

Chapter 1 : Speculation or Revelation?

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Ari-the-Writer For once, Tony Stark was at a loss for what to say to that. He had not seen, nor spoken to Emiko Higurashi in almost nineteen years. Not that he was counting. Running a hand through his hair, he cleared his throat and took a swallow of the drink Jarvis brought him. You forget the time difference? I do not own anything. Sighted with eighteen year old-" Flipping the channel, the tycoon groaned. If anything, it amused him. His child was mortified however and yet still refused to come out as his progeny. Something about dishonoring the Higurashi name. Well, it was either let the world know, or let people continue to assume. Spotted with Inuji Tsukino and Aiji Mikono as well as others, it is quite obvious that-" He turned it off. Now that made him absolutely ill. My daughter and I are going to clear this up whether she wants to or not. I do not regret it, but I will take responsibility for it. I will make sure the blame falls upon me. Even so many generations later, he could still see evidence of his ward in them, even detect a similarity of scent. Turning his cool gaze to Kagome, he appraised her idly. His well known womanizing will make the fact easily accepted. Public opinion will favor you over Stark. They are accusing you of inappropriate conduct as well," Emiko reminded him, worrying her lip. It was unfair that he had to bear such an accusation for protecting her daughter and their family. It is well known this one is a patron of this shrine and the miko has the interest of the company for expertise on feudal history. Sighing in relief, Kagome gave Sesshomaru a warm smile. Standing, the priestess drew her bow, arrow pointed at the straight at his heart. However, she froze, her grip going lax. He smiled when she touched her false body as if it were suddenly real. When the glamour shattered to reveal her cracking clay body anew, Kikyuu almost cried out. I am only a broken doll. He would feel her reincarnation eventually and go to her instead when he discovered how impure she was. As my priestess, you will be my earthly tie, the one to guide me. Pledge yourself to me and we will be forever intertwined. Resting her hand on top of his, she closed her eyes and leaned into his touch, feeling his godly power singing through her form. I am Loki and you shall be my priestess. In time, you will be relieved of this pain. You will feel a heartbeat in your chest and your skin will be warm. Serve me well and you will live again. Kneeling before him, she reached up and took his hand. It was not nearly as powerful as the original, but it could possibly break the hold he had on her if she used it correctly, at the right time. She tucked it into her shirt again and would have prayed, but for her link to him. He would hear all her prayers. Flashing his best playboy smile, Shippo looked at the reporter with his charm in full force. Further inquiries will be answered in a Tsukino Inc press release. When he entered the estate, Sesshomaru was waiting for him, the tiniest hint of annoyance in his eyes. Mama will look boring next to me," the orange haired male replied with a grin. His motherly figure did not have the benefit of age or experience that allowed the casual disregard of smear campaigns. That way, when she admitted to it, it would imply that she had not wanted to admit such a thing, thus shifting the dishonor to the father she would not have. However, they would also understand she had a duty to him and forgive her association. He pressed his earpiece and sighed. Might have a change of plans as far as the internal leak. Three, final thing, pretty important Tsukino Inuji is not one to be trifled with. You are very fortunate Aiji has taken a liking to you. Even before the reveal, he knew the cold man as a ruthless monster in the business world. Any child I could have ever conceived would have been his Anthony. He sees your actions as shameful to myself and our child. As stated before, you are lucky to have an ally in Aiji. There was already a plan in motion that she was to inform you of. Wincing, the Higurashi-matriarch closed her eyes. Would you have dropped by to say hello, sent money? However, she would not be the young woman she is today if we did, nor would you be the man you are. Kagome frowned at the man but could not really harbor ill feelings towards him. He was only trying to help. The fact that Sesshomaru had even allowed him on the premises showed that he found him honorable. Or Shippou cared even less for House rules than she thought. This is the one arena he can rescue you in. It may not have been the best way to go about it, but it comes from a place of care. She was struggling with the whole experience, but so was he. After all, she was eighteen years old. His obligations

were null and void at this point, yet he was still interested. Seeing her manner softening just slightly, the scientist smiled softly and rested a hand on her shoulder. That serum used on him, as well as the one you created, what exactly was used? For mine, I used genetic samples given to my lab. Tell me, Jinenji, was it? Where did the shikon no tama truly go? Turning to the male, he dropped his human guise entirely. You would be better served with allegiance to those who may crush you. If I am to die, I am dying as a loyal friend. When she was a safe distance away, she took out her cell phone. She frowned a beat before sneaking into a coffee shop and sending a text. In under two minutes, a sleek limousine arrived and honked. Rolling her eyes, Kagome knew it could only be for her. She walked out and slid inside the vehicle. I never meant to hurt you or Emiko or anyone else. Though Sesshomaru was going to lay all fault at your feet," the young woman admitted, sighing and finally relaxing a bit. After a few moments, she pushed back and sat on the seat. I have news on Hachiuma Sasaki. You can understand paternal protectiveness, can you not? So the charm is really not half as effective as you think," she retorted dryly. Pouting, the billionaire opened his mouth to respond. Your review has been posted.

It is one of those embarrassing historical ironies that modern science could not have arisen except in the atmosphere of a Christian world-and-life view.

