

## SCRIBE's NOTE:

I would like to make you aware that the entirety of this document, "THE SIGH-LENS," and the "extended" pages of "THE SIGH-CALL-O-g" document (pages 14-130) were "con-current-ly" written. Please view these pages as **TWIN** documents knowing that most of the "ending" of each was written months before the writing ended ("towards" the MIDDLE of each document).

For those who are reading this as their first document the imagery may seem "dis-jointed" or UN-connected. I tried to place it in a logical sequence—as logical as you can make something that's "Ab's Tract"!

"Because man's mind is not capable of retaining and cross-referencing all of the passages in the Scriptures, study which examines one book of the Bible at a time is somewhat fruitless. How can one be certain that conclusions are correct on any question unless he has examined ALL that the whole Bible says relative to that question? After all, if the Bible is the Word of God, its testimony on a given subject should be consistent and revealing from Genesis through Revelation.

In order to know ALL that the Bible says on a given subject, therefore, it becomes necessary to study a single TOPIC at a time. The study of many topics, one at a time, then, can be carefully molded into a larger, comprehensive picture of what the Bible is about.

The first of the five important methods of study, therefore, must be the examination of one topic at a time."

—How To Study The Bible and have it MAKE SENSE (by Chicago Bible Students)

The five methods of study listed in this booklet are:

- METHOD ONE: Exhaustive Topical Examination—"Study by complete topical investigation."
- METHOD TWO: Study of Symbolic Language—"Study of symbolic versus literal statement."
- METHOD THREE: Study of Time Frame—"Study of time-frame placement of Scripture."
- METHOD FOUR: The Importance of Context—"Study considering large and small context."
- METHOD FIVE: Study by Type and Antitype—"Study of typical-antitypical relationships."

In these two documents, I present the imagery—not taking a stance in favor of "any"—merely presenting **ITs** "journey."

"*DeathToSelfie* is not a churchwide campaign urging everyone to delete all Facebook, Instagram and Twitter accounts. I'm not going to spend the next five weeks admonishing you to never post a picture of yourself on the treadmill, or a status update about what you just ordered from Starbucks, or an adorable collage of your cat in different poses with scripture verses overlaid and hashtagged 'Holy Kitty.' **We're going much deeper than that.** Neither am I going to spend the next five weeks **hammering** you for how selfish you are. But instead, I want to use the analogy of the *selfie*, the cultural phenomenon known as the *selfie*...Uh...Somebody told me there are over one million selfies posted worldwide each day. That's a lot of *us!* And I want to use **it** just to **illustrate the conflict that exists in all of us.** The conflict between who we really are and how we would like to appear. The conflict between who we really are and how we would like others to perceive us. The conflict between who we really are and who we think we're supposed to be. And hopefully in the process we'll learn to let go of who we think we're supposed to be, so that we can embrace who we really are. **That's our goal.** And I think it will be most powerful if we can all see ourselves in this series through the **LENS of ONE CHARACTER**—just ONE character, and a supporting cast, obviously, but primarily through one character in the scriptures. And so for the next five weeks, we're going on a journey with Jacob. I chose Jacob, because no one in Scripture illustrates the **INNER** conflict that we all experience, in a more exciting and enlightening way than my man, Jacob. In fact, if you want to give this series a more studious title or a more serious title—maybe you think *DeathToSelfie* is kind of silly—you could call this series "*The God of Jacob*" as a series subtitle. All the cool people will call it *DeathToSelfie*, but if you don't like to have fun, "*The God of Jacob*" as an alternate title. I chose Jacob because he's COMPLICATED just like you, and me, and your wife, and your husband, and your teenager, and your mother-in-law..."—Steven Furtick ("*Just Call Me Jacob*") [[Compare Gen. 32:27-28 and Gen. 27:15-19](#)]

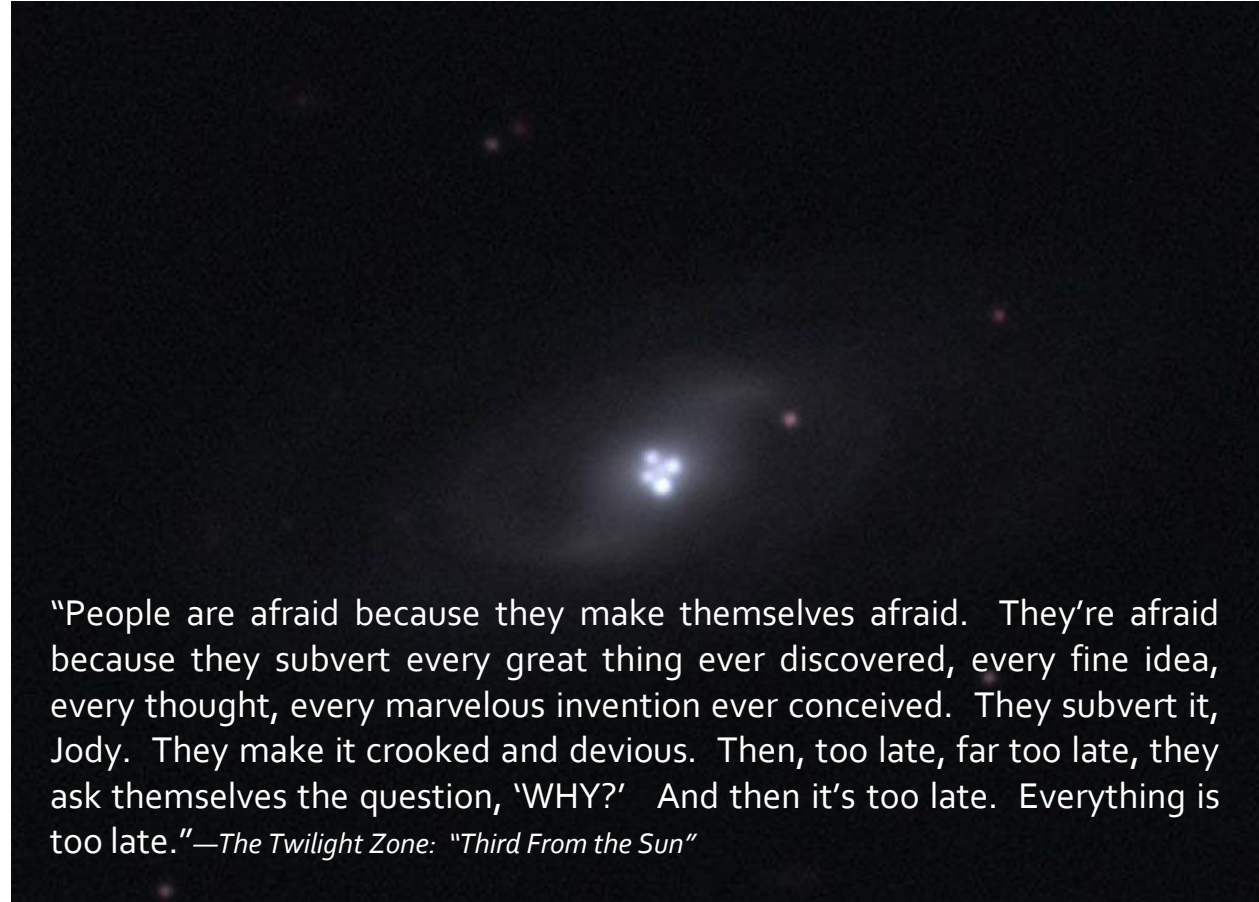
# "All GREAT struggles DEMAND a sacrifice."

—Merlin: "*The Sorcerer's Shadow*"

# THE “SIGH-LENS”

“Everyone FEARS me because they’re afraid I’ll make a death figure of them!”

—*Superman (“Mystery in Wax”)* [cf. “silence”]

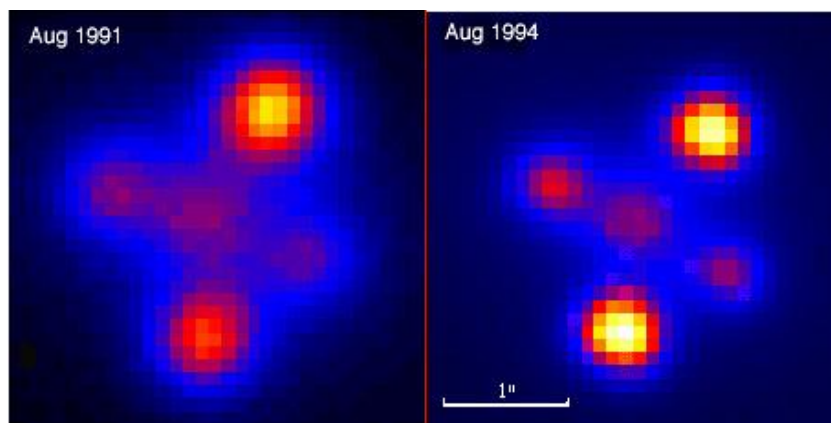


## Einstein Cross [Georgia State University]

An important example of the [gravitational lens](#) effect is the quadruple image shown below. It is called the Einstein Cross.

This system is called the Einstein Cross, because it is such an excellent example of the phenomenon of gravitational lensing. This phenomenon was postulated by Einstein as soon as he realised that gravity would be able to [bend light](#) and thus could have lens-like effects. This system is also known as Huchra's Lens, after its founder. The four separate images have the same [redshift](#) of  $Z= 1.695$ . This suggests that they are [quasar](#) images, and in fact multiple images of the [same](#) quasar. The image is interpreted as gravitational lensing by an almost perfectly aligned galaxy for which the red shift was measured to be  $Z= 0.0394$ . Using a [Hubble constant](#) of 71 km/s /Megaparsec as indicated by the [WMAP](#) project, the Z measurements imply a distance of 500 million light years for the lensing galaxy and 10.4 billion ly for the quasar. The quasar is over 20 times further away than the galaxy that lenses it to give the four images. Modeling suggests that the alignment of the lensing galaxy and the quasar is within 0.05 arcseconds.

Credit: J.Rhoads, S.Malhotra, I.Dell'Antonio (NOAO)/WIYN/NOAO/N SF. The gravitationally lensed quasar is designated Q2237+0305 and the image was taken by the 3.5-meter WIYN telescope, on the night of October 4, 1999.



These high resolution examinations of the Einstein Cross were taken at times three years apart and show variations in the image. The variations are attributed to effects of individual stars in the foreground galaxy upon the gravitational lensing. Credit: G. Lewis (IOA) and M. Irwin (RGO), William Hershel Telescope.

**"Time is a CREATION  
and *its* ours to BEND."**

—Dr. Veronica Cochran

# Einstein Cross

## Gravitational lensing



This picture of the gravitationally lensed quasar Q2237+0305 and the associated lensing spiral galaxy was taken by the 3.5-meter [WIYN](#) telescope, on the night of October 4, 1999.

This system is also known as Huchra's Lens, after its discoverer, and the Einstein Cross, because it is such an excellent example of the phenomenon of gravitational lensing, postulated by Einstein as soon as he realised that gravity would be able to bend light and thus could have lens-like effects. The four separate appearances of the same redshift 1.7 quasar are created by the redshift 0.04 galaxy whose nucleus is nicely bracketed by the quasar images. It might seem surprising that such a close

alignment exists, with a galaxy exactly along the line of sight from Earth to a distant quasar, but one should remember that the Universe is large enough that unlikely things happen really quite often.

This is an especially important example of a gravitational lens, because the close alignment of the galaxy nucleus and the quasar mean that the four images undergo color and brightness variations with a time scale of only a day or so. These changes can be modelled theoretically and easily monitored observationally.

This is a two-color picture combining red and green images, using careful processing both to reveal the strongly blue nature of the quasar, as compared to the galaxy, and to show simultaneously the very bright quasar images and the very faint structure of the lensing galaxy.

Minimum credit line: J.Rhoads, S.Malhotra, I.Dell'Antonio (NOAO)/WIYN/NOAO/NSF (for details see [Conditions of Use](#))

## The Einstein Cross gravitational lens 2237+030

([nasa.gov](#))

Surely the most spectacular of the 12 or so well-attested instances of gravitationally lensed quasars involves a QSO and foreground galaxy, each of which is known only by its coordinate designation 2237+030 (one prefaced by Q, the other by ZW for the Zwicky catalog in which it was first listed). This system was discovered in the course of the redshift survey carried out at Mt. Hopkins by the Center for Astrophysics, resulting in observation of an unexceptional 15th magnitude galaxy (with a redshift  $z=0.0394$ ) whose nucleus showed the spectrum of a high-redshift quasar ( $z=1.695$ ). Higher-resolution images, from the best ground-based sites, later showed the configuration that came to be called the Einstein cross - four QSO images arrayed around the nucleus of the low-redshift galaxy.

It is especially remarkable that the quasar light suffers very little reddening from interstellar dust while passing so deeply through the foreground spiral; comparison with radio observations indicates that only one image, **the faintest**, shows evidence for measurable dust absorption. The alignment between the QSO and the galaxy is remarkable; models show that the QSO would appear within 0.05 arcsecond of where we see the galaxy's nucleus, if we could remove the galaxy's gravitational effect.

The image of the Einstein Cross is a composite of **5** WFPC2 images in the V band (5400 Å), with exposures from **200-800** seconds, obtained under the instrument team's observing program with Westphal as PI. In orientation, celestial north is about 35 degrees **counter**clockwise from vertical. I tried to add color information from near-UV HST images (which show only the **core** of the galaxy), but the results were no more informative than this black-and-white depiction. The QSO images are notably **bluer** than the galaxy, but that's hard to see for bright sources against a much **fainter** background. The image is displayed **logarithm**ically, so that the nucleus and QSO images can be distinguished along with the **much fainter bar** and **spiral arms**.

[[astr.ua.edu](#)]

**"Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of UPRIGHTness."**

—Psalm 143:10



## Astronomy Picture of the Day

### The Einstein Cross Gravitational Lens

Credit & Copyright: J. Rhoads (ASU) et al., [WIYN](#), [AURA](#), [NOAO](#), [NSF](#)

2007 March 11



**Explanation:** Most galaxies have a single nucleus -- does this galaxy have four? The strange answer leads [astronomers](#) to conclude that the nucleus of the surrounding galaxy is not even visible in [this image](#). The central [cloverleaf](#) is rather light emitted from a background [quasar](#). The gravitational field of the visible foreground galaxy breaks light from this distant [quasar](#) into four distinct images. The [quasar](#) must be properly aligned behind the center of a massive galaxy for a [mirage like this](#) to be evident. The general effect is known as [gravitational lensing](#), and this specific case is known as the [Einstein Cross](#). Stranger still, the images of the [Einstein Cross](#) vary in relative brightness, enhanced occasionally by the additional [gravitational microlensing](#) effect of specific stars in the foreground galaxy.

### Redshift 5.8: A New Farthest Quasar

Credit: [Stephen Kent \(FNAL\)](#), [SDSS Collaboration](#)

2000 April 19

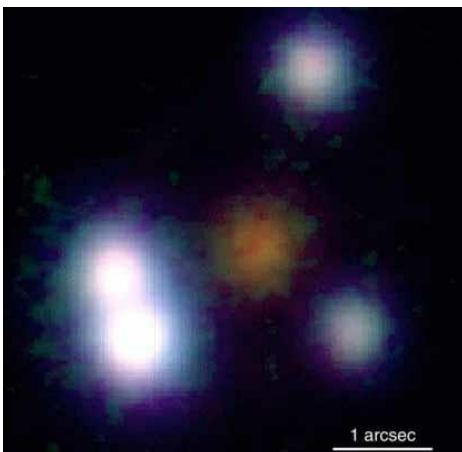


**Explanation:** The distance record for a [quasar](#) has been broken yet again. At the present time, no other object in the [universe](#) has been found to be more distant than the above speck. The [recently discovered](#) quasar has been clocked at redshift 5.82. The exact relation between [redshift](#) and distance remains [presently unknown](#), although surely higher redshifts do mean greater distance. The [above quasar](#) is likely billions of [light-years](#) away and so is seen when the [universe was younger](#) than one billion years old, less than a tenth of its present age. Like all [quasars](#), this object is probably a [large black hole](#) in the center of a distant galaxy. Don't close the [record](#) book yet, though. The redshifts to several [other SDSS-discovered quasars](#) are currently being measured, some of which might have [redshifts](#) greater than six.

### PG 1115+080: A Gravitational Cloverleaf

Credit: [CISCO](#), [Subaru 8.3-m Telescope](#), [NAOJ](#)

March 31, 1999



**Explanation:** All four blue images in the [above photograph](#) are the same object. The [gravitational lens](#) effect of the red, foreground, [elliptical galaxy](#) visible near image center creates a cloverleaf image of the single distant [quasar](#). Light from the [quasar](#) is pulled around the massive galaxy in different paths, corresponding to different images. Light takes many billions of years to reach us from this quasar. Since light takes a different amount of time to traverse each path, each image shows the quasar as it appeared at a slightly different time in the past, creating [time delays](#) on the time scale of days. Since these time delays are influenced by the [expansion rate of the universe](#), analysis of this image helps reveal [Hubble's constant](#), the parameter that calibrates [universe expansion](#). [This recent picture](#) by the new [Subaru Telescope](#) is perhaps the clearest image yet of this [famous optical mirage](#).



# The “LINK-ON” Code

## [Or, Death To Being “HÆRD”]

(cf. Jeremiah 11)

Four score and seven years ago our fathers brought forth on this continent, a new nation, conceived in Liberty, and dedicated to the proposition that all men are created equal.

Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battle-field of that war. We have come to dedicate a portion of that field, as a final resting place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this.

But, in a larger sense, we can not dedicate -- we can not consecrate -- we can not hallow -- this ground. The brave men, living and dead, who struggled here, have consecrated it, far above our poor power to add or detract. The world will little note, nor long remember **what we say** here, but it can never forget what they did here. It is for us the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us -- that from these honored dead we take increased devotion to that cause for which they gave the **last FULL measure** of devotion -- that we here highly resolve that these dead shall not have died in vain -- that this nation, under God, shall have a new birth of freedom -- and that government of the people, by the people, for the people, shall not perish from the earth.

—Abraham Lincoln’s Gettysburg “ADDRESS”

The following is from a March 2012 newsletter by Dr. Mark Chironna—titled, “I’m at the End of My Rope, Painting a Window to FREEDOM!” [Presented as it appeared in the newsletter (except for the “highlights”)]:

Dear Friend,

I pray this letter finds you well and strong, prospering in the things of the Lord. My thanks to all of you who have been praying for my one-year-old grandson, Mark. The procedure to remove the blockage that was in the tube leading down from the kidneys and bladder into the urethra and beyond was successful. At the same time, the reflux that the kidneys and bladder experienced from the backing up of all the fluids has traumatized both the kidneys and the bladder.

All the infection that was in his system (some pretty serious bacteria) has been successfully treated; however, after a week and a half in the hospital on IVs and with a catheter, they did send him home and he is being monitored. His kidneys took quite a pounding and are still enlarged, inflamed, and dilated. His bladder, which is muscle tissue, became rigid due to the resistance the blockage put on it, preventing it from emptying properly.

He’s on blood pressure meds for a while because the kidneys took a pounding and it has affected his blood pressure. The doctors are monitoring the bladder because they claim that once a bladder becomes hard it is difficult for it to go back to being soft again, which they claim creates further complications. Needless to say, we believe for total restoration and recovery, and I am asking you to continue to pray and stand with us for his total healing.

I also want to thank all of you who are Destiny Partners and friends for your faithfulness and support. In a season of great challenge, adversity, and change, your generosity and love enable us to continue to do the work God has given us to do. I offer you my heartfelt gratitude.

The Spirit of the Lord began to speak to me in the past number of weeks about challenges many of God’s people are facing and the adjustments being made in order to stay in a place of confidence, peace, poise, and Kingdom power.

These are trying times, and our souls often feel “the press” of spiritual warfare as well as the wear and tear that stress creates in this hour of constant change. According to Dr. Jim Loehr, an expert on stress, people are losing their passion, their sense of well-being, their health, and many are losing their ability to perform under pressure.

Yet Dr. Loehr contends that while people seem to be losing their way, and at the “**end of their rope,**” it isn’t the stress that is the problem. That rocked my world when I heard him say that. In fact, he went on to say that it is the **lack of “recovery” after** the stress has been endured. There is not sufficient amount of recovery for us to balance out the stress we have endured so that when we are at the “end of our rope,” we aren’t strong enough to actually move forward, with

added strength to take on the next challenge.

In fact, we have been so conditioned to believe in the power of stress that we have never **mined** the world of recovery! **We have never either been given permission, nor have given ourselves permission, to explore all that is available for us in terms of recovering from stress**, so that in fact we become stronger and more resilient and not weaker and burned out.

I began to pray and ask God what His perspective was on all of this. Immediately the Spirit of the Lord reminded me of a “hidden” passage in Psalm 4 that has gone undetected, even though it is obvious and holds a vital key to stress being followed by recovery that leads to resilience, the ability to bounce back.

That verse, Beloved, is in Psalm 4:1, where David says that God had “enlarged” him in his distress! In other words, God wants you to mine the territory of recovery when you are in seasons of stress and distress so that you don’t have to be in the fight or flight response, and you don’t have to be frightened by stress, you can actually convert stress energy into recovery energy by the Spirit and by simple skills, and bounce back quickly (sometimes within moments).

**The real key is to not get stuck in anger, fear, frustration, or resentment.** Those negative emotions release stress hormones and you have to detoxify from them. However, **there are some simple things you can do to detoxify** from them, get unstuck, and get on down the road to your intended, abundant, joyful, fulfilling future in God!

So, I pressed further and began to ask the Lord for a “story that painted a picture” from the Scriptures that could **reveal the faith secrets** to bouncing back from stress, and getting on down the road towards your desired outcomes.

I was actually both shocked and pleasantly surprised by the “story” the Lord led me to, and subsequently led me to begin to teach on. By the time I had poured out everything I had received from the Spirit of the Lord by way of revelation and illumination on this story, there were about 70 pages of notes and insights, and well over six hours of solid teaching that covered only about 20 pages of those notes. Yet those six hours captured the powerful pull of the favored future God has for you and for all the saints, that it is now changing the way I am looking at the challenges I am facing, and changing the way those who are following me on the journey are looking at them, and guess what? It’s working!

Of course we all agree that the truth works; however, we all know there are many truths that we still want to get to work in our lives. This is what I know; these simple truths, when applied and “worked” from this powerful little “story” (sitting right there in the Scripture in plain view) are as important and relevant to the things you are facing today as they were for the precious person that is the star of the story.

In fact, this person is someone you would think would be the least likely person you could learn a lesson from about getting out of a high-negative, toxic, stress-filled, stuck state. Yet, this person is the PhD in getting out of what I call the “end of my rope” state.

Now, you may not feel like you are at the “end of your rope,” however, you don’t have to be quite at the end of your rope to benefit from the skills and strategies this person employed. In fact, it is precisely because of whom this person was, and the strategies this person chose, that got the attention of God and an entire nation, and changed history itself!

I could call some of the things I am going to share with you: “Lessons I Learned from a Prostitute;” however, the shock factor from a heading like that might prevent you from really understanding the wisdom and worth of this “woman of the street” (who’s not only the star of the story, she is almost the main character in the unfolding drama of her era, and she ultimately is listed in the “Hall of Fame of Faith” in Hebrews 11).

By now you have figured out that I am talking about Rahab, whom the Scriptures call “the harlot!” What can Rahab the harlot teach you about detoxifying from high negativity and getting unstuck from the emotions that are linked to it and proven medically to be the source of all sorts of disease?

**Rahab knows something about being at “the end of her rope!” However, when Rahab’s story is unveiled, when she was at the end of her rope, SHE PAINTED A WINDOW TO FREEDOM!**

She made some significant **SPIRITUAL SHIFTS** that SHIFTED HEAVEN AS WELL AS EARTH IN HER FAVOR!

Those shifts revealed some specific steps she took intentionally that gave her a new outlook on life, and they will do the same for you, regardless of where you are right now!

None of us relishes being “at the end of our rope,” unless you are a glutton for punishment. **None of us wants to be stuck in anger, frustration, fear, resentment, uncertainty, anxiety**, and the rest, unless we like the adrenaline rush and the elevated blood pressure that accompanies it.

**Listen carefully:** it is time you understand the origin of the reactions that disturb you that show up in your life when you are experiencing stress! Let's use the word "harlot" for a moment as a metaphor, and get to the core of something that seems to be so widespread in human experience that it robs all of us of our rich inheritance in God.

A "harlot" is someone who gives himself or herself away for a price in order to survive. However, no matter what they charge, their lives are worth FAR MORE than any price they could charge. Yet, for some, the oldest profession in the world seems to be the only option to survive. In essence, they "**sell themselves short.**"

Think for a moment about the times you have "sold yourself short" (I am not speaking here of literal prostitution):

- How many times have you been afraid to speak up for yourself for fear of the consequences?
- How many times have you been afraid to stand up for yourself for fear of rejection from your peers?
- How many times have you silenced yourself and not shared what you believed or felt because you might be ridiculed?
- How many times have you settled for a "job" when your heart and the Lord wanted you to embrace a "calling?"
- How many times have you allowed other people to dictate to you what they believed was "best" for you, while ignoring what you yourself knew to be what was best for you?

Think also about the times where you wanted approval, acceptance, and the like, and were so afraid of being rejected that you caved in to peer-pressure (even so-called "Christian peer-pressure").

**Here is what I know:** after almost four decades in the people-helping business, I continue to minister to those who have a deep need for being recognized and not being invisible, being accepted and not being rejected, being loved without being smothered to death and engulfed and controlled by others, and a host of other hidden thieves and robbers that dwell in their hearts and minds.

When you are "at the end of your rope," your stress level gets into what experts call "**high-negative,**" and you feel like your back is against the wall. Well, Rahab's house was built on the **WALL** of the city of Jericho so she was literally **UP AGAINST THE WALL!**

The good news though was that that wall had a **WINDOW!** Hear me as I say this to you prophetically: While you may feel at times like you are in "high-negative," facing spiritual giants that oppose you, dealing with what Paul called "fighting without and fears within," and it looks like your options are quite limited, and you are up against a wall, **THERE IS A WINDOW IN YOUR WALL! AND...THERE ARE MORE OPTIONS AVAILABLE TO YOU THAN YOU REALIZE!**

You can **SHIFT FROM HIGH-NEGATIVE** into **FORWARD FAITH** and learn how to **PAINT A WINDOW TO FREEDOM** that God will transform into **A WAY OUT OF NO WAY!**

Does that speak to you at any level?

Does that touch you in your heart?

Does that resonate with the sound of heaven in your spirit?

Even though Rahab was a harlot, God had done a work in her heart long before the spies arrived at her house. In fact, she knew **MORE** about what God was up to than the spies did!

How come? Rahab made some significant internal spiritual shifts before the spies ever showed up.

Rahab also heard a number of things **DIRECTLY FROM GOD** to her spirit, and when she opens her mouth and talks to the spies that Joshua sent to spy out Jericho, she quoted prophetic words that came from the lips of Moses decades before, **WORD FOR WORD**, and she clearly wasn't present when Moses was prophesying the Word of the Lord!

Rahab was at a **TURNING POINT** in her adult life. She was coming to a place of God-ordained maturity in **FAITH**. Rahab, while "**at the end of her rope,**" living "**up against the wall,**" painted a picture of her desired and indeed God-intended future as she **LOOKED OUT HER WINDOW ON THE WALL!**

Stress and distress doesn't have to get the best of you. In fact, you can get the best of it! You can begin to operate in the skills of recovery quickly and easily, and you can, like Rahab, take the **PAINTBRUSH OF FAITH**, and start to anticipate your **INTENDED FUTURE** before it arrives!

You don't even need to **PLAN YOUR FUTURE...GOD ALREADY KNOWS THE PLAN AND IS ACTING ON IT!** You simply need to learn how **INTENTION** plus **ANTICIPATION** get you out of the toxic condition of "high-negative" and put you in a place of



## RAPID RECOVERY!

I can coach you there with a sense of assurance and ease in the Spirit.

There are things that **WANT TO EMERGE** in your life. Your heart gets hints of those things; however, if you don't know how to recognize the hints, it is difficult to apply the necessary faith to bring them to birth.

In times of stress, you are also experiencing various levels of temptation. I'm not talking about temptation to do unbecoming things. I'm talking about the more subtle temptations of questioning the integrity of God's Word, and the GOODNESS of God in your life.

Temptation will always be directed away from the "principle" of truth that exists in your understanding and seek to eat away at the affections and inclinations of your heart in order to seduce you into believing that God is not trustworthy, and therefore not up to something good. Where that all ends up, when you give into it, is to go about attempting to meet your own needs instead of allowing God to meet them for you by His grace.

In every "fall" into "HIGH-NEGATIVE" (where stress creates a "stuck-state"), we not only sell ourselves short, we experience "dis-tress" where there is a conflict between our needs, our wants, and our values.

It's time for you to seek the Lord and walk in the freedom and blessing of His inheritance, and get out of "high-negative."

My heart's desire is to encourage and strengthen you. My passion is to add value to your life and equip you to be all God has called you to be, do all God has called you to do, and have all God has called you to have.

I also know that when God creates a Kingdom connection, blessings flow both ways, as well as impartation. For that reason, it is appropriate to invite you to release a blessing that will increase the harvest of your righteousness as you partner with me in sowing and reaping, giving and receiving.

I invite you today to sow a generous love gift, even a prophetic seed, into the soil of our ministry. I know the soil is good soil because of the fruit that is being born all over the world in terms of souls being saved, lives being changed, broken bodies being healed, and saints being strengthened, confirmed, established, and encouraged.

I need to hear from you today. Every seed counts and makes a huge difference in the harvest, both yours and ours. Plant that seed today. Let God speak to your heart. Sow a seed of \$30, \$40, or \$50 into Mark Chironna Ministries. Watch what God will do in your life as that seed comes back to you in a multiplied form in so many other ways. You cannot beat God giving! The more you give, the more He will give to you!

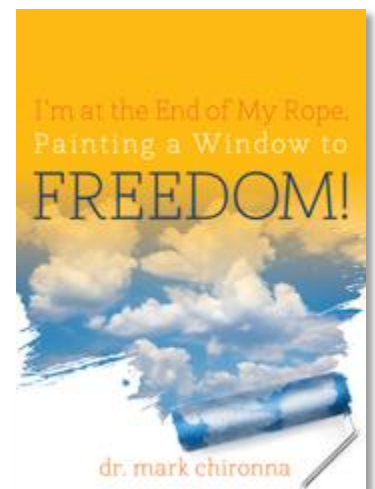
As you sow that generous love-gift, I am going to say "thank you" by sending you this new prophetically-motivated teaching series on Rahab entitled, "I'M AT THE END OF MY ROPE: PAINTING A WINDOW TO FREEDOM." I can assure you the truths in these **six teachings** will transform the way you approach your own situations and circumstances.

As you plant that seed, and take time to listen to the truths in this series, you will begin to see incremental, step-by-step strategies that the Holy Spirit will give you in order to enable you to move into what God has promised you in your heart.

The Lord may speak to your heart to sow a love gift of \$75 or more this month, and I certainly would pray that you consider that. When you do, I will also send you a powerful dialogue between Dr. Leonard Sweet and myself on "The Person of Jesus," which is packed solid with incredible insights into the ministry of our Savior, and the grace He brings to us in every situation in life. This dialogue had everyone sitting on the edge of their seats because it was life-giving and life-affirming, and so filled with the things of Jesus. It will bless you abundantly.

If the Lord leads you to sow a love gift of \$100 or more, I will also send you a "classic" dialogue entitled "Two Men and a Bible" that features myself and my dear friend Lance Wallnau. This series is so full of prophetic insight into living in the fullness of God's intention that it will speak to you again and again. If you have ever watched Lance and I do any live events in person or on television, you know the impact those conversations have on every listener. You will want this for your collection.

We are declaring the month of March a month of "SPIRITUAL SHIFTS" in favor of your future. On the prayer request section of the response card, I want you to list the three areas where you are prepared to cooperate with the Holy Spirit to see the greatest shifts from Heaven to Earth in your life as you move into the Passover season. I am going to come into agreement with you that those shifts are going to take place and that the atmosphere in your life is going to become far more heavenly.



So make sure you write all three down in your prayer requests, as well as whatever pressing needs are present at this point in your life.

Finally, for those that ordered my newest book, *Becoming Who You Already Are*, they will be on the way soon. The printer had a formatting problem that they had to correct and so there was a delay. Please accept my apologies. I want to reassure you that you will get your copy soon.

Until next month, stay strong!

You are loved,

*Mark Chironna*

Dr. Mark Chironna

**“The Power brought Light and the Light disrupted the Darkness...Disruptive innovation is to create something that disrupts the entire industry!...Disruptive Innovation is when you create something that changes the game!**

**It BREAKS-UP the norm!”**

—T.D. Jakes (sermon: “Disruption”)

Below is some imagery “related” to “**Ra-h-a-b**” (cf. Joel 1):

**“It’s** not about what you do linearly; **it’s** about what you do vertically.”—Audrey Berden

“Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall **it** come.”—Joel 1:15  
[“Take *THIS*, and divide it among yourselves.”—Luke 22:17 (cf. Mark 14:23, 27/Matthew 26:27, 31, 56) [Gen. 2:10-14, Matt. 27:5, Prov. 26:28]]

**Joel 1:1-7**, “<sup>1</sup> The word of the LORD that came to Joel the son of Pethuel. <sup>2</sup> Hear this, ye old men, and give ear, all ye in-hab-it-ants of the land. Hath this been in your days, or even in the days of your fathers? <sup>3</sup> Tell ye your children of **it**, and let your children tell their children, and their children another generation. <sup>4</sup> That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten. <sup>5</sup> Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for **it** is cut off from your mouth. <sup>6</sup> For a nation is come up upon my land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion. <sup>7</sup> He hath laid my vine waste, and barked my fig tree: he hath made **it** clean bare, and cast **it** away; the branches thereof are made white.” [cf. Joshua 6 and Joel 2:25, “And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you.”] [cf. 2 Kings 19, 2 Samuel 22]

### LOCUST:

**STRONG’S 697.** ... ‘arbeh, ar-beh’; from 7235; a locust (from its rapid increase):— grasshopper, locust.

**STRONG’S 7235.** ... **Râbâh**, raw-baw’; a primitive root; to increase (in whatever respect):— [bring in] abundance (x -antly), +archer [by mistake for 7232], be in authority, bring up, x continue, enlarge, excel, exceeding (-ly), be full of, (be, make) great (-er, -ly, x -ness), grow up, heap, increase, be long, (be, give, have, make, use) many (a time), (any, be, give, give the, have) more (in number), (ask, be, be so, gather, over, take, yield) much (greater, more), (make to) multiply, nourish, plenty (-eous), x process [of time], sore, store, thoroughly, very. [COMPARE: Rabbah—1 Chronicles 20:1]

### Sermon notes (Audrey Berden):

Cankerworm = moth larvae  
Palmerworm = beetle larvae  
Caterpillar = butterfly larvae

Rabah (locust):

- “To multiply the multitude”
- Difficulties coming upon a person so much so that you can’t hear the Word of God. [cf. Elijah 1 Kings 19]

“The locusts prevent you from hearing from God...The locusts want to drown-out God’s VOICE.”—Audrey Berden

Yalak? [STRONG’S 3218 yekeq] (cankerworm) ...also ? and ?:

- “To lick up like a dog”
- Represents a “loss of hope”

Chasel/Castle? [STRONG’S 2625 chaçiy] (caterpillar):

- “To devour, fear”

“It devours [U] with fear.”—Audrey Berden

Gazem? [STRONG’S 1501 gâzâm] (palmerworm) ...also “gimm...?”:

- “To cut-off...sow?....”
- “...is a PICTURE of FILLING you with GRIEF.”

SHALOM (restore) = retribution, repayment, completeness, wholeness, favor,...

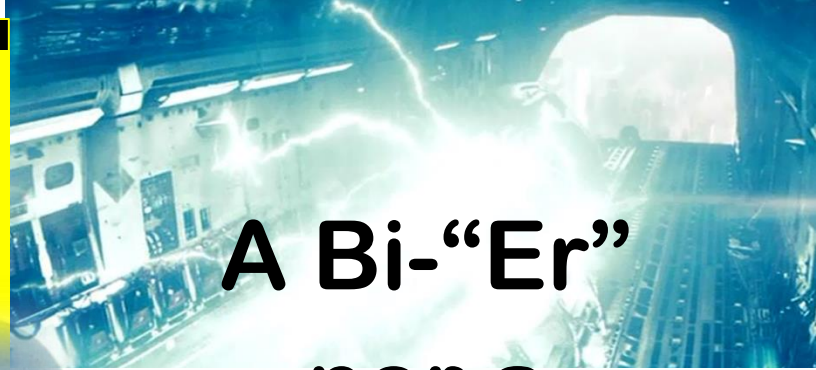
**“God said, ‘The minds of the people have been kidnapped. But what has been taken I will restore.’”**—Audrey Berden

[2 Cor. 11:7-8, “<sup>7</sup> Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely? <sup>8</sup> I robbed other churches, taking wages of them, to do you service.”]

[Also, cf. Rev. 17:13, Lev. 6:1-7 (Eze. 18:4, Job 32:2, Luke 7:29, 1 Tim. 3:16)]



Er<sup>2</sup>



# A Bi-“Er” nor a “cellar” BE

“For they themselves shew of us **what manner of entering in** we had unto you, and **how ye turned** to God from idols to serve the living and true God;”—1 Thessalonians 1:9

“For the priesthood being changed, there is made of necessity a change also of the **LAW.**”—Hebrews 7:12

“A **HEALTHY** relationship is **RECIPROCAL....** Getting **IT** right, sometimes, means **SUFFERING.**”

— Steven Furtick....Dr. James MacDonald

[cf. Luke 19:45-46, “<sup>45</sup> And he went into the temple, and began to cast out them that **SOLD** therein, and them that **BOUGHT**; <sup>46</sup> Saying unto them, **It** is written, My house is the house of prayer: but ye have made **it** a den of **THIEVES.**”]

Acts 4:3, “And they laid hands on them, and put them in **hold** **unto** the next day: for **it** was **now eventide.**”



“There’s something wrong. It’s not supposed to do **THIS...** It’s supposed to go in **ALL the way.**”  
—Man of Steel

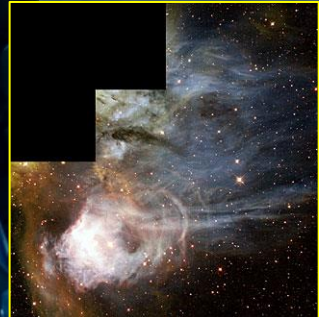
“Ye have compassed this mountain long enough: **turn you northward.**”  
—Deuteronomy 2:3

“And if the son of peace be there, your peace shall rest upon **it:** if not, **it** shall **turn** to you again.” —Luke 10:6

# The “cellar”



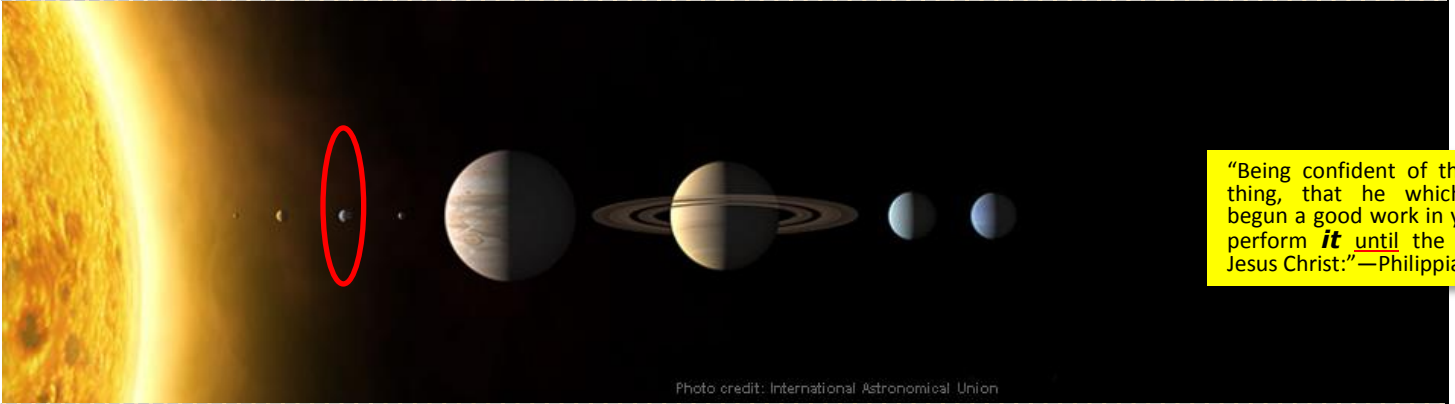
Er<sup>1</sup>



Images:  
“Man of Steel”  
wikipedia.org (Kelvinsong)  
nasa.org  
osteopathy.talktalk.net



# SPECIMEN 2184



"Being confident of this very thing, that he which hath begun a good work in you will perform **it** until the day of Jesus Christ:"—Philippians 1:6

Photo credit: International Astronomical Union

- Day 1: **SpeciMEn 1750** (Pluto) ["Lies" too far from **its** "mate"]
- Day 2: **SpeciMEn 2784** (Mercury) / **SpeciMEn 2906** (Mazzaroth [Kuiper Belt]) (cf. Job 38:32)  
[SPECIMEN 2784 could gather "little" momentum/"friction" being at a "virtual" standstill—"gained" Nothing SPECIMEN 2906 gathered "much" but "nothing" of "value"]
- Day 3: **SpeciMEn 5712** (Jupiter) / **SpeciMEn 6675** (Saturn)  
[Neither has "substance" (deficient in "CHARACTER")—FAILURES]
- Day 4: **SpeciMEn 2333** (Uranus) / **SpeciMEn 4444** (Neptune)  
["Promising"—but too far from "source" to duplicate completely]
- Day 5: **SpeciMEn 2184** (Earth) / **SpeciMEn 8888** (asteroid belt ["Mazzaroth-2"])  
[SPECIMEN 8888 has reached a proficient size, but has a weak CORE—must find sub-stance of sufficient strength!]
- Day 6: **SpeciMEn 3233** (Mars) / **SpeciMEn 4567** (Venus)  
[Deceptive and Violent like Jacob and Esau]
- Day 7: **SpeciMEn 7777** (SUN) [Perfect idea but "missing" SOMETHING(s)!]

**"Disruptive Innovation is when you create something that changes the game! It BREAKS-UP the norm!"**  
—T.D. Jakes

"Will, actually, just bought a FAKE tree for the shop....The tree's fine. It's a little too perfect. It's missing...CHARACTER."—A Very Merry Mix-Up

The EXPERIMENT "seamed" to begin with quick progress, but *IT* slowed and came to a "virtual" standstill by Day 2. Day three: SPECIMENS 5712 and 6675, at first, appeared "promising." But was quickly found to be failures. Days 4 and 5: SPECIMENS 2333, 4444, 2184 and 8888 appeared to be failures as well until Day 6. Just before evening, I made a "check" on the specimens and saw that SPECIMENS 2184 and 8888 were each experiencing "caustic" REACTIONS—simultaneously. At first, I thought to throw them out thinking that *they* may contaminate all "other" specimens. But by Day 7, SPECIMEN 8888 experienced a reaction that proved that *IT* was proficient for its size but the "event" proved too stressful—*IT's* foundation/core was WEAK. Need to immediately begin again with a much stronger "sub-stance" than GOLD. What will THAT require? A "dia-mond" core, perhaps?

SPECIMEN 2184 had "EVENT-ual" **SUCCESS**—a SELF-SUSTAINING re-action! "**It**" was built "with" a *different* foundation—"ire." While 8888 had at first progressed well but then sudden rapid growth proved too stressful and the core became corrupted, SPECIMEN 2184 progressed MORE slowly, AND the caustic reaction "in" its core produced prolific growth "on" **its** surface. I **MUST** "isolate" and "maintain" 2184. Don't yet know what *THIS* is or what state **it** will result "in." Need to "take" some SAMPLES and "keep" a close eye-on. Perhaps *THIS* is the reaction I've been looking for. Tomorrow I **MUST** test **all** for "a-coo(l)-sticks." Perhaps these are SOUNDS to be "herd."

**"In times of moral decline, STRENGTHEN your foundation in the Lord!"**  
—Dr. James MacDonald



Rock, Paper, Scissors? NOT QUITE! **But...**"Generally" speaking:

- **"ROCK"** doesn't DROWN,
- **WATER** doesn't BURN, and
- **FIRE** can't be "done away with" by SCATTERING!

Images: (water) polyvore.com/ (diamond) shapur.com/ (sun) pbs.twing.com [artist unknown]

# The sea sounds experiment

David Sharp takes his microphone and shell into a recording studio to find why you can hear the sounds of the sea when you hold a shell to your ear

By: Dr. David Sharp (Department of Engineering and Innovation)

Duration 10 mins  
Introductory level

Updated Tuesday 7<sup>th</sup> July 2009  
Posted under Physics

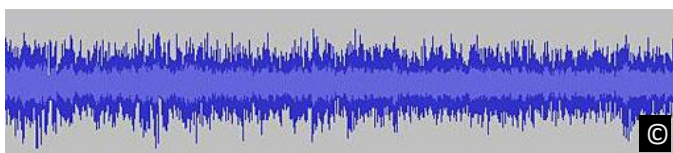
Why can you hear the sea when you put a shell to your ear? Many of us have picked up a seashell, held it against an ear and heard the sound of the sea. But where does this sound, that is so reminiscent of waves splashing on the shore, actually come from?

The answer is that the sound you hear when pressing a shell against your ear comes from the surrounding environment. Wherever you are in the world, there is always some ambient noise present, however quiet it may be. When you put a shell to your ear it acts as a resonant chamber, amplifying some of the frequencies present in this background noise. These accentuated frequencies combine to give the characteristic *shhhhh* sound that reminds us of waves breaking on a beach. The exact nature of the sound depends on the shape and size of the shell. The larger the shell, the lower the frequencies that are emphasised and the deeper in tone the sound that is heard.

The following two audio tracks demonstrate this effect. Each recording was made by positioning a microphone at the entrance to a large seashell. The same recording levels were used in both cases.

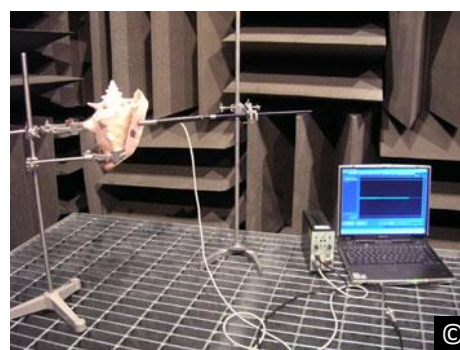
## Surf or turf?

This first audio track was recorded in a courtyard located outside a group of offices. The background noise level was as you might expect on a normal day. If you play track one, you should be able to hear the characteristic *shhhhh* sound associated with putting a seashell against your ear. If you listen carefully, you may also be able to hear some birdsong in the background.



## Sounds of silence

The second audio track was recorded in an anechoic chamber – a room whose walls, floor and ceiling are lined with **foam** wedges. This provides a high level of soundproofing, ensuring that the ambient noise within the anechoic chamber is minimal. If you play track two, you should be able to hear that the characteristic *shhhhh* sound is now barely audible.





# The real thing

You can compare the sound from a seashell with the real sound of the sea by listening to this final audio track. It was recorded on a beach and features the soothing sound of waves lapping on to the shore.



## Find out more

- Try a free [LearningSpace course on recording sound](#)
- Discover [what makes a sound musical](#)
- The sea as inspiration: [Scoring the shoreline](#)

## About the author



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David Sharp is a senior lecturer in the Mathematics, Computing and Technology Faculty at The Open University.

**“The Bible shows us that the more we narrow our focus, the more we broaden our lives.”**

—Kerry Shook

Comments

**Copyright & revisions**

Feeds

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**CHILD-ren (as a WHOLE) have “NO VOICE.” They have:**

- **NO “lobby-ists”** [The U.S. “push” for educational “programming” in the past has, inadvertently, helped to REMOVE the CLEAN “fun” from “being” a CHILD! With each approaching generation, The CHILD moves closer and closer to-“wards” “moral” decay at an earlier age than *its* predecessors.],
- **NO lawyers,**
- **NO legislators.**

**“They” are the “majority” who “KEEP SILENCE”!**

[“And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.”—[Luke 19:40](#)]



"Some films produced in 1926–1931 in [sound-on-disc](#) systems such as [Vitaphone](#), where the sound discs are separate from the film element, are now considered lost because the sound discs were damaged or destroyed, while the picture element was not. Conversely, some Vitaphone-produced movies survive only as sound, with the film element missing (such as 1930's [The Man from Blankley's](#), starring [John Barrymore](#)).

"Many [stereophonic soundtracks](#) from the early to mid-1950s that were either played in interlock on a 35 mm fullcoat magnetic reel or single-strip magnetic film (such as Fox's four-track magnetic, which became the standard of mag stereophonic sound) are now lost. Films such as [House of Wax](#), [The Caddy](#), [The War of the Worlds](#), [The 5,000 Fingers of Dr. T](#), and [From Here to Eternity](#) that were originally available with 3-track, magnetic sound are now available only with a monophonic optical soundtrack. The chemistry behind adhering magnetic particles to the tri-acetate film base eventually caused the [autocatalytic](#) breakdown of the film (vinegar syndrome). As long as studios had a monaural optical negative that could be printed, studio executives **felt no need to preserve the stereophonic versions of the soundtracks.**"

—Lost Film: Lost film soundtracks ([wikipedia.org](#))

December 22, 2016 1:26 PM

## Texas child abuse death rising despite governor's shake-up

*The Associated Press*

AUSTIN, Texas—The number of Texas children dying of abuse and neglect has increased since Republican Gov. Greg Abbott began a shake-up of the state's beleaguered child welfare system a year ago, a newspaper reported Thursday.

Records obtained by The Dallas Morning News show that at least 202 children died because of maltreatment in 2016, compared with 173 the year before. At least 28 children who died of abuse or neglect had an open case with state child welfare workers, up from 19 a year earlier.

The worsening numbers have come despite Abbott placing the Texas Department of Family and Protective Services under his thumb since taking office in 2015. He hired a new commissioner, pledged an additional \$40 million for child safety and embedded aides who track the daily work of the department.

The new figures cap a year of chaos due primarily to an exodus of hundreds of child abuse investigators, who cited low pay and untenable caseloads. Case backlogs statewide are also nearly twice as bad as they were in the fall of 2015, the newspaper reported.

Abbott spokesman John Wittman said the governor is making strides and more changes are coming. But some Democrats and child advocates say Abbott might have saved lives if he and other Republican leaders had heeded their warnings earlier.

"Had action been taken sooner, could deaths have been prevented? I have to believe yes," said Democratic state Rep. Chris Turner, who as early as April said Abbott needed to call a special legislative session to review caseworker turnover and pay.

Wittman said the governor was "continuing to work with DFPS and the Legislature to ensure that the necessary changes are being made to prevent child deaths in Texas."

Briefing records and hundreds of emails, obtained by the newspaper under open records laws, show that at least six times, DFPS met with the governor's office to evaluate the year's negative trends in child deaths. The department also shared "hot spot" reports meant to predict problem counties, as well as reports tracking thousands of children who weren't being seen by caseworkers on time — or at all.

On Feb. 23, Abbott's Child Protective Services policy adviser wrote a sternly worded email after she was alerted to a child fatality, apparently appalled that the state knew about the parent's substance abuse but failed to act.

"I cannot tell you how frustrated this makes me," Allison Bilodeau wrote in the email, in which she also said mismanagement and case backlogs in the Dallas region were deeply troubling.

As problems and bad press mounted, House Democrats and child safety advocates wanted to discuss emergency funding to keep good caseworkers and drive down caseloads. In mid-October, Abbott signed onto a joint letter to the agency, demanding change but failing to call for pay raises.

The commissioner came back with a plan for thousands of pay raises and more money to hire caseworkers and drive down caseloads. After weeks of negotiations, Abbott and legislative leaders embraced the plan. But more spending for the agency could be a steep climb next year as lawmakers will face budget constraints.

Read more here: <http://www.star-telegram.com/news/state/texas/article122415574.html#storylink=cpy>

"Every  
GREAT **WHY**  
**needs** a  
GREAT **HOW.**"  
—Nicoderm CQ

**“SOUND”** 115 KJV verses at [biblegateway.com](http://biblegateway.com) [please note verses in Jeremiah, Ezekiel, and Revelations]

[Exodus 19:13](#) There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet **soundeth** long, they shall come up to the mount.

[Exodus 19:19](#) And when the voice of the trumpet **sounded** long, and waxed louder and louder, Moses spake, and God answered him by a voice.

[Exodus 28:35](#) And it shall be upon Aaron to minister: and his **sound** shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not.

[Leviticus 25:9](#) Then shalt thou cause the trumpet of the jubile to **sound** on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet **sound** throughout all your land.

[Leviticus 26:36](#) And upon them that are left alive of you I will send a faintness into their hearts in the lands of their enemies; and the **sound** of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.

[Numbers 10:7](#) But when the congregation is to be gathered together, ye shall blow, but ye shall not **sound** an alarm.

[Joshua 6:5](#) And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the **sound** of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.

[Joshua 6:20](#) So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the **sound** of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.

[1 Samuel 20:12](#) And Jonathan said unto David, O Lord God of Israel, when I have **sounded** my father about to morrow any time, or the third day, and, behold, if there be good toward David, and I then send not unto thee, and shew it thee;

[2 Samuel 5:24](#) And let it be, when thou hearest the **sound** of a going in the tops of the mulberry trees, that then thou shalt bestir thyself: for then shall the Lord go out before thee, to smite the host of the Philistines.

[2 Samuel 6:15](#) So David and all the house of Israel brought up the ark of the Lord with shouting, and with the **sound** of the trumpet.

[2 Samuel 15:10](#) But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the **sound** of the trumpet, then ye shall say, Absalom reigneth in Hebron.

[1 Kings 1:40](#) And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the **sound** of them.

[1 Kings 1:41](#) And Adonijah and all the guests that were with him heard it as they had made an end of eating. And when Joab heard the **sound** of the trumpet, he said, Wherefore is this noise of the city being in an uproar?

[1 Kings 14:6](#) And it was so, when Ahijah heard the **sound** of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself to be another? for I am sent to thee with heavy tidings.

[1 Kings 18:41](#) And Elijah said unto Ahab, Get thee up, eat and drink; for there is a **sound** of abundance of rain.

[2 Kings 6:32](#) But Elisha sat in his house, and the elders sat with him; and the king sent a man from before him: but ere the messenger came to him, he said to the elders, See ye how this son of a murderer hath sent to take away mine head? look, when the messenger cometh, shut the door, and hold him fast at the door: is not the **sound** of his master's feet behind him?

[1 Chronicles 14:15](#) And it shall be, when thou shalt hear a **sound** of going in the tops of the mulberry trees, that then thou shalt go out to battle: for God is gone forth before thee to smite the host of the Philistines.

[1 Chronicles 15:16](#) And David spake to the chief of the Levites to appoint their brethren to be the singers with instruments of musick, psalteries and harps and cymbals, **sounding**, by lifting up the voice with joy.

[1 Chronicles 15:19](#) So the singers, Heman, Asaph, and Ethan, were appointed to **sound** with cymbals of brass;

[1 Chronicles 15:28](#) Thus all Israel brought up the ark of the covenant of the Lord with shouting, and with **sound** of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps.

[1 Chronicles 16:5](#) Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obedom: and Jeiel with psalteries and with harps; but Asaph made a **sound** with cymbals;

[1 Chronicles 16:42](#) And with them Heman and Jeduthun with trumpets and cymbals for those that should make a **sound**, and with musical instruments of God. And the sons of Jeduthun were porters.

[2 Chronicles 5:12](#) Also the Levites which were the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, being arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests **sounding** with trumpets:)

[2 Chronicles 5:13](#) It came even to pass, as the trumpeters and singers were as one, to make one **sound** to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of musick, and praised the Lord, saying, For he is good; for his mercy endureth for ever: that then the house was filled with a

cloud, even the house of the Lord;

[2 Chronicles 7:6](#) And the priests waited on their offices: the Levites also with instruments of musick of the Lord, which David the king had made to praise the Lord, because his mercy endureth for ever, when David praised by their ministry; and the priests **sounded** trumpets before them, and all Israel stood.

[2 Chronicles 13:12](#) And, behold, God himself is with us for our captain, and his priests with **sounding** trumpets to cry alarm against you. O children of Israel, fight ye not against the Lord God of your fathers; for ye shall not prosper.

[2 Chronicles 13:14](#) And when Judah looked back, behold, the battle was before and behind: and they cried unto the Lord, and the priests **sounded** with the trumpets.

[2 Chronicles 23:13](#) And she looked, and, behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king: and all the people of the land rejoiced, and **sounded** with trumpets, also the singers with instruments of musick, and such as taught to sing praise. Then Athaliah rent her clothes, and said, Treason, Treason.

[2 Chronicles 29:28](#) And all the congregation worshipped, and the singers sang, and the trumpeters **sounded**: and all this continued until the burnt offering was finished.

[Nehemiah 4:18](#) For the builders, every one had his sword girded by his side, and so builded. And he that **sounded** the trumpet was by me.

[Nehemiah 4:20](#) In what place therefore ye hear the **sound** of the trumpet, resort ye thither unto us: our God shall fight for us.

[Job 15:21](#) A dreadful **sound** is in his ears: in prosperity the destroyer shall come upon him.

[Job 21:12](#) They take the timbrel and harp, and rejoice at the **sound** of the organ.

[Job 37:2](#) Hear attentively the noise of his voice, and the **sound** that goeth out of his mouth.

[Job 39:24](#) He swalloweth the ground with fierceness and rage: neither believeth he that it is the **sound** of the trumpet.

[Psalm 38:3](#) There is no **soundness** in my flesh because of thine anger; neither is there any rest in my bones because of my sin.

[Psalm 38:7](#) For my loins are filled with a loathsome disease: and there is no **soundness** in my flesh.

[Psalm 47:5](#) God is gone up with a shout, the Lord with the **sound** of a trumpet.

[Psalm 77:17](#) The clouds poured out water: the skies sent out a **sound**: thine arrows also went abroad.

[Psalm 89:15](#) Blessed is the people that know the joyful **sound**: they shall walk, O Lord, in the light of thy countenance.

[Psalm 92:3](#) Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn **sound**.

[Psalm 98:6](#) With trumpets and **sound** of cornet make a joyful noise before the Lord, the King.

[Psalm 119:80](#) Let my heart be **sound** in thy statutes; that I be not ashamed.

[Psalm 150:3](#) Praise him with the **sound** of the trumpet: praise him with the psaltery and harp.

[Psalm 150:5](#) Praise him upon the loud cymbals: praise him upon the high **sounding** cymbals.

[Proverbs 2:7](#) He layeth up **sound** wisdom for the righteous: he is a buckler to them that walk uprightly.

[Proverbs 3:21](#) My son, let not them depart from thine eyes: keep **sound** wisdom and discretion:

[Proverbs 8:14](#) Counsel is mine, and **sound** wisdom: I am understanding; I have strength.

[Proverbs 14:30](#) A **sound** heart is the life of the flesh: but envy the rottenness of the bones.

[Ecclesiastes 12:4](#) And the doors shall be shut in the streets, when the **sound** of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musick shall be brought low;

[Isaiah 1:6](#) From the sole of the foot even unto the head there is no **soundness** in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.

[Isaiah 16:11](#) Wherefore my bowels shall **sound** like an harp for Moab, and mine inward parts for Kirharesh.

[Isaiah 63:15](#) Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the **sounding** of thy bowels and of thy mercies toward me? are they restrained?

[Jeremiah 4:19](#) My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the **sound** of the trumpet, the alarm of war.

[Jeremiah 4:21](#) How long shall I see the standard, and hear the **sound** of the trumpet?

[Jeremiah 6:17](#) Also I set watchmen over you, saying, Harken to the **sound** of the trumpet. But they said, We will not hearken.

[Jeremiah 8:16](#) The snorting of his horses was heard from Dan: the whole land trembled at the **sound** of the neighing of his strong ones; for they are come, and have devoured the land, and all that is in it; the city, and those that dwell therein.

[Jeremiah 25:10](#) Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the **sound** of the millstones, and the light of the candle.

[Jeremiah 42:14](#) Saying, No; but we will go into the land of Egypt, where we shall see no war, nor hear the **sound** of the trumpet, nor have hunger of bread; and there will we dwell:

[Jeremiah 48:36](#) Therefore mine heart shall **sound** for Moab like pipes, and mine heart shall **sound** like pipes for the men of



Kirheres: because the riches that he hath gotten are perished.

[Jeremiah 50:22](#) A **sound** of battle is in the land, and of great destruction.

[Jeremiah 51:54](#) A **sound** of a cry cometh from Babylon, and great destruction from the land of the Chaldeans:

[Ezekiel 7:7](#) The morning is come unto thee, O thou that dwellest in the land: the time is come, the day of trouble is near, and not the **sounding** again of the mountains.

[Ezekiel 10:5](#) And the **sound** of the cherubims' wings was heard even to the outer court, as the voice of the Almighty God when he speaketh.

[Ezekiel 26:13](#) And I will cause the noise of thy songs to cease; and the **sound** of thy harps shall be no more heard.

[Ezekiel 26:15](#) Thus saith the Lord God to Tyrus; Shall not the isles shake at the **sound** of thy fall, when the wounded cry, when the slaughter is made in the midst of thee?

[Ezekiel 27:28](#) The suburbs shall shake at the **sound** of the cry of thy pilots.

[Ezekiel 31:16](#) I made the nations to shake at the **sound** of his fall, when I cast him down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth.

[Ezekiel 33:4](#) Then whosoever heareth the **sound** of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head.

[Ezekiel 33:5](#) He heard the **sound** of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul.

[Daniel 3:5](#) That at what time ye hear the **sound** of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:

[Daniel 3:7](#) Therefore at that time, when all the people heard the **sound** of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.

[Daniel 3:10](#) Thou, O king, hast made a decree, that every man that shall hear the **sound** of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image:

[Daniel 3:15](#) Now if ye be ready that at what time ye hear the **sound** of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?

[Joel 2:1](#) Blow ye the trumpet in Zion, and **sound** an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand;

[Amos 2:2](#) But I will send a fire upon Moab, and it shall devour the palaces of Kirioth: and Moab shall die with tumult, with shouting, and with the **sound** of the trumpet:

[Amos 6:5](#) That chant to the **sound** of the viol, and invent to themselves instruments of musick, like David;

[Matthew 6:2](#) Therefore when thou doest thine alms, do not **sound** a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

[Matthew 24:31](#) And he shall send his angels with a great **sound** of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

[Luke 1:44](#) For, lo, as soon as the voice of thy salutation **sounded** in mine ears, the babe leaped in my womb for joy.

[Luke 15:27](#) And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and **sound**.

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

[Acts 2:2](#) And suddenly there came a **sound** from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

[Acts 3:16](#) And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect **soundness** in the presence of you all.

[Acts 27:28](#) And **sounded**, and found it twenty fathoms: and when they had gone a little further, they **sounded** again, and found it fifteen fathoms.

[Romans 10:18](#) But I say, Have they not heard? Yes verily, their **sound** went into all the earth, and their words unto the ends of the world.

[1 Corinthians 13:1](#) Though I speak with the tongues of men and of angels, and have not charity, I am become as **sounding** brass, or a tinkling cymbal.

[1 Corinthians 14:7-8](#) And even things without life giving **sound**, whether pipe or harp, except they give a distinction in the **sounds**, how shall it be known what is piped or harped?

**1 Corinthians 14:8** For if the trumpet give an uncertain **sound**, who shall prepare himself to the battle?

**1 Corinthians 15:52** In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall **sound**, and the dead shall be raised incorruptible, and we shall be changed.

**1 Thessalonians 1:8** For from you **sounded** out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.

**1 Timothy 1:10** For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to **sound** doctrine;

**2 Timothy 1:7** For God hath not given us the spirit of fear; but of power, and of love, and of a **sound** mind.

**2 Timothy 1:13** Hold fast the form of **sound** words, which thou hast heard of me, in faith and love which is in Christ Jesus.

**2 Timothy 4:3** For the time will come when they will not endure **sound** doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

**Titus 1:9** Holding fast the faithful word as he hath been taught, that he may be able by **sound** doctrine both to exhort and to convince the gainsayers.

**Titus 1:13** This witness is true. Wherefore rebuke them sharply, that they may be **sound** in the faith;

**Titus 2:1** But speak thou the things which become **sound** doctrine:

**Titus 2:2** That the aged men be sober, grave, temperate, **sound** in faith, in charity, in patience.

**Titus 2:8** **Sound** speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

**Hebrews 12:19** And the **sound** of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more:

**Revelation 1:15** And his feet like unto fine brass, as if they burned in a furnace; and his voice as the **sound** of many waters.

**Revelation 8:6** And the seven angels which had the seven trumpets prepared themselves to **sound**.

**Revelation 8:7** The first angel **sounded**, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

**Revelation 8:8** And the second angel **sounded**, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

**Revelation 8:10** And the third angel **sounded**, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

**Revelation 8:12** And the fourth angel **sounded**, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

**Revelation 8:13** And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to **sound!**

**Revelation 9:1** And the fifth angel **sounded**, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

**Revelation 9:9** And they had breastplates, as it were breastplates of iron; and the **sound** of their wings was as the **sound** of chariots of many horses running to battle.

**Revelation 9:13** And the sixth angel **sounded**, and I heard a voice from the four horns of the golden altar which is before God,

**Revelation 10:7** But in the days of the voice of the seventh angel, when he shall begin to **sound**, the mystery of God should be finished, as he hath declared to his servants the prophets.

**Revelation 11:15** And the seventh angel **sounded**; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

**Revelation 18:22** And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the **sound** of a millstone shall be heard no more at all in thee;

**“Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.” —James 3:13**

**“After I had spoken, they spoke no more; my words fell gently on their ears....I spoke once, but I have no answer— twice, but I will say no more.”—Job 29:22...40:5 (NIV)**

# "Cause Jesus to stand still." —T.D. Jakes

[cf. Mark 10:49, "And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee." (The "call" is "UN-ending") [COMPARE Psalm 46:10, "Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth." & Joshua 10:12]]

## ["Maintaining" a HOLDING "PATTERN"! cf. 2 Sam. 23:14]

[Or, Standing TRUE to your "I AM" when things "seem" so "pointless"!]

