Divers*

2Timothy 3:5-7 (3) Having a form of godliness, but denying the power thereof: from such turn away.
(6) For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,
(7) Ever learning, and never able to come to the knowledge of the truth.
Divers' is the Old English spelling for 'diverse', meaning 'many and varied.' Many and varied are men's prophesies in these last days, but when the last day will arrive no one knows, not the angels in heaven nor the Son. God's Son addressed that question long ago with these words; But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father (Mark13:32).
Perhaps one should spend more time preparing for the last day and less time trying to outguess God. I want to read from;
Barton W. Stone: THE SIGNS OF THE LAST DAYS.
THE CHRISTIAN MESSENGER, (1842)
2. Tim 3:1-5.-This know also, that in the last days perilous times shall come. For men shall be lovers of their ownselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof.

In the last days - This phrase the last days, generally in the New Testament, signifies the time from the first coming of Christ to his second; or the gospel age; particularly, the last days or last time of this age. As much depends on this definition, I will be particular in considering all the texts where the expression occurs.

There appears to be a difference between the last days, and the last day. The last days signify all the time between the first

and second coming of the Messiah - the last day signifies the last or final day of that period or gospel age. - Paul, Heb. 1:2. In these last days God hath spoken to us by his son. - This surely means the beginning of the last days, or of the gospel age. Again Acts 2:17. And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh. The sun shall be turned into darkness, and the moon into blood before that great and notable day of the Lord come." - From this it is plain that the last days were the beginning of the gospel age, which was to continue till the great, notable and last day of the Lord should come. Immediately before which day the sun and moon were to lose their splendor. These signs have never taken place since Peter spoke this prophecy.

In the last day, the dead shall be raised. John 6:39,40,44,54. Jesus had just said I came not down from heaven to do my own will, but the will of him that sent me. And this is the will of him that sent me, that of all he hath given me I should lose nothing, but raise it up again at the last day. And this is the will of him that sent me, that every one that seeth the Son, and believeth on him may have eternal life, and I will raise him up at the last day. Here are two items of the will of God. The first is that Jesus should raise the whole world, that not one of them should be lost or missing in the last day. "In Christ shall all be made alive," raised from the dead. The second item is that all believers shall have eternal life as well as be raised again at the last day - the closing day of the gospel age, see as 44, 54, John 11:24. Martha saith unto him, I know he shall rise again in the resurrection at the last day.

The last days of the gospel age or, emphatically the last day - is the judgment, the great and notable day of the Lord. John 12:48. It (my word) shall judge him in the last day. 1 Pet. 1:5. "God hath appointed a day in which he will judge the world &c. The last days or day, then generally means the gospel age, and especially the closing period of that age. At this period shall many signs appear in the heavens and in the earth; among

which signs on earth shall appear the characters stated above (2 Tim. 3:5,) which we shall now notice, and ask, Is not this sign evidently seen at this time?

1. Men shall be lovers of their own selves, or philautists) Self love is not a sin, unless it be confined to self. For no (sane) man ever hated his own flesh. The command is, Love your neighbor as yourself. If to love self were a sin, then to love our neighbor as ourself would be also a sin. The self love in the text means, doubtless, love confined to self exclusively. He looks to, and seeks his own interest, not regarding that of another. This character can be better explained by contrasting it with its opposite, which pre-eminently shone in Jesus, the great pattern of perfection. He, though high in honor, rich in glory, and perfectly blessed, yet in love to sinners, humbled himself, became poor, and suffered and died in order to save a miserable, sinking world, even his enemies. He was a philanthropist, or lover of man - not a philautist or lover of self. Had he been such, he would have looked to his own things exclusively, and not to these of others, the consequence of which would have been, that not one of the human family had been saved. He, through love to the human, miserable world, sacrificed his honor, his godlike form, his riches of glory -- his blessedness in heaven -- and came into our wretched world, lived in pain, hated, persecuted, put to death, and buried -- all for our good -- for our salvation. Here is our pattern. "Let this mind be in you which was in Christ Jesus." Phil. 2:1--10.
The mind in Jesus was, love to all mankind without exception of any.

This mind we must also have, to weep over their miserable condition -- to pray and labor for their good -- and make a sacrifice of all for their salvation. This did our Lord Jesus. Time is a drop, eternity is a boundless ocean; upon this inch of time depends the eternal happiness or misery of the human family. This brought Jesus from heaven to earth, brought him to poverty; this led him to the cross; to the grave.

