

DOWNLOAD PDF A BIBLICAL CONSTELLATION OF WORDS DESCRIBING TRANSIENCE

Chapter 1 : The Gospel in the Stars: Did God Already Name the Constellations?

Ecclesiastes & the Song of Songs. [Daniel C Fredericks; Daniel J Estes] -- For Daniel Fredericks, allowing the thematic words and phrases of Ecclesiastes to speak with their Hebrew voices demonstrates its affinity with the breadth of Old Testament legal, poetic, wisdom and.

He comes across as being in total control of his life. He should look at actors like Christopher Reeve, who broke his neck, or Michael J. Illness reminds me of that fact. Changing the calendar to a New Year also has a way of reminding me of how short life is. I preached on this psalm on the first Sunday of I was lamenting then, 25 years ago, how quickly the years fly by! The clock of life never stops to give you a time out. It just keeps ticking toward the final buzzer. Since life is so short and goes by so quickly, how can we make the most of it? He has no one else to turn to. Because life is so transient, we must live it for the Lord. Scripture often mentions that we are like the grass of the field, flourishing in the morning, but faded and gone by sundown Job

Because life is so short, to be lived meaningfully and productively, it must be lived for the Lord in light of eternity. Leave me alone, for my days are but a breath. What is man that You magnify him, and that You are concerned about him, that You examine him every morning and try him every moment? Will You never turn Your gaze away from me, nor let me alone until I swallow my spittle? Just leave me alone! David knows that unbelievers are waiting to scoff at him and at his God, and so he is careful to voice his protest in a submissive manner, as a learner Life is transient David is painfully aware of the shortness of life, as brought home to him by his suffering. He prays that he might learn the lesson of his suffering well. David prays that God would not let him forget how transient he is. It refers to that which has no substance, or to that which is transitory and frail. One early writer illustrates the Greek equivalent word with building houses of sand on the seashore, chasing the wind, shooting at the stars, or pursuing your shadow Richard Trench, Synonyms of the New Testament [Eerdmans], p. A modern example might be that of a child chasing soap bubbles. There is no substance to that activity. If you try to catch one, it bursts in your hand. David is saying that life seems like that. It is like your breath on a frosty day. You see it for a quick instant and then it is gone. He gives two factors that make life seem so transient: Life is transient in view of eternity David compares his short life to God in eternity: But when you view the few fleeting years of life in light of God and eternity, they are nothing. David had a similar thought in mind when he wrote Psalm 8: If you look carefully on a clear night, you can spot Andromeda Galaxy, the most distant object visible to the naked eye. If you could travel at the speed of light, it would take you 2. It contains hundreds of billions of stars. I used to have a poster that showed the Milky Way galaxy. Life is transient in view of death Whatever man does, it all comes to nothing at death. Men work hard and scheme and fight to amass huge fortunes. They die and their bodies go into a box in the ground. What was the point of all their frenetic activity? Since you cannot escape death, you should not live as if you could. A legend tells about a Baghdad merchant who asked his servant to run an errand. While at the marketplace, the servant rounded a corner and came face to face with Lady Death. He was so frightened that he ran back to tell his master. Later that day, the merchant himself went to the marketplace and he, too, saw Lady Death. I still have plenty of time. I read about a Scottish pastor who was burdened for the soul of a businessman who occasionally attended his church. The man readily admitted that he was not born again. Whenever the pastor would try to talk to him about his soul, the man would reply that as long as he was in good health, he would wait. Besides, he was just too busy to think about such matters. The haunting question kept echoing in the ears of the businessman. It demanded an answer. By the end of the day he had trusted in Jesus Christ as his Savior and Lord. What can I do about it? He knew that because life is transient, â€ 2. Life must be lived for the Lord To live for the Lord means that I put all my hope in the Lord My hope is in You. Is your hope in your family or friends? Loving relationships are a wonderful gift from God, but people can easily be taken away. Is your hope in this world, or in the things of the world? But, if you make the Lord and His promises your hope, you will never be disappointed. But in reality, even Christians can easily get caught

DOWNLOAD PDF A BIBLICAL CONSTELLATION OF WORDS DESCRIBING TRANSCIENCE

up with the things of this world, rather than with the things of God. Many Christians, who would say that they hope in the Lord, subtly drift into the pursuit of financial security ahead of the pursuit of God. They work long hours to provide a comfortable lifestyle for their families. But they hardly give any thought or effort to get the gospel to those who have yet to hear about Jesus Christ. Other sincere Christians have been tainted by the world concerning the pursuit of pleasure. There is a proper place, of course, for recreation. We all need time to be refreshed and renewed. But how much is enough? So the church lacks faithful workers because we give lip service to the things of God, but our hearts are really in the pursuit of pleasure. Even the family can wrongfully take precedence over the things of God. Certainly, God wants us committed to our families. The solution to being enamored with the world is not to make a resolution to stop being enamored with the world. The solution is to become enamored with the Lord. When He becomes your delight and the object of your love, the things of the world fade away by way of comparison. The problem is not the pursuit of pleasure. Rather, it is the pursuit of pleasure in the wrong places, instead of pursuing pleasure in the only source that really delivers—God. To live for the Lord means that I make holiness my desire. David prays that they would not have occasion to scoff because of him. For that to be true, David knows that he needs to be delivered from his sins. He mentions two areas for holiness: Pursue holiness in speech. David was aware that his words of complaint might be misunderstood or misinterpreted in the wrong company. He wanted to be careful not to say anything in the midst of his trials that would make God look bad. So, he muzzles his mouth. To grow in holiness, you must learn to muzzle your mouth, if I may be so blunt. We see this in James 3: If anyone does not stumble in what he says, he is a perfect man, able to bridle the whole body as well. With that poison tongue, we can damage and even destroy lives, families, and entire churches. We should use our words to glorify God and to build up His people. When I was in college, I met for a weekly dinner and discipleship group with a bunch of guys. One guy would say something funny that put down another guy. It was all supposedly in good fun. But he stuck to his guns.

DOWNLOAD PDF A BIBLICAL CONSTELLATION OF WORDS DESCRIBING TRANSCIENCE

Chapter 2 : Constellations of Words

On each of the constellation pages under the subheading "Clues to the meaning of this celestial feature" the symbolism and etymology of the name of the constellation is explored. This study is based on the belief that each constellation has its own unique clusters of related concepts, and that the etymology of the names and associated key words will express their essential meaning.