She wished to interview me and she posed a very good question: When it comes to understanding symbolic language our approach is very similar. The difference occurs when we are considering a dream of Divine origin. It is then that an interpretation requires Divine insight. The distinction between what a psychologist or psychoanalyst might do in interpreting a dream and how I would seek understanding is knowing the difference between speculation and revelation. Pharaoh had summoned the magicians and wise men of Egypt because of two dreams that troubled him. She knew very little about the Bible. The cupbearer remembered his prison cell mate who had accurately sought wisdom from God to interpret his dream. He told Pharaoh about Joseph and Pharaoh had Joseph sent for immediately. The journalist listened as I unpacked the Biblical story. The seven healthy cows represented seven good years, and the seven gaunt cows stood for seven years of drought that was to follow. Joseph needed something more than mere speculation—a best guess that springs from the natural realm of logic and reason. There is nothing wrong with speculating what certain symbols in a dream might mean. Most of our dreams are a reflection of the soul, connected to everyday concerns and events in our life. But there are times when a dream is more than a response to our day-to-day life. On one occasion I was challenged by a well-meaning Christian who questioned my right to teach people about speculating what their dreams might mean. Jesus was surprised the disciples could not understand the symbolism in the story he had just told them. How then will you understand all the parables? Jesus may have thought the meaning behind the symbolism plain enough, especially for those who are his disciples. But this was not the case. This is a Biblical example how God may give a dream or vision but, as was the case with this parable, we might not necessarily understand it. We should give ourselves permission to speculate what certain symbols might mean. While we may start off in speculation the Holy Spirit is more than able to lead us into the realm of revelation when required. A recent personal example of this involved a dream my wife experienced. She dreamed she was in an elevator with a group of people heading up to the th floor. She had a key in her hand an electronic sensor swab which gave her access to the room on that floor. Kate felt the dream was significant. After some time of speculation, thinking through what it might mean, I had a thought to check the calendar. She received the dream on the morning of June 16th. I counted the days from the beginning of January and was amazed to find it was the th day since the beginning of the year. She was equally impressed. To give context to the dream and what we began to believe it might mean, here are the details of her situation. Kate has a heart of compassion for the homeless and needy. She was recently asked to be on the Board of a significant ministry for homeless and needy people. Her first Board meeting was scheduled for the morning immediately following the dream, which happened to be the th day of the year. I felt to mention to her that there was every chance she would play a major role in this ministry. Holding a key to the room in her hand may imply she was the key, or held the key, to access a major doorway required for the ministry to go forward.

Chapter 3 : Pentecost Speculation and Links

Speculation and Revelation has 7 ratings and 0 reviews: Published February 1st by Ohio University Press, pages, Hardcover.

The same may be said of his writings. He lives in his thoughts; in his writings, he actualizes his life. And if, in regard to Buber, we recall his "service," we realize that it is service of a unique kind. Not without reason has he assumed the colossal and, for modern man, virtually impossible task: An almost unrealizable task: No doubt its success is to be explained simply by the fact that he, as Lermontov put it, knew only the power of that thought which is kindled by flaming passion. I think I am not mistaken in saying that all his works - even those that at first glance seem, by their title or theme, to have nothing in common with the Bible - are ultimately only commentaries on and interpretations of this enigmatic book. In our world the destiny of God is fulfilled. Its external shells exist so that he may penetrate through them to the kernel. The spheres are separated from each other in order that he may bring them together again. Creation waits for him. God Himself waits for him. He rouses himself from his sleep with fervor, for holiness is imparted to him and he becomes a different man and is worthy to create and is become like the Holy One Blessed Be He, when He created His world" p. To this Buber adds his own words: The primordially Jewish opened to me, having flowered in the darkness of exile to newly conscious expression: And this primordially Jewish was primordially human, the content of human religiousness" p. Here it appears as if a man wished to share with us only what he had himself lived through, as if he sought to set down in words only his personal, individual experience. In the epilogue to *Zwiesprache* Buber says that this book is only a supplement to *Ich und Du* published several years earlier and assures us that it will be comprehensible even to those who have not read *Ich und Du*. And I believe that every reader will affirm the contrary: I repeat once more that both in *Ich und Du* and in *Zwiesprache* scarcely anything is said either about the Bible or Hasidism. And yet, though invisible, they are present in these books. The very title of the book *Ich und Du*, as we recall, was discovered by Buber in the Bible. The words "meeting" and "relationship," so characteristic of these books, were suggested to Buber by his researches into the realms of Hasidism. The word "unreservedness" also derives from the depths of the Hasidic soul. Nevertheless, it may be assumed that it is not by chance that Buber avoids speaking of the Bible and Hasidism in these books. If all appearances do not deceive us, Buber set himself the task of purifying Jewish teaching of all the elements of the "fantastic" that cling to it, while at the same time preserving all the power and tension of Jewish searching, or speculative, thought. In the Bible, stories of miracles are constantly related and Hasidism is so intimately associated with the legendary that it is commonly believed that nothing would remain of either of them if they were purged of their "fantastic" element. Buber, it seems, deliberately desires to prove that this is not the case, that it is possible to be a believing, faithful Jew and a convinced Hasid without condemning oneself to the *sacrificium intellectus* that is necessarily presupposed in anyone who speaks seriously of miracles. It must be acknowledged that Buber has fulfilled this task brilliantly. He tells us of a certain call Ruf that he has heard in his dreams for many years. The account ends with these words: If I were required to report wherewith I perceived it, I should have to say: As ever the echo came in one of the earlier dreams, this one corresponded to and answered my call. It exceeded the earlier echo in an unknown, difficult to characterize perfection, consisting just in the fact that it was already there. When I finished receiving it, I felt again - peeling out more than ever - that certainty: As he himself explains further on, this "now it has happened," this so difficult to describe event in the inner life of man, is precisely the beginning and at the same time also the end of that path which leads us from the "I" to the "Thou. No further knowing is required. For where unreservedness has ruled, even though wordlessly, between men, the dialogical word has happened sacramentally" *ibid*. Reading these lines, one might think that Buber intends to carry us off into those abstract spheres of sublimity that man is able to penetrate only in rare and extraordinary moments of his existence. But the very next pages show us that Buber has not been unfaithful to the fundamental thesis of Hasidism. In the chapter entitled "A Conversion" he tells with that simplicity which to many, perhaps, will appear not altogether appropriate to the importance and weight of the subject under discussion how he came to

