

Chapter 1 : Lord of Light - Wikipedia

Arise, shine, for your light has come, and the glory of the LORD rises upon you. Isaiah For behold, darkness covers the earth, and thick darkness is over the peoples; but the LORD will rise upon you, and His glory will appear over you.

What is omitted is that God is the source of peace, and it is HIS judgment that will eventually bring into being the peace that will last. It will be the final conflict at Armageddon where the Man of Peace will utter the ultimate word of war, ending all hostilities with the "sword of His mouth" the Word of God. This will be no David Koresh incident. Spurr has aptly described the man, Isaiah, and his times: He was a statesman with a keen and comprehensive outlook on human affairs. He was also a poet bringing to human problems the illuminating imagination of the seer. His were days of international strife and convulsion, days witnessing vast world movements in which empires were seen at their birth, and empires were seen in withering decline and death. After forty years of crisis cold and hot wars, and their intrigues , Isaiah the realist and prophet of God knew that a world without tensions was out of the question. However, he looked with the heart of God for a world where men resolved their conflicts without resorting to wars. Isaiah was also a confirmed optimist. Matthew Henry said that he had "a keen sense of the future. And he did make some sense that is still making sense today. We live today in a world fraught with questioning. Truth is said to be relative who wants more relatives? It truth is changeable, according to the individual. And they leave without genuine repentance -- only sorrow over being caught. We tolerate open sexual immorality and behavior that would have made our grandparents rise as one nation to accuse us of being Sodom and Gomorrah revisited. Everywhere there is tension and disappointment in the faces of our neighbors. In an election several years ago the media reported that all six candidates for city commission seats had had misdemeanor or felony convictions in the past. It is disheartening, and frightening to witness in our lifetime the tremendous downhill slide of morality, and the grotesque loss of character in America. With all the uncertainty of life, and the confusion of what life offers and the future , HOW can a person keep from worrying and wondering when it is all going to fall apart - cave in? He spoke to just as mixed-up a crowd as this world now sees.

1The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. 2And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. 3And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God.

We are a people of praise, and this season is one in which we are called to enter into the sanctuary of our souls and pause to give glory and honor to the One Who was born as the God-Man, our only hope for redemption. This week is sacred. Let us ponder the words of Scripture, holy theologians, and beloved saints as we begin our journey inward to the place where we pray Jesus will be born in our hearts on Christmas Day. Certainly Advent is a time of sacrosanct preparation, a time of intense waiting. The people who followed the God of Israel long before Jesus was born waited a lifetime. Generations waited for centuries for their Messiah. Yet hope never expired in their hearts. Theirs was an exuberant and steadfast faith. God always rewards our faithful waiting with something greater than we can possibly imagine – what no eye has ever seen or ear has heard. What does God have ready for those who wait? But Advent calls to mind the fruits of our journey over the course of four weeks that, like a mystical pregnancy, germinate the goodness of the Lord within us so that we, too, can be people of vigilance and renewed joy. What I say to you, I say to all: And once the Bridegroom e. We must be like the wise virgins who waited indefinitely for their Beloved. We take spiritual naps, too. We might miss daily prayers or a Holy Day of Obligation. But we are called to be people who wait for the Lord, no matter how long it takes, because we know He is coming to bless us for our patience. I can go to him with all my miseries, all my weaknesses? He will repair what I have done badly? He will supply for all my indigence? The apathy, however, gives way to a hardened heart, and our consciences are dulled. Just as He asks us to wait for Him, so, too, does He wait for us! All we have to do is approach the throne of mercy, to beseech forgiveness and sincerely repent of our sins. For those of us who live in the northern hemisphere, December is the coldest, bleakest month of the year, enshrouded in few hours of daylight and blanketed mostly by night. It is no coincidence that Advent draws us away from our dark stupor and into what breathes hope into our hearts. My Light will kindle the fire of zeal in your souls and illuminate you to walk in truth. It is not enough to have illuminated me once; without your help I would fall again into my initial darkness. The air needs the sun to illuminate it; how much more do I need you ceaselessly to illuminate me. Ever my prayer should be: God came to earth as an infant, not a grown and powerful monarch. There is infinite wisdom in the miracle of the Incarnation! I never fully understood the power of approaching Jesus as a tiny baby until I became a mother and comforted my seven-pound daughter when she was teething, cold, or hungry. It can be honed and perfected every year as we ponder the mystery of the Word-made-flesh. Whether or not you are a parent, imagine that you are holding Jesus in your arms – you are carrying God! And if that does not convince you to shed your jaded cynicism, remember that He grants wisdom to those who have retained – or regained – purity of heart rather than the ones who are intellectually complex. For the Lord is an eternal Rock. He wants us to be steady in our faith, for our trust in Him to be constant, unwavering, solid. Like that metaphor of the eternal Rock, we can turn to Him this Advent and rest upon Him. We know He will not change, despite the fact that we should. We fret over minutiae and mountains; both are millstones when we carry the weight of fear. The season of Advent beckons us to befriend our Blessed Mother when we are afraid. At the Annunciation, St. This Advent, ask Our Lady to walk with you through the specific fears that paralyze you, and then you will come to know the peace of Christmas Day. Alphonsus Liguori What greater antidote to our fear than turning to our dear heavenly Mother? I consider my own motherhood for a moment. My three daughters, born from my womb and cradled in my arms hour after sleepless hour for their every need, instinctively know that mom loves them. I am a constant source of safety, security, to them, despite my shortcomings. What more do we have, then, with our heavenly Mother? She cares more deeply for every detail of our lives than our earthly mothers do, so we can be confident that she, above all, will be a beacon of hope in our most uncertain and unnerving periods of life. I want to see clearly the landmarks and potential

