

50_780500 HLH w Leon Walker Archeology

These concerts were best played as a piece of the tension in February 1977, with the Bullets of the American Students of Oriental Research.

The Bullets of the American Students of Oriental Research in February 1977.

In an article by Callaway and Weinstein, by the radiocarbon dating from Palestine, it was early on in page 1, and it turns all the way to page 16.

This is, by far, the most up-to-date and best presentation in the universal form of time in recalibration, radiocarbon, and it points up that indeed, here, bronze cultures of Palestine, as illustrated in the necessary, most up-to-date edition, have a follow-up in the time frame, basically reflecting on this, on the basis of the measure of the text of the Bible.

That's the Hebrew Bible, in which they even translate into the Torah.

And it also falls within the period from 4,000 B.C. to roughly 2,500 B.C.

Now, there's always a plus and minus factor.

They have a very fine evaluation of the Egyptian material, the parallels between bronze and Palestine, and a thorough presentation bringing us all the way to the globe, the early bronze in Palestine, wherein they have dates to bring us into the 24th century B.C.

and dates to take us all the way back to just before 4,000 B.C.

with plus and minus.

That is, a very good approximation from the 24th century to the 48th and 41st century B.C.

This is the scope of that culture that we think of as the pyramid of the Pages of Egypt.

And it does indicate, without any question, I think that if any of you have a chance, who are interested, this is by far the most up-to-date, thorough, and accurate presentation, that it would, in fact, agree in the sense that it puts all the scientists together, and indeed, I think we now see that if we know some of the problems that we're getting into, we feel the light of knowledge itself, in some cases, particularly.

It means that we don't have to push early bronze through the coastline, through middle bronze, through government, through late bronze, through the kingdom, and the Iron Age is trying to squeeze it in because there were people who had no real difference between the Iron Age and the Persian period.

That might seem to have been battled in the 15th century even through the possible overriding in this book, but it's frustrating to explain, and I am called to be good to not be out of this to my understanding, as the why of the Persian material was factored from unknown to the Middle Ages.

The answer, of course, is that men had not been found in everything.

Neither man, who had come before this question, and I've done it, I've done it in 1963, where it was clear to me that there was a demand above the Iron Age as the Iron Age was being fought.

And they had thought it was a strong clue that I am at the vessel with for years in terms of finding what would stand the problem.

Because it's after it's true that the Iron Age was a kingdom, and the late bronze was because of the not only history of the Northern Company, and the middle changes, the middle bronze was the Patriarch of the period, the Crowns of the Clubs, the early bronze of the Three Clubs.

If we had taken that archeological approach, then we wouldn't have, in fact, been flying in the face the way it was part of the State Age, which is due to the new calibrations by a little time.

And I felt it was better to hold on to that and the new construction and find out what the problem of archeology was with respect to the Iron Age and the period itself.

As it was turned out then, we have no basic disagreement between evidence, between the biblical information and the evidence of archeology in terms of the late bronze of the Iron Age, and the necessary archeologists have five points and we will have five points to discuss.

But for the first time, we are in a position to say my estimation that there is no conflict between radio-carver in its meeting and calibration form and the digital account, and no conflict with the paralytals, that is, the radio-carver information derived from the ancient pines in the early Middle Ages on by a name from the early classical period of the Middle Ages.

No conflict between archeology and the Bible is gross outright, which I make comparison to you.

It means that the same God who created the world gave us the Bible.

The same God who tells us the history of the world is the Bible.

What's the battle of earth and the Bible that counts is the battle of transportation.

That history has also overlooked the digital parallel, but that we have misunderstood history because historians have neglected the Bible and now that we have a regular partner to help straighten out archeology and give proper dating to this particular thing.

And since he has a message from Katie and Eve, no one is going to parallel with this particular thing that has straightened the law through certain dying things in the Middle Ages.

We now can date history and this historic presentation is basically not fundamentally different from what the world has known for the past of about 75 years.

