

## DOWNLOAD PDF 13. ANALOGY IN THE PRESENCE OF PROPHETIC TYPES . 142

### Chapter 1 : Book of Enoch - Wikipedia

*Sharia, Sharia law, or Islamic law (Arabic: شريعة إسلامية (IPA: [ʃaˈriːʕa])) is a religious law forming part of the Islamic tradition. It is derived from the religious precepts of Islam, particularly the Quran and the Hadith.*

The consecrated life is a gift which the Father has given to the church by means of the Spirit so that, in faithfulness to the Gospel, the most characteristic traits of the life of his Son Jesus, the chaste, poor and obedient one cf. The leading characters in this event will be above all the bishops gathered in communion with the Holy Father John Paul II. As pastors and guides in perfection, and faithful to the charism of each institute,[2] they will listen to the Spirit and give attention to the desires and needs expressed by the church concerning the institutes of consecrated life and the societies of apostolic life. Their particular task is one of discernment and pastoral guidance. Present alongside the bishops will be some representatives of the superiors general for men. Also present, as observers, will be some women and men religious, men and women members of institutes of consecrated life and societies of apostolic life, priests, lay women and men, called by the Holy Father to express in this way the universality of the church and all her vocations, in a mutual listening to the experiences and desires of the whole people of God. It is urgent that the whole church gather in prayer around the synod fathers and the other synod participants in order to implore the light of the Holy Spirit through the intercession of the Blessed Virgin Mary and the saints, especially the saintly founders and foundresses. It is to the Holy Spirit, who stirs these charisms in the church, that prayer is raised in one voice, that he may guide the church toward a renewed outpouring of his gift of wisdom and grace for a new Pentecost in the consecrated life. He is "the life and strength of the people of God, the bond of its communion, the vigor of its mission, the source of its multiple gifts, the secret of its admirable unity, the radiance and beauty of its creative power and the fire of its love. At the same time, however, the synod is intended to discern the challenges and expectations of the contemporary world, for which the Holy Spirit enriches the consecrated life with resources of grace, spirituality, manifold works and creativity in the apostolic life. During recent decades, in the wake of the Second Vatican Council, the church has delved deeper into her nature and mission in the light of the ecclesiology of communion[4] in order to understand more deeply her mystery rooted in the Trinity, her nature as a sign and instrument of intimate union with God and of the unity of the human race. While this context presents significant challenges to its identity and mission, it also affords a providential opportunity, on the basis of the creativity of the charisms of the Spirit, to evoke courageous responses based on the Gospel. The hope-filled moment in which the church is living calls for such a reflection, as does the constant invitation coming from Christ and from the charism of the founders and foundresses, which continues in time. John Paul II recalled the meaning of the coming synod in these words: They want to understand in all its breadth and depth the design of the Lord who sanctifies, enriches and also guides his people through the gifts and charisms of the communities of consecrated life and the societies of apostolic life. The bishops want to help you to be Gospel leaven and evangelizers of the cultures of the third millennium and of the social ordering of the peoples. In their day the founders and foundresses were able to incarnate the Gospel message with courage and holiness. It is necessary that, faithful to the breath of the Spirit, their spiritual daughters and sons continue this witness in time, imitating their creativity, with a mutual fidelity to the charism of their origins, and in constant listening to the demands of the present moment. Preparations for the coming synod are in progress throughout the church. This can be seen from the many initiatives of reflection, prayer and study. A sign of the interest aroused by the synod is the quantity and quality of the official responses sent to the General Secretariat of the Synod by the episcopal conferences and the synods of the Oriental churches, the departments of the Roman Curia, the Union of Superiors General for Men and the International Union of Superiors General for Women and the World Conference of Secular Institutes. In addition to these, many observations were sent by cardinals and bishops, national and international conferences of men and women religious, individual institutes of consecrated life and societies of apostolic

life, confederations and federations of monasteries as well as individual monasteries, priests, women and men religious, consecrated virgins and hermits, theologians and brethren from other churches and Christian communities. This is valuable material which offers assistance in coming to an understanding of the situation and the expectations of the consecrated life in the church and in the world today. Additional Intensive Study 4. An attentive study of the responses and observations has pointed above all to questions of a general nature as well as to those proper to various nations and institutes concerning the present state of the consecrated life, its identity and role in ecclesial communion and some of the most urgent questions involving the present and future of consecrated life. Emerging from the responses is a general view of the topics and trends which, although having certain differences according to individual institutes, various nations and cultural and geographic areas, offers a substantial convergence of "lights and shadows," hopes and desires, and questions and obligations concerning the consecrated life in the church and in the world. According to some, this is a period of transformation or of profound change in the consecrated life, while others see it as one of renewal, revitalization and refoundation. Furthermore, the responses give rise to a renewed evaluation of the consecrated life and the forms it has taken, especially in the following directions: It is meant to illustrate, pinpoint and delve deeper into these aspects in the light of the responses, bearing in mind the complexity of the consecrated life, its universal reality and the pastoral nature of the synod. The Consecrated Life 5. It seems essential to make an initial clarification on the topic of the synod so all might have a better understanding of the complexity and variety of individuals, communities and institutes to which it refers. The Code of Canon Law includes among the institutes of consecrated life religious institutes in general and secular institutes. In this category it also places the eremitical and anchoritic life. Among the religious institutes for men there are of pontifical right and of diocesan right. There are approximately secular institutes of pontifical or diocesan right, including those of priests, clerics or groups of lay women and men. There are also 39 societies of apostolic life of pontifical right. To these we must add a growing number of consecrated virgins, of consecrated widows and widowers, hermits and hermitesses and other groups that have initiated the process of canonical recognition. The Synod of Bishops, being universal by nature, cannot overlook this broad and complex vision of the consecrated life. Meaning and Limits of Terminology 6. The responses have indicated that the great variety of forms and traditions within the institutes of consecrated life and societies of apostolic life presents some weighty problems. The first of these problems is terminology. Some think the designation is not entirely appropriate and even discriminatory, as if to say through its use that other Christians are not "consecrated" in their baptism. The widespread designation of this terminology must be taken in an analogical sense and according to the proper nature of the diverse forms of life which are included in it. At times a specific terminology is used so as to refer to each of the forms of consecrated life according to their nature. Many responses express a desire for the specific treatment of each form of the consecrated life and for finding adequate solutions to problems, even local ones. Such specific attention to the matter is usually claimed above all because of the specific nature and mission of the secular institutes, which are seen as typically diverse because of the secular nature of their life and apostolate. A similar notion is voiced concerning the societies of apostolic life, consecrated virgins and hermits. Each institute and form of consecrated life is distinguished because of its specific nature, mission and charism. The purpose of this document is the preparation of the synod discussion of the consecrated life and its role in the church and in the world. Based on the responses, it offers a broad-based exposition divided into four parts. The first part, "the consecrated life today," presents the theological, spiritual and pastoral reality of the consecrated life I , its situation in the circumstances of the present day II and according to geographic and cultural areas III , questions concerning some specific forms IV and the request for a renewed theological synthesis V. The second part, "the consecrated life in the mystery of Christ and the church," offers a theological vision of the consecrated life within the mystery of the church I , some common features about vocation, the following of Christ and consecration II in the dimension of communion, mission and witness III. The third part, "the consecrated life in ecclesial communion," is a continuation of the second part and treats more accurately the perspective of the ecclesiology of communion I

