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Jesus Christ's Soon Return: Part 5

By: Louis A. Palivos

Here are additional signs of the times and a limited interpretation of a few of the signs. These signs complete the five-part series.

- | | |
|---|--|
| 71. Worldwide Deception | Rev. 13:14 |
| 72. Rejection of Doctrine | 2 Tim. 4:3 |
| 73. Iniquity Shall Abound | Math. 24:12 |
| 74. Increase in Violence | II Tim. 3:1-3 |
| 75. Sea and Waves | Lk. 21:25 |
| 76. The Sun Scorched People | Math. 24:29; Rev. 16:8-9 |
| 77. Treaties | |
| 78. Euphrates River Dried Up | Rev. 16:12 |
| 79. Daniel's 70 th Week | Dan. 9:24-27 |
| 80. Unrepentant Worship
of Demons, Murders, sorceries
(drugs) immorality or thefts;
stone fell from heaven | Rev. 9:20-21; Acts 19:35 |
| 81. Two (2) Witnesses; Enoch, Elias | Rev. 11:3-6; Mal. 4:5; I King
18:38; 2 Kings 2:11; Math.
II Pet. 1:16-18; Gen, 5:24
Rev. 17:11; Math. 17:3; |
| 82. The Beast | |
| 83. The Kings | |
| A. North | Ez. 38:1-39; Dan. 11:40; Joel 2:1-
27 Dan. 11:40 |
| B. South | Dan. 11:44; Rev. 9:13-16; 16:12-16 |
| C. East | Rev. 17:9, 18:1-24; Ez:16; Zech.
12:2,3,6 |
| 84. Jerusalem | |
| 85. Twelve (12) Iman or Magde | |
| 86. Rapture (Prewrath) | I Cor. 15:51-57; I Thes. 4:15-18;
Phil.3:20-21 |
| 87. 7,000 year Theory | Gen. 1:31; 2:2; II Pet. 3:8-9 |
| 88. Signs and Wonders | Math. 24:24; 2 Thes. 2:9; Rev.
13:13-14; II Tim. 3:8 |
| 89. Political Correct vs. Biblical Correct | |
| 90. Which Generation | Math. 24:33-3 |

#81. As all of these signs unfold, some have already unfolded, please remember that God Almighty will not leave humanity or believers without guidance. Two Witnesses will come on the earth, in Jerusalem, calling on



humanity to repent and point to the Antichrist's and False Prophet's deceptions. First, the resurrection or revival of the seventh beast/ King, Rev. 13:3-4; second, the False Prophet making fire come down from heaven, Rev. 3:12-14; and third, "all kinds of miracles (powers) and signs and false wonders," by the lawless one, II Thes. 2: 9-10. Revelation Chapter 11, speaks to the Two Witnesses.



Several Fathers, Anthimas, Patriarch of Jerusalem, Theophelaktou Voulgarias, Hippolytus, St. Theodore the Studite, wrote that these Two Witnesses would be the Prophets, Elijah and Enoch. St. John of Damascus and St. Photios wrote that one of the Witnesses may be St. John the Apostle. Based on the Lord Jesus saying, "If it is my will that he remain until I come, what is that to you?" Jn. 21:22. Yet other Fathers wrote that one of the Two Witnesses will be Moses. The Author believes that since the Holy Scriptures

(Continued p.2)



Ο Γιάννης Κρητικός, ο καταπληκτικός λυράρης που με την παρουσία του κόσμησε την επιτυχή καθ'όλα δεξίωση τη Κρητικής αδελφότητας το Σάββατο 22 Νοεμβρίου στο Chateau Ritz, άφησε τις καλλίτερες εντυπώσεις με την θαυμαστή δεξιοτεχνία του στην παραδοσιακή τέχνη της Κρητικής λύρας.



Ο πρόεδρος Γιώργος Καλλέργης τιμά με πλακέττες την Επίτιμο Πρόεδρο της Αμάλθειας Τζίννυ Μάνος, την Ελευθερία Καλλέργη και την Ανθούλα Γκαλλέρου.



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Jesus Christ's Soon Return: Part 5

(From p. 1)

state that "it is appointed for men to die once," Heb. 9:27, the Two Witnesses probably will be the Prophets Elijah and Enoch, as both were transported to another place/ heaven and did not die. See for Elijah, II Kings, 2: 1-11, and for Enoch, Gen. 5:24 and Heb. 11:5. Regarding Moses' and John's bodies, there appears to be vari-



ous traditions as to what happened to them.

