

*We are grateful to A. Z. Foreman for the following translation from Arabic into English. Visit his site: theinnatdunvilla.com
_____ Mahmoud Darwish / Ù...Ø-Ù...Ù`Ø` Ø`Ø±Ù`ÙŠØ´ (Palestine/Israel,) We travel like anyone else We travel like anyone else, but do not return to anything as if travelling Were the way of the clouds..*

You may be hurting yourself and others. Here are five good reasons to speak your mind loudly and often. Getty Images The art of communication is not mastered by just knowing what to say and how to say it. A big factor is knowing when to say it. So often people sit back and say nothing when something really needs to be said. It could be an idea, a suggestion, an observation, a criticism Sometimes it seems like staying silent is the wiser choice. But here are five reasons why despite the risk, standing up and saying your peace is best. Silence is deemed approval. You may think that staying silent keeps you from being involved in any conflict, but quite the opposite. Silence is as much an active form of communication as talking. Anytime you are involved in a situation, people are aware of all the input and lack of it. If the problem persists and you did nothing people may consider it as enabling and think the issue is as much your fault as the person who actually caused the problem. You may destroy trust and create resentment. People rarely thank you for withholding information down the line. The greater good should be the priority. I like to believe most people are good hearted by nature. Worse, by staying silent, you may be harming the very people you hope to help. The worst case scenario if you speak up is that someone may disagree, but at least the issue is at the forefront and an active decision can be made. The best case scenario is that everyone benefits and you are hailed as a powerful leader. Demonstrate you are invested. Why are you in the conversation in the first place? Someone invited you into the dynamic. But if you are there for a reason you need to show your commitment to the process and the people involved by being active and vocal. Speaking up is an important form of honesty. Honesty actually builds trust, especially when combined with tact and empathy. Demonstrate that you will be truthful with people, that you care about them, and that you give good advice, and you will never lack for trusting friends and followers. No one else may know. Your experience and knowledge has value in a given situation. No one else has your unique perspective. And your piece of the puzzle may be the most important finisher. If you wait around for people to notice or read your mind, you will likely end up on many paths that are not of your own choosing. Gather up your confidence and share. You may not be alone in your thinking. Others may share your thoughts and opinions, but may be also unwilling to speak up. By speaking your mind you encourage them to voice their opinions as well. If everyone holds back, the bus may silently head over a cliff. In my organization we believe so strongly that everything should be voiced in some manner that we have a core value of Bring It Up. We would sooner celebrate somebody saying something irrelevant and unimportant than lose ground or have massive failure due to group silence. Feb 28, Like this column?

Chapter 2 : That We Might Know Thee, the Only True God, and Jesus Christ - liahona