The Draconic Transverse Explore the Etymology and Symbolism of the Constellations On each of the constellation pages under the subheading "Clues to the meaning of this celestial feature" the symbolism and etymology of the name of the constellation is explored. This study is based on the belief that each constellation has its own unique clusters of related concepts, and that the etymology of the names and associated key words will express their essential meaning. The whole heavens is the ultimate or "overall" pattern in the concept of "cosmic order". The heavens is understood to be the macrocosm, and man the microcosm; and hence according to Paracelsus the structure of the human body itself is the structure of the entire universe. Man, the human being, the highest evolved product of the microcosm, is seen as the synthesis of all nature; animals, birds and each living thing emphasizing some unique or exaggerated feature that symbolically represents some function of the human condition, and some part of the human body. Creation takes place in the micro realm. In ancient times, when the myths were written, this realm was a great mystery. Nowadays science has provided an understanding of this world, revealing metaphorical correspondences with ancient creation myths. I believe that the myths are always happening and that related words, etymology, will give the clues. Words have energy and vibrate at different frequencies. I envisage each of the 88 modern constellations having its own specific key note, as on the modern piano there are 88 keys. If certainty could be achieved in allocating the correct words to the constellations we would recognize the harmony and have no doubts. A number of constellations have a bird as its symbol. According to the medieval bestiaries, it is known that the names of many birds are invented from the sound of their voices, e. The bestiaries say that the particular kind of song they have suggests what they should be called. The names of birds in most languages, are of echoic origin, that often have a list of cognates that appear in Indo-European linguistic roots. The words used to describe the habits and shapes of animals are often cognate with their names. Etymology is the study of the history of words. English is an Indo-European language and related to most of the major languages of Europe and the northern Indian subcontinent. [Click here](#) for a list of Indo-European roots and see how linguists have grouped words that are etymologically related to each other. I believe that each constellation embraces a number of these Indo-European roots. In some of the pages on this website etymological suggestions are offered that at this stage may seem plausible to me, a non-linguist, but are not recognized as etymologically correct. I believe this subject calls for a looser structure than would be allowed in the science of modern linguistics. The more I dig into this, the more the mosaic pieces of the big picture begin to fit together. I am hoping to share information and insights, and that as understanding of the constellations progresses, patterns might emerge that will give more certainty and a truer picture of what the constellations mean. Relatively little is known about this subject and if we do want to know more we should start somewhere; reasonable assumptions and likely suggestions can be made until we are able to confirm whether or not they will fit into a given constellation pattern. There are 88 constellation of which 40 are modern, named by scientists and astronomers with little knowledge of myth, or with little appreciation for the "sacredness" of what they were doing. If God named the stars as it says in the bible Psalm As this project progresses we might find that we can identify some myths with these new constellations. If you would like to contribute ideas and insights on the constellations, please join the discussion. This website is very much a work in progress, and as this study develops I intend to make lots of changes, additions and revisions. Errors in identifications will be continually corrected.

DOWNLOAD PDF A BIBLICAL CONSTELLATION OF WORDS DESCRIBING TRANSCIENCE

Chapter 3 : "Stars and Constellations" In The Bible

*Leo the Lion, from Latin leo, 'lion', the word was borrowed by the Greeks from some unknown calendrierdelascience.com Latin word is related to Greek leon, leontos (earlier *lewon, *lewontos), which appears in the name of the Spartan king Leonidas, Lion's son.*

The number of constellations named in the Biblical writings is small. In view of the extensive astronomical attainments of the Assyro-Babylonians, it is safe to predicate of the Hebrews larger knowledge of the starry heavens compare Ps. Still, in Job xxxviii. The Vulgate and A. Of this Syriac word, the Talmudical in some manuscripts, Ber. According to Levy, the latter is the seven-starred Little Bear; but in the passage itself R. Judah explains it as the tail of the Ram, if not the head of the Wagon or, according to Rashi, of the Bull. Kohut "Aruch Completum," s. Of the ancient versions, the LXX. The question in Job about loosening the bands xxxviii. On the plural, in Isa. Etymologically, the name signifies "a heap," and is thus very appropriately descriptive of the cluster, now known as the Pleiades, in the zodiacal sign of the Bull. In the Talmud occurs this statement: The setting of the Pleiades is said to have been the cause of the Flood Yer. Ibn Ezra reports that his predecessors held it to be a group of seven stars in the tail of the Ram, but he believes it to be a single star, "the left eye of Taurus. Some mythological allusion is probably hidden in the expression. What "Mazzarot" Job xxxviii. Perhaps it is identical with "Mazzalot" II Kings xxiii. If so, it might designate Saturn or the seven planets. Ewald, for the passage in Job, claims the reference to be to the Northern and Southern Crowns, corresponding to the "chambers of the South" "Teman" in Job ix. Others have suggested the constellation of the Southern Ship, characterized in an Arabic translation as the "heart of the South"; others again suggest Sirius. Friedrich Delitzsch leaves the problem open, simply transliterating the Hebrew see his "Hiob," p. It has also been held to designate the Zodiac. According to Schrader Schenkel, "Bibel-Lexikon," v. Winckler has suggested to read for "Nadgalot"; in Cant.

Chapter 4 : Astrology Definition and Meaning - Bible Dictionary

Daniel C. Fredericks is Professor of Biblical Studies and the Senior Vice-President and Prorost at Belbawen College, Jackson. He is the author of Coping with Transience: Ecclesiastes on Brevity in Life and Qoheleth's Language: Re-evaluating its Nature and Date.