### Retweets of T.D. JAKES' sermon, "DISRUPTION" (June 26, 2016):

- "Disruption" (Luke 18:34-38; Mark 10:52)
- The radical blind man refused to sit in darkness another day!
- The real Test of your FAITH is what you will do when you are advantaged?
- Are you gonna sit in Darkness and Doubt or are you going to follow JESUS Are you willing to disrupt your own comfort and face your own fear and admit I don't want to sit here anymore!
- The Power brought Light and the Light disrupted the Darkness.
- Are you coming here week after week and leaving un-changed?
- Sometimes we can develop a coping mechanism to adapt to dysfunction!
- There are systems that we develop to accommodate what doesn't work!
- Have you ever sat in darkness? Is giving up your normal, ? is not trying is your normal?
- The entrance of GOD's word giveth LIGHT! (Psalm 119:130)
- Now that you got what you wanted out of this relationship, I will FREE to SEE you!
- Sometimes the same thing that helped us survive can cause us not to succeed!
- Survival can become your Success and you can sit in Darkness!
- The blind man heard, hollered, and sensed! Using what you have against what you don't **will make JESUS stand still!**
- The blind man couldn't see but he could hear! Sometimes God can make a noise in your life that disrupts your normal!
- God wont use what you lost He'll use what you have left! Stop telling God what you dont have!
- You ought to holler until you disrupt your situation, until you change the atmosphere! JESUS!
- Disruptive innovation is to create something that disrupts the entire industry!
- **Disruptive Innovation is when you create something that changes the game! It breaks up the norm!**
- God will make a noise in your life that will cause you to call out his name JESUS!
- We miss out on opportunities because we assume that we have second chances!
- What are we sitting in? The systems we've made, the scams & tricks that camouflage what's not working in your life!
- "Disruptive Innovation - create something that totally changes the game!"
- Lord have mercy on my normal, save me from what i'm used to, break me from my routine!
- **Don't get so caught in the theatrics that you miss the theology!**
- The next MOVE is on you! Nothing's gonna happen until you HOLLER!
- People will put you in a category based on your circumstances
- What will you do with LIGHT? You come to church every Sunday, but what good is it if it doesn't change you?
- The real Test of your FAITH is what you will do when you are advantaged. ?
- **Disruptive Innovation says "MOVE out of the way something NEW is coming!"**
- There is a Responsibility that comes with Sight!
- **You can tell when you're effective, because when you've done it right it will get on everybody's nerves!**
- The test is not in getting healed, the test is what will you DO with your healing?!
- Light is Disruptive, once you see you can never "un-see" what you saw!
- Some people want you to be blind, some can't stand you to see because light is Disruptive!
- **You don't have the friends for the change you made! Everything has been built around you being Blind!** [Isaiah 42:19 [cf. 2 Sam. 22] → "BLIND means you don't even know Jesus!" —Joseph Prince]
- **You can't tell who people are in the DARK!** [cf. Gen 28:16, 32:24-30 [cf. Eph 6:12]/Gen 42:8/Job 2:12/Matt 17:12/Mark 1:34/ John 1:10, 31, 33/Acts 13:27/Rom 1:21/1 John 3:1/ "unaware" (Gen 31:20, 26/Num.35:11, 15/Deut 4:42/Josh 20:3, 9/Ps 35:8/Luk 21:34/Gal 2:4/Heb 13:2/Jude 1:4)]

$$\frac{e}{e} = \frac{mc^2}{e} = e \text{ "staid" HOME}$$

[cf. Malachi 3:6, Daniel 6:8]



## Texas' Open-Carry Laws Blurred Lines Between Suspects and Marchers

DALLAS — As a demonstration against police shootings made its way downtown here on Thursday, it differed from others around the country in one startling way: Twenty to 30 of the marchers showed up with AR-15s and other types of military-style rifles and wore them openly, with the straps slung across their shoulders and backs.

In Texas, it was not only legal. It was commonplace.

The state has long been a bastion of pro-gun sentiment and the kind of place where both Democrats and Republicans openly talk about the guns they own and carry, on their person, in their vehicles, at their offices, at their homes and even in the halls of the Texas Capitol. And in recent years, as gun rights continued to expand, activists have exploited a decades-old freedom to openly carry a rifle in public by showing up at demonstrations with their so-called long guns.

### July 10, 2016

In the wake of the recent shootings here in the US, MANY have lent their voices to speak out against the madness. Below are the whole of ONE and an excerpt of ANOTHER of 2 Facebook posts that “weighed-in” on the discussion:

#### Natasha Howell—feeling hopeful:

So this morning I went into a convenient store to get a protein bar. As I walked through the door, I noticed that there were two white police officers (one about my age the other several years older) talking to the clerk (an older white woman) behind the counter about the shootings that have gone on in the past few days. They all looked at me and fell silent. I went about my business to get what I was looking for, as I turned back up the aisle to go pay, the oldest officer was standing at the top of the aisle watching me. As I got closer he asked me, “How I was doing? I replied, “Okay, and you? He looked at me with a strange look and asked me, “How are you really doing?” I looked at him and said “I’m tired!” His reply was, “me too.” Then he said, “I guess it’s not easy being either of us right now is it.” I said, “No, it’s not.” Then he hugged me and I cried. I had never seen that man before in my life. I have no idea why he was moved to talk to me. What I do know is that he and I shared a moment to this morning, that was absolutely beautiful. No judgments, no justifications, just two people sharing a moment.

**#Foundamomentofclarity**

#### James Pride:

I was thinking just now how oftentimes our lives cross people we might take for granted. No, not in a bad way, because by nature most of us are generally kind and considerate to others. But that, sometimes the lives we touch, or the paths we cross, may, unknowingly, turn out to be that of an extraordinary person. I’m not talking about the times when we meet somebody famous.....

.....

But I can’t begin to tell you how I’ve run across famous people at restaurants, or in airports, elevators, or crashing at the door of a stall in a john while I’m about to crap my pants, and I pause and ask myself, “Say, wasn’t that--?” Famous people for whatever reason or claim to fame (like writers and actors, politicians and media giants, sports figures or killers) are everywhere—and they are all just the same like you and me. They’re people! They’re people just like you, just like me...

Now you might say, “Ah, you’ve been around. That’s why you run into’em. I’m just me. I don’t know nobody. I don’t go no place. I’d never know anybody famous.”

But my examples, though many, come not just because in the past I’d been a journalist, but more so because, at THAT moment, I just happened to be in a place where that certain someone also just happened to be. So, a standard of rule of thumb is this: It’s good to be good to EVERYBODY. Why? Because you just don’t know who that weird, smelly person with the fly-away hair might turn out to be. Albert Einstein was that kind of person. So normal? NO. Abnormal so as to be totally unassuming...and yet, look at his genius. Who would have known? And yet, look at you. . .Who knows, some of you I’m meeting and touching and being friends with right now may turn out to be total history makers—you know, the kind people in the future would give their right eye just for a chance to stand next to—but at the moment, well, you’re just you, and I’m just . . . me.

#### I’m Nobody! Who are you?

By Emily Dickinson

I’m Nobody! Who are you?  
Are you—Nobody—too?  
Then there’s a pair of us!  
Don’t tell! They’d advertise—you know!

How dreary—to be—Somebody!  
How public—like a Frog—  
To tell one’s name—the livelong June—  
To an admiring Bog!

“People will believe a **LIE** because they want *it* to be **TRUE**; or, because they’re afraid *it* might be true.”—*Legend of the Seeker* [cf. John 14:27]

## July 6, 2016

I was sitting and musing over some thoughts.

- My “re-sent” miscommunication made me realize more “noun” than ever “be-FOUR” the PRO-BLEM with WORDS: People don’t take the time to LISTEN. There-“fore,” ACT-ION is *of-ten* “wreck-wired” (required)!
- Is anyone “even” getting THIS? Am “**I**” the only ONE? [Luke 18:34, “And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.” (“**it**”—cf. verses 36-37) ]
- The ONE person I knew who *fully* understood what *THIS* is ALL about has been “translated” to “another” *PART* of the equation of LIFE. And no ONE seems “wheeling” (or “ABEL”) to “take” his place. So what NOUN?
- MOST Christians seem more inter-RESTED in having bragging “rights” than being **merciful**—i.e. the “I-told-you-so” (or, “Let-them-burn”) “sin-drome.” [Isaiah 44:26a (NIV), “who carries out the words of his servants and fulfills the predictions of his messengers” [Isaiah 44:26 KJV, “That confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will **raise up the DECAYED places thereof**:”]]
- WHERE DOES THE CHRISTIAN “HEART” **TRULY** “lie”? [2 Peter 3:9, “The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, **NOT WILLING that ANY should perish**, but that **ALL SHOULD COME** to repentance.” Isaiah 44:26 (NIV), “...who says of Jerusalem, ‘**It** shall be inhabited,’ of the towns of Judah, ‘They shall be **rebuilt**,’ and **of their ruins, ‘I will restore them,**” Nehemiah 5:12, “Then said they, **We will restore them, and will require nothing of them**; so will we do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise.” [cf. Esther 9:10, “but on the spoil laid they not their hand”—compare verses 15, 16]]
- The paradox I see in the “mean” behavior of some “Christians” and their message of “LOVE”—that, sometimes, seems more towards “self” than towards “others”! LOVE of ONE’s enemies seems to come with “certain” conditions “attached”! Conditions UNKNOWN to those needing “**it**”! MANY demand their *ounce* of blood from “off-enders”!
- Can we “in” TRUTH re-“build the old **waste places**”? [“Some” know so much about the “Bible” that they cease to grasp hold of the deeper truths **it** reveals.]

### Isaiah 58 (KJV)

<sup>1</sup> Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins. <sup>2</sup> Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God. <sup>3</sup> Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours. <sup>4</sup> Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. <sup>5</sup> Is **it** such a fast that I have chosen? a day for a man to afflict his soul? is **it** to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the LORD? <sup>6</sup> Is not this the fast that I have chosen? to <sup>1</sup>loose the bands of wickedness, to <sup>2</sup>undo the heavy burdens, and to <sup>3</sup>let the oppressed go free, and that ye <sup>4</sup>break every yoke? <sup>7</sup> Is **it** not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? <sup>8</sup> Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy reward. <sup>9</sup> Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; <sup>10</sup> And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day: <sup>11</sup> And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. <sup>12</sup> And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. <sup>13</sup> If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: <sup>14</sup> Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken **it**.

The BEST way to **tell a LIE** is to tell the **TRUTH** and **not be BE-LIEVED!**



# Anonymous social apps provide forum for gripes, gossip

By Heather Kelly, CNN [<http://www.cnn.com/2014/02/28/tech/social-media/secret-social-apps/>]

🕒 Updated 5:17 PM ET, Fri February 28, 2014

## Story highlights

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Anonymous social apps let people share what they're really thinking without consequences

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Posts range from confessional to mean-spirited jabs

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New app Secret only shows your posts to people you know

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Secret founder: "Anonymity can help people be themselves"



A growing number of social apps encourage nameless users to post anonymous confessions, gossip and other messages.

"I admit that I secretly crave attention so I lie that I have ulcers and that I have gotten surgery on my knees."

"I'm quitting in May and will drive across the country."

"Sometimes I secretly wish I would catch my bf cheating just so I'd have a legit reason to break up with him."

These are just a few of the confidential posts on a growing number of social apps that encourage nameless users to post anonymous confessions, gripes and gossip. These networks, which include [Whisper](#), [Secret](#), [Confide](#) and the forthcoming [Rumr](#), make it possible to share thoughts anonymously with strangers, friends or friends of friends.

Unlike Facebook, Twitter or LinkedIn, there's no need to worry about offending your friends, harming your career or tarnishing your online persona.

"Anonymity can help people be themselves and share what they really feel or think," said David Byttow, co-founder of Secret, which launched in January.

Unburdened by the consequences that come with posting under real identities, posters on these apps can be brutally honest. For many people, anonymity can mean a freedom from maintaining their personal brand, the "self" they carefully edit for their friends and family on Facebook and Twitter.

If Facebook is sipping champagne during an après-ski selfie, Secret is letting it all hang out with a cheap beer and no makeup in your parents' basement.

### Secrets among friends

These startups have taken cues from the original secret sharing service, [PostSecret](#). That blog anonymously publishes select postcards, decorated with images and words, that people mail to founder Frank Warren. The twin barriers of needing a stamp and having to make it past a human curator has kept its confessions interesting without being cruel.

But when PostSecret tried branching out in 2011 with an iPhone app that let anyone publish their own secrets, it had to be shut down less than three months later due to abusive and malicious content.

Fast forward a few years, and social apps are trying again -- this time with a few variations on the formula.

Two-year-old [Whisper](#) is a popular service for posting anonymous messages that anyone can read. They can be sorted by most recent or nearby, which will display Whispers from anyone within a certain number of miles.

Of course, as with all these apps, there's no way to tell what posts are true. Many are about sex or love, and some are offensive. Most Whisper users are young, between [17 and 28](#).

[Secret](#) also lets people post a sentence or two on top of an image or colored background. But in an interesting twist, Secret only shares your posts -- anonymously, of course -- within your circle of friends. The app combs through your contacts to determine which of your friends are also on the service. It won't tell you who it finds, so you can only guess who in your circle is posting to the app or commenting on your confession.

When people click a heart indicating that they "love" a post, it is shared with their circle, and so on. Only people within two degrees of separation can comment on posts. Because Secret has drawn many of its early users from the Silicon Valley and New York tech scenes, many posts so far are tech-industry rumors and jokes.

Secret has already had its first viral falsehood. In early February a user claimed that Evernote, the popular note-taking app, was about to be acquired. The [post gained some traction in social media, forcing Evernote CEO Phil Libin to deny the report](#).



## Fighting the trolls

One big challenge for these services, which mix social networks with Internet commenting, is to strike a balance between juicy gossip and cruel, abusive posts. Anyone who has glanced at an Internet commenting section knows that anonymous chatter can turn nasty, fast.

To combat this, the official Secret Twitter feed re-posts many of positive Secret messages about friendship, heartbreak and overcoming adversity, but ignores mean-spirited ones.

Because Secret posts are shared with people in the same networks, there's always the tantalizing -- or frightening -- possibility that other users could puzzle out who you are based on your writing style, image choice or subject matter.

"Secret users always have the benefit of plausible deniability," said Byttow. "Sometimes guessing who a secret is from is part of the fun. It certainly sparks a lot of entertaining offline conversations."

To fight trolls, these apps typically include features that let users report bullying or flag posts as inappropriate. On Whisper, a team of employees scans posts for offensive content. Whisper has also launched [Your Voice](#), a nonprofit resource for college students struggling with mental health problems.

Secret's first incarnation was as a web app for sending anonymous messages directly to people over text or e-mail.

"It was fun, but proved to be something that could be used for evil in the wrong hands," said Byttow. "We didn't want to give that to the world. We set out to help people convey thoughts and feelings with their friends."

These anonymous apps seem to be popular for now. But only time will tell if they flame out, like the much-hyped "social discovery" apps from two years ago, or gain traction like Snapchat, the popular app that lets users exchange self-destructing photos and messages.

Secret isn't sharing any user numbers yet, but Whisper has reported some impressive statistics. In December, the company said it was nearing [3 billion page](#) views a month. In September, it raised [\\$21 million](#) in funding.

**"That thou doest, do quickly."** —John 13:27

**"Lesson 2: Clear your mind of what was or will be. See only the task that IS."**

—Legend of the Seeker

Luke 6:38, "Give, and **it** shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal **it** shall be measured to you again."

(cf. Matthew 7:2, Mark 4:24)

Isaiah 42:22, "But this is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and **none saith, RESTORE."**

(Jeremiah 27:22, 30:17, Matthew 12:13, Mark 3:5)

1 Corinthians 1:28-31, "And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence. But of him are ye **in** Christ Jesus, who of God is **made unto us** <sup>1</sup>wisdom, and <sup>2</sup>righteousness, and <sup>3</sup>sanctification, and <sup>4</sup>redemption: That, according as **it** is written, He that glorieth, let him glory **in** the Lord." **"Remember God's faithfulness so your faithfulness will endure."**—Dr. James MacDonald

"With **ALL**  
**MEASURED**  
to YOU "a GAIN"  
[i.e. the imagery of  
a tree "see-d"]

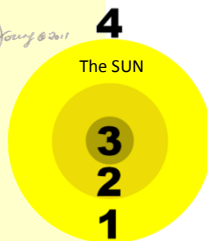
♪ ONE DAY HE'S COMIN' BACK,  
GLRIOUS DAY ♪

"WHAT IF SOMEONE'S MIND HAS A WAY OF  
SNAPPING-BACK? WHAT IF SOMEONE CAN  
HEAL AS FAST AS THEY'RE RIPPED APART?"  
—X-MEN: DAYS OF FUTURE PAST

[cf. 2 Samuel 12:23 /  
Matthew 25:6, 28:5-  
11 ("Come, see...go  
quickly"), 19-20]

♪ RISIN' HE JUSTIFIED ME,  
FREED ME FOREVER ♪

The "**OUT-BURST**"  
[or, "speaking **OUT/UP!**"]



"In old-time hockey,  
there is no 'around' only  
'through'."—Jacob Two-Two



1—WISDOM  
2—RIGHTEOUSNESS  
3—SANCTIFICATION  
4—REDEMPTION

**YOU**  
(a "SEED")

♪ LIVIN' HE LOVED ME ♪

"A SEED is a CONVERSATION."  
—Mike Murdock

♪ DYIN' HE SAVED ME ♪

"Your"  
**MEASURE**  
(THE "depth"  
of LOVE—cf.  
Isaiah 61:3)

♪ BURIED HE CARRIED MY SINS  
FAR AWAY ♪

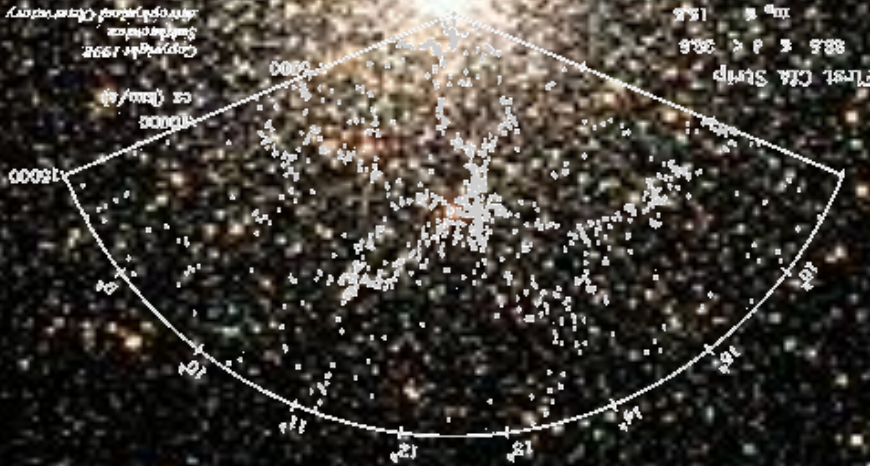
The  
"BOUN**(CE)**D-ARY"





# The MEASURE of a M-A-N

“A **good N-A-M-E** is rather to be **chosen** than great riches, and **loving favour** rather than silver and gold.”  
—Proverbs 22:1



(Family tree) dreamstime.com / (Stickman of Universe) Smithsonian Astrophysical Observatory 1998 / (Stars) nasa.gov

“<sup>1</sup> Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: <sup>2</sup> And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: <sup>3</sup> And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. <sup>4</sup> So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. <sup>5</sup> And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.”—Genesis 12:1-5



“As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me.”—Jeremiah 33:22  
[cf. Genesis 22:17, 32:12]

(Sand) feelgrafix.com / (Stick "man") youarenotyourbehavior.com



## "MEASURE" in the four Gospels (BibleGateway.com search—12):

[Matthew 7:2](#), For with what judgment ye judge, ye shall be judged: and with what **measure** ye mete, it shall be **measured** to you again.

[Matthew 13:33](#), Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three **measures** of meal, till the whole was leavened.

[Matthew 23:32](#), Fill ye up then the **measure** of your fathers.

[Mark 4:24](#), And he said unto them, Take heed what ye hear: with what **measure** ye mete, it shall be **measured** to you: and unto you that hear shall more be given.

[Mark 6:51](#), And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond **measure**, and wondered.

[Mark 7:37](#), And were beyond **measure** astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

[Mark 10:26](#), And they were astonished out of **measure**, saying among themselves, Who then can be saved?

[Luke 6:38](#), Give, and it shall be given unto you; good **measure**, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same **measure** that ye mete withal it shall be **measured** to you again.

[Luke 13:21](#), It is like leaven, which a woman took and hid in three **measures** of meal, till the whole was leavened.

[Luke 16:6](#), And he said, An hundred **measures** of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

[Luke 16:7](#), Then said he to another, And how much owest thou? And he said, An hundred **measures** of wheat. And he said unto him, Take thy bill, and write fourscore.

[John 3:34](#), For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by **measure** unto him.



[1 Kings 6:34](#), "And the two doors were of fir tree: the two leaves of the one door were **fold**ing, and the two leaves of the other door were **fold**ing."

[Proverbs 24:33](#), "Yet a little sleep, a little slumber, a little folding of the hands to sleep:" [Cf. [Ecc. 4:5](#)]

[Nahum 1:10](#), "For while they be folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry."

[John 10:16](#), "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

[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. [John 11:44](#), [10:27](#) / [Luke 19:20](#)]

### LEVERAGE: "The White Rabbit Job"

**Eliot:** Why the long face?

**Sophie:** Oh, just...sorting stuff.

**Nate:** Yeah, so, the con FAILED—*technically*.

**Sophie:** [SCOFFS] The con didn't fail. It **worked!**

**Hardison:** If by "worked," you mean "completely fell apart."

**Sophie:** Huh? [SCOFFS] Sorry...which one of us is the GRIFTER? I'm telling you, we pulled off the White Rabbit SUCCESSFULLY.

**Nate:** "Pulled off the White Rabbit" how so?

**Sophie:** The White Rabbit is about taking the TRUTH, what's underneath, and...and bringing IT **OUT!**

**Nate:** And not breaking the "mark" in the process.

**Sophie:** Every gift is an EXCHANGE. The trick is to give enough to hold them up, but not so much that you get pulled over with him.

**Nate:** Parker, huh?

**Sophie:** Parker.

**Parker** [ENTERING THE SCENE]: We good?

**Sophie:** You tell us.

**Parker:** Yeah. We're **GOOD**.

Above image is an example of [Amos 9:13](#), "reaper overtake the plowman"—i.e. "FOLDING" (*it/IT*) until "they" become "ONE" (*IT*)—i.e. cf. [Malachi 3:7](#), "Return unto me, and I will return unto you, saith the Lord of hosts [EQUAL "sub"-mission! Cf. [1 Pet. 5:5](#), "...Yea, **ALL** of you be subject one to another..."]." [Cf. "measure" & "fold" & [Luke 14:21-22](#), "...Go out quickly...**it** is done..."]

IT'S  
GOOD  
TO BE  
IN

This "add"  
connects with this  
imagery.

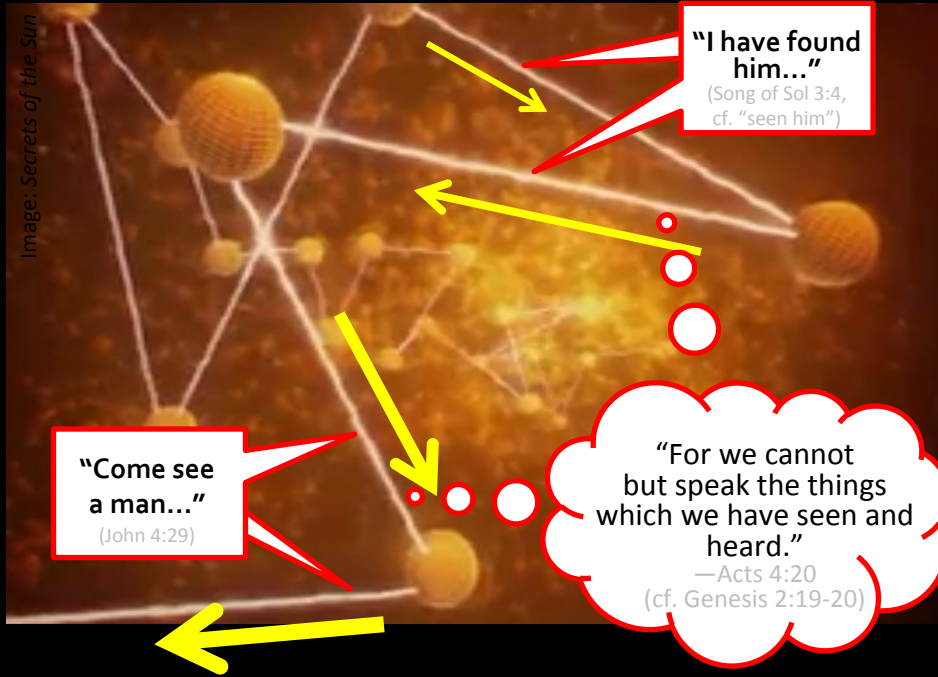
home • auto • life • retirement

Allstate



“Seek the PEACE of the SEASON you are “in” and watch what God will do.”—Brian Houston  
 [cf. Jeremiah 29 (esp. vs. 7) , Proverbs 25:7]

“In this life, you can't go back **ONLY** forward.”—Legend of the Seeker



“I have found him...”  
 (Song of Sol 3:4, cf. “seen him”)

“Come see a man...”  
 (John 4:29)

“For we cannot but speak the things which we have seen and heard.”  
 —Acts 4:20 (cf. Genesis 2:19-20)

THE HÆLED

You CAN BE Who I AM!

TRY “a gain”!



TRY,

TRY,

If at first you don't succeed,

“<sup>35</sup> And **it** came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging: <sup>36</sup> And hearing the multitude pass by, he asked what **it** meant. <sup>37</sup> And they told him, that **Jesus of Nazareth passeth by.**”—Luke 18:35-37 (cf. verses 38-43 & Mark 10:46-52)

**The HEALING:**  
 1—The “UN” touch Abels  
 2—The seeing “I’m paired”  
 3—The hearing “I’m paired”

**The HÆLED:**  
 4—“I’m **VALID**”  
 [cf. Eph. 3:20-21]

A Personal Message from Mario Murillo (from a Mario Murillo Ministries' newsletter):

For 49 years, Mario Murillo Ministries has filled a desperate void in America. But the threat to our faith and our freedom has never been greater. America is being transformed into an anti-God state. Americans have turned away from God and they are miserable. Why are we in this prolonged economic slump? It is because of the policies of a Godless American government [cf. Hebrews 12:16 (NIV)].

Leftist leaders now classify Christian doctrine as hate speech. Our stand on marriage is now “hate.” Our view on any issue on righteousness is now “hate.” This is a lie! The preaching of the Cross has never been anything but love. The rightful demands of Almighty God on a perverted culture have always been completely from love.

We have been duly warned by our government to tone down our “rhetoric” or face censorship and the loss of our tax status. What should our reaction be to these threats? When Peter was sternly warned not to preach about Jesus or heal the sick anymore, he utterly rejected the order. “But Peter and John answered and said to them, ‘Whether it is right in the sight of God to listen to you more than to God, you judge. For we cannot but speak the things which we have seen and heard.’”—Acts 4:19-20

The government knows where we live...let them come and get us. We are not going to shut up—back down—back up—or back off! The die is cast...we have settled the question.

Cultural changes come and go. We have seen every float in the parade. We have never seen a reason to rebrand the message of Jesus. The Gospel we preach is not “new and improved.”

Peter reacted to the ban on miracles by asking God for more miracles! “Now Lord,” he prayed, “Behold their threats and grant to your servants that with all boldness they may preach your word while You stretch out your hand to heal and let signs and wonders be done in the name of Your holy Servant Jesus.”—Acts 4:29

This is a time for more! More boldness—more and greater miracles...let it be, Oh God! Six cities in California are getting hit hard with the Gospel right now. These Living Proof Crusades are paid for by you, our partners. Youth are coming in greater numbers than before. Our impact is greater. We can't call these “meetings” anymore—they have the atmosphere of fire like Azusa Street! I thank you with all of my heart for your miracle faith and gifts of love. Agree with me that our meetings in California will start a state-wide fire of revival!  
 —M/M

Thousands will read this letter. They will even agree that MMM is doing an urgent work—but they will not give. They may think their gift is too small—but **every gift takes us closer to our goal.** No matter what...give something. Because the vision is working...your investment will have greater impact than ever!  
 M/M

“The more we study God's Word, the more the Holy Spirit opens our eyes to new and powerful truths **overlooked the first, fifth, and fiftieth times we read a passage.** In those moments, we experience transcendence. The humble awareness of our own limitations invites awe in the Creator who knows the end from the beginning and everything in between.

Experiencing transcendence helps you accept that there is One who exists outside the boundaries of human knowing. “Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways” (Romans 11:33)! You can never figure God out, but you can hear His call to bow before Him and serve Him as the true center of the universe.

Let every experience of His transcendence diminish any false sense of personal sovereignty, and lead you to resign as the chairman of the board of your own life.”—Dr. James MacDonald

Listen to the imagery in the "end" statements in this **EXCERPT** of a Washington Post news article I found on *msn.com*. I hate to keep using this nominee, but there is so much IMAGERY "about" him!

# Trump campaign reels after disclosure of 1995 tax returns [an excerpt]



The Washington Post  
Philip Rucker,  
Jenna Johnson  
2 hrs ago

Donald Trump's campaign, [reeling Sunday after a report](#) that the business mogul may not have paid taxes for as many as 18 years after declaring a \$916 million loss on his 1995 returns, mounted a vigorous defense by calling the revelation proof of the Republican presidential nominee's "genius."

A New York Times [report](#) late Saturday showed how Trump had used byzantine tax laws to cancel out income taxes after his real estate and casino empire nearly collapsed in the early 1990s, and the Times calculated that the resulting deductions may have allowed him to pay no federal income taxes for 18 years.

Former New York mayor Rudy Giuliani and New Jersey Gov. Chris Christie, Trump's leading surrogates, fanned out across the Sunday political talk shows to defend their candidate — but they did not dispute the Times's findings, nor has Trump's campaign.

"He's a genius — absolute genius," Giuliani said on ABC's "This Week." "This was a perfectly legal application of the tax code, and he would've been a fool not to take advantage of it."

The revelation about Trump's taxes capped perhaps the most difficult week of his general election campaign — from his [shaky debate performance](#) and drop in the polls to his [feud with a former Latina beauty queen](#) over her weight gain and erratic 3 a.m. tweets Friday, to his unfounded speculation in a rambling speech Saturday night that Democratic nominee Hillary Clinton may have cheated on her husband.

"What we're seeing is somebody who's **blowing himself apart in real time**," said Peter Wehner, a strategist and scholar who served in the administrations of the last three Republican presidents. "It's a pretty extraordinary thing to see. It's a political death wish, as if at some **deep level** he doesn't want to be president."

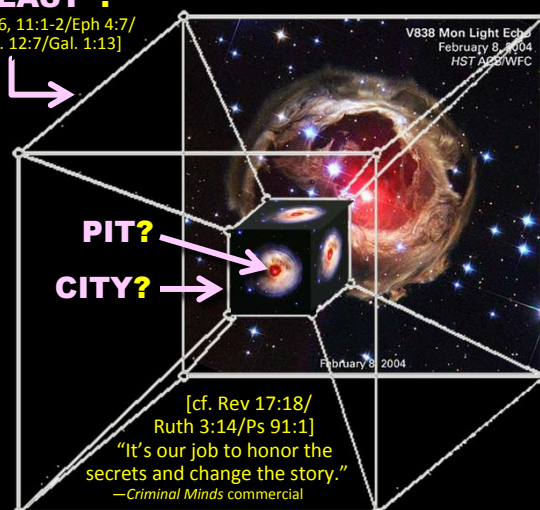
Wehner added, "It's gnawing on him that he could become what he has contempt for, and that is a loser."

"Till we all **come** in the **UNITY** of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the **measure** of the stature of the **FULNESS** of Christ:... From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual **working in the measure of every part**, maketh increase of the body unto the edifying of itself in love." —Ephesians 4:13, 16

"And **it** was so, when they came into the midst of the city, that Ishmael the son of Nethaniah slew them, and cast them into the midst of the pit, he, and the men that were with him." —Jeremiah 41:7  
[cf. Daniel 9:21-27 / Jeremiah 44:22 / Matthew 24:15 / Mark 13:14 / Isaiah 54:1 / Revelation 13:18]

### The "BEAST"?

[cf. Rev. 5:5, 22:16, 11:1-2/Eph 4:7/  
John 3:34/2 Cor. 12:7/Gal. 1:13]



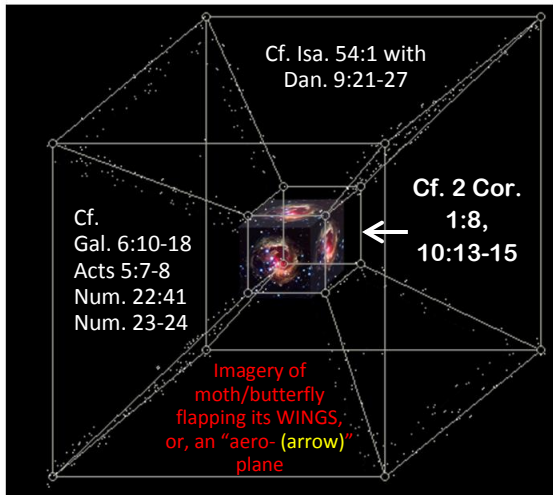
"When you're old...you become **INVISIBLE.**"

—Midsomer Murders:  
"Blue Herring"

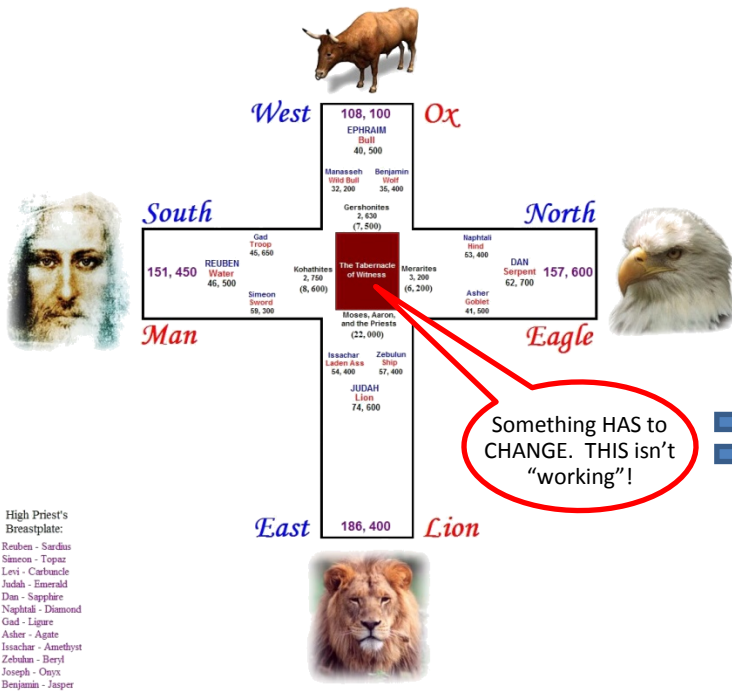
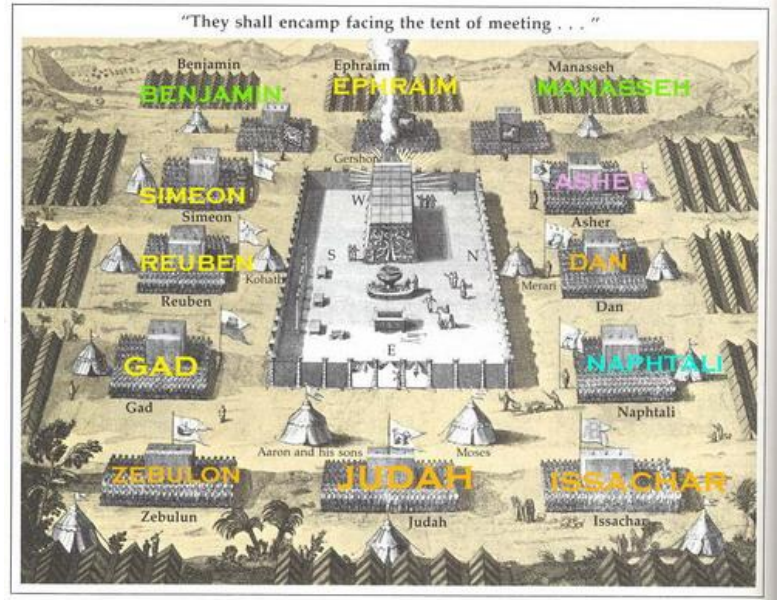
**obfuscate**—vt [LL *obfuscatus*, pp. of *obfuscare*, fr. L *ob-* in the way + *fuscus* dark brown—more at OB-, DUSK] (1577) **1 a** : DARKEN **b** : to make obscure **2** : CONFUSE



“The appearance of the wheels and their work was like unto the colour of a beryl: and they four had **ONE** likeness: and their appearance and their work was as **it were** a **WHEEL** in the middle of a **WHEEL**.”—Ezekiel 1:16



“There is **NO** darkness, **NOR** shadow of death, where the workers of *iniquity* may hide themselves.”  
—Job 34:22



SOMETHING HAS to CHANGE. THIS isn't "working"!

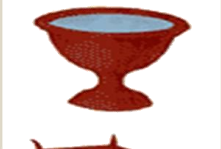
We-e-e-e! I can do anything I want!



“My” FREEDOM “comes” with RESPONSIBILITY.

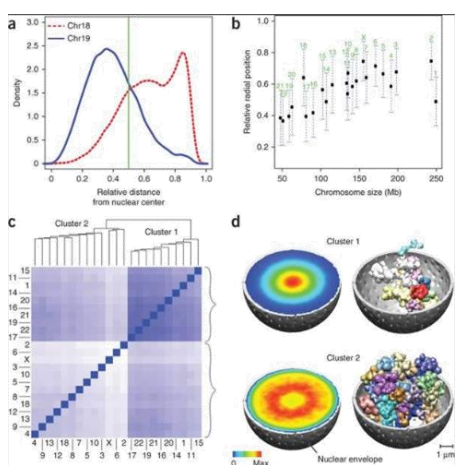


I am NOTHING.

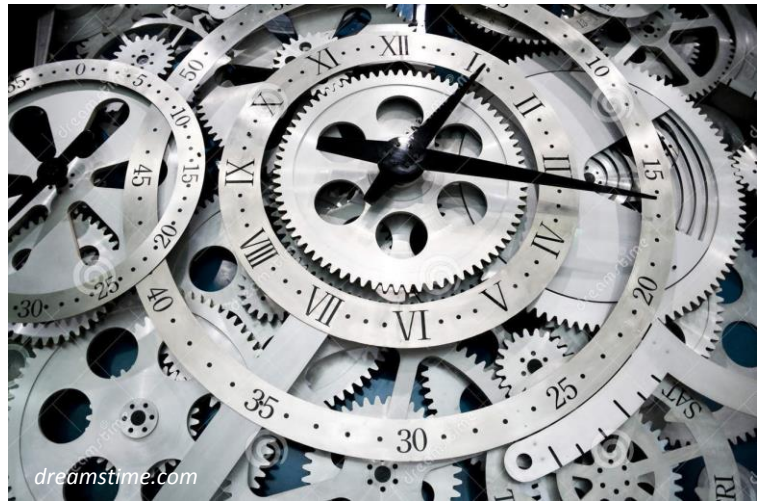
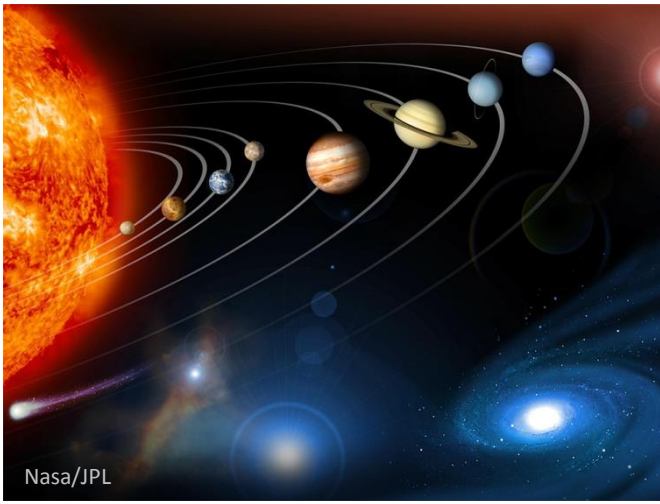


But without DISCIPLINE, “THERE” can be NO “Life.” [cf. 1 Cor. 9:27]

Images:  
[nasa.org/york.cuny.edu](http://nasa.org/york.cuny.edu)  
[brit-am.org](http://brit-am.org)  
[bibleforums.org](http://bibleforums.org)  
[mudpreacher.org](http://mudpreacher.org)  
[nature.com](http://nature.com)  
[astro.ufl.edu](http://astro.ufl.edu)







As I was looking for the images for "wheel in the middle of a wheel," I came across this one. I include an **excerpt** from **10losttribes.com** that explains the image.

**The Camp Of Israel**

"The Bible is no mere book, but a Living Creature, with a power that conquers ALL that oppose it."  
—Napoleon Bonaparte

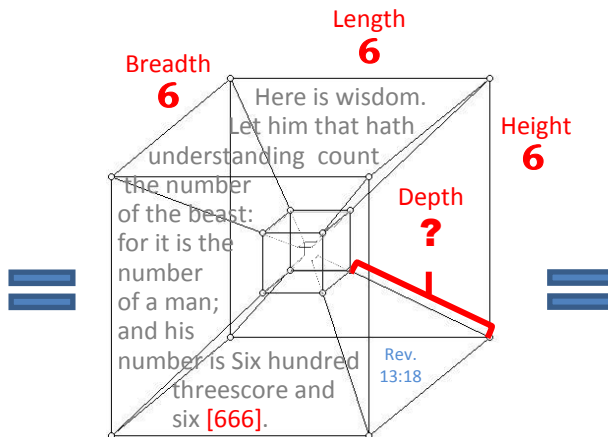
"Well, Lieutenant, a camera is like an artist's palette. Tool is NOTHING without the art."  
—Columbo: "Negative Reaction"

"Levi is right at the centre of the Israelite encampment. If the 12 tribes are arranged around the four sides of the tabernacle as in Numbers chapter two then Levi is with the tabernacle. If the 12 tribes are arranged in four encampments then Levi forms the 5th encampment...We know that Satan, the accuser of the brethren stands before the Lord accusing believers, [Revelation 12:10](#).

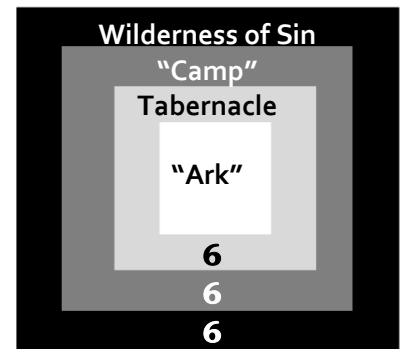
So Satan contests everything that Israel does. And he opposes members of the Body of Messiah.

Why is he at the centre of things? Who let the snake slither in under the door? What is a dragon doing in the throne room?" [cf. Job 1:6]

"<sup>18</sup> And Abishai, the brother of Joab, the son of Zeruiah, was chief among three. And he lifted up his spear against three hundred, and slew them, and had the name among three. <sup>19</sup> Was he not most honourable of three? therefore he was their captain: howbeit he attained not unto the first three. <sup>20</sup> And Benaiah the son of Jehoiada, the son of a valiant man, of Kabzeel, who had done many acts, he slew two lionlike men of Moab: he went down also and slew a lion in the midst of a pit in time of snow: <sup>21</sup> And he slew an Egyptian, a goodly man: and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear. <sup>22</sup> These things did Benaiah the son of Jehoiada, and had the name among three mighty men. <sup>23</sup> He was more honourable than the thirty, but he attained not to the first three. And David set him over his guard."—2 Samuel 23:18-23



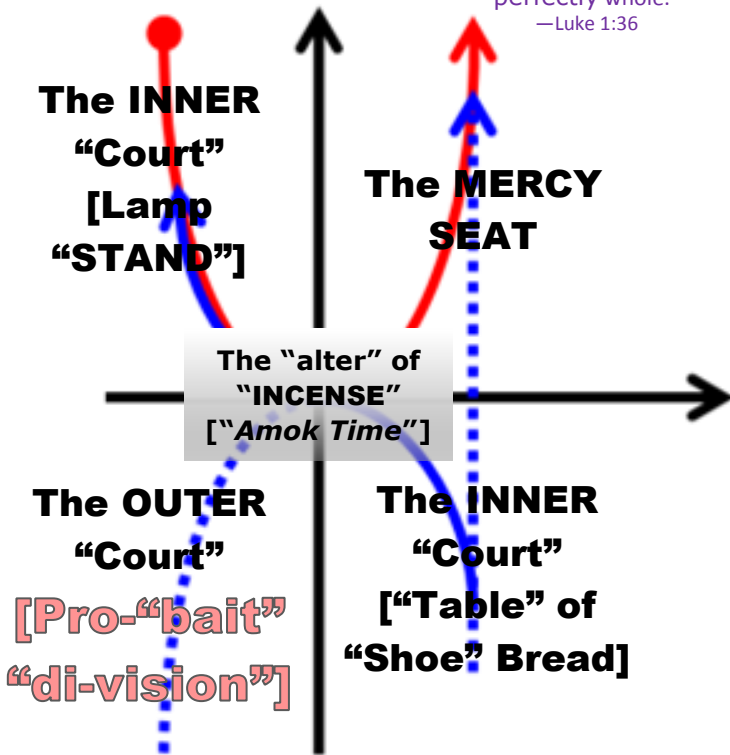
Cf. Ephesians 3:14-19, "...<sup>18</sup> May be able to comprehend with all saints what is the breadth, and length, and depth [the "NEW" thing], and height;..." [cf. Rev. 6:6, 11:1]



Cf. Rev. 21:16, "And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal."

**Luke 1:68-80**, <sup>68</sup> Blessed be the Lord God of Israel; for he hath visited and redeemed his people, <sup>69</sup> And hath **raised up an horn** of salvation for us in the house of his servant David; <sup>70</sup> As he spake by the mouth of his holy prophets, which have been since the world began: <sup>71</sup> That we should be saved from our enemies, and from the hand of all that hate us; <sup>72</sup> To perform the mercy promised to our fathers, and to remember his holy covenant; <sup>73</sup> The oath which he sware to our father Abraham, <sup>74</sup> That he would grant unto us, that we being delivered out of the hand of our enemies might **serve him WITHOUT fear** ["Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life."—2 Corinthians 3:6], <sup>75</sup> In holiness and righteousness before him, all the days of our life; <sup>76</sup> And thou, **child**, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; <sup>77</sup> To give knowledge of salvation unto his people by the remission of their sins, <sup>78</sup> Through the tender mercy of our God; whereby the dayspring from on high hath visited us, <sup>79</sup> To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace; <sup>80</sup> And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel!

"...as many as touched were made perfectly whole."  
—Luke 1:36

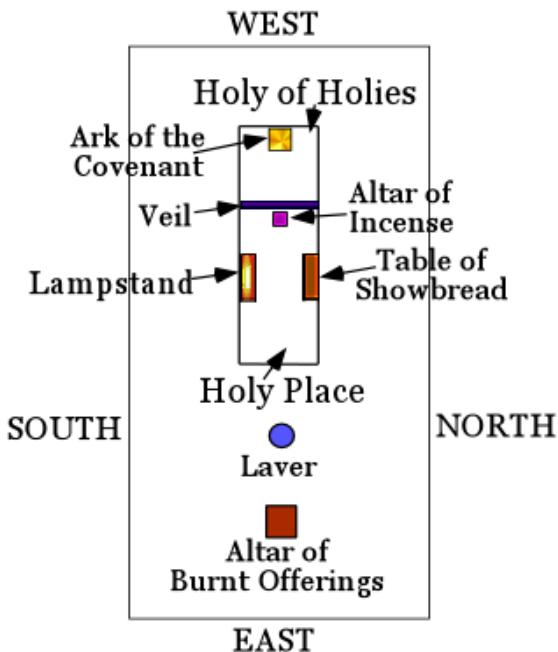


**Star Trek: "Amok Time"**

Spock must take a bride (Arlene Martel) on his home world or die when the Vulcan **mating cycle overwhelms him.**  
Google.com

- <sup>3</sup>**incense** \in-'sen(t)s\ *vt* **in-censed; in-cens-ing** [ME *encensen*, fr. MF *incenser*, fr. L *incensus*] (15c) **1** *archaic* : to cause (a passion or emotion) to become aroused **2** : to arouse the extreme anger or indignation of
- <sup>1</sup>**amok** \ə-'mek, -'mäk\ *n* [Malay *amok*] (1665) : a murderous frenzy that occurs chiefly among Malays
- <sup>2</sup>**amok** *adv* (1672) **1** : in a murderously frenzied state **2 a** : in a violently raging manner <a virus that had run ~> **b** : in an undisciplined, uncontrolled, or faulty manner <films...about computers run ~ —People>
- <sup>3</sup>**amok** *adj* (1944) : possessed with or motivated by a murderous or violently uncontrollable frenzy  
Merriam-Webster's Collegiate Dictionary, 10<sup>th</sup> Edition

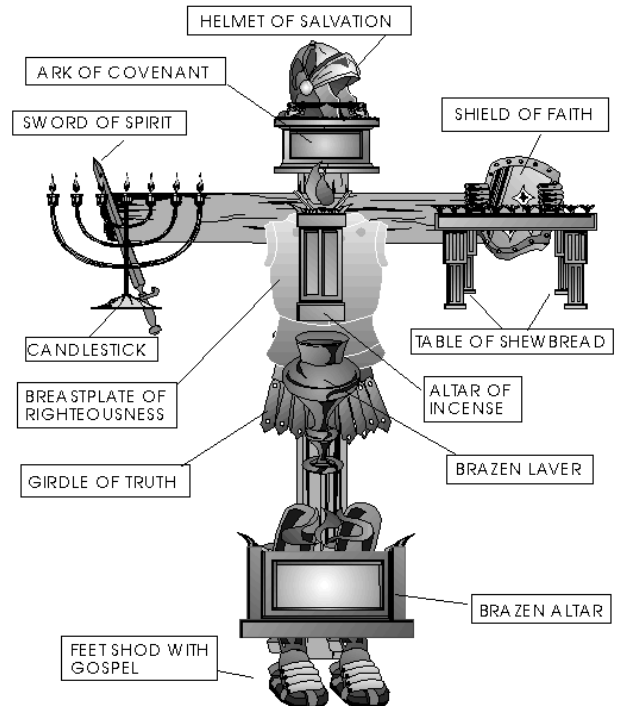
**THE PLAN OF THE TABERNACLE**



Tabernacle looks like a person/refrigerator "lying" on his/its side. [Cf. Ezekiel 4:4-6]

**Hands** are holding bread in "right" hand and lamp in "left" hand? [Cf. Judges 3:15-30]

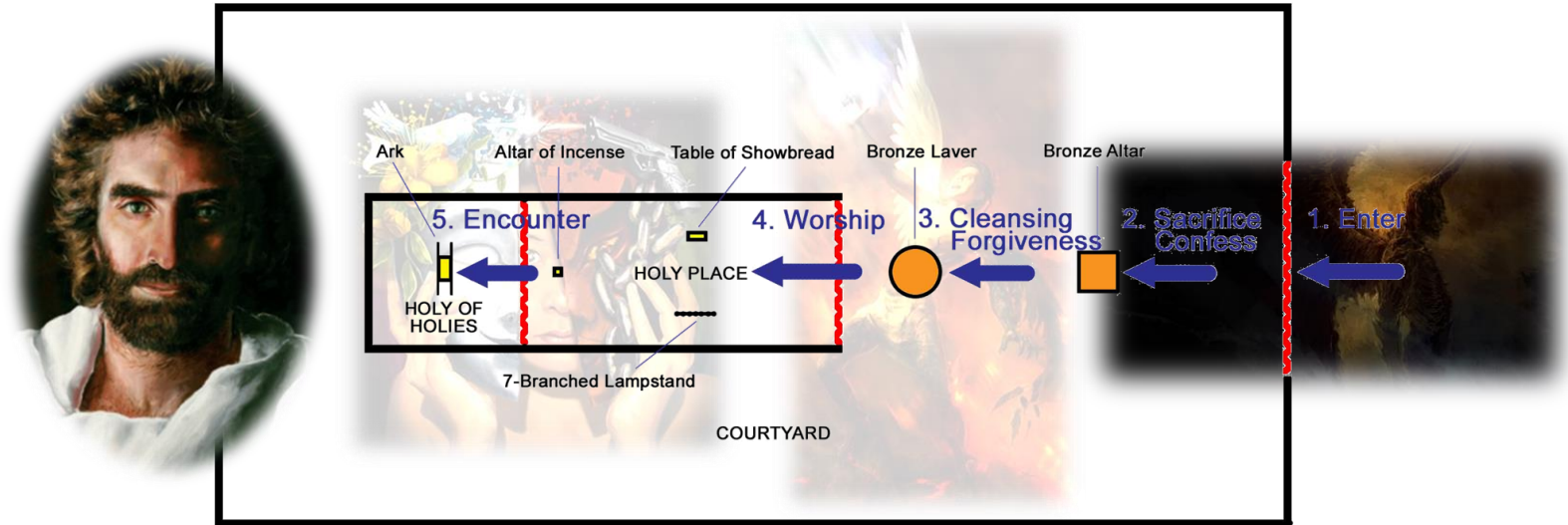
**"Feet"** are "walking" on water "over" fire. Since water puts "out" fire and fire dries "UP" water, IT equals "dry land." Compare to Jesus' walk on the water (Matt. 14:25-32). Jesus is the "Living" Water [a "mingling" of Fire and Water] walking on water. [Cf. Matt. 3:11, Luke 3:16, "...he shall baptize you with the Holy Ghost, and with fire:"]



The armour of Eph. 6 and the tabernacle furniture correspond when superimposed together, hinting at truths to be gleaned from their comparisons



# Flow of Worship



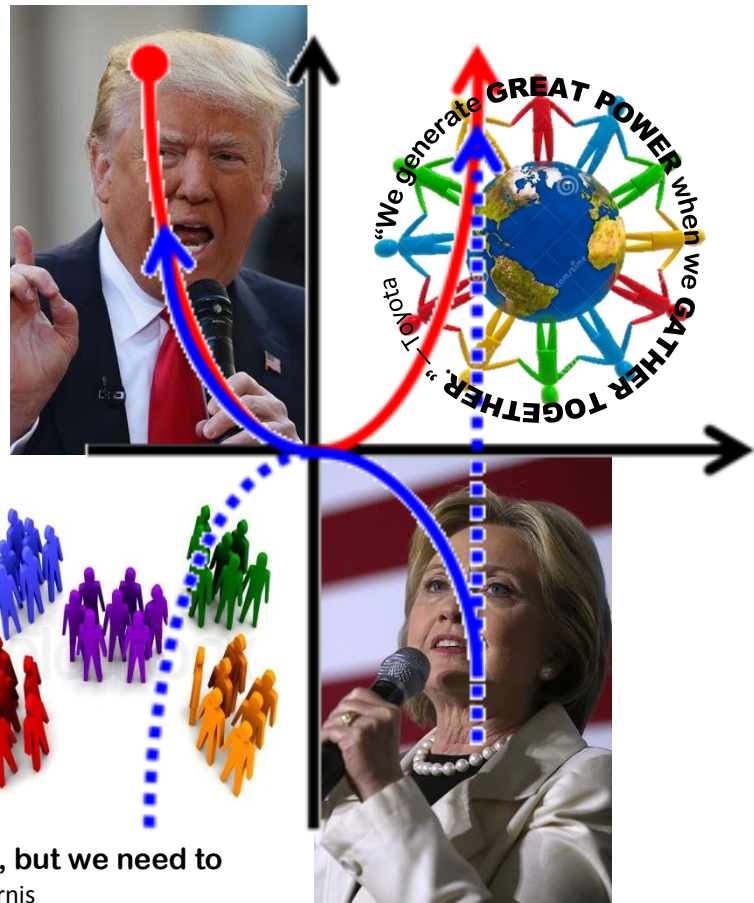
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 Pictures: "Prince of Peace" by Akiane Kramarik / "Good vs. Evil" by Antonae Palmer/ pinterest.com (signed by artist) / fullhdpx.com (unknown)

## Merlin: "The Witch's Quickening"

**Gaius:** Alvarr has a fearsome reputation.  
**Merlin:** You know of him?  
**Gaius:** I know he's a sorcerer. And he and his band of renegades have threatened to overthrow the king.  
**Merlin:** He sounded pretty determined.  
**Gaius:** He's a fanatic. And his supporters follow him UNthinkingly. Blinded by his charisma.  
**Merlin:** Well, it worked on Morgana.  
**Gaius:** So it would seem.  
**Merlin:** And the druid boy. Alvarr's using him, too. He seems to think the boy can harness the power of the crystal.  
**Gaius:** We can't let this happen, Merlin.  
**Merlin:** If we can't go to Uther, what can we do?  
**Gaius:** We can **BEND** the truth a little.  
 .....  
**Gaius:** Merlin? Is there something interesting in there?  
**Merlin:** Sorry?  
**Gaius:** What's the matter?  
**Merlin:** It's the crystal. It harbors a terrible power, Gaius.  
**Gaius:** But it's locked away now. It can do no harm. Unless the damage has already been done.  
**Merlin:** I held it. I knew I shouldn't. I knew no good would come of it, but it compelled me to look. I couldn't resist it. I saw things. Terrible things.  
**Gaius:** Then you've already paid the price.  
**Merlin:** What I saw has not yet come to pass and I am scared, Gaius. I am really scared of what the future may hold.  
**Gaius:** There is nothing on this earth that can know **ALL** possible futures. Even the crystal...  
**Merlin:** But what I saw, it was so real.  
**Gaius:** It was real, but it was just one reality. The future is as yet unshaped. It is we that shape it. It is you, Merlin. The decisions you make, the actions you take. Remember that. Eat your soup before it gets cold.

**Luke 1:33-36,** <sup>33</sup>Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God. <sup>34</sup>And when they were gone over, they came into the land of Gennesaret. <sup>35</sup>And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased; <sup>36</sup>And besought him that they might only touch the hem of his garment: and **as many as touched** were made perfectly whole.

Images: (Trump/Clinton) usatoday.com—Getty Images / clipartkid.com / colourbox.com



**"Sometimes we have to go BACK to RESOLVE something, but we need to KEEP moving FORWARD!"—Rabbi Jonathan Bernis**



# When ye therefore shall see the abomination of **DESOLATION**, spoken of by Daniel the prophet, **STAND** in the holy place, (whoso readeth, let him understand:)

—Matthew 24:15

## **Isaiah 22** King James Version [ ♪ In the morning (When I rise)...I want to rise [wholly] (When I rise) ♪ ]

<sup>1</sup> The burden of the valley of vision. What aileth thee now, that thou art **wholly gone up to the housetops**? <sup>2</sup> Thou that art full of stirs, a tumultuous city, joyous city: thy slain men are not slain with the sword, nor dead in battle. <sup>3</sup> All thy rulers are fled together, they are bound by the archers: all that are found in thee are bound together, which have fled from far. <sup>4</sup> Therefore said I, Look away from me; I will weep bitterly, labour not to comfort me, because of the spoiling of the daughter of my people. <sup>5</sup> For it is a day of trouble, and of treading down, and of perplexity by the Lord GOD of hosts in the valley of vision, breaking down the walls, and of crying to the mountains. <sup>6</sup> And Elam bare the quiver with chariots of men and horsemen, and Kir uncovered the shield. <sup>7</sup> And it shall come to pass, that thy choicest valleys shall be full of chariots, and the horsemen shall set themselves in array at the gate. <sup>8</sup> And he discovered the covering of Judah, and thou didst look in that day to the armour of the house of the forest. <sup>9</sup> Ye have seen also the breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool. <sup>10</sup> And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall. <sup>11</sup> Ye made also a ditch between the two walls for the water of the old pool: but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago. <sup>12</sup> And in that day did the Lord GOD of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth: <sup>13</sup> And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for to morrow we shall die. <sup>14</sup> And it was revealed in mine ears by the LORD of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord GOD of hosts. <sup>15</sup> Thus saith the Lord GOD of hosts, Go, get thee unto this treasurer, even unto Shebna, which is over the house, and say, <sup>16</sup> What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, as he that heweth him out a sepulchre on high, and that graveth an habitation for himself in a rock? <sup>17</sup> Behold, the LORD will carry thee away with a mighty captivity, and will surely cover thee. <sup>18</sup> He will surely violently turn and toss thee like a ball into a large country: there shalt thou die, and there the chariots of thy glory shall be the shame of thy lord's house. <sup>19</sup> And I will drive thee from thy station, and from thy state shall he pull thee down. <sup>20</sup> And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah: <sup>21</sup> And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. <sup>22</sup> And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open. <sup>23</sup> And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house. <sup>24</sup> And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons. <sup>25</sup> In that day, saith the LORD of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off: for the LORD hath spoken it.

“**desolation**” Bible search results (56):

[Leviticus 26:31](#), And I will make your cities waste, and bring your sanctuaries unto **desolation**, and I will not smell the savour of your sweet odours.

[Leviticus 26:32](#), And I will bring the land into **desolation**: and your enemies which dwell therein shall be astonished at it.

[Joshua 8:28](#), And Joshua burnt Ai, and made it an heap for ever, even a **desolation** unto this day.

[2 Kings 22:19](#), Because thine heart was tender, and thou hast humbled thyself before the Lord, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a **desolation** and a curse, and hast rent thy clothes, and wept before me; I also have heard thee, saith the Lord.

[2 Chronicles 30:7](#), And be not ye like your fathers, and like your brethren, which trespassed against the Lord God of their fathers, who therefore gave them up to **desolation**, as ye see.

[Ezra 9:9](#), For we were bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the **desolations** thereof, and to give us a wall in Judah and in Jerusalem.

[Job 30:14](#), They came upon me as a wide breaking in of waters: in the **desolation** they rolled themselves upon me.

[Psalm 46:8](#), Come, behold the works of the Lord, what **desolations** he hath made in the earth.

[Psalm 73:19](#), How are they brought into **desolation**, as in a moment! they are utterly consumed with terrors.

[Psalm 74:3](#), Lift up thy feet unto the perpetual **desolations**; even all that the enemy hath done wickedly in the sanctuary.

[Proverbs 1:27](#), When your fear cometh as **desolation**, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.

[Proverbs 3:25](#), Be not afraid of sudden fear, neither of the **desolation** of the wicked, when it cometh.

[Isaiah 10:3](#), And what will ye do in the day of visitation, and in the **desolation** which shall come from far? to whom will ye flee for help? and where will ye leave your glory?

[Isaiah 17:9](#), In that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left because of the

children of Israel: and there shall be **desolation**.

[Isaiah 24:12](#), In the city is left **desolation**, and the gate is smitten with destruction.

[Isaiah 47:11](#), Therefore shall evil come upon thee; thou shalt not know from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to put it off: and **desolation** shall come upon thee suddenly, which thou shalt not know.

[Isaiah 51:19](#), These two things are come unto thee; who shall be sorry for thee? **desolation**, and destruction, and the famine, and the sword: by whom shall I comfort thee?

[Isaiah 61:4](#), And they shall build the old wastes, they shall raise up the former **desolations**, and they shall repair the waste cities, the **desolations** of many generations.

[Isaiah 64:10](#), Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a **desolation**.

[Jeremiah 22:5](#), But if ye will not hear these words, I swear by myself, saith the Lord, that this house shall become a **desolation**.

[Jeremiah 25:9](#), Behold, I will send and take all the families of the north, saith the Lord, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual **desolations**.

[Jeremiah 25:11](#), And this whole land shall be a **desolation**, and an astonishment; and these nations shall serve the king of Babylon seventy years.

[Jeremiah 25:12](#), And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual **desolations**.

[Jeremiah 25:18](#), To wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a **desolation**, an astonishment, an hissing, and a curse; as it is this day;

[Jeremiah 34:22](#), Behold, I will command, saith the Lord, and cause them to return to this city; and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Judah a **desolation** without an inhabitant.

[Jeremiah 44:2](#), Thus saith the Lord of hosts, the God of Israel; Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day they are a **desolation**, and no man dwelleth therein,

[Jeremiah 44:22](#), So that the Lord could no longer bear, because of the evil of your doings, and because of the abominations which ye have committed; therefore is your land a **desolation**, and an astonishment, and a curse, without an inhabitant, as at this day.

[Jeremiah 49:13](#), For I have sworn by myself, saith the Lord, that Bozrah shall become a **desolation**, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes.

[Jeremiah 49:17](#), Also Edom shall be a **desolation**: every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof.

[Jeremiah 49:33](#), And Hazor shall be a dwelling for dragons, and a **desolation** for ever: there shall no man abide there, nor any son of man dwell in it.

[Jeremiah 50:23](#), How is the hammer of the whole earth cut asunder and broken! how is Babylon become a **desolation** among the nations!

[Jeremiah 51:29](#), And the land shall tremble and sorrow: for every purpose of the Lord shall be performed against Babylon, to make the land of Babylon a **desolation** without an inhabitant.

[Jeremiah 51:43](#), Her cities are a **desolation**, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth any son of man pass thereby.

[Lamentations 3:47](#), Fear and a snare is come upon us, **desolation** and destruction.

[Ezekiel 7:27](#), The king shall mourn, and the prince shall be clothed with **desolation**, and the hands of the people of the land shall be troubled: I will do unto them after their way, and according to their deserts will I judge them; and they shall know that I am the Lord.

[Ezekiel 23:33](#), Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and **desolation**, with the cup of thy sister Samaria.

[Ezekiel 35:9](#), I will make thee perpetual **desolations**, and thy cities shall not return: and ye shall know that I am the Lord.

[Daniel 8:13](#), Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of **desolation**, to give both the sanctuary and the host to be trodden under foot?

[Daniel 9:2](#), In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the **desolations** of Jerusalem.

[Daniel 9:18](#), O my God, incline thine ear, and hear; open thine eyes, and behold our **desolations**, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies.

[Daniel 9:26](#), And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war **desolations** are determined.

[Hosea 12:1](#), Ephraim feedeth on wind, and followeth after the east wind: he daily increaseth lies and **desolation**; and they do

make a covenant with the Assyrians, and oil is carried into Egypt.

[Joel 3:19](#), Egypt shall be a **desolation**, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land.

[Micah 6:16](#), For the statutes of Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels; that I should make thee a **desolation**, and the inhabitants thereof an hissing: therefore ye shall bear the reproach of my people.

[Zephaniah 1:13](#), Therefore their goods shall become a booty, and their houses a **desolation**: they shall also build houses, but not inhabit them; and they shall plant vineyards, but not drink the wine thereof.

[Zephaniah 1:15](#), That day is a day of wrath, a day of trouble and distress, a day of wasteness and **desolation**, a day of darkness and gloominess, a day of clouds and thick darkness,

[Zephaniah 2:4](#), For Gaza shall be forsaken, and Ashkelon a **desolation**: they shall drive out Ashdod at the noon day, and Ekron shall be rooted up.