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Dispatches on the Future of Science Edited By Max Brockman Humans communicate with one another using a dazzling array of languages, each differing from the next in innumerable ways. Do the languages we speak shape the way we see the world, the way we think, and the way we live our lives? Do people who speak different languages think differently simply because they speak different languages? Does learning new languages change the way you think? Do polyglots think differently when speaking different languages? These questions touch on nearly all of the major controversies in the study of mind. They have engaged scores of philosophers, anthropologists, linguists, and psychologists, and they have important implications for politics, law, and religion. Yet despite nearly constant attention and debate, very little empirical work was done on these questions until recently. For a long time, the idea that language might shape thought was considered at best untestable and more often simply wrong. We have collected data around the world: What we have learned is that people who speak different languages do indeed think differently and that even flukes of grammar can profoundly affect how we see the world. Language is a uniquely human gift, central to our experience of being human. Appreciating its role in constructing our mental lives brings us one step closer to understanding the very nature of humanity. I often start my undergraduate lectures by asking students the following question: Most of them pick the sense of sight; a few pick hearing. Once in a while, a wisecracking student might pick her sense of humor or her fashion sense. Yet if you lose or are born without your sight or hearing, you can still have a wonderfully rich social existence. You can have friends, you can get an education, you can hold a job, you can start a family. But what would your life be like if you had never learned a language? Could you still have friends, get an education, hold a job, start a family? But are languages merely tools for expressing our thoughts, or do they actually shape our thoughts? Most questions of whether and how language shapes thought start with the simple observation that languages differ from one another. In Russian you would have to alter the verb to indicate tense and gender. Clearly, languages require different things of their speakers. Does this mean that the speakers think differently about the world? Do English, Indonesian, Russian, and Turkish speakers end up attending to, partitioning, and remembering their experiences differently just because they speak different languages? For some scholars, the answer to these questions has been an obvious yes. Just look at the way people talk, they might say. Certainly, speakers of different languages must attend to and encode strikingly different aspects of the world just so they can use their language properly. All our linguistic utterances are sparse, encoding only a small part of the information we have available. Believers in cross-linguistic differences counter that everyone does not pay attention to the same things: Unfortunately, learning a new language especially one not closely related to those you know is never easy; it seems to require paying attention to a new set of distinctions. Recently my group and others have figured out ways to empirically test some of the key questions in this ancient debate, with fascinating results. Follow me to Pormpuraaw, a small Aboriginal community on the western edge of Cape York, in northern Australia. I came here because of the way the locals, the Kuuk Thaayorre, talk about space. Instead of words like "right," "left," "forward," and "back," which, as commonly used in English, define space relative to an observer, the Kuuk Thaayorre, like many other Aboriginal groups, use cardinal-direction terms "north, south, east, and west" to define space. The normal greeting in Kuuk Thaayorre is "Where are you going? What enables them" in fact, forces them to do this is their language. Having their attention trained in this way equips them to perform navigational feats once thought beyond human capabilities. People rely on their spatial knowledge to build other, more complex, more abstract representations. Representations of such things as time, number, musical pitch, kinship relations, morality, and emotions have been shown to depend on how we think about space. So if the Kuuk Thaayorre think differently about space, do they also think differently about other things, like time? This is what my collaborator Alice Gaby and I came to Pormpuraaw to find out. To test this idea, we gave people sets of pictures that showed some kind of temporal progression e. Their job was to