From the *The Biblical Astronomer*, Vol. Introduction Attempting to decisively date the birth of Christ or his crucifixion is a formidable task for any chronologist; and trying to ascertain the nature of the so-called Christmas Star is just as formidable to the astronomer. This paper reviews the current ideas surrounding the Star of Bethlehem and it also attempts to date the birth of the Lord Jesus Christ using a variety of evidence. It is a shortened and updated version of the paper which is presented in full in *The Geocentric Papers*. To avoid confusion from the outset, the B. Many popular commentators to the contrary, there properly should not be a zero year in a calendrical system referring to any historical event. Hence there is no room for a year zero. The question arises, what year was it 2, years ago from this year, ? The year zero is the same as 1 B. There are many naturalistic explanations for the Star of Bethlehem, and most of them can easily be dismissed. In order, though, to ascertain the validity of any and all naturalistic explanations for the star, we need to collect all that is actually and reliably known about the star. For that we need to turn to the Bible. The Biblical Evidence The only direct reference to the star occurs in Matthew chapter 2 where we read in the second verse that the wise men ask Herod the king: Where is he that is born King of the Jews? Earlier they had seen the star in their native land presumably Babylon , but evidently the star was no longer visible by the time they arrived at Jerusalem, for verses 9 and 10 relate that: Herod questioned the wise men, asking them when they first saw the star. The Bible does not report when they first saw the star, but we do know from Matthew 2: This passage seems to allow for a delay of as much as two years between the appearance of the star and the visit of the wise men. Jewish Talmudic tradition holds that there would be a two-year delay between the appearance of the star and the actual birth of the Messiah. The only other possible mention of the star occurs in Numbers The passage relates that a Star will rise out of Jacob. But what is meant by the term "Star out of Jacob? That passage identifies Israel with the sun, and Joseph is a star "out of Jacob. Now if Numbers Apocryphal References In addition to the Biblical references, there are also three apocryphal references to the star. One of these appears in the blasphemous Protoevangelion, where it is reported that the wise men said unto Herod: We saw an extraordinary large star shining among the stars of heaven, and so out-shined all the other stars, as that they became not visible, and we knew thereby that a great king was born in Israel, and therefore we are come to worship him. All the rest of the stars, together with the sun and moon were the chorus to this star; but that sent out its light exceedingly above them all. And men began to be troubled to think whence this new star came so unlike all the others. This star was somehow missed by the Romans, Chinese, Mayans, Babylonians, and even the Jews themselves. All things considered it becomes obvious that these two apocryphal accounts are fabrications. The third apocryphal account is found in the extremely blasphemous First Infancy Gospel. And at the same time there appeared to [the wise men] an angel in the form of that star which had before been their guide in their journey; the light of which they followed till they returned into their own country. We conclude that all that is reliably known about the Star of Bethlehem is what is recorded in the Holy Bible: Furthermore, it went ahead of them until it stood over the house wherein the young child was. Finally, the visit of the wise men may have been as much as two years after the appearance of the star, possibly, even, two years after the birth of the Lord. Some Spurious Naturalistic Explanations We are now ready to consider the naturalistic explanations which have been put forth in order to account for the star. Some of the proposed phenomena may be quickly disposed of. One claim is that the star was actually the planet Venus which can take people by surprise with its brilliance. It can even be seen in daylight, and it is the most commonly reported "UFO" today. But if Venus had been the star, then it would have been recognized by the wise men who undoubtedly were aware of its position and motion. A second spurious suggestion is that the star was a

DOWNLOAD PDF A BIBLICAL CONSTELLATION OF WORDS DESCRIBING TRANSIENCE

meteor or fireball. Such "shooting stars," which are little particles of rock or nickel-iron ranging in size from a grain of sand to many tons, are short-lived, common phenomena. They are so common, in fact, that it hardly seems likely that any fireball or bolide or exploding meteor could have spurred the wise men on to a mile journey to Jerusalem. After all, most meteors last less than ten seconds. A third spurious suggestion, that the Star of Bethlehem was an early sighting of the planet Uranus. But even though Pisces is made up of faint stars, it is doubtful that the slow-moving, exceedingly faint Uranus would have been detected. Even if it had been seen, there is nothing compelling in its appearance that would urge the wise men toward Jerusalem. Some More Plausible Naturalistic Suggestions A more feasible possibility for the star is the suggestion that it was an exploding star a nova or supernova. This star was observed for seventy days and there is some question as to whether or not motion was recorded for it. If it did move, then most likely it would have been a comet. At its appearing it would have risen 4. The second report of a nova or supernova hails from Korea. It is not too reliable, however, as its date may have been improperly recorded. Some have suggested that the 5 B. Be that as it may, there is nothing particularly unique about either of the two objects that would provoke the wise men into traveling to Jerusalem. Another weak suggestion is that the Star of Bethlehem was a comet. Outside of the possibility that one or both of the above objects may have been comets, there is no known record of any comet around the time of the birth of Jesus. Mention is sometimes made of the 11 B. It fails on three counts. First, if as some claim, Matthew concocted the star in order to fulfill the prophecy of Balaam in Numbers Third, his star is far too subdued. Truly fantastic stars are such as we encountered in the first two apocryphal writings mentioned above, not as we find in Matthew. He referred to the Arab historian Gregory Abulfaragus , who claimed that the wise men were Zoroastrians, and that in their bible, the Zend Avesta, it is written that the appearance of a new star in the constellation of Virgo would herald the birth of the Messiah. Abulfaragus further claimed that Zoroaster was a student of Daniel, whence he learned of the star. Now we have already seen that there is no record of a new star in Virgo anytime near 1 B. As a second possibility, Seiss notes that the word coma, which in Hebrew signifies "to long for" Psalm Seiss concludes that the constellation of Coma must be the one wherein the Star of Bethlehem appeared. He reports a flare-up of a star in the constellation of Coma in the year B. Seiss identifies that star which, upon becoming visible in daylight, caused Hipparchus to recognize the transience of the stars and thus to draw up his famous star catalog. He continues that Ptolemy wrote that the same star was barely visible in his day A. Seiss identifies the star as 5 Comae which he claims was the Christmas star and which also passed overhead at Jerusalem and was seen by the wise men when they looked down the well. According to the tale of the well, the wise men traveled by day from Jerusalem to Bethlehem and, when they looked into the well by the inn, they saw the reflection of the star. Now stars are reputedly visible in daytime when seen from the bottom of a long shaft; but there are several flaws with this story. Second, the star must still be fairly bright, and third, contrary to the Biblical report, they could not have seen it going ahead of them on their journey to Jerusalem. None of these naturalistic explanations satisfy the Biblical record of the Star of Bethlehem. There is one other naturalistic phenomenon commonly associated with the star of Bethlehem and that is that it was one or more planetary conjunctions. In order to evaluate those we need to accurately know when Christ was born. When Was Jesus Christ Born? There is little doubt that Caesar Augustus died in A. So his fifteenth year ran from August 19, A. Now John was six months older than Jesus, and since the priests could not serve until age thirty, John, whose father was a priest, was thirty when he started his ministry. Presumably, Jesus started his work six months later. Traditionally, perhaps as with Ussher, 11 who based his conclusion on a comparison of Daniel 9: The crucifixion would then have been in A. In support of this conclusion, Luke 3: Jesus himself began to be about thirty years of age. All these considerations pinpoint the year 33 for the crucifixion. All this serves to date the birth of Christ as the fall or late summer of 2 B. Whereas most modern commentators place it in 5 B. Opting for a birth date of 2 B. Roman Matters Given the historical opinions and evidences, why do modern scholars insist on a birth date for Jesus of 4 B. The answer to that question lies in the date usually affixed to the death of king Herod. The Jewish historian Josephus reported that Herod died shortly after an eclipse of the moon. There was a partial