impediments beforehand. Let the Beloved come to his chosen one! Let the Beloved come to the manger, converted by love into a throne. Martinez Another Advent invitation is that of resting in God. This seems to contrast with the image of vigilance and staying awake. But it is possible for our souls to rest in God and simultaneously be ready to receive Him. Here, we can liken resting to finding solitude in our day; even more, resting can be akin to a state of interior peace. The tranquility for which we all long is only possible when we approach the manger with humility and gratitude. Stay awake, yes, but be at peace, dear soul. Your hope will soon come to life again within you. The seeds have been planted and watered over time. The harvest is at hand now, and He needs us to be willing to gather the abundance of the fields for Him. We work for Him in the fields of His earthly kingdom in order that souls might live with Him in the eternal kingdom. If we are to bring about His kingdom on earth, we must be ready to go now – bringing our deficiencies, deformities, denial, depression, whatever holds us back. Let us begin as we wait in joyful hope for the coming of our Savior, Jesus Christ.

Chapter 3 : LOU RAWLS - WALKING IN THE LIGHT OF THE LORD LYRICS

For Israel, she is not only to walk 'in the light of the Lord' (Is.) but become 'a light to the nations' so that God's salvation might reach the ends of the earth (Is.). In the New Testament, the Church is entrusted with that mission to bear Christ's light to all the nations (Acts 47).

Structure[edit] Zelazny noted that Lord of Light was intentionally written so that it could be taken as a science fiction or a fantasy novel. On the one hand, I attempted to provide some justifications for what went on in the way of the bizarre; on the other, I employed a style I associate with fantasy in the telling of the story. I wrote it that way on purpose, leaving some intentional ambiguity, because I wanted it to lie somewhat between both camps and not entirely in either. I did this because I did not see much stuff being written at that time which fit that description; because I wanted to see whether I could do it; and because I was curious as to how such a book would be received. The crew and colonists from the spaceship Star of India found themselves on a strange planet surrounded by hostile indigenous races and had to carve a place for themselves or perish. To increase their chances of survival, the crew has used chemical treatments, biofeedback and electronics to mutate their minds and create enhanced self-images, or "Aspects," that "strengthened their bodies and intensified their wills and extended the power of their desires into Attributes, which fell with a force like magic upon those against whom they were turned. This reincarnation by mind transfer has created a race of potential immortals and allowed the former crew members to institute the Hindu caste system , with themselves at the top. The novel covers great spans of time. Eventually, the crew used their now-great powers to subjugate or destroy the native non-human races whom they characterize as demons while setting themselves up as gods in the eyes of the many generations of colonist progeny. Taking on the powers and names of Hindu deities , these "gods" maintain respect and control of the masses by maintaining a stranglehold on the access to reincarnation and by suppressing any technological advancements beyond a medieval level. The gods fear that any enlightenment or advancement might lead to a technological renaissance that would eventually weaken their power. Sam is the last "Accelerationist": He believes that technology should be available to the masses, and that reincarnation should not be controlled by the elite. Sam introduces Buddhism as a culture jamming tool and strives to cripple the power of the gods with this "new" religion. His carefully planned revolt against the gods takes place in stages: One man, brief in space, must spread his opposition across a period of many years if he is to have a chance of succeeding. This mode of execution was used because the last time the gods killed his body, Sam returned and stole a new one from one of the lesser gods. When Sam awakes, he claims to be horrified to be back in the flesh, having been aware of his ethereal condition the whole time, and having experienced it as a blissful Nirvana. He wants to return, to "hear the song the stars sing on the shores of the great sea. As they proceed, Sam muses on his past Prince Siddhartha, entering old age, comes down to the city of Mahartha to obtain a new body. He finds that there have been political and religious changes while he has lived on his estates. Before getting the body, he must submit to a mind-probe, operated by the Masters of Karma, which will be used to determine his fitness for reincarnation. Those judged unfit are given diseased bodies or even reincarnated as animals such as dogs. The dogs then act as spies for the Masters. After this Sam cannot remain passive, and must proceed against the Gods. He raids the House of Karma, steals bodies for himself, Olvegg, and others, and causes the former Chief Master of Karma to be reincarnated as a dog. He then disappears to execute the next stage of his plan. The Buddha appears, preaching a philosophy of non-violence that undermines the doctrine of obedience to the gods and the struggle for a better rebirth. Instead, he emphasizes the pursuit of Nirvana and release from the illusion of the world. Because he owes Sam his life, Rild renounces his mission after he recovers. He takes the name Sugata, preaching in earnest what Sam had done only calculatingly as a way to overthrow the gods. Yama descends to kill Sam. Yama kills Rild and proceeds to find Sam. However, Sam tricks Yama and escapes, promising to return with "new weapons. Sam enters Hellwell, a huge pit where he had bound the demons centuries earlier. He negotiates with their leader, Taraka, for allies in his struggle. As Sam recovers control of his body, he finds himself becoming more like Taraka, enjoying the pleasures of the flesh. In turn,

