

Chapter 1 : Five Must-Read Books About Earth | Science | Smithsonian

The Book of the Earth is an Ancient Egyptian funerary text that has been called many names such as The Creation of the Sun Disk and the Book of Aker. The Book primarily appears on the tombs of Merneptah, Twosret, Ramesses III, Ramesses VI, and Ramesses VII and serves as a counterpart to the Book of Caverns.

Book of Giants Written By: And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. One of the most important of these is a fragment of The Book of Giants. According to The Book of Enoch , the mingling of fallen angels and humans created the Nephilim or Giant. The offspring of these unnatural unions were giants eles high. In the Book of Enoch the fallen angels and the giants began to oppress the human population and to teach them to do evil. For this reason God brought about the flood, and imprisoned the fallen angels until the final judgment. I have made war with them mortals in the past but I am not now able to stand against my opponents who reside in heaven, and dwell in holy places. And not only this, but they are in fact stronger than I am. The day of the ravening wild beasts has come and that of the wild man [as I am known]. Then Ohya said to him. While I was as it were watching, [some beings good angels? The interpretation of this dream is similar to that of the earlier one. However, Gilgamesh said to me that [all the forebodings] concerned [only the rulers of earth, the temporal, powerful ones, whom the leader of the good angels has cursed]. The giants were glad at his words. Then [Ohya] turned and left the assembly. There are more dreams, the import of which is hostile to the giants. The dreamers report to the monsters and then to the giants. Then they went to the giants to tell them of their dreams. The suggestion was made to seek out the scribe and prophet Enoch to interpret the dreams. Let us seek out Enoch, the noted scribe, and he will interpret for us the dream.. Upon hearing this, all the monster and giants grew afraid and called Mahway, the Titan He came to meet the giants who pleaded with him and sent him to Enoch, the scribe. Heleft behind the inhabited world and passed over the great desert of Desolation. We wish to know the meaning of the two hundred trees that came down from heaven. Accordingly, he presented Mahway with a tablet which was full of foreboding about the coming judgement, but which offered some hope for the future via repentance. The writing on the tablet said: Let it be known to you the giants and monsters that you will not escape judgement for all the things that you have done,and that your wives, their sons, and the wives of their sons [will not escape,] and that by your licentiousness on the earth, there has been visited upon you a heavenly judgement. The land is crying out and complaining about you and the deeds of your children and about the harm you have done to it. Until the heavenly angel Raphael, arrives, behold, destruction is coming by a great flood which will destroy all living things, whatever is in the deserts and the seas. But if you now loosen the bonds binding you to evil and pray for forgiveness. You may be saved. He said the following ; A great fear seized me and I fell on my face. I heard his voice. He Enoch dwelt among human beings but he did not learn from or rely on them. It seems possible Enoch is talking about the occasion when an angel came down to earth to summon him to heaven. According to tradition, the Nephilim had enormous psychic abilities. They performed levitation, mind control, and remote viewing. They had the power of pronouncing and removing curses and diseases, and had ways of knowing and predicting the future. They were extremely intelligent. They knew all about science, architecture, and engineering. They combined these skills with their powers of intelligence to build the Pyramids and the other great monuments around the world. They created human sacrifice. According to IEnoch they drank blood and taught abortion. The book of Enoch states, And the fifth was named Kasdeja: They were the heroes of old, the mighty men of renown, talked about in mythology, and contributed to the reason God had to destroy the world and all its inhabitants in the Great Flood.

Chapter 2 : ASTRONOMY CONFIRMS THE ACCURACY OF THE BOOK OF ENOCH

In the Book of the Earth, just as in the Book of Caverns, the hours of the night are not divided into sections, and the solar barque is largely missing as an aid to orientation. Though the original composition was probably divided into three registers, the registers in the surviving work are uncertain.

There are five main views of this phrase. The first interpretation says that the word "circle" means "sphere" indicating that the earth is a sphere. This view seems most unlikely since we have all ready seen that the Hebrew word gh means "circle," and it seems very remote that it means "sphere" because of the context, and there is a better Hebrew word for "sphere," rwd. Plugging the meaning of "sphere" into every passage that gh occurs will result in awkward interpretations. The second interpretation is that the earth is a round flat disk. Although the ancient world thought the earth was round and flat, this phrase seems to refer to the shape the vaulted heavens above the earth from which the inhabitants look like grasshoppers. The third view, which is set forth by Seybold, is that "circle" refers to the ring of the ocean that surrounds the earth. This is mainly based on the supposed meaning of the word guros used in the LXX for gwj. The fourth interpretation is that "circle" refers to the vault like sky over the earth. This seems to be partly right as well as the next view where "circle" refers to the horizon. It may be best to combine theses two views so that "circle" refers to the circle of the horizon that arches up over the earth. From the top of this dome God looks down to see the inhabitants on earth as small as grasshoppers. In the later part of this same verse Isa. There seems to be a descriptive parallelism of the heavens in this poetic verse. Stadelmann , 42 states that gwj refers to the horizon which was the boundary between earth and heaven, and indicates how the heavenly dome was linked with the earth. It is the circular line that separates the light of heaven from the darkness under the ocean and earth. In the ancient world the horizon prevented the earth from being flooded by primeval waters by holding the sky and the earth firmly together Ibid, This seems to be the case in Isaiah Therefore, gwj is the part for the whole of heaven in certain passages in Job and Isaiah. This would be called "Synecdoche of the Part" by Bullinger , , see also Delitzsch translates Isaiah The "foundations of heaven" are where the sky meets the earth at the horizon. Akkadian Literature There is an important Babylonian world map that depicts their view of the universe Cuneiform Texts from Babylonian Tablets in the British Museum , part xxii, pl. Unger describes this world map in his book Babylon ; in German. A good English translation of this map is by Wayne Horowitz , The earth is seen as a circle within a circle with Babylon at the center. It seems clear that the Babylonians viewed the earth as flat and circular in shape. Sargon of Akkad is a third millennium king who was said to conquer the whole world in the work The Sargon Geography which states, "Anaku and Kaptara, the lands across the upper Sea, Dilmun and Magan, the lands across the Lower Sea, and the lands from sunrise to sunset, the sum total of all the land, which Sargon, the king of the Univer[se] conquered three times" Horowitz, , ; Garyson AFO 25, The Samas Hymn which is written to the Sun-god says, "You climb to the mountains surveying the earth, You suspend from the heavens the circle of the lands" kip-pat matati kur. In the Assyrian Royal Inscriptions Grayson , there are many references to the "four quarters" of the earth. The Royal inscription of Tukulti-Ninurta says: Tukulti-Ninurta, king of the universe, king of Assyria, strong king, king of the four quarters, chosen of Ashur, vice-regent of Ashur, the king whose deeds are pleasing to the gods of heaven and underworld and to whom they allotted the four corners of the earth, the king whom they allowed to always exercise rule in the four quarters and who conquered all those who did not submit to him Grayson , 1: The phrase "king of the four quarters" according to Grayson , 1: This is a clear reference to the earth being circular. It seems strange that a circle would also have corners, but they meant the extremities in the four cardinal directions. In Atra-Hasis the third tablet says: Atra-Hasis is told to build a boat because a flood is coming. The boat is to be built like the world. He is to build a roof above and below to keep the waters of the deep and the waters from heaven out. The firmament held up the heavenly waters, and the earth kept out the waters from the deep. The earth floated in a watery universe. In Enuma Elish the world is like a shellfish or clam surrounded by an ocean of water. The world is shaped like a round clam with two halves. The upper half or vault is the firmament, and the lower half is the earth Heidel , ; ANET, Egyptian Literature Egyptian literature