#84. Another profound prophecy about Jerusalem was voiced by the Prophet, Zechariah, circa 500 B.C. "I will make Jerusalem a burdensome stone for all people." Zech. 12:3. God Almighty gave Jerusalem to the Jewish people as an "everlasting inheritance." Gen. 13:18; Jer. 7:7. Yet, Islam and the world want Jerusalem and oppose God's will. Jerusalem shall continue to be a Cup of Trembling until the Second Coming!

Lastly, as this five- part series closes, the Author hopes that people will call upon God Almighty's grace and mercy, repent and prepare for what is coming, so as to not be deceived.

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Many Cook County Pension Funds Have More Retirees Collecting Than Workers Pay- ing in, Pappas Says

About one-fourth of governments with pension funds across Cook County have more retirees collecting from the funds than workers paying into them, Cook County Treasurer Maria Pappas said today.

Cook County's major taxing districts annually report their key financial data to the Treasurer's Office under the county's Debt Disclosure Ordinance, authored by Pappas.

The Treasurer said the DDO figures show that 130 of the 549 taxing districts report more retirees collect pensions than active workers contribute to the funds – presumably for a future in which they begin collecting their own pensions.

"More retirees collecting than workers contributing presents a funding challenge to local governments struggling to keep pension funds solvent," Pappas said.

In remarks prepared for an address to the City Club of Chicago, Pappas noted that pension funds have three major sources of funding: Payments from the government which employs the workers, payroll deductions from the workers, and interest money from investments.

Pappas said early retirement programs and cutbacks have reduced the number of workers contributing to pension funds, while failure by some governments to contribute fully and sagging interest returns on investments have added to bad financial consequences on the funds.

"When one of these financial sources diminishes, the other two struggle to provide the money the fund needs to send pension checks to retirees," Pappas said. "When retirees outnumber workers, a fund may have to tap its investment money to write checks, further reducing its resources.

"Therefore, governments must keep an eye on this imbalance and act to provide sufficient financial resources to their pension funds," Pappas said.



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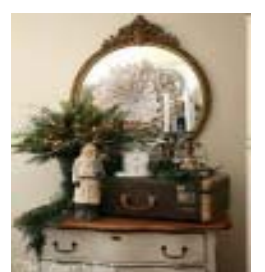
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ΕΤΟΣ



What is the real meaning of Christmas?

For many, Christmas is the time to think of Jesus Christ as a baby in a manger. While the birth of Christ is a special and miraculous event, it isn't the primary focus. The central truth of the Christmas story is this: the Child of Christmas is God. Christmas is not about the Savior's infancy; it is about His deity. The humble birth of Jesus Christ was never intended to conceal the reality that God was being born into the world.

I don't suppose anyone can ever fathom what it means for God to be born in a manger. How does one explain the Almighty stooping to become a tiny infant? Our minds cannot begin to understand what was involved in God's becoming man. Nor can anyone explain how God could become a baby. Yet He did. Without forsaking His divine nature or diminishing His deity, He was born into our world as a tiny infant. He was fully human, with all the needs and emotions that are common to us all. Yet He was also fully God—all wise and all powerful.

For nearly 2,000 years, debate has been raging about who Jesus really is. Cults and skeptics have offered various explanations. They'll say He is one of many gods, a created being, a high angel, a good teacher, a prophet, and so on. The common thread of all such theories is that they make Jesus less than God. But the biblical evidence is overwhelming that this child in the manger was the incarnation of God.

Paul was writing to the Christians at Colossae. The city was under the influence of what came to be known as gnosticism. Its adherents fancied themselves the only ones who had access to the truth, which they believed was so complex that common people couldn't know it. Among other things, they taught philosophical dualism—the idea that matter is evil and spirit is good. They believed that because God is spirit, He is good, but He could never touch matter, which is evil.

Therefore they also concluded that God couldn't be the creator of the physical universe, because if God made matter, He would be responsible for evil. And they taught that God could never become a man, because as a man He would have to dwell in a body made of evil matter.

Those pre-gnostics explained away the incarnation by saying that Jesus was a good angel whose body was only an illusion. The apostle Paul refuted that same heresy when he wrote, "By Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created by Him and for Him" (1:16). He specifically affirmed that Jesus is God in the flesh—the Creator of everything.

