

Chapter 1 : Project MUSE - A Deed to the Light

*A Deed to the Light (Illinois Poetry Series) [Jeanne Murray Walker] on calendrierdelascience.com *FREE* shipping on qualifying offers. In A Deed To the Light Jeanne Murray Walker asks probing questions about the depth of grief.*

From a primary ergo; toil; by implication, an act. Of uncertain affinity; to confute, admonish. The fact itself is first stated more strongly. Not only does the man that doeth evil love darkness rather than light, but he hates the light. Note on John 7: Its presence makes manifest and reproves his works, which he would hide even from himself. It illumines the dark and secret chambers of the heart, and reveals thoughts and deeds which conscience, seeing in this light, trembles at, and turns away to darkness that it may hide itself from its own gaze. It has been often noted that the word "doeth," in this and the following verse, represent different words in the original. Perhaps we may distinguish them in English by rendering this verse: Strictly, and the change of word seems to demand a strict interpretation comp. Note on John 5: The man who practiseth such things misses the aim of life, and turns from the light that would point it out to him. He does many things, but forgets that one thing is needful, and spends a life-time in trifles without any permanent result. We are familiar with the thought that immorality shuns the light and warps the will, and thus darkens knowledge and weakens faith; but we remember too seldom the deadening effect of an unreal and aimless existence which is not truly a life. The moral idea is exactly illustrated by the action of light, which makes manifest the wrong, and leads the conscience to see it and repent of it. It is through this chastening that the man passes from darkness to light. It is because men shrink from this chastening that they hate the light. Notes on the remarkable parallel in Ephesians 5: Pulpit Commentary Verse The night time, during which so many evil things, base things, unclean things, are practised, was darkening down over Jerusalem when our Lord was speaking, and would give fateful emphasis to these solemn words. This love of darkness proceeded from a hatred of the revealing power of the light. This rejection of the only begotten Son of God proceeded from a long habit of sin, showing more emphatically than before the need of radical spiritual regeneration - a birth of water and of the Spirit. The "dread of the light is both moral pride and moral effeminacy" Meyer. See parallel in Ephesians 5: Matthew Henry Commentary 3: When religion is out of fashion, there are many Nicodemites. But though he came by night, Jesus bid him welcome, and hereby taught us to encourage good beginnings, although weak. And though now he came by night, yet afterward he owned Christ publicly. He did not talk with Christ about state affairs, though he was a ruler, but about the concerns of his own soul and its salvation, and went at once to them. Our Saviour spoke of the necessity and nature of regeneration or the new birth, and at once directed Nicodemus to the source of holiness of the heart. Birth is the beginning of life; to be born again, is to begin to live anew, as those who have lived much amiss, or to little purpose. We must have a new nature, new principles, new affections, new aims. By our first birth we were corrupt, shapen in sin; therefore we must be made new creatures. No stronger expression could have been chosen to signify a great and most remarkable change of state and character. We must be entirely different from what we were before, as that which begins to be at any time, is not, and cannot be the same with that which was before. This new birth is from heaven, ch. It is a great change made in the heart of a sinner, by the power of the Holy Spirit. It means that something is done in us, and for us, which we cannot do for ourselves. Something is wrong, whereby such a life begins as shall last for ever. We cannot otherwise expect any benefit by Christ; it is necessary to our happiness here and hereafter. What Christ speak, Nicodemus misunderstood, as if there had been no other way of regenerating and new-moulding an immortal soul, than by new-framing the body. But he acknowledged his ignorance, which shows a desire to be better informed. It is then further explained by the Lord Jesus. He shows the Author of this blessed change. It is not wrought by any wisdom or power of our own, but by the power of the blessed Spirit. We are shapen in iniquity, which makes it necessary that our nature be changed. We are not to marvel at this; for, when we consider the holiness of God, the depravity of our nature, and the happiness set before us, we shall not think it strange that so much stress is laid upon this. The regenerating work of the Holy Spirit is compared to water. It is also probable that Christ had reference to the ordinance of baptism. Not that all those, and those only, that are baptized, are saved; but without that new birth which is wrought by the Spirit, and