, in the universal church and the particular churches II. Nevertheless, it is not easy to furnish a complete description. Its members constitute an important group in the church, comparable to the Gospel leaven cf. The members of the institutes of consecrated life and societies of apostolic life number more than a million, but they are a minority within the people of God. In statistical terms they amount to only 0. Of this percentage group, women constitute With the majority of consecrated persons being women and lay brothers, the group is thus made up of Though small in number, this group is "a radiant sign of the kingdom of heaven" for the church and for the world. It is a witness of commitment in the following of Christ and a prophecy of the eschatological destiny of history. The consecrated life is a prophetic witness to the primacy of God and to the things that do not pass away. In the Catholic Church the consecrated life expresses a yearning which is typical of the Gospel vocation. This can even be found today in some non-Catholic churches and communities. In fact, the eremitic and monastic life are held in great honor in the non-union Eastern churches, which have preserved the great spiritual, liturgical and apostolic tradition of their origins. The common witness of commitment to Christ and the values of the evangelical life can be a valid element for promoting unity through the exercise of ecumenical dialogue and the spiritual ecumenism of conversion and prayer. The consecrated life can be the basis for a fruitful dialogue with them and offer a common witness to the values of the Spirit. However, in other religions we cannot fail to find the life-giving breath of the Spirit from whom comes all that is true, good, just and beautiful, as seeds of the word called to bear fruit in due season and as the renewing leaven of society. In this way the consecrated life, together with other forms of evangelical life and the search for the absolute in various religions, in taking on cherished spiritual values, exercises a critical symbolic and transforming role within society and interprets the transcendent hopes of humanity. The consecrated life, though a minority in numbers, has a rich presence in the church and in the world through its wealth of communities and groups. It performs a genuine ministry in the praise of God and the salvation of the world in the celebration of the eucharist, liturgical prayer, asceticism and contemplation. It is active in evangelization and catechesis, in works of charity serving the victims of both old and new forms of poverty; in being close to the sick and marginalized, in the education of children and adolescents, in schools and universities, in the advancement of culture, in teaching the values of justice and peace, and in the means of social communications. In all parts of the earth consecrated persons live the same events as the people of God in various geographical and cultural contexts. They are often found in the "desert" where there is no one, on the "margins of society" where they experience poverty and share the necessities of people, and on the "front lines" where they face the risks of proclaiming the Gospel in difficult situations. He honors and stimulates the fidelity of the consecrated life to its vocation, consecration and mission when he says: They are always full of courage in their work, and their apostolate is often outstanding in its admirable resourcefulness and initiative. They are generous and are often to be found in the most remote mission stations, where they may have to endure great dangers to health and even to life. The church is undoubtedly greatly indebted to them. A Tree With Many Branches A desire expressed in many of the responses is that the variety of forms in consecrated life not be reduced in perspective or stifled. Vatican II contemplates the spread of the consecrated life, rooted in the words and example of the Lord, from its origins to our day in the light of the parable of the Gospel seed cf. Different religious families have come into existence in which spiritual resources are multiplied for the advancement in holiness of their members and for the good of the entire body of Christ. Continuing throughout history, with the creativity of the Spirit responding to the needs of the times, other forms arose, for example, the canons regular, the institutes of religious life, contemplative and apostolic groups of various kinds mendicant orders, clerics regular, religious congregations, both clerical and lay, missionary institutes More recently the church has recognized the form of a consecrated life in the world which is proper to secular institutes. Related to these forms are the societies of apostolic life, which are characterized by their specific apostolic and missionary purposes. The diversity of forms of consecrated life depend on their nature and mission, that is, according to the relationship to the mystery and mission of Christ which each institute lives and proclaims according to the special nature of each family and which sets it apart with its own distinctive

spirituality and specific apostolate. The wealth of the variety of forms of the consecrated life is also expressed in the multiplicity of liturgical rites within the one church of Christ. Complementarity and the Exchange of Gifts As has been noted, consecrated women far outnumber others within the consecrated life, both in monastic life and in apostolic religious life, as well as in missionary service. They bring with them the power of their witness, the quality of life in communion and the unique potentiality of their mission. Among the men there are lay institutes composed of brothers alone. Other institutes are clerical in their foundation and charism; still others are both clerical and lay in that clerics and laymen belong to them on the basis of the same consecration and charism and participate in diverse ways in their life, administration and apostolate, depending on the nature of the institute. On the basis of a prevalent orientation toward a life dedicated more to prayer and divine worship or to the explicit spread of the Gospel by word and work, a distinction is made in the church between institutes dedicated entirely to contemplation and those devoted to apostolic and missionary activity, even though the contemplative and apostolic dimension is common to each institute according to its own charism. Indeed, the institutes of contemplative life are eminently apostolic, while apostolic institutes order their life on the basis of their mission in the church so as to be contemplatives in action, in imitation of Christ. Today such institutes are particularly flourishing in the younger churches. Traditional and New Forms Consecrated virginity and the order of virgins are the original expression of a total dedication to Christ in the church since her beginning. Recently, among the fruits of renewal there is a renewed flourishing of vocations to virginity in the world through "consecrated virgins" who, alone or in association with others, dedicate themselves to Christ, their spouse, and to the service of the church. They devote themselves to the praise of God and intercession for the salvation of the world.

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### Chapter 2 : Rationalist Judaism: The Ghostbusters Analogy

*The presence of types is a clear indication of God at work in history and that He divinely inspired the Old Testament writers to record these typological events. Typological study is a necessity if the full meaning of the New Testament is to be grasped and appreciated.*

It is significant that--from the very beginning--the promise of kings was given to the patriarchs. On three different occasions, God included kings as a blessing--along with the other blessings-- upon Abraham and his family: Spoken to and about Abraham Gen Spoken to Abraham, about Sarah Gen Spoken to and about Jacob. These references are not merely predictions of the negative state of affairs that would obtain at some later time. In the "Testament of Jacob," a "royal" promise to Judah in the well-known scepter prophecy Gen In brief, the attitude here too is generally pro-kingship. For example, wisdom literature is favorable toward the monarchy, not least because its primary provenance was the royal court, with King Solomon functioning as a major source of it see Howard, "The Case for Kingship in Deuteronomy and the Former Prophets," n. The prophets did spend much time denouncing the contemporary kings. However, this does not necessary imply a condemnation of the institution of kingship per se. The prophetic denunciations can be seen in the same light as the deuteronomic denunciations: Indeed, the Davidic dynasty is prominent in the prophets as an eschatological symbol of hope for the future. The evidence of royal imagery in the passage includes the following: It is true that Fb,we can also be rendered simply as "rod. Aside from the general contextual argument, we should note that Fb,we is parallel with qqeHom;, which in most cases has royal 8 Reading MT hloywi as hlo. Doubleday, , ; W. Zondervan, ; C. Despite the dissent of W. Moran ["Gen 49,10 and Its Use in Ez 21,32," Bib 39 ], most commentators see a royal promise in both passages, and not, as Moran does, only in Genesis. Clark, ] ; W.

