

Encouraging Words

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Encouraging Words

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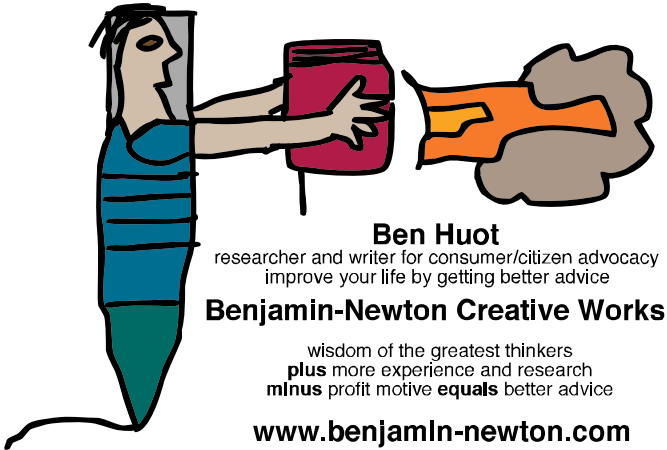
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Chapter 1

First Things

by Ben Huot

1.1 Logo



1.2 For More Information

For more books and information, visit me on the web at <http://benjamin-newton.com/>

Feel free to send me e-mail regarding the books and website at <mailto:ben@benjamin-newton.com> I even enjoy constructive criticism

1.3 Cover Graphic



1.4 License

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1.5 Introduction

This book contains background information about myself; information about developing values; the purpose of philosophy; and quotes from: the letters from my family, public domain hymns, existentialist quotes from the Apostle Paul's letters, and the entire text of Ephesians.

I hope this book encourages you like living its contents have me for many years.

Encouraging Words

Chapter 2

Background

by Ben Huot

2.1 Discover the Website

2.1.1 Why So Serious?

Childhood Experiences

I am a very unusual and a very complex person. I also had an unusual childhood and have had untypical experiences as a young adult. School was really boring to me, but I enjoyed learning on my own through reading, especially: historical novels, news magazines, and encyclopedias. I was also very silly and had a slap stick style of humor. I grew up in the 90s when the economy was going good, America was thought of as the good guy, we had relative peace in the world, and it looked like people in power were going to take the environmental problems seriously and fix them before they got real bad.

The Military Experience

But all this changed, when I joined the military. In the time that I got off the plane, to when I met my first Drill Sergeant, I lost all my appreciation for the lighter side of life. When I signed up for the military, I didn't realize the life and death decision I made, until I went into the Gas Chamber at Basic Training. This is the time that the psychiatrist that first diagnosed me believed I had my first psychotic episode. A few months later, I got an allergy induced (not contagious) pink eye, which I suffered with constantly, until I was on my first antipsychotic in the hospital for a week (I realize that my allergic reaction was increased dramatically, due to the stress of being mentally ill, without medication).

College Experiences

I went to college, when I got out of the military, for 2 years and I picked up another year, after I tested out of a year of college, at the end of my time in the military. I was only in the military for 13 months, but I completed all my

training and made it to my permanent duty station, before I left the military. I started taking business classes, because I thought it was the best way to get a good job, but hated it. I was in constant pain due to my pink eye. I changed my major later on to Journalism, shortly before I ended up in the mental ward of a local private hospital.

Experience with Mental Illness

After I was diagnosed with Schizophrenia, I had trouble reading or writing, but finally started again and then, at the end of that summer, I entered into a group home, with 8 other mentally ill men. I didn't have much money: less than \$300 a month, at first. Then the following summer I got my permanent pension, from the VA (100% disability) and I got my first apartment. I got my disability a few months before September 11 and, if that had not happened, I would likely be an infantry soldier in Iraq now.

Experience Recovering

We tried various in home care workers, to help me with cleaning my house and making sure I took my medicine, but got so frustrated working with them that I entered a retirement home, for two years. After being picked on for all that time by senile people, I left for my own apartment again, next to an apartment complex for the mentally ill, who had their medications managed for them, and I contracted their services for about 6 months. Now I live totally independently.

The World Today

The situation in the world today is a very serious one. We don't just have an economic recession. We are at the very limits of what our planet can provide in terms of oil, soil, and drinkable water. At the very least our economy has permanently contracted. We cannot leave Iraq or Afghanistan any time soon, even if all of Congress and the White house were in agreement. Whenever oil gets too expensive, our entire economy will collapse very quickly

and we will have to learn to live without electricity and modern plumbing. We are also going to have some great problems with most major cities having to deal with sea level rises, we will be getting El Nino every year on the west coast of the Americas, and New York city and Boston and everything down to Florida will be getting hurricanes bigger than Katrina, every year. Europe could go into another ice age and India is going to have a major water shortage.

Being intelligent does not make life easy and knowing the answers to problems does not help, because the people in power don't listen to us.

2.1.2 Main Ideas

Why Study the Old World?

- Have you attended public school but didn't like it precisely because you wanted to learn and you were bored out of your mind?
- Were you more interested in clubs and extra curricular activities because your school work was so repetitive and dull?
- Did you get so disillusioned by the public school system that you decided to put off college and join the military or start out in a trade?
- Do you enjoy reading and learning about other cultures and are tired of studying the American Revolution and the American Civil War?
- Are you tired of reading white American and English literature?
- Do you enjoy learning about other cultures?
- Do you see the supernatural as important in everyday life and realize that Science is not the solution to our fundamental problems?

- Have you had trouble classifying yourself into a particular social group and are more interested in helping a few friends and close family than becoming famous?
- Do you really want the world to be transformed and realize that God is the answer?

If you have had similar experiences and feelings, I invite you to Discover the Spiritual Old World with me.

Main Objective

Broader World View

When I present different ideas of mine, I am not doing so to persuade you, but to stimulate your thinking and help you find a broader view of the world. I think that the world is becoming too analytical and is relying too much on facts and on Science as their only sources for truth.

Holistic Worldview

It is not that there is no place for linear thinking, but that there is also value in holistic, artistic, and creative approaches to problems as well. I am not trying to get rid of Science, but rather show people that the spiritual world is just as important and that emotions are as useful as facts in decision making.

Think For Yourself

I could have argued some of my main philosophical ideas more directly to the point that they would be much more persuasive, but I am more interested in getting you to think for yourself rather than just getting my ideas adopted. I want people to come up with their own ideas and take responsibility for their outcomes rather than just regurgitating what they were told.

What God Wants

I believe this idea of coming up with your own ideas is an integral part of the Bible. God wants us to freely choose to follow Him and to choose to follow him with our intellect and emotions as well as our spirit. He wants us to really believe in what He values and take risks in applying these truths we need to accept whether we understand them or not in the best way we know how.

Christ and Christianity

We need to see beyond a set of doctrines and realize that Christ is more than what a systematic theology can explain and accept Him as a role model and as an individual. We need to pursue a life as it was lived by Christ in its entirety and to do so we must use our intellect and emotions to apply His personality and values to our very different situations.

How I Can Both be a Free Thinker and a Christian

Christianity is about Free Choice

Many people associate free thought with Atheism and Science. But the most real part of the world is the spiritual world and the thing that defines humanity is our free choice. Although Science is not rejected by specific Biblical Scriptures, a worldview that sees things only from a material perspective misses out on so much.

Christianity is Multicultural

Many colonial powers tried to use Christianity, to control people in the third world and in their own countries. But, if you read the Bible and talk to most people in the world who call themselves Christians, you will realize that they come mostly from the third world and are very often very anti-western. Christianity is the world's most popular and culturally diverse belief system and it did not get to the point it is today, by advocating the domination of people.

Christianity is Misunderstood in the West

The reason why Christianity has been used to support the establishment is because it is a poor person's religion, but all the negative ideas people have tried to make the Bible say are not in there. People in the West need to read the other books of the Bible that you don't here often in Western churches, like the Prophets and they need to re-read the Letters of Paul in a totally different context, to really understand what the Bible is all about.

The Church is not the Problem

The Church dominated Western Civilization, in Medieval Times, but the basis for Democracy and Capitalism has nothing to do with the Bible. The basis for modern ideas of toleration are often thought of as a result of the Enlightenment. But, if you read John Locke's Letter Concerning Toleration, you will realize that the basis for not pressuring someone into believing in something comes from Biblical concepts.

Why Christianity is the Best Religion

Christianity is the best belief system, because it effectively deals with our spiritual selves, in a way that no other belief system does. The Bible explains the way to freedom and dignity, for all those suffering. Christ is a loving God, who saves us from destroying ourselves and we are now seeing the destruction of Revelations taking place before us. We are beginning to realize that our Apocalypse is self induced and the environmental disasters, that we will be experiencing, are all the direct result of sin and greed. Our problems are not a matter of us not being smart enough or things that can be avoided through technological advancement.

Solving our Problems

Our true enemy is not the devil, but our own selfishness. God wants us to be creative and happy in life, but He knows, as He has lived as one of us, that we need Him in our lives, to find fulfillment and joy. We need to embrace the spiritual side of life and live as God intended us

to, or else we will destroy ourselves, not just economically, but morally and emotionally. But God wants us to make this choice of our own free will. And God has different paths for all of us, but they start with a simple prayer.

My Style

What is Unique About Me

What makes me unique is not the topics I write about, but the situation I am in, as well as my passion and commitment to pursuing truth. I have lots of time, unusual experiences and a unique perspective, and I don't have to earn a living, so have pursued education in a number of areas. Since I enjoy helping others, I decided to give back, by writing about what I have learned. I even give away my creations for free. I can promise you that I will not write about something, unless I thoroughly understand it and can give a unique perspective on the topic. I also do not profit from anything I write about.

Clear and Concise

The simplest explanation of why my books are so short is that I believe that people don't have much time, so I don't want to waste it with unnecessary repetition. I find it hard to read long books and believe that most books can be shortened to a twenty page essay. I also find repetition very frustrating, as I get it the first time. I was inspired, by seeing how brief some of the most famous Chinese writings were, like the Tao Te Ching. My books are a compilation of many shorter essays and poetry.

Why Non-Fiction

I write mainly non-fiction as I that is what I read. I read non-fiction, because reading is very difficult for me, since I have Schizophrenia and if I make the effort to read, I want to learn something. Reading is not enjoyable in and of itself for me, but I do enjoy learning. I have also liked reading mostly non-fiction as a kid, as well.

My Interest in Philosophy

Many people study philosophy to learn how to debate and are interested in the technical subtleties of the discipline. Philosophy affects me very personally and in very practical ways. My interest in philosophy is about learning to make better use of my life. To me, one of the most important parts of philosophy is ethics. The reason I have been interested in philosophy so long and why Asian philosophy interests me so much is the passion mystics and philosophers have for their beliefs. If you read Hafiz, Kabir, Rousseau, or Nietzsche; you will understand what I mean about having passion for their beliefs.

I write about what I know and what I have read a lot about. I started reading philosophy in college, as I found out I was good at it and the Existential and Chinese Philosophies I studied in school explained much of why I thought the way I did. I actually had been a Christian Existentialist and Philosophical Taoist as a kid and just had not known the proper terminology. As early as middle school, I understood paradox and believed that people couldn't be objective.

When I was in college, it seemed like every class blamed White Christian Males as the source of all the problems in the world, but I realized that things started getting exponentially worse as atheism became more acceptable and mainstream. The world was not nearly as screwed up in medieval times when the church was in power, as it has in the twentieth century, where atheist ideas were the basis for policy. Most of the world that was supposedly persecuted by Christianity is now more Christian, than any other religion. Most people in the developing world understand that Christianity has nothing to do with Western Civilization.

Managing Complexity

There is something more to my style and how I design. My desire is to keep things as simple as possible. I constantly have people I know say that what I write or explain is too complicated and people who think they

are experts say that I am oversimplifying. My desire is to make my communication as clear as possible, while being faithful to the message.

I already think that most things in life tend to be too complicated for not a good enough reason. Simply said, I hate splitting hairs, using advanced words, and do not use subtlety much at all. I want to be very clear about what it is I believe and what it is I stand for and I don't want to waste people's time with unnecessary details.

I do at the same time strive to keep things complex enough to do them justice. I can simplify things down to certain point, but beyond that people need to realize that not everything is as simple as operating an iPhone. Not everything can be reduced to a Powerpoint presentation or bullet points.

2.1.3 Research Issues

Why Spend So Much Time and Effort?

I have been studying and writing about philosophy, religion, literature, history, and art (the humanities), for 11 years, for a number of reasons. First, I am a disabled veteran and get a full pension from the VA, and do not work for an income, so I have lots of time. Second, I want to make a difference and when I do something I fully commit to it. Third, I have chosen a very complex and broad field, so it has taken this long to get enough material for writing books. Fourth, I enjoy it and have complete control over it, while I do not have that kind of control in many areas of my life. Fifth, it helps me to deal with my mental illness by keeping busy.

To really be good at something and to make a difference in the world requires a tremendous effort and a big commitment. Things that are worth doing take a long time. You cannot expect to accomplish something important without a real struggle and a lot of patience.

Books are not written overnight and websites are very difficult to design and maintain. Many people want to put as little effort into something as possible, while I do the opposite. It really shows how much you know,

when you write about something. You cannot take the easiest route and get good results. We only live once, so we need to get the most we can out of it.

The Scope of My Research

The books which I have read and recommend, which are the basis of my understanding of philosophy and religion, were chosen very carefully. I have deliberately chosen not to read certain books, for various reasons. I only chose books that were well written and clear and concise. I have focused my reading mostly on Asian classics and most the books I have found to be helpful in improving myself.

I have specifically avoided many typical Greek, Roman, and white American and English writings, because they are so over read and recommended and represent a very narrow view of the world and most of what I want to change. I usually only read one book by each author, unless I feel it is very important. I also have avoided books that were very expensive and/or very difficult to find. I don't read many female authors as I usually cannot understand them. And most importantly, I have avoided reading certain book or areas of philosophy because the Bible forbids them.

The following list includes my exact reasons that I have quoted from my Book of Lists, which lists the books I recommend, as well as survival equipment and various other things as well.

- If you see a book that you think should be on the list but is not, likely I have already read it and didn't include it because it was too hard for others to read or it was poorly written including being too repetitive or not being clear and concise.
- I have also particularly focused on Asian and classical texts, and have especially tried to limit the Greek, Roman, white American and English writing to as few works as possible, because I think those areas are over read and I have little interest in them after having to read so many of them in high school.

- Most of the works I have included I agree with or at least partly agree with and believe can be useful for personal growth except for most the books or the topics contained in “History - Establishment” categories which I believe are only worthwhile for understanding history.
- I also have usually only included one book by each author and not necessarily the most famous, but rather the most useful one.
- Another consideration is the cost and availability of the works. For works that are difficult to find or expensive to buy, I have generally stayed away from.
- I generally avoid female writers as most of them I cannot understand.
- This is also a great list for Christians who want to study world religions and philosophies without studying the occult.

Why Reading is Good Research

Misconceptions about Expertise

Many people learn most of what they know from conversations. Many people also think that if someone is a different religion or that they are from a different part of the world that they are an expert on the subject. Many people think I am an expert on Schizophrenia because I have the disease. This is all nonsense.

Most Knowledge is in Books

The bulk of knowledge is contained in books (and most of that is only in print). I remember the first time I heard about the Library of Congress being available online. I was really impressed that they had scanned in all the books, until I found out that they just digitized the directory system. I remember in the early 90s people thought that all information was going to be available in digital form, but Amazon.com understood that books were

going to be around for a long time and made a business with it, entirely with people who already had access to the Internet.

Books Work Better

There is a reason colleges still use text books and have people write papers. It is hard to get the same amount of information put into video or multimedia presentations. I first tried to explain philosophy in multimedia, but it did not work well.

Writing Preserves Information Better

The written word helps preserve things as they were originally designed. Have you ever spread a rumor around and found out after going through several people that it evolved into a life of its own. People even when they are witnessing the same situation like a car accident give totally different explanations of what happened.

