

Chapter 1 : Chapter 1: Preface to Bultmann "Religion Online"

10 Signs That Jesus Is Coming Back Soon "When you see these things happening, know that the kingdom of God is near." - Luke

What does this situation mean, and why does it seem marked with this initial paradox? There has always been a hermeneutic problem in Christianity because Christianity proceeds from a proclamation. It begins with a fundamental preaching that maintains that in Jesus Christ the kingdom has approached us in a decisive fashion. But this fundamental preaching, this word, comes to us through writings, through the Scriptures, and these must constantly be restored as the living word if the primitive word that witnessed to the fundamental and founding event is to remain contemporary. This relation between writing and the word and between the word and the event and its meaning is the crux of the hermeneutic problem. But this relation itself appears only through a series of interpretations. These interpretations constitute the history of the hermeneutic problem and even the history of Christianity itself, to the degree that Christianity is dependent upon its successive readings of Scripture and on its capacity to reconvert this Scripture into the living word. Certain characteristics of what can be called the hermeneutic situation of Christianity have not even been perceived until our time. These traits are what makes the hermeneutic problem a modern problem. Let us try to chart this hermeneutic situation, in a more systematic than historical way. Three moments can be distinguished here which have developed successively, even though implicitly they are contemporaneous. The hermeneutic problem first arose from a question which occupied the first Christian generations and which held the fore even to the time of the Reformation. Here the problem of allegory in the Christian sense was constituted. Indeed, the Christ-event is hermeneutically related to all of Judaic Scripture in the sense that it interprets this Scripture. Hence, before it can be interpreted itself "and there is our hermeneutic problem" the Christ-event is already an interpretation of a preexisting Scripture. Let us understand this situation well. Originally, there were not, properly speaking, two Testaments, two Scriptures; there was one Scripture and one event. And it is this event that makes the entire Jewish economy appear ancient, like an old letter. But there is a hermeneutic problem because this novelty is not purely and simply substituted for the ancient letter; rather, it remains ambiguously related to it. The novelty abolishes the Scripture and fulfills it. It changes its letter into spirit like water into wine. Hence the Christian fact is itself understood by effecting a mutation of meaning inside the ancient Scripture. The first Christian hermeneutic is this mutation itself. It is entirely contained in the relation between the letter, the history these words are synonyms, of the old Covenant and the spiritual meaning which the Gospel reveals after the event. Hence this relation can be expressed quite well in allegorical terms. It can resemble the allegorizing of the Stoics or that of Philo, or it can adopt the quasi-Platonic language of the opposition between flesh and spirit, between shadow and true reality. But what is at issue here is basically something else. It is a question of the typological value of the events, things, persons, and institutions of the old economy in relation to those of the new. Saint Paul creates this Christian allegory. Everyone knows the interpretation of Hagar and Sarah, the two wives of Abraham, and of their lineage. In their regard the Epistle to the Galatians says: But Pauline allegory, together with that of Tertullian and Origen, which depend on it, is inseparable from the mystery of Christ. Stoicism and Platonism will furnish only a language, indeed a compromising and misleading surplus. Hence there is hermeneutics in the Christian order because the kerygma is the rereading of an ancient Scripture. It is noteworthy that orthodoxy has resisted with all its force the currents, from Marcion to Gnosticism, which wanted to cut the Gospel from its hermeneutic bond to the Old Testament. Would it not have been simpler to proclaim the event in its unity and thus to deliver it from the ambiguities of the Old Testament interpretation? Why has Christian preaching chosen to be hermeneutic by binding itself to the rereading of the Old Testament? Essentially to make the event itself appear, not as an irrational irruption, but as the fulfillment of an antecedent meaning which remained in suspense. The event itself receives a temporal density by being inscribed in a signifying relation of "promise" to "fulfillment." A contrast is set up between the two Testaments, a contrast which at the same time is a harmony by means of a transfer. This signifying relation attests that the kerygma, by this detour through the reinterpretation of an

ancient Scripture, enters into a network of intelligibility. The event becomes advent. In taking on time, it takes on meaning. By understanding itself indirectly, in terms of the transfer from the old to the new, the event presents itself as an understanding of relations. Jesus Christ himself, exegesis and exegete of Scripture, is manifested as logos in opening the understanding of the Scriptures. Such is the fundamental hermeneutics of Christianity. It coincides with the spiritual understanding of the Old Testament. Of course, the spiritual meaning is the New Testament itself; but because of this detour through a deciphering of the Old Testament, "faith is not a cry" but an understanding. The second root of the hermeneutic problem is also Pauline. This is so even though it did not reach its full growth until very recently and, in certain respects, only with the moderns, specifically with Bultmann. This idea is that the interpretation of the Book and the interpretation of life correspond and are mutually adjusted. Saint Paul creates this second modality of Christian hermeneutics when he invites the hearer of the word to decipher the movement of his own existence in the light of the Passion and Resurrection of Christ. Hence, the death of the old man and the birth of the new creature are understood under the sign of the Cross and the Paschal victory. But their hermeneutic relation has double meaning. Death and resurrection receive a new interpretation through the detour of this exegesis of human existence. The "hermeneutic circle" is already there, between the meaning of Christ and the meaning of existence which mutually decipher each other. Thanks to the admirable work of de Lubac on the "four meanings" of Scripture — historical, allegorical, moral, anagogical — the breadth of this mutual interpretation of Scripture and existence is known. Beyond this simple reinterpretation of the old Covenant and the typological correlation between the two Testaments, medieval hermeneutics pursued the coincidence between the understanding of the faith in the *lectio divina* and the understanding of reality as a whole, divine and human, historical and physical. The hermeneutic task, then, is to broaden the comprehension of the text on the side of doctrine, of practice, of meditation on the mysteries. And consequently it is to equate the understanding of meaning with a total interpretation of existence and of reality in the system of Christianity. In short, hermeneutics understood this way is coextensive with the entire economy of Christian existence. Scripture appears here as an inexhaustible treasure which stimulates thought about everything, which conceals a total interpretation of the world. It is hermeneutics because the letter serves the foundation, because exegesis is its instrument, and also because the other meanings are related to the first in the way that the hidden is related to the manifest. In this way the understanding of Scripture somehow enrolls all the instruments of culture — literary and rhetorical, philosophical and mystical. To interpret Scripture is at the same time to amplify its meaning as sacred meaning and to incorporate the remains of secular culture in this understanding. It is at this price that Scripture ceases to be a limited cultural object: This is the aim of hermeneutics in this second sense: Now among the "four meanings" of Scripture, the Middle Ages made a place for the "moral meaning," which marks the application of the allegorical meaning to ourselves and our morals. The "moral meaning" shows that hermeneutics is much more than exegesis in the narrow sense. Hermeneutics is the very deciphering of life in the mirror of the text. Although the function of allegory is to manifest the newness of the Gospel in the oldness of the letter, this newness vanishes if it is not a daily newness, if it is not new *hic et nunc*. Actually, the function of the moral sense is not to draw morals from Scripture at all, to moralize history, but to assure the correspondence between the Christ-event and the inner man. It is a matter of interiorizing the spiritual meaning, of actualizing it, as Saint Bernard says, of showing that it extends *hodie usque ad nos*, "even to us today. This correspondence between allegorical meaning and our existence is well expressed by the metaphor of the mirror. It is a matter of deciphering our existence according to its conformity with Christ. We can still speak of interpretation because, on the one hand, the mystery contained in the book is made explicit in our experience and its actuality is confirmed here, and because, on the other hand, we understand ourselves in the mirror of the word. The relation between the text and the mirror — *liber et speculum* — is basic to hermeneutics. This is the second dimension of Christian hermeneutics. The third root of the hermeneutic problem in Christianity was not fully recognized and understood until the moderns — until the critical methods borrowed from the secular sciences of history and philology had been applied to the Bible as a whole. Here we return to our initial question: Actually this third root of our problem relates to what can be called the hermeneutic situation itself of Christianity, that is, it is related to the primitive constitution of the Christian