signified by baptism, none shall be subjects of the kingdom of heaven. The same word signifies both the wind and the Spirit. The wind bloweth where it listeth for us; God directs it. The Spirit sends his influences where, and when, on whom, and in what measure and degree, he pleases. Though the causes are hidden, the effects are plain, when the soul is brought to mourn for sin, and to breathe after Christ. Thus the things of the Spirit of God are foolishness to the natural man. Many think that cannot be proved, which they cannot believe. Jesus Christ is every way able to reveal the will of God to us; for he came down from heaven, and yet is in heaven. The knowledge of this must be from above, and can be received by faith alone. Jesus Christ came to save us by healing us, as the children of Israel, stung with fiery serpents, were cured and lived by looking up to the brazen serpent, Nu In this observe the deadly and destructive nature of sin. Ask awakened consciences, ask damned sinners, they will tell you, that how charming soever the allurements of sin may be, at the last it bites like a serpent. See the powerful remedy against this fatal malady. Christ is plainly set forth to us in the gospel. He whom we offended is our Peace, and the way of applying for a cure is by believing. If any so far slight either their disease by sin, or the method of cure by Christ, as not to receive Christ upon his own terms, their ruin is upon their own heads. He has said, Look and be saved, look and live; lift up the eyes of your faith to Christ crucified. And until we have grace to do this, we shall not be cured, but still are wounded with the stings of Satan, and in a dying state. Jesus Christ came to save us by pardoning us, that we might not die by the sentence of the law. Here is gospel, good news indeed. God so loved the world; so really, so richly. Behold and wonder, that the great God should love such a worthless world! Here, also, is the great gospel duty, to believe in Jesus Christ. God having given him to be our Prophet, Priest, and King, we must give up ourselves to be ruled, and taught, and saved by him. And here is the great gospel benefit, that whoever believes in Christ, shall not perish, but shall have everlasting life. God was in Christ reconciling the world to himself, and so saving it. It could not be saved, but through him; there is no salvation in any other. From all this is shown the happiness of true believers; he that believeth in Christ is not condemned. Though he has been a great sinner, yet he is not dealt with according to what his sins deserve. How great is the sin of unbelievers! God sent One to save us, that was dearest to himself; and shall he not be dearest to us? How great is the misery of unbelievers! The wrath of God now fastens upon them; and their own hearts condemn them. There is also a condemnation grounded on their former guilt; they are open to the law for all their sins; because they are not by faith interested in the gospel pardon. Unbelief is a sin against the remedy. It springs from the enmity of the heart of man to God, from love of sin in some form. Read also the doom of those that would not know Christ. Sinful works are works of darkness. The wicked world keep as far from this light as they can, lest their deeds should be reprov'd. Christ is hated, because sin is loved. If they had not hated saving knowledge, they would not sit down contentedly in condemning ignorance. On the other hand, renewed hearts bid this light welcome. A good man acts truly and sincerely in all he does. He desires to know what the will of God is, and to do it, though against his own worldly interest. A change in his whole character and conduct has taken place. The love of God is shed abroad in his heart by the Holy Ghost, and is become the commanding principle of his actions. So long as he continues under a load of unforgiven guilt, there can be little else than slavish fear of God; but when his doubts are done away, when he sees the righteous ground whereon this forgiveness is built, he rests on it as his own, and is united to God by unfeigned love. Our works are good when the will of God is the rule of them, and the glory of God the end of them; when they are done in his strength, and for his sake; to him, and not to men. Regeneration, or the new birth, is a subject to which the world is very averse; it is, however, the grand concern, in comparison with which every thing else is but trifling. What does it signify though we have food to eat in plenty, and variety of raiment to put on, if we are not born again?