Culture is in the Written Word

The only way to reliably transfer information into the future is through the written word. And that is one of the sad things about this generation becoming functionally illiterate and having little interest in reading anything is that the basis for our culture is in writing. How could you turn the philosophy of the Enlightenment into a movie or explain the Bible in a multimedia presentation?

Frustrations with Web-Based Content

Problems Networking

At one time, I had hoped to expand upon my work and get other people motivated to create their own, from their point of view, but I have found there is no interest. I see great things on web pages sometimes, but it is all copyrighted and I can never get anyone to return my email. Most people put everything in the junk folder, unless they already know the person and are so afraid of

scams that it is very difficult to network with other web site owners.

Barriers to Sharing

The problem with anything good you find on the web is that you cannot use it or copy it, but that the same time the person who created it takes it off the web very soon, so we lose all record of it. Also, people seem very resistant to putting thing in PDF files, which make it much easier to archive information. Then most people, if they can write well or produce great art, cannot produce a site that is not visually offensive, or know so little about it that it is inaccessible to even the most advanced users.

Why I Do It Myself

Since no one else is willing or able to create free content and keep it available consistently, I think long and hard before I link to someone doing something similar to what I do. And most people are motivated solely by money, so I would have to pay, to get anyone to contribute anything, but I don't have the money. I hear people all the time recommending I use professional Adobe software, but I cannot afford to, as no one will pay me for what I do.

Why I Didn't Read in the Original Languages

Another branch of the humanities that I have not gone into is languages and linguistics. There are several reasons for this. One is that I cannot speak or listen very well and the other is that it would be impractical and for not much gain.

I have wanted to learn Chinese and Arabic, but I took French in school and never learned it very well, as I have trouble hearing different words that sound similar. I was also very bad in Speech Club in high school. I even have trouble speaking and understanding English.

I don't move my lips enough, because I have learned to not move my lips, while thinking out load, as I don't want my thoughts to all be public, for people who can

read lips. This happened once in high school. I also speak very fast and have such a wide range of knowledge that it is hard for many people to keep up with me.

Another barrier for me learning another language is that, if I have to do something every day, it really stresses me out. To keep up languages skills, you have to practice daily. I also would have to find someone who knows the language to practice with and then I have to meet with them at regular times.

If I wanted to read even the most basic selection of Asian philosophy and religion in the original languages, I would have to learn at least 10 languages and many of those are not in modern usage. A tremendous number of the most important texts have modern English translations, so I did not have to limit my reading, by not knowing the original languages.

2.1.4 Distribution Issues

Reasons for Websites

I am giving my books, songs, and artwork away for free, because I am a disabled veteran and if I sold them, I would jeopardize my pension. Another reason is that I think too many things in life cost too much money. Where most people who want a free culture express these views by stealing music and movies, because they think they cost too much money, I have taken a proactive approach and have instead released my books, songs, and artwork for free.

The greatest things in life are free and the greatest works have no copyright. If I want my work to last, the best way to do it is to not sell my copyright and license it for free distribution. Like most good writers and revolutionary thinkers, I will likely be thought of as more important after I die. As it is, the only writers who make much off their books are people who are already famous.

The website also allows me to reach people all over the world with similar interests with relatively little cost. And as media is going more and more digital, it makes sense to make use of this relatively new media.

Why I Don't Sell my Books in Stores

If I wanted to have my books sold in store, I would have to sell all rights (the copyright) to each of my books and would likely only get \$5,000 for each. Then I would not be able to release them for free or sell them at cost or distribute them online or in any other way at all.

Second of all, I would jeopardize the long term survival of my books. When you sell your copyright, since copyrights extend for 75 years after the author's death or 95 years after the date of creation, unless my book sells well enough for that entire 75-95 years, then it will be discarded and totally lost to future generations during those years. No one else will be able to distribute or copy the book until that period is over, so there would be no way to "save" it.

To promote a book in just one store costs \$10,000. I tried giving my books to my local library, but they turned me down when they saw the word "Christian" on some of the books. Also, it is more likely for me to find several hundred people interested in my work worldwide than I would find in my home town.

Also, I think most people who would be interested in this kind of work already have Internet access. As my books are freely distributable provided you don't change anything in them, you can print them out and give them to other people you know who don't have Internet access.

2.1.5 Religious Issues

Philosophy and Religion

Philosophy is Going Beyond the Basics

So you already have a religion and you wonder why you need philosophy. Philosophy is to religion, as math is to science. You can be born again and have eternal life without learning much about philosophy, but if you are the kind of person that just does the basic to get by, than all means don't bother. You don't even have to be literate, to be born again. Many people get by without the most basic understanding of math or science.

Philosophy is not for Most People

Not everyone has time to learn about everything in depth. Philosophy is not for everyone. Society needs many more engineers, than it needs philosophers. But if you don't want to learn about philosophy, because you already have done the bare minimum for you religion, then you might at least want to re-examine your attitude, as it will not get you far in life. Doing the bare minimum will keep you at a boring, unfulfilling job, for the rest of your life.

What Kind of Person are You?

Philosophy is for those who want to get more out of life, for people who know life is short and they want to discover what is most important in life. They want to understand why things are the way they are and what they can do to change things. Philosophy is for people who cannot live life without examining themselves and their place in the universe. Philosophy is for people who cannot be satisfied, by a one sentence answer. Philosophy is for people who enjoy thinking and learning.

Popular Misconceptions about Philosophy and Religion

Just as with any other topic, in philosophy and religion the same word can have more than one meaning and most people have an inaccurate perception of the way things work. Just like in computers, the popular sound bites are based on people writing about something that they have not read enough about and many people who do know enough about it have agendas and are trying to push a certain viewpoint (which they have no problem compromising the facts in order to do so).

The bulk of my books are used to explain how different things like Christianity, Existentialism, Taoism, Mysticism, Paradox, Liberal, and other terms are used incorrectly or have alternate meanings (that are different from what people imagine them to have). These inaccurate conceptions are the result of faulty common knowledge and the oversimplification of writers.

One very widely held misconception about Eastern Philosophy from the Christian community is that it is somehow related to the New Age movement and so is incompatible with Christianity. The reality is that Christianity has already been synchronized with Greek Philosophy and Paganism, which has kept the Christian community divided, because of a lack of understanding of paradox (which is the basis for most Biblical theology). The New Age movement has taken things from every religion and has taken as much from Christianity as it has from Eastern Philosophy and what it is has taken from Eastern philosophy does not include the ethics or emphasis on discipline, which are the most important parts.

The Kind of Christianity I am Promoting

I do not wish to change the theology of Christianity: I take both sides of most divisions in the church in theology. I believe that Jesus was a man and eternally is God, that salvation is by faith alone and still by faith plus works, that Free Will and Predestination are both true, and that Jesus came at the end of the 1st century AD and will come in the future at the same “time”.

What I do wish to change is everything else. I do wish to change the philosophical, political, artistic, generational, regional, organizational, and perceived opposition aspects of the way Christianity is practiced in America. Philosophically, I wish to bring the church in America to a mystical and existential Christian approach to Scripture. Politically, I wish to bring a fiscally liberal approach to Scripture to the church in America. Artistically, I wish to bring a multi-cultural approach to Scripture to the church in America. Generationally, I wish to move the focus onto the generations succeeding the baby boomers, to the church in America. Regionally, I wish to bring a developing world center of gravity and approach to Scripture to the church in America. Organizationally, I wish to have the church in America organized by network, instead of top down and linear. Finally, I wish to move the focus on threats to the church from Atheism to Paganism.

Another Perspective on Orthodoxy

For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, He that glorieth, let him glory in the Lord.

1

Some would say that I have an more open view of what is acceptable for Christians, but in reality I just have a different view of what is orthodox and Biblical and what is not. I am really hesitant to learn anything about spiritual warfare or the occult especially from non-Christian sources.

One of the reasons why I have studied about Asia so predominantly is because I am interested in other cultures but I didn't want to get involved in or learn too much about Animism which is an important part of many ancient African and Latin American cultures.

I also believe that the Church has been synchronistic in its use of Greek philosophy and religion in the development of Christian doctrines and the the study of Scripture. The warning against that comes from the first part of 1 Corinthians before the Apostle Paul starts to talk about sex and is quoted above.

The Bible is fundamentally Asian and makes more sense and is more accurately interpreted if thought of from a traditional Asian worldview. A good way to get this point of view is by reading classical texts in Asian philosophy, literature, and religion.

I also do my best to avoid learning about mythology other than the specifically Christian-based Tolkien view on English mythology.

Rich White Men

Some people have assumed when I refer to “rich white men” that I am talking about community leaders or small business men. This is totally not true. When I talk about “rich white men”, I am referring to, at the most, a few thousand people who control most of what goes on in the world. I am referring to organizations like the Council on Foreign Relations or 33rd degree Freemasons and similar groups.

I believe that these kinds of secret societies are pushing for a one world government and are pushing the ide-

¹1 Corinthians 1:17-31

ology of the New Age movement and are supportive of an occult worldview. This sounds like a conspiracy theory, but there is little secret about these groups' objectives.

I believe that the Theosophy movement was one of the early organized efforts to bring about these objectives. I believe that this is also a white male dominated group who are principally English and American in nationality.

The methods of these groups consist mostly of starting big wars to shift the balance of power in the world and have infiltrated public education and the media to promote the occult and a one world dictatorship. I believe that all of the national leaders of most world powers and anyone else who has a chance at winning an election at that level are supportive of these objectives or realize that they do not have the power to work against this movement.

Either way, no one consequential in world politics is working against this effort and many are willing participants. I do not believe that we really have a democracy in America, but rather that people's souls are owned by the media and public education, so that there is no effective resistance to this effort politically, economically, or socially.

2.1.6 Artistic Approach

Overview

I do most my art with the computer and the themes I illustrate are typically based on my reading and writing which is primarily about the religion, philosophy, and literature of Asia. I am not talented at the technical skills of drawing and painting but I do have an eye for what looks good and that cannot be taught.

I have had basically no formal training in art and like doing so as a release and a way to relax, so I am not interested in learning new artistic skills, at least in the short term. I use my skills on the computer to craft my illustrations. I use a wide variety of different programs to get different effects. I generally use free programs and programs from small companies, often with restrictions,

so that I almost never pay over \$150 for any one graphics program.

The last part of the book is done with Scribus and Inkscape, 2 open source graphics programs. I vectorize the illustrations with Inkscape by: clicking on the PNG image I open up, then choosing “Path”, then “Trace Bitmap”, choosing the “Colors” option, and then clicking on “OK” to apply. I then move the vector image over and delete the bitmap version, move the vector image back to where it was, and then save as in the default SVG format. I use Scribus for the publishing program part. I import the SVG versions of the graphics, resize them to fit on the page, and then I create the PDF, with the following options: under General, choose “PDF 1.3” for “Compatibility”, check “Compress Text and Vector Graphics”, choose “Lossless – ZIP” for “Compression Method”, “Maximum” for “Compression Quality”; under Fonts, choose “Outline All”; and under Color, choose “Screen/Web”. This works well for publishing with Lulu.com.

For the screen versions, I use the PNG versions with iPhoto and export to web page for the web gallery version and with Keynote I use the plain black theme at 800 x600 resolution, export to Quicktime format for the interactive slideshow version, and then I compress it in Zip format to reduce the size.

World Beliefs Illustrations Book

My first illustrations book, *World Beliefs Illustrations*, is organized by belief systems and I used a wide variety of programs for each illustration that looks like it was done in a different style.

I used Expression before Microsoft bought it, the “lite” version of Painter, Toon Boom Studio Express with Photoshop Elements filters, Gimp, and drew some by hand which I later scanned in.

Ethics and Discovery Illustrations Book

For my latest illustrations book, *Ethics and Discovery*, each image is generally a composite of work done in mul-

tiple programs. Most of these illustrations has a photographic component.

The first part, *Justice and Common Sense*, was done with my photos plus using a plugin in Photoshop Elements. I used the Alien Skin nature textures plugin, I purchased separately, in Photoshop Elements to create the effects in the illustrations plus I used the shapes and layer styles features, that comes with Photoshop Elements, and this was all done on top of and with my my own personal photographs. The ideas the graphics were illustrating different are things that bother my a lot about modern society including injustice and just plain stupidity.

The second part, *Discover the Old World*, was done with a variety of different programs. The graphics come from web graphics used for my website. I also included some of the original images used to create the various composites.

I used Carrara Express for most the logos, the “Discover” word with the lighted candle, and for the landscapes which also utilized a number of models, I purchased at the DAZ3d online store plus what I was able to download free from them, and what came with Carrara Express. The logos are explained in the website themes section. The landscapes have some other features on them including Asian art form my previous book as well as a rendering of water, done with a Photoshop plugin called Flood.

The background for most the images is a spotlight on a golden-orange-yellow textured background. I created this each time it was used from scratch, with Photoshop Elements, by first creating a layer with just one color, applying the golden textured layer style, simplified the layer. Then I created another layer, by choosing black and a yellow orange for the foreground and background colors, and then applying the render clouds filter on a new layer. Then I changed the opacity on this new layer, so that you could see a glow over the golden texture, and then merged the 2 layers. I then applied the same render lights filter setting each time. This background was to symbolize the idea of “discover” with the concept of someone using a flashlight to explore a dark and undiscovered treasure

with a gold surface.

The maps were copyright free from 1812 or were given away for free online and a lot of the lettering was done with a Mac OS X only program called Art Text, which utilizes the built in Mac only graphics feature, that small developers can use to differentiate their programs and be able to sell for a very low price.

I use Toon Boom Studio Express for a lot of drawings, because the limitations of this cheaper version apply to the animation abilities and the draw features are very impressive, especially with the latest version, after they have added most my suggested features. A number of the original images, used for the different website type of content/multimedia sections, were created originally in Toon Boom Studio Express. I then I used the “auto paint” feature, with different settings for each drawing, in Painter (the full version) to give a more natural painted and organic look, to the simple 1 dimensional illustration. Then I brought the image into Photoshop Elements, cut out the white parts, and then applied various artistic filters to each image. I later added a cut out photograph, I took from living nativity, to each section to make it look more Asian.

2.1.7 Other Issues

Philosophical Issues

As for God, his way is perfect; the word of the LORD is tried: he is a buckler to all them that trust in him.

2

Blessed are all they that put their trust in him.

3

The ideas come together like this: I don't think that anything happens as an accident. I think there is a reason for everything and everything fits together to form

²2 Samuel 22:31

³Psalms 2:12

a meaning. We just aren't able to understand it because of our limitations. We assume that because we have free choice the universe can't be planned. We think that because of suffering and uncertainty that life is meaningless, because we can't accept that God places limits on himself too. I accept that there is meaning in life with faith, not by reason. God respects and values our freedom to the extent that he will allow us to spend forever in Hell if we want to reject His love and His plan for our lives by the simple step of praying a prayer of accepting that God is greater than us. God also allows much suffering to happen on earth because he values people and want them to carry out His plan for reducing the world's suffering. Unfortunately, few people follow God's lead and because of this we are primarily responsible for the world's suffering.

Family Values

The main problems that this site deals with are not things I learned from reading, but things I have felt from an early age. My family was influential in fostering my imagination, independence, and my concern for others. Naturally I was interested in philosophical problems of suffering, uncertainty, and free will. Recently, I have had to learn about limits very quickly to deal with a recent living situation. So it is natural that I devoted a website to sharing with the world some of the the things that are important to my family.

2.1.8 Branding

Website Themes

All my website addresses are named benjamin-newton with different extensions, including: benjamin-newton.com (Simply Ben), benjamin-newton.us (The End of the Beginning), benjamin-newton.net (Ben Academic Fast Track), and benjamin-newton.info (Ben Labs).

The Simply Ben (pink and orange benjamin-newton.com) website is named so because it is a simplification of my website which was reduced to about 1/10 its number of

files mainly due to assembling the texts together as complete books and narrowing down the number of photos on the website. It is more streamlined and clearer in organization. The logo is of a cross and the yin yang symbol as my philosophy is based on Christian Existentialism and Chinese Philosophies (Taoism, Neo-Confucianism, Zen Buddhism) and the wheel symbolizes influences from the major Indian belief systems (Bhakti Hinduism, Theravada Buddhism, Jainism, and Sikh faith) elements.