Have we the mind of Jesus? Do we weep over the world as he did? Do we pray and labor for their good! O yes, says one, I pray daily for the world. But do you labor for the world? O, I cannot preach. But do you labor with your hands, that you may have to give to him that can preach in the spirit? What sacrifices do you make for the salvation of the world? Of your honors, how much? of your wealth, how much? of your glory, how much? if your ease, how much? I have a family to support -- Yes and a house floor to be covered with superb carpeting, a table to spread with rich viands, a spacious house to furnish with costly furniture, a home and a living to provide for each of my children; and - enough. Tell me no more that you are a christian; and have not sacrificed yourself, and your all to God - to his glory - you have no love to mankind - you are a philautist, a lover of your ownself. You have not the mind of Christ, and will be convinced of this hereafter, when it may be too late. The world are dying on account of the selflove of professors. - O it is surely the last time.

2. A second character which is a sign of the last days, is the covetous. This character is nearly allied to self love, if not inseparable from it. - The covetous are those, not contented with food and raiment, and with such things as they have, but desire more in order to feed self-love. This desire leads them to seek for more - and this leads to striving and grasping still for more. A covetous man is hardly an honest man. He will take advantage of his fellow creature, and strip him of his money and good for his own sordid gratification, and self love. A covetous man has nothing to spare. The poor may die in want for him - The world may perish forever before he can find in his heart to give something to aid evangelist, to bear the gospel to them. The desire of the covetous man increases with his wealth. Were he in the possession of all the wealth of this world, he would desire that of another, and so on to infinite. Nothing less than the throne of God, and the wealth of the univers would satisfy him - satisfy him. Impossible, satisfaction

and he are at antipodes, and must forever be. Poor wretch. Yet this covetous man has the form of godliness.

BOASTERS. - Some boast that they have made a good bargain, having got their neighbor's property for much less than its value - or that they have sold property for more than its worth. - they glory in their own shame, others boast of their wealth. This may be tolerable - but some may boast of their high attainments in knowledge - in religion. In their foiling an adversary in an argument, or religious debate. Some may boast of their great success in making converts; I preached, and baptized so many. Some boast of their lucid exhibitions in preaching. O!! Is it possible. Yet these boasters have a form of godliness; but lack the power of it. That power leads to different results.

PROUD. - Pride is an inordinate self esteem - a wish to appear eminent, above others. It appears in a thousand forms. But the lowest and most despicable form in which it is seen, is in adorning the body with costly apparel, with gold and jewelry, and pompous pageantry. They cannot condescend to men of low estate. Some are proud of their wealth - some of their honors - some of their great learning -- some of their oratory -- of their great influences over others -- in their large gifts for benevolent purposes - and even of their religious zeal; and yet have a form of godliness!

BLASPHEMERS. - The meaning of the word is to injure a character, whether of God or man. To blaspheme the name of God by swearing or speaking irreverently of him, cannot be what Paul decided here: for such blasphemers could hardly have a form of Godliness; but he means those who blaspheme or injure the character of others by unjustly detracting from their merits -- or imputing slanderously unknown faults to them -- by telling lies of them, or wilfully misrepresenting them -- magnifying small improprieties - by speaking evil of them behind their backs. How full of blasphemy is the Christian world at this time! Even those, who should be examples to the

flock, appear in the front ranks of blasphemy, one against the other. They do evil that good may come, whose damnation is just. They pretend a great zeal for God to promote his cause by putting down heretics; but their zeal appears to be in reality to promote and increase their own party, and to glory in their flesh. What a long, black list of names of this character will be found in the last day! Alas! the earth groans under their weight now, and is writhing in pain to vomit out such trash from her disordered stomach. Yet these same persons have a form of godliness!

The signs of which the apostle speaks, appear in the characters of men. I have already taken notice of several, as mentioned in order by the apostle, 2 Tim. 3:1. The last noticed was the Blasphemers. The next in order now is

THE DISOBEDIENT TO PARENTS.- To all observers, no day has appeared more distinctly marked with this evil, than the present. The children have an overweening conceit that their acquirements and abilities are superior to those of their parents; they become disobedient to their commands, however just and reasonable they may be. They weigh them in the scale against their own judgment of the matter, and find them too light to demand their attention. When children in infancy are permitted by indulgent parents to have their own will uncontrolled, no wonder that they acquire a habit in after life to disobey their parents in every thing opposed to their will. The law of God is, that parents rule their children; but in the present age, children generally have assumed the reigns of government, and rule their parents, And yet these children are professors of Christianity, and have a form of godliness!

UNTHANKFUL. - A generous heart feels bound by the ties of gratitude for favors bestowed, either by his God or by his fellow creature. He feels a joy to express in language the dictations of his full heart. But the poor unthankful professor is like the brute which eats the fruit that falls from the trees, without looking up, or caring from whence it comes. Every

good gift and every perfect gift comes down from the Father of lights." They receive them, their meat, drink and raiment; but they lay it not to heart whence they came, nor feel their heart warmed with gratitude to their benefactor. For richer favors, as the gift of his Son, and his fulness of blessings, they are unthankful - such favors are too high for their carnal minds to reach; too great for such hearts to feel and comprehend. Yet they have a form of godliness!

UNHOLY.- Holiness is a conformity to the universal law of love to God and man, both in the spirit and letter of it. In heart, the saints love God and man; in life, they keep the commandments. To be unholy, is not to love God nor man in sincerity, and not to observe his commands with purity and diligence. O, what multitudes of professors drag out a wretched existence without holiness in life - not considering, Without holiness no man shall see the Lord! A day approaches, which will break their slumbers forever. How little real holiness and piety is now apparent among real professors! How much bitterness among them, one to another! How little fellowship and union! The plain reason is, because they have not fellowship with the Father, nor with his Son, Jesus Christ. When the Son of man comes, shall he find faith upon the earth?

WITHOUT NATURAL AFFECTION. - In this, man sinks below the brutal creation. They love their own offspring, and would die in their defence. Human nature must be deeply sunk, when natural affection ceases. This is the first and the last affection of the human heart. When this is gone, he completely bears the image of Satan. Can such yet have a form of godliness? So says the apostle.

TRUCE BREAKERS. - This more intelligibly may be rendered, covenant breakers. The obligation to observe covenants, made in good faith, has ever been considered very sacred by our divine legislator, and which our worldly legislatures have sanctioned by penalties. But it is here declared, that in the last days, even professors of godliness shall be covenant breakers!

How many now endeavor to evade the articles of a covenant, by wresting them from the proper, and bona fide intention, so as to defraud him with whom the covenant or contract was made! This vice is almost hidden under the specious name of smartness; and practiced by many of the higher circles, that its deformed aspect almost disappears. Does it not now begin to appear among the professors of godliness?

FALSE ACCUSERS. - Would to God that this sign of the last days, did not appear amongst us! especially among professors of Christianity! It is too apparent to be denied. How many from the pulpit and press accuse others of sayings, doctrines, and behavior, of which they are as innocent as the accusers themselves! and this done with the base design of sinking their influence in society, and of exalting themselves on their ruin. Deep must be the depravity of that man's heart, who can act thus under the sanctimonious garb of religion! This is a vice which more nearly assimilates men to demons, than any other. It is the enemy of peace, the antipode of love, the converse of the law of God, and an insuperable bar to the entrance of heaven.

INCONTINENT OR INTEMPERATE. - He is one who is not the master of himself - one whose reason is dethroned by passion, appetite, or lust. The drunkard, the debauchee, the miser, the spendthrift, the worlding, fills up the character.

FIERCE. - This is the opposite of gentleness and meekness. When such a man is insulted, or conceives himself insulted, the inward fire of wrath kindles and bursts forth in flames from his eyes, his face and tongue against him from whom the insult came. He renders railing for railing, and reviling for reviling. His temper is not mellowed to the gentleness of Christ, by the prevalence of divine grace. Yet they may have a form of godliness!

DESPISERS OF THOSE THAT ARE GOOD. - The good are the beloved of the Lord. If such are despised by men, it is manifest that these men have not the spirit of the Lord, and are

therefore none of his. How many good men are despised, because they may have a different religious creed, or name from others! How many of the good are despised, because they are more attached to the institutions and commands of heaven, than to those of men! Surely, no prior age ever was more disgraced by such characters, than the present. We are authorized to despise errors, but not the man who holds them. We must ever love our enemies. Do the Christians of this generation thus act? Every observer can easily answer the question, and every good man answers with a sigh, No.

TRAITORS OR BETRAYERS. - Who is a traitor? One who under the guise of friendship to another, betrays his person, or the secrets of confidence, to his injury.

HEADY OR HEADSTRONG, RASH, - One who will not receive the advice of others - headstrong in his course, and precipitate in his conclusions. It may be called unreasonable obstinacy. Such men may have a form of godliness, but surely, they deny its power. Such lack prudence, caution, and humility.

HIGH MINDED. - To be high minded indeed, is to have our minds raised above earth, and fixed on heaven and things above. This is not the high mindedness of which Paul speaks; but to be insolent and puffed up. One puffed up against another, is the man who is self conceited, and has an overweening opinion of himself, his knowledge and acquirements as superior to others. His mind is high above them, and thinks even his superiors babes in comparison with his own greatness. O, how unbecoming the gentleman, much less the humble professor of religion! Such men disgrace Christianity, and cause it to be blasphemed. A public stigma is fixed upon it, yet it cannot keep it down.

LOVERS OF PLEASURES MORE THAN LOVERS OF GOD. - The pleasure of acquiring and possessing wealth - the pleasure of having worldly honor, the pleasure of indulging in the lusts of the flesh, the lust of the eye and the pride of life - or the pleasure to love and serve the creature more than the Creator.

This man's treasure is on earth, and consequently his pleasures supreme are on earth. "For where the treasure is, there will the heart be also. These treasures and pleasures they love, more than they love the God of glory. Yet all these characters have a form of godliness; and of such men of such characters the world is full at the present time. Can they expect to meet the Lord with joy at his coming? Alas! alas! for them! B.W.S.
However, it is possible avoid these calamities, turn to;
Matthew 28:19-20 (19) Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:
(20) Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.
It is not all those who wish to be saved, who will be saved. Only those who admit their need of salvation and accept God's grace on His terms and then live by God's terms. But without faith it is impossible to meet God on His terms of grace; Faith in Christ is the effect of belief, and baptism is the effect of faith; only those who have first believed the testimony of God, and by faith repented of their sins, and made that confession of faith, and by faith have been baptized into His death, have the full and explicit testimony of pardon. This is the gospel. It's invitation is always open, also prayer requests for other reasons. Please come while we persuade with song.

This message acknowledged by
Jack Warford
a minister for Christ

Lunar Eclipse Compared To Solar Eclipse

A "lunar eclipse" and a "solar eclipse" refer to events involving three celestial bodies: the Sun ("solar"), the moon ("lunar"), and the Earth. A lunar eclipse occurs when the Earth passes between the Moon and the Sun, and the Earth's shadow obscures the moon or a portion of it. A solar eclipse occurs when the Moon passes between the Earth and the Sun, blocking all or a portion of the Sun.

An eclipse can be total, partial, or annular. A total solar eclipse is when the moon blocks out the Sun entirely, a partial eclipse is when it blocks out a portion of the Sun, and an annular eclipse is when the moon is at its furthest point in orbit. It will not cover the Sun completely that's when you can see a thin ring of light emerging from the outside rim of the moon.

How are a lunar eclipse and solar eclipse different?

A lunar eclipse occurs at night and a solar eclipse occurs during the day. There are only certain times when either of them can occur. A lunar eclipse can only occur when the moon is directly opposite the Sun in the sky — a full moon. Even though there is a full moon each month, obviously a lunar eclipse does not occur on a monthly basis because the Sun isn't exactly in line with the Earth and the moon. The moon's orbit is actually tilted 5 degrees more than that of the Earth; otherwise, we would see a lunar eclipse each month.

We can see lunar eclipses more readily than solar eclipses, and it has to do with proximity. The Moon is much closer to the Earth (well over 300 times closer than the Sun!), so the Earth has a much greater chance of blocking sunlight to the Moon, compared to the Moon blocking light from the Sun. Also, a lunar eclipse can be seen from a greater portion of the Earth. Solar eclipses, on the other hand, are more rare and when they do happen can only be seen by a very narrow segment of people on Earth, for a short period of time.

It is quite safe to watch a lunar eclipse with the naked eye, while watching a solar eclipse without eyewear protection can

seriously damage your eyesight. You can use a telescope to get a clearer view of the moon during an eclipse and really see what is happening.
A solar eclipse has always had a more profound effect on humans than a lunar eclipse. This is probably because of the importance of the Sun to all life on Earth. In ancient China, a solar eclipse was thought to be the dragon coming to eat the Sun. The effect that an eclipse has on all life on Earth is of particular interest to scientists. They eagerly await a solar eclipse because it helps them to gather more knowledge about the Sun and its position with respect to Earth.

Astronomical calculations have been used to reconstruct the Jewish calendar in the first century AD and to date a lunar eclipse. The evidence reveals a Red Blood Moon lunar eclipse occurred on the 3rd of April in the year 33 AD. Passover of the same year was April 4th on a saturday, Jesus was removed from the cross late Friday evening before the high day commenced (John 19:31). Now a solar eclipse occurs during a new moon phase and a lunar eclipse occurs during a full moon phase, hence the lunar eclipse of April 3, 33AD. Now the passover always occurs during a full moon using the Jewish calendar, therefore the darkness must have been supernatural, a time in which it was impossible for the sun to be eclipsed.
Twentieth Century Earthquakes - Confronting an Urban

The message ‘Divers’ presented to; PineMtAr-May2020/ PleasentViewOk-May2020/WestvilleOk-June2020/