

Oracles

Previous postings from the Wm. Thomas Sherman Info Page 2016.



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## TENETS

\*If we ever experienced a problem anywhere, it came about, in some degree, due to certain wrong assumptions, either co-present with, or just prior to the given problem's actually taking place.

\* Unless you believe in God, the One, and or the infinite, every assumption is contingent.

\* PROCESS (or if you prefer spirit, or activity) PRECEDES IMAGE. Image may, to some extent, (and sometimes almost perfectly) represent process. But process is always superior to and always more real than image. If process precedes image this might suggest also that mind precedes matter and energy.

\* Everything we believe, or say we know, is based on a *factual* or *value* judgment. Both kinds of judgment always entail the other to some extent, and nothing can be known or exists for us without them.

\* No fact or purported fact is true or false without someone to assert and believe it to be such. If an assertion or claim is deemed true or false then, and we are thorough, we should ask who is it that says so (or has said so), and what criteria are (were) they using? There is no such thing as "faceless" truth or reality -- at least none we are capable of knowing.

\* You can't escape reason. If you aren't rational yourself, someone else will be rational for you; nor do their intentions toward you need to be friendly or benevolent.

\* *Every* point of view and opinion has its truth to it -- even the most abhorrent and unacceptable to us. This said, we are naturally inclined to assume that some opinions have much greater truth to them than others. Even so, what little truth there is in any point of view must, at least at some juncture, and certainly with respect to issues of heated controversy, be justly and reasonably respected. Why? Because we would not be honest (and therefore not truthful) if we didn't.

\* *Ultimately*, and when all is said and done, thought without heart is nothing.

\* Most, if not all, of society's very worst problems arise from (certain) spirit people and those who listen to them -- whether the former comes in the shape of "God," angel, devil or what have you. It is these people who are most the source and cause of real unhappiness. If then you chance to have contact with such, while having (one assumes) overcome their lures, deceptions, and pretenses of benevolence and higher knowledge, I recommend that this (i.e., "unhappiness" or "unhappiness itself") is what you call them. Blame them for (most) everything wrong; for it is it is they who have been and are the ruin of everyone and everything (that is, if anyone is or could be said to be so.)

### Mottos:

*"When you can face me, I'll consider taking you seriously."*

*"Millions for defense; not one cent for tribute!"*

*"The whole of the city is at the mercy of a gang of criminals, led by a man who calls himself the Kid. And I'm the only one who can find him for you."*

*Note.* The "oracles" are given, top to the bottom of the text, in order from the most recent to the very earliest entry (just as originally presented at gunjones.com); the very first you see below then is the last entered at the website, while the very first entered for the year is given as the last item in this text.

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See: <https://www.youtube.com/watch?v=CkFcQRiFL68>

["WHY WORRY (1986) The Everly Brothers, Mark Knopfler, Chet Atkins, Michael McDonald"]

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[ch. 3]

...But though you perceive and understand demons to be deadly and wicked, plotters, haters of the human race, and destroyers, why do you not turn out of their way, or turn them out of yours? What truth can the wicked tell, or what good can they do any one?

I can then readily demonstrate that man is better than these gods of yours, who are but demons; and can show, for instance, that Cyrus and Solon were superior to oracular Apollo. Your Phoebus was a lover of gifts, but not a lover of men. He betrayed his friend Croesus, and forgetting the reward he had got (so careful was he of his fame), led him across the Halys to the stake. The demons love men in such a way as to bring them to the fire [unquenchable]....

...Whence I cannot help wondering, by what plausible reasons those who first went astray were impelled to preach superstition to men, when they exhorted them to worship wicked demons, whether it was Phoroneus or Merops, or whoever else that raised temples and altars to them; and besides, as is fabled, were the first to offer sacrifices to them. But, unquestionably, in succeeding ages men invented for themselves gods to worship. It is beyond doubt that this Eros, who is said to be among the oldest of the gods, was worshipped by no one till Charmus took a little boy and raised an altar to him in Academia,— a thing more seemly than the lust he had gratified; and the lewdness of vice men called by the name of Eros, deifying thus unbridled lust. The Athenians, again, knew not who Pan was till Philipides told them.

~ Clement of Alexandria (c.150–c.215), [*Exhortation to the Heathen*](#)

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[ch. 2]

For the extremes of ignorance are atheism and superstition, from which we must endeavour to keep...And whatever else the sons of the poets sing.

But sentiments erroneous, and deviating from what is right, and certainly pernicious, have turned man, a creature of heavenly origin, away from the heavenly life, and stretched him on the earth, by inducing him to cleave to earthly objects. For some, beguiled by the contemplation of the heavens, and trusting to their sight alone, while they looked on the motions of the stars, straightway were seized with admiration, and deified them, calling the stars gods from their motion; and worshipped the sun—as, for example, the Indians; and the moon, as the Phrygians. Others, plucking the benignant fruits of earth-born plants, called grain Demeter, as the Athenians, and the vine Dionysus, as the Thebans. Others, considering the penalties of wickedness, deified them, worshipping various forms of retribution and calamity. Hence the Erinnyes, and the Eumenides, and the pious deities, and the judges and avengers of crime, are the creations of the tragic poets.

And some even of the philosophers, after the poets, make idols of forms of the affections in your breasts—such as fear, and love, and joy, and hope; as, to be sure, Epimenides of old, who raised at Athens the altars of Insult and Impudence. Other objects deified by men take their rise from events, and are fashioned in bodily shape, such as a Dike, a Clotho, and Lachesis, and Atropos, and Heimarmene, and Auxo, and Thallo, which are Attic goddesses...

This is Jupiter the good, the prophetic, the patron of hospitality, the protector of suppliants, the benign, the author of omens, the avenger of wrongs; rather the unjust, the violator of right and of law, the impious, the inhuman, the violent, the seducer, the adulterer, the amatory. But perhaps when he was such he was a man; but now these fables seem to have grown old on our hands. Zeus is no longer a serpent, a swan, nor an eagle, nor a licentious man; the god no longer flies, nor loves boys, nor kisses, nor offers violence, although there are still many beautiful women, more comely than Leda, more blooming than Semele, and boys of better looks and manners than the Phrygian herdsman. Where is now that eagle? Where now that swan? Where now is Zeus himself? He has grown old with his feathers; for as yet he does not repent of his amatory exploits, nor is he taught continence...

~ Clement of Alexandria (c.150–c.215), [\*Exhortation to the Heathen\*](#)

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See: <https://www.youtube.com/watch?v=FuvpPDlr7wY>

["Let The River Run (Carly Simon) - Antonela Cirillo" - Show debut en La Trastienda 31/10/13]

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[ch. 1]

...He once called "a brood of vipers." [Matthew 3:7; Luke 3:7] But if one of those serpents even is willing to repent, and follows the Word, he becomes a man of God.

...And He who is of David, and yet before him, the Word of God, despising the lyre and harp, which are but lifeless instruments, and having tuned by the Holy Spirit the universe, and especially man—who, composed of body and soul, is a universe in miniature,— makes melody to God on this instrument of many tones; and to this instrument— I mean man— he sings accordant: "For you are my harp, and pipe, and temple." — a harp for harmony— a pipe by reason of the Spirit— a temple by reason of the word; so that the first may sound, the second breathe, the third contain the Lord. And David the king, the harper whom we mentioned a little above, who exhorted to the truth and dissuaded from idols, was so far from celebrating demons in song, that in reality they were driven away by his music. Thus, when Saul was plagued with a demon, he cured him by merely playing. A beautiful breathing instrument of music the Lord made man, after His own image. And He Himself also, surely, who is the supramundane Wisdom, the celestial Word, is the all-harmonious, melodious, holy instrument of God. What, then, does this instrument— the Word of God, the Lord, the New Song— desire? To open the eyes of the blind, and unstop the ears of the deaf, and to lead the lame or the erring to righteousness, to exhibit God to the foolish, to put a stop to corruption, to conquer death, to reconcile disobedient children to their father. The instrument of God loves mankind. The Lord pities, instructs, exhorts, admonishes, saves, shields, and of His bounty promises us the kingdom of heaven as a reward for learning; and the only advantage He reaps is, that we are saved. For wickedness feeds on men's destruction; but truth, like the bee, harming nothing, delights only in the salvation of men.

You have, then, God's promise; you have His love: become partaker of His grace. And do not suppose the song of salvation to be new, as a vessel or a house is new. For "before the morning star it was;" and "in the beginning was the Word, and the Word was with God, and the Word was God." [John 1:1] Error seems old, but truth seems a new thing...

...This wicked tyrant and serpent, accordingly, binding fast with the miserable chain of superstition whomsoever he can draw to his side from their birth, to stones, and stocks, and images, and such like idols, may with truth be said to have taken and buried living men with those dead idols, till both suffer corruption together...

...“For I am,” He says, “the door,” [John 10:9] which we who desire to understand God must discover, that He may throw heaven's gates wide open to us. For the gates of the Word being intellectual, are opened by the key of faith. No one knows God but the Son, and he to whom the Son shall reveal Him. [Matthew 11:27] And I know well that He who has opened the door hitherto shut, will afterwards reveal what is within; and will show what we could not have known before, had we not entered in by Christ, through whom alone God is beheld.

~ Clement of Alexandria (c.150–c.215), [Exhortation to the Heathen](#)

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In addition to the tv show "Scare Tactics," I learned a number of things in the past few weeks; also of unusual interest.

While looking for some info on Westinghouse Studio 1 and also the Honeymooners, I learned there was/is a *second* Golden Age of television -- from 2000 to the present! (See for yourself:

[https://en.wikipedia.org/wiki/Golden_Age_of_Television_\(2000s%E2%80%93present\)](https://en.wikipedia.org/wiki/Golden_Age_of_Television_(2000s%E2%80%93present)))

In another instance of instruction, from watching the Macy's Thanksgiving/Black Friday's Day Parade there was Wimpy the Kid; who had a high-flying balloon all his own. I never even heard of him, and yet I have it on the authority of Matt Lauer that the Wimpy the Kid books have sold over 75 million copies! Kind of like Harry Potter; only he looks like something from the PBS animated children's series "Caillou" -- the latter evidently produced by the same folks who made "Arthur" -- you know the show where all the people look like animals (i.e., rather than have all the animals look and act like people.) Not only this, but I further found out there are even Wimpy the Kid movies (just check YouTube.)

Then at another point in the aforesaid parade I saw the number performed "Hollywood Wiz," and which you can also find on YouTube, in this case at:

<https://www.youtube.com/watch?v=k6gbvNlx2Pk>

["PARAMOUR Performs "Hollywood Wiz" at the Macy's Thanksgiving Day Parade"]

All of these things naturally got me thinking about Steven Spielberg, and that night I had a dream where both Presidents Obama and Bush Jr. were co-jointly awarding him the Presidential Medal of Movies and Freedom. Following which, Spielberg took the podium and directed that Google, YouTube, Twitter, FaceBook, and Microsoft take full control of and police the internet; in order to make sure that the latter do not interfere with the free flow of multi-billion dollar motion pictures and television.

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Some may find this of interest...

"How do I remove the right hand pane in [Adobe] Reader DC..."

"Okay, seems I've stumbled upon an ugly workaround but it works for me. I'm using Windows 8.1. Go to the install directory, i.e.'C:\Program Files (x86)\Adobe\Acrobat Reader DC\Reader\AcroApp\ENU'. Create a new subfolder (I used 'Disabled'). Move 3 files from the 'ENU' folder into the new 'Disabled' folder: AppCenter\_R.aapp & Home.aapp & Viewer.aapp. Open a PDF and no more Tool Pane! I originally moved just the 'Viewer' file but if you clicked on 'Home' or 'Tools' on the toolbar you couldn't go back to the 'Document.' Moving all 3 files takes care of that issue. Like a lot of people I don't and won't ever use any of the tools. I just want a reader. Let me know if this works for you."

The above taken from: <https://forums.adobe.com/message/7438630#7438630>

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See: <https://www.youtube.com/watch?v=T71zzu3Uq2o>

["Eddy Arnold YESTERDAY WHEN I WAS YOUNG"]

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(Does the Department of Homeland Security know about this?)

"[Scare Tactics](#) is a hidden camera/comedy horror television show, produced by Scott Hallock and Kevin Healey. Its first two seasons aired from April 2003 to December 2004. After a hiatus, the show returned for a third season, beginning July 9, 2008. The first season of the show was hosted by Shannen Doherty. Stephen Baldwin took her place in the middle of the second season. Since the beginning of the third season, the show has been hosted by Tracy Morgan. The fourth season began on October 6, 2009...

"Scare Tactics is a hidden camera prank show that puts victims into terrifying situations, usually involving movie-style special effects and makeup that recreates horror movie clichés. The victims, generally four per episode, are set up by friends/family in tandem with producers.

"The Scare Tactics producers believe that 'Boo' is one of the oldest tricks in the book. Scare Tactics is simply 'Boo' – with a budget. From alien abductions to encounters with the undead to brushes with the paranormal, it's all about making people 'believe the unbelievable'.

"What separates Scare Tactics from other hidden camera shows is the cinematic shooting and editing style that gives each piece the look and feel of a scary movie. In the end, hopefully the audience delights in being 'in on the joke', first laughing AT our victims, then WITH them as the prank is revealed.

"There are some instances where the victims are lured into the pranks on the promise of being on a fake reality show called 'Fear Antics' which plays off like a show similar to MTV's Jackass but end with dire consequences. Sometimes, the victim will attempt keeping calm and rationally try keeping the situation from getting out of control (from their perspective).

"The pranks end when the victim is completely terrified and someone would ask them, 'Are you scared?' to which they usually reply in the affirmative. They then get the reply, 'You shouldn't be! You're on Scare Tactics!' or 'I'll have to/I'm gonna put you on Scare Tactics!'. Alternately, at times when a victim almost ran for their lives, they immediately announced the same thing. At least once or twice, a victim has immediately realized that they're on Scare Tactics when the ruse is about to be revealed." ~ from Wikipedia.

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So this, as it turns out, is who he has been listening to all these years. Not some divinity, as supposed, but rather Ghoul Lash, King of the Vampires.

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Here's a curious thought. Do you realize that the material out of which your body is composed is at least as old as the earth itself? So that in a very physical sense your body, albeit in scattered form, has been present throughout all of history. Think then of some important event, such as say the passion and death of Christ. The materiality of your body was somewhere present on the earth when that was taking place -- and any and all historical events similarly.

Likewise and on a related note, the location where you are or where you live, though probably in a different state and condition than it is now, was where it is when the given historical event took place. So using the example of Christ's passion and death, the geographical point you are at now existed at the same time as that occurrence. So had you lived two thousand years ago and were where you are presently, and somehow simultaneously knew of what was then taking place in Jerusalem, you would (insofar as you

were on the earth) be "there" when it happened. And as stated also, the materials out of which your body is composed actually did exist at that or any time since the earth was created.

In sum, your body is much, much older than you imagine.

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[ch. 19]

...For the termination of such a life is not even pleasure, as some suppose, but utter insensibility. But if the Maker of men takes any concern about His own works, and the distinction is anywhere to be found between those who have lived well and ill, it must be either in the present life, while men are still living who have conducted themselves virtuously or viciously, or after death, when men are in a state of separation and dissolution. But according to neither of these suppositions can we find a just judgment taking place; for neither do the good in the present life obtain the rewards of virtue, nor yet do the bad receive the wages of vice. I pass over the fact, that so long as the nature we at present possess is preserved, the moral nature is not able to bear a punishment commensurate with the more numerous or more serious faults. For the robber, or ruler, or tyrant, who has unjustly put to death myriads on myriads, could not by one death make restitution for these deeds; and the man who holds no true opinion concerning God, but lives in all outrage and blasphemy, despises divine things, breaks the laws, commits outrage against boys and women alike, razes cities unjustly, burns houses with their inhabitants, and devastates a country, and at the same time destroys inhabitants of cities and peoples, and even an entire nation— how in a mortal body could he endure a penalty adequate to these crimes, since death prevents the deserved punishment, and the mortal nature does not suffice for any single one of his deeds? It is proved, therefore, that neither in the present life is there a judgment according to men's deserts, nor after death.

~ Athenagoras (c.133–c.190 A.D.), [*On the Resurrection of the Dead*](#)

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[ch. 33]

Who, then, of those called sages, and poets, and historians, could tell us truly of these things, themselves being much later born, and introducing a multitude of gods, who were born so many years after the cities, and are more modern than kings, and nations, and wars? For they should have made mention of all events, even those which happened before the flood; both of the creation of the world and the formation of man, and the whole succession of events. The Egyptian or Chaldean prophets, and the other writers, should have been able accurately to tell, if at least they spoke by a divine and pure spirit, and spoke truth in all that was uttered by them; and they should have announced not only things past or present, but also those that were to come upon the world. And therefore it is proved that all others have been in error; and that we Christians alone have possessed the truth, inasmuch as we are taught by the Holy Spirit, who spoke in the holy prophets, and foretold all things.

~ Theophilus of Antioch (c. ?-c. 184 A.D.) [\*Theophilus to Autolyucus\*](#), Book 2.

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[80] etenim, iudices, cum omnibus virtutibus me adfectum esse cupio, tum nihil est quod malim quam me et esse gratum et videri. haec enim est una virtus non solum maxima sed etiam mater virtutum omnium reliquarum.

~ Cicero, PRO PLANCIO [In Defense of Gnaeus Plancius]

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Imagine an amazingly successful movie, or say political, career that is in truth merely a sophisticated and elaborate magic trick by a more than adept magician bringing it about; with the movie person or politician in question being not least among its dupes, and or who if not an outright actor is at least a puppet of the master of ceremonies.