Like Father, Like Son

Ironically, some of the cults that deny Jesus' deity try to use **Colossians 1:15** to support their view. They suggest, for example, that the phrase "the image of the invisible God" (v. 15) hints that Jesus was merely a created being who bore

the image of God in the same sense as all humanity. But the truth is though we were created in God's likeness, we only resemble Him. Jesus, on the other hand, is God's exact image.

The Greek word translated "image" means a perfect replica, a precise copy, a duplicate. Paul was saying that God Himself is fully manifest in the Person of His Son, who is none other than Jesus Christ. He is the exact image of God.

The Rightful Heir

In **Colossians 1:15** Paul says Jesus is "the first born of all creation." Those who reject the deity of Christ have made much of that phrase, assuming it means Jesus was a created being. But the word translated "first born" describes Jesus' rank, not His origin. The first-born in a Hebrew family was the heir, the ranking one, the one who had the right of inheritance. And in a royal family, he had the right to rule.

So Christ is the One who inherits all creation and the right to rule over it. It doesn't mean He was born first in order, for He wasn't.

In **Psalm 89:27** God says of David, "I also shall make him My first born, the highest of the kings of the earth." There the meaning of "first born" is given in plain language: "the highest of the kings of the earth." That's what first-born means—Christ is "King of kings and Lord of lords" (**Revelation 17:16**).

Hebrews 1 again has a parallel statement. Verse two says God has appointed His Son "heir of all things." He is the primary One, the Son who has the right to the inheritance, the ranking Person, the Lord of all, heir of all creation.

Creator and King

The claim that "first born" means Christ is a created being completely ignores the context of **Colossians 1:15**. Remember, you've already seen verses 16 17 explicitly name Him as Creator of everything. Christ is not part of creation; He is the Creator, the very arm of God, active from the beginning in calling the universe and all creatures into existence. **John 1:3** says, "All things came into being by Him, and apart from Him nothing came into being that has come into being." That could not be true if He were Himself a created being.

Hebrews 1:2 also identifies Christ as the Creator. Christ was the Person of the Trinity through whom the world was made and for whom it was fashioned. The size of the universe is incomprehensible.

Who made all that? Some scientists say there was this big explosion that eventually formed a primordial swamp, and ... Science cannot explain it. God created it all. Who?

The babe in Bethlehem. He made everything.




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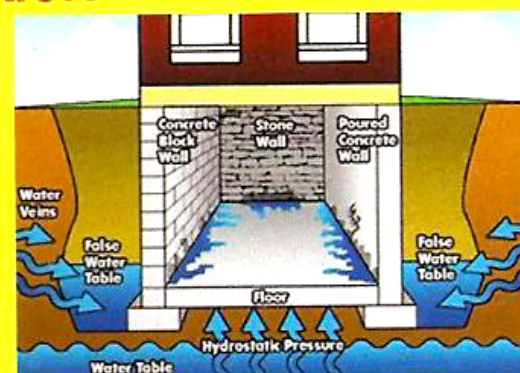
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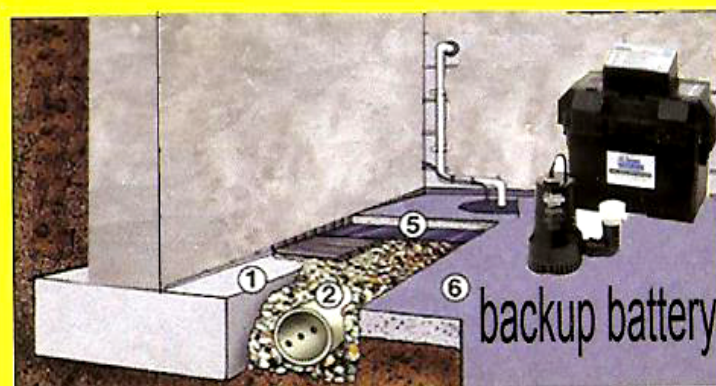
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Η Γεωργία Μένεγα με την παρέα της, από Αρ.: Κίμων Μένεγας, Βασίλης Κότσιος, κυρία από τον Καναδά, η κα. Μένεγα (όρθια) και η χαριτωμένη φοιτήτρια εγγονή του κ. Κότσιου.