I don't even go back in the early days of that, but there were major mistakes historians were making prior to the present century in interpreting archeology, but basically we have been fighting so that every decade or every short years has brought new information to our understanding and the archeology of the Middle Ages and the history of the Middle Ages has in fact been falling more and more into place parallel to the biblical account.

We did not see this, and of course you did not see this, and he still is lingering under the file of the radial part and under the file of the history of the Iron Age in Palestine that we no longer be believers.

I, at this point, place the plug between the Old and the Middle Ages.

I have strong convictions where it belongs to Mesopotamia, but I would refer to this moment until I am convinced where the parallel is with respect to the kingdom of Nimrod.

The Nimrod of death, power, opera, the sense of the little table and character.

And really interestingly, historically, it came to stand in history who built Eric and Ahad and who got in trouble over the buildings in Babylon and who built Dippel, where the Jews say, it's hot, they may invite them, they may be wrong, to build proof one way or another, but it was interesting that it will be very sensory that we are expecting to find a hero.

They liberalize, and find a ruler that will take care of who we really think we don't know.

We only know this strong thing who is meant to exhibit things we really can never give it to literally.

But before I draw a public conclusion on that, some of you might already have drawn a conclusion from what I have said in my history and know what I mean, but I will leave that to me and for the future that you'll have to settle on.

To be sure at this point in time, from the bottom of this table, the most important figure in history would seem to be parallel when we expect the new god with the son of the foot who must have obtained it.

What I remember is that it needed to be language as both before and after plus the god's gift and very probably since Noah's family were married three different occasions we were very likely to find that the languages and the why even though they all seem the same language with the family of Noah with their possible there was a significant knowledge of other languages within the family as Noah was with me.

We're not told about it, but any one of us has an experience of beauty that knows that it's very difficult to find a beauty that doesn't know more than one language because they have gone from here to there.

I think it's a privilege for myself to have at least access to other languages that are written or told before and any person who has had such an opportunity to train and told and to do so.

The contention therefore will need to be to be evaluated both in this archeological and in the geological sense and in the historic faith that many areas that might have seen as they did in the number of spaces to be remarkable powerful are to be treated as just what they appear to be remarkable in parallel but do not be proved as without sufficient evidence.

Maybe you're caught in a dramatic sequence in archeological science that will be proved that some of the possibility some of the clear possibility are not sufficiently well punishable.

Whether this is an indication or not, there are repetitions in history of human behavior that we will have to see.

We certainly know that certain nations in Europe have been playing one role after the other again and again.

And I think maybe things that we thought of as parallels may indeed not have happened today they are merely similarity.

Now, a whole new area needs to be considered.

Once there is a complete reconstruction of the region cut the dollar cost in a given that is no longer valid then I think we must look and re-examine all of the history that we have been given in these areas where the reconstruction seems necessary.

The areas where over a traditional literature outside of the realm of history is not subject to the rigorous archeological clues meeting all of the reconstruction because they stand on their own and there is now a question to see whether the traditional literature and the serial formation of Ireland, of Scotland, the pictures, chronicles for instance, all of the other parts of Europe or Asia are China.

And the Chinese archeology is a really small environment in this place.

I think one of the best areas of all of the world because time has a history that is extremely accurate I won't define it a little further and sufficiently accurate and ready to currently I think is a marvellous parallel for that part of the world and we'll go into that further in the next episode.

But we have to reconstruct the whole of history essentially in the form that we have been given by the story but we need to do that to find out whether there are biblical parallels that are overlooked because the stories don't understand many parts of the Bible.

Now the stories do understand in some parts of the Bible that we did.

This brings us to the final and most critical area I want to mention.

That the church has never spoke on a framework of history.

Officially it starts from the level I have felt free to speak and turn this on to the history classes and what I have been teaching as a sufferer.

But I am now up to the conclusion that we have to completely re-evaluate the day of the flood, the day of the accidents, the day of the entering into Palestine or the day of the solidary war.

All of these places of material that has come to life sits the close of the last century and even till very recently I think one of the most recent contributions is one made in 1951.

All right, I'll have to announce here the close. Thank you.