Taraka takes on some aspects of Sam, and ceases to revel in his life of pleasure. Sam tells him he has suffered the Curse of the Buddha, which is revealed to be a conscience and guilt. Soon after, Agni, God of Fire, arrives to kill Sam, finding instead two spirits in one body. They decide to free as many demons as possible before the gods arrive. However, even the full might of all the demons of Hellwell cannot stand against the gods. A mere four of the gods, Yama, Kali, Shiva, and Agni, are able to hold off the demons and pursue Sam. Despite his own powers, Sam is captured and Taraka leaves him. Sam is told that he is to be taken to Heaven and made an example of, lest the other gods try to emulate his rebellion. In the place called Heaven, Yama and Kali are to be married. Tak of the Bright Spear is the Archivist of Heaven, but is suspect because he was fathered in lifetimes past by Sam. Sam is more or less free to wander Heaven, even trysting with Kali, who would like to have him back as her lover. He preaches to any who will listen, and the gods allow this, hoping to flush out sympathizers. However, Sam knows of some of his old gadgetry locked away in one of the museums in Heaven, and with the help of Helba, the Goddess of Thieves, he attempts an escape using a belt that amplifies his powers. This fails, and Kali, disgusted with herself and with him, persuades Brahma to order a human sacrifice, namely Helba and Sam himself, to celebrate her wedding. Sam is set free once more to flee for his life, hunted by the White Tigers of Kaniburrha, some of whom may be reincarnated gods, perhaps even Kali herself. Tak attempts to protect Sam by killing the tigers, but is struck down by Ganesha. For this, Tak is sent out of Heaven in the body of an ape. The wedding proceeds, with Sam apparently dead. He has been murdered by persons or gods unknown. Vishnu, Shiva, and Ganesha gather to quickly arrange a replacement. They decide that the only viable candidate is Kali. However, for her to be reincarnated as Brahma a man, her short marriage to Yama must end. Yama is appalled at how coldly she accepts this. Next, Shiva is found murdered. Yama throws himself into investigating the deaths. His friend, Kubera, approaches the demigod Murugan and accuses him of the murders, finally addressing him as Sam. Kubera uncovered the deception by examining the brainwave records from the transfer. Instead of turning Sam in, Kubera offers to help him escape. Sam refuses, determined to kill as many gods as he can. They recruit Ratri to stop Yama from interfering, and take her along. They flee to the city of Keenset, which is undergoing a technological revival, and is marked for destruction by the gods. Eventually, Yama, feeling betrayed by Kali and the other gods, joins them. They go down in defeat, but not before dealing a crushing blow to the hierarchy of heaven. Yama apparently commits suicide, but some suspect that he has invented a remote reincarnation device. Ratri is exiled from heaven and condemned to wander the world in a series of homely bodies. Kubera had hidden himself in a vault, held in suspended animation. Sam, having proved himself unkillable, is instead projected into the magnetized debris ring around the planet, known as the Bridge of the Gods. However, the gods win only a pyrrhic victory. The most powerful deities, such as Yama, Brahma, Shiva, and Agni, are now dead or sworn enemies of Heaven. Others have gone into exile rather than fight against Sam. In the final story, Sam has been returned from Nirvana. Sam, together with Yama, Ratri, and Kubera, plan their next move in their campaign against heaven. They are joined by the drunken god Krishna, who is a great fighter when sober, and who has wandered the world since he went into exile rather than fight at Keenset. Meanwhile, Nirriti, a Christian and the former chaplain of the original ship, has amassed great power in the southern continent. He is laying waste to cities in his attempts to stamp out the Hindu religion that he hates. He has acquired enough technology to challenge anything the gods can muster, even if they resort to "the tall man of smoke who wears a wide hat," apparently a reference to a nuclear device. He is also allied with the freed demons. At first he seems to be a natural ally for Sam and Yama, but they entrust the demon Taraka with conveying a message to him, and Taraka is determined to fight Yama, to prove that Taraka is the mightiest being on the planet. Thus Taraka falsely tells them that Nirriti has refused, and instead they ally with Brahma to defeat Nirriti, if Brahma will consent to their demands. Brahma the former Kali, fatally wounded, is conveyed from the battlefield by Yama. Later, Kubera finds Yama with his "daughter", whom he calls "Murga". She is retarded, and Yama admits that this was due to a botched mind-transfer. Sam sees Tak restored to a young body, as is Ratri. Sam then leaves, no one is sure where to; sometime later, Yama follows. Myths build up around their life and departure. Characters[edit] The novel has a range of major and minor characters, each with a backstory which, in some cases, is deliberately vague with the intent of intensifying a sense of mystery. The gods live in Heaven, an