Από την παρουσίαση των υποτροφιών της Παγκρητικής, από Αρ.: Δέσποινα Χομπιτάκη, Γιάνης Μαράκης, Μαΐκ Μάνος, Χριστίνα Νουχάκη, Ντέμπη Νικοκάβουρας Πρόεδρος Πακρητικής Αδελφότητας Παναγιώτης Ψαράκης.



Ο Πρόεδρος της Παλλακωνικής Αδελφότητας Σικάγου κ. Λούης Ατσαβές με την σύζυγό του Ελένη και την παρέα του στον χορό του Σπαρτιατικού Συλλόγου που σημείωσε μεγάλη επιτυχία.



Από την παρουσίαση βραβείων την Παρασκευή 18 Νοεμβρίου στους φίλους του Πανεπιστημίου της Κρήτης, από Αρ.: Πρόεδρος Παναγιώτης Ψαράκης, Γιάννης Μπριλλάκης, ο τιμώμενος Απόλλων Κατριάδης και Δρ. Γιώργος Παπαδαντωνάκης.

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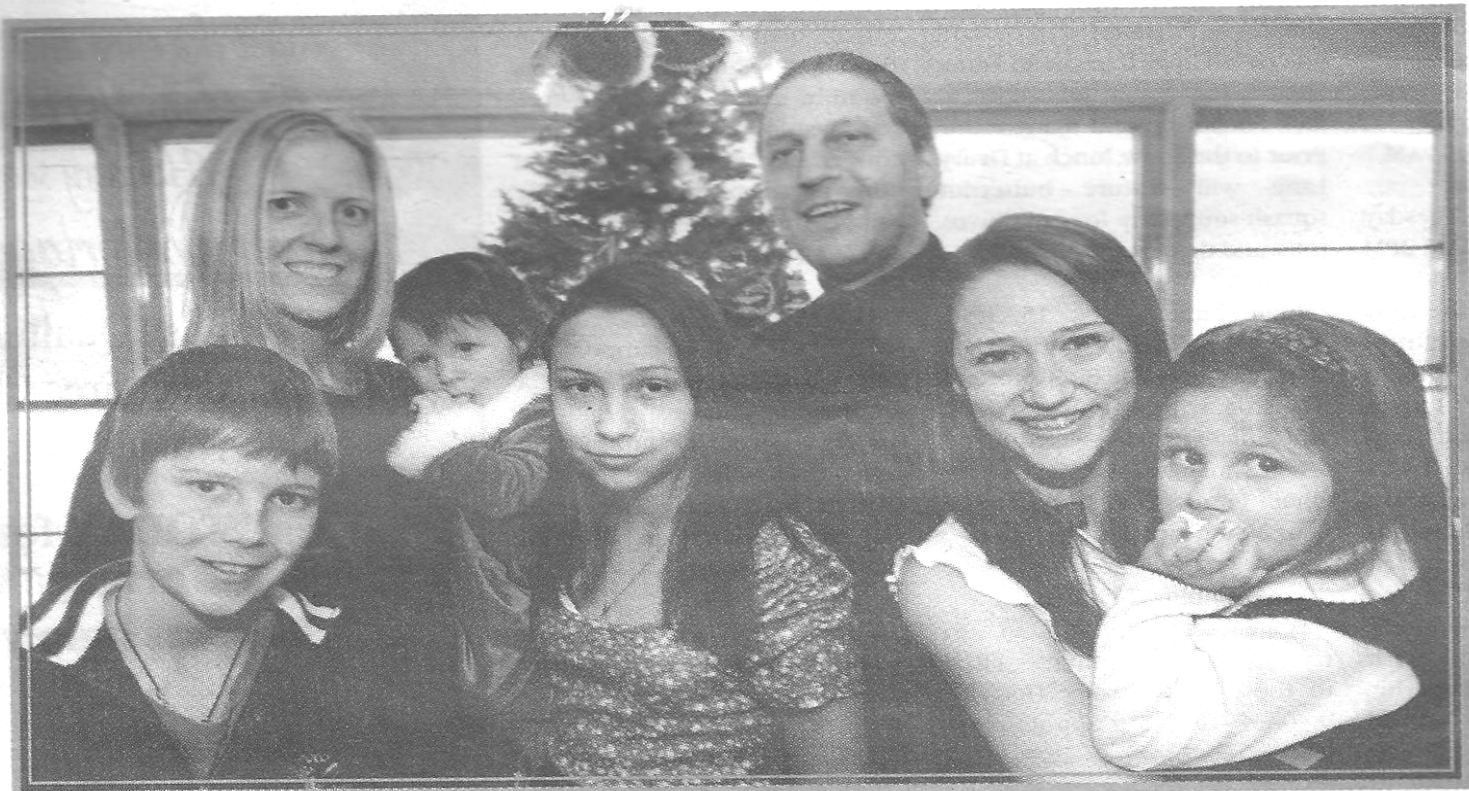
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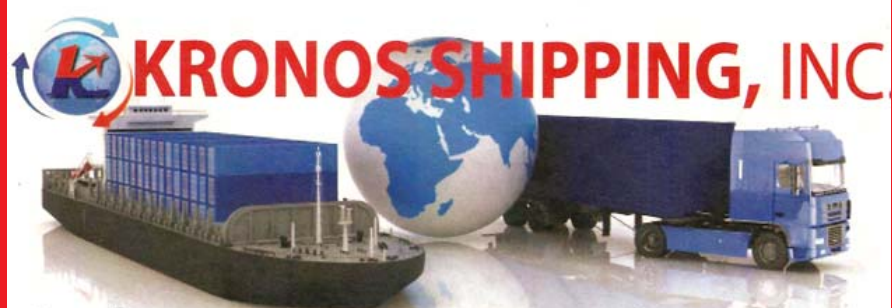
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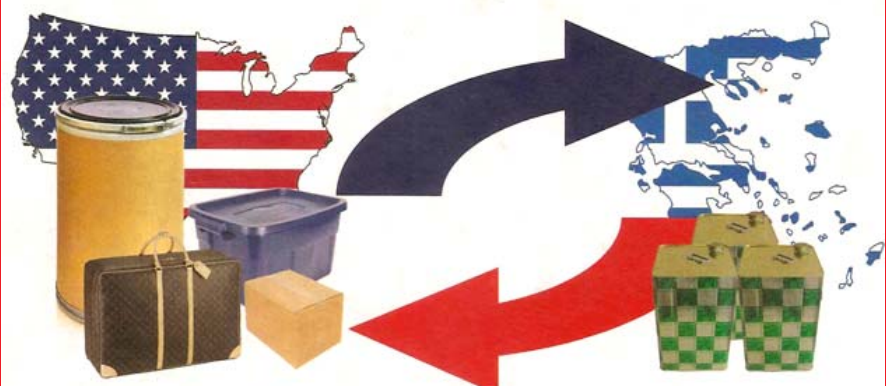
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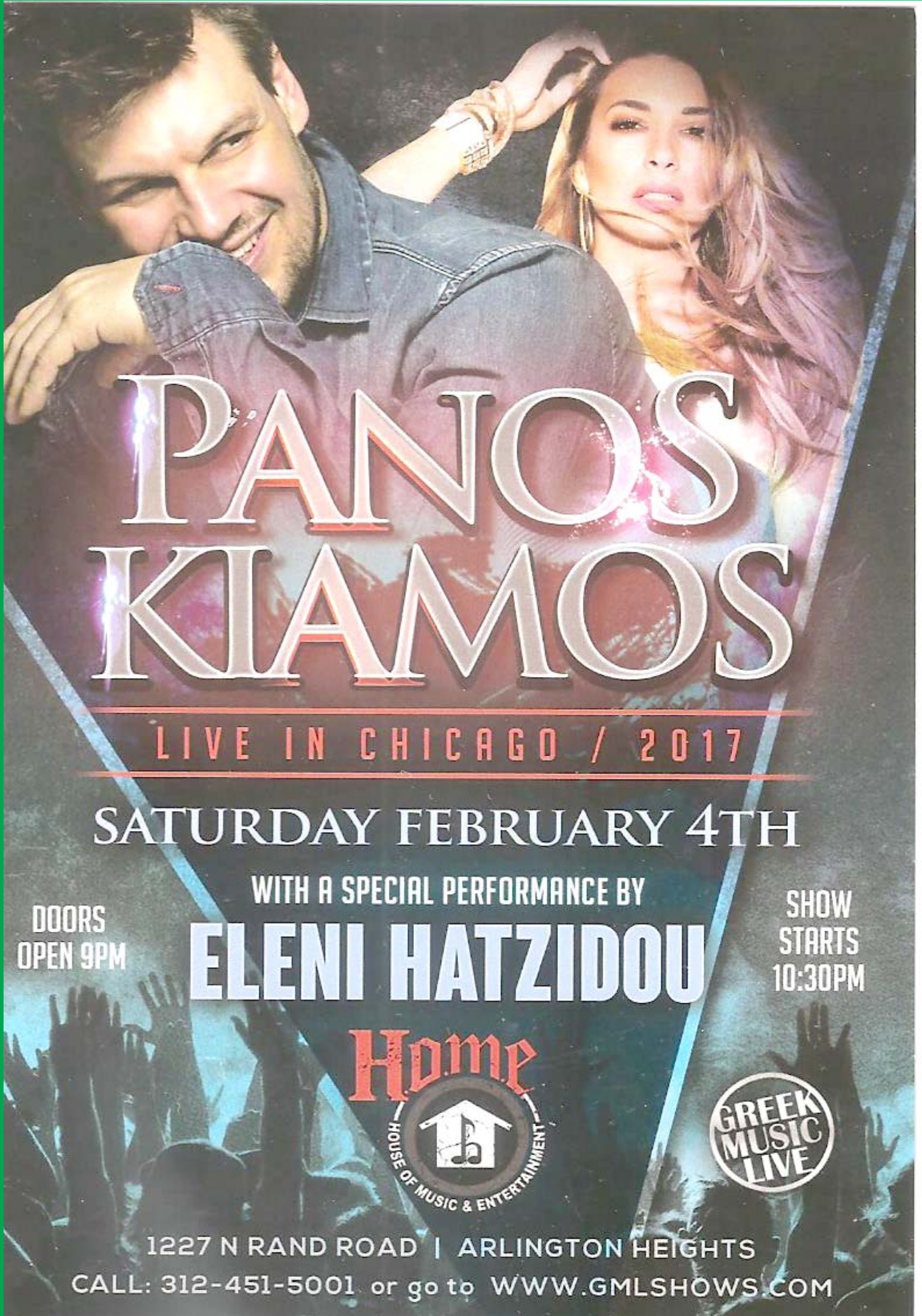
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Greek American Rehabilitation & Care Centre