arrange the shuffled photos on the ground to show the correct temporal order. We tested each person in two separate sittings, each time facing in a different cardinal direction. Hebrew speakers will tend to lay out the cards from right to left, showing that writing direction in a language plays a role. What will they do? The Kuuk Thaayorre did not arrange the cards more often from left to right than from right to left, nor more toward or away from the body. But their arrangements were not random: Instead of arranging time from left to right, they arranged it from east to west. That is, when they were seated facing south, the cards went left to right. When they faced north, the cards went from right to left. When they faced east, the cards came toward the body and so on. This was true even though we never told any of our subjects which direction they faced. The Kuuk Thaayorre not only knew that already usually much better than I did, but they also spontaneously used this spatial orientation to construct their representations of time. For example, English speakers tend to talk about time using horizontal spatial metaphors e. Mandarin speakers talk about time vertically more often than English speakers do, so do Mandarin speakers think about time vertically more often than English speakers do? Imagine this simple experiment. I stand next to you, point to a spot in space directly in front of you, and tell you, "This spot, here, is today. Where would you put yesterday? And where would you put tomorrow? But Mandarin speakers often point vertically, about seven or eight times more often than do English speakers. For example, English speakers prefer to talk about duration in terms of length e. For example, when asked to estimate duration, English speakers are more likely to be confused by distance information, estimating that a line of greater length remains on the test screen for a longer period of time, whereas Greek speakers are more likely to be confused by amount, estimating that a container that is fuller remains longer on the screen. Are these differences caused by language per se or by some other aspect of culture? How do we know that it is language itself that creates these differences in thought and not some other aspect of their respective cultures? One way to answer this question is to teach people new ways of talking and see if that changes the way they think. In one such study, English speakers were taught to use size metaphors as in Greek to describe duration e. Once the English speakers had learned to talk about time in these new ways, their cognitive performance began to resemble that of Greek or Mandarin speakers. This suggests that patterns in a language can indeed play a causal role in constructing how we think. Beyond abstract or complex domains of thought like space and time, languages also meddle in basic aspects of visual perception – our ability to distinguish colors, for example. Different languages divide up the color continuum differently: In Russian there is no single word that covers all the colors that English speakers call "blue. Does this distinction mean that siniy blues look more different from goluboy blues to Russian speakers? Indeed, the data say yes. Russian speakers are quicker to distinguish two shades of blue that are called by the different names in Russian i. For English speakers, all these shades are still designated by the same word, "blue," and there are no comparable differences in reaction time. The disappearance of the advantage when performing a verbal task shows that language is normally involved in even surprisingly basic perceptual judgments – and that it is language per se that creates this difference in perception between Russian and English speakers. When Russian speakers are blocked from their normal access to language by a verbal interference task, the differences between Russian and English speakers disappear. Even what might be deemed frivolous aspects of language can have far-reaching subconscious effects on how we see the world. In Spanish and other Romance languages, nouns are either masculine or feminine. In many other languages, nouns are divided into many more genders "gender" in this context meaning class or kind. For example, some Australian Aboriginal languages have up to sixteen genders, including classes of hunting weapons, canines, things that are shiny, or, in the phrase made famous by cognitive linguist George Lakoff, "women, fire, and dangerous things. It turns out that it does. In one study, we asked German and Spanish speakers to describe objects having opposite gender assignment in those two languages. The descriptions they gave differed in a way predicted by grammatical gender. For example, when asked to describe a "key" – a word that is masculine in German and feminine in Spanish – the German speakers were more likely to use words like "hard," "heavy," "jagged," "metal," "serrated," and "useful," whereas Spanish speakers were more likely to say "golden," "intricate," "little," "lovely," "shiny," and "tiny. The same pattern of results also emerged in entirely nonlinguistic tasks e. And we can also show that it is aspects of language per se that shape how people think: Look at some famous examples of personification in

