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Members of the Church of Christ give thanks to God's scientific BIAS the most widely accepted pattern of origin of the universe is known as the Big Bang theory. However, not all physicists and scientists are convinced that the Big Bang is more than a myth. An astrophysicist who isn't in the big bang is Geoffrey Burbidge. A physicist at the University of California-San Diego, Burbidge is best known for his work on the origin of elements in the nuclear reactions of stars. He opposed the Big Bang for 50 years. Although recent findings and studies show anomalies in the so-called evidence of the Big Bang theory, many still cling and have rejected any new ideas or evidence against this theory. On the prejudices of those who insist on the Big Bang model, this is what Burbidge said: For most people cosmology equals the Big Bang-is synonymous with the Big Bang. It is not true, in my opinion, but this is how everyone now speaks, works, thinks and waits, in the same way that in 1930 people became convinced that the universe is expanding. It's an idea that people take and now include in their thinking and their dreams. We're told we now understand what happened in a hot big bang. When people make observations, they want to explain them. In the early days, people were observing and would publish without trying to fit a theory or puzzle. But things have changed. Today, if you submit a paper and don't explain where they fall in, the referees and your colleagues will be following you telling you that you need to understand this, that or the other. The only thing we have for ourselves as scientists is the respect of our colleagues. And that comes through what we say or write. If others don't like what we say or write, our reputation suffers, and for most young people it means they don't get jobs or support for their work. It's a pernicious system. The problem is that scientists are humans. We like to think we're creative people, and we are. But also, like other people, we are conservative. We could say we like new ideas, but if I've been working on something for 20 years, I'm dedicated. Take redshifts, for example. If redshifts are a measure of quasar distance, then people studying quasars study the edge of the universe. So far, so good. But suppose I don't think the redshift is about distance, and it turns out to be right. Then all other people must admit that they have wasted the last 20 years of their lives. People will move the sky and the earth to see that this is not happening. I've seen this happen in practice. Most people don't change their minds; most people their thesis over and over. Page 2 Jesus recognized the divinity of the He said me and my Father are one in John 10:30? Proponents of Christ's theology—is-God believe with such confidence that Jesus' declaration in John 10:30 is a recognition of His divinity. However, a careful study of the verse itself, comparing it to the truth written in other verses of the Bible, and an analysis of the Greek text of the verse will show us the error of believing that John 10:30 confirms the so-called divinity of the Lord Jesus Christ. NO ONE IN THE VERSET THAT SAYS THAT IS GOD If a person has an open mind to the truth, in just a glance of John 10:30 he can immediately see that it was only the opinion or interpretation of those who believe that Jesus is God in saying that this verse confirms that Jesus is God. Nothing in the verse that says Jesus Christ is God: Me and My Father are one. (John 10:30 NKJV) CLEARLY, NOWHERE IN THE VERSE DOES THE VERSE SAY THAT JESUS IS GOD. It is only their interpretation (or we should say misinterpretation) that the verse confirms that Jesus is God. WHAT THE CONTEXT OF IOAN 10:27-30 In fact, if we study the context carefully, it makes it clear that Jesus does not speak of His divinity. Let's take a look at the previous verses in John 10:30: My sheep hear my voice, and I know them, and they follow me. I give them eternal life, and they will never perish; no one will snatch them from my hand. John 10:27-28 NKJV Here, Jesus promises that He will give His eternal life to the sheep and they will never perish; no one will snatch them from my hand. Then, in the next verse (verse 29), this is what He said: My Father, who gave them to me, is greater than all; and no one is able to snatch them from my Father's hand. (John 10:29 NKJV) Jesus said in verse 28 that they would never perish; no one will snatch them from my hand. And in verse 29, He also said, no one is able to snatch them from my Father's hand. Thus Jesus concluded in verse 30: Me and My Father are one. (John 10:30 NKJV) Thus, the previous verses (verses 27–29) explained why Jesus said: Me and My Father are one. Jesus and His Father (the one he referred to in John 17:1-3 as the only true God) are one because as much