in the New Kingdom period has some interesting statements about the shape of the world. The subjugator of the adversary, rich in years, great in victories, who reacheth the ends of the earth when seeking for battle, who maketh narrow the wide mouth of foreign princes. The good god, the strong one, whom men praise, the lord, in whom men make their boast; who protecteth his soldiers, who maketh his boundaries on earth as he will, like Re when he shineth over the circle of the world, he, the king of Upper and Lower Egypt Erman , The phrase "circle of the world" indicates that the Egyptians viewed the earth as a disk which the sun-god shines over on its daily journey. A relief on a sarcophagus cover from the fourth century BC pictures the earth as a circular disc surrounded by a circular sea Keel , At the ends of the earth are the nations that surround Egypt. In the middle of the earth is the underworld which is reached through the gates of necropolis. So there are three rings in this picture; the circle of the sea, the circle of the earth, and then the circle of the underworld. There is another much older picture of the circular earth surrounded by a circular sea which dates back around BC Keel , Surrounding the sea were the mountains of the horizon and beyond this circle the heavenly ocean begins. The heavenly ocean is called kbhw-hr which means "upper waters of Horus" Ibid, The outermost circle may represent the firmament which like a wall or dam that contained the heavenly ocean. From the treasuries of Tutankhamun BC there is a drawing that represents the celestial and terrestrial oceans by two circular snakes Ibid, The earth is also drawn as a mountain in several places Ibid, In the book of Psalms the earth and mountains are used as parallel terms Psa. He declares that this rare word is especially used for a circular trench around a tree, but this is just one of the meanings of guros in the context of farming. Liddel and Scott , say, "plant in a guros" a round hole. In the Letters to Alciphron Callicrates writes to Aegon saying, "As the right season had come, I dug guros round holes in the earth and made boqria pits , and was ready to plant my young olive trees and to bring them running water, which comes to me from the neighboring ravine" Letters of Alciphron, Aelian and Philostratus , A round hole in the earth is just an inverted vault, but this seems an unlikely way to describe the heavens. Guros may also just mean bent or curved and could be used to describe the vaulted heavens in Job The LXX translators probably understood gwh to refer to the sea around the earth. They could have clearly wrote "the circle of the deep" as was done in Proverbs 8: The LXX uses the ths ghs kuklw twice in 2 Chronicles It means, "the land round about," and not "the circle of the earth. Plato used the word sfairoeides to describe the heavens as a sphere Archer-Hind , If the Hebrews thought the earth or heavens were a sphere, they would have used the Hebrew word rwd which is used in Isaiah Aramaic Literature The targum of Isaiah translates Isaiah Who caused the Shekinah of his glory to dwell in the mighty height, and all the inhabitants of the earth are counted as grasshoppers before him; who stretched out the heavens as a small thing, and spread them out like a glorious tent for the house of his Shekinah Stenning , see also Chilton, Here the "circle of the earth" is interpreted as "in the might height" or the zenith of heaven which would make the inhabitants on earth look like grasshoppers. This shows that the vault of the heavens is understood, and not a river encircling the earth as in the LXX. Jewish Literature There is a legend that Alexander the Great once ascended high above the earth until "the world appeared like a ball and the sea like a dish" in which it was set; Cohen , Latin Literature In the Apocalypse of Esdras 6: The Syriac and the Ethopic do not have the word "circle" Charlesworth , There is a very simple explanation for this. The Latin words, terrena orbis have been mistranslated. This common Latin phrase is used frequently in the Vulgate and means "world. This does not mean that Jerome thought the earth was round, because Cicero and other Latin writers used orbis terrarum to mean "world. Mediterranean means "the sea in the middle of the land. The Vulgate uses orbis terrarum six times in the NT Matt The references mainly refer to the world or mankind and not the physical world, just like the Greek word kosmos. Clement of Rome St. Clement of Rome in his epistle to the Corinthians about 95 AD , briefly describes his view of the world as under the control of the creator which results in peace and enjoyment. He says the following in chapter twenty: The heavens are moved by His direction and obey Him in peace. Day and night accomplish the course assigned to them by Him, without hindrance one to another. The sun and the moon and the dancing stars according to His appointment circle in harmony within the bounds assigned to them, without any swerving aside. The earth, bearing fruit in fulfillment of His will at her proper seasons, putteth forth the food that supplieth abundantly both men and beasts and all living things which are thereupon, making no dissension, neither altering anything which He

hath decreed. Moreover, the inscrutable depths of the abysses and the unutterable statutes of the nether regions are constrained by the same ordinances. The basin of the boundless sea, gathered together by His workmanship into its reservoirs, passeth not the barriers wherewith it is surrounded; but even as He ordereth it, so it doeth. In this chapter there is the common three layer view of the world, heaven, earth, and underworld. Surrounding the earth is the ocean which man can not pass. Beyond the ocean are kosmoi, "worlds. It may refer to the underworld and upperworlds. Basil in his Hexaameron states: Those who have written about the nature of the universe have discussed at length the shape of the earth.

Chapter 3 : The Tribulation according to the Book of Revelation

The "Book of the Earth" is an Ancient Egyptian funerary text that has been called many names such as The Creation of the Sun Disk and the Book of Aker. The Book primarily appears on the tombs of Merneptah, Twosret, Ramesses III, Ramesses VI, and Ramesses VII and serves as a counterpart to the Book of Caverns.

Die Finsternis vertrieben durch verzehrende Glut. The Sarcophagi 59 Chapter 3: Pseudo-Verbal Construction contents ix Chapter 5: All uncredited images are the work of the author. Figures Chapter 2 Figs. Reproduced by permission of the Egyptian Exploration Society. Montet , plate 5. Reproduced by permission of the Griffith Institute. The eastern stairway and side room with Earth scenes have been added to the plan by the author and are not to scale. Reproduced by permission of Princeton University Press. Reproduced by permission of Princeton University Press. Reproduced by permission of Princeton University Press. Champollion , "Sources for the Books of the Earth. Location of scenes and texts by letter designation and their correspondences in previous literature. Occurrences of sA A. Enigmatic sign values in the Book of the Earth. Seriation of Earth scenes. Concordance of text plates in Piankoff Concordance of Book of the Earth texts in Hornung b. Reproduced by permission of the Egypt Exploration Society. Scenes 25 above and 45 below. Scenes 69 top, left and 56 below , with apotropaic demons at top, right all figures now destroyed. Scenes 55 top, right and 70 below , with apotropaic demons at top, left all figures now destroyed. Scenes 5 and 6. Allen for his generous invitation to publish the present work as the inaugural volume of the Wilbour Egyptology monograph series, through Brown University and Lockwood Press. This study represents a thoroughly revised, updated, and expanded version of my doctoral dissertation, submitted originally in to the University of Pennsylvania. For the completion of that work, I again offer my most sincere thanks and appreciation to my dissertation advisor, Dr. Silverman, and to readers Dr. Josef Wegner Penn and Dr. Ritner Chicago , for countless invaluable comments and suggestions as well as helpful questions and criticisms, which surely saved me from many errors and omissions, both major and minor. My treatment of the previously unpublished Book of the Earth scenes and texts from the Valley of the Kings and el-Asasif necropolis, as well as research conducted at the Egyptian Museum in Cairo, was made possible through a fellowship from the American Research Center in Egypt, with funding from the United States Department of State Trautner and Dr. In addition, I offer my appreciation and thanks to P. The present work has benefited greatly from discussions with several current and former graduate students in the department of Near Eastern Languages and Civilizations at Penn. Regrettably, I cannot name everyone in this short space, but special thanks must go first to Antonio J. Morales, to whose thorough reading of the original dissertation manuscript and extensive comments I owe a great many references, which would surely otherwise have gone unnoticed. Jeremie Peterson for a number of useful suggestions and insights. I cannot fail to mention the support and guidance of my parents, David Roberson and Terri Hammack. They shaped my earliest interests, encouraged my academic pursuits with singular enthusiasm, and kept the barque sailing when jagged rocks loomed. None of this could have happened without them. Finally, to my wife Suzie Roberson I offer my most profound thanks "through late nights, early mornings, and countless discussions of what must surely have seemed the most excruciating of academic minutiae, she was always there. Dynastie aus verschiedenen Urkunden zusammengestellt, 3 vols. CT De Buck, Adriaan, ed. The Egyptian Coffin Texts 8 vols. University of Chicago Oriental Institute Publications, " TT Theban tomb tomb number Urk. Die Belegstellen, 5 vols. A Coptic Dictionary Oxford: Being an introduction to the study of hieroglyphs 3rd rev. Oxford University Press, A Greek-English Lexikon 9th rev. Altes Reich und Erste Zwischenzeit Mainz: Middle Egyptian Grammar Mississauga: A Late Egyptian Grammar 4th ed.

Chapter 4 : Books similar to The Pillars of the Earth (Kingsbridge, #1)

This is a compendium of theories of the shape of the Earth, along with a great deal of 'Earth Mystery' lore. Richly illustrated, the Book of Earths includes many unusual theories, including Columbus' idea that the Earth is literally pear-shaped, modern theories that the Earth was originally tetrahedral, and so on.

The Tribulation according to the Book of Revelation The Book of Revelation writes of 7 seal judgments; 7 trumpet judgments; 7 bowl judgments. These judgments devastate the earth, not just the Roman province[s]. In the Tribulation the oceans become blood, most of the sea life dies, plagues, hailstones are released, and a supernatural darkness covers the earth, as God pours out His wrath on a world that has rejected Christ for the worship of false gods and the man who claims to be God. Israel was present in Egypt during the plagues and she will be present during the Great tribulation. Wars on earth Rev. Worldwide economic trouble Rev. Massive earthquake wrath of God. Hail, fire, and blood. Great mountain hits sea. Wormwood star hits earth. Terrible and painful sores break out on all who worship beast. Entire oceans becomes blood, the sea life dies. Fresh water becomes blood, no more fresh drinking water. Sun increased in heat and scorches and burns people. Far beyond global warming. Armies head toward in the Middle East for the final battle "Armageddon. Babylon destroyed, massive earthquakes, hundred pound hailstones devastate earth. All these are spiritualized and explained away by the Preterist view of prophecy. The judgment in each set of 7 increases in intensity. It seems as if nature has gone bonkers. Did any of this happen the way it is described in the book of Revelation or in the Old Testament? Can anyone tell us what the 7 thunders were since this already took place? During this period Scripture says the saints are killed by all nations. The survival rate is small. Foxes book of Martyrs does not stop at 70 AD, but this is inconsequential in the Preterist viewpoint. The fact that more Christians were killed after 70 AD, after the first century than were killed before 70 AD does not seem to affect their theological construct of what the end would be like, they do not budge. An we thought the Millennium comes after the Tribulation! Have we seen an increase in wars worldwide. Then how can we be living in a Millennium that is to have no war. Famines and increases in earthquakes throughout the world in frequency and intensity, environmental catastrophes, numerous diseases causing widespread sicknesses and death. All of these and more have been taking place after 70 AD when we should be in the Millennium if Christ returned and none should be taking place. Two witnesses are preaching in Jerusalem near the time the antichrist goes into the temple. These are two men the world does not ignore. And if anyone wants to harm them, he must be killed in this manner. These have power to shut heaven, so that no rain falls in the days of their prophecy; and they have power over waters to turn them to blood, and to strike the earth with all plagues, as often as they desire. Now when they finish their testimony, the beast that ascends out of the bottomless pit will make war against them, overcome them, and kill them. And their dead bodies will lie in the street of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified. Then those from the peoples, tribes, tongues, and nations will see their dead bodies three-and-a-half days, and not allow their dead bodies to be put into graves. And they heard a loud voice from heaven saying to them, "Come up here. In the same hour there was a great earthquake, and a tenth of the city fell. In the earthquake seven thousand men were killed, and the rest were afraid and gave glory to the God of heaven. Can we name them? When do we read of their miracles in history? And when did they get raised and taken to heaven? This is a spectacular resurrection of both men at the same time, as the world sees them openly dead in the street and rejoices. When did this earthquake kill 7 thousand people which made others afraid and give God glory in 70 AD? Preterism is a fairy tale of prophecy, like evolution is for the secular world. There is even a more devastating earthquake during the Tribulation. Now the great city referring to Jerusalem, Rev. The most devastating earthquake the world has ever experienced is not recorded for Jerusalem nor did the cities of nations fall, it is still in our future. The Tribulation is called among the unbelieving world as the great day of his wrath. Once this occurs the world as we know it has changed. Then the seventh angel sounded: And there were loud voices in heaven, saying, "The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever! The nations were angry, and Your wrath has come, and the

time of the dead, that they should be judged, and that You should reward Your servants the prophets and the saints, and those who fear Your name, small and great, and should destroy those who destroy the earth. Do you think what we are in today is what the Bible describes as the Millennial reign of Christ, pretty disappointing if it is. If so why do we have the same sinful governments with dictators throughout earth today? Because the kingdoms of the world are NOT being ruled by Jesus yet. I will make a mortal more rare than fine gold, a man more than the golden wedge of Ophir. The sun shall be turned into darkness, and the moon into blood, before the coming of the great and awesome day of the LORD. Zechariah speaks of "all the peoples" Instead, the Lord is defending Hardly the same as what Preterists claim as the fulfillment. When did the Euphrates river dry up? And in that day His feet will stand on the Mount of Olives, which faces Jerusalem on the east. And the Mount of Olives shall be split in two, from east to west, making a very large valley; half of the mountain shall move toward the north and half of it toward the south. Then you shall flee through My mountain valley, for the mountain valley shall reach to Azal. Yes, you shall flee as you fled from the earthquake in the days of Uzziah king of Judah. Did all the saints in heaven arrive? This did not happen in A. Why is God concerned with their land if they forfeited it and the Israel of our day has nothing to do with Bible prophecy? I ask this of all that hold to replacement teaching, amillennialists also. These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power, when He comes, in that Day, to be glorified in His saints and to be admired among all those who believe, because our testimony among you was believed. You shall make them as a fiery oven in the time of Your anger; the LORD shall swallow them up in His wrath, and the fire shall devour them. We see that no prophecy written of what we consider to be still future events means what it says to those who hold a preterist viewpoint, they change its application. This Day is one of victory for Jerusalem Zech. The Messiah comes in power and glory in battle Jesus going to Israel from Bozrah vs. The battle ends in the valley of Jehosaphat Zech. And He who sat on him was called Faithful and True, and in righteousness He judges and makes war. His eyes were like a flame of fire, and on His head were many crowns. He had a name written that no one knew except Himself. He was clothed with a robe dipped in blood, and His name is called The Word of God. And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses. Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God. And all the birds were filled with their flesh. Here we have the saints returning with him as this great battle of the nations versus Christ ensues. After he conquers them all, he sets things in order and he rules with a rod of Iron through the Millennium because he has established his kingdom in Israel. Can anyone point out when this took place? Zechariah says in chapter 14, that, "in that day His feet shall stand upon the Mount of Olives. The day he comes back to rescue not destroy Israel. Jesus prophesied of Israels condition before He left. But when they say this again he comes on a white horse with all the saints Rev. Again 70 AD does not match the Bibles description of his coming. The Son of Man will send out His angels, and they will gather out of His kingdom all things that offend, and those who practice lawlessness, and will cast them into the furnace of fire. In one judgment he removes all that is evil and only those who are believers are now living on earth. We have advanced from horse-drawn carriages to cars to space flight.

Chapter 5 : Who Are the , of Revelation 7 and 14? : Christian Courier

The Book of Enoch is an important source for those who promote the notion that the earth is flat. A few portions of this rather long book teach that the earth is flat, but other passages are ambiguous about the earth's shape.

Many commentaries have been written giving the various perceived pros and cons of doing so. For me, I have no need to consider it "Scripture. Concerning the seeming ambiguities of canonized Scripture as it pertains to the issues being addressed here in this essay, I like the way Robert Schadewald handles the Book of Enoch in his online article: Ambiguities in ancient documents can often be elucidated by consulting contemporary documents. The most important ancient document describing Hebrew cosmology is 1 Enoch sometimes called the Ethiopic Book of Enoch, one of those long, disjointed, scissors and paste jobs beloved by ancient scribes. For a dozen or so centuries, European scholars knew 1 Enoch only from numerous passages preserved in the patristic literature. In 1813, the Scottish adventurer James Bruce found complete copies in Ethiopia. Numerous manuscripts of 1 Enoch have since been found in Ethiopian monasteries. Turn of the century scholars concluded that parts of the book are pre-Maccabean, and most perhaps all of it was composed by B. These conclusions were largely vindicated when numerous fragments of 1 Enoch were found among the so-called Dead Sea Scrolls at Qumran. Unlike the canonical books of the Bible, which in my view were never meant to teach science, sections of 1 Enoch were intended to describe the natural world. The narrator sometimes sounds like a 2nd century B. Carl Sagan explaining the heavens and earth to the admiring masses. The Enochian cosmology is precisely the flat-earth cosmology previously derived from the canonical books. For Enoch to have been so well preserved in multiple copies in the Dead Sea Scrolls and for authors such as Jude and later "Church Fathers" to quote directly from it, this shows us the book was held in high regard, at least well into the first few centuries AD. I contend it is still worthy of taking notice of in our day as well. Especially, when you consider the opening words of the book: I believe we are that remote, future generation, that was to come and live "in the day of tribulation. In the Introduction to that volume, I wrote that I was putting together a stand-alone version of the Book of Enoch with footnotes and commentary. We will now explore just a handful of them here. I saw the treasures of all the winds: I saw how He had furnished with them the whole creation and the firm foundations of the earth. And I saw the corner-stone of the earth: I saw the four winds which bear [the earth and] the firmament of the heaven. And I saw how the winds stretch out the vaults of heaven, and have their station between heaven and earth: I saw the winds of heaven which turn and bring the circumference of the sun and all the stars to their setting. I saw the winds on the earth carrying the clouds: I saw the paths of the angels. I saw at the end of the earth the firmament of the heaven above. And I proceeded and saw a place which burns day and night, where there are seven mountains of magnificent stones, three towards the east, and three towards the south. But the middle one reached to heaven like the throne of God, of alabaster, and the summit of the throne was of sapphire. And I saw a flaming fire. And beyond these mountains And I saw a deep abyss, with columns of heavenly fire, and among them I saw columns of fire fall, which were beyond measure alike towards the height and towards the depth. And beyond that abyss I saw a place which had no firmament of the heaven above, and no firmly founded earth beneath it: Enoch described a place where there was nothing. Job describes the same: Enoch clearly describes the earth on a foundation like so many other authors as seen above. But he also describes a place beyond the ends of the earth. A place of horrible nothingness. Whatever your view may be, it is clear, either one of these authors has borrowed from the other or they both were inspired by the same Source. Enoch again describes this place And I proceeded to where things were chaotic. And I saw there something horrible: I saw neither a heaven above nor a firmly founded earth, but a place chaotic and horrible. From thence I went to another place to the west of the ends of the earth. And from thence I went to the ends of the earth and saw there great beasts, and each differed from the other; and I saw birds also differing in appearance and beauty and voice, the one differing from the other. And to the east of those beasts I saw the ends of the earth whereon the heaven rests, and the portals of the heaven open. And I saw how the stars of heaven come forth, and I counted the portals out of which they proceed, and wrote down all their outlets, of each individual star by itself, according to their number and their

names, their courses and their positions, and their times and their months, as Uriel the holy angel who was with me showed me. He showed all things to me and wrote them down for me: The book of the courses of the luminaries of the heaven, the relations of each, according to their classes, their dominion and their seasons, according to their names and places of origin, and according to their months, which Uriel, the holy angel, who was with me, who is their guide, showed me; and he showed me all their laws exactly as they are, and how it is with regard to all the years of the world and unto eternity, till the new creation is accomplished which dureth till eternity. And this is the first law of the luminaries: And I saw six portals in which the sun rises, and six portals in which the sun sets and the moon rises and sets in these portals, and the leaders of the stars and those whom they lead: And first there goes forth the great luminary, named the Sun, and his circumference is like the circumference of the heaven, and he is quite filled with illuminating and heating fire. The chariot on which he ascends, the wind drives, and the sun goes down from the heaven and returns through the north in order to reach the east, and is so guided that he comes to the appropriate lit. And in that fourth portal from which the sun rises in the first month are twelve window-openings, from which proceed a flame when they are opened in their season. When the sun rises in the heaven, he comes forth through that fourth portal thirty mornings in succession, and sets accurately in the fourth portal in the west of the heaven. And during this period the day becomes daily longer and the night nightly shorter to the thirtieth morning. On that day the day is longer than the night by a ninth part, and the day amounts exactly to ten parts and the night to eight parts. And the sun rises from that fourth portal, and sets in the fourth and returns to the fifth portal of the east thirty mornings, and rises from it and sets in the fifth portal. And then the day becomes longer by two parts and amounts to eleven parts, and the night becomes shorter and amounts to seven parts. And it returns to the east and enters into the sixth portal, and rises and sets in the sixth portal one-and-thirty mornings on account of its sign. On that day the day becomes longer than the night, and the day becomes double the night, and the day becomes twelve parts, and the night is shortened and becomes six parts. And the sun mounts up to make the day shorter and the night longer, and the sun returns to the east and enters into the sixth portal, and rises from it and sets thirty mornings. And when thirty mornings are accomplished, the day decreases by exactly one part, and becomes eleven parts, and the night seven. And the sun goes forth from that sixth portal in the west, and goes to the east and rises in the fifth portal for thirty mornings, and sets in the west again in the fifth western portal. On that day the day decreases by two parts, and amounts to ten parts and the night to eight parts. And the sun goes forth from that fifth portal and sets in the fifth portal of the west, and rises in the fourth portal for one-and-thirty mornings on account of its sign, and sets in the west. And the sun rises from that portal and sets in the west, and returns to the east and rises thirty mornings in the third portal and sets in the west in the third portal. And on that day the night becomes longer than the day, and night becomes longer than night, and day shorter than day till the thirtieth morning, and the night amounts exactly to ten parts and the day to eight parts. And the sun rises from that third portal and sets in the third portal in the west and returns to the east, and for thirty mornings rises in the second portal in the east, and in like manner sets in the second portal in the west of the heaven. And on that day the night amounts to eleven parts and the day to seven parts. And the sun rises on that day from that second portal and sets in the west in the second portal, and returns to the east into the first portal for one-and-thirty mornings, and sets in the first portal in the west of the heaven. And on that day the night becomes longer and amounts to the double of the day: And the sun has therewith traversed the divisions of his orbit and turns again on those divisions of his orbit, and enters that portal thirty mornings and sets also in the west opposite to it. And the sun has returned and entered into the second portal in the east, and returns on those his divisions of his orbit for thirty mornings, rising and setting. And on that day the night decreases in length, and the night amounts to ten parts and the day to eight. And on that day the sun rises from that portal, and sets in the west, and returns to the east, and rises in the third portal for one-and-thirty mornings, and sets in the west of the heaven. On that day the night decreases and amounts to nine parts, and the day to nine parts, and the night is equal to the day and the year is exactly as to its days three hundred and sixty-four. And the length of the day and of the night, and the shortness of the day and of the night arise--through the course of the sun these distinctions are made lit. So it comes that its course becomes daily longer, and its course nightly shorter. And that which thus rises is the great luminary, and is so named according to its appearance,

according as the Lord commanded. As he rises, so he sets and decreases not, and rests not, but runs day and night, and his light is sevenfold brighter than that of the moon; but as regards size they are both equal. Whether or not David ever read the Book of Enoch, he certainly seemed to have had a very similar view of the sun as a male, coming out of a chamber or portal: And after this law I saw another law dealing with the smaller luminary, which is named the Moon. And her circumference is like the circumference of the heaven, and her chariot in which she rides is driven by the wind, and light is given to her in definite measure. And her rising and setting change every month: And thus she rises. And her first phase in the east comes forth on the thirtieth morning: And the one half of her goes forth by a seventh part, and her whole circumference is empty, without light, with the exception of one-seventh part of it, and the fourteenth part of her light. And when she receives one-seventh part of the half of her light, her light amounts to one-seventh part and the half thereof. And she rises on that day with exactly a seventh part, and comes forth and recedes from the rising of the sun, and in her remaining days she becomes bright in the remaining thirteen parts. Enoch goes into a great amount of detail in chapters 72 - 82 concerning the heavenly luminaries. I just posted the beginning chapters above. You can read the rest for yourself, beginning in chapter 74, here: [In chapter 78, we read a bit more about the names, size, and movements of the sun and moon](#) And the names of the sun are the following: And the moon has four names: These are the two great luminaries:

Chapter 6 : The Book of the Earth: Jeff Gross: calendrierdelascience.com: Books

The Book of the Earth and millions of other books are available for Amazon Kindle. Learn more Enter your mobile number or email address below and we'll send you a link to download the free Kindle App.

Background[edit] In the preface to *The Pillars of the Earth*, Follett tells readers that he grew up in a Puritan-based family, whose worship space was very spare. In preparing for writing, he was reading about medieval architecture, and: Before too long, it occurred to me to channel this enthusiasm into a novel. I knew it had to be a long book. It took at least thirty years to build a cathedral and most took longer because they would run out of money, or be attacked or invaded. So the story covers the entire lives of the main characters. My publishers were a little nervous about such a very unlikely subject but, paradoxically, it is my most popular book. It recreates, quite vividly, the entire life of the village and the people who live there. You feel you know the place and the people as intimately as if you yourself were living there in the Middle Ages. Follett set it in Marlborough, Wiltshire ; he chose that location because the cathedrals of Winchester , Gloucester , and Salisbury could be reached from there within a few days on horseback. Kingsbridge Cathedral as described is based on the cathedrals of Wells and Salisbury. Ambitious nobles and churchmen take sides, hoping to gain advantages. The novel, which is divided into six sections plus a prologue , explores themes of intrigue and conspiracy against historical events. Prologue [edit] A red-headed man is hanged for theft after being condemned by a priest, a knight, and a monk. His pregnant lover curses the men who condemned him, declaring that their children will be hanged, their enemies will prosper, and that they will live the rest of their lives with regret and sorrow. Part One â€” [edit] Circumstances leave mason Tom Builder and his family destitute and starving. He later has a change of heart and returns, but finds the baby missing. Knowing that he will be charged with abandonment if he says the baby is his, and confident that the monks will be able to look after him, Tom decides to leave the infant to the monastery. Philip, the leader of the cell, is visited by his brother Francis, a priest, who warns him of a plot by Earl of Shiring Bartholomew and the Earl of Gloucestershire against King Stephen. Philip tells Waleran Bigod, the ambitious archdeacon to the Bishop of Kingsbridge, of the plot, and travels to Kingsbridge Priory where the previous manager, Prior James, has died only a few days before. Philip agrees as the priory has become financially and spiritually destitute under Prior James, and he believes he can correct that. He wins, making enemies of the rivals for the post, in particular the sub-prior Remigius. They eventually settle in Kingsbridge, Tom hoping to get a job rebuilding the cathedral there. To ensure that Tom will have work, Jack burns down the old Romanesque cathedral, telling no one else of his actions. After some convincing, Philip hires Tom to build the new cathedral. Brother Remigius, who is opposed to Philip as prior, charges Ellen and Tom with fornication. Waleran, who was cursed by the woman at the hanging, orders Ellen to live apart from Tom. Initially believing that Waleran will be loyal to him as a fellow cleric, Philip learns from the Hamleights that Waleran intends to use the earldom solely to boost his own position. Realising that the Hamleights are trying to divide him and Waleran so that they can take the earldom for themselves, Philip secretly conspires with the Hamleights. They agree that Kingsbridge Priory will be given the quarry and some other lands with the rest of Shiring going to the Hamleights, but the Hamleights betray this deal and are given ownership of the quarry with Philip getting rights to, not ownership of, the stone. Furious at being foiled, Waleran vows to never let Philip build his cathedral. He mutilates the boy to coerce Aliena into not resisting as he rapes her brutally, leaving Aliena traumatized. Homeless and destitute, Aliena and Richard travel to Winchester in the hope of receiving compensation from the king, and visit Bartholomew, now dying in prison. The former earl demands they swear an oath to work to regain the earldom. Aliena supports Richard financially by becoming a wealthy wool merchant by, as described in the book, the hitherto unheard of act of buying wool from the farmers on their farms and selling it at market rather than the farmers having to travel to market themselves, saving them time and effort with the help of Philip, who agrees to buy her wool at a fair price when other merchants refuse to do so, and the two siblings settle in Kingsbridge. In retaliation, the Hamleights work with Waleran to try to have the cathedral moved to Shiring, thus depriving Philip of the properties tied to it, by claiming that Kingsbridge lacks the

resources and manpower to build a cathedral. At the advice of his allies, Philip calls across the county for volunteers to work on the cathedral as penance for their sins. On the day of an inspection by Bishop Henry of Blois that Waleran had arranged, they arrive en masse, and Henry is convinced to not move the cathedral. Tom befriends Prior Philip and, when Ellen returns, he persuades Philip to allow them to marry. Jack is expelled from the cathedral construction, but Philip contrives a new construction overseer position for Jack that he can have, on the condition that he becomes a monk. Jack reluctantly agrees to this, in order to stay in Kingsbridge. William proves a hapless and merciless lord who mishandles the earldom financially and routinely rapes any peasant women he wishes. Attempting to restore his fortunes, William leads an attack that burns down Kingsbridge and kills many people including Tom Builder. Part Four [edit] After losing her fortune again, Aliena agrees to marry Alfred if he supports Richard. Jack, who has been confined for continued infringements largely fraternizing with Aliena breaks his confinement in an attempt to talk to her, but is ultimately locked in the obedience room of the monastery. Freed by his mother, Jack and Aliena make love on the morning of her wedding, and he tries to convince her to leave Kingsbridge with him, but she refuses to do anything that would require her to break her vow to support Richard. Jack attempts to persuade Alfred to call off the marriage, but discovers that Alfred plans to marry her solely to keep her from Jack, and intends to mistreat her to further spite him. Ellen curses the wedding, seemingly leaving Alfred impotent, and he and Aliena never consummate their marriage. Jack leaves Kingsbridge to find out about his father. After years of putting off the decision following the death of Earl Percy Hamleigh, Stephen finally gives the earldom to William. Alfred persuades Philip to replace the wooden roof of the cathedral with a stone vault, but fails to reinforce the structure at the higher levels. This causes the cathedral to collapse during a service, killing many people. Jack helps to calm a riot at a nearby cathedral using the "Weeping Madonna", a wooden statue of a woman he was given by a spice merchant he befriended that appears to weep when taken from a hot place to a cold place. The statue is viewed as a miracle, which Jack leverages for financial support to rebuild the cathedral in Kingsbridge. As he travels home, Jack makes his way to Cherbourg where he is mistaken for the ghost of his father, Jacques Cherbourg, before meeting his grandmother and other relatives, who reveal that Jacques had supposedly died in the sinking of the White Ship, of which he was a passenger. Richard overhears fighters discussing the attack in another town, and his warning allows the villagers to build a set of town walls and earthen ramparts in about two days, thanks to the expertise of Jack. Though disheartened, Jack and Aliena agree to stay together, living separately until the day they can marry. Alfred has left Kingsbridge for Shiring, but following a downturn in business he returns to Kingsbridge and begs for a job from Jack. Inspired by Aliena, Richard organises the starving peasants who have turned to outlawry into a militia, and goes to war with William, robbing him on multiple occasions. Eventually, Stephen agrees to have Henry succeed him. William returns to the village of Hamleigh, and Waleran proposes to sell him the position of sheriff of Shiring so that he can oppose Richard and keep funding the cathedral. Remigius is abandoned by the two of them during this time, but Philip forgives him for his treachery and allows him to return to the priory. Richard refuses to grant the priory access to the quarry, on the basis that it was once part of the earldom. After Aliena calls him out for his ingratitude towards Philip, she is attacked and nearly raped by Alfred, who is out of work again after Shiring Cathedral is abandoned. Richard arrives and kills Alfred in the ensuing fight. Aliena and Jack marry within the new cathedral. Part Six [edit] After many years, Kingsbridge cathedral is completed. The two of them manage to convince Ellen, who has remained bitter towards Philip for his role in splitting up her and Tom, to testify on his behalf. Regardless, Waleran accuses Ellen of perjury, and she exposes his own perjury in the framing of Jacques Cherbourg, revealing that Waleran and the others had been bribed to dispose of him. Waleran ultimately loses his position as bishop of Kingsbridge as a result of the revelations. Later on, William and Waleran become involved with the plot to assassinate Thomas Becket , the Archbishop of Canterbury, in order to protect their now crumbling positions of power. William leads the attack, and despite the efforts of Philip, who had traveled to Canterbury to meet with Becket, the archbishop is brutally murdered. At Kingsbridge, Jack meets with a ruined and repentant Waleran, now living as a monk in the priory, to learn why his father was framed. After they learned that Jacques Cherbourg had survived the sinking, the barons had him imprisoned in England to prevent him from exposing their conspiracy. While initially content to leave

