

1: Signs of the End Times and How to Recognize Them

*Discourses On The Signs Of The Times () [William Linn] on www.enganchecubano.com *FREE* shipping on qualifying offers. This scarce antiquarian book is a facsimile reprint of the original. Due to its age, it may contain imperfections such as marks.*

Such experiences can be read from our blessed Bible, from the prophets, the psalms, and from the epistles, and acts of the apostles. These are distinctly marked by sorrow for sin, self-abasement, solemn vows of consecration and obedience followed by the peace of God ruling in the heart which passeth all knowledge. ST January 20, , par. Miller visited Portland, Me. These lectures produced a great sensation, and the Christian church, on Casco street, that Eld. Miller occupied, was crowded day and night. No wild excitement attended these meetings, but a deep solemnity pervaded the minds of those who heard his discourses. Not only was there manifested a great interest in the city, but the country people flocked in day after day, bringing their lunch-baskets, and remaining from morning until the close of the evening meeting. Miller dwelt upon the prophecies, reasoning from Bible history, that the end of the world was near. In company with my friends I attended these meetings and listened to the strange doctrines of the preacher. Four years previous to this, on my way to school, I had picked up a scrap of paper containing an account of a man in England, who was preaching that the earth would be consumed in about thirty years from that time. I took this paper home and read it to the family. I had been taught that a temporal millennium would take place prior to the coming of Christ in the clouds of heaven. Such a deep impression was made upon my mind by the little paragraph on the waste scrap of paper, that I could scarcely sleep for several nights, and prayed continually to be ready when Jesus came. The preacher traced down the prophecies with a keen exactitude that struck conviction to the hearts of his hearers. He dwelt upon the prophetic periods, and piled up proof to strengthen his position. Then his solemn and powerful appeals and admonitions to those who were unprepared, held the crowds as if spell-bound. Terrible conviction spread through the entire city. Prayer-meetings were established, and there was a general awakening among the various denominations, for they all felt more or less the influence that proceeded from the teaching of the near coming of Christ. But there was a hopeless feeling in my heart that I could never become worthy to be called a child of God. A lack of confidence in myself and a conviction that it would be impossible to make any one understand my feelings, prevented me from seeking advice and aid from my Christian friends. Thus I wandered needlessly in darkness and despair, while they, not penetrating my peculiar reserve, were entirely ignorant of my true state. My soul had been stirred within me by what I had heard. And so deep was the sense of conviction in my heart, that I feared the Lord would not spare me to reach home. Who shall be able to stand when he appeareth! Take me not away in my sins, pity me, save me! This encouraged me to confide in him still more, to tell him that I had coveted death in the days when life seemed so heavy a burden for me to bear; but now the thought that I might die in my present sinful state and be eternally lost, filled me with inexpressible terror. I asked him if he thought God would spare my life through that one night, if I spent it agonizing in prayer to him. Ellen, we must never forget the words we have heard this night. I spent the most of the long hours of darkness in prayer and tears. One special reason that prompted me to conceal my feelings from my friends, was that I very much dreaded a word of discouragement. My hope was so small, and my faith so weak, that I feared if another took a similar view of my condition, it would plunge me into absolute despair. Yet how I longed to have some one tell me what I should do to be saved, what steps to take to meet my Saviour and give myself entirely up to the Lord. I regarded it a great thing to be a Christian, and felt that it required some peculiar effort on my part. I had usually attended the Methodist meetings with my parents; but since becoming interested in the soon appearing of Christ, I had attended the meetings on Casco street. The following summer my parents went to the Methodist Camp-meeting at Burton, Me. I was fully resolved to seek the Lord in earnest there, and obtain, if possible, the pardon of my sins. There was a great longing in my heart for the Christians hope and the peace that comes of believing. I could not understand the exercises of many persons during the conference meetings at the stand and in the tents. They shouted at the top of their voices, clapped their hands, and appeared greatly excited. Quite a number fell,

through exhaustion it appeared to me, but those present said they were sanctified to God, and this wonderful manifestation was the power of the Almighty upon them. After lying motionless for a time, these persons would rise and again talk and shout as before. Quite a number became sick in consequence of the excitement and loss of sleep, and were obliged to leave the ground. These singular manifestations brought no relief to me, but rather increased my discouragement. I despaired of ever becoming a Christian if, in order to obtain the blessing, it was necessary for me to be exercised as these people were. I was terrified by such peculiar demonstrations, and at a loss to understand them.