What's history after the new structure began with the form in which it had come down under the disciplines of history archeology and wisdom with now the addition of calibration in some supporting information you had with respect to fundamental dates of the times given that have never been official but have been broadly evaluated.

These days seem to be reconsidered.

I have carefully gone over the material that is in the physical archeologist's reader number two.

I'm just giving out certain particular articles of special notes.

It is the 10th article pertaining to the time from 1,000 years to the Great and ever since then.

Written by William Powell we've got a parallel between the serial and history.

That is very valuable work.

Then another valuable work to go out of your attention by Senator Agnes Edward R. Peeley who's been in this for years and mysterious numbers of the evening kings.

The mysterious numbers of the evening kings by Edward R. Peeley and the mysterious I. E. L. E. and a very nice updated work in ancient theories by William Powell and William Simpson.

It is possible now, based in reality, that the traditional idea of understanding the chronology of the Jews and of Israel in the form of a pattern that Archbishop Usher gave us which has been extended from different schools for over two centuries and which has basically been laid aside by all modern archeologists in that framework which I have generally used which concentrated on Judah and left gaps in the history of Israel in the period of Jeroboam II and in the period of Oseas in Israel that that is an error and in fact the evidence with Peleus based on the time period of it that 40 or 41 years need to be short from the time of building the solemn temple as either unit or the destruction of Jerusalem and at the date of the destruction of Jerusalem as not the traditional basis that Archbishop Usher has cited which came from the British Industrial World Federation of Jerusalem and the Bible and it comes from updating the period but at the date of the fall of Jerusalem is to be evaluated as a basis Bible parallel to it the Babylonian chronicle which was edited by Sir Weiss from the British Museum in the first published in 1936 After all, the Bible has no chronology after that time that is consistent it was never answered during the crisis and it was bleached up in the history of Babylon in the days you never witnessed what I assumed is that you could work from the time of the better time and never commit and work back straight to the divisible material through the Syrian period but the evidence is now here and I would like to state it clearly that beginning with the days of Ahab we have parallels with Ahab and Josiah and Jehoahaz and Jehoiachin and Peter and Holy Spirit and all of these things are mentioned in a series of Assyrian documents and Josiah to the 9th century BC and these series of documents are linked to the Babylonians and the Babylonian history has been accurately known all of them back in the Thomas Digby back in 1747 in the Assyrian literary church discovered by archaeology that was unknown before archaeology where the Babylonians know that the Assyrian material is integrated with the Babylonian query parallel and that it is purpose-appointed by the enigmatic no longer enigmatic there is a theater and an eclipse in 763 in the city that is in a few months Thank you The list is and was the fact that the lengths of range to the Assyrian chains are given and that every single year has an official I will be moved believe it or not I will be moved because I'm starting in English I just need to have a name that the Assyrian record is accurate all the way back through the foundations of the Third and Great and that indeed the biblical parallel must now be made evaluative in its so doing that it was 41 years must be cut out of the homology of the kings of Israel and Judah and there were no gaps in the history of Israel but for practical purposes ceilings reconstruction is valid though I do not agree with every fine point of it nor do we want to scar it ceilings are also trying to form a certain type of of engine which I will go into here but he was nevertheless working at the University of Kosovo and he was forced to come to this conclusion on the basis of the evidence that he had and his presentation in my estimation is the best of the First Kosovo that might be worth it but it never made sense to me until I came to be aware of the total impact of all the sciences and the fact that one after another should fence out these kings on judgment now it does mean therefore that the traditional case we use the site for the fall of Babylon I call it Jerusalem Babylon needs the slight knee adjustment the slight knee adjustment needed for the fall of scenario response of requirements that it is possible for some reason why I haven't been seen during the afternoon I do think it is possible to use the old genealogy by Mr. Thiele again and think that he could not in fact explain are explainable I don't know why he overlooked one of the two things but he introduced problems which have to be there he assumed by the way in fact it was not in one of the two places which didn't have to be assumed immediately the premise that we have to go and work at it more thoroughly I didn't think there was a lot of impact to the answer as well it is possible to take all the difficulties and not only aside from two things which we did and we come up with a conclusion that is a degree with a historic to the fall of scenario and the fall of Jerusalem and it does mean that we are not at this moment on the rate of 6,000 years of experience between the history nor does it mean that Jesus Christ must wait till the thousand years above nor does it mean that any requirement comes before the question of when the 6,000 years of