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See: <https://www.youtube.com/watch?v=Ch3BfpZp8PI>

["Syd Barrett - Opel"]

See: <https://www.youtube.com/watch?v=8jtrdDHRiM>

["-NEW- Psychedelic Shack The Temptations HD {Stereo}"]

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[ch. 27]

But some one will say to us, Was man made by nature mortal? Certainly not. Was he, then, immortal? Neither do we affirm this. But one will say, Was he, then, nothing? Not even this hits the mark. He was by nature neither mortal nor immortal. For if He had made him immortal from the beginning, He would have made him God. Again, if He had made him mortal, God would seem to be the cause of his death. Neither, then, immortal nor yet mortal did He make him, but, as we have said above, capable of both; so that if he should incline to the things of immortality, keeping the commandment of God, he should receive as reward from Him immortality, and should become God; but if, on the other hand, he should turn to the things of death, disobeying God, he should himself be the cause of death to himself. For God made man free, and with power over himself. That, then, which man brought upon himself through carelessness and disobedience, this God now vouchsafes to him as a gift through His own philanthropy and pity, when men obey Him. For as man, disobeying, drew death upon himself; so, obeying the will of God, he who desires is able to procure for himself life everlasting. For God has given us a law and holy commandments; and every one who keeps these can be saved, and, obtaining the resurrection, can inherit incorruption.

~ Theophilus of Antioch (c. ?-c. 184 A.D.) [\*Theophilus to Autolytus\*](#), Book 2.

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One of the things I have most wanted to achieve when writing about criminal spirit persons is to get thinking people at large to realize that 1) criminal spirit people are empirically real, and 2) that society has a choice of whether or not it does or doesn't agree to put up with them. As it is, criminal spirit people are either ignored or accepted as if they were a necessary evil; when it truth they are only necessary insofar as they are tolerated and allowed to be in our midst. Sure, like a terrible and difficult disease, we can say either it doesn't exist or else there is nothing we can really do about them. But then that is exactly my point, we don't have to say this, and there are ways of getting at the problem, whether it is a disease or criminal spirit people, if thinking people come together to address, understand and combat it.

Indeed, criminal spirit people (or the organized crime sort) are so powerful in this world that they act as a cancer sapping away of the strength of people's belief in and capacity to reason intelligently. It is as if to say between a "demon" and right and valid reasoning we relinquish and abandon the latter in order to surrender to and accommodate the former.

For years I have written on this subject and received virtually no response from anyone. Part of the cause of this is that my mail (both regular and email) has been tampered with for years, and my communications and relations with others interfered and tampered with generally. Again, I find this nothing short of astounding given how there is no shortage of demonizing our fellow men and women. And yet actual "demons" themselves (criminal spirit) get that proverbial wink and a nod as if they were a necessary part of the order of things.

With this and mind, I thought to once again take the occasion, if only casually, to mention some important points that should be borne in mind when considering the problem of criminal spirit people.

- a) Behind every instance of "amazing powers" or the seemingly miraculous, there is some person. No moral or immoral action takes place without there being *someone* to bring it about. The obvious question then one must ask is, who is this person? Where did he or she come from? What are they up to, after? In practice, what might happen is we experience what appears to be some supernatural event that is brought about by fate or divinity? Yet is the person in question rightly associated with fate or divinity? Or are we only and merely deceived into thinking so? As the Who song states, what is needed is to ask "Who are you?" But dazzled and perhaps frightened by some manifestation of the "amazing powers," people tend to throw up their hands and simply neglect to ask this simple question of "who?"
- b) Criminal spirit people are more than capable of doing you favors and seem to be benevolent to gain your confidence. Dressed up in a costume of divinity, who then has the power in themselves to say no to such con-artists?
- c) As powerful and highly sophisticated as criminal spirit people can be (thinking particularly of the autocratic kind), they very much have their failings, infirmities and weaknesses. Look out for, discern and detect what these are.
- d) One of the surest signs of the presence of criminal spirit people in our midst is a preoccupation with degradation and humiliation of others. Part of the origin of this lies in a desire of criminal spirit people to downgrade the worth and honor of humanity in general; so that they (criminal spirit) can all the more easily lord it over and control everyone.
- e) (Surprise, surprise) they pay bribes to those who cooperate with them and, with relative impunity, ruthlessly punish and persecute those who don't. Is it any wonder then that so many see them as a permanent fixture and divinely authorized protection racket in the overall and general state of things?
- f) The devil will never so much own to the past as much as he will claim to represent the future.
- g) To value worldly success and power over innocence, honest sincerity, and true heartedness is to be a citizen of Hell. This is one reason why so many children and animals and other innocent sorts are often made to suffer so senselessly or tragically in this life.

h) Perhaps the greatest absurdity of the human condition is that as much as any of us wants peace, criminal spirit people are ever, to a greater or lesser intensity, intent on war; seeking nothing less than the subjugation of all to their invisible government. And yet again and even so, not or hardly a peep from anyone about this.

In his *Decline and Fall*, Gibbon marveled at and derided such as the Desert Fathers who removed to isolated out of the way places to live ascetically. While in some ways his feelings are not without justice, still when you realize how utterly and casually morally filthy criminal spirit people and some of their (flesh and blood) followers are, and how such awful and disgusting dirtiness can be fatal to anything like real happiness, self-imposed exile is not nearly so strange as it seems.

In sum (and for now), let people know and learn about criminal spirit people, and that if they will but use and employ their intelligence, rationally and courageously, give them to understand that they ultimately do have a choice whether such should or shouldn't be tolerated.

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This past week I learned of *Evidence of Christianity, derived from its nature and reception* (1824 1st edition) by John Bird Sumner, Archbishop of Canterbury; which is an excellent work for assessing and helping to establish Christianity on a rational, evidentiary, and empirical basis. Although first published in 1824, it is strikingly modern in its candor and analysis. For .pdf copy, see:

<https://archive.org/details/evidencechristi00sumngoog>

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See: <https://www.youtube.com/watch?v=-r4ZPUxW9pQ>

["Marvin Gaye - What's Going On (live)" - wearing a formal white, dress suit]

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[ch. 26]

And God showed great kindness to man in this, that He did not suffer him to remain in sin for ever; but, as it were, by a kind of banishment, cast him out of Paradise, in order that, having by punishment expiated, within an appointed time, the sin, and having been disciplined, he should afterwards be restored. Wherefore also, when man had been formed in this world, it is mystically written in Genesis, as if he had been twice placed in Paradise; so that the one was fulfilled when he was placed there, and the second will be fulfilled after the resurrection and judgment. For just as a vessel, when on being fashioned it has some flaw, is remoulded or remade, that it may become new and entire; so also it happens to man by death. For somehow or other he is broken up, that he may rise in the resurrection whole; I mean spotless, and righteous, and immortal. And as to God's calling, and saying, Where are you, Adam? God did this, not as if ignorant of this; but, being long-suffering, He gave him an opportunity of repentance and confession.

~ Theophilus of Antioch (c. ?-c. 184 A.D.) [\*Theophilus to Autolytus\*](#), Book 2.

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Two FM "farewell" videos you may have missed when they came out (as I had), and which go to further show the wide musical and lyrical/poetical range and variety he, rather surprisingly, was capable of. This one in particular you might watch twice, as for some it may take them aback and or be somewhat unsettling (especially given his gaunt appearance) on a single viewing.

See: https://www.youtube.com/watch?v=Od6hY_50Dh0

["Queen - I'm Going Slightly Mad (Official Video)"]

See: <https://www.youtube.com/watch?v=oB4K0scMysc>

["Queen - These Are The Days Of Our Lives (Official Video)"]

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[ch. 22]

You will say, then, to me: "You said that God ought not to be contained in a place, and how do you now say that He walked in Paradise?" Hear what I say. The God and Father, indeed, of all cannot be contained, and is not found in a place, for there is no place of His rest; but His Word, through whom He made all things, being His power and His wisdom, assuming the person of the Father and

Lord of all, went to the garden in the person of God, and conversed with Adam. For the divine writing itself teaches us that Adam said that he had heard the voice. But what else is this voice but the Word of God, who is also His Son? Not as the poets and writers of myths talk of the sons of gods begotten from intercourse [with women], but as truth expounds, the Word, that always exists, residing within the heart of God. For before anything came into being He had Him as a counsellor, being His own mind and thought. But when God wished to make all that He determined on, He begot this Word, uttered, the first-born of all creation, not Himself being emptied of the Word [Reason], but having begotten Reason, and always conversing with His Reason. And hence the holy writings teach us, and all the spirit-bearing [inspired] men, one of whom, John, says, "In the beginning was the Word, and the Word was with God," [John 1:1] showing that at first God was alone, and the Word in Him. Then he says, "The Word was God; all things came into existence through Him; and apart from Him not one thing came into existence." The Word, then, being God, and being naturally produced from God, whenever the Father of the universe wills, He sends Him to any place; and He, coming, is both heard and seen, being sent by Him, and is found in a place.  
~ Theophilus of Antioch (c. ?-c. 184 A.D.) [Theophilus to Autolytus](#), Book 2.

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See: <https://www.youtube.com/watch?v=kUHdul9WRpc>

[""Glitter Years" Michael Steele Live 1989"]

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[ch. 8]

...And saying numberless things of a like kind, they contradicted themselves. At least Sophocles, who in another place denied Providence, says:—

“No mortal can evade the stroke of God.”

Besides, they both introduced a multitude of gods, and yet spoke of a Unity; and against those who affirmed a Providence they maintained in opposition that there was no Providence. Wherefore Euripides says:—

“We labour much and spend our strength in vain,  
For empty hope, not foresight, is our guide.”

And without meaning to do so, they acknowledge that they know not the truth; but being inspired by demons and puffed up by them, they spoke at their instance whatever they said. For indeed the poets—Homer, to wit, and Hesiod, being, as they say, inspired by the Muses,— spoke from a deceptive fancy, and not with a pure but an erring spirit. And this, indeed, clearly appears from the fact, that even to this day the possessed are sometimes exorcised in the name of the living and true God; and these spirits of error themselves confess that they are demons who also formerly inspired these writers. But sometimes some of them wakened up in soul, and, that they might be for a witness both to themselves and to all men, spoke things in harmony with the prophets regarding the monarchy of God, and the judgment and such like.

~ Theophilus of Antioch (c. ?-c. 184 A.D.) [Theophilus to Autolytus](#), Book 2.

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IMPORTANT NOTICE

The original "Outer Limits" tv series (1963-1965) on DVD just came in the mail this week and which I hadn't seen it in many years. Having done so again now I have to say that this show, allowing for some outlandish plots and manifestations, is excellent for giving you some idea of the wide variety of crazy and inhuman things and methods hard core criminal spirit people are capable of in this day and age, and which serves as a needed reminder that it is extremely naive and ignorant to insist on viewing them in an outdated medieval or victorian context. Of note also is that in these realistic-style science fiction movies and shows generally the alien tends to be a forbidding personage who talks down to people, even though perhaps expressing a sense of great fairness, even compassion. Always smarter than you and ever condescending, and never once ridiculed unless it is a spoof or parody. Yes these people can be frightening, even for very long stretches of time, but understand they can't keep it up (in the immediate sense) forever. Just like you and me, they eventually run out of gas.

See: <https://www.youtube.com/watch?v=FCcdr4O-3gE>

["The Outer Limits - 1963 Seasons - Intro - HD"]

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[ch. 14]

Therefore, do not be sceptical, but believe; for I myself also used to disbelieve that this would take place, but now, having taken these things into consideration, I believe. At the same time, I met with the sacred Scriptures of the holy prophets, who also by the Spirit of God foretold the things that have already happened, just as they came to pass, and the things now occurring as they are now happening, and things future in the order in which they shall be accomplished. Admitting, therefore, the proof which events happening as predicted afford, I do not disbelieve, but I believe, obedient to God, whom, if you please, do you also submit to, believing Him, lest if now you continue unbelieving, you be convinced hereafter, when you are tormented with eternal punishments; which punishments, when they had been foretold by the prophets, the later-born poets and philosophers stole from the holy Scriptures, to make their doctrines worthy of credit. Yet these also have spoken beforehand of the punishments that are to light upon the profane and unbelieving, in order that none be left without a witness, or be able to say, "We have not heard, neither have we known." But do you also, if you please, give reverential attention to the prophetic Scriptures, and they will make your way plainer for escaping the eternal punishments, and obtaining the eternal prizes of God. For He who gave the mouth for speech, and formed the ear to hear, and made the eye to see, will examine all things, and will judge righteous judgment, rendering merited awards to each. To those who by patient continuance in well-doing [Romans 2:7] seek immortality, He will give life everlasting, joy, peace, rest, and abundance of good things, which neither has eye seen, nor ear heard, nor has it entered into the heart of man to conceive. [1 Corinthians 2:9] But to the unbelieving and despisers, who obey not the truth, but are obedient to unrighteousness, when they shall have been filled with adulteries and fornications, and filthiness, and covetousness, and unlawful idolatries, there shall be anger and wrath, tribulation and anguish, [Romans 2:8-9] and at the last everlasting fire shall possess such men. Since you said, "Show me your God," this is my God, and I counsel you to fear Him and to trust Him.

~ Theophilus of Antioch (c. ?-c. 184 A.D.) [\*Theophilus to Autolytus\*](#), Book 1.

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"Well done, my good and faithful servant."

As I wrote back in 2015, insofar as I don't receive *any* feedback whatsoever at or for this website, I seldom if ever write or post anything here of my own, as I once and frequently did. However, every now and then something especially noteworthy comes to mind and which I *possibly* consider as an exception to this policy. And here, as follows, is one brief item of such description.

I spent the better part of yesterday going over the Leo Frank case of 1913-1915, and after hours of listening to and reading accounts and testimonies of what happened, my thoughts, for the moment, would be as follows.

If we are to judge by the available evidence, I would be inclined to think that Frank was indeed guilty of the murder.

However, if we posit, in the interest of speculation, the involvement of a criminal spirit person, such as the ghoulish magician (and including flesh and blood Renfield type henchmen), it is highly possible that Frank is innocent of the killing, but *perhaps* not of making a pass at the girl. If such were the case, Conley's testimony may have been forced on him by the ghost (and or again a henchman); it being fairly inconceivable that such an uneducated poor person could withstand such pressure.

Again, granting the assumption, the number of possible scenarios to explain both what happened and the many evidences increases quite dramatically, and which I have not the wish to go into here (again, because of not getting any response to what I write.) Even so and sufficient to conclude, it is easy to see that in light of the chaos, enmity, suspicion, panic and confusion aroused that this sort of scheme and manipulation would prove a most profitable windfall for such a ghostly trouble maker, and result in great compensation and reward to him by a superior.

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[ch. 13]

Then, as to your denying that the dead are raised— for you say, "Show me even one who has been raised from the dead, that seeing I may believe,"— first, what great thing is it if you believe when you have seen the thing done? Then, again, you believe that Hercules, who burned himself, lives; and that Aesculapius, who was struck with lightning, was raised; and do you disbelieve the things that are told you by God? But, suppose I should show you a dead man raised and alive, even this you would disbelieve. God indeed exhibits to you many proofs that you may believe Him. For consider, if you please, the dying of seasons, and days, and nights, how these also die and rise again. And what? Is there not a resurrection going on of seeds and fruits, and this, too, for the use of men? A seed of wheat, for example, or of the other grains, when it is cast into the earth, first dies and rots away, then is raised, and becomes a stalk of grain.

And the nature of trees and fruit-trees,— is it not that according to the appointment of God they produce their fruits in their seasons out of what has been unseen and invisible? Moreover, sometimes also a sparrow or some of the other birds, when in drinking it has swallowed a seed of apple or fig, or something else, has come to some rocky hillock or tomb, and has left the seed in its droppings,

and the seed, which was once swallowed, and has passed through so great a heat, now striking root, a tree has grown up. And all these things does the wisdom of God effect, in order to manifest even by these things, that God is able to effect the general resurrection of all men. And if you would witness a more wonderful sight, which may prove a resurrection not only of earthly but of heavenly bodies, consider the resurrection of the moon, which occurs monthly; how it wanes, dies, and rises again. Hear further, O man, of the work of resurrection going on in yourself, even though you are unaware of it. For perhaps you have sometimes fallen sick, and lost flesh, and strength, and beauty; but when you received again from God mercy and healing, you picked up again in flesh and appearance, and recovered also your strength. And as you do not know where your flesh went away and disappeared to, so neither do you know whence it grew, Or whence it came again. But you will say, "From meats and drinks changed into blood." Quite so; but this, too, is the work of God, who thus operates, and not of any other.

~ Theophilus of Antioch (c. ?-c. 184 A.D.) [Theophilus to Autolytus](#), Book 1.

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Following upon the recent update to PEITHOLOGY, here now is the fourth edition of CHRIST AND TRUTH.

And downloadable in .pdf at any of these URLs:

http://www.gunjones.com/christ_truth.pdf

~or~

<https://archive.org/details/ChristAndTruth>

~or~

<https://www.scribd.com/document/33246586/Christ-Truth-4th-edition>

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See: <https://www.youtube.com/watch?v=E0b74ax0mus>

["Amy Grant Dove Awards 1993 Every Heartbeat"]

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I fairly never get involved in political related discussions on Face Book, but in the case of the Trump scandal I thought I would make an exception, writing the following in response to a friend's post:

"I STRONGLY suspect the whole thing was set up WAY in advance, like a practical joke, and to bring out when it would be most effective and most devastating.