DOWNLOAD PDF A BIBLICAL CONSTELLATION OF WORDS DESCRIBING TRANSIENCE

eclipse of the moon in the early morning hours of March 13, 4 B. On January , 1 B. If the 1 B. Now Quintilius Varus was governor of Syria from 7 to 4 B. A stone inscription found near the Anio River outside Rome refers to Varus, who, according to the inscription, was twice governor of Syria.

DOWNLOAD PDF A BIBLICAL CONSTELLATION OF WORDS DESCRIBING TRANSCIENCE

Chapter 5 : Gospel in the Stars

Additionally, keep in mind that prior to the 's, when the sun went down the stars came out in all their glory. Nowadays electricity, street lights, and an array of entertainment options have greatly diminished the stars impact on our daily lives.

Dating about B. Babylonian and Chaldean tablets dating from - B. Discoveries dating material from years ago indicate a knowledge of the zodiac in Arabia. Today, because the astronomical names are now fixed by convention, it is very difficult to find some original names and meanings. Some appear to be lost for good. Star and constellation names were fixed in a process lasting from to So to find some of the meanings, if they are to be found, we must search back into the sixteenth century and before. In , Bayer started the process of standardization by designating stars in the various constellations by letters of the Greek alphabet instead of by names. When he ran out of Greek letters, he started using Roman letters. This process has been followed ever since. In Flamsteed published his catalogue of stars. In it the fainter ones were designated by number if no Greek or Roman letter had been given previously. In , Bode published star maps with boundaries for each constellation. This was the first time these boundaries had been designated. It was at this time certain star names were assigned and considered to be standardized. These names were chosen from various languages Babylonian, Hebrew, Chaldean, Greek, Roman, and Arab and others according to what they felt was appropriate, or in most common use, at the time. Most of the names chosen retained either the original meaning, or close to it, in the language chosen. Some, however, did not. In the process was completed when the IAU standardized the constellation boundaries and names. We do have some cross-checks on the more ancient names, however. As early as A. His accurate description of the position of each constellation and star he mentioned make it easier to trace today. We can even go back a little further. Hipparchus, in B. C also noted some of the stars and their names. In , Jamison noted some of these ancient names in his Celestial Atlas. Some of the confusion also started early, however. In this poem he incorporated a number of mythological elements which have even come over into our time. The word is used this way in Deuteronomy They are pronounced almost the same way and in some concordances the words are consecutive. However, they have vastly different meanings. Because of this linguistic mix-up, we now have the Greater and Lesser Bear instead of the Greater and Lesser flocks or folds. Lamb, so many of the mythologies involved in these names persist. Today, thanks to the internet, we have access to some of the dictionaries of some various ancient languages. Thus, we can go back in time much more accurately than has been done before in tracing the earliest names and meanings of a number of the stars and constellations. The Zodiac Aside from cold and warmth, new flowers and harvest, the time of year is also seen by which constellations are where in the sky as seen from earth in its orbit around the sun. In Sanscrit the word is sodi. The specific twelve constellations we recognize today as the zodiac is referred to as the Mazzaroth in Hebrew. We find this word used in Job If Psalm 19 is correct, then we should be able to find something about this in other cultures as well. Actually, one of the answers to this is one of the main tourist attractions in Egypt: It is so exact it cannot be an accident. On tomb ceilings in Karnak the zodiac is depicted. This is also true at Dendera on the tomb ceilings there. In both places are pictures of the sphinx, placed at the end of the constellation Virgo and the beginning of Leo, with the head looking to Virgo and the tail in Leo. This was evidently important. The tomb ceilings tell us to start at Virgo. Some associated star groups and constellations will be discussed along with each of the zodiac constellations. The alpha star is listed above as Spica its Roman name. Zavijaveh or Zavijahveh which is a form of Tsebijahweh or Tsebiyahweh. The star Gamma has the name Porrima which was the Roman goddess of childbirth. It seems that this name has been substituted for an earlier name, and, indeed, some old star maps show this star Gamma as being called Al Tzemech instead of it being an alternative name for Alpha. Rabbi Paul, the Apostle, said in Galatians 3: This was in line with the historic understanding of the meaning of the conversation between God and Abraham: In a general sense, the Virgin was a representation of Israel. In Isaiah 7, the prophet tells Ahaz to ask a sign from God either from the depths the ocean , or from the height