human experience as important as the Bible are up and the question of when God would be able to be when man would annihilate himself are too related but not fixed I would like to say that that any devaluation in the history of man and the 6,000 years of human experience cannot be followed by the conclusion that God has never spoken of 6,000 years of human experience and what will happen is that the other as a parallel but not as a new beginning it manages to come to a place where he would like to be annihilated and God would have to intervene but there is no doubt in my mind that in reconstruction as I gave you in the latest and in terms of the physical parallel and everything in the history of this human there that I only have to do is that God has to be dropped and if he were to think he lays information that if he summarizes as good as anybody elsewhere a million miles basically I agree having examined all rights where a disagreement is concluded having examined feeling material I think we are holding the truth all of the basic evidence that we can the archaeology has uncovered that this will be reached and that the exodus from the day that I had concluded in 1987 was about this many days on the basis of the human structure by 41 years and crossing with Jordan similarly part of it by 41 and the last part by 40 that I will have to explain to you there is very that indeed there is a significant period of time to be cut out and that we are not on the immediate threshold for the total 6,000 years of human sphere being sent by the chief secretary and compared to before you will see, now, by this saying the behavior of this is that if you consider this to be definite the method of untold cesareans thousands of years of human history. What this knowledge is, what it meant, we'd come upon them and understood it as feeling dead in the 1950s, what the nature of our work might have been, I don't know. He might conclude that movement in this decade that's such a period of time for I was, shall I say, something to reprimand in the early 50s or even entertaining such an idea that 6,000 years could be so far removed. But I think people go to experience it. And I tried to deal with it historically without imposing prophecy on the basis of what it was here, as God has revealed in the Church. Some of this is slightly nearer. Now, interestingly enough, if you read all of what Sargon says in his second year, you will find something that's been paralleled for the past 20 years, in 1818, if you can see what that particular measure is required, or 600,000 in full, after Jerusalem came under the jurisdiction of the Babylonians, but before which it seems that not one feels it, it doesn't appear that he is necessarily more parallel to the rest that seems, as you have said, to be required in the basis of the many good chapters we might take, that it would be a mistake to assume that we're not Israel merely because the fall of Jerusalem, the fall of Samaria, is tightly halted.

You need to read the whole picture to see what the story actually is. It's from the final remote foot-down. And I think the whole picture will come out quite different. It doesn't mean you must correct things. You may have to reevaluate where you're placing the prophetic base, if you can check the story from there. But I have no time to leave you to doubt the uniqueness of some of the statements from the day of the 26th.

I believe it's possible to remember even our understanding of the fall of Babylon in the by-39, the general Cyrus in the summer, and on co-order with Cyrus Martin himself.

So that doesn't bring us to anything here in the 1982. And I think we have to recognize that there's no reason to believe that Babylon should end by 1982, but it's good.

The nicest fact is that we find that Babylon won't come alive if it's beginning of opening up arms and stills that time. Plus, we won't say that isn't the story.

Matter, yet to be evaluated by the prophetic events. The name of the fall of Babylon is the without a doubt. The name of the fall of Jerusalem now should be the without a doubt. The name of the fall of Samaria is not a doubt. The problem with Jerusalem is whether the spring and all the calendars of

the fall, I think, can be the spring and the calendars of the Carolina, here's the answer to the question.

I won't say more time. For many of you, I have the scratch of the weak dry ground that we have nothing to plant in it.

I won't say, I'm more than happy to discuss with the right anything that I know, a guideline, and for any of you who are interested in the broad sports of the character of the English, the ancient Near Eastern texts elicit black literature. I have a third edition with a supplement as an element of the copy. It's very expensive, the 12 valuable items better looked at in the library, and something like the ancient Near East, by William Powell, a paperback, one \$6.50 from the same, is as soon as possible.