The End of the Beginning (blue and tan benjamin-newton.us) website is based on the idea of a new era of my works. It has an African and New World theme. The logo is of a guy praying to God, either Muslim or Christian as those are the major rapidly growing world religions of the 21st Century.

The Ben Academic Fast Track (green and blue benjamin-newton.net) website is themed after the concept of a business school in Portland, Oregon for working students going back to college to further their education. It is the Fast Track to getting all my books together with maximum efficiency. The logo is of the front of a tall building.

The Ben Labs (black and orange benjamin-newton.info) website is the place for my new developments before I can find a place for them. The logo is a “play on words” as Taylor was my sister’s dog who was a black Labrador Retriever or “Lab” breed. If you see writings here, that later disappear, then they are likely in the books section. Follow the link “philosophy books” from any of the front pages, to get there.

Logo Explanation

I should explain what the logo is meant to be representing. The guy is a pen, which is me, which comes from my first poem in Philosophy Core, called Creative Process, where I refer to myself as doing Tai Chi, with my pen being my body. The idea is based on “the pen is mightier than the sword” so I created “the Bible is mightier than the pen”.

The Bible is shooting out flames because in Ephesians it talks about spiritual warfare and the Bible is the

only armament that is offensive. (It means offensive instead of defensive. These are common terms used in combat. The sword is the only spiritual weapon. All the other armaments expressed in Ephesians are protective and defensive in nature like a shield, a helmet, a breastplate, etc.)

The flames are meant as in James when it talks about being purified by fire or struggles with temptation in our lives. Isaiah also was purified by a live coal to his lips by a Seraphim. So the usage of fire is not evil or anything violent. Think of it as purifying.

I would ideally like it to show the sword turned inward to his chest, symbolizing like in many fantasy books that when they defeat the great evil force in the world, they are left with the greatest task, which is to defeat the evil within. The Bible is said to be a 2 sided sword, with the ability to cut between bone and marrow, and show the truth. Christ's tongue is said to be a 2 edged sword in Revelations, to defeat the Devil with. The reason I didn't show this is it looks like he is committing suicide.

The spiritual warfare is not against people, ideas, or even spirits. It is about fighting for the purity of our own minds. It is an internal thing. Like the Native American proverb "my greatest enemy is myself". This purity is in regard to our own sins and does not refer to purity in any other sense. But this is a process, not an outcome, as it is not possible for us to live without sin.

This warfare is only spiritual in the sense that it is not militant, social, economic, or political. This is for my own moral and ethical development and consists of practical qualities I try, with Christ's help, to cultivate like humility, compassion, kindness, and seriousness and do not correspond to anything supernatural.

2.2 Discover My Life Story

2.2.1 Childhood

I was born in 1978, and in Middle School, I saw the end of the Cold War and the fall of the Soviet Union and the

Warsaw Pact, starting with the breaking down of the Berlin Wall. I grew up in the 90's when the world was much simpler. We didn't have any major wars going on and the economy was growing. Computers were simple and most people didn't have access to the Internet.

I was involved in church and Scouting from an early age. I started out in Tiger Cubs in 1st Grade and finished by becoming an Eagle Scout, just before I graduated from high school. I spent the years between 8 and 18 at an Evangelical Quaker church.

Elementary School was boring, while Middle School I was unpopular and it was a living hell. One of the things that made Middle School so bad is that I had some huge warts on my hands, which I had to get removed by acid, liquid nitrogen, and then by minor surgery. I also had a newspaper delivery route near my house and had to get up at 4 am twice a week, for several years. I had to collect the money, by going house to house and it was like pulling teeth, to get people to pay a couple bucks a month, for the newspaper.

2.2.2 High School

High School was much more fun, as I spent most my after school hours in a variety of activities and clubs. My junior year, I was involved in 12 extra curricular activities. I also became popular ,after I spent a year on the Cheerleading Team, as the Yell King and Spirit Man. I also ran Cross Country and Track the other 3 years and my senior year I took weightlifting and conditioning, to get ready for the military.

I spent 2 of my summer vacations, during high school, working at Boy Scout summer camps. One was in the middle of a national forest in the mountains, by a small lake and the other was on the coast, with direct beach access. One summer, I also went to Washington, D.C., because I won first place in my state in a national peace essay contest, sponsored by the US Institute of Peace. In DC, we did a simulation of the conflict in Somalia during the mid 90's and got to meet important government and organizations like our congressional representatives, the

State Department, the Red Cross, and more. We also saw the Smithsonian and toured the capitol.

During the school year, I participated in many clubs, including: Model United Nations, Speech, French Club. My junior year I also did Peer Counseling, Catering Club, and started my own Political Club. I missed so many days of school, due to my extra curricular activities, that I should have had to repeat most my years of high school. Most the activities I was involved with, I was bad at, including: Speech, sports, and Scouting. This influenced me to later focus on things I was good at, including the humanities and the arts.

2.2.3 Army

My junior year, I signed up for the Army, in the Delayed Entry Program. One reason I signed up was for the money for college, but I also believed that was what God wanted me to do, as preparation for something later. I left for the military a month after I graduated from High School. The military was very stressful, but very exciting. I knew I was doing something important, but I also was terrified of a number of the risks involved, especially of the threat of chemical weapons.

One of the things we had to do in Basic Training was go into a gas chamber for 5 minutes, with CS gas (which is a kind of tear gas) and then take off our masks, while we were inside. I felt like I was being burned alive. I figured if the training gas was so bad, then the real chemical weapons must be infinitely worse. Later, the psychiatrists that diagnosed my with Schizophrenia thought that the gas chamber was the time when I had my first psychological break with reality.

I was in the military from 2 July 1996 to 15 August 1997. I finished all my training, to work with computers and I was stationed in Hawaii from February to August 1997. I really enjoyed Hawaii. I was on the island of Oahu – the one with Honolulu and most the tourist sites on it. I got to see almost every thing there for tourists. I also took and passed several college classes and tests that counted for college credit. I ended up completing my

Freshman Year of college, during my stay in the military. What I enjoyed most about Hawaii was the people at the churches I went to.

I left the military with an Honorable Discharge under the regulations for discharges for combat stress. I was diagnosed with Schizoid personality disorder. I left in 5 weeks, after going to my commanding officer, and asking to get out. I was obviously out of my mind, at the time. Never do it this way. Even dishonorable discharges take longer than this.

When I was in the military, they had a number of different discharges, including: general, other than honorable, etc. In the military, you can get what is called an Article 15, for minor infractions, like being late to formation or having food in your locker. You get fined a couple hundred dollars and get several weeks of extra duty, after your work. Any NCO can give one of these out, for almost anything, no matter how minor. If I had one of these, since I was only in for a year, I could have gotten one of the other discharges, like general, which would have kept me from being able to get my disability pension later on. Luckily, I had none of these.

When I left Basic Training, I got chronic allergic conjunctivitis (also known as pink eye), which I had for several years more, until I got started on my first anti-psychotic, when I first got diagnosed with Schizophrenia. My eyes itched and burned all the time until then.

2.2.4 College

When I left the military, I started at a local Community College for a year, to complete my lower division required courses, for business management. I hated the business classes, but I believed that this was the way to a good job and so I did it anyway. I had to take accounting 5 times to pass it, although I did very well in economics. After continuing for a year at the local University in town, I finally decided to change majors, to Journalism, as I enjoyed and was good at writing and I believed it would get me a good job.

I tried taking a Chinese language and a History of

Philosophy series of courses, but stopped taking Chinese, because I couldn't learn the language fast enough and the philosophy courses, because I forgot to do the first paper which would have given me an F. I also had to drop an advanced Feminist Anthropology course, because I couldn't figure out what phrasing the teacher wanted me to use for my papers and I had to drop a required course in Statistics, because my ability to do basic math left me.

Along the way, I took a Chinese literature series of courses, for my breadth requirement, a class on Existentialism, and one on Ecofeminism, to make up for courses which I failed, plus an advanced class on Beauvoir and did well in all of them. This was when I realized I was good at philosophy. This is also when I started the website and started writing poetry about God and religion.

2.2.5 Schizophrenia

Then on 11 December 1999, I had a break down and had my first psychotic episode. My parents found me walking on the street and took me to the hospital emergency room. I was talking a mile a minute. The doctors thought I was on methamphetamine, until I took a urine test. Then they sent me to the psychiatry ward of another local hospital, where I went in voluntarily. I spent 10 days (until my dad's insurance stopped) and then left in my parents care.

I found out a month later that I had Paranoid Schizophrenia. I just watched TV, for the first several months, but then started reading, where I left off, in my Chinese Literature and Existentialism classes. I then wrote up my paranoid episode and started writing poetry again.

That fall, I left my parents home and stayed in a local mental health group home with 8 other mentally ill men. I stayed there until I got my veteran's pension. Then I moved out into my own apartment and had an in home care worker help me with cooking and cleaning. I later spent some time in a retirement home, after having trouble with the in home care and to make sure I remembered my medicine. I stayed there for 2 years and had to eat terrible food and deal with some very nasty and delusional old people.

Then I left, for my own apartment again. I chose one next to an independent living arrangement for the mentally ill and they monitored my medicine. Now I am completely on my own and I published 4 books with what I had written up until then and then continued to write.

2.3 Discover My Disability

2.3.1 Background Information

General Information

Schizophrenia describes a wide spectrum of mental health disorders. Schizophrenia is a thought disorder and is the worst mental illness one can have. It is not known what causes it. There is a genetic tendency and then it is brought out by a stressful situation, most commonly, military service. About 1% of the population has Schizophrenia worldwide and it has the same rates of infection across the globe, in every country and culture. Diagnosis doesn't generally happen until the affected person has a psychotic episode and breaks a minor law, so they can be sent to a psychiatric hospital (I never committed a crime and voluntarily signed myself in). The illness generally starts for men in their 20's and for women in their 30's, but it can easily take a decade to admit they have a problem and to get properly diagnosed and on effective medicine.

Common Misunderstandings

Schizophrenia has nothing to do with multiple personality disorder and is very different from bipolar disorder and clinical depression. Schizophrenia has no effect on your intelligence, independence of thinking, or creativity. Schizophrenia is often confused with some sort of existential crisis of spirit or as a sign of someone having the special spiritual ability, but in reality having spiritual powers has nothing to do with Schizophrenia. Schizophrenia is a mental disability and does not give the person any special gifts. In fact, a person with Schizophrenia has less control of their mind and would find things like meditation to

be very difficult. Confusing spiritual powers and mental illness is insulting to both groups as it creates the perception that spiritually aware people are somehow disabled and it insults people with Schizophrenia who try to avoid the spiritual world.

2.3.2 Dealing with the Illness

Symptoms

The symptoms of Schizophrenia are grouped into positive and negative categories, positive meaning what you have in addition to what a normal person has and negative meaning lacking something a normal person has. The positive symptoms can include paranoia, auditory hallucinations (hearing voices), and delusions. The negative symptoms include depression, lack of motivation, and lack of facial expression.

Treatment

Schizophrenia was only successfully treated to some extent since the 1950s when it was discovered that tranquilizers, also known as sedatives, helped. Sedatives are the only treatment that has had any degree of success. Counseling can help as a secondary treatment. There is no traditional medicine treatment that works for Schizophrenia. Before the 1950s, a person with Schizophrenia would starve to death, because when a person goes into a psychotic episode, they stop eating.

Medicine and Side Effects

The medicine brings the positive symptoms under control, but it does not get rid of all of them, so that you can deal with them and either causes or does not alleviate the negative symptoms. The medicine does not make you any less creative, any less independent of thought or affect your intelligence. The medicine slows things down and make you very sleepy and gain a lot of weight. The newest medicines are supposed to not cause sleepiness

and weight gain and just target the mind, but they still have those same side effects for me. Only certain drugs work on certain people and for many people the newer drugs aren't effective on them or they cannot afford them. It is very hard for a person with Schizophrenia, to remember to take their medicine. Many people stop taking their medicine, because they have less symptoms than before and they think they don't need it any more. This usually results in having to go back to the hospital and starting from scratch.

2.3.3 Living with the Situation

Daily Life

A third of people with Schizophrenia just stare at the wall all day, a third are in assisted living and a third are mostly independent. People with Schizophrenia are no more violent than anyone else, but are often the victims of crimes, as people try to get them involved in various scams and they also often live in poor neighborhoods, as most have to live on a state pension that is very small. Many people with Schizophrenia cannot read anything longer than a newspaper article and although there is often an increased interest in religion, it is almost impossible for someone with Schizophrenia to understand philosophy, regardless of intelligence. Schizophrenia is related to anxiety disorder, but many degrees of magnitude greater. People with Schizophrenia are often uncomfortable around other people and live isolated lives.

Unqualified Workers

Many people are hard to diagnose as to what mental illness they have, which is made worse by the fact that many mentally ill individuals have tried to self medicate with various street drugs and many of the workers in the mental health system do not have adequate training and try to push certain agendas like telling people to treat their symptoms by some kind of diet, some sort of meditation, or to reduce the amount of medicine they are on which

are all ineffective.

2.3.4 My Situation

Paranoid Schizophrenia

I have Paranoid Schizophrenia. This is the worst kind of Schizophrenia. What is most disabling symptom to me is paranoia. Paranoia is basically a kind of terror – think fear on steroids. Paranoia and delusions are similar, but usually distinguished by paranoia being a fear of people coming after you and delusions include other situations you imagine, all of which are not real. My diagnosis is definite, as I have been diagnosed to have the same mental illness by 3 independent psychiatrists, and no psychiatrists since then have ever challenged my diagnosis (psychiatrists are the only ones qualified to diagnose mental illness, which have much more training than a psychologist, even one with a Ph.D.). I also have never taken any street drugs or abused prescriptions, which made it easier to diagnose me.

Behavioral Strategies

In addition to the medicine I take, I have several other methods, that help keep my symptoms under check. I have to be careful what I watch on TV and read on the Internet, to avoid things that trigger increased paranoia. I keep busy with projects, to avoid paranoid thoughts and voices. I also get out, as often as possible, to keep myself grounded in reality. I try to limit what I do, at any one time, so that I don't get stressed out, to avoid depression and paranoid thoughts. I have also have a PRN medicine I can take, when I am having acute symptoms.

Encouraging Words

Chapter 3

Developing Values

by Ben Huot

3.1 The Bible and Making Decisions

3.1.1 What Defines Us

It is common to see human development as either or both nature and/or nurture, but the most important factor that influences your quality of life is your decisions. One of the reason why Existentialism is so relevant today and is so universally important is that the true thing that defines humanity is free will. Our wills are the most important elements of what defines what is important in life and form the most integral part of our identity. We actually start out as a mostly blank slate, but we form our individuality by the choices we make.

This doesn't change the fact that we are not born into equally difficult circumstances nor are we born with equal abilities or health, but we can choose the direction that we take in life, even if we cannot determine our future to the extent we hope for. Many people start with some great limitations in life, but because of the choices they make, they become a genuine person that is trying to make the world a better place. No matter how wealthy or how popular a family you are born into, if you make bad choices, you will end up in a bad place and your life will get worse and worse.

Even if you came from a bad home or had parents who didn't learn from their parents how to raise kids, you can improve your attitude and the kind of person you are. Whether you are wealthy or not does not make your life better if you are not able to be happy when you are alone. No matter how many rules you get a way with breaking or how lenient society becomes in enforcing laws, your true freedom comes from your ability to make up your own mind about who you want to be.

3.1.2 What Does Freedom Mean?

An Summary of the Biblical Concept

Most people think of freedom as the ability to choose what they want to do. The irony is that most people are driven

by the desire for pleasure, actually become addicted to sin, and end up destroying themselves, as a direct result of their free choices. It is ironic that so many Americans died for their citizens to experience freedom and yet most Americans are so desperate to belong to a social group that they make the exact same choices as everyone else.