Annual Hellenic Legacy Gala Featured Glykeria and Kostas Karafotis

The Greek American Rehabilitation and Care Centre of Wheeling, Illinois held their Hellenic Legacy Gala on Saturday, November 19, 2016 at the Westin O'Hare Hotel in Rosemont, Illinois. Chairwomen, Vaciliki Ress and Kaliopi



Apostolopoulos, along with advisor, Eleni Bousis, and their dedicated committee, outdid themselves once again this year with a beautiful and extravagant



event. The Gala, which is the largest fundraiser of the year for the Care Centre was a great success and aptly demonstrated the love and loyalty that our com-



munity has for the Home and the residents.

Master of Ceremonies, Susanna Homan, Editor-In-Chief and Publisher of Chicago magazine, kept the evening flowing and entertained everyone with her

charm and wit. The superior entertainment by world famous Glykeria, and the charismatic Kostas Karafotis, enamored the audience and rocked the room. The stage, sound and lights transformed the banquet room to an elegant atmosphere, and the entertainment kept everyone on the dance floor all night long. All this, plus great food, drink

and camaraderie contributed to an enjoyable evening filled with "kefe".

The Greek American Rehabilitation and Care Centre, which opened in March of 2002, is the only nursing home in the Midwest that is owned by the Greek American Community. The Care Centre offers short-term rehabilitation and long-term skilled care for the elderly and chronically ill, including a Memory Loss care floor. This state-of-the-art facility provides quality health care in a warm and cozy, home-like environment, where residents are treated equally with love, respect, honor and dignity. Many of our residents are on Medicaid,

which unfortunately does not cover all expenses involved in their care. The Gala is a means for us to reach out to the community for assistance in reducing the shortfall



from the funds we receive from the state and the amount it costs to care for our residents.



Our dream of a Greek American Nursing Home became a reality through the perseverance of many loyal and dedicated individuals who labored extensively to build and sustain this wonderful facility. With the generous support of many individuals and organizations across the country, this Home has excelled over the years and we will be celebrating our 15 year anniversary in 2017. Your donations allow us to bring your Care Centre and its mission to the forefront of the Greek American Community.