2: Olivet Discourse: Signs of the Times | The Christ in Prophecy Journal

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Zion will be established see Moses 7: A knowledge of the signs of the times can help us turn to the Lord and prepare ourselves for His Second Coming. Supporting Statements The signs of the times in our day are events that were prophesied to take place in the latter days before the Second Coming of Christ. They are omens, prodigies, wonders, and marvels of abnormal occurrence. Time means the age, era, period, or dispensation involved. McConkie, Mormon Doctrine, " The gospel has been restored. The Church has been fully organized. The priesthood has been conferred upon man. The various dispensations from the beginning have been revealed and their keys and authorities given to the Church. Israel has been and is being gathered to the land of Zion. The Jews are returning to Jerusalem. The gospel is being preached in all the world as a witness to every nation. Temples are being built, and ordinance work for the dead, as well as for the living, is performed in them. The hearts of the children have turned to their fathers, and the children are seeking after their dead. The covenants which the Lord promised to make with Israel in the latter days have been revealed, and thousands of gathered Israel have entered into them. The wicked must be destroyed; peace must replace war; and the evil imaginations in the hearts of men must give way to desires for righteousness. How shall this be brought to pass? There are two ways: The wicked shall slay the wicked, as did the Nephites and the Lamanites in the day of the extinction of the Nephites as a nation. Plagues will sweep the earth, as the Black Death ravaged Asia and Europe in the fourteenth century. The carcasses of the dead will be stacked in uncounted numbers to rot and decay and fill the earth with stench. What matters the destruction of a few railway cars? You will hear of magnificent cities, now idolized by the people, sinking in the earth, entombing the inhabitants. The sea will heave itself beyond its bounds, engulfing mighty cities. Those that involve chaos and commotion and distress of nations will continue in the future with even greater destructive force. Wars will get worse. Moments of armistice and peace will be less stable. Viewed in the perspective of years, all worldly things will degenerate. There will be an increasing polarization of views. There will be more apostasy from the Church, more summer saints and sunshine patriots who will be won over to the cause of the adversary. Those who support the kingdom because of the loaves and the fishes will find other bread to eat. It will take some time to rebuild the walls of the city and the temple, and etc. There will be wars and rumors of wars, signs in the heavens above and on the earth beneath, the sun turned into darkness and the moon to blood, earthquakes in divers places, the seas heaving beyond their bounds; then will appear one grand sign of the Son of Man in heaven. But what will the world do? They will say it is a planet, a comet, etc. One pestilence will desolate after another. We shall soon have war and bloodshed. The moon will be turned into blood. I testify of these things, and that the coming of the Son of Man is nigh, even at your doors. Possess it, own it, make it yours by both believing it and living it. It is not sufficient merely to know what the scripture says. One must treasure it up, meaning take it into his possession so affirmatively that it becomes a part of his very being; as a consequence, in the illustration given, one actually receives the companionship of the Spirit. The day is fixed and the hour is set. The signs have been, are now, and will hereafter be shown forth. Some of these have been publicized as though they were necessary to wake up the world to the horrors about to overtake us. Many of these are from sources upon which there cannot be unquestioned reliance. Lee, in Conference Report, Oct.

3: Chapter The Signs of the Times

Discourses on the signs of the times. by Linn, William, Publication date Topics Reformed Church in America, Sermons, American.

The Signs of the End of the Age Article contributed by www. Prediction of Destruction of the Temple, The temple had been under construction since 20 B. The temple was made of huge stones, some of them many tons in size, carved out in the stone quarries underneath the city of Jerusalem. Such large stones could be dislodged only through deliberate force. The sad fulfillment was to come in a. Recent excavations have uncovered some of these stones. Questions of the Disciples, According to Mark The discourse that follows depends for its interpretation on the question of whether these prophecies should be interpreted literally. Amillenarians, who do not interpret literally any prophecy concerning a future millennial reign of Christ, tend to take the prophecies in this discourse in a general rather than a particular way, and frequently try to find fulfillment in the first century in connection with the destruction of Jerusalem. Postmillenarians, following the idea that the gospel will gradually triumph over the entire world, have to spiritualize it even more, because this discourse indicates a trend toward increasing evil, which Christ will judge at His second coming. Liberal interpreters consider this discourse as only a summary of apocalyptic ideas current in the first century, presented here as if taught by Christ but probably not actually uttered by Christ. This theory of a Small Apocalypse is widely accepted in various forms by modern writings. Premillenarians, accordingly, interpret the discourse as an accurate statement of end-time events, which will lead up to and climax in the second coming of Christ to set up His millennial kingdom on the earth. Some variations, however, may also be observed in pre-millennial interpretation. Those who believe that the rapture, or translation of the church, occurs before the time of trouble at the end of the age usually do not believe that the rapture is in view at all in this discourse, as the rapture was first introduced in John Those accepting the posttribulational view, that the rapture of the church and the second coming of Christ occur at the same time, tend to ignore the details of this discourse in the same fashion as the amillenarians do. Campbell Morgan skips over Matthew The period climaxing in the second coming of Christ to the earth, according to many premillenarians, begins with the rapture, or translation of the church, and is followed by the rapid rise of a dictator in the Middle East who makes a covenant with Israel. As a result of this covenant, Israel enjoys protection and peace for three-and-a-half-years. The second coming of Christ begins His millennial reign of one thousand years, which in turn is followed by the new heaven and the new earth and the eternal state. The Olivet discourse, accordingly, is in some sense a summary of the same period described in Revelation Course of the Present Age, Campbell Morgan, for instance, regards the whole section of Matthew Accordingly, if the interpreter of this section wants to take the prophecies literally and find a reasonable explanation of the predictions, he must limit the introductory section to Matthew While variations in interpretation occur, H. Ironside expresses a plausible view that verses give general characteristics of the age, and that verses emphasize the particular signs of the end of the age. The second coming of Christ is revealed in verses , which should be compared with the more detailed prophecy of Revelation These characteristics may be itemized as follows: In general, these signs have been at least partially fulfilled in the present age and have characterized the period between the first and second coming of Christ. They should be understood as general signs rather than specific signs that the end is near. As stated in verse 8, these are the beginning rather than the end of the sorrows which characterize the close of the age. Accordingly, through the centuries, there have been many false religious leaders or false Christs. War, famine, and pestilence are still with us. There is some evidence that there is an increase in earthquakes, and, of course, Scriptures record that the greatest earthquake of all time will occur just before the second coming of Christ Rev There have been many martyrs through the centuries and probably more in the twentieth century than even in the first century. False prophets and false teachings have plagued the church and the world. Throughout the age also there is the announcement of the coming kingdom when Christ will reign on earth, which, of course, will be preached in intensified form as the end approaches. The age in general, climaxing with the second coming of Christ, has the promise that those that endure to the end Mt This is not a reference