Chapter 2 : A Deed to the Light : Jeanne Murray Walker :

In A Deed To the Light Jeanne Murray Walker asks probing questions about the depth of grief, about letting go, and about the possibility of faith. Her poems have been described by John Taylor, writing in Poetry, as "splendid, subtly erudite, uplifting, and funny.

If we say we do not bear the guilt of sin, we are deceiving ourselves and the truth is not in us. If we say we have not sinned, we make him a liar and his word is not in us. John continued 1 John 2: While the goal remains to cease from sin, the question that has plagued me is how? John continued I John 2: Now by this we know that we have come to know God: Rewriting the commandment and denying my sin makes me a liar, and the truth is not in me. Still, I would prefer not to sin in the first place. By this we know that we are in him. The one who says he resides in God ought himself to walk just as Jesus walked. I have spoken these things while staying with you. But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything, and will cause you to remember everything I said to you. The NET translators believed: Jesus said, the Holy Spirit, whom the Father will send in my name, will teach you everything, and will cause you to remember everything I said to you. John wrote, The one who says he resides in God ought himself to walk just as Jesus walked. Now by this we know that God resides in us: Reference NET 1 John 1: Now this is the gospel message we have heard from him and announce to you: God is light, and in him there is no darkness at all. If we say we have fellowship with him and yet keep on walking in the darkness, we are lying and not practicing the truth. But if we walk in the light as he himself is in the light, we have fellowship with one another and the blood of Jesus his Son cleanses us from all sin. But if we confess our sins, he is faithful and righteous, forgiving us our sins and cleansing us from all unrighteousness. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous One, 1 John 2: But whoever obeys his word, truly in this person the love of God has been perfected. And hereby we know that he abideth in us, by the Spirit which he hath given us.

Chapter 3 : UI Press | Jeanne Murray Walker | A Deed to the Light

A Deed to the Light. Through poetry, an attempt to make sense of human grief, sorrow, and love. In A Deed To the Light Jeanne Murray Walker asks probing questions about the depth of grief, about letting go, and about the possibility of faith.

Pulpit Commentary Verse For God shall bring every work into judgment. The judgment has already been mentioned Ecclesiastes With every secret thing. The Syriac adds, "and manifest thing. The doctrine that the most secret things shall be revealed in the dies irae is often brought forward in the New Testament, which makes plain the personal nature of this final investigation, which the earlier Scriptures invest with a more general character see Romans 2: So this wonderful book closes with the enunciation of a truth found nowhere else so clearly defined in the Old Testament, and thus opens the way to the clearer light shed upon the awful future by the revelation of the gospel. Matthew Henry Commentary These are the words of one that could speak by dear-bought experience of the vanity of the world, which can do nothing to ease men of the burden of sin. As he considered the worth of souls, he gave good heed to what he spake and wrote; words of truth will always be acceptable words. The truths of God are as goads to such as are dull and draw back, and nails to such as are wandering and draw aside; means to establish the heart, that we may never sit loose to our duty, nor be taken from it. The Shepherd of Israel is the Giver of inspired wisdom. Teachers and guides all receive their communications from him. The prophets sought diligently, what, or what manner of time, the Spirit of Christ in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. To write many books was not suited to the shortness of human life, and would be weariness to the writer, and to the reader; and then was much more so to both than it is now. All things would be vanity and vexation, except they led to this conclusion, That to fear God, and keep his commandments, is the whole of man. The fear of God includes in it all the affections of the soul towards him, which are produced by the Holy Spirit. There may be terror where there is no love, nay, where there is hatred. But this is different from the gracious fear of God, as the feelings of an affectionate child. The fear of God, is often put for the whole of true religion in the heart, and includes its practical results in the life. Let us attend to the one thing needful, and now come to him as a merciful Saviour, who will soon come as an almighty Judge, when he will bring to light the things of darkness, and manifest the counsels of all hearts. He makes our duty to be our interest. May it be graven in all our hearts. Fear God, and keep his commandments, for this is all that concerns man.