As you can now see, theoretical freedom is not the same as real freedom, because our greatest enemy is ourselves and our own selfishness. The Bible talks about how we are slaves to our own greed and that to be free is to be adopted back in to God's family, being reconciled with our Creator, and being forgiven for our mistakes. Freedom is only achieved by understanding the concept of sin, realizing that some choices lead to destruction, and then accept that we must submit ourselves to Christ in order to be truly free.

We have one of two masters: we serve money (the devil) or God. We cannot keep from choosing sides. If we don't make the decision to repent of our sins, then we are making the choice to continue in sin and we will be in servitude to a master, who want us to have no freedom. There are many times in which there are multiple decisions we can make and none are bad decisions. Life does not allow simple choices very often and even simple choices can be hard to make. But for us to know the truth about our relationship with God is the starting point in which we can fight against our greatest enemy, our stubborn will.

Being free is related to being humble. This is a paradox that few understand. There is no freedom in an addiction and if we live to satisfy our desires, we will never be happy or at peace with ourselves. The only path to freedom must begin with acknowledging that we cannot be free, with no commitment to God. Being free is really about accepting that we cannot be happy on our own. We need to go back to the relationship we have all been estranged from. We must come back to our Heavenly Father with respect and humility. Grace is the route to freedom and it is given freely. We just need to accept the reality as it is.

Passages that Talk about Biblical Freedom

Restore unto me the joy of thy salvation; and uphold me with thy free spirit.

1

Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free. They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed.

2

What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live

¹Psalm 51:12

²John 8:31-36

with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness. I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption,

³Romans 6

whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he

called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

4

3.1.3 The Biblical Approach to Suffering

Western vs. Non-Western Attitudes

To many Western Christians, passages about prophecy and about how suffering builds character make God seem like a sadist or a masochist. But in Africa, Revelations is the most popular book of the Bible. Why do different cultures see things so differently and how can talking about suffering be positive?

⁴Romans 8

Who is Responsible?

I must first assure to you that God is not responsible for our suffering and neither is the devil. God restricts what the devil can do to us (like we read about in Job) because God wants us to be responsible for our actions and have a free will, so that we can choose our own destiny. The part that doesn't make sense is that good people suffer because of what bad people have done and the bad people often live without any ill effects.

Encouraging People Who Suffer

So the point of talking about the suffering we will have is not to say that it is worthwhile nor even ok that we suffer, nor is to scare us about the future, but rather to communicate to those who are already suffering, that it is not for nothing. In other words, it is to encourage us. I think, for many in the West, we are relatively rich and do not suffer physically anywhere near like it is in the Third World, so we misinterpret prophecy about the future as some sort of punishment, for us who believe.

Environment and Prophecy

We are learning now about the world, things that were prophesied to happen at the end of time. These birth pains are already occurring, which we label as environmental disasters. These we have caused, because of our own lust, selfishness, and sin.

Understanding God's People

This goes back again to what it means to be a Christian and what group of people Christ has targeted for His Kingdom: Christianity is a religion for the materially poor and the spiritually rich. We will never understand who Christ is, until we understand what the majority of the Christians in the world, throughout history or even now, are like in their circumstances and in their spiritual make up.

3.1.4 Heaven, Eternity, and God

Eternal Perspective

I have thought about what Heaven might be like, for a long time. Time would obviously be different, if we are to live forever, so that we don't need to have an endless list of things to do. I think we see part of this in Taoist writings, and when we get very good at something, we are in the process of performing the action, and we are in the moment or in the flow, time goes by at a different rate. Compare kissing your girlfriend or wife with getting your hand burned: in one situation, time goes by faster than in the other situation. I think one of the reasons why God still sees us as sinners, even if we have repented many years ago, is because for God, everything happens at once (this is really a vast oversimplification), so God sees everything we have ever done as the real us, instead of what we are at an given time.

Roses and Heaven

I took some close-up pictures of some roses, while visiting my parents, and they were so perfect and beautiful that they gave my a feeling of peace, joy, and awe. The roses remind me of how I imagine Heaven. At the end of the Book of Revelations, Heaven is described as a golden city, with precious jewels and a garden. I used to think that this seemed inconsistent with how God speaks in support of values, instead of material wealth, throughout the rest of the Bible.

Indian Mystic Poets

But I remember reading some of the writings of South Indian Mystic Poets and how there is a branch of the Bahkti Hindu movement (this is a movement based on the devotional path of Hinduism) that believes God cannot be explained and so can only be talked about in mystical terms. This school believes similarly to how Moses Maimonides talked about how God can only be described in terms of what He is not, instead of what He is. God is not finite,

He is not mortal, He is not defeatable, God was not created, and He is not limited by anything. The Indian mystic poets that believe this way, include some of the most famous: Kabir, Guru Nanak, and Meera. But this other school of the Bhakti movement understands God as a celebration and that living a spiritual life is one of splendor and rich in spiritual qualities.

Understanding Revelations

Revelations starts out as a very scary horror film or nightmare scenario. We read this book of the Bible and are terrified of ever having to live through this, but throughout most of the history of the Church, Christians have found comfort in reading Revelations, because it gives them hope. Have you ever gone on a camping trip? How did you feel when you came home, took a shower and then slept in your own bed? Have you ever had a hard workout on a very hot day? What did you feel when you got to drink a cold drink? That is what Heaven is like. Heaven is about comforting us after all we have suffered in our lives. We will truly appreciate it, after all we have been through in our lives.

3.1.5 What We Should Do

Many Christians believe that there is one specific job they must do and that they need to figure this out or they are not following God's will. If you want to know what God expects of us, read the Psalms and the Prophets. God does not require us to know anything that is not in the Bible. It is not likely that God or an angel will come and give you a vision of an exact job God wants you to do, but if God wants you to do something, you will have no doubts about it. All roads will lead to it and you will be reminded of it all the time, no matter what you do or where you go.

God's will for us is not something hard to figure out. God also treats us all equally. God wants us to be a certain kind of person, rather than doing a certain kind of job. God wants us to have a good attitude and to try to follow in Christ's example of humility and compassion.

The qualities God want us to emulate are abstract values, not specific actions.

Jesus says it with the Sermon on the Mount and the Golden Rule. He says the same in the Ten Commandments of the Old Testament. What God wants you to do is to use your natural gifts with a passion for who Jesus is. If you believe for a long time that something is important and the Bible doesn't speak against it, then if you do it, then you are following God.

3.2 Thinking Long Term

3.2.1 My Perspective

Although I believe that it is impossible for anyone to be objective but God, I can assure you that I have no financial interests in anything I write on, because I am a disabled veteran and make all my money because of my disability, regardless of what I do or do not do, and I cannot receive extra money from any other source and keep my pension. This website has never made me any money nor ever will (although it has cost me a lot) and all my books are sold at cost.

When you read my books, you will realize that I am not interested in pushing any particular ideology, except for people to think for themselves and think more broadly. I believe and practice everything I say and my main aim is to improve the quality of life of people and animals. I also do not write anything unless I already have done a great deal more research than most people would before writing about any particular topic.

Another unique element of my perspective is that I see the world as bigger than myself. If some change in the world would make other people's lives better at the expense of or with no direct effect to me, I would welcome it.

Take for example software and computers. Although I don't play games on computers, I still see the value in it, because games accelerate the investment in the graphical processing power of computer chips, which will in turn

allow me to improve the quality of my graphics. Even though I don't have an iPod, people buying iPods makes my computer experience and what I can create with it better, because Apple can invest more in computers. The success of mobile computing, although I am not very interested in that in itself, is good because it gets more standards compliant browsers out there, that allow web sites to be designed easier and with more features.

I also see things from a longer period of time than most people. Governments think the farthest ahead and that is only a generation at the most. I am planning hundreds of years ahead of time. I don't form my perspective on what exists currently, but on what could be very important long into the future. That is why I think trends in society that last for many years are very important to consider (because they will shape the kind of society we will have in the future).

I also have decided to focus on things that I am good at and a things that won't be done by other people. I realize that the world needs many more engineers than philosophers. I could make a great contribution to the world designing software, but if I didn't some one else would. If I don't try to prepare people for the future, no one else will. I can afford to pay for someone to clean my house, cook my food, and write the software I use, but I couldn't afford to pay someone to do my work, or even the most basic parts, to my standards with the amount of money I have.

3.2.2 My Vision of the Future

I see our future as a challenge and an opportunity. To think that we will just give up, because life becomes very different or more difficult is a response that doesn't comprehend the extent of human creativity and ignores the reality of a benevolent Creator, who has proven His desire to help transform us and the society we live in.

People have lived throughout most of history at a level of basic subsistence and we have only had fossil fuels, electricity, and modern plumbing for a very short period of this history. While the small group of people that

controls most that goes on in the world has made some decisions that were not made within the context of potential long term technological, political, economic and social evolution and adaptation, we are not going to be totally annihilated.

Now is the time to rethink what is important in life and what our priorities should be. Before we get into major engineering projects which are costly in time and money, we need to work on the kind of expectations we need to have of our children to prepare them physically, emotionally, morally, and spiritually for a world we cannot yet imagine.

We need to learn to do more with less, develop disciplined habits in spending, physical fitness, and energy use. We need to rethink whether or not we need each and every thing we spend time or money on. Things are changing fast and will accelerate, so we need to start planning what we want life to be like, before all our decisions are made for us. Define your future instead of just passively accepting what others have decided for you.

3.2.3 Patience

Better is the end of a thing than the beginning thereof: and the patient in spirit is better than the proud in spirit.

5

It is good that a man should both hope and quietly wait for the salvation of the LORD.

6

But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

7

⁵Ecclesiastes 7:8

⁶Lamentations 3:26

⁷Luke 8:15

But if we hope for that we see not, then do we with patience wait for it.

8

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

9

And let us not be weary in well doing: for in due season we shall reap, if we faint not.

10

That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

11

Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

12

Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men.

13

And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

⁸Romans 8:25

⁹Romans 15:4

¹⁰Galatians 6:9

¹¹Colossians 1:10

¹²1 Thessalonians 1:3

¹³1 Thessalonians 5:14

14

That ye be not slothful, but followers of them who through faith and patience inherit the promises.

15

For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

16

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

17

Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

18

And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

19

¹⁴2 Thessalonians 3:5

¹⁵Hebrews 6:12

¹⁶Hebrews 10:36

¹⁷Hebrews 12:1

¹⁸James 1:3-4

¹⁹2 Peter 1:5-8

3.2.4 Perseverance

Seek the LORD and his strength, seek his face continually.

20

The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger.

21

Though he fall, he shall not be utterly cast down: for the LORD upholdeth him with his hand.

22

Thou shalt guide me with thy counsel, and afterward receive me to glory.

23

The LORD will perfect that which concerneth me: thy mercy, O LORD, endureth for ever: forsake not the works of thine own hands.

24

And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.

25

²⁰1 Chronicles 16:11

²¹Job 17:9

²²Psalms 37:24

²³Psalms 73:24

²⁴Psalms 138:8

²⁵Jeremiah 32:40

And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

26

And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

27

All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

28

Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free.

29

My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither

²⁶Matthew 10:22

²⁷Luke 22:31-32

²⁸John 6:37-40

²⁹John 8:31-32

shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one.

30

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love.

31

Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ?

³⁰John 10:27-30

³¹John 15:4-9

shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

32

Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

33

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

34

Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)

35

But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

36

³²Romans 8:30-39

³³1 Corinthians 15:38

³⁴Ephesians 6:18

³⁵Hebrews 10:23

³⁶James 1:4

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

37

3.2.5 Ways to Develop Discipline

1. Find role models who are disciplined
2. Pray for God's help to become disciplined
3. Read the Bible
4. Fast or go on a diet
5. Save money or give to charity
6. Volunteer
7. Learn a foreign human or computer language
8. Learn a martial art
9. Meditate
10. Exercise consistently
11. Do anything constructive for a long time
12. Even developing a schedule is a start

3.3 Learn to be Kind and Patient

3.3.1 First, Learn from Others' Experiences

1. Find others to emulate who are kind
2. Pray for God's help to become kind
3. Read the Bible

³⁷1 Peter 5:8

3.3.2 Second, Broaden your Reading

1. Read about a wide range of history
2. Read a variety of ethical writings
3. Read up on common manners
4. Read biographies of famous people

3.3.3 Third, Get your own Unique Perspective

1. Learn your family history
2. Write your own autobiography
3. Discover or develop your own beliefs
4. Understand why you think the way you do

3.3.4 Fourth, Understand that Differences are OK

1. Read things that conflict with your beliefs
2. Find similarities to your beliefs in these writings
3. Try to understand the reason why others think differently

3.3.5 Fifth, Learn Communication Skills

1. Understand how you say things is as important as what you say
2. Learn to be direct
3. Learn how to read body language
4. Learn to evaluate situations from an emotional perspective

3.3.6 Sixth, Learn to Think Empathetically Instead of Purely Fact Based

1. Read writings of famous mystics
2. Read poetry
3. Practice being kind to animals
4. Learn to be subtle
5. Listen to highly sensitive people

3.3.7 Seventh, Learn from Experience

1. Spend time around people that are hard to get along with
2. Spend time around people in pain
3. Volunteer to help those who are disabled
4. Listen to what others say, when you disagree with them

3.4 Being Creative and Helping Others

3.4.1 How to Think Creatively

Get Ready to Think

1. Get plenty of sleep
2. Give yourself as much time as possible
3. Thoroughly research the topic
4. Don't limit your options unnecessarily

Think About the Idea

1. Prioritize what is most important
2. Be willing to make trade-offs
3. Discuss the idea with other people
4. Take a lot of time to think about it

Try the Idea Out

1. Make controlled experiments
2. Roll out your idea in stages

Get Ready for Future Ideas

1. Be willing to try new things
2. Practice thinking differently
3. Take calculated risks
4. Try things you haven't before

3.4.2 Creativity and Saving Money

Living Without a Car

One of the big ways to save money is to not own a car. This involves a real sacrifice and can be isolating. It is not for everyone. The alternatives are most commonly: taking the bus, walking, riding a bike, and taking a taxi. Each has its own purpose and more than one can be used, based on the situation.

What Riding the Bus is Like

If you have good bus service in your town, this could be a solution by itself. One of the things to plan for is to live at a major intersection in town, so that they are unlikely to cut your stop or route, because, at least in my town, they make service cuts every year. One of the things about the bus, at least in my town, is that a bus may not come at

the scheduled frequency (they are never on time), if the bus is full or they are behind schedule, so you have to allow extra time. Another thing that is frustrating is dealing with the drivers, who: will often not stop at the right stops, will want you to hurry on the bus at some times and then at others make you wait for people to get off (that you can't see), and they often don't give you time to sit down or to get off before driving off. In my town, the service is good weekday mornings and afternoons. You also cannot carry big packages or luggage, drink or eat, or listen to load music on the bus.

Bus People

The people on the bus can be frustrating too. Most people who ride the bus do so, because they cannot afford any other options. Most people who ride the bus are: kids, the elderly, people with various disabilities like those in wheelchairs and the developmentally disabled, the poor, and people who have lost their licenses to drive, due to reckless or drunk driving. Many people on the bus have bad manners and have a hard time getting along with others. Usually there is at least one person who is very annoying, who does something like: making loud repetitive sounds, staring at you, going on and on with irrational ramblings, or trying to start a conversation with you or the bus driver. I try not to make eye contact with anyone and avoid smiling, which helps keep people from harassing me directly. I also avoid certain times and routes to avoid certain annoying people.

Alternatives to the Bus

If I want to get anywhere on the weekends, I either walk or take a taxi. I have tried using a taxi, to get to a meeting, at a certain time, but I found that, if you call them too early, they forget and that not very many taxis are running on the weekend. There must not be much competition for taxis in my town. Riding a bike around town works well, in my town, because of all the bike paths, but you will have to find somewhere to put your bike (there

isn't much room on the bus for them) and you should avoid getting a nice one as they are often stolen. Riding a bike in the rain is not fun either and it is hard to carry packages.