as no one can pluck the sheep from His hand, no one is also able to snatch them from His Father's hand. The reason why other versions of the Bible translated that verse as follows: MESSAGE: Me and the Father are one heart and mind. CONTEMPORAN ENGLISH VERSION: I am one with the Father. SIMPLE ENGLISH BIBLE: My father and I are united. LMSA TRADUCTION: My Father and I are on one agreement. Therefore, the CONTEXT OF THE VERSET shows that ISUS does not speak about his supposed DIVINITY, but he speaks of how He and His Father will take His sheep—no one can snatch them from their hands. WHAT THE GREECE TEXT OF THE VERSET Our position that the statement of Jesus in John 10:30, My Father and I are one, does not refer to His supposed divinity, but to how He and His Father are one in caring for His sheep is also supported by the Greek text of John 10:30. This is the Greek text of John 1:30: ego kai pater en esmen After it is translated: ego (I), kai (and), pater (father), en (one) and esmen (are). Thus translated as Me and My Father are one. Let us first note that there are three equivalents in Greek of the English word one based on gender: eis (male) mia (female) en (neutral) The New Testament example of the Use of these three Greek terms is in Ephesians 4:5: eis kurios (a Lord, male) mia pistis (a faith, feminine) en baptism (a baptism, neutral) Take note of that, in the Greek text of John 10:30, the equivalent of the English word one is Greek en (the neutral adjective), thus does not refer to Jesus and the father. If word one refers to Jesus and the Father, the verse should use male eis instead of en. In The Pillar New Testament Commentary: The Gospel According to John, on page 384, author D.A. Carson agreed that if the male eis is used, this could refer to Christ and the Father and could mean that Christ and the Father are one capable of being or nature. However, since neutral en was used instead, it shows that Jesus and the Father are an agreement or one in goals and actions. The Greek term en is also used in 1 Corinthians 3:6 and how it was used in 1 Corinthians 3:8 is also how it was used in John 10:30. Let us examine how 1 Corinthians 3:8 used the

Greek term en: Now he who plants and he who waters are one, and each will receive his own reward according to his work. (I Corinthians 3:8 NKJV, My Emphasis) If the masculine eis is used instead of neutral en, this will mean that the one that plants (Paul Apostle) is also the one that waters (Apolos). However, we know that Paul is not Apolos. However, the Greek neither en is used (translated into English as one), Greek ene does not indicate that the two subjects are one in number, one in nature or one and the same, but one in purpose, objective and action. The Greek term en is used in I Corinthians 3:8 is also how it was used in John 10:30 – Jesus and the Father as one for purpose, purpose or action. CONCLUSION Thus, the context of John 10:27-30 and the Greek text of John 10:30 support and reinforce the position that these words of Jesus attesting Me and My Father are one are not one that the two subjects are one in nature or one and the same (thus, not exervining his alleged divinity); But one in purpose, purpose and action - are in one agreement, as much as one can pluck the sheep from His hand, no one is able to snatch them from His Father's hand. HRISTOS' BISERICA theiglesianicristo.blogspot.com 2 PETRU 1:1 Peter called Christ the God in 2 Peter 1:1? Believing that Christ was a God who was coming out of the apostles that Christ was God. 2 Peter 1:1 is used to make known that the Apostle Peter called Christ the God. Scripture says this: Simon Peter, the servant and apostle of Jesus Christ, to acquire us in important faith in the righteousness of God and the Savior, Jesus Christ. (2 Peter 1:1) Email ThisBlogThis! Share on TwitterShare to FacebookShare to Pinterest QUESTION: Why even in English is still SPEAKing at INC™, shouldn't its translation be consistent with which languages are currently in use? ANSWER: For the Church of Christ it is registered in English (Philippine). And whenever someone in the Philippines or other countries finds cult buildings called the Church of Christ signals that it is the Church of G. FELIX Y. WIN Philippines on July 27, 1914. Other registers called HRISTOS'S BISERICA or ISUS HRISTOS'S BISERICA OF THE SUNDAYS OF THE FOLLOWING DAYS or THE BISERICA OF THE 4th CEAS CAN NOT BE Translated into English for, such as INC™, those intentionally mentioned in English. While the true church established in 33 d.Hr. – catastrophe under the Messiah April 1966, p. 6, thesis July-August 1988 pp. 6, thesis March-April 1992, p. 22 – its name is with and obedient to what languages are used. Therefore, the INC™ is not Christ's. It's for MALO! Source: Vicarius Filii Dei Dei

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