

# THE “SIGH—CALL ‘O-g’” of “THorn” (“born”)

The Latin letter “b” is imagery of “c” in “time-OUT” with *its F-A-C-E* to the “wall.”  
[cf. Ezekiel 4:3, 41:25 / 2 Kings 20:2 / Isaiah 38:2 / Proverbs 24:31 / Ezekiel 12:12, 38:20]

“And lest I should be exalted above measure through the abundance of the revelations, there was given to me a **thorn in the flesh**, the messenger of Satan to buffet me, lest I should be exalted above MEASURE.”  
—2 Corinthians 12:7 [cf. Judges 8:7]

“<sup>1</sup>Then Pilate therefore took Jesus, and scourged him. <sup>2</sup>And the soldiers platted a crown of thorns, and put **it** on his **head**, and they put on him a purple robe, <sup>3</sup>And said, Hail, King of the Jews! and they smote him with their hands. <sup>4</sup>Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. <sup>5</sup>Then came Jesus forth, wearing the crown of thorns, and the purple robe.  
And Pilate saith unto them, **Behold the man!**”—John 19:1-5

HIGH road = Place of  
Unfruitfulness  
(mouth)

♪ You take the high road and I'll take the low road ♪

LOW road = Place of  
Conception

## Genesis 13:6-12

“<sup>6</sup>And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together. <sup>7</sup>And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land. <sup>8</sup>And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. <sup>9</sup>Is not the whole land before thee? **separate thyself, I PRAY thee, from me** [this, in itself, is a paradox—i.e. “separation” and “annealing”]: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left. <sup>10</sup>And Lot lifted **UP his eyes, and beheld all the plain** of Jordan, that **it was well watered every where**, before the LORD destroyed Sodom and Gomorrah, **even as the garden** of the LORD, **like the land of Egypt**, as thou comest unto Zoar. <sup>11</sup>Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. <sup>12</sup>Abram dwelled in the land of Canaan, and Lot dwelled **in the cities** of the plain, and pitched his tent toward Sodom.”

## June 15, 2016

MANY years ago, Father [to “some,” He is ONLY “God”] had me “temporarily” close a “relative” door. For me, **IT** was necessary. **It** gave me MANY years of “peace.”

I closed a door “To Day.” **It** “felt” GOOD. I finished something I had been working on for “some” time now. [THIS is just an “addendum” to **IT!**] NOW I look “forward” to WHAT “may” COME!

Sometimes, the closing of a door can be a “GOOD” thing—a “freeing” thing. We open doors that are essential to our “survival.” We open doors that are necessary to our “learning.” But, most of all, we open doors that are “given” to us for our BENE-“FIT.”

### Word Origin and History for bene- [dictionary.com]

Latin word-forming element meaning “well,” from Latin *bene* “well, in the right way, honorably, properly,” from PIE *\*dw-ene-*, adverbial form of root *\*deu-* “to do, perform, show favor, revere.” Cf. Latin *bonus* “good,” *bellus* “handsome, fine, pretty,” **beatus** “blessed.” [“He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.”—Proverbs 13:24]

Online Etymology Dictionary, © 2010 Douglas Harper

When we were young, our parents placed MANY doors “before” US. MANY we were never aware of. Out of innocence and ignorance, we very “happily” went through those doors. But the day “came” when we “chose” for ourselves. Our choices...**“OUR” CHOICES**...are the ONES that de-fine us most! We “make,” or “UN-make,” our own “way.” Countless decisions made by our predecessors—MANY for “our” GOOD—can be “strengthened” or “degraded” by ONE choice of our own.

Have you made any choices “To Day”? Were they GOOD ONES? Were they ONES that “bene fitted” ONLY you, or did you consider the impact *THAT* choice would make upon the lives of others? As you answer *THAT* question, I want you to think about the last time someone else made a “selfish” decision that left you feeling BEREFT, BANKRUPT, EMPTY, ANGRY, or DEPRESSED. Consider *THAT* before you make your “next” decision! Consider *THAT* “**before**” you **BECOME** *THAT* very person you despise.

Close the door to the “monster” you **COULD** become!

I hesitated to use this article because it portrays the “tragic” imagery of a “real” person’s life. But *THIS* imagery is the closest I have found that “actually” tells Father’s **CONFLICT**. Therefore, I have placed it here so that “you” may “grasp” Father’s “reasoning” and resulting **PARADOX**:

<https://www.psychologytoday.com/articles/201605/captives-the-mind?collection=1088426>

# Captives of the Mind

Addiction, depression, self-harm, hypochondria—all share a common cause, says a new view of mental distress.

By David R. Kessler M.D., published on May 2, 2016 - last reviewed on June 10, 2016

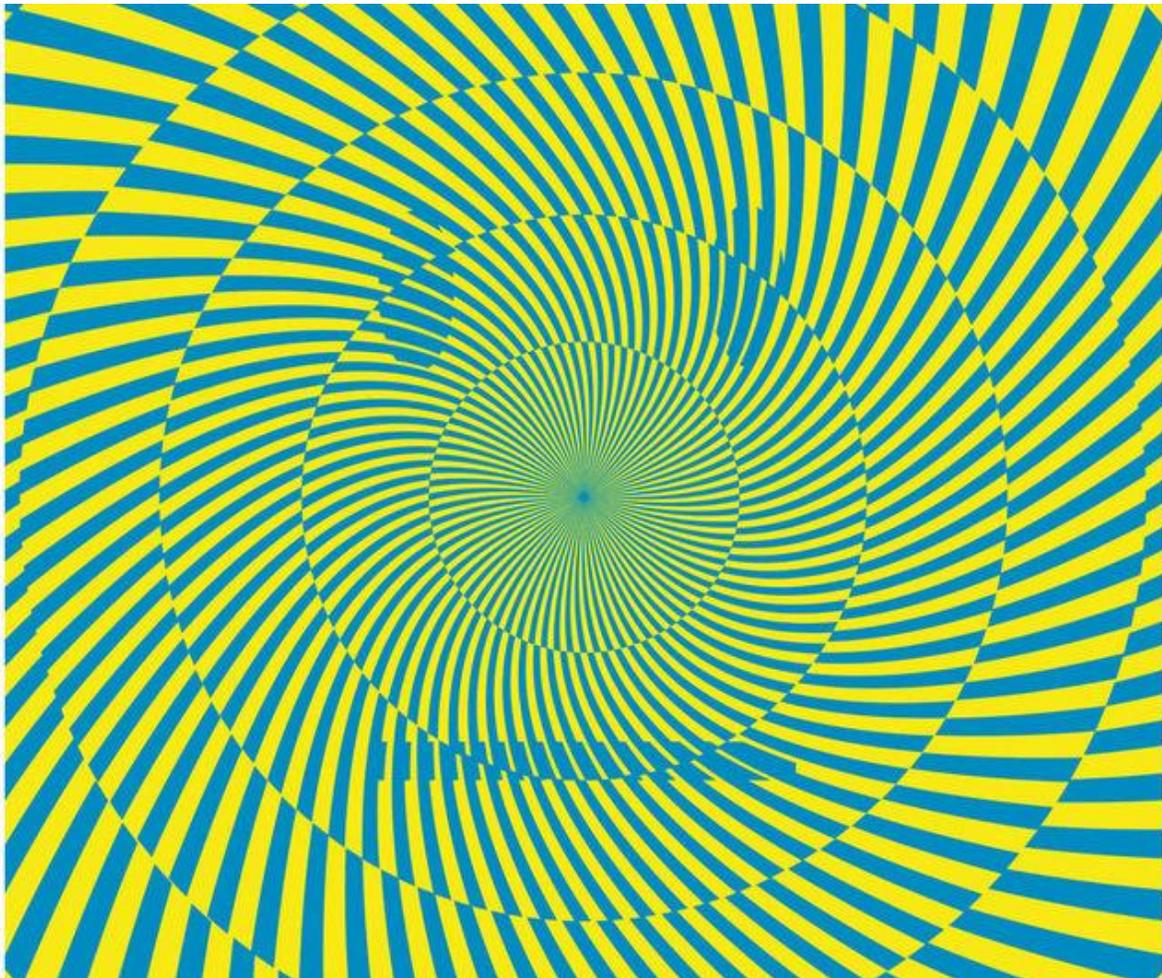


Illustration by Matt Dorfman

He left more than a dozen lamps burning in his workroom. They shone upon the desk, and on the unfinished manuscript neatly stacked on top of it. Next to the manuscript was a two-page letter. This was the scene on the evening David Foster Wallace hanged himself. Wallace’s 2008 suicide at the age of 46 devastated the literary community. He was, at the time, acclaimed as the boldest, most innovative writer of his generation. His novel *Infinite Jest* was widely lauded by critics and thought to have redefined postmodern American fiction. The manuscript on the desk,

which he despaired of ever completing, would be published posthumously as *The Pale King*. Though it was fragmentary, the novel contained some of his best work, many came to believe. Despite Wallace's frustration with his inability to complete the book, in some ways his life had never been better. He had married four years earlier and was comfortably settled in California, with a teaching job he loved. Why, then, did he take his own life?

It's not that Wallace's suicide came as a surprise to anyone who knew him well. He had been troubled since adolescence: brilliant, yet stricken with self-doubt and, at times, a paralyzing self-awareness. As a young man, he depended on alcohol and marijuana to dampen his constant anxiety. He had come close to suicide before, and in his fiction he had written of the state of mind that drives one to that abyss. Yet he had also tried to save himself. He had been prescribed antidepressants in college and continued taking them throughout the rest of his life. At the time of his death, he was a dedicated member of Alcoholics Anonymous, having successfully left behind both alcohol and marijuana years before. Though prone to fits of anger and reclusive behavior, he fought his self-destructive impulses and sought community with his fellow AA members, devoted students, and literary colleagues.

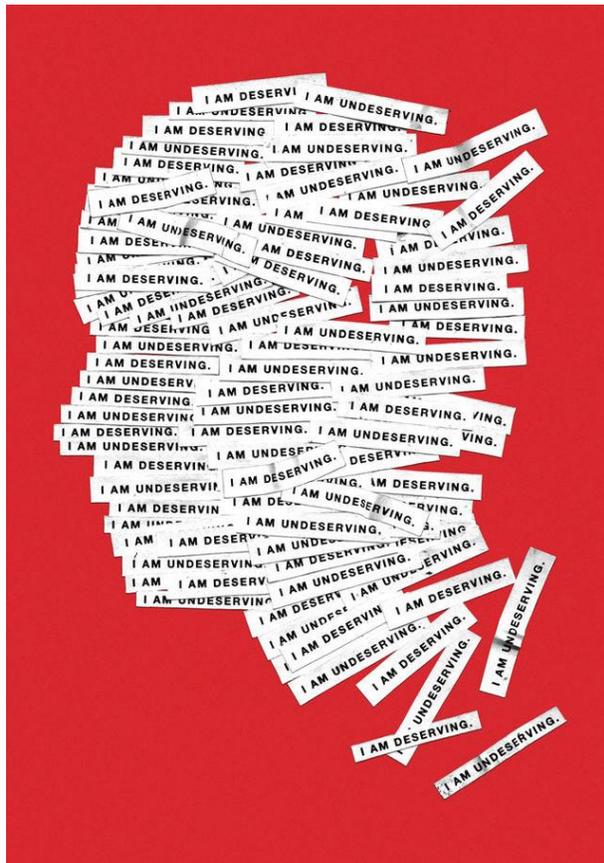
The questions remain: Why would someone who struggled so long not just to stay alive but also to stay vital and connected end his life so violently? Why would someone with such recognized talent choose not to go on? What was it that was beyond the grasp of his clearly formidable intellect and will? What was the underlying cause of the depression that governed Wallace's deep unhappiness? "Depression" is a label used to describe a group of symptoms. **It is not a cause.**

From childhood on, Wallace wanted to be exempt from the ordinary. He wanted to excel—first as a student, and later as a writer—and he wanted others to recognize his genius. Yet, as soon as he succeeded—if he earned an A-plus or received critical acclaim—he grew uneasy, and then despairing. He wanted to be a good person, but suspected something crooked about the way in which he'd achieved success, something false in himself.

Those closest to Wallace recall that this inner conflict developed in boyhood. From a very young age, Wallace was bent on impressing his parents, two highly intellectual people with their own rigorous standards. His father, James, was a dedicated academic who, with a quiet passion, worked on the same set of difficult philosophical problems for decades. His mother, Sally, was a professor of English at Parkland College, a community college in Illinois, and a commanding presence in the household. She loved wordplay and the sounds of certain phrases. She was

also fiercely passionate about grammar, and in 1980 she wrote a textbook called *Practically Painless English*, designed to teach grammar and composition in a lighthearted manner. She shared these interests with her young children; Wallace responded enthusiastically. The two would make private jokes to each other, playing with the meaning and spelling of words. “He really did seem so badly to want to make my parents proud of him,” his sister, Amy, told me. “He thought that my parents didn’t appreciate how intelligent he was.”

Illustration by Matt Dorfman



Contradictory impulses—yearning for greatness yet feeling like a fake with every new achievement—pushed him further into himself.

He wrote about the phenomenon in his short story “Good Old Neon,” in which an advertising executive describes his own suicide posthumously: “The more time and effort you put into trying to appear impressive or attractive to other people, the less impressive or attractive you felt inside—you were a fraud. And the more of a fraud you felt like, the harder you tried to convey an impressive or likable image of yourself so that other people wouldn’t find out what a hollow, fraudulent person you really were.”

Occasionally Wallace worked double-time in order to bend reality to meet his fears, employing a kind of metalogic reminiscent of

his fiction. “A lot of his criticism wasn’t that he was stupid in the whole bell curve of the population, but that what he was really good at was pretending to be really smart,” the novelist Mark Costello told me about his old friend and college roommate. “The way Dave kept self-pessimism alive was by creating this other narrative where he said, ‘Well, actually, what I am is . . . a false sort of smart.’ ”

Wallace was haunted by the “**fraudulence paradox**,” as he called *it* in “Good Old Neon.” As an adult, he was always on high alert, always sensitive to signs of the beguiling impostor that, though he must have known exists in all of us, he could not allow for in himself. He once

scribbled in the margin of a book, "Grandiosity- the constant need to be, and be seen as, a superstar." Something about this notion stuck and became a reflexive thought—one that made him feel very bad—when he encountered something that threatened his sense of credibility.



David Foster Wallace: The writer had his own way of "fracturing reality." As he once said, "Whatever you get paid attention for is never what you think is most important about yourself."

And any number of things could threaten his sense of credibility: critical praise, academic success, romantic attention, somebody laughing at his jokes. These were all land mines and, prompted by them, Wallace felt an immediate split between how he was perceived and who he really was. In such moments, his life became a lonely performance. Everything else receded into the background. The feeling encompassed him more strongly each time he experienced *it*, gaining traction in his mind.

Depression involves a continual focus on negative thoughts, experiences, memories, and feelings to the exclusion of all else. As a person narrows his or her attention, focusing on only the most negative stimuli, the mind slowly devours itself. This process seemed to be particularly true for Wallace. It is impossible to know just how, and in how many ways, he was gripped by self-doubt, but it seems fair to say that he was seized by his self-destructive refrain. He knew *it*, but felt powerless to change *it*. "What goes on inside," he wrote in "Good Old Neon," "is just too fast and huge and all interconnected for words to do more than barely sketch the outlines of at most one tiny little part of *it* at any given instant."

For more than two decades, I have researched the ways in which certain substances—specifically, tobacco and food—come to influence and, in some cases, control our actions. What most fascinates me is how these substances seem to **OVERRIDE** both reason and will, **DIRECTING** our thoughts, feelings, and behavior, apparently without our consent. Nobody ever decides he's going to smoke 780,000 cigarettes over the course of a lifetime—people think they're going to try smoking once, or perhaps a few times, to see what it is like. We don't want to eat until we feel sick, but many of us do it anyway. What else, I wondered, could exert such control over our thoughts and actions? Is it possible that the same biological mechanism that

selectively controls our attention and drives us to chain-smoke or overeat—in other words, to behave in ways that are not beneficial to our well-being—is also responsible for a range of emotional suffering?

After years of research, I have come to the conclusion that there is, in fact, a common mechanism underlying many of our emotional struggles and mental illnesses. Simply put: A stimulus—a place, a thought, a memory, a person—takes hold of our attention and shifts our perception. Once our attention becomes increasingly focused on this stimulus, the way we think and feel, and often what we do, may not be what we consciously want. I have termed this mechanism “capture.” Capture underlies many forms of human behavior, though its effects may be detrimental or beneficial.

Viewing our behavior through this lens helps explain the power that capture has over us when *it* drives us to destructive impulses. The theory of capture is composed of three basic elements: narrowing of attention<sup>1</sup>, perceived lack of control<sup>2</sup>, and change in affect, or emotional state.<sup>3 [4?]</sup> When something commands our attention in a way that feels uncontrollable and, in turn, influences our behavior, we experience capture. [“Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them.”—Psalm 68:18 (Eph. 4:8)]

But capture entails more than just that initial marshaling of our attention. Capture changes our mood by evoking memory or imagination, desire or fear. When I am captured, I think that the person calling my name in a certain tone is not simply saying my name but offering an implicit criticism or personal slight that makes me feel insecure or anxious; soon, *it* is all I can think about.



Illustration by Matt Dorfman

Capture seizes our attention quietly. We may sense a mental shift, but we do not understand where it comes from. The experience occurs outside our conscious control, and we surrender to it before we perceive it. *It* is the result of something—an idea, sensation, person—that comes to dominate our minds, thrusting aside all else and occupying the center of our consciousness. Cues that are associated with the source of capture can become as significant as the

source itself, whether a perfume scent or a song, the sound of a helicopter or the sight of a fire truck, a good grade on a test or the prospect of making a speech. Even the briefest encounter with one of these cues can narrow our attention and affect the way we feel.

When we are drawn to a particular stimulus, we act in response to a feeling or need aroused by it. Every time we respond, we strengthen the neural circuitry that prompts us to repeat these actions. As we continue to react in the same ways to the same stimulus over time—thereby sensitizing the learning, memory, and motivational circuitry of our brains—we create emotional and behavioral patterns. Our thoughts, feelings, and actions begin to arise automatically. What started as a pleasure becomes a need; what was once a bad mood becomes continual self-indictment; what was once an annoyance becomes persecution. This process of neural sensitization occurs, and grows stronger, over the course of a lifetime. It becomes increasingly difficult to resist its pull. Eventually, what captures us can become so concentrated and overwhelming that, in its most drastic forms, it feels as if we are being driven by something outside our control.

What is clear from my conversations with Wallace's parents, however, is their penetrating awareness of the negative loop in which their son was caught. No matter what his success, either personal or professional, Wallace filtered out everything that reflected well on him and took in everything that could be construed badly. This kind of detrimental filtering can only lead to crushing self-doubt. In this heartbreaking life, a self-perpetuating spiral led to suicide. In other instances, it can lead to self-harm of different kinds, or to violence against others, even homicide.

I asked Steve Bunney, professor emeritus of psychiatry at Yale, about the nature of Wallace's pain. Why does this feeling become crippling for some people but not for others? "For someone like Wallace, in the simplest form, *it* is about a disconnect between the person you want to be and the person you perceive yourself to be," Bunney posited. "There is a feeling of losing control. If you don't have control, then that's when you can get into trouble—whether you have anxiety or depression or whatever, because that can be a threat to your very existence. Suicidal people feel there is no other way to escape from the negative thoughts and feelings. One of the paradoxes of suicide is that it becomes the last and only way that a person can exert control."

Bunney pointed out that it's not uncommon for successful people from all walks of life to feel a similar kind of distress. Research has shown that highly accomplished people often report the feeling of being a fraud. Many successful people grow concerned, as Wallace did, that if people

really knew them, they'd realize they weren't deserving of their achievements. "So it's not uncommon—and in some ways it's useful, I suppose, this self-doubt," Bunney said. "But it can also become a pathology, dangerous, even fatal if it gets out of control."



Illustration by Matt Dorfman

Capture is predicated on our ability to selectively attend to specific stimuli. When something grabs our attention, such as when the lights come up on Bruce Springsteen in concert as he counts off the opening notes of "Born to Run," our neurons respond more vigorously to that particular stimulus than to the push of the crowd around us or the heat in the arena. As Springsteen starts to sing, we focus on specific stimuli because the networks of neurons that allow us to make sense of the world do not respond equally to everything in our environment. Rather, they permit us to distinguish between what matters more or less at a given moment, what is out of place or what is threatening—

and to channel our attention in the appropriate direction. This is called **selective attention; it is the gateway to awareness.**

So many objects fall within our visual field that we cannot process all of them at once: There are simply too many stimuli competing for our attention at all times. We use the mechanism of selective attention to amplify neuronal signals so that certain stimuli become more insistent—or we inhibit signals that we do not need to consider.

Whatever we are paying attention to at a given moment (whether an external stimulus, such as food, or an internal stimulus, such as self-doubt or regret) initially resides in working memory—short-term memory, essentially a mechanism for keeping at hand information we've recently learned or experienced. Over time, unless a **competing goal** redirects our attention, our response eventually becomes so instinctive that our brains no longer mobilize to create a new or different reaction. Our response becomes automatic—and when our response is discordant

with our conscious intentions, we feel as if we're losing control. **This loss of control is a key feature of capture.**

We are not always conscious of the stimuli that command our focus and, ultimately, come to steer our thoughts, attitudes, feelings, and behavior. A good deal of new learning is implicit, so subtle as to be imperceptible to the conscious mind. If you feel a surge of self-doubt every time you are about to speak publicly, it is very likely that your anxiety is based on a previous response to a similar experience. Subsequent related experiences, or thoughts and feelings that evoked those experiences, allowed this learned response to gain even more traction along the way. This is how we come to develop patterns of behavior and emotional response without being aware of their taking hold.

Always the process of capture begins **outside** awareness. As capture takes hold and narrows our attention, we may begin to feel as if our thoughts are beyond our control—a sensation that may induce fear or even panic. Alternatively, capture can allow for an experience of flow, the sense that all consciousness is channeled in a **single direction** in an uninterrupted manner for **positive effect**.



Illustration by Matt Dorfman

We are all vulnerable to capture; we all need to find meaning in the random flux of stimuli that bombard us at every moment. Yet, for most of us, this susceptibility is offset by our ability to redirect the wanderings of our attention.

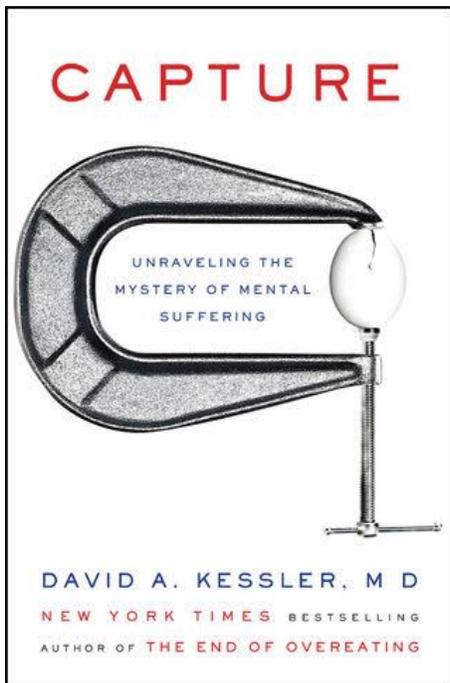
David Foster Wallace's life offers an example of **what can happen when capture is directed toward the self**: when extreme sensitivity becomes striving perfectionism, which

evolves into relentless self-criticism and becomes coupled with an uncanny ability to analyze the flaws in one's own analysis. Suffering becomes indistinguishable from our frantic attempts to evade it. Wallace was caught by this very loop, which resulted in a despair that ultimately he could not conceive of ever escaping. Yet, swimming upstream through his own torrent of disapproval, Wallace **always hoped for more**: more achievement, more recognition, more love.

“The fear and the tightening circles, the anxiety, the inability to enjoy things or even to see things or notice them—that was how Dave’s symptoms presented,” Costello explained. “I’ve known people who are depressed, and for them, it is just more like the air goes out of the balloon and they can’t get out of bed. But for Dave, **it** took the form of racing energy in this sort of negative and circular way. Dave was built to rev at a very, very high level, and his emotional drivers were very closely harnessed by a really powerful intellect, sort of an epical intellect.”

Wallace’s focus rarely shifted from his tormenting thoughts. He felt as though he existed within a “dark world, inside, ashamed, locked in.” What some might view as narcissistic behavior, the torment of an artist seeking praise and perfection, is more accurately understood, in Wallace’s case, as an overwhelming, debilitating sense of anxiety and unhappiness.

There were many times when Wallace was funny, happy, and loving. Yet he was never able to shift his attention away for long from what made him feel bad. He could not, as he once wrote, “perceive any other person or thing as independent of the universal pain...everything is part of the problem.”



*Read more about how meditation can help free a captured mind.*

**David A. Kessler, M.D., is author of *Capture: Unraveling The Mystery of Mental Suffering*, a former commissioner of the U.S. Food and Drug Administration and medical school dean at Yale and the University of California, San Francisco, where he now teaches.**

**Facebook image: Nick Starichenko/Shutterstock**

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“God does not want to communicate with you ‘mechanically.’ Let me say it another way: God is not trying to just input data into your life to get a desired result. **God wants to be *your* FRIEND!**”

—Robert Morris (sermon series, *Frequency: “I’m a Friend”*)

I thought the imagery found on the home page of the *PsychologyToday.com* Magazine page spoke “volumes” so I included **it** below:



## Psychology Today Magazine May 2016



### Rewrite Your Life

By Susan Gregory Thomas, Sherry Hamby, Susan Krauss  
Whitbourne Ph.D., Hal Shorey Ph.D., Jean M Twenge Ph.D.

You can't change the past, but you can change the person **it** makes you.



### Captives of the Mind

By David R. Kessler M.D.

Addiction, depression, self-harm, hypochondria—all share a common cause, says a new view of mental distress.



### Duet Ex Machina

By David Berreby

Fine-tuning the relationship between man and machine may be the biggest design challenge of all.



### Tipping the Scales

By Mike Mariani

What shapes the view of an expert witness?

March issue [[psychologytoday.com](http://psychologytoday.com)]

# It's Not All About You!

Not only will the experience of awe make us feel alive, it might also help us conquer our daily self-absorption. All this by simply paying attention to nature and the world around us.

By Carlin Flora, published on March 8, 2016 - last reviewed on June 10, 2016

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[How to Understand Men \(with Pictures\) - wikiHow](http://www.wikihow.com/Understand-Men)  
[<http://www.wikihow.com/Understand-Men>]

2. **Be aware that men are more visually-driven.** Eyesight is one of the strongest senses, and processing all the things you may see takes up a large portion of day-to-day cerebral processing. Men, however, are even more apt than women to respond to visual cues.<sup>[2]</sup> As a result, you might find that men prefer to view a map to understand directions over hearing the directions read, or they might insist that they need to see a problem in order to fix it. Try not to be annoyed at this tendency, and accept it as an inborn trait he may not know how to control.
  - Don't be too offended if he looks at other women. Being more attentive to visual stimulus means that a guy might be more inclined to look - or even stare - at attractive people. But don't get bent out of shape - just because he looks at a woman in a low-cut shirt doesn't mean he automatically wants to sleep with her. These small glances are generally harmless, and are more of a reflex than an indication of a doomed relationship.

## The **Triggers** of Sexual Desire: Men vs. Women

Part 1—Are Male Brains Hard-Wired to See Females as Sex Objects? [[an excerpt](#)]

Posted May 11, 2012

The final sexual cue I'll touch upon here (though I'll be considering still others in later segments of this multi-part post) is the novelty cue. As Ogas and Gaddam report: "Males of most species [and, ahem, that even includes rats] are wired to become aroused by novelty. . ." (p. 192). And this explains why amateur porn is so popular. For, typically, it includes not only authenticity cues but novelty ones as well. And here the authors' biological and evolutionary explanations for this sexual preference hardly seem necessary. That is, I think virtually all of us would agree that brains, human and non-human alike, are set alight, or refreshed, by novelty (sexual or otherwise). Our interest and attention is far less likely to be sustained—let alone piqued—by what we've already experienced than by something as yet unfamiliar to us.

. . . And the infinite smorgasbord that is the Internet provides opportunities for pursuing novelty like no medium that ever before existed. [[psychologytoday.com](http://psychologytoday.com)]

“There is no death, daughter. People die only when we forget them,’ my mother explained shortly before she left me. ‘If you can remember me, I will be with you always.’” —Isabel Allende (*Eva Luna*)

Ezekiel 16:6, “And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, **LIVE**; yea, I said unto thee when thou wast in thy blood, **Live.**”

“To live in hearts we leave behind is **NOT to die.**” —Thomas Campbell

[cf. Luke 10:25-37, James 2:12-18, Psalm 118:17, Luke 23:42-43, Luke 22:19-20, 1 Corinthians 11:24-25, “remember me”]

## The Origin and Grammar of Father’s Day

[<http://blog.dictionary.com/fathers-day/>]



While Mother’s Day became an official holiday in 1914, Father’s Day took a little longer to be considered a national holiday. The origin of Father’s Day lies in two unrelated tragic events.

About six months after the Monongah mining disaster of 1907, in which the small West Virginia town lost over 350 men, Grace Golden Clayton organized an event to honor the fathers killed in the catastrophe. On the other side of the country, Sondra Smart Dodd, whose mother died in childbirth, had a similar father-related thought. Inspired by a Mother’s Day sermon she attended in 1909, Dodd believed there should be a corresponding holiday to celebrate fathers. After all, she and her five siblings had been raised by her father and Civil War veteran, William Smart. Dodd successfully gained support for her idea, and the first Father’s Day was celebrated by Washington State in 1910 in June, the

month of her father’s birthday. Though President Calvin Coolidge publicly supported the holiday in 1924, and President Lyndon B. Johnson proclaimed it a national holiday in 1966, it wasn’t until 1972 that President Richard Nixon officially signed a proclamation making Father’s Day federal holiday that falls on the third Sunday in June [**“around” the summer solstice**].

People often wonder why Father’s Day has an apostrophe before the s. The quick answer is that Mother’s Day set a precedent on this [fuzzy grammatical issue of apostrophe placement](#). With the apostrophe before the s, Father’s Day “belongs” to each individual father. If the apostrophe fell after the s, the meaning slightly changes. That would be a holiday “belonging” to all fathers as a collective. The holiday [April Fools’ Day](#), for example, takes the possessive plural rather than the singular plural. Perhaps this is because the individual fool doesn’t matter here in the way in which each individual father matters to his children.

### Malachi 4

<sup>1</sup> For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch. <sup>2</sup> But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. <sup>3</sup> And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts. <sup>4</sup> Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. <sup>5</sup> Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: <sup>6</sup> And **he shall turn the heart of the fathers to the children, and the heart of the children to their fathers**, lest I come and smite the earth with a curse.

**NOW...we’ll discuss “PORN”:**

## Isaiah 23 (KJV)

<sup>1</sup> The burden of Tyre. Howl, ye ships of Tarshish; for **it** is laid waste, so that there is no house, no entering in: from the land of Chittim **it** is revealed to them.

<sup>2</sup> **Be still**, ye inhabitants of the isle; thou whom the merchants of Zidon, that pass over the sea, have replenished.

<sup>3</sup> And by great waters the seed of Sihor, the harvest of the river, is her revenue; and she is a mart of nations.

<sup>4</sup> Be thou ashamed, O Zidon: for the sea hath spoken, even the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, nor bring up virgins.

<sup>5</sup> As at the report concerning Egypt, so shall they be sorely pained at the report of Tyre.

<sup>6</sup> Pass ye over to Tarshish; howl, ye inhabitants of the isle.

<sup>7</sup> Is this your joyous city, whose antiquity is of ancient days? her own feet shall carry her afar off to sojourn.

<sup>8</sup> Who hath taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth?

<sup>9</sup> The LORD of hosts hath purposed **it**, to stain the pride of all glory, and to bring into contempt all the honourable of the earth.

<sup>10</sup> Pass through thy land as a river, O daughter of Tarshish: there is no more strength.

<sup>11</sup> He stretched out his hand over the sea, he shook the kingdoms: the LORD hath given a commandment against the merchant city, to destroy the strong holds thereof.

<sup>12</sup> And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon: arise, pass over to Chittim; there also shalt thou have no rest.

<sup>13</sup> Behold the land of the Chaldeans; this people was not, till the Assyrian founded **it** for them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof; and he brought **it** to ruin.

<sup>14</sup> Howl, ye ships of Tarshish: for your strength is laid waste.

<sup>15</sup> And **it** shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years shall Tyre sing as an harlot.

<sup>16</sup> Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered.

<sup>17</sup> And **it** shall come to pass after the end of seventy years, that the LORD will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth.

<sup>18</sup> **And her merchandise and her hire shall be holiness to the LORD: it** shall not be treasured nor laid up; **for her merchandise shall be for them that dwell before the LORD, to eat sufficiently, and for durable clothing.**

[cf. 2 Chronicles 6:1, "Then said Solomon, The Lord hath said that he would dwell in the **THICK DARKNESS**." [Cf. Colossians 3:16] Hosea 4:14, "**I will not punish** your daughters when they commit whoredom, nor your spouses when they commit adultery: for themselves **are separated** with whores, and they sacrifice with harlots: therefore **the people that doth not understand shall fall.**"]

## Isaiah 24 (KJV)

<sup>1</sup> **Behold**, the LORD maketh the earth empty, and maketh **it** waste, and turneth **it** upside down, and scattereth abroad the inhabitants thereof. <sup>2</sup> And **it** shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. <sup>3</sup> The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken **this word**.

<sup>4</sup> The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish.

<sup>5</sup> The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. <sup>6</sup> 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.

<sup>7</sup> The new wine mourneth, the vine languisheth, all the merryhearted do sigh. <sup>8</sup> The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth.

<sup>9</sup> They shall not drink wine with a song; strong drink shall be bitter to them that drink **it**. <sup>10</sup> The city of confusion is broken down: every house is shut up, that no man may come in. <sup>11</sup> There is a crying for wine in the streets; all joy is darkened, the mirth of the land is gone.

<sup>12</sup> In the city is left desolation, and the gate is smitten with destruction. <sup>13</sup> When thus **it** shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done.

<sup>14</sup> They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea. <sup>15</sup> Wherefore glorify ye the LORD in the fires, even the name of the LORD God of Israel in the isles of the sea. <sup>16</sup> From the uttermost part of the earth have we heard songs, even glory to the righteous. But I said, My leanness, my leanness, woe unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously.

<sup>17</sup> Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. <sup>18</sup> And **it** shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake.

<sup>19</sup> The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. <sup>20</sup> The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon **it**; and **it** shall fall, and not rise again.

<sup>21</sup> And **it** shall come to pass in that day, that the LORD shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. <sup>22</sup> **And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited** [cf. Isaiah 1:13, "...the new moons and sabbaths, the calling of assemblies, I cannot away with..."].

<sup>23</sup> Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and **before his ancients** gloriously.

"Sex without love is an empty experience, but as empty experiences go it's one of the best." --Woody Allen

Before we can answer the question of why people use porn, we need to ask what porn is, and who its users are. Although lawyers, feminists, priests, and scientists all have tried to describe it, a satisfactory definition of porn does not exist. Some distinguish between erotica and porn, with porn being more violent, portraying unequal power in sexual relations, or showing activities that are judged to be immoral. The Webster dictionary defines pornography more instrumentally, through one of its presumed functions, as "the depiction of erotic behavior intended to cause sexual excitement."

Porn or not, representations of sexual behavior have existed through the centuries and across cultures. It has been said that pornography documents man's archetypal concern with sexuality. But does this mean that the reasons for its existence, or the functions of porn, have remained the same over time? The answer is no.

The famous Kama Sutra, with its sexual illustrations, is known as erotic literature, but it was mainly used as an educational device, an instruction manual. In the brothels of Pompeii, explicit paintings of sexual positions on the walls served as a menu, so a shy customer could point to an image to indicate what he wanted (etymologically, the word pornography comes from "writings about prostitutes"). In Greece, representations of sexual intercourse could be found on the bottoms of children's plates, so they could have something amusing to look at when they finished their meal. And in Athens, you could find phallic statues of Priapus on street corners, at which women would kneel and pray for fertility.

The modern Western world has removed explicit sexual depictions from everyday life (although allusions to sex are omnipresent), and nowadays the term "porn" is reserved for a more restricted category of sexual representations, one with a narrower function, consistent with Webster's definition -- namely, to cause sexual excitement.

## Who Uses Porn?

Porn as we know it is used predominantly by men. That is not to say that women do not use it, but simply that men are the main consumers of this "pleasure technology." Why men? It may not come as a surprise, but research suggests that most men are more interested in sex than most women are. More men than women masturbate, and they do so more frequently. More men experience orgasms, and do so more consistently.

**"more research has been done on the possible negative consequences of porn than on what determines its use in the first place."**

Some scientists believe that these differences have a biological basis. Evolutionary psychologists argue that ancestral men, to spread their genes, had much to gain from having sex with as many women as possible. In contrast, given the biological limitations on the number of children women could have and raise, they would benefit from being selective -- choosing mates with the best genes. Thus, men evolved a sexual psychology that makes sex with new women exciting both to imagine and to engage in, and this made men especially responsive to visual signals of sex. Porn, a largely visual medium, parades many youthful and attractive partners, and provides physical gratification without commitment or encumbering relationships. There are other social-historical explanations for the gender discrepancy, however, including the fact that, until recently, porn has not been created with the intention of appealing to women.

Does this mean that women are unresponsive to porn? Not exactly. Or, better, it depends. In his landmark interview studies in the 1940s and '50s, conducted with nearly 17,000 men and women, Alfred Kinsey and his colleagues found that 54 percent of men and only 12 percent of women reported being erotically aroused by seeing photographs, drawings, or paintings of nude people. Kinsey also found that during masturbation, men tend to fantasize visually while women generally don't do so. This does not mean, however, that porn does not elicit sexual arousal in women. Laboratory studies have shown that women almost invariably show physical signs of sexual excitement to porn movies, as indicated by increased vaginal blood flow. Interestingly, this can happen even when women don't like the

movies or when they experience negative emotions such as disgust or anger. And studies have also shown that women show stronger physical sexual responses to porn than to more romantic erotic stimuli.

But in the end it seems that it is not one's bodily reactions but one's emotional liking or disliking of porn that will determine whether or not one wants to use it. Although it is possible that emotional responses to porn are influenced by biology, too, social and cultural factors clearly also play a role. After all, society poses greater restrictions on women's sexuality and doesn't encourage women, to the same degree as men, to explore their sexuality.

### **But the Picture is Complex**

Generalizations about gender differences -- whether they are biologically determined, the result of how we are socialized, or both -- are interesting only to a certain degree. There is enormous individual variability in sexual excitability and sexual desire among men, and among women. According to Kinsey, "there may be a third of the females in the population who are as frequently affected by psychologic stimuli as the average of the males." In other words, some women will like porn at least as much as the average man.

And not all men are "typical," either. In a recent study at the Kinsey Institute we found, rather surprisingly, that a group of highly sexually active men did not respond to porn clips that had proven successful in eliciting sexual responses in earlier studies. It was not until we provided them with a wide variety of porn clips to choose from, depicting anything from group sex to sadomasochism (S&M), that we started to obtain clear signs of arousal. We know little about why something may turn on one person, but not another. We know little about how people develop preferences for specific kinds of sexual stimuli. Or why it is that the same fantasies or images can arouse some over and over again, while other people need something new every time. Or why some like, or develop a liking for, more extreme forms of porn.

We do know, however, that porn, even the more aggressive sort, does not invariably turn people into villains. It can be a substitute or proxy for "real" sex. But it also is a world of fantasy sex, a place where people can safely dream about things they would not want to have happen or do in real life (just as we may like movies that present us with worlds we would not want to live in). Research has shown that many men report having sexual fantasies that incorporate some element of coercion. And so do women. But in one's fantasy world, one is in control.

### **When Do People Use It?**

Assuming that the majority of porn users do not get carried away in the search for porn's rewards or incentives (sexual excitement, sexual gratification), what determines exactly *when* they use it? Most people who use porn use it only every so often. Sometimes people seek out porn simply because it feels good to be in a state of sexual excitement. Sometimes they use it to be entertained, or to be distracted from work or other activities. More often than perhaps assumed, people don't use it because it feels good, but because it makes them feel better; a subtle distinction.

At the Kinsey Institute we currently are exploring the effects of negative mood (stress, anxiety, depression) on sexual desire and arousal. While many people are likely to lose their sexual interest as well as their ability to become sexually aroused when they feel bad, others are still able to function sexually, and may use sex to regulate their mood, to feel better, even if it is only for a brief period of time. We believe that this paradoxical increase in sexual interest and activity in some people when they feel bad may not only be important to explaining why (or when) people use porn, it may also increase our understanding of the causes of compulsive, or "addictive," patterns of sexuality.

There is much more that can be said about porn. And much more that could be studied. More research has been done on the possible negative consequences of porn than on what determines its use in the first place. And yet, it is this type of research that eventually may elucidate why some people are attracted to porn while others are not, and why some people seem to lose control over their desires for it. Empirical research cannot provide answers to the question of whether porn, imagined or on tape, in a book or on the Internet, in itself is bad or wrong. But history teaches us not only that it is not likely to vanish, but also that we can learn more about ourselves from giving porn and its uses a closer look.

**Erick Janssen, Ph.D.**, is Associate Scientist at The Kinsey Institute for Research in Sex, Gender, and Reproduction at Indiana University.

# Porn Changes the Brain

August 8, 2014 <http://fightthenewdrug.org/porn-changes-the-brain/>

**N**eurons that fire together, wire together. Just like other addictive substances, porn floods the brain with dopamine. That rush of brain chemicals happening over and over again rewires the brain's reward pathway ultimately changing the make up of the viewer's brain. This can result in an increased appetite for porn.

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Yep, you read that right. Porn physically changes your brain.

One of the most exciting developments in our understanding of the brain in the last two decades is the discovery of something called neuroplasticity, "neuro" meaning brain and "plasticity" meaning changeability. In other words, scientists have discovered that your brain is a lot like a never-ending game of Tetris, constantly laying down new pathways based on your experiences. [1]

To explain how it works, brain scientists have a saying: Neurons that fire together, wire together. [2]

If you're wondering what a neuron is and why it's on fire, here's what that means. A neuron is a brain cell, and when brain cells get activated at the same time by something you see or hear or smell or whatever, they release chemicals that help strengthen the connection between those neurons. [3] For example, when you eat something delicious, your brain releases dopamine, a chemical that makes you feel good. [4] Or if you hold hands with someone you care about, your brain releases a chemical called oxytocin, which helps you bond with people. [5]

So if every time you went to visit your Uncle Carl he gave you a big hug and then took you out for ice cream, you'd probably start feeling pretty great about Uncle Carl, since your brain would build pathways connecting Uncle Carl with feeling happy and loved. You have these kinds of brain pathways for all sorts of things: riding a bike, eating a sandwich, and walking the dog. And when a person looks at porn, their brain creates new pathways for that, too. [6]

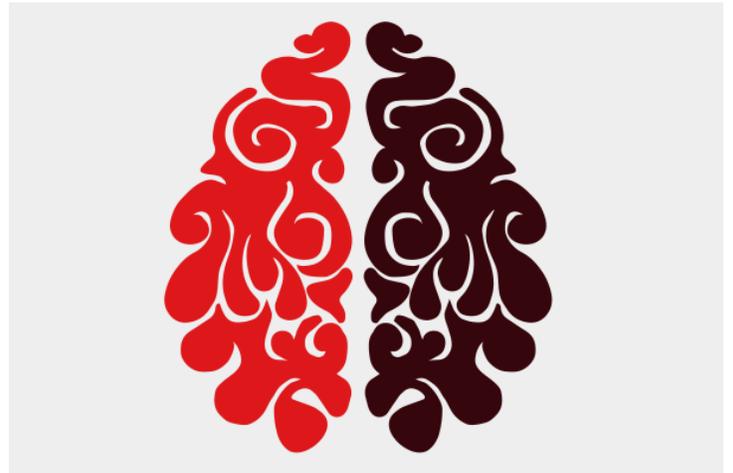
Just like other addictive substances, porn floods the brain with dopamine. [7] But since the brain gets overwhelmed by the constant overload of chemicals that comes with consistent porn use, it fights back by taking away some of its dopamine receptors [8]—which are like tiny ears on the end of a neuron that hear dopamine's message.

With fewer receptors, even if the brain is putting off the same levels of dopamine in response to porn, the user can't feel dopamine's effect as much. [9] As a result, the porn they were looking at doesn't seem as arousing or exciting, and many porn users go hunting for more porn or more hardcore porn to get the effect the old porn used to offer. [10]

As a frequent porn user's brain acclimates to the new levels of dopamine flooding through it, regular activities that would normally set off a burst of dopamine and make the person feel happy aren't strong enough to register much anymore, leaving the user feeling down or uneasy whenever they go for a while without looking at porn. [11] That's one reason why pornography can be so addictive. [12] (See [Porn is Addictive](#))

Once addiction sets in, the user has a whole new set of problems, because addiction damages the part of the brain that helps you think things through to make good choices—the brain's limit setting system. [13] For more than 10 years, studies have shown that drug addictions can cause the brain's frontal lobes to start shrinking. [14] While "frontal lobe" sounds really technical, basically it's the part of the brain that controls logical problem solving and decision making. [15] But recent studies have found that it's not just drugs that cause that kind of damage—the same problems show up with other kinds of addictions, such as overeating, Internet addictions, and sexual compulsion. [16]

And here's the really scary part: the more porn a person looks at, the more severe the damage to their brain becomes and the more difficult it is to break free. [17] But there's good news too: neuroplasticity works both ways. That means that the damage to the brain can be undone when someone gets away from unhealthy behaviors.



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# What Porn Does to Intimacy [psychologytoday.com](http://psychologytoday.com)

3 studies find that explicit material can do more harm than most people think.

Posted Jul 16, 2014

The rapid proliferation of pornography is one of the digital age's legacies; some 40 million people in the United States visit porn websites regularly, many of them emerging or young adults. Popular media have capitalized on cautionary tales about porn addiction and stories of boyfriends objectifying their girlfriends and wanting them to behave like porn stars. But studies confirm that the preponderance of young men—and slightly less than half of women—thinks that watching sexually explicit material is okay.



That's what Spencer B. Olmstead and his colleagues found when they asked college students about the use of pornography in future romantic relationships: 70.8 percent of men and 45.5 percent of women thought they would watch. In contrast, only 22.3 percent of men and 26.3 percent of women thought pornography had no role in a romantic partnership.

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Men and women tend to disagree on two issues: How porn is watched (alone, in groups, with a sexual partner); and how often it is watched. As Michael Kimmel reported in his 2008 book *Guyland*, young men often watch porn with their peers and for different reasons than older men. Kimmel writes that “guys tend to like the extreme stuff, the double penetrations and humiliating scenes. They watch it together with guys and they make fun of the women in the scene.” In contrast, older men with more experience either watch by themselves or with a partner, and with what Kimmel calls “wistfulness” about their younger selves; they tend to prefer material “where the women look like they are filled with desire and experience pleasure.”

The Olmstead study found that women's concerns had more to do with whether consumption of porn was limited than whom it was watched with. Men tend to think that watching porn has only positive consequences.

As reported by Nathaniel Lambert and others in a review of studies, women whose partners watched porn regularly thought less of those partners and saw porn as more of a threat to the stability of their relationship. On the other hand, other studies have shown that young men and women alike think that sexually explicit material can help them explore their sexuality and adds “spice” to what they do in bed.

Is watching pornography really as benign as people think? The following three studies reveal that it has a

greater effect on relationships than those we usually discuss.

## **1. Porn-free relationships are stronger, with a lower rate of infidelity.**

That's what Amanda Maddox and her colleagues found in a study of men and women, ages 18 to 34, who were in romantic relationships. The researchers measured the levels of negative communication, relationship adjustment, dedication or interpersonal commitment, sexual satisfaction, and infidelity. In their study, 76.8 percent of men and 34.6 percent of women looked at sexually explicit material alone; 44.8 percent reported viewing it with partners. They found that people who didn't view *any* porn had *lower* levels of negative communication, were more committed to the relationship, and had higher sexual satisfaction and relationship adjustment. Their rate of infidelity was *at least half* of those who had watched sexual material alone *and* with their partners. But people who *only* watched porn with their partners were more dedicated to the relationship and more sexually satisfied than those who watched alone.

## **2. Watching porn diminishes relationship commitment.**

What these researchers discovered is that watching porn reminds you of all the potential sexual partners out there, which in turn lowers your dedication to the person you're *actually* involved with. It also leads you to swap out the person who's actually lying in bed with you for some fantasy person you've never met (and probably never will).