him there, they eventually chose to have him killed after he learned English and started attracting unwanted attention, hiring Waleran, Percy and James for this end. Characters[edit] Jack Jackson known also as Jack Builder: Daughter of a knight. She was unusual in being literate in English, French and Latin. A builder whose lifelong dream is to build a cathedral. Daughter of Tom, sister to Alfred and Jonathan and stepsister to Jack. A monk who dreams of Kingsbridge rising to greatness with a cathedral. An ambitious and corrupt cleric constantly scheming his way to more power. The son of a minor lord, he temporarily gains the earldom of Shiring but eventually loses it to Richard, the son of the former earl, Bartholomew. Lord Percy Hamleigh, Earl of Shiring: Father of William, he ousts the rebel Earl Bartholomew and gains the earldom. Lady Regan Hamleigh, Countess of Shiring: Minor characters[edit] Francis of Gwynedd: Bartholomew, Earl of Shiring: Father of Aliena and Richard, he earns the enmity of the Hamleighs and is jailed for treason. The former Sub-Prior of Kingsbridge who tries to secure the position of Prior. Primarily motivated by envy and spite. An early ally of Philip after his arrival in Kingsbridge. A gentle, simpleminded monk who cares for baby Jonathan. Jack Shareburg Jacques Cherbourg: A jongleur who survives the wreck of the White Ship to become the lover of Ellen and father of Jack Jackson; executed. Tommy later called Thomas: Son of Jack and Aliena. With a talent for administration and command, he becomes the Earl of Shiring. Daughter of Jack and Aliena.

Chapter 7 : Bible, King James Version

xiv the ancient egyptian books of the earth Fig. Guiding the mysteries of Osiris (Book of Caverns, First Division; tomb of Ramesses IX). Fig. Greeting the disc, "Great of Shadow" (tomb of Ramesses VI; after Piankoff , fig. 99).

This would mean that the ancient Israelites of the eighth century BC knew that the earth was spherical and not flat. This perspective shows up in arguments from both Young Earth Creationists and from those wanting to argue an absolutely literal reading of the biblical text, usually to support the idea that God revealed modern scientific facts and data to the ancient Israelites. Engaging those perspectives might prove helpful to many Christians trying to take seriously both the scientific world in which they live and the perspectives of Scripture that come from a world three to two millennia in the past. However before we can begin to engage that discussion, we must come to terms with what the Bible actually says and means, especially within the context of Ancient Near Eastern culture. It is important at least to consider and try to understand what the Bible says on the level of language and meaning before one jumps to taking single words out of a context to make an apologetic case for a notion or a doctrine. Simply working from a favorite translation that uses certain English words to which we then apply meaning in relation to our modern perspectives, knowledge, and world-view how we understand the physical world to work is not good enough. We must try to hear the Biblical text against the background, the literary, cultural and historical milieu, from which it was written. The Hebrew word that is used in Isaiah The root word only occurs in the Hebrew Bible once as a verb Job This term refers to a "circle instrument," a device used to make a circle, what we call a compass. He marks out the horizon on the face of the waters for a boundary between light and darkness. He created the horizon when he separated the waters; he set the boundary between day and night. He marks the horizon on the surface of the water at the boundary where light meets dark. Ancient people were very good at observing the physical properties of the earth without necessarily understanding how all of those properties worked. The horizon of the earth is easily seen from any high vantage point or open area as an encompassing circle. This led ancient peoples to describe this "circle" or the horizon as the "edge" or "end" of the earth Deut The poetic hymn of Proverbs Who has gathered the wind in the hollow of the hand? Who has wrapped up the waters in a garment? Who has established all the ends of the earth? The other uses of the same Hebrew root reveal a similar meaning. Ancient people of 2, or 1, BC did not have modern scientific knowledge. Yet they developed perceptions of the physical world based on observations. It was certainly not scientific but practical, based on what they could observe simply by looking at the earth and sky. People of the Ancient Near East, as well as ancient Hebrews and Israelites, conceptualized the world as a large, flat, circular disk anchored in water below the deep, Prov 8: Between the earth and this deep was Sheol, the place of the dead. Above the dome was also water, which was the source of rain. The dome had "doors" and "windows" to let the waters above fall to the earth Gen 7: God was described as ruling the world from his throne above the dome Psa 33, Psa These references are not just isolated anomalies amidst an otherwise scientific grasp of the world. These conceptions are pervasive throughout the biblical narratives, not only in describing the physical world, but extended into metaphorical applications relating to other topics or even simply as ways to talk about the world and God. For example, creation hymns Psa 33, , Hab 3, etc. Or in the Babel story God must "come down" to see the puny work of humanity Gen While there are many graphic depictions of ancient cosmology, we need to keep in mind that this was not a pictorial conception, but a functional and descriptive one. It is we in the modern world who tend to want visual imagery and reduce ideas to graphics and charts. Yet for ancient people this was simply a way of expressing what they saw about the operation of the physical world. Also, we should not conclude that this way of talking about the physical world is what the Bible teaches as a reality, something in which we must believe in order to believe Scripture. Instead, this is the way ancient people talked about their experience of the world in the absence of any scientific knowledge about the processes at work in the world. Certainly we would describe the world today in much different terms. But then we live 3, years later in human history with much more knowledge about the physical world, and a different conceptual model and different vocabulary with which to describe the world. We certainly affirm that Scripture is fully inspired by God

plenary inspiration; see Revelation and Inspiration of Scripture. Yet what is interesting is that even with inspiration, God allowed these ancient ways of looking at the world to stand without correction. In other words, God did not reveal modern scientific knowledge to the ancient Israelites, or correct their ancient views of the way the world works. He let them express marvelous truths about God in the language and culture in which they lived. That incarnational dimension of Scripture is crucial for us to understand if we are to hear adequately the important confessions about God and humanity that Scripture expresses. The poetic Ode to Wisdom in Proverbs certainly seems to confirm this ancient view of the world. This supports the idea of the earth as a flat disk with foundational pillars to allow it to "float" on the great deep below the earth. It is a good depiction of Ancient Near Eastern cosmology, which the Israelites shared. So, the "circle" of Isaiah In Ancient Near Eastern conceptions, this circle would refer to the flat earth disk, not to a sphere. Young Earth Creationism is the belief that the earth is only between 6, and 10, years old. There are several versions, but are usually based on a very literalist reading of the Genesis narratives, including the idea that all of creation occurred within the span of six hour days. Sheol was not a "place" as much as it was a way to talk about death and burial. While graves and tombs were certainly physical places, Sheol was a way to talk concretely about the abstraction of death.

