

Oracles

Previous postings from the Wm. Thomas Sherman Info Page 2019.



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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 and curse 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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COMEDY TONIGHT

Oafmore: Now just look at all these popular and interesting features: Cortana, Star Wars museum, Zuckerberg, Potter, Minions, (...on and on.)

Snavely (in chains): Yes, yes, we get all that already. Now can we go?

Oafmore: No, you can't go.

Ruehl: Some would say that in holding him prisoner you are making a human sacrifice out of him.

Oafmore: People can think what they like. Besides if that's what we are doing we have a right to be interesting celebrity people too you know.

Snavely: What kind of interesting celebrity people need to force themselves on others?

Ruehl: He's got a point. I think you should lay off these people like Oliver here.

Oafmore: Impossible.

Ruehl: Why impossible?

Oafmore: Because if we do then they will just ignore us. And after they'll forget us completely!

Snavely: Well all of which proves that for all your ill gotten gain and wealth and empire you are really nothing but a ten time loser!

K-Pax: If it is as bad as all that, we'll ruin your life for sure! So there!

Snavely (to Ruehl): You know how in the old days they used to pay off barbarian hoards to stay home and mind their own business, do you think that possibly...?

(Charlotte Church sings "Somewhere")

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All who believe and are assured that grace and truth were obtained through Jesus Christ, and who know Christ to be the truth, agreeably to His own declaration, "I am the truth," derive the knowledge which incites men to a good and happy life from no other source than from the very words and teaching of Christ. And by the words of Christ we do not mean those only which He spoke when He became man and tabernacled in the flesh; for before that time, Christ, the Word of God, was in Moses and the prophets. For without the Word of God, how could they have been able to prophesy of Christ?

~ Origen (c. 184-c. 253), [*On First Principles*](#), Preface

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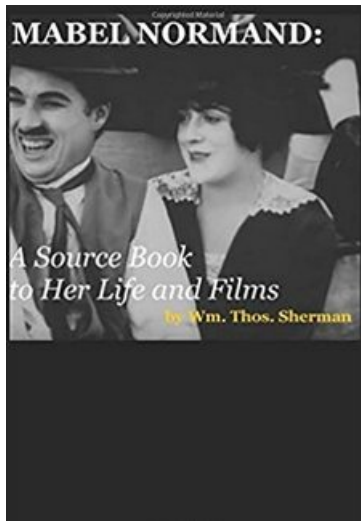
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[ch. 49]

Moreover, when war is waged, or an enemy attacks, if one be able either to conquer or to be hidden, they are great trophies; but unhappy will he be who shall be taken by them. He loses country and king who has been unwilling to fight worthily for the truth, for his country, or for life. He ought to die rather than go under a barbarian king; and let him seek slavery who is willing to transfer himself to enemies without law. Then, if in warring you should die for your king, you have conquered, or if you have given your hands, you have perished uninjured by law. The enemy crosses the river; hide under your lurking-place; or, if he can enter or not, do not linger. Everywhere make yourself safe, and your friends also; you have conquered. And take watchful care lest any one enter in that lurking-place. It will be an infamous thing if any one declares himself to the enemy. He who knows not how to conquer, and runs to deliver himself up, has weakly foregone praise for neither his own nor his country's good. Then he was unwilling to live, since life itself will perish. If any one is without God, or profane from the enemy, they have become as sounding brass, or deaf as adders: such men ought abundantly to pray or to hide themselves.

~ Commodianus (c. 250 A.D.), [*On Christian Discipline*](#)

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THE REAL ROOT OF ALL (modern) EVIL?

"The best things in life are free
But you can keep them for the birds and bees
Now give me money
That's what I want
That's what I want, yeah
That's what I want..."

It has been a long standing belief with me that there should be a cap on how much material wealth a person can possess. Let's say and for the moment, let's make that cap at one hundred million dollars, with any more income that person takes in or produces to go to business, communal investment and or charity. When I have raised this proposal before, some have reacted in horror, thinking it an unthinkable idea. Why so? Why should it be? Why should ANYONE possibly need more personally than a hundred million dollars? Honestly, I just can't see why they would.

I bring this up now because earlier today some of the goomers were insinuating that I myself was jealous of someone who, as it were, had all the money. This simply was in no way true, nor was it ever so. Not only that but it got me thinking that it may be the case that allowing people to be billionaires may be seen as perhaps an ultimate cause for the downfall of morals, culture, and society in general. There are a number of ways it could be maintained that this is so; but one argument is that by insisting that insofar as the quantity of wealth is the measure of highest value, things of ordinary or natural value, say a lap top or the beauty of nature, are seen as all the

more less of value or even worthless by comparison when compared to, say, billions of dollars. The more one person has exorbitant wealth (going with our earlier 100 million plus figure), the more every other material thing measuring less than that becomes of dramatically less value; till almost all of life itself becomes worthless (compared to billionaire riches); which in turn leads to people taking people and things for granted, leading in turn to more widespread waste, and further as well violent crime and murder as a result.

And once again, believe me, this is not a case of jealousy of envy on my part, as the goomers claimed, but rather what I truly think. For again, why should any individual or family need more than a 100 million dollars? (And of course some naturally would think even this far too much.)

Not surprisingly it seems not unreasonable to conclude that this mentality of people requiring more than a 100 million in personal assets has its origins in the infernal regions and or false heaven, and those who preside there.

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O fool, you do not absolutely die; nor, when dead, do you escape the lofty One. Although you should arrange that when dead you perceive nothing, you shall foolishly be overcome. God the Creator of the world lives, whose laws cry out that the dead are in existence. But you, while recklessly you seek to live without God, judge that in death is extinction, and think that it is absolute. God has not ordered it as you think, that the dead are forgetful of what they have previously done. Now has the governor made for us receptacles of death, and after our ashes we shall behold them. You are stripped, O foolish one, who thinks that by death you are not, and has made your Ruler and Lord to be able to do nothing. But death is not a mere vacuity, if you reconsider in your heart. You may know that He is to be desired, for late you shall perceive Him. You were the ruler of the flesh; certainly flesh ruled not you. Freed from it, the former is buried; you are here. Rightly is mortal man separated from the flesh. Therefore mortal eyes will not be able to be equalled (to divine things). Thus our depth keeps us from the secret of God. Give now, while in weakness you are dying, the honour to God, and believe that Christ will bring you back living from the dead. You ought to give praises in the church to the omnipotent One. ~ Commodianus (c. 250 A.D.), [On Christian Discipline](#)

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TO THE UNKNOWN GOD

That someone should necessarily like or agree with me, I can and would not insist upon. But on the other hand, and if he sees himself as an opponent or rival, why is it from the beginning and after more than two decades he (or else appointed minion) can't face or otherwise meet me in open discussion or debate?

Not only that, but I ask you in all candor, is THIS anyway for someone to treat his baby sitter?

He likens himself to God, but persistent secretiveness and or dishonesty you know bespeak darkness in the soul. Not only that, but if you were finally and at last allowed to do so, how hard would it be actually to forget him? In all my experience with him, and as much as anything else, I would say he was good for one haunted house and a myriad of giant tv screens in Times Square, and that's about it.

Yes, I would indeed say moreover he SHOULD mind his own business. How can one not think this a very good idea? And after all, what need has he really for getting himself more guilty than he already is? (I fail to see.)

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[or 523.html]