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### Chapter 3 : Biblical Interpretation: Advanced Certificate Program - Logos Bible Software

*index vol 15â€” the world of the polis order and history volume ii a to l.*

Exploring the legacy of the rationalist Rishonim medieval Torah scholars , and various other notes, by Rabbi Dr. The original Ghostbusters movie was immensely popular. Most people loved it for its hilarity; some for its fantastical elements. The shtick of the Ghostbusters was that they discovered that it was possible to design technology that could detect ghosts, and ultimately to subdue and contain them. PKE meters, proton packs, muon traps - these were gadgets that used physics but could detect and interact with spiritual phenomena. Behind the concept of Ghostbusters, then, lies four ideas: 1. Spiritual phenomena exist as entities; 2. They follow precise laws; 3. These laws are connected to the laws of the physical universe; 4. Physical objects can manipulate spiritual phenomena by way of these laws. The rationalist stream of Jewish thought denied pretty much all of these four ideas. There are many examples of this. Mezuzah creates a reminder rather than a force-field. Shiluach ha-kein teaches us compassion rather than engineering a celestial courtroom drama with angels. And so on, and so forth. The mystical stream of thought, on the other hand, posits the existence of all kinds of spiritual entities. These relate to, and can thus be influenced by, the physical universe, though not in exactly the same way as with Ghostbusters. The Ghostbusters used technology to create physical forces that directly interact with the spirit world. The mystical stream in Judaism, on the other hand, proposes that physical items create spiritual forces which in turn affect the spiritual and material world. However, there are still valuable points of analogy. Just like an improperly calibrated proton pack will not subdue Gozer the Gozerian, so too a mezuzah missing a letter will not create a protective force-field - even if the missing letter is a result of, say, termites attacking the parchment. My point in this is not to mock the mystical stream of thought - just to note how very far apart it is from the rationalist stream of thought. I believe that appreciating that these are simply two very different worldviews, each the result of a rich heritage, helps avoid friction between people who adhere to different streams. Good fences make good neighbors, and all that. In other news - I will be in Florida in November, and I am available for scholar-in-residence engagements. If you are interested, please email me.

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### Chapter 4 : Discernment Separating the Holy From the Profane

*Most of the psalms in Book I are individual psalms of lament, though other types are interspersed. Book I closes with a doxology, found as Psalm , though this is not really a part of that psalm. II.*

Themes Summary The book of Psalms contains the prayers, hymns, and meditations of Israel, of them now gathered in a collection that includes joyful songs of praise and thanksgiving as well as sad songs of lamentation and distress. Because of the scope of human emotion and divine activity in the psalms, believers in every generation have found them applicable to their own life and worship. The psalms have served believers in every generation as a biblical source of prayer and praise and as models for their own response to God. The book is an invaluable resource for worship. The people of God have also heard God addressing them in the psalms, as the prayers and hymns bear witness to the nature and work of God. The Psalter is unique, bringing together human word and word of God in an inseparable unity. Where Do I Find It? Countless generations of children were taught to find the book of Psalms by opening their Bibles "in the middle," and this often works. In Christian Bibles, Psalms is the nineteenth book of the Old Testament; it comes between Job and Proverbs in a collection of "writings" Esther, Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon that fall between the historical books and the prophets. Still, because of their wide-ranging historical backgrounds, it is not possible for David himself to have written all the psalms ascribed to him. The psalms were written or gathered from other sources by the temple priests and associated with David as the great singer of Israel 1 Chronicles When Was It Written? Psalms were written and collected throughout the history of ancient Israel. Moses and Miriam sang at the sea Exodus How Do I Read It? Third, these poems and prayers have been read since antiquity for meditation and instruction, by individuals and communities. They continue to offer solace--providing words of comfort and hope, lamentation and praise. Book I Psalms Psalms 1 and 2 serve to introduce the entire book. Most of the psalms in Book I are individual psalms of lament, though other types are interspersed. Book I closes with a doxology, found as Psalm Individual laments predominate, with a few more community laments and other types. Book II closes with a doxology found as Psalm Now, along with a mixture of other types, there is an approximately equal number of individual and community laments. The book closes with a brief doxology found as Psalm Book IV Psalms This book includes the only "prayer of Moses" 90 and two psalms attributed to David ; , but many psalms are associated with no person or group or have no title whatsoever. Several of the hymns sing of God as "king" 93; Psalms and review the history of Israel under God. With Book IV, the tone of the Psalter turns primarily to praise. As usual, a doxology closes the book at Psalm Book V Psalms Book V includes thirteen more psalms of David ; ; ; and one psalm of Solomon The major collection in this section is the Songs of Ascents Here, too, is the lengthy Torah psalm Though the book contains several laments, including the sharp community lament of Psalm , the overall tone remains praise. Unlike the previous four books, there is no brief closing doxology; instead, five hymns close the entire five books of the Psalter with glorious songs of praise. Some seem ancient and reflect rites and ceremonies from the earliest days for example, Psalm Others apparently cry out over the destruction of Jerusalem by the Babylonians in B. The collection process continued even into the intertestamental period, as indicated by the inclusion of Psalm in the Septuagint Greek Old Testament and Psalms in the Dead Sea scrolls. The titles or superscripts of the various psalms are generally thought to be added late in the process of collection. Most frequently, they indicate liturgical and musical information, often thought to reflect the worship of the Second Temple after B. The duties and divisions of priests described in 1 Chronicles probably comes from this postexilic period as well, and many of those "in charge of the service of song in the house of the Lord" 1 Chronicles 6: This no doubt accurately reflects a significant role of the priests in the authorship, gathering, and singing of psalms. Songs or psalms are included often in the historical material of the Bible for example, the song of Moses and Miriam in Exodus Psalm 18 occurs both in the Psalter and in its assumed historical context, 2 Samuel As written in a book, the psalms became also a basis for meditation and