[Zephaniah 2:9](#), Therefore as I live, saith the Lord of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, even the breeding of nettles, and saltpits, and a perpetual **desolation**: the residue of my people shall spoil them, and the remnant of my people shall possess them.

[Zephaniah 2:13](#), And he will stretch out his hand against the north, and destroy Assyria; and will make Nineveh a **desolation**, and dry like a wilderness.

[Zephaniah 2:14](#), And flocks shall lie down in the midst of her, all the beasts of the nations: both the cormorant and the bittern shall lodge in the upper lintels of it; their voice shall sing in the windows; **desolation** shall be in the thresholds; for he shall uncover the cedar work.

[Zephaniah 2:15](#), This is the rejoicing city that dwelt carelessly, that said in her heart, I am, and there is none beside me: how is she become a **desolation**, a place for beasts to lie down in! every one that passeth by her shall hiss, and wag his hand.

[Matthew 12:25](#), And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to **desolation**; and every city or house divided against itself shall not stand:

[Matthew 24:15](#), When ye therefore shall see the abomination of **desolation**, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

[Mark 13:14](#), But when ye shall see the abomination of **desolation**, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains:

[Luke 11:17](#), But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to **desolation**; and a house divided against a house falleth.

[Luke 21:20](#), And when ye shall see Jerusalem compassed with armies, then know that the **desolation** thereof is nigh.

“**desolate**” Bible search result (132):

[Genesis 47:19](#), Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that we may live, and not die, that the land be not **desolate**.

[Exodus 23:29](#), I will not drive them out from before thee in one year; lest the land become **desolate**, and the beast of the field multiply against thee.

[Leviticus 26:22](#), I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your high ways shall be **desolate**.

[Leviticus 26:33](#), And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be **desolate**, and your cities waste.

[Leviticus 26:34](#), Then shall the land enjoy her sabbaths, as long as it lieth **desolate**, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths.

[Leviticus 26:35](#), As long as it lieth **desolate** it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.

[Leviticus 26:43](#), The **land** also shall be left of them, and shall enjoy **her** sabbaths, while **she lieth desolate** without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes.

[2 Samuel 13:20](#), And Absalom her brother said unto her, Hath Amnon thy brother been with thee? but hold now thy peace, my sister: he is thy brother; regard not this thing. So **Tamar remained desolate in her brother Absalom's house**.

[2 Chronicles 36:21](#), To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay **desolate** she kept sabbath, to fulfil threescore and ten years.

[Job 3:14](#), With kings and counsellors of the earth, which build **desolate** places for themselves; [*cf. Isaiah 22:15-16*]

[Job 15:28](#), And he dwelleth in **desolate** cities, and in houses which no man inhabiteth, which are ready to become heaps.

[Job 15:34](#), For the congregation of hypocrites shall be **desolate**, and fire shall consume the tabernacles of bribery.

[Job 16:7](#), But now he hath made me weary: thou hast made **desolate** all my company.

[Job 30:3](#), For want and famine they were solitary; fleeing into the wilderness in former time **desolate** and waste.

[Job 38:27](#), To satisfy the **desolate** and waste ground; and to cause the bud of the tender herb to spring forth?



[Psalm 25:16](#), Turn thee unto me, and have mercy upon me; for I am **desolate** and afflicted.

[Psalm 34:21](#), Evil shall slay the wicked: and they that hate the righteous shall be **desolate**.

[Psalm 34:22](#), The Lord redeemeth the soul of his servants: and none of them that trust in him shall be **desolate**.

[Psalm 40:15](#), Let them be **desolate** for a reward of their shame that say unto me, Aha, aha.

[Psalm 69:25](#), Let their habitation be **desolate**; and let none dwell in their tents.

[Psalm 109:10](#), Let his children be continually vagabonds, and beg: let them seek their bread also out of their **desolate** places.

[Psalm 143:4](#), Therefore is my spirit overwhelmed within me; my heart within me is **desolate**.

[Isaiah 1:7](#), Your country is **desolate**, your cities are burned with fire: your land, strangers devour it in your presence, and it is **desolate**, as overthrown by strangers.

[Isaiah 3:26](#), And her gates shall lament and mourn; and she being **desolate** shall sit upon the ground.

[Isaiah 5:9](#), In mine ears said the Lord of hosts, Of a truth many houses shall be **desolate**, even great and fair, without inhabitant.

[Isaiah 6:11](#), Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly **desolate**,

[Isaiah 7:19](#), And they shall come, and shall rest all of them in the **desolate** valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes.

[Isaiah 13:9](#), Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land **desolate**: and he shall destroy the sinners thereof out of it.

[Isaiah 13:22](#), And the wild beasts of the islands shall cry in their **desolate** houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged.

[Isaiah 15:6](#), For the waters of Nimrim shall be **desolate**: for the hay is withered away, the grass faileth, there is no green thing.

[Isaiah 24:6](#), Therefore hath the curse devoured the earth, and **they that dwell therein** are **desolate**: therefore the inhabitants of the earth are burned, and few **men** left. [Cf. John said of Jesus, the Living Water, "...he shall **baptize** you **with** the Holy Ghost, and with **fire**.]

[Isaiah 27:10](#), Yet the defenced city shall be **desolate**, and the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof.

[Isaiah 49:8](#), Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the **desolate** heritages;

[Isaiah 49:19](#), For thy waste and thy **desolate** places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away.

[Isaiah 49:21](#), Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am **desolate**, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been?

[Isaiah 54:1](#), Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the **desolate** than the children of the married wife, saith the Lord.

[Isaiah 54:3](#), For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the **desolate** cities to be inhabited.

[Isaiah 59:10](#), We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noon day as in the night; we are in **desolate** places as dead men.

[Isaiah 62:4](#), 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.

[Jeremiah 2:12](#), Be astonished, O ye heavens, at this, and be horribly afraid, be ye very **desolate**, saith the Lord.

[Jeremiah 4:7](#), The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land **desolate**; and thy cities shall be laid waste, without an inhabitant.

[Jeremiah 4:27](#), For thus hath the Lord said, The whole land shall be **desolate**; yet will I not make a full end.

[Jeremiah 6:8](#), Be thou instructed, O Jerusalem, lest my soul depart from thee; lest I make thee **desolate**, a land not inhabited.

[Jeremiah 7:34](#), Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be **desolate**.

[Jeremiah 9:11](#), And I will make Jerusalem heaps, and a den of dragons; and I will make the cities of Judah **desolate**, without an inhabitant.

[Jeremiah 10:22](#), Behold, the noise of the bruit is come, and a great commotion out of the north country, to make the cities of Judah **desolate**, and a den of dragons.

[Jeremiah 10:25](#), Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation **desolate**.

[Jeremiah 12:10](#), Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a **desolate** wilderness.

[Jeremiah 12:11](#), They have made it **desolate**, and being **desolate** it mourneth unto me; the whole land is made **desolate**, because no man layeth it to heart.

[Jeremiah 18:16](#), To make their land **desolate**, and a perpetual hissing; every one that passeth thereby shall be astonished, and

wag his head.

[Jeremiah 19:8](#), And I will make this city **desolate**, and an hissing; every one that passeth thereby shall be astonished and hiss because of all the plagues thereof.

[Jeremiah 25:38](#), He hath forsaken his covert, as the lion: for their land is **desolate** because of the fierceness of the oppressor, and because of his fierce anger.

[Jeremiah 26:9](#), Why hast thou prophesied in the name of the Lord, saying, This house shall be like Shiloh, and this city shall be **desolate** without an inhabitant? And all the people were gathered against Jeremiah in the house of the Lord.

[Jeremiah 32:43](#), And fields shall be bought in this land, whereof ye say, It is **desolate** without man or beast; it is given into the hand of the Chaldeans.

[Jeremiah 33:10](#), Thus saith the Lord; Again there shall be heard in this place, which ye say shall be **desolate** without man and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are **desolate**, without man, and without inhabitant, and without beast,

[Jeremiah 33:12](#), Thus saith the Lord of hosts; Again in this place, which is **desolate** without man and without beast, and in all the cities thereof, shall be an habitation of shepherds causing their flocks to lie down.

[Jeremiah 44:6](#), Wherefore my fury and mine anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem; and they are wasted and **desolate**, as at this day.

[Jeremiah 46:19](#), O thou daughter dwelling in Egypt, furnish thyself to go into captivity: for Noph shall be waste and **desolate** without an inhabitant.

[Jeremiah 48:9](#), Give wings unto Moab, that it may flee and get away: for the cities thereof shall be **desolate**, without any to dwell therein.

[Jeremiah 48:34](#), From the cry of Heshbon even unto Elealeh, and even unto Jahaz, have they uttered their voice, from Zoar even unto Horonaim, as an heifer of three years old: for the waters also of Nimrim shall be **desolate**.

[Jeremiah 49:2](#), Therefore, behold, the days come, saith the Lord, that I will cause an alarm of war to be heard in Rabbah of the Ammonites; and it shall be a **desolate** heap, and her daughters shall be burned with fire: then shall Israel be heir unto them that were his heirs, saith the Lord.

[Jeremiah 49:20](#), Therefore hear the counsel of the Lord, that he hath taken against Edom; and his purposes, that he hath purposed against the inhabitants of Teman: Surely the least of the flock shall draw them out: surely he shall make their habitations **desolate** with them.

[Jeremiah 50:3](#), For out of the north there cometh up a nation against her, which shall make her land **desolate**, and none shall dwell therein: they shall remove, they shall depart, both man and beast.

[Jeremiah 50:13](#), Because of the wrath of the Lord it shall not be inhabited, but it shall be wholly **desolate**: every one that goeth by Babylon shall be astonished, and hiss at all her plagues.

[Jeremiah 50:45](#), Therefore hear ye the counsel of the Lord, that he hath taken against Babylon; and his purposes, that he hath purposed against the land of the Chaldeans: Surely the least of the flock shall draw them out: surely he shall make their habitation **desolate** with them.

[Jeremiah 51:26](#), And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be **desolate** for ever, saith the Lord.

[Jeremiah 51:62](#), Then shalt thou say, O Lord, thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be **desolate** for ever.

[Lamentations 1:4](#), The ways of Zion do mourn, because none come to the solemn feasts: all her gates are **desolate**: her priests sigh, her virgins are afflicted, and she is in bitterness.

[Lamentations 1:13](#), From above hath he sent fire into my bones, and it prevaieth against them: he hath spread a net for my feet, he hath turned me back: he hath made me **desolate** and faint all the day.

[Lamentations 1:16](#), For these things I weep; mine eye, mine eye runneth down with water, because the comforter that should relieve my soul is far from me: my children are **desolate**, because the enemy prevailed.

[Lamentations 3:11](#), He hath turned aside my ways, and pulled me in pieces: he hath made me **desolate**.

[Lamentations 4:5](#), They that did feed delicately are **desolate** in the streets: they that were brought up in scarlet embrace dunghills.

[Lamentations 5:18](#), Because of the mountain of Zion, which is **desolate**, the foxes walk upon it.

[Ezekiel 6:4](#), And your altars shall be **desolate**, and your images shall be broken: and I will cast down your slain men before your idols.

[Ezekiel 6:6](#), In all your dwellingplaces the cities shall be laid waste, and the high places shall be **desolate**; that your altars may be laid waste and made **desolate**, and your idols may be broken and cease, and your images may be cut down, and your works may be abolished.

[Ezekiel 6:14](#), So will I stretch out my hand upon them, and make the land **desolate**, yea, more **desolate** than the wilderness toward Diblath, in all their habitations: and they shall know that I am the Lord.

[Ezekiel 12:19](#), And say unto the people of the land, Thus saith the Lord God of the inhabitants of Jerusalem, and of the land of Israel; They shall eat their bread with carefulness, and drink their water with astonishment, that her land may be **desolate** from all that is therein, because of the violence of all them that dwell therein.

[Ezekiel 12:20](#), And the cities that are inhabited shall be laid waste, and the land shall be **desolate**; and ye shall know that I am the Lord.

[Ezekiel 14:15](#), If I cause noisome beasts to pass through the land, and they spoil it, so that it be **desolate**, that no man may pass through because of the beasts:

[Ezekiel 14:16](#), Though these three men were in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be **desolate**.

[Ezekiel 15:8](#), And I will make the land **desolate**, because they have committed a trespass, saith the Lord God.

[Ezekiel 19:7](#), And he knew their **desolate** palaces, and he laid waste their cities; and the land was **desolate**, and the fulness thereof, by the noise of his roaring.

[Ezekiel 20:26](#), And I polluted them in their own gifts, in that they caused to pass through the fire all that openeth the womb, that I might make them **desolate**, to the end that they might know that I am the Lord.

[Ezekiel 25:3](#), And say unto the Ammonites, Hear the word of the Lord God; Thus saith the Lord God; Because thou saidst, Aha, against my sanctuary, when it was profaned; and against the land of Israel, when it was **desolate**; and against the house of Judah, when they went into captivity;

[Ezekiel 25:13](#), Therefore thus saith the Lord God; I will also stretch out mine hand upon Edom, and will cut off man and beast from it; and I will make it **desolate** from Teman; and they of Dedan shall fall by the sword.

[Ezekiel 26:19](#), For thus saith the Lord God; When I shall make thee a **desolate** city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee;

[Ezekiel 26:20](#), When I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places **desolate** of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory in the land of the living;

[Ezekiel 29:9](#), And the land of Egypt shall be **desolate** and waste; and they shall know that I am the Lord: because he hath said, The river is mine, and I have made it.

[Ezekiel 29:10](#), Behold, therefore I am against thee, and against thy rivers, and I will make the land of Egypt utterly waste and **desolate**, from the tower of Syene even unto the border of Ethiopia.

[Ezekiel 29:12](#), And I will make the land of Egypt **desolate** in the midst of the countries that are **desolate**, and her cities among the cities that are laid waste shall be **desolate** forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries.

[Ezekiel 30:7](#), And they shall be **desolate** in the midst of the countries that are **desolate**, and her cities shall be in the midst of the cities that are wasted.

[Ezekiel 30:14](#), And I will make Pathros **desolate**, and will set fire in Zoan, and will execute judgments in No.

[Ezekiel 32:15](#), When I shall make the land of Egypt **desolate**, and the country shall be destitute of that whereof it was full, when I shall smite all them that dwell therein, then shall they know that I am the Lord.

[Ezekiel 33:28](#), For I will lay the land most **desolate**, and the pomp of her strength shall cease; and the mountains of Israel shall be **desolate**, that none shall pass through.

[Ezekiel 33:29](#), Then shall they know that I am the Lord, when I have laid the land most **desolate** because of all their abominations which they have committed.

[Ezekiel 35:3](#), And say unto it, Thus saith the Lord God; Behold, O mount Seir, I am against thee, and I will stretch out mine hand against thee, and I will make thee most **desolate**.

[Ezekiel 35:4](#), I will lay thy cities waste, and thou shalt be **desolate**, and thou shalt know that I am the Lord.

[Ezekiel 35:7](#), Thus will I make mount Seir most **desolate**, and cut off from it him that passeth out and him that returneth.

[Ezekiel 35:12](#), And thou shalt know that I am the Lord, and that I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid **desolate**, they are given us to consume.

[Ezekiel 35:14](#), Thus saith the Lord God; When the whole earth rejoiceth, I will make thee **desolate**.

[Ezekiel 35:15](#), As thou didst rejoice at the inheritance of the house of Israel, because it was **desolate**, so will I do unto thee: thou shalt be **desolate**, O mount Seir, and all Idumea, even all of it: and they shall know that I am the Lord.

[Ezekiel 36:3-4](#),<sup>3</sup> Therefore prophesy and say, Thus saith the Lord God; Because they have made you **desolate**, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are taken up in the lips of talkers, and are an infamy of the people: <sup>4</sup>Therefore, ye mountains of Israel, hear the word of the Lord God; Thus saith the Lord God to the mountains, and to the hills, to the rivers, and to the valleys, to the **desolate** wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that are round about;

[Ezekiel 36:34](#), And the **desolate** land shall be tilled, whereas it lay **desolate** in the sight of all that passed by.

[Ezekiel 36:35](#), And they shall say, This land that was **desolate** is become like the garden of Eden; and the waste and **desolate**



and ruined cities are become fenced, and are inhabited.

[Ezekiel 36:36](#), Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that that was **desolate**: I the Lord have spoken it, and I will do it.

[Ezekiel 38:12](#), To take a spoil, and to take a prey; to turn thine hand upon the **desolate** places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land.

[Daniel 9:17](#), Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is **desolate**, for the Lord's sake.

[Daniel 9:27](#), And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it **desolate**, even until the consummation, and that determined shall be poured upon the **desolate**.

[Daniel 11:31](#), And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh **desolate**.

[Daniel 12:11](#), And from the time that the daily sacrifice shall be taken away, and the abomination that maketh **desolate** set up, there shall be a thousand two hundred and ninety days.

[Hosea 5:9](#), Ephraim shall be **desolate** in the day of rebuke: among the tribes of Israel have I made known that which shall surely be.

[Hosea 13:16](#), Samaria shall become **desolate**; for she hath rebelled against her God: they shall fall by the sword: their infants shall be dashed in pieces, and their women with child shall be ripped up.

[Joel 1:17](#), The seed is rotten under their clods, the garners are laid **desolate**, the barns are broken down; for the corn is withered.

[Joel 1:18](#), How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made **desolate**.

[Joel 2:3](#), A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a **desolate** wilderness; yea, and nothing shall escape them.

[Joel 2:20](#), But I will remove far off from you the northern army, and will drive him into a land barren and **desolate**, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things.

[Joel 3:19](#), Egypt shall be a desolation, and Edom shall be a **desolate** wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land.

[Amos 7:9](#), And the high places of Isaac shall be **desolate**, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword.

[Micah 1:7](#), And all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burned with the fire, and all the idols thereof will I lay **desolate**: for she gathered it of the hire of an harlot, and they shall return to the hire of an harlot.

[Micah 6:13](#), Therefore also will I make thee sick in smiting thee, in making thee **desolate** because of thy sins.

[Micah 7:13](#), Notwithstanding the land shall be **desolate** because of them that dwell therein, for the fruit of their doings.

[Zephaniah 3:6](#), I have cut off the nations: their towers are **desolate**; I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant.

[Zechariah 7:14](#), But I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was **desolate** after them, that no man passed through nor returned: for they laid the pleasant land **desolate**.

[Malachi 1:4](#), Whereas Edom saith, We are impoverished, but we will return and build the **desolate** places; thus saith the Lord of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the Lord hath indignation for ever.

[Matthew 23:38](#), Behold, your house is left unto you **desolate**.

[Luke 13:35](#), Behold, your house is left unto you **desolate**: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

[Acts 1:20](#), For it is written in the book of Psalms, Let his habitation be **desolate**, and let no man dwell therein: and his bishoprick let another take.

[Galatians 4:27](#), For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the **desolate** hath many more children than she which hath an husband.

[1 Timothy 5:5](#), Now she that is a widow indeed, and **desolate**, trusteth in God, and continueth in supplications and prayers night and day.

[Revelation 17:16](#), And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her **desolate** and naked, and shall eat her flesh, and burn her with fire.

[Revelation 18:19](#), And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made **desolate**.

The next **"several"** pages are "simply" some miscellaneous imagery to consider:

[http://abyss.uoregon.edu/~js/21st\\_century\\_science/lectures/lec27.html](http://abyss.uoregon.edu/~js/21st_century_science/lectures/lec27.html)

### Cosmic Background Radiation [EXCERPT]:

One of the foremost cosmological discoveries was the detection of the cosmic background radiation. The discovery of an expanding Universe by Hubble was critical to our understanding of the origin of the Universe, known as the [Big Bang](#). However, a dynamic Universe can also be explained by the [steady state theory](#).

The steady state theory avoids the idea of Creation by assuming that the Universe has been expanding forever. Since this would mean that the density of the Universe would get smaller and smaller with each passing year (and surveys of galaxies out to distant volumes shows this is not the case), the steady-state theory requires that new [matter](#) be produced to keep the density constant.

### **Carlos Hathcock** (EXCERPT—[wikipedia.org](http://wikipedia.org))

#### **Confrontations with North Vietnamese snipers** [edit]

The North Vietnamese Army placed a bounty of US\$30,000 on Hathcock's life for killing so many of their men. Rewards put on U.S. snipers by the NVA typically ranged from \$8 to \$2,000. Hathcock held the record for highest bounty and killed every Vietnamese marksman who sought him to collect it.<sup>[6]</sup> The Viet Cong and NVA called Hathcock *Du kích lông Trắng*, translated as "White Feather Sniper", because of the white feather he kept in a band on his bush hat.<sup>[7][8][9]</sup> After a platoon of Vietnamese snipers was sent to hunt down "White Feather", many Marines in the same area donned white feathers to deceive the enemy. These Marines were aware of the impact Hathcock's death would have and took it upon themselves to make themselves targets in order to confuse the [counter-snipers](#).<sup>[10]</sup>

One of Hathcock's most famous accomplishments was shooting an enemy sniper through the enemy's own [rifle scope](#), hitting him in the eye and killing him.<sup>[11][12][13][14]</sup> Hathcock and [John Roland Burke](#), his spotter, were stalking the enemy sniper in the jungle near [Hill 55](#), the [firebase](#) from which Hathcock was operating, southwest of [Da Nang](#). The sniper, known only as the "Cobra," had already killed several Marines and was believed to have been sent specifically to kill Hathcock.<sup>[10]</sup> When Hathcock saw a flash of light (light reflecting off the enemy sniper's scope) in the bushes, he fired at it, shooting through the scope and killing the sniper. Surveying the situation, Hathcock concluded that the only feasible way he could have put the bullet straight down the enemy's scope, through his eye, would have been if both snipers were zeroing in on each other at the same time and Hathcock fired first, which gave him only a few seconds to act.<sup>[10]</sup> Given the flight time of rounds at long ranges, the snipers could have simultaneously killed one another.<sup>[15]</sup> Hathcock took possession of the dead sniper's rifle, hoping to bring it home as a "trophy", but after he turned it in and tagged it, it was stolen from the armory.<sup>[16]</sup>

A female Viet Cong sniper, platoon commander and interrogator known as "Apache" because of her methods of torturing U.S. Marines and [South Vietnamese Army \(SVA\)](#) troops and letting them bleed to death, was killed by Hathcock. This was a major morale victory as "Apache" was terrorizing the troops around Hill 55.<sup>[17]</sup>

Hathcock only once removed the white feather from his bush hat while deployed in Vietnam.<sup>[18]</sup> During a volunteer mission days before the end of his first deployment, he crawled over 1,500 yards of field to shoot a high-ranking NVA officer.<sup>[19]</sup> He was not informed of the details of the mission until he accepted it.<sup>[15]</sup> This effort took four days and three nights, without sleep, of constant inch-by-inch crawling.<sup>[19]</sup> Hathcock said he was almost stepped on as he lay camouflaged with grass and vegetation in a meadow shortly after sunset.<sup>[2]</sup> At one point he was nearly bitten by a [bamboo viper](#), but had the presence of mind to avoid moving and giving up his position.<sup>[19]</sup> As the officer exited his encampment, Hathcock fired a single shot that struck the officer in the chest, killing him.<sup>[19][20][21][22][23][24][25][26][27][28][29][30]</sup>

After the arduous mission of killing the NVA officer, Hathcock returned to the United States in 1967.<sup>[15][19]</sup> He missed the Marine Corps, however, and returned to Vietnam in 1969, where he took command of a platoon of snipers.<sup>[10]</sup>

After seeing the title of a movie, I thought to look-up the root of its meaning—i.e. “**shiver**.” When I went to dictionary.com, I only typed in the first five letters and saw a “chain” of imagery. So I decided to place only a portion here:

## shive<sup>1</sup>

[shahyv]

### noun

1. a sliver or fragment; splinter.
2. a thin plug, as of wood or cork, for stopping the bung-hole of a cask or the mouth of a bottle.

### Origin of shive<sup>1</sup>

1175-1225; Middle English; cognate with German *Scheibe*, Old Norse *skífa*; akin to [sheave](#)<sup>2</sup>

## shive<sup>2</sup>

[shiv, shahyv]

### noun

1. a splinter or fragment of the husk of flax, hemp, etc.
2. **boon**<sup>3</sup>.

### Origin

1475-85; earlier *scyfe*; cognate with dialectal Dutch *schif*, Middle Dutch *scheve*, German *Schebe*; akin to [shiver](#)<sup>2</sup>

Dictionary.com Unabridged

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

### British Dictionary definitions for shive

## shive

/ʃaɪv/

### noun

1. a flat cork or bung for wide-mouthed bottles
2. *an archaic word for slice*

### Word Origin

C13: from Middle Dutch or Middle Low German *schīve*; see [sheave](#) 1

Collins English Dictionary - Complete & Unabridged 2012 Digital Edition

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Publishers 1998, 2000, 2003, 2005, 2006, 2007, 2009, 2012

**boon**<sup>1</sup> [Origin: 1125-75; Middle English *bone* < Old Norse *bōn* prayer; cognate with Old English *bēn*]

### noun

1. something to be thankful for; blessing; benefit.
2. something that is asked; a favor sought.

Related forms

**boonless**, adjective

**boon**<sup>2</sup> [Origin: 1275-1325; Middle English *bone* < Middle French < Latin *bonus* good ]

### adjective

1. jolly; jovial; convivial:  
*boon companions.*
2. *Archaic.* kindly; gracious; bounteous.

**boon**<sup>3</sup> [Origin: 1350-1400; Middle English (north) *bone*; compare Old English *bune* reed]

### noun, Textiles.

1. the ligneous waste product obtained by braking and scutching flax.

Also called [shive](#), [shove](#).

Dictionary.com Unabridged

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### British Dictionary definitions for boon

## boon<sup>1</sup>

/bu:n/

### noun

1. something extremely useful, helpful, or beneficial; a blessing or benefit: *the car was a boon to him*
2. (**archaic**) a favour; request: *he asked a boon of the king*

Word Origin

C12: from Old Norse *bōn* request; related to Old English *bēn* prayer



## Word Origin and History for shive

*n.*  
early 13c., "slice of bread; thin piece cut off," perhaps from an unrecorded Old English *\*scifa*, cognate with Old Saxon *sciva*, Middle Dutch *schive*, Dutch *schijf*, Old High German *sciba*, German *Scheibe*; see [skive](#) (v.1). From 1869 as "thin, flat cork for a bottle."

Online Etymology Dictionary, © 2010 Douglas Harper

## Slang definitions & phrases for shive

### shiv

#### noun

1. A knife, esp a clasp knife or similar weapon :  
*She gets this anonymous letter sticking the shiv in my back/ The big knife called the chib*
2. A razor; anything with a sharp cutting edge

#### verb

: *being shivved by Johnny Mizzoo*

[1912+; fr Romany *chiv*, "blade," by way of British underworld slang]

The Dictionary of American Slang, Fourth Edition by Barbara Ann Kipfer, PhD. and Robert L. Chapman, Ph.D. Copyright (C) 2007 by HarperCollins Publishers.

## boon<sup>2</sup>

/bu:n/

### adjective

1. close, special, or intimate (in the phrase **boon companion**)
2. (**archaic**) jolly or convivial

#### Word Origin

C14: from Old French *bon* from Latin *bonus* good

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## Word Origin and History for boon

*n.*

late 12c., *bone* "petition," from Old Norse *bon* "a petition, prayer," from Proto-Germanic *\*boniz* (cf. Old English *ben* "prayer, petition," *bannan* "to summon;" see [ban](#) ).

*adj.*

in *boon companion* (1560s), only real survival of Middle English *boon* "good" (early 14c.), from Old French *bon* (see [bon](#) ).

## sheave<sup>1</sup>

verb (used with object), **sheaved**, **sheaving**.

1. [**transitive**] to gather, collect, or bind into a [sheaf](#) or [sheaves](#).

## sheave<sup>2</sup>

[shiv, sheev]

### noun

1. a pulley for hoisting or hauling, having a grooved rim for retaining a wire rope.
2. a wheel with a grooved rim, for transmitting force to a cable or belt.

Dictionary.com Unabridged  
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## Word Origin and History for sheave

*v.*  
"to gather up in sheaves," 1570s; see [sheaf](#). Related: *Sheaved*; *sheaving*. Earlier verb in this sense was simply *sheaf* (c.1500).

*n.*  
"grooved wheel to receive a cord, pulley" (mid-14c.), also "slice of bread" (late 14c.), related to [shive](#) (n.).

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## sheaf [sheef]

noun, plural **sheaves**.

1. one of the bundles in which cereal plants, as wheat, rye, etc., are bound after reaping.
2. any bundle, cluster, or collection: *a sheaf of papers*.

verb (used with object)

3. to bind (something) into a sheaf or sheaves.

Dictionary.com Unabridged  
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## British Dictionary definitions for sheaf

**sheaf** /ʃi:f/

noun (pl) **sheaves** (ʃi:vz)

1. a bundle of reaped but unthreshed corn tied with one or two bonds
2. a bundle of objects tied together
3. the arrows contained in a quiver

verb

4. (**transitive**) to bind or tie into a sheaf

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## Word Origin and History for sheaf

*n.*  
Old English *sceaf* (plural *sceafas*) "large bundle of corn," from Proto-Germanic *\*skauf-* (cf. Old Saxon *scof*, Middle Dutch *scoof*, Dutch *schoof*, Old High German *scoub* "sheaf, bundle," German *Schaub* "sheaf;" Old Norse *skauf* "fox's tail;" Gothic *skuft* "hair on the head," German *Schopf* "tuft"), from PIE root *\*(s)keup-* "cluster, tuft, hair of the head." Extended to bundles of things other than grain by c.1300. Also used in Middle English for "two dozen arrows." General sense of "a collection" is from 1728.

Online Etymology Dictionary, © 2010 Douglas Harper

## A Day

By Emily Dickinson

I'll tell you how the sun rose, —  
A ribbon at a time.  
The steeples swam in amethyst,  
The news like squirrels ran.

The hills untied their bonnets,  
The bobolinks begun.  
Then I said softly to myself,  
"That must have been the sun!"

But how he set, I know not.  
There seemed a purple stile  
Which little yellow boys and girls  
Were climbing all the while

Till when they reached the other  
side,  
A dominie in gray  
Put gently up the evening bars,  
And led the flock away.

## Knows how to forget!

[Emily Dickinson, 1830 - 1886](#)

Knows how to forget!  
But could *IT* teach *it*?  
Easiest of Arts, they say  
When one learn how

Dull Hearts have died  
In the Acquisition  
Sacrificed for Science  
Is common, though, now —

I went to School  
But was not wiser  
Globe did not teach *it*  
Nor Logarithm Show

"How to forget"!  
Say — some — Philosopher!  
Ah, to be erudite  
Enough to know!

Is *it* in a Book?  
So, I could buy *it* —  
Is *it* like a Planet?  
Telescopes would know —

If *it* be invention  
It must have a Patent.  
Rabbi of the Wise Book  
Don't you know?

## A lane of Yellow led the eye

[Emily Dickinson, 1830 - 1886](#)

A lane of Yellow led the eye  
Unto a Purple Wood  
Whose soft inhabitants to be  
Surpasses solitude  
If Bird the silence contradict  
Or flower presume to show  
In that low summer of the West  
Impossible to know -

## I taste a liquor never brewed

[Emily Dickinson, 1830 - 1886](#)

I taste a liquor never brewed —  
From Tankards scooped in Pearl —  
Not all the Frankfort Berries  
Yield such an Alcohol!

Inebriate of air — am I —  
And Debauchee of Dew —  
Reeling — thro' endless summer days —  
From inns of molten Blue —

When "Landlords" turn the drunken Bee  
Out of the Foxglove's door —  
When Butterflies — renounce their "drams" —  
I shall but drink the more!

Till Seraphs swing their snowy Hats —  
And Saints — to windows run —  
To see the little Tippler  
Leaning against the — Sun!

## A Drop fell on the Apple Tree

[Emily Dickinson, 1830 - 1886](#)

A Drop fell on the Apple Tree -  
Another - on the Roof -  
A Half a Dozen kissed the Eaves -  
And made the Gables laugh -

A few went out to help the Brook  
That went to help the Sea -  
Myself Conjectured were they Pearls -  
What Necklaces could be -

The Dust replaced, in Hoisted Roads -  
The Birds jocosely sung -  
The Sunshine threw his Hat away -  
The Bushes - spangles flung -

The Breezes brought dejected Lutes -  
And bathed them in the Glee -  
The Orient showed a single Flag,  
And signed the fête away -

## If I should die

[Emily Dickinson, 1830 - 1886](#)

If I should die,  
And you should live,  
And time should gurgle on,  
And morn should beam,  
And noon should burn,  
As *it* has usual done;  
If birds should build as early,  
And bees as bustling go, —  
One might depart at option  
From enterprise below!  
'T is sweet to know that stocks will stand  
When we with daisies lie,  
That commerce will continue,  
And trades as briskly fly.  
*It* makes the parting tranquil  
And keeps the soul serene,  
That gentlemen so sprightly  
Conduct the pleasing scene!

## I tie my Hat—I crease my Shawl

[Emily Dickinson, 1830 - 1886](#)

I tie my Hat—I crease my Shawl—  
Life's little duties do—precisely—  
As the very least  
Were infinite—to me—

I put new Blossoms in the Glass—  
And throw the old—away—  
I push a petal from my gown  
That anchored there—I weigh  
The time 'twill be till six o'clock  
I have so much to do—  
And yet—Existence—some way back—  
Stopped—struck—my ticking—through—  
We cannot put Ourselves away  
As a completed Man  
Or Woman—When the Errand's done  
We came to Flesh—upon—  
There may be—Miles on Miles of Nought—  
Of Action—sicker far—

To simulate—is stinging work—  
To cover what we are  
From Science—and from Surgery—  
Too Telescopic Eyes  
To bear on us unshaded—  
For their—sake—not for Ours—  
Twould start them—  
We—could tremble—  
But since we got a Bomb—  
And held it in our Bosom—  
Nay—Hold *it—it* is calm—

Therefore—we do life's labor—  
Though life's Reward—be done—  
With scrupulous exactness—  
To hold our Senses—on—

## I felt a Funeral, in my Brain

[Emily Dickinson, 1830 - 1886](#)

I felt a Funeral, in my Brain,  
And Mourners to and fro  
Kept treading — treading — till it seemed  
That Sense was breaking through —

And when they all were seated,  
A Service, like a Drum —  
Kept beating — beating — till I thought  
My Mind was going numb —

And then I heard them lift a Box  
And creak across my Soul  
With those same Boots of Lead, again,  
Then Space — began to toll,

As all the Heavens were a Bell,  
And Being, but an Ear,  
And I, and Silence, some strange Race  
Wrecked, solitary, here —

And then a Plank in Reason, broke,  
And I dropped down, and down —  
And hit a World, at every plunge,  
And Finished knowing — then —

## Because I could not stop for Death

[Emily Dickinson, 1830 - 1886](#)

Because I could not stop for Death –  
He kindly stopped for me –  
The Carriage held but just Ourselves –  
And Immortality.

We slowly drove – He knew no haste  
And I had put away  
My labor and my leisure too,  
For His Civility –

We passed the School, where Children strove  
At Recess – in the Ring –  
We passed the Fields of Gazing Grain –  
We passed the Setting Sun –

Or rather – He passed us –  
The Dews drew quivering and chill –  
For only Gossamer, my Gown –  
My Tippet – only Tulle –

We paused before a House that seemed  
A Swelling of the Ground –  
The Roof was scarcely visible –  
The Cornice – in the Ground –

Since then – ‘tis Centuries – and yet  
Feels shorter than the Day  
I first surmised the Horses’ Heads  
Were toward Eternity –

## It was not Death, for I stood up

[Emily Dickinson, 1830 - 1886](#)

**It** was not Death, for I stood up,  
And all the Dead, lie down –

**It** was not Night, for all the Bells  
Put out their Tongues, for Noon.

**It** was not Frost, for on my Flesh  
I felt Sirocos – crawl –  
Nor Fire – for just my Marble feet  
Could keep a Chancel, cool –

And yet, **it** tasted, like them all,  
The Figures I have seen  
Set orderly, for Burial,  
Reminded me, of mine –

As if my life were shaven,  
And fitted to a frame,  
And could not breathe without a key,  
And ‘twas like Midnight, some –

When everything that ticked – has  
stopped –  
And Space stares all around –  
Or Grisly frosts – first Autumn morns,  
Repeal the Beating Ground –

But, most, like Chaos – Stopless – cool –  
Without a Chance, or Spar –  
Or even a Report of Land –  
To justify – Despair.

## It sifts from Leaden Sieves -

[Emily Dickinson, 1830 - 1886](#)

It sifts from Leaden Sieves -  
It powders all the Wood.  
It fills with Alabaster Wool  
The Wrinkles of the Road -

It makes an Even Face  
Of Mountain, and of Plain -  
Unbroken Forehead from the East  
Unto the East again -

It reaches to the Fence -  
It wraps it Rail by Rail  
Till it is lost in Fleeces -  
It deals Celestial Vail

To Stump, and Stack - and Stem -  
A Summer's empty Room -  
Acres of Joints, where Harvests were,  
Recordless, but for them -

It Ruffles Wrists of Posts  
As Ankles of a Queen -  
Then stills its Artisans - like Ghosts -  
Denying they have been -

## One day is there of the series

[Emily Dickinson, 1830 - 1886](#)

One day is there of the series  
Termed "Thanksgiving Day"  
Celebrated part at table  
Part in memory -  
Neither Ancestor nor Urchin  
I review the Play -  
Seems **it** to my Hooded thinking  
Reflex Holiday  
Had There been no sharp subtraction  
From the early Sum -  
Not an acre or a Caption  
Where was once a Room  
Not a mention whose small Pebble  
Wrinkled any Sea,  
Unto such, were such Assembly,  
'Twere "Thanksgiving day" -

## Safe in their Alabaster

Chambers (Version of 1859)

[Emily Dickinson, 1830 - 1886](#)

Safe in their Alabaster Chambers –  
Untouched by Morning  
And untouched by Noon –  
Sleep the meek members of the  
Resurrection –  
Rafters of satin,  
And Roof of stone.

Light laughs the breeze  
In her Castle above them –  
Babbles the Bee in a stolid Ear,  
Pipe the Sweet Birds in ignorant  
cadence –  
Ah, what sagacity perished here!

## Color - Caste - Denomination -

[Emily Dickinson, 1830 - 1886](#)

Color - Caste - Denomination -  
These - are Time's Affair -  
Death's diviner Classifying  
Does not know they are -

As in sleep - all Hue forgotten -  
Tenets - put behind -  
Death's large - Democratic fingers  
Rub away the Brand -

If Circassian - He is careless -  
If He put away  
Chrysalis of Blonde - or Umber -  
Equal Butterfly -

They emerge from His Obscuring -  
What Death - knows so well -  
Our minuter intuitions -  
Deem unplausible

## It's all I have to bring today

By Emily Dickinson

**It's** all I have to bring today –  
This, and my heart beside –  
This, and my heart, and all the fields –  
And all the meadows wide –  
Be sure you count – should I forget  
Some one the sum could tell –  
This, and my heart, and all the Bees  
Which in the Clover dwell.

## My life closed twice before its close

By Emily Dickinson

My life closed twice before **its** close –  
**It** yet remains to see  
If Immortality unveil  
A third event to me  
So huge, so hopeless to conceive  
As these that twice befell.  
Parting is all we know of heaven,  
And all we need of hell.

## The Soul unto itself

[Emily Dickinson, 1830 - 1886](#)

The Soul unto itself  
Is an imperial friend –  
Or the most agonizing Spy –  
An Enemy – could send –

Secure against its own –  
No treason it can fear –  
Itself – its Sovereign – of itself  
The Soul should stand in Awe –

## We never know how high we are

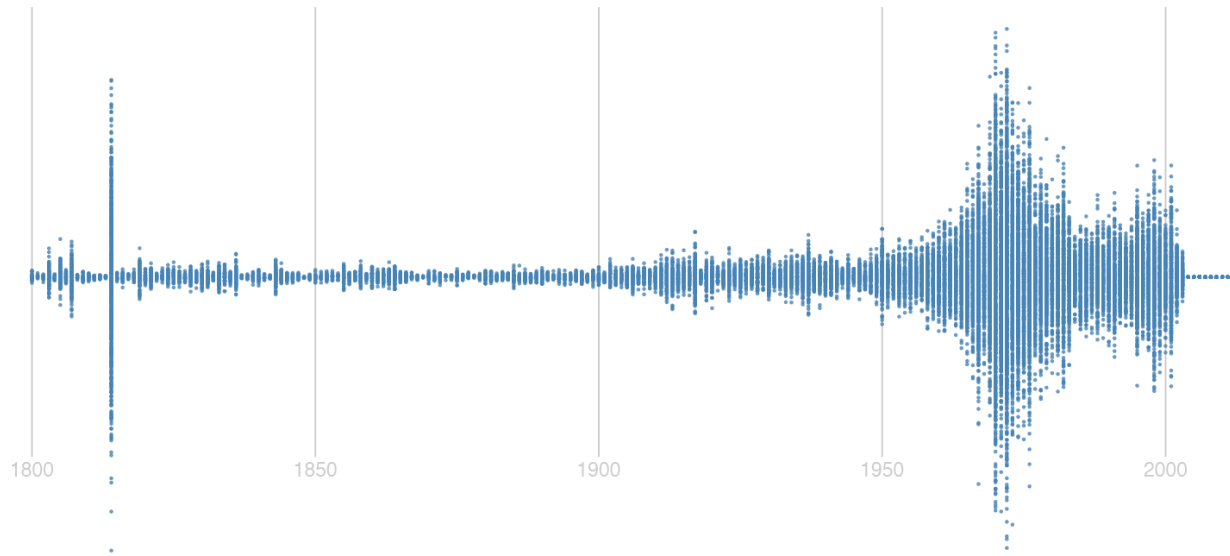
[Emily Dickinson, 1830 - 1886](#)

We never know how high we are  
Till we are called to rise;  
And then, if we are true to plan,  
Our statures touch the skies –

The Heroism we recite  
Would be a daily thing,  
Did not ourselves the Cubits warp  
For fear to be a King –



This image captured my attention while I was looking for an image of “flat-lining.” It was “actually” the caption that accompanied it that caught my interest.



[The Tate Collection on GitHub | YYYY-MM-DD](#)  
[research.kraeutli.com](http://research.kraeutli.com)

This vertical stripe of data remained **even after I removed all the mistakes I encountered on my side** (misinterpreted dates, plotting missing dates, etc).

John 6:60-71, “<sup>60</sup> Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear **it**? <sup>61</sup> When Jesus knew in himself that his disciples murmured at **it**, he said unto them, Doth this offend you? <sup>62</sup> What and if ye shall see the Son of man ascend up where he was before? <sup>63</sup> **It** is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. <sup>64</sup> But there are some of you that believe not. For Jesus **knew from the beginning** who they were that believed not, and who should betray him. <sup>65</sup> And he said, Therefore said I unto you, that no man can come unto me, except **it** were given unto him of my Father. <sup>66</sup> From that time many of his disciples went back [“turned” away], and walked no more with him. <sup>67</sup> Then said Jesus unto the twelve, **Will ye also go away?** <sup>68</sup> Then Simon Peter answered him, Lord, **to whom shall we go? thou hast the words of eternal LIFE.** <sup>69</sup> And we believe and are sure that thou art that Christ, the Son of the living God. <sup>70</sup> Jesus answered them, Have not I chosen you twelve, and one of you is a devil? <sup>71</sup> He spake of Judas Iscariot the son of Simon: for he **it was** that should betray him, being one of the twelve.”

**“Though the Seeker may battle alone, he fights with the strength of MANY.”**

—Legend of the Seeker

“What makes a man stronger? Showing that he CARES because CARE makes a man STRONGER!”

—Dove #RealStrength

**“Women as men” / “they shall become as women” / “people in the midst of thee are women”**  
—2 Samuel 6:19 / Jeremiah 50:37 / Nahum 3:13

[cf. Eph. 2:15, “Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; **for to make in himself of twain one new man, so making peace;**” Also, Gen. 4:1, “And Adam knew Eve his wife; and she conceived, and bare Cain, and said, **I have gotten a man from the Lord.** [cf. Gen. 30:16]” Compare Num. 31:50] [cf. “are women”—22 verses]

**“Light as darkness”—Job 10:22, Psalm 139:12, Isaiah 58:10, Ephesians 5:8, Ecclesiastes 2:13, Job 38:19**

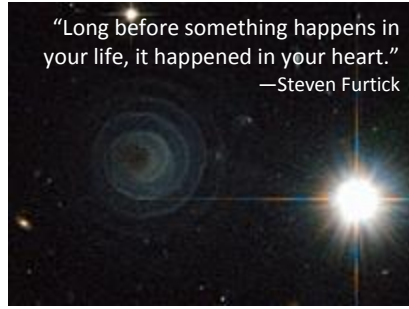
**“Righteous as wicked”—Genesis 18:25, Ecclesiastes 9:2**

“There will **ALWAYS** be a fight at the point of the next change!”

—T. D. Jakes



Father **sharpened** His **PENCIL** and began to “RIGHT”!



“Long before something happens in your life, it happened in your heart.”  
—Steven Furtick



Methuselah's Death 969°

“Don't tell your story too soon, Jonah, because you'll see that the **WHALE** and the **WORM** were working **TOGETHER!**...The God of the whale is also God of the worm.”  
—Steven Furtick

**RESURRECTION**  
**BATTLE to LOVE!**

“Without struggle, you will **NEVER** know **WHO** you **TRULY** are!”  
—Star Trek Beyond

**LIFE**

“Anything you get without a fight has **NO value.**”  
—T. D. Jakes

Enoch “taken” into **GLORY** at age 365°

Jesus' Crucifixion at age 33°

- Images:
- stockfresh.com
  - Smithsonian Astrophysical Observatory
  - dynapod.com (Far Laboratories)

We tend to believe that the obvious “ORDER” of LIFE is: Life, Death, Burial, and **THEN**, Resurrection...

Moses' Death at age 120°

Sarah's Delivery of Isaac at age 90°

...**But**, perhaps, IT was “actually”: Life, Death, Resurrection, then Burial into a “new” LIFE!

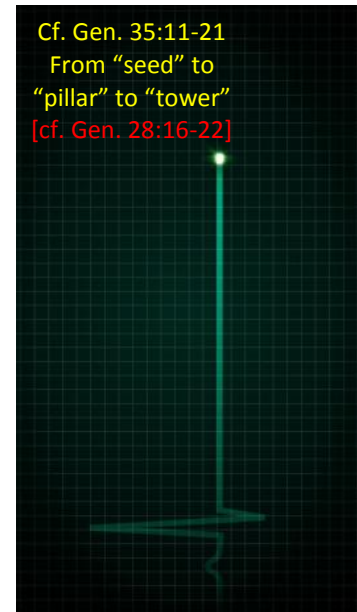
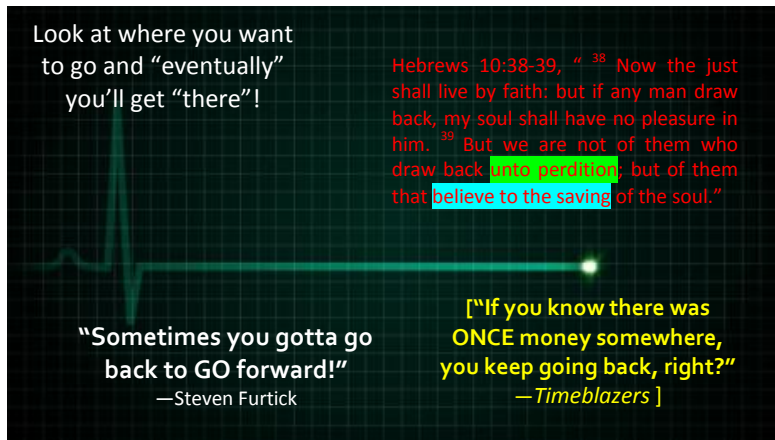
“The **FIGHT** of **FAITH** is to **ADAPT** to what's in front of you [with balance].”

—T. D. Jakes

THIS is the verse of the day at BibleGateway.com:

“Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee:”—Jeremiah 32:17

I can't honestly say I'm "feeling" **it** right now.



"Height at The End Of the Tunnel"  
—title of The Wall Street Journal article by Kelly Marges

July 11, 2016

Here we are again! For the "final" Final time! I won't be adding anything else—EVER! My attempts to try and communicate this revelation to those of the "church" has left me feeling that our species is far too "stoop Id" and "vain" to desire any form of "TRUE" change. "Besides," no ONE "appears" to BE "list-ening." MANY "seam" to be "content" with what they do and don't know—a "type" of "SELF"-satisfaction! Clergy would rather be ABEL to say, "I told you I was RIGHT," than embrace **ALL** that Father IS! They prefer to keep Him "small"—in their "little box."

"There" Attitude:

- How dare He be anything MORE than what they have declared Him to be! (Ha)
- Didn't He know that they have given up EVERYTHING to follow Him? (Ha-Ha—And what did "He" give?)
- How dare He place "sinners" on the "same" level as people such as themselves—general laypeople haven't even attained to *THAT*—least of all, SINNERS! (Ha-Ha-Ha—cf. Matt. 20:1-16)

My hope of seeing "it" (change) during my lifetime has died [cf. Acts 27:20, "...all hope that we should be saved was taken away."]. Many "Christians" and clergy don't believe Father has "enough" POWER to "save" **ALL** the "Lost"—"just" the "chosen" **few**! I am resigned to simply... "simply"...sit back and watch the show of all the idiocy we "call" PROGRESS! Our species ("Homo sapiens" that is) is too stupid to "even" learn from "present" mistakes—"forget" about trying to learn from the "past"! Thinking of all the idiocy I see, I just want to let out a good hearty LAUGH! We couldn't become MORE ridiculous than we are right now! [cf. Isaiah 1:5-6 / Colossians 6:9-10 / Romans 1:22 / 1 Corinthians 1:19-27, 3:18-19, 4:10 / 2 Corinthians 11:19 / Ephesians 5:15] BE-SIDES, we don't have to accept *THIS* as TRUTH to "receive" **IT**. **It's** only necessary that we "hear" **IT!**

So as I close, let me leave you with some words of WISDOM...not "my" words...King Solomon's:

*Proverbs 1:20-33*, " <sup>20</sup> Wisdom crieth without; she uttereth her voice in the streets: <sup>21</sup> She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying, <sup>22</sup> How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge? <sup>23</sup> Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you. <sup>24</sup> Because I have called, and ye refused; I have stretched out my hand, and no man regarded; <sup>25</sup> But ye have set at nought all my counsel, and would none of my reproof: <sup>26</sup> **I also will laugh at your calamity; I will mock when your fear cometh;** <sup>27</sup> When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. <sup>28</sup> Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: <sup>29</sup> For that they hated knowledge, and did not choose the fear of the LORD: <sup>30</sup> They would none of my counsel: **they despised all my re-proof.** <sup>31</sup> Therefore shall they eat of the fruit of their own way, and be filled with their own devices. <sup>32</sup> For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. <sup>33</sup> But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

*Proverbs 14:13*, "Even in laughter the heart is sorrowful; and the end of that mirth is heaviness."

*Proverbs 29:9*, "If a wise man contendeth with a foolish man, whether he rage or laugh, there is no rest."

If I sound "bitter" or "slightly" pist-off right now, please...please...excuse my tone. It's not often that I "vent"!  
[cf. Exodus 15:23/Numbers 5:11-31]



## But "THERE" is "HOPE"!

Acts 14:15, "And saying, Sirs, why do **ye** these things? We also are men of like passions with you, and preach unto you that **ye** should **turn from these vanities unto the living God**, which made heaven, and earth, and the sea, and all things that are therein:"

1 Thessalonians 1:9, "For they themselves shew of us what manner of entering in we had unto you, and **how ye turned** to God from idols to serve the living and true God;"

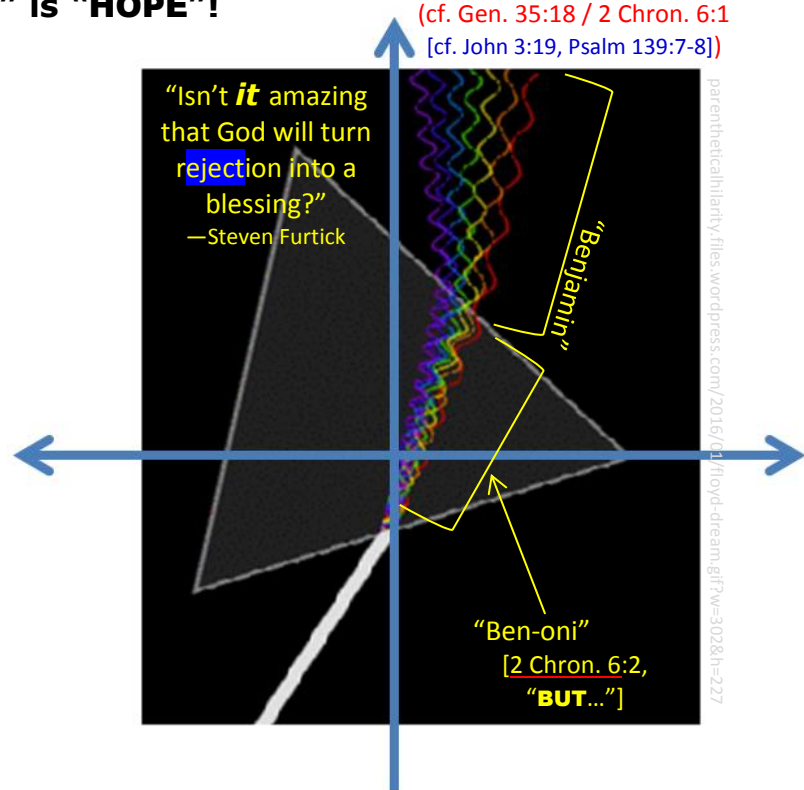
Hebrews 12:25, "See that **ye** refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we **turn away from him that speaketh** from heaven:"

Deuteronomy 2:3, "Ye have compassed this mountain long enough: **turn you northward.**"

Luke 10:6, "And if the son of peace be there, your peace shall rest upon **it**: if not, **it** shall **turn** to you again."

John 16:20, "Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your **sorrow shall be turned into joy.**"

John 20:14, "And when she had thus said, **she turned herself back**, and saw Jesus standing, and knew not that **it was Jesus.**"

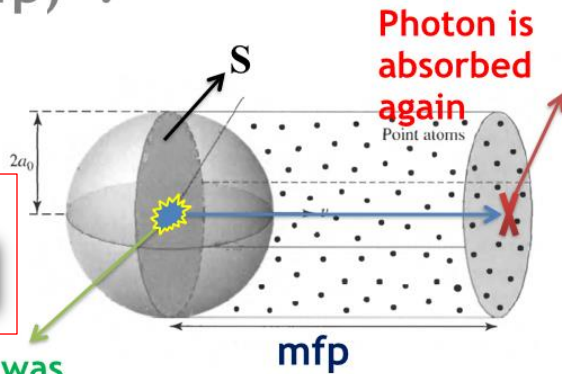


No article, just the image and "head-line"!



Newly discovered type of sound wave allows for inhalable vaccines [sciencealert.com](http://sciencealert.com) (Image:Swill Klitch/Shutterstock.com)

# What is MEAN FREE PATH (mfp) ?



[Simulation of Photon emission path in Sun | M. Sadeqh Riazi sadegh.rice.edu](http://www.sadeghriazi.com) figure 4. Mean Free Path

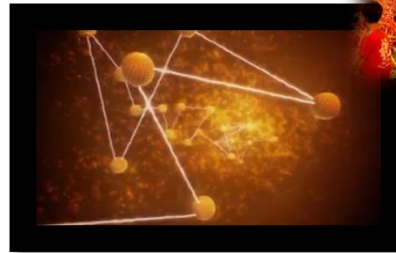
## [Photons from the Sun || ccphysics.us](http://ccphysics.us)

The path is called a **random walk**, sometimes a **drunkard's walk**, sometimes a **texter's walk**, and it looks like this:

[cf. Luke 13:32, "And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to tomorrow, and the third day I shall be perfected."]



Chinese New Year (AP Photo/Vincent Yu)



Secrets of the Sun (Documentary)



Sinus rhythm



National Geographic Student Atlas of the World

### RANDOM WALK:

Cf. "Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached."—Luke 7:22 [Compare Matthew 11:5, "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."] "For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."—1 Peter 4:6 "Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into."—1 Peter 1:12

The following pages is an excerpt from [http://abyss.uoregon.edu/~js/21st\\_century\\_science/lectures/lec27.html](http://abyss.uoregon.edu/~js/21st_century_science/lectures/lec27.html)

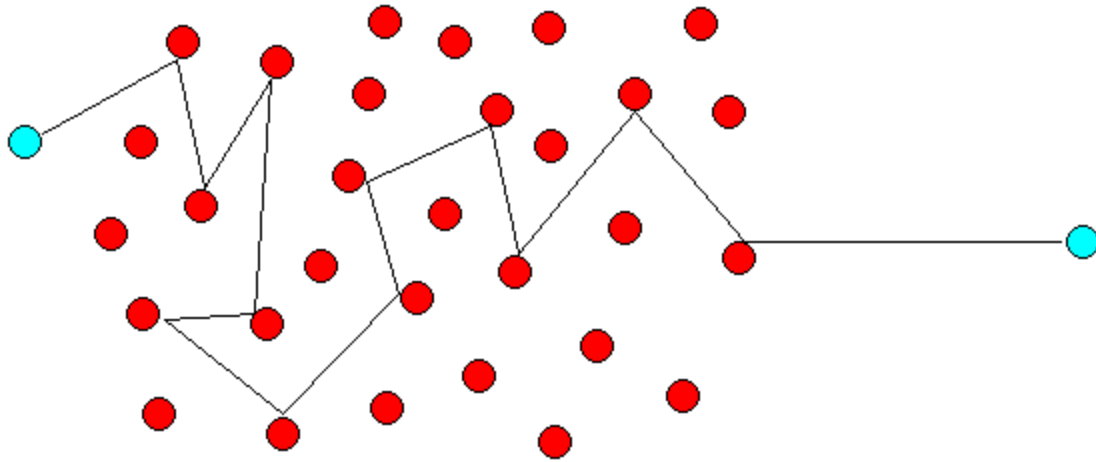
### Radiation/Matter Dominance :

Even after the annihilation of anti-matter and the formation of protons, neutrons and electrons, the Universe is still a violent and extremely active environment. The photons created by the matter/anti-matter annihilation epoch exist in vast numbers and have energies at the x-ray level.

Radiation, in the form of photons, and matter, in the form of protons, neutrons and electron, can interact by the process of scattering. Photons bounce off of elementary particles, much like billiard balls. The energy of the photons is transferred to the matter particles. The distance a photon can travel **before hitting a matter particle** is called the **mean free path**.

### Mean Free Path

all particles, including photons, suffer from collisions with other particles such that their path through space is very short the higher the densities. This typical path length is called the mean free path.



the Universe is opaque at high densities (the mean free path of a photon is very short), as the density drops with time, the Universe becomes transparent (the mean free path of a photon becomes very large).

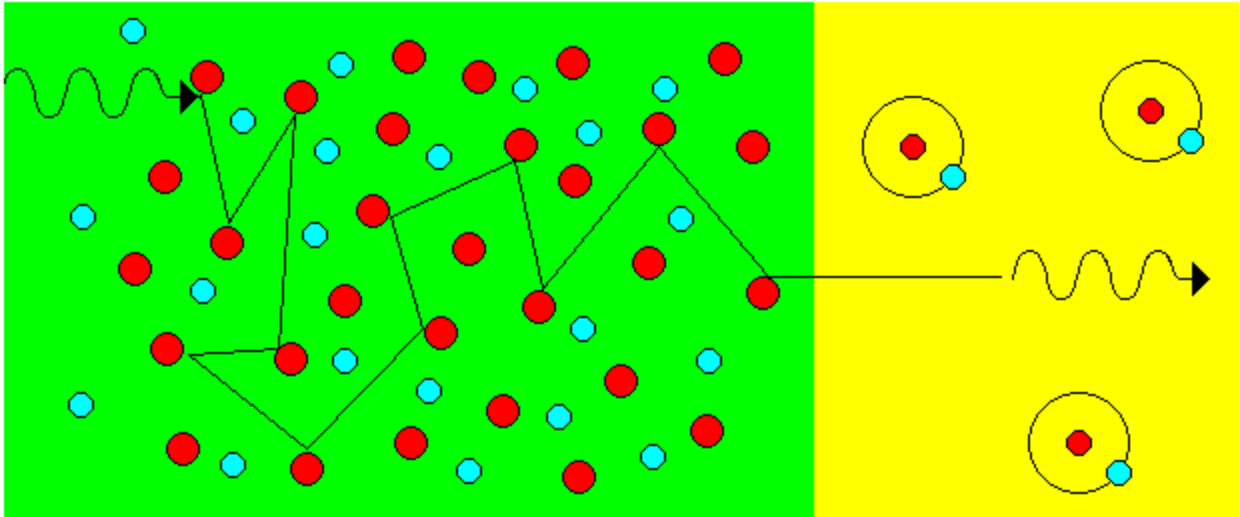
Since matter and photons were in constant contact, their temperatures were the same, a process called thermalization. Note also that the matter can not clump together by gravity. The impacts by photons keep the matter particles apart and smoothly distributed.

The density and the temperature for the Universe continues to drop as it expands. At some point about 15 minutes after the Big Bang, the temperature has dropped to the point where ionization no longer takes places. Neutral atoms can form, atomic nuclei surround by electron clouds. The number of free particles drops by a large fraction (all the protons, neutrons and electron form atoms). And suddenly the photons are free to travel **without collisions**, this is called **decoupling**.



### Last Scattering Epoch

As the Universe cooled, the free electrons and protons could finally bond together to form hydrogen atoms. At the same time, the Universe went from a rich plasma to a gas of neutral hydrogen.

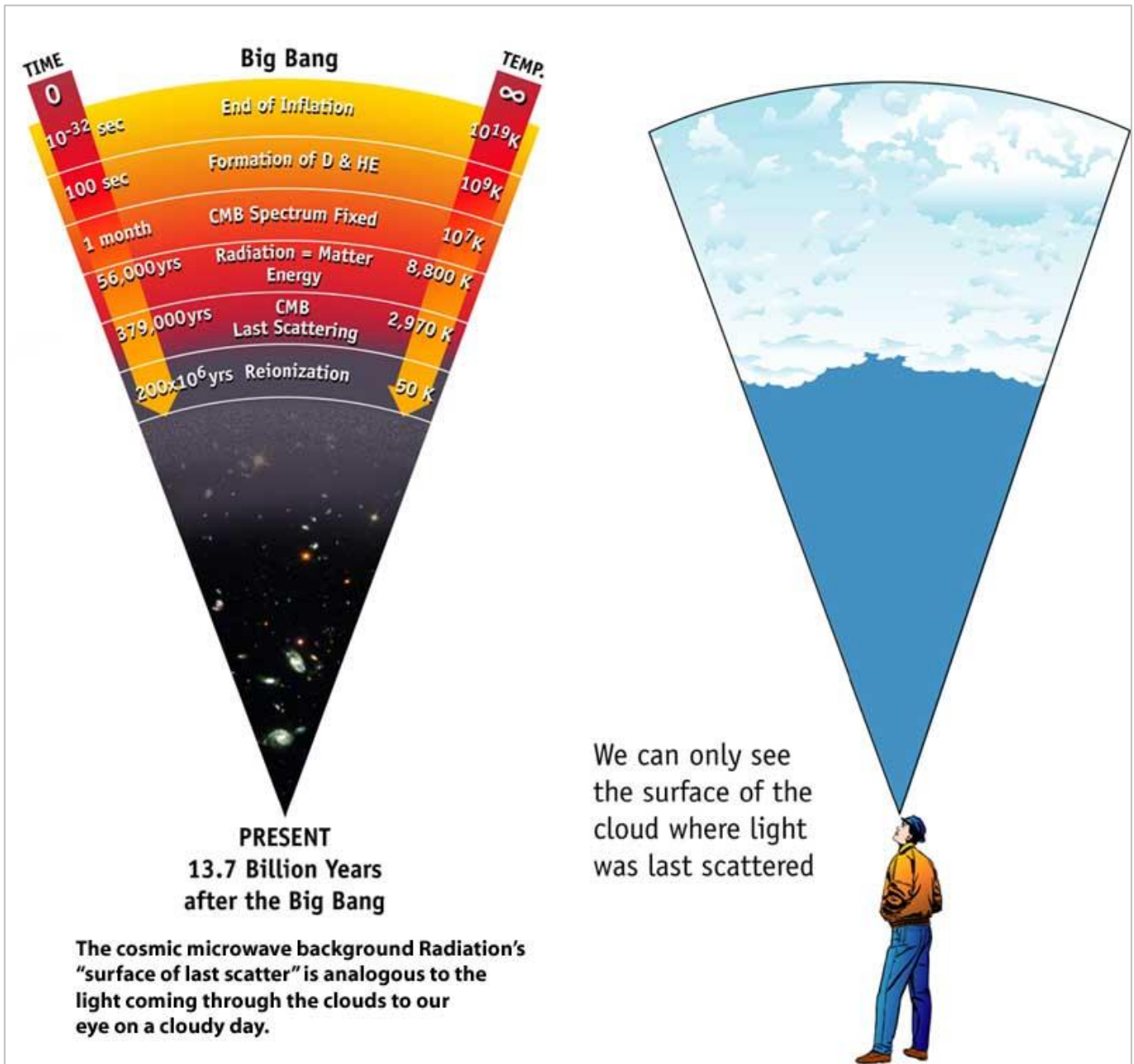


hydrogen plasma

atomic hydrogen

In a plasma, the mean free path of a photon is very short. In a gas of atomic hydrogen, the mean free path is very long, as long as the size of the Universe. Thus, the transition from the early plasma to atomic hydrogen is the epoch of last scattering, the point in time when the photons became free to travel without hindrance.

The Universe becomes transparent at this point. Before this epoch, a photon couldn't travel more than a few inches before a collision. So an observer's line-of-sight was only a few inches and the Universe was opaque, matter and radiation were **coupled**. This is the transition from the radiation era to the matter era.



“God will always use the DESPISED to bring you to a place of POWER....**IF** you can **see** the PRECIOUS in the VILE, then God can use you.” —Benny Hinn (Jer. 15:19)

["E-S-A-U" → "A" [LAW] passing through "U-S-E"]

[I came across the following imagery in *The Wall Street Journal's* Saturday/Sunday, January 16-17, 2016 edition newspaper. It brought to mind the imagery that I presented about "Leviathan" (Job 41)]

# Europe's New Medieval Map

(an **EXCERPT** from *The Wall Street Journal*—Saturday/Sunday, January 16-17, 2016 edition)

As the European Union unravels, the continent is reverting to divisions that date back to the days of Charlemagne.