art – the ways in which abstract entities such as death, sin, victory, or time are given human form. How does an artist decide whether death, say, or time should be painted as a man or a woman? So, for example, German painters are more likely to paint death as a man, whereas Russian painters are more likely to paint death as a woman. The fact that even quirks of grammar, such as grammatical gender, can affect our thinking is profound. Such quirks are pervasive in language; gender, for example, applies to all nouns, which means that it is affecting how people think about anything that can be designated by a noun. I have described how languages shape the way we think about space, time, colors, and objects. Language is central to our experience of being human, and the languages we speak profoundly shape the way we think, the way we see the world, the way we live our lives. *Explorations in Cognitive Diversity* New York: Cambridge University Press,

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My time is near. It is at your house that I am keeping Passover with my disciples. When evening came he was at table with the twelve disciples. And while they were eating he said: The Son of Man is going to his fate, as the scriptures say he will, but alas for that man by whom the Son of Man is betrayed! Better for that man if he had never been born! From now on, I tell you, I shall not drink wine until the day I drink the new wine with you in the kingdom of my Father. I shall strike the shepherd and the sheep of the flock will be scattered, but after my resurrection I shall go before you to Galilee. He took Peter and the two sons of Zebedee with him. And sadness came over him, and great distress. Wait here and keep awake with me. Nevertheless, let it be as you, not I, would have it. He came back to the disciples and found them sleeping, and he said to Peter: You should be awake, and praying not to be put to the test. The spirit is willing, but the flesh is weak. Leaving them there, he went away again and prayed for the third time, repeating the same words. Now the hour has come when the Son of Man is to be betrayed into the hands of sinners. My betrayer is already close at hand. Now the traitor had arranged a sign with them. Take him in charge. Or do you think that I cannot appeal to my Father who would promptly send more than twelve legions of angels to my defence? But then, how would the scriptures be fulfilled that say this is the way it must be? I sat teaching in the Temple day after day and you never laid hands on me. Then all the disciples deserted him and ran away. The men who had arrested Jesus led him off to Caiaphas the high priest, where the scribes and the elders were assembled. The chief priests and the whole Sanhedrin were looking for evidence against Jesus, however false, on which they might pass the death sentence. But they could not find any, though several lying witnesses came forward. Eventually two stepped forward and made a statement, This man said: What is this evidence these men are bringing against you? Moreover, I tell you that from this time onward you will see the Son of Man seated at the right hand of the Power and coming on the clouds of heaven. What need of witnesses have we now? You have just heard the blasphemy. What is your opinion? Who hit you then? Why, your accent gives you away. When morning came, all the chief priests and the elders of the people met in council to bring about the death of Jesus. They had him bound, and led him away to hand him over to Pilate, the governor. When he found that Jesus had been condemned, Judas his betrayer was filled with remorse and took the thirty silver pieces back to the chief priests and elders, saying: I have betrayed innocent blood. That is your concern. The words of the prophet Jeremiah were then fulfilled: Jesus, then, was brought before the governor, and the governor put to him this question: Now there was at that time a notorious prisoner whose name was Barabbas. Barabbas, or Jesus who is called Christ? What harm has he done? It is your concern. He ordered Jesus to be first scourged and then handed over to be crucified. Then they stripped him and made him wear a scarlet cloak, and having twisted some thorns into a crown they put this on his head and placed a reed in his right hand. And when they had finished making fun of him, they took off the cloak and dressed him in his own clothes and led him away to crucify him. On their way out, they came across a man from Cyrene, Simon by name, and enlisted him to carry his cross. When they had reached a place called Golgotha, that is, the place of the skull, they gave him wine to drink mixed with gall, which he tasted but refused to drink. When they had finished crucifying him they shared out his clothing by casting lots, and then sat down and stayed there keeping guard over him. Above his head was placed the charge against him; it read: He is the king of Israel; let him come down from the cross now, and we will believe in him. He puts his trust in God; now let God rescue him if he wants him. From the sixth hour there was darkness over all the land until the ninth hour. The rest of them said: See if Elijah will come to save him. At that, the veil of the Temple was torn in two from top to bottom; the earth quaked; the rocks were split; the tombs opened and the bodies of many holy men rose from the dead, and these, after his resurrection, came out of the tombs, entered the Holy City and appeared to a number of people. When it was evening, there came a rich man of Arimathaea, called Joseph, who had himself become a disciple

of Jesus. This man went to Pilate and asked for the body of Jesus. Pilate thereupon ordered it to be handed over. So Joseph took the body, wrapped it in a clean shroud and put it in his own new tomb which he had hewn out of the rock. He then rolled a large stone across the entrance of the tomb and went away. Now Mary of Magdala and the other Mary were there, sitting opposite the sepulchre. Pilate said to them: Go and make all as secure as you know how. The bleakness of Jesus experience is underlined by his silence. That silence is broken only by his prayer on the Cross. There Jesus prays Psalm As the reading ends the reader waits to learn, what will happen next? Will Faith be justified? And if so, how? Holy Name church, Manchester.

Chapter 4 : inChristInMe | that we may know Him “ Christ in us

The Passion of Our Lord Jesus Christ according to Matthew One of the Twelve, the man called Judas Iscariot, went to the chief priests and said, 'What are you prepared to give me if I hand him over to you?'

I keep asking that the God of our Lord Jesus Christ, the glorious Father, may give you the Spirit of wisdom and revelation, so that you may know him better. I want to know God better. I want to really know God. I want the eyes of my heart to be completely opened—I want to see the world how God sees it. I want to see people the way God sees them. His ways are not my ways and knowledge about God does not equal a relationship with God. Take the Pharisees for example in Matthew Before I started dating my husband, I knew about Dirk. I knew facts like his name, how old he was, where he lived, what sports he played, what his interests were—etc. Then Dirk and I started dating. Yet, as the years went on and the more time we spent together, our relationship deepened and we went from shallow conversations to deeper ones like discussing our goals, dreams and what we thought God wanted to do with our lives. It takes commitment to the relationship, putting in the time and being vulnerable. Be honest with God when you pray. Tell Him how hurt you are. Tell Him how you need to be comforted and reminded that he loves you. As you spend time reading the Bible and learning more about God and how much He loves you, He will speak to you through His Scriptures. As you come to God and open up in prayer sharing the good, the bad— Thank you for their love for you and their desire to be in your Word! I pray today, Jesus, that they will grow in their knowledge of you as they deepen their love for you and your Word. Open the eyes of their hearts, Jesus, and help them to see you more clearly in their lives and give them wisdom and revelation to live passionately and boldly for you. We have but one life to live for you, God, so help us not to live in fear, but in and through your love. Help us to see with your eyes! Help us to trust you and know you better. Help us to keep our eyes focused on you and our lives surrendered to you. For your glory, move powerfully through us! What steps are you taking to know God on a deeper level?