Re-Occurring Expenses

Another big way to save money is to reduce re-occurring expenses. Some of these include cell phones, cable TV, Internet, games, movies, music, computers, software, and eating out. Not everyone needs every electronic device out there. People survived fine for thousand of year without cell phones. Most people do not have much time to watch cable TV, so for most people that is a bad investment. You can get the entire season of a show on DVD or on iTunes and just see what you want, without paying, for all the stuff you never watch on cable. The Internet is vital for most people, but check the rates from different companies and different plans, not usually advertised, and you can also get free wireless network, at many different businesses in many areas, like restaurants and coffee shops. You can save money on music, by just buying the songs you want on iTunes, instead of purchasing an entire CD, for one song. You can also save money, by buying movies on iTunes, rather than buying them on DVD or Blu-ray. Many people can actually save money on a Mac, due to not having to pay lots of money for constant repairs, because Macs last longer, and Macs have much higher resale value. You can save on software, by using open source software, instead of paying hundreds of dollars, for Microsoft and Adobe titles.

3.4.3 Theft or Charity

The Meaning of Free Culture

Free culture is a movement primarily Internet based and is an information era application of a much older reason for publishing. Most alive today people can't remember what it was like before people created art, music, literature and that kind of thing, without the primary rea-

son being to make money. In fact, most of the intellectual property created in the last hundred years is also not worth the same as what was created before.

Compare, for instance, sacred religious texts with popular culture creations like Disney movies. Would you more likely risk your life for the Bible or for the animated Cinderella? I believe that there is a direct connection between why something is created and its value.

The Situation Today

Today, most things that are created for profit are not very high quality. Think of a recent movie or song that you thought would be worth preserving. The reason for this is that there is a whole network of powerful people, who act as gatekeepers of information. To reach a wide audience, you need an advertising campaign, which requires an investment of a tremendous amount of money.

Loss of Trust

The Internet is making it much cheaper to publish information and therefore, we can reach each other, instead of having to get approved by a magazine editor or TV news producer. People used to trust their newspapers and TV reporters, before my generation which has seen a tremendous number of people in the establishment caught, pushing their own agendas and publishing for the advertisers, instead of for the readers. The thing that people get really upset about is when the journalists keep on supporting the establishment, no matter what it does and then, at the same time, claim to be objective.

Foreign Workers

Another thing that is lowering the bar to getting published is that people in third world countries and major Asian nations are now taking over the jobs of American journalists, engineers, and managers. Now one seemed to care when the blue collar workers lost their jobs, because we didn't mind people of color doing menial labor,

but when they moved up the ladder to white collar jobs, now everybody gets defensive and cries out about the injustice. If it is ok for factory workers to lose their jobs to foreign workers, it is also ok for white collar workers to lose their jobs as well (and it is about time).

The Best Way to Fight

Many people's response is to steal songs and movies, because they don't find them worth the cost. But the problem with this is we just end up with less control over our media purchases and many people go to jail. The better way to fight the establishment and their control over our information, is to produce the content ourselves. I cannot single handedly provide enough information for everyone in America, but together with hundreds of thousand of others, we can cover a lot of ground.

When someone got a degree in a field, they used to have a certain level of competence, but the professional community has lowered its standards of both integrity and work ethic, to the point that diplomas don't mean much anymore. We may not be able to match the resources to do the same amount of research, but we can contribute without a profit motive, which makes us much more "objective".

Serve your Country

We need to have a free culture in America worth the sacrifices of our military service members and other Department of Defense and State Department workers. Especially as I am a veteran, I believe that it is very important that our military doesn't become an arm of corporations and their desire to get more money and power, at the expense of the average citizen. I do not believe that Disney movies, the NASCAR, or the Wall Street Journal are worth dying for. So if you want to help America and don't want to get burned alive and have permanent brain damage from serving in Iraq or Afghanistan, you will serve your country very well at home, by making sure we have something in America worth sacrificing lives for.

3.4.4 Reasons to Create Rather than Consume

Help Yourself

- you can promote the things you have interests in
- you can be in control
- you can become famous
- if you want something done right, do it yourself
- you know best what you like
- you can pass the time
- you can get a better job
- you can create a market for your job
- you can create things for advertising

Enhance Your Self-Esteem

- you can take pride in your creation
- you can expand your interests
- creating for others provides meaning in your life
- you can find a new hobby
- you can see beyond your circumstances

Learn New Things

- you can enhance your experience
- you learn best by creating based on what you learn
- you can learn a new skill or perfect a skill
- you can make a good resume and portfolio
- you can learn to be patient
- you can learn discipline

- you can develop a work ethic
- you can expand your knowledge

Help Others

- if no one created, there would be nothing to consume
- you can influence others
- you can leave a legacy for your children
- you can meet other people
- you can be a role model
- you can contribute to your community
- you can make your family look good

3.4.5 Why Volunteer?

Getting Perspective

When a person has plenty of money, they have a nice family, and they still feel a lack of purpose or joy in life, a good psychologist will often recommend the client becoming a volunteer or, in some other way, donating their time, for the benefit of others. One of the great things about spending your time making other people's lives better is that it gives you perspective. Many of us in the modern United States have lived very sheltered lives and have little perspective on how the majority of the world lives.

The Way the Youth Live

Basically, we are often spoiled rotten, in comparison. Many of us don't know what difficult really means. We spend most our youth going to school for a few hours day and don't have to even try to pass classes. Most children spend most their free time playing games, chatting or texting on a mobile phone, or hanging around at the local mall. This generation expects more than even my generation did. Kids now expect to be entertained, in order for them to put any effort, into learning at school.

Lazy Employees

Employees, even my parents age, typically do nothing but complain all day. It seems that people's greatest fear these days is actually doing their job correctly. We get paid so much more than any other country and yet we feel no loyalty to the company who pays us and have no pride in what we do. It is true that we have made some great progress, in the last couple generations, as far as rights for women and people of color, but we seem to have gone too far the other way now.

Greater Expectations

The biggest problem today is that people are lazy, because their parents never taught them any work ethic. We need to raise the expectations in our children, if we want to have responsible adult citizens. And some how this generation needs to learn discipline as adults. If we don't learn the easy way, we will be forced to learn the hard way. The easy way is to learn these values by our own choice and in our own way, but if we fail to learn this way, we will be forced to learn as a result of our country falling apart and the economy coming to a complete standstill.

No Easy Way

To have joy in life, we need to have more outlets than just work and play. Some people help others just with their jobs, but most people will not find fulfillment in working alone. If we do nothing after work, but entertain ourselves with corporate media, we will not feel at peace. Constantly distracting yourself does not keep you from having to find meaning in life. There is no substitute way to get self esteem, without putting effort into something. There is no pill that will make you happy, all by itself.

Be a Patriot

It breaks my heart to see the service members give their lives and their health, just for us to be able to consume more. There is no point in fighting for our freedom to

choose Coke or Pepsi, Toyota or Honda, Republican or Democrat, and the like. We need to make choices that involve sacrifice. We need to delay our gratification, in order to exercise our free will. The things that are really worth doing require a tremendous effort. Writing a book, running a marathon, spending a year overseas, joining the Peace Corps, becoming an Eagle Scout, participating in local theater, working on a political campaign, and raising money to help the environment are all things that will help you be grateful for the things you already have.

3.5 For the Kid in All of Us

The value of Imagination, Independence, and Compassion
Beary, Bow, Patrick, and George are stuffed toy cows. They are leaders of their herd of stuffed cows. They live in my apartment.

They can't go outside of my apartment because they might get wet and dirty. If that happens, and if they don't go into the washing machine and dryer soon enough, they can get sick and they can lose their softness.

I can't always be there to keep them entertained, so they have numerous toys to keep them busy. They have a brown tent, a zebra striped couch, and a yellow dump truck.

Since they don't always have me to play with them, and they can't go outside, they have to think hard to find ways to keep doing fun things despite this situation.

They can go on adventures even though they can't move very fast. They like to hide on the cow spots blanket, or change the TV remote with their hooves.

They hold meetings with the other cows and sheep. They hold elections and vote on things important to stuffed toys. They also go on dates with their girlfriend stuffed toy cows too.

They also talk to me while I am out around town and they help me think of ways to make drawings and photos with them in it. They also have made up some short songs for me.

They support a real cow that lives in California on a farm. This cow was abandoned by his mom and wouldn't even sell for 1 dollar.

Instead of letting him die from hunger, people now take care of him. He now has no worries and gets to eat, sleep, and play. He doesn't have to do any work.

Encouraging Words

Chapter 4

The Purpose of Philosophy

by Ben Huot

4.1 General Ideas

4.1.1 Psychology in Philosophy

Do you keep on trying to solve the symptoms of your problems, and are never able to deal with the source of your problems? If you constantly try to improve yourself and your life and are tired of the over simplicity of pop psychology, you can get deeper insights and more sophisticated and useful answers by reading philosophy. Philosophy is more than just an intellectual exercise and has more applications than just ethics.

Reading philosophy is like reading an inspirational self help book but with much more creativity and originality. Good philosophy is always very practical. Any good theory should be a useful guide in real life situations. If you have found philosophy to be overly abstract, difficult to understand, or not very practical, you should try reading Eastern philosophy or Existentialism.

Some people who are religious don't feel a need for philosophy, but philosophy is not a substitute for religion or a competitor to religion. Religion and philosophy add value to each other. Religion naturally brings up philosophical problems and philosophy is completed and answered by religion. You must commit to a particular philosophy and religion to understand them and find practical uses for it. But the answers to the questions philosophy brings up are not immediately resolved by religious doctrine.

You will find answers to what you struggle with over a long period of time, after experiencing a wide variety of different situations and spending years reflecting on all of this. Just because the answers are not quick does not mean that you are not doing it right. The reason why you haven't already solved the problems you have is that they are difficult to deal with and just because you can see a simple solution to your problem does not mean it will be easy. But philosophy and religion are worth the time involved in their discovery and they are one of the most effective ways to find meaning in life.

4.1.2 Ethics and Consistency in Philosophy

Philosophy reveals what kind of person you are by forcing you to prioritize your values. By forcing you to choose what standard you evaluate truth and morality, you learn more about yourself. Are you the kind of person who puts utility above all, do you believe that avoiding pain or staying alive is the most important value, or do you find that being strong and independent in thinking is best? Do you believe that moral standards should be followed because God says so, because they are good for you in the long run, because they are practical, or do you believe that you need to develop your own standards?

Philosophy teaches ethics by emphasizing consistency, which is another word for fairness. No matter what philosophy you go by, you make a deliberate decision to be the same in your expectations of yourself as you expect in others. This is one of the reasons why Existentialism talks so much about anxiety and despair: when you make a decision in how to behave, it is only fair that you have the same expectations of everybody else in that given situation and this should cause you to feel an awesome sense of responsibility (in making this kind of decision).

Philosophy can help you find a purpose and depth to your life. The reason I so enjoy reading the writings of major philosophers is their passion. If you read from Rousseau, Nietzsche, Kierkegaard, Camus, Hafiz, Meera, Kabir, Chuang Tzu, Bodhidharma, Dogen, and other major philosophers, you will realize that important philosophers have often had difficult lives fighting for their belief amongst much opposition and have made immense sacrifices in the way they live their lives to be consistent with their beliefs.

4.1.3 Creativity and Philosophy

Philosophy and religion are very creative fields, except instead of producing some sort of physical art, philosophy and religion creates new ideas. Just like artists use different types of media concepts to express their creative

ideas in, philosophers start out with a basic set of concepts known as a philosophical or religious school.

Examples of philosophical and religious schools are: Stoicism, Epicurianism, Empiricism, Rationalism, Existentialism, Sufi Islam, Bhakti Hinduism, Sikism, Theravada Buddhism, Zen Buddhism, Pure Land Buddhism, Jainism, Confucianism, Taoism, and Legalism/Realism. Some of the greatest philosophers and religious leaders have actually successfully combined more than one school, like: Augustine, Thomas Aquinas, Hegel, Kabir, Chu Hsi, and Bodhidharma.

Another way in which philosophy and art are related is that much of Asian philosophy and religion and Existentialism are expressed in visual art, literature, and music. The concepts are philosophy, but the creative work is art. Often there is an elaborate symbolism that is used to create a bridge between the two.

People can express their devotion to God and to ethical principles by creating artistic works. In the West, we often see religion as a set of doctrines that have to be accepted in their totality or not at all. In the East, it is commonly considered acceptable to mix and match different aspects of different philosophies and religions. You don't have to accept a fixed doctrine that someone else has put together.

One of the big differences between Asian and European art is that in the West, we often create a picture, because we think that it looks visually attractive, without necessarily illustrating a philosophical or religious idea. We feel free to express ourselves, with any style or combination of styles, without committing to any belief system. In the East, it is traditional to evaluate art by how well it conforms to a specific classical tradition, or how it illustrates a particular concept, in a particular school of religion or philosophy. There are established symbols and methods of writing literature or painting and conforming to this tradition is what makes it beautiful.

4.2 Schools of Philosophy

4.2.1 Paradox (Also Known As Non-Dualism)

Paradox is often seen as a synonym for a contradiction, but that would be non-sensical and is not used in philosophy in this way. Dualism is a descriptor for opposite concepts like male and female or kindness and seriousness. Non-dualism or paradox acknowledges that often things that appear to be true opposites are actually related, just as the yin yang symbol represents: there is a seed of the yin in the heart of the yang and vice versa. Good and evil are often thought of as a duality, but philosophies generally have a system of ethics, so good and evil are not related paradoxically, although society's conception of right and wrong could be a paradox.

4.2.2 The Supernatural and Asian Philosophy and Religion

Many Christians think that studying Eastern philosophy and religion will somehow push people into the occult. The answer to this assumption is not a simple one, but I can explain the situation very clearly.

To explain the reality of the situation, a person needs to understand the basic progression of religion. The earliest phase was that of Animism, where everybody worshipped fallen angels and each country had their own gods, while 1 person or one small group of people worshipped the Creator (who was later understood to be Jesus Christ). The next phase was that of the revealed religions, which started in Asia mostly and are the basis for most major mono-theistic religions and then there were also the major non-religious philosophies of China and India that occurred at the same era. The latest phase came out of the west, with the Renaissance and the Enlightenment, based on the Greek and Roman animism, which is the basis for modern Atheism, Science, and the Theosophy movement, and modern Paganism came as the final phase.

So the Bible forbids doing any activity that involves

the supernatural, without being done by God, in the way that is described in the Scriptures. So, as a Christian, I am not going to read any type of books about supernatural practices of Animism or modern Paganism (New Age). The way things that are supernatural are dealt with in traditional Indian and Chinese philosophies is that there is no understanding of this Biblical concept and in addition, a lot of these philosophies don't distinguish between and are many times combined with different forms of Animistic supernatural practices. This occurs because Indian and Chinese philosophies and religions are not exclusive, like Christianity, Islam, and Judaism, in that it is perfectly acceptable to take parts of the Chinese and Indian philosophies and religions and combine them with any other belief system.

On the flip side, there are many writings (most of the most important) that only contain philosophy and no supernatural practices, so if you go by my list in the Book of Lists or read about each work in depth, before reading it, you can get a very deep understanding of the Indian and Chinese philosophies and religions without getting involved in any Animist supernatural practices.

4.2.3 Confucianism

Confucianism is a philosophy indigenous to China. The Chinese philosophies are unique in that they are mostly concerned with ethics. In Chinese philosophy, like Chinese medicine, is not overly concerned with why something works, but rather that it does work.

The proof for various historical schools lie in the belief that in ancient China, that the government was more virtuous and that the society was much more peaceful and stable. In Confucian and Taoist texts, the arguments are given support by how previous sages ran the government in the past by quoting decisions individual leaders made and their historical results.

When Confucius was writing his philosophy, he based it not on his original ideas, but on how the previous dynasty ran the government. He got famous for editing the classical Book of Songs, which was a collection of love sto-

ries taken from all over China. Confucius interpreted this romantic love as love of the state.