Does that sound healthy?

Nathaniel Lambert, Sesen Negash and others conducted five separate experiments to find out. In the first, they asked participants, age 17 to 26, who were in relationships (as long as three years and as brief as two months) about their porn consumption and measured levels of commitment. They found that porn consumption lowered commitment in both men and women, but with a stronger effect on men.

In their second study, they had independent observers watch videos of couples performing an interactive task—one partner was blind-folded and had to draw something while the other gave instructions. Among the observers, lower commitment was observed among porn users.

The third study only tested participants who had consumed porn. They had half the group give up porn for three weeks. The other half was asked to give up their favorite food, but were allowed to watch porn. The result? Those who had abstained from sexually explicit material showed increased commitment to the relationship at the end of the three weeks.

The last two studies focused on the effect of greater attentiveness to alternatives on potential infidelity and infidelity itself. And yes, people who watched porn were more likely to engage in flirting (and more) outside their relationships in one experiment; and more likely to cheat and hook-up in the other.

### 3. The fantasy alternative leads to real-world cheating.

In another study, Andrea Mariea Gwinn, Nathaniel Lambert, and others further explored the nature of the other alternatives imaginatively offered up by pornography. They suggested two possibilities: First, that seeing physically attractive and sexually available partners on screen may heighten a person's perceptions of his own possible partners. And second, that porn may make the idea of multiple sexual partners more appealing—another wound to a committed relationship.

And that's exactly what they found.

In one study, the researchers found that people who thought about porn they'd watched reported having better alternatives to their current relationship than those who didn't. A second study showed that, over time, exposure to porn was a robust predictor of infidelity.

More strikingly, the team found that both thinking about possible partners and acting on the impulse to find those alternatives operated separately from dissatisfaction with one's current relationship and partner. In other words, even though one's own pasture may be plenty green enough, just the thought of a greener one can be enough to send one roving.

You might want to keep that in mind if you've been watching the hard stuff or if you've become inured to seeing your partner just flip open his laptop "just for fun."

Pornography is not as benign as you think, especially when it comes to romantic relationships.



**Peg Streep**

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# Common Sense about the Effects of Pornography

Are concerns about pornography based in fact or fear?

Posted Feb 03, 2014 [psychologytoday.com](http://psychologytoday.com)

“Dr. Ley, enough with the research! Let’s talk about common sense!” These were the surprising words I recently heard from eminent journalist Katie Couric, during an appearance on her talkshow [Katie](#). We were discussing pornography, and whether or not it has a negative effect, on peoples’ sexuality, on men’s objectification of women, on sex crimes and rape, on the developing brains of adolescents, and on erectile performance. In short, we were exploring all of the commonly held current beliefs about the dangers of pornography.

Katie’s right. Common sense is important to talk about. Common sense is what the majority of people rely on, when they evaluate risks, dangers, and effects, especially when it comes to children. We need to discuss common sense, and what it says about pornography, and modern sexuality in general. Because common sense, and those intuitive feelings of rightness and wrongness are the dividing line between people who are increasingly worried about the growing dangers of pornography on the Internet, and those who argue that the effects of pornography are minimal, or even positive.



Sarah Palin also advocates for the value of common sense over research

## Sarah Palin

once said: *“Shoot, I must have lived such a doggoned sheltered life as a normal, independent American up there in the Last Frontier, schooled with only public education and a lowly state university degree, because obviously I haven’t learned enough to dismiss common sense.”* Surprisingly (given the history of Ms. Couric’s revealing [interviews](#) with Palin), Couric’s approach seems to mirror Palin’s, at least when it comes to research on sex and porn. When scientific research reveals findings that contradict our instincts, which should we attend to?

It seems to make common sense, that because pornography, and sex in general, feel so good, that they could become addictive. It also makes intuitive sense that, because sex releases neurochemicals in the brain, that those neurochemicals could act like drugs on the brain. When we hear people talk about starting with one form of pornography, like Playboy Magazine, and ending up later looking at some extreme forms of porn like rape porn or bestiality, it makes common sense for us to worry that porn could have a tolerance effect, that might lead people to pursue harder and harder forms of it, in order to reach the same level of stimulation. That need for greater stimulation could also make it so that men can’t get erect with real women, but only when faced by their fantasy images. If that slippery slope of porn tolerance might lead men to watch extreme porn like rape porn, then might it not lead them to act on those desires? Couldn’t it push someone over the edge, from fantasy to reality?

It makes sense to all of us that we don’t want children watching pornography. Pornography contains extreme, unrealistic depictions of sex acts that even most adults don’t engage in. Certainly it makes common sense, that showing those images to kids might confuse them at the least, or even warp their ideas about sex, gender and relationships.

These are all very understandable, intuitively appealing common sense ideas about pornography. These same ideas once fueled the 19th Century fight against masturbation, when boys and girls had their genitals caged, or burned with acid, to prevent them from self-pleasure. They resurfaced in the 1980's when Playboy was removed from convenience store shelves, and even in current arguments in Great Britain, where the government has instituted filtering of the Internet, to protect children from pornography.

Unfortunately, while all these ideas make common sense, none of them hold up in the face of research. I believe that common sense, gut instinct and intuition are incredibly valuable. For years, I've recommended the book [The Gift of Fear](#), which reminds us to listen to our intuitive warnings of danger. As a scientist and empirically-guided clinician, I recognize that intuition and common sense can yield great insights, which must then be measured against objective evidence. The problem is that common sense is "commonly" subject to bias, and can often be warped by our limited experiences, our assumptions, our needs, our subjective values and our cultural norms.

It makes absolutely no common sense to believe that the earth is round or revolves around the Sun. Our basic experience on a day to day basis tells us that the earth is flat, and the Sun comes up in the East as it spins around our world. Common sense tells us that the world is solid. But science tells us that in fact, solid matter is comprised mostly of empty space and energy. The atomic bomb, nuclear energy, astrophysics, particle science, and quantum theory are all based on the idea that our common sense belief about the world is wrong, and these theories are moving our world forward in ways that common sense cannot.

Most of us go through life making decisions based on common sense, but we all know that important decisions need to be based on the most accurate information we have available. I believe that decisions about sexuality are some of the most important decisions that we can make. Decisions about sexuality, our own, that which affects children, and judgment of the sexuality of others, should be made based upon information that is examined carefully, to weigh the influence of assumptions, and to determine whether our common sense is consistent with the data.

I'll say something I didn't have the chance to say to Katie and her audience – **It's truly sad that kids of any age are being exposed to pornography, because porn is intended as entertainment for adults.** Pornography was never intended to teach kids about sex, and sadly, that's what's happening. Because adults in our society are so afraid to talk with kids about sex, and because abstinence-only sex education continues to be pervasive, kids are going to the Internet to learn about sex. Learning about sex by watching porn is like learning to shoot a gun from watching Bruce Willis movies. Both are fantasy-based entertainment, and by following either one, somebody's bound to get hurt.

But, porn exposure in kids doesn't have a life-altering, warping effect on children. In fact, recent [research](#) in the Netherlands showed that exposure to pornography explained less than 4% of the variance in adolescents behavior. This means that 96% of the reasons why these kids do the things they do have NOTHING to do with the fact that they saw pornography. But, from the hyperbole and panic that we all hear on a regular basis, **we are paying a lot more attention to porn than it deserves.**

People who like porn, and watch porn, tend to also be people who enjoy sex. Sex is healthy and good for you, and so is masturbation. Even lots of sex and lots of masturbation. There's no scientific evidence that porn is any different to your brain than any other form of entertainment, from television to video games. The idea that porn use causes erectile dysfunction is bunk, and is based on a simplistic, fear-based and

gender-biased view of sex, porn, masturbation and the brain, fueled by a desperate need to find an explanation for erectile difficulties. Frequent masturbation and porn watching may affect a man's sexual behavior, but the effect is due to masturbation, not from porn. Efforts to pathologize porn are actually hidden attempts to again call masturbation dangerous and unhealthy.

Greater social access to pornography actually correlates with a decrease in sex crimes, in research that has been replicated around the world. Sexual fantasy, even bizarre, scary types of sexual fantasy, have no proven link to peoples' behaviors. We'd like to think they do. It makes common sense. But, engaging in sexual fantasy, even about scary, deviant, or illegal practices, is not a major factor influencing peoples' behaviors. Fantasy is actually more likely to REDUCE the chances people act on scary, dangerous desires. Thinking about choking your boss doesn't increase the chances you will do it. In fact, the daydream probably reduces your tension, allows you to resolve some emotional issues, and makes it easier for you to go back to work. Sexual fantasies are no different, whether they are in your head or on the computer screen.

Consistent research shows us that the overwhelming majority of pornography viewers report no problems or difficulties due to their use. When porn users do, their problems relate primarily to their relationships, their culture, their morals and their personal functioning, NOT to porn. Porn use may sometimes be a SYMPTOM of problems, but no research yet shows us that it is a CAUSE of problems.

Sexual issues and questions touch something deep inside us. Sexual concerns and questions can **turn off some of our higher reasoning functioning**, and make us react from a primal, protective, cautious place. **Worries about kids and sexuality understandably trigger powerful fears, anger, and reaction.** Before we give in to those fears, and allow our biases and unquestioned assumptions to dictate our choices, remember what happened to Chicken Little. In the story, Henny Penny believed the sky was falling, and the chick's panic was contagious. Those who caught that panic from Henny Penny, and allowed their fear to rule their behaviors, led her into a cave, where they thought they would be safe. Instead, they were all eaten by Foxy Loxy, because their fear and desire for safety and protection made them dangerously gullible.

A young man contacted me recently, asking for treatment of porn addiction. As we began to assess his needs, he reported that "by the way, he was also using heroin during binges each weekend." But because of the panic about porn, this poor young man believed that his porn use and masturbation posed greater risk to his life and wellbeing. Use your common sense, it's important. But, to make good, careful decisions, you must also use your ability to question your common sense, to suspend it momentarily, and examine the data. Our fears and panics over porn can lead us to ignore serious issues, at our peril.



### Women Who Stray

Notes on the history and current practice of female infidelity

David J. Ley, Ph.D., is a clinical psychologist and the author of *Insatiable Wives*, *Women Who Stray* and *The Men Who Love Them*.

You can follow David Ley on Twitter, [@DrDavidLey](https://twitter.com/DrDavidLey)

**“Convictions  
hold you when  
feelings fail  
you.”**

—Carl Lentz

# The lives of Porn

## The ★ s:

[Huffingtonpost.com](http://Huffingtonpost.com)

WOMEN

## Why These 3 Women Chose To Go Into Porn — And How The World Treats Them Because Of It

05/12/2014 04:42 pm 16:42:57 | Updated May 14, 2014

[Betsy Isaacson](#) Freelance journalist

When [Belle Knox](#), a 19-year-old Duke University freshman, was “[outed](#)” as a porn star in February, the conversation spread far beyond Duke’s campus. A flurry of tabloid reporting placed Knox at the center of a media firestorm, where she was the subject of fascination, scorn, public shaming and threats.

Eloquent, educated, entrepreneurial and willing to speak her mind, Knox published [public replies](#) to her detractors, but even those replies were met with skepticism and scorn. Apparently, prurient concern for porn stars — well-meaning as it may seem — rarely includes listening when an actual sex worker speaks or writes about her experiences.

To move the conversation about women in porn beyond slut-shaming and stereotypes, two porn stars and one former porn star spoke to the Huffington Post about their careers, the porn industry and the public’s misconceptions about what it’s like to get paid to have sex.

*Editor’s Note: Photos below are not appropriate for all readers.*

**Stage Name:** Stoya

**Age:** 28

**Profession(s):** Porn star and author

**Why she started doing porn:** “It sounded like fun.” Stoya’s first erotic photoshoot was an experiment: Her then-roommate took topless photographs for a living. After that, erotic modeling became a hobby: “I was a personal assistant for a guerrilla marketer in Philadelphia at the time. And in my free time I would go and people would pay me to take pictures of me.” A pornographic production company that purchased some of her photos eventually recruited her for a softcore DVD.

**What she likes about her job:** “I get to show different sorts of sexuality and sexual tastes and acts in what I feel is a pretty freaking ethical and enjoyable way.”

**Problems she sees in the porn industry:** Successful companies can be callous, cutthroat or sketchy, says Stoya. She objects in particular to [Manwin \(a.k.a. MindGeek\)](#), which owns a network of porn distribution sites including XTube, Pornhub and YouPorn.

“They bought Digital Playground, and that’s why I don’t work for Digital Playground anymore. I just couldn’t stand them.”

**How the “real world” treats sex workers:** Stoya, who [recounts](#) being insulted and publicly called a “whore” at her sister’s wedding, speaks sharply about how porn stars are treated in mainstream society. “I think the porn industry, ironically, can be much more respectful and consent-focused than the ‘real world’ is.”

**Giving back to the sex worker community:** Stoya’s on the board of APAC, the Adult Performer Advocacy Committee.

*Photograph by Isabel Dresler*

**Stage Name:** Dylan Ryan

**Age:** 27

**Profession(s):** Porn star and social worker

**Why she started doing porn:** Ryan did her first erotic work to help a friend — and to make a statement. “Before I went into porn, I worked with a person named Shine Louise Houston. We were both retailers, but during our lunch breaks she would talk about wanting to start her own pornography company. And one day she said, ‘If I ever get this off the ground and make my first movie, would you want to be in it?’”

Ryan agreed to star in the movie. “I meant it genuinely, but I didn’t really think it would come to fruition.”

A year later, Houston started [her own pornographic production company](#), focusing on the feminist and the queer. Both Houston and Ryan agreed that mainstream porn focused too little on female and queer sexuality in particular; Dylan starred in Houston’s first queer film. “I felt like it was a great experience and very positive, and that’s where it started and I kept going from there.”

**What she likes about her job:** “For me, [porn] was a place where I could speak and be in ways that I didn’t feel were supported out in the world,” says Ryan. “Women don’t have many opportunities to express their sexuality and what is positive for them sexually, and it’s felt empowering to represent myself and my sexuality and know that other women are going to see that and see me enjoying myself, me being present and in my body, and imagine that there is a space for them to be sexual without shame.”

**Problems she sees in the porn industry:** Ryan notes that the industry is male-dominated on the production side, and says she wishes there were more women in porn production. “I would love it if there were more women in the creation and distribution because then women could show what sex they think is hot and interesting ... Women-made porn also tends to have sets with a greater sensitivity to performers — their well-being, the safety of the set, how comfortable it is, etc.”

**How the “real world” treats sex workers:** “Often, when sex workers try to access health care, there is a huge amount of stigma that they face ... There’s the thought that if you’re in sex work, you’re a victim, whether you feel that’s true to you or not. A lot of the work I’m doing now is to ensure that, for sex workers, there’s not only access to services but access to services that are open-minded and supportive.”

**Giving back to the sex worker community:** Ryan has a master’s degree in social work. She’s active in sex work advocacy and spends a significant amount of time counseling other sex workers.

**Stage Name:** Satine Phoenix

**Age:** 34

**Profession(s):** Artist, former porn star

**Why she started doing porn:** In a twist on the old line about porn being tantamount to abuse, Phoenix says she now believes she began working in porn to recover from abuse: “My dad molested me for ten years, nine years, on and off.” Starring in porn films, she says, helped her regain control of her sexuality. “That specific style of sexual empowerment, being able to wield sexuality as power — I needed to do that in order to be able to turn into the woman I am now.”

**What she liked about her job:** “I really love having sex in front of people.” The shoots, she says, were empowering, “I was in control, I was picking this guy and that guy to do.”

**Problems she sees in the porn industry:** “Generally porn is fine,” says Phoenix. “The problem I have is when a kid gets a hold of porn, what it teaches them.” Kids who use porn as sex ed, says Phoenix, “learn this really cold, sterile way to have sex that’s not intimate. The receiving and the perception of porn as instructional material versus fantasy is the biggest issue in porn right now, but the creators can’t regulate that.”

While working in porn, Phoenix was also frustrated with how little control she had over her own image. While Phoenix emphasizes that she was in control during shoots, in the editing room it was different. “No matter how many good intentions I had, the editor always made me look like a mindless slut. I’ve seen some of my own porn, and I was just like, ‘I can’t.’ What you see of my porn is not me, it’s this other image that’s taken out of me and put into the universe.”

**How the “real world” treats sex workers:** “I’ve seen my girlfriends get out of porn and try to work for places and it’s the saddest, worst nightmare I’ve seen,” Phoenix says, recounting stories of friends in pornography who returned to mainstream society only to be fired, refused jobs or sexually harassed (usually without recourse) because of their history as adult entertainers. “If people see a whore, they’ll always see a whore. Like, this is a talented whore, but she’s still a whore. Or this whore’s good at business, but she’s still a whore.”

The stigma around adult entertainment has even harmed Phoenix’s current career as an illustrator. “I have to really tell people I’m an artist because once I tell them I did porn, even though it was 4-5 years ago, it’s immediately I am a porn star. I am an ex-porn star turned artist. They don’t see me as anything but that.”

**Giving back to the sex worker community:** Phoenix co-developed “[I Hit It With My Axe](#),” a web series and outreach vehicle about porn stars and others who work in stigmatized “adult” professions playing the popular sword and sorcery game Dungeons and Dragons.

[Wikipedia.org](#)

**SEKA** (excerpt)

As she described her entry into pornographic film, following her moving from the East Coast to first [Las Vegas](#) and then to [Los Angeles](#),<sup>[2]</sup>

I had seven adult bookstores in Virginia and Maryland that I owned. In the back of the stores at that time, you had the movies and you would have to loop the movies. So I would have to fix the movies when they broke and of course, I

ended up watching a lot of movies. Well, I saw these ladies doing Adult Films back then and felt that was a nasty representation of women. I thought to myself that I can do it and do it better than that. That is how I came into the industry.<sup>[6]</sup>

Seka's early pornographic pseudonyms included **Linda Grasser**.<sup>[7]</sup> She eventually adopted the screen name **Seka**, after a female **blackjack dealer** she knew in **Las Vegas**.<sup>[8]</sup> (She married actor-turned-director Kenneth M. Yontz the year after her porn debut; they divorced in 1980.) She went on to star in more than 200 adult videos<sup>[9]</sup> with a "break" in 1982, when she stopped shooting sex movies, claiming "they wouldn't pay her what she wanted,"<sup>[8]</sup> and turned to **stripping** and **nude modeling** while also running her own **fan club**. Subsequently, she admitted that the **HIV**<sup>[9]</sup> epidemic in the mid-1980s contributed to her decision to avoid the hardcore sex scene, saying, "That's why I don't make movies any more...I like to live."<sup>[10]</sup>

[Livescience.com](http://Livescience.com)

## The Porn Myth: Uncovering the Truth about Sex Stars

By Stephanie Pappas, Live Science Contributor | February 25, 2013 03:48pm ET

Porn stars aren't particularly keen on being studied. But they are the focus of great public interest and moral debate, which may explain why one man's in-depth analysis of adult film performers went viral last week.

The average adult film actress is a brunette with a B-cup named Nikki, at least according to blogger Jon Millward, who spent six months analyzing the demographics of 10,000 porn stars drawn from the Internet Adult Film Database. But what's known about **porn stars** beyond their breast size? Remarkably little, thanks to practically zero research funding and a community wary of researchers.

"The average span of a performer's career is usually only about six to 18 months, so the benefit of participating in these things isn't usually apparent to the people who are in it at the time," Kayden Kross, an adult film actress and writer, told LiveScience.

Not only that, Kross said, but many actresses are reluctant to help researchers, because they're worried that the studies will be used against them by **anti-pornography activists**. [[The Sex Quiz: Myths, Taboos and Bizarre Facts](#)]

"The difficulty with this population has always been access," said James Griffith, a psychologist at Shippensburg University in Pennsylvania and one of the few scientists to delve into the subject. "It's a very difficult population to define."

This lack of research is notable given the number of stereotypes about porn actresses, particularly that they have high rates of childhood sexual abuse and psychological problems. Though it's hard to know for sure without more extensive studies, early explorations have found these stereotypes fail to hold up. Ultimately, the findings could lead to better understanding of sexual health, sexual identity and other aspects of the high-grossing porn business.

**Un-stereotyping porn**

Stereotypes were the motivation for Millward, whose [analysis of porn stars](#) includes a facial composite of the "average" actress.

The stereotypical porn actress — with enormous breasts and blonde hair — doesn't match reality, Millward found. In fact, the most common bra size among porn stars is a 34B, compared with 36C for the average American woman. High [obesity rates](#) among the public may explain some of the discrepancy in breast size; porn actresses are also thinner than the average American woman. According to the numbers given on Internet Adult Film Database profiles, the average female porn star weighs 117 pounds (53 kilograms), which is 48 pounds (22 kg) less than the average American woman. [[5 Myths About Women's Bodies](#)]

The average male porn star weighs 167.5 pounds (76 kg), 27 pounds (12 kg) less than the national average of 195.7 pounds (89 kg) for men.

Nor are blondes as dominant as might be expected. Only 32.7 percent of porn actresses have blonde hair, whether natural or dyed. About 39 percent have brown hair, 22.5 percent have black hair, and only about 5 percent are redheads.

Nikki is the most common name for female porn stars, Millward found, and David is the most common name for men.

### **The psychology of pornography**

Millward's data is not published in a research journal or peer-reviewed by experts, so scientists like Griffith take it with a grain of salt. (Millward plans to make his methods available on his website.) Kross, however, said the results didn't surprise her.

"There have been more brunette stars than blonde stars," she said. "It's just that those stars have never been as big as the blonde stars."

Meanwhile, academic [research](#) on the porn star population is lacking.

Part of the reason is that there just aren't that many porn stars — about a thousand working at any given time, Kross said. Add to that short career spans, a reluctance to be put under the microscope and a population of performers centered in Los Angeles County, where many researchers don't have the luxury of spending time, and it's a recipe for lack of research.

Another barrier is funding. Griffith conducted his study on pornography without the benefit of outside money.

"I didn't even attempt it," he told LiveScience. "I don't know of anyone that would fund a study on characteristics of people in the [adult entertainment industry](#)."

Porn isn't Griffith's typical area of research (he studies risk-taking and decision-making), but he decided to look into it after a question from an undergraduate student in a lecture on human sexuality made him realize how little research on porn actors has been done. He advertised for volunteers at the Adult Industry Medical Healthcare Foundation, a now-defunct medical organization that used to administer mandatory tests for [sexually transmitted infections](#) to industry actors (tests are now done elsewhere).

Though the majority of porn stars would have used the Foundation's services, the volunteer sample makes it hard to know if the 177 actresses who agreed to participate in the study represent the industry as a whole. Nevertheless, the study is the largest sample of porn stars ever published.

The results of the research failed to support many common stereotypes. Most notably, the porn actresses were no more likely to report having been [sexually abused as children](#)

than national averages or than a sample of demographically matched women Griffith and his colleagues recruited at a university and at an airport.

Porn actresses did report having sex for the first time at a younger age and having more partners (outside of work) than the typical woman, which is unsurprising, Griffith said, given that they likely got into the adult industry because they liked sex. (Of the 177 women surveyed, only one said she was coerced into a pornography career.) Sixty-nine percent of porn actresses ranked their enjoyment of sex as 10 out of 10, a rating given by only 32.8 percent of non-performers. [10 Surprising Sex Statistics]

Porn actresses were also more likely to report [higher self-esteem](#) than average women, another unsurprising finding, Griffith said.

"They do have to be comfortable with themselves in order to engage in intercourse in front of other people on camera," he said.

Kross warned that the finding that porn actresses enjoyed sex more than other women might be unreliable, given that a porn star's public image relies on her fans' belief that she thinks sex is the "greatest thing on the planet." But the self-esteem finding did not surprise her.

"All you hear from fans is, 'Oh, you're so wonderful, I wish I had a girlfriend like you,'" she said. "The fan base just adores us. They worship us online, and we hear it every day."

The stereotype that porn stars use more drugs than the average person was partially true, Griffith and his colleagues found. Porn actresses had tried more drugs than other women, though the only difference in recent drug use was a higher prevalence of marijuana smoking. The [drug use](#) could be linked to the personality of people who get into the industry, Griffith said.

"Maybe they're higher risk-takers," he said.

Kross agreed. "I have a feeling we've probably, as a demographic, tried skydiving more," she said. "We've probably tried monkey brains in South Africa more."

### **Unanswered questions**

Griffith and his colleagues reported their findings in the International Journal of Sexual Health in September 2012. They also asked performers their reasons for entering the industry, and found that money was the primary driver, followed by fame.

This research is a "first step," Griffith said. The sample was limited, based on self-reports and focused on performers in the United States. Griffith doesn't have plans to pursue the research further, though he hopes other researchers will. One particularly interesting finding, he said, was that two-thirds of the porn actresses said they were [bisexual](#). It's not clear whether they identified this way before they entered the industry or whether they began seeing themselves as bisexual after doing popular woman-on-woman scenes.

"Engaging in that behavior while they're in the industry, is that related to them identifying as bisexual or not?" Griffith said. "If it is the case, that could be applied to theories of bisexuality."

More work is also needed on rates of sexually transmitted infections in the industry and the effect on a performer of contracting one, he said. In 2012, a measure requiring porn stars to [wear condoms](#) passed in Los Angeles. In January, Vivid Entertainment and performers Kross and Logan Pierce filed a lawsuit to challenge the law on freedom of speech and anti-censorship grounds.

Mental health is important, Griffith said, but "I think the more important question has to do with physical health."

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[Danielrjennings.org](#)

# The Average Life Expectancy Of A Porn Star

Rev. Daniel R. Jennings, M.A.

The pornographic industry has become a colossal, worldwide business empire. In 2006 revenue from pornography equaled some \$97 Billion dollars. In times past pornographic actors were shady characters who kept their real identities secretly under guard. Now, with the growing acceptance of pornography into the mainstream, they are going on the talk show circuits, appearing on network news, publishing best seller biographies and working their way into the idol status that once only traditional actors and sports players held. With their growing acceptance into the mainstream has also come an unprecedented look into the real, day to day lives of the average porn star. While porn stars are quick to defend themselves as average and normal people who have only chosen an "unusual" profession an analysis of their lives shows that porn stars live and die in a completely abnormal way.

When the deaths of 129 porn stars over a period of roughly 20 years were analyzed it was discovered that porn stars experienced an unusually large

number of premature deaths from such causes as drugs, suicide, murder, alcohol abuse, accidental death, and disease. When the death ages of these porn stars were averaged it was discovered that the average life expectancy of a porn star is only **37.43 years** whereas the average life expectancy of an American is **78.1 years**.

The following chart was created to demonstrate this. These numbers were not “rigged”. The death of any porn star, regardless of whether they were young or old, was included. Most, however, as the chart shows, died young. After reviewing the chart please scroll down to the bottom for a final message or [click here](#) to be taken immediately.

| <b>Stage Name</b> | <b>Real Name</b>     | <b>Cause of Death</b>                    | <b>Year of Death</b> | <b>Age</b> |
|-------------------|----------------------|--|----------------------|------------|
| Megan Leigh       | Michelle Maira Schei | Suicide by self-inflicted gun shot wound | 1990                 | 26         |
| Tony Bravo        | Michael Pietri       | AIDS                                     | 1990                 | 31         |
| Leo Ford          | Leo John Hilgeford   | Motorcycle accident                      | 1991                 | 34         |
| Keith             | Thom Plaski          | AIDS                                     | 1991                 | 39         |

|                 |                        |   |      |    |
|-----------------|------------------------|---|------|----|
| Anthoni         |                        |   |      |    |
| Lee Ryder       | Darras Robert Pyron    | AIDS  | 1991 | 31 |
| Artie Mitchell  | Artie Mitchell         | Murdered by brother                                 | 1991 | 45 |
| Nancee Kellee   | Kelly Jean Van Dyke    | Suicide by hanging                                  | 1991 | 33 |
| Heaven St. John | Dorothy Lee Perrins    | Cancer  | 1992 | 48 |
| Tim Kramer      | Douglas Murrell Cooper | AIDS  | 1992 | 34 |
| Al Parker       | Andrew R. Okun         | AIDS  | 1992 | 40 |
| Chanel Price    | Teri Price             | Drug overdose                                       | 1992 | 35 |
| Lisa de Leeuw   | Lisa Trego             | AIDS complications                                  | 1993 | 45 |
| Rod Phillips    | Gregory Leslie Patton  | AIDS complications                                  | 1993 | 32 |
| Scott Bond      | N/A <sup>1</sup>       | AIDS  | 1993 | 30 |
| Clint Lockner   | Charles Romanski       | AIDS  | 1993 | 50 |
| Tom Farrell     | N/A                    | Hit by a car while standing on the side of the road | 1993 | 22 |

|                |                         |   |      |    |
|----------------|-------------------------|---|------|----|
| Stasha         | Rolando Angelo          | Leukemia                                | 1993 | 24 |
| Scott Taylor   | Scott Taylor Hampton    | AIDS                                    | 1994 | 40 |
| Jeremy Scott   | Troy Andrew Meyers      | AIDS                                    | 1994 | 32 |
| Glenn Steers   | Rick Sommers            | AIDS                                    | 1994 | 36 |
| Joey Stefano   | Nicholas Anthony Iacona | Drug overdose, HIV positive             | 1994 | 26 |
| Savannah       | Shannon Michelle Wilsey | Suicide by self-inflicted gunshot wound | 1994 | 23 |
| Cathy Stewart  | N/A                     | Unknown                                 | 1994 | 38 |
| Jack Baker     | John Anthony Bailey     | Cancer                                  | 1994 | 47 |
| Joe Simmons    | Thomas Williams         | AIDS                                    | 1995 | 30 |
| Jon King       | N/A                     | AIDS                                    | 1995 | 32 |
| Pierce Daniels | Russell Wallace         | AIDS                                    | 1995 | 36 |
| Lon Flexx      | David Lee Anderson      | AIDS                                    | 1995 | 30 |
| Ben Barker     | Rick Steven Sanford     | AIDS                                    | 1995 | 43 |

|                  |                                   |  |      |    |
|------------------|-----------------------------------|--|------|----|
| Jon King         | John Nelson<br>Gaines             | AIDS complications   | 1995 | 32 |
| Krysti<br>Lynn   | Shawna<br>Kristi Yager            | Went off the road<br>while traveling at<br>100mph and fell into<br>a 150 foot ravine | 1995 | 24 |
| Alex<br>Jordan   | Karen<br>Elizabeth<br>Mereness    | Suicide by hanging   | 1995 | 27 |
| Cal<br>Jammer    | Randy<br>Layne Potes              | Suicide by self-<br>inflicted gun shot<br>wound                                      | 1995 | 34 |
| Rene<br>Bond     | Rene Ruth<br>Bond                 | Liver problems   | 1996 | 45 |
| Richard<br>Locke | Richard Holt<br>Locke             | AIDS   | 1996 | 55 |
| Christian<br>Fox | Christopher<br>John<br>McLaughlin | Suicide by drug<br>overdose  | 1996 | 22 |
| Steve Fox        | Rommel<br>Eugene<br>Hunt          | Suicide by self-<br>inflicted gunshot<br>wound                                       | 1997 | 31 |
| Matt<br>Gunther  | Steven<br>Matthew<br>Laing        | Heart attack   | 1997 | 33 |
| Lee<br>Baldwin   | John Francis<br>Malette           | Heart attack   | 1998 | 36 |
| J. D. Ram        | David Perry                       | Heroin overdose  | 1998 | 28 |
| Wendy            | Wendy                             | Suicide by self-   | 1998 | 48 |

|                |                        |   |      |    |
|----------------|------------------------|---|------|----|
| O'Williams     | Orlean Williams        | inflicted gun shot wound                |      |    |
| Trinity Loren  | Joyce Evelyn McPherson | Drug overdose                           | 1998 | 34 |
| Kim Kitaine    | N/A                    | Drowned                                 | 1999 | 29 |
| Sparky O'Toole | Donald Keith Paton     | AIDS                                    | 1999 | 31 |
| Joe D'Amato    | Aristide Massaccesi    | Heart failure                           | 1999 | 62 |
| David Morris   | N/A                    | Drugs                                   | 1999 | 47 |
| Ole Soltoft    | N/A                    | Undisclosed                             | 1999 | 58 |
| Lolo Ferrari   | Eve Valois             | Prescription drugs                      | 2000 | 37 |
| Jon Vincent    | Jeffrey James Vickers  | Heroin overdose                         | 2000 | 37 |
| Kyle Mckenna   | Russell Charles McCoy  | Suicide by drug overdose                | 2000 | 31 |
| Bruce Seven    | N/A                    | Complications from stroke and emphysema | 2000 | 53 |
| Leslie Glass   | Leslie Fisher          | Cancer                                  | 2000 | 36 |

|                 |                      |  |      |    |
|-----------------|----------------------|--|------|----|
| Ted Roter       | Peter Balakoff       | Undisclosed                              | 2000 | 70 |
| Teri Diver      | Teri Diver           | Prescription drugs                       | 2001 | 29 |
| Brett Ford      | N/A                  | AIDS                                     | 2001 | 31 |
| Lynx Dyan       | N/A                  | Cancer                                   | 2001 | 25 |
| Amber Sexxxum   | N/A                  | Undisclosed                              | 2002 | 31 |
| Shaun Michelle  | N/A                  | Undisclosed                              | 2002 | 49 |
| Elisa Bridges   | Elisa Rebeca Bridges | Heroin and Meth overdose                 | 2002 | 28 |
| Mike Henson     | Kenneth Seymour      | HIV+ and overdosed on Heroin             | 2002 | 38 |
| Sophie Roche    | N/A                  | Suicide                                  | 2002 | 23 |
| Naughtia Childs | Megan Serbian        | Jumped off a balcony while high on drugs | 2002 | 29 |
| Linda Lovelace  | Linda Boreman        | Car accident                             | 2002 | 53 |
| Devon Renfro    | N/A                  | Brain aneurysm                           | 2002 | 21 |
| Bobby Astyr     | N/A                  | Lung cancer                              | 2002 | 64 |
| Jay Anthony     | Jay Anthony          | Suicide                                  | 2003 | 27 |
| Karen Dior      | Geoffrey Gann        | Cirrhosis of the liver and AIDS          | 2004 | 37 |

|                   |                                  |   |      |    |
|-------------------|----------------------------------|---|------|----|
| Rebecca Steele    | Jeanette Dee Rogers              | Drug overdose while suffering from AIDS                         | 2004 | 42 |
| Johnny Rahm       | Barry Rogers                     | Suicide by hanging  | 2004 | 39 |
| Lea De Mae        | Andrea Absolonova                | Brain cancer  | 2004 | 27 |
| Taylor Summers    | Natel King                       | Murdered after shooting an adult scene                          | 2004 | 23 |
| Russ Meyer        | N/A                              | Pneumonia/Alzheimer's Disease                                   | 2004 | 82 |
| Chloe Jones       | Melinda Dee Jones                | Liver failure due to alcohol and drug abuse                     | 2005 | 29 |
| Eva Lux           | Leticia Lynn Blake               | Heroin overdose   | 2005 | 32 |
| Juliette Jett     | N/A                              | Heroin overdose   | 2005 | 28 |
| Camilla De Castro | Alessandro Caetano Kothenborg er | Jumped, fell or pushed from her 8 <sup>th</sup> floor apartment | 2005 | 26 |
| Karen Lancaume    | Karine Bach                      | Suicide by drug overdose  | 2005 | 32 |
| Brittney Madison  | Stacey Pfeiffer                  | Car accident  | 2005 | 21 |
| Tim Barnett       | Bradford Thomas                  | Suicide by hanging while in jail on rape                        | 2005 | 37 |

|                   |                        |  |      |    |
|-------------------|------------------------|--|------|----|
|                   | Wagner                 | charges  |      |    |
| Jasmine Grey      | Michelle Grayshaw      | Car accident   | 2005 | 21 |
| Lance Heywood     | Rex Hickok             | Suicide by jumping off a building                            | 2005 | 40 |
| Julie Robbins     | Brandy Koonts          | From over 95% of her body being burned during a car accident | 2005 | 26 |
| Patrice Cabanel   | N/A                    | Heart failure  | 2005 | 48 |
| Candy Barr        | Juanita Dale Slusher   | Pneumonia  | 2005 | 70 |
| Barry Knight      | N/A                    | Heart attack   | 2005 | 59 |
| Devon Barry       | N/A                    | Undisclosed illness  | 2005 | 28 |
| Ursula Cavalcanti | Patrizia Grazzini      | Cancer   | 2005 | 39 |
| Michael Lennox    | N/A                    | Undisclosed  | 2005 | 37 |
| Yumika Hayashi    | N/A                    | Became drunk and choked to death on her vomit while asleep   | 2005 | 35 |
| Angela Devi       | Angela Shunali Dhingra | Suicide by asphyxiation                                      | 2006 | 30 |

|                  |                       |                                  |      |    |
|------------------|-----------------------|----------------------------------|------|----|
| Anna Malle       | Anna Hotop            | Car accident                     | 2006 | 38 |
| Kirby Scott      | Joseph Myska          | Drug overdose                    | 2006 | 44 |
| Jon Dough        | Chester Anuszak       | Suicide by hanging               | 2006 | 43 |
| Andy Dill        | Timothy Leon Chanaud  | Meningitis                       | 2006 | 43 |
| Clarissa Doll    | Clarissa Dana Biere   | Suicide                          | 2006 | 26 |
| Kristian Brooks  | Jason Kanarr          | AIDS                             | 2006 | 35 |
| Johnny Rey       | N/A                   | AIDS and testicular cancer       | 2006 | 42 |
| Austin Black     | N/A                   | Liver cancer                     | 2006 | 38 |
| Candice Rialson  | N/A                   | Liver failure                    | 2006 | 54 |
| Michael Morrison | Milton Owen Ingley    | Natural causes after going blind | 2006 | 60 |
| Rocky            | N/A                   | Cancer and AIDS                  | 2006 | 26 |
| Kitty Fox        | Alice Janette Hergett | Complications from stroke        | 2006 | 64 |
| Sheridan         | N/A                   | Car accident                     | 2006 | 20 |
| Lori Michaels    | N/A                   | Heart defect                     | 2007 | 38 |
| Joe              | N/A                   | Complications from               | 2007 | 40 |

|                 |                          |   |      |    |
|-----------------|--------------------------|---|------|----|
| Romero          |                          | HIV   |      |    |
| Haley Paige     | Maryam Irene Haley       | Possible murder, small amount of drugs found upon autopsy | 2007 | 25 |
| Kent North      | Ben Grey                 | Drug overdose, possibly a suicide                         | 2007 | 35 |
| Lynden Thomas   | N/A                      | Asthma attack   | 2007 | 25 |
| Danny Dukes     | Daniel Salas, Jr.        | Heroin overdose   | 2007 | 33 |
| Brett Mycles    | Robert Christopher Sager | Heart attack induced by use of steroids                   | 2007 | 29 |
| Cody Foster     | Shawn L. Sumner          | AIDS complications and liver cancer                       | 2007 | 36 |
| Chico Wang      | Inkyo Volt Hwang         | Suicide by drug overdose                                  | 2007 | 38 |
| Zoey Zane       | Emily Irene Sander       | Murdered  | 2007 | 18 |
| Vanessa Freeman | N/A                      | Murdered by prostitution client                           | 2007 | 30 |
| Haus Weston     | Haus Weston              | Heart attack  | 2007 | 29 |
| Danny Roddick   | Matthew Freitas          | Apparent drug overdose                                    | 2007 | 31 |
| Anna Alexandre  | N/A                      | Car accident  | 2007 | 27 |

|                     |                          |  |      |    |
|---------------------|--------------------------|--|------|----|
| Tiffani DiGivanni   | N/A                      | Suicide  | 2007 | 21 |
| Anastasia Blue      | Elena Behm               | Undisclosed  | 2008 | 28 |
| Lolly Pop           | Mary Besesti<br>Federica | Heart attack   | 2008 | 37 |
| Cole Ryder          | N/A                      | Cause of death unknown, originally reported as a staph infection | 2008 | 36 |
| Missy               | Maria Christina          | Overdose of prescription drugs                                   | 2008 | 41 |
| Jean-Daniel Cadinot | N/A                      | Heart attack   | 2008 | 64 |
| Sasha Gabor         | Samuel Guttman           | Heart failure  | 2008 | 63 |
| Buck Adams          | Charles S. Allen         | Heart failure  | 2008 | 52 |
| Henri Pachard       | Ron Sullivan             | Cancer   | 2008 | 69 |
| Marilyn Chambers    | Marilyn Ann Taylor       | Natural Causes   | 2009 | 56 |
| Jack Wrangler       | John Stillman            | Lung disease   | 2009 | 62 |
| Steve Pierce        | N/A                      | Undisclosed  | 2009 | 44 |

Average Life Expectancy Of A Porn Star = **37.43**  
**years**

Average Life Expectancy Of An American = **78.1**  
**years**

**Do not be deceived; God is not mocked: for whatever a man sows, that he shall also reap. Gal 6:7**

The Bible tells us that in one day God struck 23,000 fornicators dead and He is doing the same thing to immoral people today:

**Neither let us commit fornication, as some of them committed, and in one day twenty three thousand fell. 1Co 10:8**

Becoming involved with pornography will bring God's judgment upon you. Learn from the mistake of these men and women and do not allow their fate to become yours.

**Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience. Therefore do not be partakers with them. Eph 5:6-7**



# The Hardest Thing About Being A Male Porn Star



By **Susannah Breslin**, Contributor

You might think being a male porn star is easy. Have sex for a living? That's a piece of cake.

So, what can some of the biggest woodsmen in the porn business teach us about work?

As it turns out, guys who get it up for a paycheck have something to offer when it comes to career advice.

I heard from seven of Porn Valley's biggest studs via email and got the secrets to becoming a successful working stiff.

Opinions expressed by  
Forbes Contributors are  
their own.

## TIP #1: Get your coworkers to like you.

In the porn business, it's doubly important your coworkers like you.

According to Brandon Iron, star of "Perverted Planet 7" and director of "Sex Crazy," getting along with your costars is the key to getting ahead in porn.

"The hardest thing about being a male porn star is convincing your female co-workers that you are an interesting, well-rounded, fun guy who they might consider dating in a parallel universe after a few drinks," Iron says.

## TIP #2: Don't confuse the professional with the personal.

For male porn stars, the line between professional and personal can get blurry. If you think keeping the professional professional and the personal personal is tricky in your line of work, you should talk to a male porn star, who may have a wife waiting at home for him to finish his latest scene with another woman.

Jeremy Steele, star of "Naughty Neighbors" and "M.I.L.F. Money," says the hardest thing is what happens when he's not working.

"[The hardest thing is] having a relationship with a significant other," Steele says. "The first time I told a girl I was in porn she disconnected her phone number the same night, and I never saw or heard from her again."

Not only that, changing career tracks can be tricky, especially if you leave the adult business and try to reinvent yourself.

"The second hardest thing is having a post-porn career that doesn't make you 'infamous' if or when it is discovered that you were a sex worker on film/video," Steele reports. "You can lose a job or not find one if you're too well known for having been a whore on camera, in spite of it being legal."

## TIP #3: Be cognizant of how others perceive you.

Whether you're a twentysomething or fiftysomething, your age can impact how management perceives your abilities. Are you too young to be getting the salary you're negotiating for? Or are you perceived as too old to be promotable?

Dave Cummings may be the oldest working porn star on the planet. At 72, he's appeared in "The Sopornos 2" and directs his own series, "Sugar Daddy."

On the one hand, Cummings owns a niche market. On the other hand, his age can be an impediment.

Sometimes, Cumming says, he worries his coworkers would "prefer working with a younger guy than me."

## TIP #4: Rise to the occasion.

Seymore Butts has had in his own Showtime reality series, “Family Business,” and he’s directed and starred in adult movies for years.

According to Butts, it’s not the porn starlet, the director, the producer, the cameraman, or the production assistant who has the toughest job in porn. It’s the guy who has to get wood — or else.

Butts opines:

“The most difficult part about being a male porn star is the hard-on. They have to get it up and off on cue essentially and all the while in between maintain [it] for two to three hours. This must be done under the most difficult of circumstances, including not being attracted to their female co-star, having sex in the most uncomfortable settings, i.e. on hard surfaces, cold/hot weather, etc., and/or having to stop frequently for direction or shot setups. They have to be in great shape in order to perform. It all adds up to being the most difficult job in porn, in my opinion.”

## TIP #5: Successful negotiations are key.

You may have seen Richard Mann in “Freaknic 2” and “Big Mann on Campus,” but Mann says he and his brethren are getting stiffed when it comes to getting paid what they should.

“I’d say dealing with the fact that you don’t get any royalties” is the hardest thing about his job, Mann says. “When you shoot, they pay you once, and that’s it.”

Will male porn stars unionize? Unlikely.

## TIP #6: It’s all about confidence.

Zak Smith is an artist, author, and male porn star. With his unique resume, he’s found porn is a tricky industry because it breeds insecurity.

“Everything that happens [on a porn set] affects whether people will want to sleep with you,” Smith says. “The stakes could not possibly be higher. Every other thing — including things that might lead to losing the job — are just subthings of that thing.”

## TIP #7: Perspective, perspective, perspective.

Arguably the most famous male porn star of the moment, James Deen’s work can be seen in “This Ain’t Ghostbusters XXX,” “Simpsons: The XXX Parody,” and “Batman XXX: A Porn Parody.”

Deen’s secret to success: a positive attitude.



# Lost film wikipedia.org

A **lost film** is a **feature** or **short film** that is no longer known to exist in any studio archives, private collections, or public archives, such as the U.S. **Library of Congress**.<sup>[1]</sup>

## Conditions<sup>[edit]</sup>

During most of the 20th century, U.S. copyright law required at least one copy of every American film to be deposited at the **Library of Congress**, at the time of **copyright registration**, but the **Librarian of Congress** was not required to retain those copies: "Under the provisions of the act of March 4, 1909, authority is granted for the return to the claimant of copyright of such copyright deposits as are not required by the Library."<sup>[2]</sup> Of American **silent films**, far more have been lost than have survived, and of American **sound films** made from 1927 to 1950, perhaps half have been lost.<sup>[3]</sup>

The phrase "lost film" can also be used in a literal sense for instances where footage of **deleted scenes**, unedited, and alternative versions of feature films are known to have been created but can no longer be accounted for. Sometimes a copy of a lost film is rediscovered. A film that has not been recovered in its entirety is called a partially lost film. For example, the 1922 film *Sherlock Holmes* was eventually discovered but some of the footage is still missing.

## Stills<sup>[edit]</sup>

Most film studios routinely had a **still photographer** with a large-format camera working on the set during production, taking pictures for potential later publicity use.<sup>[4]</sup> The high-quality photographic paper prints that resulted – some produced in quantity for display use by theaters, others in smaller numbers for distribution to newspapers and magazines – have preserved imagery from many otherwise lost films. In some cases, such as *London After Midnight*, the surviving coverage is so extensive that an entire lost film can be reconstructed scene by scene in the form of still photographs. Stills have been used to stand in for missing footage when making new preservation prints of partially lost films.

## Reasons for film loss<sup>[edit]</sup>

Most lost films are from the **silent film** and **early talkie** era, from about 1894 to 1930.<sup>[5]</sup> **Martin Scorsese's Film Foundation** estimates that more than 90 percent of American films made before 1929 are lost<sup>[6]</sup> and the **Library of Congress** estimates that 75 percent of all silent films are lost forever.<sup>[7]</sup>

The largest cause of silent film loss was intentional destruction, as silent films were perceived as having little or no commercial value after the end of the silent era by 1930. Film preservationist **Robert A. Harris** has said, "Most of the early films did not survive because of wholesale junking by the studios. There was no thought of ever saving these films. They simply needed vault space and the materials were expensive to house."<sup>[8]</sup>

Many other early motion pictures are lost because the **nitrate film** used for nearly all **35 mm negatives** and **prints** made before 1952 is highly flammable. When in very badly deteriorated condition and improperly stored (e.g., in a sun-baked shed), nitrate film can even **spontaneously combust**. Fires have destroyed entire archives of films. For example, a **storage vault fire in 1937** destroyed all the original negatives of **Fox Pictures'** pre-1935 films.<sup>[9]</sup> A **1967 MGM vault fire** resulted in the loss of hundreds more silent films and early talkies.

Nitrate film is chemically unstable and over time can decay into a sticky mass or a powder akin to **gunpowder**. This process can be very unpredictable: some nitrate film from the 1890s is still in good condition today, while some much later nitrate had to be scrapped as unsalvageable when it was barely twenty years old. Much depends on the environment in which it is stored. Ideal conditions of low temperature, low humidity, and adequate ventilation can preserve nitrate film for centuries, but in practice the storage conditions were usually far from ideal. When a film on nitrate base is said to have been "preserved", this almost always means simply that it has been copied onto **safety film** or, more recently, **digitized**; both methods result in some loss of quality.