Verily, verily, I say unto thee, We speak that which we know, and we bear witness of that which we have seen, and ye receive not our witness. - Darby Bible Verily, verily, I say to thee, We speak what we know, and testify what we have seen; and ye receive not our testimony.

Meanwhile, Thorin recovers from his injuries only to find that his hobbit has apparently left him, not that he deserves any less after what he did. In their loneliness, both of them turn to the secret ways of their people Inspired by Felek by sunryder. This is a prompt fill; the prompt itself can be found below. It was heart-breaking u. I once saw someone use gaelic and it kinda fits. To see the translation, just hover over the text. Some courage and some wisdom, blended in measure. If more of us valued food and cheer and song above hoarded gold, it would be a merrier world. But sad or merry, I must leave now. Bard had been right, winter was upon them. Only a month ago they still had been together and he had laughed at their antics. And now he sat on the hard and unforgiving ice holding his dying soul mate. His anam cara who had finally returned to him after being lost to the dragon sickness. He wondered what he had done to deserve such punishment. He concentrated on the one lying on him. It was only a matter of minutes until he would either suffocate because his lungs filled up with the liquid or bleed out and succumb to shock. His rational mind knew that and yet his heart did not want to believe. Thus, he kept on trying to stem the steady flow that was slowly forming a puddle around them. The long way, the dangers they had faced, had it been all for nothing? The memory alone crushes my heart with an iron grip. I do not know how I could even think of â€” No, I will not try to find reasons now. All is long forgiven. He did not have much time. Gathering his thoughts, Bilbo replied breathlessly: I do not think that I am able to move enough to reach my pocket. I have kept it, although in my mind, I already thought everything lost. He must have moved too much, for Thorin groaned, his voice deep from pain. Bilbo jerked, but then concentrated on the task at hand. He carefully drew his hand back and tried not to contemplate how somebody who had lost such an amount of blood could still be breathing. More blood stained his lips. It hurt Bilbo to see him like that and yet, fretting about it would not help them. They would need to be quick. Time was against them. To love and to honour through all that may come. Through all our lives together, in all our lives, may we be reborn that we may meet and know and love again. The latter took a shallow breath and quietly repeated the words Bilbo had said and to Bilbo it felt as if his heart was about to burst from the sheer love that resonated with them. He lifted their joined hands slightly and bowed forwards, never breaking eye-contact, and lightly kissed them. And while he did so, he could see how the last breath left Thorin. One hand remained with Thorin, tucked under the sleeve of his left arm and the healers had been none the wiser when they had found it while preparing him for the burial. And neither had anyone else been, except for Balin who had given Bilbo a tap on the shoulder and a knowing smile. Bilbo had been too dazed to follow the conversations closely.

Chapter 6 : That the World May Know | Welcome

Truly, truly, I say to you, We speak that we do know, and testify that we have seen; and you receive not our witness. verily. John ,5 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