instruction. They could now be read and prayed apart from formal worship and thus received another important function, especially in the synagogue. Some psalms have an alphabetical acrostic pattern in which each verse begins with a subsequent letter of the Hebrew alphabet--including, as it were, everything "from A to Z" or alef to tav, in Hebrew. The simplest of these have twenty-two verses, each beginning in order with a different letter Psalms 25; 34; though the present manuscript of lacks a verse for "n" [Hebrew nun]. The fact that Psalms 9 and 10 together form an acrostic is a strong indication that they are to be read as a unit as they are in the Septuagint. The lengthy Psalm is a complex acrostic in which each of the twenty-two stanzas has eight lines, each of which begins with the same Hebrew letter, the stanzas following in Hebrew alphabetical order thus, the verses: Three psalms make reference to dance Psalms Israel danced for joy both in victory Exodus When God makes all things new, people will dance Jeremiah Just as all creation claps and sings in praise of God Psalm Several of the psalm headings make explicit reference to an event in the life of David 3; 7; 18; 34; 51; 52; 54; 56; 57; 59; 60; 63; These headings were no doubt later additions, but they serve to link the Psalter to the life of David and the history of the monarchy. Worship is not dissociated from the world for Israel. A doxology is an expression of praise, usually related to worship. The first four books of the Psalter are marked at the end by a brief doxology. Although now incorporated into the final psalm of the book Book V closes with a longer doxological unit Psalms , those five psalms perhaps matching the five books of the Psalter. Psalm is entirely a call to praise and serves to close both Book V and the whole book of Psalms. The Psalter is now divided into five books, each ending with a doxology or utterance of praise. Most students understand this to correspond to the five books of Moses the Torah or Pentateuch. Although each psalm is unique except Psalm 53, which essentially duplicates Psalm 14 , many fall into recognizable categories or types-sometimes according to literary form, sometimes according to similar content. Most prevalent are the psalms of lament in which pray-ers individually or communally cry to God for help in times of need see the analysis of Psalm 6, below. Related to the laments are the psalms of trust in which the pray-er expresses confidence in God despite the present distress see Psalm 23, below. There are also songs of thanksgiving that praise God for an experience of healing or deliverance see Psalm 30, below. The hymns offer more general praise to God for the steadfast love shown both in creation and history see Psalm and , below. Songs of Zion sing of the security to be found at Zion or Jerusalem because of the protecting presence of God see Psalm 46, below. There are psalms of mixed type and psalms with particular liturgical elements, such as the procession of Psalm 68 and the entrance liturgies of Psalms 15 and 24 see Psalm 24, below. The identification of types of psalms is one fruit of the scholarship called "form criticism" that seeks to understand the nature and use of different types of biblical literature. This is one of the most characteristic terms in the Psalter, especially toward the latter part. It frequently begins and ends a particular psalm including Psalms The term functions grammatically as an imperative call to praise God, but it comes to be a shout of praise itself Psalm Some linguists believe that the word may have derived from the repetitive ha-la-la-la-la sound of ululation, a typical cry of praise and joy among many peoples. Many psalms begin and end with the same or very similar words. It is one typical feature of Hebrew poetry, which serves, among other things, to provide "bookends" that tie together a poetic unit. The inclusio can surround an entire psalm or a portion of a psalm for example, "blot out" in Several psalm headings seem to many readers to indicate the melody to which the psalm would have been sung or played. The titles are intriguing, the more so since we no longer know how they would have sounded. Essentially untranslatable terms like "Gittith" for example, Psalm 8 and "Sheminith" for example, Psalm 6 might also refer to tunes or instrumentation. Psalms are poems, and the most characteristic feature of Hebrew poetry is parallelism. The poet says something once, and then says it again-or adds a second line that is clearly related to the first in a variety of possible ways: Parallelism has been called a rhyme of meaning, rather than the rhyme of sound that is characteristic of much English poetry. One line develops, enhances, and extends the thought of the other line. It might do this by using a similar grammatical construction Psalm Parallelism may have served as a memory device or to enable musical or responsive use of the psalms in worship, but it is also part of the aesthetic beauty of the poetry and a contribution to its rhythmic effect on the

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hearer. The biblical word becomes richer and stronger through this repetition and extension. Parallelism can function not only within individual verses or neighboring verses but also over longer units of a text. The early Christian church identified seven "penitential psalms" that were found to be particularly applicable for times of repentance and contrition Psalms 6; 32; 38; 51; ; ; , especially during the season of Lent. Of the seven psalms, Psalm 51 contains the fullest confession of sin. The psalms-prayers and songs of the Jewish temple and synagogue-have been used in every generation of Christian worship as well, beginning already in the New Testament church Ephesians 5: Psalms chosen for the day have served as essential elements of Sunday worship since early times, a practice carried over from Catholicism and Orthodoxy by many churches of the Reformation. Christian religious communities have regularly prayed and meditated upon psalms, often moving in order through the entire Psalter. Some Protestant traditions sang only psalms in worship rather than other hymns, translating or paraphrasing the psalms and setting them to melodies for congregational use. Throughout history, psalms have been used in private and group devotions as a primary resource for meditation and prayer. Recent studies have noted that certain psalms seem deliberately to have been placed back to back, enhancing or playing off of one another in a variety of ways. Psalms 1 and 2, for example, work together to introduce the book see below. Another obvious example is the combination of Psalms and

**Chapter 5 : Howard: Case for Kingship in OT Narrative Books and Psalms**

*Dr. John Walton guides students through the types of literature in the Old Testament. Beginning with narrative and continuing through prophecy, apocalyptic literature, wisdom literature, and the Psalms, this course explains how to best read and understand the Old Testament.*

These parables were a response to Israel's rejection of her King. Jesus sat down by the Sea of Galilee to teach the people in typical rabbinic fashion cf. In response to the large crowd that assembled to listen to Him, Jesus sat in a boat where more people could hear Him more easily. He proceeded to address these crowds, most of whom had rejected Him cf. Jesus proceeded to tell four parables to the crowd assembled before Him Matthew He did not interpret the meaning of these parables to the crowd. They would have to figure them out on their own, and disbelief in Jesus as the Messiah clouded their understanding. Matthew prefaced Jesus' first parable by introducing what follows as parabolic teaching. The Greek word *parabole* is a noun, and *paraballo* is the verb meaning "to throw beside. The word *masal* refers to Proverbs , maxims, similes, allegories, fables, comparisons, riddles, taunts, and stories embodying some truth. Thus it has a wide range of meanings. The New Testament uses of *parabole* likewise reflect a wide range of meanings though essentially a parable involves a comparison. Most parables are extended similes or metaphors. Why did He speak to them in parables if He did not want them to understand what He said? He did so because a parable might be the instrument God would use to enlighten some who had not yet firmly rejected Him but were still open-minded cf. By concealing the truth from His unbelieving critics, Jesus was showing them grace. As will become clear, Jesus was instructing His disciples about what would happen since Israel had rejected Him. God would postpone the messianic kingdom until a later time. If Jesus had told the multitudes that the kingdom would not begin immediately, the people would have turned against Him in even greater numbers. Most of the Jews could not bring themselves to believe that Jesus was the Messiah. It would be even more difficult for them to accept a postponement of the kingdom. Significantly, Jesus' teaching about the postponement of the kingdom followed Israel's rejection of Him as her King. The result is the mingled tares and wheat, good fish and bad, in the sphere of Christian profession. Adaptations because of Israel's rejection of Jesus The religious leaders have openly declared their opposition to their Messiah. The people of Israel are amazed at the power of Jesus and His speech, but they fail to recognize Him as their King. Not seeing the Messiahship of Jesus in His words and works, they have separated the fruit from the tree. Because of this opposition and spiritual apathy, the King adapts His teaching method and the doctrine concerning the coming of the kingdom to the situation. Rising opposition led Him to use them more. Now He began to use parables to reveal new truth about the kingdom. He interrupted this third discourse frequently with narrative introductions. John and Jesus had previously announced that the kingdom was at hand. Jesus stopped saying that when Israel's rejection of Him was firm i. Instead He began to reveal new truth about the kingdom because of Israel's rejection of Him and His rejection of the nation. This new truth, revelation not previously given, was a mystery. The term "mystery," as it occurs in the New Testament, refers to newly revealed truth. It has nothing to do with spookiness. God had previously not revealed it, but now He did. Kingsbury perceived the theme of this speech as "instruction in the secrets of the Kingdom" and outlined it as follows: However, Jesus taught some things here about the unseen growth and development of the kingdom in the inter-advent age that precede the establishment of that kingdom. Matthew presented this discourse in a chiasmic crossing structure. It enhances the unity of the discourse and focuses attention on the central element as what is most important. A diagram of this structure follows. A The introduction Matthew In each section one parable stands out from the others. In the first group this is the first parable and in the second group it is the last one. The central section between the two groups of parables explains the function of the parables and explains one of them. To some they may convey enlightenment, but for others they may only deepen confusion. The difference lies in the hearer's ability to rise to the challenge. Far from giving explanations, parables themselves need to be explained, and