By Robert D. Kaplan

Look at any map of Europe from the Middle Ages or the early modern era, before the Industrial Revolution, and you will be overwhelmed by its dizzying incoherence—all of those empires, kingdoms, confederations, minor states, "upper" this and "lower" that. It is a picture of a radically fractured world. Today's Europe is, in effect, **returning** to such a map.

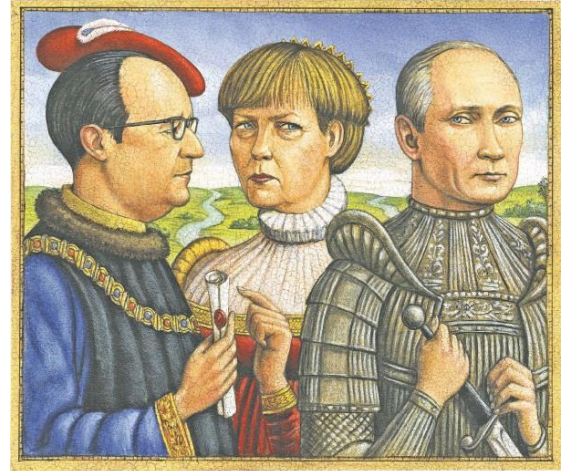


Illustration by Mark Burckhardt

## Job 41

[**"LEVIATHAN"** Bible search results (4 verses)]

<sup>1</sup> Canst thou draw out **leviathan** with an hook? or his tongue with a cord which thou lettest down? <sup>2</sup> Canst thou put an hook into his nose? or bore his jaw through with a thorn? <sup>3</sup> Will he make many supplications unto thee? will he speak soft words unto thee? <sup>4</sup> Will he make a covenant with thee? wilt thou take him for a servant for ever? <sup>5</sup> Wilt thou play with him as with a bird? or wilt thou bind him for thy maidens? <sup>6</sup> Shall the companions make a banquet of him? shall they part him among the merchants? <sup>7</sup> Canst thou fill his skin with barbed irons? or his head with fish spears? <sup>8</sup> Lay thine hand upon him, remember the battle, do no more. <sup>9</sup> Behold, the hope of him is in vain: shall not one be cast down even at the sight of him? <sup>10</sup> None is so fierce that dare stir him up: who then is able to stand before me? <sup>11</sup> Who hath prevented me, that I should repay him? whatsoever is under the whole heaven is mine. <sup>12</sup> I will not conceal his parts, nor his power, nor his comely proportion. <sup>13</sup> Who can discover the face of his garment? or who can come to him with his double bridle? <sup>14</sup> **Who can open the doors of his face? his teeth are terrible round about.** <sup>15</sup> **His scales are his PRIDE**, shut up together as with a close seal. <sup>16</sup> One is so near to another, that no air can come between them. <sup>17</sup> They are joined one to another, they stick together, that they cannot be sundered [**like the "boundaries" of countries/states**]. <sup>18</sup> By his neesings a light doth shine, and his eyes are like the eyelids of the morning. <sup>19</sup> Out of his mouth go burning lamps, and sparks of fire leap out. <sup>20</sup> Out of his nostrils goeth smoke, as out of a seething pot or caldron. <sup>21</sup> His breath kindleth coals, and a flame goeth out of his mouth. <sup>22</sup> In his neck remaineth strength, and sorrow is turned into joy before him. <sup>23</sup> The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved. <sup>24</sup> His heart is as firm as a stone; yea, as hard as a piece of the nether millstone. <sup>25</sup> When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves. <sup>26</sup> The sword of him that layeth at him cannot hold: the spear, the dart, nor the habergeon. <sup>27</sup> He esteemeth iron as straw, and brass as rotten wood. <sup>28</sup> The arrow cannot make him flee: slingstones are turned with him into stubble. <sup>29</sup> Darts are counted as stubble: he laugheth at the shaking of a spear. <sup>30</sup> Sharp stones are under him: he spreadeth sharp pointed things upon the mire. <sup>31</sup> He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment. <sup>32</sup> He maketh a path to shine after him; one would think the deep to be hoary. <sup>33</sup> Upon earth there is not his like, who is made without fear. <sup>34</sup> **He beholdeth all high things: he is a king over all the children of PRIDE.** [cf. "sceptre"—Gen 49:10/Num 24:17/Esth 4:11, 5:2, 8:4/Ps 45:6/Isa 14:5/Eze 19:11-14/Amos 1:5, 8/Zech 10:11/Heb 1:8]

Isaiah 27:1-6,

<sup>1</sup> In that day the LORD with his sore and great and strong sword shall punish **leviathan** the piercing serpent, **even leviathan** that crooked serpent; and he shall slay the dragon that is in the sea. <sup>2</sup> In that day saying ye unto her, A vineyard of red wine. <sup>3</sup> **I the LORD do keep it; I will water it every moment: lest any hurt it, I will keep it night and day.** <sup>4</sup> **Fury is not in me:** who would set the briers and thorns against me in battle? I would go through them, I would burn them together. <sup>5</sup> **Or let him take hold of my strength, that he may make peace with me; and he SHALL make peace with me.** <sup>6</sup> He shall cause them that come of Jacob to **take root**: Israel shall blossom and bud, and fill the face of the world with fruit [cf. Romans 11:16]. [Jacob = ROOT Israel = FRUIT]

Psalms 104:24-28

<sup>24</sup> O LORD, how manifold are **thy works! in wisdom hast thou made them ALL:** the earth is full of thy riches. <sup>25</sup> So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts. <sup>26</sup> There go the ships: there is that **leviathan**, whom thou hast made to play therein. <sup>27</sup> These wait all upon thee; that thou mayest give them their meat in due season. <sup>28</sup> That thou givest them they gather: thou openest thine hand, they are filled with good.

Psalms 74:11-14

<sup>11</sup> Why withdrawest thou thy hand, even thy right hand? pluck it out of thy bosom. <sup>12</sup> For God is my King of old, working salvation in the midst of the earth. <sup>13</sup> Thou didst divide the sea by thy strength: thou brakest the heads of the dragons in the waters. <sup>14</sup> Thou brakest the **heads** of **leviathan** in pieces, and gavest him to be meat to the people **inhabiting** the wilderness.



Psalm 107:21-31 (I found these verses by “mistake” for Psalm 104)

<sup>21</sup> Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men! <sup>22</sup> And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing. <sup>23</sup> They that go down to the sea in ships, that do business in great waters; <sup>24</sup> These see the works of the LORD, and his wonders in the deep. <sup>25</sup> For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. <sup>26</sup> They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble. <sup>27</sup> They reel to and fro, and stagger like a drunken man, and are at their wit's end. <sup>28</sup> Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses. <sup>29</sup> He maketh the storm a calm, so that the waves thereof are still. <sup>30</sup> Then are they glad because they be quiet; so he bringeth them unto their desired haven. <sup>31</sup> Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!

# The Secret of Immigrant Genius

Having your world turned upside down sparks creative thinking (an **EXCERPT** from *The Wall Street Journal*—Saturday/Sunday, January 16-17, 2016 edition)

By Eric Weiner

Scan the roster of history's intellectual and artistic giants, and you quickly notice something remarkable: Many were immigrants or refugees, from Victor Hugo, W.H. Auden and Vladimir Nabokov to Nikolas Tesla, Marie Curie and Sigmund Freud. At the top of this pantheon sits the genius's genius: Einstein. His “miracle year” of 1905, when he published no fewer than four groundbreaking scientific papers, occurred after he had emigrated from Germany to Switzerland.

Lost in today's immigration debate is this unavoidable fact: An awful lot of brilliant minds blossomed in alien soil. That is especially true of the U.S., a nation defined by the creative zeal of the newcomer. Today, foreign-born residents account for only 13% of the U.S. population but hold nearly a third of all patents and a quarter of all Nobel Prizes awarded to Americans.

But why? What is it about the act of relocating to distant shores—voluntarily or not—that sparks creative genius?



Skip Sterling

## “ALIEN” Bible search results (13 verses):

- Exodus 18:3**, “And her two sons; of which the name of the one was Gershom; for he said, I have been an **alien** in a strange land:”
- Deuteronomy 14:21**, “Ye shall not eat of anything that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an **alien**: for thou art an holy people unto the Lord thy God. Thou shalt not see the kid in his mother's milk.”
- Job 19:15**, “They that dwell in mine house, and my maids, count me for a stranger: I am an **alien** in their sight.”
- Psalm 69:8**, “I am become a stranger unto my brethren, and an **alien** unto my mother's children.”
- Isaiah 61:5**, “And strangers shall stand and feed your flocks, and the sons of the **alien** shall be your plowmen and your vinedressers.”
- Lamentations 5:2**, “Our inheritance is turned to strangers, our houses to **aliens**.”
- Ezekiel 23:17-18**, “And the Babylonians came to her into the bed of love, and they defiled her with their whoredom, and she was polluted with them, and her mind was **alienated** from them. So she discovered her whoredoms, and discovered her nakedness: then my mind was **alienated** from her, like as my mind was **alienated** from her sister.”
- Ezekiel 23:22**, “Therefore, O Aholibah, thus saith the Lord God; Behold, I will raise up thy lovers against thee, from whom thy mind is **alienated**, and I will bring them against thee on every side;”
- Ezekiel 23:28**, “For thus saith the Lord God; Behold, I will deliver thee into the hand of them whom thou hatest, into the hand of them from whom thy mind is **alienated**:”
- Ezekiel 48:14**, “And they shall not sell of it, neither exchange, nor **alienate** the firstfruits of the land: for it is holy unto the Lord.”
- Ephesians 2:12**, “That at that time ye were without Christ, being **aliens** from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:”
- Ephesians 4:18**, “Having the understanding darkened, being **alienated** from the life of God through the ignorance that is in them, because of the blindness of their heart:”
- Colossians 1:21**, “And you, that were sometime **alienated** and enemies in your mind by wicked works, yet now hath he reconciled”
- Hebrews 11:34**, “Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the **aliens**.”

“<sup>1</sup> Behold, how good and how pleasant it is for brethren to dwell together in unity! <sup>2</sup> It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; <sup>3</sup> As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the LORD commanded the blessing, **EVEN LIFE** for evermore.”—Psalm 133

“**I, EVEN I**, am the Lord; and beside me there is no saviour. **I** have declared, and have saved, and **I** have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the Lord, that **I** am God.”—Isaiah 43:11-12



## "Whosoever saves a single life, saves an entire universe"

—Mishnah, Sanhedrin 4:5 ([yadvashem.org](http://yadvashem.org) [quote and images])



There are days when we “need” to stand BACK and examine “ourselves.”

Are we “being”:

- SELFISH?
- SELF-CENTERED?
- SELF-ABSORBED?
- CONCERNED ONLY WITH WHAT MATTERS TO US IGNORING THE EFFECTS OF OUR ACTIONS ON OTHERS?

Father keeps taking me back to the story of Esther. The fifth chapter ends with these words, <sup>14</sup> *Then said Zeresh his wife and all his friends unto him, Let a gallows be made of fifty cubits high, and to morrow speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made.* If you are Haman, you end the story “there.” But the story goes on. The sixth chapter opens with, <sup>1</sup> *On THAT night could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king.* <sup>2</sup> *And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king’s chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus.* It continues:

<sup>3</sup> *And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him.* <sup>4</sup> *And the king said, Who is in the court? Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him.* <sup>5</sup> *And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in.* <sup>6</sup> *So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honour? Now Haman thought in his heart, To whom would the king delight to do honour more than to myself?* <sup>7</sup> *And Haman answered the king, For the man whom the king delighteth to honour,* <sup>8</sup> *Let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head:* <sup>9</sup> *And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.* <sup>10</sup> *Then the king said to Haman, Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken.* <sup>11</sup> *Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour.* <sup>12</sup> *And Mordecai came again to the king's gate. But Haman hastened to his house mourning, and having his head covered.* <sup>13</sup> *And Haman told Zeresh his wife and all his friends every thing that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.* <sup>14</sup> *And while they were yet talking with him, came the king's chamberlains, and hastened to bring Haman unto the banquet that Esther had prepared.*

MANY know that the story for Haman goes “totally” downhill from “there.” He and his own sons are the only ones hanged on the gallows he built for “ANOTHER.” Most times, the only one “ultimately” harmed by your own actions is “YOU”! “Life” has a way of “evening”-out our “cell”-fish “DEEDS.” Which is why this Jewish proverb (“Whosoever saves a single life, saves an entire universe”) rings so “true”—because the life you ultimately save could very well be your own—or *THAT* of your “KIND.”

What if the person you are hating right now “holds” the “key” to something you desperately want or need? There have been people who have said that they would rather die than be helped by *THAT* person. Would you say that if “YOUR”

**ENTIRE** "KIND" depended upon THAT person's "key" in the "face" of the extinction of "your" KIND? Are you willing to risk erasing "your" kind from the face of the earth because of a "CHARACTERISTIC" DIFFERENCE in the "saviour"? If your answer is "YES," then PREPARE yourself and your "kind" for the "onslaught" of TOTAL "nothingness"! Why? Are you THAT "Ignore Ant" that you MUST ask? EVEN if you're NOT, I'll humor "myself" by answering.

Because we are ALL "INTERCONNECTED"! ONE "**SOL-ITARY**" (reverberating) **STRING OF LIFE** [cf. Mark 7:35/Ecclesiastes 4:8 [cf. 1 Cor. 10:17]. [We've been stupidly fighting over the "differences" in the "distance" of the ECHOES!]

### **Ephesians 4 (KJV)**

<sup>1</sup> I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, <sup>2</sup> With all lowliness and meekness, with longsuffering, forbearing one another in love; <sup>3</sup> Endeavouring to keep the unity of the Spirit in the bond of peace. <sup>4</sup> There is one body, and one Spirit, even as ye are called in one hope of your calling; <sup>5</sup> One Lord, one faith, one baptism, <sup>6</sup> One God and Father of all, who is above all, and through all, and in you all. <sup>7</sup> But unto every one of us is given grace according to the measure of the gift of Christ. <sup>8</sup> Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. <sup>9</sup> (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? <sup>10</sup> He that descended is the same also that ascended up far above all heavens, that he might fill all things.) <sup>11</sup> And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; <sup>12</sup> For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: <sup>13</sup> Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: <sup>14</sup> That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; <sup>15</sup> But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: <sup>16</sup> From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. <sup>17</sup> This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, <sup>18</sup> Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: <sup>19</sup> Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. <sup>20</sup> But ye have not so learned Christ; <sup>21</sup> If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: <sup>22</sup> That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; <sup>23</sup> And be renewed in the spirit of your mind; <sup>24</sup> And that ye put on the new man, which after God is created in righteousness and true holiness. <sup>25</sup> Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. <sup>26</sup> Be ye angry, and sin not: let not the sun go down upon your wrath: <sup>27</sup> Neither give place to the devil. <sup>28</sup> Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. <sup>29</sup> Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. <sup>30</sup> And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. <sup>31</sup> Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: <sup>32</sup> And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

### **1 Corinthians 12 (KJV)**

<sup>1</sup> Now concerning spiritual gifts, brethren, I would not have you ignorant. <sup>2</sup> Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. <sup>3</sup> Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost. <sup>4</sup> Now there are diversities of gifts, but the same Spirit. <sup>5</sup> And there are differences of administrations, but the same Lord. <sup>6</sup> And there are diversities of operations, but it is the same God which worketh all in all. <sup>7</sup> But the manifestation of the Spirit is given to every man to profit withal. <sup>8</sup> For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; <sup>9</sup> To another faith by the same Spirit; to another the gifts of healing by the same Spirit; <sup>10</sup> To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: <sup>11</sup> But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. <sup>12</sup> For as the body is one, and hath many members, and



all the members of that one body, being many, are one body: so also is Christ. <sup>13</sup> For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. <sup>14</sup> For the body is not one member, but many. <sup>15</sup> If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? <sup>16</sup> And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? <sup>17</sup> If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? <sup>18</sup> But now hath God set the members every one of them in the body, as it hath pleased him. <sup>19</sup> And if they were all one member, where were the body? <sup>20</sup> But now are they many members, yet but one body. <sup>21</sup> And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. <sup>22</sup> Nay, much more those members of the body, which seem to be more feeble, are necessary: <sup>23</sup> And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. <sup>24</sup> For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked. <sup>25</sup> That there should be no schism in the body; but that the members should have the same care one for another. <sup>26</sup> And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. <sup>27</sup> Now ye are the body of Christ, and members in particular. <sup>28</sup> And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. <sup>29</sup> Are all apostles? are all prophets? are all teachers? are all workers of miracles? <sup>30</sup> Have all the gifts of healing? do all speak with tongues? do all interpret? <sup>31</sup> But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

### **Colossians 2 (KJV)**

<sup>1</sup> For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; <sup>2</sup> That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; <sup>3</sup> In whom are hid all the treasures of wisdom and knowledge. <sup>4</sup> And this I say, lest any man should beguile you with enticing words. <sup>5</sup> For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ. <sup>6</sup> As ye have therefore received Christ Jesus the Lord, so walk ye in him: <sup>7</sup> Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. <sup>8</sup> Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. <sup>9</sup> For in him dwelleth all the fulness of the Godhead bodily. <sup>10</sup> And **ye are complete in him**, which is the head of all principality and power: <sup>11</sup> 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: <sup>12</sup> Buried with him in baptism, wherein also ye are risen with him through the faith of the **operation** of God, who hath raised him from the dead. <sup>13</sup> And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; <sup>14</sup> 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; <sup>15</sup> And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. <sup>16</sup> Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: <sup>17</sup> Which are a shadow of things to come; but the body is of Christ. <sup>18</sup> Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, <sup>19</sup> And **not holding** the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. <sup>20</sup> Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, <sup>21</sup> (Touch not; taste not; handle not; <sup>22</sup> Which all are to perish with the using;) after the commandments and doctrines of men? <sup>23</sup> Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body: not in any honour to the satisfying of the flesh.

I've listened to a lot of preachers (I loved watching "Christian" television programming). I don't much enjoy it anymore. Nowadays, I hear many say things that's a slap-in-the-face to Father. They say some things that "sound" like **it** could be

right, but isn't "true" of WHO He IS! **IT** is born of "tradition" [cf. verses on following page] and is part of the consensus of MANY who haven't taken the time to gain any revelation for themselves (which "some" believe is "dangerous" to do).

[PLEASE allow me to RAMBLE for a moment: You MUST COMPARE Scripture with Scripture—and NOT just the ones that "appear" to speak the "same language." It is wise to use the "full"/"whole" COUNSEL of "God" to gain context and not just what Father is saying in THAT one VICINITY of "Words." Seemingly "unrelated" passages of Scripture can also give "context" and should be used to do so. Categorizing Scripture "altars" the meaning of what Father is conveying—if He speaks of a "mark" in ONE place, find the context of that word, "mark," by **all** "other" places where **THAT word** (and its "kin") is "used"—**HOWEVER it IS USED!** [And **it** should speak to you in **WHATEVER** language you speak—THAT's how the imagery "works"!] Don't ignore something because you can say that the "Translator" made a "mistake." Don't you think Father was guiding them to do so? Father had them give us the "Word" in a language for the "common man" but He didn't have them do **it** right. **WHY?** Some would say, "Because He allowed them 'FREEWILL'." Okay. But He **IS** a **SOVEREIGN** God [It's funny how we only use THAT term to say that "He" is "in" control when we can't explain "why" or "what" Father does.☺]. Why didn't He simply guide them (or, "impress" upon them) to do a "PERFECT" job if so much was to "ride" upon the "accuracy" of His Word? Didn't He foresee the trouble that would result from such "in"-consistencies in translation? Of "course" He did! And, yet, He allowed **it!** Why? The reason is two-fold. The first: To show us "how" we each represent a "translation" of Himself like a Father and His "off-SPRING" ["We teach what we know; we REPRODUCE what we ARE."—John c. Maxwell [cf. Gen. 1:27, "so God created man in his own image, in the image of God created he him; male and female created he them."]]—"I have said, Ye are gods; and **all** of you are children of the most High" (Psalm 82:6). The second reason: For "our" GREATER learning! The resulting "trauma" and "chaos" is to "TEACH" us **ALL** "something"—something we "seam" to be "missing"—something ABOUT **HIM!** Father wants to "enlarge" our understanding of **WHO HE IS**. But most "seam" only interested in KNOWING what He DOES! In my opinion, most are only interested in "getting" CREDIT for being "first." But **it's** NOT about WHAT you KNOW. **It's** about **WHO you HELP!** ["A help MEET for Him" (Genesis 2:18, 20—cf. 1 Chron. 12:17, 2 Chron. 19:2)]

As for **FREEWILL** and "**WHY?**": If you're a Parent, you know that "simply" telling a Child not to do something isn't enough to deter them from developing harmful habits or character flaws. There are times when a parent has to "let go" to allow the Child to get their fingers burnt so that they'll **KNOW** to stay OUT of the FIRE! Father is the "kind," goodly father who "seeks" the BEST for **ALL** of His "kids"! (cf. Matthew 20:15-16,

*"<sup>15</sup> Is it not lawful for me to do what I will with mine own? **Is thine eye EVIL, because I AM GOOD?** <sup>16</sup> So the last shall be first, and the first last: for many be called, but few chosen."*

CHOSEN to "work" while it's DAY and "bear" the burden of so many OTHERS "lagging" BEHIND!)]

**"And straightway his ears were opened,  
and the **STRING** of his tongue was loosed,  
and he spake plain."** —Mark 7:35

[cf. "cord," "rope," "string," "thread," "line," Luke 11:14, "And he was casting out a devil, and **IT** was dumb. And **it** came to pass, when the devil was gone out, the dumb spake; and the people wondered."]

**Mark 7:6-9**, [cf. Isaiah 1—see below]

<sup>6</sup> He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. <sup>7</sup> Howbeit in vain do they worship me, teaching for doctrines the **commandments of men**. <sup>8</sup> For **laying aside the commandment of God**, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. <sup>9</sup> And he said unto them, Full well ye **reject the commandment of God**, that ye may **keep your own tradition**.

[Mark 12:30-31, “And thou shalt **love** the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: **THIS is the FIRST commandment**. And the **second is like**, namely *THIS*, Thou shalt **love** thy neighbour as thyself. **There is none other commandment greater than these**.” [NOTE: “commandment” is a SINGULAR noun!]  
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.”

John 14:15, 21, 31, “If ye **love** me, keep my **commandments**...He that hath my **commandments**, and keepeth them, he it is that **loveth** me: and he that **loveth** me shall be **loved** of my Father, and I will **love** him, and will manifest myself to him...But that the world may know that I **love** the Father; and as the Father gave me **commandment**, even so I do. Arise, let us go hence.”

John 15:10, 12, “If ye keep my **commandments**, ye shall abide in my **love**; even as I have kept my Father's **commandments**, and abide in his **love**....This is my **commandment**, That ye **love** one another, as I have **loved** you.”

Romans 13:9, “For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other **commandment**, it is briefly comprehended in this saying, namely, Thou shalt **love** thy neighbour as thyself.”

2 Corinthians 8:8, “I speak not by **commandment**, but by occasion of the forwardness of others, and to prove the sincerity of your **love**.”

1 John 3:23, “And this is his **commandment**, That we should believe on the name of his Son Jesus Christ, and **love** one another, as he gave us **commandment**.”

1 John 4:21, “And this **commandment** have we from him, That he who **loveth** God **love** his brother also.”

1 John 5:2-3, “By this we know that we **love** the children of God, when we **love** God, and keep his **commandments**. For this is the **love** of God, that we keep his **commandments**: and his **commandments** are not grievous.”

2 John 1:5-6, “And now I beseech thee, lady, not as though I wrote a new **commandment** unto thee, but that which we had from the beginning, that we **love** one another. And this is **love**, that we walk after his **commandments**. **This is the commandment**, That, as ye have heard **from the beginning**, ye should walk in *it*.”]

## Isaiah 1 (KJV)

<sup>1</sup> The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. <sup>2</sup> Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me. <sup>3</sup> The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider. <sup>4</sup> Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward. <sup>5</sup> Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. <sup>6</sup> From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment. <sup>7</sup> Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers. <sup>8</sup> And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. <sup>9</sup> Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah. <sup>10</sup> Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. <sup>11</sup> To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I **delight not** in the blood of bullocks, or of lambs, or of he goats. <sup>12</sup> When ye come to appear before me, **who hath required this at your hand**, to tread my courts? <sup>13</sup> Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; **it is iniquity**, even the solemn meeting. <sup>14</sup> Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; **I am weary to bear them**. <sup>15</sup> And when ye



spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. <sup>16</sup> Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; <sup>17</sup> Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. <sup>18</sup> Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. <sup>19</sup> If ye be willing and obedient, ye shall eat the good of the land: <sup>20</sup> But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken **it**. <sup>21</sup> How is the faithful city become an harlot! **it** was full of judgment; righteousness lodged in **it**; but now murderers. <sup>22</sup> Thy silver is become dross, thy wine mixed with water: <sup>23</sup> Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them. <sup>24</sup> Therefore saith the LORD, the LORD of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies: <sup>25</sup> And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin: <sup>26</sup> And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city. <sup>27</sup> Zion shall be redeemed with judgment, and her converts with righteousness. <sup>28</sup> And the destruction of the transgressors and of the sinners shall be together, and they that forsake the LORD shall be consumed. <sup>29</sup> For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen. <sup>30</sup> For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water. <sup>31</sup> And the strong shall be as tow, and the maker of **it** as a spark, and they shall both burn together, and none shall quench them.

(sun) pbs.twing.com [artist unknown]



# Eliminating ALL FEAR!



“At some point you’ve gotta **ENGAGE** with a lost and dying world in order for people to **CONNECT** with Jesus.”—Christine Caine [cf. “Hosea” & “Rahab”]

## SCENARIO [“Scenes are units of action and emotion stamped indelibly upon ONE’S awareness.”—Mary Buckham]:

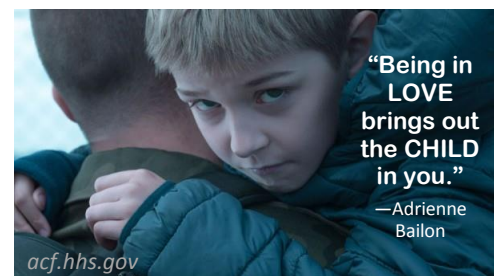
You are a Ninja Warrior in ancient-times. You and your “bitter” enemy are “joined” together by shackles on “opposite” wrists. WITHOUT being “given” ANY weapons, the “two” of you **MUST** defeat a “horde” of warriors to “live.”

**QUESTION<sup>1</sup>:** What is the optimum “STRATEGY” that ensures “**YOUR**” SURVIVAL?

**ANSWER<sup>1</sup>:** “Sense” the “death” of your “bitter” enemy would only “in”-sure **YOUR** own “death,” the “op-ti-Mum” strategy would be to fight to de-fend “his” **BACK!** To do THIS “sufficiently,” the “two” **MUST** become ONE mind, ONE body, ONE heart [cf. Eph. 4:5, 1 John 5:7-8]. You **MUST** “discover” within your-“self” THE “rhythm” of the “DANCE [With Me].” “There” **MUST** be a “co-ordinate” movement of ONE! [For example, as “one” bends “back” to **a-void** the “blade” of an opponent, the “other” **MUST** bend “forwards” for the “same” purpose.] Each **MUST** “give” the other “simple” DIRECTION by the “slight”-est movement or “TOUCH”—and each **MUST** “respond” **without hesitation**. THAT is HOW “TRUE” warriors “fight”—THAT is, in a “**perfect**” whorled!

**QUESTION<sup>2</sup>:** How MUCH MORE important is THIS if “y’all” have to fight blindfolded (or, “in” *The Dark* [Shadows])? [cf. 2 Samuel 22:12]

**QUESTION<sup>3</sup>:** What are your “CHANCES” for optimum success if ONE of “you” is a “CHILD”?



[cf. 1 Cor. 15:46, Eph. 2:14-16, Job 17:12, Gen. 28:12-18]

1—“Natural” Man [light] (IT)

+ 1—Spear-Ritual “Man” [darkness] (it)

1—**NEW** “Man” [GLORY!] (IT)

“Maybe life in prison wasn’t such a bad option. THERE all I had to worry about was staying alive.”—*Invisible Magic* (Mary Buckham)



# The **HOLDING(s)** Pattern

Images: [spacetelescope.org/rawzen.org/nasa.gov/Sizing Up the Universe/](http://spacetelescope.org/rawzen.org/nasa.gov/Sizing%20Up%20the%20Universe/) Akiane Kramarik's "Love" / [memegenerator.net/howitworksdaily.com](http://memegenerator.net/howitworksdaily.com)

"Ye shall not do after all the things that we do here this day, every man whatsoever is **right in his own eyes.**"

—Deuteronomy 12:8

**GRACE**  
**PURE**

When I got out of the Safe Zone [the Sloan Great Wall] and into the **FAITH Zone** [the Sloan Great Wall **STANDING** "UP, right" (cf. Ps 143:10)], the Master stepped **IN.**"

—Joel Osteen

"For whatsoever is born of God overcometh the world: and **this is the victory** that overcometh the world, **EVEN our faith.**" —1 John 5:4

"When you **MEET** God with a **SEED**, He will **MEET [ U ]** with a **HARVEST!**" —Joseph Prince

"Cast" your "care" like **SEED** into the **GROUND!**

"Casting all your care upon him; for he careth for you." —1 Peter 5:7 [cf. Luke 4:9-13]

cf. "Israel is LAND" at [biblegateway.com](http://biblegateway.com)

"The **GIVER** is the **SEED.**"

—Dr. Mike Murdock

"In the end, it's **ALL** gonna come around and be **right.**" —Joyce Meyer

"What matters with the Lord is **HOW** we **FINISH!**"

—Benny Hinn [cf. Prov. 22:6]

"For as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee." —Proverbs 23:7

The **ROD** of **CORRECTION**

The **Bowels/Biles** of **COMPASSION**

The **WAY** of the **JUST**

"Greater than the power that tries to hold you down is the power that holds you UP!" —Dwight Thompson

"A scholar's research continues to **SPEAK LONG** after He's gone!" —Numb3rs

Sloan Great Wall

"What makes a man stronger? Showing that he **CARES...CARE** makes a man **STRONGER!**" —Dove #RealStrength

"Understanding **TIME** is the **DOORWAY** to the supernatural." —Dr. Bill Winston

IT'S MY WAY OR THE HIGHWAY, BUDDY! ANY QUESTIONS?



Luck is not chance — Emily Dickinson

Luck is not chance — It's Toil —

Portune's expensive smile is earned —

The Fair of the Mine is that old-fashioned Coin we sown —

**PURE LAW**

## The following is an **EXCERPT** from a transcript of an interview with Doug Casey, a Financial Expert:

[caseyresearch.com/cm/project-fedcoin](http://caseyresearch.com/cm/project-fedcoin)

**Anchor:** Today we are going to discuss the subject of your research firm's latest book, *Surviving Fedcoin*, which outlines what may be your most shocking prediction yet. If you're right about this, like you've been in the past, the consequences could be devastating for most Americans. The savings of millions could be drastically reduced and it could spell the end of one of our most cherished liberties.

**Doug Casey:** Well, Bob, I don't have a crystal ball; I'm not a fortune-teller, but I believe that in the real world, cause has effect and actions have consequences. **So the key is to position yourself. Sometimes it takes a few years for the inevitable to become imminent.**

### What's Going On?

**Anchor:** Okay Doug, let's just dive right into it... What is going on?

**Doug Casey:** I believe that we entered the greater depression in 2007.

We entered – compare it to a gigantic financial hurricane and what we experienced in 2007, 2008, 2009, 2010... was the early, leading edge of this gigantic financial hurricane. Now, for the last six years, we've been in the eye of the storm. I believe at this point we are entering the trailing edge of the hurricane and this is going to be much different, much worse, and much longer lasting than the turbulence we experienced back in '08 and '09.

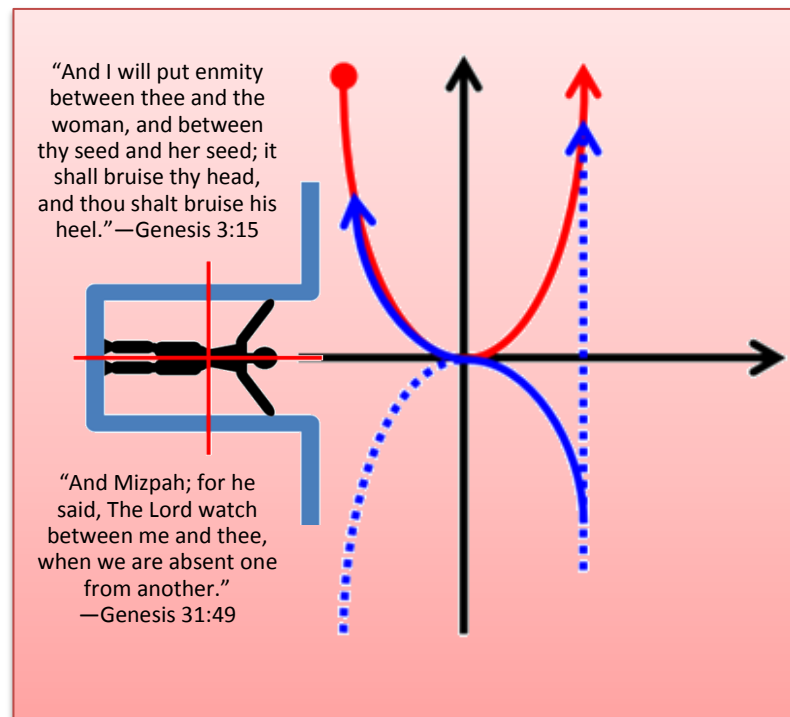
The eye of the storm was caused by governments around the world. Not just the US government, but the Europeans, the Chinese, the Japanese; all of them; and minor governments as well, creating trillions and trillions of currency units that they cast upon this financial hurricane like oil on water.

It made things seem better than they were. It made people feel that they were richer than they were for this last six years in the eye of the storm, but it's going to be, I think, **the biggest upset in economic history. Much bigger and much worse than what we experienced in the last Great Depression from 1929 to 1945...**

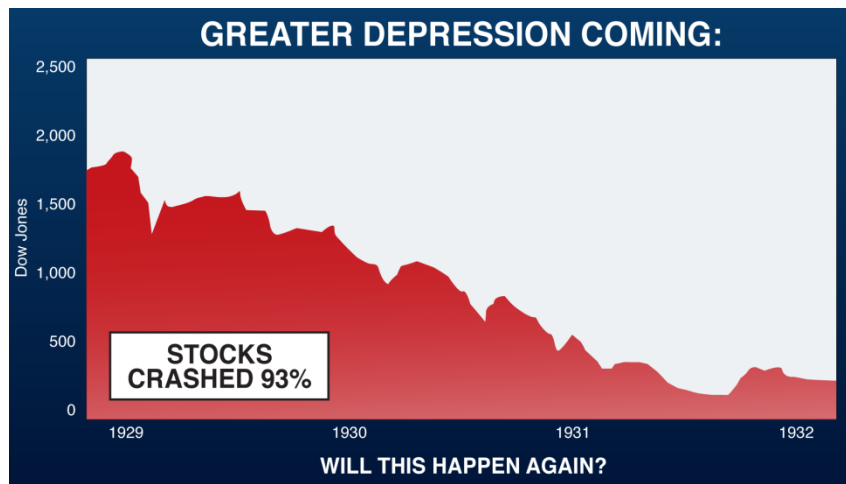
**Anchor:** Wow... Worse than the '29 depression? How bad can this get?

**Doug Casey:** The bond market is in a super bubble at this point; not just a bubble. The real estate market... is in another bubble.

The stock market... It's a speculation at this point... People forget that in between 1929 and 1932, the stock market collapsed 93%.







When the banking crisis hit Cyprus three years ago, this is rather unbelievable but it's true, the stock market in Cyprus collapsed almost 99%.

**Anchor:** My goodness.

**Doug Casey:** Anything is possible in circumstances like this. Look, in 2008, in September, it's acknowledged by members of the Federal Reserve that we came within hours of the total collapse of the financial system. AIG, Merrill Lynch, Goldman Sachs, commercial banks; they came in within hours of total collapse.

Why?

Well, one of the reasons why is, as Warren Buffett has pointed out, there are about, at this point, much more than there were back in 2007 and 2008, there are about a quadrillion dollars' worth of derivatives. These are very complex contracts that one financial institution owes another who sells it on to the next and sells it on to the next one. It's a gigantic daisy chain and if just one of these institutions can't make a payment, the next guy can't make a payment and the next guy.

When you go to redeem or cash your paycheck at Citibank or whoever, what are they going to give you? They're bankrupt because of people not being able to pay them.

This is how it all comes down and the banks actually close. This is what the fractional reserve system is about.

.....

**Anchor:** So, Doug, tell me about this Fedcoin. What's it gonna look like?

**Doug Casey:** Well, this is a conjecture on my part. It's not going to be physical, to start with. It's not gonna be paper in any way.

It's going to be something that you're going to have on your smartphone, or let's take this to the next level, as outrageous and scary as it may sound, maybe it's just gonna be a chip that you put in your hand where your bank account, your medical records, all these things, be very salable.

People are chipping their dogs and their other pets today. Wear that chip yourself and carry all your information and your digital money right with you. You can't lose your hand; you might lose your smartphone.



So that's the next step. I'm trying to stay one step ahead of what these people are doing, and at this point, we really are between a rock and a hard place. I don't know what their alternative is.

**Anchor:** Well, Doug, it's not as far-fetched, I guess, as some people might believe. I think they have something going on in Japan right now for tourists... paying with fingerprints...

**Doug Casey:** You're right, Bob. Actually, **reality is outrunning science fiction** at this point [Amos 9:13].

**“It's a real problem when a pernicious myth subverts reality.”**

—Doug Casey

# FORGET the “pennies”! What about having “...**TWO sticks to rub TOGETHER!**”

“Again, if two LIE together, then they have heat: but HOW can ONE be warm ALONE?”  
—Ecclesiastes 4:11 [“lie”—cf. Acts 5:1-10]

“Once God has reconciled you to yourself, then He can reconcile you to others.”—Steven Furtick  
(#DeathToSelfie: “Just Call Me Jacob”)

## EZEKIEL 37:15-28

<sup>15</sup> The word of the LORD came again unto me, saying,

<sup>16</sup> Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim and for all the house of Israel his companions:

<sup>17</sup> And join them **one to another into ONE** stick; and they shall become **One** in thine **hand**.

<sup>18</sup> And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these?

<sup>19</sup> Say unto them, Thus saith the Lord GOD; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be **One** in mine hand.

<sup>20</sup> And the sticks whereon thou writest shall be in thine hand before their eyes.

<sup>21</sup> And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

<sup>22</sup> And I will make them one nation in the land upon the mountains of Israel [i.e. “on the roof”]; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.

<sup>23</sup> Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

<sup>24</sup> And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

<sup>25</sup> And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever.

<sup>26</sup> Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.

<sup>27</sup> My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.

<sup>28</sup> And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for everMORE.

# “Bear ye one another's burdens, and so fulfil the law of Christ.”

—Galatians 6:2

“**TWO**” Bible search results (708)—I place here only the 48 in Gen., the 12 in Rev. and the 20 in Ezek.:  
[Genesis 1:16](#), And God made **two** great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.  
[Genesis 4:19](#), And Lamech took unto him **two** wives: the name of the one was Adah, and the name of the other Zillah.  
[Genesis 5:18](#), And Jared lived an hundred sixty and **two** years, and he begat Enoch:  
[Genesis 5:20](#), And all the days of Jared were nine hundred sixty and **two** years: and he died.  
[Genesis 5:26](#), And Methuselah lived after he begat Lamech seven hundred eighty and **two** years, and begat sons and daughters:  
[Genesis 5:28](#), And Lamech lived an hundred eighty and **two** years, and begat a son:  
[Genesis 6:19](#), And of every living thing of all flesh, **two** of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female.  
[Genesis 6:20](#), Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, **two** of every sort shall come unto thee, to keep them alive.  
[Genesis 7:2](#), Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by **two**, the male and his female.  
[Genesis 7:9](#), There went in **two** and **two** unto Noah into the ark, the male and the female, as God had commanded Noah.  
[Genesis 7:15](#), And they went in unto Noah into the ark, **two** and **two** of all flesh, wherein is the breath of life.  
[Genesis 9:22](#), And Ham, the father of Canaan, saw the nakedness of his father, and told his **two** brethren without.  
[Genesis 10:25](#), And unto Eber were born **two** sons: the name of one was Peleg; for in his days was the earth divided; and his brother's name was Joktan.  
[Genesis 11:10](#), These are the generations of Shem: Shem was an hundred years old, and begat Arphaxad **two** years after the flood:  
[Genesis 11:19](#), And Peleg lived after he begat Reu **two** hundred and nine years, and begat sons and daughters.  
[Genesis 11:20](#), And Reu lived **two** and thirty years, and begat Serug:  
[Genesis 11:21](#), And Reu lived after he begat Serug **two** hundred and seven years, and begat sons and daughters.  
[Genesis 11:23](#), And Serug lived after he begat Nahor **two** hundred years, and begat sons and daughters.  
[Genesis 11:32](#), And the days of Terah were **two** hundred and five years: and Terah died in Haran.  
[Genesis 19:1](#), And there came **two** angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground;  
[Genesis 19:8](#), Behold now, I have **two** daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.  
[Genesis 19:15](#), And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy **two** daughters, which are here; lest thou be consumed in the

iniquity of the city.

[Genesis 19:16](#), And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his **two** daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city.

[Genesis 19:30](#), And Lot went up out of Zoar, and dwelt in the mountain, and his **two** daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his **two** daughters.

[Genesis 22:3](#), And Abraham rose up early in the morning, and saddled his ass, and took **two** of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

[Genesis 24:22](#), And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and **two** bracelets for her hands of ten shekels weight of gold;

[Genesis 25:23](#), And the Lord said unto her, **Two** nations are in thy womb, and **two** manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.

[Genesis 27:9](#), Go now to the flock, and fetch me from thence **two** good kids of the goats; and I will make them savoury meat for thy father, such as he loveth:

[Genesis 27:36](#), And he said, Is not he rightly named Jacob? for he hath supplanted me these **two** times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

[Genesis 29:16](#), And Laban had **two** daughters: the name of the elder was Leah, and the name of the younger was Rachel.

[Genesis 31:33](#), And Laban went into Jacob's tent, and into Leah's tent, and into the **two** maidservants' tents; but he found them not. Then went he out of Leah's tent, and entered into Rachel's tent.

[Genesis 31:41](#), Thus have I been twenty years in thy house; I served thee fourteen years for thy **two** daughters, and six years for thy cattle: and thou hast changed my wages ten times.

[Genesis 32:7](#), Then Jacob was greatly afraid and distressed: and he divided the people that was with him, and the flocks, and herds, and the camels, into **two** bands;

[Genesis 32:10](#), I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become **two** bands.

[Genesis 32:14](#), **Two** hundred she goats, and twenty he goats, **two** hundred ewes, and twenty rams,

[Genesis 32:22](#), And he rose up that night, and took his **two** wives, and his **two** womenservants, and his eleven sons, and passed over the ford Jabbok.

[Genesis 33:1](#), And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the **two** handmaids.

[Genesis 34:25](#), And it came to pass on the third day, when they were sore, that **two** of the sons of Jacob, Simeon and



Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males.

[Genesis 40:2](#), And Pharaoh was wroth against **two** of his officers, against the chief of the butlers, and against the chief of the bakers.

[Genesis 41:1](#), And it came to pass at the end of **two** full years, that Pharaoh dreamed: and, behold, he stood by the river.

[Genesis 41:50](#), And unto Joseph were born **two** sons before the years of famine came, which Asenath the daughter of Potipherah priest of On bare unto him.

[Genesis 42:37](#), And Reuben spake unto his father, saying, Slay my **two** sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

[Genesis 44:27](#), And thy servant my father said unto us, Ye know that my wife bare me **two** sons:

[Genesis 45:6](#), For these **two** years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest.

[Genesis 46:27](#), And the sons of Joseph, which were born him in Egypt, were **two** souls: all the souls of the house of Jacob, which came into Egypt, were threescore and ten.

[Genesis 48:1](#), And it came to pass after these things, that one told Joseph, Behold, thy father is sick: and he took with him his **two** sons, Manasseh and Ephraim.

[Genesis 48:5](#), And now thy **two** sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine.

[Genesis 49:14](#), Issachar is a **strong ass couching down between two burdens**:

[Revelation 1:16](#), And he had in his right hand seven stars: and out of his mouth went a sharp **two** edged sword: and his countenance was as the sun shineth in his strength.

[Revelation 2:12](#), And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with **two** edges;

[Revelation 9:12](#), One woe is past; and, behold, there come **two** woes more hereafter.

[Revelation 9:16](#), And the number of the army of the horsemen were **two** hundred thousand thousand: and I heard the number of them.

[Revelation 11:2](#), But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and **two** months.

[Revelation 11:3](#), And I will give power unto my **two** witnesses, and they shall prophesy a thousand **two** hundred and threescore days, clothed in sackcloth.

[Revelation 11:4](#), These are the **two** olive trees, and the **two** candlesticks standing before the God of the earth.

[Revelation 11:10](#), And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these **two** prophets tormented them that dwelt on the earth.

[Revelation 12:6](#), And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand **two** hundred and threescore days.

[Revelation 12:14](#), And to the woman were given **two** wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

[Revelation 13:5](#), And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and **two** months.

[Revelation 13:11](#), And I beheld another beast coming up out of the earth; and he had **two** horns like a lamb, and he spake as a dragon.

[Ezekiel 1:11](#), Thus were their faces: and their wings were stretched upward; **two** wings of every one were joined one to another, and **two** covered their bodies.

[Ezekiel 1:23](#), And under the firmament were their wings straight, the one toward the other: every one had **two**, which covered on that side, and every one had **two**, which covered on that side, their bodies.

[Ezekiel 21:19](#), Also, thou son of man, appoint thee **two** ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land: and choose thou a place, choose it at the head of the way to the city.

[Ezekiel 21:21](#), For the king of Babylon stood at the parting of the way, at the head of the **two** ways, to use divination: he made his arrows bright, he consulted with images, he looked in the liver.

[Ezekiel 23:2](#), Son of man, there were **two** women, the daughters of one mother:

[Ezekiel 35:10](#), Because thou hast said, These **two** nations and these **two** countries shall be mine, and we will possess it; whereas the Lord was there:

[Ezekiel 37:22](#), And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more **two** nations, neither shall they be divided into **two** kingdoms any more at all.

[Ezekiel 40:9](#), Then measured he the porch of the gate, eight cubits; and the posts thereof, **two** cubits; and the porch of the gate was inward.

[Ezekiel 40:39](#), And in the porch of the gate were **two** tables on this side, and **two** tables on that side, to slay thereon the burnt offering and the sin offering and the trespass offering.

[Ezekiel 40:40](#), And at the side without, as one goeth up to the entry of the north gate, were **two** tables; and on the other side, which was at the porch of the gate, were **two** tables.

[Ezekiel 41:3](#), Then went he inward, and measured the post of the door, **two** cubits; and the door, six cubits; and the breadth of the door, seven cubits.

[Ezekiel 41:18](#), And it was made with cherubims and palm trees, so that a palm tree was between a cherub and a cherub; and every cherub had **two** faces;

[Ezekiel 41:22](#), The altar of wood was three cubits high, and the length thereof **two** cubits; and the corners thereof, and the length thereof, and the walls thereof, were of wood: and he said unto me, This is the table that is before the Lord.

[Ezekiel 41:23](#), And the temple and the sanctuary had **two** doors.

[Ezekiel 41:24](#), And the doors had **two** leaves apiece, **two** turning leaves; **two** leaves for the one door, and **two** leaves for the other door.

[Ezekiel 43:14](#), And from the bottom upon the ground even to the lower settle shall be **two** cubits, and the breadth one cubit; and from the lesser settle even to the greater settle shall be four cubits, and the breadth one cubit.

[Ezekiel 45:15](#), And one lamb out of the flock, out of **two** hundred, out of the fat pastures of Israel; for a meat offering, and for a burnt offering, and for peace offerings, to make reconciliation for them, saith the Lord God.



[Ezekiel 46:19](#), After he brought me through the entry, which was at the side of the gate, into the holy chambers of the priests, which looked toward the north: and, behold, there was a place on the **two** sides westward.

[Ezekiel 47:13](#), Thus saith the Lord God; This shall be the border, whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph shall have **two** portions.

[Ezekiel 48:17](#), And the suburbs of the city shall be toward the north **two** hundred and fifty, and toward the south **two** hundred and fifty, and toward the east **two** hundred and fifty, and toward the west **two** hundred and fifty.

### “TWIN” Bible search results (28):

[Genesis 25:24](#), And when her days to be delivered were fulfilled, behold, there were **twins** in her womb.

[Genesis 38:27](#), And it came to pass in the time of her travail, that, behold, **twins** were in her womb.

[Exodus 26:1](#), Moreover thou shalt make the tabernacle with ten curtains of fine **twined** linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them.

[Exodus 26:31](#), And thou shalt make a veil of blue, and purple, and scarlet, and fine **twined** linen of cunning work: with cherubims shall it be made:

[Exodus 26:36](#), And thou shalt make an hanging for the door of the tent, of blue, and purple, and scarlet, and fine **twined** linen, wrought with needlework.

[Exodus 27:9](#), And thou shalt make the court of the tabernacle: for the south side southward there shall be hangings for the court of fine **twined** linen of an hundred cubits long for one side:

[Exodus 27:16](#), And for the gate of the court shall be an hanging of twenty cubits, of blue, and purple, and scarlet, and fine **twined** linen, wrought with needlework: and their pillars shall be four, and their sockets four.

[Exodus 27:18](#), The length of the court shall be an hundred cubits, and the breadth fifty every where, and the height five cubits of fine **twined** linen, and their sockets of brass.

[Exodus 28:6](#), And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine **twined** linen, with cunning work.

[Exodus 28:8](#), And the curious girdle of the ephod, which is upon it, shall be of the same, according to the work thereof; even of gold, of blue, and purple, and scarlet, and fine **twined** linen.

[Exodus 28:15](#), And thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine **twined** linen, shalt thou make it.

[Exodus 36:8](#), And every wise hearted man among them that wrought the work of the tabernacle made ten curtains of fine **twined** linen, and blue, and purple, and scarlet: with cherubims of cunning work made he them.

[Exodus 36:35](#), And he made a veil of blue, and purple, and scarlet, and fine **twined** linen: with cherubims made he it of cunning work.

[Exodus 36:37](#), And he made an hanging for the tabernacle door of blue, and purple, and scarlet, and fine **twined** linen, of needlework;

[Exodus 38:9](#), And he made the court: on the south side southward the hangings of the court were of fine **twined** linen, an hundred cubits:

[Exodus 38:16](#), All the hangings of the court round about were of fine **twined** linen.

[Exodus 38:18](#), And the hanging for the gate of the court was needlework, of blue, and purple, and scarlet, and fine **twined** linen: and twenty cubits was the length, and the height in the breadth was five cubits, answerable to the hangings of the court.

[Exodus 39:2](#), And he made the ephod of gold, blue, and purple, and scarlet, and fine **twined** linen.

[Exodus 39:5](#), And the curious girdle of his ephod, that was upon it, was of the same, according to the work thereof; of gold, blue, and

purple, and scarlet, and fine **twined** linen; as the Lord commanded Moses.

[Exodus 39:8](#), And he made the breastplate of cunning work, like the work of the ephod; of gold, blue, and purple, and scarlet, and fine **twined** linen.

[Exodus 39:24](#), And they made upon the hems of the robe pomegranates of blue, and purple, and scarlet, and **twined** linen.

[Exodus 39:28](#), And a mitre of fine linen, and goodly bonnets of fine linen, and linen breeches of fine **twined** linen,

[Exodus 39:29](#), And a girdle of fine **twined** linen, and blue, and purple, and scarlet, of needlework; as the Lord commanded Moses.

[Song of Solomon 4:2](#), Thy teeth are like a flock of sheep that are even shorn, which came up from the washing; whereof every one bear **twins**, and none is barren among them.

[Song of Solomon 4:5](#), Thy two breasts are like two young roes that are **twins**, which feed among the lilies.

[Song of Solomon 6:6](#), Thy teeth are as a flock of sheep which go up from the washing, whereof every one beareth **twins**, and there is not one barren among them.

[Song of Solomon 7:3](#), Thy two breasts are like two young roes that are **twins**.

[1 Corinthians 15:52](#), In a moment, in the **twinkling** of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

### “TWIN” Bible search results (14):

[1 Samuel 18:21](#), And Saul said, I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt this day be my son in law in the one of the **twain**.

[2 Kings 4:33](#), He went in therefore, and shut the door upon them **twain**, and prayed unto the Lord.

[Isaiah 6:2](#), Above it stood the seraphims: each one had six wings; with **twain** he covered his face, and with **twain** he covered his feet, and with **twain** he did fly.

[Jeremiah 34:18](#), And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in **twain**, and passed between the parts thereof,

[Ezekiel 21:19](#), Also, thou son of man, appoint thee two ways, that the sword of the king of Babylon may come: both **twain** shall come forth out of one land: and choose thou a place, choose it at the head of the way to the city.

[Matthew 5:41](#), And whosoever shall compel thee to go a mile, go with him **twain**.

[Matthew 19:5](#), And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they **twain** shall be one flesh?

[Matthew 19:6](#), Wherefore they are no more **twain**, but one flesh. What therefore God hath joined together, let not man put asunder.

[Matthew 21:31](#), Whether of them **twain** did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

[Matthew 27:21](#), The governor answered and said unto them, Whether of the **twain** will ye that I release unto you? They said, Barabbas.

[Matthew 27:51](#), And, behold, the veil of the temple was rent in **twain** from the top to the bottom; and the earth did quake, and the rocks rent;

[Mark 10:8](#), And they **twain** shall be one flesh: so then they are no more **twain**, but one flesh.

[Mark 15:38](#), And the veil of the temple was rent in **twain** from the top to the bottom.

[Ephesians 2:15](#), Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of **twain** one new man, so making peace;

# "The NATURAL thing is trying to COMPETE with the SPIRITUAL thing and **IT** can't do **it**."

—Dr. Bill Winston [Num. 13:30/Mark 11:13-14 (cf. vss. 2, 17-18, 30-33)]

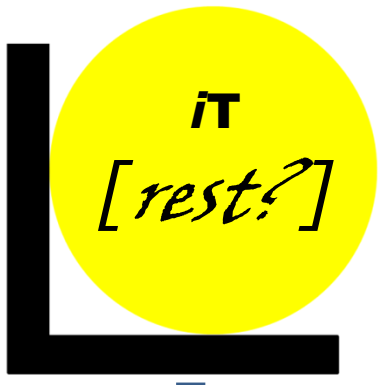
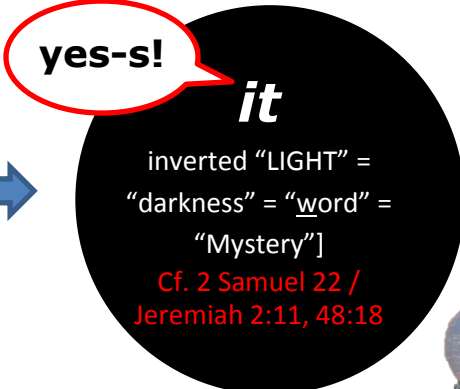
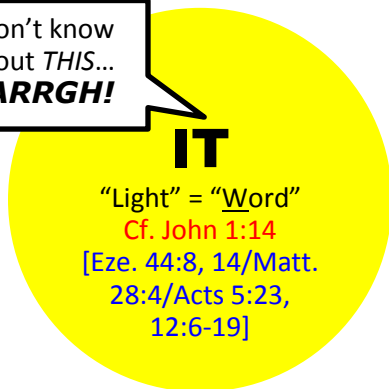
"Howbeit THAT was **NOT** first which is spiritual ["creation"], **BUT THAT** which is natural ["Creator"]; and **afterward** that which is spiritual." —1 Corinthians 15:46

"**IT** [Father] is sown a NATURAL body; **it** ["Son"] is raised a SPIRITUAL body. There is a NATURAL body, **and** there is a SPIRITUAL body." —1 Corinthians 15:44

"But the NATURAL MAN receiveth NOT the things of the Spirit of God: for they are foolishness **UN**to him: neither can he **know** them, because they are spiritually discerned." —1 Corinthians 2:14

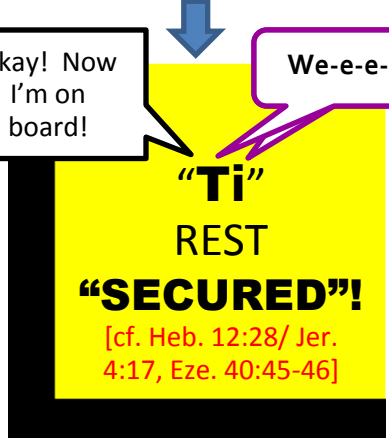
Cf. Psalm 138:2, Isaiah 42:21, Matthew 8:28-34

I don't know about THIS...  
...**ARRGH!**



Okay! Now I'm on board!

We-e-e-e!



Obadiah 1:14, "Neither shouldst thou have stood **in the cross**way, to cut off those of his that did escape; neither shouldst thou have delivered up those of his that did remain in the day of distress."  
Galatians 6:14, "But God forbid that I should glory, save **in the cross** of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."  
John 19:19, "And Pilate wrote a title, and put it **on the cross**. And the writing was Jesus Of Nazareth The King Of The Jews."  
Ephesians 2:16, "And that he might reconcile both unto God in one body **by the cross**, having **slain the enmity** thereby:"

Jesus, may we be **humble** enough to  
**"add-just" our attitude to YOURS!**

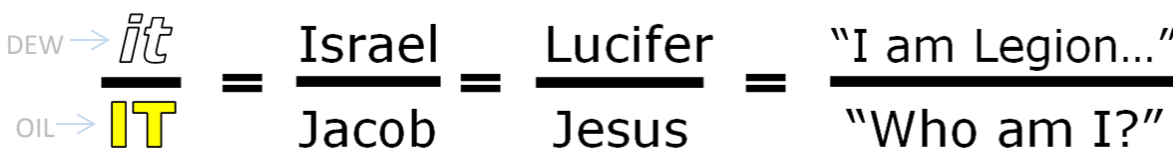


The imagery on the previous page is the same imagery conveyed in the following chapters:

**Jeremiah 47,** <sup>1</sup> The word of the LORD that came to Jeremiah the prophet against the Philistines, before that Pharaoh smote Gaza. <sup>2</sup> Thus saith the LORD; Behold, waters rise up out of the north, and shall be an overflowing flood, and shall overflow the land, and all that is therein; the city, and them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howl. <sup>3</sup> At the noise of the stamping of the hoofs of his strong horses, at the rushing of his chariots, and at the rumbling of his wheels, the fathers shall not look back to their children for **feebleness of hands** [T. Rex imagery]; <sup>4</sup> Because of the day that cometh to spoil all the Philistines, and to cut off from Tyrus and Zidon every helper that remaineth: for the LORD will spoil the Philistines, the remnant of the country of Capthor. <sup>5</sup> **Baldness is come upon** Gaza [snow-capped mountain imagery]; Ashkelon is cut off with the remnant of their valley: how long wilt thou cut thyself? <sup>6</sup> O thou sword of the LORD, how long will it be ere thou be quiet? put up thyself into thy scabbard, rest, and be still. <sup>7</sup> How can it be quiet, seeing the LORD hath given it a charge against Ashkelon, and against the sea shore? there hath he appointed it.

**Amos 5,** <sup>1</sup> Hear ye this word which I take up against you, even a lamentation, O house of Israel. <sup>2</sup> The virgin of Israel is fallen; she shall no more rise: she is forsaken upon her land; there is none to raise her up. <sup>3</sup> For thus saith the Lord GOD; The city that went out by a thousand shall **leave** an hundred [10%], and that which went forth by an hundred shall **leave** ten [10%], **to** the house of Israel. <sup>4</sup> For thus saith the LORD unto the house of Israel, Seek ye me, and ye shall live: <sup>5</sup> But seek not Bethel, nor enter into Gilgal, and pass not to Beersheba: for Gilgal shall surely go into captivity, and Bethel shall come to nought. <sup>6</sup> Seek the LORD, and ye shall live; lest he break out like fire in the house of Joseph, and devour it, and there be none to quench it in Bethel. <sup>7</sup> Ye who turn judgment to wormwood, and leave off righteousness in the earth, <sup>8</sup> Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD is his name: <sup>9</sup> That strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress. <sup>10</sup> They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly. <sup>11</sup> Forasmuch therefore as your treading is upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them. <sup>12</sup> For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right. <sup>13</sup> Therefore the prudent shall keep silence in that time; for it is an evil time. <sup>14</sup> Seek good, and not evil, that ye may live: and so the LORD, the God of hosts, shall be with you, as ye have spoken. <sup>15</sup> Hate the evil, and love the good, and establish judgment in the gate: it may be that the LORD God of hosts will be gracious unto the remnant of Joseph. <sup>16</sup> Therefore the LORD, the God of hosts, the LORD, saith thus; Wailing shall be in all streets; and they shall say in all the highways, Alas! alas! and they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing. <sup>17</sup> And in all vineyards shall be wailing: for I will pass through thee, saith the LORD. <sup>18</sup> Woe unto you that desire the day of the LORD! to what end is it for you? **the day of the LORD is darkness, and NOT light.** <sup>19</sup> As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him [compare 1 King 19:17, "And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay.']. <sup>20</sup> Shall not the day of the LORD be darkness, and not light? even very dark, and **no brightness in it?** <sup>21</sup> I hate, I despise your feast days, and I will not smell in your solemn assemblies [Isaiah 1:9-15, "Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah. <sup>10</sup> Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. <sup>11</sup> To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. <sup>12</sup> When ye come to appear before me, who hath required this at your hand, to tread my courts? <sup>13</sup> Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. <sup>14</sup> Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. <sup>15</sup> And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.']. <sup>22</sup> Though ye offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts. <sup>23</sup> Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. <sup>24</sup> But let judgment run down as waters, and righteousness as a mighty stream. <sup>25</sup> Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel? <sup>26</sup> But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves. <sup>27</sup> Therefore will I cause you to go into captivity beyond Damascus, saith the LORD, whose name is The God of hosts.

**Amos 6,** <sup>1</sup> Woe to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came! <sup>2</sup> Pass ye unto Calneh, and see; and from thence go ye to Hamath the great: then go down to Gath of the Philistines: be they better than these kingdoms? or their border greater than your border? <sup>3</sup> Ye that put far away the evil day, and cause the seat of violence to come near; <sup>4</sup> That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; <sup>5</sup> That chant to the sound of the viol, and invent to themselves instruments of musick, like David; <sup>6</sup> That drink wine in **bowls**, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph. <sup>7</sup> Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed. <sup>8</sup> The Lord GOD hath sworn by himself, saith the LORD the God of hosts, I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city with all that is therein. <sup>9</sup> And it shall come to pass, if there remain ten men in one house, that they shall die. <sup>10</sup> And a man's uncle shall take him up, and he that burneth him, to bring out the bones out of the house, and shall say unto him that is by the sides of the house, Is there yet any with thee? and he shall say, No. Then shall he say, Hold thy tongue: for we may not make mention of the name of the LORD. <sup>11</sup> For, behold, the LORD commandeth, and he will smite the great house with breaches, and the little house with clefts. <sup>12</sup> Shall horses run upon the rock? will one plow there with oxen? for ye have turned judgment into gall, and the fruit of righteousness into hemlock: <sup>13</sup> Ye which rejoice in a thing of nought, which say, Have we not taken to us horns by our own strength? <sup>14</sup> But, behold, I will raise up against you a nation, O house of Israel, saith the LORD the God of hosts; and they shall afflict you from the entering in of Hemath unto the river of the wilderness.



**It's COMPLICATED!**  
 Marie Curie's experiment  
 [cf. Eze. 24 & Apostle John's life,  
 "Nothing," "WHAT is Left"  
 "boils"-DOWN to  
 When your **WHOLE** life

“And Joseph fell upon his father's face, and wept upon him, and kissed him. And Joseph commanded his servants the physicians to embalm his father: and the physicians **EMBALMED Israel.**”—Genesis 50:1

## Ezekiel 24

<sup>1</sup> Again in the ninth year, in the tenth month, in the tenth day of the month, the word of the LORD came unto me, saying, <sup>2</sup> Son of man, write thee the **name of the day, EVEN** of this **same day**: the king of Babylon set himself against Jerusalem this same day. <sup>3</sup> And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord God; Set on a pot, set it on, and also pour water into it: <sup>4</sup> **Gather the pieces thereof into it**, even every good piece, the thigh, and the shoulder; fill it with the choice bones. <sup>5</sup> Take the choice of the flock, and burn also the bones under it, and make it boil well, and let them seethe the bones of it therein. <sup>6</sup> Wherefore thus saith the Lord God; Woe to the bloody city, to the pot whose scum is therein, and whose scum is not gone out of it! **bring it OUT piece by piece**; let no lot fall upon it. <sup>7</sup> For her blood is in the midst of her; she set it upon the top of a rock; she poured it not upon the ground, to cover it with dust [COMPARE: Gen. 28:18, “And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.”]; <sup>8</sup> That it might cause fury to come up to take vengeance; I have set her blood upon the top of a rock, that it should not be covered. <sup>9</sup> Therefore thus saith the Lord God; Woe to the bloody city! I will even make the pile for fire great. <sup>10</sup> Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned. <sup>11</sup> Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and that the filthiness of it may be molten in it, that the scum of it may be consumed. <sup>12</sup> She hath wearied herself with lies, and her great scum went not forth out of her: her scum shall be in the fire. <sup>13</sup> In thy filthiness is lewdness: because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee. <sup>14</sup> I the LORD have spoken it: it shall come to pass, and I will do it; I will not go back, neither will I spare, neither will I repent; according to thy ways, and according to thy doings, shall they judge thee, saith the Lord God. <sup>15</sup> Also the word of the LORD came unto me, saying, <sup>16</sup> Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears run down. <sup>17</sup> Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men. <sup>18</sup> So I spake unto the people in the morning: and at **EVEN** my wife died; and I did in the morning as I was commanded. <sup>19</sup> And the people said unto me, Wilt thou not tell us what these things are to us, that thou doest so? <sup>20</sup> Then I answered them, The word of the LORD came unto me, saying, <sup>21</sup> Speak unto the house of Israel, Thus saith the Lord God; Behold, I will profane my sanctuary, the excellency of your strength, the desire of your eyes, and that which your soul pitieth; and your sons and your daughters whom ye have left shall fall by the sword. <sup>22</sup> And ye shall do as I have done: ye shall not cover your lips, nor eat the bread of men. <sup>23</sup> And your tires shall be upon your heads, and your shoes upon your feet: ye shall not mourn nor weep; but ye shall pine away for your iniquities, and mourn one toward another. <sup>24</sup> Thus Ezekiel is unto you a sign: according to all that he hath done shall ye do: and when this cometh, ye shall know that I am the Lord God. <sup>25</sup> Also, thou son of man, shall it not be in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and that whereupon they set their minds, their sons and their daughters, <sup>26</sup> That he that escapeth in that day shall come unto thee, to cause thee to hear it with thine ears? <sup>27</sup> **In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb** [cf. Mark 7:34-36, “And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he **CHARGED** them that they should tell no man: but the more he **CHARGED** them, so much the more a great deal they published it.”]; and thou shalt be a sign unto them; and they shall know that I am the LORD.