the conviction that the essence of religion does not consist in a mood of enthusiasm occurring in an isolated moment of our life, but rather in our readiness and capacity to seek, to find and to "free" the sparks of divinity in "the everyday" in that which occurs everywhere and at all times and with which people are always busy. I think this short chapter can serve as an explanation both of the path Buber has followed and the results he has attained. For Buber, as well as for the Hasidim and all those through whose mouth the mysterious Creator of the universe speaks in the Bible, nothing is more hateful and unacceptable than the impersonal Es It that rules in the so-called real world - no matter how dressed up and adorned with the flowers and colors of present-day culture it may be. From the former a way leads to God, from the latter only one to nothingness" *Ich und Du*, p. For this reason the absorption into the One, of which the mystics speak, also does not satisfy him. I know well - he says - from personal, unforgettable experience, that there are spiritual states in which the chains of individual existence seem, as it were, to have fallen away from us, and we live and experience the indivisible Unity. But he does not believe - though the human soul and his own soul has so done gladly seeks to convince itself and must convince itself of it - that he has thereby attained unity with the Primordial Being or Godhead. Such an assumption would be an overstepping of authority which the consciousness that feels its responsibility does not regard as permissible. I consider that we are justified in seeing in these words, as well as in what Buber tells us of the everyday and commonplace, the driving idea of Buberian thought. He knows how great is the temptation lying in wait for every man who has approached the boundaries of existence: And no matter how strange or paradoxical it may appear at first glance, he decides to oppose to the testimony of the renowned mystics the statement of an ordinary typesetter: I have intentionally contrasted these words of Buber with what he says about the mystical experience. Perhaps now we may understand why Buber in all his works so tenaciously contrasts religion and religiousness. In religion there always remains, for him, something of the Es. Religion, says Buber, is only a theophany, a manifestation of God, and not God Himself. This question certainly exists for Buber; indeed, it even determines the direction of his searchings. When he says in one of his addresses that he is attempting to expound his doctrine in the spirit of modern man and using the language of modern man, he eo ipso raises this question - if not explicite, then implicite. It would be possible to express this in still another way: But have we the right so categorically to separate the theophany from Him who reveals Himself in it? Have we the right to be so sure that the theophany of a man who participates in a high culture will tell us the same things as that of a man who is unlearned and far removed from our "education"? I would explain this by means of an example. Buber tells us about a compositor who heard an expression of gratitude from his typesetting machine. To our ears this sounds both understandable and acceptable. But now a Hasidic legend of the eighteenth century relates how the founder of Hasidism, the great and holy Baal Shem, rejoiced when he suddenly saw with his spiritual eyes that somewhere in a distant little town God performed a miracle only so that a poor bookbinder might celebrate the Sabbath in a proper way - that is, that he might obtain candles, bread, wine, etc. Such a tale, which is perfectly in place in a collection of Hasidic legends, cannot and must not under any circumstances be included either in *Ich und Du* or *Zwiesprache*. We ourselves, as well as the Hasidim and the people of biblical times, can all speak in the same way of the everyday and of the fact that God manifests Himself in the everyday. But it is most strictly forbidden us to think that God could so concern Himself with the everyday life of a poor man that He would send him the groschen necessary for the purchase of candles and wine. Who or what forbids it? There cannot be two answers: But is this not that "overstepping of authority impermissible for a knowledge aware of its responsibilities" of which Buber himself speaks? Or, to put it more strongly: However, every attempt to "expound in contemporary language" the biblical or the much later Hasidic teaching inevitably presupposes the intervention of "knowledge," that knowledge which contemporary man considers the only true kind. But, in that case, would we still be justified in affirming that the God of the Bible or the God of the Hasidim is our God? The theophanies of earlier men have so little resemblance to our own that there is every reason to think that their God has not the slightest resemblance to ours. For him a God who may be addressed was not pure enough, not great enough, not divine enough" *ibid*. All this came only later. The beginning was "knowledge, the "tertium genus cognitionis, cognitio intuitiva" "third kind of knowledge, intuitive knowledge" ," which brought him to the conviction that things could not have been created by God in any other way than they were in fact created. And if he later

sought with all his powers to purify the idea of God from every "stain" that the prejudices of the crowd vulgus had attached to it, this was only because his "knowledge" showed him "clare et distincte" "clearly and distinctly" that in all this there was no truth. God, he says, sets Himself no tasks or aims - but not because it would be unworthy of the Supreme Being to set Himself tasks or aims, but rather because He cannot by His nature do so. In Spinoza the concept of sublimity and perfection is determined by his concept of the truth, and not vice versa. In this lies the meaning of his "sub specie aeternitatis vel necessitatis" "under the aspect of eternity or necessity". Had "everyday experience" not shown him that "success and failure fall indifferently to the lot of the good and the bad" and had his spiritual eyes oculi mentis not brought him the certainty that he could nowhere escape this experience, he would never have arrived at the conclusion that the reason and will of God differ toto coelo from the reason and will of man and have only the same name in common, as the heavenly constellation known as the Dog and the dog, the barking animal, are alike in name only. It may be that he would then have decided to pose the question in an entirely different way - as it is posed in the Book of Job and as it was formulated after him by Heinrich Heine: That is why he said of his philosophy that it was not the best optima philosophia but the true philosophy philosophia vera. Since God by His nature is powerless to reward the godly and to punish the ungodly, man is obliged to think that this impotence is a perfection. If it were actually otherwise, if God rewarded the righteous and punished the sinners, then we should be obliged to see in His justice the expression of perfection, sublimity and purity. From this, incidentally, it may be seen how far German idealism was from vanquishing Spinoza; even Hegel, who is properly considered the consummation of German idealism, was profoundly rooted in Spinoza. If we are not deceived, it must be said, despite Buber, that Hasidism also was no response to Spinoza but that even the Hasidim - although, as Buber rightly supposes, they had hardly heard of Spinoza - were, nevertheless, in a certain sense themselves infected with his ideas. But this is precisely the essence of Spinozism. Spinoza was in no way an intellectualist, as many are inclined to think. His was a deeply religious nature; he laid the foundations in the modern age of the philosophy of the spirit. I think Spinoza would not have refused to repeat after a Hasidic tzaddik what the latter said about prayer: But it is not so. For prayer itself is the essence of divinity" p. It would appear that the idea of purifying our conceptions of God from the "stain" of concern for men was not always alien even to the Hasidim. And it must be said frankly that every attempt to speak of God in contemporary language leads ineluctably to the necessity of having recourse to Spinoza, of trying to "magnify" and "purify" God - which means, removing Him as far as possible from the everyday, i. We are thus placed before a dilemma: He is right when he says that the typesetting machine smiled gratefully at the printer. But we must not under any circumstances forget the Hasidic bookbinder.