Chapter 4 : Understanding Property Deeds

Auto Suggestions are available once you type at least 3 letters. Use up arrow (for mozilla firefox browser alt+up arrow) and down arrow (for mozilla firefox browser alt+down arrow) to review and enter to select.

On several occasions as I was riding three abreast in the cab of the truck on the way to a job, the man sitting next to me who was not driving would reach under the seat and pull out a magazine filled with pictures of gorgeous naked women in seductive poses. How should you as a Christian respond to such situations? Should you rebuke them? Should you say nothing and just walk away? These are the difficult, real-life situations that the apostle Paul addresses in our text. He is answering the question of how we, as children of light, should relate to a morally dark world. But he gives us comprehensive guiding principles. By understanding these principles, each of us can think through how to respond when these situations arise, as surely they will. Historically, there have been two wrong extremes in how Christians have responded to this difficult issue. Some, in attempting to relate to the lost, have become so much like the world in its attitudes and behavior that there is no appreciable difference between them and worldly people. Rightly, they try to minimize differences that are merely cultural. But they often err by playing down certain biblical truths that are offensive to worldly people, such as sin and judgment. In so doing, they compromise the gospel. And, they often dodge biblical standards of morality, becoming like the world in its sinful aspects. In my judgment, the emergent church movement often errs in this regard. Other Christians have over-emphasized the need to be separate from this evil world by withdrawing from almost all contact with worldly people, worldly activities, and what they think is worldly appearance. One prominent example is the Amish. Not wanting to become assimilated into our godless culture, they withdrew and held to their own ways. Over time, they have become a cultural oddity. They are so distinct from the culture that they have no impact in terms of reaching the lost. Monasticism errs in the same way. The Lord Jesus plainly stated the biblical balance in His prayer John They are not of the world, even as I am not of the world. Sanctify them in the truth; Your word is truth. As You sent Me into the world, I also have sent them into the world. In our text, the apostle Paul is dealing with this issue as it concerned a church in a very pagan environment. How do we relate to our godless culture without becoming tainted by it? We are to walk as children of light in this dark world, exposing the deeds of darkness. The theme of light and darkness is prominent throughout the Bible. Light pictures the knowledge of the truth that comes when God shines into our lives. As Paul wrote 2 Cor. So as believers, we are called to walk in the light, just as He Himself is in the light 1 John 1: We are to walk as children of light in this dark world 5: To walk as children of light, we must be children of light 5: Paul does not say that we used to be in the darkness, whereas now we are in the light, although this is true Col. Rather, he says that we used to be darkness, but now we are light in the Lord. It is an act of His creative power. Just as He at the first created light out of the darkness, so now He has changed us from being darkness itself into being light in the Lord. Most of us have had the experience of visiting a cave where the guide turned off all of the lights for a few seconds which always seem like minutes! For a few awful seconds, you realize what it would be like to be totally blind. Paul says that we formerly were darkness. We were spiritually blind. So we lived entirely for ourselves and our own pleasure, avoiding the thought of death and eternity. We saw our true condition as guilty sinners, but we also saw the all sufficiency of Jesus and His death on the cross to cover all our sins. We now hate the sin that we formerly lived in and we long to be like our Savior, holy in all our ways. We now walk in the light, rather than in darkness, because God has made us light in the Lord. Being children of light, we must walk as such in the midst of this dark world 5: Just because we are children of light does not guarantee that we will live that way. He describes it in four ways: If we walk as children of light, we will be good. Applied to us, goodness is a broad term for behavior that benefits others ahead of oneself. A good person is concerned for the well-being of others, both spiritually and in every other way. He walks in daily dependence on the Holy Spirit, since goodness is a fruit of the Spirit Gal. Since it is fruit, it takes time to develop. But over the years, children of light should be growing in all goodness. If we walk as children of light, we will be righteous. A righteous person is upright before God and before others. He is just or fair in how he treats others. If we walk as children

