaty <*adamant that the work should continue*>.

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## Dictionary.com

**ob-du-rate** [ob-doo-rit, -dyoo-]

adjective

1. unmoved by persuasion, pity, or tender feelings; stubborn; unyielding.
2. stubbornly resistant to moral influence; persistently impenitent: an obdurate sinner.

### Origin of *obdurate*

1400-50; late Middle English *obdurat* < Latin *obdūrātus* (past participle of *obdūrāre* to harden), equivalent to *ob-* [ob-](#) + *dūr* (us) hard + *-ātus* [-ate](#)<sup>1</sup>

### Synonyms

1. hard, obstinate, callous, unbending, inflexible.
2. unregenerate, reprobate, shameless.

### Antonyms

1. soft, tractable.
2. humble, repentant.

Dictionary.com Unabridged

Based on the Random House Dictionary, © Random House, Inc. 2016.

## Examples from the Web for *obdurate*

### Contemporary Examples



Yet instead of scaling back their political ambitions in the face of an *obdurate* reality, they are escalating them.

[Are Moderate Republicans Useless?](#)

David Frum January 28, 2013



It happened because of massive and *obdurate* resistance to reasonable change.

[A Little Charlotte History](#)

Michael Tomasky

September 3, 2012

## Historical Examples

- In cases of *obdurate* induration, the udder should be anointed with iodine ointment.  
[Sheep, Swine, and Poultry](#)  
Robert Jennings
- The three young argonauts pleaded, but the old pioneer was *obdurate*.  
[Roosevelt in the Bad Lands](#) H. Hagedorn.
- However, the words were penetrating the hitherto ignorant or *obdurate* heart, and preparing it to attend to further instruction.  
[Pioneers and Founders](#) Charlotte Mary Yonge
- He was as *obdurate* as Tennyson's sailor-boy whom the mermaid forewarned so fiercely!  
[The Martian](#) George Du Maurier
- He was inclined to do anything desperate and foolish, if by so doing he could sting that cruel, *obdurate* heart.  
[The Doctor's Wife](#) M. E. Braddon
- He spoke to Fletcher on the subject; but the leader of the expedition was *obdurate*.  
[The Young Adventurer](#) Horatio Alger
- The fiery Giuliano della Rovere remained implacable and *obdurate*.  
[Renaissance in Italy, Volume 1 \(of 7\)](#) John Addington Symonds
- She would not cry: she felt proud, *obdurate*, scornful, outraged.  
[The Guardian Angel](#) Oliver Wendell Holmes, Sr.

## British Dictionary definitions for obdurate [\[also at dictionary.com\]](#)

### obdurate / ˈɒbdjʊrɪt/

#### adjective

1. not easily moved by feelings or supplication; hardhearted
2. impervious to persuasion, esp to moral persuasion

#### Word Origin

C15: from Latin *obdūrāre* to make hard, from *ob-* (intensive) + *dūrus* hard; compare [endure](#)

Collins English Dictionary - Complete & Unabridged 2012 Digital Edition  
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Publishers 1998, 2000, 2003, 2005, 2006, 2007, 2009, 2012

#### Word Origin and History for obdurate

*adj.*

mid-15c., "stubborn; hardened," from Latin *obduratus* "hardened," past participle of *obdurare* "be hard, hold out, persist, endure," from *ob* "against" (see [ob-](#)) + *durare* "harden, render hard," from *durus* "hard" (see [endure](#)). Related: *Obdurately*.

Online Etymology Dictionary, © 2010 Douglas Harper

**Laodicea** "The most powerful under the pastor is the ADMINISTRATOR."—Audrey Berden

La "O"-dice-"a" → female "O" (WISDOM) dice LAW

lay-ō-die-sea-"ə" → foundation "O" (WISDOM) die/dye [[under](#)] sea/see "wave" /  
foundation O "keeled" sea

"The Laodicea is a church that accepts  
["U"] as ["u"] are...is NOT a powerful  
church—no healings [etc.]...You *actually*  
leave there worse."

—Audrey Berden

# “It’s” a

“This is **one thing**, therefore I said *it*, He destroyeth the perfect and the wicked. If the scourge slay suddenly, he will **laugh** at the trial of the innocent....I also will **laugh** at your calamity; I will **mock** when your fear cometh;”—Job 9:22-23, Proverbs 1:26 [cf. **Job 5**:17-27, Nehemiah 2:19, **Job 29**:24, “laugh”]



# FUNNY

# “thing” ?

Someone on Facebook “re-cent-Lee” sent my sister a video of Texas Tech college students being randomly interviewed (“surveyed”) by a young woman of their “pier.” She asked them some of the following questions:

## 1. Who won the (American) Civil War?

(Only ONE knew the answer, “The North.” ONE gave the answer, “Americans,” while “another” answered with the “trailing” question, “Wasn’t that fought in nineteen-sixty-y-y...?”! [Surely, she refers to the Civil Rights “MOVEMENT”!] The MAJORITY had absolutely NO CLUE who had even fought the war!)

## 2. Who is the current U.S. vice-president?

(Only ONE had the “faintest” clue. His name was on the “tip” of her “brain.” She thought his first name was “John?”)

The very ones who found the previous questions difficult to answer had **NO DIFFICULTY** answering the following questions:

## 1. Who is Brad Pitt married to?

(Everyone answered, “Angelina Jolie.”)

## 2. What is the name of Brad Pitt’s ex-wife?

(Again, “they” answered correctly—“Jennifer Aniston.”)

- [3. The question was asked concerning the name of the TV show a particular actor/actress starred in. I, personally, can’t recall having heard the names of either before and don’t remember “them” now. **BUT**, the college students **ALL** get an **A+++** with this answer!]

*Makes U “wonder”, doesn’t “it”?*

“You can lead a man up to the university, but you can’t make him think.” —Finley Peter Dunne (cf. Romans 1:22, Galatians 3:1, “Professing themselves to be wise, they became fools, ...O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?”)