He believed that ethics was made up of humanity and ritual. Ritual is similar to what we call manners or protocol and humanity refers to paying attention to people's feelings and situation. He believed that the scholar should run government and that in reading the classics that the scholar would learn to be ethical.

Later on, the government gave tests for people, who wished to be leaders (as the government ran all business, which was mostly farming) and to qualify, the candidates had to prove how much they understood Confucianism, by writing poetry about its concepts. Even though China had much more advanced technology in the past, they got past over economically and militarily by Europe, because instead of rewarding advancements in technologies of war, the Chinese government rewarded the study of the arts and the humanities.

4.2.4 Taoism

Taoism has two major schools, both of which are fundamentally different. There is Religious (or Esoteric) Taoism, which is a form of animism, based on the pre-Confucian indigenous religion of China. And then there is Philosophical Taoism, that is based on the philosophy of the I Ching, without the religious elements and is described in the writing of Lao Tzu, Chuang Tzu, and Lieh Tzu.

The philosophical Taoism is the original Taoism and is how the scholars of China practiced Taoism. When I refer to Taoism, I mean philosophical Taoism. If you find Taoist texts written after the time of Chuang Tzu and Lieh Tzu, they are mostly of Religious Taoism.

Taoism is the paradoxical counterpart to Confucianism. Whereas Confucianism is a government supported philosophy that advocates the idea of sacrificing your own self for the good of the society, Taoism stresses individuality and independence of spirit. Whereas Confucianism is concerned mostly with human affairs and the cultivation of reason, Taoism is more focused on nature and on the human spirit.

Taoism is not a religion, although it does deal with the spiritual side of life. Taoism acknowledges a creator God, but is very vague about what that entails. Taoism, like Confucianism, is about ethics, primarily. The highest good in Taoism is staying alive, at the expense of material gain or social standing.

Taoism stresses a very extreme form of non-dualism. In *Chuang Tzu*, the “Discussion on Considering All Things Equal” warns of false distinctions. Taoism teaches that society has mixed up true right and wrong as it originally was understood and works against the natural state of man and so has lost its virtue. Taoism claims to be the original philosophy of China, predating the dynasty that Confucius celebrates.

The values of Taoism are humility and compassion and Taoism considers all sentient beings (including animals) to be equal in worth and to be respected equally. Taoist virtue is described as a state of spontaneity and tranquility, that is felt, while an experienced athlete is in the middle of performing, or an experienced artist or craftsman is in the middle of creating something.

Taoism is often mixed up with Buddhism, because Zen Buddhism is a synchronization of Buddhism and Taoism, but Taoism predates Zen Buddhism by at least hundreds of years. Buddhism and Taoism are actually very opposite in nature. There is a famous picture of Confucius, Lao Tzu, and Buddha in front of a honey pot. Buddha abstains, Lao Tzu dives in, and Confucius deliberates.

4.2.5 Existentialism

Existentialism was made famous by Sartre, who named a philosophical school, in which he included many philosophers both before and at his time, many of which vigorously rejected the label. Modern Existentialism originated with Kierkegaard and was Christian in its origins. The basis for Existentialism is in the writings of the Apostle Paul and in the writings of Augustine.

Existentialists talk frequently about the distinction between subject and object. Kierkegaard believed that we cannot be objective because of our fallen state. Accord-

ing to Kierkegaard, the only being that can be objective is God. Kierkegaard and most other Existentialists believe that any system of thought cannot adequately describe the human spirit, because free will is what defines human being (human being is what Existentialism literally means).

Kierkegaard and Camus talk considerably about the absurdity of life. Kierkegaard is also obsessed with humility. Kierkegaard sees Christ's being a man and God at the same time as the greatest paradox. He also believes that our relationship with God is paradoxical too. He believes when we are most conscious of our sins and faults that we are actually closer to God than at any other time.

Kierkegaard and Sartre believe that we should feel a tremendous weight of responsibility when we make choices. Kierkegaard and Sartre both stress the importance of the freedom of will. Kierkegaard, although a committed Christian who obviously wants everyone to go to Heaven, does not believe in proselytizing, because he believes that saving faith only exists, when we believe in Christ, without anybody pressuring us into it. Kierkegaard believes that a Christian should resist the pressures of social conformity. He even goes so far to say that when everybody is Christian that nobody is Christian.

Encouraging Words

Chapter 5

Quotations

by Ben Huot

5.1 Letters from Family

5.1.1 Dated

2000

3 November 2000

Benjamin,

I am praying for you to get over your cold quickly. Also, remember the Lord is there and wants to help you when you worry about school or other future decisions. He is always there for you. He has also blessed us both giving us each other to love and support. You know you are an inspiration to me. You have helped me to deal with my illness more honestly and practically. I sure am proud of you. We love you dearly.

God Bless, Mom

2003

3 September 2003

Ben,

I found this card I bought for you some time ago. I sure enjoyed seeing you – although we have to work on your kitchen clean up skills!! It is just really hitting me lately that granny is gone. So much a part of my life for nearly 50 years. I know she wasn't always easy – but I guess we weren't for her either. Thanks for being patient with me.

Love, Mom

17 October 2003

Ben,

Thanks for all you did to make my birthday such a fun time. As always your gifts were very thoughtful. You are too generous. It was such a nice family time with the 4 of us. I know you make a great effort because it isn't easy for you. I want you to know I realize this. I am very blessed to have such a loving and caring son!!

All my love, Mom

2004**8 January 2004**

Benjamin, smart “Holy Cow..it’s Christmas again!” and New Years! “Hope your holidays areudderly divine.” a little late!

Love, Mom

24 April 2004

Ben -

Wishing you love, joy, peace and every good and perfect gift from the Lord.

Love, Dad and Mom

24 April 2004

Dear Ben,

Happy 26th! I treasure your friendship each day.

Love, Rebecca (sister) and Taylor, Jack, and Jill

6 December 2004

Hi Ben,

Have fun with your new camera.

Love, Mom

15 December 2004

Benjamin,

Looking forward to spending the Holidays with you!

Love, Mom

2005**24 April 2005**

Dear Ben,

This card seemed very appropriate for you. I know we have told you many times how proud we are of you. I want you to know we don’t say this merely in passing. You are truly an amazing individual. You have accepted the very difficult life given to you and handled it with strength and humor – not allowing it to overwhelm you every single day getting up to face the many challenges and pushing yourself to achieve the goals you set. We love you so much and feel very privileged that you include us so much in your life. May your 27th birthday be as special as you are.

Ben, you are a remarkable young man. You have many fine qualities.

“Follow your dreams; for as you dream, so shall you become. - James Allen”

All our Love, Dad and Mom

20 December 2005

Benjamin,

I couldn't imagine a more loving and fun son. I often think of the gift God has given us in our relationship. Looking forward to Christmas together.

Lot's of love, Mom and Dad

2006

24 April 2006

You are a wonderful son – loving, caring, generous and full of humor. Thanks for sharing your life with us and enriching us both. God has blessed us deeply with the gift of you as our son. We want you to know you fill our hearts with love and pride. Have a wonderful day. Looking forward to our trip to Portland!

All our love, Mom and Dad

8 November 2006

“Thank you 'beary' much for your kindness! I 'beary' much appreciate it.”

I thought Beary would like this card. Thanks for making my birthday so special. I really appreciate and can use the books. I will make up a recipe for you when I am up to it. It is such a joy and special blessing to have a son like you who thinks about me and cares. You are a tremendous encouragement to me.

Love, Mom

2007

22 March 2007

We are so proud of the service you gave to our country. I don't know why you had to pay such a high price. You have accepted the sacrifice asked of you with such courage and tenacity that I am challenged to reach higher in my life, too. I suppose there is a reason God does not

answer all these questions we have of why. When I feel so overwhelmed I think of your faithfulness each day and that nothing, nothing can separate us from the love of God. The love that created us, sustains us, and will receive us home for eternity. Praise God.

Ben,

You are our hero.

All our love, Dad and Mom

Snuggles, Teddy, Sam, and ducks.

22 April 2007

Ben,

Hope you are well by now. All my motherly love and desire to take care of you has been with you. I know you are enjoying your new program. Looking forward to your birthday lunch on Saturday.

Love, Mom and Dad

Rocky and Snuggles

24 April 2007

Dear Ben,

I enjoy our relationship so much! I'm honored to be related to you and I always enjoy the wonderful and intellectually stimulating conversations that we have. Enjoy your last year of your 20's!

Love, Rebecca (my sister)

5 June 2007

A big Moo.....ooo to Beary, Bow, Norm, Patrick, George, Gracie, Little Ben, and Rainbow

Ben,

"Your friendship is a bright spot in my day" It truly is. Your phone call cheers up my whole day. Thanks for being one of my best friends! What a privilege it is to have my son care so much about me. I am very blessed.

Love, Mom

1 October 2007

Ben,

"I don't just dressup like this for just anyone...but you're special Happy Halloween."

Thought you might enjoy these pics. Sorry I've been out of it so much lately. I am really trying to rest up so I can get my strength back. You are such a good friend to

me. Your love and support encourage me a great deal. You are one of the joys in my life.

Love, Mom

23 October 2007

Ben,

Thank you for all the lovely gifts. You are so thoughtful and generous with your gifts. I sure appreciate your morning phone calls. They are encouraging to me. Thanks for meeting a real need in my life.

Love, Mom

December 2007

Ben, Beary, Bow, Patrick, George, Norm, and the whole herd

All our love to a wonderful son. We hope this is your best Christmas yet. You are one of God's greatest gifts to us. Your love and sense of humor add joy to every day.

Mom and Dad

2008

17 May 2008

Ben,

Thank you for the lovely radio and book? (I'm not sure if I am to keep it) You made my day so special. I really enjoyed the time with you. You are fun and generous and thoughtful. I am blessed to have such a loving son.

Love, Mom

2009

14 February 2009

"My Son, I wonder if you know how great it is having a son like you...it's always meant so much to me to hear you laugh, to listen to your ideas, and watch you grow...I wonder if you know how proud I feel whenever I get to tell someone, 'That's my son...' What a perfect day to stop wondering and simply tell you. Happy Valentine's Day."

This card said exactly what I wanted to say!

All my love, Mom

2 April 2009

Ben,

We enjoyed the boat trip and the delicious meal. That is the best salmon I've ever had. Bandit had fun, too! It was very generous of you to treat us all. I hope it was a fun Birthday excursion for you.

Love, Mom and Dad

5.1.2 Undated

Valentine's Day

1

Benjamin,

Thanks for being such a good friend to me and a loving son. You are a special young man and it's a privilege to have you share your thoughts with me.

Lots of Love, Mom

2

Ben,

"Lots and lots of valentine wishes- just for being your own loveable self! Happy Valentine's Day"

We miss you. We send you woofs, licks, purrs, and rubs.

Love, Rosie, Sammy, Teddy, and Pippin

Easter

1

He is risen! He is risen indeed 'Jesus told her, I am the resurrection and the life those who believe in me, even though they die like everyone else, will live again. They are given eternal life for believing in me and will never perish.' John 11:25-26 Happy Resurrection Day

Love, Dad and Mom

2

Ben,

Not perfect but I am learning. Thanks for all your help on the computer. You have made things so much easier for me and given me so many programs. Thanks for all your tech support. I've got my own computer expert whenever I need. You are a patient and very good

teacher when it comes to explaining things. Love you,
Happy Easter.

Love, Mom

Birthday

1

Benjamin,

Happy 30th birthday to a wonderful son. We are so proud of the man you have become. You are kind and generous, hardworking, caring, tenacious, and growing in wisdom and godliness.

All our love, Mom and Dad

2

I think back on the day you were born. I remember it very well. You cried so much your first 4 months. I always thought it was because you were taken before you were ready to be born. After that you were happy and cheerful. You loved to play with blankets and rolled all over the place. You didn't do much crawling, just rolling and then you walked! The Lord has given me such a wonderful gift in you as my son. You are truly my best friend and it means the world to me. I love you honey. Thanks for loving me. Wanted you to get a greeting on your day. Do something special for yourself – the whole day.

Love, Mom and Dad

3

Happy Birthday, Bow and Beary! Thanks for being such good companions for Ben.

Melissa

4

Ben,

“Bee Happy - It's your birthday - Hope it's a honey of a day”

Have a wonderful, wonderful day

All our love, Mom and Dad

Mother's Day

Thanks for making Mother's Day so special for me. Spending time with you is the best gift! I love the pictures you

drew and I can use the devotionals every night – I keep it by my bedside. Next time I see you, I'll be on the mend. Have a great day.

Love, Mom

Mom's Birthday

Thank you for making my birthday so special. Ben, I appreciate all the lovely books. Rebecca, the necklace is lovely. The day was so much fun, too. You both made me feel very special and loved. Thank you.

Love, Mom

Halloween

1

Ben,

“Jack-O'-lanterns brighten Halloween...but you brighten every day!”

This card was just perfect for you! You do brighten every day for me.

Love, Mom

2

Dear Ben, Beary, Bow, Patrick, Norm, and George

“Hope it's a hoot! Happy Halloween”

Looking forward to seeing you soon!

Love, Mom and Dad

Christmas

1

Hi Ben,

Happy new year! I am writing you this note to wish you joy and peace in this new year. I am also writing to thank you for taking out your time to spend Christmas with us. I had a really good time with you and was very glad you could be with us. Not only are we proud of you and your many accomplishments but we also enjoy your companionship. I really liked the Christmas gifts you bought for me. I use the mug every day and it reminds me of you. We have already used the atlas a number of

times. It is good to have a current one. You put a great deal of thought and effort into selecting these gifts.

Best wishes always,

Dad

2

Dear Ben,

Thanks so much for your thoughtful gifts. I love the journal with your logo. I have been doing lots of the cross-words too. They are just right in hardness and I like the variety too. The only ones I can't do are the British cross-words. I don't even understand the clues!! You are always so thoughtful and generous in your gift giving. I had such a good time on Christmas Day. It was a fun time all together, wasn't it? I also thought our dinner at Olive Garden was lots of fun. The Lord has given us something very special in our family. A close, loving and fun relationship is a great blessing and brings me so much joy...God bless you sweetie

Love, Mom

3

Hi Ben,

And hope you like the rabbits. I was looking for cards, and was very happy to find them. All my best to you, Ben. You are a very good fellow to think of, when I do in a day. I know you will feel a very nice Christmas, there in Oregon, close to you.

Love from your Uncle Clive

Thank Yous

Wow, Ben!

I'm really impressed with your accomplishments! You have read widely, related a new (?) of strands of religious thought and expressed your thoughts and feelings visually as well as through poetry and essays you have shared personally and through the Internet. I am glad your generous heart and intelligent accomplishments are now recognized. I applaud you!

Love, Great Aunt Ruth

5.2 Public Domain Hymns

5.2.1 A Mighty Fortress Is Our God(rhythmic)

1. A mighty Fortress is our God, A trusty Shield and Weapon;
He helps us free from every need That hath us now o'ertaken.
The old evil Foe Now means deadly woe; Deep guile and
great might Are his dread arms in fight; On Earth is not
his equal.

2. With might of ours can naught be done, Soon were
our loss effected; But for us fights the Valiant One, Whom
God Himself elected. Ask ye, Who is this? Jesus Christ it
is. Of Sabaoth Lord, And there's none other God; He holds
the field forever.

3. Though devils all the world should fill, All eager to
devour us. We tremble not, we fear no ill, They shall not
overpower us. This world's prince may still Scowl fierce
as he will, He can harm us none, He's judged; the deed is
done; One little word can fell him.

4. The Word they still shall let remain Nor any thanks
have for it; He's by our side upon the plain With
His good gifts and Spirit. And take they our life,
Goods, fame, child and wife, Let these all be gone, They
yet have nothing won; The Kingdom ours remaineth.

Words: Dr. Martin Luther, 1529; Translation compos-
ite circa 1868 Pennsylvania Lutheran Church

Book.Music: 'Ein Feste Burg' Dr. Martin Luther, 1529.

Setting: Evangelical Lutheran Hymn Book, Edition of
1931.

copyright: public domain.