That's what I've been doing for the last 20 years. But you, as I was thinking about what would come into my mind, used to what it means. I was thinking that the pieces are almost the same, and I thought, if you leave, I suppose some years would be something so paranoid to live to the beat. The current of the last great day, after all, means the sort of deep pressure. In fact, if you saw it today, well, I just thought, I mean, sometimes I feel like I'm getting too much out of the shoes. I was going to say to you that the piece is almost over two more days. The piece of time that I included in the last great day. And then, back out, see all the good jobs of the various cities that we come from, and many of them are not coming from different situations. Many of them are somebody brothers, and some of them are not. Some of these flaws are not completely different. That's the time you were wondering, too. I actually couldn't ever see the change in the way it was.

I mean, I don't know what's going on so well as to get to the end of the three.

Anyone? I know you've got a little bit of an opportunity at this point. I wanted to see the flaws of the emotions we get. We try to get impressed, and fear, and feel inferior in the times. And all of these negative emotions are not from God, but from Satan. And we've had a lot of some time as we are having a wonderful time, and when we leave, I can see Satan, and I want to get scared by the day. We've been to the peace now, and we're going to hit it with a little bit of pressure. And as a very, very young man, I remember very, very well that I was a slave to my impulse. Later, I became a slave to a habit. It's the long habit that I have accumulated as far as all of those, with all the slaves for our passage. And I found that I had surrendered my free will to years of accumulated habit.

Oh, I could fly, you know, and I don't think anybody would make any use of it to fly, but there were times when the pressure was very, very significant with the babies.

It was very difficult to take part in this, and defeat it. And I found that some of the character that I had formed had already marked how I've had to stretch my physical connection. And unless we take what's here for the injury of the peace, and unless we look back into the world of Santa White's attack, there is nothing. It seems that there's a war of problems and a rank example. And to leave a peace like this instead of being depressed, allowing Satan to get in. But to remember the things that we have learned, the things that we have shared, to go out into the world and look into the world and say, oh, I've just never seen the least of it. I've never seen it. My actions before I was working were ruled by my appetite, passion, courage, greed, wealth, fear, and my environment.

The worst of all is habit. Law, bad, and habit. And all the end-hatter, and we miss the habit.

I've had a big frustration with students. Everything is 25. They're more than a couple.

They're twenty-three. They may seem to be doing very well after a little peace.

And it seems to me I've just healed the frustration. I don't know why. I've just healed the frustration. I feel bound. Oh, I get rid of it. Oh, I do. I pray, and I pray, and I pray, and I still can't compare it to you.

Over the second minute, under the next generation, we've got calls on the way.

And we just, absolutely need to move further.

And at least the deeper time, in the second minute, we've all under a great deal of pressure.

And church was under a great deal of pressure. And all said, just to sort of set the stage, we've all been taking place at that time, we said, this knows that all the they would turn away from me and they would all turn away from me.

How did he feel to be allowed to question Adam Mossy over again? And he opens on and he says that those who endured the hardship, and we who endured hardship, has been so few.

He says no man but Lord has hanged himself of the fear to this world.

He says, when I suffer the trouble that is in you, or even if it's a bond, but the word of God is not bond.

He says, if the faithful say, or if they can get the difference, or if they can live with him, if we suffer, we shall hold, we shall reign with him, if we suffer.

So he says that the Christian life is not in you either.

It's not. A life that is always the easiest way to go, but there will be good for us.

And he goes on and he says that Alexander the Cop is fit in with you.

And he says that my first answer is no man is fit with me, but all men are so fit.

How did he feel? How did he question? How did he feel? How did he find hope in life? Detective Timothy, chapter of the Indian verse 4.

Paul writes to Timothy, he says, greatly desired to see you, be mindful of your tears, that I may be filled with joy, for I come to remember the unfriended faith that is in you, which will first be your grandmother, Lois, and your mother Eunice.