"And if you know people skilled in necromancy (as I most unfortunately happen to do), there are or can be ways of eliciting just the wrong behaviors (including remarks) on just the right occasions. And in fairness to Trump's opponents, the same sort of thing may have brought about or helped to have brought about the Monica Lewinski business; indeed, it may even have been by the same merry people."

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[ch. 12]

And about your laughing at me and calling me "Christian," you know not what you are saying. First, because that which is anointed is sweet and serviceable, and far from contemptible. For what ship can be serviceable and seaworthy, unless it be first caulked [anointed]? Or what castle or house is beautiful and serviceable when it has not been anointed? And what man, when he enters into this life or into the gymnasium, is not anointed with oil? And what work has either ornament or beauty unless it be anointed and burnished? Then the air and all that is under heaven is in a certain sort anointed by light and spirit; and are you unwilling to be anointed with the oil of God? Wherefore we are called Christians on this account, because we are anointed with the oil of God.

~ Theophilus of Antioch (c. ?-c. 184 A.D.) [Theophilus to Autolytus](#), Book 1.

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See: <https://www.youtube.com/watch?v=a1RF8mbGUAM>

["Glen Campbell - Galveston - 07-27-2012" -- from the Goodbye Tour; Springfield, MO]

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See: <https://www.youtube.com/watch?v=ZtIJXdgkPqY>

["Shakespears Sister - Hello (turn your radio on)" -- live Dutch studio of Countdown]

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[ch. 7]

This is my God, the Lord of all, who alone stretched out the heaven, and established the breadth of the earth under it; who stirs the deep recesses of the sea, and makes its waves roar; who rules its power, and stills the tumult of its waves; who founded the earth upon the waters, and gave a spirit to nourish it; whose breath gives light to the whole, who, if He withdraw His breath, the whole will utterly fail. By Him you speak, O man; His breath you breathe yet Him you know not. And this is your condition, because of the blindness of your soul, and the hardness of your heart. But, if you will, you may be healed. Entrust yourself to the Physician, and He will couch the eyes of your soul and of your heart. Who is the Physician? God, who heals and makes alive through His word and wisdom. God by His own word and wisdom made all things; for "by His word were the heavens made, and all the host of them by the breath of His mouth." Most excellent is His wisdom. By His wisdom God founded the earth; and by knowledge He prepared the heavens; and by understanding were the fountains of the great deep broken up, and the clouds poured out their dews. If you perceive these things, O man, living chastely, and holily, and righteously, you can see God. But before all let faith and the fear of God have rule in your heart, and then shall you understand these things. When you shall have put off the mortal, and put on incorruption, then shall you see God worthily. For God will raise your flesh immortal with your soul; and then, having become immortal, you shall see the Immortal, if now you believe in Him; and then you shall know that you have spoken unjustly against Him.

~ Theophilus of Antioch (c. ?-c. 184 A.D.) [\*Theophilus to Autolytus\*](#), Book 1.

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See: <https://www.youtube.com/watch?v=iNwC0sp-uA4>

["The B-52's - "Roam" (Official Music Video)"]

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[ch.2]

But if you say, "Show me your God," I would reply, Show me yourself, and I will show you my God." Show, then, that the eyes of your soul are capable of seeing, and the ears of your heart able to hear; for as those who look with the eyes of the body perceive

earthly objects and what concerns this life, and discriminate at the same time between things that differ, whether light or darkness, white or black, deformed or beautiful, well-proportioned and symmetrical or disproportioned and awkward, or monstrous or mutilated; and as in like manner also, by the sense of hearing, we discriminate either sharp, or deep, or sweet sounds; so the same holds good regarding the eyes of the soul and the ears of the heart, that it is by them we are able to behold God. For God is seen by those who are enabled to see Him when they have the eyes of their soul opened: for all have eyes; but in some they are overspread, and do not see the light of the sun. Yet it does not follow, because the blind do not see, that the light of the sun does not shine; but let the blind blame themselves and their own eyes. So also you, O man, have the eyes of your soul overspread by your sins and evil deeds. As a burnished mirror, so ought man to have his soul pure. When there is rust on the mirror, it is not possible that a man's face be seen in the mirror; so also when there is sin in a man, such a man cannot behold God. Do you, therefore, show me yourself, whether you are not an adulterer, or a fornicator, or a thief, or a robber, or a purloiner; whether you do not corrupt boys; whether you are not insolent, or a slanderer, or passionate, or envious, or proud, or supercilious; whether you are not a brawler, or covetous, or disobedient to parents; and whether you do not sell your children; for to those who do these things God is not manifest, unless they have first cleansed themselves from all impurity. All these things, then, involve you in darkness, as when a filmy defluxion on the eyes prevents one from beholding the light of the sun: thus also do iniquities, man, involve you in darkness, so that you cannot see God.

~ Theophilus of Antioch (c. ?-c. 184 A.D.) [Theophilus to Autolytus](#), Book 1.

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[ch. 39]

The kings of the Argives were these: Inachus, Phoroneus, Apis, Criasis, Triopas, Argeius, Phorbas, Crotopas, Sthenelaus, Danaus, Lynceus, Proetus, Abas, Acrisius, Perseus, Sthenelaus, Eurystheus, Atreus, Thyestes, and Agamemnon, in the eighteenth year of whose reign Troy was taken. And every intelligent person will most carefully observe that, according to the tradition of the Greeks, they possessed no historical composition; for Cadmus, who taught them letters, came into Boetia many generations later. But after Inachus, under Phoroneus, a check was with difficulty given to their savage and nomadic life, and they entered upon a new order of things. Wherefore, if Moses is shown to be contemporary with Inachus, he is four hundred years older than the Trojan war. But this is demonstrated from the succession of the Attic, [and of the Macedonian, the Ptolemaic, and the Antiochian] kings. Hence, if the most illustrious deeds among the Greeks were recorded and made known after Inachus, it is manifest that this must have been after Moses. In the time of Phoroneus, who was after Inachus, Ogygus is mentioned among the Athenians, in whose time was the first deluge; and in the time of Phorbas was Actaeus, from whom Attica was called Actaea; and in the time of Triopas were Prometheus, and Epimetheus, and Atlas, and Cecrops of double nature, and Io; in the time of Crotopas was the burning of Phaëthon and the flood of Deucalion; in the time of Sthenelus was the reign of Amphictyon and the coming of Danaus into Peloponnesus, and the founding of Dardania by Dardanus, and the return of Europa from Phœnicia to Crete; in the time of Lynceus was the abduction of Kore; and the founding of the temple in Eleusis, and the husbandry of Triptolemus, and the coming of Cadmus to Thebes, and the reign of Minos; in the time of Proetus was the war of Eumolpus against the Athenians; in the time of Acrisius was the coming over of Pelops from Phrygia, and the coming of Ion to Athens, and the second Cecrops, and the deeds of Perseus and Dionysus, and Musaeus, the disciple of Orpheus; and in the reign of Agamemnon Troy was taken.

~ Tatian the Assyrian (c. 120-180 A.D.) [Address to the Greeks](#)

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[ch. 18]

...Yield to the power of the Logos! The demons do not cure, but by their art make men their captives. And the most admirable Justin has rightly denounced them as robbers. For, as it is the practice of some to capture persons and then to restore them to their friends for a ransom, so those who are esteemed gods, invading the bodies of certain persons, and producing a sense of their presence by dreams, command them to come forth into public, and in the sight of all, when they have taken their fill of the things of this world, fly away from the sick, and, destroying the disease which they had produced, restore men to their former state.

~ Tatian the Assyrian (c. 120-180 A.D.) [Address to the Greeks](#)

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Pretty Neat!

In about the past month, I learned of two things that I wished I knew of many years ago. Since some may find these of help and use as they now are to me, I thought I would briefly share them.

1. Over time I have tried various would be remedy for fleas on the several cats I have had; with only slight success. Then sometime ago, I learned from someone's YouTube video about a flea comb. I ordered one from China for about \$1.42 (w/free shipping), and ever since receiving and using the thing regularly, the results are nothing short of amazing and outstanding. If then you have a dog or cat with flea problems, I highly recommend one of these combs, and which work much better than collars and insecticides for catching and removing the persistent pests.

2. The second item I wanted to share for Windows users who also both might need but don't know about it, is a piece of command line coding that will remove unwanted Wifi channels from your PC or laptops active Wifi list. It works like this.

Go to your main Windows directory, and then the folder System32. Start up the DOS command prompt by running the cmd.exe file found there; running it as Administrator.

The code is basically as follows:

```
netsh wlan add filter permission=denyall networktype=infrastructure
netsh wlan set blockednetworks display=hide
netsh wlan add filter permission=allow ssid=HOME-ABCD networktype=infrastructure
```

However, replace "HOME-ABCD" (used here as an example) with the Wifi channel you want to keep and use. After you have done so; copy and paste this (now modified) code at the C: prompt of the command line, and hit Enter.

Voila! All the junk channels will have been removed, and yet your own proper Wifi channel will still be there.

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See: <https://www.youtube.com/watch?v=3Xz7WfVYxok>

["Bob Dylan and The Band - Like A Rolling Stone (rare live footage)" - from 1966]

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[ch. 15]

But further, it becomes us now to seek for what we once had, but have lost, to unite the soul with the Holy Spirit, and to strive after union with God. The human soul consists of many parts, and is not simple; it is composite, so as to manifest itself through the body; for neither could it ever appear by itself without the body, nor does the flesh rise again without the soul...Such is the nature of man's constitution; and, if it be like a temple, God is pleased to dwell in it by the spirit, His representative; but, if it be not such a habitation, man excels the wild beasts in articulate language only—in other respects his manner of life is like theirs, as one who is not a likeness of God. But none of the demons possess flesh; their structure is spiritual, like that of fire or air. And only by those whom the Spirit of God dwells in and fortifies are the bodies of the demons easily seen, not at all by others—I mean those who possess only soul; for the

inferior has not the ability to apprehend the superior. On this account the nature of the demons has no place for repentance; for they are the reflection of matter and of wickedness. But matter desired to exercise lordship over the soul; and according to their free-will these gave laws of death to men; but men, after the loss of immortality, have conquered death by submitting to death in faith; and by repentance a call has been given to them, according to the word which says, "Since they were made a little lower than the angels."

And, for every one who has been conquered, it is possible again to conquer, if he rejects the condition which brings death. And what that is, may be easily seen by men who long for immortality.

~ Tatian the Assyrian (c. 120-180 A.D.) [Address to the Greeks](#)

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See: <https://www.youtube.com/watch?v=liT8cILFAV4>

["En Vogue - Hold On - Music Video (1990)"]

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It is very revealing watching some of the episodes of "Beverly Hills 90210," from the 1994, 5th season, and how they in certain respects uncannily mirror what I myself was going through at that time, and as described in my "[Narrative](#)." It is more than I care to write at the moment quite what the correspondences and parallels are between the show and real life. Yet for any who are or might be curious, I highly recommend comparing the two (with possibly some of the 4th season thrown in also.) This said, I can at least mention that at that time (circa 1994) the show took a more than usual (though not wholly unprecedented) dark and ugly turn; including (in "Homecoming") having the "gang" poison members of the rival college with laxatives (in order to steal their school mascot), and presenting this as if were all light-hearted fun. Or try the episode "The Dreams of Dylan McKay;" where the title character, while in hospital, is treated with the most bizarre hellish nightmares and various forms of sadistic abuse. See further how by the time of that broadcast Tiffani Amber Thiessen does not look at all well or very happy.

All in all and if I don't mayhap know better, one might suspect that some among "Hollywood's" producers and executives were and or are real life torturers and murderers. But of course, back then nothing was said; since naturally everyone was distracted by and preoccupied with fighting injustice and terrorism in the Middle East.

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[ch. 13]

The soul is not in itself immortal, O Greeks, but mortal. Yet it is possible for it not to die. If, indeed, it knows not the truth, it dies, and is dissolved with the body, but rises again at last at the end of the world with the body, receiving death by punishment in immortality. But, again, if it acquires the knowledge of God, it dies not, although for a time it be dissolved. In itself it is darkness, and there is nothing luminous in it. And this is the meaning of the saying, "The darkness comprehends not the light." [John 1:5] For the soul does not preserve the spirit, but is preserved by it, and the light comprehends the darkness. The Logos, in truth, is the light of God, but the ignorant soul is darkness. On this account, if it continues solitary, it tends downward towards matter, and dies with the flesh; but, if it enters into union with the Divine Spirit, it is no longer helpless, but ascends to the regions whither the Spirit guides it: for the dwelling-place of the spirit is above, but the origin of the soul is from beneath. Now, in the beginning the spirit was a constant companion of the soul, but the spirit forsook it because it was not willing to follow. Yet, retaining as it were a spark of its power, though unable by reason of the separation to discern the perfect, while seeking for God it fashioned to itself in its wandering many gods, following the sophistries of the demons. But the Spirit of God is not with all, but, taking up its abode with those who live justly, and intimately combining with the soul, by prophecies it announced hidden things to other souls. And the souls that are obedient to wisdom have attracted to themselves the cognate spirit; but the disobedient, rejecting the minister of the suffering God, have shown themselves to be fighters against God, rather than His worshippers.

~ Tatian the Assyrian (c. 120-180 A.D.) [Address to the Greeks](#)

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What do a flea, a rat, a "god," and a disease all have in common?

They all feel it necessary to (routinely) hide!

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A would-be god (let alone "God") whose favorite tv show is "Dexter" is no divinity.

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See: <https://www.youtube.com/watch?v=79NiN7ISW7E>

["The Marmalade - Reflections Of My Life" - live tv show, 1969]

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[ch. 5]

...For just as from one torch many fires are lighted, but the light of the first torch is not lessened by the kindling of many torches, so the Logos, coming forth from the Logos-power of the Father, has not divested of the Logos-power Him who begot Him. I myself, for instance, talk, and you hear; yet, certainly, I who converse do not become destitute of speech by the transmission of speech, but by the utterance of my voice I endeavour to reduce to order the unarranged matter in your minds. And as the Logos, begotten in the beginning, begot in turn our world, having first created for Himself the necessary matter, so also I, in imitation of the Logos, being begotten again, and having become possessed of the truth, am trying to reduce to order the confused matter which is kindred with myself. For matter is not, like God, without beginning, nor, as having no beginning, is of equal power with God; it is begotten, and not produced by any other being, but brought into existence by the Framer of all things alone.

~ Tatian the Assyrian (c. 120-180 A.D.) [Address to the Greeks](#)

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[ch. 4]

For what reason, men of Greece, do you wish to bring the civil powers, as in a pugilistic encounter, into collision with us? And, if I am not disposed to comply with the usages of some of them, why am I to be abhorred as a vile miscreant? Does the sovereign order the payment of tribute, I am ready to render it. Does my master command me to act as a bondsman and to serve, I acknowledge the serfdom. Man is to be honoured as a fellow-man; God alone is to be feared,— He who is not visible to human eyes, nor comes within the compass of human art. Only when I am commanded to deny Him, will I not obey, but will rather die than show myself false and ungrateful. Our God did not begin to be in time: He alone is without beginning, and He Himself is the beginning of all things. God is a Spirit, [John 4:24] not pervading matter, but the Maker of material spirits, and of the forms that are in matter; He is invisible, impalpable, being Himself the Father of both sensible and invisible things. Him we know from His creation, and apprehend His invisible power by His works. [Romans 1:20] I refuse to adore that workmanship which He has made for our sakes. The sun and moon were made for us: how, then, can I adore my own servants? How can I speak of stocks and stones as gods? For the Spirit that pervades matter is inferior to the more divine spirit; and this, even when assimilated to the soul, is not to be honoured equally with the perfect God. Nor even ought the ineffable God to be presented with gifts; for He who is in want of nothing is not to be misrepresented by us as though He were indigent. But I will set forth our views more distinctly.

~ Tatian the Assyrian (c. 120-180 A.D.) [Address to the Greeks](#)

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See: <https://www.youtube.com/watch?v=0tbxeJiuFXw>

["Appletree Theatre - What A Way To Go"]

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What might the original Mexicans (better known by the modern European bestowed name of "Aztecs") have looked and sounded like? Here's a video someone suggested in answer to that question; in which an ostensible descendant of the same (or related Meso-American) people sings a nahuatl song.

See: https://www.youtube.com/watch?v=nGPgwP9_6-Q

["Iuri singing a (mexican)nahuatl song"]

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[ch. 1]

Be not, O Greeks, so very hostilely disposed towards the Barbarians, nor look with ill will on their opinions. For which of your institutions has not been derived from the Barbarians? The most eminent of the Telmessians invented the art of divining by dreams; the Carians, that of prognosticating by the stars; the Phrygians and the most ancient Isaurians, augury by the flight of birds; the Cyprians, the art of inspecting victims. To the Babylonians you owe astronomy; to the Persians, magic; to the Egyptians, geometry; to the Phœnicians, instruction by alphabetic writing. Cease, then, to miscall these imitations inventions of your own. Orpheus, again, taught you poetry and song; from him, too, you learned the mysteries. The Tuscans taught you the plastic art; from the annals of the Egyptians you learned to write history; you acquired the art of playing the flute from Marsyas and Olympus,— these two rustic Phrygians constructed the harmony of the shepherd's pipe. The Tyrrhenians invented the trumpet; the Cyclopes, the smith's art; and a woman who was formerly a queen of the Persians, as Hellanicus tells us, the method of joining together epistolary tablets: her name was Atossa. Wherefore lay aside this conceit, and be not ever boasting of your elegance of diction; for, while you applaud yourselves, your own people will of course side with you. But it becomes a man of sense to wait for the testimony of others, and it becomes men

to be of one accord also in the pronunciation of their language. But, as matters stand, to you alone it has happened not to speak alike even in common intercourse; for the way of speaking among the Dorians is not the same as that of the inhabitants of Attica, nor do the Aeolians speak like the Ionians. And, since such a discrepancy exists where it ought not to be, I am at a loss whom to call a Greek. And, what is strangest of all, you hold in honour expressions not of native growth, and by the intermixture of barbaric words have made your language a medley. On this account we have renounced your wisdom, though I was once a great proficient in it; for, as the comic poet says—

These are gleaners' grapes and small talk— Twittering places of swallows, corrupters of art.