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But for the purpose of this discussion none of that matters right now. I want to focus on the second coming Jesus. The is viewed a number of different ways. For example, some think this has already happened in a strictly spiritual sense. Most Christians think it will happen in a material physical sense. Some believe it has "partially" happened, but not fully. In any case, let us see what we can discover here. Most of what we know about the millennial reign comes from Revelation And I saw the souls of those who had been beheaded because of their testimony of Jesus and because of the word of God, and those who had not worshiped the beast or his image, and had not received the mark on their forehead and on their hand; and they came to life and reigned with Christ for a thousand years. This is the first resurrection. Verse 4 may be the most controversial verse in this entire series. But it narrows down who will reign with Jesus for the 1, year millennial reign. If there is no rapture previous to this time, then "ONLY" those who have been beheaded because of their faith and testimony, and those "who had not worshiped the beast or his image".. This means all other Christians since the beginning will not reign with Jesus at this time. However if there is a rapture before this time, I would assume those people would reign with Jesus also. It says in verse The purpose of priests in the old testament was to do sacrifices and confession. Will this still be necessary at this time? It seems there will be priests. Before the thousand year reign, Satan is thrown into "prison" or a great pit if you will. After the thousand years reign Satan is released again for a while. It may be a great coincidence, but It says here that Satan is the serpent of old". Some believe that Ezekiel 28 is reference to Satan.. If so, he is thrown into the pit. It seems some Christians believe the war between Jesus and Satan will be over for good before the millennial reign.. He gathers up a great army. In fact the number of this army "is like the sand of the seashore". You would think that after a thousand years of peace, especially with Jesus being right here on the earth, that people would never go back to following Satan.. Have to ever tried to count the grains of sand in a one gallon bucket? Of course fire will come down from heaven and wipe out Satan and his army once and for all at this time. Who will He reign over? Especially if some of us are reigning with Him. Who will we be reigning over? There are several scriptures that says Jesus and those who He gives authority to will reign "with a rod of iron". There will be no rebellion or uprisings during this time. Some Christians will reign with Jesus during this time. Or is happening right now Why are people still rebelling and denying God? If they are reigning over them, where is the "rod of iron" to keep these people in line? Where is the fire from heaven that "devoured" these who joined Satan army? If this is all there is, and life goes on as always.. Why are there still other religions, philosophies, selfishness, etc But here we go The phrase "New Jerusalem" only appears in the Bible twice. Both times in revelation. Lets start with the obvious stuff here. This is basically the entire chapter of Revelation One of things often debated is "when" the new Jerusalem appears. But in the context here, it seems it appears about the same time or possibly slightly after the "new" heaven and earth appear. Some say the new Jerusalem is already here in a spiritual only sense but if so. Then the new heaven and new earth are already here also. Here is a sampling of some of those verses. But now God is leaving heaven for the new Jerusalem it seems. I am the Alpha and the Omega, the beginning and the end. I will give to the one who thirsts from the spring of the water of life without cost. The Alpha and Omega. It is God the Father speaking here, but the same language is used by Jesus earlier in Revelation. Simply, the previous verse says So it is to be. Jesus is also speaking in Is "the bride" the city.. The people in the building. Jesus calls Himself the "bridegroom" at least 8 or 9 times in the New testament, not to mention a couple of parables about the bridegroom. Well technically it comes down out of heaven. Heaven must be a very large place Rev Her brilliance was like a very costly stone, as a stone of crystal-clear jasper. The first foundation stone was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; Rev And the street of the city was pure gold, like transparent glass. Here we have the physical dimensions of the city. I know of no place in the Bible where it gives physical dimensions for "spiritual" things. So if the new Jerusalem is only a spiritual place, this would

be the only place in the Bible that breaks that rule. For you people not in the US, that amounts to roughly kilometers!! This is almost half the continental US. The highest object on the earth currently is Mt. Verse 14 mentions the 12 apostles, but the Bible mentions Barnabas and Matthias are also called apostles. There is a wall, measured at 72 yards. Does this mean feet high? Or does it mean the walls are feet thick? This last verse pretty much limits who will be allowed into the city. Several times in the old testament Nehemiah, Isaiah, and Daniel call Jerusalem "the holy city". I could find no place in the new Testament, other than Revelation that specifically says Jerusalem is the holy city, but it would seem from the context of some of these verses that it is indeed Jerusalem. When Jesus was crucified and the dead came out of their tombs, what other city would this be? Two out of three verses here call the "new" Jerusalem the holy city. Verse 22 is a fair warning to people who add to the Bible. I have seen some pretty far-out posts here on TJ over the last decade or so. On either side of the river was the tree of life, bearing twelve kinds of fruit, yielding its fruit every month; and the leaves of the tree were for the healing of the nations. Here we see a little more information about the new Jerusalem. A little of what it looks like inside. I also notice that Rev And the water was flowing down from under, from the right side of the house, from south of the altar. And behold, water was trickling from the south side. Zion The shape of the new Jerusalem is also an item of much speculation. Will it be a square cube? Or will it be pyramid shaped? There is a small "mountain" in Jerusalem, about feet high meters. Why does this matter in a study about the new Jerusalem? There is some disagreement over exactly which hill was the original "Mt.