Something will come up in the pathway of the earnest soul, to attract its attention and occupy its strength and thought. Sometimes it is a little irritation and provocation. Sometimes it is some petty grievance we stop to pursue or adjust. Sometimes it is somebody's Rev. We have thought much about what we have received. Let us think of the things we have not received, of some of the vessels that have not yet been filled, of some of the places in our life that the Holy Ghost has not yet possessed for God, and signalized by His glory and His presence. Shall the coming months be marked by a diligent, heart-searching application of "the rest of the oil," to the yet unoccupied possibilities of our life and service? Have we known Rev. To write the same things to you, to me indeed is not irksome, but for you it is safe. Beware of the dogs, beware of the evil workers, beware of the concision: For we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh. The first words of the text show that Paul was beginning to think of winding up his letter, and the preceding context also suggests that. We have seen how the Apostle was prepared to close his letter at the beginning of this chapter, and how that intention was swept away by the rush of new thoughts. They may be ignoble and puerile, or they may be worthy and great. Howbeit what things were gain to me, these have I counted loss for Christ. Yea verily, and I count all things to be loss for the excellency's Alexander Maclaren's Expositions of Holy Scripture The Gain of Christ That I may gain Christ, and be found in Him, not having a righteousness of my own, even that which is of the law, but that which is through faith in Christ, the righteousness which is of God by faith. It is not everybody who can say what is his aim in life. Many of us have never thought enough about it to have one beyond keeping alive. We lose life in seeking for the means of living. Many of us have such a multitude of aims, each in its turn drawing us, that no one of's Alexander Maclaren's Expositions of Holy Scripture Toleration Preached at Bideford,] Philippians iii. And if in any thing ye shall be otherwise minded, God shall reveal even this to you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. My friends, allow me to speak a few plain and honest words, ere we part, on a matter which is near to, and probably important to, many of us here. Have I imagined emotions which would not be natural? The most cool and calculating would be warmed with desires like these. Methinks what I have now pictured before you will wake the echoes in your breasts, and you will say, "Ah, it is even so! It is because Christ loved me and gave himself for me that I want to know him; it is because he has shed his blood for me and has chosen me that I may be one with him for ever, that my soul desires a fuller acquaintance with him.

Chapter 7 : Praying That We May Know Him Better - Love God Greatly

Speaking through the Doctrine and Covenants, God promises that we may be told in our minds and in our hearts whatsoever we ask, by the Holy Ghost (see D&C). If we sanctify ourselves, the day will come when "he will unveil his face unto" us (D&C).

However, this particular line definitely seems to echo the theme of uncertainty that pervades the play. Both Ophelia and Hamlet are acutely aware of, and tormented by, their present selves but are anxious about the vast and unknowable potentials of their futures. This uncomfortable uncertainty drives Ophelia to madness and Hamlet to procrastinate his quest for revenge. Expert Answers andrewnightingale Certified Educator One should understand that Ophelia, at this point, is experiencing a mental breakdown. To crown it all, she has just learned that Hamlet has killed her father. All this trauma is enough to make even the most stable of individuals crack. Does Ophelia say these words in a moment of brilliant intellectual enlightenment or are these just the ramblings of a mind gone astray? Whatever it may be, Ophelia is making a good point. Her statement is an accurate assessment of our being, our essence. We live in the present. What we know is what we know now and we respond to that; however, we do not know what we may become. We may guess or make assumptions about our futures or how we may respond to a situation, but we cannot be quite sure. Ophelia, for example, knew that she had affection for Hamlet and that she was loyal to her father, but she did not know that Hamlet would mess around with her so much, confusing her -- telling her in one moment to "get thee to a nunnery" and in the next requesting to sit at her feet. Finally, not knowing, she could hardly contemplate how she would react. It is certain that she never thought that she would lose her sanity, or later commit suicide. It is this uncertainty which is a major theme of the play. Hamlet knows who he is: Furthermore, he knows what he suspects -- that his uncle had murdered his father and unlawfully usurped the throne, and that his mother may have been complicit in the murder. O cursed spite, That ever I was born to set it right! It is all this that sets Hamlet on the road of doubt and procrastination. He rationalizes, considers and reconsiders. His intellectual perturbation does not allow him to act and his uncertainty is best expressed in his deep and moving soliloquy: To be, or not to be: It would be fair to say that, at this point, Hamlet does not even seem sure of what he is and is probably even more doubtful about what he may be. If he had only known that his uncertainty would eventually lead to the tragic demise of so many, including him!

Chapter 8 : That We May Know | Talk Jesus

B's responsibility is to ask who is calling and forward the line and the caller name to the said person, so he is asking "May I know your name" etc etc. I hope you understand that "colloquial" refers to informal or substandard manner of conversation.