Yet those who eagerly pursue it shout lustily, and croak like so many ravens. You have, too, contrived the art of rhetoric to serve injustice and slander, selling the free power of your speech for hire, and often representing the same thing at one time as right, at another time as not good. The poetic art, again, you employ to describe battles, and the amours of the gods, and the corruption of the soul.

~ Tatian the Assyrian (c. 120-180 A.D.) [Address to the Greeks](#)

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Was going through some old cassettes of mine, and came across this; from a John Denver album.

See: <https://www.youtube.com/watch?v=12pO9h3TRPQ>

["John Denver/Flying For Me" - 1986 Challenger disaster]

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You want to see a great movie? Try "Hide and Seek" (1964); starring Ian Carmichael (some will remember as Lord Peter Wimsey), Janet Munro (1934-1972; from "Darby O'Gill and the Little People"), and Curt Jurgens. It is a cold war thriller/comedy. Although the script in the end tends to be a big let down; i.e., the course of events are such as to make them just *too* unbelievable, there is some wonderful acting and superbly arranged and choreographed scenes here that, somewhat to my surprise, grabbed my interest and kept me watching (when otherwise, I might have paused and put off seeing the rest of the movie for another time; as I often do with a full length film on YouTube.)

<https://www.youtube.com/watch?v=VPq1botFqDk>  
["Hide and seek-1964-Ian Carmichael"]

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8

For as the ark [of the covenant] was gilded within and without with pure gold, so was also the body of Christ pure and resplendent; for it was adorned within by the Word, and shielded without by the Spirit, in order that from both [materials] the splendour of the natures might be clearly shown forth.

9

Ever, indeed, speaking well of the deserving, but never ill of the undeserving, we also shall attain to the glory and kingdom of God.
~ Irenaeus of Lyons (?- c.202 A.D.), [Fragments](#)

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Finally remembered to get this on DVD (and now have it.) A, for my money, better than great -- "they don't make 'em like this anymore" -- series.

See: <https://www.youtube.com/watch?v=Js1cgfqZPy0>

["Lord Peter Wimsey - Title & End Credits" - Ian Carmichael series]

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4. Just as if any one, being an apostate, and seizing in a hostile manner another man's territory, should harass the inhabitants of it, in order that he might claim for himself the glory of a king among those ignorant of his apostasy and robbery; so likewise also the devil, being one among those angels who are placed over the spirit of the air, as the Apostle Paul has declared in his Epistle to the Ephesians, [Ephesians 2:2] becoming envious of man, was rendered an apostate from the divine law: for envy is a thing foreign to God. And as his apostasy was exposed by man, and man became the [means of] searching out his thoughts (et examinatio sententiae ejus, homo factus est), he has set himself to this with greater and greater determination, in opposition to man, envying his life, and wishing to involve him in his own apostate power. The Word of God, however, the Maker of all things, conquering him by means of human nature, and showing him to be an apostate, has, on the contrary, put him under the power of man. For He says, "Behold, I confer upon you the power of treading upon serpents and scorpions, and upon all the power of the enemy," [Luke 10:19] in order that, as he

obtained dominion over man by apostasy, so again his apostasy might be deprived of power by means of man turning back again to God.

~ Irenaeus of Lyons (?- c.202 A.D.), [Against Heresies](#), Book V, ch. 24.

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2. For since man, by departing from God, reached such a pitch of fury as even to look upon his brother as his enemy, and engaged without fear in every kind of restless conduct, and murder, and avarice; God imposed upon mankind the fear of man, as they did not acknowledge the fear of God, in order that, being subjected to the authority of men, and kept under restraint by their laws, they might attain to some degree of justice, and exercise mutual forbearance through dread of the sword suspended full in their view, as the apostle says: "For he bears not the sword in vain; for he is the minister of God, the avenger for wrath upon him who does evil." And for this reason too, magistrates themselves, having laws as a clothing of righteousness whenever they act in a just and legitimate manner, shall not be called in question for their conduct, nor be liable to punishment. But whatsoever they do to the subversion of justice, iniquitously, and impiously, and illegally, and tyrannically, in these things shall they also perish; for the just judgment of God comes equally upon all, and in no case is defective. Earthly rule, therefore, has been appointed by God for the benefit of nations, and not by the devil, who is never at rest at all, nay, who does not love to see even nations conducting themselves after a quiet manner, so that under the fear of human rule, men may not eat each other up like fishes; but that, by means of the establishment of laws, they may keep down an excess of wickedness among the nations. And considered from this point of view, those who exact tribute from us are "God's ministers, serving for this very purpose."

~ Irenaeus of Lyons (?- c.202 A.D.), [Against Heresies](#), Book V, ch. 24.

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As therefore the devil lied at the beginning, so did he also in the end, when he said, "All these are delivered unto me, and to whomsoever I will I give them." [Matthew 4:9; Luke 4:6] For it is not he who has appointed the kingdoms of this world, but God; for "the heart of the king is in the hand of God." [Proverbs 21:1] And the Word also says by Solomon, "By me kings do reign, and princes administer justice. By me chiefs are raised up, and by me kings rule the earth." [Proverbs 8:15] Paul the apostle also says upon this same subject: "Be subject to all the higher powers; for there is no power but of God: now those which are have been ordained of God." [Romans 13:1] And again, in reference to them he says, "For he bears not the sword in vain; for he is the minister of God, the avenger for wrath to him who does evil." [Romans 13:4] Now, that he spoke these words, not in regard to angelical powers, nor of invisible rulers— as some venture to expound the passage— but of those of actual human authorities, [he shows when] he says, "For this cause pay tribute also: for they are God's ministers, doing service for this very thing." [Romans 13:6] This also the Lord confirmed, when He did not do what He was tempted to by the devil; but He gave directions that tribute should be paid to the tax-gatherers for Himself and Peter; [Matthew 17:27]...

~ Irenaeus of Lyons (?- c.202 A.D.), [Against Heresies](#), Book V, ch. 24.

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See: <https://www.youtube.com/watch?v=s6jSqt39vFM>

["Rare Footage of Civil War Veterans Doing the Rebel Yell" – circa 1930]

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4. If, however, we must speak strictly, [we would say that] the flesh does not inherit, but is inherited; as also the Lord declares, "Blessed are the meek, for they shall possess the earth by inheritance;" [Matthew 5:5] as if in the [future] kingdom, the earth, from whence exists the substance of our flesh, is to be possessed by inheritance. This is the reason for His wishing the temple (i.e., the flesh) to be clean, that the Spirit of God may take delight therein, as a bridegroom with a bride. As, therefore, the bride cannot [be said] to wed, but to be wedded, when the bridegroom comes and takes her, so also the flesh cannot by itself possess the kingdom of God by inheritance; but it can be taken for an inheritance into the kingdom of God. For a living person inherits the goods of the deceased; and it is one thing to inherit, another to be inherited. The former rules, and exercises power over, and orders the things inherited at his will; but the latter things are in a state of subjection, are under order, and are ruled over by him who has obtained the inheritance. What, therefore, is it that lives? The Spirit of God, doubtless. What, again, are the possessions of the deceased? The various parts of the man, surely, which rot in the earth. But these are inherited by the Spirit when they are translated into the kingdom of heaven. For this cause, too, did Christ die, that the Gospel covenant being manifested and known to the whole world, might in the first place set free His slaves; and then afterwards, as I have already shown, might constitute them heirs of His property, when the Spirit possesses them by inheritance. For he who lives inherits, but the flesh is inherited. In order that we may not lose life by losing that Spirit which possesses us, the apostle, exhorting us to the communion of the Spirit, has said, according to reason, in those words already quoted, "That flesh and blood cannot inherit the kingdom of God." Just as if he were to say, "Do not err; for unless the Word of God dwell with, and the Spirit of the Father be in you, and if you shall live frivolously and carelessly as if you were this only, viz., mere flesh and blood, you cannot inherit the kingdom of God."

~ Irenaeus of Lyons (?- c.202 A.D.), [Against Heresies](#), Book V, ch. 9.

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3. The flesh, therefore, when destitute of the Spirit of God, is dead, not having life, and cannot possess the kingdom of God: [it is as] irrational blood, like water poured out upon the ground. And therefore he says, "As is the earthy, such are they that are earthy." [1 Corinthians 15:48] But where the Spirit of the Father is, there is a living man; [there is] the rational blood preserved by God for the avenging [of those that shed it]; [there is] the flesh possessed by the Spirit, forgetful indeed of what belongs to it, and adopting the quality of the Spirit, being made conformable to the Word of God. And on this account he (the apostle) declares, "As we have borne the image of him who is of the earth, we shall also bear the image of Him who is from heaven." [1 Corinthians 15:49] What, therefore,

is the earthly? That which was fashioned. And what is the heavenly? The Spirit. As therefore he says, when we were destitute of the celestial Spirit, we walked in former times in the oldness of the flesh, not obeying God; so now let us, receiving the Spirit, walk in newness of life, obeying God. Inasmuch, therefore, as without the Spirit of God we cannot be saved, the apostle exhorts us through faith and chaste conversation to preserve the Spirit of God, lest, having become non-participants of the Divine Spirit, we lose the kingdom of heaven; and he exclaims, that flesh in itself, and blood, cannot possess the kingdom of God.

~ Irenaeus of Lyons (?- c.202 A.D.), [Against Heresies](#), Book V, ch. 9.

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2...“The things which are impossible with men, are possible with God.” [Luke 18:27] As, therefore, it might seem to the men of the present day, who are ignorant of God's appointment, to be a thing incredible and impossible that any man could live for such a number of years, yet those who were before us did live [to such an age], and those who were translated do live as an earnest of the future length of days; and [as it might also appear impossible] that from the whale's belly and from the fiery furnace men issued forth unhurt, yet they nevertheless did so, led forth as it were by the hand of God, for the purpose of declaring His power: so also now, although some, not knowing the power and promise of God, may oppose their own salvation, deeming it impossible for God, who raises up the dead; to have power to confer upon them eternal duration, yet the scepticism of men of this stamp shall not render the faithfulness of God of none effect.

~ Irenaeus of Lyons (?- c.202 A.D.), [Against Heresies](#), Book V, ch. 5.

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2. Those men, therefore, set aside the power of God, and do not consider what the word declares, when they dwell upon the infirmity of the flesh, but do not take into consideration the power of Him who raises it up from the dead. For if He does not vivify what is mortal, and does not bring back the corruptible to incorruption, He is not a God of power. But that He is powerful in all these respects, we ought to perceive from our origin, inasmuch as God, taking dust from the earth, formed man. And surely it is much more difficult and incredible, from non-existent bones, and nerves, and veins, and the rest of man's organization, to bring it about that all this should be, and to make man an animated and rational creature, than to reintegrate again that which had been created and then afterwards decomposed into earth (for the reasons already mentioned), having thus passed into those [elements] from which man, who had no previous existence, was formed. For He who in the beginning caused him to have being who as yet was not, just when He pleased, shall much more reinstate again those who had a former existence, when it is His will [that they should inherit] the life granted by Him. And that flesh shall also be found fit for and capable of receiving the power of God, which at the beginning received the skillful touches of God; so that one part became the eye for seeing; another, the ear for hearing; another, the hand for feeling and working; another, the sinews stretched out everywhere, and holding the limbs together; another, arteries and veins, passages for the blood and the air; another, the various internal organs; another, the blood, which is the bond of union between soul and body. But why go [on in this strain]? Numbers would fail to express the multiplicity of parts in the human frame, which was made in no other way than by the great wisdom of God. But those things which partake of the skill and wisdom of God, do also partake of His power.

~ Irenaeus of Lyons (?- c.202 A.D.), [Against Heresies](#), Book V, ch. 3.

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2. Those men, therefore, set aside the power of God, and do not consider what the word declares, when they dwell upon the infirmity of the flesh, but do not take into consideration the power of Him who raises it up from the dead. For if He does not vivify what is mortal, and does not bring back the corruptible to incorruption, He is not a God of power. But that He is powerful in all these respects, we ought to perceive from our origin, inasmuch as God, taking dust from the earth, formed man. And surely it is much more difficult and incredible, from non-existent bones, and nerves, and veins, and the rest of man's organization, to bring it about that all this should be, and to make man an animated and rational creature, than to reintegrate again that which had been created and then afterwards decomposed into earth (for the reasons already mentioned), having thus passed into those [elements] from which man, who had no previous existence, was formed. For He who in the beginning caused him to have being who as yet was not, just when He pleased, shall much more reinstate again those who had a former existence, when it is His will [that they should inherit] the life granted by Him. And that flesh shall also be found fit for and capable of receiving the power of God, which at the beginning received the skillful touches of God; so that one part became the eye for seeing; another, the ear for hearing; another, the hand for feeling and working; another, the sinews stretched out everywhere, and holding the limbs together; another, arteries and veins, passages for the blood and the air; another, the various internal organs; another, the blood, which is the bond of union between soul and body. But why go [on in this strain]? Numbers would fail to express the multiplicity of parts in the human frame, which was made in no other way than by the great wisdom of God. But those things which partake of the skill and wisdom of God, do also partake of His power.

~ Irenaeus of Lyons (?- c.202 A.D.), [Against Heresies](#), Book V, ch. 3.

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...4. But God, foreknowing all things, prepared fit habitations for both, kindly conferring that light which they desire on those who seek after the light of incorruption, and resort to it; but for the despisers and mockers who avoid and turn themselves away from this light, and who do, as it were, blind themselves, He has prepared darkness suitable to persons who oppose the light, and He has inflicted an appropriate punishment upon those who try to avoid being subject to Him. Submission to God is eternal rest, so that they who shun the light have a place worthy of their flight; and those who fly from eternal rest, have a habitation in accordance with their fleeing. Now, since all good things are with God, they who by their own determination fly from God, do defraud themselves of all good things; and having been [thus] defrauded of all good things with respect to God, they shall consequently fall under the just judgment of God. For those persons who shun rest shall justly incur punishment, and those who avoid the light shall justly dwell in darkness. For as in the case of this temporal light, those who shun it do deliver themselves over to darkness, so that they do themselves become the cause to themselves that they are destitute of light, and do inhabit darkness; and, as I have already observed, the light is not the cause of such an [unhappy] condition of existence to them; so those who fly from the eternal light of God, which contains in itself all good things, are themselves the cause to themselves of their inhabiting eternal darkness, destitute of all good things, having

become to themselves the cause of [their consignment to] an abode of that nature.  
~ Irenaeus of Lyons (?- c.202 A.D.), [Against Heresies](#), Book IV, ch. 39.

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[3]

"Justin well said: Before the advent of the Lord, Satan never ventured to blaspheme God, inasmuch as he was not yet sure of his own damnation, since that was announced concerning him by the prophets only in parables and allegories. But after the advent of the Lord learning plainly from the discourses of Christ and His apostles that eternal fire was prepared for him who voluntarily departed from God and for all who, without repentance, persevere in apostasy, then, by means of a man of this sort, he, as if already condemned, blasphemes that God who inflicts judgment upon him, and imputes the sin of his apostasy to his Maker, instead of to his own will and predilection."— Irenaeus: *Heresies*, v. 26.

[14]

"Neither shall light ever be darkness as long as light exists, nor shall the truth of the things pertaining to us be controverted. For truth is that than which nothing is more powerful. Every one who might speak the truth, and speaks it not, shall be judged by God."— Manuscript and works of John of Damascus.
~ Justin Martyr (c.100–165), [Fragments](#)

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[ch. 27]

And in the tenth book [of *The Republic*] he [Plato] plainly and manifestly wrote what he had learned from the prophets about the judgment, not as if he had learned it from them, but, on account of his fear of the Greeks, as if he had heard it from a man who has been slain in battle— for this story he thought fit to invent— and who, when he was about to be buried on the twelfth day, and was lying on the funeral pile, came to life again, and described the other world. The following are his very words: "For he said that he was present when one was asked by another person where the great Ardiaeus was. This Ardiaeus had been prince in a certain city of Pamphylia, and had killed his aged father and his elder brother, and done many other unhallowed deeds, as was reported. He said, then that the person who was asked said: He neither comes nor ever will come hither. For we saw, among other terrible sights, this also. When we were close to the mouth [of the pit], and were about to return to the upper air, and had suffered everything else, we suddenly beheld both him and others likewise, most of whom were tyrants. But there were also some private sinners who had committed great crimes. And these, when they thought they were to ascend, the mouth would not permit, but bellowed when any of those who were so incurably wicked attempted to ascend, unless they had paid the full penalty. Then fierce men, fiery to look at, stood close by, and hearing the din, took some and led them away; but Ardiaeus and the rest, having bound hand and foot, and striking their heads down, and flaying, they dragged to the road outside, tearing them with thorns, and signifying to those who were present the cause of their suffering these things, and that they were leading them away to cast them into Tartarus. Hence, he said, that amidst all their various fears, this one was the greatest, lest the mouth should bellow when they ascended, since if it were silent each one would most gladly ascend; and that the punishments and torments were such as these, and that, on the other hand, the rewards were the reverse of these." Here Plato seems to me to have learned from the prophets not only the doctrine of the judgment, but also of the resurrection, which the Greeks refuse to believe. For his saying that the soul is judged along with the body, proves nothing more clearly than that he believed the doctrine of the resurrection. Since how could Ardiaeus and the rest have undergone such punishment in Hades, had they left on earth the body, with its head, hands, feet, and skin? For certainly they will never say that the soul has a head and hands, and feet and skin. But Plato, having fallen in with the testimonies of the prophets in Egypt, and having accepted what they teach concerning the resurrection of the body, teaches that the soul is judged in company with the body.  
~ Justin Martyr (c.100–165), [Hortatory Address to the Greeks](#)

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See: <https://www.youtube.com/watch?v=7Jh5xT4Or8M>

["motorcycle jumps grand canyon ROBBIE KNIEVEL! awesome"]

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[ch. 10]

And Pythagoras, son of Mnesarchus, who expounded the doctrines of his own philosophy, mystically by means of symbols, as those who have written his life show, himself seems to have entertained thoughts about the unity of God not unworthy of his foreign residence in Egypt. For when he says that unity is the first principle of all things, and that it is the cause of all good, he teaches by an allegory that God is one, and alone. And that this is so, is evident from his saying that unity and one differ widely from one another. For he says that unity belongs to the class of things perceived by the mind, but that one belongs to numbers. And if you desire to see a clearer proof of the opinion of Pythagoras concerning one God, hear his own opinion, for he spoke as follows: "God is one; and He Himself does not, as some suppose, exist outside the world, but in it, He being wholly present in the whole circle, and beholding all generations; being the regulating ingredient of all the ages, and the administrator of His own powers and works, the first principle of all things, the light of heaven, and Father of all, the intelligence and animating soul of the universe, the movement of all orbits." Thus, then, Pythagoras.