kerygma. We must return, in fact, to the witness character of the Gospel. The kerygma is not first of all the interpretation of a text; it is the announcement of a person. In this sense, the word of God is, not the Bible, but Jesus Christ. But a problem arises continually from the fact that this kerygma is itself expressed in a witness, in the stories, and soon after in the texts that contain the very first confession of faith of the community. These texts conceal a first level of interpretation. We ourselves are no longer those witnesses who have seen. We are the hearers who listen to the witnesses: Hence, we can believe only by listening and by interpreting a text which is itself already an interpretation. In short, our relation, not only to the Old Testament, but also to the New Testament itself, is a hermeneutic relation. This hermeneutic situation is as primitive as the two others because the Gospel is presented from the time of the second generation as a writing, as a new letter, a new Scripture, added to the old in the form of a collection of writings which will one day be gathered up and enclosed in a canon, the "Canon of Scriptures. To be sure, it is new, as we said above; but it is a Testament, that is, a new Scripture. Hence the New Testament must also be interpreted. It is not simply an interpreting with regard to the Old Testament, and an interpreting for life and for reality as a whole; it is itself a text to be interpreted. But this third root of the hermeneutic problem, the hermeneutic situation itself, has somehow been masked by the two other functions of hermeneutics in Christianity. So long as the New Testament served to decipher the Old, it was taken as an absolute norm. And it remains an absolute norm as long as its literal meaning serves as an indisputable basis on which all the other levels of meaning – the allegorical, moral, and anagogical – are constructed. But the fact is that the literal meaning is itself a text to be understood, a letter to be interpreted. Let us reflect on this discovery.

Preface There is only one house that will stand in the coming God always has a plan that is full of hope and His Jesus Christ is coming back for a.

For whereas it was the expectation of many, who wished not well unto our Sion, that upon the setting of that bright Occidental Star, Queen Elizabeth of most happy memory, some thick and palpable clouds of darkness would so have overshadowed this Land, that men should have been in doubt which way they were to walk; and that it should hardly be known, who was to direct the unsettled State; the appearance of Your Majesty, as of the Sun in his strength, instantly dispelled those supposed and surmised mists, and gave unto all that were well affected exceeding cause of comfort; especially when we beheld the Government established in Your Highness, and Your hopeful Seed, by an undoubted Title, and this also accompanied with peace and tranquillity at home and abroad. Then not to suffer this to fall to the ground, but rather to take it up, and to continue it in that state, wherein the famous Predecessor of Your Highness did leave it: And this their contentment doth not diminish or decay, but every day increaseth and taketh strength, when they observe, that the zeal of Your Majesty toward the house of God doth not slack or go backward, but is more and more kindled, manifesting itself abroad in the farthest parts of Christendom, by writing in defence of the Truth, which hath given such a blow unto that man of sin, as will not be healed, and every day at home, by religious and learned discourse, by frequenting the house of God, by hearing the Word preached, by cherishing the Teachers thereof, by caring for the Church, as a most tender and loving nursing Father. There are infinite arguments of this right christian and religious affection in Your Majesty; but none is more forcible to declare it to others than the vehement and perpetuated desire of accomplishing and publishing of this work, which now with all humility we present unto Your Majesty. For when Your Highness had once out of deep judgment apprehended how convenient it was, that out of the Original Sacred Tongues, together with comparing of the labours, both in our own, and other foreign Languages, of many worthy men who went before us, there should be one more exact Translation of the holy Scriptures into the English Tongue; Your Majesty did never desist to urge and to excite those to whom it was commended, that the work might be hastened, and that the business might be expedited in so decent a manner, as a matter of such importance might justly require. And now at last, by the mercy of God, and the continuance of our labours, it being brought unto such a conclusion, as that we have great hopes that the Church of England shall reap good fruit thereby; we hold it our duty to offer it to Your Majesty, not only as to our King and Sovereign, but as to the principal Mover and Author of the work: The Lord of heaven and earth bless Your Majesty with many and happy days, that, as his heavenly hand hath enriched Your Highness with many singular and extraordinary graces, so you may be the wonder of the world in this latter age for happiness and true felicity, to the honour of that great GOD, and the good of his Church, through Jesus Christ our Lord and only Saviour. The original marginal notes are included in [blue brackets] within the body of the text. Some supplemental notes, defining uncommon words, are included in green double parenthesis within the text. The text is based on the standard Reference Edition section and verse numbers by A. Z EAL to promote the common good, whether it be by devising anything ourselves, or revising that which hath been laboured by others, deserveth certainly much respect and esteem, but yet findeth but cold entertainment in the world. We doubt of it. Make, say they, the grievous servitude of thy father, and his sore yoke, lighter. Stephen, As your fathers did, so do you. Augustine by a supernatural voice. Ama scripturas, et amabit te sapientia, etc. Cyril against Julian; [S. I do not admit that which thou bringest in or concludest of thine own head or store, de tuo without Scripture. An olive bow wrapped about with wool, whereupon did hang figs, and bread, and honey in a pot, and oil. How shall they understand that which is kept close in an unknown tongue? Hierome himself called the Hebrew tongue barbarous, belike because it was strange to so many: Hierome, a most learned father, and the best linguist without controversy, of his age, or of any that went before him, to undertake the translating of the Old Testament, out of the very fountains themselves; which he performed with that evidence of great learning, judgement, industry, and faithfulness, that he hath for ever bound the Church unto him, in a debt of special remembrance and thankfulness. The Scripture being

translated before in the languages of many nations, doth shew that those things that were added by Lucian or Hesychius are false. The doctrine of S. John saith he did not in such sort as the philosophers did vanish away: Anglorum testatur idem de Aluredo nostro. What do these weak Jews, etc.? Why do they now mend it? Was it not good? Why then was it obtruded to forced upon the people? Yea, why did the Catholics meaning Popish Romanists always go in jeopardy, for refusing to go to hear it? Nay, if it must be translated into English, Catholics are fittest to do it. That is, Do we condemn the ancient? Hierome may be thought to speak. A man had rather be with his dog than with a stranger whose tongue is strange unto him. See Judges 8, verse 2. Thus much to satisfy our scrupulous brethren. Nay, they used it, as it is apparent, and as Saint Hierome and the most learned men to confess which they would not have done, nor by their example of using it, so grace and commend it to the Church, if it had been unworthy the appellation and name of the Word of God. Expersonis probamus fidem, an ex fide personas? Augustine was of another mind: Hierome to a Palinodia or recantation; the same S. Video interdum vitia mea. This to the cause. Ambrose Officium Ambrosianum was a great while in special use and request: No, the very Roman service was of two fashions, the new fashion and the old, the one used in one Church, the other in another as is to be seen in Pamelius, a Romanist, his preface, before Micrologus. Pius Quintus himself confesseth, that every bishopric almost had a peculiar kind of service, most unlike to that which others had: O tandem maior parcas insane minori; [Horat. Paul was to the Galatians, [Galat. Thus Sixtus in his preface before his Bible. Both we have learned the Hebrew tongue in part, and in the Latin we have been exercised almost from our very cradle. Hierome maketh no mention of the Greek tongue, wherein yet he did excel, because he translated not the Old Testament out of Greek, but out of Hebrew. In the trust of their own knowledge, or of their sharpness of wit, or deepness of judgement, as it were in an arm of flesh? O let thy Scriptures be my pure delight, let me not be deceived in them, neither let me deceive by them. Augustine, in those things that are plainly set down in the Scriptures, all such matters are found that concern Faith, Hope, and Charity; [S. Hierome somewhere saith of the Septuagint.

Chapter 3 : Is Jesus Coming Back Sooner Than You Think? – Charisma News

It is times like this when we need to fall back on the character of God. But if we do not know what the character of God is for sure, we may lack confidence in it. Job in the Old Testament is a good example for us in this regard.