Chapter 5 : Speculation and Revelation by Lev Shestov

From Speculation To Revelation is a literary work explaining the Bible-and it is second to none. After reading this book, you will ask, how did I not know this? After all I have been in church all my life or I attended the best theology school, I've been a preacher, pastor, bishop, Bible teacher etc. all these years.

There is no doubt that rapid advances have been made in chip implant technology, but this means very little as far as the coming of Christ is concerned. Further, we have no way of knowing if the sign of the antichrist will involve an implanted chip. A computer chip is not a mark. Based upon the simple reading of the Scripture, it is more likely that the sign of the antichrist will be some sort of a visible tattoo rather than an invisible implanted chip. To try to figure out the identity of the antichrist or the mark of the beast by observing current events is vain speculation and is a waste of time. In his catalog of publications, he advertised the video in these terms: Van Impe expounding on the following: Though he denied that he was setting a date, it is obvious that in Van Impe strongly believed the Lord would return in A. In an article in the January-February issue of his magazine, Perhaps Today, he gave the following chronology to demonstrate that the Lord would probably return in September of Now, we are not date-setters! Of that day and hour knoweth no man, no, not the angels of heaven, but my father only Matthew He is referring, obviously, to those who are alive during the Great Tribulation. Verse 29 speaks of the sun and moon darkened, and the stars falling from Heaven. We are seeing none of these things today, let alone all of them. Matthew 24 and Revelation Do Not Refer to Church-Age Events While it is true that portions of Matthew 24 have been fulfilled through church history in a preliminary, fore-viewing sense e. For one, it refers to the general course of the church age. The things described in Matthew But the beginning of sorrows more particularly refers to the first part of the Tribulation. I believe this exposes the error of concentrating on speculative prophecy. He wants us to focus, rather, on the Great Commission. Repeatedly, preachers who have focused on prophetic speculation have proven to be false teachers. They observe; they speculate; then they prognosticate--and their prognostications turn out to be wrong. They prophesy Y2K pandemonium, and there is no pandemonium. They speculate that the U. They speculate that the preparation for the rebuilding of the Jewish temple means that it will certainly happen in this present lifetime e. There are many preachers whose ministries focus almost exclusively on speculative prophecy. They are Middle East watchers; they delve into conspiracies; they see prophetic significance in El Nino; they speculate about the mark of the Beast and the identity of the antichrist. There are prophecies being fulfilled today. There are the prophecies about apostasy e. There is the rage of the nations as described in Psalm 2. There is no doubt that we are seeing the stage set for the grand fulfillment of Bible prophecy. The stage is being set by such things as computer and communications technology, military technology, religious syncretism, and globalism. But when it comes to the events described in the book of Revelation chapters six through 18 , none of that will happen until the church-age saints are Raptured. This present church age is an interlude. According to Daniel 9: That is exactly what happened. That is what He is doing today. This is explained in passages such as Luke Christ would return to heaven; Israel would be scattered to the nations; and only later would Christ return to establish the promised kingdom. During this present interlude in the prophecies pertaining to Israel, Christ is calling out a people for His name from among the Gentile nations Acts The antichrist will make a peace pact with Israel and will rule the world. Sometime during the 70th Week, Israel will be converted and at the end, Christ will return in power and glory to establish the promised kingdom and to judge the nations Mat. Our work is to carry the gospel to all people. That is the great business of the individual Christian and of the churches. Christians are to be ready at all times to be caught away from this world 1 Thess. For the Christian, the coming of Christ is imminent, meaning it can happen at any time. Therefore be ye also ready: This is a very important Bible truth. It is essential that the Christian be ready to depart at any time, ready to stand before the Lord Jesus Christ. Ye are all the children of light, and the children of the day: Therefore let us not sleep, as do others; but let us watch and be sober. In fact, we cannot be sure even about the century! For the mystery of iniquity doth already work: The Spirit of God is the omnipresent God; He has always been in the world in one sense; but He came at Pentecost in the special sense of equipping

the churches for the Great Commission Acts 1: He is controlling the events of history for this objective. He will do this as long as He wants, and it is impossible to know when this evangelistic program will be completed and the time for the fulfillment of prophecy will occur. The Bible plainly tells us that the reason that Christ has not yet returned is His desire to save sinners. It will be a surprise. We will not see the antichrist make his covenant with Israel. We will not see the Two Witnesses stand in Jerusalem to denounce the antichrist and call upon men to repent. We will not see them killed and we will not see them resurrected. We will not see the antichrist stand in the temple and announce himself as God. We will not see the mark of the beast forced upon the world. We will not see the great judgments poured out. We will not see the northern power of Ezekiel descend upon Israel and be destroyed by God. We will not see the armies of the world congregate in the Middle East to stand against Christ at Armageddon. Christians are part in another program altogether, and we need to mind our business and make sure that the work God has given us is fulfilled. I fear that there is a lot of time wasted by Christians in the study of current events and in trying to find prophetic fulfillment in these events. Certainly, it is wise to know that the hour is late, but the fact is that the hour has been late for 2, years. We have been living in the last hours for all of that time. God has been calling out a people for His name. That is why the gospel is to be preached throughout the world in every generation. This is the means whereby God is saving people and adding them to the churches. God is calling men through the gospel 2 Thes. It is therefore the worldwide preaching of the Word of God that is to be the priority of every believer and of every Bible-believing assembly. They wanted to know about prophetic details and dates. But ye shall receive power, after that the Holy Ghost is come upon you: The Lord told them they were not going to know the details of prophetic events and dates beyond that which is written in Scripture. Instead, they were to give themselves to proclaiming the Word of God to the ends of the earth. In conclusion, let me emphasize exactly what I am saying and what I am not saying: Prophecy forms a large part of Scripture and it is important for the Christian life. Prophecy is a great light and encourager and motivator. Second, I do not believe we can determine the time of the Rapture by observing world events. I believe the Rapture will be a surprise and will not be preceded by specific signs. Finally, anything that detracts from the Great Commission is dangerous, even if it is the study of current events in light of Bible prophecy. Many who attend prophecy conferences have no zeal to win souls to Christ and no burden for world missions. They are caught up in carnal enthusiasm for prophetic speculation, but they are largely uninterested in the far more important business of holy living, discipleship, church building, and world evangelism. Much of our material is available for free, such as the hundreds of articles at the Way of Life web site. Other items we sell to help fund our expensive literature and foreign church planting ministries. You are welcome to make copies of these at your own expense and share them with friends and family, but they cannot be posted to web sites. You are also welcome to use excerpts from the articles in your writings, in sermons, in church bulletins, etc. All we ask is that you give proper credit. Things we do not want copied and distributed freely are items like the Fundamental Baptist Digital Library, print editions of our books, electronic editions of the books that we sell, the videos that we sell, etc. The items have taken years to produce at enormous expense in time and money, and we use the income from sales to help fund the ministry. We trust that your Christian honesty will preserve the integrity of this policy. And, "The labourer is worthy of his reward" 1 Timothy 5: Distributed by Way of Life Literature Inc. Brother Cloud lives in South Asia where he has been a church planting missionary since Our primary goal with the FBIS is to provide material to assist preachers in the edification and protection of the churches.