**Eastman Kodak** introduced a nonflammable **35 mm film** stock in spring 1909. However, the **plasticizers** used to make the film flexible evaporated too quickly, making the film dry and brittle, causing splices to part and perforations to tear. By 1911 the major American film studios were back to using nitrate stock.<sup>[10]</sup> "Safety film" was relegated to sub-35 mm formats such as **16 mm** and **8 mm** until improvements were made in the late 1940s.

Some pre-1931 sound films made by **Warner Bros.** and **First National** have been lost because they used a **sound-on-disc** system with a separate soundtrack on special phonograph records. If some of a film's soundtrack discs could not be found in the 1950s when **16 mm sound-on-film reduction prints** of early "talkies" were being made for inclusion in **television syndication** packages, that film's chances of survival plummeted: many sound-on-disc films have survived only by way of those 16 mm prints.

Before the eras of **sound film**, **television** and later **home video**, films were viewed as having little future value when their theatrical runs ended. Thus, again, many were deliberately destroyed to save the space and cost of storage; many were recycled for their **silver** content. Many **Technicolor** two-color negatives from the 1920s and 1930s were thrown out when the studios refused to reclaim their films, still being held by Technicolor in its vaults. Some prints were sold either intact or broken into short clips to individuals who bought early novelty home projection machines and wanted scenes from their favorite movies to play for guests or family members.

As a consequence of this widespread lack of care, the work of many early filmmakers and performers has made its way to the present in fragmentary form. A high-profile example is the case of **Theda Bara**. One of the best-known actresses of the early silent era, she made 40 films, but only six are now known to exist. **Clara Bow** was equally celebrated in her heyday, but twenty of her 57 films are completely lost, and another five are incomplete.<sup>[11]</sup> Once-popular stage actresses such as **Pauline Frederick** and **Elsie Ferguson** who made the jump to silent films are now largely forgotten with a minimal archive to represent their careers; fewer than ten movies exist from Frederick's 1915-1928 work, and Ferguson has just two surviving films, one from 1919 and one from 1930.

<sup>27</sup> Behold, I know your thoughts, and the devices which ye wrongfully imagine against me. <sup>28</sup> For ye say, Where is the house of the prince? and where are the dwelling places of the wicked? <sup>29</sup> Have ye not asked them that go by the way? and do ye not know their tokens, <sup>30</sup> That the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath. <sup>31</sup> Who shall declare his way to his face? and who shall repay him what he hath done? <sup>32</sup> Yet shall he be brought to the grave, and shall remain in the tomb. <sup>33</sup> The clods of the valley shall be sweet unto him, and every man shall draw after him, as there are innumerable before him. <sup>34</sup> How then comfort ye me in vain, seeing in your answers there remaineth falsehood?"—Job 21:27-34 [cf. 2 Sam. 3:38]

This is preferable to the fate of the stage actress and Bara rival **Valeska Suratt**, whose entire film career has been lost. Western hero **William Farnum**, a Fox player like Bara and Suratt, was one of the screen's big Western actors rivaling the likes of William S. Hart, Tom Mix, and **Harry Carey**. Farnum has about three of his Fox films extant. Other male performers like **Francis X. Bushman** and **William Desmond** had numerous film credits, but films made in their heyday are missing due to junking, neglect, or studios being defunct. Nevertheless, unlike Suratt and Bara, these men continued working into the sound era and even into television, thus their later performances can be observed and appreciated. There are occasional exceptions. Almost all of **Charlie Chaplin's** films from his entire career have survived as well as extensive amounts of unused footage dating back to 1916. The exceptions are *A Woman of the Sea* (which he destroyed himself as a tax writeoff) and one of his early Keystone films, *Her Friend the Bandit* (see *Unknown Chaplin*). The filmography of **D.W. Griffith** is nearly complete, as many of his early Biograph films were deposited by the company in paper print form at the **Library of Congress**. Much of Griffith's feature film work of the 1910s and 1920s found their way to the film collection at the **Museum of Modern Art** in the 1930s and were preserved under the auspices of curator **Iris Barry**. **Mary Pickford's** filmography is complete: her early years were spent with Griffith, and later she gained control of her own productions in the late 1910s and early 1920s. She also backtracked to as many of her Zukor-controlled early **Famous Players** films as were salvageable. Stars like Chaplin and **Douglas Fairbanks** enjoyed stupendous popularity, and their films were reissued over and over throughout the silent era, meaning prints of their films were likely to surface decades later. Pickford, Chaplin, **Harold Lloyd**, and **Cecil B. DeMille** were early champions of film preservation, though Lloyd lost a good deal of his silent work in a vault fire in the early 1940s.

## Later lost films[edit]

An improved 35 mm **safety film** was introduced in 1949. Since safety film is much more stable than nitrate film, there are comparatively few lost films after about 1950. However, color fading of certain color stocks and **vinegar syndrome** threaten the preservation of films made since about this time.

Most mainstream movies from the 1950s onwards survive today, but several early **pornographic films** and some **B movies** are lost. In most cases these obscure films go unnoticed and unknown, but some films by noted **cult** directors have been lost as well:

- Several films by **Kenneth Anger** from across his career have been lost for a variety of reasons.
- **Ed Wood's** 1972 film, *The Undergraduate*, has been lost along with his 1970 film *Take It Out In Trade*, which exists only in fragments without sound. Wood's 1971 film *Necromania* was believed lost for years, until an edited version resurfaced at a yard sale in 1992, followed by a complete unedited print in 2001.<sup>[12]</sup> A complete print of the previously lost Wood pornographic film *The Young Marrieds* was discovered in 2004.
- **Tom Graeff's** first feature film, *The Noble Experiment* (1955), in which director/writer Graeff plays a misunderstood genius scientist, was considered lost until found by **Elle Schneider** during the production of a documentary about Graeff entitled *The Boy from Out of This World*.
- Most of **Andy Milligan's** early films are considered lost.
- Many short **sponsored films**—films made for educational, training, or religious purposes—from the 1940s through the 1970s are also lost, as they were thought of as disposable or upgradable.
- Some of **Jackie Chan's** and **Sammo Hung's** first roles, including *Big and Little Wong Tin Bar*, have been considered lost.
- The first three films of noted Finnish melodrama actor and director **Teuvo Tulio** were lost along with several other films that were of interest at least for historians of Finnish cinema, when the film depository of the company **Adams Filmi** burned down in Helsinki in 1959.
- Sometimes only certain aspects of films may be lost. Early color films such as **Lucien Hubbard's** *The Mysterious Island* and **John G. Adolphi's** *The Show of Shows* exist only partially or not at all in color because the copies that were made of the film that exist were created on black-and-white stock. (See *List of early color feature films*.)
- Two 3-D films from 1954, *Top Banana* and *Southwest Passage*, both exist only in their flat form because only one print, **made for either the left or right eye to see**, exists.

## Lost film soundtracks[edit]

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.

## List of lost films[edit]

*Main article: List of lost films*

## List of incomplete or partially lost films[edit]

*Main article: List of incomplete or partially lost films*

## List of rediscovered films[edit]

*Main article: List of rediscovered films*

Occasionally, prints of films considered lost have been rediscovered. An example is the 1910 version of *Frankenstein* which was believed lost for decades until the existence of a print (which had been in the hands of an unwitting collector for years) was discovered in the 1970s. A print of

*Richard III* (1912) was found in 1996 and restored by the [American Film Institute](#). In 2013, an early [Mary Pickford](#) film, *Their First Misunderstanding*, notable for being the first film in which she was credited by name, was found in a [New Hampshire](#) barn and donated to Keene State College.<sup>[13]</sup>

*Beyond the Rocks* (1922) with [Gloria Swanson](#) and [Rudolph Valentino](#) was considered a lost film for several decades. Swanson lamented the loss of this and other films in her 1980 memoirs, but optimistically concluded, "I do not believe these films are gone forever". In 2000, a print was found in the Netherlands and restored by the [Nederlands Filmmuseum](#) and the [Haghefilm Conservation](#). It turned up among about 2000 rusty film canisters donated by an eccentric Dutch collector, Joop van Liempd, of Haarlem. It was given its first modern screening in 2005, and has since been aired on [Turner Classic Movies](#).

In the early 2000s, the 1927 German film *Metropolis*—which had been distributed in many different edits over the years—was restored to as close to the original version as possible by reinstating edited footage and using computer technology to repair damaged footage. At that point, however, approximately a quarter of the original film footage was considered lost, according to [Kino Video](#)'s DVD release of the restored film. On July 1, 2008, [Berlin](#) film experts announced that a copy of the film had been discovered in the archives of the film museum Museo del Cine in [Buenos Aires, Argentina](#), which contained all but one of the scenes still missing from the 2002 restoration.<sup>[14][15]</sup> The film now has been restored very close to its premiere version.

In 2010, digital copies of ten early American films were presented to the [Library of Congress](#) by the [Boris Yeltsin Presidential Library](#), the first film installment from the Russian state archives to be repatriated.<sup>[16]</sup>

Television material existing on film has sometimes been recovered. The 1951 pilot of *I Love Lucy* was long believed lost, but in 1990 the widow of one of the actors, Pepito Pérez (who played Pepito the Clown), found a copy. It has since been shown on television. Sometimes a film believed lost in its original state has been restored, either through the process of [colorization](#), or other restoration methods. *The Cage*, the original 1964 pilot film for *Star Trek*, survived only in a black-and-white print until 1987, when a film archivist found an unmarked (mute) 35mm reel in a Hollywood film laboratory with the negative trims of the unused scenes.<sup>[17]</sup>

Similarly, a number of videotaped television programmes, previously thought lost (see [wiping](#)) have been recovered as overseas [Kinescope](#) film prints from private collectors and various other sources over the years.

## Stock footage[edit]

Several films that would otherwise be entirely lost survive in the form of [stock footage](#) used for later films.

The [Universal Pictures](#) feature film *The Cat Creeps* (1930) is a lost film and its only remaining footage was included in a Universal [short film](#) called *Boo!* (1932). However, UCLA still has a copy of the soundtrack. The [James Cagney](#) film *Winner Take All* (1932) used scenes from the early talkie *Queen of the Night Clubs* (1929) starring [Texas Guinan](#). While *Queen of the Night Clubs* was not re-released in 1932, no prints of the film have survived through the decades, and only that footage included in *Winner Take All* remains.

Actress turned gossip columnist [Hedda Hopper](#) made her screen debut in a Fox Film called *The Battle of Hearts* (1916). The star of the film was [William Farnum](#), then at the beginning of his long Fox contract. 26 years later in 1942 Hopper produced her short series *Hedda Hopper's Hollywood #2*. In the short, Hopper, Farnum, her son [William Hopper](#), and William's wife Jane Gilbert view portions of *Battle of Hearts*. These brief portions of that movie survive within the Hopper documentary. More than likely Hopper had an entire print of the movie in 1942. However, like many early Fox films, *Battle of Hearts* is now lost or missing.

One of Charlie Chaplin's best-known works, the 1925 silent film *The Gold Rush*, was re-released in 1942 to include a musical track and narration by Chaplin himself. The reissue would end up having the [unintentional result](#) of preserving the film, as the original 1925 film (though generally not considered a lost film) shows noticeable degradation of image and missing frames, damage not in evidence in the 1942 version.

The Polish film [O czym się nie mówi](#) (pl) from 1939 contains three short fragments of *Arabella* from 1917, one of [Pola Negri](#)'s early films, which later became lost.

## Lost film in film[edit]

Several films have been made with lost film fragments incorporated into the work. *Decasia* (2002) used nothing but decaying film footage as an abstract tone poem of light and darkness, much like Peter Delpout's more historical *Lyrisch Nitraat* (*Lyrical Nitrate*, 1990) which contained only footage from canisters found stored in an Amsterdam cinema. In 1993, Delpout released *The Forbidden Quest*, combining early film footage and archival photographs with new material to tell the fictional story of an ill-fated Antarctic expedition.

The [Fox Film Corporation](#) feature *Charlie Chan Carries On* (1931) only exists in a [trailer](#) made to promote the film, and in a [Spanish language](#) version *Eran Trece* ("They were thirteen").

[Peter Jackson](#)'s [mockumentary](#) *Forgotten Silver* purports to show recovered footage of early films. Instead, the filmmakers used newly shot film sequences treated to look like lost film.

In [Robert Rodriguez](#) and [Quentin Tarantino](#)'s *Grindhouse* double feature, both the *Planet Terror* and *Death Proof* segments have references to missing reels, used as [plot devices](#).

[John Carpenter](#)'s [Masters of Horror](#) episode *Cigarette Burns* deals with the search for a fictional lost film, *La Fin Absolue Du Monde* (*The Absolute End of the World*).

## See also[edit]

-  [Film portal](#)

- [Archive Treasure Hunt](#)
- [Found film](#)
- [List of lost films](#)
- [List of lost television broadcasts](#)
- [List of missing treasure](#)
- [List of unpublished books by notable authors](#)
- [Lost artworks](#)
- [Lost work](#)

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15. [Jump up](#) ^ *"Lost scenes of 'Metropolis' discovered in Argentina". The Local. 2 July 2008.*
16. [Jump up](#) ^ *"'Lost' silent movies found in Russia, returned to U.S.". cnn.com. October 21, 2010. Retrieved February 11, 2011.*
17. [Jump up](#) ^ Bob Furmanek, [post to Classic Horror Film Board](#), April 21, 2008. The reconstruction used the soundtrack of Roddenberry's 16mm print for those scenes otherwise without sound.



*London After Midnight*, one of the most sought after lost films, had its last surviving reel copy destroyed in a devastating studio vault fire and only exists in the form of film stills, as shown in an original 1927 theatrical release poster



Lon Chaney as "The Hypnotist", in *London After Midnight* (1927)



*Humor Risk* (1921), was the first film, of the Marx Brothers and is lost, pictured in a photograph, the same year, from left to right, Zeppo, Groucho, Harpo, and Chico



Jackie Chan's and Sammo Hung's first acting roles were in *Big and Little Wong Tin Bar*, a lost film, showing the opening scene, of the 1962 martial arts movie



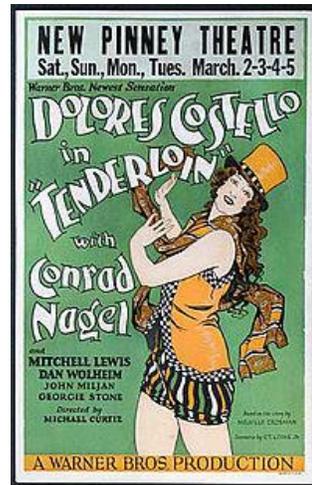
Ed Wood's *The Undergraduate* (1972) is a lost film

John Wayne in the lost film, 1936 western, *The Oregon Trail*



*The First Men in the Moon* (1919), the British film, is a lost film and the first, science-fiction movie, adapted from a science-fiction novel

*Tenderloin* (1928), starring Dolores Costello, the second Vitaphone feature to have talking sequences. It is considered a lost film, where the Vitaphone track only survives



**The p orn eatre:**  
 (Thorn Theatre)

**“If you want “FANS,” you KEEP that GAP. If you want FRIENDS, you “CLOSE” it.”**  
 —John C. Maxwell [“shut the door”—i.e. Lev. 14:38/2 Kin 4:4-5, 21, 33/2 Chr. 28:24, 29:7/Neh. 6:10/Matt 6:6, 25:10]



**A Dream Within a Dream**

By Edgar Allan Poe

Take this kiss upon the brow!  
 And, in parting from you now,  
 Thus much let me avow —  
 You are not wrong, who deem  
 That my days have been a dream;  
 Yet if hope has flown away  
 In a night, or in a day,  
 In a vision, or in none,  
 Is it therefore the less *gone*?  
 All that we see or seem  
 Is but a dream within a dream.

I stand amid the roar  
 Of a surf-tormented shore,  
 And I hold within my hand  
 Grains of the golden sand —  
 How few! yet how they creep  
 Through my fingers to the deep,  
 While I weep—while I weep!  
 O God! Can I not grasp  
 Them with a tighter clasp?  
 O God! can I not save  
 One from the pitiless wave?  
 Is *all* that we see or seem  
 But a dream within a dream?

(poetryfoundation.org)

“...We spend our years as a tale that is TOLD.”  
 —Psalm 90:9b

**“Whenever you try to control something,  
*it* begins to control you.”**

—Kerry Shook

**“What you yield to **MOST** is what you **BECOME**.”**

—T.D. Jakes

**“...Verily I say unto you, Except ye be converted,  
 and **BECOME** as little **CHILDREN**, ye shall not enter  
 into the kingdom of heaven.”** —Jesus (Matthew 18:3)

**“REAL prayer will **ALWAYS** **evolve** into **ACTION**.”**

—Mario Murillo

**“God Can Use You **Greater** **AFTER** the Darkness”**  
 — Ron Carpenter (sermon series: “MISFITS: from common to King”)



Isaiah 1:5-6, “<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.”

(Image RIGHT)

Imagery of: Job 30:21, “Thou art become cruel to me: with thy strong hand thou opposeth thyself against me”—i.e. ONE hand facing (-off) “against” the OTHER. Sometimes, you NEED someone to “have” your back—like the “quiver” of ARROWS ready to be “shot”—rather than have your f-a-c-e!

**“Keep your friends close and your enemies **EVEN** closer!”**

**“Just because there’s not a war doesn’t mean there’s peace.” —*X-Men: Apocalypse***

**It’s ONE thing to  
“not hate.”  
It’s a totally “different”  
thing to “actually”  
**LOVE!****



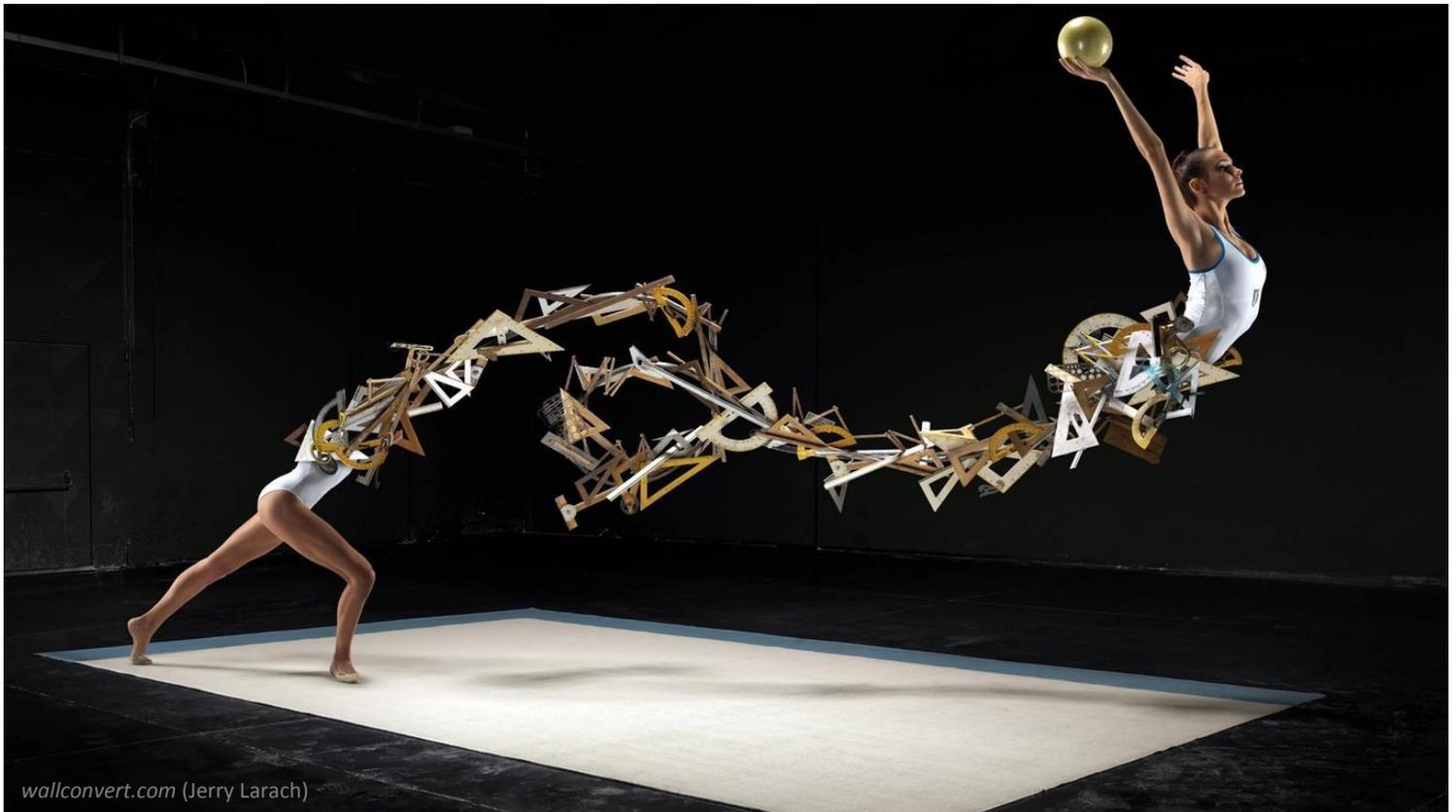
What the entry to the prayer tower used to say  
([HiScrivener.wordpress.com](http://HiScrivener.wordpress.com))

Daniel 2:41-43, <sup>41</sup> And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. <sup>42</sup> And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. <sup>43</sup> And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men [cf. [Jeremiah 31:27](#), [Isaiah 19:14](#), [Leviticus 14:10, 21](#)]: but they shall not cleave one to another, even as iron is not mixed with clay.

Jeremiah 50:37, "A sword is upon their horses, and upon their chariots, and upon all the mingled people that are in the midst of her; and they shall become as women [["Abel" to PRODUCE](#)]: a sword is upon her treasures; and they shall be robbed." [["mingle"](#)—[Exodus 29:40](#), [Daniel 2:43](#), [Psalm 102:9](#), [Proverbs 9:5](#), [Isaiah 5:22](#)]

Imagery of "Emmanuel" (Matt. 1:23)—"God with us"—i.e. "God in Man"—i.e. the "unchanging" **IN** the "changeable"—a **"MIXTURE"**

[Exodus 12:38](#), "And a mixed multitude went up also with them; and flocks, and herds, even very much cattle." [Numbers 11:4](#), "And the mixt multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat?" [Nehemiah 13:3](#), "Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude." [Psalm 75:8](#), "For in the hand of the Lord there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them." [Proverbs 23:30](#), "They that tarry long at the wine; they that go to seek mixed wine." [Isaiah 1:22](#), "Thy silver is become dross, thy wine mixed with water." [Hosea 7:8](#), "Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned." [John 19:39](#), "And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight." [Hebrews 4:2](#), "For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." [Revelation 14:10](#), "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:"



## A "WHOLE"-BODY "workOUT"!

"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.... And [herein do I exercise myself](#), [to have always a conscience void of offence toward God, and toward men](#)....For bodily "exercise" profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

—Philippians 2:12 / Acts 24:16 / 1 Timothy 4:8

# Walerian Borowczyk

From Wikipedia, the free encyclopedia

**Walerian Borowczyk** (21 October 1923 – 3 February 2006) was an internationally known [Polish film director](#) described by film critics as a 'genius who also happened to be a pornographer'. He directed 40 films between 1946 and 1988. Borowczyk settled in Paris in 1959. His career as a film director was mainly in France.<sup>[1]</sup>

## Biography[[edit](#)]

Born in [Kwilcz](#) near [Poznań](#), Borowczyk studied [painting](#) at the Academy of Fine Arts in [Kraków](#), then devoted himself to painting and [lithography](#),<sup>[2]</sup> including the creation of posters for the [cinema](#),<sup>[3]</sup> which earned him a national prize in 1953. His early films were [surreal animations](#), some only a few seconds long, including several comic [abecedaria](#). His most acclaimed early films were *Był sobie raz* (Time Upon a Once) (1957) and *Dom* (House) (1958, with [Jan Lenica](#)).

In 1959, Borowczyk emigrated to France and settled in Paris. He worked with [Chris Marker](#) for *Les Astronautes*. Major works of this period include the [stop motion](#) film *Renaissance* (1963), which uses reverse motion to depict various destroyed objects (a prayer book, a stuffed toy, etc.) re-assembling themselves, only to be destroyed again when the last object (a bomb) is complete, and the nightmarish *Jeux des anges* (1964), selected by [Terry Gilliam](#) as one of the ten best animated films of all time.<sup>[4]</sup> In 1967, he directed his first animated [feature film](#), *Théâtre de Monsieur & Madame Kabal: un film dessiné pour les adultes* ([Mr. and Mrs. Kabal's Theatre](#)).

Borowczyk moved into live-action feature film with *Goto, l'île d'amour* (Goto, Isle of Love) (1968) and *Blanche* (1971), both tales of illicit love thwarted by jealous husbands, and both starring his own wife, Ligia Branice. One of his most appreciated films of this period, *Dzieje grzechu* (A Story of Sin) (1975), which was nominated for [Palme d'or](#), is an adaptation of a Polish literary classic by [Stefan Żeromski](#). Like his 1966 short film *Rosalie* (a [Guy de Maupassant](#) adaptation and a [Silver Bear](#) winner), *Dzieje grzechu* had successfully rendered the themes of seduction and [infanticide](#). *Contes immoraux* ([Immoral Tales](#)) (1974) and his later work, including *Interno di un convento* (Behind Convent Walls) (1977) (inspired by *Promenades dans Rome* of [Stendhal](#)) and *Cérémonie d'amour* (Rites of Love) (1988) have been controversial, lauded by some for their unique surrealist vision and derided by others as contentless [pornography](#). Especially, *La Bête* (The Beast, 1975) (based on the novel *Lokis* by [Prosper Mérimée](#) and originally conceived in 1972 as a film on its own, but then in 1974 as the fifth story in *Contes immoraux*) was seen by many as a decline in the director's career after *Dzieje grzechu*, except in France, where it was hailed by prominent critics such as [Ado Kyrou](#). His 1980 film *Lulu* was based on the eponymous character created by [Frank Wedekind](#).

In 1981, he made *Docteur Jekyll et les femmes* (Blood of Dr Jekyll), a version of the [Jekyll and Hyde](#) story starring [Udo Kier](#) and [Patrick Magee](#) and depicting Jekyll's transformation as a violent rebellion against the [Victorian morality](#). In his 1988 book *Nightmare Movies*, [Kim Newman](#) described the film as "dark, [misanthropic](#) and interestingly offensive". He made a brief return to animation with his 1984 short film *Scherzo infernal*. In 1987, he directed *Emmanuelle 5*, an installment of the [Emmanuelle](#) series, that was also released in a hardcore video-only version. He was unhappy with the project due to a dispute concerning the casting of lead actress [Monique Gabrielle](#). In 1988 and 1990, he directed four episodes for the series *Série rose: Les Chefs d'œuvre de la littérature érotique* on [M6](#).

Many of Borowczyk's films use historical settings, including *Ars Amandi: l'arte di amare* (The Art of Love) (1983), set in the time of [Ovid](#) (and featuring the poet as a character); *Blanche*, set during the [Middle Ages](#); and three of the four episodes in *Contes immoraux*, set respectively in the nineteenth century, the sixteenth century, and the [Borgia](#) papacy.



The house in Le Vésinet near Paris where the artist lived his last thirty years

A number of his films (like the "tale" *La Marée* (The Tide) in *Contes immoraux*, the 1976 *La Marge* (The Streetwalker), the episode *Marceline* in *Les Héroïnes du mal: Margherita, Marceline, Marie* (Immoral Women) (1979), and *Cérémonie d'amour* were based on stories by [André Pieyre de Mandiargues](#). A less usual product of this cooperation was *Une collection particulière* of 1973, a representation of Borowczyk's collection of pornographic items, with Mandiargues having written (and read) the narration.

Borowczyk was the author of two books; *Anatomia diabła* (Anatomy of Devil) (1992) and *Moje polskie lata* (My Polish Years) (2002).

He died of [heart failure](#) in Paris in 2006, aged 82.

## Walerian Borowczyk



|                     |  |
|---------------------|--|
| <b>Born</b>         | 21 October 1923<br>Kwilcz, Poland      |
| <b>Died</b>         | 3 Feb. 2006 (aged 82)<br>Paris, France |
| <b>Occupation</b>   | Film Director                          |
| <b>Years Active</b> | 1946-1988                              |

I came across an article about literary names and found an interesting ONE. It was #4 on the list [theweeklings.com—"The 50 Greatest Literary Character Names of All Time" by Greg Olear]:

**4. O**  
She's at once zero and a perfect circle, an initial for climax and symbol for nothing, the sound of sweet pleasure and of unwelcome news understood. None of the other 25 letters—writ in however many shades of grey—could accomplish so much with so little.

## **Story of O** [an excerpt]

From Wikipedia, the free encyclopedia. *This article is about the erotic novel. For the film, see [Story of O \(film\)](#).*

*Story of O* (French: *Histoire d'O*, IPA: [istwaʁ do]) is an [erotic novel](#) published in 1954 by French author Anne Desclos under the pen name **Pauline Réage**, and published in French by Jean-Jacques Pauvert.

Desclos did not reveal herself as the author for forty years after the initial publication. Desclos claims she wrote the novel as a series of love letters to her lover [Jean Paulhan](#),<sup>[1]</sup> who had admired the work of the [Marquis de Sade](#). The novel shares with the latter themes such as love, [dominance and submission](#).

### **Publishing history**[edit]

In February 1955, *Story of O* won the French literature prize [Prix des Deux Magots](#), although this did not prevent the French authorities from bringing [obscenity](#) charges against the publisher. The charges were rejected by the courts, but a publicity ban was imposed for a number of years.

The first English edition was published by [Olympia Press](#) in 1965. [Eliot Fremont-Smith](#) (of *The New York Times*) called its publishing "a significant event".

A sequel, *Retour à Roissy* ([Return to Roissy](#), but often translated as *Return to the Chateau, Continuing the Story of O*), was published in 1969 in French, again with Jean-Jacques Pauvert, *éditeur*. It was published again in English by Grove Press, Inc., in 1971. It is not known whether this work is by the same author as the original.

[Emmanuelle Arsan](#) claimed the *Story of O* inspired her to write her own erotic novel [Emmanuelle](#).<sup>[2]</sup>

A critical view of the novel is that it is about, and derives its erotic power from, the ultimate [objectification](#) of a woman. The heroine of the novel has the shortest possible name, consisting solely of the letter O. Although this is in fact a shortening of the name Odile, it could also stand for "object" or "orifice", an O being a symbolic representation of any "hole". The novel was strongly criticized by many [feminists](#), who felt it [glorified the abuse of women](#).<sup>[3][4][5]</sup>

The book has been the source of various terms that are used in the [BDSM](#) subculture such as [Samois](#), the name of the estate belonging to the character Anne-Marie, who brands O.

When the film of *The Story of O* was released, [L'Express](#) magazine ran a feature on the novel and film. This resulted in *L'Express* being picketed by feminists from the group [Mouvement de libération des femmes](#), who found the novel and film objectionable.<sup>[2]</sup> Journalist [François Chalais](#) also criticized *Story of O*, claiming the novel [glorified violence](#); he described the novel as ["bringing the Gestapo into the boudoir"](#).<sup>[2]</sup>

### **Hidden identities**[edit]

The author used a pen name, then later revealed herself under another pen name, before finally, prior to her death, revealing her true identity. Her lover Jean Paulhan wrote the preface as if the author were unknown to him.

According to an article by Geraldine Bedell,<sup>[1]</sup> published in *The Observer* on Sunday 24 July 2004, "Pauline Réage, the author, was a pseudonym, and many people thought that the book could only have been written by a man. The writer's true identity was not revealed until ten years ago, when, in an interview with John de St. Jorre, a British journalist and sometime foreign correspondent of *The Observer*, an impeccably dressed 86-year-old intellectual called Dominique Aury acknowledged that the fantasies of castles, masks and debauchery were hers."

According to several other sources, however, Dominique Aury was itself a pseudonym of Anne Cécile Desclos, born 23 September 1907 in [Rochefort-sur-Mer](#), France, and deceased 26 April 1998 (at age 90) in Paris, France.

The Grove Press edition (US, 1965) was translated by editor [Richard Seaver](#) (who had lived in France for many years) under the pseudonym Sabine d'Estree and published by Barney Rosset, the publisher of Grove Press<sup>[6][7]</sup>

### **Jean Paulhan**[edit]

Jean Paulhan, who was the author's lover and the person to whom she wrote *Story of O* in the form of love letters, wrote

the preface, "Happiness **in** Slavery". Paulhan admired the **Marquis de Sade's** writing and told Desclos that a woman could not write in a similar fashion. Desclos interpreted this as a challenge and wrote the book. Paulhan was so impressed that he sent it to a publisher.<sup>[8]</sup> Interestingly, in the preface, Paulhan goes out of his way to appear as if he does not know who wrote the book. In one part he says, "But from the beginning to end, the story of O is managed rather like some brilliant feat. It reminds you more of a speech than of a mere effusion; of a letter rather than a secret diary. But to whom is the letter addressed? Whom is the speech trying to convince? Whom can we ask? I don't even know who you are. That you are a woman I have little doubt."<sup>[9]</sup> Paulhan also explains his own belief that the themes in the book depict the true nature of women. At times, the preface (when read with the knowledge of the relationship between Paulhan and the author), seems to be a continuation of the conversation between them.

Discussing the ending, Paulhan states, "I too was surprised by the end. And nothing you can say will convince me that it is the real end. That in reality (so to speak) your heroine convinces Sir Stephen to consent to her death."<sup>[citation needed]</sup>

One critic has seen Paulhan's essay as consistent with other themes in his work, including Paulhan's interest in erotica, his "mystification" of love and sexual relationships, and a view of women that is arguably **sexist**.<sup>[10]</sup>

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"STORY OF O" (film)—wikipedia.org

## Plot[edit]

A young woman fashion photographer known only as O is taken by her lover René to Château Roissy, where she is subject to various sexual and/or **sadomasochistic** rituals. O is taught to be constantly available for oral, vaginal, and anal intercourse. She is regularly **stripped, blindfolded, chained and whipped**; her **labium** is pierced and her buttocks are branded. She leaves wearing a ring as a sign of her initiation.

O meets a model called Jacqueline whilst René introduces O to Sir Stephen H, who was raised as René's brother, and the two men share O. Jacqueline moves into O's flat, and is seduced by her. O is then sent by Sir Stephen to the country house of Anne-Marie where she and other young women are prepared to be branded by Sir Stephen.

O's visit concludes with Sir Stephen's inserting rings into her labia and being branded with his initials. Sir Stephen then shares her with two other men, the commander and Ivan.

Later Sir Stephen, O, Jacqueline and René visit the commander's home in Brittany for a party and O takes Jacqueline to Roissy where she will be trained to serve Rene. **Some time after that, O asks Sir Stephen if he would endure the same punishments and experiences that she has undergone to show her unconditional love for him. When he says "I suppose so", she suddenly burns his hand with a hot cigarette holder, leaving there a circle, or an O.**

## The story of "O"

Once upon a time "THERE" was an old KING. He lived in a little village, in a little SQUARE, in a little black house. He Had NO servants. He had no mare. He didn't even have a mouse! He lived all ALONE. ☹ All alone.

So one day the old king had an idea.

**What IF...** "THERE" was MORE than "just" Me?

**WHAT IF...** "I" was "MANY"?

**what if...** "many" was EVERYTHING!?! "I" would no longer BE "ALONE."

**wHAT iF...** instead of "imagining," **I "became"** [i.e. "e-MAGI-ning"]?

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The "TRUE" story of "O" is not a story of "creation"—for "Nothing" was ever "made." "IT" has always "been." **"It"** is **"what"** Father "became" to no longer BE "alone"—i.e. **ALL** "things"! **"it"** is a "story" of TRANSFORMATION—i.e. **THE** **"CONVERSION" FACTOR(y)!** [cf. Genesis 32:24-32 (NIV), "...Let me go, for **it is daybreak**..."—i.e. the "event"-horizon]

"Behold, I make "ALL THINGS" new."—Rev. 21:5 [cf. Isaiah 43 (see page 113, cf. Num. 16:30), 28:21/Proverbs 21:8]

"For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us...**O** magnify the Lord with me, and let us exalt his name together...**O** taste and see that the Lord is good: blessed is the man that trusteth in him. **O** fear the Lord, ye his saints: for there is no want to them that fear him." —Isaiah 33:22, Psalm 34:3, 8-9

# Pat Robertson: "Melania's Nude Pics Are Pure Art That Shows The Beauty Of God's Work"

Written by [Lea Vat Kens](#) August 1st 2016

Most Trump supporters struggled to justify or explain Melania Trump's blatant plagiarism of a Michelle Obama speech from 2008, but evangelical rambler Pat Robertson found a pretty easy way to distract from all of that. Instead of talking about the bubbling lifted-word scandal, Robertson talked at length about Melania's "poise" and "beauty." Robertson referred to Melania solely based on her physical appearance, and somehow managed to praise Donald Trump for his choosiness, rather than praising Melania for being, well, Melania.



(Photo Credit: CBN.com)

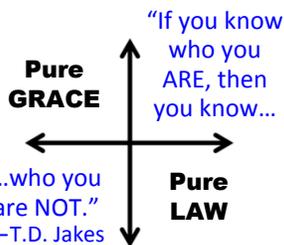
The televangelist at one point even commented on the potential new First Lady's nude pictures published in a now defunct French magazine. "I won't go so far as to be inappropriate since that's not my style, but I will say that Mrs. Trump is a gorgeous lady and a renowned European model. And we can say whatever we want about Donald Trump, but the man has got an eye for women, especially ones that are drop-dead gorgeous like his current wife," he said. "And you know, I'm against nudity in the media because I don't think that's the right way to promote oneself, but I'll tell you, Mrs. Trump's pictures are an epiphany for men around the world, and especially for her husband."

Asked to elaborate on his take on the naked pictures in question, Robertson argued that the best part about them, "aside from the obvious beauty of Mrs. Trump," was the fact that they "were not vulgar," and that they represent "art in its truest form." "I'm certainly no expert, but if you look at ancient art and the renowned artists of the ancient times, they all somehow focused on the beauty of the human body," the televangelist said. "And in that regard, Melania Trump's pictures are no different. In my mind, those pictures emphasize the all the beauty and glory of God's work, since after all, we were all made in His image. And I dare say, God was obviously particularly careful and inspired when He was sculpting Mrs. Trump."

"Therefore, even though many view those pictures as provocative or flat out vulgar, I disagree. To me they are no different than Michelangelo's David or the beautiful drawings of the Sistine Chapel. They are a true work of art precisely because they emphasize the beauty of women, and it just so happens that in that particular instance, the model happened to have been Melania Trump," Robertson continued praising the photos. "And to all those who dispute them and Mrs. Trump along with them, I say this: What if we were to have a naked gay couple in the middle of doing business instead of Melania's gorgeous body? Would that be better?"

"For normal people all across America, that would be a catastrophe. For example, if we had a gay president who's had countless homosexual affairs, we'd be on our way to hell as we speak. But thankfully, we are blessed with the pictures of true beauty in all of its glory," Robertson opined, and added, "And I'll tell you something else. We should be grateful that God has chosen to bestow such beauty on us. **Those pictures are a sign.** They're not only meant help Donald Trump get more voters, but they're also **meant to reinvigorate the broken down faith in our Lord.** And I don't know about you, but I see God's sign and He is telling me to vote for Trump. You'd be wise to do so, too," the televangelist concluded.

## The DOUBLE "STAND"-ARD



"<sup>28</sup> And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; <sup>29</sup> Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, <sup>30</sup> Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, <sup>31</sup> Without understanding, covenantbreakers, without natural affection, implacable, unmerciful: <sup>32</sup> Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them. <sup>1</sup> Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. <sup>2</sup> But we are sure that the judgment of God is according to truth against them which commit such things...<sup>11</sup> For there is **no respect of persons with God.**" —Romans 1:28-2:1-2, 11 [COMPARE "judgment" in Amos 5:14-15 and James 2:13]

"My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons...But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors...And, ye masters, do the same things unto them, forbearing threatening: knowing that **your Master also is in heaven; neither is there respect of persons with him.**" —James 2:1, 9 [cf. James 2:1-13], Ephesians 6:9

"He that **justifieth** the wicked, and he that **condemneth** the just, even they both are abomination to the Lord...Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" —Proverbs 17:15, Isaiah 5:20

"Religious" people tend to "**judge**" those they are "**against**" from the perspective of "**PURE LAW**" [**NO MERCY**], but "**justify**" those they are "**for**" from the perspective of "**PURE GRACE**" [**"ANYTHING" GOES**].

# Shocker: Study Shows Most Christian Men Are Into Porn

3:00PM EDT 10/7/2014



A new national survey of Christian men reveals shocking statistics pertaining to high rates of pornography use and addiction. (lusi/rgbstock.com)

A new national survey of Christian men reveals shocking statistics pertaining to high rates of pornography use and addiction, plus rampant sexual infidelity among married Christian men.

The 2014 survey was commissioned by a nonprofit organization called Proven Men Ministries and conducted by Barna Group among a nationally representative sample of 388 self-identified Christian adult men.

The statistics for Christian men between 18 and 30 years old are particularly striking:

- 77 percent look at pornography at least monthly.
- 36 percent view pornography on a daily basis.
- 32 percent admit being addicted to pornography (and another 12 percent think they may be).

The statistics for middle-aged Christian men (ages 31 to 49) are no less disturbing:

- 77 percent looked at pornography while at work in the past three months.
- 64 percent view pornography at least monthly.
- 18 percent admit being addicted to pornography (and another 8 percent think they may be).

Even married Christian men are falling prey to pornography and extramarital sexual affairs at alarming rates:

- 55 percent look at pornography at least monthly.
- 35 percent had an extramarital sexual affair while married.

"These statistics knock the wind right out of you. They also confirm what we already know; that there definitely is a problem with pornography and affairs among Christian men and that they are starving for the church to step forward with solutions," according to Joel Hesch, who sponsored the survey and is the founder of the biblically based Proven Men Ministries.

He adds: "The purpose of the survey was not to point fingers, but to get a better grasp on the scope of the problem in light of ready access to pornography in this Internet era.

"It's abundantly clear that pornography is one of the biggest unaddressed problems in the church," Hesch continued.

In fact, these alarming statistics are not limited to those who nominally consider themselves Christian.

Those who identify themselves as born-again Christians have similar struggles with pornography and affairs:

- 95 percent admit that they have viewed pornography.
- 54 percent look at pornography at least once a month.
- 44 percent viewed pornography at work in the last 90 days.
- 31 percent had a sexual affair while married.
- 25 percent erase Internet browsing history to conceal pornography use.
- 18 percent admit being addicted to pornography (and another 9 percent think they may be).

[Porn Again Christians - xxxchurch.com](http://xxxchurch.com)

Ad [www.xxxchurch.com/](http://www.xxxchurch.com/) ▼  
Porn addiction help. Awareness. Prevention. Recovery.

[google.com](http://google.com)

[Darkening Our Minds: The Problem of Pornography among Christians ...](http://www.equip.org/.../darkening-our-minds-the-problem-of-pornography-among-christians...)

[www.equip.org/.../darkening-our-minds-the-problem-of-pornography-among-christians...](http://www.equip.org/.../darkening-our-minds-the-problem-of-pornography-among-christians...) ▼

Jul 6, 2012 - What appears to be a secular problem, however, is also prevalent among Christians. Because pornography has seduced a large number of ...

What's the solution?

Proven Men has put together a powerful resource for churches to help Christian men regain their dignity and sexual integrity. After breaking free from his own 20-year sexual addiction, Hesch formed Proven Men Ministries and has devoted the past 15 years to helping men around the world find freedom from pornography or sexual addiction through a biblically based system he created, known as the Proven Path for Sexual Integrity.

The system includes a 12-week course of study, a leadership guide and a book on sexual integrity—all available on Amazon. There are also free resources available at [provenmen.org](http://provenmen.org).

"We are now taking the Proven Path directly to churches with the goal of helping 1 million Christian men experience freedom and victory from pornography and sexual addiction," Hesch explains.

Hesch puts out this call for action to pastors and all Christian men: "If these statistics break your heart like they break mine, then it's time to join with me and other Proven Men around the nation in taking a stand to reverse the tide and reclaim sexual integrity for yourself and for each man in your church or community. Together we can change the world one man, one family, and one church at a time."

# The Pornification of the Church: SILENCE NO LONGER AN OPTION

By: John Stonestreet | Published: September 9, 2014 6:02 AM



Nearly 15 years ago, a survey found that Christians looked at pornography at nearly the same rates as non-believers. Have things improved? Stay tuned to BreakPoint.

In the spring of 2000, Zogby International asked more than a thousand U.S. adults whether they had ever visited a sexually-oriented web site. Only one in five had done so. Among born-again Christians, 18 percent had gone to such sites, just three percentage points less than the general public.

Well, fast forward to today. A group called Proven Men Ministries commissioned the Barna Group to examine current pornography use. You might want to sit down for this—Barna found that 64 percent of American men and 20 percent of women view pornography at least monthly. And for Christian men, that number is 55 percent.

Fourteen years ago, only one out of every three men had ever gone to a pornography site, but now nearly one-third of men under 30 do so on a daily basis. And if you think it can't get worse, the survey found that 18 percent of men believe they may be addicted to pornography. That's more than 20 million men in deep trouble.

Friends, take a moment to let this sink in. More than half of Christian men in America routinely expose themselves to sexually explicit lies that shape the way they see sex, love, marriage, and women. I don't think it's an overstatement to say that this is a crisis for the Church and certainly for our culture. If these numbers are accurate in any sense, and I believe they are, we've reached a time of reckoning.

One of the first things to realize is that rampant pornography use can't be isolated from its larger cultural context. So many of our social ills stem from the fact that society is losing or abandoning the ability to see people as beings made in the image of God.

With crime, victims are treated as obstacles to overcome or things to exploit. Abortion sees people as disposable because he or she is inconvenient. Pornography treats people as objects in service of self-gratification. We've become this "use or be used" society.

And so, if we are to reclaim the sacred dignity of every human person amidst this brutish culture, we must turn inward. We're all tempted to point angry fingers at those sinners "out there" that we think are degrading our culture. But even as Miley Cyrus flaunts herself on stage in front of millions, tens of millions of Christians are secretly watching pornography while their churches stay silent as tombs about the issue.

It may be that we in the church should revisit the story of the self-righteous Pharisee in Luke 18. If these survey results are true, we can no longer stand in the front of the church patting ourselves on the back for not being like those sexual sinners out there. Instead, together we can lower our face before God and say, "Have mercy on me, a sinner."

Although this survey grieves me, I remain hopeful that through true evangelism and service, and by praying and seeking spiritual renewal in our churches, we have an incredible opportunity to reach out with the Good News of Jesus Christ to the hidden, the lost, and the ashamed. And right now, there are plenty of folks—millions even—waiting along the highways and byways for an invitation to the wedding feast of the Lamb. And invite them we must.

The Bible warns us many times that the sexually immoral will not inherit the Kingdom of Heaven. People's eternal lives are at stake, including many who we call brother and sister each week in church.

We can keep pretending this isn't an issue facing our friends, neighbors, and our very families, or we can do something about it. Come to [BreakPoint.org](http://BreakPoint.org) and [click on this commentary](#) to learn more about how to get started. We'll have links to all kinds of resources and organizations that can help.

And, above all, pray for our Christian leaders who must begin to address this issue head on. And let me be clear, it won't be easy. The topic of pornography is so difficult, embarrassing, and painful for many Christians to talk about. But talk about it we must.

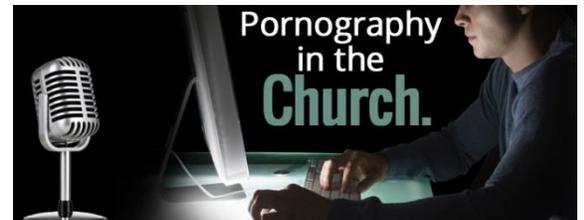
## FURTHER READING AND INFORMATION

### The Pornification of the Church: Silence No Longer an Option

Our churches and church leaders must be engaged in the fight against pornography. The resources below provide information and practical steps for individuals and churches to join in reclaiming the God-given dignity of every person, male or female.

## RESOURCES FOR THOSE WHO STRUGGLE WITH PORNOGRAPHY AND **SEXUAL BROKENNESS**:

"Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things..."—Romans 2:1-3  
[cf. Rom. 1:32]



**"Don't mistake your **CONDITION** [i.e. your "circumstances"] for your **PORTION**."**

—Bill Winston ["You have an INHERITANCE!"]