artificial plateau in the polar regions "where only the mighty might make their home. Heaven is divided into the Celestial City and the Forest of Kaniburrha. Major characters[edit] Sam is one of the original colonists of the planet. He thus belongs to the group who are known as the First, a diminishing group of people. As Sam says, "All the rest are dead, or are gods".

Chapter 4 : Come, Let Us Walk in the Light of the Lord - Mary Ellen Smoot

May the light of the Lord shine upon you. May the Lord bless you in your great and sacred work. I leave my blessing, my testimony, and my love with you in the name of the Lord Jesus Christ, amen.

Email My message to you, my challenge to you, my prayer is that you will rededicate yourselves to the strengthening of your homes. My dear sisters, I wish to tell you at the outset how much we appreciate the women of this Church. You are an essential part of it, a most important part of it. It could not function properly without you. You constitute a vast reservoir of faith and good works. You are an anchor of devotion and loyalty and accomplishment. No one can gainsay the great part you play in the onward rolling of this work across the earth. You teach in the organizations and do it so very well. Your preparation is an example to all of us. Each of you is a part of this vast enterprise, the Relief Society, a great family of sisters, more than four million strong. In your worldwide membership lies the power to accomplish incalculable good. You are the keepers of the homes. You give encouragement to your husbands. You teach and nurture your children in faith. For some of you life is difficult and even bitter. But you complain so very little and do so very much. How deeply indebted we are to you! Smith said on one occasion: Therefore there is not any organization that can compare with it, that can ever occupy the same stand and platform that this can. At the marriage of each of our daughters and granddaughters, my wife has presented a special gift. It is not a vacuum cleaner or dishes or anything utilitarian. It is a seven-generation family history chart of her maternal line, beautifully framed. It is made up of photographs of her maternal great-great-grandmother, of her great-grandmother, of her grandmother, her mother, herself, her daughter, and her newly married granddaughter. Every woman in that picture for seven generations has been a Relief Society worker. This beautiful family history chart becomes an ever-present reminder to the younger ones of this generation of the great responsibility they carry, of the great obligation they have to move forward this work in the tradition of their mothers and grandmothers in service in the Relief Society organization. You and your forebears have walked in the light of the Lord. From the beginning it has been your most important responsibility to see that no one goes hungry, to see that no one goes without adequate clothing, that no one goes without shelter. It has been and is your responsibility to visit your sisters wherever they may be found, to give encouragement as they may need it, to assure them of love and concern and interest. It is and has been your opportunity to tear away the curtain of darkness that enshrouds those who are illiterate and to bring into their lives the light of understanding as you teach them to read and to write. It is and has been your opportunity to mingle together as sisters who love and honor and respect one another, to bring the blessings of pleasant sociality into the lives of tens of thousands who, without you, would be left in very bleak and lonely circumstances. I pulled a book from my shelf the other evening. I read again the life of Mary Fielding Smith, wife of Hyrum Smith, sister-in-law of Joseph Smith, mother and grandmother of two presidents of the Church. A convert to the Church, originally from England and then from Canada, she came to Kirtland in her late 30s. There she met and married Hyrum Smith, who was left with six children after the death of his first wife. Mary loved him and brought an added dimension into his life. In that process she set a course which brought her happiness only to be followed by immeasurable sorrow, for there was laid upon her a terrifying and fearful responsibility which took her from Nauvoo across Iowa to Winter Quarters and, in , on the long trail that led to the Salt Lake Valley. At the age of 51 she was worn out, weary from the struggle. She passed away September 21, Her life is the epitome of the Relief Society woman of those days. In fact, some of her experiences predated the organization of the society in Hyrum and the Prophet Joseph were taken to Liberty, Missouri, where they were imprisoned. Under the compulsion of Governor Lilburn W. Her sister Mercy placed Mary, who was seriously ill, on a bed in a wagon box with her infant boy cradled at her side. In February , when winter was still upon the land, they traveled east across the state and then across the Mississippi to Quincy, Illinois, bumping along in a springless wagon where every jolt brought pain. When her husband and the Prophet escaped from Liberty Jail and came to Quincy, life again improved. The Saints moved to what became Nauvoo and established their beautiful city on the Mississippi. But their peace was short-lived. Her world was shattered. She was on her own now with a large family to care for. In