Do not add to His Words, that He not judge you, and you be found a liar. Even if one reads 2Pet1: Theological prospectus, or the Scriptures? If a person boasts of viewing the Scriptures through any kind of "lens", for them, their theology comes first, and the Scriptures must then often be "twisted" 2Pt3: When such entities produce translations, the translations are also often tainted by their personal prospectus. According to the Scriptures, Paul says ".. Scripture is "profitable for doctrine". However, the Scriptures did not originate from human scholarship. The scholars who know and wrangle about precise words For you have taken away the key of knowledge. You did not enter in yourselves, and you hindered those who were entering. No new translation work has been done. No new manuscripts have been found. No new scholarship has been invented. No new theories on textual criticism have been laid out. In some cases all three of these versions are in error. Reading from the English texts in parallel, comparing word-by-word to the linguistic study tools to verify whether or not the English says what it is supposed to; and when errors are found, correcting them. Is that the best word to convey the correct meaning? And, accounting for the complexities in going from an eastern language to western, is the verb tense the closest possible for correct understanding? Where the NKJV and KJV supporters usually boast of the academic credentials of their scholarship, this editor does not have ties to any denomination or theological militance, whether the church of Rome, or any of the splinters that Protested against Rome. This editor is "with Jesus" Acts4: The KJV is of Rome. NKJV is of Rome, plus the modern liberal apostasy. And they are available in print. Since there is such widespread misunderstanding regarding "tribulation", this has been changed to "affliction", which more closely represents modern understanding of its actual definition and meaning. Tribulation affliction is not a "period of time", but a definition of suffering And others, "immorality" or "sexual immorality". The VW-edition distinguishes between 1 sexual perversion which includes adultery, fornication, sodomy, bestiality, incest, etc , 2 prostitution, 3 adultery, 4 immorality. Many instances of "lest" have been changed to variations of "that.. To "dip, immerse, submerge". When the Believer has been "immersed into Christ" Rom6: Even the way the world speaks of things, a person who is totally committed to their career is not spoken of as being "baptized in their work". No, they are "immersed" in their work. And, "immerse" helps complete the connection from the O. He was "John the Immerser" Distinction has been made in the O. Many translations just render them all as "trumpet". But when Joshua led Israel in conquering Jericho they blew the "shofar". Joshua ch6 And the who followed Gideon blew "shofars". And to illustrate the difference between trumpet and shofar, they are both listed together as different instruments in 1Chr When KJV says "cornet" e. A few names have been corrected. James has been corrected to Jacob, and Jude to Judas. And in the O. Others get them mixed up and are not consistent. But they are different Hebrew words. A brief explanation of this might be in order. There were many objections from several quarters to its use of "Jehovah". The more fundamentalist folk thought it seemed awfully "cultish" like from the JWs. However, the very morning of the day I was to implement this change, the Lord made it -quite-clear that it should be "Jehovah". There are classical choral works that proclaim, "Great is Jehovah, the Lord! If this were a Jewish work, then "Yahweh" might be appropriate. But it is an English work, for predominantly Gentile English-speaking people. And, thus it is in this edition. It is high time we got back to knowing who our Father in Heaven is! He proclaims, "I am Jehovah, that is My name.. Most versions simply render it as "Lord". Also, "God" has two different Hebrew words, "Elohyim" and "El". Pretty much all translations lump these together as "God". But again, they are different. Elohyim is the basic word for "God". But El also includes the meanings, "mighty, strength, power", as illustrated in the context of passages like Ps It is the "Mighty God" who "avenges" and "brings down". The VW-Edition seeks to sort out those differences, too. While Paul quotes Joel2: David cries out to God much for "deliverance" from his enemies. Hopefully these distinctions will help sort out those confusions. Throughout the Psalms there are the typical verses like Ps When Jesus spoke of the flames of Gehenna, that was a different context from those in Tartarus. Using the

blanket "hell" for everything does not render the proper distinctions the speakers and writers used. We may not yet fully understand them 1Co However, there are actually three different renderings of those 12 loaves, arranged into two rows. The "Bread of the Presence" Ex Often, there are doubled words, which have been traditionally rendered, "unto all generations" Ex3: Such places are being rendered, "from generation to generation". Other places that have "die die" Jer This type of thing also appears with "daily" Ps Where KJV says, "will abundantly bless" Ps The word does not contain a definitional element of being "without" something, nor any reference to "blemish". While a person could examine something that was "complete" and "whole" and deduce that it was "without" any flaws, the word itself is not such a word. In fact, the KJV translators, when faced with a verse that has both this word and one that actually speaks of "blemish" Num The actual word "blemish" appears in other places Job Thus, the former expression "without blemish" is being rendered, "that is whole". And also in Ex Also, the typical expression has been "tabernacle of congregation". Only Moses and the priests did so; those properly consecrated. Many things about the levitical service has traditionally been called "most holy". In many instances it is being rendered, "set apart, holy" when addressing objects or places other than the "Holy of Holies" where the ark resided. Many of the levitical burnt offerings are typically rendered as "burnt sacrifice" where the Hebrew word actually indicates that they should "smoke it" or to "make it smoke" Lev1: To accommodate the fact that the word "smoke" needs to be there, and also keep it grammatically English, the expression "with smoke" is being included where appropriate. Perhaps this will help explain how those burnt offerings were a "soothing aroma" to God. Traditionally, the word "worship" proliferates the Scriptures in other English translations. In the Greek, it is more correctly rendered, "do homage". This matter is addressed in detail in an online commentary: Most people who are not scholars would not know who the "Arameans" are, but readily recognize "Syria". But the language they speak is commonly known as Aramaic, from its ancient roots; it is not usually referred to as the "Syrian" language. But the language is rendered as "Aramaic". Most of them have to do with articles, prepositions, conjunctions, etc. There are some pivotal passages upon which the church of Rome hangs all their doctrine regarding apostolic succession and the authority of "the church". And for that matter, charismania hangs on these, too Mt But rather, when a Believer makes some earthly decision, if he does so by the Holy Spirit, that decision was "already" made in Heaven first.

Chapter 4 : The Second Coming

The coming of the Antichrist is a sign of the end. It's in the Bible, I John , NKJV. "Little children, it is the last hour; and as you have heard that the Antichrist is coming, even now many antichrists have come, by which we know that it is the last hour."

These, and numerous other topics, are presented and discussed in detail in this, the most comprehensive, detailed study of the Bible that you will see on the Internet. The Bible is not an outdated book with nothing relevant to say to us now in the third millennium A. I believe its wealth of information is more pertinent to us at this time in history than it has been to any generation of people in the past. Even startling events yet in our future seem to be included in the hidden Bible code. The discovery of this heretofore hidden knowledge appears to be a fulfillment of a supernatural prophecy given to the ancient prophet Daniel: There are many ways to approach my lengthy online Bible study, Creation Note that all hyperlinks in each chapter, initially, are supposed to be brown; however, with some browsers, some hyperlinks may appear tan even before they are visited. Keep in mind that, when you link to a section in another document, the document itself may be lengthy and take a few moments to load completely, at which time the browser will skip to the specified item. If you activate the latter hyperlink, wait until the link fully connects before scrolling down the page, or else the link may not connect properly. If the link does not connect after a couple of minutes, return here and try the link again. Some, with at least a moderate knowledge of the Bible, might wish to scan the extensive Scripture Index , which includes over 4, Bible scripture entries, and link to portions of this book referring to certain Bible passages. Each scripture links to the beginning of the paragraph in which that scripture reference is located. When hyperlinking, via a cross-reference or scripture reference, to another portion of the book, please be patient in waiting for the document to download from the Web. Incidentally, while reading any Internet document on your browser, you can press the Home key to go immediately to the top of the document and the End key to go immediately to the bottom of the document. The Bible is divided into the Old and New Testaments; the Old Testament before Jesus is approximately the first three-fourths, and the New Testament during and after Jesus the last one-fourth of the Bible. Please keep in mind that other versions may have a different order for the components of some verses, and there may be some confusion using my notations when checking them with anything other than The New International Version. You will note that all of the scripture references are hyperlinks. Each one will link to a particular Bible book and chapter within that book. After the link has been completed, simply scroll down to the appropriate verse s to view the passage. Then return to the original text and continue. When a biblical scripture reference in a paragraph includes only a chapter and verse s and excludes the name of the Bible book, this reference is contained in the book of the Bible most recently mentioned in that paragraph. My constant references to Bible passages throughout Creation I include the biblical references within the text, rather than in a bibliography, because I feel they are important to consult as one is reading through this book and grasping its concepts. Moreover, all of my biblical references are included in the lengthy Scripture Index. I believe the Bible is the paramount source of knowledge about God and about life, and I strongly feel it is a book with which everyone should be reasonably familiar. Frequently I will provide a hyperlink to information in a section or subsection within a certain part or segment elsewhere in the book. If the reference is within the same chapter currently being read, the chapter number [C-] will not be included; only the part number [P-] [S-] if there is one will be provided. I interpret Bible passages as literal except when certain symbolism or metaphor seems obvious. One purpose of this book is to discuss some of the differences I have with certain other biblical researchers. I believe that the Bible is filled with prophecy pertaining to the last days of history particularly the final seven years as we know it. I have taken and continue to take the time. I am an optometrist, and I have helped thousands of people improve their visual perception. With this Bible study, I hope to help people enhance their spiritual perception. I will quote several Christian authors and speakers, even though I do not agree with everything that any given one of them has to say, nor would any of them concur with everything I have written. Nobody has all the correct answers; I know that I certainly do not. I want what you read to make you question the purpose for your being here and then cause