to salvation from sin, but rather the deliverance of survivors at the end of the age as stated, for instance, in Romans Many, of course, will not endure to the end, in the sense that they will be martyred, even though they are saved by faith in Christ, and the multitude of martyrs is mentioned in Revelation 7: Taken as a whole, the opening section, ending with Matthew Sign of the Great Tribulation, The tendency to explain away this section or ignore it constitutes the major difficulty in the interpretation of the Olivet discourse. In the background is the tendency of liberals to discount prophecy and the practice of some conservatives of not interpreting prophecy literally. If this prediction means what it says, it is referring to a specific time of great trouble which immediately precedes the second coming of Christ. Accordingly, the interpretation of G. Campbell Morgan, which relates this to the fall of Jerusalem in a. The event is so specific that it will be a signal to the Jews living in Judea at the time to flee to the mountains. This term is found three times in the book of Daniel Dan 9: Its definition is found in Daniel As this was fulfilled in history, it is comparatively easy to understand what Daniel meant. Antiochus Epiphanes was a great persecutor of the people of Israel, as recorded in the apocryphal books of 1 and 2 Maccabees. In attempting to stamp out the Jewish religion, he murdered thousands of Jews, including women and children, and desecrated the temple of Israel, which precipitated the Maccabean revolt. Antiochus, in attempting to stop the temple sacrifices, offered a sow, an unclean animal, on the altar, to render the Jewish temple abominable to the Jews cf. According to 1 Maccabees 1: For a time, the sacrifices of the Jews were stopped, and the temple was left desolate. The action of Antiochus in stopping the sacrifices, desecrating the temple, and setting up an idol in the temple is going to be repeated in the future as the signal of the beginning of the great tribulation. This future abomination is described in Daniel 9: Further light is cast on this in Daniel These events did not take place in the first century in connection with the destruction of Jerusalem in a. If sacrifices are going to be stopped in a Jewish temple in the future, it requires, first, that a Jewish temple be built, and second, that the sacrifices be reinstated. Although this is difficult to understand in view of the fact that the shrine, the Dome of the Rock, is apparently on the site of the ancient temple and hinders any present erection of such a temple, many believe that, nevertheless, such a temple will be rebuilt and these prophecies literally fulfilled. If upon this revival of their sacrificial system such a future temple is suddenly desecrated, it would constitute a sign to the nation of Israel of the coming time of great trouble just preceding the second coming of Christ. The sign is so specific that on the basis of it, Christ advised the children of Israel to flee to the mountain without hesitation when it occurs. His instructions were dramatic, as recorded in Matthew They were to flee immediately to the mountains of Judea, not return to take clothes or other provisions, and pray that their flight will not be in the winter, when it would be most uncomfortable, or on the Sabbath, when their flight would be noticeable. Especially difficult would be the lot of those with small children. Christ summarizes these predictions in This does not mean that the period will be less than three-and-a-half years, but that it will be definitely terminated suddenly by the second coming of Christ. That the period would be a time of unprecedented trouble is brought out clearly in Revelation One of the various judgments, the fourth seal 6: These are only part of the great catastrophies which fall one after another upon the world and which will climax in a great world war The final judgment just before the second coming, described as the seventh bowl of the wrath of God vv. Putting all these Scriptures together, it indicates that the great tribulation will mark the death of hundreds of millions of people in a comparatively short period of time. Because the great tribulation is unprecedented in history and consists largely in judgments of God on an unbelieving world, many interpreters have come to the conclusion that the church will not have to go through this period. If the church must endure the great tribulation, the chances of survival are quite remote as it is obvious that many who do turn to Christ in that period perish as martyrs. Having introduced the specific sign of the second coming, which is the great tribulation, Jesus then described other details of the period. Just as there have been false Christs throughout the age, so there will be an intensification of this at the end of the age. Second Coming of Christ, Accordingly, Christ, in According to Revelation 1: Just as when an animal dies, the vultures gather, so when there is moral corruption, there must be divine judgment. And then shall appear the sign of the Son of man in heaven: This will be a coming of the Lord to judge and subdue the earth and to bring in His earthly kingdom, and is in contrast to the rapture of the church, which is an entirely different event and with a different purpose. Some believe this has a particular

reference to the nation Israel as an elect nation. Probably the reference is to all those who are chosen, that is, the saints of all ages, whether in heaven or on earth, for all these will converge upon the millennial kingdom scene. While Matthew mentions only the elect of heaven, Mark Taken as a whole, the second coming of Christ is a majestic event, not instantaneous like the rapture, but extending over many hours. This perhaps explains why everyone can see it, because in the course of a day, the earth will rotate and the entire world will be able to see the approach of Christ accompanied by the hosts of heaven, which will descend to the earth in the area of the Mount of Olives Zee The entire passage from Matthew Parable of the Fig Tree, Accordingly, while this passage may have a general application to saints in the present age, it will have a particular application to those who will await the second coming of Christ to the earth. Accordingly, in interpreting illustrations, the question should be raised, What does the context indicate? This is especially appropriate in consideration of the fig tree. So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Campbell Morgan and Willoughby C. Allen, or apply it to the destruction of Jerusalem, as does R.