**“I love the Lord, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live.” —Psalm 116:1-2**



**April 8, 2016**

There are times when Father sends me on a “fishing” expedition. I have very “little” clue what I’m looking for until I find “it” [and, “while” I’m “looking,” *it* “feels” like a “**TOTAL** waste” of “time”]! (And today was no “different.”) But at the “end” [I’m getting tired of “exclaiming” these words [I like to “make-up” my own words ☺]], *IT* always proves “fruitful”! So I think. “U” are the “judge” to [OOPS! “of”] *THAT!*

“An algorithm (pronounced AL-go-rith-um) is a procedure or formula for solving a problem.”—Google.com

“Before the ‘Final Solution’ was devised to murder all Jews in Nazi jurisdiction, the scheme the Nazis planned to rid their land of the Jews was **forced emigration**.”—remember.org

[Jewishvirtuallibrary.org]

“...In connection with the Jewish question I have this to say: it is a shameful spectacle to see how the whole democratic world is oozing sympathy for the poor tormented Jewish people, but remains hard-hearted and obdurate when it comes to helping them – which is surely, in view of its attitude, an obvious duty. The arguments that are brought up as an excuse for not helping them actually speak for us Germans and Italians.

For this is what they say:

1. "We," that is the democracies, "are not in a position to take in the Jews." Yet in these empires there are not 10 people to the square kilometer. While Germany, with her 135 inhabitants to the square kilometer, is supposed to have room for them!
2. They assure us: We cannot take them unless Germany is prepared to allow them a certain amount of capital to bring with them as immigrants.

For hundreds of years Germany was good enough to receive these elements, although they possessed nothing except infectious political and physical diseases. What they possess today, they have by a very large extent gained at the cost of the less astute German nation by the most reprehensible manipulations.

Today we are merely paying this people what it deserves. When the German nation was, thanks to the inflation instigated and carried through by Jews, deprived of the entire savings which it had accumulated in years of honest work, when the rest of the world took away the German nation’s foreign investments, when we were divested of the whole of our colonial possessions, these philanthropic considerations evidently carried little noticeable weight with democratic statesmen.

Today I can only assure these gentlemen that, thanks to the brutal education with which the democracies favored us for fifteen years, we are completely hardened to all attacks of sentiment. After more than eight hundred thousand children of the nation had died of hunger and undernourishment at the close of the War, we witnessed almost one million head of milking cows being driven away from us in accordance with the cruel paragraphs of a dictate which the humane democratic apostles of the world forced upon us as a peace treaty. We witnessed over one million German prisoners of war being retained in confinement for no reason at all for a whole year after the War was ended. We witnessed over one and a half million Germans being torn away from all that they possessed in the territories lying on our frontiers, and being whipped out with practically only what they wore on their backs. We had to endure having millions of our fellow countrymen torn from us without their consent, and without their being afforded the slightest possibility of existence. I could supplement these examples with dozens of the most cruel kind. For this reason we ask to be spared all sentimental talk. The German nation does not wish its interests to be determined and controlled by any foreign nation. France to the French, England to the English, America to the Americans, and Germany to the Germans. We are resolved to prevent the settlement in our country of a strange people which was capable of snatching for itself all the leading positions in the land, and to oust it. For it is our will to educate our own nation for these leading positions. We have hundreds of thousands of very intelligent children of peasants and of the working classes. We shall have them educated – in fact we have already begun – and we wish that one day they, and not the representatives of an alien race, may hold the leading positions in the State together with our educated classes. Above all, German culture, as its name alone shows, is German and not Jewish, and therefore its management and care will be entrusted to members of our own nation. If the rest of the world cries out with a hypocritical mien against this barbaric expulsion from Germany of such an irreplaceable and culturally



eminently valuable element, we can only be astonished at the conclusions they draw from this situation. For how thankful they must be that we are releasing these precious apostles of culture, and placing them at the disposal of the rest of the world. In accordance with their own declarations they cannot find a single reason to excuse themselves for refusing to receive this most valuable race in their own countries. Nor can I see a reason why the members of this race should be imposed upon the German nation, while in the States, which are so enthusiastic about these "splendid people," their settlement should suddenly be refused with every imaginable excuse. I think that the sooner this problem is solved the better; for Europe cannot settle down until the Jewish question is cleared up. It may very well be possible that sooner or later an agreement on this problem may be reached in Europe, even between those nations which otherwise do not so easily come together.

The world has sufficient space for settlements, but we must once and for all get rid of the opinion that the Jewish race was only created by God for the purpose of being in a certain percentage a parasite living on the body and the productive work of other nations. The Jewish race will have to adapt itself to sound constructive activity as other nations do, or sooner or later it will succumb to a crisis of an inconceivable magnitude.

One thing I should like to say on this day which may be memorable for others as well as for us Germans: In the course of my life I have very often been a prophet, and have usually been ridiculed for it. During the time of my struggle for power it was in the first instance the Jewish race which only received my prophecies with laughter when I said that I would one day take over the leadership of the State, and with it that of the whole nation, and that I would then among many other things settle the Jewish problem. Their laughter was uproarious, but I think that for some time now they have been laughing on the other side of their face. Today I will once more be a prophet: If the international Jewish financiers in and outside Europe should succeed in plunging the nations once more into a world war, then the result will not be the Bolshevization of the earth, and thus the victory of Jewry, but the annihilation of the Jewish race in Europe!

...The nations are no longer willing to die on the battlefield so that this unstable international race may profiteer from a war or satisfy its Old Testament vengeance. The Jewish watchword "Workers of the world unite" will be conquered by a higher realization, namely "Workers of all classes and of all nations, recognize your common enemy!"

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**Sources:** N.H. Baynes, ed., *The Speeches of Adolf Hitler, I*, London, 1942, pp. 737-741; [Yad Vashem](#)

"For if, when we were enemies, we were reconciled to God by the **death** of his Son, much more, being reconciled, we shall be saved by his **life**." —Romans 5:10

Esther 4:13-17,

<sup>13</sup> Then Mordecai **commanded to answer** Esther, Think not with thyself that thou shalt **escape** in the king's house, more than all the Jews. <sup>14</sup> For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this? <sup>15</sup> Then Esther bade them return Mordecai this answer, <sup>16</sup> Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish. <sup>17</sup> So Mordecai went his way, and did according to all that Esther had **commanded** him.

**"way of escape"** (115 verses contain the word **"escape"** in the Holy Bible [98 in the OT, 17 in the NT]):

**Jeremiah 25:35**, "And the shepherds shall have no **way** to flee, nor the **principal** of the flock to **escape**."

[**"Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding."** (Prov. 4:7)]

**Jeremiah 48:19**, "O inhabitant **of** Aroer, stand by the **way**, and espy; ask him that fleeth, and her that **escapeth**, and say, What is done?"

**1 Corinthians 10:13**, "There hath no temptation taken you but such **as is** common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also **make a way** to **escape**, that ye may be able to bear **it**."

## Jeremiah 25 (KJV)

<sup>1</sup>The word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadrezzar king of Babylon; <sup>2</sup>The which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying, <sup>3</sup>From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that is the three and twentieth year, the word of the LORD hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened. <sup>4</sup>And the LORD hath sent unto you all his servants the prophets, rising early and sending them; but ye have not hearkened, nor inclined your ear to hear. <sup>5</sup>They said, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you and to your fathers for ever and ever: <sup>6</sup>And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt. <sup>7</sup>Yet ye have not hearkened unto me, saith the LORD; that ye might provoke me to anger with the works of your hands to your own hurt. <sup>8</sup>Therefore thus saith the LORD of hosts; Because ye have not heard my words, <sup>9</sup>Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations. <sup>10</sup>Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle. <sup>11</sup>And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. <sup>12</sup>And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations. <sup>13</sup>And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations. <sup>14</sup>For many nations and great kings shall serve themselves of them also: and I will recompense them according to their deeds, and according to the works of their own hands. <sup>15</sup>For thus saith the LORD God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. <sup>16</sup>And they shall drink, and be moved, and be mad, because of the sword that I will send among them. <sup>17</sup>Then took I the cup at the LORD's hand, and made all the nations to drink, unto whom the LORD had sent me: <sup>18</sup>To wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as it is this day; <sup>19</sup>Pharaoh king of Egypt, and his servants, and his princes, and all his people; <sup>20</sup>And all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod, <sup>21</sup>Edom, and Moab, and the children of Ammon, <sup>22</sup>And all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which are beyond the sea, <sup>23</sup>Dedan, and Tema, and Buz, and all that are in the utmost corners, <sup>24</sup>And all the kings of Arabia, and all the kings of the mingled people that dwell in the desert, <sup>25</sup>And all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes, <sup>26</sup>And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach shall drink after them. <sup>27</sup>Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you. <sup>28</sup>And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts; Ye shall certainly drink. <sup>29</sup>For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts. <sup>30</sup>Therefore prophesy thou against them all these words, and say unto them, The LORD shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. <sup>31</sup>A noise shall come even to the ends of the earth; for the LORD hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the LORD. <sup>32</sup>Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. <sup>33</sup>And the slain of the LORD shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground. <sup>34</sup>Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. <sup>35</sup>And the shepherds shall have no way to flee, nor the principal of the flock to **escape**. <sup>36</sup>A voice of the cry of the shepherds, and an howling of the principal of the flock, shall be heard: for the LORD hath spoiled their pasture. <sup>37</sup>And the peaceable habitations are cut down because of the fierce anger of the LORD. <sup>38</sup>He hath forsaken his covert, as the lion: for their land is desolate because of the fierceness of the oppressor, and because of his fierce anger.

## Jeremiah 48 (KJV)

<sup>1</sup> Against Moab thus saith the LORD of hosts, the God of Israel; Woe unto Nebo! for it is spoiled: Kiriathaim is confounded and taken: Misgab is confounded and dismayed. <sup>2</sup> There shall be no more praise of Moab: in Heshbon they have devised evil against it; come, and let us cut it off from being a nation. Also thou shalt be cut down, **O Madmen**; the sword shall pursue thee. <sup>3</sup> A voice of crying shall be from Horonaim, spoiling and great destruction. <sup>4</sup> Moab is destroyed; her little ones have caused a cry to be heard. <sup>5</sup> For in the going up of Luhith continual weeping shall go up; for in the going down of Horonaim the enemies have heard a cry of destruction. <sup>6</sup> Flee, save your lives, and be like the heath in the wilderness. <sup>7</sup> For because thou hast trusted in thy works and in thy treasures, thou shalt also be taken: and Chemosh shall go forth into captivity with his priests and his princes together. <sup>8</sup> And the spoiler shall come upon every city, and no city shall **escape**: the valley also shall perish, and the plain shall be destroyed, as the LORD hath spoken. <sup>9</sup> Give wings unto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein. <sup>10</sup> Cursed be he that doeth the work of the LORD deceitfully, and cursed be he that keepeth back his sword from blood. <sup>11</sup> Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed. <sup>12</sup> Therefore, behold, the days come, saith the LORD, that I will send unto him wanderers, that shall cause him to wander, and shall empty his vessels, and break their bottles. <sup>13</sup> And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Bethel their confidence. <sup>14</sup> How say ye, We are mighty and strong men for the war? <sup>15</sup> Moab is spoiled, and gone up out of her cities, and his chosen young men are gone down to the slaughter, saith the King, whose name is the LORD of hosts. <sup>16</sup> The calamity of Moab is near to come, and his affliction hasteth fast. <sup>17</sup> All ye that are about him, bemoan him; and all ye that know his name, say, How is the strong staff broken, and the beautiful rod! <sup>18</sup> Thou daughter that dost inhabit Dibon, come down from thy glory, and sit in thirst; for the spoiler of Moab shall come upon thee, and he shall destroy thy strong holds. <sup>19</sup> O inhabitant of Aroer, stand by the way, and espy; ask him that fleeth, and her that **escapeth**, and say, What is done? <sup>20</sup> Moab is confounded; for it is broken down: howl and cry; tell ye it in Arnon, that Moab is spoiled, <sup>21</sup> And judgment is come upon the plain country; upon Holon, and upon Jahazah, and upon Mephaath, <sup>22</sup> And upon Dibon, and upon Nebo, and upon Bethdiblathaim, <sup>23</sup> And upon Kiriathaim, and upon Bethgamul, and upon Bethmeon, <sup>24</sup> And upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near. <sup>25</sup> The horn of Moab is cut off, and his arm is broken, saith the LORD. <sup>26</sup> Make ye him drunken: for he magnified himself against the LORD: Moab also shall wallow in his vomit, and he also shall be in derision. <sup>27</sup> For was not Israel a derision unto thee? was he found among thieves? for since thou spakest of him, thou skippedst for joy. <sup>28</sup> O ye that dwell in Moab, leave the cities, and dwell in the rock, and be like the dove that maketh her nest in the sides of the hole's mouth. <sup>29</sup> We have heard the pride of Moab, (he is exceeding proud) his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart. <sup>30</sup> I know his wrath, saith the LORD; but it shall not be so; his lies shall not so effect it. <sup>31</sup> Therefore will I howl for Moab, and I will cry out for all Moab; mine heart shall mourn for the men of Kirheres. <sup>32</sup> O vine of Sibmah, I will weep for thee with the weeping of Jazer: thy plants are gone over the sea, they reach even to the sea of Jazer: the spoiler is fallen upon thy summer fruits and upon thy vintage. <sup>33</sup> And joy and gladness is taken from the plentiful field, and from the land of Moab, and I have caused wine to fail from the winepresses: none shall tread with shouting; their shouting shall be no shouting. <sup>34</sup> From the cry of Heshbon even unto Elealeh, and even unto Jahaz, have they uttered their voice, from Zoar even unto Horonaim, as an heifer of three years old: for the waters also of Nimrim shall be desolate. <sup>35</sup> Moreover I will cause to cease in Moab, saith the LORD, him that offereth in the high places, and him that burneth incense to his gods. <sup>36</sup> Therefore mine heart shall sound for Moab like pipes, and mine heart shall sound like pipes for the men of Kirheres: because the riches that he hath gotten are perished. <sup>37</sup> For every head shall be bald, and every beard clipped: upon all the hands shall be cuttings, and upon the loins sackcloth. <sup>38</sup> There shall be lamentation generally upon all the housetops of Moab, and in the streets thereof: for I have broken Moab like a vessel wherein is no pleasure, saith the LORD. <sup>39</sup> They shall howl, saying, How is it broken down! how hath Moab turned the back with shame! so shall Moab be a derision and a dismay to all them about him. <sup>40</sup> For thus saith the LORD; Behold, he shall fly as an eagle, and shall spread his wings over Moab. <sup>41</sup> Kerioth is taken, and the strong holds are surprised, and the mighty men's hearts in Moab at that day shall be as the heart of a woman in her pangs. <sup>42</sup> And Moab shall be destroyed from being a people, because he hath magnified himself against the LORD. <sup>43</sup> Fear, and the pit, and the snare, shall be upon thee, O inhabitant of Moab, saith the LORD. <sup>44</sup> He that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare: for I will bring upon it, even upon Moab, the year of their visitation, saith the LORD. <sup>45</sup> They that fled stood under the shadow of Heshbon because of the force: but a fire shall come forth out of Heshbon, and a flame from the midst of Sihon, and shall devour the corner of Moab, and the crown of the head of the tumultuous ones. <sup>46</sup> Woe be unto thee, O Moab! the people of Chemosh perisheth: for thy sons are taken captives, and thy daughters captives. <sup>47</sup> Yet will I bring again the captivity of Moab in the latter days, saith the LORD. Thus far is the judgment of Moab.



# The **DIVISION!**

"...And God divided the light from the darkness....And he divided himself against them."—Genesis 1:4, 14:15

"It's a **CRIME** when we make the Spirit of God an **instrument of DIVISION.**"

—Steven Furtick ("An Upgrade is Available")

## I cannot live with You

By Emily Dickinson (*poets.org*)

I cannot live with You -  
It would be Life -  
And Life is over there -  
Behind the Shelf

The Sexton keeps the Key to -  
Putting up  
Our Life - His Porcelain -  
Like a Cup -

Discarded of the Housewife -  
Quaint - or Broke -  
A newer Sevres pleases -  
Old Ones crack -

I could not die - with You -  
For One must wait  
To shut the Other's Gaze down -  
You - could not -

And I - could I stand by  
And see You - freeze -  
Without my Right of Frost -  
Death's privilege?

Nor could I rise - with You -  
Because Your Face  
Would put out Jesus' -  
That New Grace

Glow plain - and foreign  
On my homesick Eye -  
Except that You than He  
Shone closer by -

They'd judge Us - How -  
For You - served Heaven - You know,  
Or sought to -  
I could not -

Because You saturated Sight -  
And I had no more Eyes  
For sordid excellence  
As Paradise

And were You lost, I would be -  
Though My Name  
Rang loudest  
On the Heavenly fame -

And were You - saved -  
And I - condemned to be  
Where You were not -  
That self - were Hell to Me -

So We must meet apart -  
You there - I - here -  
With just the Door ajar  
That Oceans are - and Prayer -  
And that White Sustenance -  
Despair -

## A Bird came down the Walk

By Emily Dickinson (*poets.org*)

A Bird came down the Walk-  
He did not know I saw-  
He bit an Angleworm in halves  
And ate the fellow, raw,

And then he drank a Dew  
From a convenient Grass-  
And then hopped sidewise to the Wall  
To let a Beetle pass-

He glanced with rapid eyes  
That hurried all around-  
They looked like frightened Beads, I thought-  
He stirred his Velvet Head

Like one in danger, Cautious,  
I offered him a Crumb  
And he unrolled his feathers  
And rowed him softer home-

Than Oars divide the Ocean,  
Too silver for a seam-  
Or Butterflies, off Banks of Noon  
Leap, **plashless** as they swim.

What is the meaning of the word  
**PLASHLESS?**

**Definition for Plashless.** plash (-ing)plate (-s)  
**plashless**, adv. [ see plash, n.]  
Smoothly; fluidly; deftly; elegantly; gracefully;  
in a flowing manner; without splashing; without  
disturbing the surface of the water.

Emily Dickinson Lexicon — Plashless  
edl.byu.edu/lexicon/term/431714



# W-A-R

# &

# PEACE

["R-A-W"]

["piece"]

[cf. Ex. 12:9/Lev. 13:10, 14-16/1 Sam. 2:15/Matt 25:21, 23/Acts 10:33/Php 4:14]

## The PAIR-of-DOCKS

[He-She]  
FOR "other"

[He-He]  
FOR "SELF"

"Clean" [Lye]  
Beth-le-Hem

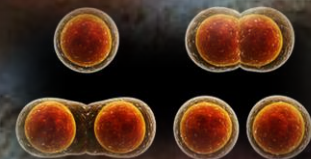
"L-E-P-E-R" [R-E-P-E-L]  
Sodom-Gomorrhah

VENUS

MARS

Reconciliation

Division



Division: Shutterstock/Lukyanova Natalia/frenta

SONS

"STEW"-wards/hirelings

### Psalm 133:1, 3

Behold, how good and  
how pleasant it is for  
brethren to dwell

together in **UNITY!**...for  
**THERE** the Lord  
commanded the  
blessing, **EVEN** life for  
evermore.

"I will therefore chastise him, and release him. (For of necessity he must release one unto them at the feast. [cf. Rev. 19:17 & "cried with a loud voice"]) And they cried out all at once, saying, Away with this man, and release unto us Barabbas: (Who for a certain sedition made in the city, and for murder, was cast into prison.)" —Luke 23:16-19

"Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people."  
—John 18:14

"For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:"  
—2 Corinthians 5:14 [cf. 1 Samuel 17:4-11]

"REDEMPTION: Where Many Become ONE"  
(Greenville, SC)

Zion  
EARTH

"For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." —1 Peter 4:6



# The S-E-A-L ↔ L-E-A-S-e/T

"...O Daniel, shut up the words, and **seal** the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased....Bind up the testimony, **seal** the law among my disciples."—Daniel 12:4, Isaiah 8:16

"And I subscribed the evidence, and **sealed** it, and took witnesses, and weighed him the money in the balances."—Jeremiah 32:10

"Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; Thou **sealest** up the sum, full of wisdom, and perfect in beauty....Is not this laid up in store with me, and **sealed** up among my treasures?"—Ezekiel 28:12, Deuteronomy 32:34

"Set me as a **seal** upon thine heart, as a **seal** upon thine arm: for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame.... Which commandeth the sun, and it riseth not; and **sealeth** up the stars."—Song of Solomon 8:6, Job 9:7

Write ye also for the Jews, as it liketh you, in the king's name, and **seal** it with the king's ring: for the writing which is written in the king's name, and **sealed** with the king's ring, may no man reverse."—Esther 8:8

"So she wrote letters in Ahab's name, and **sealed** them with his **seal**, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth."—1 Kings 21:8

"And the vision of all is become unto you as the words of a book that is **sealed**, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is **sealed**."—Isaiah 29:11

"My transgression is **sealed** up in a bag, and thou sewest up mine iniquity."—Job 14:17

"And he said, Go thy way, Daniel: for the words are closed up and **sealed** till the time of the end....Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to **seal** up the vision and prophecy, and to anoint the most Holy."—Daniel 12:9, 9:24

"Nevertheless the foundation of God standeth sure, having this **seal**, The Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity."—2 Timothy 2:19

"This is the law of the house; Upon the top of the mountain the whole **limit** thereof round about shall be most holy. Behold, this is the law of the house....Yea, they turned back and tempted God, and **limited** the Holy One of Israel....Again, he **limiteth** a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts."—Ezekiel 43:12, Psalm 78:41, Hebrews 4:7

"<sup>6</sup> And now ye know what withholdeth that he might be revealed in his time. <sup>7</sup> For the mystery of iniquity doth already work: **only he who now letteth will let, until** he be taken out of the way. [<sup>8</sup> "The beginning of strife is as when one **letteth** out water: therefore leave off contention, before it be meddled with."—Proverbs 17:14] <sup>8</sup> And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: <sup>9</sup> Even him, whose coming is after the working of Satan with all power and signs and lying wonders, <sup>10</sup> And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. <sup>11</sup> And for this cause God shall send them strong delusion, that they should believe a lie: <sup>12</sup> That they all might be damned who believed not the truth, but had pleasure in unrighteousness."—2 Thessalonians 2:6-12

"For from the **least** of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely.... Therefore will I give their wives unto others, and their fields to them that shall inherit them: for every one from the **least** even unto the greatest is given to covetousness, from the prophet even unto the priest every one dealeth falsely....I am not worthy of the **least** of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands."—Jeremiah 6:13, 8:10, Genesis 32:10

"Then all the captains of the forces, and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people from the **least** even unto the greatest, came near,"—Jeremiah 42:1

"Whosoever therefore shall break one of these **least** commandments, and shall teach men so, he shall be called the **least** in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called **GREAT** in the kingdom of heaven.... And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the **least** of these my brethren, ye have done it unto me."—Matthew 5:19, 25:40

John 10:11-19, "<sup>11</sup> I am the good shepherd: the good shepherd giveth his life for the sheep. <sup>12</sup> But he that is an **HIRELING**, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and **fleeth**: and the wolf catcheth them, and scattereth the sheep. <sup>13</sup> The hireling fleeth, because he is an hireling, and careth not for the sheep. <sup>14</sup> I am the good shepherd, and know my sheep, and am known of mine. <sup>15</sup> As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. <sup>16</sup> And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. <sup>17</sup> Therefore doth my Father love me, because I lay down my life, that I might take it again. <sup>18</sup> No man taketh it from me, but **I lay it down of myself**. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. <sup>19</sup> **There was a division therefore again** among the Jews for these sayings."

"By this shall all men know that ye are my disciples, **IF** ye have love one to another."—John 13:35



# “It’s coming in pieces.”

—Steven Furtick

“FRAGMENTS” Bible search results (7):

**Matthew 14:20**, “And they did all eat, and were filled: and they took up of the **fragments** that remained twelve baskets full.”

**Mark 6:43**, “And they took up twelve baskets full of the **fragments**, and of the fishes.”

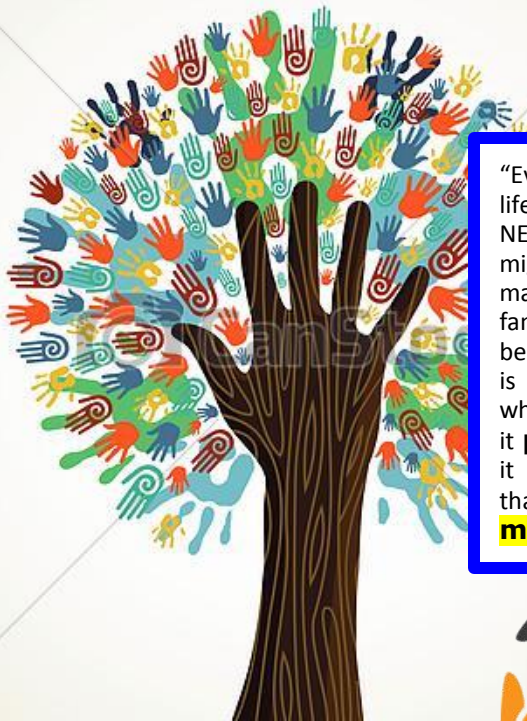
**Mark 8:19**, “When I brake the five loaves among five thousand, how many baskets full of **fragments** took ye up? They say unto him, Twelve.”

**Mark 8:20**, “And when the seven among four thousand, how many baskets full of **fragments** took ye up? And they said, **Seven**.”

**Luke 9:17**, “And they did eat, and were all filled: and there was taken up of **fragments** that remained to them twelve baskets.”

**John 6:12**, “When they were filled, he said unto his disciples, Gather up the **fragments** that remain, that nothing be lost.”

**John 6:13**, “Therefore they gathered them together, and filled twelve baskets with the **fragments** of the five barley loaves, which remained over and above unto them that had eaten.”



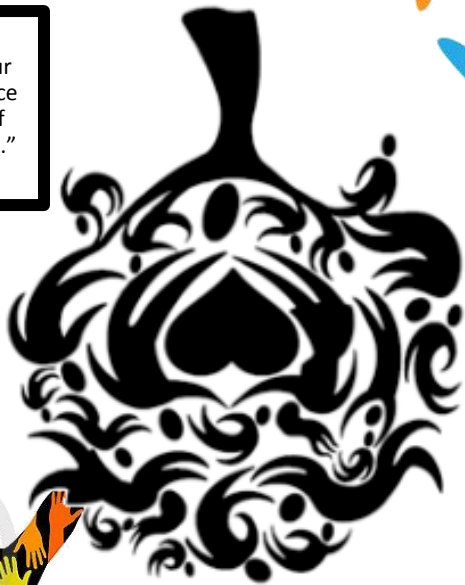
“Everything that happened in my life **produced** ME. Even the **NEGATIVES**. Even the things I might have failed in, I might have made mistakes with. They were fantastic classrooms for me. And I believe the best thing in life to do is **NOT** regret and try to **CHANGE** what happened, but to **INTERPRET** it **properly**, **MAXIMIZE** and **USE** it to **SERVE** other people and that’s what I want to **do with my past**.”—Dr. Myles Munroe



“But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, **to save much people alive.**”  
—Genesis 50:20

Where Love Grows

“A praise that comes from your pain...will produce the presence of Jesus in your life.”  
—Steven Furtick



“Twelve **SETS** of eyes are always better than **ONE**.”  
—Timothy Goes to School

# A Close Reading of “I Cannot Live With You”

“[I Cannot Live With You](#)” is one of [Emily Dickinson](#)’s great love poems, close in form to the poetic argument of a classic Shakespearean sonnet.<sup>1</sup> The poem shares the logical sensibility of the [metaphysical poets](#) whom she admired, advancing her thoughts about her lover, slowly, from the first declaration to the inevitable devastating conclusion. However, unlike most sonnet arguments or “carpe diem” poems, this poem seems designed to argue *against* love. The poem can be broken down into five parts. The first explains why she cannot live with the object of her love, the second why she cannot die with him, the third why she cannot rise with him, the fourth why she cannot fall with him, and the final utterance of impossibility. The poem begins with a sense of impossibility:

I cannot live with You –  
It would be Life –  
And Life is over there –  
Behind the Shelf

The Sexton keeps the Key to –  
Putting up  
Our Life – His porcelain -  
Like a Cup –

Discarded of the Housewife –  
Quaint – or Broke –  
A newer Sevres pleases –  
Old Ones crack –

Moving from the abstraction of the first four lines, the second and third stanzas enter into the domestic metaphor of china, which is described variously as discarded, broken, quaint, and cracked, put up on the shelf and forgotten. If life is “behind the shelf,” it is completely outside the experience of the china, as is the speaker’s life. The power of the first line is temporarily muted, and the reader is similarly trapped inside a haunting verse of cups and shelves, eerie in their quietness. That the china is locked away by the sexton, a representative of the official or practical face of religiosity, seems to imply that it is not only the domestic sphere that the speaker is trapped in, but also the binds of the church, or at least the administrative daily function of the church, which Dickinson viewed as being quite separate from the passion behind it.

The lines themselves alternate between long and short, and the disparity between the lines becomes more dramatic in the second and third stanzas. The delicate, halting, “cracked” lines that describe the china seem physically overwhelmed by the lines about the housewife or sexton. Between the second and third stanzas, the enjambment (pausing on “cup”) compounded with the dash, which emphasizes the pause and line break, allows life to be hopefully like a “cup” for the fraction of a second it takes the reader to make it to the next line, where it is discarded “of the housewife.” This line reads as both “The housewife discards the cup” and also “the Sexton puts away the cup discarded by the housewife,” as if what is not good enough for marriage is good enough for the church. “Quaint,” incidentally, is a word that Dickinson used to describe herself in letters, when writing about her reclusiveness; “half-cracked” is a word that T. H. Higginson, her poetic correspondent, used to describe her.

In the second part of the poem, Dickinson imagines that the alternative to living with someone is dying with them, but that also has been denied to her:

I could not die – with You –  
For One must wait  
To shut the Other’s Gaze down –  
You – could not –

And I – Could I stand by  
And see You – freeze –  
Without my Right of Frost –  
Death’s privilege?

something sustaining about the act of looking upon another with love; **it is that which creates life**, and it must be **actively** shut down for death to occur. She imagines that he would not be strong enough to do that for her. Her second argument within this section is that, upon his death, denied the “Right of Frost,” she would long for death.

In the third section of the poem, Dickinson imagines the final judgment, and how it might be overwhelmed by her earthly love:

Nor could I rise – with You –  
Because Your Face  
Would put out Jesus’ –  
That New Grace

Glow plain – and foreign  
On my homesick Eye –  
Except that You than He  
Shone closer by –

They’d judge Us – How –  
For You – served Heaven – You know,  
Or sought to –  
I could not –

Because You saturated Sight –  
And I had not more Eyes  
For sordid excellence  
As Paradise

“...**it is that which creates life**...”

### **BIRTHING:**

That which can **ONLY** come “out” of a “**woe-man**” [i.e. a “**baby**”] is “different” from that which comes “out” of a “**man**” [i.e. “**fee seas**”]. **ONLY** “**She**” can “deliver” the “**GOOD**”!

[cf. “Whoso findeth a wife findeth a **GOOD** THING, and **obtaineth** **FAVOUR** of the Lord.”—Proverbs 18:22 / “Teach me to do thy will; for thou art my God: thy spirit is **GOOD**; lead me into the land of uprightness [**contrast:** GRACE is to “shew” favour; i.e. to “stoop” or “bend” on “be HALF” of “anOTHER”).”—Psalm 143:10]

She is unable to see or experience paradise because she is so consumed with her vision of him—not only does his face “put out” the face of Jesus like a candle, but he “saturated her sight” so much in life that she is unable to “see” paradise, meaning, perhaps that he distracted her from piety. The speaker’s experience in this poem is deeply linked to sight, and suggests that that which cannot be seen cannot be experienced. In the stanza beginning “They’d judge us,” there is a complete breakdown of rhyme; when she writes “I could not,” she does not rhyme, and the faltering echoes the broken fragility of the first lines. The pairing of “sordid excellence” is both a metaphysical touch and a characteristic Dickinson moment of transforming an abstraction into its opposite with an oddly chosen adjective.

In the fourth section of the poem, the speaker describes why she cannot be in hell with her lover:

And were You lost, I would be –  
Though My Name  
Rang loudest  
On the Heavenly fame –

And were You – saved –  
And I – condemned to be  
Where You were not –  
That self – were Hell to Me –

Just as she cannot see heaven because his face obscures her view, her perspective of hell is confined to being without him. If she were saved and he were lost, then she would be in hell without him, and if they were both saved, but saved apart, then that would also be hell. In admirable pursuit of the conclusion of this radical argument, which has grown ever more impossible as she chases it, she passionately refuses to believe that there is an alternative where they are both saved together or both condemned.

The final stanza acts structurally like the final couplet of a sonnet, finishing the argument, but leaving a question for the reader to consider:

So We must meet apart –  
You there – I – here –



As in a sonnet, the rhyme scheme tightens up quite a bit in this final section. Dickinson internally rhymes “are” with “ajar,” half-rhymes “apart” and “ajar,” “despair” with “there,” “here” and “prayer,” then closes up the stanza in rhyme. It is as if she intends the final rhyme to show the perfection of her argument in the poem’s conclusion. Additionally, those four words that she rhymes quite eloquently express the problem itself, with prayer standing in for its close synonym, hope. The intricacy of the rhyme leaves “sustenance” as unrhymed, underscoring that “White Sustenance” does not nourish. Incidentally, early publications of the poem replaced “white” with “pale” as if softening the conclusion that she reaches by modifying the degree of her language; “pale sustenance” seems somehow more sustaining.

However, even as she closes the argument, it opens up a little, because in this despair she has found a kind of sustenance, however undernourishing it is. There is something holy about this kind of despair, and “white” seems also to be “heavenly,” as if in losing her hope for the afterlife, she has found a new earthly devotion to replace it, and then elevated it to celestial levels. This stanza is notably the first time she uses the word “We,” capitalized for emphasis, and creates a paradox where “meet apart” seems possible, or at least more possible than any of the other alternatives she has rejected throughout the poem. She claims that the door is just “ajar” but then compares it to oceans, making “ajar” as wide open as the earth itself, and then linking it to prayer, or hope. In this amazingly deft bit of wordplay, Dickinson reverses everything as she’s saying it—the lovers are apart but meeting; the door is ajar, like an ocean; and the speaker is somehow sustained by despair. In a final touch, she ends the poem with an elongated endstop, printed as a dash, and whether it is meant to be “ajar” or more definitively shut is as unanswerable as the final question of the poem.

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<sup>1</sup> A Shakespearean sonnet typically uses the three quatrains to develop an argument about love, adding a new logical point in each. While poems are not typically thought of as arguments, the Renaissance tradition demanded rigorous logic and quality of thought rather than simple sentimentality—even when writing about love. For example, in a “carpe diem” poem, the poet is trying to find inventive ways to convince a virgin to “make much of time.” Other arguments might be why love lasts beyond death, why a comparison to a summer’s day is a complete failure, or why the poet’s love is greater than any other previous love.

### **Steven Furtick (sermon series *STRETCH MARKS: “Creating Separation”*):**

Exodus 14:19-22, “<sup>19</sup> And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: <sup>20</sup> And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night. <sup>21</sup> And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. <sup>22</sup> And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.”

“This is a pretty familiar scripture, even for people who don’t have a lot of church background. And, uh, it’s the scene where the Israelites are leaving Egypt—where they’ve been enslaved for over four centuries. And they’re coming out of something that...that was frustrating; but they’re going into something unfamiliar. And they’re dealing with all of the tension that THAT creates. You’re coming out of something that you really didn’t want to be in but that’s all you’ve ever knew and you’re going into something that’s preferable but it’s perplexing. And that was the situation in Exodus 14 as they’re leaving one place into another.....and we see in this passage a lot of ANXIETY...I believe that the major thrust of this passage and really one of the main objectives of God in our lives is to create separation, to make a space that only God can FILL.”

“Sometimes, we still gravitate towards things we ought to have OUTgrown.”

**“GREATNESS is ALWAYS preceded by SEPARATION...SUCCESS ALWAYS starts with SEPARATION.”**

**“God is separating His people from the tight place** where they’ve been HELD UP for a long time.”

[cf. 1 Chron. 4:10]

“I put three things down that I thought might be helpful for us to talk about this idea of SEPARATION. You’ve got Moses leading a people out of a nation that was really all they’ve ever known. You’ve got the water separating like...like giant walls so they can walk through. You’ve got a cloud and a pillar that were leading the Israelites going behind them—between them and their enemies. It’s all about SEPARATION....It’s GOOD when we COME TOGETHER!”

“Destiny is always driven by your ‘DISTINCTIVES.’ The things about you that make you different are the things that will drive you into your destiny. Often the things that embarrass you about yourself are the very things that God has empowered you with to make a difference in your world.”

## Ezekiel 21 New International Version (NIV)

### Babylon as God's Sword of Judgment

21 <sup>[a]</sup>The word of the LORD came to me: <sup>2</sup>“Son of man, set your face against Jerusalem and preach against the sanctuary. Prophesy against the land of Israel <sup>3</sup>and say to her: ‘This is what the LORD says: I am against you. I will draw my sword from its sheath and cut off from you **both the righteous and the wicked**. <sup>4</sup>Because I am going to cut off the righteous and the wicked, my sword will be unsheathed against everyone from south to north. <sup>5</sup>Then all people will know that I the LORD have drawn my sword from its sheath; it will not return again.’

<sup>6</sup>“Therefore groan, son of man! Groan before them with broken heart and bitter grief. <sup>7</sup>And when they ask you, ‘Why are you groaning?’ you shall say, ‘Because of the news that is coming. Every heart will melt with fear and every hand go limp; every spirit will become faint and every leg will be wet with urine.’ It is coming! It will surely take place, declares the Sovereign LORD.”

<sup>8</sup>The word of the LORD came to me: <sup>9</sup>“Son of man, prophesy and say, ‘This is what the Lord says:

“A sword, a sword,  
sharpened and polished—  
<sup>10</sup>sharpened for the slaughter,  
polished to flash like lightning!

“Shall we rejoice in the scepter of my royal son? The sword despises every such stick.

<sup>11</sup>“The sword is appointed to be polished,  
to be grasped with the hand;  
it is sharpened and polished,  
made ready for the hand of the slayer.

<sup>12</sup>Cry out and wail, son of man,  
for it is against my people;  
it is against all the princes of Israel.

They are thrown to the sword  
along with my people.

Therefore beat your breast.

<sup>13</sup>“Testing will surely come. And what if even the scepter, which the sword despises, does not continue? declares the Sovereign LORD.’

<sup>14</sup>“So then, son of man, prophesy  
and strike your hands together.  
Let the sword strike twice,  
even three times.

It is a sword for slaughter—  
a sword for great slaughter,  
closing in on them from every side.

<sup>15</sup>So that hearts may melt with fear  
and the fallen be many,  
I have stationed the sword for slaughter <sup>[b]</sup>  
at all their gates.

Look! It is forged to strike like lightning,  
it is grasped for slaughter.

<sup>16</sup>Slash to the right, you sword,  
then to the left,  
wherever your blade is turned.

<sup>17</sup>I too will strike my hands together,  
and my wrath will subside.  
I the LORD have spoken.”

**“The most  
MISERABLE place  
to be TRAPPED is  
INSIDE YOURSELF,  
inside your  
SELFISHNESS.”**

—Steven Furtick

<sup>18</sup> The word of the LORD came to me: <sup>19</sup> “Son of man, mark out two roads for the sword of the king of Babylon to take, both starting from the same country. Make a signpost where the road branches off to the city. <sup>20</sup> Mark out one road for the sword to come against Rabbah of the Ammonites and another against Judah and fortified Jerusalem. <sup>21</sup> For the king of Babylon will stop at the fork in the road, at the junction of the two roads, to seek an omen: He will cast lots with arrows, he will consult his idols, he will examine the liver. <sup>22</sup> Into his right hand will come the lot for Jerusalem, where he is to set up battering rams, to give the command to slaughter, to sound the battle cry, to set battering rams against the gates, to build a ramp and to erect siege works. <sup>23</sup> It will seem like a false omen to those who have sworn allegiance to him, but he will remind them of their guilt and take them captive.

<sup>24</sup> “Therefore this is what the Sovereign LORD says: ‘Because you people have brought to mind your guilt by your open rebellion, revealing your sins in all that you do—because you have done this, you will be taken captive.

<sup>25</sup> “‘You profane and wicked prince of Israel, whose day has come, whose time of punishment has reached its climax, <sup>26</sup> this is what the Sovereign LORD says: Take off the turban, remove the crown. It will not be as it was: The lowly will be exalted and the exalted will be brought low. <sup>27</sup> A ruin! A ruin! I will make it a ruin! The crown will not be restored until he to whom it rightfully belongs shall come; to him I will give it.’

<sup>28</sup> “And you, son of man, prophesy and say, ‘This is what the Sovereign LORD says about the Ammonites and their insults:

“‘A sword, a sword,  
drawn for the slaughter,  
polished to consume  
and to flash like lightning!  
<sup>29</sup> Despite false visions concerning you  
and lying divinations about you,  
it will be laid on the necks  
of the wicked who are to be slain,  
whose day has come,  
whose time of punishment has reached its climax.

<sup>30</sup> “‘Let the sword return to its sheath.  
In the place where you were created,  
in the land of your ancestry,  
I will judge you.  
<sup>31</sup> I will pour out my wrath on you  
and breathe out my fiery anger against you;  
I will deliver you into the hands of brutal men,  
men skilled in destruction.  
<sup>32</sup> You will be fuel for the fire,  
your blood will be shed in your land,  
you will be remembered no more;  
for I the LORD have spoken.’”

### Footnotes:

- a. [Ezekiel 21:1](#) In Hebrew texts 21:1-32 is numbered 21:6-37.
- b. [Ezekiel 21:15](#) Septuagint; the meaning of the Hebrew for this word is uncertain.

### Cross references:

1. [Ezekiel 21:1](#) : [S Eze 20:1](#)
2. [Ezekiel 21:2](#) : [S Eze 13:17](#)
3. [Ezekiel 21:2](#) : [Eze 9:6](#)
4. [Ezekiel 21:2](#) : [Jer 26:11-12](#); [S Eze 20:46](#)
5. [Ezekiel 21:3](#) : [S Jer 21:13](#)
6. [Ezekiel 21:3](#) : [S Isa 27:1](#); [S Eze 14:21](#)

### “ASUNDER” Bible search results (21):

[Leviticus 1:17](#)

And he shall cleave it with the wings thereof, but shall not divide it **asunder**: and the priest shall burn it upon the altar, upon the wood that is upon the fire: it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord.

[Leviticus 5:8](#)

And he shall bring them unto the priest, who shall offer that which is for the sin offering first, and wring off his head from his neck, but shall not divide it **asunder**:

[Numbers 16:31](#)

And it came to pass, as he had made an end of speaking all these words, that the ground clave **asunder** that was under them:

[2 Kings 2:11](#)

And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both **asunder**; and Elijah went up by a whirlwind into heaven.

[Job 16:12](#)

I was at ease, but he hath broken me **asunder**: he hath also taken me by my neck, and shaken me to pieces, and set me up for his mark.

[Job 16:13](#)

His archers compass me round about, he cleaveth my reins **asunder**, and doth not spare; he poureth out my gall upon the ground.

[Psalm 2:3](#)

Let us break their bands **asunder**, and cast away their cords from us.

[Psalm 129:4](#)

The Lord is righteous: he hath cut **asunder** the cords of the wicked.

[Jeremiah 50:23](#)

How is the hammer of the whole earth cut **asunder** and broken! how is Babylon become a desolation among the nations!



7. [Ezekiel 21:3](#) : [ver 9-11](#); [S Job 9:22](#); [S Isa 57:1](#); [Jer 47:6-7](#)
8. [Ezekiel 21:4](#) : [S Lev 26:25](#); [S Jer 25:27](#)
9. [Ezekiel 21:4](#) : [Eze 20:47](#)
10. [Ezekiel 21:5](#) : [S Isa 34:5](#)
11. [Ezekiel 21:5](#) : [ver 30](#)
12. [Ezekiel 21:5](#) : [S Eze 20:47-48](#); [Na 1:9](#)
13. [Ezekiel 21:6](#) : [ver 12](#); [S Isa 22:4](#); [Jer 30:6](#); [S Eze 9:4](#)
14. [Ezekiel 21:7](#) : [S Job 23:2](#)
15. [Ezekiel 21:7](#) : [S Jos 7:5](#)
16. [Ezekiel 21:7](#) : [S Jer 47:3](#); [Eze 22:14](#)
17. [Ezekiel 21:7](#) : [S Ps 6:2](#)
18. [Ezekiel 21:7](#) : [S Lev 26:36](#); [S Job 11:16](#)
19. [Ezekiel 21:10](#) : [Ps 110:5-6](#); [Isa 34:5-6](#)
20. [Ezekiel 21:10](#) : [Dt 32:41](#)
21. [Ezekiel 21:11](#) : [Jer 46:4](#)
22. [Ezekiel 21:12](#) : [Jer 31:19](#)
23. [Ezekiel 21:14](#) : [ver 17](#); [S Nu 24:10](#)
24. [Ezekiel 21:14](#) : [S Eze 6:11](#); [30:24](#)
25. [Ezekiel 21:15](#) : [S 2Sa 17:10](#)
26. [Ezekiel 21:15](#) : [Ps 22:14](#)
27. [Ezekiel 21:17](#) : [ver 14](#); [Eze 22:13](#)
28. [Ezekiel 21:17](#) : [S Eze 5:13](#)
29. [Ezekiel 21:17](#) : [S Eze 6:11](#); [S 16:42](#)
30. [Ezekiel 21:19](#) : [S Eze 14:21](#); [32:11](#)
31. [Ezekiel 21:19](#) : [Jer 31:21](#)
32. [Ezekiel 21:20](#) : [S Dt 3:11](#)
33. [Ezekiel 21:21](#) : [S Pr 16:33](#)
34. [Ezekiel 21:21](#) : [Zec 10:2](#)
35. [Ezekiel 21:21](#) : [Nu 22:7](#); [S 23:23](#)
36. [Ezekiel 21:22](#) : [S Jer 4:16](#)
37. [Ezekiel 21:22](#) : [Jer 32:24](#)
38. [Ezekiel 21:22](#) : [S 2Ki 25:1](#); [S Eze 4:2](#); [26:9](#)
39. [Ezekiel 21:23](#) : [S Nu 5:15](#)
40. [Ezekiel 21:23](#) : [S Eze 17:19](#)
41. [Ezekiel 21:25](#) : [Eze 22:4](#)
42. [Ezekiel 21:25](#) : [Eze 35:5](#)
43. [Ezekiel 21:26](#) : [S Isa 28:5](#); [S Jer 13:18](#)
44. [Ezekiel 21:26](#) : [S Ps 75:7](#); [Isa 40:4](#); [S Eze 17:24](#); [S Mt 23:12](#)
45. [Ezekiel 21:27](#) : [Ge 49:10](#)
46. [Ezekiel 21:27](#) : [Ps 2:6](#); [Jer 23:5-6](#); [Eze 37:24](#); [Hag 2:21-22](#)
47. [Ezekiel 21:28](#) : [S Ge 19:38](#); [Zep 2:8](#)
48. [Ezekiel 21:28](#) : [S Jer 12:12](#)
49. [Ezekiel 21:29](#) : [Jer 27:9](#)
50. [Ezekiel 21:29](#) : [ver 25](#); [Eze 22:28](#); [35:5](#)
51. [Ezekiel 21:30](#) : [ver 5](#); [Jer 47:6](#)
52. [Ezekiel 21:30](#) : [S Eze 16:3](#)
53. [Ezekiel 21:31](#) : [Ps 18:15](#); [S Isa 11:4](#)
54. [Ezekiel 21:31](#) : [Ps 79:6](#); [Eze 22:20-21](#)
55. [Ezekiel 21:31](#) : [S Jer 4:7](#); [51:20-23](#); [S Eze 16:39](#)
56. [Ezekiel 21:32](#) : [S Eze 20:47-48](#); [Mal 4:1](#)
57. [Ezekiel 21:32](#) : [Eze 25:10](#)

#### [Ezekiel 30:16](#)

And I will set fire in Egypt: Sin shall have great pain, and No shall be rent **asunder**, and Noph shall have distresses daily.

#### [Habakkuk 3:6](#)

He stood, and measured the earth: he beheld, and drove **asunder** the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting.

#### [Zechariah 11:10](#)

And I took my staff, even Beauty, and cut it **asunder**, that I might break my covenant which I had made with all the people.

#### [Zechariah 11:14](#)

Then I cut **asunder** mine other staff, even Bands, that I might break the brotherhood between Judah and Israel.

#### [Matthew 19:6](#)

Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put **asunder**.

#### [Matthew 24:51](#)

And shall cut him **asunder**, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

#### [Mark 5:4](#)

Because that he had been often bound with fetters and chains, and the chains had been plucked **asunder** by him, and the fetters broken in pieces: neither could any man tame him.

#### [Mark 10:9](#)

What therefore God hath joined together, let not man put **asunder**.

#### [Acts 1:18](#)

Now this man purchased a field with the reward of iniquity; and falling headlong, he burst **asunder** in the midst, and all his bowels gushed out.

#### [Acts 15:39](#)

And the contention was so sharp between them, that they departed **asunder** one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

#### [Hebrews 4:12](#)

For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing **asunder** of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

#### [Hebrews 11:37-38](#)

They were stoned, they were sawn **asunder**, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.

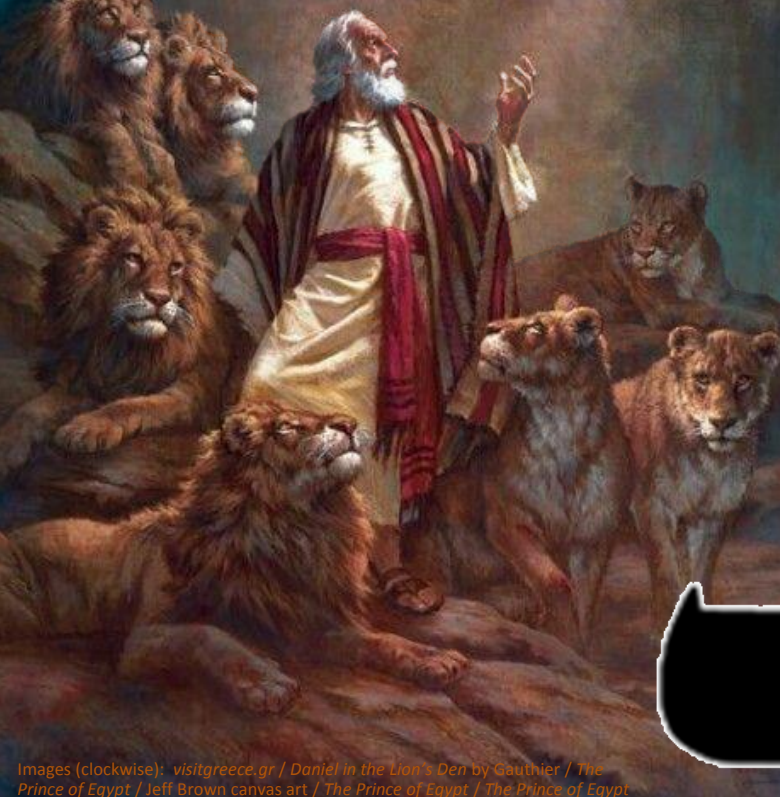
#### [New International Version \(NIV\)](#)

♪ What shall I render / Unto God for all His blessings / What shall I render / Tell me what shall I give /

God has everything / Everything belongs to Him / God has everything / Everything belongs to Him / What shall I render / Tell me what shall I give ♪



Cf. Mark 4:36,  
Revelation 17:15



# יָד

The  
"BRO' **KIN**"

The  
"HEELED"



**"Our greatest strength  
is realizing how weak we *actually* are  
and then we can *lean on Christ*."**

—Sheila Walsh



# “Like a **ROARING** lion’ means he’s **ALL MOUTH!**”

—Bill Winston

## “**ROAR**” Bible search results (40):

[Judges 14:5](#), Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion **roared** against him.

[1 Chronicles 16:32](#), Let the sea **roar**, and the fulness thereof: let the fields rejoice, and all that is therein.

[Job 3:24](#), For my sighing cometh before I eat, and my **roarings** are poured out like the waters.

[Job 4:10](#), The **roaring** of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken.

[Job 37:4](#), After it a voice **roareth**: he thundereth with the voice of his excellency; and he will not stay them when his voice is heard.

[Psalm 22:1](#), My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my **roaring**?

[Psalm 22:13](#), They gaped upon me with their mouths, as a ravening and a **roaring** lion.

[Psalm 32:3](#), When I kept silence, my bones waxed old through my **roaring** all the day long.

[Psalm 38:8](#), I am feeble and sore broken: I have **roared** by reason of the disquietness of my heart.

[Psalm 46:3](#), Though the waters thereof **roar** and be troubled, though the mountains shake with the swelling thereof. Selah.

[Psalm 74:4](#), Thine enemies **roar** in the midst of thy congregations; they set up their ensigns for signs.

[Psalm 96:11](#), Let the heavens rejoice, and let the earth be glad; let the sea **roar**, and the fulness thereof.

[Psalm 98:7](#), Let the sea **roar**, and the fulness thereof; the world, and they that dwell therein.

[Psalm 104:21](#), The young lions **roar** after their prey, and seek their meat from God.

[Proverbs 19:12](#), The king's wrath is as the **roaring** of a lion; but his favour is as dew upon the grass.

[Proverbs 20:2](#), The fear of a king is as the **roaring** of a lion: whoso provoketh him to anger sinneth against his own soul.

[Proverbs 28:15](#), As a **roaring** lion, and a ranging bear; so is a wicked ruler over the poor people.

[Isaiah 5:29](#), Their **roaring** shall be like a lion, they shall **roar** like young lions: yea, they shall **roar**, and lay hold of the prey, and shall carry it away safe, and none shall deliver it.

[Isaiah 5:30](#), And in that day they shall **roar** against them like the **roaring** of the sea: and if one look unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof.

[Isaiah 31:4](#), For thus hath the Lord spoken unto me, Like as the lion and the young lion **roaring** on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them: so shall the Lord of hosts come down to fight for mount Zion, and for the hill thereof.

[Isaiah 42:13](#), The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, **roar**; he shall prevail against his enemies.

[Isaiah 51:15](#), But I am the Lord thy God, that divided the sea, whose waves **roared**: The Lord of hosts is his name.

[Isaiah 59:11](#), We **roar** all like bears, and mourn sore like doves: we look for judgment, but there is none; for salvation, but it is far off from us.

[Jeremiah 2:15](#), The young lions **roared** upon him, and yelled, and they made his land waste: his cities are burned without inhabitant.



[Jeremiah 5:22](#), Fear ye not me? saith the Lord: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they **roar**, yet can they not pass over it?

[Jeremiah 6:23](#), They shall lay hold on bow and spear; they are cruel, and have no mercy; their voice **roareth** like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion.

[Jeremiah 25:30](#), Therefore prophesy thou against them all these words, and say unto them, The Lord shall **roar** from on high, and utter his voice from his holy habitation; he shall mightily **roar** upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth.

[Jeremiah 31:35](#), Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof **roar**; The Lord of hosts is his name:

[Jeremiah 50:42](#), They shall hold the bow and the lance: they are cruel, and will not shew mercy: their voice shall **roar** like the sea, and they shall ride upon horses, every one put in array, like a man to the battle, against thee, O daughter of Babylon.

[Jeremiah 51:38](#), They shall **roar** together like lions: they shall yell as lions' whelps.

[Jeremiah 51:55](#), Because the Lord hath spoiled Babylon, and destroyed out of her the great voice; when her waves do **roar** like great waters, a noise of their voice is uttered:

[Ezekiel 19:7](#), And he knew their desolate palaces, and he laid waste their cities; and the land was desolate, and the fulness thereof, by the noise of his **roaring**.

[Ezekiel 22:25](#), There is a conspiracy of her prophets in the midst thereof, like a **roaring** lion ravening the prey; they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof.

[Hosea 11:10](#), They shall walk after the Lord: he shall **roar** like a lion: when he shall **roar**, then the children shall tremble from the west.

[Joel 3:16](#), The Lord also shall **roar** out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel.

[Amos 1:2](#), And he said, The Lord will **roar** from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither.

[Amos 3:4](#), Will a lion **roar** in the forest, when he hath no prey? will a young lion cry out of his den, if he have taken nothing?

[Amos 3:8](#), The lion hath **roared**, who will not fear? the Lord God hath spoken, who can but prophesy?

[Zephaniah 3:3](#), Her princes within her are **roaring** lions; her judges are evening wolves; they gnaw not the bones till the morrow.

[Zechariah 11:3](#), There is a voice of the howling of the shepherds; for their glory is spoiled: a voice of the **roaring** of young lions; for the pride of Jordan is spoiled.

[Luke 21:25](#), And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves **roaring**;

[1 Peter 5:8](#), Be sober, be vigilant; because your adversary the devil, as a **roaring** lion, walketh about, seeking whom he may devour:

[Revelation 10:3](#), And cried with a loud voice, as when a lion **roareth**: and when he had cried, **seven** thunders uttered their voices.

“These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation:

**but** be of good cheer;  
**i** have overcome  
the world.” —John 16:33

Ah...alright! You can lean on me. But you'll have to "watch" my back!

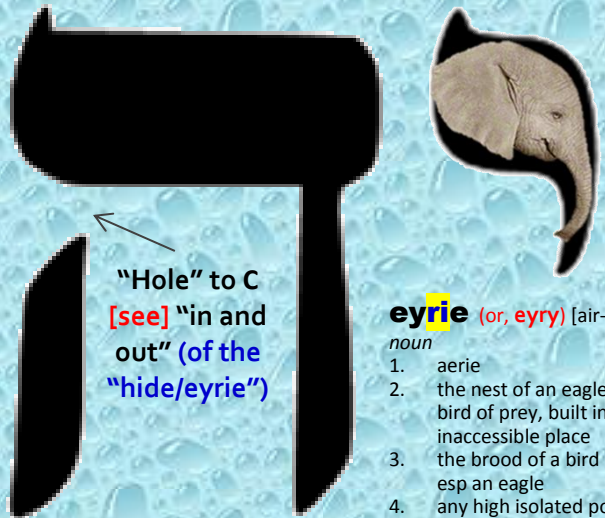
Follow me! I'll show you the way!



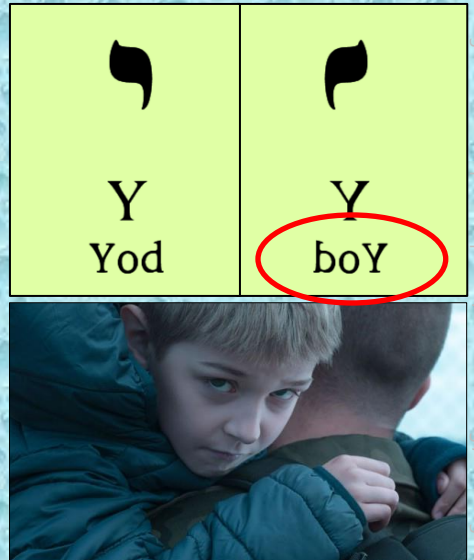
[The "fallen" ONE "cast" UP] "tare"  
 "wheat" [the "fallen" ONE "cast" DOWN]

Dot and Line had drifted apart. For comfort, Line leaned on the more "mature" T because he didn't want to be alone. T took the less mature "dot" under her wing until "dot was mature enough to "shine." BUT, alone, Dot grew "weary" and "fell" BEHIND! **OR**, after being flung from the nest, Dot "fell" behind to "egg" the others ON! But T simply said, "We'll get there when we get there!"

"Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the **tares**, and bind them in bundles to **BURN** them: but gather the **wheat** into my **BARN**."  
 —Matthew 13:30  
 [cf. 1 Thess. 4:13-18]



**eyrie** (or, **eyry**) [air-ee, eer-ee]  
 noun  
 1. aerie  
 2. the nest of an eagle or other bird of prey, built in a high inaccessible place  
 3. the brood of a bird of prey, esp an eagle  
 4. any high isolated position or place  
 dictionary.com (Random House, Collins English, Online Etymology Dictionaries)



# Together For Ever!

**if** =  
 The Wife  
 The Mite

The "Might" reached OUT!  
 [Philp. 3:12-14]

## The AGREEMENT:

"f" says to "i" —  
 "EVEN if you fall, i'll **LAY-DOWN** my life for you. I'll NEVER LEAVE your SIDE!"

**it** =

The "[**dino-**] Mite"  
 "Hell"-ed ON!  
 [cf. Matt. 25:13-30 / Luke 19:11-28]

"i" says to the "other" —  
 "Whether in 'stickness' or in 'stealth,' I'll be 'here' for you!"

Images: iStockphoto.com, Wikimedia.org, Free Press.org



“SEED, TIME, and HARVEST.

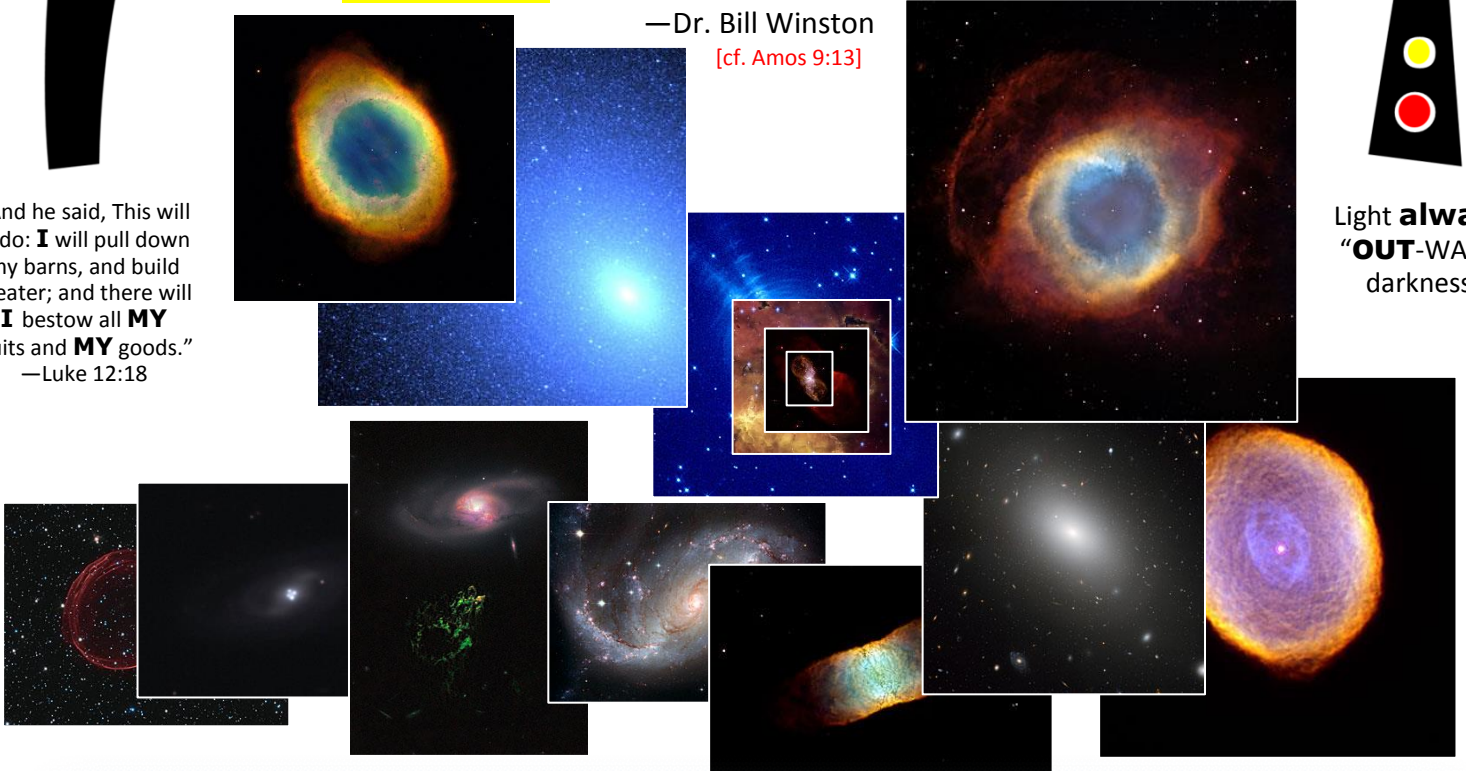
**TIME** will go away!”

—Dr. Bill Winston  
[cf. Amos 9:13]



Light **always**  
“OUT-WAYS”  
darkness!

“And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all MY fruits and MY goods.”  
—Luke 12:18



# Separation Anxiety!

## The Outlet

By Emily Dickinson

My river runs to thee:  
Blue sea, wilt welcome me?

My river waits reply.  
Oh sea, look graciously!

I'll fetch thee brooks  
From spotted nooks,

Say, sea,  
Take me!

[cf. Rev. 17:15]

gettyimages.com

“Leviathan”

[Job 41:1](#)

Canst thou draw out **leviathan** with an hook? or his tongue with a cord which thou lettest down?

[Psalm 74:14](#)

Thou brakest the heads of **leviathan** in pieces, and gavest him to be meat to the people inhabiting the wilderness.

[Psalm 104:26](#)

There go the ships: there is that **leviathan**, whom thou hast made to play therein.

[Isaiah 27:1](#)

In that day the Lord with his sore and great and strong sword shall punish **leviathan** the piercing serpent, even **leviathan** that crooked serpent; and he shall slay the dragon that is in the sea.



Tooth =  
“whole” =  
♪ = π

“**It's** gonna be alright, okay? There's one thing worse than dying here, and that's LIVING here. I refuse to do either. I'm going. It's okay.”

—Timeline

[bostondentalgroup.com](http://bostondentalgroup.com)

“Time is a great teacher, but unfortunately, it kills all its pupils.”