On behalf of the Gala committee, the Board of Directors, staff, volunteers and residents, we thank you, the Greek American Community for your continuous love, loyalty and support of your Home.

We hope to see you at our annual Dinner Fashion Show on Friday, May 5, 2017 and for other events throughout the year celebrating our 15 year anniversary.

sary.

We wish you a blessed and Merry Christmas and a joyous, prosperous and healthy New Year.




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Τα 100 αυτά χρόνια είναι χρόνια μιάς πλούσιας πολιτιστικής, εθνικής και εκπαιδευτικής δράσης τόσο δυναμικής που ο ιστορικός του μέλλοντος αναμφισβήτητα θα χαρακτηρίσει το Σύλλογο αυτό σαν ένα από τους πρωτοπόρους του απόδημου Ελληνισμού στον τομέα της διατήρησης της πολιτιστικής μας κληρονομιάς γενικότερα αλλά και των ηθών, εθίμων και τρόπου ζωής της πατρώας γης της λεβεντογέννας Κρητης.

Η Κρητική Αδελφότητα έχει πλούσια πολιτιστική, εθνική κοινωνική και φιλανθρωπική δράση που συνέβαλε τα μέγιστα στην μεταλαμπάδευση στις νεώτερες γενιές των μελών της, της Ελληνικής Ορθόδοξης Παράδοσης και της γλωσσικής μας κληρονομιάς.

Φέτος μάλιστα συμπληρώνονται 150 χρόνια από την πυροδότηση της πυριτιδαποθήκης της Μονής Αρκαδίου, του γνωστού σαν Ολοκαυτώματος του Αρκαδίου που έδειξε στον κόσμο ολόκληρο το μεγαλείο της Κρητικής λεβεντιάς και την διψα του για το πολυτιμώτερο αγαθό του κόσμου που είναι η ποθητή ελευθερία. Συγχαρητήρια!

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Religious Freedom Symposium at St. Andrew Greek Orthodox Church

The Metropolis of Chicago Archons held a Religious Freedom Symposium at St. Andrew Greek Orthodox Church on November 30, 2016. The event took place after the Liturgy in honor of St. Andrew, the Archons of the Ecumenical Patriarchate's patron saint. More than 200 people attended the event, including His Eminence Metropolitan Iakovos, Bishop Demetrios of Mokissos, Father John Kalomas, Proistamenos of St. Andrew Church, multiple Chicago area priests and Metropolis of Chicago Archons.



Archon John Zavitsanos

Keynote Speaker Archon John Zavitsanos of Houston, Texas gave an exemplary presentation, titled, "The Ecumenical Patriarchate: The assault over the last 60 years. Will the church be extinguished in Constantinople?" Archon Zavitsanos is a widely-regarded trial lawyer, who regularly speaks throughout the country on issues affecting the Mother Church. Mr. Zavitsanos was also part of the legal team that successfully won the return of certain properties belonging to the Ecumenical Patriarchate against the government of Turkey and the European Court of Human Rights. He currently serves as a member of the National Council of the Order of St. Andrew, and is a member of the Annunciation Greek Orthodox Cathedral in Houston, where he's served on the Parish Council. He also has served on the Archdiocese Council.

The evening before after the Vespers Service for St. Andrew, Archon Zavitsanos spoke to parishioners about the work of the archons for the Ecumenical Patriarch. Regional Commanders John Manos and Gus Pablecas also spoke that evening about the five key issues impacting the Ecumenical Patriarchate. Twenty-two Metropolis of Chicago Archons attended the Service with other Orthodox faithful.



Pictured with His Eminence Metropolitan Iakovos are Metropolis of Chicago Archons George Gritsonis, John Hilaris, Wesley Stinich, Theodore Sepsis, Tom Angelos, BJ Vranas, George Voutiritsas, Mike Halikias, Regional Commander John Manos, Frank Lagouros, Thomas Kanelos, John Balourdos. Regional Commander Gus Pablecas, John Zavitsanos of Houston, Texas, A.S. Betzelos, Steven Laduzinsky, George Danigeles, and Arthur Balourdos. Not pictured, but present during the Vespers service, are Nick Georgiamentis, Bob Bozonelos, and John Colis.