[ch. 22]

Plato accordingly having learned this in Egypt, and being greatly taken with what was said about one God, did indeed consider it unsafe to mention the name of Moses, on account of his teaching the doctrine of one only God, for he dreaded the Areopagus; but

what is very well expressed by him in his elaborate treatise, the *Timaeus*, he has written in exact correspondence with what Moses said regarding God, though he has done so, not as if he had learned it from him, but as if he were expressing his own opinion. For he said, "In my opinion, then, we must first define what that is which exists eternally, and has no generation, and what that is which is always being generated, but never really is." Does not this, you men of Greece, seem to those who are able to understand the matter to be one and the same thing, saving only the difference of the article? For Moses said, "He who is," and Plato, "That which is." But either of the expressions seems to apply to the ever-existent God. For He is the only one who eternally exists, and has no generation. What, then, that other thing is which is contrasted with the ever-existent, and of which he said, "And what that is which is always being generated, but never really is," we must attentively consider. For we shall find him clearly and evidently saying that He who is unbegotten is eternal, but that those that are begotten and made are generated and perish — as he said of the same class, "gods of gods, of whom I am maker"— for he speaks in the following words: "In my opinion, then, we must first define what that is which is always existent and has no birth, and what that is which is always being generated but never really is. The former, indeed, which is apprehended by reflection combined with reason, always exists in the same way; while the latter, on the other hand, is conjectured by opinion formed by the perception of the senses unaided by reason, since it never really is, but is coming into being and perishing." These expressions declare to those who can rightly understand them the death and destruction of the gods that have been brought into being. And I think it necessary to attend to this also, that Plato never names him the creator, but the fashioner of the gods, although, in the opinion of Plato, there is considerable difference between these two. For the creator creates the creature by his own capability and power, being in need of nothing else; but the fashioner frames his production when he has received from matter the capability for his work.

~ Justin Martyr (c.100–165), [\*Hortatory Address to the Greeks\*](#)

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Some will remember this...

<https://www.youtube.com/watch?v=LLVgEP8pOWQ>

["Palisades Amusement Park TV commercial"]

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[ch. 4]

And your public assemblies I have come to hate. For there are excessive banquetings, and subtle flutes which provoke to lustful movements, and useless and luxurious anointings, and crowning with garlands. With such a mass of evils do you banish shame; and you fill your minds with them, and are carried away by intemperance, and indulge as a common practice in wicked and insane fornication. And this further I would say to you, why are you, being a Greek, indignant at your son when he imitates Jupiter, and rises against you and defrauds you of your own wife? Why do you count him your enemy, and yet worship one that is like him? And why do you blame your wife for living in unchastity, and yet honour Venus with shrines? If indeed these things had been related by others, they would have seemed to be mere slanderous accusations, and not truth. But now your own poets sing these things, and your histories noisily publish them.

~ Justin Martyr (c.100–165), [\*Discourse to the Greeks\*](#)

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[ch. 45]

Trypho: If I seem to interrupt these matters, which you say must be investigated, yet the question which I mean to put is urgent. Allow me first.

Justin: Ask whatever you please, as it occurs to you; and I shall endeavour, after questions and answers, to resume and complete the discourse.

Trypho: Tell me, then, shall those who lived according to the law given by Moses, live in the same manner with Jacob, Enoch, and Noah, in the resurrection of the dead, or not?

Justin: When I quoted, sir, the words spoken by Ezekiel, that 'even if Noah and Daniel and Jacob were to beg sons and daughters, the request would not be granted them,' but that each one, that is to say, shall be saved by his own righteousness, I said also, that those who regulated their lives by the law of Moses would in like manner be saved. For what in the law of Moses is naturally good, and pious, and righteous, and has been prescribed to be done by those who obey it; and what was appointed to be performed by reason of the hardness of the people's hearts; was similarly recorded, and done also by those who were under the law. Since those who did that which is universally, naturally, and eternally good are pleasing to God, they shall be saved through this Christ in the resurrection equally with those righteous men who were before them, namely Noah, and Enoch, and Jacob, and whoever else there be, along with those who have known this Christ, Son of God, who was before the morning star and the moon, and submitted to become incarnate, and be born of this virgin of the family of David, in order that, by this dispensation, the serpent that sinned from the beginning, and the angels like him, may be destroyed, and that death may be contemned, and for ever quit, at the second coming of the Christ Himself, those who believe in Him and live acceptably,—and be no more: when some are sent to be punished unceasingly into judgment and condemnation of fire; but others shall exist in freedom from suffering, from corruption, and from grief, and in immortality.

[ch. 46]

...Justin: I know that Abraham and his descendants were circumcised. The reason why circumcision was given to them I stated at length in what has gone before; and if what has been said does not convince you, let us again search into the matter. But you are aware

that, up to Moses, no one in fact who was righteous observed any of these rites at all of which we are talking, or received one commandment to observe, except that of circumcision, which began from Abraham.

Trypho: We know it, and admit that they are saved...
~ Justin Martyr (c.100–165), [Dialogue with Trypho](#)

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More recommendations you won't want to miss (in this life-time)...

\* [Gesta Romanorum](#)

”The Deeds of the Romans” (and many more besides) -- which influenced and or was availed of by such famed authors as Boccaccio, Chaucer, and Shakespeare.

\* [The Seven Champions of Christendom \(Re-told\)](#)

Another post-medieval best seller.

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See: https://www.youtube.com/watch?v=wZ0W_rbanCA

See: <https://www.youtube.com/watch?v=a87lbunPJtw>

["Interview of Lawrence Hartle - WWI POW - Part 1"] and ["Interview of Lawrence Hartle - WWI POW - Part 2"]

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[ch. 14]

Justin: By reason, therefore, of this laver of repentance and knowledge of God, which has been ordained on account of the transgression of God's people, as Isaiah cries, we have believed, and testify that that very baptism which he announced is alone able to purify those who have repented; and this is the water of life. But the cisterns which you have dug for yourselves are broken and profitless to you. For what is the use of that baptism which cleanses the flesh and body alone? Baptize the soul from wrath and from covetousness, from envy, and from hatred; and, lo! The body is pure. For this is the symbolic significance of unleavened bread, that you do not commit the old deeds of wicked leaven. But you have understood all things in a carnal sense, and you suppose it to be piety if you do such things, while your souls are filled with deceit, and, in short, with every wickedness...

[Trypho: What is this you say? That none of us shall inherit anything on the holy mountain of God?]

[ch. 26]

Justin: I do not say so; but those who have persecuted and do persecute Christ, if they do not repent, shall not inherit anything on the holy mountain. But the Gentiles, who have believed on Him, and have repented of the sins which they have committed, they shall receive the inheritance along with the patriarchs and the prophets, and the just men who are descended from Jacob, even although they neither keep the Sabbath, nor are circumcised, nor observe the feasts. Assuredly they shall receive the holy inheritance of God. For God speaks by Isaiah thus:

I, the Lord God, have called You in righteousness, and will hold Your hand, and will strengthen You; and I have given You for a covenant of the people, for a light of the Gentiles, to open the eyes of the blind, to bring out them that are bound from the chains, and those who sit in darkness from the prison-house. [Isaiah 42:6-7]...

~ Justin Martyr (c.100–165), [Dialogue with Trypho](#)

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[ch. 11]

Justin: There will be no other God, O Trypho, nor was there from eternity any other existing, but He who made and disposed all this universe. Nor do we think that there is one God for us, another for you, but that He alone is God who led your fathers out from Egypt with a strong hand and a high arm. Nor have we trusted in any other (for there is no other), but in Him in whom you also have trusted, the God of Abraham, and of Isaac, and of Jacob. But we do not trust through Moses or through the law; for then we would do the same as yourselves. But now —(for I have read that there shall be a final law, and a covenant, the chiefest of all, which it is now incumbent on all men to observe, as many as are seeking after the inheritance of God. For the law promulgated on Horeb is now old, and belongs to yourselves alone; but this is for all universally. Now, law placed against law has abrogated that which is before it, and a covenant which comes after in like manner has put an end to the previous one; and an eternal and final law—namely, Christ—has been given to us, and the covenant is trustworthy, after which there shall be no law, no commandment, no ordinance. Have you not read this which Isaiah says: 'Hearken unto Me, hearken unto Me, my people; and, you kings, give ear unto Me: for a law shall go forth from Me, and

My judgment shall be for a light to the nations. My righteousness approaches swiftly, and My salvation shall go forth, and nations shall trust in My arm?" And by Jeremiah, concerning this same new covenant, He thus speaks: 'Behold, the days come, says the Lord, that I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant which I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt' [Jeremiah 31:31-32]). If, therefore, God proclaimed a new covenant which was to be instituted, and this for a light of the nations, we see and are persuaded that men approach God, leaving their idols and other unrighteousness, through the name of Him who was crucified, Jesus Christ, and abide by their confession even unto death, and maintain piety. Moreover, by the works and by the attendant miracles, it is possible for all to understand that He is the new law, and the new covenant, and the expectation of those who out of every people wait for the good things of God. For the true spiritual Israel, and descendants of Judah, Jacob, Isaac, and Abraham (who in uncircumcision was approved of and blessed by God on account of his faith, and called the father of many nations), are we who have been led to God through this crucified Christ, as shall be demonstrated while we proceed.

~ Justin Martyr (c.100–165), [Dialogue with Trypho](#)

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*Highly Recommended*

It has been my own experience, relatively late in life, to have discovered some truly excellent, unique, helpful and informative books that I wish I had known about much earlier. For the benefit and in the interest of sharing them with others (and who also did not already know about them), the follow is a list of several of the same and that I have come across within the past year.

\* *Latina Colloquia* by Erasmus (whether in Latin or translation.) Comment: Funny stuff.

\* *The History of English Poetry* (1781) by Thomas Warton, in four volumes. Comment: Available online at <http://quod.lib.umich.edu/e/ecco/>

\* *The Dark Ages: 476-918* by Charles Oman. Comment: In some ways better than Gibbon; certainly more entertaining and easier to read. Find out why the Meroving kings may be thought even more evil than the depraved and amoral sorts of our own time.

\* *Europe in the Eighteenth Century* by M.S. Anderson. Comment: A comprehensive yet readily accessible work on a seldom adequately considered or addressed subject.

\* *Ancient Greek* by Peter Jones. Comment: A most perfect book for beginners desiring to learn Ancient Greek.

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[ch. 5]

...Old Man: But I do not say, indeed, that all souls die; for that were truly a piece of good fortune to the evil. What then? The souls of the pious remain in a better place, while those of the unjust and wicked are in a worse, waiting for the time of judgment. Thus some which have appeared worthy of God never die; but others are punished so long as God wills them to exist and to be punished.

Justin: Is what you say, then, of a like nature with that which Plato in Timaeus hints about the world, when he says that it is indeed subject to decay, inasmuch as it has been created, but that it will neither be dissolved nor meet with the fate of death on account of the will of God? Does it seem to you the very same can be said of the soul, and generally of all things? For those things which exist after God, or shall at any time exist, these have the nature of decay, and are such as may be blotted out and cease to exist; for God alone is unbegotten and incorruptible, and therefore He is God, but all other things after Him are created and corruptible. For this reason souls both die and are punished: since, if they were unbegotten, they would neither sin, nor be filled with folly, nor be cowardly, and again ferocious; nor would they willingly transform into swine, and serpents, and dogs and it would not indeed be just to compel them, if they be unbegotten. For that which is unbegotten is similar to, equal to, and the same with that which is unbegotten; and neither in power nor in honour should the one be preferred to the other, and hence there are not many things which are unbegotten: for if there were some difference between them, you would not discover the cause of the difference, though you searched for it; but after letting the mind ever wander to infinity, you would at length, wearied out, take your stand on one Unbegotten, and say that this is the Cause of all. Did such escape the observation of Plato and Pythagoras, those wise men, who have been as a wall and fortress of philosophy to us?

[ch. 6]

Old Man: It makes no matter to me whether Plato or Pythagoras, or, in short, any other man held such opinions. For the truth is so; and you would perceive it from this. The soul assuredly is or has life. If, then, it is life, it would cause something else, and not itself, to live, even as motion would move something else than itself. Now, that the soul lives, no one would deny. But if it lives, it lives not as being life, but as the partaker of life; but that which partakes of anything, is different from that of which it does partake. Now the soul partakes of life, since God wills it to live. Thus, then, it will not even partake [of life] when God does not will it to live. For to live is not its attribute, as it is God's; but as a man does not live always, and the soul is not for ever conjoined with the body, since, whenever this harmony must be broken up, the soul leaves the body, and the man exists no longer; even so, whenever the soul must cease to exist, the spirit of life is removed from it, and there is no more soul, but it goes back to the place from whence it was taken.

[ch. 7]

Justin: Should any one, then, employ a teacher? Or whence may any one be helped, if not even in them there is truth?

Old Man: There existed, long before this time, certain men more ancient than all those who are esteemed philosophers, both righteous and beloved by God, who spoke by the Divine Spirit, and foretold events which would take place, and which are now taking place. They are called prophets. These alone both saw and announced the truth to men, neither reverencing nor fearing any man, not influenced by a desire for glory, but speaking those things alone which they saw and which they heard, being filled with the Holy Spirit. Their writings are still extant, and he who has read them is very much helped in his knowledge of the beginning and end of

things, and of those matters which the philosopher ought to know, provided he has believed them. For they did not use demonstration in their treatises, seeing that they were witnesses to the truth above all demonstration, and worthy of belief; and those events which have happened, and those which are happening, compel you to assent to the utterances made by them, although, indeed, they were entitled to credit on account of the miracles which they performed, since they both glorified the Creator, the God and Father of all things, and proclaimed His Son, the Christ [sent] by Him: which, indeed, the false prophets, who are filled with the lying unclean spirit, neither have done nor do, but venture to work certain wonderful deeds for the purpose of astonishing men, and glorify the spirits and demons of error. But pray that, above all things, the gates of light may be opened to you; for these things cannot be perceived or understood by all, but only by the man to whom God and His Christ have imparted wisdom.

~ Justin Martyr (c.100–165), [*Dialogue with Trypho*](#)

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*Easter 2016*

The time was sublime  
-- whether or not you were there.  
Or most very sad  
-- whether or not you were there.  
A past mourned because it is gone,  
Or mourned because it is here.  
What then is the past? Here or gone?

It seems all we ever gain  
Must be given back to time,  
But we have this consolation --  
Time too gets all our pain.

Why is it some things  
Are so perfect?  
Why are some things not?  
Why in the world  
Are the two joined  
Ourselves to vex?

We cannot always escape  
Disappointments and woes.  
Yet these can be made less  
By choosing rightly.  
We have it in us to be happy,  
But *they* will not let us be so.  
Let us go forward notwithstanding,  
Knowing what we know --  
What is dead of the living dies,  
But that which lived truly  
Will ever truly live.

At least, good heart, believe it so.

Way up high,  
Above the tree tops,  
Over the clouds,  
Beyond the sky,  
In a dream land that never dies  
There is (or seems) a higher good.

But how do we know *this*?

Who can know what others feel;  
Whose lives we do not live;  
When death comes unexpected  
And tears are a surprise?

Now our own time, in any event,  
Is less than it was before.  
See to the body, yes.

Yet to heart, mind and soul first.  
Whatever it is do it right;  
And ever live today  
As if it were your last.

We hear the moaning of the sea,  
Whispers of regrets  
For what might have been:  
Wings fluttering,  
The crackling of steps,  
Wandering through space  
Past the firmament,  
Spanning the breadth of existence.  
Time pours endlessly into tomorrow;  
While from the cliff tops we gaze forth,  
Pondering sorrow and fate;  
Yearning for the power and strength  
That will release love eternal  
And free us from  
The terror of this world.

"In my little soul-boat,  
I will take to sea;  
Trusting to angels,  
While I slumber  
Upon the broad expanse of the ocean;  
Flung about by winds and waves,  
Free of man,  
One with the spirit of God  
Which encompasses  
All wild immensity.