of light, we will be people of truth. In the context, the truth stands in contrast to the life of unbelievers, who are deceived 4: But we have been created in righteousness and holiness of the truth 4: Thus we are to speak the truth in love 4: We are to be people of our word, maintaining integrity in all things. We are people of all truth. If we walk as children of light, we will learn what is pleasing to the Lord. Verse 9 is a parenthesis, so verse 10 goes back to verse 8 and summarizes what it means to walk as children of light, namely, that we prove by our experience what is pleasing to the Lord. We do not determine what pleases the Lord by our own feelings, which fluctuate, or by what the world or other Christians say or think. Rather, we learn what pleases the Lord through growing to understand His Word. Living to please the Lord is a fundamental difference between the believer and the unbeliever. An unbeliever may be a good man and even be somewhat righteous or upright, at least outwardly. He may be truthful. But, he does it all out of selfish motives, for his own self-respect, or so that others will think highly of him. But, only believers live to please the Savior. We have a new personal relationship with this One who snatched us out of a horrible pit. As children of light in this dark world, we are to expose the deeds of darkness 5: Not being partakers with them is the same thing that Paul explains in 2 Corinthians 6: Do not be bound together with unbelievers; for what partnership have righteousness and lawlessness, or what fellowship has light with darkness? Or what harmony has Christ with Belial, or what has a believer in common with an unbeliever? Or what agreement has the temple of God with idols? Then, in Ephesians 5: Such talk should repulse us. Instead, Paul says, we should expose such sins. What does he mean? In the context, he seems to mean that by our lives primarily and our words secondarily we expose the unfruitful deeds of darkness for what they are: Jesus used this word John 3: As Paul says Eph. Those clean cars expose the filthiness of my car and make me want to go straight to a car wash. As God works in their hearts, it often drives them to get their sins washed at the cross. Let me set out the balance of how we expose the deeds of darkness this way: We expose the deeds of darkness by our godly lives as we maintain proper separation from the world. As 1 Peter 4: In all this, they are surprised that you do not run with them into the same excesses of dissipation, and they malign you; but they will give an account to Him who is ready to judge the living and the dead. As you separate yourself from that kind of sinful lifestyle and live to please the Lord with all goodness, righteousness, and truth, your godly life exposes the dirty lives of those around you. We expose the deeds of darkness by our godly lives and words as we maintain proper contact with the world. The Corinthian church was confused about this. And yet they were welcoming a sinning believer into their fellowship! Rather, they should cut off contact with any so-called brother who is immoral or sinning 1 Cor. Here are four guidelines to follow as you seek to maintain proper contact with this dark world: Be on guardâ€”bad company corrupts good morals!

Chapter 5 : DEEDS IN THE BIBLE

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Share Loading the player Property deeds are used to convey real property from a grantor seller to a grantee buyer. For a deed to be legally operative, it must include the identification of the grantor and grantee, and the adequate description of the property. More specifically, deeds fall in a number of categories, including warranty, quitclaim and special purpose. This article will define what deeds are, what needs to be included in a deed to make it legally operative, and the different types of deeds that are used in the transfer of real property.

What Are Property Deeds? A property deed is a written and signed legal instrument that is used to transfer ownership of real property from the old owner the grantor to the new owner the grantee. Historically, real property was transferred through a ceremonial act known as "livery of seisin. A verbal or written statement often accompanied the gesture, though it was the livery of seisin that legally transferred the title to the property. Today, title to real property is conveyed by a paper deed.