Chapter 6 : Lev Shestov - Speculation and Revelation - Edmund Husserl

The book of Revelation is sometimes a hard book to read. Yet, I personally feel it is probably the most relevant book of our current time. It is interpreted a hundred different ways, and I don't know all the answers.

Nevertheless, the scientific community today persists in playing the prodigal by assuming an antagonistic stance against the Christianity of divine revelation. The pitting of science against revelation is certainly odd. For, a certain state of affairs is needed for the scientific endeavor to be meaningful or fruitful. The scientist must believe that the state of affairs is conducive to science, or he would not venture into the scientific enterprise. He must believe that there is a world of things and processes that can be known and that he himself sustains a relationship to this world that allows him to know these objects and events. But then, what reason can the scientist give for his belief that the state of affairs is actually conducive to science? Why is the world such as it is and not otherwise? The Predicament for Science Here the scientist, who depends on the self-sufficiency of his logico-empirical procedures, is in a predicament. His response is usually to make various hypotheses about the world and then point to the beneficial results that flow from such hypotheses; he gives, can give, no reason for those hypotheses—“they just are, because they work. The Scriptures of the one Person who knows reveal how it is that this world, and man in it, are such as to make scientific endeavor meaningful. The state of affairs that exists is due to the creation and providence of the sovereign God. If science so-called could actually refute the truths of Scripture, then there would be no actual basis for science at all. The desire of the scientific community to pit its enterprise and conclusions against Christian revelation is ultimately suicidal. The Question of Origins The antagonism between science and Scripture historically came to a head in the question of origins. The Christian asserts that the world is conducive to the scientific task precisely because God created it that way. The methodology of science is simply not equipped to deal with events that are neither recurring or repeatable under experimental control. In the matter of origins, where the scientist can neither observe nor experiment, one is left to depend either on guesswork speculation or infallible revelation. The choice should be simple; for the Christian, it is. Naturalistic science will usually retort that examination of present materials and processes enables us to extrapolate backwards so as to determine what must have occurred. But here again, forsaking his own basic methods, the scientist is speculating not observing on the course of historical development; he assumes but cannot show experimentally that not only is nature uniform now but always has been, that processes seen today have always worked as they do now. To pretend to answer questions about origins by extrapolating the observable present into the unobservable past is to reason in a circle; it is to forsake the proper descriptive role of science and to make it an arbitrary determiner of the past instead. The scientist cannot proceed without a prior belief acknowledged or not in the sovereign Creator. Obviously also, the doctrines of creation and providence as found in Scripture are mutually necessary; to believe the one is to believe the other. Years ago, David Hume noted that the scientists proceed on a scientifically unfounded, yet critically essential belief in the uniformity of observable nature. Yet, he pointed out, there is no reason beyond psychological habit for the naturalistic scientist to expect the sun to come up tomorrow. Science as an autonomous self-contained discipline has no honest answer to Hume. The scientist must presuppose a regulated universe, and in so doing he presupposes an ordered creation. Every scientist makes certain basic assumptions about reality and knowledge, consciously or otherwise; and these thoughts are religiously motivated: The Question of Relationship It should be clear at this point what the relationship between science and Scripture properly is. The sovereign God controls all the operations of his creation, thus providing the uniformity we see in nature, a connection between the mind and the material world, a union of logic and facts, and standards of absolute truth. The relation between science and Scripture is not one of synthesis between two tentative theories; rather, it must be one of subordination. If science is not subordinate of Scripture, then Scripture must be subordinate to science and science itself will be autonomous. If science is independent of revelation, then nature must be assumed to be self-sufficient and containing in itself the principles for its own interpretation. Thus God is either identified with nature the error of pantheism or is shoved out of the picture altogether the practical result of deism. Either God is God, or science deifies

itself. The activity of science is never impartial; there is always a substructure of metaphysical or religiously motivated belief. If there were not, science would be futile, its feet firmly planted in mid-air. What source of information can refute it? The scientist must believe that he confronts a system when he does his work, or else the work would be futile. If the scientist refuses to presuppose the truth of Scripture which is actually an epistemological impossibility, he will have neither a true universe to investigate or any reason to suppose he has the ability to do so. The Bible provides the only possible presupposition for all thought and science. We must begin with Scripture and let it interpret the scientific enterprise. The Word of Christ the Lord must be given first place in everything. If we neglect to let Scripture govern every academic pursuit, we have fallen prey to the shifting sands of human opinion. Why should we repeat their error? Man is never autonomous; he is always a creature dependent upon his Creator God.