4: Signs of the Times: The Olivet Discourse

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

The Handwriting on the World, this book covers the astronomical discoveries after revisiting the theory of the blood moon tetrads. This book demonstrates that God has indeed given us signs in the heavens at this moment preceding the Day of the Lord by precise day counts and their mathematical relation to one another. Now in 3rd edition as of June 5, Please follow the link here to get your copy of the book. Free PDF file 2nd ed. If therefore you shall not watch, I will come upon you as a thief, and you will not know what hour I will come upon you. Clearly Jesus details signs that must occur at the end of the age for when he will set up his kingdom. We must remember this comes just days after Jesus presented himself as the king in the Triumphal Entry on Palm Sunday. A number of Jews were hoping Jesus would establish his kingdom right then and there. We know that did not happen, but they were still confused and did not grasp what was coming in a couple of days to fulfill Passover. Consider this famous passage of Peter who did not understand what the Christ must first do in Mark 8: And He Jesus began to teach them that the Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and after three days rise again. He spoke this word openly. Then Peter took Him aside and began to rebuke Him. Why did Peter not like this teaching? It was because Peter did not understand the two advents of Christ. Peter wanted the kingdom now, but that was not what was going to happen. Consider this passage from Acts 1: We must remember that the disciples were struggling to grasp the whirlwind of events of those weeks. Of course Jesus knew this. So then, let us go back between Palm Sunday and the Crucifixion in the Passion Week when Jesus takes the disciples aside as recorded in the Olivet Discourse and presents them many signs that will occur. Jesus explains all of what must happen, but then he says: But of that day and hour no one knows, not even the angels of heaven, but My Father only. Jesus is communicating the time of the end to disciples who do not truly understand the outflow of events that are coming. Jesus is yet to be crucified, buried, raised, and ascended. Jesus explains that no one has seen the time of the end, because it is not occurring at that time. Jesus is not restoring the kingdom as they are hoping will be done.

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Every nation has a peculiar character, in which it differs from all others that have been, that are, and possibly from all that are to come; for it does not yet appear that the Divine Father of the nations ever repeats himself and creates either two nations or two men exactly alike. However, as nations, like men, agree in more things than they differ, and in obvious things too, the special peculiarity of any one tribe does not always appear at first sight. But if we look through the history of some nation which has passed off from the stage of action, we find certain prevailing traits which continually reappear in the language and laws thereof; in its arts, literature, manners, modes of religion—in short, in the whole life of the people. The most prominent thing in the history of the Hebrews is their continual trust in God, and this marks them from their first appearance to the present day. They have accordingly done little for art, science, philosophy, little for commerce and the useful arts of life, but much for religion; and the psalms they sung two or three thousand years ago are at this day the hymns and prayers of the whole Christian world. Three great historical forms of religion, Judaism, Christianity, and Mahometanism, all have proceeded from them. He that looks at the Ionian Greeks, finds in their story always the same prominent characteristic, a devotion to what is beautiful. This appears often to the neglect of what is true, right, and therefore holy. Hence, while they have done little for religion, their literature, architecture, sculpture, furnish us with models never surpassed, and perhaps not equalled. Yet they lack the ideal aspiration after religion that appears in the literature and art, and even language of some other people, quite inferior to the Greeks in elegance and refinement. Science, also, is most largely indebted to these beauty-loving Greeks, for truth is one form of loveliness. If we take the Romans, from Romulus their first king, to Augustulus, the last of the Caesars, the same traits of national character appear, only the complexion and dress thereof changed by circumstances. There is always the same hardness and materialism the same skill in organizing men, the same turn for affairs and genius for legislation. Rome borrowed her theology and liturgical forms; her art, science, literature, philosophy, and eloquence; even her art of war was an imitation. But law sprung up indigenous in her soil; her laws are the best gift she offers to the human race, "the monument more lasting than brass," which she has left behind her. We may take another nation, which has by no means completed its history, the Saxon race, from Hengist and Ilorsa to Sir Robert Peel; there also is a permanent peculiarity in the tribe. In each of these four instances, the Hebrews, the Ionians, the Romans, and the Anglo-Saxon race, have had a nationality so strong, that while they have mingled with other nations in commerce and in war, as victors and vanquished, they have stoutly held their character through all; they have thus modified feebler nations joined with them. To take the last, neither the Britons nor the Danes affected very much the character of the Anglo-Saxons; they never turned it out of its course. The Normans gave the Saxon manners, refinement, letters, elegance. The Anglo-Saxon bishop of the eleventh century, dressed in untanned sheep-skins, "the woolly side out and the fleshy side in;" he ate cheese and flesh, drank milk and mead. The Norman taught him to wear cloth, to eat also bread and roots, to drink wine. But in other respects the Norman left him as he found him. England has received her kings and her nobles from Normandy, Anjou, the Provence, Scotland, Holland, Hanover, often seeing a foreigner ascend her throne; yet the sturdy Anglo-Saxon character held its own, spite of the new element infused into its blood: No nation but the English could have produced a Hobbes, a Hume, a Paley, or a Bentham; they are all instantial and not exceptional men in that race. Now this idiosyncrasy of a nation is a sacred gift; like the genius of a Burns, a Thorwaldsen, a Franklin, or a Bowditch, it is given for some divine purpose, to be sacredly cherished and patiently unfolded. The cause of the peculiarities of a nation or an individual man we cannot fully determine as yet, and so we refer it to the chain of causes which we call Providence. But the national persistency in a common type is easily explained. The qualities of father and mother are commonly transmitted to their children, but not always, for peculiarities may lie latent in a family for generations, and reappear in the genius or the folly of a child—often in the complexion and features: But such exceptions are rare, and the qualities of a race are always thus reproduced, the deficiency of one man