Monday, October 5, , 6: I read Isaiah The gates of the city of Babylon led from the streets to the river, and were left open. He and his army entered the city through the path of the river. Once inside, they were able to conquer the king and take possession of the palace. The city was taken by surprise. They were weakened and were unable to resist the takeover. The enemy had access to every part of the city. I live in the upstate, so we have not had the flooding which has engulfed much of the midlands and lowlands of the state. I do have family in the flooded areas, though, so I have been able to get some first-hand reports of what is going on there, though some of their information has come through the news media, as there have been flooded streets and closed highways and curfews, which have kept some of them from being able to get out and about in the cities. Also, the National Guard has been called in to assist with the situation, many have been evacuated from their homes, and they have been placed in temporary shelters, such as public school buildings, according to news reports and according to some of the first-hand reports I have received, as well. Governor Haley of South Carolina has indicated that the situation could go from bad to worse. Several of the dams have already been breached, according to the latest reports. I believe this is a judgment of God on our nation. And, I believe this is also an attack from our modern-day Cyrus, i. Since we have people within our nation in positions of power who are part of this New World Order, this takeover of our nation is an inside job, i. And, truly we who live in South Carolina are under attack via our flooded rivers. Our capital city is weakened and is unable to resist the forces coming against her. Via the National Guard, the enemy has access to every part of the state. I believe, as well, that this rain very possibly came about via weather manipulation, i. I will gird you, though you have not known Me; That men may know from the rising to the setting of the sun That there is no one besides Me. I am the Lord, and there is no other, The One forming light and creating darkness, Causing well-being and creating calamity; I am the Lord who does all these. It began with very subtle introductions of various elements into the church under the guise of church growth, and it has gradually gone way downhill, kind of like how this rain was potentially poured into our rivers, and which is now traveling south down to the ocean. These changes have been cross-denominational, and many of them have come from one primary source which was introduced at high up levels within denominations and then passed down to pastors of local congregations, who then passed them on to their people. The goal, purportedly, was to reach the lost people of this world for Jesus Christ, yet instead of going out into the world with the true gospel of salvation, they brought the world into the meetings of the church. In order to attract the world to the meetings of the church, they supplied them with a somewhat cleaned-up version of what the world is offering in the way of entertainment. Yet, they had to do more than that. They wanted the world to feel comfortable in the meetings of the church, so they softened diluted the gospel to make it more acceptable to the world. They patterned their meetings around the flesh of humans and worldly passions and desires so that the world would want to come back to their meetings. They marketed the church just like any other business, too, utilizing marketing schemes, tricks and gimmicks in order to get the world to come to their meetings. So, instead of the church being the light to the world, they became like the world. Instead of teaching the gospel according to Jesus and his NT apostles, many are preaching a gospel which requires no death to sin, i. It thus gives its converts a free license for lasciviousness. The church has also united itself with the US government, which is an evil entity, thus putting the government above Christ as the head of the church. So, God has brought this judgment upon our nation, i. I, the Lord, have created it. Jesus Christ said that if anyone would come after him, he must deny self, take up his cross daily die daily to self and sin and follow obey him. He said if we hold on to our lives of living for sin and self we will lose them for eternity, but if we lose our lives die with Christ to sin and self we will gain eternal life Lu. Paul said that if we persist in conducting our lives according to our flesh, we will die, but if by the Spirit we put to death the deeds of the flesh, we will live. He said that Jesus died that the

righteous requirements of the law might be fully met in us who walk not according to the flesh, but according to the Spirit See: Jesus died that we might die to sin and live to righteousness 1 Pet. John said that if we claim to be in fellowship with God, but we persist in living our lives according to our sinful flesh, then we are liars 1 Jn. God is taking this world by storm. His intention is that via this difficult period of time we, the people of God, if we have strayed from him, will return to him in repentance and in obedience. His intention, as well, is that many will be saved. So, if you have been living a lie, and you have been professing to have a relationship with Jesus Christ, but you have been living to please your own sinful flesh, I pray today that you will repent of your sin, and that you will surrender your heart to Jesus Christ, and follow him wherever he leads you from this moment on. Jesus Christ is gently calling You to follow Him in all ways. Trust Him with your life today. Make Him your Lord and your Savior. Turn from your sin. He will forgive you of your sin; Cleanse your heart, made new within. God is sovereign over all things. Nothing from His mind escaping. He has all things under His command, And will work all for good. He is our hope for our future. For our wounds He offers suture. He is all we need for this life.