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No more horsemen of the apocolypse. It would seem these are all the martyrs of the faith since the beginning. I believe those mentioned in Rev 20 are the ones "until the number of their fellow servants and their brethren who were to be killed even as they had been, would be completed also. And I saw the souls of those who had been beheaded because of their testimony of Jesus and because of the word of God, and those who had not worshiped the beast or his image, and had not received the mark on their forehead and on their hand; and they came to life and reigned with Christ for a thousand years. There was dust and ash in the air for hundreds of miles. For people near Mount St. Helens the earth shook. The sky was black hundreds of miles away. For many who could see through the dust, the moon appeared blood red. A popular local legend says many churches in this state were full of people it was a Thursday who expected to see Jesus appear at any moment. Possibly meteors falling to the earth. Could anything be much more frightening than every mountain and island on the entire earth being moved? It seems that many people will come to realize the power of God on that day. There will be no place to hide from God. We have to skip over Rev chapter 7. Chapter 8 gets back to the seventh seal. Part of the seventh seal is the 7 angels each being given a trumpet. The seven trumpet judgments are coming up next since this is the last seal judgment. The golden censor which is "filled with the fire from the altar" may have multiple meanings. The most obvious would be the fire on the old testament altar for sacrifices. This is thrown to earth and then there is thunder, lightning and an earthquake. The extent of this particular earthquake is not mentioned. Next the seven trumpet judgments. There have been a lot of natural disasters over the centuries, but nothing on this scale. A third of the earth is burned up! A third of the trees and a third of the grass. Hail mixed with blood and fire. This could be symbolic or it is often taken literally. If it is symbolic, what could it be that burns up a third of the earth? Something like a great mountain? Possibly a large meteor? Whatever it is, it causes a third of the sea to become blood. A third of all the creatures in the sea die. A third of all the ships are destroyed. This is another one of those things that has never happened since recorded history of mankind. The third trumpet Rev 8: Again, one-third of them. Again this is something falling from the sky. Whatever it is, it causes "many men" to die. The sun is darkened for a third of the day, and the moon and stars are darkened for a third of the night. This is taken many different ways, but I personally assume a day will still last 24 hours, it will simply be pitch dark part of that time. This is often taken in conjunction with Mark Are the days themselves shorter, or is the daylight simply shorter? I guess we will find out when the time comes. Again, this is something that has never happened before since the history of mankind. Although the opposite happened in Joshua Josh Is it not written in the book of Jashar? And the sun stopped in the middle of the sky and did not hasten to go down for about a whole day. After the fourth trumpet we are warned of the remaining three trumpets which are also called the three woes. What is a woe?

Chapter 8 : Prophetic Speculation

The Kingdom Perspective is a radio ministry of Christ Redeemer Church. It can be heard on The Light Radio Network (MA, NH, NY, VT & Quebec) and is aired locally in the Upper Connecticut River Valley on and FM, Tuesdays and Thursdays at am.

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Some people hold that God can communicate with man in a way that gives direct, propositional content: This is termed verbal revelation. Orthodox Judaism and some forms of Christianity hold that the first five books of Moses were dictated by God in such a fashion. Non-verbal propositional[edit] One school of thought holds that revelation is non-verbal and non-literal, yet it may have propositional content. People were divinely inspired by God with a message, but not in a verbal-like fashion. Rabbi Abraham Joshua Heschel has written, "To convey what the prophets experienced, the Bible could either use terms of descriptions or terms of indication. Any description of the act of revelation in empirical categories would have produced a caricature. That is why all the Bible does is to state that revelation happened; how it happened is something they could only convey in words that are evocative and suggestive. Isaiah would then write down the dialogue exchanged between YHWH and the angels. This form of revelation constitutes the major part of the text of the Book of Isaiah. The same formula of divine revelation is used by other prophets throughout the Tanakh , such as Micaiah in 1 Kings Members of those religions distinguish between true prophets and false prophets , and there are documents offering criteria by which to distinguish true from false prophets. The question of epistemology then arises: Some believe that revelation can originate directly from a deity or through an agent such as an angel. One who has experienced such contact with, or communication from, the divine is often called a prophet. All prophets would be mystics, but not all mystics would be prophets. Revelation from a supernatural source is of lesser importance in some other religious traditions, such as Taoism and Confucianism. In various religions[edit] Main articles: Biblical inspiration , Christian mystics , and Visions of Jesus and Mary Many Christians believe in the possibility and even reality of private revelations , messages from God for individuals, which can come in a variety of ways. Montanism is an example in early Christianity and there are alleged cases today also. They consider these books to be written by human authors under the inspiration of the Holy Spirit. They regard Jesus as the supreme revelation of God, with the Bible being a revelation in the sense of a witness to him. For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit " 2 Peter 1: The Catholic Church recognizes 73 books as inspired and forming the Bible 46 books of the Old Testament and 27 books of the New Testament. The most common versions of the Bible that Protestants have today consist of 66 of these books. None of the 66 or 73 books gives a list of revealed books. Theologian and Christian existentialist philosopher Paul Johannes Tillich " , who sought to correlate culture and faith so that "faith need not be unacceptable to contemporary culture and contemporary culture need not be unacceptable to faith", argued that revelation never runs counter to reason affirming Thomas Aquinas who said that faith is eminently rational , and that both poles of the subjective human experience are complementary. For him, the Bible is not The Revelation; rather, it points to revelation. However, God does reveal himself through human language and concepts, and thus Christ is truly presented in scripture and the preaching of the church. Latter Day Saint movement[edit] An engraving of Joseph Smith receiving the golden plates and other artifacts from the angel Moroni. This denomination believes that the president of the church receives revelation directly from God for the direction of the church. Latter-day Saints believe in an open scriptural canon, and in addition to the Bible and the Book of Mormon , have books of scripture containing the revelations of modern-day prophets such as the Doctrine and Covenants and the Pearl of Great Price. Hence, the belief in continuing revelation. They also sustain the two counselors in the First Presidency, as well as the Quorum of the Twelve Apostles, as prophets, seers, and revelators. In the meridian of time, Paul described prophets and apostles in terms of a foundation, with Christ as the cornerstone, which was built to prevent doctrinal shift"that we henceforth be no more children,