—Hector Berlioz



# “We’re goin’ in deep, y’all!”

—Just Go With It

## Hold Me Together

By Royal Tailor

Hello Mercy,  
I have been searching for you lately  
I've been wounded and from what I hear  
You have the remedy  
They told me You would be for me  
So now I need to know  
Is this a love that can save me  
Or say You will then don't  
Will You stay with me when nobody is around  
If this is real, then tell now

Can you hold me together  
Can your love reach down this far  
Can you hold me together  
Cause without You holding my heart  
I'm falling apart  
Falling apart

Saying so long, been lost, been gone  
Not sure what to pray  
It's not easy but I know You see me  
When I lose my way  
I keep on floating not knowing  
If there is more for me  
Don't want to sink beneath waves of negativity  
I'm going under,  
I'm afraid that I might drown  
If this is real,  
I need you now

Can you hold me together  
Can your love reach down this far  
Can you hold me together  
'Cause without You holding my heart  
I'm falling apart, yeah  
Falling apart  
Hold me, Lord

(BRIDGE)  
I'm feeling stronger  
With you by my side  
And I realize You are my hope  
I need to know

Can you hold me together  
Can your love reach down this far  
Can you hold me together  
'Cause without You holding my heart  
I'm falling apart,  
Falling apart, yeah, yeah  
Hold me together Lord

Without You,  
I'm falling apart  
Falling apart

Songwriters: Chuck Butler / Tauren Wells / Tony Wood  
Hold Me Together lyrics © Sony/ATV Music Publishing LLC

“Challenge of my life is to co-exist  
between two things that are  
**TOTALLY TRUE, yet opposing**  
each other;...”

“[The Holy Spirit] is Jesus UNLIMITED.”  
—Benny Hinn

Go lo-o-ong

I want to tell everyone who's on the  
EDGE of "some" -thing GREAT: **YOU**  
**GOTTA JUMP!** —Terrell Fletcher

“**DEEP** calleth unto **DEEP** at  
the noise of thy waterspouts:  
all thy waves and thy billows  
are gone over me.”—Psalm 42:7

“If there be therefore any  
consolation in Christ, if any comfort  
of love, if any fellowship of the  
Spirit, if any bowels and mercies,  
Fulfil ye my joy, that ye be  
likeminded, having the same love,  
being of one accord, of one  
mind.”—Philippians 2:1-2

...and MY  
**PERSPECTIVE is the**  
**ONLY thing that makes**  
**the DIFFERENCE.”**

—T. D. Jakes

# “The Father **THINKS**, the Son **SPEAKS**, and the Spirit **CARRIES it OUT!**”

—Dr. Mark Chironna

“...He said that the Holy Spirit is the **EXISTENTIAL** Christ. In other words, He is the **LIVING** existence of Christ on the earth and He lives inside us. He is the very...watch...Can I get a little theological?...In the Godhead.....In the relationship between the members of the Godhead, the Son...in Philippians it says that He emptied Himself and took the form of a servant. But here’s the thing about the Son, and here’s the thing about the Father. The Father didn’t become a father. The Son didn’t become a son. The Father has always been the Father, the Son has always been the Son, and they have always had this **UNBROKEN** communion of relationship. The Spirit is called, in scripture, the Spirit of the Father. He is also called the Spirit of the Son. He is NOT called the Spirit of the Spirit—because **the Son is continually emptying Himself in His love INTO the Father. The Father is continually emptying Himself into the Son—in His love. And the AGENCY whereby they empty into each other is the Person of the Holy Spirit. [EVERY “ex-change” TRANSFORMS the “other” into something NEW—i.e. a CONTINUAL “renewing” of the MIND (Rom. 12:2/Eph. 4:23)! “But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.”—2 Corinthians 3:18]** And when you and I receive the Holy Spirit, **He puts us RIGHT in between** the outpouring of the emptying of the Father’s love into the Son, **[and]** the Son’s love into the Father—which is why we are overwhelmed, which is why we see manifestations, which is why we see healings—because we are caught-up in this amazing love between the Father and the Son by the very Spirit who is the Spirit of the Father and the Son and brings us right into their very loving relationship.”—Dr. Mark Chironna

## “The grace<sup>1</sup> of the Lord Jesus Christ, and the love<sup>2</sup> of God, and the communion<sup>3</sup> of the Holy Ghost, be with you all. Amen.” —2 Corinthians 13:14

### Just Call Me Jacob, #DeathToSelfie (YouTube channel—Elevation Church)

Published on Jul 22, 2014

When we compare our unfiltered lives to a world **cropped and edited** where everything is perfect, we're left with thoughts of misery and frustration. The struggle to know who we are in the world without compromising who we are in Christ is a battle as old as mankind - but so is God's answer for finding peace. In this series, we'll discover how finding our identity in Christ can save us from the greatest obstacle standing in our way - **us**.

“You know what’s crazy...is that, if you read the scripture, you would expect that from this point forward, it would call him by his NEW name—Israel! But, if you keep reading...you’ll see that, for the rest of his life, he’s called **BOTH**. Sometimes he’s called Jacob. Sometimes he’s called Israel. And I wondered why God would give him a new name if he wasn’t gonna use it all the time? And then I realized it’s because **CHANGE IS COMPLICATED!** Just because I have a new name doesn’t mean I’m not gonna have the same struggles. Just because I know God doesn’t mean I’m gonna completely know myself. It’s a **PROCESS**....And life is all about conflicting changes, Church. When God calls you something but you’re **not yet THAT**. When God calls you ‘Israel’ but you **still feel like** Jacob, sometimes. And I wanted you to know **God is COMFORTABLE in the CONFLICT**. He’s NOT intimidated by your inadequacies. And you know how I know it? I’m gonna tell you this, then I’m gonna leave you alone. I promise this is the very last thing I want to say. You’re supposed to say, ‘No! Keep preaching! We want to hear it all!’ But I’m gonna tell you this and I’ll be back next week. Many years later, many years later, the last thing Jacob asked the angel, he says, ‘What is your name?’ And the angel doesn’t answer him. He doesn’t answer him. Why? Because the angel wasn’t there to show Jacob who he **[the angel]** was. He was there to show Jacob who Jacob was! Jacob had already met God many years earlier. But he hadn’t met **himself!** Lived 97 years and never met himself! There are people in here who have met God but you never met you! And that’s what’s gonna happen in this series—you’re gonna make a connection.” —Steven Furtick (“Just Call Me Jacob”)

### “All his life he’s been grabbing onto stuff and now something’s grabbing onto him.”—Steven Furtick

["Trouble and anguish have taken hold on me: yet thy commandments are my delights."—Psalm 119:143]

## #DeathToSelfie: "Starving Sons (Beware of the Bowl)":

It bothered me. Because I said, "Well...okay, God, there's one son named Esau, and he left home and set out and came back starving, made a bad decision, lost everything and couldn't get it back, even though he cried for it. And then there's this other son who set out away from home, was starving, came back home and got it **ALL** back [Luke 15:11-32]. What was the difference?" It wasn't like their attitudes were different. The boy didn't come home because he loved his father. He came home 'cause he was hungry.

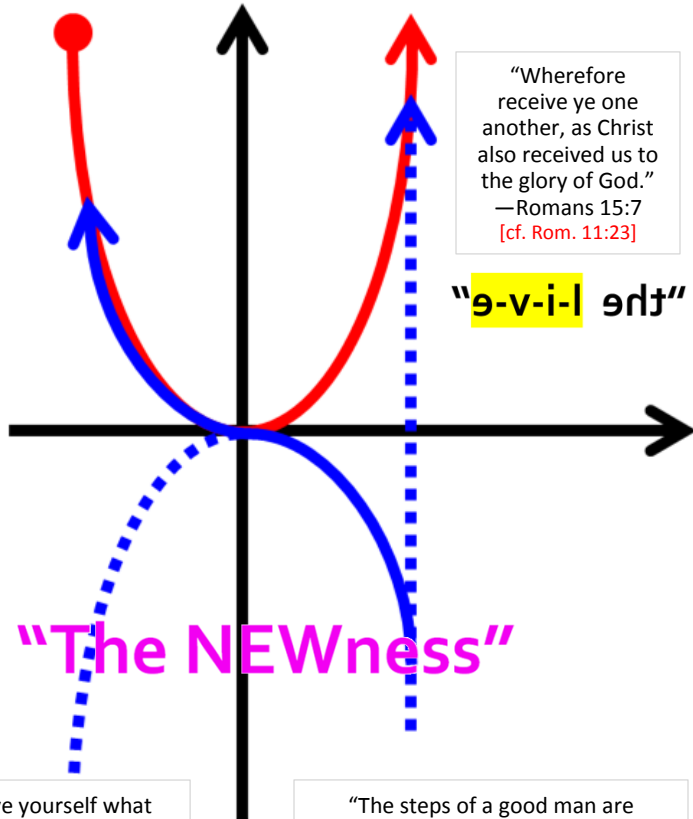
What's the, what's the difference? What's the difference? This...you know what I remembered? I remembered that there was another firstborn Son. Another firstborn Son. And so in Romans 8:29, it says, that "those God foreknew he also predestined to be conformed to the image of **his** son, that he might be the firstborn...the **FIRSTBORN**...among many brothers and sisters." And so, what I want you to know today is that JESUS was the firstborn Son who didn't take the bowl. Who didn't sell his birthright. See, a birthright can be taken away! But it can also be **TRANSFERRED**! And I found out that Jesus, the firstborn of God, the only begotten of the Father, will give you your birthright **BACK**—if you'll just believe! Just believe! Just Believe! He'll give it back! He bought it! He paid for it! He bled for it! He'll give it back! He'll give it back! Thank you, Jesus!

There was another son. Another son. And he left his home in heaven. And he went out into the wilderness starving—fasting 40 days and 40 nights. And he was hungry. And the Bible says that the tempter came to Jesus, and he said, "If you're really the Son of God, turn these stones into bread." But Jesus didn't need to turn the stones into what he already was. He was the bread of life! He was the Son of God. And we ALL, like Esau, have taken the bowl. We ALL took the bowl, Church. ALL have sinned and fallen short of the glory of God [cf. Romans 3:23]. We're ALL starving sons and daughters. But Jesus says, "Now, I'm your big brother. I'm your perfect sacrifice. An-and if you'll come on home, I want to give you back your birthright."

**"[God said,] 'What has been taken, I will restore.'"**

—Audrey Berden

**"The GOOD"**



"Wherefore receive ye one another, as Christ also received us to the glory of God."  
—Romans 15:7  
[cf. Rom. 11:23]

**"the "e-v-i-l"**

**"The NEWness"**

"Give yourself what you wish you could get from someone else."  
—Bull

"The steps of a good man are ordered by the Lord: and he delighteth in his way."  
—Psalm 37:23 [cf. Luke 24:28-31]

<sup>1</sup> Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? <sup>2</sup> For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. <sup>3</sup> So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. <sup>4</sup> Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. <sup>5</sup> For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. <sup>6</sup> But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter. <sup>7</sup> What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. <sup>8</sup> But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. <sup>9</sup> For I was alive without the law once: but when the commandment came, sin revived, and I died. <sup>10</sup> And the commandment, which was ordained to life, I found to be unto death. <sup>11</sup> For sin, taking occasion by the commandment, deceived me, and by it slew me. <sup>12</sup> Wherefore the law is holy, and the commandment holy, and just, and good. <sup>13</sup> Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. <sup>14</sup> For we know that the law is spiritual: but I am carnal, sold under sin. <sup>15</sup> For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. <sup>16</sup> If then I do that which I would not, I consent unto the law that it is good. <sup>17</sup> Now then it is no more I that do it, but sin that dwelleth in me. <sup>18</sup> For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. <sup>19</sup> For the good that I would I do not: but the evil which I would not, that I do. <sup>20</sup> Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. <sup>21</sup> I find then a law, that, when I would do good, evil is present with me. <sup>22</sup> For I delight in the law of God after the inward man: <sup>23</sup> But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. <sup>24</sup> O wretched man that I am! who shall deliver me from the body of this death? <sup>25</sup> I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin." —Romans 7



## “SEPARATED”—New International Version (NIV):

[Genesis 1:4](#), God saw that the light was good, and he **separated** the light from the darkness.

Genesis 1:4 (KJV), “And God saw the light, that it was good: and God **divided** the light from the darkness.”

[Genesis 1:7](#), So God made the vault and **separated** the water under the vault from the water above it. And it was so.

[Genesis 2:10](#), A river watering the garden flowed from Eden; from there it was **separated** into four headwaters.

[Genesis 25:23](#), The Lord said to her, “Two nations are in your womb, and two peoples from within you will be **separated**; one people will be stronger than the other, and the older will serve the younger.”

[Numbers 16:9](#), Isn’t it enough for you that the God of Israel has **separated** you from the rest of the Israelite community and brought you near himself to do the work at the Lord’s tabernacle and to stand before the community and minister to them?

[1 Samuel 11:11](#), The next day Saul **separated** his men into three divisions; during the last watch of the night they broke into the camp of the Ammonites and slaughtered them until the heat of the day. Those who survived were scattered, so that no two of them were left together.

[2 Kings 2:11](#), As they were walking along and talking together, suddenly a chariot of fire and horses of fire appeared and **separated** the two of them, and Elijah went up to heaven in a whirlwind.

[2 Kings 25:5](#), but the Babylonian army pursued the king and overtook him in the plains of Jericho. All his soldiers were **separated** from him and scattered,

[1 Chronicles 23:6](#), David **separated** the Levites into divisions corresponding to the sons of Levi: Gershon, Kohath and Merari.

[1 Chronicles 24:3](#), With the help of Zadok a descendant of Eleazar and Ahimelek a descendant of Ithamar, David **separated** them into divisions for their appointed order of ministering.

[Ezra 6:21](#), So the Israelites who had returned from the exile ate it, together with all who had **separated** themselves from the unclean practices of their Gentile neighbors in order to seek the Lord, the God of Israel.

[Nehemiah 4:19](#), Then I said to the nobles, the officials and the rest of the people, “The work is extensive and spread out, and we are widely **separated** from each other along the wall.

[Nehemiah 9:2](#), Those of Israelite descent had **separated** themselves from all foreigners. They stood in their places and confessed their sins and the sins of their ancestors.

[Nehemiah 10:28](#), The rest of the people—priests, Levites, gatekeepers, musicians, temple servants and all who **separated** themselves from the neighboring peoples for the sake of the Law of God, together with their wives and all their sons and daughters who are able to understand—

[Isaiah 59:2](#), But your iniquities have **separated** you from your God; your sins have hidden his face from you, so that he will not hear.

[Jeremiah 52:8](#), but the Babylonian army pursued King Zedekiah and overtook him in the plains of Jericho. All his soldiers were **separated** from him and scattered,

[Ezekiel 46:18](#), The prince must not take any of the inheritance of the people, driving them off their property. He is to give his sons their inheritance out of his own property, so that not one of my people will be **separated** from their property.”

[Acts 2:3](#), They saw what seemed to be tongues of fire that **separated** and came to rest on each of them.

[Ephesians 4:18](#), They are darkened in their understanding and **separated** from the life of God because of the ignorance that is in them due to the hardening of their hearts.

[1 Thessalonians 2:17](#), [ *Paul’s Longing to See the Thessalonians* ] But, brothers and sisters, when we were orphaned by being **separated** from you for a short time (in person, not in thought), out of our intense longing we made every effort to see you.

[Philemon 1:15](#), Perhaps the reason he was **separated** from you for a little while was that you might have him back forever—

# “It’s a CRIME when we make the Spirit of God an instrument of DIVISION.”

—Steven Furtick (“An Upgrade is Available”)

Exodus 14:19-22, “<sup>19</sup> And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: <sup>20</sup> And **it** came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night. <sup>21</sup> And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. <sup>22</sup> And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.”

“This is a pretty familiar scripture, even for people who don’t have a lot of church background. And, uh, it’s the scene where the Israelites are leaving Egypt—where they’ve been enslaved for over four centuries. And they’re **coming out** of something that...that was frustrating; but they’re **going into** something unfamiliar. And they’re dealing with all of the tension that THAT creates. You’re coming out of something that you really didn’t want to be in but that’s all you ever knew and you’re going into something that’s preferable but it’s perplexing. And that was the situation in Exodus 14 as they’re leaving one place into another.....and we see in this passage a lot of ANXIETY.” —Steven Furtick (sermon series *STRETCH MARKS: “Creating Separation”*)

“I believe that the major thrust of this passage and really one of the main objectives of God in our lives is to **CREATE separation**, to **make a space that only God can FILL.**” —Steven Furtick (sermon series *STRETCH MARKS: “Creating Separation”*)

## Steven Furtick (sermon series *STRETCH MARKS: “Creating Separation”*):

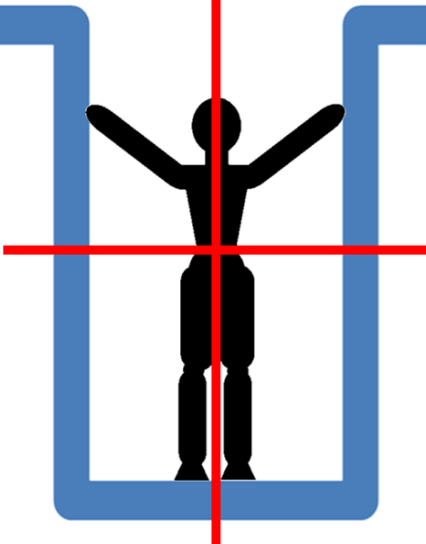
“Sometimes, we still gravitate towards things we ought to have OUTgrown.”

“Greatness is ALWAYS preceded by SEPARATION...Success ALWAYS starts with SEPARATION.”

“God is separating His people from the tight place where they’ve been HELD UP for a long time.”

“I put three things down that I thought might be helpful for us to talk about this idea of SEPARATION. You’ve got Moses leading a people out of a nation that was really all they’ve ever known. You’ve got the water separating like...like giant walls so they can walk through. You’ve got a cloud and a pillar that were leading the Israelites going behind them—between them and their enemies. It’s all about SEPARATION...It’s GOOD when we COME TOGETHER!”

“Destiny is always driven by your ‘DISTINCTIVES.’ The things about you that make you different are the things that will drive you into your destiny. Often the things that embarrass you about yourself are the very things that God has empowered you with to make a difference in your world.”



**FOREVER**

♪ The moon and stars, they wept  
The morning sun was dead  
The Savior of the world was FALLEN  
His body on the Cross  
His Blood poured out for us  
The weight of every curse upon Him  
One final breath He gave  
As Heaven looked away  
The Son of God was laid in darkness  
A battle in the grave  
The war on death was waged

The power of hell forever broken  
The ground began to shake  
The stone was rolled away  
His perfect love could not be overcome  
Now death where is your sting  
Our resurrected King has rendered you  
defeated  
Forever, He is glorified  
Forever, He is lifted high  
Forever, He is risen  
He is alive  
He is alive ♪

“**GREATNESS is ALWAYS preceded by SEPARATION...SUCCESS ALWAYS starts with SEPARATION.**” —Steven Furtick

(sermon series *STRETCH MARKS: “Creating Separation”*)



“My grandfather’s motto was ‘Keep moving forward.’ My father thought that meant ‘keep moving forward to the bank.’ My dad was...“kind” of a jerk. To him, this...this place was just a CASH BOX. But to me, **it** was a PLAYGROUND. **It** was CHURCH. When I took over...well, I wanted to do a lot. And I kind of lost sight of that. And I hurt people—**YOU**. I HURT YOU. And I’m sorry for that. Believe me, if I could go back in time and change **IT**, I would. But I guess we all have regrets. But recently, I had a...I guess you’d call **it** an INTERVENTION. Somebody reminded me...Hey! The Finns! Well, thank you for coming. You, uh, your timing is impeccable. Have I got something to show you! You’re gonna love THIS.”

— LEVERAGE: “The White Rabbit Job”

Images: “Jason and the Argonauts” (1963)



“If you want **FANS**, you **KEEP** that **GAP**.  
If you want **FRIENDS**, you **CLOSE** it.”

—John C. Maxwell



## Cry for Help [by Dr. James MacDonald—September 7, 2016]

*When he got into the boat, his disciples followed him. And behold, there arose a great storm on the sea, so that the boat was being swamped by the waves; but he was asleep. And they went and woke him, saying, "Save us, Lord; we are perishing." And he said to them, "Why are you afraid, O you of little faith" (Matthew 8:23-26, ESV)?*

Are you the kind of person who grew up thinking you'd always be able to come up with a plan to solve any concern that crossed your path? Maybe you even believed that once you'd gotten capable enough at fixing problems, the automatic pilot of the good life would take over and you'd reach a day when nothing could faze you—you'd be able to sort everything out, box it up by category, and put it neatly on the shelf.

Seems like nice thinking, right?

But as we grow up, we start to figure out that day is never coming.

We can avoid storms and upheavals in our lives about as effectively as we can divert weather patterns over our city. Despite occasional blue skies, dark clouds inevitably gather on the horizon, reminding us of our daily need for trusting God. You cannot set your hope on the illusion that you will finally reach a point where life will be nothing but smooth sailing from here on out. Just about the time you think, "I don't really need to pray that much this week"—*Wham!* Reality hits. The fact is, this side of heaven, there will never be a day you won't need to trust the God who loves you.

The professional fishermen in the boat with Jesus that afternoon on the Sea of Galilee had seen a lot of bad weather in their day. They felt comfortable on the water, pretty sure of themselves, based on a lot of past experience. But there was something about this "**great storm**" that blew in—this mega, seismic storm—that sent them rushing to Jesus, imploring, "**Save us, Lord; we are perishing.**"

Their terror, as well as Jesus' response to their desperation, should send us rushing to understand and apply what we're seeing here.

Jesus orders the circumstances of our lives so that we will come to the place—and keep coming to the place—of crying out, "Lord, save me." He knows we will never stop needing opportunities to grow, stretch, develop, and strengthen our faith in Him...because, as I'm often reminded, *nothing ever has nothing to do with faith*. The issue is always: Will I trust God in this? Do I believe He will care for me? Do I believe He has my best interest at heart?

Jesus knew the storm was coming. He could've stopped it before it started. He could've waited for clearer sailing before encouraging His disciples to come out on the water with Him. He knew, when He lay down to sleep in perfect calm and confidence, that He was preparing them for a **teachable moment**.

"O you of little faith."

I hear Him, in questioning their faith, not rebuking them so much as tenderly saying to them something more like, "You don't get it do you?" He wasn't mad at them; he was sad that they still weren't convinced He could take care of them. He wanted them to realize—just as He wants us to realize—the absolute security of trusting Him.

Your future will always hold waves, and those waves will ravage you until you embrace the fact that God **allows these storms for your good**. He won't let you drown. But He wants you to want Him to save you.

He wants the storm to remind you to trust Him.

So...**DON'T PANIC!**  
**THIS IS THE "finest" HOUR!**

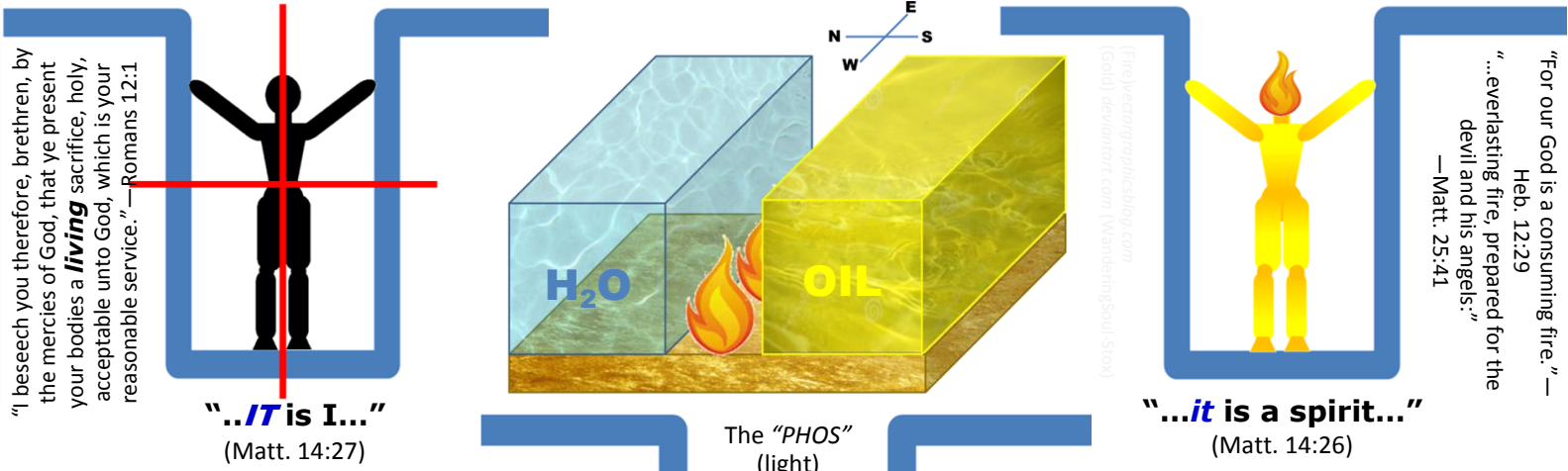
**Hebrews 11:32-40 (NIV)**,<sup>32</sup> And what more shall I say? I do not have time to tell about Gideon, Barak, Samson and Jephthah, about David and Samuel and the prophets,<sup>33</sup> who through faith conquered kingdoms, administered justice, and gained what was promised; who shut the mouths of lions,<sup>34</sup> quenched the fury of the flames, and escaped the edge of the sword; whose weakness was turned to strength; and who became powerful in battle and routed foreign armies.<sup>35</sup> Women received back their dead, raised to life again. There were others who were tortured, refusing to be released so that they might gain an even better resurrection.<sup>36</sup> Some faced jeers and flogging, and even chains and imprisonment.<sup>37</sup> They were put to death by stoning;<sup>[e]</sup> they were sawed in two; they were killed by the sword. They went about in sheepskins and goatskins, destitute, persecuted and mistreated—<sup>38</sup> the world was not worthy of them. They wandered in deserts and mountains, living in caves and in holes in the ground.<sup>39</sup> These were all commended for their faith, yet none of them received what had been promised,<sup>40</sup> since God had planned something better for us so that **only together** with us would they be **made PERFECT**.

# "GOLD. It's in us ALL. Only SOME have the STRENGTH to DIG it out."

—Dick's Sporting Goods

"Even if I can't tell you what the deep current is, I can tell you where to look." —Numb3rs  
 ["Yea, though I walk through the valley of the SHADOW of DEATH, I will fear NO evil...." —Psalm 23:4]

"For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." —Hebrews 4:12

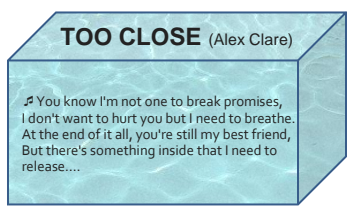


**Exodus 23:19-31**, " <sup>19</sup> The first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk. <sup>20</sup> Behold, I send an Angel before thee, to **keep** thee in the way, and to bring thee into the place which I have prepared. <sup>21</sup> Beware of him, and obey his voice, provoke him not; for he will not pardon your **transgressions**: for my name is in him. <sup>22</sup> But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. <sup>23</sup> For mine Angel shall go before thee, and bring thee in **unto** the Amorites<sup>1</sup>, and the Hittites<sup>2</sup>, and the Perizzites<sup>3</sup>, and the Canaanites<sup>4</sup>, the Hivites<sup>5</sup>, and the Jebusites<sup>6</sup>: and I will cut them off. <sup>24</sup> Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly **over**throw them, and quite **break down** their images. <sup>25</sup> And ye shall serve the LORD your God, and he shall bless thy bread, and thy water;

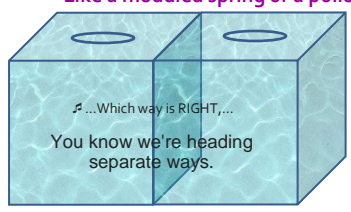


"In THE midst of your MESS, God establishes you **on** a rock."  
 —Rod Parsley  
 ("Look Back Leap Forward")

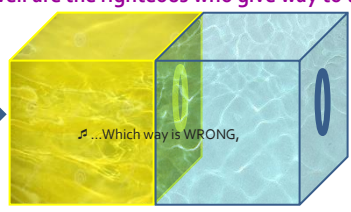
and I will take sickness away from the midst of thee. <sup>26</sup> There shall NOTHING cast their young, nor be barren, in thy land: the number of thy days I will fulfil. <sup>27</sup> I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee. <sup>28</sup> And I will send **hornets** before thee, which shall drive out the Hivite<sup>5</sup>, the Canaanite<sup>4</sup>, and the Hittite<sup>2</sup>, from before thee. <sup>29</sup> I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee. <sup>30</sup> By little and little I will drive them out from before thee, until thou be increased, and inherit the land. <sup>31</sup> And I will **set thy bounds** from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee [imagery of "hearding" [herding]]."



"And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." —Gen. 1:6



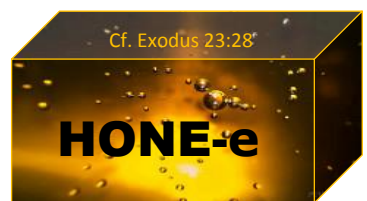
"And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so." —Gen. 1:7



<sup>18</sup> Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must **fou**l the residue with your feet? <sup>19</sup> And as for my flock, they eat that which ye have trodden with your feet; and they drink that which ye have **fouled** with your feet." —Eze. 34:18-19



"And [Moses] cried unto the Lord; and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there



he proved them. And said, If thou wilt diligently hearken to the voice of the Lord...wilt give ear to his commandments....for I am the Lord which healeth thee." —Exodus 15:25-26 [cf. Num. 23:19 & "sweet"]

Oil and Water do NOT "perfectly" MIX—**but...**  
 ...the Water will cause the Oil to RISE! **IT UNDER**—"STANDS" that THINGS aren't always what they "SEAM" [cf. Num. 23:10]! And WHAT "lies" between?  
**it is THAT** which "maid" THEM **ONE—AGAIN!** [i.e. LOVE!]

**Ezekiel 34,** <sup>1</sup> And the word of the LORD came unto me, saying, <sup>2</sup> Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord GOD unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? <sup>3</sup> Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. <sup>4</sup> The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. <sup>5</sup> And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered. <sup>6</sup> My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them. <sup>7</sup> Therefore, ye shepherds, hear the word of the LORD; <sup>8</sup> As I live, saith the Lord GOD, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock; <sup>9</sup> Therefore, O ye shepherds, hear the word of the LORD; <sup>10</sup> Thus saith the Lord GOD; Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them. <sup>11</sup> For thus saith the Lord GOD; Behold, I, even I, will both search my sheep, and seek them out. <sup>12</sup> As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. <sup>13</sup> And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. <sup>14</sup> I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. <sup>15</sup> I will feed my flock, and I will cause them to lie down, saith the Lord GOD. <sup>16</sup> I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment. <sup>17</sup> And as for you, O my flock, thus saith the Lord GOD; Behold, I judge between cattle and cattle, between the rams and the he goats. <sup>18</sup> Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must **foul the residue with your feet?** <sup>19</sup> And as for my flock, they eat that which ye have trodden with your feet; and they drink that which ye have **fouled with your feet.** <sup>20</sup> Therefore thus saith the Lord GOD unto them; Behold, I, even I, will judge between the fat cattle and between the lean cattle. <sup>21</sup> Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad; <sup>22</sup> Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle. <sup>23</sup> And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. <sup>24</sup> And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken it. <sup>25</sup> And I will **make** with them **[“baking” imagery—a “combination” of “in-greed-e-ants”]** a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. <sup>26</sup> And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in **his** season; there shall be showers of blessing. <sup>27</sup> And the tree of the field shall yield **her** fruit, and the earth shall yield **her** increase, and they shall be safe in their land, and shall know that I am the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. <sup>28</sup> And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid. <sup>29</sup> And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. <sup>30</sup> Thus shall they know that I the LORD their God am with them, and that they, even the house of Israel, are my people, saith the Lord GOD. <sup>31</sup> And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord GOD.

Below are “some” of the Bible search results “related” to “foul with your feet” (Ezekiel 34:18-19)—imagery related to Jesus’ walk on the water [cf. Matt. 14:25-32 (compare Matthew 14:29, Exodus 14:29)]:

[Leviticus 14:17](#), And of the rest of the **oil** that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right **foot**, upon the blood of the trespass offering:

[Leviticus 14:28](#), And the priest shall put of the **oil** that is in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right **foot**, upon the place of the blood of the trespass offering:

[Deuteronomy 33:24](#), And of Asher he said, Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his **foot** in **oil**.

[Exodus 40:11](#), And thou shalt **anoint** the **laver and his foot**, and sanctify **it**. **[“FULL-Ers’ Soap” (Malachi 3:2 [cf. Jeremiah 2:22]) / “Make clean”—Isaiah 1:16, Matt. 8:2, 23:25, Mark 1:40, Luke 5:12, 11:39]**

[Leviticus 8:11](#), And he sprinkled thereof upon the altar seven times, and **anointed** the altar and all his vessels, **both the laver and his foot**, to sanctify **them**. **[“Behold, I make ALL things NEW”—Rev. 21:5]**

[Psalm 89:51](#), Wherewith thine enemies have reproached, O Lord; wherewith they have reproached the **footsteps** of thine **anointed**.

[Luke 7:38](#), And stood at his **feet** behind him weeping, and began to wash his **feet** with tears, and did wipe them with the hairs of her head, and kissed his **feet**, and **anointed** them with the ointment.

[Luke 7:46](#), My head with oil thou didst not **anoint**: but this woman hath **anointed** my **feet** with ointment.

[John 11:2](#), (It was that Mary which **anointed** the Lord with ointment, and wiped his **feet** with her hair, whose brother Lazarus was sick.)

[John 12:3](#), Then took Mary a pound of ointment of spikenard, very costly, and **anointed** the **feet** of Jesus, and wiped his **feet** with her hair: and the house was filled with the odour of the ointment. **[Matt. 14:26, “And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.”]**

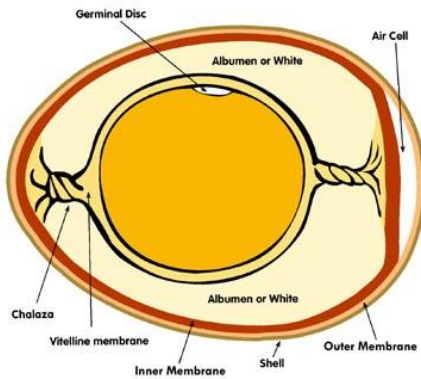
It’s times like these when you discover where your **TRUST** truly “lies”!



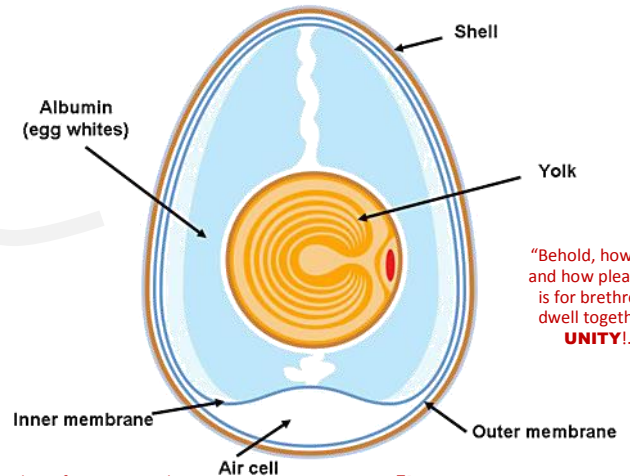
# "It lifts UP the Name of JESUS."

—Hillsong TV

"I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast *magnified* thy word above all thy name." —Psalm 138:2



"And when the Lord saw that he **turned** aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I....And I **turned** to see the voice that spake with me. And being turned, I saw seven golden candlesticks;...And he **turned** him unto his disciples, and said privately, *Blessed are the eyes which see the things that ye see:*" — Exodus 3:4/ Revelation 1:12/Luke 10:23



"Behold, how good and how pleasant it is for brethren to dwell together in **UNITY!**..."

A sperm is nothing more than an "egg" with mobility—i.e. a *Moby Dick!* [Compare to 1 Samuel 13 & 17]

**Mr. Masrani:** It's white. You never told me it was white.  
**Claire:** Think it will scare the kids?  
**Masrani:** The kids? This will give the parents nightmares.  
**Claire:** Is THAT good?  
**Masrani:** It's fantastic! Can she see us?  
**Claire:** They say it can see thermal radiation—like snakes.  
**Masrani:** I thought there were two of them.  
**Claire:** There was a sibling in case this one didn't survive infancy.  
**Masrani:** Where's the sibling?  
**Claire:** She ate it.  
**Masrani [after much consideration]:** So, the paddock is quite safe, then?  
**Claire:** We have the best structural engineers in the world.  
**Masrani:** Yeah, so did Hammond.

*Jurassic World*

**Dr. Wu:** You know I'm not at liberty to reveal the assets genetic make-up. Modified animals are known to be unpredictable.  
**Masrani:** It's killed people, Henry.  
**Wu:** That's unfortunate.  
**Masrani:** What purpose could we have for a dinosaur that can camouflage?  
**Wu:** Cuttlefish genes were added to help her withstand an accelerated growth rate. Cuttlefish have chromatophores that allow the skin to change color.  
**Masrani:** It hid from thermal technology.  
**Wu:** Really?  
**Masrani:** How is that possible?  
**Wu:** Tree frogs can modulate their infrared output. We used strands from their DNA to adapt her to a tropical climate. But I never imagined...  
**Masrani [interrupting]:** Who authorized you to do this?  
**Wu:** You did. "Bigger." "Scarier." Um... "Cooler" I believe is the word that you used in your memo. You cannot have an animal with exaggerated predator features without the corresponding behavioral traits.  
**Masrani:** What you're doing here...What you have done...The Board will shut down this place, seize your work, everything you've built. And Hammond won't be there to protect you this time.  
**Wu:** All of this exists because of me! If I don't innovate, somebody else will.  
**Masrani:** You are to cease all activities here immediately.  
**Wu:** You are acting like we are engaged in some kind of mad science. But we are doing what we have done from the beginning. Nothing in Jurassic World is natural. We have always filled gaps in the genome with the DNA of other animals. And, if their genetic code was pure, MANY of them would look quite different. But you didn't ask for REALITY. You asked for MORE TEETH.  
**Masrani:** I never asked for a monster!  
**Wu:** "Monster" is a relative term. To a canary, a cat is a monster. We're just used to being the cat.

*Jurassic World*

...As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for **THERE** the Lord commanded the blessing, **even** life for evermore." —Psalm 133:1-3

...It is like the precious ointment upon the head, that ran down upon the beard, **even** Aaron's beard: that went down to the skirts of his garments;...

**Genesis 14:15**, During the night Abram divided his men to attack them and he **routed** them, pursuing them as far as Hobah, north of Damascus.

**Joshua 7:4**, So about three thousand went up; but they were **routed** by the men of Ai,  
**Joshua 7:8**, Pardon your servant, Lord. What can I say, now that Israel has been **routed** by its enemies?

**Judges 4:15**, At Barak's advance, the Lord **routed** Sisera and all his chariots and army by the sword, and Sisera got down from his chariot and fled on foot.

**1 Samuel 7:10**, While Samuel was sacrificing the burnt offering, the Philistines drew near to engage Israel in battle. But that day the Lord thundered with loud thunder against the Philistines and threw them into such a panic that they were **routed** before the Israelites.

**2 Samuel 10:15**, After the Arameans saw that they had been **routed** by Israel, they regrouped.

**2 Samuel 10:19**, When all the kings who were vassals of Hadadezer saw that they had been **routed** by Israel, they made peace with the Israelites and became subject to them. So the Arameans were afraid to help the Ammonites anymore.

**2 Samuel 18:7**, There Israel's troops were **routed** by David's men, and the casualties that day were great—twenty thousand men.

**2 Samuel 22:15**, He shot his arrows and scattered the enemy, with great bolts of lightning he **routed** them.

**2 Kings 14:12**, Judah was **routed** by Israel, and every man fled to his home.

**1 Chronicles 19:16**, After the Arameans saw that they had been **routed** by Israel, they sent messengers and had Arameans brought from beyond the Euphrates River, with Shophak the commander of Hadadezer's army leading them.

**1 Chronicles 19:19**, When the vassals of Hadadezer saw that they had been **routed** by Israel, they made peace with David and became subject to him. So the Arameans were not willing to help the Ammonites anymore.

**2 Chronicles 13:15**, and the men of Judah raised the battle cry. At the sound of their battle cry, God **routed** Jeroboam and all Israel before Abijah and Judah.

**2 Chronicles 25:22**, Judah was **routed** by Israel, and every man fled to his home.

**Psalms 18:14**, He shot his arrows and scattered the enemy, with great bolts of lightning he **routed** them.

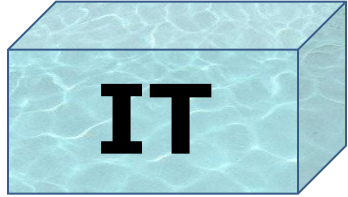
**Hebrews 11:34**, quenched the fury of the flames, and escaped the edge of the sword; whose weakness was turned to strength; and who became powerful in battle and **routed** foreign armies. **[All NIV]**

# “For the thing which I greatly feared is come **UPON** me, and that which I was afraid of is come **UNTO** me.”

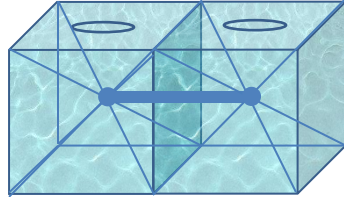
—Job 3:25

[U-P-O-N , U-N-T-O]

“But lift thou up thy rod, and stretch out thine hand over the sea, and divide **IT**: and the **CHILDREN** shall go on dry ground through the midst of the sea.” —Ex. 14:16



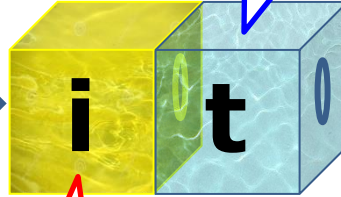
“...Whether of the **TWAIN** will ye that I release unto you?...” —Matt. 27:21-23



JESUS—“focused”

BAR abba(cu)s

Why do we **sit** here?  
Jer. 8:14

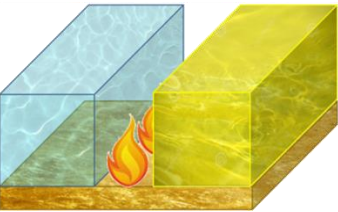


Stand still, and **SEE** the salvation...  
Ex. 14:13

Be still and know that I am God.  
Ps. 46:10



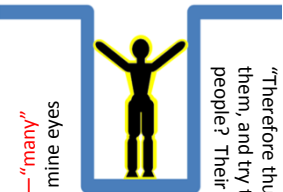
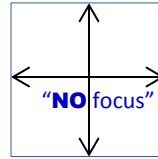
The “**thick darkness**”  
Exodus 12:41-42, 46, 47-48, 51 v. 42—“It is a night...this is that night”  
v. 39—“it was NOT LEAVEned”



Cf. Ex. 14:21, Rom. 13:6

## “Wind and Confusion” [Isa. 41:29]

**i t** ← “Bar”  
← Anchor



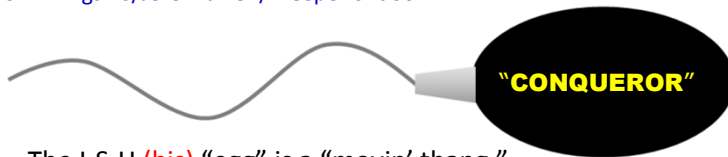
“Oh that my head were [plural verb—“many” heads that think as ONE] waters, and mine eyes a fountain of tears...” —Jeremiah 9:1

“Therefore thus saith the Lord of hosts, Behold, I will melt them, and try them; for how shall I do for the daughter of my people? Their tongue is as an arrow shot out; it speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait.” —Jeremiah 9:7-8

“One who puts **ON** his armor should **NOT BOAST** like one who takes **it OFF**.” —1 Kings 20:11 (NIV)

[cf. and compare 1 Samuel 17 & 1 Corinthians 10]

NIV = armor  
KJV = harness → “Discipline”  
Cf. 1 Kings 20/Jeremiah 34/“keeper of door”



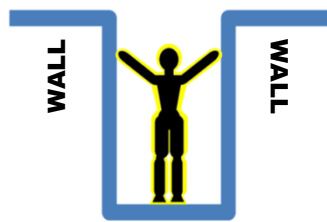
The I-S-H (his) “egg” is a “movin’ thang.”



“**MORE** than a **CONQUEROR**”

[“I will...take thine head from thee.” —1 Sam 17:46]

## “U” are HERE



WALL = Guardrail

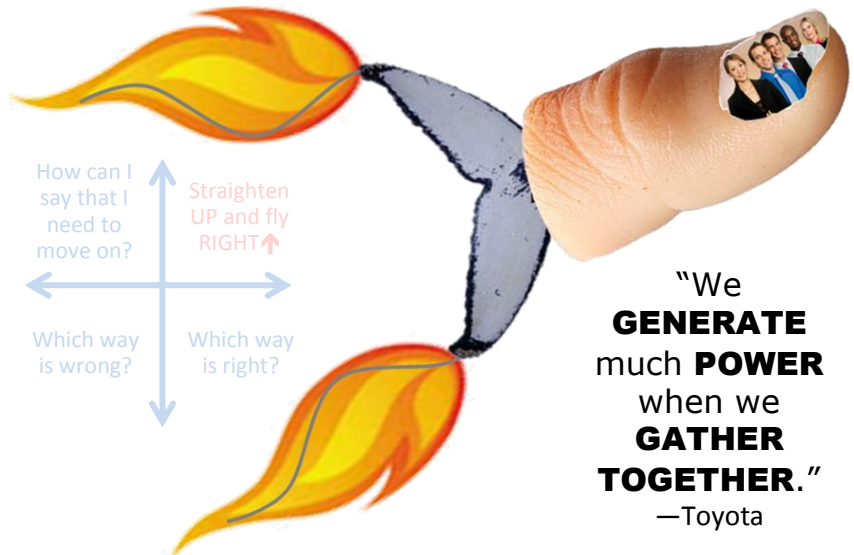
(Upon the Wall = “Screeching” **AGAINST** the Guardrail)

“Every **KINGDOM** divided against **itself** is brought to desolation; and every city or house divided against **itself** shall not **STAND**.”

(Matthew 12:25 [cf. Matt. 12:26-30, Mark 3:24-27])

“...And, having done **ALL**, to **STAND**. **STAND** therefore...” (Eph. 6:13-20)

“I pledge allegiance to the flag....and to the REpublic for which **it STANDS**, **ONE** nation, **UNDER** God, indivisible...”



How can I say that I need to move on?

Straighten UP and fly RIGHT ↑

Which way is wrong?

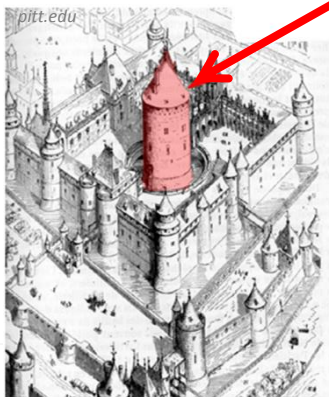
Which way is right?

“We **GENERATE** much **POWER** when we **GATHER TOGETHER**.”  
—Toyota



# IF you can keep it.

“A REpublic, Madame,



”

—Benjamin Franklin

“And they that *kept* them fled...”  
—Matthew 8:33

## A CHARGE to Keep i Have

by Charles Wesley  
(published 1762)

A charge to keep I have,  
A God to glorify,  
A never-dying soul to save,  
And fit it for the sky.  
To serve the present age,  
My calling to fulfill:  
Oh, may it all my pow'rs engage  
To do my Master's will!  
Arm me with jealous care,  
As in Thy sight to live;  
And O Thy servant, Lord, prepare  
A strict account to give!  
Help me to watch and pray,  
And on Thyself rely,  
Assured, if I my trust betray,  
I shall forever die.

([library.timelesstruths.org/music](http://library.timelesstruths.org/music))

## Jeremiah 33,

Moreover the word of the LORD came unto Jeremiah the second time, while he was yet shut up in the court of the prison, saying, <sup>2</sup>Thus saith the LORD the maker thereof, the LORD that formed **it**, to establish **it**; the LORD is his name; <sup>3</sup>Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not. <sup>4</sup>For thus saith the LORD, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by the mounts, and by the sword; <sup>5</sup>They come to fight with the Chaldeans, but **it** is to fill them with the dead bodies of men, whom I have slain in mine anger and in my fury, and for all whose wickedness I have hid my face from this city. <sup>6</sup>Behold, I will bring **it** health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth. <sup>7</sup>And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first. <sup>8</sup>And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me. <sup>9</sup>And **it** shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto **it**. <sup>10</sup>Thus saith the LORD; Again there shall be heard in this place, which ye say shall be desolate without man and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast, <sup>11</sup>The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the LORD of hosts: for the LORD is good; for his mercy endureth for ever: and of them that shall bring the sacrifice of praise into the house of the LORD. For I will cause to return the captivity of the land, as at the first, saith the LORD. <sup>12</sup>Thus saith the LORD of hosts; Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds causing their flocks to lie down. <sup>13</sup>In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth them, saith the LORD. <sup>14</sup>Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. <sup>15</sup>In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. <sup>16</sup>In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith **she** shall be called, **The LORD our righteousness**. <sup>17</sup>For thus saith the LORD; David shall never want a man to sit upon the throne of the house of Israel; <sup>18</sup>Neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually. <sup>19</sup>And the word of the LORD came unto Jeremiah, saying, <sup>20</sup>Thus saith the LORD; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; <sup>21</sup>Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers. <sup>22</sup>As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me. <sup>23</sup>Moreover the word of the LORD came to Jeremiah, saying, <sup>24</sup>Considerest thou not what this people have spoken, saying, The two families which the LORD hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them. <sup>25</sup>Thus saith the LORD; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; <sup>26</sup>Then will I cast away the seed of Jacob and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them.

## Did You Know?

The words *anion* and *cation* are derived from the Greek words **ano**, meaning **up**, and **kata**, meaning **down**, respectively.

([buzzle.com](http://buzzle.com))

- Number of electrons **less** than number of protons.
- Positively** charged.

**Cation** **Vs.** **Anion**

- Number of electrons **more** than number of protons.
- Negatively** charged.



# "The Dark Tower"

—Merlin

**Nymph:** Welcome to my realm, Emrys.

**Merlin:** Who are you?

**Nymph:** Why, I'm Queen Mab. I am the spirit of this place and ALL the places that bring despair to men's hearts. Few have ever seen me, Emrys. You should count yourself fortunate.

**Merlin:** You, everything in this forest—it's bewildering.

**Nymph:** The forest is but one step on the journey.

**Merlin:** How do we find a way out?

**Nymph:** Oh, little one, you should not have to ask. Left is right and right is left. And the way behind is the way ahead. It is simple.

**Merlin:** Oh. Simple.



**Nymph:** You have a mind's eye, Emrys. You **MUST** learn to trust in it. Far greater challenges lie ahead.

**Merlin:** When we reach the dark tower?

**Nymph:** IF.

**Merlin:** What do you mean?

**Nymph:** You must beware, Emrys. The tower isn't a real place. It is the heart's **REST**. **THE MIND'S DEEPEST FEAR**. The stillness in the hummingbird's eye.

**Merlin:** Stop talking in **RIDDLES**.

**Nymph:** Then I shall talk in **RHYME**. Heed my words with due concern, for one of you will not return.

**Merlin:** What do you mean? **[Nymph chuckles. Merlin looks back over his shoulder.]**  
Which one? **[He turns back around and the nymph is gone.]**

## “keep charge” Bible search results (28):

[Leviticus 8:35](#), Therefore shall ye abide at the door of the tabernacle of the congregation day and night seven days, and **keep** the **charge** of the Lord, that ye die not: for so I am commanded.

[Numbers 1:53](#), But the Levites shall pitch round about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall **keep** the **charge** of the tabernacle of testimony.

[Numbers 3:7](#), And they shall **keep** his **charge**, and the **charge** of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle.

[Numbers 3:8](#), And they shall **keep** all the instruments of the tabernacle of the congregation, and the **charge** of the children of Israel, to do the service of the tabernacle.

[Numbers 3:28](#), In the number of all the males, from a month old and upward, were eight thousand and six hundred, **keeping** the **charge** of the sanctuary.

[Numbers 3:32](#), And Eleazar the son of Aaron the priest shall be chief over the chief of the Levites, and have the oversight of them that **keep** the **charge** of the sanctuary.

[Numbers 3:38](#), But those that encamp before the tabernacle toward the east, even before the tabernacle of the congregation eastward, shall be Moses, and Aaron and his sons, **keeping** the **charge** of the sanctuary for the **charge** of the children of Israel; and the stranger that cometh nigh shall be put to death.

[Numbers 8:26](#), But shall minister with their brethren in the tabernacle of the congregation, to **keep** the **charge**, and shall do no service. Thus shalt thou do unto the Levites touching their **charge**.

[Numbers 18:3](#), And they shall **keep** thy **charge**, and the **charge** of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die.

[Numbers 18:4](#), And they shall be joined unto thee, and **keep** the **charge** of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come nigh unto you.

[Numbers 18:5](#), And ye shall **keep** the **charge** of the sanctuary, and the **charge** of the altar: that there be no wrath any more upon the children of Israel.

[Numbers 31:30](#), And of the children of Israel's half, thou shalt take one portion of fifty, of the persons, of the beeves, of the asses, and of the flocks, of all manner of beasts, and give them unto the Levites, which **keep** the **charge** of the tabernacle of the Lord.

[Deuteronomy 11:1](#), Therefore thou shalt love the Lord thy God, and **keep** his **charge**, and his statutes, and his judgments, and his commandments, alway.

[Joshua 22:5](#), But take diligent heed to do the commandment and the law, which Moses the servant of the Lord **charged** you, to love the Lord your God, and to walk in all his ways, and to **keep** his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul.

[1 Kings 2:3](#), And **keep** the **charge** of the Lord thy God, to walk in his ways, to **keep** his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself:

[1 Chronicles 22:12](#), Only the Lord give thee wisdom and understanding, and give thee **charge** concerning Israel, that thou mayest **keep** the law of the Lord thy God.

[1 Chronicles 23:32](#), And that they should **keep** the **charge** of the tabernacle of the congregation, and the **charge** of the holy place, and the **charge** of the sons of Aaron their brethren, in the service of the house of the Lord.

[2 Chronicles 13:11](#), And they burn unto the Lord every morning and every evening burnt sacrifices and sweet incense: the shewbread also set they in order upon the pure table; and the candlestick of gold with the lamps thereof, to burn every evening: for we **keep** the **charge** of the Lord our God; but ye have forsaken him.

[Psalm 91:11](#), For he shall give his angels **charge** over thee, to **keep** thee in all thy ways.

[Ezekiel 40:45](#), And he said unto me, This chamber, whose prospect is toward the south, is for the priests, the **keepers** of the **charge** of the house.

[Ezekiel 40:46](#), And the chamber whose prospect is toward the north is for the priests, the **keepers** of the **charge** of the altar: these are the sons of Zadok among the sons of Levi, which come near to the Lord to minister unto him.

[Ezekiel 44:8](#), And ye have not kept the **charge** of mine holy things: but ye have set **keepers** of my **charge** in my sanctuary for yourselves.

[Ezekiel 44:14](#), But I will make them **keepers** of the **charge** of the house, for all the service thereof, and for all that shall be done therein.

[Ezekiel 44:16](#), They shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall **keep** my **charge**.

[Zechariah 3:7](#), Thus saith the Lord of hosts; If thou wilt walk in my ways, and if thou wilt **keep** my **charge**, then thou shalt also judge my house, and shalt also **keep** my courts, and I will give thee places to walk among these that “stand by.”

[Luke 4:10](#), For it is written, He shall give his angels **charge** over thee, to **keep** thee:

[Acts 21:24](#), Them take, and purify thyself with them, and be at **charges** with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and **keepest** the law.

[2 Corinthians 11:9](#), And when I was present with you, and wanted, I was **chargeable** to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I **keep** myself.

“Thou wilt **KEEP him in PERFECT PEACE**, whose mind is stayed on thee: because he trusteth in thee.” —Isaiah 26:3

# KEEP

From Wikipedia, the free encyclopedia **[an excerpt]**



A reconstruction of [York Castle](#) in the 14th century, showing the castle's stone keep (top) overlooking the castle [bailey](#) (below)

A **keep** (from the Middle English *kype*) is a type of [fortified](#) tower built within [castles](#) during the [Middle Ages](#) by European [nobility](#). Scholars have debated the scope of the word *keep*, but usually consider it to refer to large towers in castles that were fortified residences, used as a refuge of last resort should the rest of the castle fall to an adversary. The first keeps were made of timber and formed a key part of the [motte-and-bailey castles](#) that emerged in [Normandy](#) and [Anjou](#) during the 10th century; the design spread to [England](#) as a result of the [Norman invasion](#) of 1066, and in turn spread into [Wales](#) during the second half of the 11th century and into [Ireland](#) in the 1170s. The Anglo-Normans and French rulers began to build stone keeps during the 10th and 11th centuries; these included Norman keeps, with a square or rectangular design, and circular [shell keeps](#). Stone keeps carried considerable political as well as military importance and could take up to a decade to build.

During the 12th century, new designs began to be introduced – in [France](#), [quatrefoil](#)-shaped keeps were introduced, while in England [polygonal](#) towers were built. By the end of the century, French and English keep designs began

to diverge: [Philip II of France](#) built a sequence of circular keeps as part of his bid to stamp his royal authority on his new territories, while in England castles were built without keeps. In [Spain](#), keeps were increasingly incorporated into both Christian and Islamic castles, although in [Germany](#) tall towers called [Bergfriede](#) were preferred to keeps in the western fashion. In the second half of the 14th century, there was a resurgence in the building of keeps. In France, the keep at [Vincennes](#) began a fashion for tall, heavily [machicolated](#) designs, a trend adopted in Spain most prominently through the [Valladolid](#) school of Spanish castle design. Meanwhile, tower keeps in England became popular amongst the most wealthy nobles: these large keeps, each uniquely designed, formed part of the grandest castles built during the period.

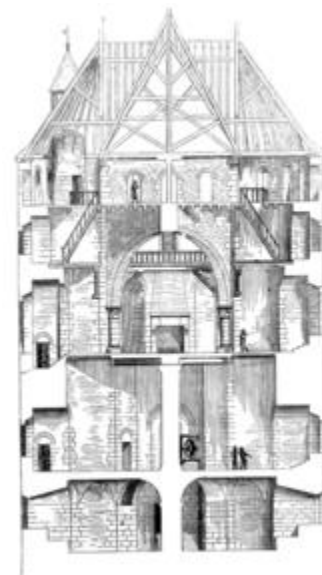
By the 16th century, however, keeps were slowly falling out of fashion as fortifications and residences. Many were destroyed in civil wars between the 17th and 18th centuries, or incorporated into gardens as an alternative to [follies](#). During the 19th century, keeps became fashionable once again and in England and France a number were restored or redesigned by Gothic architects. Despite further damage to many French and Spanish keeps during the wars of the 20th century, keeps now form an important part of the tourist and heritage industry in Europe.

## Etymology and historiography<sup>[[edit](#)]</sup>

Since the 16th century, the English word *keep* has commonly referred to large towers in castles.<sup>[1]</sup> The word originates from around 1375 to 1376, coming from the Middle English term *kype*, meaning basket or cask, and was a term applied to the [shell keep](#) at [Guînes](#), said to resemble a barrel.<sup>[2]</sup> The term came to be used for other shell keeps by the 15th century.<sup>[1]</sup> By the 17th century, the word *keep* lost its original reference to baskets or casks, and was popularly assumed to have come from the Middle English word *keep*, meaning to hold or to protect.<sup>[1]</sup>

Early on, the use of the word *keep* became associated with the idea of a tower in a castle that would serve both as a fortified, high-status private residence and a refuge of last resort.<sup>[3]</sup> The issue was complicated by the building of fortified [Renaissance](#) towers in Italy called *tenazza* that were used as defences of last resort and were also named after the Italian for *to hold* or *to keep*.<sup>[4]</sup> By the 19th century, Victorian historians incorrectly concluded that the etymology of the words "keep" and *tenazza* were linked, and that all keeps had fulfilled this military function.<sup>[1]</sup>

As a result of this evolution in meaning, the use of the term *keep* in historical analysis today can be problematic.<sup>[4]</sup> Contemporary medieval writers used various terms for the buildings we would today call keeps. In Latin, they are variously described as *turris*, *turris castris* or *magna turris* – a *tower*, a *castle tower*, or a *great tower*.<sup>[4]</sup> The 12th-century French came to term them a [donjon](#), from the Latin *dominarium* "lordship", linking the keep and feudal authority.<sup>[5]</sup> Similarly, medieval Spanish writers called the buildings [torre del homenaje](#), or "place of [homage](#)." In England, *donjon* turned into *dungeon*, which initially referred to a keep, rather than to a place of imprisonment.<sup>[6]</sup>



A 19th-century reconstruction of the keep at Château d'Étampes



This ambiguity over terminology has made historical analysis of the use of "keeps" problematic.<sup>[7]</sup> While the term remains in common academic use, some academics prefer to use the term *donjon*, and most modern historians warn against using the term "keep" simplistically.<sup>[7]</sup> The fortifications that we would today call keeps certainly did not necessarily form part of a unified medieval style, nor were they all used in a similar fashion during the period.<sup>[7]</sup>

## History[[edit](#)]

### Timber keeps (9th–12th centuries)[[edit](#)]

The earliest keeps were built as part of [motte-and-bailey castles](#) from the 10th century onwards – a combination of documentary and archaeological evidence places the first such castle, built at [Vincy](#), in 979.<sup>[8]</sup> These castles were initially built by the more powerful lords of [Anjou](#) in the late 10th and 11th centuries, in particular [Fulk III](#) and his son, [Geoffrey II](#), who built a great number of them between 987 and 1060.<sup>[9]</sup> [William the Conqueror](#) then introduced this form of castle into England when he invaded in 1066, and the design spread through south Wales as the Normans expanded up the valleys during the subsequent decades.<sup>[10]</sup>



Reconstructed wooden keep at [Saint-Sylvain-d'Anjou](#)

In a motte-and-bailey design, a castle would include a mound called a motte, usually artificially constructed by piling up turf and soil, and a bailey, a lower walled enclosure. A keep and a protective wall would usually be built on top of the motte. Some protective walls around a keep would be large enough to have a wall-walk around them, and the outer walls of the motte and the wall-walk could be strengthened by filling in the gap between the wooden walls with earth and stones, allowing it to carry more weight – this was called a *garillum*.<sup>[11]</sup> Smaller mottes could only support simple towers with room for a few soldiers, whilst larger mottes could be equipped with a much grander keep.<sup>[12]</sup> Many wooden keeps were designed with a *bretasche*, a square structure that overhung from the upper floors of the building, enabling better defences and a more sturdy structural design.<sup>[13]</sup> These wooden keeps could be protected by [skins and hides](#) to prevent them being easily set alight during a siege.<sup>[12]</sup>

One contemporary account of these keeps comes from Jean de Colmieu around 1130, who described how the nobles of the [Calais](#) region would build "a mound of earth as high as they can and dig a ditch about it as wide and deep as possible. The space on top of the mound is enclosed by a palisade of very strong hewn logs, strengthened at intervals by as many towers as their means can provide. Inside the enclosure is a citadel, or keep, which commands the whole circuit of the defences. The entrance to the fortress is by means of a bridge, which, rising from the outer side of the moat and supported on posts as it ascends, reaches to the top of the mound."<sup>[14]</sup> At [Durham Castle](#), contemporaries described how the keep arose from the "tumulus of rising earth" with a keep reaching "into thin air, strong within and without", a "stalwart house...glittering with beauty in every part".<sup>[15]</sup> As well as having defensive value, keeps and mottes sent a powerful political message to the local population.<sup>[16]</sup>

Wooden keeps could be quite extensive in size and, as Robert Higham and Philip Barker have noted, it was possible to build "...very tall and massive structures."<sup>[17][nb 1]</sup> As an example of what these keeps may have comprised, the early 12th-century chronicler Lambert of Ardres described the wooden keep on top of the motte at the castle of [Ardres](#), where the "...first storey was on the surface of the ground, where were cellars and granaries, and great boxes, tuns, casks, and other domestic utensils. In the storey above were the dwelling and common living-rooms of the residents in which were the larders, the rooms of the bakers and butlers, and the great chamber in which the lord and his wife slept...In the upper storey of the house were garret rooms...In this storey also the watchmen and the servants appointed to keep the house took their sleep."<sup>[19]</sup>

In the [Holy Roman Empire](#), tall, free-standing wooden towers called [Bergfriede](#) were commonly built by the 11th century, either as part of motte-and-bailey designs or, as part of *Hohenburgen* castles, with characteristic inner and outer courts.<sup>[20]</sup> *Bergfriede*, which take their name from the German for a [belfry](#), had similarities to keeps, but are usually distinguished from them on account of *Bergfriede* having a smaller area or footprint, usually being non-residential and being typically integrated into the outer defences of a castle, rather than being a safe refuge of last resort.<sup>[21][nb 2]</sup>



**“The woods are lovely, dark and deep, But I have promises to keep, And miles to go before I sleep, And miles to go before I sleep.”**

—Robert Frost’s *Stopping By Woods On A Snowy Evening*

**"elect"** Bible search results (27) [**"The ELECT LADY and Her Children"**]:

[Isaiah 42:1](#), Behold my servant, whom I uphold; mine **elect**, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

[Isaiah 45:4](#), For Jacob my servant's sake, and Israel mine **elect**, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.

[Isaiah 65:9](#), And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine **elect** shall inherit it, and my servants shall dwell there.

[Isaiah 65:22](#), They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine **elect** shall long enjoy the work of their hands.

[Matthew 24:22](#), And except those days should be shortened, there should no flesh be saved: but for the **elect**'s sake those days shall be shortened.

[Matthew 24:24](#), For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very **elect**.

[Matthew 24:31](#), And he shall send his angels with a great sound of a trumpet, and they shall gather together his **elect** from the four winds, from one end of heaven to the other.

[Mark 13:20](#), And except that the Lord had shortened those days, no flesh should be saved: but for the **elect**'s sake, whom he hath chosen, he hath shortened the days.

[Mark 13:22](#), For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the **elect**.

[Mark 13:27](#), And then shall he send his angels, and shall gather together his **elect** from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

[Luke 18:7](#), And shall not God avenge his own **elect**, which cry day and night unto him, though he bear long with them?

[Romans 8:33](#), Who shall lay any thing to the charge of God's **elect**? It is God that justifieth.

[Romans 9:11](#), (For the children being not yet born, neither having done any good or evil, that the purpose of God according to **election** might stand, not of works, but of him that calleth;)

[Romans 11:5](#), Even so then at this present time also there is a remnant according to the **election** of grace.

