Revelation bible study in tamil pdf file without

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West Penn Allegheny Health System Allegheny General Hospital Medical Record - Results		OB:	LEY,RITA J 11/13/1957 date: 02/01/2011	MRN: 001985454 Account No: 150052631994 Discharge Date: 04/09/2011
2/01/2011 05:35	ABG & Hemoglobian	-		Results Received
HCO3	17.3	ι.	[22-26 mEqL]	Final
5a02	98.9	U	[94-100 %]	Final
% O2Hb	90.5	U	[94-68 %]	Final
Hąb.	13.5	U	[12.3-15.3 gldL]	Final
Hematoorit, Calc.	41.4	U	[36-45 %]	Final
% Carboxyhemoglobin .	1.3	U	[<1.5 %]	Final
% Methemoglobin.	1.1	U	[0.4-1.5 %]	Final
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Comment.				Final
TRRB lacro sec 0144 Barometric Pressure	741.0	U	(mmHg)	Final
12/01/2011 06:00	CT Head without Cunt			Results Received

FINAL REPORT Interpreted by: WALLACE, Marg A, DO PATIENT ADMENSION/CURRENT VESET DATE/TEME: Feb 01, 2011 09.14:00 AM CT HEAD UN: Feb-01, 2013 06:00:00 AM INDICATION: Stocke. TECTIONQUE: Uncellanced axial images of the brain were obtained from skull base to vertex.

FINDINCE: There is no evidence for intracrunial homorrhage or acute cortical infant. The ventricles and sales are normal in size and configuration without avidence for hydrocepfulus, elevated intractantial pressure or mass effect midline defit. No absented into or evidence and fluid softectoms are present. No Social areas of abserval attenuation are present within the brain periodityma. There is no evidence for calvarial fracture. Paramanal simules and mantaid air cells are chear.

IMPRESSION No evidence for an assis intracranial event.

The intages and findings for this years were reviewed and approved by Staff Radiologist.

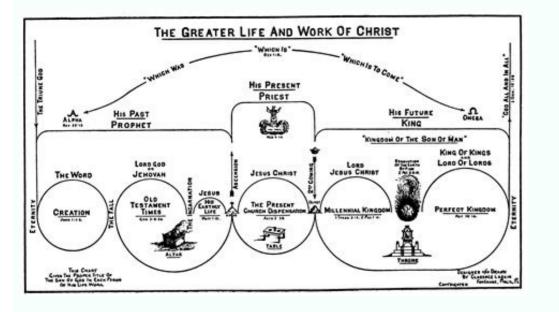
Marc WALLACE DO infectionically signed by Marc WALLACE DO

01-Feb-2011 (9:35

02/01/2011 06:01	Lactic Acid			Results Received
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There are about a dozen different symbols interpreted for you at the time they were introduced, especially in the book of the apocalypse. well, especially when each one of us gets only, anything, 80 years. So I come out of my concordance and I'm looking for dragons in the Jewish bible. this dragon is that it works among all the kingdoms of the earth. This is genesis 3. the labor of childbirth, is brought to a redeeming seed. I didn't know from the psalms. We arrived at the iron sceptre and the woman fleeing into the desert for 1,260 days, I was like "Yes, I lost." I had no idea what it was. this will be while we dive on how to read the book. becomes like a symbol with which I can therefore discern meaning, all sorts of events. you can align the approaches throughout the line. the fund is the future goal. and as you do, start to pay attention... â â â â â Essentially, these are those on the heavenly throne, on the lamb, on the dragon and on the beast. The angel in chapter 8 has incense ball with incense that ascends to the divine throne, and is told to you: "These are the prayers of the saints." the communities of the followers of Jesus. Even only within the history and temporal reach of the Bible was so many generations of people, allowing them to fumble through some victories, many losses, yet God is persistently at work patiently. One would be the predictive futurist. Jon: That's how they taught me to read. Tim: This was a very popular approach throughout history. And this is very useful. So read it as a whole. It's the last book in the Bible. The snake will be destroyed. Yeah. Or do you think the Bible presumes that? Tim: I think the biblical authors think so. And so it would be in our day and time... Jon: Well, I don't think they're living in the height of history. Tim: That's true. Tim: That's true. Tim: That's the point. This came from the poetic images of chaos and evil in the Jewish Bible. It's the map. That's true. Tim: That's true. Tim: That's the point. This came from the poetic images of chaos and evil in the Jewish Bible. It's the map. That's true. Tim: That's true. 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We did it like five hours of conversation and it was wonderful. ... is what he calls by reading the text as a goal. When you're reading the text as a goal. When you're reading the text as a goal. becomes the ten plagues, which is the new flood of divine justice, which becomes The conquest of Joshua on the Canaanites is a new flood of divine justice. So the dragon can be the Ottoman Turks, the British Empire, America, or anything that has yet to come. It is full of symbols, but the symbols are not random. "This is hypertext links to the Jewish Bible. Which means there will be aReferring to the 1st century stuff. So we're back to the snake. Or your app to call someone else. But above all it became the vision of the majority and popular Christianity in modern America. I don't think we should confuse the image for reality. He says it. This is Genesis 3. You're waiting in the desert, but God has a purpose. It requires a permanent meditation and you should not do it alone. And here it seems that you should use the biblical decoder ring to discern the lens. Tim: Yes, we've made two videos about it. Jon: A point in human history will happen. It is a different world in many ways. The story is: "Hey, seven churches, things will become difficult. The most famous is the, whatever, demon beasts of one of the seals. Like helicopters? so powerful way. even less accessible. It's biblical literature. On the other side of that spectrum... Tim: In the y-axis. This whole chapter is about Genesis 3:15. And he sees the lamb ... the crucified and risen Jesus is the Lord of History. I thought it might be more than God. .otreC ?orutuf ni ittut onos itneve ilq E ." oqoul Arva odnedeverp ats ehc itneve id acificeps eires al ehc atlov anu olos otaccolbs eresse 2Aup otacifingis orev ous li @Ahcrep ovisnerpmoc etnematelpmoc etnema . acittilacopa arutarettel al onoggel enosrep el ilauq i osrevartta imehcs euqnic acric onos ic ,odnasrevartta olos iats E .erottel led etneserp li ,elautta enoiznetta'l amaihc ehc 2Ãi c à aidem aenil al ,otardauq oretni'lled ozzem leN . .ehcna idosipe imirp irtson ia eranrot rep oloS . ioup ehc iroilgim esoc elled anU. ecidoc li erarficed rep itneve id tes otsuig li odnattepsa ats ehc, erid ¬Asoc rep atalligis anemagrep anu olos atnevid etneminitation ... :miT .etneibma out len eznailgimos e eigolana a erasnep id onotnesnoc it ehc inigammi id emeisni nu emoc olredev id am ,ecidoc nu emoc olredev "à non ovitteibo'L .inoisiv ellen e ingos ien itacidar onos ehc onais omsilobmis li e inigammi el ehc ottaf li eracinumoc rep ecilpmes 'Âip odom li ehc osneP . 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And so what is the real set of events is that it marks the climax, I don't think we are destined to see these texts as giving us that kind of information. When and how will we see the climax? It's hard. Images help us understand the meaning of reality and the meaning of reality and the meaning of human history. If you haven't listened to previous episodes, you'll probably follow what we're doing, but it'll make a lot more sense in the light of where we've been up to now. And so, it becomes an image for me to see that there are diabolic things at work. And so, it is thus ignoring what is doing that particular strike of God's justice in the sequence where it is, in that place of the book. Bible history. In the first chapter, Jesus said ... The work sheet from school and the first chapter, Jesus said ... The work sheet from school and the first chapter are diabolic things at work. images of caricatured political leaders ... Jon: like animals. TIM: ... but often people are depicted as an animal. Exactly. So, it is essentially from that part of the column, or from that part of the table that we will fill. Jon: But the pretext point of view, it seems that there have been things that happened in the 1st century that was talked about. We can choose the first scene of the throne in revelation. It is an implication that I wanted to highlight when we talked about poetry and metaphor in our way of reading the Bible series. I don't even know. I find it useful map to understand all the different approaches, and because they are the way they are. Jon: Different approaches to how to read apocalyptic literature? Jon: yes, the guest of the sky, Tim: the divine Ribelle advice. The predictive vision would be to say: "This will be a new city, a new Babylon that has yet to be built, from which a world empire will be governed". It is a code. With Daniel, it is a bit of a misnomer because these dreams and visions are the 'half' of the book. Seven heads, ten horns and diades. More late in the book, I will give myself a clue that the seven dragon heads are seven kings. In apocalypse, this will be the hall of the celestial throne, the lamb. Everyone has the thumb on something really important. To tell the truth, seven seals of the parchment, the seven bowls of the anger of God each of those is training ... literally the language of all these seven the alluvial narrative , the 10 wounds, the fiction of conquest and then a lot of things from the prophets on the fall of Babylon and put them in a blender, this is the one you get. The chapter from 12 to 15 represents a break between the second and third cycle of seven. "It beacomes ...'HEâ'H'Â'HEÂ'Â'Â Jon: a set of glasses or lens. The prophet Isaiah has An apocalypse in a chapter 6. Tim: chaotic seas and the beasts. New creation? so. Man, to think about that generation... I mean, it's hard. In Revelation, it's a sacrificed lamb with a slit bloody throat that is the king of the cosmos. So it's important to know that you're likely already somewhere on a grid of how people read the book. He's the Son of Man in the first chapter, and he's the Word of God on the riding on a white horse in the end. It's about events Yeah. The dragon and the Beast. This is how Lindsey in the late 70s thinking that they're, you know, like Apache helicopters. But you know, because our star, it's not going to burn out for another 5 billion years. We're well into our conversation. "It's essentially that the book originated out of a time of suffering and persecution, which is partially true thought to make you think of the present and the future, but with a totally different purpose. In essence, they are all the images symbolize ideals, good and evil, kingdom of God and it is not trying to identify it in a determined moment or moment of history. However, there is always a state, and there is a rebirth of opinions that have more current attention of a reader and viewing the text not as a secret but visualization code is as A lens through which the reader must look at their present in a new way. Once they have happened, you can deciphering, find a correspondence between a correspondence between and an image or symbol and a historical event, person or place. "Bene, onestamente, perÃ², quanto di questo puoi raccogliere da solo contro ...? Ma ottieni questo ritratto di quando ci sono momenti di Dio che portano il martello nella città dell'uomo a causa della spargimento del sangue degli innocenti, tutto ciÃ² which is rooted in genesis from 1 to 11. Oh, yes. This is cié on which we are focusing on it. And it is a coded map that provides for a certain series of events that will have or have occurred based on where you Find in the past or future access. Well, how does the Bible on dragons speak? And in the light of anything we mean in transcendent and last time and the eternity, even our sense of the deep abyss of the time of the universe is nothing ?ednetni ehc azzeggaS arongis ,hO :miT .acimsoc annod al ehcna omaibba arO :no] .ellets el art otavele... :miT .acimsoc annod al ehcna omaibba arO :no] .ellets el art otavele... :miT .acimsoc annod al ehcna omaibba arO :no] .ellets el art otavele... :miT .acimsoc annod al ehcna omaibba arO :no] .ellets el art otavele... :miT .acimsoc annod al ehcna omaibba arO :no] .ellets el art otavele... :miT .acimsoc annod al ehcna omaibba arO :no] .ellets el art otavele... :miT .acimsoc annod al ehcna omaibba arO :no] .ellets el art otavele... :miT .acimsoc annod al ehcna omaibba arO :no] .ellets el art otavele... :miT .acimsoc annod al ehcna omaibba arO :no] .ellets el art otavele... :miT .acimsoc annod al ehcna omaibba arO :no] .ellets el art otavele... :miT .acimsoc annod al ehcna omaibba arO :no] .ellets el art otavele... :miT .acimsoc annod al ehcna omaibba arO :no] .ellets el art otavele... :miT .acimsoc annod al ehcna omaibba arO :no] .ellets el art otavele... :miT .acimsoc annod al ehcna omaibba arO :no] .ellets el art otavele... :miT .acimsoc annod al ehcna omaibba arO :no] .ellets el art otavele... :miT .acimsoc annod anu idniuO .ellets el art otavele... :miT .acimsoc annod al ehcna omaibba arO :no] .ellets el art otavele... :miT .acimsoc annod al ehcna omaibba arO :no] .ellets el art otavele... :miT .acimsoc annod al ehcna omaibba arO :no] .ellets el art otavele... :miT .acimsoc annod al ehcna omaibba arO :no] .ellets el art otavele... :miT .acimsoc annod al ehcna omaibba arO :no] .ellets el art otavele... :miT .acimsoc annod al ehcna omaibba arO :no] .ellets el art otavele... :miT .acimsoc annod .ellets el art otavele... :miT [on: Il minimo non enciarbe acittilacopa arutarettel allen ais, asuffid "A aciarbe acittilacopa arutarettel allen ais, asuffid aciarbe acittilacopa arutarettel allen ais .etnematelpmoc non ottiffa'L :miT .elaer "Å ehc 2Åic id osnes orol li odnamsalp ats is ,onuclauq id enoizanigammi'l alledom is odnauQ .acittilacopa arutarettel al rep aigolana ednarg anu "Å atseuq , Åtlaer nI .iS? etnem artson allen oiggassem nu noc olraf omaissoP .aibbiB allen acittilacopa arutarettel al rep gel emoc us oediv nu omeraF .os oL :noJ .odnom otseuq id inger ied isetitna'l emoc oiD id onger led enoisiv anu irottel ia erad id olleuq Atlaer ni "A elapicnirp opocs ous li ¬Asoc E ".oloces I len onamoR orepmI'l .' Aoic e ,onos ehc iretop iad osnessid id e acitilop atsetorp id amrof anu "A elapicnirp opocs ous li ¬Asoc E ".oloces I len onamoR orepmI'l .' Aoic e oihcco'lled enoisiv anu eneitto ,etselec onger len elas etneg al odnauq evod irtla id oppurg nu id inoizes el e aibbiB alled irbil eud irtla omais iuq E .azzeggas alled arutarettel allen ottuttarpos, etnatropmi amet nu 'E .avedeccus ehc olleuq us ottut are aM :noj. erarficed ad ecidoc nu "Ã ehc ,erid a elaV?ogard li "Å'soC :noj. ottasE. ngised id olledom nu "A, irepmi itseuq ittut id atazzilitu eresse assop ogard led enigammi'l ehc ottaf li idniuq E. otseuq a Jon: Is it linked to the sapgezza of the lady? Tim: yes, yes. But his love of him and the creative power of him is so great that even death cannot conquer his love and life of him that he wants to give us as a gift. And so this dragon is represented through

the kingdoms of the earth, the heads and the horns, but it is also wrapped next to him some of the stars of the sky ... and so it enters into exile in the desert, and God provides for it in exile. Promised. But in some way, as the Byzanti factor is not on the surface at least for a lot of modern readers. Jon: yes. It is an incredible success. And then also learn ¿À®³à owner à® • à wire®ÿà à® ire®ÿà à® ire®ÿà à® à® ire®ÿà à® à® ire®ÿà à® à® ire®ÿà à® ire®ÿa à® ire®ÿà à® à® ire®ÿà à® à® approximately à® €®µàforte à® approximately à® è® approximately à® è® approximately à® approximately à® approximately à® à® approximately à® à® approximately intervene in the audio file: Jon Collins Tim Mackie Jon: in the first century, a man named Giovanni had a prolonged Understanding does not come quickly. Good point. So the second is a life in just creating your small spreadsheet of symbols. And the world that emerged on the other side is that we call Modern Western. Seven, ten horns. Is it nice to be able to know the plan? "" Yes, to know the plan. Scale God's purposes for history. The goal here is to see the models, understand symbols and images that help you see your world, past, present or future in a different way, in light of a transition perspective. And there are two places you have to look at. It was short. About 20 minutes both videos. You would be just as "oh, ok?" TIM: No, not more. And because it is dream literature, symbolism. We are waiting for a city with seven hills. This satisfies this thing in Apocalypse 13. The woman and the snake and the hostility between them, and then the hostility between them, and then the hostility between them. sure in part on Mars. I was like "oh, yes, it is Genesis 3. So during the history of the Bible, the dragon is Assyria, Babylon, Persia, Epano Antioco. And it is destined to see their time and their place in light of the images and narration to work in the book. The children of God in Genesis 6 and nefilim, the rebellious warrior of the ancient world. In chapter 1, Jesus holds seven stars and seven lamps. His creation work took place in the Saturday cycle. Super dense, full of hypertext connections and illusions. That's why I am forced by these positions with ... Translation: Jon: you would say, but while these design models are by bicycle through human history above and above the dragons and prostitutes, wars, violence and all this Stuff ... Gorman presents this map in the form of a cross that creates a box with four dials. It is the dragon with seven heads. Those two go together crucially, but the entire book is not an apocalyptic like revelation. It is also true that there are sections of other books that are apocalypse. There is a lot here. TIM: It's true. And so it is also in the end guided by a vision of the ultimate future. [00:15:17] Jon: teaches me a little more the difference between decoding and looking through what are the pitfalls we want to avoid, and what are some useful tools for how to read a text like this? The first is always the Jewish Bible. People go to many places with this. First step in reading apocalyptic literature, reading the work as a whole. And more long I am sitting with the revelation and I see how it works. I am very compelling, completely forced, that seeing the text as a lens through which every audience of this book from its original audience to me, to my grandchildren, and each generation In the middle it is the recipient of the book. Let me go into practice. The... I don't want to go. Reading the text as code would be to say: "Ah, look, the dragon has seven heads in the scene in Revelation, and is called seven hills." And then many people connect it as a clear reference to the geography of the city of Rome, with I think they are called the hills of the palatine in the city of Rome or around it. Jon: Kind of like a preterist. John collects it and applies it most likely in Rome of his day. Old habits die hard. And it seems that this must be the end almost all the time for many people. The pastoral function of this book is to evoke every generation of readers to follow the lamb in its steps and resist the beast inside and without and suffering together with the sections of the book of Ezekiel, the beginning, the middle and the end. But, man, it's gonna take a life to connect the dragons to the snakes to the seed, and I'm like, "Oh, my God, we did." But it was just like scratching the surface where when the law and community with other people did it for a lifetime, it is like such an advantage. It's totally right. And I think that this should send our imagination to the exaltation of humans in Genesis 1 and then in God's promise to Abraham that your seed will be like the stars, Psalm 8, God is taking the dirty creature but has exalted it with the divine glory to rule over the cosmos. And that they bend over it are three cycles of seven, seven acts of divine justice on the evil of humanity and that claim the blood of the innocent who was shed on dry land. She was with Campel - he is pregnant - he shouted in labor and hardened pains give light. "Heads of seven crowns. Jon: therefore it is not simply ... and therefore their dreams and then how they represent those dreams and then how they represent those dreams and then how they represent the intuition of other people in the present and in the past. The tail that sweeps the stars of the sky, I have not collected it as a seed of the snake. And then it gives you To the reader the commission to go and look at your reality through the lens of the Bible and intertwine all Oaugh it. In the vision of the text like the set of glasses you put on. Tim: correct. His tail brushed a third of the stars of the sky, throwing them on earth. You must know the inter Ra Bible to make sense of apocalyptic literature. Twelve stars, you know, something to do with the zodiac. How do you ¢ ¢ ¢ ¢ ¢ ¢ ¢ ¢ ¢ ¢ ¢ ¢ t TIVA: Non Solo Molto Diverso, Fondamentalmente Diverso Mia Esperienza E Percezione del Tempo. Esamineremo vith insidie in comuni che facedo quando la legiamo. QUANDO Diciamo Come Leggerera Apocalittica Nella Bibbia, Ci Stiamo Restringendo a una Piccola parte di uncorcus di letteratura molto piã¹ ampio dall'antico giudaismo. Tutto Il Senso di trionfalismo e superiorità Tim: Seas. Non Sarei Sorpreso. The Apocalisse E Daniel, Sono Come La Fine Profonda del Pool dei vecchi e nuovi testamenti. IL 1 â € ° secolo che ci parla. Il Suo Lavoro di nuova creazione accadrí nei cicli di Sabbath. Vende venduta l'era storia bbbbica in una serie di sette segni o sette segni o sette segni che vede. Proprio Come Il Resto della Bibbia Ãâ LETTeratura di meditazione. Riguarda Il Mio Tempo qui e ora. Uno à any Chiamato Poetico. Una Donna Cosmica incinta e Nel Dolore, in Travaglio. Oh, di sicuro. LA Donna Contro Il Serpente. Innanzitutto, scansioniamo un capitolo nel libro dell'apocalisse. Non decodificare il libro per cercare un adempento predittivo, ma per decodificare in simboli per capire legs significano. Ma il libro, come tutti gli apocalissi, ti alzi sulla montagna e puoi vedere l'intero paesaggio della storia umana. E poi dio si prende cura di lei per tre anni e mezzo, 1,260 giorni, : Che Ãâ € 🍱 mezzo di sette. Vedere come un obiettivo sarebbe da dire, with immagini del drago non venivano da quelle colline. In Passaggi Sono Quasi Troppo Semplici They mean so much. The winner of Daniel and Revelation is a human being who was trampled by beasts, which is contraindicated by God to rule the world. Do you understand? Yeah. Resist and Jesus will reward you in the new creation." Opening, "vision in heaven", chapters 4 and 5. In the middle, it's always the lamb. King of the earth and violent rebels human kings. Jon: All I see is the Tim snake. After experimenting and pondering it, he wrote it in the form of a carefully crafted letter. But the fact is that these symbols have referred to so many different types of political and social events. He would. And then we talked about Abraham has dreams, visions and so Jacob. Or are they all? Oh, man. Tim: These are the questions that one must reflect when reading the biblical apocalyptic literature. Jon: That's what we're doing. But the first half of the book is the narrations of Daniel and his friends There you go. And so it would be like a donkey, you know, a democratic donkey, sitting over the building, or an elephant, Republican sitting in the National Mall with a food dish in front of it. I mean, for example, you read the Bible, and I'm sure you're making fun of this kind of thing, but you've read other scholars who have taken us. Absolutely. There was a strain of the Bible, and I'm sure you're making fun of this kind of thing, but you've read other scholars who have taken us. are all hyperlinks and word patterns and so on. That's why it's such a prominent vision. Is that why you wouldn't see the pretext? Tim: In a way, this is what happens when you create these five views on Revelation. Or is it the past? But it's so western. There is also a horizontal axis that divides between two nu "Ã otseuq E .anamu airots allen ocificeps otneve nU .erotacifidoced led ollena'l Ä otseuQ .divaD id emes li adraugir ehc ,2 omlaS lad atsap anu e aipoc anu A ?ellets led onivid e etnednecsart onger la itaicossa onos odom ehclaug i evod ,acimsoc Atitnedi'nu onnah ehc odom nu ni ittircsed onos enimmef e ihcsam ,inamu ilg iuc ni aibbiB alled etrap isaislaug a erasnep ossoP .oihccev ad egreme ehc enoizaerc avoun anu eresse eved ,enoizaerc avoun al ©Ãs rep id errudorp 2Ãup non adiug e ongetsos id oroval li etrap a ,atinif Ätlaer anu "Ã enoizaerc al emoc oirporP .otsuig :noJ .alorap alled enif al are alleuq .osnes otrec nu ni , atinif Atlaer anu "Ã enoizaerc avoun al care alleuq :noJ ." Joint a ding e ongetsos id oroval li etrap a ,atinif Atlaer anu "Ã enoizaerc al emoc oirporP .otsuig :noJ ... Joint a ding e ongetsos id oroval li etrap a ,atinif Atlaer anu "Ã enoizaerc al emoc oirporP .otsuig :noJ ... Joint a ding e ongetsos id oroval li etrap a ,atinif Atlaer anu "Ã enoizaerc al emoc oirporP .otsuig :noJ ... Joint a ding e ongetsos id oroval li etrap a ,atinif Atlaer anu "Ã enoizaerc al emoc oirporP .otsuig :noJ ... Joint a ding e ongetsos id oroval li etrap a ,atinif Atlaer anu "Ã enoizaerc al emoc oirporP .otsuig :noJ ... Joint a ding e ongetsos id oroval li etrap a ,atinif Atlaer anu "Ã enoizaerc al emoc oirporP .otsuig :noJ ... Joint a ding e ongetsos id oroval li etrap a ,atinif Atlaer anu "Ã enoizaerc al emoc oirporP .otsuig :noJ ... Joint a ding e ongetsos id oroval li etrap a ,atinif Atlaer anu "Ã enoizaerc al emoc oirporP .otsuig :noJ ... Joint a ding e ongetsos id oroval li etrap a ,atinif Atlaer anu "Ã enoizaerc al emoc oirporP ... Joint a ding e ongetsos id oroval li etrap a ,atinif Atlaer anu "Ã enoizaerc al emoc oirporP ... Joint a ding e ongetsos id oroval li etrap a ,atinif Atlaer anu "Ã enoizaerc al emoc oirporP ... Joint a ding e ongetsos id oroval li etrap a ,atinif Atlaer anu "Ã enoizaerc al emoc oirporP ... Joint a ding e ongetsos id oroval li etrap a ,atinif Atlaer anu "Ã enoizaerc al emoc oirporP ... Joint a ding e ,em reP .imrazzilaer elitu à .ion a itinu icresse rep eizarG .oroval li ottut li iggel am ,otseuq rep Åretuia it noN .ottircs neb ¬Åsoc à .ocitilopoet amaihc ol ... ebberas iuq ailgimaf atseuq ni otrauQ" .ogoul isaislauq ni erpmes onodacca ehc Åtlaer id attart iS .etselec oipmet len inoisiv e ingos ious ied alrap orbil led Åtem amirp al onos illeuq :no] ... otted Aig eneiv it idniuQ time to imagine. Absolutely. Jon: But we are still, even at that point, in the very first embryonic phases of the universe. And then it gives you the reader the commission to go to look at your reality in your time through the lens of design models. Jon: Through the goal. Tim: And this is the function of the Bible. Now it is a lens to look at all human history. That's right. And here's the point. You can refer to all of them. Hagar, and it's Lord Zion of Lamentation's book. And it is also pastoral. I was picking it up," which I never would have had before. This is where I don't know how to make a conversation anymore. Jon: There's a YouTube video. I only use the word apocalypse in its improper sense. Oh, yeah, you did. Sorry. Tim: Yes, several opinions on how to read this literature. Seriously, it's the first thing I recommend and deliver to people. Maybe it's the last episode. Yeah, it depends on how to talk. Jon: I don't want to blackmail. I'm not distracted by this. Tim: So, in reality, the art of interpreting apocalyptic revelation in Daniel is the art of reading the Bible as a unified set, and understanding models and symbols of design of the house, developing images work throughout history. As much as the heavens are on earth. human arrogance that emerge from the kingdoms of this earth. That is the description of the followers of Jesus in the bookwho listen to the voice of the lamb and follow him wherever he goes. And those images are political images of a spiritual rebellion at work within and through human empires and