"Bird of peace, the Holy Ghost,  
Blesses us with calm serene and joy eternal.  
Holy books of wisdom, of ages,  
Rest upon the altar of the earth.  
Cherubim swell on high in far echoing  
Voices, hurling through the stars;  
One endless ethereal throng:  
Seraphs with wings of sparkling gold,  
Rich green or bright red;  
A sky bright of hue,  
A deep clear blue;  
Rays of light  
Shooting across the clouds  
Transmitting the glory of the Maker.

"Sweet Holy Maid that prays at our death,  
Oh, radiant is thy purity,  
Pure and precious is thy glow,  
In ecstasy on high,  
Yet weeping for our sins --  
Mysterious unknown, faraway.  
But the poor saint, naïve wakes up  
Gathers some bread and feeds the poor:  
All for the Mercy,  
All for the One,  
All for the Love  
That watches  
And conquers all."

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[ch. 2]

Justin: I will tell you what seems to me; for philosophy is, in fact, the greatest possession, and most honourable before God, to whom it leads us and alone commends us; and these are truly holy men who have bestowed attention on philosophy. What philosophy is, however, and the reason why it has been sent down to men, have escaped the observation of most; for there would be neither Platonists, nor Stoics, nor Peripatetics, nor Theoretics, nor Pythagoreans, this knowledge being one. I wish to tell you why it has

become many-headed. It has happened that those who first handled it [i.e., philosophy], and who were therefore esteemed illustrious men, were succeeded by those who made no investigations concerning truth, but only admired the perseverance and self-discipline of the former, as well as the novelty of the doctrines; and each thought that to be true which he learned from his teacher: then, moreover, those latter persons handed down to their successors such things, and others similar to them; and this system was called by the name of him who was styled the father of the doctrine. Being at first desirous of personally conversing with one of these men, I surrendered myself to a certain Stoic; and having spent a considerable time with him, when I had not acquired any further knowledge of God (for he did not know himself, and said such instruction was unnecessary), I left him and betook myself to another, who was called a Peripatetic, and as he fancied, shrewd. And this man, after having entertained me for the first few days, requested me to settle the fee, in order that our intercourse might not be unprofitable. Him, too, for this reason I abandoned, believing him to be no philosopher at all. But when my soul was eagerly desirous to hear the peculiar and choice philosophy, I came to a Pythagorean, very celebrated—a man who thought much of his own wisdom. And then, when I had an interview with him, willing to become his hearer and disciple, he said, 'What then? Are you acquainted with music, astronomy, and geometry? Do you expect to perceive any of those things which conduce to a happy life, if you have not been first informed on those points which wean the soul from sensible objects, and render it fitted for objects which appertain to the mind, so that it can contemplate that which is honourable in its essence and that which is good in its essence?' Having commended many of these branches of learning, and telling me that they were necessary, he dismissed me when I confessed to him my ignorance. Accordingly I took it rather impatiently, as was to be expected when I failed in my hope, the more so because I deemed the man had some knowledge; but reflecting again on the space of time during which I would have to linger over those branches of learning, I was not able to endure longer procrastination. In my helpless condition it occurred to me to have a meeting with the Platonists, for their fame was great. I thereupon spent as much of my time as possible with one who had lately settled in our city, — a sagacious man, holding a high position among the Platonists, — and I progressed, and made the greatest improvements daily. And the perception of immaterial things quite overpowered me, and the contemplation of ideas furnished my mind with wings, so that in a little while I supposed that I had become wise; and such was my stupidity, I expected immediately to look upon God, for this is the end of Plato's philosophy.

[ch. 3]

...Justin: Philosophy, then, is the knowledge of that which really exists, and a clear perception of the truth; and happiness is the reward of such knowledge and wisdom...

~ Justin Martyr (c.100–165), [*Dialogue with Trypho*](#)

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[ch. 1]

...the things which have recently happened in your city under Urbicus, and the things which are likewise being everywhere unreasonably done by the [Roman] governors, have compelled me to frame this composition for your sakes, who are men of like passions, and brethren, though you know it not, and though you be unwilling to acknowledge it on account of your glorying in what you esteem dignities. For everywhere, whoever is corrected by father, or neighbour, or child, or friend, or brother, or husband, or wife, for a fault, for being hard to move, for loving pleasure and being hard to urge to what is right (except those who have been persuaded that the unjust and intemperate shall be punished in eternal fire, but that the virtuous and those who lived like Christ shall dwell with God in a state that is free from suffering—we mean, those who have become Christians), and the evil demons, who hate us, and who keep such men as these subject to themselves, and serving them in the capacity of judges, incite them, as rulers actuated by evil spirits, to put us to death. But that the cause of all that has taken place under Urbicus may become quite plain to you, I will relate what has been done.

[ch. 8]

And those of the Stoic school — since, so far as their moral teaching went, they were admirable, as were also the poets in some particulars, on account of the seed of reason [the Logos] implanted in every race of men— were, we know, hated and put to death— Heraclitus for instance, and, among those of our own time, Musonius and others. For, as we intimated, the devils have always effected, that all those who anyhow live a reasonable and earnest life, and shun vice, be hated. And it is nothing wonderful; if the devils are proved to cause those to be much worse hated who live not according to a part only of the word diffused [among men] but by the knowledge and contemplation of the whole Word, which is Christ. And they, having been shut up in eternal fire, shall suffer their just punishment and penalty. For if they are even now overthrown by men through the name of Jesus Christ, this is an intimation of the punishment in eternal fire which is to be inflicted on themselves and those who serve them. For thus did both all the prophets foretell, and our own teacher Jesus teach.

[ch. 10]

Our doctrines, then, appear to be greater than all human teaching; because Christ, who appeared for our sakes, became the whole rational being, both body, and reason, and soul. For whatever either lawgivers or philosophers uttered well, they elaborated by finding and contemplating some part of the Word. But since they I did not know the whole of the Word, which is Christ, they often contradicted themselves. And those who by human birth were more ancient than Christ, when they attempted to consider and prove things by reason, were brought before the tribunals as impious persons and busybodies. And Socrates, who was more zealous in this direction than all of them, was accused of the very same crimes as ourselves. For they said that he was introducing new divinities, and did not consider those to be gods whom the state recognised. But he cast out from the state both Homer and the rest of the poets, and taught men to reject the wicked demons and those who did the things which the poets related; and he exhorted them to become acquainted with the God who was to them unknown, by means of the investigation of reason, saying, "That it is neither easy to find the Father and Maker of all, nor, having found Him, is it safe to declare Him to all." But these things our Christ did through His own power. For no one trusted in Socrates so as to die for this doctrine, but in Christ, who was partially known even by Socrates (for He was and is the Word who is in every man, and who foretold the things that were to come to pass both through the prophets and in His

own person when He was made of like passions, and taught these things), not only philosophers and scholars believed, but also artisans and people entirely uneducated, despising both glory, and fear, and death; since He is a power of the ineffable Father, not the mere instrument of human reason.

~ Justin Martyr (c.100–165), [The Second Apology](#)

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[ch. 12]

...But you seem to fear lest all men become righteous, and you no longer have any to punish. Such would be the concern of public executioners, but not of good princes. But, as we before said, we are persuaded that these things are prompted by evil spirits, who demand sacrifices and service even from those who live unreasonably; but as for you, we presume that you who aim at [a reputation for] piety and philosophy will do nothing unreasonable. But if you also, like the foolish, prefer custom to truth, do what you have power to do. But just so much power have rulers who esteem opinion more than truth, as robbers have in a desert. And that you will not succeed is declared by the Word, than whom, after God who begot Him, we know there is no ruler more kingly and just. For as all shrink from succeeding to the poverty or sufferings or obscurity of their fathers, so whatever the Word forbids us to choose, the sensible man will not choose...

[ch. 14]

For we forewarn you to be on your guard, lest those demons whom we have been accusing should deceive you, and quite divert you from reading and understanding what we say. For they strive to hold you their slaves and servants; and sometimes by appearances in dreams, and sometimes by magical impositions, they subdue all who make no strong opposing effort for their own salvation...

[ch. 39]

...But if the soldiers enrolled by you, and who have taken the military oath, prefer their allegiance to their own life, and parents, and country, and all kindred, though you can offer them nothing incorruptible, it were verily ridiculous if we, who earnestly long for incorruption, should not endure all things, in order to obtain what we desire from Him who is able to grant it.

~ Justin Martyr (c.100–165), [The First Apology](#)

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[ch. 3]

[iii]...And every sober-minded person will declare this to be the only fair and equitable adjustment, namely, that the subjects render an unexceptional account of their own life and doctrine; and that, on the other hand, the rulers should give their decision in obedience, not to violence and tyranny, but to piety and philosophy. For thus would both rulers and ruled reap benefit. For even one of the ancients somewhere said, "Unless both rulers and ruled philosophize, it is impossible to make states blessed." It is our task, therefore, to afford to all an opportunity of inspecting our life and teachings, lest, on account of those who are accustomed to be ignorant of our affairs, we should incur the penalty due to them for mental blindness; and it is your business, when you hear us, to be found, as reason demands, good judges. For if, when you have learned the truth, you do not what is just, you will be before God without excuse.

[ch. 5]

Why, then, should this be? In our case, who pledge ourselves to do no wickedness, nor to hold these atheistic opinions, you do not examine the charges made against us; but, yielding to unreasoning passion, and to the instigation of evil demons, you punish us without consideration or judgment. For the truth shall be spoken; since of old these evil demons, effecting apparitions of themselves, both defiled women and corrupted boys, and showed such fearful sights to men, that those who did not use their reason in judging of the actions that were done, were struck with terror; and being carried away by fear, and not knowing that these were demons, they called them gods, and gave to each the name which each of the demons chose for himself. And when Socrates endeavoured, by true reason and examination, to bring these things to light, and deliver men from the demons, then the demons themselves, by means of men who rejoiced in iniquity, compassed his death, as an atheist and a profane person, on the charge that "he was introducing new divinities;" and in our case they display a similar activity. For not only among the Greeks did reason (Logos) prevail to condemn these things through Socrates, but also among the Barbarians were they condemned by Reason (or the Word, the Logos) Himself, who took shape, and became man, and was called Jesus Christ; and in obedience to Him, we not only deny that they who did such things as these are gods, but assert that they are wicked and impious demons, whose actions will not bear comparison with those even of men desirous of virtue.

[ch. 11]

And when you hear that we look for a kingdom, you suppose, without making any inquiry, that we speak of a human kingdom; whereas we speak of that which is with God, as appears also from the confession of their faith made by those who are charged with being Christians, though they know that death is the punishment awarded to him who so confesses. For if we looked for a human kingdom, we should also deny our Christ, that we might not be slain; and we should strive to escape detection, that we might obtain what we expect. But since our thoughts are not fixed on the present, we are not concerned when men cut us off; since also death is a debt which must at all events be paid.

~ Justin Martyr (c.100–165), [The First Apology](#)

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[Section] VI

[Papias, who is now mentioned by us, affirms that he received the sayings of the apostles from those who accompanied them, and he moreover asserts that he heard in person Aristion and the presbyter John. Accordingly he mentions them frequently by name, and in his writings gives their traditions. Our notice of these circumstances may not be without its use. It may also be worth while to add to the statements of Papias already given, other passages of his in which he relates some miraculous deeds, stating that he acquired the knowledge of them from tradition. The residence of the Apostle Philip with his daughters in Hierapolis has been mentioned above. We must now point out how Papias, who lived at the same time, relates that he had received a wonderful narrative from the daughters of Philip. For he relates that a dead man was raised to life in his day. He also mentions another miracle relating to Justus, surnamed Barsabas, how he swallowed a deadly poison, and received no harm, on account of the grace of the Lord. The same person, moreover, has set down other things as coming to him from unwritten tradition, among these some strange parables and instructions of the Saviour, and some other things of a more fabulous nature. Amongst these he says that there will be a millennium after the resurrection from the dead, when the personal reign of Christ will be established on this earth. He moreover hands down, in his own writing, other narratives given by the previously mentioned Aristion of the Lord's sayings, and the traditions of the presbyter John. For information on these points, we can merely refer our readers to the books themselves; but now, to the extracts already made, we shall add, as being a matter of primary importance, a tradition regarding Mark who wrote the Gospel, which he [Papias] has given in the following words]: And the presbyter said this. Mark having become the interpreter of Peter, wrote down accurately whatsoever he remembered. It was not, however, in exact order that he related the sayings or deeds of Christ. For he neither heard the Lord nor accompanied Him. But afterwards, as I said, he accompanied Peter, who accommodated his instructions to the necessities [of his hearers], but with no intention of giving a regular narrative of the Lord's sayings. Wherefore Mark made no mistake in thus writing some things as he remembered them. For of one thing he took special care, not to omit anything he had heard, and not to put anything fictitious into the statements. [This is what is related by Papias regarding Mark; but with regard to Matthew he has made the following statements]: Matthew put together the oracles [of the Lord] in the Hebrew language, and each one interpreted them as best he could. [The same person uses proofs from the First Epistle of John, and from the Epistle of Peter in like manner. And he also gives another story of a woman who was accused of many sins before the Lord, which is to be found in the Gospel according to the Hebrews.]
~ Papias of Hierapolis (c.70-163), "[Fragments](#)"

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[The following is something I posted in response to some comments in an online forum this morning.]

While I fully agree that so many of the global calamities and tragedies of the 19th and 20th can be linked to reckless secularism, we must not forget that one of the forces that prompted and brought about modernistic secular ideology were the fully as brutal wars of religion, circa 1550-1650. We shudder at the gulag and concentration camps, but read about the many religious massacres and truly horrific wars of the Reformation and Counter Reformation. The point I would make here is that it is less ideology that is the culprit than it is the daemonic, or criminal spirit people, leading people away from honest rationality into a world of illusion and absurd wishful thinking, whether that illusion be secular or religious based. At the same time, what efforts are made to scientifically and objectively understand criminal spirit people? And if we ignore the latter and fault the false dogma, are not the greater culprits getting off scot free? The fact is we are all too ready to blame the dupes of false, hypocritical philosophies while completely ignoring these who duped them; unless it be to mark and mention the latter by way of bland and fanciful characterization of little or no practical value and application.

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[Section] IV

As the elders who saw John the disciple of the Lord remembered that they had heard from him how the Lord taught in regard to those times, and said: "The days will come in which vines shall grow, having each ten thousand branches, and in each branch ten thousand twigs, and in each true twig ten thousand shoots, and in every one of the shoots ten thousand clusters, and on every one of the clusters ten thousand grapes, and every grape when pressed will give five-and-twenty metretres of wine. And when any one of the saints shall lay hold of a cluster, another shall cry out, 'I am a better cluster, take me; bless the Lord through me.' In like manner, [He said] that a grain of wheat would produce ten thousand ears, and that every ear would have ten thousand grains, and every grain would yield ten pounds of clear, pure, fine flour; and that apples, and seeds, and grass would produce in similar proportions; and that all animals, feeding then only on the productions of the earth, would become peaceable and harmonious, and be in perfect subjection to man." [Testimony is borne to these things in writing by Papias, an ancient man, who was a hearer of John and a friend of Polycarp, in the fourth of his books; for five books were composed by him. And he added, saying, "Now these things are credible to believers. And Judas the traitor," says he, "not believing, and asking, 'How shall such growths be accomplished by the Lord.' the Lord said, 'They shall see who shall come to them.' These, then, are the times mentioned by the prophet Isaiah: 'And the wolf shall lie, down with the lamb,' etc. Isaiah 11:6 ff.."]

[Section] V

As the presbyters say, then those who are deemed worthy of an abode in heaven shall go there, others shall enjoy the delights of Paradise, and others shall possess the splendour of the city; for everywhere the Saviour will be seen, according as they shall be worthy who see Him. But that there is this distinction between the habitation of those who produce an hundred-fold, and that of those who produce sixty-fold, and that of those who produce thirty-fold; for the first will be taken up into the heavens, the second class will dwell in Paradise, and the last will inhabit the city; and that on this account the Lord said, "In my Father's house are many mansions:" [John 14:2] for all things belong to God, who supplies all with a suitable dwelling-place, even as His word says, that a share is given to all by the Father, according as each one is or shall be worthy. And this is the couch [Matthew 22:10] in which they shall recline who feast, being invited to the wedding. The presbyters, the disciples of the apostles, say that this is the gradation and arrangement of those

who are saved, and that they advance through steps of this nature; and that, moreover, they ascend through the Spirit to the Son, and through the Son to the Father; and that in due time the Son will yield up His work to the Father, even as it is said by the apostle, "For He must reign till He has put all enemies under His feet. The last enemy that shall be destroyed is death." [1 Corinthians 15:25-26] For in the times of the kingdom the just man who is on the earth shall forget to die. "But when He says all things are put under Him, it is manifest that He is excepted which did put all things under Him. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all." [1 Corinthians 15:27-28]
~ Papias of Hierapolis (c.70-163), "[Fragments](#)"

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I would post the episode itself, but unfortunately (or fortunately, depending on your point of view) it isn't on YouTube. Indeed, it was so bad, it caused actual physical pain watching this program; such that I myself had to stop after about 10 or 15 minutes of doing so.

<http://www.imdb.com/title/tt0743024/>

[imdb entry for "The Ah Chong Story" episode on "Wagon Train," from 1961]

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I only wish I had known about this much sooner.

"AdBlock" -- a program that blocks junk advertising on YouTube, Face Book...you name it.