you to search out answers, using the Bible as a foundation. Some of the things I will say are my own opinions and are unsubstantiated by any other reference source; do not accept them until after you, at least, have given them serious deliberation. I also encourage you to check all of my biblical scripture references for yourself to ascertain whether or not you feel that the things of which I speak are supported by the Bible. For those not accustomed to regular reading of or reference to the Bible, this should provide a good exercise in doing so; and it may even encourage you to make such reading and reference a frequent hopefully, daily habit. If you would like to read through the Bible in one year or sooner , I recommend that you follow the Chronological Reading of the Bible in One Year schedule a chronological listing suggested by Radio Bible Class of Grand Rapids, Michigan. I truly believe that we are that generation; and I, for one, want to do what I can to be prepared in case I still am alive when the events of this final, awesome period in history begin. I hope that you, too, will take decisive steps to be prepared. If you have any comments or opinions you would like to relate to me about anything in this book, or if you find any errors spelling, grammatical, punctuation, or non-working hyperlinks that I should know about, please email me at TMont aol.

Chapter 5 : Creation Counterfeits and the 70th Week: Preface

I think that resurrection is the resurrection at the coming of Christ "the second coming" and that is when the millennium begins. So, John can press on with his joyful sense of expectation in the Lord's return.

The King James Version was the first major translation into English and was created approximately years after Yahushua the Messiah came to earth. Most all translations in various languages have chosen to replace the name "Yahweh" with another title or name of their choice, usually "the LORD" or "GOD" in all capital letters. This statement runs true in the majority of modern English translations. In other words, "As long as everyone else does it, it must be okay". So what to do? I doubt that half the people who read the scriptures even realizes they are doing this. Amazing what people will do to serve tradition and reject what Yahweh has placed in scripture! Yes, this was the doctrine that got this whole idea started. How can anyone call on His name if it is hidden away by superstitious doctrines? The Masorites were Jewish scribes who copied and preserved the Hebrew scriptures from scroll to scroll down through the ages. But when they came to the name of Yahweh, they inserted alternative vowel pointings so that the reader would not speak the name of Yahweh but say "adonai" lord instead. So we can see that through the ages, there has been a conspiracy to hide the name of Yahweh Almighty despite what Yahweh says in His word about how we should praise, exalt, bless, love, teach, preach, anoint, assemble, believe, give thanks, honor and call on His name. Not according to Yahushua! He said the way to life is a narrow way. American Standard Version - Preface "I. The change first proposed in the Appendix that which substitutes "Jehovah" for "LORD" and "GOD" printed in small capitals is one which will be unwelcome by many, because of the frequency and familiarity of the terms displaced. But the American Revisers, after a careful consideration, were brought to the unanimous conviction that a Jewish superstition, which regarded the Divine Name as too sacred to be uttered, ought no longer to dominate in the English or any other version of the Old Testament, as it fortunately does not in the numerous versions made by modern missionaries. Now with some reservation I would almost have to admire those who translated the American Standard version. They at least tried to restore some truth even though they knew it would be unwelcome and reject the ridiculous tradition of hiding and substituting the name of Yahweh from the common reader. But then as we read on This Memorial Name, explained in Ex. This personal name, with its wealth of sacred associations, is now restored to the place in the sacred text to which it has an unquestionable claim. They can see that the scriptures do place importance on His name But if you read the translation you will see that they insert the known error, "Jehovah," that was used a total of 4 times in the King James Version. Click here for more information on this! Revised Standard Version - Preface Now here is the preface that really bothers me the most. The American Standard Version used the term "Jehovah"; the King James Version had employed this in four places, but everywhere else, except in three cases where it was employed as part of a proper name, used the English word LORD or in certain cases GOD printed in capitals. The present revision returns to the procedure of the King James Version, which follows the precedent of the ancient Greek and Latin translators and the long established practice in the reading of the Hebrew scriptures in the synagogue. This is because they favored tradition over commandments, just as Yahushua said they did. To the four consonants YHWH of the Name, which had come to be regarded as too sacred to be pronounced, they attached vowel signs indicating that in its place should be read the Hebrew word Adonai meaning "Lord" or Elohim meaning "God". The ancient Greek translators substituted the word Kyrios Lord for the Name. The Vulgate likewise used the Latin word Dominus. The form "Jehovah" is of late medieval origin; it is a combination of the consonants of the Divine Name and the vowels attached to it by the Masoretes but belonging to an entirely different word. They even share how this idea of substituting His name got started. This might be the only Jewish tradition that most of Christianity follows. For two reasons the Committee has returned to the more familiar usage of the King James Version: I thought it was their job is to translate, not decide what we are to believe! To me, this statement is a sad commentary of how far some have gone from the scriptures. Who invented the idea of having a name of our Creator? Is it not Yahweh Himself?? Exodus 3 records one of the greatest revelations in the Old Testament: The words translated God in our Bible [E],

Elohim, Eloah] are not names, but the standard vocabulary for the Deity and even for false gods. God told Moses His plan to use him in delivering the Israelites from Egyptian bondage, and Moses had asked whom He should tell the people had sent him. Many people are puzzled that in this and many other over six thousand! Why such a radical difference? Do the manuscripts vary that much? No, not at all. Because the name of God is so important Jews devoutly refer to Him as "the Name" ha Shem it is well worth exploring this revelation in some detail. It is merely a question of a Jewish tradition and how various Christian Scholars handle that tradition. In the Ten Commandments, God forbids taking His name "in vain". That is, we should not bear false witness in oaths and probably should avoid using profanity, as well. This was the sacred name by which He had committed Himself to Israel as a nation. The most ancient copies of the Hebrew text were written in consonants only. Actually there are some semi-vowels.. As the language became less and less used, scholars call Masoretes added little dots and dashes called "vowel points" to indicate how the text was to be pronounced. Oddly enough, they put the vowels that go with the word Adonai together with the sacred four letter name called "tetragrammaton" to guide the readers to say Adonai aloud in synagogue services. Jehovah This is the origin of the name "Jehovah. The people who produced this name were medieval Christian Hebrew Scholars; the Jews never acknowledged such a name. The defense of this Christian hybrid is the same as the defense of the Jewish avoidance of pronouncing the name tradition! See the study on the name "Jehovah" The poetical form of Jehovah is Jah Yahweh - It is very likely that the name was pronounced very much like "Yahweh. The best argument for the spelling is that it is probably the historically accurate. It said that it lacks devotional qualities for English-speaking Christians. It is true that many names beginning with "Y" seem odd to our culture all the names in English including Jesus were pronounced with a Y sound, in the original, as in "hallelu-Yah". They have failed to take in account something very important to HIM. The following is a summary of the excuses that they have used for their refusing to insert the true name Yahweh. Use of any proper name YES, it is something that they have gone over painstakingly word for word! Not once did they quote a scripture to back up their excuses. And all the people answered and said, It is well spoken. Now I would like to touch on something ironic here. Carmel, go to your scriptures and read it now or click here to read it. This is the prophet EliYah Elijah speaking these words. He said "call ye on the name of your elohim, and I will call on the name of Yahweh". What was the name of their elohim? Indeed they are prophets of the deceit of their own heart, 27 "who try to make My people forget My name by their dreams which everyone tells his neighbor, as their fathers forgot My name for Baal. Continuing with our scriptures Yes, I have cursed them already, Because you do not take it to heart. Call upon His name; Make known His deeds among the peoples! I will say, It [is] my people: This is only a small sampling of the hundreds of scriptures that tell us of the importance of His name. I invite you to consider these others by clicking here. Therefore we must make every effort when we see His name substituted in our scriptures to restore them back as we read them. We cannot change what has already been done but we can zealously return to the faith which was once delivered to the saints. And we can restore our speech to the oracles that was once delivered to the saints as well.