the summer of , they bade their comfortable home good-bye and rode a flatboat across the Mississippi. Taking matters into her own hands, she was able to trade, borrow, and barter for ox teams and wagons. While living in Winter Quarters, she and her brother went down the Missouri River to purchase provisions and clothing. They had two wagons, each having two yoke of oxen. Camping for the night, they discovered in the morning that their two best oxen were gone. Young Joseph and his uncle spent the entire morning looking for the lost animals. Disheartened, he returned to tell his mother. Their situation was desperate, terribly so. As he approached, he saw her on her knees praying fervently, speaking with the Lord about their problem. When she arose to her feet, there was a smile on her face. She told her son and her brother to get their breakfast and she would look around. Following a little stream of water, and disregarding the words of a man who was in the area, she went directly along the bank of the river. Pausing, she called to her son and brother. She pointed to their oxen, which had been tied to a clump of willows growing in the bottom of a deep gulch. The thief, who had tried to misdirect her, lost his prize and they were saved. He never forgot it. He never doubted her closeness to the Lord. All of you are familiar with her experience when one of her oxen, exhausted and worn, lay down to die while they were en route to these valleys in the West. In a mixture of utter desperation and simple faith, she secured consecrated oil and asked her brother and an associate to administer to the ox. It rose to its feet with a renewal of strength and carried them for the remainder of their long journey. She walked in the light of the Lord. She lived by that light. It guided her in all of her actions. It became the lodestar of her life. She exemplified the tremendous faith of the women of this Church—the women of the Relief Society, who today on a thousand fronts carry on the dedicated work of this remarkable organization. Now there is an added challenge for you sisters of this day. Never before, at least not in our generation, have the forces of evil been so blatant, so brazen, so aggressive as they are today. Things we dared not speak about in earlier times are now constantly projected into our living rooms. All sensitivity is cast aside as reporters and pundits speak with a disgusting plainness of things that can only stir curiosity and lead to evil. Some to whom we have looked as leaders have betrayed us. We are disappointed and disillusioned. And their activity is only the tip of the iceberg. In successive layers beneath that tip is a great mass of sleaze and filth, of dissolute and dishonest behavior. There is a reason for it. I feel it is simple to define. I believe our problems, almost every one, arise out of the homes of the people. If there is to be reformation, if there is to be a change, if there is to be a return to old and sacred values, it must begin in the home. It is here that truth is learned, that integrity is cultivated, that self-discipline is instilled, and that love is nurtured. The home is under siege. So many families are being destroyed. Where are the fathers who should be presiding in love in those homes? Fortunate indeed is the woman who is married to a good man, who is loved by him, and who in turn loves him; a man who loves his children, provides for them, teaches them, guides them, rears and protects them as they walk the stormy course from babyhood to adulthood. It is in the home that we learn the values by which we guide our lives. That home may be ever so simple. It may be in a poor neighborhood, but with a good father and a good mother, it can become a place of wondrous upbringing. My wife likes to tell of Sam Levenson. He speaks of growing up in a crowded New York tenement where the environment was anything but good. Here in this slum, his mother reared her eight precocious children. This is not a cellar nor a poolroom. Here we act like human beings.

Chapter 5 : Walk in the Light of the Lord This Advent

Isaiah calls us to walk in the light of the Lord. Right now the world stumbles around in the darkness but one day the light of this world will come and they will seek him. Till that happens we are to follow him.

What does it mean that God is light? Light is a common metaphor in the Bible. Jesus used light as a picture of good works: If light is a metaphor for righteousness and goodness, then darkness signifies evil and sin. Light is part of His essence, as is love 1 John 4: The message is that God is completely, unreservedly, absolutely holy, with no admixture of sin, no taint of iniquity, and no hint of injustice. If we do not have the light, we do not know God. Those who know God, who walk with Him, are of the light and walk in the light. God is light, and so is His Son. Therefore, we can infer from this verse that Christians are meant to grow in holiness and to mature in faith as they follow Jesus see 2 Peter 3: God is light, and it is His plan that believers shine forth His light, becoming more like Christ every day. God is the Creator of physical light as well as the Giver of spiritual light by which we can see the truth. Light exposes that which is hidden in darkness; it shows things as they really are. To walk in the light means to know God , understand the truth, and live in righteousness. Believers in Christ must confess any darkness within themselves “ their sins and transgressions ” and allow God to shine His light through them. Christians cannot sit idly by and watch others continue in the darkness of sin, knowing that those in darkness are destined for eternal separation from God. The Light of the World desires to banish the darkness and bestow His wisdom everywhere Isaiah 9: In taking the light of the gospel to the world, we must by necessity reveal things about people that they would rather leave hidden. Light is uncomfortable to those accustomed to the dark John 3: As adopted sons of God, we are to reflect His light into a world darkened by sin.