DOWNLOAD PDF A BIBLICAL CONSTELLATION OF WORDS DESCRIBING TRANSCIENCE

above the heavens or stars. There is also a second application for Alpha star in Virgo. Some old star maps give this name to the alpha star in Virgo, but others to the gamma star. However, in Hebrew Bible, this word is used uniquely of Messiah in Isaiah 4: That is the beginning of the Gospel story. In the sky, Virgo looks like this: A Decan is a lesser constellation that is associated with one of the Zodiac figures. To the ancients, the constellation Coma was connected with Virgo. We can go further. HE means "good," GAL means "great" and the a-a ending means "son. Ka means "house;"; nu means "king" or "lord;" and shi is "horn," "offspring" or "power. This is all the more interesting since he was a Muslim. Nevertheless, this is NOT what is found on modern maps. Ptolemy Euergetes embarked on the 3rd Syrian or Laodicean War, and left Berenice as head of government while he was away. She vowed to consecrate her magnificent hair to Aphrodite if he returned safely. However, shortly after, the hair was stolen, and Conon, the court astronomer in Alexandria BC comforted Berenice by indicating that Jupiter had taken it and made it the constellation Coma Berenices! It may be that the deception was deliberate in this case. One may be excused for thinking that Conon was, at the very least, covering for the theft. Callimachus, who was the Historian of the Alexandrian Library at the time, made sure that this event was recorded that way on their star maps. So it is through these actions that we have a corrupted name today. The altar became synonymous with the idea of scales, where souls were weighed. The name for these particular scales was Zibanitu, or Zuben-itu. The possible reference to Armageddon can be drawn due to the fact that Scorpius, the scorpion is the next constellation in the zodiac. This is similar to what Elijah did in the 8th century B. When he did this, Elijah was able to turn a remnant of the people back to the living god. Revelation tells us the Antichrist will do the same to cause most people to worship him. His evil rule is brought to an end at the Battle of Armageddon. But the Price that Covers is the atonement made by Messiah for all humanity, who paid the price by His conflict against evil and shed His blood to blot out our sins. Associated with Libra is the constellation Centaurus, with the Southern Cross at its feet, or base. The two bright stars on the lower left of the photo above are Alpha Centauri and Beta Centauri. They "point" the way to the southern cross, shown as "Crux" in the photograph below. The Southern Cross is in the middle of the photograph above. A Centaur is either a two-natured person, or a combination of a man and horse as a unit of war. The name of this constellation in Sumerian was EN. HUM; Habasiranu was the Akkadian name. Altogether, "Comes to command, the Head God or Judge. Centaurus and Crux received ancient names because they were visible in the Northern Hemisphere years ago, although they are not now. This is because of the way the axis of the earth itself wobbles a bit. While it is true that this constellation is in the opposite part of the sky to Aries the Ram, the complete story is told by the surrounding constellations. The constellation behind the tail of the scorpion is Ara the overturned altar. Another star in Scorpio is Shaula, which is the Arabic word for "raised tail. In Genesis 3, God told Satan that the seed of the woman would bruise, or crush, his head. The fact that the scorpion has a tail helps explain visually how Satan could, in return, bruise the heel of the strong man, Christ.

DOWNLOAD PDF A BIBLICAL CONSTELLATION OF WORDS DESCRIBING TRANSCIENCE

Chapter 6 : IBSS - The Bible - Genesis - DAY 5: Leviathan

was a page long list, including 4, words classified as trait terms. Cattell then collected this list of terms into groups of synonyms and antonyms, resulting in categories of synonyms.

The act of rising. A rising, soaring, or climbing. Given to severe self-denial and practicing excessive abstinence and devotion. To assign as a quality or attribute. Having no distinct sexual organs. With a side or indirect glance or meaning. Harshness or roughness of temper. One who seeks earnestly, as for advancement, honors, place. To have an earnest desire, wish, or longing, as for something high and good, not yet attained. One who kills, or tries to kill, treacherously or secretly. To kill, as by surprise or secret assault, especially the killing of some eminent person. Murderer, as by secret assault or treachery. The chemical analysis or testing of an alloy ore. To express agreement with a statement or matter of opinion. To determine the amount of a tax or other sum to be paid. An officer whose duty it is to assess taxes. Property in general, regarded as applicable to the payment of debts. One who is appointed to act for another in the management of certain property and interests. Resemblance or correspondence in sound. Having resemblance of sound. To accord in sound, especially vowel sound. To cause to be less harsh, violent, or severe, as excitement, appetite, pain, or disease. Harsh in disposition or character. The denial of the existence of God. From side to side. An apparatus for reducing a liquid to a fine spray, as for disinfection, inhalation, etc. To make amends for. Amends, reparation, or expiation made from wrong or injury. Outrageously or wantonly wicked, criminal, vile, or cruel. Great cruelty or reckless wickedness. A subordinate member of a diplomatic embassy. To certify as accurate, genuine, or true. The chief law-officer of a government. Reddish-brown, said usually of the hair. Loud enough to be heard. The act or sensation of hearing. Of or pertaining to hearing or the organs or sense of hearing. Augustine, his doctrines, or the religious orders called after him. Pervasive psychic influence supposed to emanate from persons aural adj. Of or pertaining to the ear. One of the two chambers of the heart which receives the blood from the veins. Of or pertaining to the ear, its auricle, or the sense of hearing. A luminous phenomenon in the upper regions of the atmosphere. The state or quality of being genuine, or of the origin and authorship claimed. Any one who claims or wields unrestricted or undisputed authority or influence. Any living being whose actions are or appear to be involuntary or mechanical. The examination of a dead body by dissection to ascertain the cause of death. Of or pertaining to autumn. One who or that which aids or helps, especially when regarded as subsidiary or accessory. The fall or sliding of a mass of snow or ice down a mountain-slope, often bearing with it rock. Passion for getting and keeping riches. To assert as a fact. A mental condition of fixed opposition to or dislike of some particular thing. To turn away or aside. A spacious cage or enclosure in which live birds are kept. To arouse, as emotion, interest, or the like. Out of the proper form, direction, or position. An expression of assent. The color of the sky. Of or pertaining to Lord Bacon or his system of philosophy. To foil or frustrate. An officer of court having custody of prisoners under arraignment. A single-colored napped woolen fabric used for table-covers, curtains, etc. A large package prepared for transportation or storage. Any popular narrative poem, often with epic subject and usually in lyric form. A medical preparation, aromatic and oily, used for healing. A boat-song of Venetian gondoliers. An instrument that registers graphically and continuously the atmospheric pressure. An instrument for indicating the atmospheric pressure per unit of surface. Having a register higher than bass and lower than tenor. To make warm by genial heat. Low in tone or compass. To cover with melted fat, gravy, while cooking. An official staff borne either as a weapon or as an emblem of authority or privilege. A body of infantry composed of two or more companies, forming a part of a regiment. A narrow strip of wood. A thick liquid mixture of two or more materials beaten together, to be used in cookery. To proclaim by outcry. To make supremely happy. Any state of great happiness. An escort or lover. To give a signal to, by nod or gesture. To smear over, as with something oily or sticky. To cover with ornament. To be a friend to, especially when in need. To produce by sexual generation. To envy one of the possession of. To delay past the proper hour. To make fast, as a rope, by

DOWNLOAD PDF A BIBLICAL CONSTELLATION OF WORDS DESCRIBING TRANSCIENCE

winding round a cleat. To accept as true on the testimony or authority of others. A woman who is a center of attraction because of her beauty, accomplishments, etc. Manifesting a warlike spirit. To lament benediction n. A doer of kindly and charitable acts. A church office endowed with funds or property for the maintenance of divine service. Characterized by charity and kindness. One who is lawfully entitled to the profits and proceeds of an estate or property. Any act of kindness or well-doing. Loving others and actively desirous of their well-being.

DOWNLOAD PDF A BIBLICAL CONSTELLATION OF WORDS DESCRIBING TRANSCIENCE

Chapter 7 : Ecclesiastes and the Song of Songs |

We find this word used in Job , which means the word was in use extraordinarily early, as Job is probably the earliest completed book of the Bible. In Job , Job says God formed the constellation figures.

The Wedding at Cana January 12, In our blog post each Monday we select a reading from the Revised Common Lectionary and pair it with a Frederick Buechner reading on the same topic. On January 17, we will celebrate the Second Sunday after the Epiphany. When the wine failed, the mother of Jesus said to him, "They have no wine. My hour has not yet come. Jesus said to them, "Fill the jars with water. He said to them, "Now draw some out, and take it to the steward of the feast. When the steward of the feast tasted the water now become wine, and did not know where it came from though the servants who had drawn the water knew , the steward of the feast called the bridegroom and said to him, "Every man serves the good wine first; and when men have drunk freely, then the poor wine; but you have kept the good wine until now. Like so much of the Gospel of John, the story of the wedding at Cana has a curious luminousness about it, the quality almost of a dream where every gesture, every detail, suggests the presence of meaning beneath meaning, where people move with a kind of ritual stateliness, faces melting into other faces, voices speaking words of elusive but inexhaustible significance. It is on the third day that the wedding takes place; the third day that Jesus comes to change the water into wine, and in the way of dreams the number 3 calls up that other third day when just at daybreak, in another way and toward another end, Jesus came and changed despair into rejoicing. And the cryptic words that Jesus speaks to his mother with their inexplicable sharpness, their foreshadowings of an hour beyond this hour in Cana of astonished gladness and feasting, of a final hour that was yet not final. But beyond the mystery of what it means, detail by detail, level beneath level, maybe the most important part of a dream is the part that stays with you when you wake up from it. It can be a sense of revulsion at some hidden ugliness laid bare. It can be a kind of aching homesickness for some beauty that existed only in the dream. There are dreams which it is impossible to remember anything about at all except that they were good dreams and that we are somehow the better for having dreamed them. But taking this story in John as a dream, I think that what we carry from it most powerfully is simply a feeling for the joy of it - a wedding that almost flopped except that then this strange, stern guest came and worked a miracle and it turned out to be the best wedding of all. Certainly it is because of the joy of it that it is remembered in the marriage service. But joy or no joy, people also cry at weddings. It is part of the tradition. Women are said to cry especially, all dressed up in their white gloves and their best hats with the tears running down, but I have known grown men to cry too and sometimes even the minister forgets to worry about whether his robe is straight and whether the best man has remembered the ring and has to hold tight to his prayer book to keep down the lump in his own throat. Sometimes the tears are good tears, tears as a response to the mystery not only of human love but of human finitude, the transience of things; but more often than not, I suspect, the tears that are shed at weddings are not to be taken too seriously because they are mainly sentimental tears, and although I suppose that they do little harm, I would be surprised to hear that they ever did much good. To be sentimental is to react not so much to something that is happening as to your own reaction to something that is happening, so that when a person cries sentimentally, what he is really crying at very often is the pathos of his own tears. When we shed tears at a wedding, our tears are likely to have a great deal less to do with the bride and groom than with all the old dreams or regrets that the bride and groom have occasioned in us. In our sentimentality, we think, "How wonderful that they are going to live happily ever after," or "How terrible that they are never going to be so happy again," and then we relate it all to our own happiness or our own lost happiness and weep eloquently at ourselves. It is all innocent enough, surely, except that it keeps us just one step further than we already are, and God knows that is far enough, from the reality of what is going on outside our own skins; and the reality of what is going on outside our own skins is the reality of other people with all their dreams and regrets, their happiness, the pathos not of ourselves for once but of them. The reality of the bride and groom, which is also

DOWNLOAD PDF A BIBLICAL CONSTELLATION OF WORDS DESCRIBING TRANSCIENCE

their joy, is of course that they love each other; but whereas sentimentality tends to stop right there and have a good cry, candor has to move on with eyes at least dry enough to see through. They love each other indeed, and in a grim world their love is a delight to behold, but love as a response of the heart to loveliness, love as primarily an emotion, is only part of what a Christian wedding celebrates, and beyond it are levels that sentimentality cannot see. Because the promises that are given are not just promises to love the other when the other is lovely and lovable, but to love the other for better or for worse, for richer or for poorer, in sickness and in health, and that means to love the other even at half-past three in the morning when the baby is crying and to love each other with a terrible cold in the head and when the bills have to be paid. Dostoevski describes Alexei Karamazov falling asleep and dreaming about the wedding at Cana, and for him too it is a dream of indescribable joy, but when he wakes from it he does a curious thing. He throws himself down on the earth and embraces it. He kisses the earth and among tears that are in no way sentimental because they are turned not inward but outward he forgives the earth and begs its forgiveness and vows to love it forever. And that is the heart of it, after all, and matrimony is called holy because this brave and fateful promise of a man and a woman to love and honor and serve each other through thick and thin looks beyond itself to more fateful promises still and speaks mightily of what human life at its most human and its most alive and most holy must always be. A dream is a compression of time where the dreamer can live through a whole constellation of events in no more time than it takes a curtain to rustle in the room where he sleeps. In dreams time does not flow on so much as it flows up, like water from a deep spring. And in this way every wedding is a dream, and every word that is spoken there means more than it says, and every gesture-the clasping of hands, the giving of rings - is rich with mystery. Part of the mystery is that Christ is there as he was in Cana once, and the joy of a wedding, and maybe even sometimes the tears, are a miracle that he works. But when the wedding feast was over, he set his face toward Jerusalem and started out for the hour that had not yet come but was to come soon enough, the hour when he too was to embrace the whole earth and water it with more than his tears. And so it was also, we hope, with the bride and groom at Cana and with every bride and groom-that the love they bear one another and the joy they take in one another may help them grow in love for this whole troubled world where their final joy lies, and that the children we pray for them may open them to the knowledge that all men are their children even as we are their children and as they also are ours. Holy Lord God, Thine is this fair world in all its splendor, but ours is the freedom to destroy thy world. Thine is the beginning and the end of all our lives, but ours are our lives themselves, to hoard in misery or to give away in joy. Thine is the kingdom and the power and the glory, but ours is the ear that is deaf, the tongue that is mute, the eye that is blind. Thine is the Christ, but ours is the cross he died upon. Have mercy upon us. Have mercy upon all to whom we ourselves show little mercy-the unloving and the unbeautiful, the bitter and the lonely, the very slow, the very old. Have mercy upon those who love and who in their love are beautiful, for they too are often forgotten by us, their joy itself a barrier between their lives and ours. O Lord, in sorrow and in joy open thou our lives to one another that we may live. Open thou our lives to thee that even in dying we may never die.

DOWNLOAD PDF A BIBLICAL CONSTELLATION OF WORDS DESCRIBING TRANSIENCE

Chapter 8 : Psalm How Transient I Am! | calendrierdelascience.com

One early writer illustrates the Greek equivalent word with building houses of sand on the seashore, chasing the wind, shooting at the stars, or pursuing your shadow (Richard Trench, Synonyms of the New Testament [Eerdmans], p.). A modern example might be that of a child chasing soap bubbles.

It appears that God had an additional purpose in the stars. When you closely examine the names of the stars and constellations, it appears they tell an important story of salvation. Although the information presented here cannot be substantiated except by the star and constellation names themselves, there does appear to be an incredible "coincidence" that the names and pictures of the stars and their constellations should completely and without modification fit the Biblical account. We do know that God created and named the stars Gen 1: It seems reasonable that He might have used the stars as an eternal sign to man of His salvation plan. The phrase "for signs to mark seasons" describes a more intriguing use of the astronomical bodies. The Hebrew word used for seasons, moed, means a set time or appointed time. Understanding the Hebrew root word moed, we see that a purpose of the stars is to serve as signs to mark appointed times. Stars Teach of Jesus How might the stars be used as a prophetic tool? Romans chapters 9 and 10 give us some indications. Did they not hear? Of course they did: The heavens declare the glory of God; the skies proclaim the work of his hands. Day after day they pour forth speech; night after night they display knowledge. There is no speech or language where their voice is not heard. Their voice goes out into all the earth, their words to the ends of the world. By quoting Psalm 19 in this context, Paul could be saying that the stars had revealed the message of righteousness by faith in Jesus. It appears that they speak through star and constellation names and pictures. God Named the Stars Although it takes a great deal of imagination to see the pictures associated with the constellations by looking at the star groupings, ancient civilizations all over the world China, Babylon, Central America, Scandinavia, India, Rome, Greece, Persia, Egypt and Israel called the constellations by the same or similar names and portrayed them with the same pictures. The zodiac in all of these ancient civilizations had the same twelve signs in the same order. What could explain this consistency, at a time when travel and communications were limited? The similarity of the names and pictures points to a common source -- but who gave the stars and constellations their names and meanings? Could it be that God brings the constellations of the Mazzaroth forth for viewing at the proper time to show His plan? When we examine the star and constellation names, we see events that will happen in the salvation of man. Some events that the stars depict have occurred, such as the first coming of Jesus. Others are yet to be fulfilled, such as the gathering of the believers. Astrology has distorted the original purpose of the stars by using the same constellations of the zodiac, but attaching different meanings to them. Astrology claims to foretell future events based on the supposed influence of the astronomical bodies on day to day human life. Early zodiacs, such as the zodiac of Denderah, dating back to BC confirm this. In the zodiac of Denderah, a picture of the Sphinx is placed between Virgo and Leo. The Sphinx has the head of a woman and the body of a lion. According to scholars, the purpose of the Sphinx was to show the beginning and ending points for the ancient zodiac. Associated constellations and star names add to this prophetic revelation. The virgin birth of our Redeemer is described by Virgo, a virgin woman. Libra, the scales tells how our Redeemer paid the required price scales were used for trading. Jesus, the Goat of Atonement slain and resurrected to redeem His people is symbolized by Capricornus, the dying goat having the tail of a live fish. Aries, a vigorous though wounded lamb with a crown encircling his head symbolizes Jesus, the Lamb of God, as in Revelation 5: For the wedding of the Lamb has come, and his bride has made herself ready. For convenience, we describe the constellations in three groups that describe three aspects of the work of Jesus as Savior of man. The first group of four constellations describe His first coming as a Suffering Servant. The middle group shows the result of His suffering, the blessings to the redeemed. The last group portrays His second coming as the Reigning Judge. Libra, the Scales tells how our Redeemer paid the required price scales were used for trading. Virgo is Latin and means a virgin. Virga in Latin means a branch. Both

DOWNLOAD PDF A BIBLICAL CONSTELLATION OF WORDS DESCRIBING TRANSCIENCE

words are used to refer to Jesus in the Latin Vulgate. Virgo is a virgin woman holding an ear of wheat in her left hand and a branch in her right hand. The ear of wheat refers to the Seed of the woman who is to bruise the head of the serpent as was described in Genesis 3: The three associated decans constellations include: Coma, The Desired of all Nations. The picture of Coma is a woman with a child in her arms. The Desired Son is Jesus. The Hebrew form of the word Coma is used in Haggai 2: Centaurus, The Despised Sin Offering. Centaurus is a figure of a Being with two natures God and man piercing Lupus, the enemy a decan of Libra with a spear. The Hebrew name is Bezeh The Despised. This word is used in Isaiah The dual-natured Being is over the Cross a decan of Libra , showing his own death. Toliman The Heretofore and Hereafter is the brightest star in Centaurus. Bootes is pictured by a man walking quickly, with a spear in his right hand and a sickle in his left hand. Bootes comes from the Hebrew Bo, and means "The Coming". Names of associated stars include: Summary of Associated Stars and Constellations Name.