Chapter 6 : Preface of John the Baptist

The following Preface is said in Masses of Advent from the First Sunday of Advent to 16 December and in other Masses that are celebrated in Advent and have no proper Preface.

In the case of a philosophical work it seems not only superfluous, but, in view of the nature of philosophy, even inappropriate and misleading to begin, as writers usually do in a preface, by explaining the end the author had in mind, the circumstances which gave rise to the work, and the relation in which the writer takes it to stand to other treatises on the same subject, written by his predecessors or his contemporaries. For whatever it might be suitable to state about philosophy in a preface — say, an historical sketch of the main drift and point of view, the general content and results, a string of desultory assertions and assurances about the truth — this cannot be accepted as the form and manner in which to expound philosophical truth. Moreover, because philosophy has its being essentially in the element of that universality which encloses the particular within it, the end or final result seems, in the case of philosophy more than in that of other sciences, to have absolutely expressed the complete fact itself in its very nature; contrasted with that the mere process of bringing it to light would seem, properly speaking, to have no essential significance. On the other hand, in the general idea of e. Further, in the case of such a collection of items of knowledge, which has no real right to the name of science, any talk about purpose and suchlike generalities is not commonly very different from the descriptive and superficial way in which the contents of the science these nerves and muscles, etc. In philosophy, on the other hand, it would at once be felt incongruous were such a method made use of and yet shown by philosophy itself to be incapable of grasping the truth. In the same way too, by determining the relation which a philosophical work professes to have to other treatises on the same subject, an extraneous interest is introduced, and obscurity is thrown over the point at issue in the knowledge of the truth. The more the ordinary mind takes the opposition between true and false to be fixed, the more is it accustomed to expect either agreement or contradiction with a given philosophical system, and only to see reason for the one or the other in any explanatory statement concerning such a system. It does not conceive the diversity of philosophical systems as the progressive evolution of truth; rather, it sees only contradiction in that variety. These stages are not merely differentiated; they supplant one another as being incompatible with one another. But the ceaseless activity of their own inherent nature makes them at the same time moments of an organic unity, where they not merely do not contradict one another, but where one is as necessary as the other; and this equal necessity of all moments constitutes alone and thereby the life of the whole. But contradiction as between philosophical systems is not wont to be conceived in this way; on the other hand, the mind perceiving the contradiction does not commonly know how to relieve it or keep it free from its one-sidedness, and to recognise in what seems conflicting and inherently antagonistic the presence of mutually necessary moments. The demand for such explanations, as also the attempts to satisfy this demand, very easily pass for the essential business philosophy has to undertake. Where could the inmost truth of a philosophical work be found better expressed than in its purposes and results? If, however, such procedure is to pass for more than the beginning of knowledge, if it is to pass for actually knowing, then we must, in point of fact, look on it as a device for avoiding the real business at issue, an attempt to combine the appearance of being in earnest and taking trouble about the subject with an actual neglect of the subject altogether. For the real subject-matter is not exhausted in its purpose, but in working the matter out; nor is the mere result attained the concrete whole itself, but the result along with the process of arriving at it. The purpose of itself is a lifeless universal, just as the general drift is a mere activity in a certain direction, which is still without its concrete realisation; and the naked result is the corpse of the system which has left its guiding tendency behind it. Similarly, the distinctive difference of anything is rather the boundary, the limit, of the subject; it is found at that point where the subject-matter stops, or it is what this subject-matter is not. To trouble oneself in this fashion with the purpose and results, and again with the differences, the positions taken up and judgments passed by one thinker and another, is therefore an easier task than perhaps it seems. For instead of laying hold of the matter in hand, a procedure of that kind is all the while away from the subject altogether. Instead of dwelling within it and becoming absorbed by it, knowledge of

that sort is always grasping at something else; such knowledge, instead keeping to the subject-matter and giving itself up to it, never gets away from itself. The easiest thing of all is to pass judgments on what has a solid substantial content; it is more difficult to grasp it, and most of all difficult to do both together and produce the systematic exposition of it. The beginning of culture and of the struggle to pass out of the unbroken immediacy of naive psychical life has always to be made by acquiring knowledge of universal principles and points of view, by striving, in the first instance, to work up simply to the thought of the subject-matter in general, not forgetting at the same time to give reasons for supporting it or refuting it, to apprehend the concrete riches and fullness contained in its various determinate qualities, and to know how to furnish a coherent, orderly account of it and a responsible judgment upon it. This beginning of mental cultivation will, however, very soon make way for the earnestness of actual life in all its fullness, which leads to a living experience of the subject-matter itself; and when, in addition, conceptual thought strenuously penetrates to the very depths of its meaning, such knowledge and style of judgment will keep their due place in everyday thought and conversation. The systematic development of truth in scientific form can alone be the true shape in which truth exists. To help to bring philosophy nearer to the form of science – that goal where it can lay aside the name of love of knowledge and be actual knowledge – that is what I have set before me. The inner necessity that knowledge should be science lies in its very nature; and the adequate and sufficient explanation for this lies simply and solely in the systematic exposition of philosophy itself. The external necessity, however, so far as this is apprehended in a universal way, and apart from the accident of the personal element and the particular occasioning influences affecting the individual, is the same as the internal: To show that the time process does raise philosophy to the level of scientific system would, therefore, be the only true justification of the attempts which aim at proving that philosophy must assume this character; because the temporal process would thus bring out and lay bare the necessity of it, nay, more, would at the same time be carrying out that very aim itself. When we state the true form of truth to be its scientific character – or, what is the same thing, when it is maintained that truth finds the medium of its existence in notions or conceptions alone – I know that this seems to contradict an idea with all its consequences which makes great pretensions and has gained widespread acceptance and conviction at the present time. A word of explanation concerning this contradiction seems, therefore, not out of place, even though at this stage it can amount to no more than a dogmatic assurance exactly like the view we are opposing. If, that is to say, truth exists merely in what, or rather exists merely as what, is called at one time intuition, at another immediate knowledge of the Absolute, Religion, Being – not being in the centre of divine love, but the very Being of this centre, of the Absolute itself – from that point of view it is rather the opposite of the notional or conceptual form which would be required for systematic philosophical exposition. The Absolute on this view is not to be grasped in conceptual form, but felt, intuited; it is not its conception, but the feeling of it and intuition of it that are to have the say and find expression. If we consider the appearance of a claim like this in its more general setting, and look at the level which the self-conscious mind at present occupies, we shall find that self-consciousness has got beyond the substantial fullness of life, which it used to carry on in the element of thought – beyond the state of immediacy of belief, beyond the satisfaction and security arising from the assurance which consciousness possessed of being reconciled with ultimate reality and with its all-pervading presence, within as well as without. Self-conscious mind has not merely passed beyond that to the opposite extreme of insubstantial reflection of self into self, but beyond this too. It has not merely lost its essential and concrete life, it is also conscious of this loss and of the transitory finitude characteristic of its content. Turning away from the husks it has to feed on, and confessing that it lies in wickedness and sin, it reviles itself for so doing, and now desires from philosophy not so much to bring it to a knowledge of what it is, as to obtain once again through philosophy the restoration of that sense of solidity and substantiality of existence it has lost. Philosophy is thus expected not so much to meet this want by opening up the compact solidity of substantial existence, and bringing this to the light and level of self-consciousness is not so much to bring chaotic conscious life back to the orderly ways of thought, and the simplicity of the notion, as to run together what thought has divided asunder suppress the notion with its distinctions, and restore the feeling of existence. What it wants from philosophy is not so much insight as edification. The beautiful, the holy, the eternal,