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three are given detailed explanations in this chapter Matthew But that explanation is not given to everyone, but only to the disciples Matthew Only in their case, they were almost entirely illustrations of what had been said or taught; while, in the case of Christ, they served as the foundation for His teaching. Some seeds fell beside the path that was hard from traffic Matthew They lay on the surface where birds saw them and devoured them before they could germinate. Other seeds fell where the topsoil was thin Matthew Their roots could not penetrate the limestone underneath to obtain necessary moisture from the subsoil. When the hot weather set in, the seeds germinated quickly but did not have the necessary resources to sustain continued growth. A third group of seeds fell among the thorns that grew along the edges of the field Matthew These thorn bushes robbed the young plants of light and nourishment, so they died too. To labor in God's vineyard Israel, Isaiah 5: In this cast the way the story is constructed demands that the detail be noticed, and to interpret those details individually is not arbitrary "allegorization" but a responsible recognition of the way Jesus constructed the story. Parables addressed to the multitudes Verse Some seed also fell on good ground and produced a crop. Even a hundred-fold return was not outstanding. Carson, " Matthew ," p Bailey, in The New Jesus interpreted it to His disciples later in Matthew This was not the clearest form of communication. Evidently the disciples asked this question when Jesus had finished giving the parables to the crowd cf. The plural "parables" suggests this. Matthew apparently rearranged the material Jesus presented to help his readers understand the reasons for Jesus' use of parables at this point since their enigmatic character raises questions in our minds. Verses The purpose of the parables Jesus' explanation of why He taught with parables Matthew Verse Jesus explained that He was teaching in parables because He wanted to give new revelation concerning the kingdom to His disciples but not to the multitudes cf. Therefore He presented this truth in a veiled way. The word "mysteries" Gr. It refers to what God knows will happen in the future. Paul defined a mystery in Colossians 1: This chapter shows clearly for the first time, that there will be an interval between Christ's first and second advents Matthew Some have interpreted these parables as revealing "the coming of the Kingdom into history in advance of its apocalyptic manifestation. Ladd, The Presence of the Future: The Eschatology of Biblical Realism, p; cf. See also Carson, " Matthew ," p Others believe Jesus revealed information about the kingdom in view of its postponement. Some dispensational writers believe the parables in Matthew 13 deal with the period between the first and second advents of Messiah exclusively. Habershon, The Study of the Parables, pp , This is the interpretation I prefer, and it is quite similar to the preceding view. It seems to me that since Jesus consistently used the same terms for the kingdom in chapter 13 that He did elsewhere in Matthew , He was referring to the same entity. Nothing in the chapter makes this interpretation unnatural. Another option is that these parables describe only the messianic millennial kingdom. Glass, "The Parables of the Kingdom: It encourages gratitude for spiritual blessings and warns against taking these for granted. The believing disciples had access into the kingdom by faith in Jesus Christ. God would give them greater understanding that would result in abundance of blessing. However the unbeliever would not only fail to receive further Revelation , but God would remove the privilege of becoming a subject in the kingdom from him or her. Verse 13 Jesus restated His reason for using parables in terms of human perception rather than divine intention cf. The unbelievers were not able to understand what He had to reveal since they had refused to accept more basic Revelation , namely, about Jesus and the imminence of the kingdom. The parables do not just convey information. They challenge for a response.

**Chapter 6 : Dancing in the Shadowlands with Coyote: The Prophetic Rhetoric of Native Dreamers**

*Rabbi Reuven Margulies, in his article "Conditions To Being Appointed To Be Part of The Sanhedrin" (which can be found in Sefer Margoliot from Mossad HaRav Kook), explains "height", "good looks", etc in a literal fashion, but that the meaning of those terms refer to different than what we assume.*

She is radiant and arrayed in My glory. The Lord showed me three different types of brides. The first bride was the radiant bride, the second bride was the runaway bride and the third bride was the sleeping bride. The radiant bride was as a wise virgin mentioned in Matthew chapter She is pure and virtuous and set apart from the world. She will not allow herself to be defiled as she walks in holiness with garments of white without spot or wrinkle. I have placed My signet ring upon her finger and clothed her in My anointing. She is a carrier of My presence and she releases My glory wherever she goes. The atmosphere changes when she walks into a room. Darkness instantly flees as My glorious light illuminates from her being. Her relationship with Me is secure, and she would never consider another love. She knows the depth of My love for her and therefore she walks in confidence, trust and perfect peace. She is adorned with robes of righteousness because she is a woman of honor and integrity. She enters My chambers daily with great expectation because she has won My heart. I continually teach her My ways because she has found favor in My sight. She is unique and she has My approval because she knows what is rightfully hers. She is not conformed to this world, because her mind is transformed. She knows she is not perfect, but her desire is to please Me. She carries fresh oil at all times and her lamp never goes out. She is determined and victorious and never grows weary in well doing. She is clothed with strength and dignity; she can laugh at the days to come. She speaks with wisdom, and faithful instruction is on her tongue. She is compassionate and reaches out to help the poor. She looks much deeper within a person rather than judge them by their outward appearance. She is not prejudiced and will never disrespect someone because of their nationality or race. She treats both the same, the rich and the poor, but resists the proud and the arrogant. She loves the sinner but hates their sin. Her frequency in the fiery furnace has made her stronger each time, and she now reaches out to rescue those who are entrapped. She will go out of her way for the one who is lost, and will comfort those who are considered outcasts. She will never turn away those who are rejected and scorned but will always befriend them into her life. I have raised her to beauty from ashes, so that she could relate to those who are afflicted and bring joy to those who mourn. The evil one has nothing in her because she knows the authority that she has in My name. Nations take heed to her words because she has My consent to speak as she trumpets My voice with clarity and accuracy. The kingdom of darkness trembles at the words of her mouth because they are attuned with My voice. Her words are not compromised, and she is never in competition or rivalry. She understands My Covenant, therefore she speaks with boldness. She is not affected by bad reports and is not moved by what she hears. She pays no attention to a suffered wrong and she is not easily offended because she has a heart of forgiveness. She is a watchman on the wall, ready to intercede for the needs that come her way. She knows that I hear every request as she comes boldly before My throne of grace. You ask, Who is this bride? Who qualifies for such an honor? My son, My daughter, you are My bride. Come My beloved, My body, My bride. I have redeemed you and I have called you by name. The gender of My bride is not limited to the female, but to the male also. My bride is those who are in Covenant with Me. You have been called, chosen and set apart for this time and season. It is with you that I will show Myself strong. It is with you that I will do great exploits. You will walk in a manner worthy of My glory. Enter into the place that I have perfected for you My bride. For I have betrothed you to one husband, that I may present you as a chaste virgin to Christ. The wedding feast has been prepared. I am calling you back to your rightful position. Do not fear, and do not be offended. I will heal your broken heart and bind up your wounds. I will forgive all your iniquities, heal all your diseases, and redeem your life from destruction. Allow Me to crown you with loving kindness and tender mercies once again. I am calling you back to a deep intimate relationship with Me. He heals the brokenhearted and binds up their wounds. I will