Genesis 32:24-32,

<sup>24</sup> And Jacob was left alone; and there wrestled a man with him until the breaking of the day. [Eph. 6:12, Gen. 30:8] <sup>25</sup> And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. <sup>26</sup> And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. <sup>27</sup> And he said unto him, What is thy name? And he said, Jacob. <sup>28</sup> And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. <sup>29</sup> And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. <sup>30</sup> And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved. <sup>31</sup> And as he passed over Peniel the sun rose upon him, and he halted upon his thigh. [NKJV, "...he LIMPED on his hip."] <sup>32</sup> Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank.

2 Samuel 4:4, "And Jonathan, Saul's son, had a son that was lame of his feet. He was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame. And his name was Mephibosheth."

2 Samuel 9:3, 11, 13, 24, 30, "<sup>3</sup> And the king said, Is there not yet any of the house of Saul, that I may shew the kindness of God unto him? And Ziba said unto the king, Jonathan hath yet a son, which is lame on his feet...<sup>11</sup> Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, said the king, he shall eat at my table, as one of the king's sons....<sup>13</sup> So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table; and was lame on both his feet...<sup>24</sup> And Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came again in peace....<sup>30</sup> And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house."

2 Corinthians 6:16, "And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." [cf. Lev. 26:12; Jer. 32:38; Ezek. 37:27]

Mark 2:1-4, "<sup>1</sup> And again he entered into Capernaum after some days; and it was noised that he was in the house. <sup>2</sup> And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them. <sup>3</sup> And they come unto him, bringing one sick of the palsy, which was borne of four. <sup>4</sup> And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay."

## ♪ LIMP ♪

(Jonathan McReynolds)

Hey now

It's a little deep

I'm tired, broken

Innocence stolen

And I know I'm a different man

See life hits and life hurts

Think I've seen some of life's worst

But you've been here so you understand

See I fell and I broke something

But I couldn't tell cause I kept running

Away from your love and grace

So my trips and my pains

My failures they only make

Me desperate to seek Your Face

The Devil hoped this injury would make me stop

And take defeat

But I know Jesus walks with me

So I'll just keep on walking with my limp, limp, limp, limp

Just keep on walking with my limp, limp, limp, limp

Just keep on walking with my limp, limp, limp, limp

Just keep on walking with my limp, limp, limp, limp

I'm imperfect, so I slipped up

And I had my heart ripped up

But you're the lifter of my head

So please come and please heal

How I think and how I feel

And I'll live by what You said

And You said, Heavy laden come to me

The sick, the flawed, the lame, the weak

And I'll be everything you need

So I'll just keep on walking with my limp, limp, limp, limp

Just keep on walking with my limp, limp, limp, limp

Just keep on walking with my limp, limp, limp, limp

Just keep on walking with my limp, limp, limp, limp

Limps are every weakness

Limps are every flaw

That keeps us from having an otherwise perfect walk

And we were born handicapped

But God gives us strength back

And all that you lack

If you just keep on walking with your limp

I'll pursue You, all victory

Cause when they beat You, You look just like me

You were struggling with Your passion and Your love

It kept You walking with Your limp

Calvary walking with Your limp

No matter what they said You kept walking with Your limp

Yea, that's my Savior with His limp

Just so one day I could walk with my limp, limp, limp, limp

And I could still be loved even with my limp, limp, limp, limp

And I could still be saved even with my limp

So I'll keep walking with my LIMP

**"Our POWER is based on  
His FAVOR."**

—Joel Osteen

Image: "Secrets of the Sun"

# The “SELF” that isn’t “I” [or, The Power of 1 ( $0^{1+1+1\dots}$ )]

“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 can 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*”)

Now is a time when none of us can afford to remain seated or silent. We must all stand up to be counted.

History will demand to know which side were you on. This is not a question of politics or party or even policy. This is a question about the very fundamentals of our beautiful experiment in a pluralistic democracy ruled by law.

When I see neo-Nazis raise their hands in terrifying solute, in public, in our nation’s capital, I shudder in horror. When I see that action mildly rebuked by a boilerplate statement from the President-elect whom these bigots have praised, the anger in me grows. And when I see some in a pliant press turn that mild statement into what they call a denunciation I cannot hold back any longer.

Our Declaration of Independence bequeaths us our cherished foundational principle: “We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.”

These truths may be self-evident but **they are not self-replicating**. Each generation has to renew these vows. This nation was founded as an opposite pole to the capriciousness of an authoritarian monarch. We set up institutions like a free press and an independent court system to protect our fragile rights. We have survived through bloody spasms of a Civil War and a Civil Rights Movement to extend more of these rights to more of our citizens. But the direction of our ship of state has not always been one of progress. We interned Japanese Americans, Red Baited during the McCarthy era, and more. I feel the rip tide of regression once again swelling under my feet. But I intend to remain standing.

In normal times of a transition in our presidency between an incoming and outgoing administration of differing political parties, there is a certain amount of fretting on one side and gloating on the other. And the press usually takes a stance that the new administration at least deserves to have a chance to get started – a honeymoon period. But these are not normal times. This is not about tax policy, health care, or education – even though all those and more are so important. This is about racism, bigotry, intimidation and the specter of corruption.

But as I stand I do not despair, because I believe the vast majority of Americans stand with me. To all those in Congress of both political parties, to all those in the press, to religious and civic leaders around the country. Your voices must be heard. I hope that the President-elect can learn to rise above this and see the dangers that are brewing. If he does and speaks forcibly, and with action, we should be ready to welcome his voice. But of course I am deeply worried that his selections of advisors and cabinet posts suggests otherwise.

To all of you I say, stay vigilant. The great Martin Luther King, Jr. knew that even as a minority, there was strength in numbers in fighting tyranny. Holding hands and marching forward, raising your voice above the din of complacency, can move mountains. And in this case, I believe there is a vast majority who wants to see this nation continue in tolerance and freedom. But it will require speaking. Engage in your civic government. Flood newsrooms or TV networks with your calls if you feel they are slipping into the normalization of extremism. Donate your time and money to causes that will fight to protect our liberties.

We are a great nation. We have survived deep challenges in our past. We can and will do so again. But we cannot be afraid to speak and act to ensure the future we want for our children and grandchildren. —Dan Rather

<sup>1</sup> *Bless the Lord, O my soul: and all that is within me, bless his holy name.* <sup>2</sup> *Bless the Lord, O my soul, and forget not all his benefits:* <sup>3</sup> *Who forgiveth all thine iniquities; who healeth all thy diseases;* <sup>4</sup> *Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;* <sup>5</sup> *Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.* <sup>6</sup> *The Lord executeth righteousness and judgment for all that are oppressed.*—Psalm 103:1-6 [compare vs. 4 with Hosea 7:13, 13:14]

“I find then a law, that, when I would do **GOOD**,

**EVIL** is present with me.” —Romans 7:21

There is a **LAW of OPPOSITES**. There have been times when I have made statements of my “intent” but did the opposite because the OPPORTUNITY never “a-rose”! For example, I “said” that “I’ll be back,” but no sooner were the words out of my mouth before I “knew” they would NEVER “come” to “pass” [cf. “fruit remain”—John 15:16, Isaiah 32:16, Exodus 10:15]. My “return” was “predicated” upon “another’s” ability to do so. So I “remained” instead—I didn’t KNOW the “return” JOURNEY! In another instance, I had “said” that “I’ll NEVER go back.” And, like the “other” instance, I got “dragged” along simply because of the COMPANY I “kept” [cf. 2 Samuel 15:11, 1 Kings 22:19-23(NIV) [cf. Ephesians 5:6-14], Isaiah 43:24, 1 Corinthians 15:33(NIV), Jude 4].

This past election (November 2016 Presidential “race”) was an example of a “peculiar” opposite. Often, Father tells me to do something that’s **the opposite of the OUT-come He “causes” to MAN-I-FEST [and I always have “this” feeling that the outcome will “go against” what Father is telling me to do]**. When I entered the polling booth, He told me to vote “strait” Democratic “ticket”—something I’ve NEVER “done” before (I always vote “individual” MERIT, NOT “party”). As I did so, I “knew” that the Re-publican would win—all of the news articles Father led me to collect for these “final two” documents were ONLY focused on **that** particular “character.” The fee-mail candidate was “less than” honorably “mentioned.” So when I awoke the next morning to the news, I wasn’t surprised—but there was an “emptiness” in the “pit” of my stomach that said, **“Hold on. NOW we’re going for a ride!”**

“For when they shall say, Peace and safety;  
then **SUDDEN DESTRUCTION** cometh upon them,  
as travail upon a woman with child;  
and they shall not escape.”

—1 Thessalonians 5:3

[cf. Jeremiah 49:24, John 16:21, Luke 1:46-49]



“THIS” is how we “KEEP” America GREAT!

“And let the peace of God rule in your hearts, to the which also ye are called in **ONE BODY**; and **be ye thankful**.” —Colossians 3:15  
[cf. 1 Timothy 2:8, “I will therefore that men pray every where, lifting up holy hands, **without wrath** and doubting.”]

Image: [coyoteprime-runningcauseicantfly.blogspot.com](http://coyoteprime-runningcauseicantfly.blogspot.com)

(“The Story Behind the Iconic Photo of the Man Who Defied Hitler And the Nazis by Refusing to Salute”)

# IF

by Rudyard Kipling

If you can keep your head when all about you  
Are losing theirs and blaming it on you,  
If you can trust yourself when all men doubt you,  
But make allowance for their doubting too;  
If you can wait and not be tired by waiting,  
Or being lied about, don't deal in lies,  
Or being hated, don't give way to hating,  
And yet don't look too good, nor talk too wise:

If you can dream—and not make dreams your master;  
If you can think—and not make thoughts your aim;  
If you can meet with Triumph and Disaster  
And treat those two impostors just the same;  
If you can bear to hear the truth you've spoken  
Twisted by knaves to make a trap for fools,  
Or watch the things you gave your life to, broken,  
And stoop and build 'em up with worn-out tools:



[coyoteprime-runningcauseicantfly.blogspot.com](http://coyoteprime-runningcauseicantfly.blogspot.com)

If you can make one heap of all your winnings  
And risk it on one turn of pitch-and-toss,  
And lose, and start again at your beginnings  
And never breathe a word about your loss;  
If you can force your heart and nerve and sinew  
To serve your turn long after they are gone,  
And so hold on when there is nothing in you  
Except the Will which says to them: 'Hold on!'

If you can talk with crowds and keep your virtue,  
Or walk with Kings—nor lose the common touch,  
If neither foes nor loving friends can hurt you,  
If all men count with you, but none too much;  
If you can fill the unforbearing minute  
With sixty seconds' worth of distance run,  
Yours is the Earth and everything that's in it,  
And—which is more—you'll be a Man, my son!

“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 **ONE** thing this love **REQUIRES** is that I let others **KNOW** they’re **NOT ALONE**.”

—Heaven Is For Real

Published July 28, 2016

## Doug Casey: With Some Luck, Trump Will Destroy the Republican Party

**Editor's note:** We have something special to share with you over the next couple days. Instead of our usual market commentary, we're featuring a recent interview between Nick Giambruno, editor of *Crisis Investing*, and Casey Research founder Doug Casey. Today, in part one of the interview, Doug tells Nick why he thinks Donald Trump will destroy the Republican Party...and why that's a good thing.

Tomorrow, Doug tells us what could happen if Hillary Clinton wins. As usual, Doug doesn't hold back and ignores any notion of political correctness. Enjoy...

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**Nick Giambruno:** There is a popular conception that only the "best and brightest" go into government. I think this is a sacred cow that needs to be slaughtered. What's your take, Doug?

**Doug Casey:** It's a real problem when a pernicious myth subverts reality. Everybody believes that the institution of government is like Camelot—a wise ruler assisted by noble paladins. Maybe that meme gained traction in recent times with John Kennedy and his good-looking wife, Jackie. They looked like an ideal couple. They weren't. But they were a lot better than what followed for the next 50 years...

The fact is that the high levels of government do get people with high IQs. They can pass tests. They're skilled at manipulating both laws and people. But they tend to be of low moral character, number one. Number two, despite their high IQs, they're actually quite stupid. Let me explain these things.

From a moral point of view, there are two types of people in the world. People who believe in coercion when dealing with their fellow humans. And people who believe in dealing voluntarily with their fellow humans.

Government is force. The essence of government is coercion. So, people attracted to it are necessarily the wrong kind of people, coercion-oriented people. **Government draws much more than its share of criminal personalities.**

And they're not the most intelligent people—completely contrary to common belief. It's because one sign of intelligence is not just seeing the immediate and direct consequences of an action—any intelligent six-year-old can usually do that. **It's seeing the indirect and delayed consequences of actions.** They're very bad at that.

Almost everything government does, certainly relative to the economy, **creates distortions and misallocations** of capital. Their inflation of the currency discourages saving and creates the business cycle. Their taxes and regulations destroy capital. Their actions are almost purely destructive of society. This reminds me of one definition of stupidity—it's an unwitting tendency to self-destruction. So, people in government are not "the best and the brightest."

Everybody should purge these false memes about the state and its employees from their mind and look at reality as opposed to what they've been told is reality.

The problem is compounded by the fact that television and movies generally portray government officials as noble, thoughtful and virtuous. But this is a completely false impression. Almost an alternate reality. They're generally not that way. Prosecuting attorneys, for instance, tend to be much more interested in collecting scalps for their self-advancement than they are in justice. Cops have been transformed from peace officers into law enforcement officers.

Frontline cops on the beat used to use common sense in keeping the peace; that was their job. But that's becoming less and less the case; they're now, instead, mostly charged with enforcing a myriad of arbitrary laws. More than in the past, the wrong kind of people are going into policing now. They're guys who have an extra Y chromosome. Most are now ex-military, who have picked up a lot of bad habits in the government's numerous foreign adventures.

**Nick Giambruno:** This kind of thinking—that government employees are naturally good, virtuous people—appears to have even infected Gary Johnson, the Libertarian Party candidate for president, who, unfortunately, is no Ron Paul. He recently called Hillary Clinton "a wonderful public servant."

You were talking about how there are two types of people, those who favor voluntarism and those who favor coercion. For me, at least, Johnson has muddied the waters on where he is exactly.

**Doug Casey:** Regarding Johnson, I don't know what his philosophical beliefs, if any, are. The only thing that I think I know about him is that he wants to see pot legalized on a national scale. Well, bravo. I'm all for that, even though I'm not a toker. It's a step in the right direction toward dismantling the insane War on Some Drugs. But does he have any other libertarian tendencies? He doesn't seem to have a grasp of the basic principles... although he seems better than the average politician. But that's not saying much.

I'm especially concerned about his running mate, William Weld, who's an actual neocon. He's an overt statist, an active promoter of warfare, welfare, taxes and regulations. He has no libertarian tendencies at all that I'm aware of. I mean, he's a pure Deep State guy. [\[See definition of "Deep State" below.\]](#)

It appears that the Libertarian Party has been captured by the Republicans, which is surprisingly clever on the Republicans' part. Now they have two parties that are registered in all 50 states. It's kind of a backup system to the regular Republican Party. They'll need a backup, since the old GOP is a dead duck.

One thing you've got to say about the Democratic Party is that, while their ideas are destructive and evil, at least they're more honest about them than the Republicans are about their own. Democrats make no bones about being the party of socialism, and they naturally attract the envy driven, the class warriors, the politically correct, the cultural Marxists, the gender Nazis and the like. The Democratic Party is beyond redemption.

The Republicans attract a different group. Religious people. Cultural traditionalists. People who generally favor what they think is the free market. They tend to be much more nationalistic and pro-military than the Democrats. But, unlike the Dems, the Reps have no real philosophical foundation.

The Democrats can be viewed as the evil party and the Republicans as the stupid party. But they're really just two sides of the same coin, at least when it comes to their leadership—they're all Deep State members. The Libertarians once had a claim to being the party of principle, back in the days when people like John Hospers, Harry Browne and Ron Paul were their candidates. But now, the Libertarians can be viewed, at best, as the smart wing of the stupid party. It's a sad testimony to the nature of politics...

With a little bit of luck, Trump will end up destroying the Republican Party, which is held together by chewing gum and bailing wire. Its disparate elements have very little in common with each other. The neocons, the evangelical Christians, the social conservatives and people who think they support the free market are there only for lack of a better alternative. They really have nothing in common except a dislike of the Democratic Party.

Although I suspect Trump will win, I expect the Republican Party itself will blow up. The situation is not unlike that before the War Between the States. Very unstable.

**Editor's note:** As you may know, the "Deep State" is a group of unelected insiders who have taken control of government from the American people. This secret government operates in the dark. Most folks don't even know they exist. Yet, these people have far more power than anyone you've ever voted for.

In a new exclusive presentation, Doug's longtime friend and colleague Bill Bonner pulls the curtain back on the Deep State. He explains how they control everything from foods you're allowed to eat to how much you pay in taxes. Bill also exposes a "fatal flaw" in the Deep State. As you'll see, this weak link is a serious threat to the entire financial system. [Click here to learn how you can protect yourself.](#)

**"The night is nearly over; the day is almost here. So let us put aside the deeds of darkness and put on the armor of light."**

—Romans 13:12 (NIV)

**"Have nothing to do with the fruitless deeds of darkness, but rather expose them."**

—Ephesians 5:11 (NIV)

# THE “Aleph Ant” JOB

“So, w-who’s gonna point out the big pink argyle elephant in the room?”—*Leverage*

## LEVERAGE: The Boiler Room Job

**The Mako:** I’ve watched your every move—every eye twitch, every scratch of your head. And I was so focused on you and your team, you couldn’t have conned me with 100 of the best shills. You forgot the first rule of the Confidence Game: You can’t con a con man.

**Nate:** You’re right. And that’s why we didn’t. You see, we knew that you would be so aware of even the slightest Tell that we couldn’t risk a con. Your attention was so focused and intense that you saw every move we made.

**Mako:** Yes, I did.

**Nate:** But you missed the “Moonwalking Bear.”

**Mako:** the what?

**Sophie:** Plan “A”—Hardison’s cyber heist.

**Nate:** Remember that? You know, when you decided that we were going to run a con on you? You forgot about everything else.

“If they ask you WHY, you tell them our firm is better than those corporate elephants. If they want a guarantee, you give them a guarantee. If they say it’s their last dollar, you tell them they can’t afford NOT to do it.  
**What are you doing?...**”

“D-ugh...”

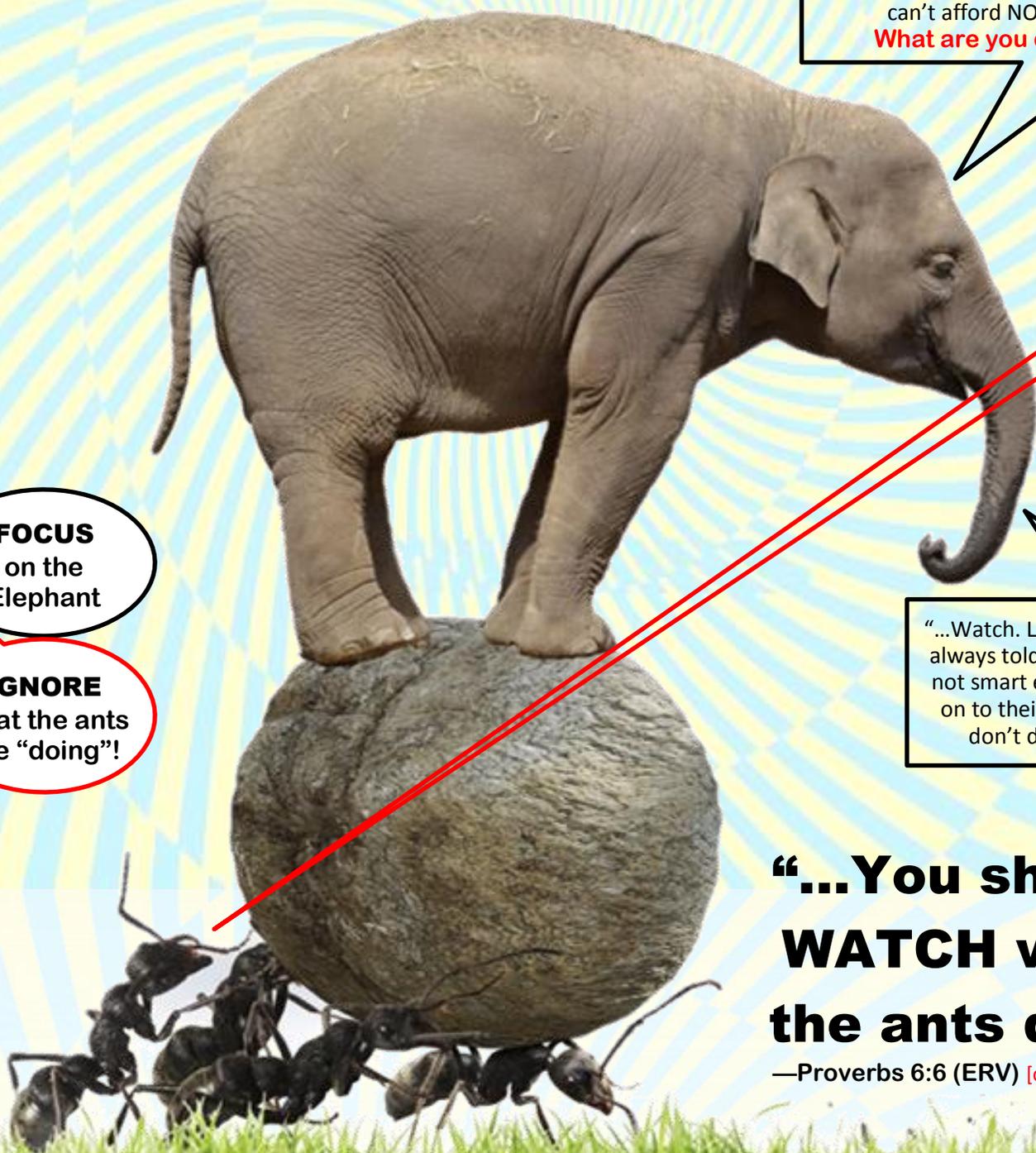
**FOCUS**  
on the  
Elephant

**IGNORE**  
what the ants  
are “doing”!

“...Watch. Learn. My father always told me, ‘If they’re not smart enough to hold on to their money, they don’t deserve it.’”

**“...You should  
WATCH what  
the ants do...”**

—Proverbs 6:6 (ERV) [cf. Mark 13:37]



# “Is *it* so complicated I can’t see *IT*, or so simple I don’t understand *it/IT*?”

—The Virginian

*“But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.”—1 Samuel 16:7*

*“Do ye look on things after the outward appearance? if any man trust to himself that he is Christ’s, let him of himself think this again, that, as he is Christ’s, even so are we Christ’s.”—2 Corinthians 10:7*

The “problem” with ONLY having “VISUAL” knowledge of a “thing” is “PERCEPTION”! You can’t “KNOW” something or someone by “merely” sight. Looking at an “image” or “picture” doesn’t make you an “expert” of the “inner workings” of a thing.

Take for example:

Years ago, I saw an interview of one of the Olsen twins. The paparazzi “tended” to take pictures of her coming home with “bags” and **assumed** that she was returning home from a “shopping spree.” But “unknown” to them was the “TRUE” CONTENTS of the “bags.” She hadn’t been shopping at all. She and her twin had a clothing “LINE” and designed some of their own fashions. What the paparazzi “observed” her carrying in “bags” was not the “spoils” of a shopping spree. She was “C.A.R.E.”-ing **“WORK”!**

We, too often, “judge” the “contents” of another’s “character” or “person” by what we can see in relation to who “we” are—or, in relation to our “kind”—“WHICH”-EVER *THAT IS*—i.e. our “bags”!



## In the Name of God:

**Wallace (Counselor):** IF there’s one collective key to these laws or rules, what would it be?

**Ruby:** Obedience?

**Wallace:** Yeah, that’s part of it. But it’s more about WHY we should be obedient to these rules.

**Lacey:** LOVE?

**Counselor:** Pretty close, Lacey. Something like that. **It’s RE-SPECT.**

## “WHAT” is LOVE?

So **ALIEN** to our way of thinking is “Father’s” concept of LOVE that we who know Father “best” have **down-graded** (“transformed”) **IT** to “RESPECT.” That is why we can’t understand it/IT!

We don’t UNDERSTAND:

- A “LOVE” that GIVES “**FIRST**” not waiting for a “return”
- A “LOVE” that GIVES “**ALL**” that IT is—though *it* is given “NOTHING”!
- A “LOVE” that GIVES “**BEST**”—though IT is “shown” the “worst” [and “Looks” have **ABSOLUTELY “Nothing” to “DO” with *it!***]
- A “LOVE” that **DISCRIMINATES NOT**—though IT is **cast** “aside” for being “weak”
- A “LOVE” that “**SHOULDERS**” EVERY BURDEN—though IT is **cast** “down”
- A “LOVE” that says, “**YES**”—even though MANY say to IT, “NO”!
- A “LOVE” that **KEEPS** “loving” the “very” thing that “Hates” **it** MOST! [**THAT is what *IT* is ALL “about”!**]

“Above all, don't lie to yourself. The man who lies to himself and listens to his own lie comes to a point that he cannot distinguish the truth within him, or around him, and so loses all respect for himself and for others. And **having no respect, he CEASES to LOVE.**”

— Fyodor Dostoyevsky, The Brothers Karamazov

“We’re NOT the INFORMATION business.  
We’re about the **TRANSFORMATION** business.”

—Dr. James Merritt

**IT** is NOT a feeling. **IT** is NOT merely an idea. **IT** is EVERYTHING and, also, “NOTHING” at ALL! **IT** is the paradox of “Who” Father **IS** and “What” He **became**—yet, “remaining” the “**same.**” **IT** was the “**STRENGTH**” of LOVE that enabled Jesus to say, “Father forgive them,” as He “stood” on the CROSS—“there” FOR those He is “inter-seeding” for.

Many have “fallen” in love with the P.R. (“press RELEASE”) version of Father. But even MANY Christians “still” haven’t yet “met” the **REAL** “**ANCIENT of DAYS.**” He is, somehow, ONLY a “concept” that they “wander” about.

**PR** can “stand” for “**Press Release.**” It can also stand for “**Please Resuscitate —i want to LIVE!**”

[**RESUSCITATE**—i.e. “give the kiss of life” [“mouth to mouth”—Num. 12:8 / Jer. 32:4, 34:3], “bring around,” “revive”].

#### DIFFERENCES in IMAGERY:

Jesus — Mary, Mother of God

1,2,3... — 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup>...

A “place”—A “standing”

[“whatsoever place”]— [“what place soever”]

Revelation 3:8, I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a **little strength**, and hast kept my word, and hast not denied my name.

2 Kings 19:3, And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and blasphemy; for the children are come to the **birth**, and there is **not strength** to bring forth.

Isaiah 37:3, And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and **of** blasphemy; for the children are come to the **birth**, and there is **not strength** to bring forth.

Jesus, it “seams,” is more “tangible” and “accessible” to the Protestant—“approachable” in like “kind” as “Mary, Mother of God” is to the Catholic. We don’t “dare” speak directly to “Father” without using the “Name” of His Son, “Jesus.” But Jesus taught us to “pray” to “OUR Father” without ever “using” ANY name but “FATHER”! **I find it “funny” how we IGNORE what “He” taught us about PRAYER when “He” was asked to teach us HOW to “pray”!**

Matthew 6:9-13,

<sup>9</sup>After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. <sup>10</sup>Thy kingdom come, **Thy will** be done in earth, as **it** is in heaven. <sup>11</sup>Give us this day our daily bread. <sup>12</sup>And forgive us our debts, as we forgive our debtors. <sup>13</sup>And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

[COMPARE Luke 11:2-14, John 14:13, 15:16, 16:23]

**Luke 11** And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. <sup>2</sup>And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. <sup>3</sup>Give us day by day our daily bread. <sup>4</sup>And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil. <sup>5</sup>And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; <sup>6</sup>For a friend of mine in his journey is come to me, and I have nothing to set before him? <sup>7</sup>And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and **give thee**. <sup>8</sup>I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. <sup>9</sup>And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. <sup>10</sup>For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. <sup>11</sup>If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? <sup>12</sup>Or if he shall ask an egg, will he offer him a scorpion? <sup>13</sup>If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him? <sup>14</sup>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.

“What needs to know **KNOWS.**”

—Midsomer Murders

[“And if any man think that he knoweth any thing, he knoweth nothing **yet** as he ought to know.”—1 Corinthians 8:2]

John 14:13, And whatsoever ye shall ask in my name ["YOUR" will], that will I do, that the Father may be glorified in the Son. [cf. Isaiah 45:11, "Thus saith the Lord, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me."]

John 15:16, Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. ["YOU" are the "gift"—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."]

John 16:23, And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.



"Oh, my God. It's the future. The machine predicts a war, and we go to war to avert it. It predicts a plague. We herd all the sick together, create a plague. Whatever future this predicts, we make happen. We give over control of our lives completely. I did this. Seeing the future will destroy us." —Paycheck

## Do not go gentle into that good night

By Dylan Thomas [\[poets.org\]](http://poets.org)

"Hold out baits to entice the enemy. Feign disorder, and crush him." —Art of War —#20 Laying Plans

Do not go gentle into that good night,  
Old age should burn and rave at close of day;  
Rage, rage against the dying of the light.

"Guilt can ONLY exist in places where you CARE." —T.D. Jakes

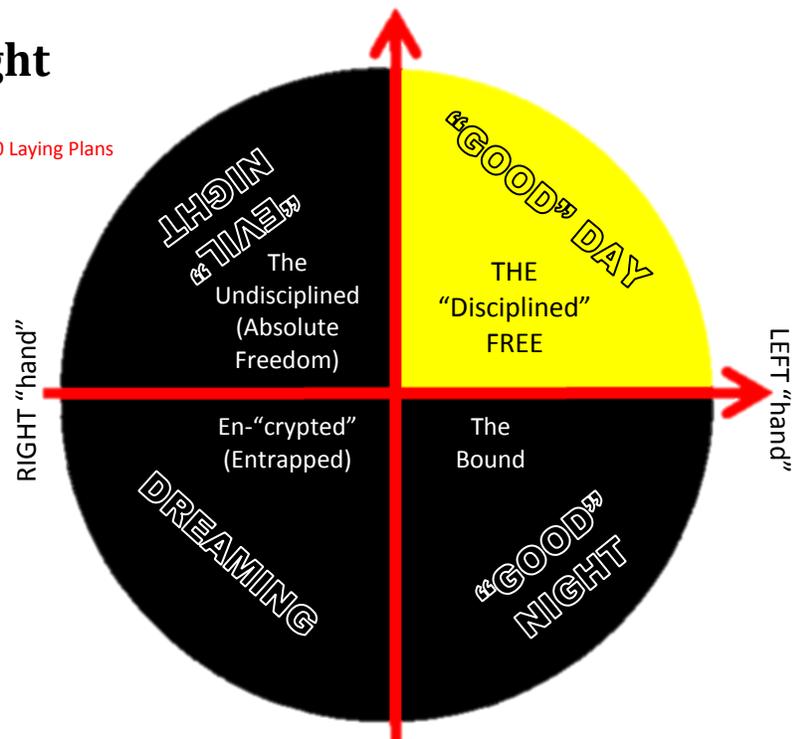
[cf. 2 Chron. 6:1, 2 Sam. 22, Ps. 91:1—compare 1 Peter 2:9 [an EXCHANGE]]

Though **WISE MEN** at their end know dark is **RIGHT**,  
Because their words had forked **no lightning** they  
Do not go gentle into that GOOD night.

Good men, the last wave by, crying how bright  
Their frail deeds might have danced in a green bay,  
Rage, rage against the dying of the light.

Wild men who caught and sang the sun in flight,  
And learn, too late, they grieved it on its way,  
Do not go gentle into that GOOD night.

Grave men, near death, who see with blinding sight  
Blind eyes could blaze like meteors and be gay,  
Rage, rage against the dying of the light.



"GRATITUDE unlocks the fullness of life. It turns what we have into enough, and more. It turns denial into acceptance, chaos to order, confusion to clarity. It can turn a meal into a feast, a house into a home, a stranger into a friend. GRATITUDE makes sense of our past, brings peace for today and creates a vision for tomorrow." —Melody Beattie

"Gareth, if you would truly be a knight, your ["mite"] will uphold the weak, your word will speak only truth. And if this is to be my last dawn of freedom, I'm glad you were here by my side, my friend."

—Dragonheart 3: The Sorcerer's Curse

When you're looking for "salvation," don't reject the ANSWER that "comes." Just because it didn't come the "way" you expected, doesn't mean it didn't "COME"! IT merely "took" a "different" **ROUTE!** And remember these words I found by Pema Chodron, "Fear is a **NATURAL** reaction to **MOVING** closer to the **TRUTH.**"

"The biggest human temptation is...to settle for too little."

— Thomas Merton (as quoted in Forbes [4 August 1980])

**November 29, 2016**

After the election, I was very surprised to hear a “white,” 30-ish, affluent male in Dallas say that “**NOW**” he “feels” SAFE! I still can’t wrap my head around THAT statement. His “fee male” partner didn’t seem to “share” THIS “feeling” of Fee-Er. What did “he” **feel** “afraid” of living in an affluent neighborhood in northern Dallas where crime is very low, in a country that hasn’t been ravaged by war in well over a century, his basic “needs” and “wants” easily available to him “daily”?

And, yet...“**HE**” had been **AFRAID!**

What do men FEAR in a country such as “ours”? He is “free” to “do” just about anything imaginable... and, yet, he is AFRAID. What is it—to “fear” without “JUST cause”? Do we FEAR what COULD happen? Should we? Do we FEAR what HAS happened? MUST we? OR, do we “simply” FEAR because of what we are TOLD? My question, then, to you is: WHO has “your” EAR?

*“And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.”—Luke 12:15*

I’ve been “witness” to and have been “taught” that YOU HAVE TO **LIVE** YOUR LIFE! Death will come soon enough. BUT, “if” you FAIL to **ENJOY** the life you’ve been “given,” what’s the PURPOSE of “being” alive? Perhaps, that is what my “black” heritage has taught me the most. You can’t “afford” to “waste” any part of your life “fretting” about TOMORROW. Tomorrow may **NEVER** come!

♪ Yesterday’s gone, sweet Jesus  
And tomorrow may never be mine  
Show me the way  
Help me to take  
**ONE DAY AT A TIME** ♪

That’s how “I” always sang this hymn. We all need to learn to LIVE this way. Fretting over 401(k)-Plans, the economy, the wars that may never be fought, past battles lost, relationships that may never end, children yet to be born, etc....In the end, “it” all comes out the way it comes out whether we worry and fret about it “now” or not. “Worry” CHANGES “us”—**NOT** the situation. And, many times, it’s the change “in” US that brings about the UNDESIRE results. We change to the point that we begin making BAD “choices” because we’re not thinking “straight.” FEAR of “losing” a relationship changes us into someone no one wants to be around. FEAR causes us to metamorphose into the “very” MONSTER we’ve been fighting against.

And...FEAR “blinds” us from seeing “what” we have BECOME!

*“And through his policy also he shall cause craft to prosper in his hand;  
and he shall magnify himself in his heart, and **BY PEACE shall destroy many**;  
he shall also stand up against the Prince of princes [if “e” is KING, what is “PRINCE”?];  
but he shall be broken without hand.”—Daniel 8:25*



# Something **WICK**-ed This Way Comes!

(“Fear **NOT**: Believe **ONLY**.”—Jesus [Luke 8:50])

**November 12-20, 2016**

Listening to preaching used to be my favorite “thing” to “do.” I listen to few nowadays—some, I have NO “interest” in listening to again. This past election “season” has REVEALED more than I “wanted” to see. It often amazes me “how” bigots can’t see themselves as “being” so. I didn’t realize that there were so many “types” of bigotry “in” the “**Church**.” **Genuine LOVE** has become “old-fashioned,” “out”-dated, and a “dinosaur.”

As I am sitting here, my sister is watching a YouTube video, “Hate Rising with Jorge Ramos.” At one point, he interviews a white woman who is part of a group who monitors “hate.” She said that there are groups that, daily, “spew” out “FALSE” information about other races—false information such as false “reports” of attacks against whites by non-whites—“events” that **NEVER** happened! They “spin” FICTION. [Exodus 20:16, 23:1/Deuteronomy 5:20, 19:16-19/Psalm 27:12, 35:11/Proverbs 6:16-19, 12:17, 14:5, 19:1-9, 21:28, 25:18/Malachi 3:5/Matthew 15:19, 19:16-19, 26:59-60/Mark 14:56-57, 10:19/Luke 18:20/Acts 6:9-15/Romans 13:9/1 Corinthians 15:15]

Personally, I “feel” **UNMOVED** by recent events. It, “truly,” matters not WHO is “in” the “White” House. As my friend, Audrey, would say, “We’re just characters in a play. The script is already written!” So why stress over “it”? Besides, it “takes” a calm head to “find” solutions . . . . . and “KEEP” your HEAD.

**Deuteronomy 18:17-22,**

<sup>17</sup> And the LORD said unto me, They have well spoken that which they have spoken. <sup>18</sup> I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

<sup>19</sup> And **it** shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require **it** of him. <sup>20</sup> But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. <sup>21</sup> And if thou say in thine heart, **How shall we know the**

**word which the LORD hath NOT spoken?** <sup>22</sup> When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet hath spoken **it** presumptuously: **thou shalt not be afraid of him.**

Several weeks ago, I began writing some material. I was “presenting” the TRUTH the way it “WAS.” After I had finished, Father had me make “changes.” Throughout my writings in these eleven documents, Father has had me “altar” [change/omit] a detail in **some** of the “stories” TOLD. These “tweaks” [mis-]placed .0001% fiction into the “rare” story to “bend” the “tale”—bent (“re-interpreted”/“re-configured”) to help the “truth” **come OUT!** [cf. “thousand generation” (i.e. “Keeping mercy for THOUSANDS, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children’s children, unto the third and to the FOURTH GENERATION.”) & “ten thousand”]

“**Come NOW**, and let us **REASON** together, saith the Lord...”—Isaiah 1:18

During a political year, there are those who “cast aside” REASON. Out of FEAR (and for some, “BI-GO-TRY”), they “simply” SETTLE for the “choices” GIVEN to them. But “MENE” times, the thing we fight so hard to “prevent” could be the “very” thing NECESSARY to “take” us into our destiny (cf. 2 Corinthians 4:17/John 21:18/Psalm 119:71). We fight to “take” the path that “appears” to US to be the “easy” path of “least resistance.” But, as history has often proven, **THAT** path is often a path “laden” with **landmines** (cf. Job 3:14).

“You did NOT respond to REASON! So now, you will **know FEAR**.”—*The Jungle Book*

As America attempts to “make” ITSELF “Great” a-“gain,” it is ripping itself apart—with the “Church’s” BLESSING! “MENE” in the Church have grown “silent” about recent events involving election “promises” that have, of “LATE,” been “altar”-ed. The praises that they “cast” upon themselves “the day AFTER” the “election” seem to be somehow “forgotten” or, at least, “aged” [perhaps VICTORY isn’t as “sweet” as EXPECTED], while “OTHERS” display “great” confidence in their “new” MESS-iah. But...“Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth” (Luke 11:17).

“**The thing I FEARED the MOST has COME UPON me...**” (Job 3:25).

“Because thou servedst not the Lord **thy** God with **JOYFULNESS**, and with **GLADNESS** of HEART, for the **abundance** of **ALL** things;”—Deuteronomy 28:47

“You’re **NOT** gonna rise any higher than your ‘**LOVE-WALK**’.”

—Dr. Bill Winston

**COULD YOUR LOVE LIGHT THE DARKNESS?**

# ♪ Set a fire down in my soul / That I can't contain / That I can't control / I want more of You God / I want more of You God ♪

<sup>8</sup> And the LORD said unto Moses and unto Aaron, Take to you **handfuls of ASHES of the furnace**, and let Moses **sprinkle *IT* toward the heaven** in the sight of Pharaoh. <sup>9</sup> And ***it*** shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt. <sup>10</sup> And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled ***IT*** up toward heaven; and ***it*** became a boil breaking forth with blains upon man, and upon beast." —Exodus 9:8-10 [cf. Revelation 9]

Genesis 18:27, "And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes:

Leviticus 1:16, "And he shall pluck away his crop with his feathers, and cast it beside the altar on the east part, by **the place of the ashes:**"

Leviticus 4:12, "Even the whole bullock shall he carry forth without the camp unto a clean place, where the **ashes** are poured out, and burn him on the wood with fire: where the **ashes** are poured out shall he be burnt."

Leviticus 6:10-11, "And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the **ashes** which the fire hath consumed with the burnt offering on the altar, and he shall put them **beside the altar**. And he shall put off his garments, and put on other garments, and carry forth the **ashes** without the camp **unto a clean place.**"

Exodus 9:8, 10, "And the Lord said unto Moses and unto Aaron, Take to you handfuls of **ashes of the furnace**, and let Moses **sprinkle it toward the heaven** in the sight of Pharaoh....And they took **ashes of the furnace**, and stood before Pharaoh; and Moses sprinkled it **up** toward heaven; and it became a boil **breaking forth** with blains upon man, and upon beast."

Exodus 27:1-8, "<sup>1</sup> And thou shalt make an altar of shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof shall be three cubits. <sup>2</sup> And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass. <sup>3</sup> And thou shalt make his pans to receive his **ashes**, and his shovels, and his basons, and his fleshhooks, and his firepans: all the vessels thereof thou shalt make of brass. <sup>4</sup> And thou shalt make for it a grate of network of brass; and upon the net shalt thou make four brasen rings in the four corners thereof. <sup>5</sup> And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar. <sup>6</sup> And thou shalt make staves for the altar, staves of shittim wood, and overlay them with brass. <sup>7</sup> And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it. <sup>8</sup> Hollow with boards shalt thou make it: as it was shewed thee in the mount, so shall they make it."

Numbers 4:13, "And they shall take away the **ashes** from the altar, and spread a purple cloth thereon:"

Numbers 19:9-10, 17, "And **a man that is clean** shall gather **up** the **ashes** of the heifer, and lay them **up without** the camp **in a clean place**, and it shall be kept for the congregation of the children of Israel for a **water of separation**: it is a purification for sin. And he that gathereth the **ashes** of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever....And for an unclean person they shall take of the **ashes** of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel:

2 Samuel 13:19, "And Tamar put **ashes** on her head, and rent her garment of divers colours that was on her, and laid her hand on her head, and went on crying."

1 Kings 13:3, 5, "And he gave a sign the same day, saying, This is the sign which the Lord hath spoken; Behold, the altar shall be rent, and the **ashes** that are upon it shall be poured out...The altar also was rent, and the **ashes** poured out from the altar, according to the sign which the man of God had given by the word of the Lord."

1 Kings 20:38, "So the prophet departed, and waited for the king by the way, and disguised himself with **ashes** upon his face."

1 Kings 20:41, "And he hasted, and took the **ashes** away from his face; and the king of Israel discerned him that he was of the prophets."

2 Kings 23:4, "And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the Lord all the vessels that were made for Baal, and for the grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the **ashes** of them unto Bethel."

Esther 4:1, 3, "When Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with **ashes**, and went out into the midst of the city, and cried with a loud and a bitter cry;...And in every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and **ashes**."

Job 2:8, "And he took him a potsherd to scrape himself withal; and he sat down among the **ashes**."

Job 13:12, "Your remembrances are like unto **ashes**, your bodies to bodies of clay."

Job 30:19, "He hath cast me into the mire, and **I am** become like dust and **ashes**."

Job 42:6, "Wherefore I abhor myself, and repent in dust and **ashes**."

Psalms 102:9, "For I have eaten **ashes** like bread, and mingled my drink with weeping."

Psalms 147:16, "He giveth snow like wool: he scattereth the hoarfrost like **ashes**."

Isaiah 44:20, "He feedeth on **ashes**: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?"

Isaiah 58:5, "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?"

Isaiah 61:3, "To appoint unto them that mourn in Zion, to give unto them beauty for **ashes**, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."

Jeremiah 6:26, "O daughter of my people, gird thee with sackcloth, and wallow thyself in **ashes**: make thee mourning, as for an only son, most bitter lamentation: for the spoiler shall suddenly come upon us."

Jeremiah 25:34, "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."

Jeremiah 31:40, "And the whole valley of the dead bodies, and of the **ashes**, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the Lord; it shall not be plucked up, nor thrown down any more for ever."

Lamentations 3:16, "He hath also broken my teeth with gravel stones, he hath covered me with **ashes**."

Ezekiel 27:30, "And shall cause their voice to be heard against thee, and shall cast up dust upon their heads, they shall wallow themselves in the **ashes**:"

Ezekiel 28:18, "Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to **ashes** upon the earth in the sight of all them that behold thee."

Daniel 9:3, "And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and **ashes**:"

Jonah 3:6, "For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in **ashes**."

Malachi 4:3, "And ye shall tread down the wicked; for they shall be **ashes** under the soles of your feet in the day that I shall do this, saith the Lord of hosts."

Matthew 11:21, "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and **ashes**."

Luke 10:13, "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and **ashes**."

Hebrews 9:13, "For if the blood of bulls and of goats, and the **ashes** of an **heifer** sprinkling the unclean, sanctifieth to the purifying of the flesh:"

2 Peter 2:6, "And turning the cities of Sodom and Gomorrah into **ashes** condemned them with an overthrow, making them an ensample unto those that after should live ungodly;"

"Then said Solomon, The Lord hath said that he would dwell **in** the **THICK DARKNESS**" —2 Chronicles 6:1

### Job 3

<sup>1</sup>After this opened Job his mouth, and cursed his day. <sup>2</sup>And Job spake, and said, <sup>3</sup>Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived. <sup>4</sup>Let that day be darkness; let not God regard it from above, neither let the light shine upon it. <sup>5</sup>Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it. <sup>6</sup>As for that night, let darkness seize upon it; let it not be joined unto the days of the year, let it not come into the number of the months. <sup>7</sup>Lo, let that night be solitary, let no joyful voice come therein. <sup>8</sup>Let them curse it that curse the day, who are ready to raise up their mourning. <sup>9</sup>Let the stars of the twilight thereof be dark; let it look for light, but have none; neither let it see the dawning of the day: <sup>10</sup>Because it shut not up the doors of my mother's womb, nor hid sorrow from mine eyes. <sup>11</sup>Why died I not from the womb? why did I not give up the ghost when I came out of the belly? <sup>12</sup>Why did the knees prevent me? or why the breasts that I should suck? <sup>13</sup>For now should I have lain still and been quiet, I should have slept: then had I been at rest, <sup>14</sup>With kings and counsellors of the earth, which build desolate places for themselves; <sup>15</sup>Or with princes that had gold, who filled their houses with silver: <sup>16</sup>Or as an hidden untimely birth I had not been; as infants which never saw light. <sup>17</sup>There the wicked cease from troubling; and there the weary be at rest. <sup>18</sup>There the prisoners rest together; they hear not the voice of the oppressor. <sup>19</sup>The small and great are there; and the servant is free from his master. <sup>20</sup>Wherefore is light given to him that is in misery, and life unto the bitter in soul; <sup>21</sup>Which long for death, but it cometh not; and dig for it more than for hid treasures; <sup>22</sup>Which rejoice exceedingly, and are glad, when they can find the grave? <sup>23</sup>Why is light given to a man whose way is hid, and whom God hath hedged in? <sup>24</sup>For my sighing cometh before I eat, and my roarings are poured out like the waters. <sup>25</sup>For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me. <sup>26</sup>I was not in safety, neither had I rest, neither was I quiet; yet trouble came.

### Job 4

<sup>1</sup>Then Eliphaz the Temanite answered and said, <sup>2</sup>If we assay to commune with thee, wilt thou be grieved? but who can withhold himself from speaking? <sup>3</sup>Behold, thou hast instructed many, and thou hast strengthened the weak hands. <sup>4</sup>Thy words have upholden him that was falling, and thou hast strengthened the feeble knees. <sup>5</sup>But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled. <sup>6</sup>Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways? <sup>7</sup>Remember, I pray thee, who ever perished, being innocent? or where were the righteous cut off? <sup>8</sup>Even as I have seen, they that plow iniquity, and sow wickedness, reap the same. <sup>9</sup>By the blast of God they perish, and by the breath of his nostrils are they consumed. <sup>10</sup>The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken. <sup>11</sup>The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad. <sup>12</sup>Now a thing was secretly brought to me, and mine ear received a little thereof. <sup>13</sup>In thoughts from the visions of the night, when deep sleep falleth on men, <sup>14</sup>Fear came upon me, and trembling, which made all my bones to shake. <sup>15</sup>Then a spirit passed before my face; the hair of my flesh stood up: **It stood still**, but I could not discern the form thereof: an image was before mine eyes, there was **silence, and I heard a voice** [cf. Rev. 1:12], saying, <sup>17</sup>Shall mortal man be more just than God? shall a man be more pure than his maker? <sup>18</sup>Behold, he put no trust in his servants; and his angels he charged with folly: <sup>19</sup>How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth? <sup>20</sup>They are destroyed from morning to evening: they perish for ever without any regarding it. <sup>21</sup>Doth not their excellency which is in them go away? they die, even without wisdom.