religion, love " these are the bait required to awaken the desire to bite: Time was when man had a heaven, decked and fitted out with endless wealth of thoughts and pictures. The significance of all that is, lay in the thread of light by which it was attached to heaven; instead of dwelling in the present as it is here and now, the eye glanced away over the present to the Divine, away, so to say, to a present that lies beyond. His spirit shows such poverty of nature that it seems to long for the mere pitiful feeling of the divine in the abstract, and to get refreshment from that, like a wanderer in the desert craving for the merest mouthful of water. By the little which can thus satisfy the needs of the human spirit we can measure the extent of its loss. This easy contentment in receiving, or stinginess in giving, does not suit the character of science. The man who only seeks edification, who wants to envelop in mist the manifold diversity of his earthly existence and thought, and craves after the vague enjoyment of this vague and indeterminate Divinity " he may look where he likes to find this: But philosophy must beware of wishing to be edifying. Still less must this kind of contentment, which holds science in contempt, take upon itself to claim that raving obscurantism of this sort is something higher than science. These apocalyptic utterances pretend to occupy the very centre and the deepest depths; they look askance at all definiteness and preciseness of meaning; and they deliberately hold back from conceptual thinking and the constraining necessities of thought, as being the sort of reflection which, they say, can only feel at home in the sphere of finitude. But just as there is a breadth which is emptiness, there is a depth which is empty too: The force of mind is only as great as its expression; its depth only as deep as its power to expand and lose itself when spending and giving out its substance. Moreover, when this unreflective emotional knowledge makes a pretence of having immersed its own very self in the depths of the absolute Being, and of philosophizing in all holiness and truth, it hides from itself the fact that instead of devotion to God, it rather, by this contempt for all measurable precision and definiteness, simply attests in its own case the fortuitous character of its content, and in the other endows God with its own caprice. This is the reason, too, that in point of fact, what they do conceive and bring forth in sleep is dreams. For the rest it is not difficult to see that our epoch is a birth-time, and a period of transition. The spirit of man has broken with the old order of things hitherto prevailing, and with the old ways of thinking, and is in the mind to let them all sink into the depths of the past and to set about its own transformation. It is indeed never at rest, but carried along the stream of progress ever onward. But it is here as in the case of the birth of a child; after a long period of nutrition in silence, the continuity of the gradual growth in size, of quantitative change, is suddenly cut short by the first breath drawn " there is a break in the process, a qualitative change and the child is born. In like manner the spirit of the time, growing slowly and quietly ripe for the new form it is to assume, disintegrates one fragment after another of the structure of its previous world. That it is tottering to its fall is indicated only by symptoms here and there. Frivolity and again ennui, which are spreading in the established order of things, the undefined foreboding of something unknown " all these betoken that there is something else approaching. This gradual crumbling to pieces, which did not alter the general look and aspect of the whole, is interrupted by the sunrise, which, in a flash and at a single stroke, brings to view the form and structure of the new world. But this new world is perfectly realised just as little as the new-born child; and it is essential to bear this in mind. It comes on the stage to begin with in its immediacy, in its bare generality. A building is not finished when its foundation is laid; and just as little, is the attainment of a general notion of a whole the whole itself. When we want to see an oak with all its vigour of trunk, its spreading branches, and mass of foliage, we are not satisfied to be shown an acorn instead. In the same way science, the crowning glory of a spiritual world, is not found complete in its initial stages. The beginning of the new spirit is the outcome of a widespread revolution in manifold forms of spiritual culture; it is the reward which comes after a chequered and devious course of development, and after much struggle and effort. It is a whole which, after running its course and laying bare all its content, returns again to itself; it is the resultant abstract notion of the whole. But the actual realisation of this abstract whole is only found when those previous shapes and forms, which are now reduced to ideal moments of the whole, are developed anew again, but developed and shaped within this new medium, and with the meaning they have thereby acquired. While the new world makes its first appearance merely in general outline, merely as a whole lying concealed and hidden within a bare abstraction, the wealth of the bygone life, on the other hand, is still consciously present in recollection. Consciousness

misses in the new form the detailed expanse of content; but still more the developed expression of form by which distinctions are definitely determined and arranged in their precise relations. Without this last feature science has no general intelligibility, and has the appearance of being an esoteric possession of a few individuals — an esoteric possession, because in the first instance it is only the essential principle or notion of science, only its inner nature that is to be found; and a possession of few individuals, because, at its first appearance, its content is not elaborated and expanded in detail, and thus its existence is turned into something particular. Only what is perfectly determinate in form is at the same time exoteric, comprehensible, and capable of being learned and possessed by everybody. Intelligibility is the form in which science is offered to everyone, and is the open road to it made plain for all. To reach rational knowledge by our intelligence is the just demand of the mind which comes to science. Science, at its commencement, when as yet it has reached neither detailed completeness nor perfection of form, is exposed to blame on that account. But it would be as unjust to suppose this blame to attach to its essential nature, as it is inadmissible not to be ready to recognise the demand for that further development in fuller detail. In the contrast and opposition between these two aspects the initial and the developed stages of science seems to lie the critical knot which scientific culture at present struggles to loosen, and about which so far it is not very clear. One side parades the wealth of its material and the intelligibility of its ideas; the other pours contempt at any rate on the latter, and makes a parade of the immediate intuitive rationality and divine quality of its content. Although the first is reduced to silence, perhaps by the inner force of truth alone, perhaps, too, by the noisy bluster of the other side, and even though having regard to the reason and nature of the case it did feel overborne, yet it does not therefore feel satisfied as regards those demands for greater development; for those demands are just, but still unfulfilled. Its silence is due only in part to the victory of the other side; it is half due to that weariness and indifference which are usually the consequence when expectations are being constantly awakened by promises which are not followed up by performance. The other side no doubt at times makes an easy enough matter of having a vast expanse of content. They haul on to their territory a lot of material, that, namely, which is already familiar and arranged in order; and since they are concerned more especially about what is exceptional, strange, and curious, they seem all the more to be in possession of the rest, which knowledge in its own way was finished and done with, as well as to have control over what was unregulated and disorderly. Hence everything appears brought within the compass of the Absolute Idea, which seems thus to be recognised in everything, and to have succeeded in becoming a system in extenso of scientific knowledge. But if we look more closely at this expanded system we find that it has not been reached by one and the same principle taking shape in diverse ways; it is the shapeless repetition of one and the same idea, which is applied in an external fashion to different material, the wearisome reiteration of it keeping up the semblance of diversity. The Idea, which by itself is no doubt the truth, really never gets any farther than just where it began, as long as the development of it consists in nothing else than such a repetition of the same formula. If the knowing subject carries round everywhere the one inert abstract form, taking up in external fashion whatever material comes his way, and dipping it into this element, then this comes about as near to fulfilling what is wanted — viz. It is rather a monochrome formalism, which only arrives at distinction in the matter it has to deal with, because this is already prepared and well known. This monotonousness and abstract universality are maintained to be the Absolute. This formalism insists that to be dissatisfied therewith argues an incapacity to grasp the standpoint of the Absolute, and keep a firm hold on it. If it was once the case that the bare possibility of thinking of something in some other fashion was sufficient to refute a given idea, and the naked possibility, the bare general thought, possessed and passed for the entire substantive value of actual knowledge; similarly we find here all the value ascribed to the general idea in this bare form without concrete realisation; and we see here, too, the style and method of speculative contemplation identified with dissipating and, resolving what is determinate and distinct, or rather with hurling it down, without more ado and without any justification, into the abyss of vacuity. The formalism which has been deprecated and despised by recent philosophy, and which has arisen once more in philosophy itself, will not disappear from science, even though its inadequacy is known and felt, till the knowledge of absolute reality has become quite clear as to what its own true nature consists in. Having in mind that the general idea of what is to be done, if it precedes the attempt to carry it out,