[Romans 11:7](#), What then? Israel hath not obtained that which he seeketh for; but the **election** hath obtained it, and the rest were blinded.

[Romans 11:28](#), As concerning the gospel, they are enemies for your sakes: but as touching the **election**, they are beloved for the father's sakes.

[Colossians 3:12](#), Put on therefore, as the **elect** of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

[1 Thessalonians 1:4](#), Knowing, brethren beloved, your **election** of God.

[1 Timothy 5:21](#), I charge thee before God, and the Lord Jesus Christ, and the **elect** angels, that thou observe these things without preferring one before another, doing nothing by partiality.

[2 Timothy 2:10](#), Therefore I endure all things for the **elect**'s sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

[Titus 1:1](#), Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's **elect**, and the acknowledging of the truth which is after godliness;

[1 Peter 1:2](#), **Elect** according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

[1 Peter 2:6](#), Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, **elect**, precious: and he that believeth on him shall not be confounded.

[1 Peter 5:13](#), The church that is at Babylon, **elect**ed together with you, saluteth you; and so doth Marcus my son.

[2 Peter 1:10](#), Wherefore the rather, brethren, give diligence to make your calling and **election** sure: for if ye do these things, ye shall never fall:

[2 John 1:1](#), The elder unto the **elect** lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth;

[2 John 1:13](#), The children of thy **elect** sister greet thee [**"bonding" to "form" a NEW "thing"**]. Amen.

**"Made A Way"  
(Travis Greene)**

Made a way  
Don't know how but you did it  
Made a way  
Standing here not knowing how we'll get  
through this test  
But holding onto faith you know best  
Nothing can catch you by surprise  
You've got this figured out and you're  
watching us now  
But when it looks as if we can't win  
You wrap us in your arm and step in  
And everything we need you supply  
You got this in control  
And now we know that

You made a way  
When our backs were against the wall  
And it looked as if it was over  
You made a way  
And we're standing here  
Only because you made a way  
You made a way

Now we're here  
Looking back on where we come from  
Because of you and nothing we've done  
To deserve the love and mercy you've  
shown  
But your grace was strong enough to pick us  
up

And you made a way  
When our backs were against the wall  
And it looked as if it was over  
You made a way  
And we're standing here  
Only because you made a way [x2]

You move mountains  
You cause walls to fall  
With your power  
You perform miracles  
There is nothing that's impossible  
And we're standing here  
Only because you made a way

You made a way [x4]

Don't know how but you did it  
Made a way  
Don't know how but you did it  
Made a way

Don't know how but you did it [x4]

Don't know why but I'm grateful [x4]

Don't know how but I'm grateful

And we're standing here  
Only because you made  
And we're standing here  
Only because you made a way  
And we're standing here  
Only because you made

You move mountain [x4]

You cause walls to fall [x4]

You cause chains to break [x4]

Giants fall [x4]

'Cause you move mountains  
You move mountains  
And everything is easy for you  
'Cause you move mountains  
Yes you move mountains

Mountains are moving [x4]

Strong holds are breaking [x4]

'Cause you move mountain  
You cause walls to fall

With your power [x4]

You perform miracles [x4]

azlyrics.com

# Trump hedges on some campaign promises on "60 Minutes"

CBS News | emily schultheis 33 mins ago

Donald Trump is only days into being the country's president-elect, and the questions are already piling up for him. In his first extensive post-election interview with "60 Minutes," Trump answered questions about his policy priorities as president, including which areas might ultimately look a bit different than what he said on the campaign trail.

"It's enormous," he told correspondent Lesley Stahl with "60 Minutes." "I've done a lotta big things, I've never done anything like this. It is -- it is so big, it is so -- it's so enormous, it's so amazing."

Asked whether it took his breath away late last Tuesday night when he realized he would be the 45th president, Trump replied: "A little bit."

"And I think -- I realized that this is a whole different life for me now," he added.

As Trump adjusts to his post-election reality, there are issues on which his post-election stances don't quite match his campaign-trail rhetoric -- several of which he addressed with "60 Minutes." Speaking about his potential picks for the Supreme Court, Trump was asked whether he supports [same-sex marriage](#) -- and he said he is "fine" with it.

"It's irrelevant because it was already settled. It's law," he said. "It was [settled in the Supreme Court](#). I mean it's done ... these cases have gone to the Supreme Court. They've been settled. And I'm fine with that."

On other issues, too, Trump signaled a willingness to depart from his previous campaign statements. Despite frequent cries of "[Lock her up!](#)" and "Hillary for prison" at his campaign rallies -- and his suggestion [during the presidential debates](#) that he would appoint a special prosecutor to look into Hillary Clinton's private email server -- Trump said he has not decided whether to prosecute Clinton.

"I'm going to think about it," he said. "Um, I feel that I want to focus on jobs, I want to focus on healthcare, I want to focus on the border and immigration and doing a really great immigration bill. We want to have a great immigration bill. And I want to focus on -- all of these other things that we've been talking about."

Clinton "did some bad things," he said, but added that ultimately the Clintons are "good people."

"I don't want to hurt them, I don't want to hurt them," he said. "They're, they're good people. I don't want to hurt them. And I will give you a very, very good and definitive answer the next time we do 60 Minutes together."

On health care, Trump said he is [open to amending](#) the Affordable Care Act or keeping pieces of it that are popular, such as coverage for people with pre-existing conditions or children under 26 who want to stay on their parents' health insurance.

"It happens to be one of the strongest assets," Trump said about insuring people with pre-existing conditions. "It adds cost, but it's very much something we're gonna try and keep."

When it comes to immigration, Trump said his priority is to [deport undocumented immigrants with a criminal record](#) -- which he estimated would include 2 to 3 million people -- and said he is open for some of his famous border wall to be made up of fences instead.

"For certain areas I would, but certain areas, a wall is more appropriate," he said. "I'm very good at this, it's called construction."

Trump, who met President Obama for the first time when Trump [visited the White House](#) last week, called the president "terrific," adding that despite their differences of opinion he had a productive 90-minute conversation with Mr. Obama.

"I found him to be terrific. I found him to be-- very smart and very nice," Trump said. "...Again, I never met him before, but we had -- we had a very good chemistry going. And -- and I really found -- it might not be that I agree with him, but I really found the -- the conversation unbelievably interesting."

Trump said he believes he's a "sober" person, not the "wild man" he believes the media has made him out to be. That, he said, was apparent in his serious expression while meeting with President Obama at the White House last week.

"No, I think I'm a sober person. I think the press tries to make you into something a little bit different -- in my case, a little bit of a wild man," he said. "I'm not. I'm actually not. I'm a very sober person. But it was respect for the office, it was respect for the President."

Trump said Clinton was gracious in [congratulating him for his victory](#) -- and despite referring to her throughout the campaign as "Crooked Hillary," said Clinton is "very strong and very smart."

"She couldn't have been nicer. She just said, 'Congratulations, Donald, well done,'" he said. "And I said, 'I want to thank you very much, you were a great competitor.' She is very strong and very smart."

Does Trump regret the harsh and often vitriolic tone of the campaign? He says he doesn't.

"I can't regret. No-- I wish it were softer, I wish it were nicer, I wish maybe even it was more on policy, or whatever you want to say," he said. "But ... it really is something that I'm very proud of. I mean, it was a tremendous campaign."

Still, Trump said he was "saddened" and "surprised" to hear that his supporters are inciting violence after his victory, especially targeting minorities or gay people. Asked whether he had any message for those supporters, Trump replied: "Stop it."

"I would say don't do it, that's terrible, 'cause I'm gonna bring this country together," he responded. Told that they were harassing Latinos and Muslims, he added, "I am so saddened to hear that. And I say, 'Stop it.' If it-- if it helps. I will say this, and I will say right to the cameras: Stop it."



© clessard|File|Filed|11/11/2016 11:31:09 PM/ASSOCIATED PRESS/AP Images In this image released by CBS News, 60 MINUTES Correspondent Lesley Stahl interviews President-elect Donald J. Trump at his...



# Rossie: Meanness is the norm in today's politics

By David Rossie 1:58 p.m. EDT August 9, 2014 (Pressconnects.com is part of the USA today Network / Photo: file)



*Meanness has become politics' default setting*

Where have all the good guys gone?

Depends on who you're asking. If you're asking someone from the Republican National Committee, the answer probably is:

Home.

It also depends on how you define "good guys." Time was when your congressman was a "good guy." His colleagues for the most part were deadbeats, or so we were told, and it was a wonder that they kept on getting re-elected. It never occurred to us that a couple of election districts away people tended to classify our congressman the same way.

Today, pols and pundits tell us a different story. Congress is populated for the most part with hacks who serve the interests of those who pay for services not mentioned in the Constitution or their campaign literature.

I was fortunate over the years to be represented in Congress by men such as Matt McHugh and Sherwood Boehlert. Everyone should have been so lucky, it says here.

I qualify that claim because opinions don't always register as facts in other people's mind. One example: Several years ago, I encountered a childhood friend who had moved away while we were both in high school — he to Boehlert's district, I discovered during our conversation.

When I mentioned that, my old friend shuddered. "Too liberal," he said after recovering from my shocking endorsement. I never asked what had turned this old acquaintance into Tea Party fodder. I didn't want to know.

Still, one has to wonder. Whatever became of compromise? It's not a dirty word, or shouldn't be. It's how bargains are struck by men (and women) of good will to reach agreements that prove, or should prove acceptable and beneficial to both sides on an issue.

Take the Affordable Care Act, or Obamacare if you prefer. It is the law. It is popular with people who have found it useful, so we are told. Yet many politicians who have not tried it and don't want to see it tried are fighting it because they don't like the man who bears its unofficial title.

You might think the opposition would be willing to move on to something else, but you'd be wrong.

Good fellowship is out of season at any level. It's as simple as that. During a recent news program I was watching, the announcer offered the following advice:

"Coming up next," he chortled, "is something you're not going to want to miss." Given the temper of the times, that meant someone was going to be subjected to another person's bad manners at the very least.

Two car commercials and one antacid pitch later, we got what we had been assured was worth waiting for. A newly elected politician somewhere in the Midwest was about to receive a phone call from his vanquished opponent. These calls are usually as brief as they are insincere and then we move on.

In this case, the TV people had been tipped off that a less-than-diplomatic exchange was about to occur. We never got to hear from the loser, however contrite or generous he may have planned to be. Instead the intended recipient unleashed an invective barrage against the poor fellow's character and apparent efforts to mend fences.

He denounced his defeated foe's intentions and character, and added a few insults that he apparently had not included in their election debate. And, for good measure, he pointed out that there would be no future debates should the caller — or would-be caller — try to unseat him two years or four years hence.

How the lambasted loser responded to this invective, we didn't learn. Which is probably just as well. We should not have been subjected to that verbal exercise in the first place. Another network in another time or place would have simply junked the electronic interview and moved on.

The trouble is that these days when they move on to something else, it is usually as bad or worse than whatever it was they might have moved on to, and wherever.

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**“Just because I’m  
NICE doesn’t  
mean I’m weak.”**

—Mima Rassi

“While much of America seems to be getting more and more divisive, I’m going to be holding doors for strangers, letting people cut in front of me in traffic, greeting all I meet, exercising patience with others, and smiling at strangers. I’ll do this as often as I have the opportunity. I will **not** stand idly by and let children live in a world where unconditional love is invisible and being rude is acceptable. Join me in showing love and respect to others. Find your way to swing the pendulum in the direction of love. Because today, sadly, hate is gaining ground. Love **MUST** begin somewhere and love will overcome hate. Imagine the difference if we each **PURPOSEFULLY LOVE** a little more.”—Ben Carson (former presidential candidate)

# THE “Take-OVER”

**“It’s EASY being TOUGH!** It really is easy being tough. It’s a lot tougher being soft and understanding when you need to be soft...What would be the harm of rather than taking offense that they said something bad about you, to **understand their pain?** And isn’t that the issue that...that there’s **NO COMPASSION** there.” — NYPD Police Commissioner Bill Bratton

As human beings, there are times when we each experience moments when we become so “pist-off” (UPset) that we “change” into someone who is “mean” (or, **even** “CRUEL”) towards the offender. For MOST (at least, “in the past” it could be said so) those times were “few and far between” long stretches of times of “mercy,” “generosity,” “kindness,” and PEACE.

Nowadays, people tend to be “quick-on-the-draw”—their finger steadily resting on the TRIGGER of their TONGUE.

A couple of weeks ago, my sister witnessed an unwarranted moment of meanness. She said that as she was leaving the laundromat, an elderly woman arrived being aided by a young Mexican-American male. Already at the laundromat was an elderly Eurasian-American male (Anglo). He and his belongings were partially blocking the entry-way—enough to “hinder” someone with a “walk-aid” from entering the building. The Hispanic male very nicely and respectfully asked the elderly “white” man to allow the elderly woman with the walker to pass. At that request, the elderly man became belligerent and began yelling at the top of his lungs, “NO I WON’T MOVE. I DON’T HAVE TO DO A [blankety blank] THING!...” He was still “RANting” at the “helper” as my sister drove away.

I would like to say that that is the ONLY incident—but that’s NOT the case. Many such reports surface quite often. “Increasing” reports of ill-will among neighbors (or **even**, friends) who had always gotten along, but due to the spark ignited by the Republican “front-runner,” animosity towards the “other” seems to be on the rise in some places that were otherwise “CALM.”

Is this “CREATION” of DIVISION part of a well thought-out plan or a “side effect” of brainless babble?

**“God cannot bless you beyond your mentality capacity...”**

—Bill Winston [cf. Prov. 23:7]

I want to note something that I heard during one of the political party convention’s news coverage here in the “United” States: Some said that President Obama wasn’t “ANGRY” enough. I found that statement ODD because “anger” is an IRRATIONAL emotion. Acting upon “raw,” “brute” emotion normally leads to decisions later REGRETTED [cf. Ex. 12:9, “Eat not of it raw...”]. It takes a **CALM** “head” to make the **BEST** and **MOST WISE** decisions.

We have “certain” Christian clergy in America using fear—and some, intimidation—to “coerce” people to vote for the president that they themselves are planning to vote for [cf. Jer. 28:15]. Those clergy are AFRAID! And, out of FEAR, they are manipulating those “under” their “influence” to vote “their” way—“which” is akin to *working* “WHICH”-CRAFT!

They FEAR...because their eyes are “on” the DARKNESS [cf. 1 Chron. 6:1, Ps. 91:1]. They FEAR...because their “savior” is a “PARTY” of headless “horse-men” [cf. Isaiah 1:5-6, “...The WHOLE head is SICK, and the WHOLE heart FAINT...”]. A savior whose leader’s “initial” promises [to rid the country of “undesirables”—those NOT of “their” KIND] can only be kept by **DISSOLVING** the FIRST “covenant”—i.e. “**Constitution**” [cf. Hebrews 9 & Hebrews 7:12, “For the priesthood being changed, there is made of necessity a change also of the law.”]! They are feeding an atmosphere of “HOPELESSNESS”!

**“I’ve done some stupid things because of FEELINGS.”**

—Dr. James Macdonald

## How To “BUY America(n)”?

On ONE hand, I feel like I’m watching a “host-tile” TAKE-over of my country by a member of the business elite—giving new meaning to “Buy American.” Is America “ripe” for a “take-over”? Is the business “class” MERGING with political “policy”? Some would say “that” always has been the “case.” That **it** has been the business ELITE who have always controlled “HOW” we (Americans) have dealt among ourselves and with the “rest” of the “whorled”! And the Church!? MANY seem to ignore the “failings” of their “messiah” (as some are “calling” him). “Their” *attitude* is that of a “parent” with a “wayward” CHILD—i.e. “**Den-I-all**” (**denial**)! **NOT** color-blind, “simply” **CHARACTER**-blind! [cf. Proverbs 17:15]

# How Donald Trump Divided and Conquered Evangelicals

Though Trump's hardly a model of Christianity, the vast majority of evangelicals say they'll vote for him — here's how he pulled that off

By Sarah Posner

July 21, 2016

In June, on the day Donald Trump met with nearly a thousand conservative religious leaders in New York, Jerry Falwell Jr., the scion of a founding father of the Christian right, proudly [tweeted a photograph](#) of himself and his wife Becki flanking the Republican presidential nominee. Taken in the candidate's Trump Tower office, the photo showed the trio smiling broadly, both men giving a thumbs up, intending to promote, in Falwell's words, Trump's "incredible job" that day laying out an agenda palatable to the Christian right. But despite Falwell's PR effort, the photograph contained one small flaw that triggered an instant eruption of ridicule: to the immediate left of Becki Falwell's head was a framed cover of *Playboy* magazine, featuring a much younger Trump with a smug grin, hands in his tux pockets, and a half-clothed woman, her ass pressed into his leg, smiling mischievously at him over her shoulder.



A number of evangelicals, including Jerry Falwell Jr., have endorsed Donald Trump for president.  
Credit: Aaron P. Bernstein/Getty

To anyone who has followed the trajectory of the religious right from its founding in the late 1970s through the age of Trump, the image was a near perfect encapsulation of the bafflement, frustration and dismay that has roiled the evangelical world since Falwell Jr. endorsed Trump in January, just before the Iowa caucuses. That March 1990 issue of *Playboy* (in which Trump [presaged a future presidential run](#)) appeared on newsstands a little over a decade after Falwell's father, the late Jerry Falwell Sr., founder of the Moral Majority, played a key role in transforming Republican politics by turning white conservative evangelicals and Catholics — voters opposed to, among other secular sins, pornography — into the party's most dependable voting bloc.

In the 2016 Republican primary, Falwell Jr., the president of the evangelical Liberty University, had a choice of 16 other candidates, including several with impeccable records on the religious right's core issues of opposing abortion and LGBT rights. Every one of them was more rehearsed in public displays of piety and biblical literacy than Trump. By contrast, Trump, who [says he's a Presbyterian](#) but has not recently belonged to any church, Presbyterian or otherwise, stumbles over Bible verses and even describing basic tenets of Christianity. One of his most notable gaffes was his August 2015 statement that he has never asked God for forgiveness — something many evangelicals have apparently either [forgotten or forgiven](#).

Falwell's decision to endorse Trump, not as the only man standing at the end of the primary process, but as the best man for the job before a single vote was cast, was seen by many as besmirching his father's legacy. There was "anger, frustration, bewilderment," says one evangelical activist who opposes Trump. "You'd hear comments like, 'If we see the Trump school of business open at Liberty University, we'll know why this happened.'"

The endorsement was a clear setback to the other contenders, particularly Ted Cruz, whose campaign had expected evangelical support after the Texas senator chose to announce his presidential candidacy with a sermonizing speech at Liberty last year. Sarah Erdos, the director of faith grassroots outreach for Cruz's campaign, says Falwell's decision to back Trump was ["disheartening."](#)

Falwell denies that Trump has ever given, or promised to give, money to Liberty University. He says he fielded one call from Cruz's father Rafael, a fiery pastor whom Trump would later baselessly suggest abetted the John F. Kennedy assassination, about an endorsement, but settled on Trump. Falwell insists that he, and not Trump-skeptical religious right leaders, had his finger on the pulse of grassroots evangelicals. Indeed, in many evangelical-heavy state primaries, Trump won a majority or plurality of [white](#) evangelicals, according to exit polling data.

Along the way, though, Falwell's endorsement wreaked havoc in the evangelical world by pitting [evangelical allies](#) against each other in bitter and unusually public ways. Mark DeMoss, a Liberty alumnus who was Falwell's father's chief of staff, and later an advisor to Mitt Romney's 2008 and 2012 presidential campaigns, was [asked to step down](#) from the executive committee of Liberty's board after [criticizing Falwell's Trump endorsement](#) to a *Washington Post* reporter.

DeMoss, a respected public relations executive specializing in evangelical causes, tells *Rolling Stone*, "instead of Jerry Falwell and I simply saying publicly, 'This is one we disagree on,' it got very personal and ugly. Some of the reaction, quite frankly, felt to me very [Trumpian](#), the way the Trump campaign treated people, Trump's campaign [supporters treat people](#)."

But Falwell defended his decision — and Trump himself. "I think a lot of those folks are really opposed to Trump because of other reasons," he says. "I think they are probably more liberal than they admit on the issues, some of them. And I think they use his personality, or what he said about this person or that person, as a reason not to support him." Calling politics a ["blood sport,"](#) Falwell likens the process to playing a football game or fighting a war, in which ["you're not supposed to turn the other cheek. You're at war."](#) He adds that many evangelicals, like he does, see how "personable" Trump is "and how generous he's been to a lot of people in his personal life. I think that's what makes somebody a good Christian."





Donald Trump with Jerry Falwell Jr. at Liberty University in January. Tina Fultz/Zuma

DeMoss has no patience, though, for Falwell's claim that his father's endorsement of the divorced Ronald Reagan over Baptist Sunday school teacher Jimmy Carter in the 1980 election, and of George H.W. Bush over Christian right activist Pat Robertson in 1988, is evidence that the supposedly obvious evangelical candidate isn't always the best choice. "Oh, please," says DeMoss. "Both Reagan and Bush in my opinion exhibited more character and integrity and certainly civility than does Donald Trump."

DeMoss isn't the only mainstream evangelical Republican to publicly castigate his Trump-supporting brethren. Michael Gerson, the former George W. Bush speechwriter, has used his nationally syndicated column to pen scathing indictments of Trump and his evangelical supporters. In one, Gerson even used a biblical analogy to argue that evangelical supporters of Trump will be stigmatized by God. "In legitimizing the presumptive Republican nominee, evangelicals are not merely accepting who he is; they are changing who they are," Gerson wrote. "Trumpism, at its root, involves contempt for, and fear of, outsiders — refugees, undesirable migrants, Muslims, etc. By associating with this movement, evangelicals will bear, if not the mark of Cain, at least the mark of Trump."

Falwell, though, insists his evangelical critics haven't read their Bibles. "I think they just need to read the teachings of Jesus more closely and stop trying to apply the teachings Jesus meant for personal every day life to the government," he says. Falwell, the president of the leading evangelical university, takes his biblical argument further, offering an odd analogy: "I don't think Jesus would have said, back when he was alive, to his disciples, 'Only vote for the Roman emperor who is one of my followers.'" [This argument goes against (NULLIFIES) "Vote the Bible," or "vote your VALUES." If it doesn't matter in this instance then it shouldn't matter in "any"! And voting for a particular "PARTY" is rather "ues-LESS."]

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At the June meeting in New York, Falwell introduced Trump, pronouncing him "God's man to lead our great nation at this crucial crossroads in our history." But for many evangelicals, that meeting, at which Trump pandered to the group by promising to repeal the IRS rule prohibiting use of tax-exempt church resources to endorse political candidates, and to stack the Supreme Court with anti-abortion justices, was nothing more than an embarrassing charade. Michael Farris, a leading figure in the Christian homeschooling movement who worked with the elder Falwell in the Moral Majority, wrote in a widely circulated op-ed that the gathering "marks the end of the Christian Right."

"I've been a part of political groups of evangelical leaders who've screened presidential candidates for decades," says Farris, who also founded Patrick Henry College, an evangelical school in Purcellville, Virginia, known for funneling students into internships and staff positions in the George W. Bush White House. But, he tells *Rolling Stone*, "I won't do it anymore."

Indeed the aftermath of the meeting was marred by a comedy of errors, sparked by Michael Anthony, a Pennsylvania pastor who attended the meeting and recorded a brief interview with religious right icon James Dobson, founder of Focus on the Family. Dobson told Anthony he had heard that Trump "did accept a relationship with Christ, I know the person who led him to Christ." It was fairly recent, Dobson added, "and I believe he really made a commitment, but he's a baby Christian, we all need to be praying for him." Dobson acknowledged, though, that Trump "doesn't know our language," noting that he "said hell four or five times" during the meeting with religious leaders.

Falwell made similar excuses for Trump's language and failure to address issues in rhetoric that would roll off the tongue of anyone steeped in evangelical culture: talking about alleged infringements on religious freedom for opposing same-sex marriage, about one's policy proposals for "protecting the unborn," that "life begins at conception," or about how one's "biblical worldview" will help restore the country to its lost "Judeo-Christian values." Trump has called for the reversal of the 2015 Supreme Court decision legalizing same-sex marriage, and belatedly criticized this term's decision striking down portions of a restrictive Texas abortion law, but hardly made either issue a centerpiece of his campaign.

"There's sort of a cultural divide between New York City, and how Christians there express their faith, and evangelicals in this part of the country that sometimes I think it took Mr. Trump a while to understand," Falwell says. "So I think that some of the misunderstandings throughout the campaign have been because of that cultural divide more than anything else."

After Anthony's interview with Dobson went viral — to much chortling about the term "baby Christian" — Dobson issued a statement that "Trump appears to be tender to things of the Spirit," but that he did not know for sure whether the pastor he referred to, Paula White, had actually converted Trump. White, a long-time friend of Trump whose own televangelism career has been marred by scandal, later told the *Christian Post*, "I can tell you with confidence that I have heard Mr. Trump verbally acknowledge his faith in Jesus Christ for the forgiveness of his sins through prayer, and I absolutely believe he is a Christian who is growing like the rest of us." (White did not respond to interview requests from *Rolling Stone*.)

Falwell now almost seems to relish how Trump undermined the religious right leadership, much like Trump's supporters generally delight in how he has upended the GOP. "I don't think it matters what the evangelical 'leadership' says or does," Falwell tells *Rolling Stone*. "I think that's just the leadership trying to tell the people what to look for in a president. I think the people are smarter than that, and I think they've figured out you can't trust career politicians." As for Trump saying "things that are offensive," Falwell adds, "this is not a race for the pastor-in-chief, it's the commander-in-chief. I think it's obvious to the vast majority of rank-and-file Christian voters."

While many prominent evangelicals have withheld an endorsement, others began to line up for Trump in the spring, something Falwell depicts as the leaders belatedly following the grassroots. David Lane, the founder of the American Renewal Project, which focuses on restoring America's "Judeo-Christian heritage" and recruiting pastors to run for office, wrote to supporters in early May, "I'm going to choose to believe that Donald Trump can be one of the top 4 presidents in American history." Ralph Reed, who led Christian Coalition in the Nineties, and now runs the Faith and Freedom Coalition, told the *New York Times* that evangelicals "love a convert." (Reed and Lane did not respond to interview requests, nor did the Trump campaign.)

Eric Metaxas, a popular author and radio host, tells *Rolling Stone*, "I did come to believe that, fundamentally, this is not a proto-fascist or someone who is going to upend the American system for his own nefarious or narcissistic designs." Instead, Metaxas says, Trump "is kind of like your uncle who says stuff that makes you cringe, but you know that when push comes to shove, he's a decent guy."

Trump's appeal to evangelicals in 2016, though, did not come out of nowhere. In April 2011, when Trump was flamboyantly toying with running for president, the Christian Broadcasting Network aired an episode of its flagship political show, *The Brody File*, devoted to puffing up Trump's unlikely appeal to evangelical voters. David Brody, the network's chief political correspondent and Trump's interlocutor for an interview in the real-estate mogul's Trump Tower office, prodded the novice candidate — who was clearly unversed in the doctrinaire subculture and rhetoric of evangelical political activism — with softball questions aimed at burnishing his credentials with evangelical voters.

Over the course of the program, Brody alternated between presenting himself as a star-struck tourist ("Me and the Donald, can you believe this? There we are, in Trump Tower") and evangelical voters' vetter-in-chief. "Talk to me a little bit about how you see God?" asked Brody, serving Trump an opening to ramble vaguely about Christianity and to praise the Bible as "the book, the thing." They talked about how often Trump attended church ("as much as I can") and his views on civil unions (a muddled, "there can be no discrimination against gays. I'm against gay marriage.") Brody asked Trump about what he called "the Muslim problem," noting that evangelicals have "some concern about the teachings of the Koran." The Koran, Trump replied in a prelude to the Islamophobia that marked his 2016 campaign, teaches "some very negative vibe."



Trump holds up a Bible while speaking at the Values Voter Summit in Washington, D.C., in September. Angerer/Bloomberg/Getty

The sit-down with Trump came about because "I approached him," said Brody in an interview in May at CBN's downtown Washington, D.C., bureau. "I think my pitch at the time was something along the lines of, 'If you're going to run, you are going to need evangelicals behind you, so you might want to get out in front of an evangelical audience.'" For Brody, his visit to Trump Tower was more than a public service to acquaint Trump and the GOP's most reliable voting bloc with each other. Brody, whose [Twitter profile reads](#), "We Don't Follow The News: We Make It," now describes it as "one of the interviews I'm most proud about, because I think we got a lot of good information and it's all coming out today."

Five years later, Brody has proved to be one of Trump's favored journalists, interviewing him over a dozen times, by his own count. After Trump officially declared his 2016 candidacy last June, within weeks Brody published a [blog post](#), "Explaining the Evangelical Attraction to Donald Trump," arguing that evangelicals like his "boldness," and that "they relate to him because when they've been bold about their faith they get blasted too. It's a kinship in a strange sort of way."

When Trump began racking up primary wins, Brody continued to tout evangelicals as his core supporters. "Evangelicals are the energy behind this locomotive," said Brody after Trump's Super Tuesday victories. When Trump all but clinched the nomination in May, Brody [wrote a post](#), "Donald Trump Wins GOP Celebrity Apprentice... And He Can Thank Evangelicals."

Brody's imprimatur gave Trump the ammunition to position himself as an evangelical favorite, making his case directly to evangelical voters, and bypassing the typical vetting by evangelical leaders. He botched Bible citations and [mocked a leading Southern Baptist on Twitter](#). To nearly everyone's surprise, [none of that mattered](#).

As Trump's evangelical critics lament Trump's inexplicable support from their coreligionists, some see the credulous coverage in Christian media as one link in a chain that took evangelicals from viewing Trump as a not-serious candidate to supporting him in the primaries. Brody, says DeMoss, was sometimes "just like Trump's number-one cheerleader." And Christian media in general, he adds, "has not been particularly tough, but maybe they don't want to be labeled as morons and dishonest" by Trump.

Ruth Malhotra, a former conservative activist and a lifelong Southern Baptist, says she "crossed paths" with Trump over the past five years at events like the Conservative Political Action Conference and the Faith and Freedom Coalition's Road to Majority. "I think all of that kind of helped mainstream him as a candidate and made him seem [more palatable](#) to conservatives," she says.

"I don't recall conservative or Christian media really scrutinizing him during those conferences," Malhotra adds. ["What I recall: this intrigue, even this kind of positive approach, almost so excited to have someone like Trump call himself a Republican."](#) She recalls scrutiny of other candidates thought to have thin records on social issues, like former New York City Mayor Rudolph Giuliani, who ran in 2008, and New Jersey Gov. Chris Christie, who ran this cycle, but "I think Trump kind of got a pass because of the [celebrity factor](#)."

Brody's interviews, for example, are aired on CBN, and he boosts highlights from them on CBN's website and social media and via *The Brody File* email list. He has taken Trump's side against the "despicable" *New York Times*, asking in a [blog post](#) critical of a *Times* piece on Trump's treatment of women, "Why in the world is *The New York Times* a respected news outlet?" Still, Brody has positioned himself as the explainer of Trump's appeal to evangelicals, both to evangelicals themselves and a skeptical media, making appearances on CNN, *Meet the Press* and *This Week* on ABC.

Most crucially, in a [segment](#) of the 2011 interview that also aired on CBN's daily *700 Club* program, Brody gave Trump the opening to discuss his conversion from pro-choice to pro-life. "Evangelicals want to feel secure" that a candidate is "solid" on the social issues, Brody told Trump. "I'm a very honorable guy," was Trump's characteristically self-serving reply. "I'm pro-life, but I changed my view a number of years ago." That turned out to be the most bare-bones declaration of opposition to abortion by a Republican presidential nominee in recent memory — something that continues to grate for Trump's evangelical opponents. "He's barely had the language to back up the conservative position this election cycle, much less the fact that I can look at him and say he's fought on this issue," says Erdos.

Still, by the time Trump tapped evangelical favorite Mike Pence as his running mate, and the party adopted a platform that included Trump's new pet evangelical issue, regarding the IRS code for tax-exempt organizations, he had already consolidated the evangelical vote. A [July 13 Pew Research Center survey](#) found that 78 percent of white evangelicals intend to vote for Trump — meaning Trump will likely match the level of support among white evangelicals enjoyed by George W. Bush in 2004, when white evangelicals made up [23 percent](#) of the electorate, and were an essential 36 percent of all Bush voters.

As is evident from Ted Cruz's non-endorsement speech on the third night of the [Republican National Convention](#), there remains a contingent of evangelical [Never Trump diehards](#). But it is nonetheless unmistakable that Trump has provoked the most significant shake-up of the religious right in nearly 40 years. Trump became the presumptive nominee by [scoffing at religious right presidential protocol](#). He divided and conquered the movement [as an influencer](#) of Republican presidencies, [neutered kingmakers](#) who wouldn't get behind him and, once he clinched the nomination, [humiliated evangelical leaders](#) with an impossible set of choices: join the Never Trump camp, and risk losing influence with a mercurial President Trump, or [be seen as jettisoning sacrosanct religious principles by caving to him](#).

Cruz chose to try to face down Trump, drawing admiration from the Never Trump minority. But Cruz, once considered one of the religious right's most loyal foot soldiers in Washington, was booed out of his own party's convention hall.

My sister said to me a few months ago, **"All the Antichrist would have to do [in America] is declare himself a Republican and [many in] the [Christian] Church would FIGHT to give him THE SEAT of POWER!"** FEAR causes us to COMPROMISE and ACCEPT what we otherwise would **not** "UNDER" better circumstances.

**Sometimes, WHAT we try to PREVENT we CAUSE to HAPPEN!**

COMMENTARY [a short **EXCERPT**]

# How Donald Trump divided and conquered the religious right

By Trevin Wax | August 23, 2016

(RNS) It's time for me to sit down for a nice meal of crow.

A year ago, I wrote a commentary here at RNS [[Religion News Service](#)] that tried to explain why Donald Trump had gathered some support in the Republican primary from “values voters” and “conservative Christians.”

“The one aspect that draws people to Trump is his fearlessness when it comes to offending the sensibilities of the cultural elite. We shouldn't underestimate just how attractive his unguarded rhetoric is to conservatives who feel increasingly shut out of important conversations. Many voters feel like it's difficult to speak to contentious issues these days (immigration, race relations, the nature of marriage, etc.). Trump's way of ‘telling it like it is, no matter the consequences’ comes as ‘a breath of fresh air’ to conservatives who worry that ‘political correctness’ is preventing us from having tough conversations.”

The way I saw it back then, Trump's bombastic tendency to “drive our discourse to the gutter” would weary his Christian supporters and lead evangelicals to turn away from him in favor of other Republican contenders:

“Looking on the bright side, I don't see much of a future for Donald Trump with evangelical voters. I don't know of any prominent evangelicals who have supported him. And the conservative voters who are currently enjoying the Donald's roller coaster will soon be sick to their stomachs and be asking to get off the ride.”

Pass some crow, please.

A year later, many evangelical voters have grown to love the Donald's **roller coaster**. Just as Trump divided and conquered the Republican Party<sup>1</sup>, so also he has divided and conquered the religious right<sup>2</sup>, the voting bloc of white conservative Christians that has been a cornerstone of the Republican Party's outreach for decades. [[And he's "widened" racial/cultural divide in the NATION<sup>3</sup> between SOME white conservatives and "OTHERS"!](#)]

.....

**“What you compromise to get,  
you will eventually lose.”**

—Dr. Myles Munroe



That is what we “f-a-c-e” on ONE hand. **But what about the “OTHER”?** Much harm can also be done through NOBLE intentions to do GREAT GOOD—and, sometimes, **WHAT WE TRY TO PREVENT, WE CAUSE TO HAPPEN!**

## “So where do we go from HERE?”

—David Warren Pride

“I” have never “played,” nor have I ever “watched” a Poker game—so I won’t pretend to know the answer to the following question (which, by the time you read this, would already have been answered by the “judgment” of history). It came to me many months ago. NOW...I’ll throw *it* your way.

**QUESTION:** If you’re at the end of a Poker game and the cards in your “hand” include a Joker and the Queen of Spades, what do you do?

♪ You’ve got to know when to hold’em, know when to fold’em / Know when to walk away, know when to run / You never count your money when you’re sittin’ at the table / There’ll be time enough for countin’ when the dealin’s done ♪

So maybe you don’t know the answer to THAT question. MANY don’t! But what I and MANY “others” can answer is the question of: What did Jesus do in the FACE of “great” TRIBULATION—i.e. the face of CRUCIFIXION?

### Jesus “EMBRACED” the CROSS!

“Therefore doth my Father love me, because **I lay down my life**, that I might take *it* again....Let love be without dissimulation. Abhor that which is evil; **cleave to that which is good**....**It is good** for me that I have been afflicted; that I might learn thy statutes....**It** may be that the Lord will look on mine affliction, and that the Lord will requite me **good** for his cursing this day.”—John 10:17, Romans 12:9 [Deut 13:4], Psalm 119:71, 2 Samuel 16:12

Christine Caine was right when she said that we have to “ENGAGE a lost and dying world in order for people to CONNECT with Jesus!” The history of the Christian Church in America is THAT of “fleeing” the Darkness. When prayer was removed from schools, the Church’s response was **NOT** to light a candle to give light to those “left” in darkness. It’s response was, “<sup>6</sup> **Flee, save your lives, and be like the heath in the wilderness.** <sup>7</sup> **For because thou hast trusted in thy works and in thy treasures, thou shalt also be taken: and Chemosh shall go forth into captivity with his priests and his princes together.** <sup>8</sup> **And the spoiler shall come upon every city, and no city shall escape: the valley also shall perish, and the plain shall be destroyed, as the Lord hath spoken”** (Jer. 48:6-8 [cf. Jer. 46:3-7]). The Church in America allowed the “flame” to **GO “OUT!”** The Church’s response was that of SELF-preservation—i.e. “We gotta think about **OURSelves** and **OUR** children!” **They HID** their light from those “that walked in darkness” [Isa. 9:2]. They placed the Light “under” a “bush-EL”—which, “BUY” the “way,” is the ORIGINAL “sin”! Allow me to explain (in part) to those who have not read the other documents. You’ll have to read the preface of the main document (**which begins in “red”—goes beyond**) to gain “better” understanding. Father explained this throughout the writings [**all 11 documents**].

### 2 Samuel 22:7-16 (NIV)

<sup>7</sup>“In my distress I called to the LORD;  
I called out to my God.

From his temple he heard my voice;  
my cry came to his ears.

<sup>8</sup>The earth trembled and quaked,  
the foundations of the heavens shook;  
they trembled because he was angry.

<sup>9</sup>Smoke rose from his nostrils;  
consuming fire came from his mouth,  
burning coals blazed out of it.

<sup>10</sup>He parted the heavens and came down;  
dark clouds were under his feet.

<sup>11</sup>He mounted the cherubim and flew;  
he soared on the wings of the wind.

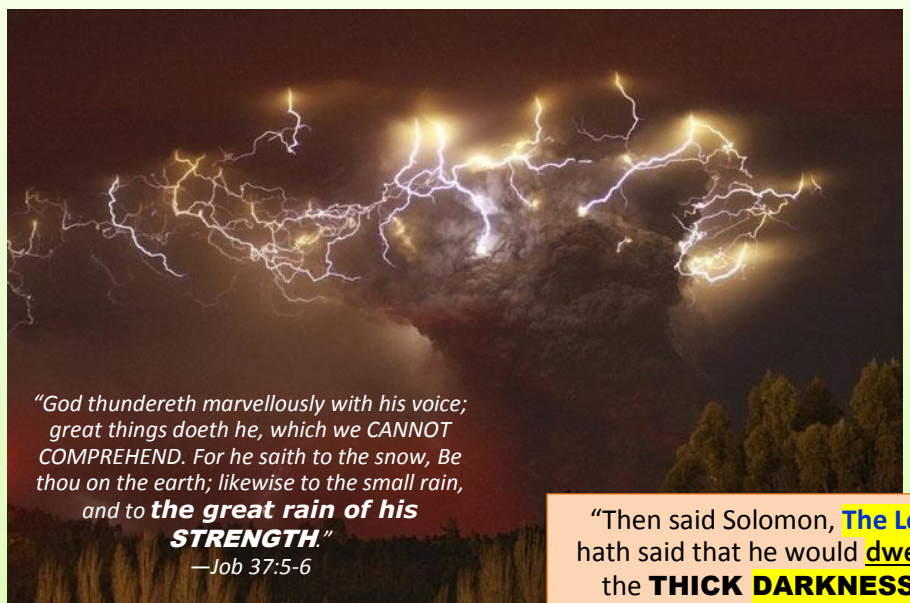
<sup>12</sup>**He made darkness his canopy around him—**  
the dark rain clouds of the sky.

<sup>13</sup>Out of the brightness of his presence  
bolts of lightning blazed forth.

<sup>14</sup>The LORD thundered from heaven; the voice of the Most High resounded.

<sup>15</sup>He shot his arrows and scattered the enemy, with great bolts of lightning he routed them.

<sup>16</sup>The valleys of the sea were exposed and the foundations of the earth laid bare  
at the rebuke of the LORD, at the blast of breath from his nostrils.



“God thundereth marvellously with his voice;  
great things doeth he, which we CANNOT  
COMPREHEND. For he saith to the snow, Be  
thou on the earth; likewise to the small rain,  
and to **the great rain of his  
STRENGTH.**”

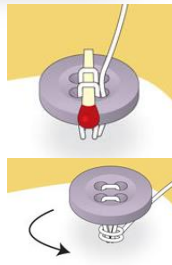
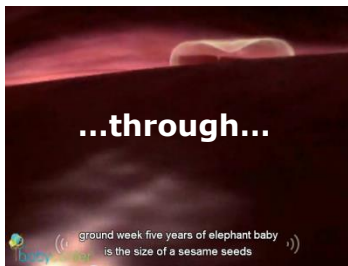
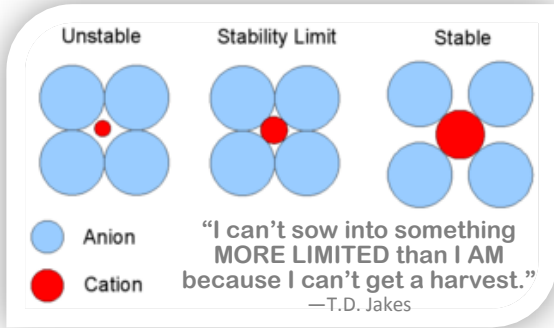
—Job 37:5-6

“Then said Solomon, **The Lord**  
hath said that he would  **dwell in**  
the **THICK DARKNESS.**”

— 2 Chronicles 6:1 [cf. Psalm 91:1]

“**BUT ye** are a chosen generation, a  
royal priesthood, an holy nation, a  
peculiar people; that ye should shew  
forth the praises of him who hath called  
you **out of darkness into** his marvellous  
**LIGHT;**”—1 Peter 2:9 [an EXCHANGE]

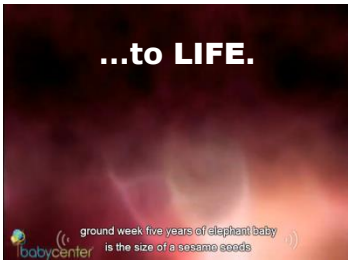
♪ And you made a way / **When our backs were against the wall /**  
**And *IT* looked as if *it* was over /** You made a way / **And we're standing**  
**here / Only because you made a way / Only because you made a way** ♪



“How to sew a Button”—  
[guim.co.uk](http://guim.co.uk)  
 [Gen. 3:7/Job 14:17, 16:15/ Eccl. 3:7/Eze. 13:18/Mark 2:21]

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wikipedia.org  
 luckyvitamin.com  
 GRACE—THE Journal (pages 63-66 with BabyCenter video images)  
 shutterstock.com

Video images: BabyCenter’s “Inside Pregnancy: The First Nine Weeks.”

**“Either the locksmith was a fan of Yorick the jester, or he is celebrating the one who opens the gate as being a fool.”**  
 —John Newcomer (*Midnight Mysteries: Devil on the Mississippi*)



**“The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is **no new thing** under the sun.”**

—Ecclesiastes 1:9

## The Road Ahead

I have always been deeply proud to be an American.  
In the time I have left, I pray that will never change.

09/19/2016 04:07 pm ET | Updated Sep 20, 2016 ([huffingtonpost.com](http://huffingtonpost.com))



**Kirk Douglas** Actor, author of 10 books and a book of poems “Life Could Be Verse” published by HCI, December 2014 ([Getty Images](http://Getty Images))

I am in my 100th year. When I was born in 1916 in Amsterdam, New York, Woodrow Wilson was our president.

My parents, who could not speak or write English, were emigrants from Russia. They were part of a wave of more than two million Jews that fled the Czar’s murderous pogroms at the beginning of the 20th Century. They sought a better life for their family in a magical country where, they believed, the streets were literally paved with gold.

What they did not realize until after they arrived was that those beautiful words carved into the Statute of Liberty in New York Harbor: “*Give me your tired, your poor, your huddled masses, yearning to breathe free,*” did not apply equally to all new Americans. Russians, Poles, Italians, Irish and, particularly Catholics and Jews, felt the stigma of being treated as aliens, as foreigners who would never become “real Americans.”

**“ The longer I’ve lived, the less I’ve been surprised by the inevitability of change, and how I’ve rejoiced that so many of the changes I’ve seen have been good. ”**

They say there is nothing new under the sun. Since I was born, our planet has traveled around it one hundred times. With each orbit, I’ve watched our country and our world evolve in ways that would have been unimaginable to my parents – and continue to amaze me with each passing year.

In my lifetime, American women won the right to vote, and one is finally the candidate of a major political party. An Irish-American Catholic became president. Perhaps, most incredibly, an African-American is our president today. The longer I’ve lived, the less I’ve been surprised by the inevitability of change, and how I’ve rejoiced that so many of the changes I’ve seen have been good.



Yet, I've also lived through the horrors of a Great Depression and two World Wars, the second of which was started by a man who promised that he would restore his country to its former greatness.

I was 16 when that man came to power in 1933. For almost a decade before his rise he was laughed at — not taken seriously. He was seen as a buffoon who couldn't possibly deceive an educated, civilized population with his nationalistic, hateful rhetoric.

The “experts” dismissed him as a joke. They were wrong.

A few weeks ago we heard words spoken in Arizona that my wife, Anne, who grew up in Germany, said chilled her to the bone. They could also have been spoken in 1933:

*“We also have to be honest about the fact that not everyone who seeks to join our country will be able to successfully assimilate. It is our right as a sovereign nation to choose immigrants that we think are the likeliest to thrive and flourish here...[including] new screening tests for all applicants that include an ideological certification to make sure that those we are admitting to our country share our values...”*

These are not the American values that we fought in World War II to protect.

**“ I have lived a long, good life. I will not be here to see the consequences if this evil takes root in our country. But your children and mine will be. ”**

Until now, I believed I had finally seen everything under the sun. But this was the kind of fear-mongering I have never before witnessed from a major U.S. presidential candidate in my lifetime.

I have lived a long, good life. I will not be here to see the consequences if this evil takes root in our country. But your children and mine will be. And their children. And their children's children.

All of us still yearn to remain free. It is what we stand for as a country. I have always been deeply proud to be an American. In the time I have left, I pray that will never change. In our democracy, the decision to remain free is ours to make.

My 100th birthday is exactly one month and one day after the next presidential election. I'd like to celebrate it by blowing out the candles on my cake, then whistling “Happy Days Are Here Again.”

As my beloved friend Lauren Bacall once said, *“You know how to whistle don't you? You just put your lips together and blow.”*



# “For most of us, our default setting is **FEAR** and **DISCOURAGEMENT.**”

—Steven Furtick

**November 9, 2016**

This morning, we **ALL** discovered “who” the “new” President is. The mood for most has been “somber.” Many seem to be “moved” to “silence.” At the school where my sister teaches, the “grown-ups” were very quiet, while the children seemed more “active” than usual—perhaps, sensing that something is “a-miss.”

My own mood? Well, I can’t quite put a “word” to “it” yet. I watched the events unfold wondering which way the “graph” would “turn” [see document, “The SOUND of FREEDOM” (page 82)]. I know that things aren’t as they seem and the “out-COME” is determined by the parable. But with that knowledge, I can’t but feel that something that has been dying has DIED. I’m NOT mournful—but “EXPECTANT.” For a long while I’ve been sensing that something very significant will happen around the turn of the year—something significant to the planet? Maybe. Maybe not. A few years ago, my friend, Audrey, told me that there would be a “**Great Reveal.**” She expected “it” would happen back then—a few years ago when Father first showed it to her. I “hoped” that it was for a latter time, but said “nothing.” At *THAT* time (when she told me), IT “frightened” me. **NOW**...I can’t wait for “it” to happen! Finally...finally...finally... “it” will be OVER!

I’VE BEEN WAITING TO “EXHALE”!

The funny thing is, *for me at least*, I can “see” nothing beyond March 5, 2017. That date seems so “finite” for me—but isn’t. What does that “even” mean? My father’s 85<sup>th</sup> birthday is March 3—so I thought that “it” was, somehow, connected to that date. But “it’s” NOT. So what is so significant about the 5th of March 2017?

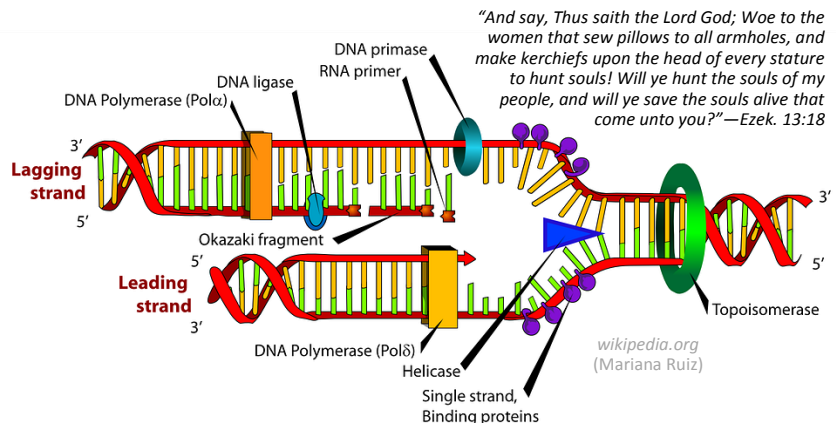
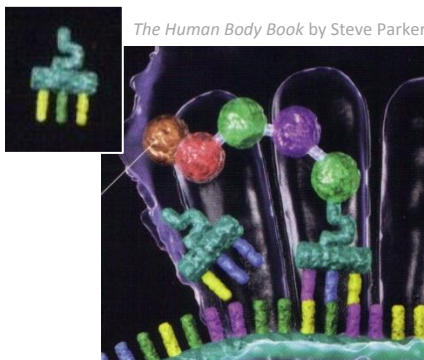
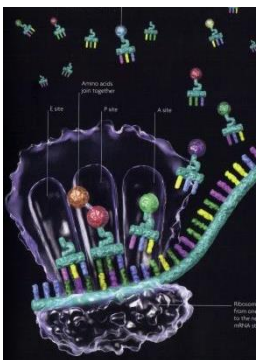
“Life and Death are impermanent. Meetings and partings preordained. The life you choose may not persist. The death you fear might not exist.”—*Chronicles of the Ghostly Tribe*

“DEATH and LIFE are in the POWER of the TONGUE: and they that love **it** shall eat the fruit thereof.”—Proverbs 18:21

The other day I read a verse that is imagery of DNA replication—that seems to apply to *THIS* moment, *THIS* time. “It” is Numbers 25:4 [cf. Romans 16:4, “Who have for my life laid down their own necks:...”),

“And the Lord said unto Moses, **Take all the heads** of the people, and hang them up before the Lord against the sun, that the fierce anger of the Lord may be **turned away from Israel.**”

Imagery of “headless horsemen.”



Concerning the “OUT-come” of the “election,” a “friend” had this to say:

“Israel wanted a king and couldn’t wait for God, God gave them Saul. Saul messed up big time, then God sent David. Christians wanted a change, but God was moving too slowly. God gave us Donald Trump. Maybe we’ll join together now in unity in prayer while we **wait** for our David.”—Betsy Ward

“That ye be not slothful, but followers of them who **through faith and patience IN-HER-IT** the promises.”  
—2 Peter 3:9

“Sometimes we have to go **BACK** to **RESOLVE** something, but we need to **KEEP** moving **FORWARD!**” —Rabbi Jonathan Bernis

# 1 Corinthians 6 (AMP)

## Lawsuits Discouraged

6 Does any one of you, when he has a <sup>[a]</sup>complaint (civil dispute) with another [believer], dare to go to law before unrighteous men (non-believers) instead of [placing the issue] before the saints (God's people)? <sup>2</sup> <sup>[b]</sup>Do you not know that the saints (God's people) will [one day] judge the world? If the world is to be judged by you, are you not competent <sup>[c]</sup>to try trivial (insignificant, petty) cases? <sup>3</sup> Do you not know that we [believers] will judge angels? How much more then [as to] matters of this life? <sup>4</sup> So if you have lawsuits dealing with matters of this life, are you appointing those as judges [to hear disputes] who are of no account in the church? <sup>5</sup> I say this to your shame. Can it be that there is not one wise man among you who [is governed by integrity and] will be able *and* competent to decide [private disputes] between his fellow believers, <sup>6</sup> but *instead*, brother goes to law against brother, and that before [judges who are] unbelievers?

<sup>7</sup> Why, the very fact that you have lawsuits with one another is already a defeat. Why not rather be wronged? Why not rather be defrauded? <sup>8</sup> On the contrary, it is you who wrong and defraud, and you do this even to your brothers and sisters.

<sup>9</sup> Do you not know that the unrighteous will not inherit *or* have any share in the kingdom of God? Do not be deceived; <sup>[d]</sup>neither the sexually immoral, nor idolaters, nor adulterers, nor effeminate [by perversion], nor <sup>[e]</sup>those who participate in homosexuality, <sup>10</sup> nor thieves, nor the greedy, nor drunkards, nor revilers [whose words are used as weapons to abuse, insult, humiliate, intimidate, or slander], nor swindlers will inherit *or* have any share in the kingdom of God. <sup>11</sup> And such were some of you [before you believed]. But you were washed [by the atoning sacrifice of Christ], you were sanctified [set apart for God, and made holy], you were justified [declared free of guilt] in the name of the Lord Jesus Christ and in the [Holy] Spirit of our God [the source of the believer's new life and changed behavior].

## The Body Is the Lord's

<sup>12</sup> Everything is permissible for me, but not all things are beneficial. Everything is permissible for me, but I will not be enslaved by anything [and brought under its power, allowing it to control me].

<sup>13</sup> Food is for the stomach and the stomach for food, but God will do away with both of them. The body is not intended for sexual immorality, but for the Lord, and the Lord is for the body [to save, sanctify, and raise it again because of the sacrifice of the cross]. <sup>14</sup> And God has not only raised the Lord [to life], but will also raise us up by His power. <sup>15</sup> Do you not know that your bodies are members of Christ? Am I therefore to take the members of Christ and make them part of a <sup>[f]</sup>prostitute? Certainly not! <sup>16</sup> Do you not know that the one who joins himself to a prostitute is one body *with her*? For He says, "THE TWO SHALL BE ONE FLESH." <sup>17</sup> But the one who is united *and* joined to the Lord is one spirit *with Him*. <sup>18</sup> Run away from sexual immorality [in any form, whether thought or behavior, whether visual or written]. Every *other* sin that a man commits is outside the body, but the one who is sexually immoral sins against his own body. <sup>19</sup> Do you not know that your body is a temple of the Holy Spirit who is within you, whom you have [received as a gift] from God, and that you are not your own [property]? <sup>20</sup> You were bought with a price [you were actually purchased with the precious blood of Jesus and made His own]. So then, honor *and* glorify God with your body.



# Families Go to Battle in Probate Court, Only to Leave Without Anything

BY STEVE JANSEN

TUESDAY, JULY 28, 2015 AT 7 A.M.



Fred Harper

**In October 2007, Willie Jo Mills of Houston suffered a stroke that paralyzed the right side of her body.** A widow with two daughters and a son, the 80-year-old woman was prescribed a variety of pain medications, but doctors couldn't find the right cocktail.

Six months later, Mills's son Larry filed an application with the Harris County Probate Court to become his mom's legal guardian. Mills's youngest daughter, Sherry Johnston, who wasn't getting along with Larry, contested her brother's guardianship request. With the case at a standstill, Judge Christine Riddle Butts, one of the newest of Harris County's four elected probate judges, selected the third-party guardians David R. Dexel, a Houston-based attorney, and Ginger Lott, a certified guardian in Texas, as Mills's legal caretakers.

Johnston says that's when the family's five-year horror began.

According to documents filed with the Harris County Probate Court, Johnston alleges her mother was miserable and overmedicated and shriveled to 89 pounds while under the care of the court-appointed guardians. "She looked like a concentration camp victim," says Johnston, who adds that she was barred from visiting her mother at Silverado Kingwood Memory Care Community after she complained

about the lack of attention paid to her mom.

Following her complaint to the court, Johnston was allowed to visit with her mother. In the next six months, she put 30 pounds on her mother, but Willie Jo eventually moved to hospice and died on September 27, 2014, at the age of 86. Johnston thinks the pitiful treatment by the third-party guardians is part of the reason her mother stopped talking the last four months of her life.

"[Probate Court] isn't about protection or appointing someone to act in the best interest of a person. It's about ownership of a human being and all their assets. It's starting to look like they're running a business rather than taking care of elderly people," says Debby Valdez, president of the San Antonio-based Guardianship Reform Advocates for the Disabled and Elderly.

By law, a person in the clutches of a guardianship loses his basic rights such as the ability to drive, spend money, marry, choose a place to live and make medical decisions for himself. Instead, the bill of rights is transferred to the appointed guardian.

A professional caretaker through a county guardianship program, or a certified — or even uncertified — guardian such as a private lawyer can carry out a court-appointed

guardianship, which dissolves a previous power of attorney that a relative may have obtained. (The Texas Judicial Branch Certification Commission requires the completion of a four-hour course to become a certified guardian. Until recently, it had been only three hours.)

Before he became the legal guardian for his mother, Olga, Gregory DeFrancesco, a retired Houston Police Department sergeant, had been fighting a grueling guardianship battle in Harris County probate court.

In July 2012, Judge Loyd Wright of Harris County Probate Court No. 1 appointed Dixel to take care of the now 88-year-old woman's affairs. The court became involved because Gregory and his sister Donna couldn't agree on specifics regarding their mother's care (or anything else, for that matter).

According to a complaint filed by Donna with the State Bar of Texas's Chief Disciplinary Council, after Dixel sold Olga's house, he hawked her belongings in a poorly run sale. Sentimental possessions, like their grandmother's rocking chair and a piece of jewelry that contained their father's ashes, were sold before Gregory and Donna had a chance to run over and rescue the items.

The barely legible, hand-scrawled itemized receipt looks as if a six-year-old kid had run the sale. Purchased items include "cristol plate" for \$7, "3 oval" for \$5 and "sieve," "foil," "napkin hold" and "SS gravy body" for \$1 apiece. One of the few items that didn't sell was an X-ray of Olga's shoulder, which Gregory found with a \$3 price sticker slapped on it, according to Donna's complaint with the State Bar of Texas.

When Gregory confronted Dixel, who didn't respond to a Houston Press interview request, about the X-ray that also listed Olga's date of birth and Social Security number, "He told me that they tried to sell it so that parents could teach their children how to play doctor."

A month after Gregory usurped Dixel as his mother's guardian, Donna's State Bar of Texas complaint alleges that Dixel withdrew \$16,340.18 from Olga's Wells Fargo account (because he was still listed as a co-signer) and made out a cashier's check payable to himself, according to a bank statement and check image examined by the Press. The withdrawal took Olga's account down to a big fat \$0.

"The whole system is **rigged**. It's one big scam," Gregory says about Harris County probate court, which critics allege is a corrupt, freewheeling operation that allows judges' favorite appointees, who are also close friends and campaign donors, to bleed the estates of the helpless and vulnerable. Naysayers of court-appointed guardians believe that attorneys prey on family drama to charge astronomical fees and that judges aren't doing enough to stop them.

Even though probate law is a complicated field that requires specialized attorneys, only 20 of the judges in Texas's 254 counties have legal-studies degrees and professional law experience, according to Judge Mike Wood, who's in charge of Harris County Probate Court No. 2. "The rest are farmers, car dealers and insurance salesmen, so probate law is written to be run by non-lawyers," says Wood.

Travis County Probate Court Judge Guy Herman, one of Texas's presiding state statutory probate judges, adds, "Non-

lawyer judges sometimes don't seem to know or understand their duties and obligations" because of a lack of resources in rural areas.

Unlike probate courts out in the sticks, Harris County's four probate judges and Herman think that statutory probate courts in Texas's resource-rich metropolitan areas — which include Bexar, Collin, Dallas, Denton, El Paso, Galveston, Harris, Hidalgo, Tarrant and Travis counties — are well-oiled machines. Herman, who has been a point person for probate legislation since 1985, says Texas's revamping of probate statutes in 1993 brought kudos from other states.

"The system is geared to help people," says Wright. "Sometimes things aren't fixable when there's dysfunction and family animosity."

Herman couldn't agree more. "The driver of the expense is a family feud and the children who are arguing about who should be the guardian. There's not a single judge that likes these fights. It's wasting the family's money," says Herman, who adds, "I don't think judges are sitting around trying to be corrupt."

However, state lawmakers thought something was awry during the 2015 Texas legislative session because Governor Greg Abbott signed yet another try at legislation designed to help families in guardianship proceedings.

"We need some sort of oversight of these court appointees, because right now, I don't know of any," says state Sen. Judith Zaffirini, a Democrat from Laredo who sponsored or co-sponsored several guardianship bills.

Harris County's four probate judges and Travis County's Herman aren't thrilled with many of the new laws, which force more accountability on the judges and go into effect September 1.

Texas Supreme Court Chief Justice Nathan Hecht says there's one bulletproof way to avoid potential probate court messes. During a hearing for the eventually inked House Bill 39, which will provide families with less-restrictive alternatives to guardianships, Zaffirini asked Hecht for probate court and guardianship avoidance techniques.

His response: Get along with your family members.

Good luck with that.

\*\*\*\*\*

For some families, the physical and emotional consequences to ailing parents from court-appointed caretakers' decisions are worse than the money drain.

Shortly after Dixel sent Olga DeFrancesco to a nursing home, she broke her hand and cracked her pelvis after falling several times. According to the complaint filed with the State Bar of Texas's Disciplinary Council, Gregory and Donna say that Dixel and some of the nursing home's staff ignored their mother's injuries for weeks and that they couldn't get any information about her condition because Dixel cut off their visitation privileges. Gregory says, "How can I carry a gun but not take care of my mother?"

Probate court deals with some of society's most vulnerable people, such as widows, orphans, the clinically insane and the person who's far gone on drugs or alcohol. Along with administering the estates of the deceased, Texas's probate

courts establish guardianships for the incapacitated and minors when the next of kin are unable or unwilling to care for, or incapable of caring for, their physically or mentally diminished family members.

Once a probate judge signs an order that a ward (the term probate court uses for people in guardianships) is incapacitated, that person is pretty much helpless. "In fact, **they lose more rights than somebody who goes to prison**," Tarrant County Probate Court Judge Steve King said during a recent Al Jazeera America investigation into guardianship abuses in Texas.

"They become **civily dead** in the eyes of the law. There are too many cases where there's a knock on the door and they never go home again," says Valdez, who adds that once a ward is whisked into a guardianship, **it's nearly impossible for him to get out**. She says families are blindsided in probate court by the head-spinning legalese and probate statutes.

According to May 2015 Texas Office of Court Administration figures provided to the Press by Herman's staff, there are 51,646 Texas citizens **locked into** guardianships, with 8,206 coming from Harris County and 4,188 in Dallas County. Overall, according to the Texas Judicial Council, the number of Texans in guardianships has **increased by 60 percent** since 2011.

Most probate cases are unremarkable, with near-penniless estates or some beat-up furniture at stake. Wood tells the Press that fees in low-level heirships and guardianships total less than \$1,000.

But when it's brother versus brother or sister versus brother and there's money involved, watch out.

**"Probate court exists because of one of the seven deadly sins: greed,"** says Wood. In other words, when a surviving parent becomes unable to care for himself, family members can turn into backstabbing devil people with dollar signs for eyes.

Even if a parent isn't incapacitated, a predatory son or daughter — or a money-hungry sister-in-law — will do anything possible to trick poor old Mom or Dad into a guardianship. And that plan sometimes backfires.

In July 2014, Rodney Elliott of Dallas allegedly "tricked" his mother, Patricia Elliott, into a nursing home, according to Dallas County Probate Court documents. The now 84-year-old woman, whose estate was valued at approximately \$900,000, says in court documents that she thought her "son has put her here for her money." (Patricia didn't return the Press's phone messages. We also tried to reach Rodney through his lawyers at the Plano-based Lori A. Leu & Associates, but we never heard back.)

According to legal documents, Dallas County Probate Court Judge Brenda Thompson assigned a guardian ad litem, who's often an attorney who's supposed to protect a proposed ward's best interests, and an attorney ad litem, who's a licensed lawyer for a proposed ward. In nine months, lawyers racked up more than \$38,000 in fees, which were paid out of Patricia's estate.

Additionally, Thompson appointed the Dallas-based in-home health-care provider The Senior Source as Patricia's permanent guardian, according to an April 2015 court filing.

The pricey service continues to deplete the woman's life savings as well as her children's future inheritances.

"The third parties go over the kids' heads and come after the money," says Gene Robinson, Patricia's neighbor of 25 years, who was the widow's durable power of attorney until the guardianship application rendered his legal powers moot. "She's disheartened, depressed and traumatized that her family did this to her."

In recent years, critics allege, a growing cottage industry of attorneys who lack guardianship acumen have forced elderly people into nursing homes and drained families of their estates. A number of these private lawyers conduct business through post-office box mailing addresses and generic email domains such as Yahoo!

"Instead of making a decision, [a probate judge] appoints all of these attorneys to represent the proposed ward, and the financial incentive is to the court-appointed attorneys and guardians, who then spend a lot of dollars out of the elderly person's money," says Valdez. "In this business, everybody protects everybody. There's too much cronyism and nepotism going on with these appointments."

Butts, who's in charge of Harris County Probate Court No. 4, admits that she chooses some attorneys who contributed money to her election campaigns, but says that's because she built a network of trustworthy professionals while in private law practice from 1996 to 2010.

"I generally know the people [who contributed campaign funds], but I don't specifically remember the amounts," says Butts. "I know the attorneys very well professionally, not personally." According to a review of campaign finance reports, Dixel donated to Butts's 2014 re-election campaign and to Wright's 2010 and 2014 campaigns. Harris County's four probate judges, who serve four-year terms, take home an annual salary of at least \$144,000 each.