And I am persuaded that it is also wherefore I would be in remembrance that you stir up the gift of God, which is ended by the putting off of my hand.

He said stir up that spirit, that God has placed in it, for God has not given us the spirit of fear, but of love and of love and of a sound mind.

He said that we must go up that spirit that is within us, and rather than out, we stir up that spirit.

And then Timothy, called me under great pressure, knew something of stirring up the spirit of God within us.

If someone came to you and said, yes, I'm lonely, I'm fearful, what do I do? What do I do? I didn't think about it.

What do I do? Is there anything that we can do to stir up the spirit of God within us? They didn't know obviously about that, and there's a subtractive thing that I thought about.

I was thinking about why I'm depressed, what do I do? I don't have to ask you, if you feel depressed, what do you do? What do you do? My grandmother used to, when she was depressed, when she was a little bit lonely, I could hear her right now, she used to sing.

She used to sing a song talking to him out of the window.

But she says, I used to hear, she'd be more sure that she could sing it.

And I'd go out and listen to her again, and be full of that beautiful spirit.

And then she started to feel better.

And then I learned that when I felt depressed, the same David did.

The same, over the window.

Have you ever done that sometimes, and just felt bad, and you know that in a way that we used to write it? You're afraid of your chances, and just start singing.

And I'll say to my grandmother, I can hardly stand it, but I'm sure that was wonderful to hear.

I can hardly stand it.

But have we forgotten how to do that? I remember back in the 50s, when the station was going to get a lot worse.

I'd never seen anything like this before.

And I'd passed a group of prisoners who were on the road again.

And it was hot, it was humid.

And the prison guards were there for a shot at the station, and they were working.

And I looked back where they were, and they were singing.

Only when they were calling me, they'd say, We were singing.

They were working.

It was the only thing, I think, that helped me stand in the field.

I remember another day, when I was trying to do these things.

And someone was depressed, and it just started singing.

And that's when, yes, but you know, you want to pray about the season over.

Try singing along, and you'll get upset.

If you feel sad, you just feel sad, you don't know why you feel sad.

There's no reason for you to feel sad.

What do you have to do? You just feel sad, but we're trying to laugh at you.

Have you ever been so glad that all the time when I was in the city center, I had a little bag of drinks.

I think that I don't know anything.

My wife says, I've never been well.

I've been here since I was 19.

Visitors, I don't have a place.

I'm a brother to them.

I get my things.

In my bed, I still want a girl and she's speaking to me.

I'm talking about a bag and I don't know.

If you feel sad, now you know why I feel sad.

If you feel sad, and if you feel sad, try to have it.

Just try to have it.

You'll know it's a little past life.

If you feel ill, you just feel so a lot of sort.

You just feel a little bit, you don't feel like working.

You know what you should do? Just stop it here.

Sometimes I'll come in, I just don't feel like working.

I don't feel really safe, but I'm still ill.

I come in, I just roll up my sleeves and I'll start sweeping, I'm walking, I'm getting the pot sink or anything.

I just start working.

I'm starting to feel very, very good.

I think that's very important.

If you feel fear, if you are afraid, what should you do? Punch it.

Just punch my head.

Dive into it.

And I'll play you.

I'm a cook.

And I'm not a public seeker.

And why do you really have to change when I start to play? You know what I mean? Just punch right on the head.

Just jump into it.

Just punch right on the head if you feel fear.

You know what I mean? You know what I mean? If I can't afford to lie at times, why don't you try to act like a white press? I sit up there and I can't help you.

And then my shirt nice and starts and white and I pull my legs close.

And I start to feel like somebody might start to take a breath.

If you're in this period, why do you still feel kind of done with fear? Just get yourself in your little shop.

Step out.

I'll tell you, don't fall out.

Don't fall out.

If you feel uncertain and you're walking in your corridor and you're lost and you're a little uncertain and you say, well, no, you can't have that fail.

Let's be real real boys.

Don't stand to be eternal.

Raise your voice.

If you feel uncertain.

If you feel vomiting, if you're bored, think of the lessons that God has given you.