This score is a part of the Open Hymnal Project, 2006
Revision.

5.2.2 All Creatures of Our God and King

1. All creatures of our God and King Lift up your voice
and with us sing, Alleluia! Alleluia! Thou burning sun

Encouraging Words

with golden beam, Thou silver moon with softer gleam! O
praise Him! O praise Him! Alleluia! Alleluia! Alleluia!

2. Thou rushing wind that art so strong Ye clouds
that sail in Heaven along, O praise Him! Alleluia! Thou
rising moon, in praise rejoice, Ye lights of evening, find a
voice! O praise Him! Alleluia! Alleluia! Alleluia!

3. Thou flowing water, pure and clear, Make music
for thy Lord to hear, O praise Him! Alleluia! Thou fire so
masterful and bright, That givest man both warmth and
light. O praise Him! Alleluia! Alleluia! Alleluia!

4. Dear mother earth, who day by day Unfoldest bless-
ings on our way, O praise Him! Alleluia! The flowers and
fruits that in thee grow, Let them His glory also show. O
praise Him! Alleluia! Alleluia! Alleluia!

5. And all ye men of tender heart, Forgiving others,
take your part, O sing ye! Alleluia! Ye who long pain and
sorrow bear, Praise God and on Him cast your care! O
praise Him! Alleluia! Alleluia! Alleluia!

6. And thou most kind and gentle Death, Waiting
to hush our latest breath, O praise Him! Alleluia! Thou
leadest home the child of God, And Christ our Lord the
way hath trod. O * praise Him! Alleluia! Alleluia! Al-
leluia!

7. Let all things their Creator bless, And worship
Him in humbleness, O praise Him! Alleluia! Praise, praise
the Father, praise the Son, And praise the Spirit, Three in
One! O * praise Him! Alleluia! Alleluia! Alleluia!

Words: Francis of Assisi circa 1225;

Translated by William H. Draper, 1919.

Music: 'Lasst Uns Erfreuen' Geistliche Kirchengesng
Kln 1623.

Setting: Ralph Vaughn Williams, 1906.

copyright: public domain.

This score is a part of the Open Hymnal Project, 2005
Revision.

5.2.3 Amazing Grace

Amazing grace! How sweet the sound That saved a wretch like me! I once was lost, but now am found; Was blind, but now I see.

2. 'Twas grace that taught my heart to fear, And grace my fears relieved; How precious did that grace appear The hour I first believed.

3. Through many dangers, toils and snares, I have already come; 'Tis grace hath brought me safe thus far, And grace will lead me home.

4. The Lord has promised good to me, His Word my hope secures; He will my Shield and Portion be, As long as life endures.

5. Yea, when this flesh and heart shall fail, And mortal life shall cease, I shall possess, with in the veil, A life of joy and peace.

6. The earth shall soon dissolve like snow, The sun forbear to shine; But God, Who called me here below, Shall be forever mine.

7. When we've been there ten thousand years, Bright shining as the sun, We've no less days to sing God's praise Than when we'd first begun.

Words: John Newton, 1779. last verse author unknown, before 1829.

Music: 'New Britain' James P. Carrell and David S. Clay, 1831.

Setting: E.O. Excell, 1900.

copyright: public domain.

This score is a part of the Open Hymnal Project, 2006 Revision.

5.2.4 Be Still My Soul

1. Be still, my soul: the Lord is on thy side. Bear patiently the cross of grief or pain. Leave to thy God to order and provide; In every change, He faithful will remain. Be still, my soul: thy best, thy heav'nly Friend Through thorny ways leads to a joyful end.

2. Be still, my soul: thy God doth undertake To guide the future, as He has the past. Thy hope, thy confidence let nothing shake; All now mysterious shall be bright at last. Be still, my soul: the waves and winds still know His voice Who ruled them while He dwelt below.

3. Be still, my soul: when dearest friends depart, And all is darkened in the vale of tears, Then shalt thou better know His love, His heart, Who comes to soothe thy sorrow and thy fears. Be still, my soul: thy Jesus can repay From His own fullness all He takes away.

4. Be still, my soul: the hour is hast'ning on When we shall be forever with the Lord. When disappointment, grief and fear are gone, Sorrow forgot, love's purest joys restored. Be still, my soul: when change and tears are past All safe and blessd we shall meet at last.

5. Be still, my soul: begin the song of praise On earth, believing, to Thy Lord on high; Acknowledge Him in all thy words and ways, So shall He view thee with a well pleased eye. Be still, my soul: the Sun of life divine Through passing clouds shall but more brightly shine.

Words: Katharina A. von Schlegel, 1752.

Translated by Jane L. Borthwick, 1855.

Music: 'Finlandia' Jean Sibelius, 1899.

Setting: from Jean Sibelius, 1900.

copyright: public domain.

This score is a part of the Open Hymnal Project, 2008
Revision.

5.2.5 Be Thou My Vision

1. Be Thou my Vision, O Lord of my heart; Naught be all else to me, save that Thou art. Thou my best Thought, by day or by night, Waking or sleeping, Thy presence my light.

2. Be Thou my Wisdom, and Thou my true Word; I ever with Thee and Thou with me, Lord; Thou my great Father, and I Thy true son; Thou in me dwelling, and I with Thee one.

3. Be Thou my battle Shield, Sword for the fight; Be Thou my Dignity, Thou my Delight; Thou my soul's Shelter, Thou my high Tower: Raise Thou me heav'nward, O Pow'r of my pow'r.

4. Riches I heed not, nor man's empty praise, Thou mine Inheritance, now and always: Thou and Thou only, be first in my heart, High King of Heaven, my Treasure Thou art.

5. High King of Heaven, my victory won, May I reach Heav'n's joys, O bright Heaven's Sun! Heart of my own heart, whatever befall, Still be my Vision, O Ruler of all.

Words: Attr. Dallan Forgaill, 8th Century.

Translated by Mary Byrne, 1905 and Eleanor Hull, 1912.

Music: 'Slane' Traditional Irish.

Setting: Mark Hamilton Dewey, 2007.

copyright: public domain.

This score is a part of the Open Hymnal Project, 2008 Revision.

All portions of the setting that were not already public domain were released to the public domain by the arranger on 27 July 2007. He already had released the parts and the versification (except for a few changes in the third verse, which he released to the public domain in 2007) to the public domain in 2006.

5.2.6 Beautiful Savior (also known as Fairest Lord Jesus)

1. Beautiful Savior, King of Creation Son of God and Son of Man! Truly I'd love Thee, truly I'd serve Thee, Light of my soul, my joy, my crown.

2. Fair are the meadows, Fair are the woodlands,
Robed in the flow'rs of blooming spring; Jesus is fairer,
Jesus is purer, He makes our sorr'wing spirit sing.

3. Fair is the sunshine, Fair is the moonlight, Bright
the sparkling stars on high; Jesus shines brighter, Jesus
shines purer Than all the angels in the sky.

4. Beautiful Savior, Lord of the nations, Son of God
and Son of Man! Glory and honor, Praise, adoration Now
and forevermore be Thine!

Words: written by German Jesuits, published 1677;
translated by Joseph A. Seiss, 1873.

Music: 'Crusaders Hymn' Silesian folk song, 1842.

Setting: Richard S. Willis, 1850.

copyright: public domain.

This score is a part of the Open Hymnal Project, 2005
Revision.

5.2.7 Blessed Assurance

1. Blessd assurance, Jesus is mine! O what a foretaste
of glory divine! Heir of salvation, purchase of God, Born
of His Spirit, washed in His blood. This is my story, this
is my song, Praising my Savior, all the day long; This is
my story, this is my song, Praising my Savior, all the day
long.

2. Perfect submission, perfect delight, Visions of rap-
ture now burst on my sight; Angels descending bring from
above Echoes of mercy, whispers of love. This is my story,
this is my song, Praising my Savior, all the day long; This
is my story, this is my song, Praising my Savior, all the
day long.

3. Perfect submission, all is at rest I in my Savior
am happy and blest, Watching and waiting, looking above,
Filled with His goodness, lost in His love. This is my story,
this is my song, Praising my Savior, all the day long; This
is my story, this is my song, Praising my Savior, all the
day long.

Words: Fanny Crosby, 1873.

Music: 'Blessed Assurance' or 'Assurance' Phoebe P.
Knapp, 1873.

Setting: Methodist Hymnal, 1909.

copyright: public domain.

This score is a part of the Open Hymnal Project, 2008
Revision.

5.2.8 Come, Thou Long-Expected Jesus

1. Come, Thou long expected Jesus Born to set Thy people
free; From our fears and sins release us, Let us find our
rest in Thee. Israel's Strength and Consolation, Hope of
all the earth Thou art; Dear Desire of every nation, Joy of
every longing heart.

2. Born Thy people to de liver, Born a child and yet a
King, Born to reign in us forever, Now Thy gracious king-
dom bring. By Thine own eternal Spirit Rule in all our
hearts alone; By Thine all sufficient merit, Raise us to
Thy glorious throne.

Words: Charles Wesley, 1745.

Music: 'Jefferson' from Southern Harmony, 1835.

Setting: Southern Harmony, 1835, alt.

copyright: public domain.

This score is a part of the Open Hymnal Project, 2008
Revision.

5.2.9 Crown Him With Many Crowns

1. Crown Him with many crowns, the Lamb upon His
throne. Hark! How the heav'nly anthem drowns all music
but its own. Awake, my soul, and sing of Him who died

for thee, And hail Him as thy matchless King through all eternity.

2. Crown Him the virgin's Son, the God incarnate born, Whose arm those crimson trophies won which now His brow adorn; Fruit of the mystic rose, as of that rose the stem; The root whence mercy ever flows, the Babe of Bethlehem.

3. Crown Him the Son of God, before the worlds began, And ye who tread where He hath trod, crown Him the Son of Man; Who every grief hath known that wrings the human breast, And takes and bears them for His own, that all in Him may rest.

4. Crown Him the Lord of life, who triumphed o'er the grave, And rose victorious in the strife for those He came to save. His glories now we sing, Who died, and rose on high, Who died eternal life to bring, and lives that death may die.

5. Crown Him the Lord of peace, Whose pow'r a scepter sways From pole to pole, that wars may cease, and all be prayer and praise. His reign shall know no end, and round His pierced feet Fair flow'rs of paradise extend their fragrance ever sweet.

6. Crown Him the Lord of love, behold His hands and side, Those wounds, yet visible above, in beauty glorified. No angel in the sky can fully bear that sight, But downward bends his burning eye at mysteries so bright.

7. Crown Him the Lord of Heaven, enthroned in worlds above, Crown Him the King to Whom is given the wondrous name of Love. Crown Him with many crowns, as thrones before Him fall; Crown Him, ye kings, with many crowns, for He is King of all.

8. Crown Him the Lord of lords, who over all doth reign, Who once on earth, the incarnate Word, for ransomed sinners slain, Now lives in realms of light, where

saints with angels sing Their songs before Him day and night, their God, Redeemer, King.

9. Crown Him the Lord of years, the Potentate of time, Creator of the rolling spheres, ineffably sublime. All hail, Redeemer, hail! For Thou has died for me; Thy praise and glory shall not fail throughout eternity.

Words: Verses 1, 4, 5, 6 & 9: Matthew Bridges, *The Passion of Jesus*, 1852; verses 2 & 3: Godfrey Thring, *Hymns and Sacred Lyrics*, 1874.

Music: 'Diademata' George J. Elvey, 1868.

Setting: PD from *Lutheran Worship*, 1982.

copyright: public domain.

This score is a part of the Open Hymnal Project, 2008 Revision.

5.2.10 Holy, Holy, Holy

1. Holy, holy, holy! Lord God Almighty! Early in the morning our song shall rise to Thee; Holy, holy, holy, merciful and mighty! God in three Persons, blessed Trinity!

2. Holy, holy, holy! All the saints adore Thee, Casting down their golden crowns around the glassy sea; Cherubim and seraphim falling down before Thee, Who was, and is, and evermore shall be.

3. Holy, holy, holy! though the darkness hide Thee, Though the eye of sinful man Thy glory may not see; Only Thou art holy; there is none beside Thee, Perfect in pow'r, in love, and purity.

4. Holy, holy, holy! Lord God Almighty! All Thy works shall praise Thy Name, in earth, and sky, and sea; Holy, holy, holy; merciful and mighty! God in three Persons, blessed Trinity!

Words: Reginald Heber, 1826.

Music: 'Nicaea' John B. Dykes, 1861.

Setting: PD from *Lutheran Worship*, 1982.

copyright: public domain.

This score is a part of the Open Hymnal Project, 2005
Revision.

5.2.11 I Know That My Redeemer Lives

1. I know that my Redeemer lives; What comfort this
sweet sentence gives! He lives, He lives, who once was
dead; He lives, my ever living Head.

2. He lives to bless me with His love, He lives to
plead for me above. He lives my hungry soul to feed, He
lives to help in time of need.

3. He lives triumphant from the grave, He lives eter-
nally to save, He lives all glorious in the sky, He lives ex-
alted there on high.

4. He lives to grant me rich supply, He lives to guide
me with His eye, He lives to comfort me when faint, He
lives to hear my soul's complaint.

5. He lives to silence all my fears, He lives to wipe
away my tears He lives to calm my troubled heart, He
lives all blessings to impart.

6. He lives, my kind, wise, heavenly Friend, He lives
and loves me to the end; He lives, and while He lives, Ill
sing; He lives, my Prophet, Priest, and King.

7. He lives and grants me daily breath; He lives, and I
shall conquer death: He lives my mansion to prepare; He
lives to bring me safely there.

8. He lives, all glory to His Name! He lives, my Je-
sus, still the same. Oh, the sweet joy this sentence gives, I
know that my Redeemer lives!

Words: Samuel Medley, 1775.

Music: 'Duke Street' John Hatton, 1793.

Setting: “The Church Hymnal, Revised and Enlarged” (Episcopal), 1905.

copyright: public domain.

This score is a part of the Open Hymnal Project, 2007 Revision.

5.2.12 Immortal, Invisible, God Only Wise

1. Immortal, invisible, God only wise, In light inaccessible hid from our eyes, Most blessd, most glorious, the Ancient of Days, Almighty, victorious, Thy great Name we praise.

2. Unresting, unhasting, and silent as light, Nor wanting, nor wasting, Thou rulest in might; Thy justice, like mountains, high soaring above Thy clouds, which are fountains of goodness and love.

3. To all, life Thou givest, to both great and small; In all life Thou livest, the true life of all; We blossom and flourish as leaves on the tree, And wither and perish but naught changeth Thee.

4. Great Father of glory, pure Father of light, Thine angels adore Thee, all veiling their sight; But of Thy rich graces this grace, Lord, impart Take the veil from our face, the vile from our heart.

5. All laud we would render; O help us to see 'Tis only the splendor of light hideth Thee, And so let Thy glory, almighty, impart, Through Christ in His story, Thy Christ to the heart.

Words: Walter Chalmers Smith, 1876.

Music: 'St. Denio' Welsh Traditional published first by John Roberts, 1839.

Setting: The Episcopal Hymnal, 1940.

copyright: public domain.

This score is a part of the Open Hymnal Project, 2005 Revision.

5.2.13 Joyful, Joyful, We Adore Thee

1. Joyful, joyful, we adore Thee, God of glory, Lord of love; Hearts unfold like flowers before Thee, opening to the sun above. Melt the clouds of sin and sadness; drive the dark of doubt away; Giver of immortal gladness, fill us with the light of day!

2. All Thy works with joy surround Thee, earth and heaven reflect Thy rays, Stars and angels sing around Thee, center of unbroken praise. Field and forest, vale and mountain, flowery meadow, flashing sea, Singing bird and flowing fountain call us to rejoice in Thee.

3. Thou art giving and forgiving, ever blessing, ever blessed, Wellspring of the joy of living, ocean depth of happy rest! Thou our Father, Christ our Brother, all who live in love are Thine; Teach us how to love each other, lift us to the joy divine.