Chapter 9 : Hymn: Lord, speak to me, that I may speak

Welcome to the inChristInMe blog. This site is dedicated to my three beautiful children. I pray that you will come to know and experience Christ in His fullness, in ways that our generation could only hope and dream of.

E-mail There is great humility and timidity in my soul as I presume to discuss coming to a personal knowledge of God, the Eternal Father, and Jesus Christ , the Redeemer of the world and the Son of God. We should earnestly seek not just to know about the Master, but to strive, as He invited, to be one with Him see John We may not feel a closeness with Him because we think of Him as being far away, or our relationship may not be sanctifying because we do not think of Him as a real person. Since our own feelings are sacred to us and cannot be disputed by others, let us begin with those quiet assurances which occasionally can come to all of us and which we know are true. We cannot always prove these verities to others, yet they come as a form of knowledge. Is this part of the divine that ferments within us, reaching to its source? Is it not like a personal witness of truth flowing through the thin curtain that separates this world from another? Is there not a yearning to understand in your mind what is in your heart, a feeling that you cannot give utterance to because it is so unspeakably personal? First, a daily communion involving prayer. A fervent, sincere prayer is a two-way communication that will do much to bring the Spirit flowing like healing water to help with the trials, hardships, aches, and pains we all face. What is the quality of our secret prayers? As we pray, we should think of our Heavenly Father as being close by, full of knowledge, understanding, love, and compassion, the essence of power, and having great expectations of each of us. Second, a daily selfless service to another. The followers of the divine Christ have to be weighed on the scales of what their actions are rather than on solemn professions of belief. The true measure is found in Matthew: Third, a daily striving for an increased obedience and perfection in our lives. Fourth, a daily acknowledgment of His divinity. To have a daily, personal relationship with the Master, we must be His disciples. Fifth, a daily study of the scriptures. Kimball, edited by Edward L. For those who have honest doubts, let us hear what eyewitnesses had to say about Jesus of Nazareth. The ancient Apostles were there. They saw it all. No one is more worthy of belief than they. The influence and teaching of the Messiah should have a transcendence over all other interests and concerns in our lives. We must constantly be reaching upward for the riches of eternity, for the kingdom of God is within us see Luke In the many trials of life, when we feel abandoned and when sorrow, sin, disappointment, failure, and weakness make us less than we should ever be, there can come the healing salve of the unreserved love in the grace of God. It is a love that forgives and forgets, a love that lifts and blesses. During the years of my life, I have gone to my knees with a humble spirit to the only place I could for help. I often went in agony of spirit, earnestly pleading with God to sustain me in the work I have come to appreciate more than life itself. I have, on occasion, felt the terrible aloneness of the wounds of the heart, of the sweet agony, the buffetings of Satan, and the encircling warm comfort of the Spirit of the Master. I have also felt the crushing burden, the self-doubts of inadequacy and unworthiness, the fleeting feeling of being forsaken, then of being reinforced an hundredfold. I have climbed a spiritual Mount Sinai dozens of times seeking to communicate and to receive instructions. It has been as though I have struggled up an almost real Mount of Transfiguration and upon occasion felt great strength and power in the presence of the Divine. A special sacred feeling has been a sustaining influence and often a close companion. It is my testimony that we are facing difficult times. We must be courageously obedient. My witness is that we will be called upon to prove our spiritual stamina, for the days ahead will be filled with affliction and difficulty. But with the assuring comfort of a personal relationship with God, we will be given a calming courage. From the Divine so near we will receive the quiet assurance: I have a certain knowledge that Jesus of Nazareth is our divine Savior. I know that He lives. From my earliest recollection I have had a sure perception of this. As long as I have lived, I have had a simple faith that has never doubted. I have not always understood, yet I have known through a knowledge that is so sacred to me that I cannot give utterance to it. I know and I testify with an absolute awareness in every fiber and innermost recess of my being that Jesus is the Christ, the Messiah, the Divine Redeemer, and the Son of God. Ideas for Home Teachers Our greatest personal need is to have a continuing relationship with Deity. Such a

relationship is fostered and strengthened by: