

DOWNLOAD PDF CHAPTER 8: DAY 7 Y IS FOR YIELD (ALLOW CHRIST TO FIGHT FOR YOU)/T13

Chapter 1 : Love - Wikiquote

You buy a stock for \$10 per share and sell it for \$12 after holding it for slightly over a year and collecting a \$ per share dividend. Your ordinary income tax rate is 28% and your capital gains tax rate is 20%.

Chapter 14 An objection, as to how we ought to believe that devils see into the thoughts of men. In this way, which you describe, those spirits cannot possibly see into our thoughts. But we think it utterly absurd to hold such an opinion, when Scripture says: When the devil had put it into the heart of Simon Iscariot to betray the Lord. Chapter 15 The answer what devils can and what they cannot do in regard to the thoughts of men. Nobody doubts that unclean spirits can influence the character of our thoughts, but this is by affecting them from without by sensible influences, i. But they cannot possibly come near to those which have not yet come forth from the inmost recesses of the soul. And the thoughts too, which they suggest, whether they are actually or in a kind of way embraced, are discovered by them not from the nature of the soul itself, i. If when they suggest fornication they find him calmly submitting to the attack of lust, or see him perturbed in body, or at any rate not groaning as he ought under the wantonness of an impure suggestion, they know that the dart of lust is already fixed in his very soul. If they stir up incitements to grief, or anger, or rage, they can tell whether they have taken root in the heart by the movements of the body, and visible disturbances, when, for instance, they have noticed him either groaning silently, or panting with indignation or changing color; and so they cunningly discover the fault to which he is given over. For they know that every one of us is enticed in a regular way by that one, to the incitement of which they see, by a sort of assenting motion of the body, that he has yielded his consent and agreement. And it is no wonder that this is discovered by those powers of the air, when we see that even clever men can often discover the state of the inner man from his mien and look and external bearing. How much more surely then can this be discovered by those who as being of a spiritual nature are certainly much more subtle and cleverer than men. Chapter 16 An illustration showing how we are taught that unclean spirits know the thoughts of men. For just as some thieves are in the habit of examining the concealed treasures of the men in those houses which they mean to rob, and in the dark shades of night sprinkle with careful hands little grains of sand and discover the hidden treasures which they cannot see by the tinkling sound with which they answer to the fall of the sand, and so arrive at certain knowledge of each thing and metal, which betrays itself in a way by the voice elicited from it; so these too, in order to explore the treasures of our heart, scatter over us the sand of certain evil suggestions, and when they see some bodily affection arise corresponding to their character, they recognize as if by a sort of tinkling sound proceeding from the inmost recesses, what it is that is stored up in the secret chamber of the inner man. Chapter 17 On the fact that not every devil has the power of suggesting every passion to men. But we ought to know this, that not all devils can implant all the passions in men, but that certain spirits brood over each sin, and that some gloat over uncleanness and filthy lusts, others over blasphemy, others are more particularly devoted to anger and wrath, others thrive on gloominess, others are pacified with vainglory and pride; and each one implants in the hearts of men that sin, in which he himself revels, and they cannot implant their special vices all at one time, but in turn, according as the opportunity of time or place, or a man, who is open to their suggestions, excites them. Chapter 18 A question whether among the devils there is any order observed in the attack, or system in its changes. Must we then believe that wickedness is arranged and so to speak systematized among them in such a way that there is some order in the changes observed by them, and a regular plan of attack carried out, though it is clear that method and system can only exist among good and upright men, as Scripture says: You shall seek wisdom among the ungodly and shall not find it; and: Chapter 19 The answer how far an agreement exists among devils about the attack and its changes. It is a true assertion that there is no lasting concord among bad men, and that perfect harmony cannot exist even in regard to those particular faults which have attractions for them all in common. For, as you have said, it can never be that system and discipline are preserved among undisciplined things. But in some matters, where community of interests, and necessity

enforces it, or participation in some gain recommends it, they must arrange for some agreement for the time being. And we see very clearly that this is so in the case of this war of spiritual wickedness ; so that not only do they observe times and changes among themselves, but actually are known specially to occupy some particular spots and to haunt them persistently: Nor can anyone be overcome by silly giggling and laughter and at the same time be excited by the stings of anger , or at any rate filled with the pains of gnawing grief: Chapter 20 Of the fact that opposite powers are not of the same boldness, and that the occasions of temptation are not under their control. We ought also not to be ignorant of this, that they have not all the same fierceness and energy, nor indeed the same boldness and malice , and that with beginners and feeble folk only the weaker spirits join battle, and when these spiritual wickednesses are beaten, then gradually the assaults of stronger ones are made against the athlete of Christ. But our belief is that they undertake this struggle not without effort on their part. For in their conflict they themselves have some sort of anxiety and depression, and especially when they are matched with stronger rivals, i. Otherwise no contest or struggle, but only a simple deception of men , and one free from anxiety on their part would be assigned to them. We wrestle not against flesh and blood, but against principalities, against powers, against world rulers of this darkness, against spiritual wickedness in heavenly places; and this too: So fight I, not as one that beats the air; and again: I have fought a good fight? For where it is spoken of as a fight, and conflict, and battle, there must be effort and exertion and anxiety on both sides, and equally there must either be in store for them chagrin and confusion for their failure, or delight consequent upon their victory. But where one fights with ease and security against another who struggles with great effort, and in order to overthrow his rival makes use of his will alone as his strength, there it ought not to be called a battle, struggle, or strife, but a sort of unfair and unreasonable assault and attack. But they certainly have to labour, and when they attack men, exert themselves in no lesser degree in order to secure from each one that victory which they want to obtain, and there is hurled back upon them the same confusion which was awaiting us had we been worsted by them; as it is said: The head of their compassing me about, the labour of their own lips shall overwhelm them; and: His sorrow shall be turned on his own head; and again: Let the snare which he knows not come upon him, and let the net which he has hidden catch him, and into that very snare let him fall; viz. They then themselves also come to grief, and as they damage us so are they also in like manner damaged by us, nor when they are worsted do they depart without confusion, and seeing these defeats of theirs and their struggles, one who had good eyes in his inner man, seeing also that they gloated over the downfall and mischances of individuals, and fearing lest his own case might furnish them with this kind of delight, prayed to the Lord saying: Lighten my eyes that I sleep not in death: They that trouble me will rejoice if I be moved; and: O My God , let them not rejoice over me; let them not say in their hearts, Aha, Aha, our very wish; neither let them say; we have devoured him; and: They gnashed their teeth upon me. Lord, how long will You look on this? He seeks from God his meat. And again when all their efforts are exhausted, and they have failed to secure our deception, they must be confounded and blush at the failure of their efforts, who seek our souls to destroy them: Let them be confounded, and let not me be confounded: Each one then of the saints when he looks on the destruction of his foes and his own triumphs, exclaims with delight: I will follow after mine enemies and overtake them: I will break them and they shall not be able to stand: Judge, O Lord, them that wrong me: Take hold of arms and shield: Bring out the sword and shut up the way against them that persecute me: And when by subduing and destroying all our passions we have vanquished these, we shall then be permitted to hear those words of blessing: Your hand shall be exalted over your enemies, and all your enemies shall perish. For we shall not only not be taught to pray for or to love our enemies, but actually shall be stirred up to hate them with an implacable hatred , and to curse them and incessantly to pour forth prayers against them. And it is terribly wrong and blasphemous to think that these words were uttered in such a spirit by holy men and friends of God , on whom before the coming of Christ the law was not imposed for the very reason that they went beyond its commands, and chose rather to obey the precepts of the gospel and to aim at apostolic perfection, though they lived before the dispensation of the time. Chapter 22 On the fact that the power to hurt does not depend upon the will of the devils. But that they have

not the power of hurting any man is shown in a very clear way by the instance of the blessed Job, where the enemy did not venture to try him beyond what was allowed to him by the Divine permission; and it is evidenced by the confession of the same spirits contained in the records of the gospel, where they say: If You cast us out, suffer us to go into the herd of swine. But no one can I will not say of the younger men, whom we see living most steadfastly in this desert, but even of those who are perfect could live alone in the desert, surrounded by such swarms of foes of this kind, if they had unlimited power and freedom to hurt and tempt us: You could have no power against Me at all, unless it were given you from above. Chapter 23 Of the diminished power of the devils. But we have thoroughly discovered both by our own experience and by the testimony of the Elders that the devils have not now the same power as they had formerly during the early days of the anchorites, when yet there were only a few monks living in the desert. For such was their fierceness that it was with difficulty that a few very steadfast men, and those advanced in years were able to endure a life of solitude. Since in the actual monasteries where eight or ten men used to live, their violence attacked them so and their assaults were experienced so frequently, and so visibly, that they did not dare all to go to bed at once by night, but took turns and while some snatched a little sleep, others kept watch and devoted themselves to Psalms and prayer and reading. And when the wants of nature compelled them to sleep, they awoke the others, and committed to them in like manner the duty of keeping watch over those who were going to bed. Whence we cannot doubt that one of two things has brought about this result not only in the case of us who seem to be fairly strong from the experience which our age gives us, but also in the case of younger men as well. For either the malice of the devils has been beaten back by the power of the cross penetrating even to the desert, and by its grace which shines everywhere; or else our carelessness makes them relax something of their first onslaught, as they scorn to attack us with the same energy with which they formerly raged against those most admirable soldiers of Christ; and by this deceit and ceasing from open attacks they do us still more damage. For we see that some have fallen into so sluggish a condition that they have to be coaxed by too gentle exhortations for fear lest they should forsake their cells and fall into more dangerous troubles, and wander and stray about and be entangled in what I would call grosser sins; and it is thought that a great thing is got from them if they can even with some listlessness remain in the desert, and the Elders often say to them as a great relief: Stop in your cells, and eat and drink and sleep as much as you like, if only you will stay in them always. Chapter 24 Of the way in which the devils prepare for themselves an entrance into the bodies of those whom they are going to possess. It is clear then that unclean spirits cannot make their way into those whose bodies they are going to seize upon, in any other way than by first taking possession of their minds and thoughts. And when they have robbed them of fear and the recollection of God and spiritual meditation, they boldly advance upon them, as if they were dispossessed of all protection and Divine safeguard, and could easily be bound, and then take up their dwelling in them as if in a possession given over to them. Chapter 25 On the fact that those men are more wretched who are possessed by sins than those who are possessed by devils. Although it is a fact that those men are more grievously and severely troubled, who, while they seem to be very little affected by them in the body, are yet possessed in spirit in a far worse way, as they are entangled in their sins and lusts. For as the Apostle says: Of whom a man is overcome, of him he is also the servant. Only that in this respect they are more dangerously ill, because though they are their slaves, yet they do not know that they are assaulted by them, and under their dominion. But we know that even saintly men have been given over in the flesh to Satan and to great afflictions for some very slight faults, since the Divine mercy will not suffer the very least spot or stain to be found in them on the day of judgment, and purges away in this world every spot of their filth, as the prophet, or rather God Himself says, in order that He may commit them to eternity as gold or silver refined and needing no penal purification. And, says He, I will clean purge away your dross, and I will take away all your sin; and after this you shall be called the city of the just, a faithful city. Like as silver and gold are tried in the furnace, so the Lord chooses the hearts; And again: The fire tries gold and silver; but man is tried in the furnace of humiliation; and this also: For whom the Lord loves He chastens, and scourges every son whom He receives. Chapter 26 Of the death of the prophet who was led

astray, and of the infirmity of the Abbot Paul, with which he was visited for the sake of his cleansing. And we see clear instance of this in the case of that prophet and man of God in the third book of Kings, who was straightway destroyed by a lion for a single fault of disobedience, in which he was implicated not of set purpose nor by the fault of his own will but by the enticement of another, as the Scripture speaks thus of him: It is the man of God, who was disobedient to the mouth of the Lord, and the Lord delivered him to the lion, and it tare him according to the word of the Lord, which He spoke. And of the same thing a very clear and plain proof has been given in our own days in the case of the Abbots Paul and Moses who lived in a spot in this desert called Calamus, for the former had formerly dwelt in the wilderness which is hard by the city of Panephrisis, which we know had only recently been made a wilderness by an inundation of salt water; which whenever the north wind blew, was driven from the marshes and spreading over the adjacent fields covered the face of the whole district, so as to make the ancient villages, which on this very account had been deserted by all their inhabitants, look like islands. For when as he was going to the cell of one of the Elders together with Abbot Archebius who lived in the same desert, by accident a woman met him, he was so disgusted at meeting her that he dropped the business of his friendly visit which he had taken in hand and dashed back again to his own monastery with greater speed than a man would flee from the face of a lion or terrible dragon; so that he was not moved even by the shouts and prayers of the aforesaid Abbot Archebius who called him back to go on with the journey they had undertaken to ask the old man what they had proposed to do. But though this was done in his eagerness for chastity and desire for purity, yet because it was done not according to knowledge, and because the observance of discipline, and the methods of proper strictness were overstrained, for he imagined that not merely familiarity with a woman which is the real harm, but even the very form of that sex was to be execrated, he was immediately overtaken by such a punishment that his whole body was struck with paralysis, and none of his limbs were able to perform their proper functions, since not merely his hands and feet, but even the movements of the tongue, which enables us to frame our words, were affected and his very ears lost the sense of hearing, so that there was left in him nothing more of his manhood than an immovable and insensible figure. But he was reduced to such a condition that the utmost care of men was unable to minister to his infirmity, but only the tender service of women could attend to his wants: And though he was affected by such weakness of all his members that none of his limbs retained their keen power of motion and feeling, nevertheless such grace of goodness proceeded from him that when sick persons were anointed with the oil which had touched what should be called his corpse rather than his body, they were instantly healed of all diseases, so that as regards his own malady it was made clearly and plainly evident even to unbelievers that the infirmity of all his limbs was caused by the providence and love of the Lord, and that the grace of these healings was granted by the power of the Holy Ghost as a witness of his purity and a manifestation of his merits. Chapter 27 On the temptation of Abbot Moses. But the second person whom we mentioned as living in this desert, although he was also a remarkable and striking man, yet, in order to punish a single word, to which in a dispute with Abbot Macarius, he had given utterance somewhat too sharply, as he was anticipated in some opinion, he was instantly delivered to so dreadful a demon that he filled his mouth with filth which he supplied, and the Lord showed by the quickness of his cure, and the author of his healing, that He had brought this scourge upon him to purify him, that there might not remain in him any stain from his momentary error: Chapter 28 How we ought not to despise those who are delivered up to unclean spirits. From which it plainly results that we ought not to hate or despise those whom we see to be delivered up to various temptations or to those spirits of evil, because we ought firmly to hold these two points: Chapter 30 The answer to the question raised.

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Chapter 2 : Mark Reads "The Amber Spyglass"™: Chapter 8 |

Through Jesus Christ our Lord. Amen. The world is evil, the times are waxing late, and the glory of God has departed from the church as the fiery cloud once lifted from the door of the Temple in the sight of Ezekiel the prophet.

Nyman and Charles D. At least four groups of covenant people have settled the American continent: And now, we can behold the decrees of God concerning this land, that it is a land of promise; and whatsoever nation shall possess it shall serve God, or they shall be swept off when the fulness of his wrath shall come upon them. And the fulness of his wrath cometh upon them when they are ripened in iniquity. The Jaredites and Nephites passed through a number of stages from the time of their arrival in the promised land until they were ripened in iniquity and destroyed. The Gentiles who now occupy the land, have not yet completed all the stages. It will note, briefly, similarities between the Nephite decline and the decline of the other occupants of the land and give some observations on the Lamanites. Summary comments on the future of the Gentiles will conclude the paper. America is as a land of promise choice above all others Ether 2: To serve the God of the land "Jesus Christ Ether 2: Freedom from bondage Ether 2: To keep his commandments 2 Nephi 1: Freedom from captivity from all other nations Ether 2: To repent of any iniquity Ether 2: Prosperity in the land 2 Nephi 1: Sole possession of the land 2 Nephi 1: Safe dwelling forever 2 Nephi 1: Hidden from the knowledge of other nations 2 Nephi 1: The fact that God swept the land clean of its inhabitants except for eight souls indicates that the covenants between God and these first inhabitants was similar to those of later colonies where the promises were more explicit. We learn from the Nephite record, for example, that the inhabitants of this land are never swept off until they have broken covenants, sinned against the fulness of the gospel light, desecrated priesthood, and ignored repeated prophetic warnings that destruction is imminent. The Great Flood cleansed the wicked from the earth, and the land was prepared for its next occupants, the Jaredites Ether Thou shalt go at the head of them down into the valley which is northward. And there will I meet thee, and I will go before thee into a land which is choice above all the lands of the earth. And there will I bless thee and thy seed, and raise up unto me of thy seed, and of the seed of thy brother, and they who shall go with thee, a great nation. And there shall be none greater than the nation which I will raise up unto me of thy seed, upon all the face of the earth Ether 1: Whoso should possess this land of promise, from that time henceforth and forever, should serve him, the true and only God, or they should be swept off when the fulness of his wrath should come upon them it is a land of promise; and whatsoever nation shall possess it shall serve God, or they shall be swept off when the fulness of his wrath shall come upon them. For behold, this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God or shall be swept off; for it is the everlasting decree of God. And it is not until the fulness of iniquity among the children of the land, that they are swept off Ether 2: Moroni then clearly stated the covenant between God and all future inhabitants: Of the millions of Jaredites, only the king, Coriantumr, and the prophet, Ether, were left Ether Lehi explained the covenant between God and his seed: We have obtained a land of promise, a land which is choice above all other lands; a land which the Lord God hath covenanted with me should be a land for the inheritance of my seed. Yea, the Lord hath covenanted this land unto me, and to my children forever. And if it so be that they shall serve him according to the commandments which he hath given, it shall be a land of liberty unto [the inhabitants]; wherefore they shall never be brought down into captivity 2 Nephi 1: The Lord warned Nephi to remove his group to another area to avoid confrontation with Laman and his followers who bore a violent hatred for him and his descendants 2 Nephi 5: In time the Lamanites located the Nephites, and the two groups warred for many years. These people joined with the Nephites and were integrated into the Nephite culture Omni 1: Some two centuries after the resurrected Savior visited the Americas, the Nephites had become so ripened in iniquity that God allowed the armies of the Lamanites to annihilate them. The present occupants of the promised land are called Gentiles by Book of Mormon writers 1 Nephi The Gentiles were given this land by the Lord many years after the destruction of the Nephites and the subsequent disintegration of the Lamanites Mormon 5: The

Gentiles brought to this land the biblical record of Jesus Christ 1 Nephi Nephi explained the hand of the Lord in the settlement of the Gentiles: Nevertheless, thou beholdest that the Gentiles who have gone forth out of captivity, and have been lifted up by the power of God above all other nations, upon the face of the land which is choice above all other lands, which is the land that the Lord God hath covenanted with thy father 1 Nephi Nephi outlined the covenant between God and the Gentiles: Therefore, wo be unto the Gentiles if it so be that they harden their hearts against the Lamb of God. For the time cometh, saith the Lamb of God, that I will work a great and a marvelous work among the children of men; a work which shall be everlasting, either on the one hand or on the other—either to the convincing of them unto peace and life eternal, or unto the deliverance of them to the hardness of their hearts and the blindness of their minds unto their being brought down into captivity, and also into destruction, both temporally and spiritually, according to the captivity of the devil 1 Nephi Though the people of each of these civilizations were clearly taught their covenants with God, still they drifted carelessly into corruption and were destroyed. The Flood took the first settlers, the Jaredites annihilated themselves through civil war, while the Nephites were decimated by the Lamanites in a series of ferocious battles. The destiny of the Gentiles, whether they choose to follow the teachings of Christ and be a favored people of the Lord on the promised land, or whether they will choose the fate of the former inhabitants of the land—is an important issue for the coming years. The Lamanites Preserved The exception to this general pattern of destruction has been the Lamanites. Many times over the course of their history the Lamanites became more righteous than the Nephites. The Lord extended mercy to the children of these Lamanite separatists, in part, because they did not have the same advantages of having prophets, revelation, and scripture as did the Nephites. They were consequently not under the same degree of condemnation as the Nephites, and thus the Lord preserved a remnant of them in the land. For behold, [the Lamanites] are more righteous than you [Nephites], for they have not sinned against that great knowledge which ye have received; therefore the Lord will be merciful unto them; yea, he will lengthen out their days and increase their seed, even when thou shalt be utterly destroyed except thou shalt repent. Yea, I say unto you, that in the latter times the promises of the Lord have been extended to our brethren, the Lamanites; and notwithstanding the many afflictions which they shall have, and notwithstanding they shall be driven to and fro upon the face of the earth, and be hunted, and shall be smitten and scattered abroad. For behold, had the mighty works been shown unto them which have been shown unto you, yea, unto them who have dwindled in unbelief because of the traditions of their fathers, ye can see of yourselves that they never would again have dwindled in unbelief. Therefore, saith the Lord: I will not utterly destroy them, but I will cause that in the day of my wisdom they shall return again unto me, saith the Lord. The latter-day clash between the Lamanites and the Gentiles is an important feature of the modern history of North and South America see 3 Nephi But currently it is in the lands of the modern Lamanites that the harvesting of many souls into the latter-day Kingdom of God is taking place. Ten Stages from Righteousness to Wickedness The general evolution from righteousness to wickedness and eventual sweeping from the land involves the following ten stages: The Lord leads the righteous to the Land of Promise America. He establishes a covenant with the inhabitants of the land. He establishes laws a constitution for self-government. When the majority break the laws and begin to choose evil over good, they breach the covenant; the judgments of God begin. The Lord sends out prophets and missionaries to warn the inhabitants to repent or be destroyed. The inhabitants may choose to 1 accept the invitation to repent; 2 reject outright the message of the prophets and seek to destroy them; or 3 ignore the prophetic warnings. If the people reject the message, then initial judgments—natural calamities, wars, plagues, famine, drought—begin to destroy the people. The Spirit of the Lord withdraws from the people. The forces of nature, civil war, or conquering hosts destroy the wicked completely; the righteous members of that society having been led elsewhere. God reserved this land as a habitation for the righteous, those who sought religious freedom and political liberty. The Jaredites were guided to this land by the Lord Ether 1: The Lord establishes a covenant with the inhabitants of the land. This covenant is best outlined in the Jaredite record Ether 2: The prophets passed this information to their posterity through their sermons and writings 1 Nephi 2: This second stage

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represents the basic commitment of God to his children whom he led to the land. There are two options: It is a decision the inhabitants themselves must make. Unfortunately, all the former peoples chose the second option and were destroyed—the Lamanites excepted. The Lord promised Enoch that he would bless his followers and curse the wicked Moses 7: These people were clearly taught the elements of the covenants with God Ether 9: The Gentiles face the same potential blessing or cursing as the former inhabitants 1 Nephi In the third stage, God inspires people to establish laws so that the inhabitants may govern themselves responsibly. Accountability is best achieved when people are free from political tyranny, free to determine their own destiny. Under Nephi, the people were governed by kings. When the kings were righteous, the people had inspired laws—including the Law of Moses. These people were governed by patriarchs who received revelation from the Lord on spiritual and practical elements of daily living. The Jaredites were governed by kings. We know little of how the laws were given or carried out, except that when the kings were righteous, the laws were administered fairly Ether 7: The principle of the majority choosing evil over good leads to judgments on the inhabitants. Mosiah 29 addresses this topic, when the Nephites changed the form of government from one of kings to a system of judges, a pattern similar to the present American system see Mosiah King Mosiah taught his people thusly in this transition: Let us appoint judges, to judge this people according to our law. Then the king explained that when men are free to choose, some individuals will always clamor on the political left and right, usually agitating for unorthodox views. But the citizens will be safe in following the decision of the majority—as long as most of the people live the gospel and keep their covenants. When people are righteous, they make decisions consistent with the will of God and with correct principles of agency and accountability. Mosiah taught his people, Now it is not common that the voice of the people desireth anything contrary to that which is right; but it is common for the lesser part of the people to desire that which is not right; therefore this shall ye observe and make it your law—to do your business by the voice of the people. The Nephites, in fact, in the days of Helaman reached that level of wickedness: For as their laws and their governments were established by the voice of the people, and they who chose evil were more numerous than they who chose good, therefore they were ripening for destruction, for the laws had become corrupted.

Chapter 3 : Mahatma Gandhi - Wikipedia

Romans, Chapter 8, Verse And we know that all things work together for good to them that love God, to them who are the called according to his purpose. Proverbs, Chapter 4, Verse 18 reads: But the path of the just is as the shining light, that shineth more and more unto the perfect day.

It was thus also in the life of our Lord Jesus. By His coming, His wonderful words and works, the most glorious expectations of a speedy redemption were awakened. How terrible was the disappointment which the death of Jesus brought to all who had believed in Him! It seemed, indeed, as if the powers of darkness had conquered, and had established their kingdom for ever. Jesus is risen from the dead, an apparent victory proved to be the terrible downfall of the prince of darkness. By bringing about the deaths. Our text gives a very grand representation of these memorable events. The best commentators, notwithstanding differences in details of exposition, are united in thinking, that we have here a vision of the casting out of Satan from heaven, as a result of the Ascension of Christ. We read in verses And there was war in heaven; and Michael and his angels fought against the dragon; and the dragon fought, and his angels, and prevailed not ; neither was their place found any more in heaven. And the dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world he was cast out into the earth, and his angels were cast out with him. Therefore rejoice, ye heavens, and ye that dwell therein. Through the whole book of the Revelation we see the Lamb on the Throne. We shall consider victory: In the exalted representation given in our text we see what a high position was once occupied by Satan, the great enemy of the human race. We know how this is taught in the Old Testament. In the book of Job we see Satan coming, with the Sons of God, to present himself before the Lord; and to obtain permission from Him to tempt His servant Job Job ii. In the book of Zechariah iii. Then there is the statement of our Lord, recorded in Luke x. It may, at first thought, seem strange that the Scriptures should represent Satan as being in heaven ; but to understand this aright it is necessary to remember that heaven is not a small, circumscribed dwelling place, where God and Satan had intercourse as neighbours. Among them, Satan also still held a place. When he had brought about the fall of man, and had also transferred the world to himself and became its prince, he had real authority over all that was in it. God, in His holy will, had ordained that if man listened to Satan, he must suffer the consequences, and become subject to his tyranny. God never in this matter used His power or exercised force, but always took the way of Law and Right; and so Satan retained his authority until it was taken from him in a lawful manner. This is the reason why he could appear before God in heaven, as accuser of the brethren and in opposition to them for the 4, years of the Old Covenant. But ever this victory was not sufficient. That law had installed him as jailor of its prisoners. The sinner must be delivered from the power of the law, before he could be delivered from the authority of Satan. As our Surety, the Son of God was born under the law. He obeyed it perfectly. He resisted the temptations of Satan to withdraw Himself from under its authority. He willingly gave Himself up to bear the punishment of sin. He gave no ear to the temptation of Satan, to refuse the cup of suffering. When He shed His blood He had devoted His whole life, to its very end, to the fulfilling of the law. When the law had been thus perfectly fulfilled, the authority of sin and Satan was brought to an end. Therefore death could not hold Him. The text gives us a striking description of the glorious result of the appearing of our Lord in heaven. We read concerning the mystic woman: There was war in heaven. Michael and his angels fought against the dragon; and the dragon fought, and his angels, and prevailed not, neither was their place found any more in heaven And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: But only now can Satan be cast out because of the blood of the Lamb. Reconciliation for sin and the fulfilment of the law have taken from him all his authority, and. The blood, as we have already seen, that had done such wonderful things in heaven, with God, in blotting out sin, and bringing it to naught, had a similar power over Satan. He has now no longer any right to accuse. And they overcame him by the blood of the lamb. Satan having been cast down to earth, the heavenly victory must now be carried out here. The

victory in heaven and on earth progresses simultaneously, resting on the same ground. We know from the portion in Daniel already mentioned Dan. The conflict here on earth is the result of a conflict in the invisible region of the heavenlies. The disciples of our Lord, and the church in the first three centuries had experience of this. After the centuries of persecution, there came to the church centuries of rest and worldly prosperity. Satan had tried force in vain. By the favour of the world he might have better success. In the church conformed to the world everything became darker and darker, till in the Middle Ages the Romish apostasy reached its climax. Nevertheless during all these ages there were not a few who in the midst of surrounding misery, fought the fight of faith, and by the piety of their lives and witness for the Lord the statement was often established: Since the days of the Reformation it is still apparent that in proportion as the blood of the Lamb is gloried in, the church is constantly inspired by a new life to obtain the victory over deadness or error. Yes, even in the midst of the wildest heathen, where the throne of Satan has been undisturbed for thousands of years, this is still the weapon by which its power must be destroyed. What avails for the church, is available also for each Christian. It is when the soul is convinced of the power which that blood has with God, in heaven, to effect a perfect RECONCILIATION, and the blotting out of sin; and to rob the devil of his authority over us completely and for ever ; and to work out in our hearts a full assurance of the favour of God ; and to destroy the power of sin it is, I say, when the soul lives in the power of the blood, that the temptations of Satan cease to ensnare. Where the holy blood of the Lamb is sprinkled, there God dwells, and Satan is put to flight. What was revealed to the apostle in his heavenly vision must hold good in our daily lives. Satan has been cast down into the earth, he has great wrath because he has but a short time. He cannot now reach the glorified Jesus, but seeks to reach Him by attacking His people. We must live always under the holy consciousness that we are watched, every moment, by an enemy of unimaginable cunning and power; who is unwearied in his endeavour to bring us entirely, or even partially-however little it may be-under his authority. He makes use, not only of temptations to what is commonly esteemed to be sin, but he knows how to gain an entrance into our earthly engagements and businesses ; in the seeking for our daily bread and necessary motley; in our politics ; our commercial combinations; our literature and science ; in our knowledge; and all things, and, so, to make all that is lawful in itself into a tool to forward his devilish deceptions. He must take pains to understand the character of his enemy. He must devote himself, in every way, and at all costs, to carry on the strife till death. Who is he that overcometh the world but he that believeth that Jesus is the Son of God? He has nothing, absolutely nothing by right, to say to one who belongs to the Lord Jesus. By unbelief, or by ignorance of, or letting go my hold of the fact that I have a participation in the victory of Jesus, I may give Satan, again, an authority over me which otherwise he does not possess. But when I know, by a living faith, that I am one with the Lord Jesus, and that the Lord Himself lives in me, and that He maintains and carries on in me that victory which He gained; then Satan has no power over me. Only this faith can inspire courage and joy in the strife. By thinking of the terrible power of the enemy; of his never sleeping watchfulness ; of the way in which he has taken possession of everything on earth by which to tempt us; it might well be said-as some Christians think-that the strife is too severe ; it is not possible to live always under such tension; that life would be impossible. This is perfectly true, if we in our weakness had to meet the enemy, or gain the victory by our own might. But that is not what we are called upon to do. Faith is not merely a thought of which I lay hold, a conviction that possesses me-it is a life. Faith brings the soul into direct contact with God, and the unseen things of heaven, but above all, with the blood of Jesus. Belief in the power of the blood awakens in me a desire for an: He who, as a consecrated priest, walks with God, will rule as a conquering king over Satan. Believers, our Lord Jesus by His blood has made us not only priests but kings unto God, that we may draw near to God not only in priestly purity and Ministry, but that also in kingly power we may rule Or God. A kingly spirit must inspire us; a kingly courage to rule over our enemies. The blood of the Lamb must increasingly be a token and seal, not only of. The Resurrection and Ascension of Jesus, and the casting out of Satan, were the results of the shedding of His blood. In you also, the sprinkling of the blood -will open the way for the full enjoyment of Resurrection with Jesus, and of being seated with Him in the heavenly places. I

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once more, therefore, beseech you to open your entire being to the incoming of the power of the blood of Jesus, then your life will become a continual observance of the Resurrection and Ascension of our Lord, and a continual victory over all the powers of hell. They overcame him by the blood of the Lamb Rev.

Chapter 4 : CHURCH FATHERS: Institutes, Book X (John Cassian)

You wish to produce a human enzyme, protein A, by introducing its gene into bacteria. The genetically engineered bacteria make large amounts of protein A, but it is in the form of an insoluble aggregate with no enzymatic activity.

Sociological methods[edit] Pat was confused. Choosing a college to attend was an important decision with life-long implications, but it was difficult to know which school was the right one to attend. Pat had applied to and been accepted by several schools, but now was the time to make a commitment. Pat sought out information from various sources to help make the choice, but received different answers. It was inexpensive and Pat could save money by living at home. In spite of these conflicts, Pat continued to think about the recommendations mentioned in an article written by a social scientist, who had carefully examined the life trajectories of large numbers of people who had graduated from various colleges across the U. Those recommendations were again completely different than those made by friends and family. With all this different information, how could Pat make the right choice? Introduction[edit] The goal of this chapter is to introduce the methods employed by sociologists in their study of social life. This is not a chapter on statistics nor does it detail specific methods in sociological investigation. The primary aim is to illustrate how sociologists go beyond common sense understandings in trying to explain or understand social phenomena. They do not see the world as we normally do, they question and analyze why things happen and if there is a way to stop a problem before it happens. At issue in this chapter are the methods used by sociologists to claim to speak authoritatively about social life. There are dozens of different ways that human beings claim to acquire knowledge. A few common examples are: Choosing to trust another source for information is the act of making that source an authority in your life. Parents, friends, the media, religious leaders, your professor, books, or web pages are all examples of secondary sources of information that some people trust for information. People often claim to have learned something through an experience, such as a car accident or using some type of drug. Some physical skills, such as waterskiing or playing basketball, are acquired primarily through experience. On the other hand, some experiences are subjective and are not generalizable to all. Simple deduction is often used to discern truth from falsity and is the primary way of knowing used in philosophy. I might suggest that if I fall in a swimming pool full of water, I will get wet. If that premise is true and I fall in a swimming pool, you could deduce that I got wet. Many people who live in societies that have not experienced industrialization decide what to do in the future by repeating what was done in the past. Even in modern societies, many people get satisfaction out of celebrating holidays the same way year after year. Fast-paced change in modern societies, however, makes traditional knowledge less and less helpful in making good choices. Some people claim to acquire knowledge believed to be valid by consulting religious texts and believing what is written in them, such as the Torah, the Bible, the Koran, the Bhagavad Gita, or the Book of Mormon. Others claim to receive revelations from a higher power in the form of voices or a general intuitive sense of what one should do. The scientific method combines the use of logic with controlled experience, creating a novel way of discovery that marries sensory input with careful thinking. By adopting a model of cause and effect, scientists produce knowledge that can explain certain phenomena and even predict various outcomes before they occur. These methods of claiming to know certain things are referred to as epistemologies. An epistemology is simply a way of knowing. In Sociology, information gathered through science is privileged over all others. That is, information gleaned using other epistemologies will be rejected if it is not supported by evidence gathered using the scientific method. The Scientific Method[edit] A scientific method or process is considered fundamental to the scientific investigation and acquisition of new knowledge based upon verifiable evidence. In addition to employing the scientific method in their research, sociologists explore the social world with several different purposes in mind. Like the physical sciences i. This approach to doing science is often termed positivism though perhaps more accurately should be called empiricism. The positivist approach to social science seeks to explain and predict social phenomena, often employing a

quantitative approach where aspects of social life are assigned numerical codes and subjected to in-depth analyses to uncover trends often missed by a casual observer. This approach most often makes use of deductive reasoning, which initially forms a theory and hypothesis, which are then subjected to empirical testing. Unlike the physical sciences, sociology and other social sciences, like anthropology also often seek simply to understand social phenomena. Max Weber labeled this approach *Verstehen*, which is German for understanding. This approach, called qualitative sociology, aims to understand a culture or phenomenon on its own terms rather than trying to develop a theory that allows for prediction. Qualitative sociologists more frequently use inductive reasoning where an investigator will take time to make repeated observations of the phenomena under study, with the hope of coming to a thorough and grounded understanding of what is really going on. Both approaches employ a scientific method as they make observations and gather data, propose hypotheses, and test or refine their hypotheses in the formulation of theories. These steps are outlined in more detail below. Sociologists use observations, hypotheses, deductions, and inductions to understand and ultimately develop explanations for social phenomena in the form of theories. Predictions from these theories are tested. If a prediction turns out to be correct, the theory survives. If not, the theory is modified or discarded. The method is commonly taken as the underlying logic of scientific practice. Science is essentially an extremely cautious means of building a supportable, evidenced understanding of our natural and social worlds. The essential elements of a scientific method are iterations and recursions of the following four steps: The systematic, careful collection of measurements, counts or categorical distinctions of relevant quantities or qualities is often the critical difference between pseudo-sciences, such as alchemy, and a science, such as chemistry. Scientific measurements are usually tabulated, graphed, or mapped, and statistical manipulations, such as correlation and regression, performed on them. The measurements might be made in a controlled setting, such as a laboratory, or made on more or less inaccessible or unmanipulatable objects such as human populations. The measurements often require specialized scientific instruments such as thermometers, spectrometers, or voltmeters, and the progress of a scientific field is usually intimately tied to their invention and development. These categorical distinctions generally require specialized coding or sorting protocols that allow differential qualities to be sorted into distinct categories, which may be compared and contrasted over time, and the progress of scientific fields in this vein are generally tied to the accumulation of systematic categories and observations across multiple natural sites. In both cases, scientific progress relies upon ongoing intermingling between measurement and categorical approaches to data analysis. Measurements demand the use of operational definitions of relevant quantities. That is, a scientific quantity is described or defined by how it is measured, as opposed to some more vague, inexact or idealized definition. The operational definition of a thing often relies on comparisons with standards: In short, to operationalize a variable means creating an operational definition for a concept someone intends to measure. Similarly, categorical distinctions rely upon the use of previously observed categorizations. A scientific category is thus described or defined based upon existing information gained from prior observations and patterns in the natural world as opposed to socially constructed "measurements" and "standards" in order to capture potential missing pieces in the logic and definitions of previous studies. In both cases, however, how this is done is very important as it should be done with enough precision that independent researchers should be able to use your description of your measurement or construction of categories, and repeat either or both. The scientific definition of a term sometimes differs substantially from its natural language usage. For example, sex and gender are often used interchangeably in common discourse, but have distinct meanings in sociology. Scientific quantities are often characterized by their units of measure which can later be described in terms of conventional physical units when communicating the work while scientific categorizations are generally characterized by their shared qualities which can later be described in terms of conventional linguistic patterns of communication. Measurements and categorizations in scientific work are also usually accompanied by estimates of their uncertainty or disclaimers concerning the scope of initial observations. The uncertainty is often estimated by making repeated measurements of the desired quantity. Uncertainties may also be calculated by consideration

of the uncertainties of the individual underlying quantities that are used. Counts of things, such as the number of people in a nation at a particular time, may also have an uncertainty due to limitations of the method used. Counts may only represent a sample of desired quantities, with an uncertainty that depends upon the sampling method used and the number of samples taken see the central limit theorem. Hypothesis Development[edit] A hypothesis includes a suggested explanation of the subject. In quantitative work, it will generally provide a causal explanation or propose some association between two variables. If the hypothesis is a causal explanation, it will involve at least one dependent variable and one independent variable. In qualitative work, hypotheses generally involve potential assumptions built into existing causal statements, which may be examined in a natural setting. Variables are measurable phenomena whose values or qualities can change e. A dependent variable is a variable whose values or qualities are presumed to change as a result of the independent variable. In other words, the value or quality of a dependent variable depends on the value of the independent variable. Of course, this assumes that there is an actual relationship between the two variables. If there is no relationship, then the value or quality of the dependent variable does not depend on the value of the independent variable. An independent variable is a variable whose value or quality is manipulated by the experimenter or, in the case of non-experimental analysis, changes in the society and is measured or observed systematically. Perhaps an example will help clarify. Promotion would be the dependent variable. Change in promotion is hypothesized to be dependent on gender. Scientists use whatever they can “ their own creativity, ideas from other fields, induction, deduction, systematic guessing, etc. There are no definitive guidelines for the production of new hypotheses. The history of science is filled with stories of scientists claiming a flash of inspiration, or a hunch, which then motivated them to look for evidence to support, refute, or refine their idea or develop an entirely new framework. Prediction[edit] A useful quantitative hypothesis will enable predictions, by deductive reasoning, that can be experimentally assessed. If results contradict the predictions, then the hypothesis under examination is incorrect or incomplete and requires either revision or abandonment. If results confirm the predictions, then the hypothesis might be correct but is still subject to further testing. Predictions refer to experimental designs with a currently unknown outcome. A prediction of an unknown differs from a consequence which can already be known. Testing[edit] Once a prediction is made, a method is designed to test or critique it. The investigator may seek either confirmation or falsification of the hypothesis, and refinement or understanding of the data. Though a variety of methods are used by both natural and social scientists, laboratory experiments remain one of the most respected methods by which to test hypotheses. Scientists assume an attitude of openness and accountability on the part of those conducting an experiment.

Chapter 5 : Romans - for if you are living - Verse-by-Verse Commentary

I am personally offended that you would speak of the panserbjÅ, me and the witches in such a tone and I will fight you to the death over this. You wish you had beings as honorable and loyal as lorek Byrnison or Serafina Pekkala on your side.

Welcome to Assemblies of God church Nigeria Sunday school lesson. Thank God its another beautiful Friday when we study our lesson here. His name is Rev Dr Ezra. One of the youngest District superintendent in AG Nigeria. One of the vibrant AG voice in northern Nigeria. God bless Rev Dr Ezra. Christ sets believers free from the law of sin and death. To understand the antidote to sin and live according to the spirit of God. No one enjoys feeling condemned, condemnation does not liberate , it oppresses someone. A No more obligation to law. In Romans 7, Paul outlined why he could declare that a believer is released from the bondage of the law. To do so he used marriage as an example of the believers freedom from the laws obligations. When two people marry, they each become bound by specific obligation as a result of their commitment to one another. When the husband dies, however , the wife is thereafter free from the obligations of that marriage and can marry someone else. The marriage commitment is no longer in effect. A person can not be united to Christ and enjoys the blessings of his promises until that person is death to the law. B Christ frees from the Law. Paul sought to do more than simply show the temporary nature of the law. He ultimately set out to help the Christians in Rome grasp the freedom that God wants every believer to experience. They had died to the law and become free from its obligation. Now they belong to Jesus , just as the widow in verse belonged to her new husband. A The law can not free the sinner. Paul posed a question that might well have arisen in light of his teaching concerning Christians and the law. He explained, that the law is no way sinful, rather , God designed the law to reveal sin. In revealing sin, the law exposed carnal human desires, exemplify in the tenth commandment. B Freedom only through Jesus. In spite of his best intentions at being good , he found that evil was constantly present in his life and he was incapable of conquering it. While inwardly he found goodness in Gods law, he also found an irresistible inner pull toward sin. A The spirit frees from condemnation. Read your bible very well. Through Christ , a person is released from the bondage of sin to instead enjoy freedom from sin and condemnation , so that he or she can enjoy life as Christ intends. This freedom comes through the works of the Holy spirit, setting the free from the power of sin. This new found law of the spirit is more powerful than the law of sin and death. The law of flesh was weak because it could accomplish no more than to reveal the nature of sinful desires and condemn the sinner. B The Holy spirit Provides Life. Followers of Christ , however surrender their lives to the guidance of the Holy spirit. They have the Holy spirit in their lives from the moment of conversion. As a result , they are fundamental different from those who live according to sinful desires. Conversely , if a person does not have the spirit , he or she is not a follower of Christ , for it is the spirit who gives life by making us righteous before God. Paul also noted that the spirit brings about the resurrection from the dead. The body will surely die. But believers have the promise that they will one day be raised Thessalonians 4: Finally, we are still talking on the topic that said, no more condemnation. Paul teaching in Romans serves as call to every believer to examine his or her life. Take a moment to ask yourself some important questions. How much value do you place on living in a way that pleases God? Do you strive to serve him by following a set of "dos and donts" or do you live for him according to the power and direction of the Holy spirit. In your relationship with God consist mainly of striving to do the right things, examine your heart to see if you are allowing legalism to rule you. If on the other hand , you serve God out of a sincere love for him and faith in him, and you walk in his spirits power and influence , rejoice in the fact that you have chosen the road Paul pointed to in chapter 7 and 8 of Romans. The term bondage applies to living in sin without Jesus. No more condemnation if you are really in Christ Jesus. Jesus will set you free here on earth and he will allow you in his paradise to join him in Heaven at last. Thank you for studying with me. For more of this teachings, visit and join any Assemblies if God church nearest to you on Sunday by 8am. We are AG life giving church, We are intercontinental and interdenominational evangelistic people in nature, Evangelism

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is our DNA, Souls winning is our passion, Heaven is our hope, We are yield and controlled by the Holy spirit, We have died to sin, We are Assemblies of God church, We are all over the world, We are the light of Christendom, We are the church for all. Thank you for your time here. Holy spirit is on the control, No condemnation for those in Christ Jesus, Hallelujah. Join me next week Friday for more Sunday school lesson. Thanks for those that have been calling for encouragements. I am your brother.

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Chapter 6 : Messianism in the Pseudepigrapha and the Book of Mormon | Religious Studies Center

corporate bond has a yield of %. Assume that the liquidity premium This would allow them to use the proceeds of the new issue to retire Chapter 8: Risk and.

Therefore, true peace shall not come until the hearts of men are at peace with God. Their prayers, guidance, and well wishes have helped to get us to where we are today. We must have hope for one another. However, are we passing that hope on as John the Baptist passed it on to Jesus? John the Baptist knew that Jesus was the One who had been prophesied about, He, Jesus, having so much more to offer than John, himself. Through his conversation with his disciples, we know that John passed on hope, unselfishly. He could have been bitter, angry, jealous, and possessive when his disciples told him that Jesus and his disciples also baptized people. He could have gossiped and spoken evil of them right then and there amongst his disciples. He could have found fault within Jesus and criticized Him and His disciples in all manners of speaking. Yet, John had hope for his brother and cousin. If we are to change the negative rhetoric of today that passes through the lines of everyday conversations in every walk of life, we must teach others to use hope as a means of communication. Negative, derogatory, and slanderous words usher in darkness and divide. Gossip, bullying, and making fun of people erodes the character of others and oneself. Each day, we have a choice to make as to how we will live it and who we will live it for. Each day, we must choose who we will serve. When we hear others uttering harmful words about someone or a group of people and join in, we have chosen to serve another master. When violence is our first choice to solve disputes, we have chosen another master. When we embrace hateful rhetoric, we have chosen another master. If we want peace within our lives, we must sow and speak peace to others. If we want righteousness, we must sow righteousness. Therein, are the seeds that bring forth hope into the lives of others. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, how great a matter a little fire kindleth! My brethren, these things ought not so to be. Why so much emphasis on HOPE? Hope lets darkness know that someone is not alone in their fight or struggle. Hope chases away darkness because it emanates from the Light. As we have read in James 3, words are powerful and can be deadly, but, they are meant to bring forth life and abundance. Yes, we must hope for the liar, the thief, the addict, the man or woman of ill-repute, the wayward child, the unstable minded, the disheveled and unkempt, the violent and abusive, and the terrorist. We must have hope, even for our enemy, for hope changes things. As a child, I had many people who hoped for me and believed in me. I have come to truly appreciate them. I am extremely touched by those who continue to hope and believe in me. Not everyone has had that, or, has that now in their life for one reason or another. We would need to know their story to find out why. There are always two sides to a story and it may appear that the one who is right depends upon from which side of the story one is viewing. Then, again, it may appear to be that each person shares equal responsibility or claim to part of the truth. Then how shall we divide the truth, or can the truth be divided? Who do we believe and who do we believe in, or, hope for? Such is the story of Jerusalem in the eyes of man. There a many sides to the story. As the story goes, Jerusalem is claimed by several religions. So, who really owns it? Who can claim it as a capitol? The lack thereof is why man creates problems and cannot find solutions for problems. Man always wants to lay claim that he knows what is right in his mind and. Then, he forces others to choose a side and stand behind him, forsaking the Will and Way of God. This is what man has done through religions. If the chaos we see before us is the result of religion, then how can either side be right? I call out the children of Abraham who cannot see that they have returned to the wilderness! They have learned to hate themselves and have become like wild beast turning on the Master. The sons and daughters of Isaac and Ishmael defile the grave of their father and curse the womb of their mother. Have we forgotten that Isaac and Ishmael were saved because of the HOPE that God had for them to become more; to become nations, the father of many to come and serve God? There were nations that helped them and provided for them. Now, they have forgotten their roots and the kindnesses shown to them. They have lost faith in the Hand of God and placed their faith in the

hands of men. How easy it is to love those who are like us and who love us back. The carnal mind man always looks for reciprocation; something in return for his carnal love and kindness. Through the hardening of hearts, men cannot see those who are unlike them as their brother. Men must seek the type of peace which withstands the tests of time; peace which surpasses all understanding because it is borne of love. Solomon sought such peace when he judged the two women who lay claim to one child. What does it stand for? What is Jerusalem to GOD today? Our God, hopes for us. Is it truly HOLY? Then why do we allow politicians to use it as if it is a whore and join in as they watch from without, pleased that they have dragged us to the bottom of the pit of degradation? Why do we allow violence to be poured out and blood to be spilled upon its ground? Has it taken the place of God, His precepts and principles? Is there so much hatred in our hearts for one another that hate takes precedence over life, charity, and forgiveness? What mind follows the path of hatred, then, believes it can stand upon Holy Ground? What finger can point accusingly at another without finding sin within the accuser? The treacherous words of a false leader; a false leader who cares nothing for the lives of others who are different, have awakened painful memories and aroused hatred within hearts. His treacherous words and proclamations have ushered in darkness, as he intended them to do. Must Solomon take his sword and cut the baby asunder, destroying the LIFE within it just to appease the selfish hearts of those who care more for themselves than the meaning of life for the child itself? If my heart is with Jerusalem, than I give her to He who created her for His purpose; not to lead His Children into darkness and death, but, to bring them out of darkness into the Light. Give Jerusalem to He who saw to her birth and created her from the dust of the earth; not to benefit one man or one group of people. All that is belongs to Him! We are but trustees over that which belongs to Him. Jerusalem is a beacon of glory to God; a pathway for all men leading to enlightenment and salvation, which is free to all who seek the face of God. Yet, we cannot allow ourselves to trade holiness and righteous for earthly treasures. We cannot trade our faith which holds up her walls for worldly ideology, idealism, laws, and doctrine. We cannot throw away the fundamental principles of holiness and godliness to idolize that which stands against idolatry! The adversary seeks to use us to hurl ourselves at one another to destroy ourselves and mock the God we serve. In doing so, we neither honor God or the historical and holy significance of Jerusalem. If we bring darkness into Jerusalem, God is not there. Shall we listen to and believe unholy men who stand outside of the holiness of God? Those who are abominations, who have no love for the things, people, will and way of God? Darkness has no part with Light! Evil has no place with Good! We honor Jerusalem by first honoring the WILL and WAY of God and not turning from the true path in order to fill our hearts with anger and hatred, fighting over its ownership. Let the nations who love God turn their backs upon the abomination which seeks to destroy them. Faith will prove that Jerusalem belongs to the faithful; those who keep love, holiness, and righteousness within their hearts. The rightful mother of the child, who stood before Solomon, knew that no one could take the love and hope she had for her child away from her. She put her faith in that love and hope; not in the laws of man or hatred and vengeance toward the woman trying to take her child. Righteousness prevailed as her faith, hope, and love proved the truth that she was the birth mother of the child. Those who believe in the holiness of Jerusalem, believes in the life that has sprung from it. Those who believe in the holiness of Jerusalem must not forget that it was love and hope that made Jerusalem holy. God is love and He has never given up on us. He still has hope for us.

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The second link between messianism in the Pseudepigrapha and in the Book of Mormon is the idea that the advent of the Messiah is perceived sometimes as his return. This idea is to be distinguished from the widely disseminated and popular concept that Jesus the Christ shall return again, which is the so-called Second Coming or Parousia that is.

Why Does God Bless Us? We want God to bless our homes. We want good health, job security, and fellowship and relevant instruction at church. But most of all, we want the blessing of God Himself—His presence, His forgiveness, His power over sin, and His guidance. Why do we want these things? Because He wants His blessing to extend much further than simply our enjoying it. He wants us to take that blessing to another level, for our lives to spin outward to affect the entire world. In Psalm 67, God lays out a vision for His blessing and its intended scope. As we explore the passage, notice two themes: The passage opens with a prayer to this end: See His blessing everywhere. His guidance and His just and righteous rule v. Israel could rest in the assurance that God controls the nations and brings justice in international affairs. Clearly, God blesses His people—and abundantly! The chorus of Psalm 67, repeated twice, makes this clear: The Lord has in mind the people who will praise Him. Look at the Red Sea and Jericho. Did you see the way God saved them? Loves the same things you do. I want to get to know her, not just about her. He wants them to go beyond hearing about His saving ways and get to know Him personally. God blesses His people so we can sing His praise. The nations will have fear—reverence and awe—toward God. He blesses His people today so that the peoples of the world might bless Him. We can tell others about the ways God rescues us in desperate times vv. God still blesses us, His people, today. And He does so in order that every last one of us might bless Him with all that He has given us. Our food and our resources, our family and friends—God has given them to us to enjoy. But He gave them to us for a bigger reason: If unemployed, we encourage others in the same situation. The same is true of our education, our homes, our churches, our health—good or bad—and our talents. Our education and skills, our geographical locations, the languages we speak, the homes in which we dwell, the neighbor whose dog gets in the garden and messes it up, the person who runs the cash register—all of these God gives us so that the world might know Him and His salvation. God blesses us so we can use our blessings as a means for the peoples of the world to bless Him. If we believe this, the truth will radically change the way we respond to all we have received from Him. We will reorder our priorities to turn our blessings outward, using every good and perfect gift as a catalyst to lead the nations to join us as we bow in worship before our God.

Chapter 8 : Why Does God Bless Us? - DTS Voice

Chapter 8 of the NYS Driver Manual, Defensive Driving. When the language select box is closed press of up and down arrow will automatically translate this page to the selected language.

For Patrons, Chapter 10 is available over here on patreon. Chapter 8 Although it had only been half a day since Kurats had transferred to the royal capital, the gloomy atmosphere surrounding the village had clearly changed, becoming sorrowful instead. As Kurats started feeling uneasy, his childhood friend, Roy, came running to him with a ghastly pale face. Cornelia-san has been taken away! He seemed to have completely lost his temper, having not expected that his sister would end up being taken on this day. Because nobody in the village would have been able to stop him. However, currently, Kurats had neither the time nor the will to continue his conversation with Roy. The only thing that in his mind was that he had to save his sister as soon as possible. Roy was about to mutter something, but before he could do so, Kurats vanished like a gust of wind. Kurats was in a quiet fit of anger when he instantly appeared on a slightly elevated hill, around 2 kilometers 1 mile away from the castle of earl Hazel. Right now, he felt like he could do anything, regardless of the fact that he could not use the multi-layered power control that Bernst had mentioned before. These kinds of nonsensical assumptions are unacceptable! Which village did you come from, peasant? The likes of you are not welcome here! Know your place, you plebeian! But despite having been mentally overpowered, the soldier still barely managed to push out his spear to block the road. However, Kurats only glared at him, and raised up his fist. The soldier was wondering what was the point of this as the only result he could imagine was Kurats damaging his own hand. That was not the sound of a collision or a burst. Rather, what the soldier heard was the clear sound of an object being crushed by an impossible force. Just how much strength had this taken? They could not possibly imagine that a single unarmed young man had reduced the gate to its current state with one hit. Joshua Patrick Hazel, the third son of earl Hazel, was observing Cornelia with a vulgar smile on his face. Cornelia was a truly beautiful woman. She had magnificent, sparkling, obsidian-like black hair, which would likely not be found anywhere even in the royal capital. Joshua also quite liked the beautifully shaped bridge of her nose and her attractive almond eyes. However, there was one thing that he deemed to be intolerable about her, it was the strong determination which was radiating within her eyes. Although Joshua was fond of women, what he liked even more was making people surrender to him. Perhaps this was the influence of the cloud that had been following since birth, because, as the third son, he had no rights to ever become the head of the family. Without showing any embarrassment, Cornelia, who was now wearing only undergarments, quickly but dignifiedly started wearing the seductive costume she had been given. There was no near nor shyness in her eyes, her face was completely expressionless, as if she was a doll. He wanted to witness the moment when this pure and untouched girl would yield and drown in humiliation and pleasure. Faced with that sight, he used his teeth to bite at the cherry peaks at the top of said white chest. That should have been painful to the point of making Cornelia scream. However, she only frowned a little bit as she endured the pain. Like Joshua feared, Cornelia was ready to do anything, she had such a resolve that she would likely even be willing to give up her own life if circumstances demanded it. As things currently stood, she would probably endure any pain and humiliation until death. But the problem was that, with her excessively solid resolve, even if he were to ask her to exhibit herself without any garments, she would still calmly comply for sure. Did Cornelia really not have any weak points that could be used to agitate her? For the first time, there was a crack in the defense of the indestructible fortress called Cornelia. Joshua was not generous enough to ignore the weak point that he had found at last. To begin with, it was only for the sake of her precious younger brother that Cornelia was submitting her own body.

Chapter 9 : The Promised Land and Its Covenant Peoples | Religious Studies Center

3. The Promised Land and Its Covenant Peoples; 4. Patterns of Apostasy in the Book of Helaman; 5. The Decline of the Nephites: Rejection of the Covenant and Word of God; 6. They Did Remember His Words; 7. Nephi's Ultimate Encounter with Deity: Some Thoughts on Helaman 10; 8.

FOR thousands of years there had been a mighty conflict for the possession of mankind, between the Old Serpent, who led man astray, and " The seed of the woman. It was thus also in the life of our Lord Jesus. By His coming, His wonderful words and works, the most glorious expectations of a speedy redemption were awakened. How terrible was the disappointment which the death of Jesus brought to all who had believed in Him! It seemed, indeed, as if the powers of darkness had conquered, and had established them kingdom for ever. Jesus is risen from the dead, an apparent victory proved to be the terrible downfall of the prince of darkness. By bringing about the deaths. Our text gives a very grand representation of these memorable events. The best commentators, notwithstanding differences in details of exposition, are united in thinking, that we have here a vision of the casting out of Satan from heaven, as a result of the Ascension of Christ. We read in verses The woman "brought forth a man-child, who. And there was war in heaven; and Michael and his angels fought against the dragon; and the dragon fought, and his angels, and prevailed not ; neither was their place found any more in heaven. And the dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world he was cast out into the earth, and his angels were cast out with him. Therefore rejoice, ye heavens, and ye that dwell therein. Through the whole book of the Revelation we see the Lamb on the Throne. We shall consider victory: In the exalted representation given in our text we see what a high position was once occupied by Satan, the great enemy of the human race. We know how this is taught in the Old Testament. In the book of job we see Satan coming, with the Sons of God, to present himself before the Lord; and to obtain permission from Him to tempt His servant job Job ii. In the book of Zechariah iii. Then there is the statement of our Lord, recorded in Luke x. It may, at first thought, seem strange that the Scriptures should represent Satan as being in heaven ; but to understand this aright it is necessary to remember that heaven is not a small, circumscribed dwelling place, where God and Satan had intercourse as neighbours. Among them, Satan also still held a place. Then remember, he is not represented in Scripture to be the black, grisly figure in outward appearance as he is generally pictured, but as " an angel of light. When he had brought about the fall of man, and had also transferred the world to himself and became its prince, he had real authority over all that was in it. Man had been destined to be king of this world, for God has said, " Have thou authority. God, in His holy will, had ordained that if man listened to Satan, he must suffer the consequences, and become subject to his tyranny. God never in this matter used His power or exercised force, but always took the way of Law and Right; and so Satan retained his authority until it was taken from him in a lawful manner. This is the reason why he could appear before God in heaven, as accuser of the brethren and in opposition to them for the 4, years of the Old Covenant. For this reason also, at the commencement of His public life, our Lord after His anointing, being thus openly recognised as the Son of God, " was led by the Spirit into the wilderness to be tempted of the devil. But ever this victory was not sufficient. Christ came in order that " through death he might destroy him that had the power of death, that is the devil. That law had installed him as jailor of its prisoners. The sinner must be delivered from the power of the law, before he could be delivered from the authority of Satan. Ceaselessly, the law had been declaring that " The wages of sin is death " ; " The soul that sinneth if: As our Surety, the Son of God was born under the law. He obeyed it perfectly. He resisted the temptations of Satan to withdraw Himself from under its authority. He willingly gave Himself up to bear the punishment of sin. He gave no ear to the temptation of Satan, to refuse the cup of suffering. When He shed His blood He had devoted His whole life, to its very end, to the fulfilling of the law. When the law had been thus perfectly fulfilled, the authority of sin and Satan was brought to an end. Therefore death could not hold Him. The text gives us a striking description of the glorious result of the appearing of our

Lord in heaven. We read concerning the mystic woman: There was war in heaven. Michael and his angels fought against the dragon; and the dragon fought, and his angels, and prevailed not, neither was their place found any more in heaven And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: But only now can Satan be cast out because of the blood of the Lamb. Reconciliation for sin and the fulfilment of the law have taken from him all his authority, and. The blood, as we have already seen, that had done such wonderful things in heaven, with God, in blotting out sin, and bringing it to naught, had a similar power over Satan. He has now no longer any right to accuse. And they overcame him by the blood of the lamb. Satan having been cast down to earth, the heavenly victory must now be carried out here. This is indicated in the words of the Song of Victory, "They overcame him by the blood of the Lamb. The victory in heaven and on earth progresses simultaneously, resting on the same ground. We know from the portion in Daniel already mentioned Dan. The conflict here on earth is the result of a conflict in the invisible region of the heavenlies. Michael and his angels, as well as the brethren on earth, gained the victory " by the blood of the Lamb. The disciples of our Lord, and the church in the first three centuries had experience of this. In the bloody persecutions in which hundreds of thousands of Christians perished as martyrs, Satan did his utmost to lead the church into apostasy, or to root it out altogether ; but in its full sense, the statement that " they overcame by the blood of the Lamb, and by the word of their testimony ; and they loved not their lives even unto death " applies to the martyrs. After the centuries of persecution, there came to the church centuries of rest and worldly prosperity. Satan had tried force in vain. By the favour of the world he might have better success. In the church conformed to the world everything became darker and darker, till in the Middle Ages the Romish apostasy reached its climax. Nevertheless during all these ages there were not a few who in the midst of surrounding misery, fought the fight of faith, and by the piety of their lives and witness for the Lord the statement was often established: Since the days of the Reformation it is still apparent that in proportion as the blood of the Lamb is gloried in, the church is constantly inspired by a new life to obtain the victory over deadness or error. Yes, even in the midst of the wildest heathen, where the throne of Satan has been undisturbed for thousands of years, this is still the weapon by which its power must be destroyed. What avails for the church, is available also for each Christian. In " the blood of the Lamb," he always has victory. It is when the soul is convinced of the power which that blood has with God, in heaven, to effect a perfect RECONCILIATION, and the blotting out of sin; and to rob the devil of his authority over us completely and for ever ; and to work out in our hearts a full assurance of the favour of God ; and to destroy the power of sin it is, I say, when the soul lives in the power of the blood, that the temptations of Satan cease to ensnare. Where the holy blood of the Lamb is sprinkled, there God dwells, and Satan is put to flight. What was revealed to the apostle in his heavenly vision must hold good in our daily lives. Satan has been cast down into the earth, he has great wrath because he has but a short time. He cannot now reach the glorified Jesus, but seeks to reach Him by attacking His people. We must live always under the holy consciousness that we are watched, every moment, by an enemy of unimaginable cunning and power; who is unwearied in his endeavour to bring us entirely, or even partially-however little it may be-under his authority. He is literally " the prince of this world. He makes use, not only of temptations to what is commonly esteemed to be sin, but he knows how to gain an entrance into our earthly engagements and businesses ; in the seeking for our daily bread and necessary motley; in our politics ; our commercial combinations; our literature and science ; in our knowledge; and all things, and, so, to make all that is lawful in itself into a tool to forward his devilish deceptions. The believer who desires to share in the victory over Satan "through the blood of the Lamb" must be a fighter. He must take pains to understand the character of his enemy. He must allow himself to be taught by the Spirit through the Word what the secret cunning of Satan is, which is called in Scripture " The depths of Satan," by which he so often blinds and deceives men. He must devote himself, in every way, and at all costs, to carry on the strife till death. Then only will he be able to join in the song of victory, " They overcame him by the blood of the Lamb, and by the word of their testimony ; and they loved not their lives even unto death. Who is he that overcometh the world but he that believeth that Jesus is the Son of God? He has nothing, absolutely

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nothing by right, to say to one who belongs to the Lord Jesus. By unbelief, or by ignorance of, or letting go my hold of the fact that I have a participation in the victory of Jesus, I may give Satan, again, an authority over me which otherwise he does not possess. But when I know, by a living faith, that I am one with the Lord Jesus, and that the Lord Himself lives in me, and that He maintains and carries on in me that victory which He gained; then Satan has no power over me. Victory " through the blood of the Lamb " is the power of my life. Only this faith can inspire courage and joy in the strife. By thinking of the terrible power of the enemy; of his never sleeping watchfulness ; of the way in which he has taken possession of everything on earth by which to tempt us; it might well be said-as some Christians think-that the strife is too severe ; it is not possible to live always under such tension; that life would be impossible. This is perfectly true, if we in our weakness had to meet the enemy, or gain the victory by our own might. But that is not what we are called upon to do. Faith is not merely a thought of which I lay hold, a conviction that possesses me-it is a life. Faith brings the soul into direct contact with God, and the unseen things of heaven, but above all, with the blood of Jesus. Belief in the power of the blood awakens in me a desire for an: Live, Constantly, exercising faith in the assurance that " the blood cleanseth from all sin " ; yield yourself to be sanctified and brought nigh to God through the blood; let it be your life-giving nourishment and Dower. He who, as a consecrated priest, walks with God, will rule as a conquering king over Satan. Believers, our Lord Jesus by His blood has made us not only priests but kings unto God, that we may draw near to God not only in priestly purity and Ministry, but that also in kingly power we may rule Or God. A kingly spirit must inspire us; a kingly courage to rule over our enemies. The blood of the Lamb must increasingly be a token and seal, not only of.