THIS  
is the  
b-rain  
"ON"



c-r-a-c-k!

"Do I hear you professing to believe in the one and only God, but then observe you complacently sitting back as if you had done something wonderful? That's just great. Demons do that, but what good does it do them? Use your heads! Do you suppose for a minute that you can **cut faith and works in two** and not **end up with a corpse on your hands**?" —James 2:19 (MSG)

# The Darkest [K]NIGHT is “just” before the DAWN

Results for “light shine” (26 verses—*biblegateway.com*):

Matthew 5:16

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

## Bible search results

Job 3:4, Let that day be darkness; let not God regard it from above, neither let the light shine upon it.

Job 18:5, Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine.

Job 22:28, Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways.

Job 29:3, When his candle shined upon my head, and when by his light I walked through darkness;

Job 36:32, With clouds he covereth the light; and commandeth it not to shine by the cloud that cometh betwixt.

Job 37:15, Dost thou know when God disposed them, and caused the light of his cloud to shine?

Job 41:18, By his neesings a light doth shine, and his eyes are like the eyelids of the morning.

Psalms 139:12, Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.

Proverbs 4:18, But the path of the just is as the shining light, that shineth more and more unto the perfect day.

Isaiah 9:2, The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

Isaiah 13:10, For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

Isaiah 60:1, Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.

Matthew 5:16, Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Matthew 17:2, And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

[COMPARE: Lamentations 2:1 / 2 Samuel 22 / 2 Corinthians 11:14, “And no marvel; for Satan himself is transformed into an angel of light.”]

Matthew 24:27, For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

Luke 17:24, For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day.

John 1:5, And the light shineth in darkness; and the darkness comprehended it not. [cf. Genesis 28:16, “...the Lord is in this place; and I knew it not.”]

Acts 9:3, And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

Acts 12:7, And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.

2 Corinthians 4:4, In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

2 Corinthians 4:6, For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

Philippians 2:15, That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;

2 Peter 1:19, We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

1 John 2:8, Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.

Revelation 18:23, And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

Revelation 21:23, And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

# It's NOT dark [hot] enough...

# ...yet!

Miss Clara: Let me get our coffee. [Walking to the kitchen] So, if I asked you what your prayer-life was like, would you say that it was HOT or COLD?

Elizabeth: I don't know that I would say that it's hot...I mean, we're like most people—we have full schedules, we work. But-but I would consider myself a spiritual person. I'm not hot but I'm not cold either. Just, you know, somewhere in the middle.

Miss Clara: Here you go! I've got cream or sugar if you need it.

Elizabeth [taking the cup of coffee]: Oh, no thank you. I like it BLACK. [Takes a sip] Miss Clara, you like your coffee room temperature?

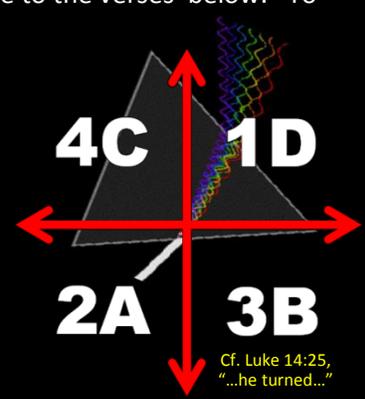
Miss Clara: No, baby, mine's HOT! [Elizabeth “gets” the “clue”] Elizabeth, people drink their coffee hot or cold. But nobody likes it lukewarm. Not even the Lord.

Elizabeth: Point taken, Miss Clara.

“Look not upon me, because **I am BLACK**, because the sun hath looked upon me: my mother's children were angry with me; they made me the keeper of the vineyards; but mine own vineyard have **I** not kept.”

—Song of Solomon 1:6 [cf. Isaiah 50:3, “I clothe the heavens with blackness, and I make sackcloth their COVERING.”]

As I've said in the “main” document, “**WE**”—that is, **ALL** humans on the earth—“are” the “**Be-LACK**”! We exist on earth in a state “less than” what we “are”! So we need to look at the imagery of the violence “between” some police and some black males OBJECTIVELY to fully understand what Father is trying to convey to us. Father led me to the verses below. To understand them fully, you need to read the entire chapters [which I include following this page]. Read them with 2 Kings 5 in mind (also following this page)—the story of Elisha, Gehazi, and Naaman: “<sup>20</sup> But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, as the LORD liveth, I will run after him, and take somewhat of him.” The consequence was LEPROSY. But remember in Father's story, the guilty's punishment is ALWAYS paid by the “mercy-full”—i.e. a “reversal” [i.e. EX-CHANGE] of roles! [cf. Gen. 25:31-34]



“And I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a **reproach**<sup>1</sup> and a **proverb**<sup>2</sup>, a **taunt**<sup>3</sup> and a **curse**<sup>4</sup>, in all places whither I shall drive them.”—Jeremiah 24:9

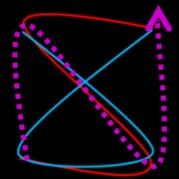
“For thus saith the Lord of hosts, the God of Israel; As mine anger and my fury hath been poured forth upon the inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye shall enter into Egypt: and ye shall be an **execration**<sup>A</sup>, and an **astonishment**<sup>B</sup>, and a **curse**<sup>C</sup>, and a **reproach**<sup>D</sup>; and ye shall see this place no more.”—Jeremiah 42:9x2

“And I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed, and fall in the land of Egypt; they shall even be consumed by the sword and by the famine: they shall die, from the least even unto the greatest, by the sword and by the famine: and they shall be an **execration**<sup>A</sup>, and an **astonishment**<sup>B</sup>, and a **curse**<sup>C</sup>, and a **reproach**<sup>D</sup>.”—Jeremiah 4(11:3)

- 1—reproach
- 2—pro-Verb
- 3—taunt
- 4—curse
- A—execration
- B—astonishment
- C—curse
- D—reproach

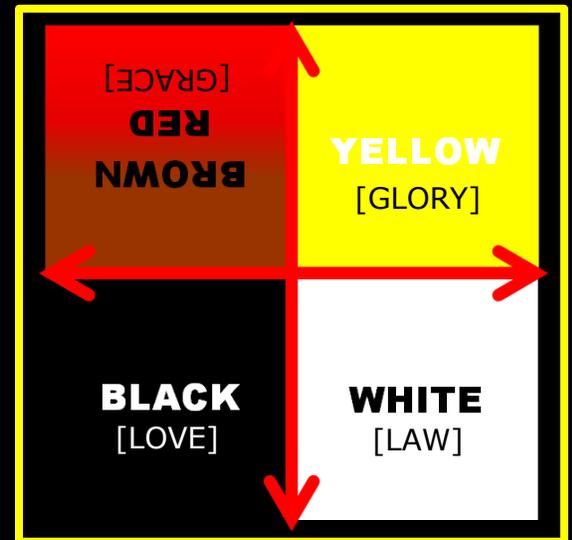
[NOTE: the “weaving”—each completing the “other” (“healed” and “OUT” of the “box”)—but “which” was the TRUE “Journey”?]

As I've said in the original document, BLACK represents Father. The ATTITUDE of people towards the Black “race” represents the TRUE attitude the Church and people in general have towards Father Himself—i.e. He is often EXCLUDED, HATED, expected to be SERVILE [most Christians treat Him like some Fairy Godfather who's only reason for existence is to “make” them happy by “doing” WHATEVER they WANT, by “giving” them whatever they want, etc. Most balk at the idea of “doing” something that makes **HIM** “happy”—i.e. showing kindness to someone “un-lovely,” or “dis-likeable,” or a “SINNER!”—i.e. they shun “being,” “shewing,” “walking” in LOVE with **ALL** that they encounter—with **NO exceptions**—as He has done for us! Simply said, MOST refuse to “keep” the first commandment (to LOVE) to its “**FULL**” extent!].



[1 Thess. 4:8-12, “He therefore that despiseth, despiseth not man, **but God**, who hath also given unto us his holy Spirit. <sup>9</sup>But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another... <sup>10</sup>...but we beseech you, brethren, that ye increase more and more [cf. Philp 1:9-10, “...that your LOVE may abound yet more and more in knowledge and...all judgment...”];...<sup>12</sup>That ye may walk honestly toward them that are without, and that ye may have lack of nothing.”]

This imagery is what I touched upon in prior documents—relaying the account of the “runner” sent to give David news about Absalom and the war's end (cf. 2 Samuel 18:19-33). There were two runners. The first (a black man) was “sent,” the “OTHER” (a “white” man) just “went.” This imagery of the **Prism** shows how the first was NOT ALLOWED “in” so he had to take the LONGER journey “AROUND” the “OUT-side” while the “other” went “through” the “easier” way—only thing, when he got “there” he had NOTHING to “give” the King. The first took longer but “a-Rived” with much to “de-Liver”! [This coincides with the imagery of the white diamond with the black, “dead” spaces that didn't “be LONG” in!]



ABOVE is simply a graph of the imagery of the “**RACES**.” BLACK Should be “out”-side the Prism—but isn't. WHITE goes “in”-side to becomes MANY “**NEW**” things—but hasn't. BROWN represents the “change” (DEATH) in WHITE (for “staying” in the “cocoon”). RED represents new “LIFE.” YELLOW represents the “crowning” **GLORY** of that new LIFE that “escapes” the Prism—becoming the new “Glorious Prism” itself!

## Jeremiah 24 (KJV)

<sup>1</sup>The LORD shewed me, and, behold, two baskets of figs were set before the temple of the LORD, after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon. <sup>2</sup>One basket had very good figs, even like the figs that are first ripe: and the other basket had very naughty figs, which could not be eaten, they were so bad. <sup>3</sup>Then said the LORD unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil. <sup>4</sup>Again the word of the LORD came unto me, saying, <sup>5</sup>Thus saith the LORD, the God of Israel; Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good. <sup>6</sup>For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up. <sup>7</sup>And I will give them an heart to know me, that I am the LORD: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart. <sup>8</sup>And as the evil figs, which cannot be eaten, they are so evil; surely thus saith the LORD, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt: <sup>9</sup>And I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be **an** **reproach and a proverb, a taunt and a curse**, in all places whither I shall drive them. <sup>10</sup>And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers. [cf. Ezekiel 37:15-28 [cf. Ephesians 2:15], Numbers 17:8 [cf. Ezekiel 7:10], Mark 11:13-14, 20-26, Daniel 4:10-26, 31-34 / Notice the “progression”—from a great tree [with no “fruit”] to a stump to “sticks” to a budding rod to “baskets” of “fruit”!]

## Jeremiah 42 (KJV)

<sup>1</sup>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, <sup>2</sup>And said unto Jeremiah the prophet, Let, we beseech thee, our supplication be accepted before thee, and pray for us unto the LORD thy God, even for all this remnant; (for we are left but a few of many, as thine eyes do behold us:) <sup>3</sup>That the LORD thy God may shew us the way wherein we may walk, and the thing that we may do. <sup>4</sup>Then Jeremiah the prophet said unto them, I have heard you; behold, I will pray unto the LORD your God according to your words; and it shall come to pass, that whatsoever thing the LORD shall answer you, I will declare it unto you; I will keep nothing back from you. <sup>5</sup>Then they said to Jeremiah, The LORD be a true and faithful witness between us, if we do not even according to all things for the which the LORD thy God shall send thee to us. <sup>6</sup>Whether it be good, or whether it be evil, we will obey the voice of the LORD our God, to whom we send thee; that it may be well with us, when we obey the voice of the LORD our God. <sup>7</sup>And it came to pass after ten days, that the word of the LORD came unto Jeremiah. <sup>8</sup>Then called he Johanan the son of Kareah, and all the captains of the forces which were with him, and all the people from the least even to the greatest, <sup>9</sup>And said unto them, Thus saith the LORD, the God of Israel, unto whom ye sent me to present your supplication before him; <sup>10</sup>If ye will still abide in this land, then will I build you, and not pull you down, and I will plant you, and not pluck you up: for I repent me of the evil that I have done unto you. <sup>11</sup>Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the LORD: for I am with you to save you, and to deliver you from his hand. <sup>12</sup>And I will shew mercies unto you, that he may have mercy upon you, and cause you to return to your own land. <sup>13</sup>But if ye say, We will not dwell in this land, neither obey the voice of the LORD your God, <sup>14</sup>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: <sup>15</sup>And now therefore hear the word of the LORD, ye remnant of Judah; Thus saith the LORD of hosts, the God of Israel; If ye wholly set your faces to enter into Egypt, and go to sojourn there [i.e. **BLACK—the darkness of space—that which “encompasses” the LIGHT Re-FUSEs to “remain” OUT, but “wheelingly” goes INTO CONTAINMENT [slavery, “confinement,” etc.]—i.e. equivalent to “God IN man”**]; <sup>16</sup>Then it shall come to pass, that the sword, which ye feared, shall overtake you there in the land of Egypt, and the famine, whereof ye were afraid, shall follow close after you there in Egypt; and there ye shall die. <sup>17</sup>So shall it be with all the men that set their faces to go into Egypt to sojourn there; they shall die by the sword, by the famine, and by the pestilence: and none of them shall remain or escape from the evil that I will bring upon them. <sup>18</sup>For thus saith the LORD of hosts, the God of Israel; As mine anger and my fury hath been poured forth upon the inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye shall enter into Egypt: and ye shall be **an execration, and an astonishment, and a curse, and a reproach**; and ye shall see this place no more. <sup>19</sup>The LORD hath said concerning you, O ye remnant of Judah; Go ye not into Egypt: know certainly that I have admonished you this day. <sup>20</sup>For ye dissembled in your hearts, when ye sent me unto the LORD your God, saying, Pray for us unto the LORD our God; and according unto all that the LORD our God shall say, so declare unto us, and we will do it. <sup>21</sup>And now I have this day declared it to you; but ye have not obeyed the voice of the LORD your God, nor any thing for the which he hath sent me unto you. <sup>22</sup>Now therefore know certainly that ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to go and to sojourn.

# Jeremiah 44 (KJV)

<sup>1</sup>The word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros, saying, <sup>2</sup>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, <sup>3</sup>Because of their wickedness which they have committed to provoke me to anger, in that they went to burn incense, and to serve other gods, whom they knew not, neither they, ye, nor your fathers. <sup>4</sup>Howbeit I sent unto you all my servants the prophets, rising early and sending them, saying, Oh, do not this abominable thing that I hate. <sup>5</sup>But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods. <sup>6</sup>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. <sup>7</sup>Therefore now thus saith the LORD, the God of hosts, the God of Israel; Wherefore commit ye this great evil against your souls, to cut off from you man and woman, child and suckling, out of Judah, to leave you none to remain; <sup>8</sup>In that ye provoke me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut yourselves off, and that ye might be a curse and a reproach among all the nations of the earth? <sup>9</sup>Have ye forgotten the wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem? <sup>10</sup>They are not humbled even unto this day, neither have they feared, nor walked in my law, nor in my statutes, that I set before you and before your fathers. <sup>11</sup>Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will set my face against you for evil, and to cut off all Judah. <sup>12</sup>And I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed, and fall in the land of Egypt; they shall even be consumed by the sword and by the famine: they shall die, from the least even unto the greatest, by the sword and by the famine: and they shall be **an execration, and an astonishment, and a curse, and a reproach.** <sup>13</sup>For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence: <sup>14</sup>So that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which they have a desire to return to dwell there: for none shall return but such as shall escape. <sup>15</sup>Then all the men which knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying, <sup>16</sup>As for the word that thou hast spoken unto us in the name of the LORD, we will not hearken unto thee. <sup>17</sup>But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil. <sup>18</sup>But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine. <sup>19</sup>And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her, without our men? <sup>20</sup>Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him that answer, saying, <sup>21</sup>The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, your kings, and your princes, and the people of the land, did not the LORD remember them, and came it not into his mind? <sup>22</sup>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. <sup>23</sup>Because ye have burned incense, and because ye have sinned against the LORD, and have not obeyed the voice of the LORD, nor walked in his law, nor in his statutes, nor in his testimonies; therefore this evil is happened unto you, as at this day. <sup>24</sup>Moreover Jeremiah said unto all the people, and to all the women, Hear the word of the LORD, all Judah that are in the land of Egypt: <sup>25</sup>Thus saith the LORD of hosts, the God of Israel, saying; Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink offerings unto her: ye will surely accomplish your vows, and surely perform your vows. <sup>26</sup>Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt; Behold, I have sworn by my great name, saith the LORD, that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, The Lord GOD liveth. <sup>27</sup>Behold, I will watch over them for evil, and not for good: and all the men of Judah that are in the land of Egypt shall be consumed by the sword and by the famine, until there be an end of them. <sup>28</sup>Yet a small number that escape the sword shall return out of the land of Egypt into the land of Judah, and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, mine, or their's. <sup>29</sup>And this shall be a sign unto you, saith the LORD, that I will punish you in this place, that ye may know that my words shall surely stand against you for evil: <sup>30</sup>Thus saith the LORD; Behold, I will give Pharaohhophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life; as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and that sought his life.

## 2 Kings 5 (KJV)

<sup>1</sup> Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the LORD had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper. <sup>2</sup> And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. <sup>3</sup> And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy. <sup>4</sup> And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel. <sup>5</sup> And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. <sup>6</sup> And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy. <sup>7</sup> And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me. <sup>8</sup> And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel. <sup>9</sup> So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. <sup>10</sup> And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. <sup>11</sup> But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper. <sup>12</sup> Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage. <sup>13</sup> And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean? <sup>14</sup> Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean. <sup>15</sup> And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant. <sup>16</sup> But he said, As the LORD liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused. <sup>17</sup> And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the LORD. <sup>18</sup> In this thing the LORD pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the LORD pardon thy servant in this thing. <sup>19</sup> And he said unto him, Go in peace. So he departed from him a little way. <sup>20</sup> But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, as the LORD liveth, I will run after him, and take somewhat of him [NOT "from" him]. <sup>21</sup> So Gehazi followed after Naaman. And when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, Is all well? <sup>22</sup> And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments. <sup>23</sup> And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him. <sup>24</sup> And when he came to the tower, he took them from their hand, and bestowed them in the house: and he let the men go, and they departed. <sup>25</sup> But he went in, and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither. <sup>26</sup> And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants? <sup>27</sup> The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a **LEPER as WHITE as SNOW.**

<sup>8</sup> We are troubled on every side, yet not distressed; we are perplexed, but not in despair; <sup>9</sup> Persecuted, but not forsaken; cast down, but not destroyed; <sup>10</sup> Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. <sup>11</sup> For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. <sup>12</sup> **So then death worketh in us, but life in you.** <sup>13</sup> We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; <sup>14</sup> Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall **present us with you.** <sup>15</sup> For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. <sup>16</sup> For which cause we faint not; but **though our outward man perish, yet the inward man is renewed day by day.** <sup>17</sup> For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; <sup>18</sup> **While we look not at the things which are seen,** but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."—2 Corinthians 4:8-18



**August 18, 2016**

As I close, I need to “speak”! [And since this probably won’t be read until sometime in the future when all things that are “now” has already been “judged” by HISTORY, I feel “somewhat” FREE to speak.] The upcoming presidential election in the US has brought out the WORST in a lot of people. It’s NOTHING “new.” Such feelings have always existed in this country, but it “was” as though a lid had been placed upon a simmering pot. Well, now, it’s BOILING! And, after a “long” time of SILENCE, America’s “dark side” is being fully exposed to the world—once “a-gain”! [Regardless of WHO wins the “election,” a “spark” has ignited a “fire” and something “wick”-ed has begun to “fester” in the heart of the “U.S.”—and appears to be “spreading” throughout the world! America prayed for REVIVAL—to “the God who answereth by fire” (1 Kings 18:24). But it is Father Who determines the “how” of how it “comes”!] Even within the Christian Church, tensions “run” HIGH! My sister and I heard, a “white” preacher on the radio “herald” the Republican presidential nominee as the “Messiah” of “their” REVOLUTION—a “revolution” to save America for the “white” race! And the supporters of this new “messiah” can sometimes be easily spotted in public places—when all “else” is “calm,” simply listen for the “ANGRY” voice that tends to “ECHO” its “leader”! It’s a VOICE of INTIMIDATION, FEAR, and DIVISION.

“Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have **learned**; and avoid them.”—Romans 16:17

“For as we have many members in one body, and all members have not the same office: So we, being many, are **ONE BODY** in Christ, and every one members one of another.”—Romans 12:4-5

“I am come to send fire on the earth; and what will I, if it be already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished! Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather **division**: For from henceforth there shall be five in **ONE HOUSE** divided, three against two, and two against three.”—Luke 12:49-52

## **DIVIDE and CONQUER!**

The “Church” voted out of “fear” while expecting the “world” to “live by faith”—i.e. “trust” in “our” CHOICE! What I “marvel” at is: Why MANY of the “Church” in America are willing to “follow” such an angry, “bully-ing,” divisive “spirit” of FEAR and INTIMIDATION that is the “antithesis” of what “they” believe—or, better said, the antithesis of what Jesus “taught”—that LOVE is the FIRST and GREATEST commandment [cf. John 14:15, 15:12, “If ye love me, keep my commandments...This is my commandment, That ye love one another, as I have loved you.” 2 Tim. 1:7, “For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.”]? What “good” could they possibly expect to “come” from such a “spirit”? What is the “true” prize for such a strategy for ONE who is seeking an “office” that has the RESPONSIBILITY to, “chiefly,” UNIFY the nation—NOT “tear” it DOWN? Are “they” willing to dissolve our Constitution in order to “rid” the nation of “some” based upon “religious” affiliation or ethnicity? Are “they” TRULY willing to “chip” away at their own FREEDOMS to “prevent” some [1 Thess. 4:15]? How much of their own FREEDOM are they **willing** to lose to accomplish THIS? Where will **IT** ALL END? How [or, “where”] does LOVE come in to “play” in THIS “explosive” EQUATION? And what of UNITY [Psalm 133]?

“Do I hear you professing to believe in the one and only God, but then observe you complacently sitting back as if you had done something wonderful? That’s just great. Demons do that, but what good does it do them? Use your heads! Do you suppose for a minute that you can **cut** faith and works **in two** and not **end up with a corpse on your hands**?”  
—James 2:19 (MSG)

“If everybody demands their individual rights with **NO CONSIDERATION** for other people and **WITHOUT** taking **RESPONSIBILITY** for the outcome of their liberty, ultimately

**EVERYBODY LOSES THEIR LIBERTY.”**

—Andy Stanley (“YOUnted States of America”)

“If God be for us WHO can be against us’ ...**Makes no difference** WHO’s the judge because **He decides** WHO wins and WHO loses.”—Dr. Bill Winston

“God is about to do an UNPRECEDENTED MOVE...**To preserve His purpose**, He’ll shut a business down, He’ll shut a church down, **HE’LL SHUT A NATION DOWN.**” —Audrey Berden

**Either we ALL “when” or we ALL “Luz”**

**LUZ**—STRONG’S 3870. *Lûwz*, *looz*; probably from 3869 (as growing there); *Luz*, the name of two places in Palestine.

STRONG’S 3869. *luwz*, *looz*; probably of foreign origin; some kind of **nut**-tree, perhaps the *almond*:—hazel.

**LUZ**—Spanish for “**LIGHT**”

**when**—\’hwen, wen, ’(h)wən\ *adv* 1 : at what time <when will you return> 2 a : at or during which time b : and then 3 : at a former and and usually **less prosperous** time <brag fondly of having known him when—Vance Packard>

[Merriam-Webster’s Learner’s Dictionary]

**“NEVER be afraid to trust an UNKNOWN future to a KNOWN God.”**

—Corrie ten Boom

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"!]

.....

# “It’s so overt it’s covert.”

—Sherlock Holmes: *Game of Shadows*

“Seeing many things, **but** thou observest not; opening the ears, **but** he heareth not.”—Isaiah 42:20

Today, I received a letter from a minister who is “relaying” the unfounded “LIES” spoken by his political leader (verbatim)—but spoken as though they were words given to “him” by “God.” Since my lifetime, CHARACTER doesn’t seem to matter to MANY in the Christian church. Many are “admonished” to vote the “Bible”—a “politically correct” way of saying, “Vote REPUBLICAN”! Many clergy that I’ve heard recently on radio or television, don’t seem to care “WHO” THAT Republican is as long as “**He**” is Republican! As long as “he” wears “**their**” colors, Nothing else seems to matter. Is **IT** so important to see “their” PARTY “when” that they are willing to ignore HOW “it” is “done”? Are they “even” considering WHY such tactics of FEAR, INTIMIDATION, and DIVISION would be used? And, what would be the “atmosphere” of the nation in the long-term “under” such leadership? **Is THIS “how” a nation is “truly” saved?** Is the RE-“publican” party and its “leader” the ONLY vehicle through which Father is ABLE to “work.” This prompts me to ask: **Which is GREATER—POLITICS or LOVE?**

“Your **FRUSTRATION** reflects your **FIXATION** [You’re **NOT** focused on Jesus!].”—Steven Furtick

The following articles are, in my opinion, “proof” that “even” the “greatest” of hearts can be easily fooled—all that is needed is a “timely” APPEAL to a “**FEAR-FULL**” heart! Perhaps, **IF** the Church in America would do LESS “praying” **against** the evil and do MORE “walking” in LOVE, “showing” LOVE, “**BEING**” LOVE (“setting” the EXAMPLE of LOVE), **then** we would **SEE** a “CHANGE” in our nation. **[It’s EASIER to be POLITICAL than OBEDIENT to the command to LOVE!]**

## “The condition of the world is a result of the condition of the Church.”

—Donnie Swaggart [cf. Isaiah 50:10]

“Then spake Jesus again unto them, saying, **I am the light of the world:** he that followeth me shall not walk in darkness, but shall have the light of life.”—John 8:12

<sup>1</sup>In the beginning was the Word, and the Word was with God, and the Word was God. <sup>2</sup>The same was in the beginning with God. <sup>3</sup>All things were made by him; and without him was not any thing made that was made.

<sup>4</sup>In him was life; and the life was the light of men. <sup>5</sup>And **the light shineth in darkness; and the darkness comprehended it not.**—John 1:1-5

**COMPREHENDED**—**STRONG’S** 2638. katalambanō, *kat-al-am-ban’-ō*; from 2596 and 2983; to take eagerly, i.e. seize, possess, etc. (lit. and fig.):—apprehend, attain, come upon, comprehend, find, obtain, perceive, (over-) take.

If we play out the scenario of “End-times” the way most Christians believe—i.e. an apocalypse of unprecedented horror (“The Great Tribulation”)—HOW easy would it be for THE “Antichrist” to gain power? Many Christians—and, especially, Christian clergy—believe that they could NEVER be deceived by “him.” But just HOW easy is it to be **FOOLED**? The 2016 Presidential Race in America has made it perfectly clear to “some” that in an “atmosphere” of FEAR and INTIMIDATION, **it is NOT HARD** at all. Rather, **it is very** easy! As my sister said to me a few months ago, “All the Antichrist has to do [in America] is declare himself a Republican and [many in] the [Christian] Church will **FIGHT** to **GIVE** him THE Seat of POWER!” A statement I totally agree with. The 2016 Presidential Election has proven the “willing” blindness of some clergy when it comes to politics in THIS country. Simply because of a **LABEL** [and “genitalia”], they willingly “ignore” **all** character flaws and apparent “contradictions” to “their” teachings that is easily seen in their party’s leader—akin to the attitude of a parent with a “wayward” CHILD—i.e. “DENIAL”! During such “times,” people are NOT “color-blind,” simply “**CHARACTER-blind**”!

Isaiah 42:18-20,

<sup>18</sup>Hear, ye deaf; and look, ye blind, that ye may see.

<sup>19</sup>**WHO** is blind, but **MY servant**? or deaf, as **MY messenger** that I sent?

who is blind as he that is **PERFECT**, and blind as the **LORD’s servant**?

<sup>20</sup>Seeing many things, but thou observest not; opening the ears, but he heareth not.

“**BLIND** means you **don’t “know”** Jesus.”—Joseph Prince [cf. Romans 11:25]

# Scope of Trump's lies are unprecedented for a modern presidential candidate



Los Angeles Times

Michael Finnegan

3 hrs ago/msn.com



© AP Photo/Gerald Herbert In this Aug. 2, 2016 file photo, Republican presidential candidate Donald Trump greets the crowd after speaking at Joni's Roast and Ride at the Iowa State Fairgrounds in Des Moines, Iowa.

MIAMI — Donald Trump says taxes in the United States are higher than almost anywhere else on Earth. They're not.

He says he opposed the Iraq war from the start. He didn't.

Now, after years of spreading the lie that President Barack Obama was born in Africa, Trump says Hillary Clinton did it first (untrue) and that he's the one who put the controversy to rest (also untrue).

Never in modern presidential politics has a major candidate made false statements as routinely as Trump has. Over and over, independent researchers have examined what the Republican nominee says and concluded it was not the truth — "pants on fire" (Politifact) or "four Pinocchios" (Washington Post Fact Checker).

Trump's candidacy was premised on upending a dishonest establishment that has rigged American political and economic life, so many of his loyalists are willing to overlook his lies, as long as he rankles the powerful, said Republican strategist Rob Stutzman.

"It gives him not only license, but incentive to spin fantasy, because **no one expects him to tell the truth**," said Stutzman, who worked against Trump during the primaries. "They believe they're getting lied to constantly, so **if their hero tells lies in order to strike back, they don't care.**"

Still, Trump's pattern of saying things that are provably false has no doubt contributed to his high unfavorable ratings. It also has forced journalists to grapple with how aggressive they should be in correcting candidates' inaccurate statements, particularly in the presidential debates that start Monday.

At a time of deep public mistrust of the news media, the arbitration of statements of fact, long seen as one of reporters' most basic duties, runs the risk of being perceived as partisan bias.

But so does the shirking of that role. Fox News anchor Chris Wallace, one of the debate moderators, has faced a storm of criticism for telling CNN: "It's not my job to be a truth squad."

After a Sept. 8 town hall on NBC, critics skewered moderator Matt Lauer for failing to correct Trump's false statement that he opposed the U.S. invasion of Iraq. CBS correspondent Lesley Stahl drew milder reprimands for letting Trump repeat the same lie twice in a July interview on "60 Minutes," responding "yeah" both times with no correction.

Trump's Democratic rival faces integrity questions of her own. A new Wall Street Journal-NBC News poll found that 41 percent of voters saw Trump as better than Clinton at being honest and straightforward; just 31 percent thought that Clinton would be better than Trump in that area.

Republicans have used Clinton's use of a private email server when she was secretary of State to cast doubt on her honesty, saying she has been untrustworthy for decades. Her efforts to fight back were damaged when FBI Director James Comey said in early July that she had been "extremely careless" in her handling of emails that officials said should have been considered classified.

Nonetheless, the scope of Trump's lies is unprecedented, and he is dogged in refusing to stop saying things once they are proven untrue.

Buzzfeed unearthed an audio recording showing that Trump backed the 2003 U.S. invasion of Iraq and a 2011 video in which he called for swift military action against Moammar Gadhafi, then the leader of Libya. In the months since then, Trump has lied dozens of times on both issues, saying he opposed the use of force in Iraq and Libya.

**"...At the last TRUMP: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.... [But,] If the trumpet give an UNCERTAIN SOUND, who shall prepare himself to the battle?"**

—1 Corinthians 15:52, 14:8

Trump campaign spokesmen Hope Hicks and Jason Miller did not respond to an email requesting comment on Trump's history of falsehoods.

Thomas E. Mann, a resident scholar at the University of California, Berkeley's Institute of Governmental Studies, said Trump appears to recognize that a faction of the Republican Party has lost respect for facts, evidence and science — presuming, for example, that anything negative said about Obama is probably true.

Moreover, he said, the New York business mogul once thrived as a reality television star playing himself on "The Apprentice," and in that realm there's "no need to have any touch with genuine reality — it's all as he defines it."

"He's a salesman," Mann said. "He's a con man. He's hustled people out of money that they're owed. He's lived off tax shelters. He's always looking for a scheme and a con, and in that sphere, you just fall into telling lies as a matter of course."

In "Trump: The Art of the Deal," his 1987 best-seller, Trump said "a little hyperbole never hurts."

"People believe that something is the biggest and the greatest and the most spectacular. I call it truthful hyperbole. It's an innocent form of exaggeration — and a very effective form of promotion," he said.

Trump's coauthor, Tony Schwartz, put it less benignly in a July interview with The New Yorker. "He lied strategically," Schwartz recalled. "He had a complete lack of conscience about it."

PolitiFact, a Tampa Bay Times site that won a Pulitzer for its coverage of the 2008 election, has rated 70 percent of the Trump statements it has checked as mostly false, false or "pants on fire," its lowest score. By contrast, 28 percent of Clinton's statements earned those ratings.

"As we noted when we awarded Trump our 2015 Lie of the Year award for his portfolio of misstatements, no other politician has as many statements rated so far down the dial," PolitiFact writer Lauren Carroll reported in June. "It's unlike anything we've ever seen."

At a recent Trump rally in downtown Miami, supporters vouched for his trustworthiness.

"I think he has been very straightforward, whether people like it or not," said Rosario Rodriguez-Ruiz, 42, a Republican real estate broker and accountant.

Some in the audience conceded that Trump might have cut corners in business, but said they were more troubled by what they called Clinton's dishonesty about her email and the deadly raid on the U.S. diplomatic outpost in Benghazi, Libya. Miguel Pita, 56, said Trump had to "bend the rules" to avoid taxes. "I look at it as a 'Catch Me If You Can' type of deal," he said.

Suzanne Roberts, 61, a retired Miami finance professor, said Clinton was "capable of spreading heinous rumors about anything, anyone, at any time." As Elton John's "Funeral for a Friend" blasted through the concert hall's loudspeakers, she said Trump was correct to argue for five years that Obama was born outside the United States.

"He was born on a naval base in Mombasa, Kenya — that's what I think," Roberts said. "I've done some research."

A few days earlier, Trump spoke at a black church in Flint, Mich. When he started to criticize Clinton, the pastor interrupted and asked him not to give a political speech.

"The audience was saying let him speak, let him speak," Trump later told Fox News.

"That isn't true," reported National Public Radio correspondent Scott Detrow, an eyewitness. "In fact, several audience members began to heckle Trump, asking pointed questions about whether he racially discriminated against black tenants as a landlord."

When Trump released his child-care plan on Sept. 13, he said Clinton didn't have one. She did. He has often described himself as popular among blacks; the latest Wall Street Journal-NBC News poll found 7 percent of black voters support him.

Trump also depicts crime as rising and out of control in America's inner cities despite years of falling crime rates. He has said that black people kill 81 percent of white homicide victims, when in fact whites kill 82 percent of white homicide victims, according to PolitiFact.

Marty Kaplan, a professor of entertainment, media and society at the University of Southern California's Annenberg School for Communication and Journalism, has two theories on Trump's lies.

Perhaps he's just putting on an act, like P.T. Barnum — a "marketer, con, snake-oil salesman who knows better, knows how to get the rubes into the tent." Or maybe, Kaplan suggested, Trump is just "completely unconstrained by logic, rules, tradition, truth, law."

"I'm confused," he said, "whether the whole fact-free zone that he's in is a strategic calculation or a kind of psychosis."

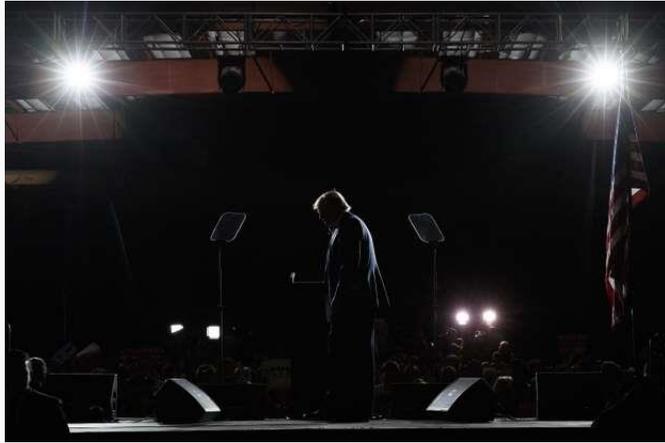
I came across an article about **Trump's Mis-sing "e"-[males]** [I "took" a *little* "liberty" with the title] (at msn.com) as I was looking for a graphic image of a "spark", so I went to [newsweek.com](http://newsweek.com) to the "original":

## Donald Trump's Companies Destroyed Emails in Defiance of Court Orders



Newsweek

Kurt Eichenwald 5 hrs ago



© AP Photo/Evan Vucci Republican presidential candidate Donald Trump speaks during a campaign rally, Sunday, Oct. 30, 2016, in Albuquerque, N.M.

Over the course of decades, Donald Trump's companies have systematically destroyed or hidden thousands of emails, digital records and paper documents demanded in official proceedings, often in defiance of court orders. These tactics—exposed by a Newsweek review of thousands of pages of court filings, judicial orders and affidavits from an array of court cases—have enraged judges, prosecutors, opposing lawyers and the many ordinary citizens entangled in litigation with Trump. In each instance, Trump and entities he controlled also erected numerous hurdles that made lawsuits drag on for years, forcing courtroom opponents to spend huge sums of money in legal fees as they struggled—sometimes in vain—to obtain records.

This behavior is of particular import given Trump's frequent condemnations of Hillary Clinton, his Democratic opponent, for having deleted more than 30,000 emails from a server she used during her time as secretary of state. While Clinton and her lawyers have said all of those emails were personal, Trump has suggested repeatedly on the campaign trail that they were government documents Clinton was trying to hide and that destroying them constituted a crime. The allegation—which the FBI concluded was not supported by any evidence—is a crowd-pleaser at Trump rallies, often greeted by supporters chanting, "Lock her up!"

**TRUMP'S USE OF DECEPTION** and untruthful affidavits, as well as the hiding or improper destruction of documents, dates back to at least 1973, when the Republican nominee, his father and their real estate company battled the federal government over civil charges that they refused to rent apartments to African-Americans. The Trump strategy was simple: deny, impede and delay, while destroying documents the court had ordered them to hand over.

Shortly after the government filed its case in October, Trump attacked: He falsely declared to reporters that the feds had no evidence he and his father discriminated against minorities, but instead were attempting to force them to lease to welfare recipients who couldn't pay their rent.

The family's attempts to slow down the federal case were at times nonsensical. Trump submitted an affidavit contending that the government had engaged in some unspecified wrongdoing by releasing statements to the press on the day it brought the case without first having any "formal communications" with him; he contended that he'd learned of the complaint only while listening to his car radio that morning. But Trump's sworn statement was a lie. Court records show that the government had filed its complaint at 10 a.m. and phoned him almost immediately afterward. The government later notified the media with a press release.

Prosecutors responded to Trump's affidavit by showing he had fudged his claim by using the term "formal communication"—an acknowledgment, they said, that he had received what only he would characterize as an informal notification—which they described as an intentional effort to mislead the court and the public. But the allegation slowed the case; it required government lawyers to appear in court to shoot down Trump's false charge.

The Trumps had more delaying tactics. Trump announced in a press conference that his family and their company were bringing a \$100 million countersuit against the government for libel; anonymous tenants and community leaders, he said, had been calling and writing letters expressing shock at the government's "outrageous lies." Once again, motions, replies and hearings followed. Once again, the court threw out the Trump allegations.

For months, the Trumps ignored the government's discovery demands, even though court procedure in a civil or criminal case requires each side to produce relevant documents in a timely manner. This allows for the plaintiffs or prosecutors to develop more evidence in support of their claims, as well as for the defense to gather proof to fight the case against them. When litigation is filed or even contemplated, scrupulous lawyers and corporations immediately impose document-retention programs or require that any shredding or disposing of records be halted. Courts have handed down severe sanctions or even criminal charges of obstruction of justice against executives and companies that destroyed records because they knew they were going to be sued.

Yet when the government filed its standard discovery requests, the Trumps reacted as though seeking that information was outrageous. They argued in court that prosecutors had no case and wanted to riffle through corporate files on a fishing expedition. Once again, this led to more delays, more replies, more hearings...and another specious argument thrown out of court.

Six months after the original filing, the case was nowhere because the Trumps had repeatedly ignored the deadlines to produce records and answers to questions, known as interrogatories. When a government attorney finally telephoned a Trump lawyer to find out why, he was told the Trumps had not even begun preparing their answers and had no plans to do so. The Trumps also postponed and blocked depositions, refused to provide a description of their records, as required, and would not turn over any documents.

Finally, under subpoena, Trump appeared for a short deposition. When asked about the missing documents, he made a shocking admission: The Trumps had been destroying their corporate records for the previous six months and had no document-retention program. They had conducted no inspections to determine which files might have been sought in the discovery requests or might otherwise be related to the case. Instead, in order to "save space," Trump testified, officials with his company had been tossing documents into the shredder and garbage.

The government dashed to court, seeking sanctions against the Trumps. Prosecutors asked the judge to allow them to search through the

corporate files or simply declare the Trumps in default and enter a judgment against them. The judge opted to allow the government access to the company offices so they could find the records themselves.

In three letters and three phone calls, the government notified the Trumps that this inspection would take place on June 12, 1974. When they arrived at the Trump offices, Trump was there, but he and everyone else were “surprised” that prosecutors had come and refused to allow them access to documents without their defense lawyers present. A prosecutor called those lawyers, but they were not in their offices. The frustrated prosecutors then gave up and headed back to court.

## **The Trump strategy was simple: deny, impede and delay, while destroying documents the court had ordered them to hand over.**

They were then hit with a new delaying tactic. The Trumps submitted a filing based on statements by Trump that radically misrepresented what had occurred that day. He claimed a prosecutor, Donna Goldstein, had arrived at the company without notifying the Trumps’ counsel, refused to telephone their lawyer and demanded access to Trump’s office. The prosecutor—accompanied, the Trumps claimed, by five “stormtroopers”—then banged on doors throughout the office, insisting she and her team be allowed to “swarm haphazardly through all the Trump files and to totally disrupt their daily business routine.”

At the same time, in a move that caused another huge delay, the Trumps claimed that Goldstein had been threatening Trump employees who were potential witnesses. In several instances, the employees signed affidavits stating they had been subjected to abuse by Goldstein, then denied it when they were forced to testify. Even one of the government’s key witnesses, Thomas Miranda—who told the government the Trumps instructed managers to flag applications from minorities and that he was afraid the family would physically harm him—suddenly announced that prosecutors had threatened him and that he had never provided any evidence against the Trumps.

These allegations of misconduct, which demanded sanctions against the government for abusing its power, required more hearings. Once again, the Trump claims went nowhere.

In June 1975, more than 18 months after the government filed the case and with the Trumps still withholding potentially relevant records, the two sides struck a settlement. The agreement—which, like all civil settlements, did not contain an admission of guilt—compelled the Trumps to comply with federal housing regulations against discrimination, adopt specific policies to advance that goal, to notify the community that apartments would be rented to anyone, regardless of race, and meet other requirements.

The Trumps ignored these requirements and still refused to rent apartments to minorities, something the government proved by sending African-Americans and non-Hispanic Caucasians to pose as applicants. The government brought another complaint against the Trumps in 1978, who then agreed to a new settlement.

In that case, the government had the financial wherewithal to fight back against abuses of the courts and the discovery process by the Trump family. But many private litigants, who have to spend their own money and hire their own lawyers, have been ground down by Trump’s **litigation-as-warfare-without-rules** approach.

**COURTS ARE LOATH** to impose sanctions when litigants fail to comply with discovery demands; in order to hurry cases along, judges frequently issue new orders setting deadlines and requirements on parties that fail to produce documents. But Trump and his companies did get sanctioned for lying about the existence of a crucial document to avoid losing a suit.

In 2009, a group of plaintiffs claimed Trump duped them into buying apartments in a Fort Lauderdale, Florida, development by portraying it as one of his projects. The **fine print** of the dense and legalistic purchase contracts, however, revealed that Trump had agreed only to license his name to the developers, and **when the project hit financial snags, he walked away from it.**

In their initial disclosures in 2011, Trump and his company said they had no insurance to cover any of their liability in this case. That was important because an insurance policy lets the plaintiffs calculate how much money a defendant can pay in a settlement without suffering any direct financial consequences. In other words, that insurance lets the plaintiff know how aggressively to pursue a settlement, knowing the defendant will have some losses covered by the policy.

At the time, a settlement in the then-prominent case could have been disastrous for Trump; he faced an array of similar lawsuits because he had licensed his name to developers around the world for projects that later collapsed. In each case, Trump had marketed the developments as his own, a claim contradicted by the sales contracts. A settlement in any of these cases might have encouraged other people who had lost deposits in a Trump-marketed development to file lawsuits against him.

Trump testified that officials with his company had been tossing records into the shredder and garbage.

Two years after denying that Trump had insurance that could have been used to settle the Fort Lauderdale litigation, one of his lawyers made a startling admission: Trump and his company had been insured all along for up to \$5 million. But no more—the policy had recently “dried up,” the lawyer said. Stunned, the apartment buyers filed a motion seeking sanctions against Trump and his company, arguing that the case “may very well have settled long ago had the plaintiffs been provided with the policy in a timely manner,” according to a court filing.

Alan Garten, General Counsel at the Trump Organization for the past decade, said that at the time of the original disclosure, the company’s lawyers did not believe that the policy covered any potential liability in the lawsuit, which he said was an error on his part. “This solely fell on me, and if anyone is to blame for that, it’s me,” he said. “It was completely an innocent oversight. And it was my innocent oversight.” Garten said the other cases in this article preceded his time at the company and he did not know the facts surrounding them. In the Ft. Lauderdale case, Federal Judge Kathleen Williams ruled in favor of the plaintiffs and ordered Trump to pay limited legal fees for failing to disclose the policy, then held in reserve the possibility of imposing additional sanctions. The case subsequently settled.

**PERHAPS THE WORST LEGAL CASE** involving Trump and his companies hiding and destroying emails and other records involved real estate developer **Cordish Cos.**, which, through an affiliate called Power Plant Entertainment LLC, built two American Indian casinos in Florida. In

January 2005, Trump Hotels and Casino Resorts sued in a state court almost immediately after the opening of the casinos, which both operate under the Hard Rock brand. In his lawsuit, Trump claimed that the companies had unlawfully conspired with one of his former associates to cheat him out of the deal; he argued that the projects should be turned over to him.

Negotiations with the tribe and construction of the casinos had taken many years, raising the possibility that the state's four-year statute of limitations had passed before Trump finally got around to filing his lawsuit. If Power Plant could prove Trump knew in early 2000 that his former associate was working on the Hard Rock deal, the case would be thrown out of court. The clock here for the statute of limitations starts ticking down when plaintiffs learn they have been swindled.

Trump claimed he learned about the deal in January 2001, about the time of the groundbreaking and more than three years before he filed suit. However, the defendants contended he had been informed of the projects in 1999. Trump offered no evidence in support of his contention except his word, so the opposing lawyers filed extensive discovery demands, seeking emails, computer files, calendars and other records that might prove he knew about the casino deal before 2000.

A full year into the case, Trump and his company, Trump Hotels, had produced only a single box of documents, many of which were not relevant—and no emails, digital files, phone records, calendars or even documents Trump lawyers had promised to turn over. Interrogatories were still unanswered. Lawyers for Power Plant obtained a court order compelling Trump and his company to comply with the discovery demands and hand over the relevant information and documents.

In a March 2006 response, Trump's lawyers argued that the emails and other electronic documents had not been produced because the company didn't have them. They claimed it had no servers until 2001—the year Trump claimed he had learned of the Power Plant project. They also claimed Trump Hotels had no policy regarding retaining documents until 2003. In other words, they hadn't turned over any emails because no emails had been saved on a Trump server.

Judge Jeffrey Streitfeld reacted with near disbelief. "I don't have the patience for this," he said. "This has been going on too long to have to listen—and I don't mean to be disrespectful—to this double-talk. There has to be an attitude adjustment from the plaintiff."

Streitfeld ordered Trump executives to file sworn statements attesting to how their email systems had worked from 1996 onward. In response, Trump Hotels filed an affidavit from one of its information technology managers stating that it had had no servers prior to 2001.

That was false and by deposing numerous IT specialists with two Trump companies—the Trump Organization and Trump Hotels—lawyers for Power Plant gradually chipped away at it. Finally, during a deposition nine months after he had signed the deceptive affidavit, the same Trump executive admitted his assertions in it were untrue. In fact, an IBM Domino server for emails and other files had been installed in 1999, the same year witnesses for Power Plant contended that Trump had learned of the casino deal. Prior to that, as early as 1997, the Trump corporations used servers off-site operated by a company called Jersey Cape, according to sworn testimony by one of the Trump IT experts; the following year, the Trump Organization and Trump Hotels moved to another email provider, Technology 21.