And think of yourself and learn moving out of the wheelchair world and raising a certain level of wonderful on the margins of our God's blessings.

If you feel confused and then you just have it up from the job of the past complainer, remember the past successes.

The God who's given you if you feel this in your life, if you feel this in your life, if you feel this in your life, all in life, think of your God.

The God who was given you God.

And all the God was laid up there.

Think of that.

The Lord who was given you very well.

The Lord who was given you so much that we realized that Jesus Christ gave to the white people, for us was that God who was given to the next generation.

Remember this.

Try it.

All that I ask of you, just try some of that. Just sing.

If you have the problem of feeling yourself, just sing out.

And if some serves and some of those are inspiring part of the services to you, try some of what you've said.

From the first epistle of Paul to the church's habit special night woman's first second destination for first special woman's life.

Chapter 5 Remaining in the 14th verse for special woman's Chapter 5 verse 14 And Paul was speaking about the end times of his new instruction to the church.

He says, Comfort the people mine that are fearful.

Support the weak, be patient for all of them.

See that none measure evil for evil into any man but ever above that which is good like among yourselves and all of them.

Rejoice ever more pray without ceasing and everything confess where it's the will of God and Christ Jesus concerning you.

He says, Prove all things to the whole planet that which is good.

Restrain them all appearances of people.

And the very doubt of peace that define you or set you apart slowly and I pray now your whole spirit and soul and mind preserve the flames to the coming of our Lord Jesus Christ.

Faith will be seen at home who also will be good.

Brethren, pray for us.

Paul said that when I say brethren, pray for us.

Satan is in the Lord's mind and he is seeking when he can survive and he is willing to be roaring about if he can be sure of that act of peace and you will be roaring with attitude and warmth and energy.

Pray for this to be not certain.

Pray for each other.

Pray for the world.

Pray for the return of Jesus Christ.

It is difficult.

It is difficult for men who are carrying a responsible way into this world.

There are many to see.

There is every day to make.

And these men who are the trust of God and sometimes there is no one who can realize how many times I want to exist again to pray for my Lord.

To let him know how.

To make sure that he will be quite practical and do the same thing.

How many times will a man take a soul on this personality and on death? Pray for us.

Brethren, the ministry of God's church needs your prayers.

Weed.

Please.

We will read in the Holy Spirit.

We will read in the Holy Spirit.

We will read in the Holy Spirit.

Pray to God that God calls to stir that spirit up the limits and to meet people over these times.

So that we can arrive in the problems of the world.

Let's get everybody.

We are already halfway through the festival.

There's no half way here.

We missed four days already to celebrate today.

Hopefully we have more hope.

I'm tense.

I'm thinking to invite you to ~~the~~ with the 20 of April.

We have people for that.

We'll make sure many of you will wave here in the...

I confused what is the name of Ain't No Mood in Gloves.

Two of us are on sex services it doesn't work services, and he's going smoothly here.

He said it shouldn't have a complaint to the department several days ago, but it's not in this paper.

We have a call, so we want to express our appreciation to all of you who have found so many ways to make the festival how it has been.

So it certainly has been different for me to put it my own alone at the head of the festival here in Pasadena.

I was just taking my backseat and just coming right to the house, and said, almost at once, so I come back and say, Mr. Carlson, please give me some of this, and Mr. Kelly speaking.

And then myself, the world's biggest fan of the word, fan of the word, of what's going on over here.

So it seems over some luck here that we're going to come over again and say hello to the staff.

And I would certainly say the weather is awful, a lot better.

And those of you who think that, you've heard my complaints about that over the years that we know what I'm talking about.

But we've been having my festival here over the years.

Where will you be a year from now, with courage to receive me? I don't suppose anyone of us can really accurately answer that question.

One says it's sort of unfair, I suppose, because none of us can really know.

We have our hopes.

We know what we want.

We know what we'd like to be a year from now.

But to really be sure, there are four specific justice.

And I guess the answer really depends largely upon what we do if we have a then in terms of our growth, in terms of overcoming, especially I would say, if a largely depends on how effectively we were kept of the things that are still hopefully within our lives, our nature, the problems and sins we have had to change and overcome.