getting counterbalanced by the redundancy of the next: Some nations, it seems, perish through defect of this national character, as individuals fail of success through excess or deficiency in their character. Thus the Celtsâ€”that great flood of a nation which once swept over Germany, France, England, and, casting its spray far over the Alps, at one time threatened destruction to Rome itselfâ€”seem to have been so filled with love of individual independence, that they could never accept a minute organization of human rights and duties; and so their children would not group themselves into a city, as other races, and submit to a strong central power, which should curb individual will enough to insure national unity of action. Perhaps this was once the excellence of the Celts, and thereby they broke the trammels and escaped from the theocratic or despotic traditions of earlier and more savage times, developing the power of the individual for a time, and the energy of a nation loosely bound; but when they came in contact with the Romans, Franks, and Saxons, they melted away as snow in Aprilâ€”only, like that, remnants thereof yet lingering in the mountains and islands of Europe. No external pressure of famine or political oppression now holds the Celts in Ireland together, or gives them national unity of action enough to resist the Saxon foe. Doubtless in other days this very peculiarity of the Irish has done the world some service. Nations succeed each other as races of animals in the geological epochs, and, like them also, perish when their work is done. The peculiar character of a nation does not appear nakedly, without relief and shadow. As the waters of the Rhone, in coming from the mountains, have caught a stain from the soils they have traversed which mars the cerulean tinge of the mountain snow that gave them birth, so the peculiarities of each nation become modified by the circumstances to which it is exposed, though the fundamental character of a nation, it seems, has never been changed. Only when the blood of the nation is changed by additions from another stock is the idiosyncrasy altered. Now, while each nation has its peculiar genius or character which does not change, it has also and accordingly a particular work to perform in the economy of the world, a certain fundamental idea to unfold and develop. Sometimes it is a limited work, and when it is done the nation may be dismissed, and go to its repose. Non omnia possumus omnes is as true of nations as of men; one has a genius for one thing, another for something different, and the idea of each nation and its special work will depend on the genius of the nation. Men do not gather grapes of thorns. These subordinate peculiarities will depend first on the peculiar genius, idea and work of the nation, and next on the transient circumstances, geographical, climatic, historical and secular, to which the nation has been exposed. The past helped form the circumstances of the present age, and they the character of the men now living. Thus new modifications of the national type continually take place; new variations are played, but on the same old strings and of the same old tune. Once circumstances made the Hebrews entirely pastoral, now as completely commercial; but the same trust in God, the same national exclusiveness, appear as of old. As one looks at the history of the Ionians, Romans, Saxons, he sees unity of national character, a continuity of idea and of work; but it appears in the midst of variety, for while these remained ever the same to complete the economy of the world, subordinate qualitiesâ€”sentiments, ideas, actionsâ€”changed to suit the passing hour. Men will carelessly think the ship has no certain aim, but only drifts. This is so plain to a student of American history, or of American politics, that the point requires no arguing. We have a genius for liberty: Accordingly, the work providentially laid out for us to do seems this,â€”to organize the rights of man. This is a problem hitherto unattempted on a national scale, in human history. Often enough attempts have been made to organize the powers of priests, kings, nobles, in a theocracy, monarchy, oligarchy, powers which had no foundation in human duties or human rights, but solely in the selfishness of strong men. Often enough have the mights of men been organized, but not the rights of man. Surely there has never been an attempt made on a national scale to organize the rights of man as man; rights resting on the nature of things; rights derived from no conventional compact of men with men; not inherited from past generations, nor received from parliaments and kings, nor secured by their parchments; but rights that are derived straightway from God, the Author of Duty and the Source of Right, and which are secured in the great charter of our being. At first view it will be said, the peculiar genius of America is not such, nor such her fundamental idea, nor that her destined work. Yet, when one looks through the whole character and history of America, spite of the exceptions, nothing comes out with such relief as this love of freedom, this idea of liberty, this attempt to organize right. They are signs of the times, and it is important to look carefully among the most prominent of them, where, indeed, one