These startling revelations changed nothing, however, because there was no trove of documents. The Trump records had been destroyed. Despite knowing back in 2001 that Trump might want to file a lawsuit, his companies had deleted emails and other records without checking if they might be evidence in his case. Beginning around 2003, the company wiped clear the data from everyone's computers every year. Lawyers for Trump Hotels had never sent out the usual communication issued during litigation instructing employees to stop destroying records that might be related to this case. The deletions continued, and backup tapes were reused—thus erasing the data they held. Power Plant lawyers also discovered that after the lawsuit was filed, Trump Hotels disposed of a key witness's computer without preserving the data on it.

## **Data from everyone's computers at Trump's company was wiped clear every year.**

In subsequent filings, Power Plant maintained that Trump Hotels had intentionally deceived the court in its March 2006 filing when it claimed it had located no emails relevant to the case because, at that point, it had not yet conducted any searches of its computer system. Trump Hotels executives did not instruct their IT department to examine backup computer tapes until 2007, and even then the job wasn't done, depositions show. And when computer specialists finally attempted to electronically locate any relevant documents that had survived the flurry of deletions, the procedures were absurdly inadequate. While looking for relevant documents, the technology team was told to use only two search terms—the name of the tribe and the last name of the former Trump associate. So even if there was an email that stated, "Donald Trump learned the full details of the Hard Rock casino deal in Florida in 1999," it would not have been found by this search.

With all this proof that Trump Hotels had ignored every court order and filed false documents, Power Plant asked the judge either to impose sanctions or allow its own expert to search for relevant digital records. Trump Hotels argued it had done nothing improper, although its lawyers acknowledged having made some mistakes. Still, Streitfeld ordered Trump Hotels to make its servers and computer systems available for inspection by a computer forensics consulting firm. That review showed there was no digital data in the computers, servers or backup tapes prior to January 2001—the very month Trump claimed to have learned of the Florida casino deal.

With the likelihood of sanctions growing, Trump Hotels dropped the suit a few months later, in part because of the company's financial troubles. A company involved in the Power Plant case agreed to purchase one of Trump's struggling casinos in Atlantic City, New Jersey, and included as part of the deal a requirement that the litigation be ended.

**THIS REVIEW OF TRUMP'S** many decades of abusing the judicial system, ignoring judges, disregarding rules, destroying documents and lying about it is not simply a sordid history lesson. Rather, it helps explain his behavior since he declared his candidacy. He promised to turn over his tax returns and his health records—just as he promised to comply with document discovery requirements in so many lawsuits—then reneged. As a result, he has left a sparse evidentiary trail that can be used to assess his wealth, his qualifications for the presidency or even his fitness. Should voters choose him to be the next U.S. president, he will enter the Oval Office **as a mystery**, a man who has repeatedly flouted the rules. He has solemnly told the country to trust him while **refusing to produce any records to prove whether he speaks the truth or has utter contempt for it.**



“Donald Trump has a long, troubling history of destroying and hiding important documents in lawsuits, but he thinks Hillary Clinton’s the one who should be going to jail.” —*Newsweek.com* [Scott Morgan/Reuters]

**Isaiah 23**, <sup>1</sup>The burden of Tyre. Howl, ye ships of Tarshish; for **it** is laid waste, so that there is **no house**, no entering in: from the land of Chittim **it** is revealed to them. <sup>2</sup>Be still, ye inhabitants of the isle; thou whom the merchants of Zidon, that pass over the sea, have replenished. <sup>3</sup>And by great waters the seed of Sihor, the harvest of the river, is her revenue; and she is a mart of nations. <sup>4</sup>Be thou ashamed, O Zidon: for the sea hath spoken, even the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, nor bring up virgins. <sup>5</sup>As at the report concerning Egypt, so shall they be sorely pained at the report of Tyre. <sup>6</sup>Pass ye over to Tarshish; howl, ye inhabitants of the isle. <sup>7</sup>Is this your joyous city, whose antiquity is of ancient days? her own feet shall carry her afar off to sojourn. <sup>8</sup>Who hath taken this counsel against Tyre, the crowning city, whose merchants are princes, **whose traffickers are the honourable of the earth [cf. Daniel 11:28]?** <sup>9</sup>The LORD of hosts hath purposed **it**, to **stain** the **PRIDE of all glory**, and to bring into **contempt** all the **honourable** of the earth. <sup>10</sup>Pass through thy land as a river, O daughter of Tarshish: there is no more strength. <sup>11</sup>He stretched out his hand over the sea, he shook the kingdoms:

the LORD hath given a commandment against the merchant city, to destroy the strong holds thereof. <sup>12</sup>And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon: arise, pass over to Chittim; there also shalt thou have no rest. <sup>13</sup>Behold the land of the Chaldeans; this people was not, till the Assyrian founded **it** for them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof; and he brought **it** to ruin. <sup>14</sup>Howl, ye ships of Tarshish: for your strength is laid waste. <sup>15</sup>And **it** shall come to pass in that day, that Tyre shall be forgotten **seventy years**, according to the days of **one king**: after the end of seventy years shall Tyre **sing as an harlot**. <sup>16</sup>Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered. <sup>17</sup>And **it** shall come to pass after the end of seventy years, that the LORD will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth. <sup>18</sup>And her merchandise and her hire shall be **holiness to the LORD**: **it** shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the LORD, to eat sufficiently, and for durable clothing.

My sister, Deb, had a dream in which she is in the open “garage” of a “great” house “setting” on the top of a great hill—unpacking—accompanied by her new puppy, CoCo. Hearing an engine revving UP, she steps outside and sees a largely “built” white “man in black,” on a fast motorcycle [**heading westward towards the declining slope of the hill in front of the house**], “dragging” a “dead” lion tied to the back of the bike. Suddenly, as he is about to go “down” the hill, the limp lion raises UP and mauls the man. Afraid the lion might come after her, she steps back inside the garage.

Moments later [about half an hour], she hears “clop, clop, clop”—the sound of a horse moving at a slow “gate.” She looks up and sees a woman in a white dress (with pink flowers on it) come riding from the east on a bicycle with a black Arabian stallion “tide” to the back of her bike. Just as she and the horse are about to go “down” the hill, the horse rears UP flinging the woman and the bike UP and BACK, but OVER to the “side” [**an “Ark”-ed motion**—into the field that is in “front” of the great house.

Later, she hears another motorcycle’s engine revving UP. She looks up and sees another white “man in black” [average build], “just sitting” on a “Harlie” motorcycle revving the engine—a “great” bear attached to the back of the bike. When he attempts to go “down” the “same” hill, the bear rises UP and sends the man and his bike flying backwards—“a-LONG” the “same” path from “witch” he had “COME.” [cf. Hosea 13:8, “I will meet them as a bear that is bereaved of her whelps, and will rend the caul of their heart, and there will I devour them like a lion: the wild beast shall tear them.”]

“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.**”—Steven Furtick (“Just Call Me Jacob”) [Compare Gen. 32:27-28 and Gen. 27:15-19]

60 Minutes "NATIONAL MOOD" (aired Nov. 6, 2016)—article title: "Focus group reflects nation's dark mood ahead of Election Day" [EXCERPT of transcript]

**"My biggest fear is that these candidates aren't a mistake. That the American people have elected the future of America, what we aspire to be and what we are deep down inside."**

Frank Luntz: It took two minutes for them to explode. It took five minutes to actually get to the point where I lost control.

Frank Luntz: That was not blowing off steam. That got way too personal. They got way too strong with each other. And this is now my craft. This is what I've done for over two decades. That's not blowing off steam. That is a deep-seated resentment.

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**"We don't know how to listen to each other. You know, we go on Facebook all day and we just blast out messages into the ether. But we don't actually take time to see what comes back."**

Male Voice: Deep down our country is divided, I'm sorry. We are not united. We are at each other's throats. And I'm sorry. Maybe this is what it is. Maybe these are the candidates that we want.

Frank Luntz: I want to listen to them. I want to ask them questions, and then sit back, and let it all roll over me. And the problem is people become so angry. And they become so vicious.

.....

Male Voice: Look at how social media is. I mean, there's so much ugly stuff that we say to each other on social media where we attack each other, you know, we attack each other's views, we attack each other's, you know, heritage.

Steve Kroft: What's happened in American culture? Why is there this lack of civility? Some people talked ab-- a lot of people mentioned social media.

Frank Luntz: It's-- it is social media. But the first question is: Are you going to edit this? Or are you going to play the words they actually used? There were people in that focus group who used language that if my mom was still alive and I said it, she would literally cut me out of the will. There's no self-censoring. So we now say exactly what we feel. And, goddamn it, you're gonna listen to me. And that's really what it is right now. You're gonna listen to me. **I'm not gonna learn from you. You're gonna LISTEN to me.**

Narrator: But the panel's dissatisfaction was not just with social media...it was with all media...which they see as an enabler and part of the electoral process that delivered the two unpopular presidential candidates to their doorstep.

Frank Luntz: They've now dismissed all of you for your biases, for your focus on entertainment, for this battle for ratings and profitability rather than information and knowledge. And they simply now collect information to affirm themselves rather than to inform themselves. **But when we don't even agree on the same facts, then how can we possibly agree on the same solutions?**

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Frank Luntz: I feel like I'm a child of a divorce. These two candidates, the way they fight, the way they yell at each other, the way they make it personal, it's like having your parents get divorced, and you don't want to live with either of them. And the judge sits there and says, "Pick one or the other." And you say, "How about the jury? Can I-- can I go there?" It's awful.

Narrator: But Luntz worries that voter disillusionment runs much deeper than Trump and Clinton.

.....

Frank Luntz: There is still the thinnest of threads that bind us together and the willingness, in **certain** situations, to listen and learn. But we're one thread away from everything being cut. And that's why Election Night is everything. I want to know what those two candidates are going to say. Please. Your words have power. Find words that unite. Find words that unify. Because if you don't, the consequences on the 9th, on the day after, will be horrific.

**"All of these things have led to the growth of a collection of internal powers and bureaucratic institutions against which the individual citizen is virtually helpless. We now have a permanent structure of government beyond the reach of Congress and actually capable of dictating policy. This power, under whatever name you choose, is the very essence of TOTALITARIANISM.....Freedom is never more than one generation away from extinction. We didn't pass it to our children in the bloodstream. It must be fought for, protected, and handed on for them to do the same, or one day we will spend our sunset years telling our children and our children's children what it was once like in the United States when men were free."**

—Ronald Reagan [from his "A Foot in the Door" speech, May 1961 ([reaganfoundation.org](http://reaganfoundation.org))]

“Having a form of godliness, but denying the power thereof: from such turn away.”

—2 Timothy 3:5 [cf. Philp. 2:7, Isa. 53:3 (Compare Num. 6:24-26)]

I’ve suddenly realized something today—the meaning of the imagery of ORAL sex. It represents “PREACHING” of the gospel that can “excite” the audience but **NOT** “transform” them into something “MORE”—i.e. **NOT** “PRODUCING” tangible, SIGNIFICANT change in the lives of the hearers—akin to plastic surgery that “gives” the APPEARANCE of “perfect” health, but without the “benefit” of “such” (i.e. “MENE” die “appearing” in the PERFECT “frame”). Oral sex is imagery of “doing” a lot of work that leads to NOWHERE! Reminiscent of the road the government had men “building” during the Great Depression—a road leading nowhere. It simply provided “work” for men who had “Nun.” And like those men, many preachers “quit” the work!

“For if the trumpet give an **UNCERTAIN sound**, who shall prepare himself to the battle?”

—1 Corinthians 14:8

The imagery of oral sex is that of a shofar being “played” [sounded]. It’s imagery of an “unfruitful” sound. Only the Writer’s “pen” in an “empty” womb can “produce.” So now I fully understand why it is difficult for most preachers and “Christians” to understand what Father “plainly” tells them. Because “they” are listening “through” ears of TRADITION, Father’s words are **GIBBERISH** to them until they place them into a “traditional” context—i.e. place into the “KNOWN.”

**But they were NOT meant to be placed “in” TRADITION!**

“**REMEMBER NOT** the former things, **NEITHER CONSIDER** the things of **OLD**. Behold, **I WILL DO** a **NEW** thing; **NOW** it shall spring forth; shall ye **NOT KNOW** it? ...”—Isaiah 43:18-19

Many times Father will speak words that we don’t understand. Like a computer program, our brains will search for understanding in something of “like-kind” in our past experiences or traditions when what “He” says doesn’t “fit” into anything we’ve heard before. We FEAR “casting” aside the “CERTAIN” in order to “take hold” of the NEW—the UNknown!

“As we’ve come to understand, there is no such thing as the unknown, only the *temporarily hidden*.”

—Star Trek Beyond

But taking hold of the NEW doesn’t require anything to be cast aside—just, SIMPLY, placed in a “broader” context—a MORE “COMPLETE” context—like a “single drop” of rain placed into a “river.” **It** requires taking the “limits” **off** of Father!

“Yea, they turned back and tempted God, and **limited** the Holy One of Israel.”—Psalm 78:41

According to STRONG’S (7725), “turned back” is the Hebrew word “shûwb” (pronounced “*shoob*”) and is “a primitive root; to **turn** back (hence, away) transitive or intransitive, literally or figuratively (not necessarily with the idea of **return** to the starting point); generally to **retreat**; often adverbially **again**.” Among its many “renderings” in scripture (KJV) are “averse, bring (again, back, home again), call [to mind], carry again (back), cease...come again (back)...convert, deliver (again)...draw back, fetch home again...get [oneself] (back) again...go again (back, home), [go] out, hinder, let, [see] more...be past...pervert, pull in again, put (again, up again) recall, recompense, recover, refresh, relieve, render (again), requite, rescue, restore, retrieve, (cause to, make to) return, reverse, reward...send back, set again, slide back, still...take back (off), (cause to, make to) turn (again, self again, away, back, back again, backward, from, off), withdraw.”

These words may mean more to a mathematician, but to a preacher, they say something about “SIN.”

TRADITION speaks of the “past” and its “experiences”—NOT necessarily looking towards the future. There is a BIG DIFFERENCE between TRADITION and doing something “CONTINUALLY”! To do something “continually” does not inherently suggest that **IT** must be “done” in the exact “same” FASHION. We “CONTINUALLY” renew our minds “daily”—whether we are trying to or not. **It** simply happens by “living” and by the most “casual” observance of LIFE! **It** happens in different ways, different places, through different mediums. Something as simple as turning on a television set can cause our minds to be renewed from what **it** was the “moment” before.

TRADITION inherently suggest that a “thing” must be “done” in the EXACT same “fashion” with no “deviations” (“**altar**”-ations, diversions, “departures,” digressions, distractions, “entertainments,” “pastimes,” or changes) of any KIND! IT is “precise,” measured adherence to the PAST! **ITS FOUNDATION** is DUTY—NOT JOY! But joy can be found in **it**. **It** can, sometimes, be a “labor” of LOVE.

“I form the light, and create darkness: I make peace, and create evil: **I the Lord do all these things**.”—Isaiah 45:7

I said all of THAT to say THIS: Don’t “downgrade” or “discount” what Father says “to” you or “through” others simply because you can’t make what He says “fit” into YOUR “framework” of reference. ENLARGE “YORE” THINKING! Instead of trying to “grasp” the enormity of “Who” Father is, open THAT hand and let Him GO! Don’t confine Him to “yore” CUBE thinking. He’s a WHOLE “Lot” bigger than THAT! He’s so BIG that Heaven itself cannot contain Him, Hell cannot exist without Him, and we are **ALL** a “part” of Him!

# Our **LOVE** “Matters”!

“If I speak in the tongues of men or of angels, **but do not have LOVE, I am only** a resounding gong or a clanging cymbal. <sup>2</sup> If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, **but do not have LOVE, I am nothing**. <sup>3</sup> If I give all I possess to the poor and give over my body to hardship that I may boast, **but do not have LOVE, I gain nothing**.”—1 Corinthians 13:1-3 (NIV)

As I ponder the verse from the previous page, “Having a form of godliness, but denying the power thereof...,” I am reminded of two “event’s” of history—ONE “ancient,” ONE simply “past.”

The first, the “ancient” ONE, takes place in Egypt. It is the story of Moses in Pharaoh’s court. In Exodus 7 and 8, the tale is told of “how” the “evil” magicians were “able” to match “tit-for-tat” [**did the same**] with the “miracles” performed by God through Moses. Until they came to ONE—the ONE that **covered** “man and beast.” But “how” were “they” able to “match” God’s miracles? I can recall a sermon I once heard by R. W. Schambach (I believe was titled), “How to heal the sick, raise the dead, cast out devils and still go to Hell.” What is the **POWER** that “made” the DIFFERENCE between the “miracles” performed by God and those by the magicians? **It** is the “God-factor”—i.e. the **LOVE-factor**(y) [**He that loveth not knoweth not God; for God is love**”—1 John 4:8]! **It** is the POWER of LOVE.

**“Above all, love each other DEEPLY, because love covers over a multitude of sins.”**

—1 Peter 4:8

Miracles performed through a ministry is not the “mark” of a powerful Christian “walk” or powerful ministry “service.” Like the “evil” magicians, miracles aren’t “exclusive” to Jehovah’s “witnesses.” [cf. Revelation 13:13-15]

The second case takes place in an America long past—i.e. the “beginning.” It is the story of the Pilgrims and the “native” Americans that “met” them at the point of their “need.” The “agreement” was for **mutual** “benefit,” but it helped to “secure” the “success” of the Pilgrims in their “new” land.

“It was not just political convenience—it was survival. If you do not have power backing you, and you are a weakened people, then the enemies that naturally exist around you will take advantage. And our leadership knew very well the tough decisions that needed to be made at the time in order to ensure that Wampanoag people continued to exist in Wampanoag territory.”—Tobias Vanderhoop, Chairman, Wampanoag Tribe of Aquinnah (*American Experience*, PBS)

The “help” given the “Christian” Pilgrims by the Native Americans is more Christian in nature than the “treatment” of the Native American progeny by the “Christian” descendants.

In **TOTAL darkness**, would YOUR “love” STAND as a “beacon” to light the way for others? Most Christians would automatically say, “Yes.” Many would say, “I hope so.” A few would be “totally” honest enough to say, “NO.” Sunday after Sunday and some “days” in between, “MENE” Christians around the world goto “church” to hear a preacher “convince” them of “who” they “truly” ARE and “how much” their heavenly Father loves them. But something must be wrong in the “teaching” because after 2000 years, the “Church” still needs convincing—no “matter” how long they’ve been “walking” with “Christ.”

“We cannot change what we say but we must change how we say it.”—Mario Murillo

I watched a Christian movie recently that “down-graded” LOVE to “RESPECT.” Our “idea” of LOVE has become so “warped,” even in the Christian Church. We have substituted “**BEING**” LOVE with “political” ACTION.

“Actions alone can kill you...”—Creflo Dollar

Acts 14:22, “Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we **MUST through much tribulation** enter into the kingdom of God.”

But...

**DON'T PANIC....it's ONLY a TEST!**

**ARE “YOU” A SPARK or AN ETERNAL FLAME?**

These articles were posted to my sister's Facebook page today by different "friends." You can see for yourself the "Id-e-ō-see" that can be found in our "criminal" court system. I place here only the "head"-lines:



## Homeless mother who sent six-year-old son to better school in the wrong town jailed for five years

(Rawstory.com)



## Judge spares prison for Iowa teen who RAPED toddler girl in live video—and plotted to assault boy

(Dailymail.co.uk)

## "The Holy Spirit is ROARING: IGNORE THE OUTWARD APPEARANCE..."

—Mario Murillo

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are **ALL** one in Christ Jesus."

—Galatians 3:28

["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;" —Ephesians 2:15]

"Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but **Christ is ALL**, and in all." —Colossians 3:11

"**ALL**" —**STRONG'S** 3956. πᾶς [πᾶς = "pi" a "superman?"] πας πας; includes all the forms of **declension**; apparently a primary word; *all, any, every, the whole*:—all (manner of, means), always (-s), any (one), x daily, +ever, every (one, way), as many as, +no (-thing), x thoroughly, whatsoever, whole, whosoever.

**declension** —*n* [ME *declension*, modif. of MF *declinaison*, fr. L *declination-*, *declinatio* grammatical inflection, turning aside, fr. *declinare* to inflect, turn aside] (15c) **1 a** : noun, adjective, or pronoun inflection esp. in some prescribed order of the forms **b** : a class of nouns or adjectives having the same type of inflectional forms **2** : **a falling off or away** : DETERIORATION **3** : DESCENT, SLOPE—**de-clen-sion-al** ... *adj* [Merriam-Webster's Collegiate Dictionary 10<sup>th</sup> Edition]

"Let no man deceive you by any means: for that day shall not come, except there come a **falling away first**, and that man of sin be revealed, the son of perdition;" —2 Thessalonians 2:3



# Ezekiel 17 King James Version

**“You kick [them] out with TRUTH.  
You occupy territory with TRUTH.”**

—Ron Carpenter [cf. Deut. 32:11]

17 And the word of the LORD came unto me, saying,

<sup>2</sup> Son of man, **put forth** a riddle, and **speak** a parable unto the house of Israel;

<sup>3</sup> And say, Thus saith the Lord GOD; A great eagle with great wings<sup>a</sup>, longwinged<sup>b</sup>, full of feathers<sup>c</sup>, which had divers colours<sup>d</sup>, came unto Lebanon, and took the highest branch of the cedar:

<sup>4</sup> He cropped off the top of his young twigs, and carried it into a land of traffick; he set it in a city of merchants.

<sup>5</sup> He took also of the seed of the land, and planted it in a fruitful field; he placed it by great waters, and set it as a willow tree.

<sup>6</sup> And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs.

<sup>7</sup> There was also another great eagle with great wings and many feathers: and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation.

<sup>8</sup> It was planted in a good soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.

<sup>9</sup> Say thou, Thus saith the Lord GOD; Shall it prosper? shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her spring, even without great power or many people to pluck it up by the roots thereof.

<sup>10</sup> Yea, behold, being planted, shall it prosper? shall it not utterly wither, when the east wind toucheth it? it shall wither in the furrows where it grew.

<sup>11</sup> Moreover the word of the LORD came unto me, saying,

<sup>12</sup> Say now to the rebellious house, Know ye not what these things mean? tell them, Behold, the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon;

<sup>13</sup> And hath taken of the king's seed, and made a covenant with him, and hath taken an oath of him: he hath also taken the mighty of the land:

<sup>14</sup> That the kingdom might be base, that it might not lift itself up, but that by keeping of his covenant it might stand.

<sup>15</sup> But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people. Shall he prosper? shall he escape that doeth such things? or shall he break the covenant, and be delivered?

<sup>16</sup> As I live, saith the Lord GOD, surely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die.

<sup>17</sup> Neither shall Pharaoh with his mighty army and great company make for him in the war, by casting up mounts, and building forts, to cut off many persons:

<sup>18</sup> Seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these things, he shall not escape.

<sup>19</sup> Therefore thus saith the Lord GOD; As I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head.

<sup>20</sup> And I will spread my net upon him, and he shall be taken in my **snare**, and I will bring him to Babylon, and will plead with him there for his trespass that he hath trespassed against me. [cf. “snare”—Psalm 11:6, 18:5, 38:12, 64:5, 91:3, 106:36, 119:110, 140:5, 124:7 [94:10-22], 142:3, 141:9]

<sup>21</sup> And all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered toward all winds: and ye shall know that I the LORD have spoken it.

<sup>22</sup> Thus saith the Lord GOD; I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent:

<sup>23</sup> In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.

<sup>24</sup> And all the trees of the field shall know that I the LORD have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the LORD have spoken and have done it.

## Star Trek: Voyager

**Janeway:** There are two wars going on—the one out there and the one in here. And...we're losing both of them.

**Chakotay:** “It will be your undoing.”

**Janeway:** WHAT!?

**Chakotay:** Our conflicted nature, our individuality. Seven-of-Nine said that we **lacked the cohesion** of a collective mind. That one day, it would divide us and destroy us. And here we are...proving her point.

**Janeway:** I'll tell you WHEN we lost control of this situation...WHEN we made our **mistake**. IT was the MOMENT we **turned away from each other**. **We don't have to stop being individuals to get through THIS. We just have to stop fighting each other.**

# The Pit and the Pendulum

by Edgar Allan Poe

(published 1850) [an **EXCERPT** [poestories.com](http://poestories.com)]

I WAS sick -- sick unto death with that long agony; and when they at length unbound me, and I was permitted to sit, I felt that my senses were leaving me. The sentence -- the dread sentence of death -- was the last of distinct accentuation which reached my ears. After that, the sound of the inquisitorial voices seemed merged in one dreamy indeterminate hum. It conveyed to my soul the idea of revolution -- perhaps from its association in fancy with the burr of a mill wheel. This only for a brief period; for presently I heard no more. Yet, for a while, I saw; but with how terrible an exaggeration! I saw the lips of the black-robed judges. They appeared to me white -- whiter than the sheet upon which I trace these words -- and thin even to grotesqueness; thin with the intensity of their expression of firmness -- of immovable resolution -- of stern contempt of human torture. I saw that the decrees of what to me was Fate, were still issuing from those lips. I saw them writhe with a deadly locution. I saw them fashion the syllables of my name; and I shuddered because no sound succeeded. I saw, too, for a few moments of delirious horror, the soft and nearly imperceptible waving of the sable draperies which enwrapped the walls of the apartment. And then my vision fell upon the seven tall candles upon the table. At first they wore the aspect of charity, and seemed white and slender angels who would save me; but then, all at once, there came a most deadly nausea over my spirit, and I felt every fibre in my frame thrill as if I had touched the wire of a galvanic battery, while the angel forms became meaningless spectres, with heads of flame, and I saw that from them there would be no help. And then there stole into my fancy, like a rich musical note, the thought of what sweet rest there must be in the grave. The thought came gently and stealthily, and it seemed long before it attained full appreciation; but just as my spirit came at length properly to feel and entertain it, the figures of the judges vanished, as if magically, from before me; the tall candles sank into nothingness; their flames went out utterly; the blackness of darkness supervened; all sensations appeared swallowed up in a mad rushing descent as of the soul into Hades. Then silence, and stillness, night were the universe.

.....

**1 Corinthians 10,** <sup>1</sup> Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; <sup>2</sup> And were all baptized unto Moses in the cloud and in the sea; <sup>3</sup> And did all eat the same spiritual meat; <sup>4</sup> And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. <sup>5</sup> But with many of them God was not well pleased: for they were overthrown in the wilderness. <sup>6</sup> Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. <sup>7</sup> Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. <sup>8</sup> Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. <sup>9</sup> Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. <sup>10</sup> Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. <sup>11</sup> Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come. <sup>12</sup> Wherefore let him that thinketh he standeth take heed lest he fall. <sup>13</sup> 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. <sup>14</sup> Wherefore, my dearly beloved, flee from idolatry. <sup>15</sup> I speak as to wise men; judge ye what I say. <sup>16</sup> The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? <sup>17</sup> For we being many are one bread, and one body: for we are all partakers of that one bread. <sup>18</sup> Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar? <sup>19</sup> What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing? <sup>20</sup> But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. <sup>21</sup> Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. <sup>22</sup> Do we provoke the Lord to jealousy? are we stronger than he? <sup>23</sup> All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not. <sup>24</sup> Let no man seek his own, but every man another's wealth. <sup>25</sup> Whatsoever is sold in the shambles, that eat, asking no question for conscience sake: <sup>26</sup> For the earth is the Lord's, and the fulness thereof. <sup>27</sup> If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. <sup>28</sup> But if any man say unto you, this is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof: <sup>29</sup> Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience? <sup>30</sup> For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks? <sup>31</sup> Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. <sup>32</sup> Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: <sup>33</sup> Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.

# “THE effectual fervent PRAYER of a righteous man AVAILETH MUCH.” —James 5:16



Ezekiel 36:33-38,

<sup>33</sup> Thus saith the Lord GOD; In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded. <sup>34</sup> And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by...



...<sup>35</sup> 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. <sup>36</sup> 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...



...<sup>37</sup> Thus saith the Lord GOD; I will yet for this be enquired of by the house of Israel, to do it for them; I will increase them with men like a flock.

<sup>38</sup> As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the LORD.

Flower of the Holy Spirit:  
lv:he-new.blogspot.com/pinterest.com/pinterest.com

“Praying...really grounds me. Once I do that, for some reason, I’m able to think clearly. And it calms me down and centers me right before I compete.”

—Laurie Hernandez

# The Soul selects her own Society

By Emily Dickinson

The Soul selects her own Society—  
Then—shuts the Door—  
To her divine Majority—  
Present no more—

Unmoved—she notes the Chariots—pausing—  
At her low Gate—  
Upon her Mat—

I've known her—from an ample nation—  
Choose One—  
Then—close the Valves of her attention—  
Like Stone—

## What is a Native American Pow Wow?

[[powwows.com](http://powwows.com)]

Pow Wows are the Native American **people's way of meeting together**, to join in dancing, singing, visiting, renewing old friendships, and making new ones. This is a time method to renew Native American culture and preserve the rich heritage of American Indians.

There are several different stories of how the powwow was started. Some believe that the War dance Societies of the Ponca and other Southern Plains Tribes were the origin of the powwow.

Another belief is that when the Native American tribes were forced onto reservations the government also forced them to have dances for the public to “come and see.” Before each dance they were lead through the town in a parade, which is the beginning of the Grand Entry.

Powwow singers are very important figures in the Native American culture. Without them there would be no dancing. The songs are of many varieties, from religious to war to social.

As various tribes gathered together, they would share their songs, often changing the songs so singers of different tribes could join. With these changes came the use of “vocables” to replace the words of the old songs. Thus, some songs today are sung in **“vocables” with no words**.

Yet they still hold special meaning to those who know the song. Many songs are still sung in Native American Languages either newly composed or revivals of old songs. These songs are reminders to the Indian people of their old ways and rich heritage.

Dances have always been a very important part of the life of the American Indian. Most dances seen at powwows today are social dances which might have had different meanings in earlier days. Although dance styles and content have changed, their meaning and importance has not. The outfits worn by the dancers, like the styles of clothing today evolve over time, it is not a stagnant culture, but a vibrant and changing way of life.

Powwows are organized by committees that work for weeks before the event. At the powwow, the MC runs the events. The MC works with the Arena Director to keep the powwow organized and running smoothly. These two individuals along with the committee **work hard to bring the people together to dance and fellowship together in the circle [of Life]**.

The powwow begins with the Grand Entry. This is the entry of all the people entering the arena. This originally was a parade through the town the powwow was in. Even today in some powwows, these parades are still held. During the Grand Entry, everyone is asked to stand as the flags are brought into the arena. The flags carried generally include the U.S. Flag, Tribal Flags, the POW Flag, and Eagle Staffs of various Native Nations present. These are usually carried by veterans. Native Americans hold the United States Flag in an honored position despite the horrible treatment received from this country. The flag has a dual meaning. First it is a way to remember all of the ancestors that fought against this country. It is also the symbol of the United States which Native Americans are now a part. The flag here also reminds people of those people who have fought for this country.

Following the veterans are other important guests of the powwow including Tribal Chiefs, Princesses, Elders, and powwow organizers. Next in line are the men dancers. The men are followed by the women dancers. Once everyone is in the arena, the song ends and a song is sung to honor the flags and the veterans. After a prayer, the dancing resumes, usually with a few round dances. After the round dances, intertribal dancing songs are sung and everyone dances to the beat of the drum.

### Fancy Feather Dancing—Native American Fancy Dance [excerpt from [powwows.com](http://powwows.com)]

The Oklahoma Feather Dance or “Fancy Dance” is one of the most popular styles of Native American dance and outfits seen at modern pow wows. The Fancy Dance outfit, as such, has no single Native American tribes. The “Fancy Dance” originated as **Fancy War Dance** by the Hethuska Society in Oklahoma. The individual who invented the dance was Gus McDonald. He was also the first World Champion Fancy War Dancer.



“Challenge of my life is to co-exist between two things that are TOTALLY TRUE, yet opposing each other; and **MY PERSPECTIVE** is the ONLY thing that makes the DIFFERENCE.”—T. D. Jakes



“If you don’t follow God, the Devil has dark sunglasses over your eyes and you see everything [darkly].”  
—Tiara Berden



“Son of God”



wallpaperen.com (Artist unknown)

“The Passion of the Christ”



## Stay in Touch Posted on 06 September 2016 by patmarrin ([celebrationpublications.org](http://celebrationpublications.org))

“Everyone in the crowd reached out to touch him because power came forth from him and healed them all” (Luke 6:19).

When we see how much trouble Jesus had with his disciples, we might wonder why he didn't go it alone. They were slow to understand his mission, fought among themselves and, in the end, abandoned and betrayed him. Jesus could have delivered his message and worked miracles so much more efficiently and directly if he had not needed to stop to explain and persuade others.

But it seems clear that in order to transform the world Jesus had first to create a community. He surrounds himself with disciples who must themselves be transformed. He welcomes the crowds who reach out to touch him. God's power to heal and forgive flows from Jesus in an ever-widening circle of graciousness and love, like leaven in dough, raising everyone to a new kind of life.

One of the great temptations of modern individualism is to pull away from other people, to find personal space and purpose free of the mess of human obligations. Jesus instead **immerses himself** in the human condition and in the plight of others, especially those most encumbered by weakness and sin. His mission was to **save everyone**, not just himself. So as Jesus approached the cross, we was carrying all of us through death to new life.

We rejoice to have his example and encouragement in our own human journeys. We go to God with him and with one another. There is no other path and no other way to reach out to touch eternity.

**“The OIL was STAYED until the right people came UNDER the FLOW.”**

—Audrey Berden

# “In life you always have a choice. Sometimes it’s easier to THINK that you don’t.” — Merlin (“A Remedy to Cure All Ills”)

<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.”

—John 10:17-18

## Numbers 24

<sup>1</sup> And when Balaam saw that it pleased the LORD to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness. <sup>2</sup> And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and the spirit of God came upon him. <sup>3</sup> And he took up his parable, and said<sup>1</sup>, Balaam the son of Beor hath said<sup>2</sup>, and the man whose eyes are open hath said<sup>3</sup>: <sup>4</sup> He hath said<sup>4</sup>, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open: <sup>5</sup> How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! <sup>6</sup> As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the LORD hath planted, and as cedar trees beside the waters. <sup>7</sup> He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted. <sup>8</sup> God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows. <sup>9</sup> He couched, he **lay down** as a lion, and as a great lion: **who shall stir him up?** [“Wherefore I put thee in remembrance that thou **stir up the gift of God, which is in thee by the putting on of my hands.**”—2 Tim. 1:6] Blessed is he that blesseth thee, and cursed is he that curseth thee. <sup>10</sup> And Balak's anger was kindled against Balaam, and he **smote his hands together**: and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times. <sup>11</sup> Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo[w], the LORD hath kept thee back from honour [“The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honourable.” (Isaiah 42:21); “It is time for thee, Lord, to work: for they have made void thy law.” (Psalms 119:126 [cf. “Do we then make void the law through faith? God forbid: yea, we establish the law.” (Rom. 3:31); “For if they which are of the law be heirs, faith is made void, and the promise made of none effect:” (Rom. 4:14)]; “And Mary said, My soul doth magnify the Lord, And my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name.” (Luke 1: 46-49))]. <sup>12</sup> And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying, <sup>13</sup> If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do either good or bad of mine own mind; but what the LORD saith, that will I speak? <sup>14</sup> And now, behold, I go unto my people: come therefore, and I will **advertise** thee what this people shall do to thy people in the latter days. <sup>15</sup> And he took up his parable, and said<sup>1</sup>, Balaam the son of Beor hath said<sup>2</sup>, and the man whose eyes are open hath said<sup>3</sup>: <sup>16</sup> He hath said<sup>4</sup>, which heard the words of God, and knew the knowledge of the most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open: <sup>17</sup> I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. <sup>18</sup> And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly. <sup>19</sup> Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city. <sup>20</sup> And when he looked on Amalek, he took up his parable, and said<sup>1</sup>, Amalek was the first of the nations; but his latter end shall be that he perish for ever. <sup>21</sup> And he looked on the Kenites, and took up his parable, and said<sup>1</sup>, Strong is thy dwellingplace, and thou puttest thy nest in a rock. <sup>22</sup> Nevertheless the Kenite shall be wasted, until Asshur shall carry thee away captive. <sup>23</sup> And he took up his parable, and said<sup>1</sup>, Alas, who shall live when God doeth this! <sup>24</sup> And ships shall come from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever. <sup>25</sup> And Balaam rose up<sup>a</sup>, and went<sup>b</sup> and returned<sup>c</sup> to his place: and Balak also went his way.

## “...COME ON DOWN!”—The Price Is Right

**Revelation 10:1**, And I saw another mighty angel **come down** from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:

**Revelation 12:12**, Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is **come down** unto you, having great wrath, because he knoweth that he hath but a short time.

**Revelation 13:13**, And he doeth great wonders, so that he maketh fire **come down** from heaven on the earth in the sight of men,

**Revelation 18:1**, And after these things I saw another angel **come down** from heaven, having great power; and the earth was lightened with his glory.

**Revelation 20:1**, And I saw an angel **come down** from heaven, having the key of the bottomless pit and a great chain in his hand.

**Acts 24:22**, And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.

The road you believe “plunges” **DOWNWARD** could be the very road that leads **UP!**

# ♪ KILL EM WITH KINDNESS ♪

By Selena Gomez

The world can be a nasty place  
You know it, I know it, yeah  
We don't have to fall from grace  
Put down the weapons you fight with

Kill 'em with kindness  
Kill 'em with kindness  
Kill 'em, kill 'em, kill 'em with kindness  
Kill 'em with kindness  
Kill 'em with kindness  
Go ahead, go ahead, go ahead, go ahead now

We're running out of time  
Chasing our lies  
Everyday a small piece of you dies  
Always somebody  
You're willing to fight to be right

Your lies are bullets  
Your mouth's a gun  
And no war in anger  
Was ever won  
Put out the fire before igniting  
Next time you're fighting

Kill 'em with kindness  
Kill 'em with kindness  
Kill 'em, kill 'em, kill 'em with kindness  
Kill 'em with kindness  
Kill 'em with kindness

Go ahead, go ahead, go ahead, go ahead now

Your lies are bullets  
Your mouth's a gun  
And no war in anger  
Was ever won  
Put out the fire before igniting  
Next time you're fighting

Kill 'em with kindness  
Kill 'em with kindness  
Kill 'em, kill 'em, kill 'em with kindness  
Kill 'em with kindness  
Kill 'em with kindness

Go ahead, go ahead, go ahead, go ahead now

Go ahead, go ahead now  
Go ahead, go ahead now  
Go ahead, go ahead now

“Though he slay me, yet will I trust in him: **BUT**  
I will maintain mine own ways before him.”

—Job 13:15 [cf. Ezekiel 24/ Philippians 1:21, “For to me to live is Christ, and to die is gain.”]

“Be careful what you let somebody else put on you that's **NOT** who you **REALLY ARE.**”

—Steven Furtick (#DeathToSelfie sermon series: “Just Call Me Jacob”)

“Stand **TRUE** to your ‘**I AM**’.” —Bishop Tudor Bismark

Image: [blogs.esa.int](https://blogs.esa.int/) (“Re-entry” of the sun into the Antarctic horizon breaking the winter darkness. Credits: A. Kumar)

“And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.”

—Matthew 25:6

♪ When the music fades / All is stripped away / And I simply come / Longing just to bring / Something that's of worth / That will bless Your heart / I'll bring You more than a song / For a song in itself / Is not what You have required / You search much deeper within / Through the way things appear / You're looking into my heart ♪

—1 Chronicles 12:17  
“And David went out to meet them, and answered and said unto them, If ye be come peaceably unto me to help me, mine heart shall be knit unto you: but if ye be come to betray me to mine enemies, seeing there is no wrong in mine hands, the God of our fathers look thereon, and rebuke it.”

♪ This is your moment / The Presence of the Lord is here / This is your moment / God is near / This is your moment / He's here to set you FREE / This is your moment / Your time of VICTORY ♪

**FEAR NOT!**

# **“BY THE CONTENT OF THEIR CHARACTER”**

Quotes - goodreads.com

**“Darkness cannot drive out darkness: only light can do that.  
Hate cannot drive out hate: only love can do that.”**

— Martin Luther King Jr., A Testament of Hope: The Essential Writings and Speeches

**“I have decided to stick to love...Hate is too great a burden to bear.”**

— Martin Luther King Jr., A Testament of Hope: The Essential Writings and Speeches

**“Faith is taking the first step even when you can't see the whole staircase.”** — Martin Luther King Jr.

**“Our lives begin to end the day we become silent **ABOUT THINGS THAT MATTER.**”** — Martin Luther King Jr., I Have a Dream: Writings and Speeches That Changed the World

**“In the end, we will remember not the words of our enemies,  
but the silence of our friends.”** — Martin Luther King Jr.

**“If you can't fly then run, if you can't run then walk, if you can't walk then crawl, but  
whatever you do you have to **KEEP MOVING FORWARD.**”** — Martin Luther King Jr.

**“Only in the darkness can you see the stars.”** — Martin Luther King Jr.

**“Let no man pull you so low as to hate him.”**

— A Knock at Midnight: Inspiration from the Great Sermons of Reverend Martin Luther King, Jr.

**“There comes a time when one must take a position that is neither safe, nor  
politic, nor popular, but he must take it because conscience tells him it is right.”**

— Martin Luther King Jr., A Testament of Hope: The Essential Writings and Speeches

**“Nothing in the world is more dangerous than sincere  
ignorance and conscientious stupidity.”** — Martin Luther King Jr.

**“The **ultimate measure of a man** is not where he stands in moments of comfort and convenience,  
but **where he stands at times of challenge and controversy.**”** — Martin Luther King Jr.

**“Intelligence plus **CHARACTER**—that is the goal of true education.”** — Martin Luther King Jr.

**“We must come to see that **the end we seek is a society at peace with itself,**  
a society that can live with its conscience.”** — Martin Luther King Jr.

**“Everybody can be great...because anybody can serve. You don't have  
to have a college degree to serve. You don't have to make your subject  
and verb agree to serve. **You only need a heart full of grace. A soul  
generated by love.**”** — Martin Luther King Jr.

**“A man who won't die for something is not fit to live.”**

— Martin Luther King Jr., The Autobiography of Martin Luther King, Jr.

**“No one really knows why they are alive until they know what they'd die for.”**

— Martin Luther King Jr.

**“Forgiveness is not an occasional act, it is  
a **CONSTANT** attitude.”** — Martin Luther King Jr.

**“Injustice **ANYWHERE** is a threat to justice  
**EVERYWHERE.**”** — Martin Luther King Jr.

“Those who are **not** looking for happiness are the most likely to find it, because those who are searching forget that the surest way to be happy is to seek happiness for others.” — Martin Luther King Jr.

“If a man is called to be a street sweeper, he should sweep streets even as a Michaelangelo painted, or Beethoven composed music or Shakespeare wrote poetry. He should sweep streets so well that all the hosts of heaven and earth will pause to say, 'Here lived a great street sweeper who did his job well.'”

— Martin Luther King Jr.

“We must accept finite disappointment, but never lose infinite hope.”

— Martin Luther King Jr.

“Now there is a final reason I think that Jesus says, ‘Love your enemies.’ It is this: that **love** has within it a **redemptive power**. And **there is a power there** that eventually **transforms** individuals. Just keep being friendly to that person. Just keep loving them, and they can't stand it too long. Oh, they react in many ways in the beginning. They react with guilt feelings, and sometimes they'll hate you a little more at that **transition period**, but just keep loving them. And by the power of your love they will break down *under the load*. That's love, you see. It is redemptive, and this is why Jesus says LOVE. There's something about love that **builds up and is creative**. There is something about hate that tears down and is destructive. So love your enemies. (from "Loving Your Enemies")”

— Martin Luther King Jr., A Knock at Midnight: Inspiration from the Great Sermons of Reverend Martin Luther King, Jr.

“**[Unknown: “The smarter you get, the less you speak.”...BUT,]**

**There comes a time when silence is betrayal.**” — Martin Luther King Jr.

“I have a dream that one day little black boys and girls will be holding hands with little white boys and girls.” — Martin Luther King Jr., I Have A Dream

“I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.” — Martin Luther King Jr.

“**NEVER FORGET** that everything Hitler did in Germany was **LEGAL**.”

— Martin Luther King Jr.

“We must **live together as brothers** or **perish together as fools**.” — Martin Luther King Jr.

“Science investigates; religion interprets. Science gives man knowledge, which is power; religion gives man wisdom, which is control. Science deals mainly with facts; religion deals mainly with values. **THE TWO ARE NOT RIVALS**.” — Martin Luther King Jr.

“People fail to get along because they fear each other; they fear each other because they don't know each other; they don't know each other because they have not communicated with each other.” — Martin Luther King Jr.

“**No person has the right to rain on your dreams.**”

— Martin Luther King Jr.

**ISAIAH 43,** <sup>1</sup> But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy NAME; thou art mine. <sup>2</sup> When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the **flame kindle** upon thee. <sup>3</sup> For I am the LORD thy God, the Holy One of Israel, thy Saviour: **I GAVE**

Egypt for thy ransom, Ethiopia and Seba for thee. <sup>4</sup> Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life. <sup>5</sup> Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; <sup>6</sup> I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; <sup>7</sup> Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him. <sup>8</sup> Bring forth the blind people that have eyes, and the deaf that have ears. <sup>9</sup> **Let all the nations be gathered together**, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth. <sup>10</sup> Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. <sup>11</sup> I, even I, am the LORD; and beside me there is no saviour. <sup>12</sup> 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.

<sup>13</sup> Yea, before the day was I am he; and there is none that can deliver out of my hand: I will work, and who shall let it? <sup>14</sup> Thus saith the LORD, your redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships. <sup>15</sup> I am the LORD, your Holy One, the creator of Israel, your King. <sup>16</sup> Thus saith the LORD,

which maketh a way in the sea, and a path in the mighty waters; <sup>17</sup> Which bringeth forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise: they are extinct, they are quenched as tow. <sup>18</sup> Remember ye not the former things, neither consider the things of old. <sup>19</sup> Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert. <sup>20</sup> The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen. <sup>21</sup> This people have I formed for myself; they shall shew forth my praise. <sup>22</sup> But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel. <sup>23</sup> Thou hast not brought me the small cattle of thy burnt offerings; neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense. <sup>24</sup> Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities. <sup>25</sup> I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. <sup>26</sup> Put me in remembrance: let us plead together: declare thou, that thou mayest be justified. <sup>27</sup> Thy first father hath sinned, and thy teachers have transgressed against me. <sup>28</sup> Therefore I have profaned the princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches.

"I often wonder why it is we're drawn to things. Take this city, for example. There are 10 million people here; 10 million souls—each one of them searching for meaning in their lives. But how many actually find it? See that cross? Countless people pass underneath it every day, but how many notice it? And for those who do, what does it mean to them? Ask me, and I'll tell you it's about forgiveness and redemption, because I know that's what it's supposed to mean. But what does it really mean? This is the story of 12 souls who are about to find out; 12 lives who will intersect at the cross, where they will all face the same question...

## **DO YOU BELIEVE?**

So there we were, a dozen different souls, all moving in different directions. All searching. And now you know as much as any of us did a few days ago before the cross made its presence felt in each of our lives....

...I'm not sure any of us ever gets to see the whole picture—the God's eye view, so to speak. It's like we're little children, sitting on the floor, gazing up at the back side of a tapestry that's being woven. To our eyes, it sometimes looks ugly. The colors are a jumble and none of it makes much sense. But one day, we'll no longer be sitting on the floor. We'll come around to the other side, and the genius of God's handiwork will become clear. At the center of it all, we'll see the cross. But in that immense tapestry, we'll also see the SINGLE, unique THREAD—the only ONE of its KIND and COLOR—that **our own life** has **ADDED** to the piece, the ONE thread WITHOUT which the whole thing would somehow be **INCOMPLETE**. Personally, I can't wait to see His **MasterPIECE**." —*Do You Believe?*

## How to **TRANSITION** back to **PRODUCTIVE** work quickly after long meetings?

So here's the deal and I'm sure many can relate because I've had people say "yep, that's me too.". I will have a single meeting or string of meetings chained together that span say 2-3 hours with no break in between. Now I'm all about taking a bathroom break and getting a drink, but it seems like transitioning to 'heads-down' work after being actively involved in phone meetings for 2,3,4+ hours and I end up taking 30+ minutes often to 'get back in the mode'.