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take you, one from a city and two from a family, and I will bring you to Zion. And I will give you shepherds according to My heart, who will feed you with knowledge and understanding. The sleeping Bride was the Bride who grew tired of waiting on her Bridegroom and fell asleep before he arrived. I am calling My Bride to wake up from her sleep and enter into the place that I have prepared for her in this time and this season. My Bride, you have been asleep for too long. It is time to arise and rekindle the flame. It is time to take your stand in My Kingdom and walk in all that I have called you to do. It is time to take ground from what the enemy has stolen from you. Many of you have been crying out for revival. You have cried out for My favor and to be used by Me, but you have gone into a slumber. As you arise and submit to My plans and purposes for your life, I will release the mantle, the calling and the gifts that I have for you. I will take you to new levels that you have not yet known. I will give you the desires of your heart, but you must awaken My Bride. Awaken to My plans and purposes that I have for you. Shake off your slumber and come out of your spiritual lethargy. You ask Me to take you to the next level, but you are hindering yourself as you are lagging behind. I will do wonders among you as you come before Me in total submission.. Come before Me with clean hands and a pure heart. This is My requirement to enter in to the Holy of Holies. This is My requirement to bring you into new realms of My glory. Come before Me in prayer and fasting. As you seek My face, I will give you clarity in the way you should go. I am about to release My glory in abundance, and bring a transformation to your life as you submit it all to Me. And do this, knowing the time, that now it is high time to awake out of sleep, for now our salvation is nearer than when we first believed. She shares teachings and prophetic words on her website, A Word in Season and her Facebook page. Full text of Z3 News articles may be shared online in exchange for a clickable link to our site. Please include the author name and do not make any changes to text or titles. For permission to use our content in other formats, please contact us.

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### Chapter 7 : The Use Of Three In The Bible | [blog.quintoapp.com](http://blog.quintoapp.com)

*There are four types of spirits in the above Greek word: man's spirit, God's Spirit, angelic spirits and evil spirits. The gift of discerning of spirits is the ability to discriminate these four types of spirits.*

KJV - beware, be circumspect, take heed to self, keep -erself, , mark, look narrowly, observe, preserve, regard, reserve, save self, sure, that lay wait for, watch -man. These were warriors who stood their ground to defend their turf, or to offensively take ground by secretly waiting to besiege territory. KJV - besieged, hidden thing, keep -er, -ing, monument, observe, preserve -r, subtil, watcher -man. Like the various duties of the watchmen in the cities, walls and towers, the Lord used this analogy to appoint spiritual watchmen to alarm of incoming danger. These spiritual watchmen brought messages from God showing people their sins, threatening judgment, calling for repentance and announcing pardon. Although scripture does not tell us that they had the gift of discern, the very nature of their calling required discernment. Even as the watchmen on the walls looked for good and bad news and then announced such, so it was for the spiritual watchmen. The spiritual watchmen needed to discern between the good and bad news and announce accordingly. The prophet Ezekiel, was commissioned from the Lord to be a spiritual watchman. The people of that day were acquainted with the duties of a watchman and so the allegory communicated well. When I bring an army against a country, the people of that land choose a watchman. When the watchman sees the enemy coming, he blows the alarm to warn the people. Then if those who hear the alarm refuse to take action--well, it is their own fault if they die. If they had listened to the warning, they could have saved their lives. They will die in their sins, but I will hold the watchman accountable. Therefore, listen to what I say and warn them for me. If I announce that some wicked people are sure to die and you fail to warn them about changing their ways, then they will die in their sins, but I will hold you responsible for their deaths. Priests Discerned Priests The priests were to approach God on behalf of man. They did this through identification as one person, on behalf of all the people. The sins of many the people became the sins of one the priest and the sins of one the priest became the sins of many the people. They were also to teach the people the difference between the holy and the profane and to judge in matters of controversy between people. So they read in the book in the law of God distinctly, and gave the sense, and caused [] them to understand [] the reading. And in controversy they shall stand in judgment []; and they shall judge [] it according to my judgments: Some of these marks have come through genuine role models that shine such love, compassion and humility that my heart has swooned and I am left feeling that Jesus Himself has held me in His arms. Unfortunately other marks have left great wrestlings indelibly printed upon my heart. And this has put me at the feet of Jesus agonizing and groaning with these wrestlings of discernment. I love it when He shows up, when we experience His Presence and He displays awesome signs of His love! So by the end of some of these meetings, why was my heart genuinely aching with intercession? This is what I discerned operating in a few speakers in some meetings: Control, domination, and intimidation. Their tones of voice, mannerisms and messages were arrogant and boastful. I was deeply grieved over this. Anger is a short fuse in someone who does not get their own way. I heard chastisement and abuse over those who were sick, in poverty or broken. I was agonizing in great quandary: Please raise up a holy standard, that the people would know the difference between the holy and the profane! There is a new level of supernatural ministries being released and within these ministries, there are some who are or will become the false ones. All will preach Jesus, all will have signs and wonders, all will cast out demons. But not all will know the Lord. The good and evil seeds within our lives are coming to fruition. These things that have been hidden for so long are coming to the surface and bearing fruit. This is going to become a great time of deliverance, where the Lord is going to open our eyes to the demonic realm and the fact that the body of Christ needs massive deliverance. In several intercessions I have seen Leviathan, the great dragon. In one particular vision I saw him wrestle in the sky with some white eagles. White eagles represent the prophetic. It was his intention to make them fall to the ground. Then I saw him dive into a river that a school of chosen leaders were swimming