Chapter 6 : Light of the Lord Jesus Purposeful Pathway Coaching

When the light of the Lord confronted the world, the world very clearly said that they would rather walk in darkness. They hated to walk in the light and wanted nothing to do with the light. The world rejected the idea of walking in the light because as the light dispels the darkness it reveals evil and shows the right way to deal with it.

Email His arms are open to each of us. His truths are plain and clear, and His invitation is sure. Do you ever like to imagine someday you will be invited to something grand, some event that will acknowledge your significance, your immeasurable worth? The anticipation is at least as much fun as the event itself. To this day, any envelope arriving in our mail that even resembles an invitation is the first to be opened. Unfortunately, all invitations are not of equal value. Some come as enticements or solicitations. Whether arriving in the mail, through the computer, or on television, they can lure and tempt—and actually mislead. But, thankfully, the invitations we receive from the scriptures, the prophets, and the Holy Ghost are invitations we can count on. They give us direction, peace, comfort, and joy. A still, small voice speaks to us and encourages righteous living. We must listen carefully to His beckoning and search our souls. As we do, clouds of darkness will dispel and the glorious light of God will fill our beings. Invitations from the Lord are vital. They guide us back to our Heavenly Father and lead us in the way of truth and righteousness. Truly they acknowledge our infinite worth as daughters of God. They are so lovingly personalized. They come from our Heavenly Father. He speaks to us in a language of invitations: He wanted all to take part. And so he invited them, just as we invite now: My great-great-grandfather Israel Stoddard accepted an invitation to join the Church in Then he accepted another invitation to join the Saints, and the family moved from New Jersey to Nauvoo. When President Brigham Young extended an invitation to follow him west, they accepted. As the family crossed the Mississippi River, they looked back and watched as their home was burned. Because of exposure to harsh elements and hardships their mother died, five weeks later the infant baby died, and shortly thereafter the father passed away. Consider with me, for a moment, what it means to walk in the light of the Lord. And it also means we will walk with purpose and direction. The Savior taught us the way when He delivered the parable of the 10 virgins, the parable of the talents, and the parable of the sheep and the goats during the last week of His life. As we listen and obey, we become sisters of light and truth. First, the parable of the 10 virgins teaches us to walk in His light by being spiritually prepared. The Savior likened the kingdom of heaven unto 10 virgins who took their lamps and went forth to meet the bridegroom. Five of the virgins took oil for their lamps and when the bridegroom came, they were prepared to receive him. Sisters, are we ready? Are we individually and collectively in the process of preparing ourselves for the generous gifts that the Lord has promised to all who remain faithful? Are we prepared to receive His light? President Kimball has given some direction on how to fill our lamps with oil: Fasting, family prayer, home teaching [and visiting teaching], control of bodily appetites, preaching the gospel, studying the scriptures—each act of dedication and obedience is a drop added to our store. Deeds of kindness, payment of offerings and tithes, chaste thoughts and actions, marriage in the covenant for eternity—these, too, contribute to the oil with which we can [by] midnight [be ready]. I was so inspired by her faith that I asked her to write her testimony and send it to me. Allow me to read a portion of it. I was divorced—a single mother of a small daughter. I had also lost a son. I spent hours on my knees calling for help from my Savior and Heavenly Father. But there was the Relief Society. It was my organization. All week I struggled trying to provide for my little daughter and myself on my small wages and minimal education. Every Sunday we went to church. It seemed to me that going to Relief Society each week helped me become a stronger and better sister. I went and then feasted on the word and especially Relief Society. I lost myself in lessons, service to others—and to my little child. I found if I kept my mind and hands busy there was less time to think of the pain of the past. By actively taking part in the Relief Society organization, our lamps will be full. Our faith will remain strong. One of the gifts God has promised to all who earnestly seek Him is faith. Many times we think just being a member of the Church will entitle us to all the Lord has promised. But each blessing requires obedience. We gain strength by living the commandments. So if we desire to walk in the light of the Lord, we put one spiritual foot in front of the other.