finds striking contradictions. The first is an impatience of authority. Every thing must render its reason, and show cause for its being. We will not be commanded, at least only by such as we choose to obey. Does some one say, "Thou shalt," or "Thou shalt not," we ask, "Who are you? The shovel hat, the symbol of authority, which awed our fathers, is not respected unless it covers a man, and then it is the man we honour, and no longer the shovel hat. Old precedents will not suffice us, for we want some- thing anterior to all precedents; we go beyond what is written, asking the cause of the precedent and the reason of the writing. Not at all, only great boys, and we are not only taller than they, but mounted on their shoulders to boot, and see twice as far. My dear wise man, or wiseacre, it is we that are the ancients, and have forgotten more than all our fathers knew. It was very well that they lived, and it is very well that they are dead. Let them keep decently buried, for respectable dead men never walk. The American scholar has no folios in his library. The antiquary unrolls his codex, hid for eighteen hundred years in the ashes of Herculaneum, deciphers its fossil wisdom, telling us what great men thought in the bay of Naples, and two thousand years ago. If slavery were a curse to Athens, the corruption of Corinth, the undoing of Rome, and all history shows it was so, we will learn no lesson from that experience, for we say, " We are not Athenians, men of Corinth, nor pagan Romans, thank God, but free republicans. We live in the nineteenth century, and though slavery worked all that mischief then and there, we know how to make money out of it, twelve hundred millions of dollars, as Mr. Clay counts the cash. We will set our own precedents, and do not like to be told that the Prussians or the Dutch have learned some things in the education of the people before us, which we shall do well to learn after them. So when a good man tells us of their schools and their colleges, "patriotic" schoolmasters exclaim, "It is not true; our schools are the best in the world! Poor Jonathanâ€”he does not know the misery, the tears, the blood, the shame, the wickedness, and the sin he has set a-going, and which one day he is to account for with God, who forgets nothing! Yet while we are so unwilling to accept the good principles, to be warned by the fate, or guided by the success, of other nations, we gladly and servilely copy their faults, their follies, their vice and sin. Like all upstarts, we pique ourselves on our imitation of aristocratic ways. Like a clown, who, by pinching his appetite, has bought a gaudy cloak for Sabbath wearing, we chuckle inwardly at our brave apery of foreign absurdities, hoping that strangers will be astonished at usâ€”which, sure enough, comes to pass. Jonathan is as vain as he is conceited, and expects that the Fiddlers, and the Trollopes, and others, who visit us periodically as the swallows, and likewise for what they can catch, shall only extol, or at least stand aghast at the brave spectacle we offer, of "the freest and most enlightened nation in the world;" and if they tell us that we are an ill-mannered set, raw and clownish, that we pick our teeth with a fork, loll back in our chairs, and make our countenance hateful with tobacco, and that with all our excellences we are a nation of "rowdies,"â€”why, we are offended, and our feelings are hurt. There was an African chief, long ago, who ruled over a few miserable cabins, and one day received a French traveller from Paris, under a tree. With the exception of a pair of shoes, our chief was as naked as a pestle, but with great complacency he asked the traveller, "What do they say of me at Paris? Our house must be new, and our book, and even our church. So we choose a material that soon wears out, though it often outlasts our patience. The wooden house is an apt emblem of this sign of the times. But this love of change appears not less in important matters. We think " Of old things all are over old, of new things none are new enough. What right has the government to existence? Who gave the majority a right to control the minority, to restrict trade, levy taxes, make laws, and all that? If the nation goes into a committee of the whole and makes laws, some little man goes into a committee of one and passes his counter resolves. The State of South Carolina is a nice example of this self-reliance, and this questioning of all authority. That little brazen State, which contains only about half so many free white inhabitants as the single city of New York, but which none the less claims to have monopolized most of the chivalry of the nation, and its patriotism, as well as political wisdomâ€”that chivalrous little State says, "If the nation does not make laws to suit us; if it does not allow us to imprison all black seamen from the North; if it prevents the extension of Slavery wherever we wish to carry itâ€”then the State of South Carolina will nullify, and leave the other nine-and-twenty States to go to ruin! So it is a thing which has happened, that when a church excommunicates a young stripling for heresy, he turns round, fulminates his edict, and excommunicates the church. Said a sly Jesuit to an American Protestant at Rome, "But the rites and customs and doctrines of the Catholic church go back to the second

century, the age after the apostles! A fool or a folly is no better because it is an old folly or an old fool. There are fools enough now, in all conscience. Faustus invented printing, but who are unfortunately born now, or, if born long ago, have been fraudulently and illegally concealed by their mothers, and are now, for the first time, brought to light. The very boys laugh pertly in their face when they speak, and even old men can scarce forbear a smile, though it may be a smile of pity. Then there is a philosophical tendency, distinctly visible; a groping after ultimate facts, first principles, and universal ideas.

6: UNDERSTANDING THE SIGNS OF THE TIMES - A CLOSER WALK

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Quite often when we witness surges of violence and chaos in the world, we as Christians almost immediately jump to the conclusion that we are in the last days “the world is about to be destroyed. Nearly every generation believed the end would come during their lifetime. Evidence of this can be seen as far back as the days of the early church when it was believed that this was the reason for the idleness that existed among the Thessalonians that the Apostle Paul addressed in his second letter to them. It seemed that people did not see the need to work anymore “they sponged off others 2 Thessalonians 3: And some religious groups , even today do not see the need to invest in higher education because they believe the world will be destroyed any day and that would be a waste of time and money. While in both of these examples, the decisions were based on biblical Scripture, the truth of the matter is, that generations have come and gone, and the world is still here. So, what is going on here? Is there a problem in the way we understand the Scripture? In this writing, I would like to share some information I gained from my examination of the subject in an attempt to shed some light on the reason for the difficulty in understanding the subject; however, in the interest of time, I will be very brief, but I will include some sources that you can examine at a later time in the event you wish greater detail. Let us begin by looking at the passage of Scripture that informs us on the subject “ Matthew 24 through There are two interpretations of this passage that we will discuss here. The Second Coming“The Gospels. These two views may not be very clear now, but hopefully, greater clarity will come as we progress through the discussion. Many scholars believe that the key to understanding Matt. But before we look at those questions, let us get some background information that will help us understand what prompted these questions. The Chapter opened with Jesus and His disciples leaving the temple at Jerusalem. After His disciples shared with Him their fascination over the temple buildings, He told them that the buildings would soon be destroyed Matt. Then the disciples asked Jesus: And what will be the sign of your coming, and of the end of the world? Let us now look a little more closely at the passage. Then in Matthew The majority of that portion of Scripture focused on examples that showed what that unexpected coming might look like. With that in mind, let us see if we can make a distinction between the two views of Matthew View 1 recognizes that the signs mentioned in Matt In other words, view 1 believes that these disasters and turmoil will continuously be repeated until the final Day of Judgment, which could explain why every generation expects the end of the world to come during its lifetime. View 2 recognizes that the verses in Matthew This view believes that all the signs mentioned in Matthew This view believes that Matthew The passage of Scripture following Matthew Enter into the joy of your lord.