tossed to and fro, and carried about by every wind of doctrine" Eph 2: To maintain this foundation, new apostles were chosen and ordained to replace those lost to death or transgression, as when Matthias was called by revelation to replace Judas Acts 1: However, as intensifying persecution led to the imprisonment and martyrdom of the apostles, it eventually became impossible to continue the apostolic succession. This naturally led to much disagreement and schism, which over the centuries culminated in the large number of Christian churches on the earth today. Mormons believe that God resumed his pattern of revelation when the world was again ready, by calling the Prophet Joseph Smith to restore the fullness of the gospel of Jesus Christ to the earth. The Latter Day Saint concept of revelation includes the belief that revelation from God is available to all those who earnestly seek it with the intent of doing good. It also teaches that everyone is entitled to personal revelation with respect to his or her stewardship leadership responsibility. Thus, parents may receive inspiration from God in raising their families, individuals can receive divine inspiration to help them meet personal challenges, church officers may receive revelation for those whom they serve, and so forth. The important consequence of this is that each person may receive confirmation that particular doctrines taught by a prophet are true, as well as gain divine insight in using those truths for their own benefit and eternal progress. In the church, personal revelation is expected and encouraged, and many converts believe that personal revelation from God was instrumental in their conversion.

Chapter 9 : Lev Shestov - Speculation and Revelation - Nikolai Berdyaev

Revelation, Speculation, and Science Gregory L. Bahnsen It is one of those embarrassing historical ironies that modern science could not have arisen except in the atmosphere of a Christian world-and-life view.

Revelation – Why so many wrong speculation? The article covers the reasons for it. Many tried to predict the future of the earth based on Revelation. Somebody even tried to predict the second coming of Jesus Christ. Others believed it, left their job, sold their properties and waited for the second coming of Jesus. When the predicted event did not take place, it had become a joke in the church as well as press in the past. No one can guarantee the same will not repeat again. We all know why the book of Revelation has been used continuously for speculation. Unless God reveals the secret, it is impossible for someone to understand the heavenly vision. The book of Revelation was documented based on the happenings in heaven as is. The sequence of events happened in heaven happened in heavenly timing. There is no direct conversion exists between heavenly timing and earthly timing. For example, there are no easy answers to the following questions when we consider events in Revelation: When each seal Rev 6 was opened, how long it took to complete the consequence of opening the seal? What is the time gap between each seal? Did these two events happen in sequence without time gap or with the time gap? There were many wrong opinions generated out of Revelation in the past by plainly converting the heavenly timing to earthly timing. The book of Revelation does not distinguish between past, present, and future. The past, present, and future is an earthly concept and not applicable in heaven. Our God is a God who is, who was and who is to come. He is beyond time. Revelation consists of Seven seals followed by seven trumpets followed by seven plagues. The challenge is to understand how many of these events were already completed and how many waiting to happen in future? In someone posted a video on the internet saying the second horsemen red was captured in Egypt. It was shown in some of the very authentic new channels. But is it true or another speculation? God alone can answer. Without the traceability of past, present and future events with respect to current time line, it is difficult to bring the events mentioned in the Revelation to current context. The book of Revelation is filled with metaphors, which are difficult to decode. For Example Revelation chapter 17 mentions about woman, whose name is Babylon the great – Rev It can not be a Woman based on subsequent explanation. Someone predicted it is the actual Babylon city. Some other say it is commercial, political and religious aspects of Babylon, which is still alive all over the earth based on the verses Rev There is another metaphor in Rev 12 about the woman who was running away from a dragon. Some of the Christian friends believe it is Mary mother of Jesus but the mother of Jesus does not hold 12 stars Rev Some others think the woman is the Israel. The twelve stars are the twelve tribes. The association of heavenly metaphor with the wrong earthly object will lead wrong conclusion. There is always an ongoing debate about Antichrist. Is he already born or yet to come? The revelation talks about the trinity of Satan. The dragon, the first beast Rev The dragon transferred its power to the first beast. It was the second beast which forced the people of the earth to worship first beast Rev In the first century, the Christians were asked to declare the Roman emperor as Lord and God. Anybody refused to declare emperor as God was persecuted and killed. Hence this is not a new concept in the world. Now, who is the beast? Is he a human? Somebody speculated it is Robot or computer. Others even associated well known people in the earth to Antichrist. But there is no clear answer in the Bible. Most of the conclusions are based on individual opinions. The code of the beast. This is another ongoing hot discussion. This calls for wisdom. Let the person who has insight calculate the number of the beast, for it is the number of a man. That number is Few tried multiplying specific words or names with a constant and added them to arrive at Others try to identify in barcode which is now part of most of the retail products. The number appears immediately after identifying the trinity of Satan Dragon, first and second beast in Rev 13 and declared as the number of the 2nd beast Rev The book of Revelation ends with the note of caution. The below warning should keep people away from making unnecessary speculations and passing on careless opinions. I warn everyone who hears the words of the prophecy of this scroll: If anyone adds anything to them, God will add to that person the plagues described in this scroll. And if anyone takes words away from this scroll of prophecy, God will take

away from that person any share in the tree of life and in the Holy City, which are described in this scroll.