We follow the path of spiritual preparedness as it is set forth in scripture and by our living prophets. We take full fellowship in the Relief Society organization. This society, established and directed by our prophets through divine inspiration, is not just a Sunday meeting. It is an organization to bring sisters and their families unto Christ. Second, as we work under the direction of and in harmony with priesthood leaders, and with one another, the Lord would have us walk in His light by developing our talents. Another parable the Savior shared during the last week of His life was the parable of the talents. You all know the story and its message. Allow me to review it with you. When the master asked for an accounting of the talents, he was pleased with the one who had five talents and gained five more. He was also pleased with the servant who had two talents and gained two more. But he was not at all pleased with the servant who was given one talent and buried it in the earth. He took the talent from this servant and gave it to another see Matt. I fully believe that our talents are developed as we are called upon to serve. If we will faithfully accept the call, hidden talents will be discovered, such as love; compassion; discernment; being a good friend, peacemaker, teacher, leader, homemaker, writer, researcher—these are all talents. As a teenager I attended stake conference with my parents. Lee was the presiding authority and speaker. My father had been up all night long watering his acre field of strawberries. He was fighting to stay awake and most of the time losing the battle. We were all a little surprised when Elder Lee stood and started calling some young women from the audience to share their testimonies. As I looked up the aisle, I realized how far it would be to the pulpit. I was the next to be called. I accepted that invitation from Elder Lee, and as I walked back to my seat, dear people in the audience would squeeze my arm or pat my hand. I was lifted by that experience, and we will each be lifted as we gain the courage to accept invitations from the Lord and His leaders. The invitation to walk with the Lord is a long walk. As 4., women of the Church form a circle of sisters and use our talents, we can make a difference in this world. One person can make a difference. Each one of you has unique gifts. Use your gifts to serve others. If you are to walk in the light of the Lord, discover your individual strengths and develop them. You will find great joy as you unselfishly share all that the Lord has given you. Third, in the last of the three parables, the Savior extends an invitation to walk in the light of the Lord by serving the individual. He gives the parable of the sheep and the goats, and to the sheep on His right hand He says: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: I was sick, and ye visited me: I was in prison, and ye came unto me. When we walk in the light of the Lord, we do not walk alone. We take the hand of our sisters and brothers. We teach our families and strengthen them. We love and serve our ward families, reaching out to individual members.

Chapter 7 : Two Trees of Valinor - Wikipedia

The Light Of The Lord by abu tarek md calendriredelascience.com the dark night Rushes into the horizon of life the stars unfold Into empty spaces As the night jewels Behind the jealous moon the cold trees.

In Ghana talking about light inevitably refers to electricity. This is because you never know when electricity will be disrupted plunging you into darkness. Although we are accustomed to power failures it does not mean that we can do without light. We need light and without it nothing would grow. We depend on it for life, health and well-being. The Bible, however, talks about another light – a far more important light. This Light comes from the presence of the Creator, the source of life. For Adam and Eve, the most natural thing in the world was to walk in this light – to know God, to talk to Him, and to share their lives with Him. After all their life came from Him and they were clothed with His light. The immediate result was they hid from Him. The apostle John in Jn 1: The world, unfortunately, loves and prefers the darkness to the light. When the light of the Lord confronted the world, the world very clearly said that they would rather walk in darkness. They hated to walk in the light and wanted nothing to do with the light. The world rejected the idea of walking in the light because as the light dispels the darkness it reveals evil and shows the right way to deal with it. In the dark evil can appear to be something else but in the light it can be clearly discerned. They wanted to continue doing what they wanted to do. They prayed and went to the Temple, yet persisted in lives that in no way matched their professions of allegiance to the Lord. When you desire to come into the presence of a king or a President, you need to be properly clothed by wearing the required dress. If you are not wearing the right attire you will not be allowed anywhere near his presence. The right attire is much more important when coming before the King of Kings. Adam and Eve before their sin could come before God because they were clothed properly. As in Genesis 3 , there must now, because of human sin, be a new basis for coming before God. That basis is clearly revealed and fulfilled in the perfect sacrifice of Jesus Christ. Christ shed His blood to provide a covering for our sin. He clothes us with His righteousness so that we can live in His presence. Every human being is meant to be living in the knowledge, presence and love of God and this is why the grace of God is freely available for all who will receive it. The light of Christ always reveals the truth and glorifies God. It reveals our nakedness and that we cannot count on our good works to save us and that only Christ can save us.

Chapter 8 : Matthew You are the light of the world. A city on a hill cannot be hidden.

In the Light of the Lord Â· Ed Bolduc Â· Karen Bolduc Love One Another: The Wedding Collection â,— World Library Publications Released on: Auto-generated by YouTube.