For example, I'll hang up then here is what I might end up doing:

1. Go to the bathroom
2. Clean my coffee cup and get a drink
3. Stop by someones desk and say hello
4. Check my personal email on my phone or news story (and related links) because I'm still burnt out from meetings
5. Check StackOverflow...
6. Take a quick walk around the building to stretch my legs because I was sitting too long
7. Check my work email (ok this is not what I consider 'productive' work)

Guess what? 30 minutes **gone!**

It's like that feeling after running a race and needing a break so part of this is natural. However nowadays the multiple and long meetings are a part of my life and time is precious. It seems difficult for me to 'transition' back into heads down productive work after a string of long and actively involved meetings.

How do I break this cycle and reduce the time between concluding long meetings and reinstating heads-down productive work?

Thanks!



[atconway](#) asked Feb 25 '13 at 20:00

Phoenix Rising: The Power of You ([pinterest.com](#)) / Duncan Long

Do these meetings not tend to produce action items for you to attend to personally? – [Carson63000](#) Feb 25 '13 at 20:06

Sure there might be action items as a byproduct, but I might have a timetable of a week to accomplish it, why? Not sure how that directly relates to my question. – [atconway](#) Feb 25 '13 at 20:10

Belongs on productivity? – [Adam V](#) Feb 25 '13 at 20:46

@atconway: I was just going to suggest that if you do have action items, even if they don't need to be done immediately, it might be easier to get back into the swing of productive work if the first thing you swing into is one of those action items. Might save you from having to move your mental space too far in order to get from meeting to work. – [Carson63000](#) Feb 25 '13 at 22:10

30 minutes blown after a string of meetings is not that long, how much time can you expect to shave that down to? 10-15 minutes? I think the real problem here is consecutive meetings amounting to half the day or more. Unfortunately that is a much more difficult thing to deal with-- work is not done at meetings. – [Angelo](#) Feb 26 '13 at 14:43

In my experience, you cannot. The mode of thinking that requires interacting with people and/or feigning attention needs to be moved into the working frame of mind, that for most jobs does not involve interacting with people in the same way.

- Lump the meetings together if you can so there are fewer "boundaries" of lost time between meetings and work.

- Arrange your schedule so that meetings end right before lunch or leaving for the day. If you're not going to do work, then you're not missing out.
- Do frivolous work in that dead-period. Timesheets, emails, company training... stuff that isn't quite work, but needs to be done regardless so it doesn't eat away from 'real' work at inopportune times. – [Telastyn](#) Feb 25 '13 at 21:12

I like point #3 here, that's the kind of material I'm looking for here. – [atconway](#) Feb 25 '13 at 21:21

If I have more than 3 hours of meetings in a day I just assume that day will get zero work done toward whatever project is being done. Like @Telastyn I will do a bunch of administrative busywork, or clean up my desk, or something equally useful but boring as dirt. It's better than the meetings after all... If there is a deadline or something else of importance, I will use that as an excuse to not attend the meeting (and in general, if a meeting is boring, should it really be taking place? if it needs to happen, do I need to be there?) – [jmac](#) Feb 25 '13 at 23:16

I admit, I'm as much a victim of this as anyone, and it's something I still work on... probably a big reason I'm on The Workplace, is needing a break between meetings and solo work.

But here's some things that I find facilitate the process:

- **Book around Lunch** - if I can use lunch as that natural transition break between meetings and regular work, then I can absorb the mental shift by the natural break of eating.
- **Work the AIs (Action Items) immediately** - Make

it a default plan to start with any of the easy AIs - particularly good are the ones that involve kicking off a mail and waiting for a response, or another low-mental-overhead activity - like filling out a peice of paperwork. Although they may not be due immediately, they are part of where your brain is currently thinking, so they make a nice segway.

- Have a list - in or before the meeting, have a list of what you most need to do when you have non-meeting time. For me, the "oh! I need to do that!!" bubbles up during the meeting and I write it at the top or in the margins. Walking back to my desk, I review the list and pick the thing I need to work on and start "uploading" it - thinking about what's up and what I need to do to get it done.

2-3 meetings back to back can be quite the context switch, and you may simply have context switch whiplash, which I'm not sure is 100% fixable. I do find however, that I do better when I focus on ramping up into something interesting (work I want to get done).

[bethlakshmi Feb 25 '13 at 21:41](#)

This was very helpful too thank you for the feedback. Context Switch Whiplash is a great phrase and can be debilitating sometimes. – [atconway Feb 27 '13 at 20:34](#)

You are probably fortunate to work in a company where meetings are actually expected to have Action Items. I personally am used to meetings called for little other reason than somebody important had something they wanted to say, and couldn't be bothered or didn't think it was "appropriate" to summarize it in an email. –

[Aaronaught Jul 30 '14 at 21:53](#)

The key to having a culture that generates Action Items is to start the trend and don't wait for it happen. If this meeting is allowed to waste my time, then I am allowed to finish the meeting asking "what did we accomplish? what do you need from me to move forward? when do you need it?" If the answer is "we accomplished nothing, we have no actions for you" then my answer is - great, keep me informed by email and I'll skip the next meeting. It's my time that was wasted, and I have to take responsibility for it. – [bethlakshmi Aug 12 '14 at 16:31](#)

Try not to beat yourself up too much over this. Meetings should be kept short and to the point for this very reason, but are the most abused time-suck in the corporate world.

I try to triage my workload based on the level of concentration and creativity involved, how much time is required relative to when it is due. If I know the meetings are just too draining, plan on getting some of the easy tasks out of the way: catch up on email, return phone calls, etc.

When possible, block off uninterrupted time for the more complex tasks. Any interruption can set you back anywhere from 15-30 minutes. There's pretty good research to support this. – [JeffO Feb 27 '13 at 20:27](#)

is it possible to reference the research that supports this? I would like to use it. – [motionpotion Jul 30 '14 at 21:10](#)

[@motionpotion](#) - I think there are additional links to original study in this article:  
[blog.ninlabs.com/2013/01/programmer-interrupted](#) – [JeffO Aug 7 '14 at 18:39](#)

I've sort of solved this problem for myself.

In the last few places that I worked there was some sort of a quiet room that is usually dark and empty. I've noticed that some muslim coworkers have been using it as a prayer room, and I'm not sure whether it was intended for that or a perhaps it is medical room, but suffice to say that I've been able to find a place like that in all of the large companies I've worked for recently.

I've been visiting that room and spending some time meditating there. Now I haven't been big on meditation thing until I actually tried it, and for me personally it's not a spiritual matter but more of a concentration and 'mental reset' exercise. Perhaps even just sitting alone in silence for a bit where nobody bothers you may be sufficient.

Whenever I feel spent or in a state of mind where I can't focus on any one thing and end up wasting my time on unproductive tasks (happens frequently after long meetings), I take 5-10 min for some of that time alone in the dark. Afterwards I end up feeling refreshed and ready to tackle whatever problem needs tackling. – [MrFox Feb 28 '13 at 14:46](#)

The best way I've found is to keep your to-do list (you do have a regularly updated to-do list, right?) in a very visible place. I personally use Toodledo to manage my tasks, and I keep that as my home page. This way, whenever I have an urge to open a web browser, the first thing I see is my list of action items. With a written to-do list, which I often use to take down small items, I simply keep it in front of me during the day, right next to my keyboard. This isn't foolproof (I'm here, aren't I?), but it has definitely helped me out a lot. – [eykanal Feb 25 '13 at 21:20](#)

The problem isn't so much knowing what I need to do, it's more about getting back to what I need to do. – [atconway Feb 25 '13 at 21:22](#)

The problem you're describing is one of attention switching. For me, simply seeing the list helps me focus back on the next task at hand. In the end, of course it all comes down to motivation. For me, simply seeing the next action item in front of me serves as a motivator; I'm sharing that in case that works for you as well. – [eykanal Feb 25 '13 at 21:25](#)

This and [@Telastyn](#)'s answer are exactly what I try to do. – [enderland♦ Feb 25 '13 at 21:33](#)

Institute within a team/project/group/division/company blocks of quiet-time. Unfortunately for us all, meetings are necessary, but we can minimize their impact to our

day by setting aside and **respecting** blocks of no meeting times. Eliminate afternoon meetings (pretty drastic I know). One, two or three no-meeting days a week. Just imagine how much you could get done.

- Multitasking is a myth. Individuals cannot perform multiple activities that require serious and/or significant thought. We are serial by nature.
- Before you can contribute to an existing body of work you must first immerse yourself in that body of work.
- The act of immersing yourself in a body of work

requires a period of uninterrupted time from a few seconds to multiple tens of minutes. The more complex the problem the longer it takes.

- Engineering (I work for an engineering Firm) by its nature is complex (I am guessing everyone else's work is too)
- A seemingly short interruption may cause a team member to lose a significant amount of time (possibly 30min or more)

Abominal Jul 30 '14 at 20:58  
(Jan Doggen—edited Jul 31 '14 at 6:42)

November 12, 2010

**Out of the Ashes We Rise - Part II** ([grippedforglory.blogspot.com](http://grippedforglory.blogspot.com))

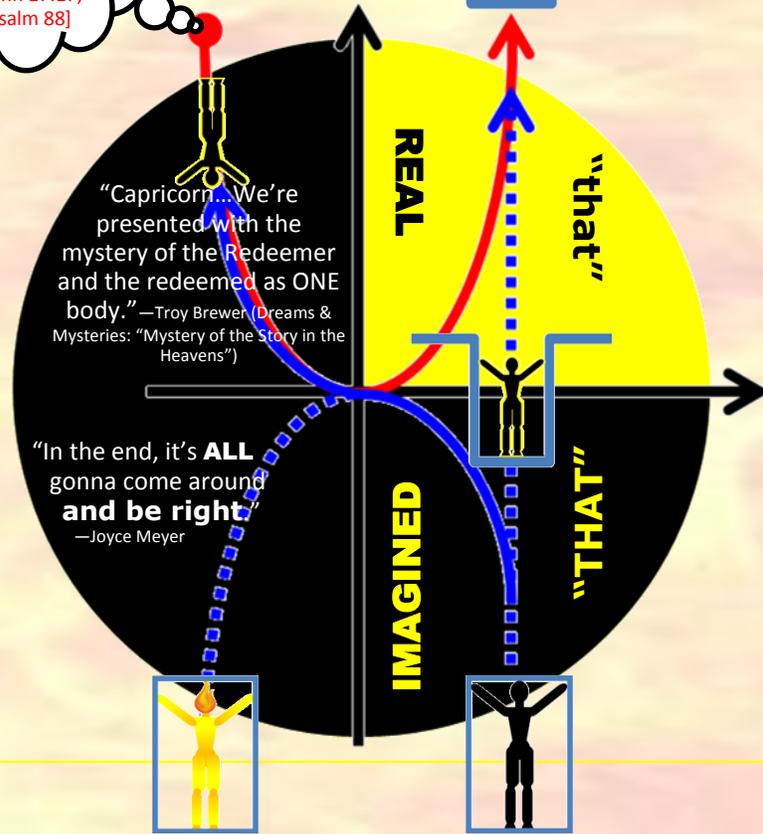
In His perfect love, sometimes God reduces men and women to ground zero. He strips them of all wealth, possessions, prestige, friends, family, security, withdrawing even mental and physical health. Then out of the ash heap God tenderly creates a priceless vessel so filled with the fragrance of Christ the world is brought to its' knees in speechless adoration. **It** is a process only the broken can truly comprehend.

**The TRANSITION from "Imagined" to "Real"**

**Psalm 146**

<sup>1</sup> Praise ye the Lord. Praise the Lord, O my soul. <sup>2</sup> While I live will I praise the Lord: I will sing praises unto my God while I have any being. <sup>3</sup> Put not your trust in princes, nor in the son of man, in whom there is no help. <sup>4</sup> His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. <sup>5</sup> Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God: <sup>6</sup> Which made heaven, and earth, the sea, and all that therein is: which keepeth truth for ever: <sup>7</sup> Which executeth judgment for the oppressed: which giveth food to the hungry. The Lord looseth the prisoners: <sup>8</sup> The Lord openeth the eyes of the blind: **the Lord raiseth them that are bowed down:** the Lord loveth the righteous: <sup>9</sup> The Lord preserveth the strangers; he relieveth the fatherless and widow: but the way of **the wicked he turneth upside down.** <sup>10</sup> The Lord shall reign for ever, even thy God, O Zion, unto all generations. Praise ye the Lord." (cf. Acts 17:6/Psalm 80)

Hold up! Something's wrong.  
[John 17:17, Psalm 88]



[Cf. Eph. 2:13-22 / 2 Cor. 3:7-11, 4:3-6, "...shine UNto..."]

"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  
[cf. Esther 3:13/2 Kings 5:7]

**Some things have to "die" BEFORE they can LIVE!**  
[First "fire"-man is "cubed"—"encrypted." The "LAST" fire-man is FREE with guardrails of "PURPOSE"—NOT a "TOMB"!]

Sometimes you "need" to under-**STAND** what's **WRONG** in order to EX-"cell" in what's **"RIGHT"**!

**It** is NOT the living that "needs" **REVIVAL**, **IT** is the "faint" or the "dead"!  
[cf. "death" in New Testament]

(Fire) dreamstime.com

♪ Water You turned into wine/ Open the eyes of the blind /  
There's no one like You / None like You /  
Into the darkness You shine / Out of the ashes we rise /  
There's no one like You / None like You ♪

# OVERCOME "e-v-i-l" with GOOD!

[Romans 12:21]

## COME ALIVE (DRY BONES)

Performed By Lauren Daigel

Through the eyes of men it seems  
There's so much we have lost  
As we look down the road  
Where all the prodigals have walked  
And one by one  
The enemy has whispered lies  
And led them off as slaves

But we know that You are God  
Yours is the Victory  
We know there is more to come  
That we may not yet see  
So with the faith You've given us  
We'll step into the valley unafraid, yeah

As we call out to dry bones  
Come alive, come alive  
We call out to dead hearts  
Come alive, come alive  
Up out of the ashes  
Let us see an army rise  
We call out to dry bones,  
**COME ALIVE**

God of ENDLESS MERCY  
God of UNRELENTING LOVE  
Rescue EVERY daughter  
Bring us back the wayward son  
And by Your Spirit breathe upon them  
Show the world that You alone can save  
You alone can save

As we call out to dry bones  
Come alive, come alive  
We call out to dead hearts  
Come alive, come alive  
Up out of the ashes  
Let us see an army rise  
We call out to dry bones,  
**COME ALIVE, YEAH**

So breathe, O Breath of God  
Now breathe, O Breath of God  
Breathe, O Breath of God  
Now breathe

O breathe, O Breath of God  
Now breathe, O Breath of God  
Breathe, O Breath of God  
Now breathe  
(3x)

As we call out to dry bones  
Come alive, come alive  
We call out to dead hearts  
Come alive, come alive  
Up out of the ashes  
Let us see an army rise  
We call out to dry bones,  
**COME ALIVE, yeah**  
We call out to dry bones,  
**COME ALIVE, yeah, yeah, yeah**

## O COME ALIVE

## COME ALIVE

"HEREAFTER shall the Son of man sit on the RIGHT HAND of the power of God."

—Luke 22:69 [cf. Acts 15:3, Luke 23:12-31]

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may **PROVE** what is that **GOOD**, and acceptable, and perfect, **WILL of God.**"

—Romans 12:2

"For if by **ONE** man's offence death reigned by one; much more they which receive **abundance of GRACE** and of the **GIFT of RIGHTEOUSNESS** shall **reign in life** by **ONE**, Jesus Christ.)... But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a **refiner's FIRE**, and like **fuller's SOAP**: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in **RIGHTEOUSNESS**... ..And he shall bring forth thy righteousness as the light, and thy judgment as the noonday... To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that **HE** might be **GLORIFIED.**"—Romans 5:17/Malachi 3:2-3/ Psalm 37:6/Isaiah 61:3 [cf. 2 Corinthians 11:14, Isaiah 61:7, Jeremiah 52:33, Revelation 2:12-17]

"For **we** are his workmanship, created in Christ Jesus unto **GOOD** works, which God hath before ordained that **we** should walk in them."

—Ephesians 2:10

"**Thou believest that there is one God; thou doest well: the devils also believe, and tremble...For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness...For I am the Lord, I change **NOT**; therefore ye sons of Jacob are **NOT** consumed."**

—James 2:19/Romans 4:3/Malachi 3:6

[Psalm 25:14-15 (NIV)]

## "God Can Use You Greater **AFTER** the Darkness"

—Ron Carpenter (sermon series: "MISFITS: from common to King")

[cf. 2 Samuel 22:11 [Job 12, 17:13]/Psalm 51:12 [Job 15:12], 54:4, 7, "...His desire..."]

"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.**"—2 Peter 3:9

[cf. Psalm 119:165 KJV, Psalm 53:5, Luke 15]

"For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore."

—Psalm 16:10-11

[cf. Psalm 139:7-8, 68:18, 116 Isaiah 43 (cf. Isaiah 54:17)/Philippians 1:21]

"For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: **NEVERtheless I LIVE**; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."—Galatians 2:19-20

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—2 Corinthians 7:1

[cf. Job 15:15-16]

"For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, **WE ARE THE LORD'S**...For God, who commanded the light to shine **out of** darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

—Romans 14:8, 2 Corinthians 4:6

[cf. 2 Samuel 22]

**“The GREATEST obstacle in your life right now is the GREATEST opportunity to take you to your destiny.”—Kerry Shook**

[“...that we MUST through MUCH tribulation enter into the kingdom of God.” (Acts 14:22)]

## Isaiah 59

<sup>1</sup> Behold, **the LORD's hand is not shortened, that it cannot save;** neither his ear heavy, that it cannot hear: <sup>2</sup> But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. <sup>3</sup> For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness. <sup>4</sup> None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. <sup>5</sup> They hatch cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper. <sup>6</sup> Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands. <sup>7</sup> Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths. <sup>8</sup> The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace. <sup>9</sup> Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness. <sup>10</sup> 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. <sup>11</sup> 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. <sup>12</sup> For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them; <sup>13</sup> In transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. <sup>14</sup> And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. <sup>15</sup> Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the LORD saw it, and it displeased him that there was no judgment. <sup>16</sup> And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him. <sup>17</sup> For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak. <sup>18</sup> According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence. <sup>19</sup> So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him. <sup>20</sup> And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD. <sup>21</sup> As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

**“And so I RETURNED...”—Ecc. 4:1**

[cf. Ecclesiastes 4 & 9, Hosea 6, Luke 15:10-32, “returned”]

### **Do You Believe?:**

**Joe** [quoting the Holy Bible]: “For though they have eyes, they will not see. For though they have ears, they will not hear.”

**Doctor:** Whatever this is, the answer isn't in the Bible.

**Joe:** Okay, doc. But the man whose Death Certificate you just signed is sitting right here talking to you, and you don't wanna believe in miracles? I'm just saying you might want to reconsider.

**Doctor:** That's a nice thought, Joe. I'm glad you're awake.

“**HEREAFTER** shall the Son of man sit on the **RIGHT HAND** of the power of God...And being brought on their way by the church, they passed through Phenice and Samaria, declaring the **CONVERSION** of the Gentiles: and they **caused GREAT JOY** unto **ALL** the brethren.”—Luke 22:69, Acts 15:3

“Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them **bring forth their WITNESSES**, that they may be justified: or let them hear, and say, It is truth.”—Isaiah 43:9

“**Who hath believed our REPORT?** and to whom is the arm of the Lord revealed?”  
—Isaiah 53:1 [cf. 2 Corinthians 4]

Isaiah 56:7-11, “**Even them** will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for **ALL PEOPLE**.<sup>8</sup> The Lord God, which gathereth the **outcasts** of Israel saith, **Yet will I gather others** to him, **beside those** that are gathered unto him. <sup>9</sup>All ye beasts of the field, come to devour, yea, all ye beasts in the forest. <sup>10</sup> His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. <sup>11</sup> Yea, they are greedy dogs which can never have enough, and they are **shepherds that cannot understand:** they all look to their own way, every one for his gain, from his quarter.”

## The “Reich(t)” To LIFE

“Childhood is measured out by sounds and smells and sights, before the dark hour of reason grows.”— John Betjeman

Someone said that TRUMP is “God’s Chaos Candidate.” “Another” said that “WE” have “EVERYTHING” to lose with his presidency. The Church “chose” him as the candidate to “back”—some, simply because “he” is male; others, simply because he “claimed” to be “RE”-Publican and “they” believe that “God” ONLY “works” through the Republican “party”; both admitting that, spiritually speaking, “he” is a “CHILD.”

Hearing these “sides,” I began to ponder a famous “event” during the 2016 Olympics that “rifled” many. ALL news reports that I heard (regardless of “affiliation”) referred to the 30-ish Olympians as “BOYS”!

If a teenager [who “truly” **is** a “CHILD”] is “accused” of a heinous crime, “he” (or, “she”) is, more often than none, referred to as a “MAN” (or, “WOMAN”)—especially when “they” are ethnic or “pour.”

So “WHO” or “WHAT” determines “MATURITY”? The ACT? The CIRCUM-stance?

.....

“**O give thanks unto the Lord; for he is good: for HIS mercy endureth for ever.**”  
—Psalm 136:1

The Church in the US makes a big deal about “Right-to-life,” while at the “same” time “**ABORTING**” the **SPIRITUALLY UNBORN!** The entity of the Church is the biggest **KILLER** of the “**spiritual embryo**” [cf. Job 3:16, Ps. 115:4-8, 109:16-20, 28, “...when they arise...let thy servant rejoice.”]. Our hypocrisy, meanness, hatred, bigotry, and greed have **MURDERED** and **SLAUGHTERED** more “children” in Father’s “spiritual” womb than **ALL** the wars ever fought on planet earth **COMBINED!** We’ve **SLAUGHTERED** the “**INN-Ø-cent**”—i.e. the “mite” (the “LOST coin”) [cf. Luke 15, 12:59, 21:2 / Mark 12:42].

We’re spiritual gluttons roaming from church to church, convention to convention (or, rally to rally) DEMANDING any preacher/teacher tell us how “WONDERFUL” we are with our “**nasty**” selves. After 2000 years, the “Church” has barely moved forward having “greatly” digressed from its “inception” that exhibited GREAT “demonstration of power”—i.e. the POWER of **LOVE!** And we **believe** we “deserve” the best that Father offers—**MORE** so than ALL “others”!? Perhaps **NOT!** Hence, the church-hopping and convention “jet-setting.” We ALL “know” something is **WRONG**, but as long as we can look like “all is well” maybe no one will notice the **SMELL** of a dead **CORPSE** coming from our direction!

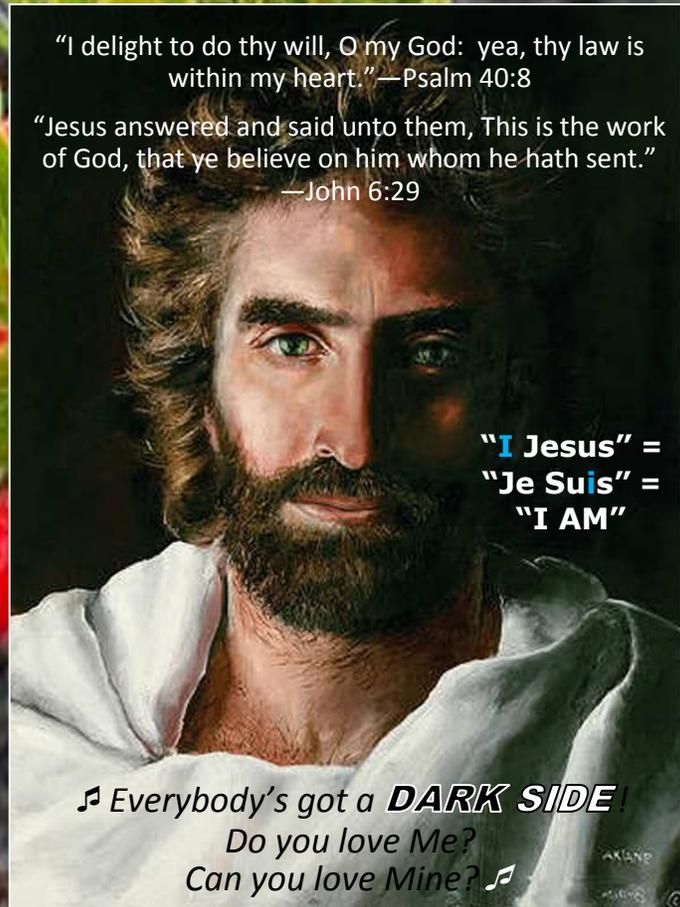
“**Just because you TALK about Jesus, DOESN’T mean you KNOW Jesus.**”  
—Bishop Gary Oliver

“Jesus did **NOT** say that they’ll know that you’re my disciples by your **miracles** [cf. Exodus 7 & 8, Revelation 16:14]. He said they’ll know that you’re my disciples **by your LOVE!**” —Marc Dupont

“So the plagued passed and life returned to the land. There are many who say the plague was nothing but a pestilence that finally broke, like the passing of a fever. They don’t know the **darkness that almost was**. The sacrifices made. The heroes lost. **I will TELL their story**. I was there. **I KNOW.**”

—Season of the Witch

“<sup>1</sup> For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. <sup>2</sup> And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a **NEW NAME**, which the mouth of the LORD shall name. <sup>3</sup> Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God. <sup>4</sup> Thou shalt no more be termed Forsaken...” —Isaiah 62 (Rev. 2:17, 3:12) [“**TRANSFORMED**” (cf. Romans 12:2, 2 Corinthians 11:10-15)]



“**The kingdom of heaven is likened unto a man which sowed good seed in his field:...and gathered of EVERY kind:**”  
—Matthew 13:24, 47

“And he that sat upon the throne said,

Behold, I make **ALL** things **NEW**.

And he said unto me, Write: for these words are **TRUE and FAITHFUL.**”

—Revelation 21:5

“The **ONLY** thing the Devil can **HOLD OVER** you are the things **HIDDEN** in **DARKNESS.**”

—Joyce Meyer

“...Thou art my Son, this day have I begotten thee...”

—Hebrews 1:5

“<sup>10</sup> As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.

<sup>11</sup> Wherefore? because I love you not? God knoweth. <sup>12</sup> But what I do, that I will do, **that I may**

**cut off occasion from them which desire occasion; that wherein they glory, they may be found**

**EVEN as we.** <sup>13</sup> For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. <sup>14</sup> And no

marvel; for **Satan** himself is transformed into an angel of light.

<sup>15</sup> Therefore it is no great thing if **his ministers** also be transformed as the **ministers of righteousness**; whose end shall be according to their **works.**”

—2 Corinthians 11:10-15 (Rom 12:2)

## Job 32 (KJV)

<sup>1</sup> So these three men ceased to answer Job, because he was righteous in his own eyes. <sup>2</sup> Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of **Ram**: against Job was his wrath kindled, because he justified himself rather than God. <sup>3</sup> Also against his three friends was his wrath kindled, because they had **found no answer, and yet had condemned** Job. <sup>4</sup> Now Elihu had waited till Job had spoken, because they were elder than he. <sup>5</sup> When Elihu saw that there was no answer in the mouth of these three men, then his wrath was kindled. <sup>6</sup> And Elihu the son of Barachel the Buzite answered and said, I am young, and ye are very old; wherefore I was afraid, and durst not shew you mine opinion. <sup>7</sup> I said, Days should speak, and multitude of years should teach wisdom. <sup>8</sup> But there is a spirit in man: and the inspiration of the Almighty giveth them understanding. <sup>9</sup> Great men are not always wise: neither do the aged understand judgment. <sup>10</sup> Therefore I said, Hearken to me; I also will shew mine opinion. <sup>11</sup> Behold, I waited for your words; I gave ear to your reasons, whilst ye searched out what to say. <sup>12</sup> Yea, I attended unto you, and, behold, there was none of you that convinced Job, or that answered his words: <sup>13</sup> Lest ye should say, We have found out wisdom: God thrusteth him down, not man. <sup>14</sup> Now he hath not directed his words against me: neither will I answer him with your speeches. <sup>15</sup> They were amazed, they answered no more: they left off speaking. <sup>16</sup> When I had waited, (for they spake not, but stood still, and answered no more;) <sup>17</sup> I said, I will answer also my part, I also will shew mine opinion. <sup>18</sup> For I am full of matter, the spirit within me constraineth me. <sup>19</sup> Behold, my belly is as wine which hath no vent; it is ready to burst like new bottles. <sup>20</sup> I will speak, that I may be refreshed: I will open my lips and answer. <sup>21</sup> Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man. <sup>22</sup> For I know not to give flattering titles; in so doing my maker would soon take me away.

## Job 33 (KJV)

<sup>1</sup> Wherefore, Job, I pray thee, hear my speeches, and hearken to all my words. <sup>2</sup> Behold, now I have opened my mouth, my tongue hath spoken in my mouth. <sup>3</sup> My words shall be of the uprightness of my heart: and my lips shall utter knowledge clearly. <sup>4</sup> The spirit of God hath made me, and the breath of the Almighty hath given me life. <sup>5</sup> If thou canst answer me, set thy words in order before me, stand up. <sup>6</sup> Behold, I am according to thy wish in God's stead: I also am formed out of the clay. <sup>7</sup> Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee. <sup>8</sup> Surely thou hast spoken in mine hearing, and I have heard the voice of thy words, saying, <sup>9</sup> I am clean without transgression, I am innocent; neither is there iniquity in me. <sup>10</sup> Behold, he findeth occasions against me, he counteth me for his enemy. <sup>11</sup> He putteth my feet in the stocks, he marketh all my paths. <sup>12</sup> Behold, in this thou art not just: I will answer thee, that God is greater than man. <sup>13</sup> Why dost thou strive against him? for he giveth not account of any of his matters. <sup>14</sup> For God speaketh once, yea twice, yet man perceiveth it not. <sup>15</sup> In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; <sup>16</sup> Then he openeth the ears of men, and sealeth their instruction, <sup>17</sup> That he may withdraw man from his purpose, and hide pride from man. <sup>18</sup> He keepeth back his soul from the pit [cf. Rev. 9], and his life from perishing by the sword. <sup>19</sup> He is chastened also with pain upon his bed, and the multitude of his bones with strong pain: <sup>20</sup> So that his life abhorreth bread, and his soul dainty meat. <sup>21</sup> His flesh is consumed away, that it cannot be seen; and his bones that were not seen stick out. <sup>22</sup> Yea, his soul draweth near unto the grave, and his life to the destroyers. <sup>23</sup> If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness: <sup>24</sup> Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom. <sup>25</sup> His flesh shall be fresher than a child's: he shall return to the days of his youth: <sup>26</sup> He shall pray unto God, and he will be favourable unto him: and he shall see his face with joy: for he will render unto man his righteousness. <sup>27</sup> He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not; <sup>28</sup> He will deliver his soul from going into the pit, and his life shall see the light. <sup>29</sup> Lo, all these things worketh God oftentimes with man. <sup>30</sup> To bring back his soul from the pit, to be enlightened with the light of the living. <sup>31</sup> **Mark** well, O Job, hearken unto me: **hold thy peace**, and I will speak. <sup>32</sup> If thou hast anything to say, answer me: speak, for I desire to justify thee. <sup>33</sup> If not, hearken unto me: hold thy peace, and I shall teach thee wisdom.

“**MUTANTS.** Born with extraordinary abilities and yet, still, they are **CHILDREN** stumbling in the dark, searching for guidance. A gift can often be a curse. Give someone wings and they may fly too close to the sun. Give them the power of prophecy and they may live in fear of the future. Give them the greatest gifts of all—powers beyond imagination—and they may think they were meant to **RULE THE WORLD!**”—*X-Men: Apocalypse*



# “We get envious because we don’t think there’s enough of God’s **GOODNESS** to go around.”

—Kerry Shook

## Psalm 116 (KJV)

<sup>1</sup> I love the LORD, because he hath heard my voice and my supplications. <sup>2</sup> Because he hath inclined his ear unto me, therefore will I call upon him as long as I live. <sup>3</sup> The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. <sup>4</sup> Then called I upon the name of the LORD; O LORD, I beseech thee, deliver my soul. <sup>5</sup> Gracious is the LORD, and righteous; yea, our God is merciful. <sup>6</sup> The LORD preserveth the simple: I was brought low, and he helped me. <sup>7</sup> Return unto thy rest, O my soul; for the LORD hath dealt bountifully with thee. <sup>8</sup> For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. <sup>9</sup> I will walk before the LORD in the land of the living. <sup>10</sup> I believed, therefore have I spoken: I was greatly afflicted: <sup>11</sup> I said in my haste, All men are liars. <sup>12</sup> What shall I render unto the LORD for all his benefits toward me? <sup>13</sup> I will take the cup of salvation, and call upon the name of the LORD. <sup>14</sup> I will pay my vows unto the LORD now in the presence of all his people. <sup>15</sup> Precious in the sight of the LORD is the death of his saints. <sup>16</sup> O LORD, truly I am thy servant; I am thy servant, and the son of thine handmaid: thou hast loosed my bonds. <sup>17</sup> I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD. <sup>18</sup> I will pay my vows unto the LORD now in the presence of all his people. <sup>19</sup> In the courts of the LORD's house, in the midst of thee, O Jerusalem. Praise ye the LORD.

“True COMPASSION is more than flinging a coin to a beggar. It comes to see that an edifice which produces beggars needs **RESTRUCTURING**.”—Martin Luther King

## 2 Samuel 22 (KJV)

<sup>1</sup> And David spake unto the LORD the words of this song in the day that the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul: <sup>2</sup> And he said, The LORD is my rock, and my fortress, and my deliverer; <sup>3</sup> The God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence. <sup>4</sup> I will call on the LORD, who is worthy to be praised: so shall I be saved from mine enemies. <sup>5</sup> When the waves of death compassed me, the floods of ungodly men made me afraid; <sup>6</sup> The sorrows of hell compassed me about; the snares of death prevented me; <sup>7</sup> **In my distress I called upon the LORD, and cried to my God: and he did hear my voice out of his temple, and my cry did enter into his ears.** <sup>8</sup> **Then the earth shook and trembled; the foundations of heaven moved and shook, because he was wroth.** <sup>9</sup> **There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.** <sup>10</sup> **He bowed the heavens also, and came down; and darkness was under his feet.** <sup>11</sup> **And he rode upon a cherub, and did fly: and he was seen upon the wings of the wind.** <sup>12</sup> **And he made darkness pavilions round about him, dark waters, and thick clouds of the skies.** <sup>13</sup> **Through the brightness before him were coals of fire kindled.** <sup>14</sup> **The LORD thundered from heaven, and the most High uttered his voice.** <sup>15</sup> **And he sent out arrows, and scattered them; lightning, and discomfited them.** <sup>16</sup> **And the channels of the sea appeared, the foundations of the world were discovered, at the rebuking of the LORD, at the blast of the breath of his nostrils.** <sup>17</sup> **He sent from above, he took me; he drew me out of many waters;** <sup>18</sup> **He delivered me from my strong enemy, and from them that hated me: for they were too strong for me.** <sup>19</sup> **They prevented me in the day of my calamity: but the LORD was my stay.** <sup>20</sup> **He brought me forth also into a large place: he delivered me, because he delighted in me.** <sup>21</sup> The LORD rewarded me according to my righteousness: according to the cleanness of my hands hath he recompensed me. <sup>22</sup> For I have kept the ways of the LORD, and have not wickedly departed from my God. <sup>23</sup> For all his judgments were before me: and as for his statutes, I did not depart from them. <sup>24</sup> I was also upright before him, and have kept myself from mine iniquity. <sup>25</sup> Therefore the LORD hath recompensed me according to my righteousness; according to my cleanness in his eye sight. <sup>26</sup> With the merciful thou wilt shew thyself merciful, and with the upright man thou wilt shew thyself upright. <sup>27</sup> With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself unsavoury. <sup>28</sup> And the afflicted people thou wilt save: but thine eyes are upon the haughty, that thou mayest bring them down. <sup>29</sup> For thou art my lamp, O LORD: and the LORD will lighten my darkness. <sup>30</sup> For by thee I have run through a troop: by my God have I leaped over a wall. <sup>31</sup> As for God, his way is perfect; the word of the LORD is tried: he is a buckler to all them that trust in him. <sup>32</sup> For who is God, save the LORD? and who is a rock, save our God? <sup>33</sup> God is my strength and power: and he maketh my way perfect. <sup>34</sup> He maketh my feet like hinds' feet: and setteth me upon my high places. <sup>35</sup> He teacheth my hands to war; so that a bow of steel is broken by mine arms. <sup>36</sup> Thou hast also given me the shield of thy salvation: and thy gentleness hath made me great. <sup>37</sup> Thou hast enlarged my steps under me; so that my feet did not slip. <sup>38</sup> I have pursued mine enemies, and destroyed them; and turned not again until I had consumed them. <sup>39</sup> And I have consumed them, and wounded them, that they could not arise: yea, they are fallen under my feet. <sup>40</sup> For thou hast girded me with strength to battle: them that rose up against me hast thou subdued under me. <sup>41</sup> Thou hast also given me the necks of mine enemies, that I might destroy them that hate me. <sup>42</sup> They looked, but there was none to save; even unto the LORD, but he answered them not. <sup>43</sup> Then did I beat them as small as the dust of the earth, I did stamp them as the mire of the street, and did spread them abroad. <sup>44</sup> Thou also hast delivered me from the strivings of my people, thou hast kept me to be head of the heathen: a people which I knew not shall serve me. <sup>45</sup> Strangers shall submit themselves unto me: as soon as they hear, they shall be obedient unto me. <sup>46</sup> Strangers shall fade away, and they shall be afraid out of their close places. <sup>47</sup> The LORD liveth; and blessed be my rock; and exalted be the God of the rock of my salvation. <sup>48</sup> **It** is God that avengeth me, and that bringeth down the people under me. <sup>49</sup> And that bringeth me forth from mine enemies: thou also hast lifted me up on high above them that rose up against me: thou hast delivered me from the violent man. <sup>50</sup> Therefore I will give thanks unto thee, O LORD, among the heathen, and I will sing praises unto thy name. <sup>51</sup> He is the tower of salvation for his king: and sheweth mercy to his anointed, unto David, and to his seed for evermore.

“And though I bestow all my GOODS to feed the poor,  
and **though I give my body to be burned**,  
and have not charity [LOVE], **it** profiteth me nothing.”—1 Corinthians 13:3

“<sup>42</sup> And the Lord said...<sup>49</sup> I am come to send fire on the earth; and what will I, if **it** be already kindled? [cf. 2 Sam. 22:9-13] <sup>50</sup> But I have a baptism to be baptized with; and how am I straitened till **it** be accomplished! <sup>51</sup> Suppose ye that I am come to **give peace** on earth? I tell you, Nay; but rather division: <sup>52</sup> For from henceforth there shall be five in one house divided [cf. Luke 12:6-7, “Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.”], three against two, and two against three. <sup>53</sup> The father<sup>1</sup> shall be divided against the son, and the son<sup>2</sup> against the father; the mother<sup>3</sup> against the daughter, and the daughter<sup>0</sup> against the mother; the mother<sup>1</sup> in law against her daughter in law, and the daughter<sup>2</sup> in law against her mother in law [the “OUT-laws” **VERSUS** the “IN-laws” (natural & spiritual)].”—Luke 12:49-53

“Now I beseech you, brethren, **mark them** which **cause divisions** and **offences** contrary to the doctrine which ye have learned; and **avoid** them.”—Romans 16:17

### Isaiah 43 (KJV)

<sup>1</sup> But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. <sup>2</sup> When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: **when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle UPON thee.** <sup>3</sup> For I am the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee. <sup>4</sup> Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life. <sup>5</sup> Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; <sup>6</sup> I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; <sup>7</sup> Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him. <sup>8</sup> Bring forth the blind people that have eyes, and the deaf that have ears [cf. Isaiah 42:18-19, 56:10, 59:9-10, “Hear, ye deaf; and look, ye blind, that ye may see. Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the Lord's servant?... His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. ...Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness. 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.”]. <sup>9</sup> **Let all the nations be gathered together, and let the people be assembled [cf. Psalm 109:3-5, “...For my love they are my adversaries: but I give myself unto prayer...”]:** who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth. <sup>10</sup> Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. <sup>11</sup> I, even I, am the LORD; and beside me there is no saviour. <sup>12</sup> 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. <sup>13</sup> Yea, before the day was I am he; and there is none that can deliver out of my hand: I will work, and who shall let [“lease”] it? <sup>14</sup> Thus saith the LORD, your redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships. <sup>15</sup> I am the LORD, your Holy One, the creator of Israel, your King. <sup>16</sup> Thus saith the LORD, which maketh a way in the sea, and a path in the mighty waters; <sup>17</sup> Which bringeth forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise: they are extinct, they are quenched as tow. <sup>18</sup> Remember ye not the former things, neither consider the things of old. <sup>19</sup> Behold, I will do a new thing [cf. Num. 16:30, “But if the Lord make a new thing...”]; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert. <sup>20</sup> The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen. <sup>21</sup> This people have I formed for myself; they shall shew forth my praise. <sup>22</sup> But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel. <sup>23</sup> Thou hast not brought me the small cattle of thy burnt offerings; neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense. <sup>24</sup> Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities. <sup>25</sup> I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. <sup>26</sup> Put me in remembrance: let us plead together: declare thou, that thou mayest be justified. <sup>27</sup> Thy first father hath sinned, and thy teachers have transgressed against me. <sup>28</sup> Therefore I have profaned the princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches.

# “The **COMPASSION** Factor”

“**COMPASSION** is an **ACTION WORD** with **NO BOUNDARIES.**”

—Prince

“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. [cf. **Isaiah 43:1**] And I wondered: Why would God give him a new name if he wasn’t going to 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 going to have the same struggles. Just because I know God doesn’t mean I’m going to completely know myself. It’s a **PROCESS!**.... [God is saying.] If you want to know who I am, you need to understand: **I’m the God of Jacob, too!** I’m the God of Jacob! I’m the God of that part of you that you don’t want anybody to see. I’m not just the God of your success; I’m the God of your struggle. I’m the God of Jacob, too! I’m not just the God of your victories; I’m the God of your defeats. I’m the God of Jacob! The God of Jacob is...full of Mercy, full of Grace, full of Truth!....He’s the God of Jacob. He’s the God of the backslider. He’s the God of the hopeless. He’s the God of the sceptic, too! He’s the God of my lonely places. He’s the God of my desert seasons.”—Steven Furtick (sermon series #DeathToSelfie: “Just Call Me Jacob”)

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## STRENGTH

SALTY → SWEET



“...Blessed be he of the Lord, who hath not left off his kindness to the **LIVING**; and to the **DEAD**....”—Ruth 2:20

**nos**

**B**

[Mary—the “word-ship-er”]

(-,+) Lucifer—UN-LAW-full

WILDERNESS  
“above” LAW

“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.”—Jeremiah 48:8

[Only the mountain “**peek**” remains—i.e. the Mountain of the Lord!]

## “De **LIGHT**”

[**NEIGHBOUR** as **SELF**]

Dr. Veronica Cochran quotes:

- “Time is a creation and it’s ours to **BEND**.”
- “Until you line your mouth up with your heart, you’re going to find **DISTANCE** between what you say and what you see.”
- “Anything that stands/stares in your face and says, ‘It shall **NOT** come “to pass”,’ is a **MOUNTAIN.**” [cf. Psalm 1:1-2, 133:1-3 / Ruth 2:20]

Promised Land

“with” the **AGREEMENT** of **LAW**  
(+,+) Jesus “Lion of Judah”—**ALL “THINGS”**

(-, -) Gabriel—“speaks” **OUT** of the darkness  
[Lazarus—the “de-add”]

## HEART

**BITTER**

“My soul is weary of my life; **I will leave** my complaint **upon myself**; I will speak in the bitterness of my soul.”  
—Job 10:1 [cf. Job 3:20-26]

“However, I consider my life **worth nothing** to me; my only aim is to finish the race and complete the task the Lord Jesus has given me—the task of testifying to the good news of God’s grace.”—Acts 20:24 (NIV)

EGYPT

“There are always two points—**A** [Jacob] and **B** [Israel]—know them **BOTH** and you’ll kill a vampire.”—Priest

“Encrypted”



Luke 10:27

(+, -) Michael—**LAW**-full  
[Martha—a “busybody”]

**A**

## MIND

**SOUR**

“Faith **OVER-rides** **TIME.**”  
—Bill Winston

WILDERNESS  
“under” LAW

“And Boaz said unto her, At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and **he reached her parched corn**, and she did eat, and was sufficed, and left.”—Ruth 2:14 [cf. Isaiah 55:1, Revelation 13:16-17]

“And he said unto them, In **what place** soever ye enter into an house, there abide till ye **depart from THAT place.**”

—Mark 6:10

## The radical choice of compassion: Some reflections on my previous piece about the most punchable face of 2014 *(Things-that-matter.net)*



On reflecting on my previous piece “The year’s most punchable faces of 2014” I was faced with stark contradiction . As the post on Facebook I added before this article was a meme on compassion here on the left. Its definition I had actually come up with myself, after one of my daughters asked me what compassion was, “comfashion” as she worded it. The answer I arrived at that best described what compassion meant to me was “That which meets all our ugliness and the ugliness of others with love, kindness and understanding.” That being the case I think it makes compassion such tremendous virtue, as it’s inclusive of all the pain and wrong doings that go on, as well as the love and hope.

Yet there I was following this up by posting an article about who was most deserving of getting punched in the face for 2014. A friend on Facebook, who is normally quite positive about what I write, said she thought that particular piece was in “bad taste.” I kind of fob it off thinking she needed to get a sense of humour. Then two nights ago I posted the article on the message board of Medialens.org and the following morning it was a delated , despite its tongue cheek tone it was deemed inappropriate , a polite way of saying again in “bad taste”. So faced with that I could either get defensive and start accusing the whole world of not having a sense of humour or take it in, be humble and reflect on why it could be seen as offense and what did I write that left a taste of “bad”. Also is posting one thing about compassion and then an other about face punching does that make was me hypocrite? I don’t feel it hypocritical, rather its reflection of the complicated and conflicting feelings we have at times.

When I wrote it I had no intention of encouraging people to actually punch these people in the face. The term “he has punchable face” is now common phrase to describe a certain kind of smugness that invokes that wanting to punch them in face type feeling. Of course I wrote it as a humour piece but if I am honest there is part of me that feels a kind of angry and hostility towards some of those on my list. Rereading it there is contain within the humour a kind of hostility and aggression, like the maxim says “Many a truth said in jest”.Maybe It is this which left the bad taste. As It does genuinely rile me how brazen and shameless the ruling elite are regarding the suffering they dish out to others and the advancement of their own interests. This disregard for people and the environment that our political class hold, seems unrelenting; their actions seem to getting bolder and more brazen, in the face of this it’s hard not to feel anything but anger. Not so much, given the chance I would actually punch any of these people in the face, but it has the seed of how they could come about.

Then addition to this is the apathy and docility that the general public seems to have about these critical issues. As I was commenting the other day on Facebook about the correlation between the widening of income equality and media concentration over the last 40 years. It seems the general public have been gradually sedated into compliant passivity. So that pisses me off as well. So I guess some of anger leaked into that post in an unaware kind of way, which doesn’t truly reflect what I feel deep down. As running parallel to that anger is an awareness that it’s that very anger and contempt, is the birth place of all the violence I consciously abhor. That feeling of self-righteous condemnation of “other” be that other Tony Blair, is no different to Tony Blair’s self-righteous condemnation of other. There aren’t many despots who see themselves as despots, they all cloak themselves in the illusions that shield them from the ugliness which they have become. Most of us do the same.