7: Signs of the Times – The Olivet Discourse – Reality Church

Excerpt from Discourses on the Signs of the Times The following Discourses were begun in the Month of April last. Several Circumstances have concurred to prevent their Appearance before now. They treat of Subjects not usual in the Pulpit, and the Form of Essays would rather have been chosen, had Leisure admitted.

Messages 0 The Olivet Discourse, as it is called, is found in Matthew, Mark, and Luke – which are known as the Synoptic Gospels because they include many of the same stories, often in a similar sequence and in similar wording. John is quite different in comparison. Luke, on the other hand, was not part of the original Jesus crowd but was a later convert who did his own research and wrote about his findings in the books of Luke and Acts. He no doubt interviewed Mathew and Peter as part of his research. Multiple eye-witnesses are expected to have different perspectives on an event. If they all have exactly the same story with all the same details, then you know they worked together to make up a story. Anyway, I could give a whole sermon on this topic but I have other things to talk about today. Now, on to the Olivet Discourse. The Olivet Discourse is a conversation Jesus had with his disciples on the mount of olives during the week he was arrested and crucified. Hence the name, the Olivet Discourse. Discourse being another word for conversation or teaching. Olivet being a fancy word related to the Mount of Olives. Bible scholars through the years just like to give fancy names to things. That and they all spoke Latin for the first years. Anyway, the Olivet Discourse is found in the following passages: Matthew 24, Mark 13, and Luke So, this is basically the last teaching of Jesus to his disciples. I suggest you read them for yourself. So, on whichever day this was, Jesus and his crew had been hanging out at the Temple most of the day, and as they are leaving on their way to the Mount of Olives which was nearby, the disciples start remarking on the beauty of the Temple. The Temple was their pride and joy and was one of the most marvelous buildings in the known world. Almost everything on the inside was covered in gold and precious stones. Not only that, it was the literal house of God! So, Jesus saying that it would be totally destroyed must have seemed like an impossibility to them. No doubt the rest of their trip had been silent, as the crazy thing Jesus had said sank in. Then after awhile, they got up the nerve to ask him more about it. In fact they ask three questions that to them are related, but not in the way that you and I think, given our vantage point. When will this happen? The destruction of the temple he just told them about. What will be the sign of your coming? What will be the sign of the end of the age? And what will be the sign that they are about to take place? It just means that they are each emphasizing a different part of the story for their intended audience – which will become even more evident in a minute. Now in both accounts, after the disciples ask the questions, Jesus immediately starts his answer. But before I get to that, I need to try to bring you into the minds of his audience – the disciples – a little more. Remember, they do not have the advantage of the New Testament, or even the Gospels – they were living it. So, why did they ask him about his coming? He was standing right in front of them. And even though they believed he was The One, they were still waiting for him to fully reveal himself according to their expectations. And so, what Jesus just said about the temple being destroyed must have really rocked them. They must have been puzzling over it quite a bit. Peter, you do it. And so they ask.. They considered those two things linked. And so, they basically are asking Jesus – when is the Gentile dominance going to come to an end and you restore Jerusalem and your people to the status the prophets promised? When are you going to stop the Clark Kent routine and put the smack down? Fortunately for us, we have a vantage point that will make this easier to understand, but only if we look at it carefully. Which is not an unusual thing to do when someone asks you several questions in a row. Which is exactly what Jesus does by beginning with an answer about what are NOT signs of the end. Basically, he says – before I tell you what ARE the signs to watch for, let me tell you some things that you might think are signs, but they are not. Such things must happen, but the end is still to come. There will be famines and earthquakes in various places. Luke says something similar. These things must happen first, but the end will not come right away. There will continue to be earthquakes, and famine, and pestilence. There will continue to be wars. There will continue to be nations fighting other nations because people are just power hungry and greedy. These are not signs of anything. There will even be plenty of false Messiahs and people claiming they know something