THE 9TH CENTURY GREEK MANUSCRIPT OF THE NEW TESTAMENT (CODEX 1424) IS RETURNED DURING MAGNIFICENT CEREMONY AND VESPERS SERVICE



His Eminence Archbishop Demetrios, Geron of America returned yesterday, Saturday Dec. 3, 2016, a rare ninth century Greek manuscript of the complete New Testament known as Codex 1424, to its rightful owners: the Holy Metropolis of Drama and its Hierarch, His Eminence Metropolitan Pavlos of Drama; and the Monastery of *Panagia Eikosisfoinissa* from which the manuscript had been stolen by the Bulgarians in 1917.

On the eve of the feast of Saint Barbara, the great martyr, –who is the patron saint of this city– a great procession began from the location known as the *springs of Saint Barbara* and led to the great and ornate Cathedral of Drama, dedicated to the Entrance of Theotokos into the Temple. The city's philharmonic bands led the procession, and a multitude of groups followed: school children, town, professional and cultural organizations with their flags and banners. Altar boys, priests and monastics accompanied the two icons, first the historic icon of *Panagia Eikosisfoinissa* and the icon of Saint Barbara. His Eminence Metropolitan Barnabas of Neapolis and Stavroupolis, joining the people of Drama in celebration, walked the route to the cathedral along with those who came from the United States for the events surrounding the return of the manuscript including Rev. Dr. James Nieman, President of the Lutheran School of Theology at Chicago (LSTC) and his wife JoAnn; Fr. Alexander Karloutsos and Presbyteria Xanthi; and Archon George Tsougarakis, who, as a lawyer, assists the efforts of the Ecumenical Patriarchate in locating and obtaining lost or stolen manuscripts.

Archbishop Demetrios of America and Metropolitan Pavlos of Drama waited at the Cathedral for the procession to arrive and the ceremony of repatriation of the 9th century manuscript began. His Eminence the Archbishop read a message sent by His All-Holiness for the occasion.

The Archbishop in his remarks outlined three very important factors that led to the return of the manuscript. First, he said, this would not have happened if it were not for the initiative, the prestige and authority of His All-Holiness Ecumenical Patriarch Bartholomew. Secondly, he spoke of the importance of the resolve and determination of Metropolitan Pavlos in seeking and recovering stolen items from around the world. Lastly the Archbishop thanked wholeheartedly the president of the Lutheran School of Theology at Chicago Rev. Dr. James Nieman and his community who voluntarily returned the historic manuscript in a Christian manner, in peace and in love. Further the Archbishop said that the return of this ancient handwritten copy of the New Testament is the first of the signs from God; "it is a sign and a miracle, the first in a series of signs to come, as we await more like it from universities, museums and other institutions to follow the great and beautiful example of the Lutheran School of Theology at Chicago."

Rev. Dr. James Nieman delivered his address in English, as Archdeacon Pantileimon Papadopoulos translated into Greek for all those in attendance.

Immediately following, the manuscript codex 1424, placed in a clear plexiglass display, was brought out to the *solea* and was handed over by Archbishop Demetrios of America and Rev. Dr. James Nieman to Metropolitan Pavlos and Abbess Alexia of the Holy Monastery of *Panagia Eikosisfoinissa*, as the faithful in attendance applauded.

Metropolitan Pavlos in his response, first expressed hymns of gratitude for the Theotokos, Holy Mother of God, and then expressed the gratitude of the faithful of his eparchy to Ecumenical Patriarch Bartholomew, Archbishop Demetrios of America and those who worked together and contributed to the successful return of the manuscript.

Metropolitan Pavlos awarded the highest honor of the Church of Drama, the Golden Medal of Saint John Chrysostom to Archbishop Demetrios, Dr. James Nieman, Fr. Alexander Karloutsos and Archon George Tsougarakis, as a token of appreciation.

The last part of the ceremony included the signing of official documents marking the return of the Codex by all participants named above and other contributors.

Following the ceremony, Archbishop Demetrios officiated at the magnificent byzantine service of Great Vespers for the Feast of Saint Barbara, the Great Martyr, who is the protector and patron saint of this city. Also attending the service were Metropolitan Prokopios of the neighboring Metropolis of Philippoi, Neapoleos and Thassos (city of Kavala) and visiting Metropolitan Barnabas of Neapolis and Stavroupolis (a Metropolis bordering Thessaloniki).

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thoughts turn gratefully to those who have made our
progress possible, and in this spirit we say,
simply but sincerely*

*Thank You, Merry Christmas and
a Happy New Year!*



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