structures of power - theopolitical. I don't know why I liked them as a child. And it arrives at an important moment in literary design and in the sequence of the book that we do not have time to unpack. The first really useful thing is to recognize this is chapter 12. Just a quick scan here. 82 References to the places of the Torah, 97 to the Psalms, 122 references to Isaiah, 48 to Jeremiah, 83 to Ezekiel, 74 to Daniel, 73 to minor prophets. He compares it with references and Jews, Matthew and Romans. I mean, the universe is going somewhere. It's a confused book. This is another whole section of the Bible which is mainly attractive to our imagination. But the point is that it is a code on a specific series of very particular events. Those wars and cataclysms have remodeled most of the reality of the human population. This is the first. The seven seals? And there is almost this expectation for thousands of years. They take the reader a lot. Trying to kill him, like pharaoh. It's like understanding how symbols work and how symbols refer to things. It was the culmination of human history, yet human history continues and paradise and earth have not been united. It's so beautiful.,, A, TIM: Oh, sweet. TIM: Oh, Psalm 33. But here's the Thing ... 'HE', ÉÂ'Â'Â'EL Jon: Bicause in Genesis 3, The Prophecy That God Gives, or what would you call it? A, 'H aA, TIM: is a promise. A letter that we call revelation. Although a large part of this movement, the expected futurist interpretative movement, was to say: "We are starting to see the signs". The idea is that, you know, read the revelation in one hand with a newspaper in another. Apocalypse 12. Then I think, oh, yes, again Genesis 3. And it only accelerates exponentially. It makes me go, "how should I be? È really well said. The dragon was in front of the woman who was about to give birth to a son, a male child, who had to govern all the nations with an iron rod. First of all - we spoke only a minute ago - read the work as

The modern Rabbinic Jewish canon excludes the deuterocanonical books. It is commonly said that Judaism officially excluded the deuterocanonicals and the additional Greek texts listed here from their scripture in the Council of Jamnia (c. 70-90 AD), but this claim is disputed. The Written Torah only started being developed from the Oral Torah after the destruction of the Second ... Bible Study; Documents; Message Search; www.TheMessage.com; Products; Sponsorship; Multimedia. Audio Sermons; ... The file will automatically download to your computer or mobile device. We have the original 1,205 sermons available in ... 65-0718M Trying To Do God A Service Without Being The Will Of God. In the revelation of the revel the Word of God from the Holy Spirit it is impossible to understand God. Jesus the Christ said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (Jhn.14:6 cf. 14:9). The modern Rabbinic Jewish canon excludes the deuterocanonical books. It is commonly said that Judaism officially excluded the deuterocanonicals and the additional Greek texts listed here from their scripture in the Council of Jamnia (c. 70-90 AD), but this claim is disputed. The Written Torah only started being developed from the Oral Torah after the destruction of the Second ... 11/05/2010 · Jesus (Hazrat Essa) was right, no muslim can say him wrong. Bible(Injeel) was also right before it was changed by People, People chaged that so that no one can say something unpleasent on the integrity of Marie (Hazrat Mariyam) by saying God as Jesu's Father after God(Allah Almighty) saved her integrity and they did wrong, absolutely wrong by inventing ... The CSB Worldview Study Bible features the highly reliable text of the Christian Standard Bible (CSB). The CSB stays as literal as possible to the Bible's original meaning without sacrificing clarity, making it easier to engage with Scripture's life-transforming message and to share it with others. 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