DOWNLOAD PDF A BIBLICAL CONSTELLATION OF WORDS DESCRIBING TRANSCIENCE

Chapter 9 : FREE SAT Test Prep Words - Vocabulary Words FREE

achievements are short-lived. He is bitter about the transience of human contentment (), riches (), physical existence (), and corrective social remedies (Chapter 4). Stylistically, this stage is characterized by the juxtapositions of the term hevel with words of despair and tragedy.

August 05, Many Christians seem wary about studying the sun, moon and stars. I understand the apprehension to a point. When sharing the Rev 12 Sign with others, it is good to keep in mind that we must draw a clear distinction between looking at the stars in a way that will draw us closer to Jesus, and in a way that will lead us away from Him. It is critical to do this early on because this apprehension has become so prevalent among our Christian brothers and sisters today and is the primary stumbling block keeping them from looking into this sign. Nowadays electricity, street lights, and an array of entertainment options have greatly diminished the stars impact on our daily lives. For thousands of years the constellations were used for everything from navigation to the sharing of the Gospel. In short, for the vast majority of human history the stars were greatly appreciated by mankind. Now they are an afterthought. In fact, back in in Los Angeles during a blackout , the operators were flooded with calls from frantic citizens baffled by the "cloud of light in the sky". Little did they know they were seeing the beauty of our Milky Way for the first time. Similarly, some of us need to see the beauty of the stars in the Bible for the first time. This post intends to do just that I have broken this study down into key 7 Facts, using Scripture to back up each statement. Note on August 7th: God Made The Stars. We all know that God made the stars. If God made them we should not be afraid to study them. I know this is basic, but we must start here. They are OK to look at. You are much less likely to be deceived looking up at the heavens than down at your iPhone! We are told to look up Luke In the beginning, God created the heavens and the earth. And let them be for signs and for seasons, and for days and years, and let them be lights in the expanse of the heavens to give light upon the earth. And God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. And God set them in the expanse of the heavens to give light on the earth, to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. By the word of the Lord the heavens were made, and by the breath of his mouth all their host. Lift your eyes and look to the heavens: Who created all these? He who brings out the starry host one by one, and calls them each by name. Because of his great power and mighty strength, not one of them is missing. I could fill up this page with verses about the stars. In my ESV Comprehensive concordance the a form of the word "star" is used times. Stars are an integral part of Gods creation, along with the sun, moon and planets aka wandering stars. Not only are the stars ignored outside, but they are even more forgotten about inside the pages of the Bible. Here is a small sample of verses to get acquainted. They are important to Him. He determines the number of the stars; he gives to all of them their names. Great is our Lord, and abundant in power; his understanding is beyond measure. As the host of heaven cannot be numbered and the sands of the sea cannot be measured, so I will multiply the offspring of David my servant When they saw the star, they rejoiced exceedingly with great joy. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory. And those who are wise shall shine like the brightness of the sky above; and those who turn many to righteousness, like the stars forever and ever. More on this later And a great sign appeared in heaven: God clearly made the stars and they are in the Bible a lot, but what about the constellations? As soon as we start talking about those then it must be astrology right? In fact He is the one who brings them out and guides them! If you doubt the importance of the constellations, look at the huge effort Satan has put in counterfeiting Gods original message to mask them from us. Sadly, he has been so successful that now most Christians refuse to look up at the stars for fear of being associated with astrology. Can you bind the chains of the Pleiades or loose the cords of Orion? He personally brings out the constellations Do you know the ordinances of the heavens? Can you establish their rule on the earth? The Pleiades and Orion are my personal favorites. The heavens are the universal language They are for signs, and

DOWNLOAD PDF A BIBLICAL CONSTELLATION OF WORDS DESCRIBING TRANSIENCE

signs convey messages and information. Look at the words used to describe the heavens in this amazing Psalm Day to day pours out speech, and night to night reveals knowledge. There is no speech, nor are there words, whose voice is not heard. Their voice goes out through all the earth, and their words to the end of the world. They can guide us, warn us, inform us. Sometimes signs have flashing lights on them if they are really important. In the Bible you could consider the word "great" to be those flashing lights as we see in Rev Were should we look? Probably in the place He says they will be And let them be for signs and for seasons, and for days and years, Luke We are watching because He told us to watch in this location. We should not glorify a sign or the constellations, we should only glorify Christ. We must place our faith not in the sign or in the heavens, but in Him who made the heavens! Faith placed in anyone or anything other than Christ Himself will lead to disappointment. The stars are awesome, and the Rev 12 Sign is an exciting study, but let us all be sure to keep our focus and hearts in the correct place so we do not stray into astrology or idolatry, sins that plagued people of the past and are still prevalent today. If there is found among you, within any of your towns that the Lord your God is giving you, a man or woman who does what is evil in the sight of the Lord your God, in transgressing his covenant, and has gone and served other gods and worshiped them, or the sun or the moon or any of the host of heaven, which I have forbidden, and it is told you and you hear of it, then you shall inquire diligently, and if it is true and certain that such an abomination has been done in Israel, then you shall bring out to your gates that man or woman who has done this evil thing, and you shall stone that man or woman to death with stones. Let the Bible guide your study of the stars and trust Biblical prophecy to teach you about the future things that will come upon us. You are wearied with your many counsels; let them stand forth and save you, those who divide the heavens, who gaze at the stars, who at the new moons make known what shall come upon you. The context tells us it is an astronomical event because it uses specific terms like sun, moon, stars which are in the sky of course. We know it is an alignment because it gives specific locations for these things and says the sign "appeared". In other words, its not always up there but formed at some point in time. It gives us enough unique factors so that we can narrow down the specific day of this appearance which seems to be unique in all known history. She was pregnant and was crying out in birth pains and the agony of giving birth. In closing, I believe this should give you a firm foundation to stand on when Biblically studying the heavens. There is so much more that could be shared however. Books have been written about how the Stars conveyed the Gospel Message. Amazing videos and images are out there showing the majesty and power evident in the cosmos. If I have failed perhaps Chuck can hammer this point home: It is ok for a Christian to study the stars!!