<https://adblockplus.org/>

For Internet Explorer (in case you have any problems installing it there), see also:

<https://downloads.adblockplus.org/devbuilds/adblockplusie/>

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[ch. 19] The way of light, then, is as follows. If any one desires to travel to the appointed place, he must be zealous in his works. The knowledge, therefore, which is given to us for the purpose of walking in this way, is the following. You shall love Him that created you: you shall glorify Him that redeemed you from death. You shall be simple in heart, and rich in spirit. You shall not join yourself to those who walk in the way of death. You shall hate doing what is displeasing to God: you shall hate all hypocrisy. You shall not forsake the commandments of the Lord. You shall not exalt yourself, but shall be of a lowly mind. You shall not take glory to yourself. You shall not take evil counsel against your neighbour. You shall not allow over-boldness to enter into your soul. You shall not commit fornication: you shall not commit adultery: you shall not be a corrupter of youth. You shall not let the word of God issue from your lips with any kind of impurity. You shall not accept persons when you reprove any one for transgression. You shall be meek: you shall be peaceable. You shall tremble at the words which you hear. You shall not be mindful of evil against your brother. You shall not be of doubtful mind [James 1:8] as to whether a thing shall be or not. You shall not take the name of the Lord in vain. You shall love your neighbour more than your own soul. You shall not slay the child by procuring abortion; nor, again, shall you destroy it after it is born. You shall not withdraw your hand from your son, or from your daughter, but from their infancy you shall teach them the fear of the Lord. You shall not covet what is your neighbour's, nor shall you be avaricious. You shall not be joined in soul with the haughty, but you shall be reckoned with the righteous and lowly. Receive as good things the trials which come upon you. You shall not be of double mind or of double tongue, for a double tongue is a snare of death. You shall be subject to the Lord, and to [other] masters as the image of God, with modesty and fear. You shall not issue orders with bitterness to your maidservant or your man-servant, who trust in the same [God], lest you should not reverence that God who is above both; for He came to call men not according to their outward appearance, [Ephesians 6:9] but according as the Spirit had prepared them. [Romans 8:29-30] You shall communicate in all things with your neighbour; you shall not call things your own; for if you are partakers in common of things which are incorruptible, how much more [should you be] of those things which are corruptible! You shall not be hasty with your tongue, for the mouth is a snare of death. As far as possible, you shall be pure in your soul. Do not be ready to stretch forth your hands to take, while you contract them to give. You shall love, as the apple of your eye, every one that speaks to you the word of the Lord. You shall remember the day of judgment, night and day. You shall seek out every day the faces of the saints, either by word examining them, and going to exhort them, and meditating how to save a soul by the word, or by your hands you shall labour for the redemption of your sins. You shall not hesitate to give, nor murmur when you give. "Give to every one that asks you," and you shall know who is the good Recompenser of the reward. You shall preserve what you have received [in charge], neither adding to it nor taking from it. To the last you shall hate the wicked [one]. You shall judge righteously. You shall not make a schism, but you shall pacify those that contend by bringing them together. You shall confess your sins. You shall not go to prayer with an evil conscience. This is the way of light.

~ "[The Epistle of Barnabas](#)" (c. 1st-2nd century A.D.)

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[ch. 4]...I write to the Churches, and impress on them all, that I shall willingly die for God, unless you hinder me. I beseech of you not to show an unseasonable good-will towards me. Allow me to become food for the wild beasts, through whose instrumentality it will be granted me to attain to God. I am the wheat of God, and let me be ground by the teeth of the wild beasts, that I may be found the pure bread of Christ. Rather entice the wild beasts, that they may become my tomb, and may leave nothing of my body; so that when I have fallen asleep [in death], I may be no trouble to any one. Then shall I truly be a disciple of Christ, when the world shall not see so much as my body. Entreat Christ for me, that by these instruments I may be found a sacrifice [to God]. I do not, as Peter and Paul, issue commandments unto you. They were apostles; I am but a condemned man: they were free, while I am, even until now, a servant. But when I suffer, I shall be the freed-man of Jesus, and shall rise again emancipated in Him. And now, being a prisoner, I learn not to desire anything worldly or vain...

[ch. 5]...Let fire and the cross; let the crowds of wild beasts; let tearings, breakings, and dislocations of bones; let cutting off of members; let shatterings of the whole body; and let all the dreadful torments of the devil come upon me: only let me attain to Jesus Christ...

[ch. 6]...All the pleasures of the world, and all the kingdoms of this earth, shall profit me nothing. It is better for me to die in behalf of Jesus Christ, than to reign over all the ends of the earth. "For what shall a man be profited, if he gain the whole world, but lose his own soul?" Him I seek, who died for us: Him I desire, who rose again for our sake. This is the gain which is laid up for me. Pardon me, brethren: do not hinder me from living, do not wish to keep me in a state of death; and while I desire to belong to God, do not give me over to the world. Allow me to obtain pure light: when I have gone there, I shall indeed be a man of God. Permit me to be an imitator of the passion of my God. If any one has Him within himself, let him consider what I desire, and let him have sympathy with me, as knowing how I am straitened...

[ch. 7]...The prince of this world would fain carry me away, and corrupt my disposition towards God. Let none of you, therefore, who are [in Rome] help him; rather be on my side, that is, on the side of God. Do not speak of Jesus Christ, and yet set your desires on the world. Let not envy find a dwelling-place among you; nor even should I, when present with you, exhort you to it, be persuaded to listen to me, but rather give credit to those things which I now write to you. For though I am alive while I write to you, yet I am eager to die. My love has been crucified, and there is no fire in me desiring to be fed; but there is within me a water that lives and speaks, saying to me inwardly, Come to the Father. I have no delight in corruptible food, nor in the pleasures of this life. I desire the bread of God, the heavenly bread, the bread of life, which is the flesh of Jesus Christ, the Son of God, who became afterwards of the seed of David and Abraham; and I desire the drink of God, namely His blood, which is incorruptible love and eternal life.
~ Ignatius of Antioch (c. 35 or 50–c.108 A.D.), ["The Epistle to the Romans,"](#) chs. 4, 5, 6, 7.

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*Hitting those Tana Leaves Again, I see.*

There was, I recall, a Brendan Fraser "Mummy," and now word of a Tom Cruise re-make of the same famous Universal monster title. Two "Mummies." And yet why no formal re-make of "Frankenstein," "Dracula," or "the Wolfman?" Perhaps the answer lies with "The Mummy" tying in with the late craze, in recent decades, of sepulcher rifling and grave plundering, vis a vis, "Tomb Raider," et al. But then, how ever can one figure out the mysterious mind of neo-"Hollywood?"

*Later Note.* Come to think of it, there were more "Mummy" sequels in the 30s and 40s than those made for any other of the well known Universal monsters in those same decades.

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[ch. 5]...Am I not able to write to you of heavenly things? But I fear to do so, lest I should inflict injury on you who are but babes [in Christ]. Pardon me in this respect, lest, as not being able to receive [such doctrines], you should be strangled by them. For even I, though I am bound [for Christ], yet am not on that account able to understand heavenly things, and the places of the angels, and their gatherings under their respective princes, things visible and invisible. Without reference to such abstruse subjects, I am still but a learner [in other respects]; for many things are wanting to us, that we come not short of God...

[ch. 6] ...I therefore, yet not I, but the love of Jesus Christ, entreat you that you use Christian nourishment only, and abstain from herbage of a different kind; I mean heresy. For those [that are given to this] mix up Jesus Christ with their own poison, speaking things which are unworthy of credit, like those who administer a deadly drug in sweet wine, which he who is ignorant of does greedily take, with a fatal pleasure leading to his own death...

[ch. 7]...Be on your guard, therefore, against such persons. And this will be the case with you if you are not puffed up, and continue in intimate union with Jesus Christ our God, and the bishop, and the enactments of the apostles. He that is within the altar is pure, but he that is without is not pure; that is, he who does anything apart from the bishop, and presbytery, and deacons, such a man is not pure in his conscience...

[ch. 8]...Not that I know there is anything of this kind among you; but I put you on your guard, inasmuch as I love you greatly, and foresee the snares of the devil. Wherefore, clothing yourselves with meekness, be renewed in faith, that is the flesh of the Lord, and in

love, that is the blood of Jesus Christ. Let no one of you cherish any grudge against his neighbour. Give no occasion to the Gentiles, lest by means of a few foolish men the whole multitude [of those that believe] in God be evil spoken of. For, "Woe to him by whose vanity my name is blasphemed among any"[Isaiah 52:5]...

[ch. 9]...Stop your ears, therefore, when any one speaks to you at variance with Jesus Christ, who was descended from David, and was also of Mary; who was truly born, and ate and drank. He was truly persecuted under Pontius Pilate; He was truly crucified, and [truly] died, in the sight of beings in heaven, and on earth, and under the earth. He was also truly raised from the dead, His Father quickening Him, even as after the same manner His Father will so raise up us who believe in Him by Christ Jesus, apart from whom we do not possess the true life.

~ Ignatius of Antioch (c. 35 or 50–c.108 A.D.), ["The Epistle to the Trallians."](#) chs. 5, 6, 7, 8, 9.

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Our tribute to DC (comics)-Disney.

See: <https://www.youtube.com/watch?v=bUjG1HSSaGI>

["Batman and Abe Lincoln vs John Wilkes Booth"]

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It was and has been my hope and wish for some time that the collected peoples and nations of the earth might come together to combat the greatest of all plagues and pestilences, criminal spirit people. And as much, indeed more so, than any sort of war to do so will and must understandably require the utmost wise strategy and judicious employments of arguments, resources and available forces. Quite simply, this is the most cunning, powerful, and brutal foe mankind has ever faced; so to contemplate an insurrection on our part is not without its great dangers and perils. And yet it is greatly mistaken to view criminal spirit people as somehow invincible. On the contrary, in some ways they are pitifully weak and not without their Achilles' heels (so to speak.)

Among the points, for starters, we might raise in terms of putting matters into proper perspective is that there are essentially new basic levels of spirit people criminality and tyranny; 1) there leadership and executive; 2) immediate lieutenants and special force commanders (like say the ghoulish magician), and 3) slave underling followers and "ground" troops. It is the first of these that of course pose the greatest danger and power, and it is these that ideally need to be most targeted and assailed where and when possible.

As far as salient weaknesses or points of ridicule and criticism we might mention with respect to criminal spirit people, the following items are a few worth mentioning. While it is customary for evil doers to mock the poverty or helplessness of the innocent, criminal spirit have their own frailties and defects. For example:

1. They need to hide both their identity and themselves (as far as location.)
2. They of necessity need to cheat and fight dishonorably.
3. Though they claim to be like gods, implying they are something heavenly or otherwise super-wonderful in appeal, yet the fact remains that they have to continually force themselves on others where and when they are not willingly welcomed.

When it comes to the slave or underling followers, these are some arguments that might be brought to their attention or otherwise put their way.

1. The secret leader does not really care about you.
2. Yes you can buy, say a stadium or something extravagantly expensive, but ultimately you are going to be made to pay for it.
3. If your master is so powerful, why does he need to hide and cheat so much?
4. You are brainwashed by your seeming benefactors; who deceive you into believing utter folly and madness.
5. If you want to ignore honest and rational reality you can do so, only what is the alternative is there to honest and rational reality other than insanity or gross stupidity?
6. Similarly, how can there be a real concern for justice where there is no concern for honest truth?
7. If you *don't* want to be a happy person, you can always believe in the teaching of doing things wrong and causing all these problems.

Etc.

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My Amazon.com book review of ["Worst Seat in the House: Henry Rathbone's Front Row View of the Lincoln Assassination"](#) (2014) by Caleb Stephens.

"Insofar as it makes an effort to address and examine Henry Rathbone; with the author, along the way, posing some interesting conjecture about how Rathbone might have been in a position to see Booth before the latter shot Lincoln (plus some other notable anecdotal details regarding the Lincoln assassination), this book is worth recommending. But with respect to the tragedy of Rathbone's alleged killing of his wife, an entirely new study and properly thorough is called for. I say alleged; because in point of fact Rathbone claimed someone else committed the murder, and at no point in the record as presented by author Stephens is the case ever examined all that closely. It seems extremely odd that though Rathbone survived the attack on his wife by 28 years, he very strangely never felt the need to present a written account of what happened. All we get instead are government appointed judges, doctors, and our author claiming that THEY KNOW what took place and what was supposedly wrong with Rathbone. In sum, way too many unanswered questions and page upon page of psycho-babble of dubious value. Is it all per chance possible, and with the very sparse evidence we get from this book regarding the tragic event of 1883, that Rathbone, after all, has been done a grievous and outrageous injustice? Are there not, after all, other ways to explain what was going on with Rathbone and, in turn, what led to the fatal crime? Such author Stephens apparently once never appears to have even considered. This said, buy this book just to acquaint yourself with the subject; only let us hope meanwhile someone in the not too distant future will take it up more thoughtfully and with better documentation -- and more capacious and less assuming speculation."

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[ch. 8] ...Be not deceived with strange doctrines, nor with old fables, which are unprofitable. For if we still live according to the Jewish law, we acknowledge that we have not received grace. For the divinest prophets lived according to Christ Jesus. On this account also they were persecuted, being inspired by His grace to fully convince the unbelieving that there is one God, who has manifested Himself by Jesus Christ His Son, who is His eternal Word, not proceeding forth from silence, and who in all things pleased Him that sent Him...

[ch. 10] ...Let us not, therefore, be insensible to His kindness. For were He to reward us according to our works, we should cease to be. Therefore, having become His disciples, let us learn to live according to the principles of Christianity. For whosoever is called by any other name besides this, is not of God. Lay aside, therefore, the evil, the old, the sour leaven, and be changed into the new leaven, which is Jesus Christ. Be salted in Him, lest any one among you should be corrupted, since by your savour you shall be convicted. It is absurd to profess Christ Jesus, and to Judaize. For Christianity did not embrace Judaism, but Judaism Christianity, that so every tongue which believes might be gathered together to God...

[ch. 12] ...May I enjoy you in all respects, if indeed I be worthy! For though I am bound, I am not worthy to be compared to any of you that are at liberty. I know that you are not puffed up, for you have Jesus Christ in yourselves. And all the more when I commend you, I know that you cherish modesty of spirit; as it is written, "The righteous man is his own accuser." [Proverbs 18:17] ~ Ignatius of Antioch (c. 35 or 50–c.108 A.D.), ["The Epistle to the Magnesians,"](#) chs. 11, 14, 19.

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*On Wealth and Riches (or You Don't Necessarily Have to Be a Christian or Religious to Know Better)*

But when, by perseverance and integrity, the republic had increased its power; when mighty princes had been vanquished in war; when barbarous tribes and populous states had been reduced to subjection; when Carthage, the rival of Rome's dominion, had been utterly destroyed, and sea and land lay every where open to her sway, Fortune then began to exercise her tyranny, and to introduce universal innovation. To those who had easily endured toils, dangers, and doubtful and difficult circumstances, ease and wealth, the objects of desire to others, became a burden and a trouble. At first the love of money, and then that of power, began to prevail, and these became, as it were, the sources of every evil. For avarice subverted honesty, integrity, and other honorable principles, and, in their stead, inculcated pride, inhumanity, contempt of religion, and general venality. Ambition prompted many to become deceitful; to keep one thing concealed in the breast, and another ready on the tongue; to estimate friendships and enmities, not by their worth, but according to interest; and to carry rather a specious countenance than an honest heart. These vices at first advanced but slowly, and were sometimes restrained by correction; but afterward, when their infection had spread like a pestilence, the state was entirely changed, and the government, from being the most equitable and praiseworthy, became rapacious and insupportable.

At first, however, it was ambition, rather than avarice, that influenced the minds of men; a vice which approaches nearer to virtue than the other. For of glory, honor, and power, the worthy is as desirous as the worthless; but the one pursues them by just methods; the other, being destitute of honorable qualities, works with fraud and deceit. But avarice has merely money for its object, which no wise man has ever immoderately desired. It is a vice which, as if imbued with deadly poison, enervates whatever is manly in body or mind. It is always unbounded and insatiable, and is abated neither by abundance nor by want.

But after Lucius Sulla, having recovered the government by force of arms, proceeded, after a fair commencement, to a pernicious termination, all became robbers and plunderers; some set their affections on houses, others on lands; his victorious troops knew neither restraint nor moderation, but inflicted on the citizens disgraceful and inhuman outrages. Their rapacity was increased by the circumstance that Sulla, in order to secure the attachment of the forces which he had commanded in Asia, had treated them, contrary to the practice of our ancestors, with extraordinary indulgence, and exemption from discipline; and pleasant and luxurious quarters had easily, during seasons of idleness, enervated the minds of the soldiery. Then the armies of the Roman people first became habituated to licentiousness and intemperance, and began to admire statues, pictures, and sculptured vases; to seize such objects alike in public edifices and private dwellings; to spoil temples; and to cast off respect for every thing, sacred and profane. Such troops, accordingly,

when once they obtained the mastery, left nothing to be vanquished. Success unsettles the principles even of the wise, and scarcely would those of debauched habits use victory with moderation.

When wealth was once considered an honor, and glory, authority, and power attended on it, virtue lost her influence, poverty was thought a disgrace, and a life of innocence was regarded as a life of ill-nature. From the influence of riches, accordingly, luxury, avarice, and pride prevailed among the youth; they grew at once rapacious and prodigal; they undervalued what was their own, and coveted what was another's; they set at naught modesty and continence; they lost all distinction between sacred and profane, and threw off all consideration and self-restraint.

It furnishes much matter for reflection, after viewing our modern mansions and villas extended to the size of cities, to contemplate the temples which our ancestors, a most devout race of men, erected to the gods. But our forefathers adorned the fanes of the deities with devotion, and their homes with their own glory, and took nothing from those whom they conquered but the power of doing harm; their descendants, on the contrary, the basest of mankind, have even wrested from their allies, with the most flagrant injustice, whatever their brave and victorious ancestors had left to their vanquished enemies; as if the only use of power were to inflict injury.