in, and he began going after those leaders. I believe he is wanting to claim the harvest of his evil seeds and entice these leaders to choose the wrong path based upon seeds he has planted in their individual pasts. When the turn of the century passed, it became very obvious to me that the Lord had changed courses in His river. Up until then, He was giving His loved ones a refreshment and renewing by His Presence. Now He is beginning to go deeper and bring hidden things to the surface, so that they be purged and healed. The change in the river is a definite mark in holiness. Those who continue on the party path, and continue to indulge in carnal compromise will find themselves being given over to spirits of deception. They may find exactly what their hearts really want, and they may end up in a supernatural life, but it will be fed by Leviathan. They will be given over to counterfeit spirits, familiar spirits, spirits of delusion and doctrines of demons. I knew all of this when I attended these meetings. That is why I agonized so deeply. Jesus said, "For false christs and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect. We wonder how that can happen to a seemingly educated population, but if we understand the subtlety of the deception, we will see how serious it is. It is for that means that I have compiled what the Lord has taught me in my journey of learning to discern good from evil. It is my prayer that this can truly make a difference in your years to come. It is true that the greatest detectors of counterfeit bills have gone to school. And in spite of what one might think, actually their schooling is in handling real money. They have spent so many hundreds of thousands of hours touching the real thing, they are able to detect counterfeit money merely by its "feel. In my journey, after my calling and anointing, the Lord took me to "Alphabet School. It was in those years that I spent countless hours touching the "real gold", so to speak. However, I discovered in my pursuit of the Lord that I also had an enemy that stood in my way. In the process of much warfare against opposition, I learned valuable things that I feel important to pass on about the counterfeit. However it is my hope and intention that this file will be edifying and in the end you will know how to discern better, because you will know Him better. To begin I want to share with you several visions that reveal the plans of the enemy. If you are not aware that these plans are even now taking place, the exposure of these may be startling to you. He was sitting on a rock and groups of people of all ages were gathered around Him. They all seemed to be laughing and talking together. I felt joy and peace and happiness as I viewed this scene. At times, the Lord would reach down and bring a child onto His lap. Or, He would reach out and a baby would be placed into His arms. He would then gaze down into the face of the baby and speak softly and tenderly to the baby. At other times, someone would draw close to His side, and He would place His arm around them, and draw them closer to Him. An angel approached the Lord. The crowd before the Lord parted to allow the angel to draw near to the Lord. A silence fell over the laughing, joyous crowd as the angel stopped before the Lord and began to speak. From the way this angel was dressed, I sensed immediately that this was a warring angel. Being a warring angel and well aware of the coming battle plan of the enemy, he spoke with a strong sense of urgency and even perplexity in his voice. He was very concerned. These are dangerous times. The people should be doing battle in prayer and in the spirit. Instead, they sit here at Your feet, laughing. They are completely unaware of what is even now transpiring in the courts of hell. What the angel said did not sound disrespectful or challenging at all. I could feel how he was feeling, and it was a genuine question in the midst of such perplexing opposition to come. The angel bowed his head to the Lord, then turned towards me. I began to back nervously away as the angel approached me. I felt very nervous and afraid, but allowed the angel to touch me. As soon as the angel touched me, we were in darkness. I felt fear engulf me. The darkness seemed to dissipate, and I discovered that the angel and I were in what appeared to be a great court. A man was sitting on a large throne, and before him were gathered all types of creatures and men. This "court" had the appearance of a cave. When I first viewed this scene, I felt stunned.

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### Chapter 8 : How to Study the Futuhat: Ibn 'Arabi's Own Advice

*The Book of Enoch (also 1 Enoch; Ge'ez: ሳጵኤል ሳጵኤል ሳጵኤል mets'ia, ሳጵኤል h'ānoki) is an ancient Jewish religious work, ascribed by tradition to Enoch, the great-grandfather of Noah.*

Table of Chapter Headings fihrist Pages 4. From time to time it occurred to me that I should place at the very beginning of this book a chapter concerning theological creeds,[ 10 ] supported by definitive arguments and salient proofs. But then I realized that that would only distract the person who is properly prepared and seeking an increase in spiritual knowledge , who is receptive to the fragrant breaths of divine Bounty through the secrets of being. For if the properly prepared person persists in dhikr and spiritual retreat, emptying the place of the heart of thinking, and sitting like a poor beggar who has nothing, at the doorstep of their Lord “ then God will bestow upon them and give them some of that knowledge of Him, of those divine secrets and supernal understandings, which He granted to His servant Khadir. And Abu Yazid al-Bistami said: But we took our knowledge from the Living One who never dies For such knowledge is beyond the grasp of inquiry with the intellect. For there are three levels of knowledge. And mistakes with regard to this kind of knowledge come about in the realm of that thinking[ 16 ]which is linked together and typifies this type of knowledge. That is why they say about intellectual inquiry that some of it is sound and some is invalid. It includes things like knowledge of the sweetness of honey, the bitterness of aloes, the pleasure of intercourse, love, ecstasy, or passionate longing, and other examples of this sort of knowledge. It is impossible for someone to know this kind of knowledge without directly experiencing it and participating in it. For example, in the case of someone whose organs of taste are overcome by yellow bile, so that they find honey bitter-tasting, what actually touches the organs of taste is the yellow bile and not the honey. This inspired knowledge is of two kinds. Instead, the level of this knowledge bestows it upon them. The second kind of inspired knowledge is of two sorts. The first sort is connected with the second level of knowledge [i. So the only remaining point is that the person reporting this sort of knowledge must be considered truthful and infallible [ 23 ] by those listening to them. Or rather this is taken to be a precondition by the common people. For giving credence to such a person will not harm you, as long as what they are reporting is not rationally impossible But the saints [ 28 ] “ may God be pleased with them “ only bring secrets and wise points concerning the secrets of the Sharia concerning that which is beyond the power of thinking and acquisition of traditional reports , secrets which are never ever attained in any way except [ ] through direct witnessing and divinely given confirmation and other paths like those. One of them I have widely disseminated; but as for the other, if I had disseminated it this throat of mine would have been cut! Now all of these outstanding and righteous gentlemen, in my own judgement and as is widely known, did acknowledge this inspired spiritual knowledge and its rank, as well as the position of most people in the world with respect to it and the fact that most of them deny its existence. Therefore it is incumbent on the intelligent, truly knowing person not to reproach them for denying it. So likewise, take whatever this Sufi brings you and let yourself be rightly guided by it for a little while. That is better for you than if you had to say on the Day of the Rising: When the True Promise draws near Now any knowledge whose meaning can be easily understood once it has been clearly explained, or which is easily accessible, without difficulty, to the quick-witted learner, belongs to the lowest level of knowledge attained by the inquiring discursive intellect, because it falls under its domain and includes what can be grasped independently by someone if they should inquire about it. For when the rational interpretive faculty takes it up it becomes disagreeable, difficult and trying for the understanding [ ] to grasp. And the knowledge of states is closer to the knowledge of secrets than it is to the intellectual knowledge gained by inquiry He concludes, on p. Indeed God has preserved them in the soundness of their primordial state al-fitra , which is their knowledge of the existence of God, through the instruction of a parent or early teacher following the Sharia. And they are in a healthy and correct state as long as none of them seeks to go off into their own personal interpretation: He is especially vehement in denying any claims that “ a particular theological understanding or formulation of