facilitates the comprehension of this process, it is worth while to indicate here some rough idea of it, with the hope at the same time that this will give us the opportunity to set aside certain forms whose habitual presence is a hindrance in the way of speculative knowledge. In my view â€” a view which the developed exposition of the system itself can alone justify â€” everything depends on grasping and expressing the ultimate truth not as Substance but as Subject as well. At the same time we must note that concrete substantiality implicates and involves the universal or the immediacy of knowledge itself, as well as that immediacy which is being, or immediacy qua object for knowledge. If the generation which heard God spoken of as the One Substance was shocked and revolted by such a characterisation of his nature, the reason lay partly in the instinctive feeling that in such a conception self-consciousness was simply submerged, and not preserved. But partly, again, the opposite position, which maintains thinking to be merely subjective thinking, abstract universality as such, is exactly the same bare uniformity, is undifferentiated, unmoved substantiality. And even if, in the third place, thought combines with itself the being of substance, and conceives immediacy or intuition Anschauung as thinking, it is still a question whether this intellectual intuition does not fall back into that inert, abstract simplicity, and exhibit and expound reality itself in an unreal manner. The living substance, further, is that being which is truly subject, or, what is the same thing, is truly realised and actual wirklich solely in the process of positing itself, or in mediating with its own self its transitions from one state or position to the opposite.

Chapter 7 : The Church of Jesus Christ of Latter-day Saints hymns - Wikipedia

Preface. Not long ago, a wealthy Christian friend, a retired famous doctor of medicine, died after a short period of serious illness. " Your God is coming.

The Second Coming is when Jesus Christ will return to earth in fulfillment of His promises and to fulfill the prophecies made about Him. Jesus Himself promised, "At that time the sign of the Son of Man will appear in the sky, and all the nations of the earth will mourn. They will see the Son of Man coming on the clouds of the sky, with power and great glory" Matthew With justice he judges and makes war. His eyes are like blazing fire, and on his head are many crowns. He has a name written on him that no one knows but he himself. This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven. The Old Testament prophets did not seem to fully understand this distinction between the two comings of Jesus His birth and His Second Coming as seen in Isaiah 7: Those who argue that Jesus was not the Messiah because He did not fulfill all the Old Testament prophecies about the Messiah, fail to take into account the Second Coming of Christ, in which He will fulfill all the prophecies about the Messiah. His Second Coming will defeat sin for all eternity. The second coming should also not be confused with the event referred to as the Rapture. The Rapture refers to a time when Jesus Christ will come to remove all believers from the earth 1 Thessalonians 4: The church holds many positions on the rapture, but the Second Coming is undisputed. The Second Coming is the event when Jesus Christ returns to the earth to defeat evil and establish His reign of justice and peace. The Second Coming - Why is it important? Foremost of all, belief in the Second Coming of Christ is important because it is clearly what the Bible teaches. Second, the Second Coming is important because Jesus Himself promised it. If Jesus was wrong about the Second Coming, how can we trust anything else He taught? The Second Coming of Christ is our hope and confidence that God is in control of all things and is faithful to His Word and His promises. Revelation chapters describe the end times prior to the Second Coming of Christ. The world will be devastated, millions of people will perish, and the most evil person in all history will be ruler of the entire world. The Second Coming of Christ puts all this to an end. On his robe and on his thigh he has this name written: Perhaps no event in the history of the world has been more anticipated than the Second Coming. Every generation of believers, including believers in the New Testament, has strongly believed that Jesus would return in their lifetime. Ever since our fathers died, everything goes on as it has since the beginning of creation" 2 Peter 3: So, we must avoid both extremes: Many Bible teachers have made guesses as to when the Rapture and Second Coming will occur. They have all been incorrect. The Bible declares, "No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father" Matthew The Bible describes several events which must occur before the Second Coming Matthew So, we are to anticipate the Second Coming, but have a biblical understanding of it. We are not to set dates and times, but live our lives as if it could happen any day, any moment. You have been faithful with a few things; I will put you in charge of many things. God , the Father, sent His only Son to satisfy that judgment for those who believe in Him. Jesus , the creator and eternal Son of God, who lived a sinless life, loves us so much that He died for our sins, taking the punishment that we deserve, was buried , and rose from the dead according to the Bible. If you truly believe and trust this in your heart, receiving Jesus alone as your Savior , declaring, " Jesus is Lord ," you will be saved from judgment and spend eternity with God in heaven. What is your response?

Chapter 8 : Bible (King James)/Preface - Wikisource, the free online library

God says there have been many witnesses already extant in the world. The apostle Paul, in the book of Colossians, states that the final witness and warnings of the Word had already be preached "to every creature in heaven" in the first century A.D. (Colossians).

From early childhood, we learn that God has created "things visible and invisible," including those invisible but mighty servants, His messengers, who obey His commands and speak on His behalf. His angels watch over us, guide us on the path to holiness, and protect us from harm. We picture them with shining faces, glorious wings that ascend on high, and strong arms that protect and surround us. Their images look back on us from the pages of Bibles and catechisms and the windows and walls of our churches. An angel announces the Incarnation of Jesus to Mary, and we echo his words in countless prayers each day. Angels work wonders in the lives of saints and prepare the way for the Mother of God in her apparitions to St. As guardian angels, they are sent by the Lord to stand by our side and to become our "personal patron saints," praying for us, protecting us from the terrors of darkness, and perhaps even prodding our consciences to bring us back from spiritual perils. We join our voices with theirs in Christmas carols and ask them to "light and guard, to rule and guide," long before we understand what those words mean for us. If we are fortunate, we are taught that they are the "invisible friends" whom we never outgrow, the inseparable companions whose unfailing love and loyalty to the saving mission of Jesus never allows them to desert us, even when we have deserted Him. They call us back, if we have not grown completely deaf to their voice, and they raise us from the dust and set us on the right road. There, they will always be by our side in the joys of Heaven. This book is based on a television series that Mother Angelica invited me to film almost twenty years ago. That series, Angels of God, was the result of years of preaching retreats and days of recollection about devotion to the angels and their role in our spiritual lives. In preparing this book, I have retained some of the format and much of the substance of the original talks, with the addition of footnotes and references that will be useful for readers. In my own formation, I owe much to the writings and spirituality of the Opus Angelorum, an international spiritual movement that has been a great blessing to me from my seminary years. This book is meant to be not a treatise on the theology of angels angelology but an introduction to a unique friendship, a marvelous relationship, that is available to each person: Spiritual friendships are remarkable things. The human experience of friendship, which is a true and lasting form of love, has a powerful role to play in our interior life. It links teacher and pupil, master and disciple, in a rapport characterized by respect, esteem, patience, and docility. It helps us to understand and live out the divine intimacy to which Jesus invites us: When I was in college, I discovered a remarkable series of small books written in the s by the American Jesuit Francis P. Our Changeless Friend was made up of short, very practical meditations on the presence and friendship of Jesus in our lives, a presence that reveals its fullness in the Real Presence of the altar and the tabernacle. The meditations were but of a few pages each, but they were excellent introductions to prayer and adoration of Jesus, seen as our never-failing Friend. As I was revising my notes from the television series, I thought that this book on the angels is meant to do the same thing: The book can be read a chapter at a time, or picked up at a midpoint; it can be used as an introduction to an hour of adoration or simply read at leisure. The chapters are short and often repeat and reinforce certain fundamental ideas about the angelic world. May this little work bring blessings to all its readers! And please say a prayer for the author, who has a very patient guardian angel. Acknowledgement Father John Horgan. His Angels at Our Side. He is a graduate of Harvard and holds four degrees from the Angelicum in Rome. Pius X Parish in North Vancouver.