Illuin, the silver one to the north and Ormal, the golden one to the south. They had been created by the Valar , powerful spirit beings, but were cast down and destroyed by the Dark Lord Melkor. The Valar retreated to Valinor to make their home on the western continent, and there one of them, Yavanna the Vala of living things, sang into existence the Two Trees to provide a new pair of light-sources. Again one was silver and the other golden. Telperion was referred to as male and Laurelin female. The Trees stood on the hill Ezellohar located outside the city of the Valar, Valimar. They grew in the presence of all of the Valar, watered by the tears of the Vala of pity and mourning, Nienna. Telperion had dark leaves silver on one side and his silvery dew was collected as a source of water and of light. Laurelin had pale green leaves trimmed with gold, and her dew was likewise collected by the Vala of light Varda. Each Tree, in turn, would give off light for seven hours waxing to full brightness and then slowly waning again , with the ends of their cycles overlapping so that at one hour each of "dawn" and "dusk" soft gold and silver light would be given off together. In total, therefore, one "day" of first silver then gold light lasted twelve hours. Countless numbers of these "days" passed by when Melkor reappeared. He enlisted the help of the giant spider-creature Ungoliant and in some versions, a fallen primeval spirit of night see Maia to destroy the Two Trees. Concealed in a cloud of darkness, Melkor struck each Tree and the insatiable Ungoliant devoured whatever life and light remained in them. This is why, in *The Lord of the Rings* , the Sun is usually referred to as "she" and the moon as "he". This tree, named Galathilion, was identical to Telperion except that it gave no light of its own being. Fortunately, the hero Isildur managed to save a single fruit of Nimloth, and planted seedlings in Middle-earth. When, in order that the Elves might be convinced to come to Valinor, three Elven ambassadors were brought to see Valinor for themselves, it seems that the Two Trees affected them most significantly. In particular, one of these ambassadors, Thingol , was motivated to lead his Elves to Valinor in the Great Journey by his desire to see the light of the Trees again. Also in later times, the Elves would be referred to as the Calaquendi who had seen the light of the Trees, and the Moriquendi who had not, with the former group shown as explicitly superior in many ways. The destruction of one of these trees precedes trouble for each kingdom in question. Axis mundi Readers see the Trees as a manifestation of the axis mundi , a common mythological element where heaven and earth connect bringing the order and brilliance of the divine to earth. The axis mundi is a compass that sets the rest of the world in order, balance, and direction. If it is hurt or destroyed, chaos will ensue. While an axis mundi exists in nearly all mythological literature, the Two Trees are perhaps especially reminiscent of the tree of Yggdrasil in Norse mythology. In both stories the trees are cosmic constructs. There are also two central trees in the story of the Garden of Eden in Jewish, Christian and Muslim scriptures: In both Norse and Biblical writings, the trees provide guidance, life, and a connection with the divine. In all Germanic languages which have kept a male and female grammatical gender German, Dutch, Luxembourgish, and Icelandic "sun" is a female and "moon" is a male noun. Tolkien, as a Roman Catholic , would certainly have been exposed to the significance of light in Christian symbolism. Trees were of special importance to Tolkien â€” in his short story " Leaf by Niggle ", which in a sense was an elaborate allegory explaining his own creative process, the protagonist, Niggle, spends his life painting a single tree. Other examples include the lamps Ormal and Illuin , and the Sun and Moon. Alternate names[edit] Tolkien gave both Telperion and Laurelin many names: In early writings of Tolkien see:

Chapter 9 : What does it mean to walk in the light?

Walk in the Light of the Lord "Let us walk in the light of the Lord!" (Isaiah) If there's one sign that defines Advent, it is that of the contrast of light appearing in the darkest of months.

The comparison to the "candle" or "lamp" in Matthew 5: A city that is set on an hill. The imagery might, however, come from the prophetic visions of the Zion of the future, idealising the position of the actual Zion Isaiah 2: No image could so vividly set forth the calling of the Church of Christ as a visible society. Pulpit Commentary Verse Ye are the light of the world. After speaking of the moral tone that the disciples were to give to the world, in contrast to sin in its corrupting power, Christ refers to them as enlightening, in contrast to sin as darkness and ignorance. Our Lord further naturally exchanges the term "the earth" which from its strong materialism had suited the figure of the salt for "the world" - a phrase which must, indeed, as regards the disciples, be limited to this earth, but as regards the light, need not be limited to less than the solar system. In other words, the simple reason why he exchanges "earth" for "world" is that they are respectively the best suited to the figure employed. Notice that Christ never applies the former figure, of salt, to himself; but the latter, of light, once or twice, especially John 8: It seems at first slightly awkward to introduce the figure of a city between those of the sun and the lamp, both these having to do with light. There is a true gradation in the thought of influence. The sun must be seen by all; the city, by the whole neighbourhood; the lamp, by the family. Our Lord comes from the general to the particular; from what is almost theory, at best a matter of hope and faith, to hard fact and practice. The influence you are to have - if it is to be for the whole world, as indeed it is, must be felt in the neighbourhood in which you live, and a fortiori in the immediate circle of your own home. Conjectures have been made whether any one city can reasonably be mentioned as being in sight, and so having suggested this image to our Lord. If the exact spot where he was then sitting were itself certain, such conjectures might be worth considering. But, in fact, so many "cities" in Palestine were set on hills that the inquiry seems vain. Tabor, at the south-west of the lake, has also been thought of, and at all events seems to have been then a fortified town. Matthew Henry Commentary 5: Mankind, lying in ignorance and wickedness, were as a vast heap, ready to putrify; but Christ sent forth his disciples, by their lives and doctrines to season it with knowledge and grace. If they are not such as they should be, they are as salt that has lost its savour. If a man can take up the profession of Christ, and yet remain graceless, no other doctrine, no other means, can make him profitable. Our light must shine, by doing such good works as men may see. What is between God and our souls, must be kept to ourselves; but that which is of itself open to the sight of men, we must study to make suitable to our profession, and praiseworthy. We must aim at the glory of God.