I would say a large repentance.

It shows us peace is where we will be steering when we get to be one year from now.

But do we know how to attend effectively? How many of us really have a shower to attend to in our daily lives? We know that attendance is a daily and a single process.

Yes, we know that attendance is massive and we bury it in the old cells at that time.

We know we're still going to be in control and we're overcome and we're going out those physical sins in our lives.

We don't want to have any of us have a superficial kind of repentance.

We don't want to have any of us feel from time to time, but I'm not really overcoming these problems.

Let's call it life too.

I find things fill up our life and I don't want to be there.

I know they should not be there, but I just can't seem to do as much about it as I would like to.

Sometimes we have so much to do, but I'm really sorry, I'm doing these things and I might spend a little time there.

Next time.

Oftentimes I deal with myself and through others, I've got to do this.

We have a very superficial approach to repentance.

We don't do it neatly enough, man.

Lastingly enough.

It's not as effective as it ought to be.

Yet, of course, change.

It's not as effective as it ought to be.

It's not as effective as it ought to be.

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It's not as effective as it ought to be.

To find others who are not using the proper rules during these years, that God gave them the list of the ministry of that time.

To find some who have not even been to resurrection properly, some even thought it was past, and there were other heroes who developed this land early in the day to develop it.

I would say that rather than a while, it was not one of the strong suits of the Corinthians' service.

In fact, it was called out.

Some rather than being ignored into the law suit or being ignored into the law suit, it was one another.

Again, the church's there at the front.

They're on and on and on, you know.

All down to the 1560 package that fall over the church, and just need some of the, some of the, some of the money.

The situation there, I say, if you want, aren't you? You're not a spirit, if you want to speak.

You're a very stern, direct, and pleasant.

But if we find the second president, and so the church has begun to work on the problems, and the guns were against, and looked at themselves.

They had five full letters in their life.

Now they're overcome.

This is where we are, like Chris was, chapter seven, and you're safe.

I think, frankly, if you want us to refer to a person or group of people on the farm, let's call it done.

After the letter was done, I say, we might be able to see them fell here.

Now, whether it's not a little too small, either way, if it's not a little too light, though, especially if it's so much different matter, I wonder if I did have a full, quite a close eye on the head.

That's what he expressed here in the first case.

The first group of the second president, chapter seven.

He says, oh, I'm very, very sorry.

I'm very pleasant.

I'm now going to try to properly use two words for 10.

There are two separate words.

Three words.

I'm sorry, sir.

So I'll give it a try, please.

Though I may be sorry with this letter, I do not regret it.

Though I did regret it.

I'm glad that the president nodded to the president and called it back.

At least he had to say it was original.

And wonder if I'd turn it over, he actually didn't have a problem with that.

But he says, now, he may be sorry.

I apologize for that, but I don't regret it.

He tells me no problem for sure, and I'm thrilled for the fact that they're alive.

That's when he was glad to be the president.

That's the thing that he said.

So I did regret it first.

For I perceive that the same person has made me sorry.

Though in order, but in first season.

Though you're no longer feeling down in town, so who knows? Perhaps impressed and discouraged, I have to give you a letter that you realize that everything I said in school began to work on it, began to ask God to help you to have the right change in your life.

So I apologize for that, but he does thank God now.

Though I did feel the same way.

Now I rejoice, he said.

Not that you're made sorry, and yet no one really once per se would have people to press.

No one is going to be directed from unjustly to put a house in the middle of the district on call and follow the person.

No one is going to be directed.

So it's not the song or the words such that you want to hear.

But the new song will, too, be a change of mind.

This is real evidence.

So there's a different word that can use you for one.

This needs to be phrased.

Bring all of that to mind if you think that some people can't use it.

I understand that, but I'm sorry for that.

Thank you very much.

Well, that's the kind of regret some people set here.

You didn't have that kind of feeling.

You need to change your ways.

You saw it over the blue point, but you changed your mind in a way that was genuine evidence.