Chapter 9 : Second Coming - Wikipedia

He is coming back soon—sooner than you think! In the meantime, until He returns, we are called to occupy. As things on earth appear to be getting darker and darker, God desires to flood you with His light.

Jesus said that when you see certain things begin to happen, "Look up and lift up your heads, for your redemption draws near," and "when you see them happen the kingdom of God is near" Luke Jesus and Paul both taught that the proper way to wait for His return is to therefore be watchful, ready and sober Matthew The apostle John wrote that when Jesus appears, we who believe in Him shall become like him, and everyone having this hope in Him purifies himself 1 John 3: He also wrote that the testimony of Jesus is the spirit of prophecy Revelation So two benefits of studying Bible prophecy and comparing it to world events are personal purification and a better understanding of Jesus. Besides, in 1 Th. Following are 10 for your consideration. The first seven are already happening. The last three are in preparatory stages: Signs that are already Happening 1. Wars and rumors of wars "And you will hear of wars and rumors of wars. See that you are not troubled; for all these things must come to pass, but the end is not yet. For nation will rise against nation, and kingdom against kingdom. The potential for war grows day by day. See also Wars and Rumors of Wars. Famines, Pestilence, Earthquakes "And there will be famines, pestilences, and earthquakes in various places. All these are the beginning of sorrows. Due to flooding and droughts, world food supplies are running very low. Many people are expecting a global food shortage and famines in many places. In , the World Health Organization WHO issued a warning that infectious diseases are emerging more quickly and spreading faster around the globe than ever before, and they are becoming increasingly difficult to treat. The UN said in its annual world health report that an outbreak or epidemic in one part of the world can easily threaten billions of people in other parts due to large numbers of modern day air travelers. Regarding earthquakes, scientific data does show that we have been seeing a large increase in seismic activity. The north pole is shifting at an accelerated pace, and the earth seems to be expanding. Thus, we should see a continual increase in earthquakes and volcanic activity in coming years. Stan Deyo follows earth changes very closely. His web site covers numerous topics related to changes in the world today. Deceivers who claim to follow Jesus And Jesus answered and said to them: Some are subtle, and some are blatant. Sincere followers of Jesus should come out of these wayward institutional churches and seek to fellowship with people who follow and teach what Jesus and His apostles did. If you are unsure about your current church or fellowship, see Should I stay in my church or leave? If you are wondering why three additional commas were not included in the Scripture above, see Note on commas in the text of Mt. I will bring again captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God. In the first wave of modern immigration to Israel started as Jews fled persecution, or followed the Socialist Zionist ideas of Moses Hess. From to around 75, Jews immigrated to Palestine, mostly from Russia. They bought land from Ottoman and individual Arab landholders and established agricultural settlements. During this period the Hebrews language was revived, newspapers and literature were published in Hebrew and political parties and workers organizations were established. This made it possible for hundreds of thousands more immigrants to arrive from Europe. Anti-Semitism drove most there. Many more would have come had it not been for Arab protest and resulting British restrictions on immigration. Many Holocaust survivors immigrated illegally to Palestine. When the British pulled out of Palestine in May , the state of Israel formally declared its independence. No Arab states have ever recognized Israel, but several have attacked them. However, Israel has successfully defended itself against numerous Arab attacks. As a result, Jews throughout the Middle East have also been forced to immigrate to Israel, and the nation has grown strong. It has turned a desert into an agricultural success, and it? It is still mostly a secular state, but it has a growing percentage of Orthodox Jews and Christians. Today, the Aliyah immigration movement continues to embrace Jewish newcomers, help them become a part of communities and help them learn Hebrew. Plans are being made to build a new temple on the Temple Mount.

This will be the seat of the coming global dictator or "man of sin" whom the Jews and most of the world will embrace as their messiah. If this is also the intended meaning in 2 Thessalonians 2: Thus, people will allow him to virtually "take his seat as God" in their bodies, which is idolatry and like a black hole. The idea of denying themselves, taking up their crosses daily and following Jesus Luke 9: What TV and movies show as "normal" has affected the values of those who indulge in them. At the same time, couples are divorcing, and children are growing up with deep unmet needs as a result. Many couples are not even marrying but living together in fornication any form of sex not sanctioned by God. The result has been the blood sacrifice murder of hundreds of millions of innocent, helpless children through abortion and the birthing of even more children who lack a healthy home where they can receive love and training from their own father and mother. Reemergence of Demigods Jesus said, "As it was in the days of Noah, so shall it be also in the days of the Son of man. From Genesis 6, we see that not only that "the wickedness of man was great on the earth" Genesis 6: There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown. This word occurs three times in the Bible, once in Genesis 6: And there we saw the giants, the sons of Anak, which come of the giants: However, other scholars believe that the the Nephilim were giants, since Numbers In either case, Genesis 6: After the flood, there were additional giants in the land of Canaan See Deuteronomy 3: The Bible mentions some of their tribal names: Archaeological evidence shows that these beings were sometimes over 30 feet tall and strength to move massive stones that machinery cannot even move, e. Before the flood, angels and their hybrid offspring corrupted the whole earth. After the flood, they were perhaps not as large, but still powerful and evil in their influence. Some were even cannibalistic. That is why God commanded Israel to totally wipe out all the nations of Canaan. Today, the phenomenon seems to be reoccurring. Women have told of alien abductions in which they were impregnated. Even Hollywood is preparing the minds of the masses with movies about hybrid supermen and superwomen. Although the Bible says they and their angelic fathers are evil, Hollywood is trying to get people to think that not all are bad. Other researchers have written that some of the global elite actually have DNA that has an extra parasitic strand due to angelic parentage. Some researchers provide other types of evidence. See Seed of Satan: They Walk Amongst Us. For further study, see Nephilim and Giants. Strong delusion And for this reason God will send them strong delusion, that they should believe the lie. The goal is also to prevent people from hearing the Gospel of Jesus, and if they do hear it to forget about it and be entertained constantly. Most people in developed countries are now in a fog due to the impact of these media that lull them into a false sense of security and into a false sense of right and wrong. This delusion can be seen in three areas: The stealing is done through the printing of fiat money money not based on gold or silver but on debt , through interest on money that does not exist due to fractional reserve banking laws and through the saw tooth effect of markets that draws people into bad investments over a long period of time and then makes them lose large portions of their life savings when markets drop. See also Financial News Updates on this website. Politics, most people are also unaware that the international banking cartel and secret societies have taken over all national governments and are quietly re-organizing borders and power centers throughout the world. Evidence of this can be seen in the deception. People who objectively study the facts realize it was a very successful psychological operation psyop , since jet fuel is not hot enough to do the job, and even if a pancake effect had happened, it would have been much slower than near freefall speed. It had to be done by controlled demolitions. This was part of a plan to cause a second Pearl Harbor and justify the US military getting a foothold in the Middle East and justify the US government in taking away many constitutional rights of the US people. One world government "And the fourth kingdom shall be as strong as iron, inasmuch as iron breaks in pieces and shatters everything: One world ruler and an assistant emerge I saw a beast rising up out of the sea, having seven heads and ten horns, and on his horns ten crowns, and on his heads a blasphemous name. Now the beast which I saw was like a leopard, his feet were like the feet of a bear, and his mouth like the mouth of a lion. The dragon [Satan, or the devil] gave him his power, his throne, and great authority. And I saw one of his heads as if it had been mortally wounded, and his deadly wound was healed. And all the world marveled and followed the beast. So they worshiped the dragon who gave authority to the beast; and they

worshiped the beast, saying, "Who is like the beast? Who is able to make war with him?"