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religious beliefs might be necessary for knowing God. And that completes the Introduction to this book. But as for presenting the credo of the quintessence of the spiritual elite, I have not given it in detail in any one place, because of the profundities it contains. So those on whom God has bestowed the understanding of these things will recognize them and distinguish them from other matters. The Introduction to this book is finished God speaks the Truth, and He guides on the right Way. Addas bibliographic references below. Selected Texts Sindbad, Paris, and Chittick, SPK preceding note, as well as several additional projected studies or translations announced in both of those anthologies. The most recent public controversies in Egypt surrounding the new, more accessible, scientific edition of the text by O. Yahya are discussed in Th. As a sign of its ongoing sensitivity, one may note that the new edition is still subject as of this writing to a strictly enforced ban on its commercial export outside Egypt. Page references, unless otherwise specified, are to vol. Within the translated sections below, page numbers from the Yahya edition vol. I are given in square brackets []. Some minor subdivision markers added in the second, longer version of the Introduction are not indicated in this outline, but are given in the translation below. A much shorter passage has more recently been translated by L. For the partial and indirect French translation of this section, see the full references " and important cautions " at Note 47 below. Here this term refers to the most basic, intrinsic logical grounds of all reasoning, such as the principle of non-contradiction, etc. But later at p. See the further illustrations of this point in the article by F. Rosenthal cited at Note 1 above. As will become clearer in the course of the following discussion p. In the short passage omitted here p. As in those cases, he concludes quoting verse The problem concerning the meaning of this verse is apparently connected with the following two points: Since one of the main points of the same Quranic story is precisely the necessity of keeping such spiritual insights from all those who are not yet prepared to benefit from them. Chod-kiewicz, *Le Sceau des saints: Selected Texts Sindbad, Paris, , index s.* This passage summarized here Most of those points of contact are at least summarized in the above-mentioned article by F. In the few lines omitted here p. This subheading was added in the second recension; it was not in the earliest manuscript version. Selected Texts Sindbad, Paris, , pp. The same basic outline is followed, albeit in much greater depth, in each of the succeeding credal statements. Originally this section pp. More than half of this section is included " albeit with highly significant additions and omissions " at the beginning of a much later Hanbalite and Qadiri Sufi polemic work translated by R. Possibly following the suggestion of O.

**Chapter 9 : Enter the Bible - Books: Psalms**

*Joseph's prophetic interpretation of the dreams of the baker and the cupbearer were fulfilled on Pharaoh's birthday, which was also the third day. In accordance with the presence of the third day motif, the reader expects more to follow.*

This happens when we separate what is from the Lord, from the enemy and from flesh. The following are 3 different translations of the scripture about discerning spiritual food. Each are worth reading to get a better understanding on discernment. Instead, you need someone to teach you again the basic things a beginner must learn about the Scriptures. You are like babies who drink only milk and cannot eat solid food. Solid food is for those who are mature, who have trained themselves to recognize the difference between right and wrong and then do what is right. During the breakdown of food in the stomach the particles separate. The good part is sent to the cells, the waste is sent away. Discerning spiritual food is similar to the process of digesting various Words from the Lord, through an impure or a mixed source, including our own distorted perceptions. First we separate what we hear by pondering it in bite size pieces. After we swallow, the food unravels or separates mixture: The nutrient feeds our relationship with the Lord, and the waste is unused and discarded. The season stretched on and on and I began to doubt if I heard the Lord about the season and if I was in His will. I was at a loss and could not discern the answer. Prior to this time, I had received a little bird house for Christmas. Later I began to complain about being so blind and without understanding, and finally His 3-fold answer came to me. She said it was as though she had lost her sight and had become blind. That grabbed my attention because I had been complaining how blind I was to the Lord. They said her loss was an opportunity to develop her other assets and make them stronger. The first one was about a student who was painstakingly learning to write the alphabet. The letters seemed almost perfect to the student. Stunned, the student sat there fumbling with the pens. But gradually he began to relax and let his feelings rather than his eyes guide the pen. He began to let his creative side take over and felt the freedom of expression. He was no longer struggling to perfect his movements. He let the process flow. I thought about how this applied to me. It still shouted fly by the seat of your pants! I thought, like the student writer, maybe I had been too uptight about discerning His will in my life. Maybe He wanted me to learn to relax and trust that He was leading me on the inside, in my conscience. The last story was about a young girl who landed a small airplane because her father had a heart attack. Not knowing specifically how, but being a passenger many times in childhood, she operated the plane by a little knowledge and memories. When she approached the runway she knew she was going too fast to make the landing in a difficult cross wind. She closed her eyes to all the dials and buttons and listened to the motor. At first she would slow down too much, then would readjust her speed. She finally heard the right pitch to the motor and subconsciously knew it was right and landed successfully. She was NOT making uneducated choices. That was enough for me! I needed to stop struggling with this season, knowing He was silently with me in this sightless place and I was to hang in there until it was over. It was just like digesting the good parts of the stories that were pertinent to me, and discarding the rest. That process took effort on my part to think it through. Digestion, using the helpful and discarding the waste, takes time. To run a long race you need the strength of muscle which is built by protein. Protein or meat is not quickly assimilated into the body. Meat takes longer to break apart and be assimilated, in order to release energy. In comparison to the quick burst of His quickening energy of something sweet, God gives us something to discern meat to chew on to give us strength to run the race. When the Lord quickens solid foods, the energy received is not a quick burst as from milk, but a gradual process of increased strength. Therefore the quickening and revelation of solid food is not easily identified as milk. The night I received the answer to my questions was milk - they were concepts, like blindness and instinct, that were quickened right on the spot. I knew revelation He was talking to me. Solid food is sometimes a barrier to Christians. They are used to receiving milk from the Lord and assimilating it quickly. The fact that solid food requires time to chew and time to digest, causes some to spit it out because it is not a familiar process. In context, it means that our senses are consistently trained until they become a habit.

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A habit happens by doing something over and over again. It is interesting that a foundation word [] for the word meat in this scripture, means revolution or turning. It is like a cow chewing its cud over and over again. Food rolls around in the mouth and breaks down into parts. In this case it is our senses that are turning over and over again, becoming practiced and trained in the process of turning. In this instance the only other place this Greek word is used is where Jesus had just told his disciples that He was going to be betrayed. It is our perceptions that are to become transparent, laid bare, naked or have nothing hidden or cloaking our understanding. This comes through a training process of doing something repeatedly over and over again. It is like stripping our thought process bare until we finally come to the naked truth. When one perceives something that opposes the Holy Spirit, he will naturally withdraw, oppose, hesitate, doubt, waver, stagger, even if he does not have the words to understand why he feels this way. It is like an inner wrestling contest to try and distinguish between the real truth and the false. This wrestling happens while what is being wrestled with turns over and over in the mind, like the cow chewing his cud. The mind might weigh the pros and cons, it might compare with the scriptures, might compare with the nature of God or the testimony of Jesus, it might test it to see if it is quickened by the Holy Spirit. Do not scoff at prophecies, but test everything that is said. Hold on to what is good. Keep away from every kind of evil. Quench not the Spirit. Prove [] all things; hold fast that which is good. Abstain from the appearance of evil. KJV - allow, discern, examine, X like, ap- prove, try. KJV - approved, tried. KJV - be accounted, of own please -ure , be of reputation, seem good , suppose, think, trow. The purpose of discernment is to separate. By discerning we examine, prove or try it as though closely observing under a microscope, or taking it through a test of questions and answers or pros and cons.