For why should I mention those displays of extravagance, which can be believed by none but those who have seen them; as that mountains have been leveled, and seas covered with edifices, by many private citizens; men whom I consider to have made a sport of their wealth, since they were impatient to squander disreputably what they might have enjoyed with honor.

But the love of irregular gratification, open debauchery, and all kinds of luxury, had spread abroad with no less force. Men forgot their sex; women threw off all the restraints of modesty. To gratify appetite, they sought for every kind of production by land and by sea; they slept before there was any inclination for sleep; they no longer waited to feel hunger, thirst, cold, or fatigue, but anticipated them all by luxurious indulgence. Such propensities drove the youth, when their patrimonies were exhausted, to criminal practices; for their minds, impregnated with evil habits, could not easily abstain from gratifying their passions, and were thus the more inordinately devoted in every way to rapacity and extravagance.

~ Sallust (86–c.35 BC), *The Conspiracy of Catiline*, trans. John Selby Watson.

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An example of what some people think divinity consists of. Then imagine the same or similar or even more elaborate when it is being done by a spirit person.

See: <https://www.youtube.com/watch?v=Ek2Qn4sB2c4>

See: <https://www.youtube.com/watch?v=rB0wzy-xbwM>

["Card to Lemon/Orange Trick Revealed"] and ["David Blaine: Real or Magic with Harrison Ford"]

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[11]...The last times have come upon us. Let us therefore be of a reverent spirit, and fear the long-suffering of God, that it tend not to our condemnation. For let us either stand in awe of the wrath to come, or show regard for the grace which is at present displayed—one of two things. Only [in one way or another] let us be found in Christ Jesus unto the true life. Apart from Him, let nothing attract you, for whom I bear about these bonds, these spiritual jewels, by which may I arise through your prayers, of which I entreat I may always be a partaker, that I may be found in the lot of the Christians of Ephesus, who have always been of the same mind with the apostles through the power of Jesus Christ.

[14]..It is better for a man to be silent and be [a Christian], than to talk and not to be one. It is good to teach, if he who speaks also acts. There is then one Teacher, who spoke and it was done; while even those things which He did in silence are worthy of the Father. He who possesses the word of Jesus, is truly able to hear even His very silence, that he may be perfect, and may both act as he speaks, and be recognised by his silence. There is nothing which is hid from God, but our very secrets are near to Him. Let us therefore do all things as those who have Him dwelling in us, that we may be His temples, [1 Corinthians 6:19] and He may be in us as our God, which indeed He is, and will manifest Himself before our faces. Wherefore we justly love Him.

[19]...Now the virginity of Mary was hidden from the prince of this world, as was also her offspring, and the death of the Lord; three mysteries of renown, which were wrought in silence by God. How, then, was He manifested to the world? A star shone forth in heaven above all the other stars, the light of which was inexpressible, while its novelty struck men with astonishment. And all the rest of the stars, with the sun and moon, formed a chorus to this star, and its light was exceedingly great above them all. And there was agitation felt as to whence this new spectacle came, so unlike to everything else [in the heavens]. Hence every kind of magic was destroyed, and every bond of wickedness disappeared; ignorance was removed, and the old kingdom abolished, God Himself being manifested in human form for the renewal of eternal life. And now that took a beginning which had been prepared by God. Henceforth all things were in a state of tumult, because He meditated the abolition of death.

~ Ignatius of Antioch (c. 35 or 50–c.108 A.D.), *"The Epistle to the Ephesians,"* chs. 11, 14, 19.

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Great stuff! But this is only a beginning. For further, do a search for "Scientism" on YouTube, and also see my [Peithology: The Nature and Origin of Belief](#), in .pdf, from 2002.

See: https://www.youtube.com/watch?v=9nxIxi_rCw

["The Religion of the 21st Century: Scientism "Follow Science Be Smart""]

Here's another, but without the tongue in cheek:

See: <https://www.youtube.com/watch?v=YvTPDRDCZLU>

["The Scientism Delusion - Ian Hutchinson at UC San Diego"]

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### *I Know the Feeling*

Pretty neat, eh? Would have loved to have been there. (NOTLD gives the lie to all the propaganda we've heard in recent decades; namely that a good film requires an exorbitant budget. Obviously, and in many ways, not true. I recall seeing this film at a matinee about 1969 or 1970; not long after it came out.)

See: <https://www.youtube.com/watch?v=ulQUYQVTVDe>

["Living Dead Festival 2013 "Johnny" and "Barbra" in Evans City Cemetery"]

For part II, see:

See: [https://www.youtube.com/watch?v=ZL2y1u\\_5JU0](https://www.youtube.com/watch?v=ZL2y1u_5JU0)

["Living Dead Festival 2013 "Johnny" and "Barbra" in Evans City Cemetery 2"]

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Is it just me, or does it seem that about half the time it feels as if there is some colossal demon -- dissatisfied, scowling, brooding -- louring over and breathing down our necks. If the latter, it is only because certain well-placed persons in our midst welcome, indulge and or pay obeisance to such a person.

Personally, I would have steps taken get rid of him. But this would only be possible if people could be got to admit his presence and existence.

If then we ask, why isn't his presence faced up to, it is in large part because so much of society has its priorities all wrong, and in consequence have been cajoled and bamboozled into believing such a maleficent one somehow has a right to be here. Why is it for, example, as manifested in neo-would-be-Hollywood and the mass media children, childhood and innocence are treated with such ridicule and contempt; while lurid devilment, grotesque degradation, and hoodlum violence are simultaneously promoted and glorified and have hundreds of millions of dollars spent on them? Which create the vivid impression that our hearts are not or not really with the former but rather with the latter?

One explanation for this phenomena is the common belief that one needs to make peace with Hell in order to procure money, "love," status and honors. And yet what good are money, "love," status and honors if having them requires putting up with and living alongside maniacal strife and undisguised viciousness? We can potentially be ultra wealthy, indeed billionaires, yet few or none can afford right reason, truth, equal justice, or mercy; such that we all can live in a greater state of reasonable peace and tranquility? Yet let's not blame this regrettable state of things on mere material greed; for it is as much or more the result of fear and concomitant surrendering to malevolent forces than avarice. After all, where have all the courageous and outspoken people gone? The answer to that is that we generally don't know or what ever became of them.

And rather than a real concern for what is truth, right and rational, money and violence and mass propaganda have become the ultimate means and measures of what is taken as legitimate authority and in turn the standards by which issues and controversies are resolved, and this evidently because the demon prefers and likes it better that way.

Well, if this is so, I ask, then who needs him? Why don't we instead get rid of? You would think with all the wealth and power the more corrupt people in society have, you would think it would be more than enough to get them to finally leave the rest of us alone

and let us live our lives already. Why, if they are so great, do they continue to force themselves on others? Or if they are so wretched, miserable and unhappy, as seems actually to be the case, are they permitted to go on abusing others as they do?

The answer to this last appears to be that more people are in awe of and have faith in fear and lies than they are and do of love and truth, and what could possibly change their hearts on this score is a conundrum that has ever puzzled saints and sages.

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I do not speak of things strange to me, nor do I aim at anything inconsistent with right reason; but having been a disciple of the Apostles, I have become a teacher of the Gentiles. I minister the things delivered to me to those that are disciples worthy of the truth. For who that is rightly taught and begotten by the loving Word, would not seek to learn accurately the things which have been clearly shown by the Word to His disciples, to whom the Word being manifested has revealed them, speaking plainly [to them], not understood indeed by the unbelieving, but conversing with the disciples, who, being esteemed faithful by Him, acquired a knowledge of the mysteries of the Father? For which reason He sent the Word, that He might be manifested to the world; and He, being despised by the people [of the Jews], was, when preached by the Apostles, believed on by the Gentiles. This is He who was from the beginning, who appeared as if new, and was found old, and yet who is ever born afresh in the hearts of the saints. This is He who, being from everlasting, is today called the Son; through whom the Church is enriched, and grace, widely spread, increases in the saints, furnishing understanding, revealing mysteries, announcing times, rejoicing over the faithful, giving to those that seek, by whom the limits of faith are not broken through, nor the boundaries set by the fathers passed over. Then the fear of the law is chanted, and the grace of the prophets is known, and the faith of the gospels is established, and the tradition of the Apostles is preserved, and the grace of the Church exults; which grace if you grieve not, you shall know those things which the Word teaches, by whom He wills, and when He pleases. For whatever things we are moved to utter by the will of the Word commanding us, we communicate to you with pains, and from a love of the things that have been revealed to us...

When you have read and carefully listened to these things, you shall know what God bestows on such as rightly love Him, being made [as you are] a paradise of delight, presenting in yourselves a tree bearing all kinds of produce and flourishing well, being adorned with various fruits. For in this place the tree of knowledge and the tree of life have been planted; but it is not the tree of knowledge that destroys—it is disobedience that proves destructive. Nor truly are those words without significance which are written, how God from the beginning planted the tree of life in the midst of paradise, revealing through knowledge the way to life, and when those who were first formed did not use this [knowledge] properly, they were, through the fraud of the Serpent, stripped naked. For neither can life exist without knowledge, nor is knowledge secure without life. Wherefore both were planted close together. The Apostle, perceiving the force [of this conjunction], and blaming that knowledge which, without true doctrine, is admitted to influence life, declares, "Knowledge puffs up, but love edifies." For he who thinks he knows anything without true knowledge, and such as is witnessed to by life, knows nothing, but is deceived by the Serpent, as not loving life. But he who combines knowledge with fear, and seeks after life, plants in hope, looking for fruit. Let your heart be your wisdom; and let your life be true knowledge inwardly received. Bearing this tree and displaying its fruit, you shall always gather in those things which are desired by God, which the Serpent cannot reach, and to which deception does not approach; nor is Eve then corrupted, but is trusted as a virgin; and salvation is manifested, and the Apostles are filled with understanding, and the Passover of the Lord advances, and the choirs are gathered together, and are arranged in proper order, and the Word rejoices in teaching the saints—by whom the Father is glorified: to whom be glory for ever. Amen.

~ ["The Epistle of Mathetes to Diognetus" \(c. 200? A.D.\)](#), chs. 11, 12.

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In browse reading through the complete Boswell's *Life of Samuel Johnson* yesterday, I came across two items, I felt, deserving of particular comment. One was this passage:

"A literary lady of large fortune was mentioned, as one who did good to many, but by no means 'by stealth,' and instead of 'blushing to find it fame,' acted evidently from vanity. Johnson. 'I have seen no beings who do as much good from benevolence, as she does, from whatever motive. If there are such under the earth, or in the clouds, I wish they would come up, or come down. What Soame Jenyns says upon this subject is not to be minded; he is a wit. No, Sir; to act from pure benevolence is not possible for finite beings. Human benevolence is mingled with vanity, interest, or some other motive.'"

Granting what he asserts to be true, what *practical* difference does it make what the would-be beneficent person's motives are as long as actual good is achieved, and the benevolent act does not involve or require crime (or aiding and abetting such) or willful and unjust harm to another?

In another section, Boswell relates at some length the story of Dr. Dodd. Dodd, an English clergyman and slight acquaintance of Johnson's, was found guilty of forgery and sentenced to hang for the same. When or about the time he committed the crime, Dodd had calculated that Lord Chesterfield whom he cheated would, if Dodd were found out, have him reprieved, yet in this the minister turned out to be fatally mistaken. Johnson did what he could to plead for the man's life, but to no avail.

A point brought out in this story of paramount importance is how it shows the aims and ends of Heaven and Hell can cross. Notice for example how it can be said of both Heaven and Hell that they seek justice. And yet how in this do they differ; as one assumes they by definition necessarily must? The difference lies in this. That while both claim to seek justice, it is only Heaven that also insists on the truth. Hell on the other hand is all too ready to ignore truths or the truth as it sees fit. Today we would think it absurd and strange that someone should be hanged for mere forgery. But the argument on behalf of execution of the offender is based on one or more of the following:

1. Education (or in the case of less serious penalties, deterrence) of or for the party found guilty.
2. Education/deterrence for public benefit.
3. Justice.

Yet what good are education or justice without truth? Surely, untruthful justice is a contradiction; while to educate someone by means of punishment, while deliberately covering up or ignoring relevant facts or truths, is merely educating someone by what amounts to lying. And does it make sense to teach goodness by (de facto) lying (or willful obfuscation?) This last, admittedly, is not so easy a question to answer. In the use of rhetoric, it is (unfortunately) not unusual for the preacher or moralizer to relinquish or forgo some (perhaps even greater) truth, in order than their listeners will accept *some* other truth. Whether not such an approach is justified depends on the matter in question, the listener, and the circumstances under which the message is given and received. Yet at the very least, it is all too frequently the case that such a tactic is misused and abused -- despite all real *or pretended* good intention

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Four "Prize Short Stories" written by my grandfather Joseph Patrick Sherman, originally hailing from Monaghan County, Ireland; when he was police officer, 18th Precinct, for the New York City Police Department. These police officer tales appeared, in a period spanning from December 1938 to April 1940, in issues of *Spring 3100*, a monthly magazine put out by the department; regarding which, see:

<https://archive.org/details/JosephPSherman>

~or~

<http://www.scribd.com/doc/294774034/PRIZE-SHORT-STORIES-OF-JOSEPH-P-SHERMAN>

Respecting the history of the New York City Police Department itself:

<http://www.police.nyc.gov/>

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See: <https://www.youtube.com/watch?v=v2WfW9oSBII>

["JOHNNY PULEO and his Harmonica Gang w/ Milton Berle - Hollywood Palace 1965"]

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Some would-be progressives and other well-meaning yet ignorant folk deny the reality or existence of evil; for example, they will explain evil actions as merely psychological. While this approach is not without some value and truth to it, it deliberately fails to recognize that there are persons and powers who are quite literally evil (i.e., evil in a serious and sinister way); not by accident or happenstance, but intentionally so and as matter of policy. If then, as an example and for the sake of argument, Dracula exists, we put ourselves at a great disadvantage to say that he doesn't. And this in fact is what exactly does go on; with the real-life culprits in question being criminal spirit people.

I have written on length many times about criminal spirit people, and am only doing so now on the spur of the moment; reminded as I am how easily some people can be frightened, and no less so if they are confronted by "the Exorcist," angels from seeming heaven, a divine voice from beyond, or other persons and or phenomena to make their hand stand on end and cause them to instantly surrender. My passing advice to such is this that regardless of whatever evil or intimidating forces you are dealing with; they do have a leader that commands them. As likely as not that leader, coward as he is hides. If then he is a coward then why are you afraid of his followers? Whatever the monster is, it has a head. And if the monster attacks you, ultimately you are strongest if you deal with and address its head; including attacking the same as circumstance allows and warrants.

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It's amusing to think (is it not?) that, to himself, he actually believes his movies are an inspiration and encouragement to people; despite the fact he has to be one of the most shameless sell-outs and cowards of all.

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For, who of men at all understood before His coming what God is? Do you accept of the vain and silly doctrines of those who are deemed trustworthy philosophers? Of whom some said that fire was God, calling that God to which they themselves were by and by to come; and some water; and others some other of the elements formed by God. But if any one of these theories be worthy of approbation, every one of the rest of created things might also be declared to be God. But such declarations are simply the startling and erroneous utterances of deceivers; and no man has either seen Him, or made Him known, but He has revealed Himself. And He has manifested Himself through faith, to which alone it is given to behold God. For God, the Lord and Fashioner of all things, who made all things, and assigned them their several positions, proved Himself not merely a friend of mankind, but also long-suffering [in His dealings with them]. Yea, He was always of such a character, and still is, and will ever be, kind and good, and free from wrath, and true, and the only one who is [absolutely] good; [Matthew 19:17] and He formed in His mind a great and unspeakable conception, which He communicated to His Son alone. As long, then, as He held and preserved His own wise counsel in concealment, He appeared to neglect us, and to have no care over us. But after He revealed and laid open, through His beloved Son, the things which had been prepared from the beginning, He conferred every blessing all at once upon us, so that we should both share in His benefits,

and see and be active [in His service]. Who of us would ever have expected these things? He was aware, then, of all things in His own mind, along with His Son, according to the relation subsisting between them.

... Or, how will you love Him who has first so loved you? And if you love Him, you will be an imitator of His kindness. And do not wonder that a man may become an imitator of God. He can, if he is willing. For it is not by ruling over his neighbours, or by seeking to hold the supremacy over those that are weaker, or by being rich, and showing violence towards those that are inferior, that happiness is found; nor can any one by these things become an imitator of God. But these things do not at all constitute His majesty. On the contrary he who takes upon himself the burden of his neighbour; he who, in whatsoever respect he may be superior, is ready to benefit another who is deficient; he who, whatsoever things he has received from God, by distributing these to the needy, becomes a god to those who receive [his benefits]: he is an imitator of God. Then you shall see, while still on earth, that God in the heavens rules over [the universe]; then you shall begin to speak the mysteries of God; then shall you both love and admire those that suffer punishment because they will not deny God; then shall you condemn the deceit and error of the world when you shall know what it is to live truly in heaven, when you shall despise that which is here esteemed to be death, when you shall fear what is truly death, which is reserved for those who shall be condemned to the eternal fire, which shall afflict those even to the end that are committed to it. Then shall you admire those who for righteousness' sake endure the fire that is but for a moment, and shall count them happy when you shall know [the nature of] that fire.

~ ["The Epistle of Mathetes to Diognetus" \(c. 200? A.D.\)](#), chs. 8, 10.

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