4. Mortals, join the happy chorus, which the morning stars began; Father love is reigning o'er us, brother love binds man to man. Ever singing, march we onward, victors in the midst of strife, Joyful music leads us Sunward in the triumph song of life.

Words: Henry J. van Dyke, 1907.

Music: 'Ode to Joy' Ludwig van Beethoven; Adapted by Edward Hodges, 1824.

Setting: Methodist Hymnal, 1909.

copyright: public domain.

This score is a part of the Open Hymnal Project, 2005 Revision.

5.2.14 Nearer, My God, To Thee

1. Nearer, my God, to Thee, nearer to Thee! E'en though it be a cross that raiseth me, Still all my song shall be, nearer, my God, to Thee. Nearer, my God, to Thee, Nearer to Thee!

2. Though like the wanderer, the sun gone down,
Darkness be over me, my rest a stone. Yet in my dreams
I'd be nearer, my God to Thee. Nearer, my God, to Thee,
Nearer to Thee!

3. Nearer, my Lord, to thee, Nearer to thee! Who to
the cross didst come, Dying for me! Strengthen my willing
feet, Hold me in service sweet Nearer, my God, to Thee,
Nearer to Thee!

4. Nearer, O Comforter, Nearer to thee! Who with
my loving Lord Dwellest with me! Grant me thy fellow-
ship! Help me each day to keep Nearer, my God, to Thee,
Nearer to Thee!

5. But to be nearer still, Bring me, O God, Not by the
visioned steeps Angels have trod. Here where thy cross I
see, Jesus, I wait for thee, Then evermore to be Nearer to
Thee!

6. There in my Father's home, safe and at rest, There
in my Savior's love, perfectly blest; Age after age to be,
nearer my God to Thee. Nearer, my God, to Thee, Nearer
to Thee!

Words: st. 1-2 by Sarah F. Adams, 1841; st. 3-5 by
Hervey D. Ganse (1822-1891); st. 6 by Edward H. Bicker-
steth, Jr. (1825-1906).

Music: 'Bethany' Lowell Mason, 1856.

Setting: The Evangelical Lutheran Hymnal (Ohio
Synod), 1908.

copyright: public domain.

This score is a part of the Open Hymnal Project, 2008
Revision.

5.2.15 O For A Thousand Tongues

1. O for a thousand tongues to sing My great Redeemer's
praise, The glories of my God and King, The triumphs of
His grace!

2. My gracious Master and my God, Assist me to proclaim,
To spread through all the earth abroad The honors
of Thy name.

3. Jesus! the name that charms our fears, That bids
our sorrows cease; 'Tis music in the sinner's ears, 'Tis life,
and health, and peace.

4. He breaks the pow'r of canceled sin, He sets the
prisoner free; His blood can make the foulest clean, His
blood availed for me.

5. He speaks, and, listening to His voice, New life the
dead receive, The mournful, broken hearts rejoice, The
humble poor believe.

6. Hear Him, ye deaf; His praise, ye dumb, Your loos-
ened tongues employ; Ye blind, behold your Savior come,
And leap, ye lame, for joy.

7. In Christ your Head, you then shall know, Shall
feel your sins forgiven; Anticipate your heaven below, And
own that love is heaven.

8. Glory to God, and praise and love Be ever, ever
given, By saints below and saints above, The church in
earth and heaven.

9. On this glad day the glorious Sun Of Righteousness
arose; On my benighted soul He shone And filled it with
repose.

10. Sudden expired the legal strife, 'Twas then I ceased
to grieve; My second, real, living life I then began to live.

11. Then with my heart I first believed, Believed with
faith divine, Power with the Holy Ghost received To call
the Savior mine.

12. I felt my Lord's atoning blood Close to my soul ap-
plied; Me, me He loved, the Son of God, For me, for me He
died!

13.I found and owned His promise true, Ascertained
of my part, My pardon passed in heaven I knew When
written on my heart.

14.Look unto Him, ye nations, own Your God, ye fallen
race; Look, and be saved through faith alone, Be justified
by grace.

15.See all your sins on Jesus laid: The Lamb of God
was slain, His soul was once an offering made For every
soul of man.

16.Awake from guilty nature's sleep, And Christ shall
give you light, Cast all your sins into the deep, And wash
the thiof white.

17.Harlots and publicans and thieves In holy triumph
join! Saved is the sinner that believes From crimes as
great as mine.

18.Murderers and all ye hellish crew In holy triumph
join! Believe the Savior died for you; For me the Savior
died.

19.With me, your chief, ye then shall know, Shall feel
your sins forgiven; Anticipate your heaven below, And
own that love is heaven.

Words: Charles Wesley, 1740.

Music: 'Azmon' Carl G. Glser, 1828.

Setting: Lowell Mason, 1839.

copyright: public domain.

This score is a part of the Open Hymnal Project, 2007
Revision.

5.2.16 Praise God From Whom All Blessings Flow (Doxology; see also 'Awake, My Soul, And With The Sun')

1. Praise God, from Whom all blessings flow; Praise Him,
all creatures here below; Praise Him above, ye heav'nly
host; Praise Father, Son, and Holy Ghost.

Words: Thomas Ken, 1674.

Music: 'Old 100th' Genevan Psalter, attr. Louis Bourgeois, c. 1551.

Setting: Sternhold and Hopkins' Psalter, 1561.

copyright: public domain.

This score is a part of the Open Hymnal Project, 2006 Revision.

5.2.17 What A Friend We Have In Jesus

1. What a Friend we have in Jesus, all our sins and griefs to bear! What a privilege to carry everything to God in prayer! O what peace we often forfeit, O what needless pain we bear, All because we do not carry everything to God in prayer.

2. Have we trials and temptations? Is there trouble anywhere? We should never be discouraged; take it to the Lord in prayer. Can we find a friend so faithful who will all our sorrows share? Jesus knows our every weakness; take it to the Lord in prayer.

3. Are we weak and heavy laden, cumbered with a load of care? Precious Savior, still our refuge, take it to the Lord in prayer. Do your friends despise, forsake you? Take it to the Lord in prayer! In His arms He'll take and shield you; you will find a solace there.

4. Blessed Savior, Thou hast promised Thou wilt all our burdens bear May we ever, Lord, be bringing all to Thee in earnest prayer. Soon in glory bright unclouded there will be no need for prayer Rapture, praise and endless worship will be our sweet portion there.

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5.3 The First Existentialist

Passages of the Letters of the New Testament written by the Apostle Paul

5.3.1 Romans 7:6-25

6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

7 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.

9 For I was alive without the law once: but when the commandment came, sin revived, and I died.

10 And the commandment, which was ordained to life, I found to be unto death.

11 For sin, taking occasion by the commandment, deceived me, and by it slew me.

12 Wherefore the law is holy, and the commandment holy, and just, and good.

13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

14 For we know that the law is spiritual: but I am carnal, sold under sin.

15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

16 If then I do that which I would not, I consent unto the law that it is good.

17 Now then it is no more I that do it, but sin that dwelleth in me.

18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

19 For the good that I would I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a law, that, when I would do good, evil is present with me.

22 For I delight in the law of God after the inward man:

23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

24 O wretched man that I am! who shall deliver me from the body of this death?

25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

5.3.2 1 Corinthians

1

1 Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother,

2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

3 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

5 That in every thing ye are enriched by him, in all utterance, and in all knowledge;

6 Even as the testimony of Christ was confirmed in you:

7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:

8 Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and

that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.

11 For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.

12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

14 I thank God that I baptized none of you, but Crispus and Gaius;

15 Lest any should say that I had baptized in mine own name.

16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

20 Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

22 For the Jews require a sign, and the Greeks seek after wisdom:

23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many

noble, are called:

27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

31 That, according as it is written, He that glorieth, let him glory in the Lord.

2

1 And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

3 And I was with you in weakness, and in fear, and in much trembling.

4 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

5 That your faith should not stand in the wisdom of men, but in the power of God.

6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

8 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.

9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

15 But he that is spiritual judgeth all things, yet he himself is judged of no man.

16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

3

1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.

2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

3 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?

4 For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?

5 Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

6 I have planted, Apollos watered; but God gave the increase.

7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.

9 For we are labourers together with God: ye are God's husbandry, ye are God's building.

10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay than that is laid, which is Jesus Christ.

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

18 Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

19 For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.

20 And again, The Lord knoweth the thoughts of the wise, that they are vain.

21 Therefore let no man glory in men. For all things are yours;

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

23 And ye are Christ's; and Christ is God's.

4

1 Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

2 Moreover it is required in stewards, that a man be found faithful.

3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.

4 For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.

5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

6 And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another.

7 For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?

8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.

10 We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised.

11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace;

12 And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it:

13 Being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day.

14 I write not these things to shame you, but as my beloved sons I warn you.

15 For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel.

16 Wherefore I beseech you, be ye followers of me.

17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

18 Now some are puffed up, as though I would not come to you.

19 But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.

20 For the kingdom of God is not in word, but in power.

21 What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?

9

1 Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

3 Mine answer to them that do examine me is this,

4 Have we not power to eat and to drink?

5 Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?

6 Or I only and Barnabas, have not we power to forbear working?

7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 Say I these things as a man? or saith not the law the same also?

9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

10 Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.

11 If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?

12 If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

13 Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar?

14 Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

15 But I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void.

16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!

17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me.

18 What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

19 For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.

20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might

by all means save some.

23 And this I do for the gospel's sake, that I might be partaker thereof with you.

24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

25 And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

5.3.3 2 Corinthians

3:1-6

1 Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?

2 Ye are our epistle written in our hearts, known and read of all men:

3 Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

4 And such trust have we through Christ to Godward:

5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;

6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

4:5-18

5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light

of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

8 We are troubled on every side, yet not distressed; we are perplexed, but not in despair;

9 Persecuted, but not forsaken; cast down, but not destroyed;

10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

11 For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

12 So then death worketh in us, but life in you.

13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;

14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.

15 For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

16 For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;

18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

10

1 Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you:

2 But I beseech you, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh.

3 For though we walk in the flesh, we do not war after the flesh:

4 (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;)

5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

7 Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's.

8 For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed:

9 That I may not seem as if I would terrify you by letters.

10 For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible.

11 Let such an one think this, that, such as we are in word by letters when we are absent, such will we be also in deed when we are present.

12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.

13 But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.

14 For we stretch not ourselves beyond our measure, as though we reached not unto you: for we are come as far as to you also in preaching the gospel of Christ:

15 Not boasting of things without our measure, that is, of other men's labours; but having hope, when your

faith is increased, that we shall be enlarged by you according to our rule abundantly,

16 To preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand.

17 But he that glorieth, let him glory in the Lord.

18 For not he that commendeth himself is approved, but whom the Lord commendeth.

11:16-31

16 I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little.

17 That which I speak, I speak it not after the Lord, but as it were foolishly, in this confidence of boasting.

18 Seeing that many glory after the flesh, I will glory also.

19 For ye suffer fools gladly, seeing ye yourselves are wise.

20 For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face.

21 I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also.

22 Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I.

23 Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

24 Of the Jews five times received I forty stripes save one.

25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

26 In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;

27 In weariness and painfulness, in watchings often,

in hunger and thirst, in fastings often, in cold and nakedness.

28 Beside those things that are without, that which cometh upon me daily, the care of all the churches.

29 Who is weak, and I am not weak? who is offended, and I burn not?

30 If I must needs glory, I will glory of the things which concern mine infirmities.

31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

12:1-11

1 It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.

3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

5 Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.

6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me.

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

8 For this thing I besought the Lord thrice, that it might depart from me.

9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

11 I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.

5.3.4 Colossians 2:4-8

4 And this I say, lest any man should beguile you with enticing words.

5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.

6 As ye have therefore received Christ Jesus the Lord, so walk ye in him:

7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

5.3.5 Ephesians 6:10-20

10 Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

15 And your feet shod with the preparation of the gospel of peace;

16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

5.3.6 Philippians 2:1-12

1 If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

2 Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.

3 Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

4 Look not every man on his own things, but every man also on the things of others.

5 Let this mind be in you, which was also in Christ Jesus:

6 Who, being in the form of God, thought it not robbery to be equal with God:

7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

5.3.7 1 Thessalonians 2:1-17

1 For yourselves, brethren, know our entrance in unto you, that it was not in vain:

2 But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.

3 For our exhortation was not of deceit, nor of uncleanness, nor in guile:

4 But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.

5 For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness:

6 Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ.

7 But we were gentle among you, even as a nurse cherisheth her children:

8 So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

9 For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

10 Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe:

11 As ye know how we exhorted and comforted and charged every one of you, as a father doth his children,

12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.

13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

14 For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews:

15 Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:

16 Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

17 But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

5.4 Ephesians

5.4.1 1

1 Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:

2 Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

8 Wherein he hath abounded toward us in all wisdom and prudence;

9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:

11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

12 That we should be to the praise of his glory, who first trusted in Christ.

13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

16 Cease not to give thanks for you, making mention of you in my prayers;

17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the

heavenly places,

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

22 And hath put all things under his feet, and gave him to be the head over all things to the church,

23 Which is his body, the fulness of him that filleth all in all.

5.4.2 2

1 And you hath he quickened, who were dead in trespasses and sins;

2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

4 But God, who is rich in mercy, for his great love wherewith he loved us,

5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

7 That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

9 Not of works, lest any man should boast.

10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

11 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;

16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

17 And came and preached peace to you which were afar off, and to them that were nigh.

18 For through him we both have access by one Spirit unto the Father.

19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;

20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:

22 In whom ye also are builded together for an habitation of God through the Spirit.

5.4.3 3

1 For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,

2 If ye have heard of the dispensation of the grace of God which is given me to you-ward:

3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words,

4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)

5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles

and prophets by the Spirit;

6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:

7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

10 To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,

11 According to the eternal purpose which he purposed in Christ Jesus our Lord:

12 In whom we have boldness and access with confidence by the faith of him.

13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15 Of whom the whole family in heaven and earth is named,

16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height;

19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

5.4.4 4

1 I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

2 With all lowliness and meekness, with longsuffering, forbearing one another in love;

3 Endeavouring to keep the unity of the Spirit in the bond of peace.

4 There is one body, and one Spirit, even as ye are called in one hope of your calling;

5 One Lord, one faith, one baptism,

6 One God and Father of all, who is above all, and through all, and in you all.

7 But unto every one of us is given grace according to the measure of the gift of Christ.

8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the van-

ity of their mind,

18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

19 Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

20 But ye have not so learned Christ;

21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

23 And be renewed in the spirit of your mind;

24 And that ye put on the new man, which after God is created in righteousness and true holiness.

25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

26 Be ye angry, and sin not: let not the sun go down upon your wrath:

27 Neither give place to the devil.

28 Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

5.4.5 5

1 Be ye therefore followers of God, as dear children;

2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

7 Be not ye therefore partakers with them.

8 For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light:

9 (For the fruit of the Spirit is in all goodness and righteousness and truth;)

10 Proving what is acceptable unto the Lord.

11 And have no fellowship with the unfruitful works of darkness, but rather reprove them.

12 For it is a shame even to speak of those things which are done of them in secret.

13 But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light.

14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

15 See then that ye walk circumspectly, not as fools, but as wise,

16 Redeeming the time, because the days are evil.

17 Wherefore be ye not unwise, but understanding what the will of the Lord is.

18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;

19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

21 Submitting yourselves one to another in the fear of God.

22 Wives, submit yourselves unto your own husbands, as unto the Lord.

23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

26 That he might sanctify and cleanse it with the washing of water by the word,

27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

30 For we are members of his body, of his flesh, and of his bones.

31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

32 This is a great mystery: but I speak concerning Christ and the church.

33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

5.4.6 6

1 Children, obey your parents in the Lord: for this is right.

2 Honour thy father and mother; (which is the first commandment with promise;)

3 That it may be well with thee, and thou mayest live long on the earth.

4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

5 Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

6 Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;

7 With good will doing service, as to the Lord, and not to men:

8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

9 And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

10 Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

15 And your feet shod with the preparation of the gospel of peace;

16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

21 But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:

22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.

23 Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

24 Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

Written from Rome unto the Ephesians by Tychicus.