Butts adds that she sometimes has no choice but to appoint a guardian whom she knows because there's only a minuscule pool of qualified candidates. "In Harris County, the probate bar is very small and the number of people willing to serve is very small," says Butts. "We're so deeply invested in the care of a relative, but there are some things that a layperson might not understand. Sometimes people have a hard time accepting that death is a long, hard process."

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Lily May Mason is a persnickety 92-year-old woman who survived heavy World War II bombing of her hometown of Bristol, England. During the war, she met the Liberty, Texas-born Leonard Mason, a U.S. Army soldier whose family members say received a bronze star for his role in the Normandy invasion. When Leonard asked for Lily's hand, he bribed Lily's parents with eggs and butter.

After the war, the couple settled in the Houston area, where Leonard worked as a chemical engineer. When Leonard died in 1992, he left the entire \$1.5 million estate to Lily and not to their daughters, Elizabeth Mason Bray and Linda Mason Phelan, who are estranged from one another.

According to Harris County Probate Court documents, Lily managed just fine on her own until 2013, when Baylor College of Medicine doctors diagnosed her with Alzheimer's.



In 2014, Lily officially became incapacitated in the eyes of medical professionals and probate court officials, and all hell broke loose between the sisters, says Elizabeth. (Linda didn't return a voice message from the Press.)

After a Texas A&M football game last fall, Linda took their mother to the office of Carl Pickett, an attorney and the mayor of Liberty. Linda and Pickett, who Elizabeth says are lifelong friends who trust one another, allegedly coaxed a confused Lily into signing a paper that removed Lily's power of attorney and medical power of attorney from Elizabeth and disqualified her as a guardian. "Because of Lily's impaired eyesight and hearing," writes Elizabeth in court documents, "I became very concerned that she was not properly informed of her actions or the impact of her signature on these documents."

And just like that, her rights were turned over to Judge Rory Olsen and Harris County Probate Court No. 3.

"An **allegation** can change everything in an elderly person's life," says Valdez, the San Antonio-based disability rights advocate. "Probate court doesn't rule on clear and convincing evidence where a decision is made based on if it's better with the family or a third-party guardian. The person who's going to lose their rights isn't in the courtroom 90 percent of the time."

"It's a court that was established to handle the **affairs of the dead**, and this is exactly what happens in guardianships," adds Valdez. "**People become property** once state law strips them of all their civil, constitutional and human rights, **all in the guise of protection**."

The vast jurisdictions of Texas's statutory probate courts encompass decedents' estates (including wills, heirships and the appointment of executors and administrators), guardianships and trusts; the Harris County courts of Olsen and Butts are also in the mental-health business when they commit someone to an institution and force that person to take medication. Though the four Harris County courts are lumped under the same umbrella, they're independent entities with their own staffs and sometimes their own procedures.

Valdez thinks that an already troubled system began to nosedive in 2005 when the Texas Senate Health and Human Services Committee called for an emergency overhaul of Texas Adult Protective Services. In response, state lawmakers significantly altered probate codes, but instead of improving, according to Valdez, **things got worse**. **Guardianship professionals were able to manipulate the laws to profit financially from sick, elderly people**, says Valdez.

At the same time, Valdez says, the "lucrative business" of assisted-living facilities began to explode in order to house the country's aging population. As of 2013, there were an estimated 44.7 million Americans aged 65 and older living in this country, according to U.S. Census Bureau numbers.

Currently, medical professionals are granted wide latitude in determining incapacitation, which is defined under Chapter XIII, Section 601 of the Texas Probate Code as the state of "an adult individual who, because of a physical or mental condition, is substantially unable to provide food, clothing, or

shelter for himself or herself, to care for the individual's own physical health, or to manage the individual's own financial affairs."

In a majority of Texas's counties with statutory probate courts, a standardized checklist determines if a person is incapacitated. But in El Paso County, a ward only needs to be found to have "**diminished** capacity" before landing in guardianship, making the subjective test even more of a potential crapshoot. Despite the definition of an incapacitated person in the probate code, there is **not a state law that forces Texas probate courts to use that definition** in their usual proceedings.

San Antonio-based author J. Kristi Hood has blogged about probate court issues in Texas for six years, and recently published *Probate Pirates*, a finger-pointing collection of news articles, resources and commentary. Hood says the impetus for the 280-page paperback was an all-out war with her brother.

"A family member had taken advantage of my 86-year-old father. The police and probate court would want to know," says Hood. "Probate court did not want to help. **Probate court enabled my father's abuser at every turn**."

The Illinois-based grassroots National Association to Stop Guardian Abuse documents nationwide cases of alleged guardianship abuse, including a 2012 incident involving a guardian of a Washington, D.C. woman who reportedly locked the refrigerator on the 91-year-old and would allow her to eat only in the presence of the third-party caretaker.

In 2009, reports WFTS-TV ABC in Tampa Bay, an Indianapolis man checked himself into the hospital after falling ill during a trip to Sarasota, Florida. Upon hearing the news, family members made a beeline from Indianapolis to pick up the man, a Holocaust survivor, to bring him home.

By the time they arrived, a Florida court had appointed a guardian, issued a "no contact order" and barred the family from seeing the man for three weeks. It took a year for court officials to grant the man's release from the guardianship program, and the affair erased more than a quarter of a million dollars of the man's savings.

One of the most egregious cases of guardianship abuse occurred in Ohio when a Franklin County grand jury indicted Columbus attorney Paul S. Kormanik on three felony charges of corruption and theft under Ohio's Racketeer Influenced and Corrupt Organizations Act.

According to legal documents, Kormanik, a court-appointed guardian for more than 400 people, swiped nearly \$50,000 from four of his wards in five years. After Robert Hart died in 2012, Kormanik drained the dead man's account of \$34,000 and deposited the dough into his personal checking account. Kormanik, who bragged to *The Columbus Dispatch* in 2014 that he was likely the guardian with the most wards in the country, faces up to four and a half years in prison.

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In August 2012, shortly after their father died, Donna DeFrancesco says, her brother Gregory filed an application behind her back to become their mother's legal guardian.

“I got a call from the lawyer asking me if I knew that I was supposed to appear in court,” says Donna, who contested the guardianship application and hired an attorney. The court battle between the siblings grew longer — and more expensive — as each paid a torrent of attorneys’ fees to fight the other.

In April 2013, Wright appointed an independent third-party guardian because Gregory and Donna weren’t letting go of each other’s throats.

Wright went with David Dixel. As Olga’s caretaker from April 2013 to September 2014, Dixel depleted the old woman’s savings of \$99,600, according to allegations in a complaint the DeFrancescos filed with the State Bar of Texas.

In July 2013, Harris County Probate Court records show that Dixel sent an email explaining that he was going on vacation for a few weeks, and Gregory says Dixel charged his mother \$175 to send that email. “I don’t know anyone at HPD who would do that,” says Gregory. Butts, who works with Dixel, isn’t buying that the attorney, who practices wills, trusts and probate law in Houston, would do such a thing. “I know David Dixel. He’s a good man,” says Butts. “I’d be very surprised if that was true.”

According to the siblings, Dixel made visiting their mother in the assisted-living facility a miserable experience. After Donna brought food and a heating pad to her mom at Brookdale Cy-Fair Senior Living (formerly Emeritus at Cy Fair), privileges allowed by the nursing home, Dixel severely capped her visitation hours, says Donna.

In an October 9, 2013, letter acquired by the Press, Dixel forbids Donna to talk to her mom on the phone and stipulates that “visits should occur in the public areas and not in her room unless the private sitter I have on duty is present.”

“This current isolation of Olga, whether intentional or not, is unacceptable and beyond your authority as a guardian,” Donna’s attorney, Denyse Ward, writes to Dixel. “It is my understanding that there have been no incidents between my client and her brother that warrant such limitations. If we cannot reach a more workable solution, I will have no choice but to seek court involvement.”

Dixel eventually caved. A camera-phone video shows Donna and Olga hugging and kissing each other at a Carrabba’s after seeing each other for the first time in weeks.

Afterward, Donna and Gregory took a timeout from their brotherly and sisterly hate and curbed the bad blood. On September 11, 2014, after a prolonged fight in probate court, Gregory was appointed successor guardian for his mother.

Valdez thinks **family guardians are held to higher standards than are court-appointed guardians**. For instance, if a family guardian misses the annual deadline for reporting the ward’s assets and financial statements, the guardianship can be revoked. Valdez says the same heavy hand doesn’t apply to probate court appointees. “I’ve never seen a judge protect a patient from a court-appointed attorney,” she says.

In the case of Robert Litoff, a Bexar County **probate judge overturned** a jury’s decision that originally favored Litoff, and forced the 70-year-old San Antonio man to fork over an immense chunk of his money to the **losing side**.

In October 2010, Litoff went from breaking a hip to a psychiatric hospital on orders from Kelly Cross, a temporary guardian appointed by the Bexar County probate courts. Though Litoff passed all psychiatric exams, court officials declared him incapacitated. Soon thereafter, according to legal documents, Cross, who became a Bexar County probate judge this year, created a \$1,509,652 management trust account that promptly lost \$112,028 on bad investments.

Litoff eventually found Dallas-based attorney Robert Wilson because Litoff says nobody in San Antonio would take his case. (Wilson didn’t respond to the Press’s request for comment.) In September 2011, a Bexar County jury determined that Litoff wasn’t incapacitated and awarded zilch to Cross’s attorney, Christopher Heinrichs.

However, Heinrichs filed a motion to disregard the findings. Bexar County Probate Court Judge Polly Jackson Spencer overturned the jury’s decision regarding Litoff’s payment of attorney fees.

In the end, Heinrichs was awarded \$52,000. Litoff says that Spencer’s order would require him to pay Heinrichs \$20,000 to appeal the ruling and another \$20,000 if the case made it to the Texas Supreme Court.

“Making me pay lawyers who wanted to get me locked up for the rest of my life after they lost the case is like making an innocent man pay the DA’s office after he was exonerated,” says Litoff, who says that he lost close to \$400,000 under the Bexar County Probate Court-initiated guardianship.

“If those **lawyers know that they will get paid even if they lose**, it encourages those lawyers to take any case in which they can get money from a senior citizen or similar person, regardless of the validity of the case.”

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The Press interviewed each of Harris County’s four probate judges, all Republicans whose terms run from January 1 through December 31, 2018. While Butts and Wright were forthcoming, Wood frequently defaulted to off-the-record commentary. When first contacted by the Press, Olsen, whom we profiled more than a decade ago (“Judging Rory,” Margaret Downing, October 31, 2002), insisted on an exclusive off-the-record chat.

There was one common thread in each of the interviews: All four judges assert that their courts — and Texas’s probate-court system as a whole — are doing a great job.

For more than two hours in early July, the Press visited Judge Wood’s offices, which are perched on the sixth floor of the Harris County Civil Courthouse on Caroline Street in downtown Houston. Wood, sporting suspenders and a stark white-gray, meticulously trimmed mustache, denies that he favors certain attorneys in his appointments. He says his appointee list changes often and numbers “upwards of 200” people.

Instead, Wood, who has been on the bench since August 1993, which makes him the most senior member of Harris County’s probate courts, says that family vendettas are the ultimate spender of a ward’s money.

“The kids have kept it all subdued while Mom and Dad were still alive. When the last one goes, the long knives come out.

If there's a lot of money, there are a lot of lawyers in Harris County that will take the money and fight. There are so many wealthy people in Harris County," says Wood, an equally prickly, amiable and dark personality.

Butts says that one out of every 20 probate cases in her court are contested guardianships and normally include a son or daughter arguing over who should take care of a sick parent. "Whenever there's a contested case, there's at least three lawyers," and that shoots the cost through the roof, says Travis County Judge Guy Herman. A Harris County Probate Court document shows that a court-appointed guardian can collect between \$165 and \$350 an hour, depending on the number of years a guardian has practiced probate and guardianship law.

Wood once dealt with a case involving three filthy-rich sons who he says wanted each other dead. He sifted through the drama and discovered that the siblings' blinding hatred boiled down to six oil paintings of historical family members that all three children wanted.

Wood proposed a solution: Take the gobs of inheritance money and commission an artist to re-create the paintings. "Each got two originals and four copies, and they were indistinguishable," says Wood. "It settled the case."

Rather than addressing inconsistencies or problems that may be occurring in their courts, Wood, Wright and Travis County's Herman shifted the blame for any problems in the system to the Texas Legislature.

"What bothers me about the whole system is that there's going to be a winner and loser on contested matters. The ones who haven't done well in court become a testifier before the Legislature, and they use the testimony to make laws," says Wright, who adds that, as of July, his appointee list included 565 different people. "The ones who are the winners aren't going to go say something. Are they hearing both sides?"

Olsen says the biggest micro-level problem in Harris County involves proposed wards who suffer from drug and alcohol problems and the lack of facilities and programs to deal with substance abuse. Meanwhile, Butts wishes there were more qualified guardianship providers in Harris County who aren't double-dipping as attorneys.

Butts says Ginger Lott, the same guardian who was put in charge of Willie Jo Mills's well-being, is one of only two third-party guardians in the Houston area who don't charge astronomical lawyer-level fees. The Press reached out to Lott in early July for an interview. "I am checking with my attorney," says Lott, "but I will be happy to meet with you."

**We never heard back.**

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During the 84th Texas legislative session this year, state Sen.

Zaffirini was able to push through 11 bills on guardianships and probate judiciary matters, including Senate Bill SB 1876 (cosponsored by state Rep. John Smithee), which requires judges to use a rotation system when appointing guardians ad litem, attorneys ad litem and mediators.

Valdez says that more progress on guardianship issues was made during the 2015 Legislature than in the three previous legislative sessions combined. Probate judges interviewed by the Press disagree with many of the changes.

For instance, Wood says that SB 1369, which will withhold grant funding if courts don't report appointee fees to the Office of Court Administration, isn't going to capture all lawyers' expenses. "If a private attorney files an application to become a guardian, the guardian has to get permission to hire them or another attorney as their attorney, but I don't appoint that other attorney, so those fees are never reported to anybody."

New laws aside, Gregory DeFrancesco says that if he had to do it all over again, he would never allow a third-party guardian to look after his mom. Now that the retired HPD sergeant is living in the Albuquerque area, he and his sister have banded together so that the Houston-based Donna can become their mother's legal guardian.

However, Donna is in a battle with the Texas Department of Family and Protective Services to clear her name. According to the DeFrancescos, when their dad started to go downhill, Adult Protective Services concluded that Gregory and Donna were a threat to their parents based on the disgust the siblings had for each other.

"[Judge Wright's court] calls me for this hearing and that hearing knowing I can't be there. I'm concerned they'll take the guardianship away," says Gregory, who was able to get APS to drop its complaint against him. "Sibling rivalry is what they live for. That's their bread and butter."

Sherry Johnston has become a one-woman activist for exposing guardianship abuses since the death of her mother, Willie Jo. Even though she works graveyard shifts at a chemical plant near her home in Cleveland, she's often in Houston interviewing wards who have complained about their third-party guardian care (or lack thereof).

Two months after her mother's September 2014 death, Sherry posted a tribute video on YouTube with disturbing and heartbreaking images of her mom's physical deterioration, which Sherry says is the fault of the Harris County probate courts and the appointed caretakers.

On Mother's Day this year, Sherry added a comment to the video that gives a sardonic thanks to Judge Christine Riddle Butts and Ginger Lott for putting "Willie Jo Mills in the grave."



## What is an Attorney Ad Litem?

Texas Family Law defines an Attorney Ad Litem as "an attorney who provides legal services to a person, including a child, and who owes to the person the duties of undivided loyalty, confidentiality, and competent representation." (Texas Family Code Annotated §107.001(2)) A court must appoint an Attorney Ad Litem to represent any child involved in a court case brought by CPS to terminate the parent-child relationship or to make CPS the conservator ("person" in charge of child). (§107.012).

[http://www.texasfosteryouth.org/downloads/attorney\\_ad\\_litem\\_information.pdf](http://www.texasfosteryouth.org/downloads/attorney_ad_litem_information.pdf)



The following is from Steven Furtick's sermon "Just Call Me Jacob" from his sermon series, *#DeathToSelfie* (based on Genesis 25:20-34):

You see, if you haven't found it out yet, you will. If you spend your life grabbing at heels—you know, "Me-First" mentality—and everything is all about YOU and your ego is so big that it takes all of your time, to, kinda like, protect your ego and you need everybody to stroke your ego—and I've done this so I'm speaking from personal experience—if you're living that way and pushing and shoving, it's exhausting. If you're living that way where everything everybody does is offensive to you 'cause it's "Me-First," it's MISERABLE. "Me-First" is MISERABLE. Ultimately, it's MISERABLE. It's miserable to be grabbing at heels. It's miserable to be trapped INSIDE of YOURSELF. It's miserable to never have a bigger thought than, "What's BEST for **ME**?" It's miserable to never get OUTSIDE of YOURSELF. It's miserable to be disconnected from all the people around you because all that you can think about is your own convenience. "Me-First" is MISERABLE! And it doesn't ultimately work, it's not even effective in the end 'cause the first will be last and the last will be first [cf. Matthew 19:30, 20:16/Mark 10:31/Luke 13:30]. Elsewhere, Jesus said, in Luke 9:25, He said—this is profound—He said, "What good is it for someone to gain the whole world and yet lose, or forfeit, their very self?" So He says this, "What good is it, Jacob, if you grab after stuff and grab after status, and grab after success, and grab after security, only to find out that it left you further behind because in the process of grasping for stuff and status and security, you lost yourself." There's somebody here today who has lost yourself. In order to find yourself, you must lose yourself, so that God can show you a self that's NOT about stuff, and NOT about status, and NOT about success. 'Cause—'cause "Me-First" doesn't work. Jacob comes out grabbing at heels, but he's still born **SECOND**.

"...And as Pastor [Ralph Douglas] West said, I believe earnestly, we need to go inward first! I heard it. We need to be broken. And then be bold and courageous like Joshua 1:9 says. But allow us, Lord, to have the courage to go **INWARD** and then **UPWARD** and then **OUTWARD** with our **ACTIONS**. Lord, I know THIS for sure, that we, as a Marine, understood what it was to 'about face.' And, Lord, every time I hear the word, 'repentance,' I think of what THAT means. To 'forward march' and then the leader would say, 'About FACE,' and we would do a 180 degree turn. And I say THIS, Lord: I ask everyone in this room, everyone listening to be CHALLENGED to RECOGNIZE that when we turn and go 'about face,' we were going with a flow that was so easy—to 'go with the flow.' But, NOW, we're going against the current, Lord. We're facing the enemy—of the secular world, and of Satan. And, Lord, [of] our SELFISH NATURE. Father, give us the power that overcame Death as You have at the Cross. That we would be STRONG and GO **FORWARD**. To represent You. Lord, in our families, we need to be the model. Remind us, Lord, of two things: Values are CAUGHT, NOT TAUGHT. Lord God, I pray our actions would be strong. We would live by our actions. And lastly, Lord, we pray that you remind each and every one of us as parents, that IT'S PERMANENT. Lord, we have a tremendous responsibility. You've placed it on the men to be spiritual leaders. I pray, You would raise UP many more Christian men to make THAT difference. And now, Lord, as we close we thank You for Your Son, Jesus, Who died a horrific death on a cross so that we can all be pardoned. Remind us to repent. Amen."—A prayer (Les Steckel at "The Gathering: A Solemn Assembly")

**Isaiah 63,** <sup>1</sup> Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. <sup>2</sup> Wherefore art thou **red** in thine apparel, and thy garments like him that treadeth in the **winefat**? <sup>3</sup> I have trodden the winepress **alone**; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their **blood** shall be sprinkled upon my garments, and I will stain all my raiment. <sup>4</sup> For the day of vengeance is in mine heart, and the year of my redeemed is come. <sup>5</sup> And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. <sup>6</sup> And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. <sup>7</sup> I will mention the lovingkindnesses of the LORD, and the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses. <sup>8</sup> For he said, Surely they are my people, children that will not lie: so he was their Saviour. <sup>9</sup> In all their affliction he was afflicted, and the angel of his presence saved them: **in his love and in his pity** he redeemed them; and he bare them, and carried them all the days of old. <sup>10</sup> But they rebelled, and vexed his holy Spirit: therefore **he was turned** to be their enemy, and he fought against them. <sup>11</sup> Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his holy Spirit within him? <sup>12</sup> That led them by the right hand of Moses with his glorious arm, dividing the water before them, **to make himself** an everlasting name? <sup>13</sup> That led them through the deep, as an horse in the wilderness, that they should not stumble? <sup>14</sup> As a beast goeth down into the valley, the Spirit of the LORD caused him to rest: so didst thou lead thy people, to make thyself a glorious name. <sup>15</sup> Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained? <sup>16</sup> Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, art our father, our redeemer; thy name is from everlasting. <sup>17</sup> O LORD, why hast thou made us to err from thy ways, and hardened our heart from thy fear? **Return** for thy servants' sake, the tribes of thine inheritance. <sup>18</sup> The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary. <sup>19</sup> We are thine: thou never barest rule over them; **they were not called by thy name.** [Cf. Ephesians 2:13-22 / 2 Corinthians 3:7-11, 2 Cor. 4 (whole) / Romans 3:26 / James 2:19 / Galatians 2:16, 3:24]

**Isaiah 64,** <sup>1</sup> Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence, <sup>2</sup> As when the melting fire burneth, the fire causeth the waters to boil, **to make thy name known to thine adversaries**, that the nations may tremble at thy presence! <sup>3</sup> When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence. <sup>4</sup> For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him. <sup>5</sup> Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved. <sup>6</sup> But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. <sup>7</sup> And **there is none that calleth upon thy name**, that **stirreth up** himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities. <sup>8</sup> But now, O LORD, thou art our father; we are the clay, and thou our potter; and **we all are the work of thy hand** cf. James 2:14-17]. <sup>9</sup> Be not wroth very sore, O LORD, neither remember iniquity for ever: behold, see, we beseech thee, **we are all thy people.** <sup>10</sup> Thy holy cities are a **wilderness**, Zion is a **wilderness**, Jerusalem a **desolation.** <sup>11</sup> Our holy and our beautiful house, where our fathers praised thee, is **burned up** with fire: and all our pleasant things are laid waste. <sup>12</sup> Wilt thou refrain thyself for these things, O LORD? wilt thou hold thy peace, and afflict us very sore?

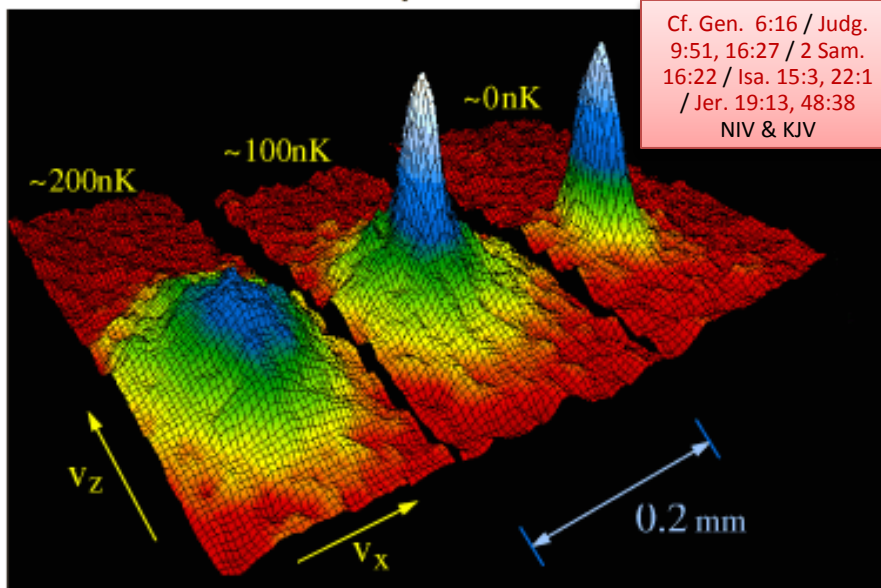
**Isaiah 65,** <sup>1</sup> **I am sought of them that asked NOT for me; I am found of them that sought me NOT:** I said, Behold me, behold me, unto **a nation that was NOT called by my name.** <sup>2</sup> I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts; <sup>3</sup> A people that provoketh me to anger continually **to my face**; that sacrificeth in gardens, and burneth incense upon altars of **brick**; <sup>4</sup> Which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable things is in their vessels; <sup>5</sup> Which say, Stand by thyself, come not near to me; for I am holier than thou. **These** are a smoke in my nose, a fire that burneth all the day. <sup>6</sup> Behold, it is written before me: I will not keep silence, but will recompense, even recompense into their bosom, <sup>7</sup> Your iniquities, and the iniquities of your fathers together, saith the LORD, which have burned incense upon the **mountains**, and blasphemed me upon the hills: therefore will I measure their former work into their bosom. <sup>8</sup> Thus saith the LORD, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all. <sup>9</sup> And I will bring forth a seed **out of Jacob**, and out of Judah an inheritor of my **mountains**: and mine elect shall inherit it, and my servants shall dwell there. <sup>10</sup> And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, **for MY people that have sought me.** <sup>11</sup> But ye are they that forsake the LORD, that forget my holy mountain, that prepare a table for **that troop**, and that furnish the drink offering unto **that number.** <sup>12</sup> Therefore will I number you to the sword, and ye shall all bow down **to** the slaughter: because when I called, ye did not answer; when I spake, ye did not hear [cf. Isaiah 42:19, Romans 11:25]; but did evil before mine eyes, and did choose that wherein I delighted not. <sup>13</sup> Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed: <sup>14</sup> Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. <sup>15</sup> And ye shall leave your name for a curse unto my chosen: for the Lord GOD shall slay thee, and **call his servants by another name:** <sup>16</sup> That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes. <sup>17</sup> For, behold, I create new heavens and a new earth: and **the former shall not be remembered, nor come into mind.** <sup>18</sup> But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a **rejoicing**, and her people a **joy.** <sup>19</sup> And I will rejoice in Jerusalem, and joy in **my people**: and the voice of weeping shall be no more heard in her, nor the voice of crying. <sup>20</sup> There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. <sup>21</sup> And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. <sup>22</sup> They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. <sup>23</sup> They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the LORD, and their offspring with them. <sup>24</sup> And it shall come to pass, that **before they call, I will answer; and while they are yet speaking, I will hear** [compare verse 12]. <sup>25</sup> The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat [compare to imagery seen on page 28-29]. They shall not hurt nor destroy in all my holy mountain, saith the LORD.

# Bose-Einstein Condensates with Rubidium Atoms

In 1924 Einstein pointed out that [bosons](#) could "condense" in unlimited numbers into a single ground state since they are governed by [Bose-Einstein statistics](#) and not constrained by the [Pauli exclusion principle](#). This state of matter was called a [Bose-Einstein condensate](#). In the intervening years there was little notice of this possibility except in the behavior of [superfluid helium](#) and in [superconductivity](#).

The awarding of the 2001 Nobel Prize in Physics to Cornell, Ketterle, and Wieman for their investigations of Bose-Einstein condensates highlights the fact that they are now very active research subjects. Cornell and Wieman's part of the prize came from their studies of BEC in the alkali metal rubidium. The research group at the University of Colorado, Boulder was able to trap collections of around a million rubidium atoms in the condensed state with trap lifetimes up to 1000 seconds. With the condensate they were able to demonstrate collective excitations of the atoms. They demonstrated two-component condensates for the 1,1 and 2,2 spin states which persisted. One experiment demonstrated a vortex state for the BEC. They were able to demonstrate and image the "explosive" collapse of a BEC at a temperature of 200 nanoKelvins on a time scale of about 5 ms.

2 D velocity distributions



This image was provided by JILA, University of Colorado, Boulder. It is specifically credited to Mike Matthews of the JILA research team.

trap. They are held in place by a quadrupole magnetic field, but such a field has a "hole" in it that will allow the atoms to escape. The JILA researchers devised a way to rotate the "hole" at a rate that the atoms couldn't follow, effectively [sealing](#) the hole. The last stages of the cooling involve "evaporation" [["Rapture" imagery](#)] of the more energetic atoms from the magnetic trap, leaving behind a collection of atoms that is [colder and more dense](#). [[Compare this imagery to "people" and "LIFE."](#)]

## Bosons

Bosons are particles which have integer [spin](#) and which therefore are not constrained by the [Pauli exclusion principle](#) like the half-integer spin [fermions](#). The energy distribution of bosons is described by [Bose-Einstein statistics](#). The wavefunction which describes a collection of bosons must be symmetric with respect to the exchange of identical particles, while the wavefunction for a collection of fermions is antisymmetric.

At low temperatures, bosons can behave very differently than fermions because an unlimited number of them can collect into the same energy state. The collection into a single state is called condensation, or [Bose-Einstein condensation](#). It is responsible for the phenomenon of [superfluidity](#) in [liquid helium](#). Coupled particles can also act effectively as bosons. In the [BCS Theory of superconductivity](#), coupled pairs of electrons act like bosons and condense into a state which demonstrates zero electrical resistance.

Bosons include [photons](#) and the characterization of photons as particles with frequency-dependent energy given by the [Planck relationship](#) allowed Planck to apply Bose-Einstein statistics to explain the [thermal radiation](#) from a hot cavity.

The JILA team was able to image the BEC as it was cooled from 200 nanoKelvin down to a reported temperature of 20 nK. The coherent BEC emerged as [a peak representing a group](#) of atoms with the same velocity, surrounded by a field of normal atoms with random velocities. The BEC represented about 2000 atoms of rubidium.

The Bose-Einstein condensates are made with ultra-cold, dilute gases. Their observation marks the culmination of a period of development of techniques for achieving very low temperatures and the confinement of atoms at those temperatures. The use of [laser cooling](#) and the trapping of ultra-cold atoms with [magnetic traps](#) has produced temperatures in the nanokelvin range. The JILA team reported that the laser cooling brought the temperature down to 10 microkelvin. Some 10 million atoms were trapped by the laser cooling and then held in a magnetic

## Spin Classification:

".....The spin classification of particles determines the nature of the [energy distribution](#) in a collection of the particles. Particles of integer spin [obey Bose-Einstein statistics](#), whereas those of half-integer spin behave according to [Fermi-Dirac statistics](#)."



# The FIFTH "state" of MATTER

"To create Bose-Einstein Condensate, you need power, and you need a lot of *it*... *It* shines light on new laws, and that's what we have to learn."

—Spectral

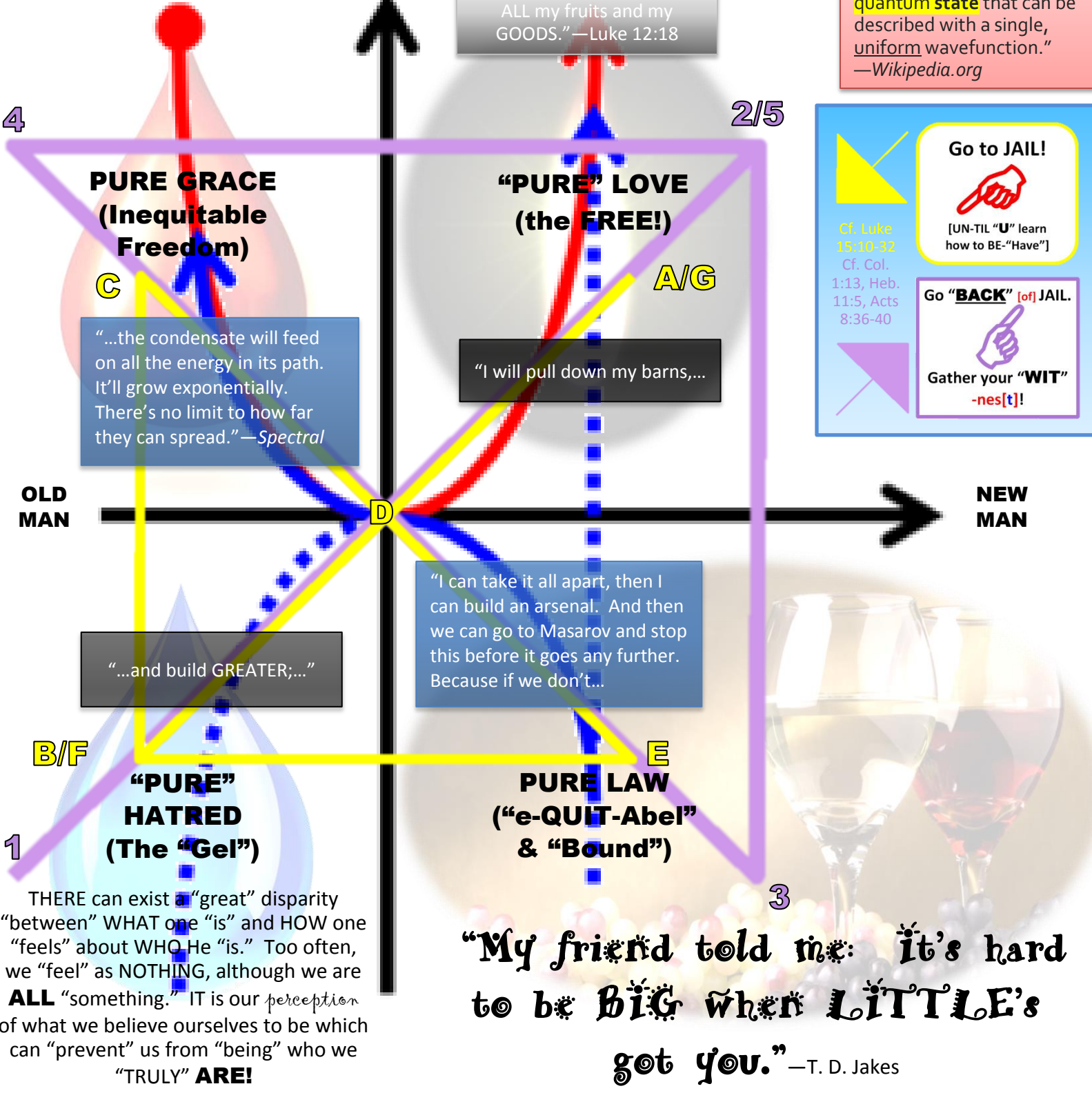
["And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from **on high**." —Luke 24:49 (cf. 2 Samuel 11:12, "And David said to Uriah, Tarry here to day also, and to morrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow.")]

Images: (Blood) scvnews.com / (Flame) Atlas / (Water) psdGraphics / (Wine) burgdorfwinery.com

"And he said unto them, I beheld Satan as lightning FALL from heaven." —Luke 10:18

"...and THERE will I bestow ALL my fruits and my GOODS." —Luke 12:18

"In a BEC [sometimes referred to as the **fifth state of matter**], matter stops behaving as independent particles, and **collapses into a single quantum state** that can be described with a single, uniform wavefunction."  
—Wikipedia.org



# AIM "HeIGH[t]"

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;"  
—1 Peter 1:13



"Heck, YES, I'm SHORT!"

God only lets things grow until they're PERFECT.  
Some of us didn't take as LONG as others."

—unknown

[cf. Psalm 88]

## TOMORROW

(The Winans)

Jesus said,  
"Here I stand, won't you please let me in?"  
And you said,  
"I will... Tomorrow"  
Jesus said,  
"I am He who supplies all your needs"  
And you said,  
"I know, but Tomorrow"

Ooh, Tomorrow, I'll give my life Tomorrow  
I thought about To Day  
But it's so much easier to say, "Tomorrow"  
Who promised you Tomorrow?  
Better choose the Lord To Day  
For Tomorrow very well might be too late.  
...For Tomorrow may very well begin To Day.

♪ Living for **TOMORROW**

Lost within a dream

Trying to find the answer to the question and it seems  
That love makes the world feel good  
....And it feels so GOOD! ♪

♪ If I can just hold out till **TOMORROW**,  
If I can just keep the faith through the night  
If I can just hold out till tomorrow  
Everything will be alright ♪

♪ Lord, help me to hold out until my change COMES ♪

"I'm not short, I'm just  
more down to earth  
than other people."  
—unknown



We-e-e-e!

## TODAY

(Kirk Franklin)

Hā-ā-ā-ā (4x)

To Day, I'm hungry and I'm ready for change  
I run too far to still be the same  
See who I was I give him away  
To Day

To Day, no longer bound by what people say  
I know that I'ma make mistakes  
I fall but I refuse to stay  
To Day

I've been waiting all my life to get to the door  
And now it's time to help someone see they're  
alive for so much more

Help somebody  
Heal somebody  
Free somebody  
Forgive somebody  
Touch somebody  
Love somebody  
Catch somebody  
Let go of somebody  
TO DAY!

## TOMORROW

(Alice Morton)

The sun'll come out  
Tomorrow  
Bet you bottom dollar  
That tomorrow  
There'll be sun!

Tomorrow! Tomorrow!  
I love ya Tomorrow!  
You're always a Day! Away!

"I'd rather have an honest  
enemy than a fake friend."  
— Tumblr.com



"An empire toppled by its enemies can rise again.  
But one which crumbles from within? That's dead. Forever."

—Captain America: Civil War

# Bose-Einstein Condensates

Marissa Lingen

/

Issue: 10 December 2001

**“Capricorn...We’re presented with the mystery of the Redeemer and the redeemed as **ONE BODY.**”**

—Troy Brewer (*Dreams & Mysteries: “Mystery of the Story in the Heavens”*)  
[cf. John 17:20-21]

In our daily experience, most of us deal with three phases of matter: solid, liquid, and gas. A fourth, high-energy phase of matter, plasma, occurs in high energy processes as near as a fire or as far away as the core of a star. For decades, the existence of a fifth, low-energy form of matter, known as Bose-Einstein Condensates (BECs), was only a theoretical possibility. In 2001, the [Nobel Prize for Physics](#) went to [Eric Cornell](#), [Wolfgang Ketterle](#), and [Carl Wieman](#), who used lasers, magnets, and evaporative cooling to bring about this fascinating new phase of matter.

BECs have strange properties with many possible applications in future technologies. They can slow light down to the residential speed limit, flow without friction, and demonstrate the weirdest elements of quantum mechanics on a scale anyone can see. They are effectively superatoms, groups of atoms that behave as one.

The theory of BECs was developed by Satyendra Nath Bose and Albert Einstein in the early 1920s. Bose combined his work in thermodynamics and statistical mechanics with the quantum mechanical theories that were being developed, and Einstein carried the work to its natural conclusions and brought it to the public eye. At the time, none of the necessary technology was available to make BECs in the lab: cryonics were extremely limited, and the first laser wasn't even built until 1960. The fine control allowed by modern computers was also a prerequisite. Because of all of these technological hurdles, it wasn't until 1995 that experimenters were able to force rubidium atoms to form this type of condensate.

## Phases of Matter

We can distinguish among the phases of matter in several ways. On the most elementary level, solids have both fixed volume and fixed shape; liquids have fixed volume, but not fixed shape; and gases have neither. Solids have stronger intermolecular bond structure than their corresponding liquids, which in turn have stronger intermolecular bond structure than gases. We can also differentiate between phases of matter by considering energy levels. Solids have the lowest energy levels (corresponding with the lowest temperatures), while liquids and gases have increasingly higher levels. At the top end of this scale, we can add plasmas, which are energetic enough to emit all kinds of energy in the form of heat and photons.

Bose-Einstein Condensates represent a fifth phase of matter beyond solids. They are less energetic than solids. We can also think of this as **more organized** than solids, or as colder -- BECs occur in the fractional micro-Kelvin range, less than millionths of a degree above absolute zero; in contrast, the vacuum of interstellar space averages a positively tropical 3 K. BECs are more ordered than solids in that their restrictions occur not on the molecular level but on the atomic level. Atoms in a solid are locked into roughly the same location in regard to the other atoms in the area. Atoms in a BEC are locked into all of the same attributes as each other; they are literally indistinguishable, in the same location and with the same attributes. When a BEC is visible, each part that one can see is the sum of portions of each atom, all behaving in the same way, rather than being the sum of atoms as in the other phases of matter.

## Wavefunctions and Quantum Spin

At the very beginning of the study of quantum mechanics, it was discovered that light could behave either as a wave or as a particle, when before it had only been treated as a wave. This discovery led Pierre de Broglie to theorize that perhaps matter could be treated as a wave, and not just as a particle. This theory was tested and found to be true: **matter behaves as both a wave and a particle**, depending on how it is observed.

Each atom has a wavefunction that describes its behavior as a wave. This wavefunction can be used to determine the probabilities that the atom will be in a given place or have a certain momentum or other useful properties. Each particle can also be determined to have a spin. While many physics terms mean something other than their everyday usage, "spin" seems to be a behavior that acts just as if the particle is spinning around an axis.

The amount of spin a particle can have depends on the type of particle. Fermions (like electrons) can have spin values that are +/- 1/2, +/- 3/2, +/- 5/2, etc.; bosons (like some isotopes of hydrogen and helium) have spin values that are whole numbers. Fermions obey the Pauli Exclusion Principle, whereas bosons do not. Bosons and fermions can both be composite particles; they don't have to be "indivisible" particles. The same physics will hold for bosons such as photons and K mesons as will hold for hydrogen and helium atoms, as long as the atoms are close to their ground state.

The Pauli Exclusion Principle (which was determined experimentally) states that no two fermion particles can occupy the same state at the same time. They must have some way of being distinguished, whether by location, spin state, or some other property. That means that if one fermion is in a local ground or minimum energy state, the next fermion in the area must be in a higher energy state. For bosons, however, the Pauli Exclusion Principle is irrelevant by definition -- so all of the bosons can be in the same state at the same time. They don't have to be distinguishable from each other. When this happens, a Bose-Einstein Condensate is created.

## Creating a Condensate

Because of the specialized conditions under which they can exist, Bose-Einstein Condensates have only been created in laboratories. First, an experimenter takes bosons that have been purified of other elements and puts them in a vacuum. Popular choices for these bosons include specific isotopes of atoms of helium, sodium, rubidium, and hydrogen. Not all isotopes are bosons, and only bosons can form a BEC. The initial method of making a rubidium condensate is the most straightforward, and further methods have been refinements of the same general principles of cooling.

The atoms are first cooled to fractions of a degree Kelvin. They need to be virtually motionless in order to stay in the BEC ground state. Then they are put into a magnetic trap, keeping them in a limited area. The magnetic trap is arranged with eight magnets in what is known



as a quadrupole configuration. The magnets we are most familiar with in daily life are dipole magnets: a two-ended field of magnetization with one polarity at one end and the opposite polarity at the other end. A quadrupole configuration looks more like a plus sign, with the opposing points having the same polarity.

When the atoms are in a quadrupole magnetic trap, the way they interact is primarily through their spin; higher order considerations such as magnetostatic interactions are limited by the trap. A laser with a precisely calculated wavelength shines on the atoms, and as the light scatters off the atoms, it takes with it more energy than it brought into the process. The Doppler shift from the higher energy atoms is calculated so that they "see" the laser of the right color, and the atoms that are already lower energy stay unexcited. The energy state of the atoms is, of course, directly related to how quickly they are moving, so the first wavelength used is selected for the fastest atoms present.

The laser's wavelength must be very precisely tuned to the atom. One of the hardest problems physicists face in making BECs is keeping the laser tuned to the right frequency despite outside interference; even a car passing by on the road outside a lab may cause enough vibration to knock the laser out of its desired frequency. To make things worse, as the average speed of the atoms decreases and their energy level goes down, the desired Doppler shift changes, so the laser must be retuned to match the new "high" energy atoms. In order to account for motion from all directions, the lasers shine in on the atoms from opposite points on all three axes. Further, the magnetic trap is combined with an optical trap that pushes atoms back towards the center if they stray too far. This laser set-up is known as "optical molasses."

The atoms are then cooled further through what is known as evaporative cooling. Essentially, evaporative cooling allows the faster, more energetic atoms to escape from the trap, leaving only the slowest, coolest, least energetic atoms behind. Of all the materials used, rubidium was the easiest to make into a BEC because its atoms are the largest -- they achieve low velocities at the highest temperature (energy) because mass relates to energy (hydrogen was the hardest BEC to form, but researchers think it may have superior applications because of its small size). When the atoms get to the point where only ground state atoms are left, they coalesce into a Bose-Einstein Condensate, which behaves like a superatom. The first condensate consisted of 2000 atoms; some condensates have been created that are the size of a dime (several million atoms), but still behave as one giant atom.

## Properties and Future Applications

Most research into Bose-Einstein Condensates serves as "basic" research -- that is to say, it is more concerned with knowing more about the world in general than with implementing a specific technology. However, there are several potential uses for BECs. The most promising application is in etching. When BECs are fashioned into a beam, they are like a laser in their coherence. That is to say, both a laser and a BEC beam run "in lock step," guaranteeing that an experimenter can know how a part of the beam will behave at every single location. This property of lasers has been used in the past for etching purposes. A BEC beam would have greater precision and energy than a laser because even at their low kinetic energy state, the massive particles would be more energetic than the massless photons. The major technological concerns with a BEC beam would be getting a clean enough environment for it to function repeatedly and reducing the cost of BEC creation enough to use BECs regularly in beams. However, BEC beams or "atom lasers" could produce precisely trimmed objects down to a very small scale -- possibly a nanotech scale. Their practical limits will be found with experimentation.

In some ways, the atom laser works as the opposite of a laser. A laser can produce more photons from the atoms at hand, but an atom laser can only deal with the number of atoms it starts with. Rather than being knocked into an excited state, as atoms that emit laser photons are, BEC atoms are cooled down to the ground state. Unlike a laser beam, an atom laser beam could not travel far through air and would fall due to gravity. However, these differences can be calculated and accounted for in the future uses of the atom laser.

One of the most commonly known properties of BECs is their superfluidity. That is to say, BECs flow without interior friction. Since they're effectively superatoms, BECs are all moving in the same way at the same time when they flow, and don't have energy losses due to friction. Even the best lubricants currently available have some frictional losses as their molecules interact with each other, but BECs, while terribly expensive, would pose no such problem.

One of the problems physicists run into when teaching quantum mechanics is that the principles are just counter-intuitive. They're hard to visualize. But videos of BEC blobs several millimeters across show wave-particle duality at a level we can comprehend easily. We can watch something that acts like an atom, at a size we could hold in our hands. MIT researchers have produced visible interference fringe patterns from sodium BECs, demonstrating quantum mechanics effects on the macroscale. That alone is worth notice.

Perhaps most interestingly, BECs have been used to slow the speed of light to a crawl -- from 186,282 miles per second ( $3 \times 10^8$  m/s) in a vacuum to 38 miles per hour (17 m/s) in a sodium BEC. No other substance so far has been able to slow the speed of light within orders of magnitude of that speed. Although so far this discovery has not been applied to any technological problems, researchers at Harvard suggest that it might make possible revolutions in communications, including possibly a single-photon switch.

**The Bose-Einstein Condensate is to matter as the laser is to light -- the analogy is precisely that simple.** It took twenty years from the invention of the laser until its technological applications began to take off. At first, lasers were considered too difficult to make to ever find use in everyday applications; now, they're everywhere. The characteristics of BECs, specifically their response to sound and other disturbances, are still under investigation, but they hold the promise of many curious developments to come.

Marissa K. Lingen is a [freelance writer](#) living in Hayward, CA. Her background is in physics, but she's currently also interested in Finland, early (pre-transistor) computing, and moose.

### Links

The [BEC Homepage](#).

[An Introduction to BECs](#).

An [article](#) on atom lasers.

# The RECONCILIATION!

“<sup>13</sup> But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. <sup>14</sup> For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; <sup>15</sup> Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for **to make in himself OF TWAIN ONE new man, so making peace;** <sup>16</sup> And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: <sup>17</sup> And came and preached peace to you which were afar off, and to them that were nigh. <sup>18</sup> For through him we both have access by one Spirit unto the Father. <sup>19</sup> Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; <sup>20</sup> And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; <sup>21</sup> In whom all the building fitly framed together groweth unto an holy temple in the Lord: <sup>22</sup> In whom ye also are builded together for an habitation of God through the Spirit.” — Ephesians 2:13-22

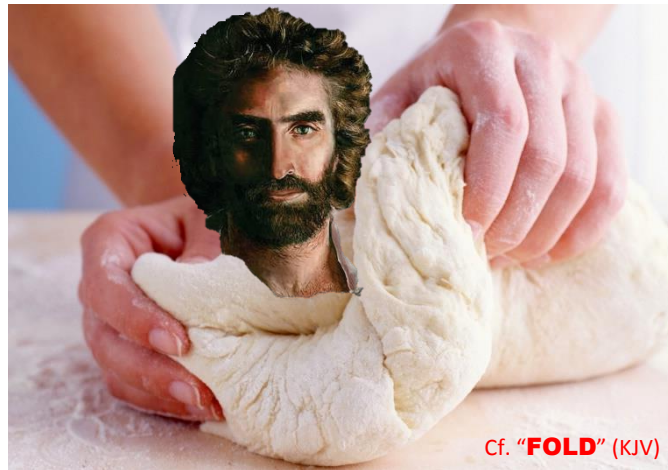
**“Once God has reconciled you to yourself, then He can reconcile you to others.”**

—Steven Furtick (#DeathToSelfie: “Just Call Me Jacob”)

Jesus: Akiane Kramarik

dough: shared-earth.com

1. “Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:... So there was a division among the people because of him.” —Luke 12:51, John 7:43
2. “And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes.” —Genesis 18:27
3. E-S-A-U [“a” in “u-s-e”]: “Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck. And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob [cf. Gen. 4:8].” —Genesis 27:39-41



“For the **bread** of God is **HE** which **cometh DOWN** from heaven, and giveth **life unto the world**....And Jesus said unto them, **I** am the **bread of life**: he that cometh to me shall never hunger; and he that believeth on me shall never thirst....**I** am that **bread of life**....**I** am the living **bread** which came down from heaven: if any man eat of this **bread**, he shall live for ever: and the **bread** that **I** will give is **my flesh**, which **I** will give **for the life of the world**.”

—John 6:33, 35, 48, 51 [cf. 1 Cor. 10:17]



Amos 9:13-15, “<sup>13</sup> Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. <sup>14</sup> And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. <sup>15</sup> And I will plant them upon their land, and they shall no more be **pulled up out** of their land which I have given them, saith the LORD thy God.”

Image: dailymail.co.uk

1. “And Jesus...said...Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand.” —Matthew 12:25
2. “Behold, how good and how pleasant it is for brethren to dwell together in unity!...As the **dew of Hermon, and** as the dew that **descended upon the mountains of Zion; for there the LORD commanded the blessing, even life** for evermore.” —Psalm 133:1, 3
3. JACOB [“bow cage”]: “Therefore God give thee of the dew of heaven, and the fatness of the earth, and **plenty of corn and wine** (cf. Matt.11:19): Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee.” —Genesis 27:28-29
4. “He went away again the second time, and prayed, saying, O my Father, if this **cup may not pass** away from me, except I drink it, thy will be done.” —Matthew 26:42
5. “**I** Jesus have sent mine angel to testify unto you these things in the churches. **I** am the **root and** the offspring of David, **and the bright and morning star**.” — Revelation 22:16 [cf. Rev. 2:26-29 / Isaiah 14 / 2 Corinthians 11:14] “Who hath believed our report? and to whom is the arm of the Lord revealed?” —Isaiah 53:1

“And they also, if they abide not **STILL** in unbelief, shall be grafted in: for **God is able to graft them in again.**”

— Romans 11:23

[cf. James 2:19, “Thou believest that there is one God; thou doest well: the devils also believe, and tremble.”]

“**RECONCIL**” search results from *biblegateway.com*:

[Leviticus 6:30](#) And no sin offering, whereof any of the blood is brought into the tabernacle of the congregation to **reconcile** withal in the holy place, shall be eaten: it shall be burnt in the fire.

[Leviticus 8:15](#) And he slew it; and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make **reconciliation** upon it.

[Leviticus 16:20](#) And when he hath made an end of **reconciling** the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

[1 Samuel 29:4](#) And the princes of the Philistines were wroth with him; and the princes of the Philistines said unto him, Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle he be an adversary to us: for wherewith should he **reconcile** himself unto his master? should it not be with the heads of these men?

[2 Chronicles 29:24](#) And the priests killed them, and they made **reconciliation** with their blood upon the altar, to make an atonement for all Israel: for the king commanded that the burnt offering and the sin offering should be made for all Israel.

[Ezekiel 45:15](#) And one lamb out of the flock, out of two hundred, out of the fat pastures of Israel; for a meat offering, and for a burnt offering, and for peace offerings, to make **reconciliation** for them, saith the Lord God.

[Ezekiel 45:17](#) And it shall be the prince's part to give burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make **reconciliation** for the house of Israel.

[Ezekiel 45:20](#) And so thou shalt do the seventh day of the month for every one that erreth, and for him that is simple: so shall ye **reconcile** the house.

[Daniel 9:24](#) Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make **reconciliation** for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

[Matthew 5:24](#) Leave there thy gift before the altar, and go thy way; first be **reconciled** to thy brother, and then come and offer thy gift.

[Romans 5:10](#) For if, when we were enemies, we were **reconciled** to God by the death of his Son, much more, being **reconciled**, we shall be saved by his life.

[Romans 11:15](#) For if the casting away of them be the **reconciling** of the world, what shall the receiving of them be, but life from the dead?

[1 Corinthians 7:11](#) But and if she depart, let her remain unmarried or be **reconciled** to her husband: and let not the husband put away his wife.

[2 Corinthians 5:18](#) And all things are of God, who hath **reconciled** us to himself by Jesus Christ, and hath given to us the ministry of **reconciliation**;

[2 Corinthians 5:19](#) To wit, that God was in Christ, **reconciling** the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of **reconciliation**.

[2 Corinthians 5:20](#) Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye **reconciled** to God.

[Ephesians 2:16](#) And that he might **reconcile** both unto God in one body by the cross, having slain the enmity thereby:

[Colossians 1:20](#) And, having made peace through the blood of his cross, by him to **reconcile** all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

[Colossians 1:21](#) And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he **reconciled**

[Hebrews 2:17](#) Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make **reconciliation** for the sins of the people.



# Colossians 1 (KJV) [NOTE the "run-on" sentences!]

1 Paul, an apostle of Jesus Christ by the will of God, and Timotheus our brother, <sup>2</sup>To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ; <sup>3</sup>We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, <sup>4</sup>Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, <sup>5</sup>For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; <sup>6</sup>Which is come unto you, as **it** is in all the world; and bringeth forth fruit, as **it** doth also in you, since the day ye heard of **it**, and knew the grace of God in truth: <sup>7</sup>As ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ; <sup>8</sup>Who also declared unto us your love in the Spirit; <sup>9</sup>For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; <sup>10</sup>That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; <sup>11</sup>Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; <sup>12</sup>Giving thanks unto the Father, which **hath made us meet to be partakers of the inheritance of the saints in light**: <sup>13</sup>Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: <sup>14</sup>In whom we have redemption through his blood, even the forgiveness of sins: <sup>15</sup>Who is the image of the invisible God, the firstborn of every creature: <sup>16</sup>For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: <sup>17</sup>And he is before all things, and by him all things consist. <sup>18</sup>And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the **preeminence**. ["But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him."—1 Corinthians 8:6] <sup>19</sup>For **it** pleased the Father that in him should **all** fulness dwell; <sup>20</sup>And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven; <sup>21</sup>And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled **[NO punctuation at the end of THIS verse]** <sup>22</sup>In the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight: <sup>23</sup>If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister; <sup>24</sup>Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church: <sup>25</sup>Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; <sup>26</sup>Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: <sup>27</sup>To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: <sup>28</sup>Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: <sup>29</sup>Whereunto I also labour, striving according to his working, which worketh in me mightily;

**Ephesians 2** " <sup>1</sup>And you hath he quickened, **who were dead** in trespasses and sins; <sup>2</sup>Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: <sup>3</sup>Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, **even** as others. <sup>4</sup>But God, who is rich in mercy, for his great love wherewith he loved us, <sup>5</sup>**Even** when we were dead in sins, hath **quickened us TOGETHER** with Christ, (by grace ye are saved;) <sup>6</sup>And hath **raised us up TOGETHER**, and made us **sit TOGETHER** in heavenly places in Christ Jesus: <sup>7</sup>That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. <sup>8</sup>For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: <sup>9</sup>Not of works, lest any man should boast. <sup>10</sup>For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. <sup>11</sup>Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; <sup>12</sup>That at that

time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: <sup>13</sup>But now in Christ Jesus ye who sometimes were far off **are made nigh** by the blood of Christ. <sup>14</sup>For he is our peace, who hath **made both ONE**, and hath **broken down the middle wall of partition BETWEEN us**; <sup>15</sup>Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself **of twain ONE NEW MAN**, so making peace; <sup>16</sup>And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: <sup>17</sup>And came and preached peace to you which were afar off, and to them that were nigh. <sup>18</sup>For through him we both have access by one Spirit unto the Father. <sup>19</sup>Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; <sup>20</sup>And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; <sup>21</sup>In whom all the building fitly framed together groweth unto an holy temple in the Lord: <sup>22</sup>In whom ye also are builded together for an habitation of God through the Spirit."

# What's **LOVE** got to do with *it*?

"<sup>20</sup> Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; <sup>21</sup> Submitting yourselves one to another in the fear of God. <sup>22</sup> Wives, submit yourselves unto your own husbands, as unto the Lord. <sup>23</sup> For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. <sup>24</sup> Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. <sup>25</sup> Husbands, love your wives, even as Christ also loved the church, and gave himself for it; <sup>26</sup> That he might sanctify and cleanse it with the washing of water by the word, <sup>27</sup> That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. <sup>28</sup> So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. <sup>29</sup> For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: <sup>30</sup> For we are members of his body, of his flesh, and of his bones. <sup>31</sup> For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be **ONE** flesh. <sup>32</sup> This is a great mystery: but I speak concerning Christ and the church. <sup>33</sup> Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband."—Ephesians 5:20-33

*It's* just a SIMPLE Miss Under "STANDING"!



"You can't fellowship with someone **NOT** on your level."  
—Dr. Bill Winston [cf. 1 Cor. 2:13-15]

"<sup>1</sup> The words of Jeremiah the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin: <sup>2</sup> To whom the word of the LORD came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign. <sup>3</sup> It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of the carrying away of Jerusalem captive in the fifth month. <sup>4</sup> Then the word of the LORD came unto me, saying, <sup>5</sup> Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations. <sup>6</sup> Then said I, Ah, Lord God! behold, I cannot speak: for I am a child. <sup>7</sup> But the LORD said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. <sup>8</sup> Be not afraid of their faces: for I am with thee to deliver thee, saith the LORD. <sup>9</sup> Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth. <sup>10</sup> See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant. <sup>11</sup> Moreover the word of the LORD came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree. <sup>12</sup> Then said the LORD unto me, Thou hast well seen: for I will hasten my word to perform it." —Jeremiah 1:1-12

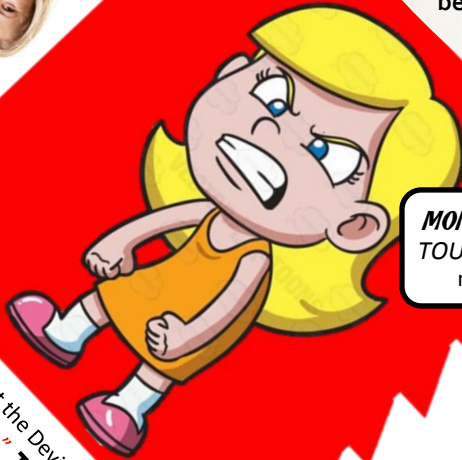
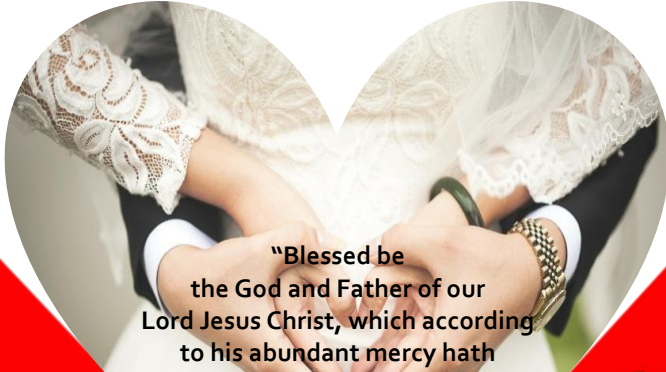
**SOUL**  
[cf. Psalm 34:2]



**SPIRIT**  
[cf. 1 Cor. 2:11]



"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us **again** unto a lively hope by the resurrection of Jesus Christ from the dead,"  
—1 Peter 1:3



"Don't let the Devil give you **"NOTHING."** **TAKE it!**"  
—Dr. Bill Winston

"Boast not thyself of to-morrow; for thou knowest not what a day may bring forth."  
—Proverbs 27:1

"If I can get **ONE** of you to the top, millions of lives will be affected."  
—Dr. Bill Winston

## “MYSTERY” Bible search results (22):

[Mark 4:11](#)

And he said unto them, Unto you it is given to know the **mystery** of the kingdom of God: but unto them that are without, all these things are done in parables:

[Romans 11:25](#)

For I would not, brethren, that ye should be ignorant of this **mystery**, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

[Romans 16:25](#)

Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the **mystery**, which was kept secret since the world began,

[1 Corinthians 2:7](#)

But we speak the wisdom of God in a **mystery**, even the hidden wisdom, which God ordained before the world unto our glory:

[1 Corinthians 15:51](#)

Behold, I shew you a **mystery**; We shall not all sleep, but we shall all be changed,

[Ephesians 1:9](#)

Having made known unto us the **mystery** of his will, according to his good pleasure which he hath purposed in himself:

[Ephesians 3:3](#)

How that by revelation he made known unto me the **mystery**; (as I wrote afore in few words,

[Ephesians 3:4](#)

Whereby, when ye read, ye may understand my knowledge in the **mystery** of Christ)

[Ephesians 3:9](#)

And to make all men see what is the fellowship of the **mystery**, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

[Ephesians 5:32](#)

This is a great **mystery**: but I speak concerning Christ and the church.

[Ephesians 6:19](#)

And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the **mystery** of the gospel,

[Colossians 1:26](#)

Even the **mystery** which hath been hid from ages and from generations, but now is made manifest to his saints:

[Colossians 1:27](#)

To whom God would make known what is the riches of the glory of this **mystery** among the Gentiles; which is Christ in you, the hope of glory:

[Colossians 2:2](#)

That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the **mystery** of God, and of the Father, and of Christ;

[Colossians 4:3](#)

Withal praying also for us, that God would open unto us a door of utterance, to speak the **mystery** of Christ, for which I am also in bonds:

[2 Thessalonians 2:7](#)

For the **mystery** of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.

[1 Timothy 3:9](#)

Holding the **mystery** of the faith in a pure conscience.

[1 Timothy 3:16](#)

And without controversy great is the **mystery** of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

[Revelation 1:20](#)

The **mystery** of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

[Revelation 10:7](#)

But in the days of the voice of the seventh angel, when he shall begin to sound, the **mystery** of God should be finished, as he hath declared to his servants the prophets.

[Revelation 17:5](#)

And upon her forehead was a name written, **Mystery**, Babylon The Great, The Mother Of Harlots And Abominations Of The Earth.

[Revelation 17:7](#)

And the angel said unto me, Wherefore didst thou marvel? I will tell thee the **mystery** of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.



## Colossians 1 (KJV)

<sup>1</sup> Paul, an apostle of Jesus Christ by the will of God, and Timotheus our brother, <sup>2</sup> To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ. <sup>3</sup> We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, <sup>4</sup> Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, <sup>5</sup> For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; <sup>6</sup> Which is come unto you, as **it** is in all the world; and bringeth forth fruit, as **it** doth also in you, since the day ye heard of **it**, and knew the grace of God in truth: <sup>7</sup> As ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ; <sup>8</sup> Who also declared unto us your love in the Spirit. <sup>9</sup> For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; <sup>10</sup> That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; <sup>11</sup> Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; <sup>12</sup> Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: <sup>13</sup> Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: <sup>14</sup> In whom we have redemption through his blood, even the forgiveness of sins: <sup>15</sup> Who is the image of the invisible God, the firstborn of every creature: <sup>16</sup> For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: <sup>17</sup> **And he is before all things, and by him all things consist.** <sup>18</sup> **And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.** <sup>19</sup> For **it** pleased the Father that in him should **all** fulness dwell; <sup>20</sup> And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. <sup>21</sup> And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled <sup>22</sup> In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight: <sup>23</sup> If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister; <sup>24</sup> Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church: <sup>25</sup> Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; <sup>26</sup> Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: <sup>27</sup> To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: <sup>28</sup> Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: <sup>29</sup> Whereunto I also labour, striving according to his working, which worketh in me mightily.

[Ecclesiastes 3:19](#), For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a **man hath no preeminence above a beast** [**Jesus, the "Lion of the Tribe of Judah"**]: for all is vanity.

[Colossians 1:18](#), And he is the head of the body, the church: who is the **beginning**, the firstborn from the dead; that in all things he might have the **preeminence**.

[3 John 1:9](#), I wrote unto the church: but Diotrephes, who loveth to have the **preeminence** among them, receiveth us not.

[1 John 1:1](#), That which was from the **beginning**, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

[1 John 2:7](#), Brethren, I write no new commandment unto you, but an old commandment which ye had from the **beginning**. The old commandment is the word which ye have heard from the **beginning**.

[1 John 2:13](#), I write unto you, fathers, because ye have known him that is from the **beginning**. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

[1 John 2:14](#), I have written unto you, fathers, because ye have known him that is from the **beginning**. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

[1 John 2:24](#), Let that therefore abide in you, which ye have heard from the **beginning**. If that which ye have heard from the **beginning** shall remain in you, ye also shall continue in the Son, and in the Father.

[1 John 3:8](#), He that committeth sin is of the devil; for the devil sinneth from the **beginning**. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

[1 John 3:11](#), For this is the message that ye heard from the **beginning**, that we should love one another.

[2 John 1:5](#), And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the **beginning**, that we love one another.

[2 John 1:6](#), And this is **love**, that we walk after his commandments. This is the commandment, That, as ye have heard from the **beginning**, ye should walk in **it**.

## “The Holy Spirit teaches us all things.

# The problem is: **MOST** of us are **UNTEACHABLE.**”

—Keith Craft (Pastor, Elevation Church) [[John 14:26](#), “But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.”]

**IF** He is not

**ALL**

then He is **"small"!**

"But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built!"

—2 Chronicles 6:18 (cf. verse 1, "The Lord hath said that he would dwell in the thick darkness)

“<sup>17</sup> And he is before **ALL things**, and by him **ALL things** **CONSIST** [“We teach what we know; we reproduce what we are.”—John Maxwell].

<sup>18</sup> And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in **ALL things** he might have the preeminence [the GOOD, the “bad,” the WICK-ed [that “waxed” great], the e-v-i-l [l-i-v-e], the DEVIL [LIVED—i.e. He that “**was**” [cf. Rev. 1:4, 8, 4:8] (the “**old man**” before He did a “NEW” thing [cf. Isaiah 43:19, 28:21]), etc.].”—Colossians 1:17-18