Chapter 8 : The Circle of the Earth: Translation and Meaning in Isaiah

Charles Lyell's Principles of Geology and John Grotzinger and Tom Jordan's Understanding Earth are elegant, accessible textbooks written almost two centuries apart.

Satan has been thrown into the lake of fire. All the dead are standing before the throne and the books were opened. Those whose names were not written in the book of life were also thrown into the lake of fire, where they along with Satan are tormented day and night forever and ever. Our context is the end of time when Christ returns and final judgment has occurred. There is nothing in the context to suggest that we are changing the time frame as we read chapter John now sees a new heaven and new earth because the first heaven and first earth had passed away. We saw the first heaven and earth pass away in Revelation. The time of this physical earth is completed. It has been burned up 2 Peter 3: Now the new heaven and the new earth have been ushered in. John is going to be told what this new heaven and new earth looks like in verses. Before we look at the details of this new heaven and earth, it is important to know that this is not the first time this image is used in the scriptures. Isaiah prophesied of this same time of restoration in Isaiah. His description of the new heavens and new earth mirrors what John is going to see in these upcoming verses. Peter also spoke of this coming age. But the day of the Lord will come like a thief, and then the heavens will pass away with a roar, and the heavenly bodies will be burned up and dissolved, and the earth and the works that are done on it will be exposed. Since all these things are thus to be dissolved, what sort of people ought you to be in lives of holiness and godliness, waiting for and hastening the coming of the day of God, because of which the heavens will be set on fire and dissolved, and the heavenly bodies will melt as they burn! But according to his promise we are waiting for new heavens and a new earth in which righteousness dwells. The physical heavens and earth are burned up and dissolved. All the works done on the earth are exposed which is the same as the books being opened as all stand before the throne in Revelation. Once these things are accomplished, Peter says there is a new heaven and earth where righteousness dwells. Now the paradise of God has arrived. Now the kingdom of God has been fully consummated as all the enemies have now been put in subjection. Revelation 20 concluded with death and Hades being thrown into the lake of fire. Paul said in 1 Corinthians. The sea has a reference to the realm of evil in the book of Revelation see also Isaiah. We saw the dragon bring the beast up from the sea. Included in this evil is a representation of the mass of humanity cf. The evil nations and the wickedness of the world have passed away along with the physical heaven and earth. Notice that Revelation Verse 2 shows the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. We saw this imagery of the bride back in Revelation. More will be described about the bride of Christ in verse 9 through the rest of chapter. The New Heaven and New Earth. The meaning of this new world shows why we are full of anticipation. Verse 3 tells us that the dwelling place of God is now with humans. God is living with his people. This is what we are looking forward to obtaining. God is dwelling with his people again. Sin ripped man out of the paradise and presence of God for God cannot live with darkness, evil, and sin. Through the victory of Christ on the cross and rule of his kingdom we now can live with the Lord. The scriptures reveal that when we come to Christ we become the people of God and God blesses us. However, we cannot reverse the timeframe of the book at this point. John is seeing what will happen at the conclusion of the final judgment. While the kingdom of Christ was established in Acts 2 and all who accept the invitation of the Lamb participate in that kingdom as John described himself as a fellow partaker in the kingdom Revelation 1: Revelation 21 is picturing the church in its perfected state at the end of the reign of Christ. Verse 4 validates our understanding that this is showing the people of God in their future, perfected state receiving the eternal reward at the end of time. God will wipe away every tear from their eyes. Do not foul up the beautiful imagery given here. This is not what this imagery means. The image is that while on the earth these Christians have been suffering. They are full of tears. They are full of pain. They have been persecuted. They have been killed. God wiping tears means that he is giving perfect comfort to his people. Isaiah shows this very point when he speaks of weeping for the destruction of the nation, but then prophesies a time of comfort as God wiping the tears. Death will no longer exist. There will not be mourning or crying.

Notice that there will not be crying any longer. The tears that God is wiping are those tears shed during this present heaven and earth. In the new heaven and earth God will comfort his people. There will be no more death, no more mourning, and no more crying. Grief and pain will exist no longer because all of these things have passed away. Christ has been victorious. He has conquered all powers and authorities. Now the people of God are able to rest. Verse 5 is the language of prophetic certainty. The rest of verse 5 continues this encouraging message. Christ is reigning on the throne. We are looking forward to this promise, guaranteed by God, that we will receive the eternal blessings and rewards for being faithful to him through grief, crying, pain, suffering, and death. He also describes himself as the beginning and end. Jesus began the book of Revelation calling himself the Alpha and Omega in Revelation 1: Jesus is the first and the last of all things. This title provides assurance that he will give the promised blessings to his redeemed people. The promise is to give to the thirsty from the spring of living water as a gift. Jesus said these words while on the earth. Now salvation and grace are fully received from Christ as the books are opened and the righteous are rewarded for their trust and faithfulness. The victorious will inherit these blessings and inheritance Revelation The inheritance is theirs. By contrast, the second death awaits those who renounce their faith, who are unbelievers, or who engage in the sins of the world. Those who are cowards likely refers to Christians who refused to serve Jesus even to the death. They loved their lives more than they loved the Lord. They feared the persecution and did not maintain their faith. These along with the sinful of the world will all be thrown into the lake that burns with fire and sulfur. They will experience eternal separation from God. The faithful are longing for a home with the Lord. The faithful hold on to these promises and will not give them up for anything. The reward to come is worth the sacrifices and the suffering of today. Be faithful unto death, and I will give you the crown of life. He who has an ear, let him hear what the Spirit says to the churches. The one who conquers will not be hurt by the second death.

Chapter 9 : Does the Bible Say Earth is Flat or Round? Does it Contradict Science?

Go to calendrierdelascience.com for more information. Phil Valentine - Metaphysics.

Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; [5] And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, [6] And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. And being turned, I saw seven golden candlesticks; [13] And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: The seven stars are the angels of the seven churches: If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. I would thou wert cold or hot. And the four and twenty elders fell down and worshipped him that liveth for ever and ever. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. Of the tribe of Nephthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand. Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And they ascended up to heaven in a cloud; and their enemies beheld them. Michael and his angels fought against the dragon; and the dragon fought and his angels, [8] And prevailed not; neither was their place found any more in heaven. Woe to the inhabitants of the earth and of the sea! Here is the patience and the faith of the saints. Let him that hath understanding count the number of the beast: These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. The seven heads are seven mountains, on which the woman sitteth. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, [18] And cried when they saw the smoke of her burning, saying, What city is like unto this great city! And her smoke rose up for ever and ever. And he saith unto me, These are the true sayings of God. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: These both were cast alive into a lake of fire burning with brimstone. This is the first resurrection. This is the second death. And he said unto me, Write: I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. The length and the breadth and the height of it are equal. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; [20] The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. I am the root and the offspring of David, and the bright and morning star. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. Even so, come, Lord Jesus.