Essential Deed Elements While each state has its own requirements, most deeds must contain several essential elements to be legally valid: It must be in writing. While most deeds are completed on printed forms, there is no legal requirement that any specific form be used as long as the essential elements are included. The grantor must have legal capacity to transfer the property, and the grantee must be capable of receiving the grant of the property. A person who is competent to make a valid contract is considered competent to be a grantor. The grantor and grantee must be identified in such a way as to be ascertainable. The property must be adequately described. Operative words of conveyance must be present. All standard form deeds include the necessary legal language that actually transfers the property. The deed must be signed by the grantor or grantors if the property is owned by more than one person. The deed must be accepted by the grantee. Typically, deeds are accepted by the grantee but in certain circumstances, the grantee could reject delivery of the deed.

Types of Deeds Deeds can be classified in numerous ways. Broadly, deeds are classified as official or private. Official deeds are executed pursuant to court or legal proceedings. Most property transactions, however, involve individuals and business entities using private deeds. Deeds are also categorized based on the type of title warranties provided by the grantor. The different types of deeds include:

General Warranty Deed The general warranty deed offers the grantee the most protection. With this type of deed, the grantor makes a series of legally binding promises called covenants and warranties to the grantee and their heirs agreeing to protect the grantee against any prior claims and demands of all persons whomsoever in regards to the conveyed land. The usual covenants for title included in a general warranty deed are: Due to this limitation, the special warranty offers the grantee less protection than the general warranty deed. Many purchasers of real estate will insist on a general warranty deed to protect against problems that could arise as a result of a special warranty deed.

Quitclaim Deed The quitclaim deed , also called a non-warranty deed, offers the grantee the least amount of protection. This type of deed conveys whatever interest the grantor currently has in the property, if any. No warranties or promises regarding the quality of the title are made. If the grantor has a good title, the quitclaim deed is essentially as effective as a general warranty deed. However, if the title contains a defect, the grantee has no legal recourse against the grantor under the deed. A quitclaim deed is often used if the grantor is not sure of the status of the title if it contains any defects or if the grantor wants no liability under the title covenants.

Special Purpose Deeds Special purpose deeds are frequently used in connection with court proceedings and instances where the deed is from a person acting in some type of official capacity. Most special purpose deeds offer little to no protection to the grantee and are essentially quitclaim deeds. Types of special purpose deeds include but are not limited to: This may be used when a person dies intestate without a will. This may be used when a person dies testate with a will. This is given to the successful bidder at an execution sale held to satisfy a judgment that has been obtained against the owner of the property. The grantee receives whatever title the judgment debtor has. This is issued when a property is sold for delinquent taxes. **Deed in Lieu of Foreclosure:** This is

given by a borrower who is in default on a mortgage directly to the lender. This serves to prevent foreclosure proceedings, and if the lender accepts the deed in lieu of foreclosure, the loan is terminated. Many lenders prefer to foreclose in order to clean up the title. Deed of Gift Gift Deed. In some states, the gift deed must be recorded within two years or it becomes void. Certain essential elements must be contained within the deed in order for it to be legally operative. Different deeds provide various levels of protection to the grantee, and the obligations of a grantor are determined by the form of the deed. Since deeds are important legal documents that affect ownership interests and rights, a qualified real estate attorney should be consulted in any transaction involving them, such as the closing of a home purchase. Trading Center Want to learn how to invest? Get a free 10 week email series that will teach you how to start investing. Delivered twice a week, straight to your inbox.

Chapter 6 : Deed | Definition of Deed by Merriam-Webster

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Chapter 7 : deed - Dictionary Definition : calendrierdelascience.com

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Chapter 8 : Top 3 Reasons Why You Shouldn't Use A Quitclaim Deed To Transfer Title - calendrierdelascience.com

It's official now! Amidst the rain and a few umbrellas, on August 9, , during a transfer ceremony high on the lake bluff overlooking the pier, the Historical Association of South Haven proudly accepted the Deed to the lighthouse from the United States of America.

Chapter 9 : The San Diego Union-Tribune - We are currently unavailable in your region

For everyone who does evil deeds hates the light and does not come to the light, so that their deeds will not be exposed. New Heart English Bible For everyone who does evil hates the light, and does not come to the light, lest his works would be exposed.