# TRUTH CONFESIONS

“When you make confession, you’re **NOT** supposed to tell the TRUTH.” —Bishop Tudor Bismark

“Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it....(As it is written, I have made thee a father of many nations,) before him whom he believed, **even God**, who quickeneth the dead, and **calleth those things which be not as though they were.**” —John 8:44, Romans 4:17

“For **ALL** have sinned, and come short of the **GLORY** of God;” —Romans 3:23

*Pirates of the Caribbean: The Curse of the Black Pearl*

**Soldier:** If he was telling the truth he wouldn’t have told us.

**Capt. Jack Sparrow:** Unless, of course, he knew you wouldn’t believe the truth even if he told it to you.

## The “LYE” Detector

The “YES” [Sí, Sea, See]

The “NO” [Know—“They shall ALL know me”]

### The “wick”

(Pluto)

“mite”

WAR [raw]

“Nasty”

For **OT-HER-S**

[SOT-HER

(“sought” her)]



“...What? shall we receive **GOOD** at the hand of God, and shall we not re-ceive **E-V-I-L** [i-v-e / v-i-l-e]?...”  
—Job 2:10



“**WICK**”-ed(-u-CAT-ion)

(Sol)

“Might”

PEACE [“piece”]

“Vile”

For **S-E-L-F**

[F-L-E-S(-h)

(“self” w/ breath)]

1. “**For God so loved the world**, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” —John 3:16
  - a. “For God sent not his Son into the world to condemn the world; but that the world through him might be saved.” —John 3:17
  - b. “For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?” —Matthew 16:26 [compare Mark 8:36, Luke 9:25]
    - “...**the soul** that sinneth, it shall die.” —Ezekiel 18:4, 20
    - “Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.” —Hebrews 4:14-15
      - “And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the Lord, to make an atonement for him; and it shall be forgiven him.” —Numbers 15:28
      - “For **ALL** have sinned, and come short of the **GLORY** of God;... As it is written, There is none righteous, no, not one:” —Romans 3:23, 10
2. “Against thee, thee only, have I sinned, and done this evil in thy sight: **that thou mightest be justified** when thou speakest, and be clear when thou judgest...God forbid: yea, let God be true, but every **MAN** a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged... For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:” —Psalm 51:4/Romans 3:4/1 Peter 3:18
1. “**Love not the world**, neither the things that are in the world. If any man [John 19:5] love the world [Matt 11:19], the love of the Father is not in him.” —1 John 2:15
  - a. “For God sent not his Son into the world to condemn the world; but that the world through him might be saved.” —John 3:17
  - b. “The earth is the Lord’s, and the fulness thereof; the world, and they that dwell therein.” —Psalm 24:1
    - “Behold, **ALL souls are mine**; as the soul of the father, so also the soul of the son is mine:...” —Ezekiel 18:4
    - “And there shall be, **like people, like priest**: and I will punish them for their ways, and reward them their doings.” —Hosea 4:9
      - “But he that sinneth against me wrongeth his own soul: all they that hate me love death...Also, that the soul be without knowledge, it is not good; and he that hasteth with his feet sinneth....And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the Lord, to make an atonement for him; and it shall be forgiven him” —Proverbs 8:36, 19:2/Numbers 15:28
      - “Then spake Solomon, The Lord said that he would dwell in the **THICK DARKNESS**.” —1 Kings 8:12 [“...Lord...whole earth is full of his glory.” (Isaiah 6:3)]
2. “To declare, I say, at this time his righteousness: **that he might be just**, and the justifier of him which believeth in Jesus [“Thou believest that there is one God; thou doest well: **the devils also believe, and tremble.**” (James 2:19)].... Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, **even we** have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified... Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.” —Romans 3:26/Galatians 2:16, 3:24

- a. "Can a mortal be **more righteous than God**? Can even a strong man be more pure than his Maker?"—Job 4:17 (NIV)
3. "These shall make war with the Lamb, and the **Lamb shall overcome them**: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful."—Revelation 17:14
- a. "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world."—John 1:29
- b. "One young bullock, one ram, one lamb of the first year, for a burnt offering:"—Numbers 7:27
- c. "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."—Isaiah 1:11

[cf. "**provoke**" & "**jealous**": 1 Kings 16:2, 1 Cor. 10:22, Deut. 32:16, 21, Ps. 78:58, 1 Kings 14:22, Eze. 8:3 [Ex.34:14, 20:5, Deut 4:24, 5:9, 6:15, Josh 24:19, Eze 36:5-6, 39:25, Nahum 1:2], Rom. 10:19, Rom. 11:11, 2 Sam. 3:38]

4. "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 [cf. "seal" / cf. Genesis 30:32-39, "I will pass through all thy flock to day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and of such shall be my hire...."]
- a. "And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the **seal of God** in their **foreheads**."—Revelation 9:4
- b. "Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their **foreheads**. And I heard the **number** of them which were sealed: and there were sealed an hundred and forty and four thousand of **ALL** the tribes of the children of Israel."—Revelation 7:3-4

- a. "Thinkest thou this to be right, that thou saidst, **My righteousness is more than God's**?"—Job 35:2
3. "And one of the elders saith unto me, Weep not: behold, the **Lion of the tribe of Judah**, the Root of David, **hath prevailed** to open the book, and to loose the seven seals thereof."—Revelation 5:5
- a. "For I will be unto Ephraim as a lion, and as a young lion to the house of Judah: I, even I, will tear and go away; I will take away, and none shall rescue him."—Hosea 5:14
- b. "The **king's wrath** is as the roaring of a **lion**; but his favour is as dew upon the grass."—Proverbs 19:12
- c. "A lion which is strongest among beasts, and turneth not away for any;"—Proverbs 30:30
- d. "And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver."—Micah 5:8
- e. "I will meet them as a bear that is bereaved of her whelps, and will rend the caul of their heart, and there will I devour them like a lion: the wild beast shall tear them."—Hosea 13:8
4. "And he causeth **ALL**, both small and great, rich and poor, free and bond, to receive a mark in their **right hand**, or in their **foreheads**: And that no man might buy or sell, save he that had the **mark**, or the **name of the beast**, or the **number** of his name ["**Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.**"—Isaiah 55:1]. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six."—Revelation 13:16-18

"<sup>11</sup> But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. <sup>12</sup> **Fight the good fight of faith, lay hold on eternal life**, whereunto thou art also called, and hast professed a good profession before many witnesses. <sup>13</sup> I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; <sup>14</sup> That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ: <sup>15</sup> **Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords;** <sup>16</sup> **Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting.** Amen."—1 Timothy 6:11-16

"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 11:15

**"And he hath on his vesture and on his thigh a name written, King Of Kings, And Lord Of Lords."**

—Revelation 19:16

"...That in **ALL** things he might have the preeminence...in him should **ALL** fulness dwell."

—Colossians 1:18-19

Best way to tell a **LIE** is to tell the **TRUTH**  
and **NÖT** be **BELIEVED!** [cf. Num. 14:11]

“**lamb**”—27 Bible search results from the Book of Revelation:

Revelation 5:6, And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a **Lamb** as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. [“The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;” —Deuteronomy 18:15]

Revelation 5:8, And when he had taken the book, the four beasts and four and twenty elders fell down before the **Lamb**, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

Revelation 5:12, Saying with a loud voice, Worthy is the **Lamb** that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

Revelation 5:13, And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him<sup>1</sup> that sitteth upon the throne, and unto the **Lamb**<sup>2</sup> for ever and ever.

Revelation 6:1, And I saw when the **Lamb** opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

Revelation 6:16, And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the **Lamb**:

Revelation 7:9, After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the **Lamb**, clothed with white robes, and palms in their hands;

Revelation 7:10, And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the **Lamb**.

Revelation 7:14, And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the **Lamb**.

Revelation 7:17, For the **Lamb** which is in the midst of the throne [NOT “on” the throne, but in the “MIDDLE”—i.e. “dwelling BETWEEN the cherubim”] shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

Revelation 12:11, And they overcame him by the blood of the **Lamb**, and by the word of their testimony; and they loved not their lives unto the death.

Revelation 13:8, And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the **Lamb** slain from the foundation of the world.

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.

Revelation 14:1, And I looked, and, lo, a **Lamb** stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

Revelation 14:4, These are they which were not defiled with women; for they are virgins. These are they which follow the **Lamb** whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the **Lamb**.

Revelation 14:10, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the **Lamb**:

Revelation 15:3, And they sing the song of Moses the servant of God, and the song of the **Lamb**, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

Revelation 17:14, These shall make war with the **Lamb**, and the **Lamb** shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

Revelation 19:7, Let us be glad and rejoice, and give honour to him: for the marriage of the **Lamb** is come, and his wife hath made herself ready.

Revelation 19:9, And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the **Lamb**. And he saith unto me, These are the true sayings of God.

Revelation 21:9, And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the **Lamb's** wife.

Revelation 21:14, And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the **Lamb**.

Revelation 21:22, And I saw no temple therein: for the Lord God Almighty and the **Lamb** are the temple of it.

Revelation 21:23, And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the **Lamb** is the light thereof. [“For a man...is the image and glory of God: but the woman is the glory of the man.” —1 Corinthians 11:7]

Revelation 21:27, And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the **Lamb's** book of life.

Revelation 22:1, And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the **Lamb**.

Revelation 22:3, And there shall be no more curse: but the throne of God and of the **Lamb** shall be in it; and his servants shall serve him:

# THE INVITATION

“I will behave myself wisely in a perfect way. O when wilt thou come unto me?  
I will walk within my house with a perfect heart.”—Psalm 101:2

[cf. “come unto me”—Gen 18:21, 45:18, 46:31/Ex 3:9, 18:15-16, 32:26/Judg 11:7/1 Sam 9:16/2 Sam 15:4/1 Kng 17:18/Job 3:25/  
Ps 119:77/Isa 55:3/Jer 4:12, 25:3, 49:4/Matt 11:28, 19:14/Mark 10:14/Luke 18:16/John 6:65, 7:37/1 Cor 16:11/Titus 3:12]

“You’re playing with things that are beyond you.” —Merlin: “The Crystal Cave”



“Proof is easy. Faith is damn hard work.”—Code Black

“You feel your child’s every joy . . . and their pain. You watch their failings, and you see your own. All you want is for their happiness, for them to escape the sufferings of life.”—Merlin (S3:E5 “The Crystal Cave”)

“I wonder if my children will live to raise children, if there will be enough money left in Medicare after the Baby Boomers fill all their prescriptions. And I figure that any time I worry about some kind of second coming, I’m in good company. This is what many humans do, right? We stare into the Heavens and wonder. We’ve been doing this forever, though the holy books and designated signs and weather phenomena may change.

But living under the shadow of the second coming seems like a kind of narcissism as well. And any time we spend living in the future is time we subtract from the present. If we put all of our faith in a better world that will be ushered in by someone else, **we are probably missing an opportunity to improve our own communities.**”

—from “Living Rapturously” by Erin @ dovesandserpents.org (*The Sanctuary*, May 29, 2011)

“Listen to advice and accept discipline, and at the end you will be counted among the wise. Many are the plans in a person’s heart, but **it is the Lord’s purpose that prevails.**”

—Proverbs 19:20-21 (NIV)

*“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;”*

—Ephesians 2:15

southwarklivinggod.files.wordpress.com

## “Behold the man!”

—John 19:5

♪ He’s the Lion and the Lamb ♪



Tizzy Tubs @ etsy.com

“I have this thing I always say when I get offended...I’ll say, ‘I’m a grown man!’ It’s my way of saying they shouldn’t treat me that way...And it’s funny that I’m using the phrase, ‘I’m a grown man,’ to display a **CHILDISH BEHAVIOR**, which is **TAKING OFFENSE**. It’s kind of ironic, you know, because there’s a way in which you can grow up but not really develop within. We can call it arrested development, we can call it whatever we want, but there is definitely a lot of it going on in this story.”

—Steven Furtick (*“Starving Sons (Beware of the Bowl)”*)

“For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge **HIS people**. It is a fearful thing to fall into the hands of the living God.”—Hebrews 10:30-31

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

*“My magic is useless against them. I’ve tried. I have never felt so powerless. Something deep inside. And when it came for me, I felt this emptiness. I couldn’t breathe. I’m scared.”—Merlin: “The Darkest Hour”*

*Cecil – a majestic animal*



The news of the death of Cecil the lion in Zimbabwe last week sent shock waves around the world. I cannot begin to understand, to comprehend, what pleasure there is in killing a creature as magnificent as this one was. And his killer had killed many other magnificent animals, for, well, pleasure, the thrill, as another trophy for the wall. The fact that this was a celebrated and much loved lion is in one sense immaterial, but what it has done is to highlight the scandal of this kind of activity and the **affront it represents to people who are concerned for how we live with the rest of creation.**

— southwarklivinggod.files.wordpress.com

**“Here’s a question for YOU:  
How can you even begin to have a God-first focus in a me-first world?”**

—Steven Furtick (*#DeathToSelfie: “Just Call Me Jacob”*)

## Jeremiah 31

<sup>1</sup> At the same time, saith the LORD, **will I be the God of all the families of Israel** [this statement is worded as a question], and they shall be my people. <sup>2</sup> Thus saith the LORD, The people which were left of the sword found grace in the wilderness; even Israel, when I went to **cause** him to rest. <sup>3</sup> The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. <sup>4</sup> **Again I will build thee, and thou shalt be built,** O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. <sup>5</sup> Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as **common things**. <sup>6</sup> For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the LORD our God. <sup>7</sup> For thus saith the LORD; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel. <sup>8</sup> Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. <sup>9</sup> They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn. <sup>10</sup> Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. <sup>11</sup> For the LORD hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. <sup>12</sup> Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all. <sup>13</sup> Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. <sup>14</sup> And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the LORD. <sup>15</sup> Thus saith the LORD; A voice was heard in Ramah, lamentation, and bitter weeping; Rahel weeping for her children refused to be comforted for her children, because **they were not** ["And Enoch walked with God: and he was not; for God took him."—Gen. 5:24]. <sup>16</sup> Thus saith the LORD; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD; and they shall come again from the land of the enemy. <sup>17</sup> And there is hope **in thine end**, saith the LORD, that thy children shall come again to their own border. <sup>18</sup> I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: *turn thou me, and I shall be turned;* for thou art the LORD my God. <sup>19</sup> Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. <sup>20</sup> Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the LORD. <sup>21</sup> Set thee up waymarks, make thee high heaps: set thine heart toward the highway, even the way which thou wentest: turn again, O virgin of Israel, turn again to these thy cities. <sup>22</sup> How long wilt thou go about, O thou backsliding daughter? for **the LORD hath created a new thing in the earth, A woman shall compass a man.** <sup>23</sup> Thus saith the LORD of hosts, the God of Israel; As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity; The LORD bless thee, O habitation of justice, and mountain of holiness. <sup>24</sup> And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they that go forth with flocks. <sup>25</sup> For I have satiated the weary soul, and I have replenished every sorrowful soul. <sup>26</sup> Upon this I awaked, and beheld; and my sleep was sweet unto me. <sup>27</sup> Behold, the days come, saith the LORD, that I will **sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.** <sup>28</sup> And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the LORD. <sup>29</sup> In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. <sup>30</sup> But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge. <sup>31</sup> Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: <sup>32</sup> Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: <sup>33</sup> But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. <sup>34</sup> And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for **they shall all know me, from the least of them unto the greatest of them**, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more. <sup>35</sup> 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: <sup>36</sup> If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever. <sup>37</sup> Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD. <sup>38</sup> Behold, the days come, saith the LORD, that the city shall be built to the LORD from the tower of Hananeel unto the gate of the corner. <sup>39</sup> And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. <sup>40</sup> And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the LORD; it shall not be plucked up, nor thrown down any more for ever.

## Psalm 85

<sup>1</sup> Lord, thou hast been favourable unto thy land: thou hast brought back the captivity of Jacob. <sup>2</sup> Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Selah. <sup>3</sup> Thou hast taken away all thy wrath: thou hast turned thyself from the fierceness of thine anger. <sup>4</sup> Turn us, O God of our salvation, and cause thine anger toward us to cease. <sup>5</sup> Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations? <sup>6</sup> Wilt thou not revive us again: that thy people may rejoice in thee? <sup>7</sup> Shew us thy mercy, O LORD, and grant us thy salvation. <sup>8</sup> I will hear what God the LORD will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly. <sup>9</sup> Surely his salvation is nigh them that fear him; that glory may dwell in our land. <sup>10</sup> Mercy and truth are met together; righteousness and peace have kissed each other. <sup>11</sup> Truth shall spring out of the earth; and righteousness shall look down from heaven. <sup>12</sup> Yea, the LORD shall give that which is good; and our land shall yield her increase. <sup>13</sup> Righteousness shall go before him; and shall set us in the way of his steps.

## Psalm 86

<sup>1</sup> Bow down thine ear, O LORD, hear me: for I am poor and needy. <sup>2</sup> Preserve my soul; for I am holy: O thou my God, save thy servant that trusteth in thee. <sup>3</sup> Be merciful unto me, O Lord: for I cry unto thee daily. <sup>4</sup> Rejoice the soul of thy servant: for unto thee, O Lord, do I lift up my soul. <sup>5</sup> For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee. <sup>6</sup> Give ear, O LORD, unto my prayer; and attend to the voice of my supplications. <sup>7</sup> In the day of my trouble I will call upon thee: for thou wilt answer me. <sup>8</sup> Among the gods there is none like unto thee, O Lord; neither are there any works like unto thy works. <sup>9</sup> All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name. <sup>10</sup> For thou art great, and doest wondrous things: thou art God alone. <sup>11</sup> Teach me thy way, O LORD; I will walk in thy truth: unite my heart to fear thy name. <sup>12</sup> I will praise thee, O Lord my God, with all my heart: and I will glorify thy name for evermore. <sup>13</sup> For great is thy mercy toward me: and thou hast delivered my soul from the lowest hell. <sup>14</sup> O God, the proud are risen against me, and the assemblies of violent men have sought after my soul; and have not set thee before them. <sup>15</sup> But thou, O Lord, art a God full of compassion, and gracious, long suffering, and plenteous in mercy and truth. <sup>16</sup> O turn unto me, and have mercy upon me; give thy strength unto thy servant, and save the son of thine handmaid. <sup>17</sup> Shew me a token for good; that they which hate me may see it, and be ashamed: because thou, LORD, hast holpen me, and comforted me.

## Psalm 87

<sup>1</sup> His foundation is in the holy mountains. <sup>2</sup> The LORD loveth the gates of Zion more than all the dwellings of Jacob. <sup>3</sup> Glorious things are spoken of thee, O city of God. Selah. <sup>4</sup> I will make mention of Rahab and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia; this man was born there. <sup>5</sup> And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her. <sup>6</sup> **The LORD shall count, when he writeth UP the people** [cf. Revelation 13:17-18], that this man was born there. Selah. <sup>7</sup> As well the **singers as the players** on instruments shall be there: all my springs are in thee.

**John 19:30, "...bowed his head..."** ["bowed" = Greek word κλίνω, "klinō", the same word used in Matthew 8:20 [cf. Luke 9:58], "And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head."; in "bowing" His head, Jesus laid His head on His (treasure/war) CHEST; akin to Jacob laying his head upon a rock to sleep in Genesis 28:11, 18, 22, "And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillow<sup>s</sup>, and lay down in that place to sleep...And Jacob rose up early in the morning, and took the stone that he had put for his pillow<sup>s</sup>, and set it up for a pillar, and poured oil upon the top of it...And this **stone**, which I have set for a pillar, shall be **God's house**: and of all that thou shalt give me I will surely give the tenth unto thee." ]

"And don't ever go to a **church** that teaches you that ONLY perfect people get to play a part in God's purpose. I'm grateful that God knows my complications and has compassion for me . . . and my complications."

—Steven Furtick ("Just Call Me Jacob")

**"God MADE a man. He FASHIONED a woman....  
That word means He BUILT a woman."**—Dr. Bill Winston

**"BUILD your FAITH."**

—Dr. James MacDonald

**"It's comin' in PIECES!"**

—Steven Furtick

There are endless verses that convey the imagery seen in this graph. I wanted to place a few in this document to give you a "sample" of examples.

## Job 20

<sup>1</sup> Then answered Zophar the Naamathite, and said, <sup>2</sup> Therefore do my thoughts cause me to answer, and for this I make haste. <sup>3</sup> I have heard the check of my reproach [the "bill of divorcement"—cf. Deuteronomy 24:1-4, Isaiah 50:1, Mark 10:4], and the spirit of my understanding causeth me to answer. <sup>4</sup> Knowest thou not this of old, since man was placed upon earth, <sup>5</sup> That the triumphing of the wicked is short, and the joy of the hypocrite but for a moment? <sup>6</sup> Though his excellency mount up to the heavens, and his head reach unto the clouds; Yet he shall perish for ever like his own dung: they which have seen him shall say, Where is he? <sup>8</sup> He shall fly away as a dream, and shall not be found: yea, he shall be chased away as a vision of the night. <sup>9</sup> The eye also which saw him shall see him no more; neither shall his place any more behold him. <sup>10</sup> His children shall seek to please the poor, and his hands shall restore their goods. <sup>11</sup> His bones are full of the sin of his youth, which shall lie down with him in the dust. <sup>12</sup> **Though wickedness be sweet** in his mouth, though he hide it under his tongue; <sup>13</sup> Though he spare it, and forsake it not; but keep it still within his mouth: <sup>14</sup> Yet his meat in his bowels is turned, it is the gall of asps within him. <sup>15</sup> He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly. <sup>16</sup> He shall suck the poison of asps: the viper's tongue shall slay him. <sup>17</sup> He shall not see the rivers, the floods, the brooks of honey and butter. <sup>18</sup> That which he laboured for shall he restore, and shall not swallow it down: according to his substance shall the restitution be, and he shall not rejoice therein. <sup>19</sup> Because he hath oppressed and hath forsaken the poor; because he hath violently **taken away an house which he builded not;** <sup>20</sup> Surely he shall not feel quietness in his belly, he shall not save of that which he desired. <sup>21</sup> There shall none of his meat be left; therefore shall no man look for his goods. <sup>22</sup> In the fulness of his sufficiency he shall be in straits: every hand of the wicked shall come upon him. <sup>23</sup> When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him while he is eating. <sup>24</sup> He shall flee from the iron weapon, and the bow of steel shall strike him through. <sup>25</sup> It is drawn, and cometh out of the body; yea, the glittering sword cometh out of his gall: terrors are upon him. <sup>26</sup> All darkness shall be hid in his secret places: a fire not blown shall consume him; it shall go ill with him that is left in his tabernacle. <sup>27</sup> **The heaven shall reveal his iniquity; and the earth shall rise up against him.** <sup>28</sup> The increase of his house shall depart, and his goods shall flow away in the day of his wrath. <sup>29</sup> This is the portion of a wicked man from God, and the heritage appointed unto him by God.

## Ruth 1

<sup>7</sup> Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah. <sup>8</sup> And Naomi said unto her two daughters in law, Go, return each to her mother's house: the LORD deal kindly with you, as ye have dealt with the dead, and with me. <sup>9</sup> The LORD grant you that ye may find rest, each of you in the house of her husband. Then she kissed them; and they lifted up their voice, and wept. <sup>10</sup> And they said unto her, Surely we will return with thee unto thy people. <sup>11</sup> And Naomi said, **Turn** again, my daughters: why will ye go with me? are there yet any more sons in my womb, that they may be your husbands? <sup>12</sup> **Turn** again, my daughters, go your way; for I am too old to have an husband. If I should say, I have hope, if I should have an husband also to night, and should also bear sons; <sup>13</sup> Would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth me much for your sakes that the hand of the LORD is gone out against me. <sup>14</sup> And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her. <sup>15</sup> And she said, Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law. <sup>16</sup> And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: <sup>17</sup> Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, if ought but death part thee and me. <sup>18</sup> When she saw that she was stedfastly minded to go with her, then she left speaking unto her. <sup>19</sup> So they two went until they came to Bethlehem. And it came to pass, when they were come to Bethlehem, that all the city was moved about them, and they said, Is this Naomi? <sup>20</sup> And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me. <sup>21</sup> I went out full and the LORD hath brought me home again empty: why then call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me? <sup>22</sup> So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Bethlehem in the beginning of barley harvest.

"If you have God in your heart, don't let people strip Him out."  
—Tara Berden

BETH-LE-HEM

[Matt. 9:20, 14:36]

Jeremiah 2:19, 21-22, "Thine own wickedness shall CORRECT thee, and thy backslidings shall REPROVE thee: know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that thy fear is NOT in thee, saith the Lord God of hosts.....Yet I planted thee a NOBLE vine, WHOLLY a RIGHT seed: how then art thou TURNED into the degenerate plant of a strange vine unto me? For though thou wash thee with nitre, and take thee much sope, yet thine iniquity is marked before me, saith the Lord God."

Jeremiah 2:27, "Saying to a **stock**, Thou are my father; and to a stone, Thou hast brought me forth: for they have turned their back unto me, and NOT their face [looking OVER the "should-Er"]: but in the time of their trouble they will say, Arise, and save us."

## Job 4

<sup>1</sup> Then Eliphaz the Temanite answered and said, <sup>2</sup> If we assay to commune with thee, wilt thou be grieved? but who can withhold himself from speaking? <sup>3</sup> Behold, thou hast instructed many, and thou hast strengthened the weak hands. <sup>4</sup> **Thy words have uphelden him that was falling,** and thou hast strengthened the feeble knees. <sup>5</sup> **But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled.** <sup>6</sup> Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways? <sup>7</sup> Remember, I pray thee, who ever perished, being innocent? or where were the righteous cut off? <sup>8</sup> Even as I have seen, they that plow iniquity, and sow wickedness, reap the same. <sup>9</sup> By the blast of God they perish, and by the breath of his nostrils are they consumed. <sup>10</sup> The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken. <sup>11</sup> The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad. <sup>12</sup> Now a thing was secretly brought to me, and mine ear received a little thereof. <sup>13</sup> In thoughts from the visions of the night, when deep sleep falleth on men, <sup>14</sup> Fear came upon me, and trembling, which made all my bones to shake. <sup>15</sup> Then a spirit passed before my face; the hair of my flesh stood up: <sup>16</sup> It stood still, but I could not discern the form thereof: an image was before mine eyes, there was silence, and I heard a voice, saying, <sup>17</sup> Shall mortal man be more just than God? shall a man be more pure than his maker? <sup>18</sup> Behold, he put no trust in his servants; and his angels he charged with folly: <sup>19</sup> **How much less** in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth? <sup>20</sup> They are destroyed from morning to evening: they perish for ever without any regarding it. <sup>21</sup> Doth not their excellency which is in them go away? they die, even without wisdom.

**“Make a HUG  
your ‘WEAPON  
of CHOICE’.”**

—unknown



## Odd Couples of the Animal World: When Mortal Enemies Become Friends

By Brent Swancer

[\[mysteriousuniverse.org/2015/12/odd-couples-of-the-animal-world-when-mortal-enemies-become-friends/\]](http://mysteriousuniverse.org/2015/12/odd-couples-of-the-animal-world-when-mortal-enemies-become-friends/)

We as a species have an ingrained desire to bond with others and seek out others for friendship. We yearn for that connection with people, no matter how elusive it may seem at times. Yet it seems that humans are far from unique in this regard, and indeed the animal world holds some of the most baffling and at the same time touching examples of bizarre friendships there are. These are the cases of interspecies friendship between creatures that would, under normal circumstances, avoid each other at best and brutally kill or eat each other at worst, yet they have somehow formed a connection just as strong as any friend among our kind. In a world where race, religion, and creed have often created walls of animosity between our fellow human beings, these animal odd couples offer some glimmer of hope, inspiration, and something to strive for as we move forth into the uncertain future. Let's take a look into the very odd, yet undoubtedly poignant world of bizarre animal friendships that should not be.



*Amur the tiger and  
Timur the goat*

One of the most recent unlikely such bonds to form between two very, very different animals happened in 2015, at the Primorsky Safari Park in Russia. A live goat was thrown into the enclosure of a Siberian tiger named Amur as part of its twice-a-week live feeding, during which the keepers were typically treated to the sight of a goat being pounced upon and brutally killed and eaten. It was expected that this time the same thing would happen as any other such feeding, that the goat would become lunch, but then an astonishing thing happened. As the zoo staff looked on in bewilderment, the goat fearlessly marched right up to the tiger and looked into its eyes, with the anticipated kill never coming. Amur instead stalked off and the goat followed in its trail, as if it did not want to be left behind. It was such an amazing turn of events that the goat was named Timur, meaning “iron,” and was

allowed to stay in the enclosure, where it sleeps in Amur the tiger's den right alongside what was supposed to be its nemesis. Since this unlikely first meeting, the two animals seem to have become the best of buddies, playing together, eating together, chasing each other, and even playfully head butting each other. Amur has even tried to teach Timur the goat how to catch prey, and Timur has taught the tiger how to lick a block of salt. So far there has been no definitive explanation for why Amur should let this goat live when it had killed so many others before it without hesitation. The story has captivated the Russian public to the point that weekly updates are given on the pair's status and the park has switched to feeding Amur live rabbits instead of goats. Among the dumfounded witnesses to this bizarre friendship, Zoo chief Dmitry Mezentsev said of the situation:

*This is a sign from above. People, take a look at yourselves. There are wars everywhere — Ukraine, Syria — while such different animals can live together in peace.*



*Lioness and adopted antelope in Uganda*

The strangest part about all of this is that this sort of odd union between predator and prey is not totally unique, and has been documented on numerous occasions. In another case, photographer Adri De Visser was documenting a lion hunt at Queen Elizabeth National Park in Uganda when he came across the rather miraculous sight of what seems to be a lioness that had adopted a baby antelope after killing and eating its mother. In De Visser's account of the incident, which is documented with extensive photos, the lioness finishes feeding off the baby's mother's carcass and retreats to some shade, after which the baby antelope pops out of hiding in the tall grass. The lioness stalked over to the animal, but instead of killing it, the two sniffed at each other and nuzzled each other, after which they wandered around together and the lioness was even seen

gingerly picking up and carrying around the baby antelope by the scruff of its neck, just as it would its own child. The lioness was also seen to grumble at and threaten any other lions that came near them, as if she knew that they were interested in eating her newfound adopted child. While it may seem that this could not have possibly had a happy ending, the lioness was seen the following day still gently caring for her new adoptee, although it is uncertain what happened after that.

In other such case involving a lioness in Africa, in 2002 one such individual called Kamuniak, meaning "the blessed one," adopted a total of five baby oryxes throughout the year, each of which she nurtured and cared for as if they were her own child for weeks at a time. It was an arrangement fated to be beset with tragedy. One of the oryxes was killed by other lions and another one taken away to a zoo because it showed signs of malnourishment, but amazingly the lioness was actually witnessed to allow one of its baby oryxes to feed from an adult oryx as the big cat peacefully sat nearby, and throughout these adoptions the lioness would go off and kill antelope for food, just as she was meant to, without harming the oryxes under her care nor the adults they fed from. Kamuniak also proved to be extremely protective of her baby oryxes, showing strong maternal instincts to protect them when humans or other lions were in the vicinity, and when one of her charges was killed by a male lion, she was shown to express signs of profound grief, refusing to leave the area where her "child" had died and roaring in anger for several days. One Kenyan conservationist, Saba Douglas-Hamilton, said of the strange situation:



*The lioness Kamuniak and one of her oryxes*

*I couldn't believe my ears when I first heard about the adoption. I just thought that's absolute nonsense. Give it a few hours and that lioness will definitely eat the calf. It was really charming to see them together. It was like something out of a fairy tale and there was a real sort of intimacy between them. It was really strange. But then again, we develop strong intimate relationships with our pets which are different species. We do it? Why can't lions?*



*The lioness and baboon*

Lions seem to have a knack for these sorts of unusual shows of mercy and friendship. In another bizarre case, photographers Evan Schiller and Lisa Holzwarth were treated to a truly baffling sequence of events at northern Botswana's Selinda Camp. A troop of 30 to 40 baboons were chased through the brush by a total of four lionesses, which sent the primates into a frenzy of screaming, dashing, and scampering up trees. During the chaos, which was punctuated by the shrieks of baboons and the grumbling roars of the lions, a mother baboon made a mad dash for safety before being snapped up by one of the waiting lionesses and killed. As the mother baboon lie dead across the ground, it soon became apparent that a young baboon less than a month old had been clinging to it. The very young baboon made its way over to a tree but was unable to climb it, at which point the lioness that had killed its mother came stalking up to it in what the photographers thought was certain doom for the little guy. However, rather than feast upon the baby baboon as it should have,

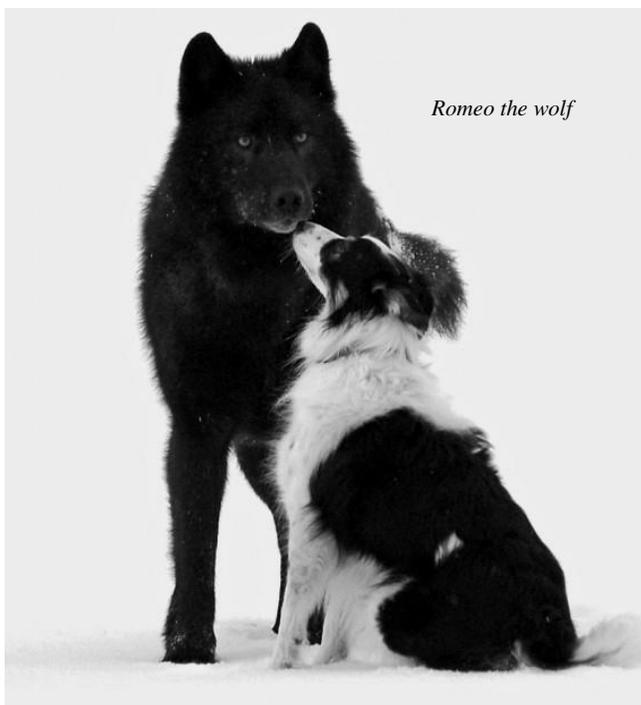
the lioness instead gently picked it up in her jaws and carried it to another area, where she nestled the baby between her paws and seemed to groom it as if it were a baby lion. When two male lions arrived on the scene, she aggressively warned them off. This continued until a male baboon courageously darted down a tree to whisk the child to safety as the lioness was distracted by something else.

Lions have been shown to make these sorts of bonds in captivity as well. A famous case is that of Milo the miniature dachshund and Bonedigger the lion. This curious friendship blossomed at Garold Wayne Exotic Animal Park in Wynnewood, Okla., when Milo and three other dogs were introduced to Bonedigger when he was just a 4-week-old cub, and they would play as children do, regardless of species. When Bonedigger got older, and much bigger, he was diagnosed with a bone disorder that rendered him disabled. It was at around this point that Milo truly started to form a special bond with the lion, seeming to take Bonedigger under his wing, and the two became practically inseparable, eating, playing, and sleeping together. Even when Bonedigger grew up into a 500 pound behemoth, he remained best buddies with the diminutive 11-pound Milo, with the two grooming each other and the tiny dog even cleaning the massive lion's sharp teeth. Over the years, Milo has even attempted to mimic a lion's puffing, grunting and growling in a possible attempt to try and communicate with his unlikely friend. Bonedigger has become so socialized to the dog, in fact, that he now shares his enclosure with two other dachshunds named Bullet and Angel. The group basks in the sun together, gather around raw meat to feed together, and the dogs even sleep on top of the lion. Another dog that seems to have found an unlikely companion in a big cat is a female Labrador retriever mix named Mtani, who has become best friends with a cheetah named Kasi. The two were just babies when they were put together at Busch Gardens, and have since grown to be inseparable. They are now a regular attraction at the park, where they sleep and eat together, and go out and chase each other about an enclosure to the shock and amazement of onlookers.



So it seems that dogs can be a lion's best friend in addition to that of man. But what about wolves? Although our modern dogs are originally all descended from wolves, make no mistake about it wolves can and do regularly kill and eat dogs when they can, and dogs seem to be treated as just another prey item to them. This makes our next case all the more fantastic. This particular story starts when Alaskan author Nick Jans, who had had more than 20 years' experience with hunting wolves in the rugged wilds of Alaska, was sitting in his backyard when a wolf came stalking out of the wilderness. This wasn't particularly strange, as the wilderness near Juneau has many wolves, but they are usually furtive and avoid humans altogether. However, the wolf on this day came casually sauntering out right into the middle of the backyard, which is when the author's labrador came running across the yard towards it. In normal circumstances, this was doomed to be a disastrous encounter, and Jans steeled himself for what was to come next, but to his surprise, the two stopped in front of each other and sniffed for a moment before launching into play, wrestling and chasing each other around like it was the most natural thing in the world. Jans would later say of this first encounter:

*It's not like we don't have wolves in the Juneau area. We do. But they come and go. But here's this wolf trotting along like he was a dog. And, you know, I'd had 20 years of experience with wild wolves up in the Brooks Range. And, man, is it hard to see a wolf. But this guy just wasn't worried about people. And he wasn't sick; he wasn't just some dufus of a wolf. He was obviously there for a reason. And the reason was our dogs. He wanted to interact with them. Really, I think he was the missing link to the whole story of the wolf that came to lie down by our fire, and became the genetically mutated soul of what we have lying at our feet today.*



When the dog and wolf were finished playing, it was assumed that the wolf would slink back off into the forest once again, but this would not prove to be the case. Soon it became a regular sight in the area and began playing with other dogs as well, which alarmed villagers at first but before long it was even coming up to and playing with people as well, and the wolf came to be affectionately referred to as Romeo. This wolf, which was wild and in no way had ever been tamed by people, refused to leave and charmed the locals with his unique gregarious nature and gentleness, until he was considered to be not a dangerous wild animal like most of his kind, but rather an accepted part of the community. For six years Romeo would stick around the town until poachers from out of state took his life, grieving the locals so much that they erected a plaque in his honor. It is such an impressive and unlikely tale that Romeo's story has become the source for at least two books on the subject; John Hyde's "Romeo: The Story Of An Alaskan Wolf," and Nick Jans' own book "A Wolf Called Romeo." Jans would later say of this odd and truly unique, one of a kind relationship that developed between a highly feared predator and a town full of people:

*We have this schizophrenic relationship with wolves. Some people recoil and some people move toward them. I guess it's a natural fear, since it seems to be somewhere deep in our being—you know, the Big Bad Wolf, the Three Little Pigs, Peter and the Wolf, Dr. Zhivago. Wolves are bad*

*news. That's the story we have in our heads. But what to do with a social wolf?*

*This was not the way it was supposed to go between big, wild things and us. Where you get to know an individual, and interact with them on a social level. Where it has no survival benefit for either party, but it's obviously enjoyable for everyone. I mean, he'd come over to see me once he knew me. And, I mean, I didn't feed him. And plenty of times, I went out without a dog, and he'd still come over to say hi. He clearly knew individuals. And it's hard not to call that friendship. I think most people would agree, we can be friends with a dog. But say, well, 'The wolf was my friend.' People go, 'Yeah, sure...' Well, why not?*

Predator and prey relationships might be strange enough, but what about predator and predator relationships? In northern Finland, photographer Lassi Rautiainen managed to capture on film an unlikely camaraderie between a brown bear and a wolf. These two species would be wary of each other at the best of times, and viciously violent at the worst, yet in this case they seem to have become the best of pals. The two unlikely companions were spotted meeting every day from between 8pm and 4am, playing, running together, and sharing food with each other. This relationship was observed for 10 days while the photographer was there and probably longer, with the two animals lounging about and doing everything together. Rautiainen would later say of the situation:

*When I realized that no one had observed bears and wolves living near each other and becoming friends in Europe, I concentrated more and more on getting pictures to show what can happen in nature. Then I came across these two and knew that it made the perfect story. It's very unusual to see a bear and a wolf getting on like this. It is nice to share rare events in the wild that you would never expect to see.*



If two predators of different species becoming best friends seems weird enough already, then how about three? The story of one of the most impressive of these unlikely friendships begins in 2001, when police raided a home in Atlanta, Georgia as part of a drug bust and to their amazement found a tiger, lion, and bear cub locked away in the home's basement. The three animals had been severely abused, suffered from malnourishment, and were infested with both internal and external parasites. All of the animals were in pretty bad shape. The American black bear, which would be called Baloo, had a harness that had grown into its flesh and had to be surgically removed, since the owner had never bothered to adjust it as the animal grew. The lion, Leo, had a serious festering wound on its nose from being stuffed into a crate that was far too small for it. Shere Khan, the Bengal tiger, was the most malnourished of the three and was critically underweight, just skin and fur over a bone frame.

When they were rescued, it soon became apparent that the three animals huddled together and expressed great distress when anyone tried to separate them.

Not knowing quite what to do, the authorities turned them over to a non-profit animal sanctuary for animals that have been abused, abandoned or neglected, in Locust Grove, Georgia, called Noah's Ark Animal Sanctuary, where they received urgently needed medical attention. When they reached a stable health condition, Baloo, Shere Khan, and Leo, which have come to be affectionately collectively referred to as the "BLT," were released into an expansive three-acre habitat together. Perhaps it is their shared history of abuse that can explain how close the trio bonded. Despite the large area of their enclosure, they are rarely more than a few feet from each other. The animals sleep, eat, lounge about, and play together, and it is not uncommon to see them nuzzling, grooming, or comforting one another. Keepers at the sanctuary say that while the three male animals do roughhouse, they never fight. The unlikely bond of Baloo, Leo, and Shere Khan is so strong that the only time they have ever been separated for any length of time was during Baloo's surgery to remove the harness embedded within him, and they remain the only case in the world of lions, tigers, and bears being kept together in the same enclosure, where visitors are routinely delighted by watching these fierce predators be the best of friends. Jama Hedgecoth, the founder of Noah's Ark Animal Sanctuary, thinks that humans could learn a few things from this curious trio, saying:

*I think people, they really want to be like that. They teach you how to get along. They're definitely not the same color. They're not the same species. They're not even from the same country, and they love each other. They're brothers, and they teach you how to love.*

The list of such cases is long, with numerous documented cases of a wide variety of animals from wolves, bears, big cats, and apes, among many others, to such large animals as elephants and hippos, which have sought out companionship with other, often very different, species. So what makes these amazing and often touching strange interspecies animal friendships possible? The answer most likely has various possibilities depending on the situation. A growing body of evidence is increasingly showing us that the extent of animal emotions and the psychological complexity of animal intelligence go much deeper than we ever thought was possible before, and it has become apparent that an animal will seek out friendships with other species if its need for a social bond outweighs its biological imperatives or instincts. In these cases, they are seemingly demonstrating a need for support and friendship very similar to what we experience. Some animals will even try to work out ways of cross species communication, and show very clear signs of grief and distress when such a companion dies or they are separated. Marc Bekoff, professor emeritus of ecology and evolutionary biology at the University of Colorado has said of these friendships:

*I think the choices animals make in cross-species relationships are the same as they'd make in same-species relationships. Some dogs don't like every other dog. Animals are very selective about the other individuals who they let into their lives.*

These sorts of relationships are most common in captive raised animals, which in periods of stress will seek out even members of other species to lean on for comfort. Especially when two animals have been raised together, they may learn to rely on each other and form deep bonds. There is even the possibility in instances of two animals raised together since they were babies that they don't even realize that they are of different species at all. In other cases, there is even the possibility, especially in very intelligent or large animals befriending much smaller or less intelligent animals such as a gorilla with a kitten or a chimpanzee and a puppy, that the dominant animal sees the other as sort of a pet.

Although cross species friendships are most common in captive animals, it happens with animals in the wild as well. Some of the stranger cases, such as predators befriending their prey in the wild, could have their basis in other explanations as well. For instance, when a lioness adopts an antelope, it could be a mothering instinct that kicks in, causing her to see the antelope as a baby rather than as prey. This could be caused by some emotional stress or trauma that causes wires to get crossed and stimulates the lioness's maternal childrearing instincts rather than her predatory instincts. This sort of thing is very rare, but it does happen. Conservationist Daphne Sheldrick said, "It does happen, but it's quite unusual. Lions, like all the other species, including human beings, have these kinds of feelings for babies." Other wild animals of different species that form bonds might do so for not only emotional reasons, but also out of necessity, with lone, inexperienced, old, or injured animals forming sort of a partnership that incurs mutual benefits for the purpose of survival, such as hunting together and protecting each other in a wilderness in which they would die on their own.

In the spectacular cases of lions or other large predators befriending their prey, some have been rather more skeptical and give more sinister possibilities for the possible answer. There is the theory that what we see in these heartwarming moments is nothing but a normal part of the thought processes of a lethal killer, and that we are anthropomorphizing these instances too much. We see a touching display of emotion and mercy from the powerful predator towards its feeble charge, when in reality it may be nothing of the sort, rather merely playing with the prey to keep it alive until it will be either eaten or discarded. As much as people love a story of the lion lying down with a lamb, ecologist Craig Packer, director of the Lion Research Center at the University of Minnesota, has explained:

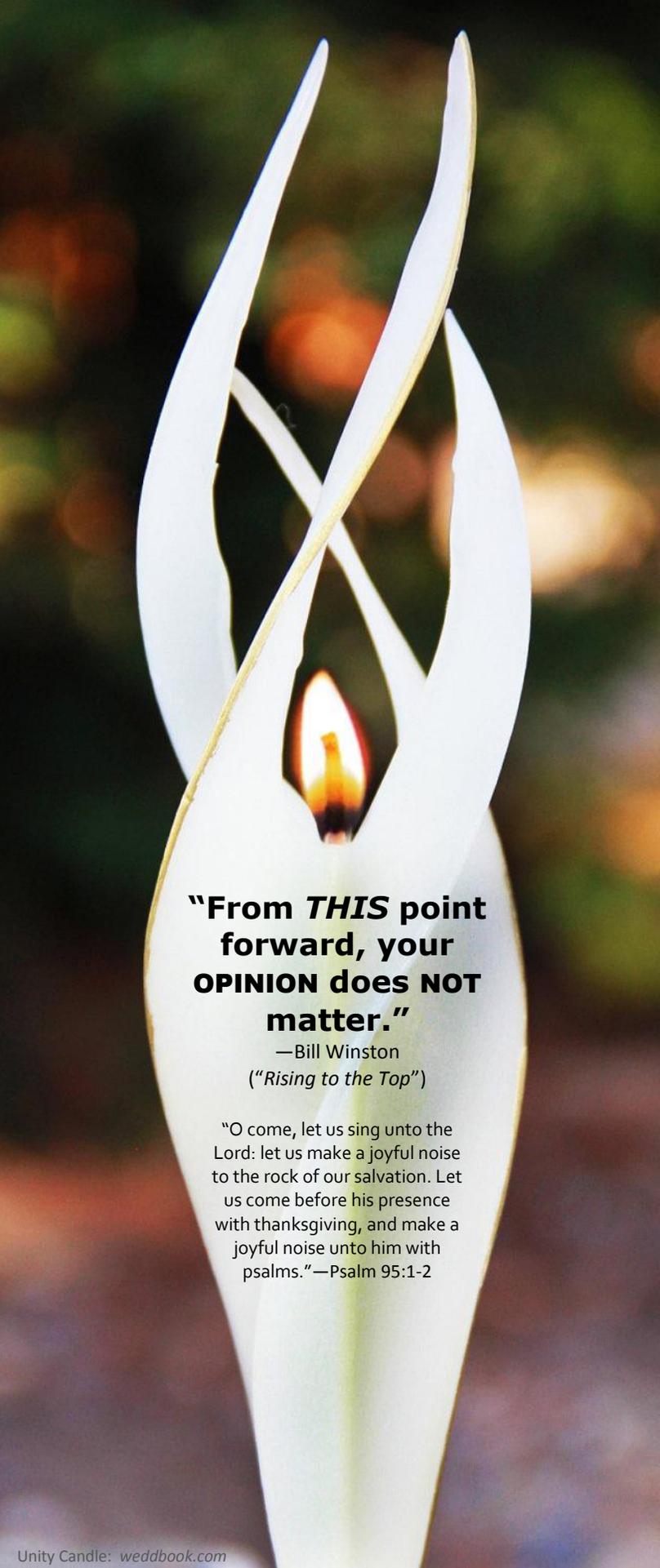


*The lamb always gets eaten. It's quite common for cats to play with their prey and they can look very gentle doing it. But it always ends in tears. These are just variations on the theme of cat-and-mouse, where cats capture their prey and play with it until they either get bored and leave it or get hungry and eat it. Nobody follows these things so persistently that they can tell you what happens at the end of the encounter. But either way, nature is not 'The Lion King,' with the warthog and all that.*

attractive to the notion that even in a cruel, violent world where it is killed or be killed, eat or be eaten, two animals that are so profoundly different can create these bonds of friendship. The parallels with our own experiences are apparent, and it is alluring to think that if two animals can do this regardless of species, then humans too can make these bonds with each other regardless of race, religion, or culture. These stories of interspecies friendships, of natural enemies becoming friends, or of predator befriending prey, are indeed inspirational and a powerful symbol of peace. Regardless of what one thinks of the cases I have mentioned here, I would hope that we can all relate to that.

***"It just COMES. 'EASY' got nothing to do with it."***

—Priest



# The BATTLE is to "STAY" LOVE!

[cf. 1 Timothy 6:12, John 13:35]

## Bishop T.D. Jakes' Top 10 Rules For Success

[Evan Carmichael YouTube Channel (28:34)]

1. Enjoy The Journey
2. Endure
3. Follow Your Instincts
4. Find Your Purpose—"If you know who you ARE, then you know who you are NOT."
5. Own Your Own Happiness
6. Value Your Time
7. Believe In Yourself
8. Turn Disaster Into Direction
9. [Don't be afraid to...] Hit The Reset Button [when necessary]
10. Give Birth To Your Dreams

"From **THIS** point forward, your **OPINION** does **NOT** matter."

—Bill Winston  
(*"Rising to the Top"*)

"O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms."—Psalm 95:1-2

♪ God has spoken, so *Let the Church say, **Amen***♪