that is impossible to know. That just means we live on a cursed earth. And whether he comes back in 2, or 2,, years, those things will continue as they always have. After this, the accounts of Matthew and Luke diverge for a bit before coming back together near the end. They will hand you over to synagogues and put you in prison, and you will be brought before kings and governors, and all on account of my name. What Jesus is saying here is for his direct audience, his disciples. Each of whom would see all that he just said come true for their own lives. They would each be imprisoned, and some would stand before kings and governors. They would bear testimony of Jesus. And Jesus is here telling them not to worry about what to say in those situations because He would give them the words such that none can resist the truth they speak. And he tells them that because of this they would be betrayed by those closest to them that do not want to follow the truth and that some actually most of them would be put to death for their faith. All but John were executed at some point. This is another case of English being an inferior language to Greek. Their bodies would surely be killed but, in doing so they would gain the life that lasts forever. Pretty encouraging and scary at the same time. There will be great distress in the land and wrath against this people. Since the destruction of Jerusalem and the Temple are in our past, there is a lot about this warning that makes sense to us in hindsight that would not have made sense to his hearers. Even putting aside their likely disbelief. Even if they believed him and analyzed it like we do the things future to us, they probably could not have guessed how it actually played out. As you know, Israel had been under Roman subjugation for some time. Well, round about 66 AD, they got sick of it and started a revolt. Rome did not like that, so Emperor Nero sent Vespasian to put an end to it. Long story short, the Romans did a lot of damage but could not finish the job because in 68 AD Nero was kicked off the throne and died. Titus began another siege that ended with the total destruction of Jerusalem and the Temple in AD He told them that when they see Jerusalem being surrounded they should leave and not come back. But how could they do that when the city was surrounded already? But the fact that there was a year long pause in the siege while the Romans played duck, duck, emperor, allowed many who knew this warning to escape before the second siege and ultimate destruction. Those that did not listen to this warning actually thought they had won and Rome was being punished by God during that pause for attacking Jerusalem. In fact, many actually came into the city on the Passover just before Titus started the siege so there were more people in Jerusalem than normal. Now as soon as the army had no more people to slay or to plunder, because there remained none to be the objects of their fury for they would not have spared any, had there remained any other work to be done , [Titus] gave orders that they should now demolish the entire city and Temple, but should leave as many of the towers standing, as they were of the greatest eminence [â€] in order to demonstrate to posterity what kind of city it was, and how well fortified, which the Roman valor had subdued; but for all the rest of the wall [surrounding Jerusalem], it was so thoroughly laid even with the ground by those that dug it up to the foundation, that there was left nothing to make those that came thither believe it [Jerusalem] had ever been inhabited. This was the end which Jerusalem came to by the madness of those that were for innovations; a city otherwise of great magnificence, and of mighty fame among all mankind. And truly, the very view itself was a melancholy thing; for those places which were adorned with trees and pleasant gardens, were now become desolate country every way, and its trees were all cut down. Nor could any foreigner that had formerly seen Judaea and the most beautiful suburbs of the city, and now saw it as a desert, but lament and mourn sadly at so great a change. For the war had laid all signs of beauty quite waste. Nor had anyone who had known the place before, had come on a sudden to it now, would he have known it again. In his writings he estimated over a million Jews dying in this siege. Men, women, and children. And many of them by their own hands as they were fighting among themselves as they were starving under the siege. If you recall the curses of the Mosaic Covenant â€” many of them were realized during this time. But, as we learned last week, they will be regathered once more to finish the curses completely and ultimately be saved. Before the Romans left, rather than leave all that gold there, they literally upturned every stone to get it out. So, it might have happened that way.

8: Full text of "Discourses on the signs of the times"

Title: Discourses on the signs of the times www.enganchecubano.com: William Linn Publisher: Gale, Sabin Americana
Description: Based on Joseph Sabin's famed bibliography, Bibliotheca Americana, Sabin Americana, contains a collection of books, pamphlets, serials and other works about the Americas, from the time of their discovery to the early 19th century.

Amen, I am declaring to you, there shall certainly not be left here a stone upon a stone that will not be torn down! Then you will hear of wars and reports of wars; see that you are not alarmed, for this must occur but not yet is the end. For nation will rise against nation, and kingdom against kingdom, and there will be famines and earthquakes in various places. Signs of the End? In a later book Mr. That scenario culminates with a final, seven-year countdown to the Second Coming of Christ. He presents a series of signs, including international wars, famines, and earthquakes. The world and Israel are now having contractions wars, rumors of wars, acts of terrorism, bloodshed, and violence around the globe that will produce a new Messianic Era. This conflict centered in the Temple and the key conflict stories are recorded in Matthew. This includes the Parable of the Two Sons. During this discourse Jesus describes the scribes and Pharisees as hypocrites, serpents, broods of vipers and blind guides. It culminates in a dire announcement of coming judgment on Jerusalem: Truly I declare to you, all these things will come upon this generation. Jerusalem, Jerusalem, that slays the prophets and stones them that have been sent to her, how often would I have gathered your children like a hen gathers her chicks under her wings and you would not! Behold, your house is left to you. This leads into the opening paragraph of the Olivet Discourse. It is in this setting that Jesus predicts the total destruction of the Temple of his day. As he does so some of the disciples point out the magnificence of the buildings. Jesus thus pronounces coming utter destruction on the Temple still standing at that time. This was accurately fulfilled in 70 A. That Jesus begins this Discourse with a dire warning of coming deception emphasizes its importance. Jesus expands on his warning of coming deception in verse 5: Rather than a precise sequence or chronology of future events, Jesus responds first with a warning to not be deceived. This is a call for discernment. They will not come in the name, authority or guise of other gods or religions but will claim to be representatives of Christ. Many false teachers, false messiahs and false prophets are to be expected. The word implies nothing about the veracity of the report. Jesus is emphasizing that the disciples will be hearing about wars. This is a continuation of the thought of the preceding verse. In other words, what they hear about wars will be part of the deceptive claims of deceivers who will point to wars and news of wars as evidence of the nearness of the Son. Jesus does not deny that wars will come, but the disciples are not to be shaken out of their confidence by claims about them or that they indicates the approach of the End. What generation has not experienced wars, famines or earthquakes? This is too subjective and self-serving. It reads an idea into the text that is not there. Jesus says nothing about future increases in either the frequency or intensity of wars, famines or earthquakes. It is precisely because wars, famines and earthquakes are not specific to any particular period of history that it becomes necessary to use such an artificial construct. They may be harbingers of things to come, but they are not signs or the substance of the end. Elsewhere in the New Testament the image of labor pains is used to portray the suddenness and inevitability of destruction. In the Old Testament birth pains are used as a symbol of inevitable judgment on the nation of Israel. Instead Jesus warns his disciples of coming deception and deceivers, especially ones with false claims about the nearness of the Son of Man. Such claims are to be rejected.

9: The Signs of the End of the Age | www.enganchecubano.com

The Political Destination of America, and the Signs of the Times Some Thoughts on the Free-Soil Party and the Election of General Taylor â†’ *Discourses of Politics* â€” *The Political Destination of America, and the Signs of the Times* Theodore Parker.

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