

### 1: Short, Swift Time of Gods on Earth: The Hohokam Chronicles - California Scholarship

*The Short, Swift Time of Gods on Earth: The Hohokam Chronicles [Donald Bahr, Juan Smith, William Smith Allison, Julian Hayden] on www.enganchecubano.com \*FREE\* shipping on qualifying offers. In the spring of , at Snaketown, Arizona, two Pima Indians recounted and translated their entire traditional creation narrative.*

In this chapter the apostle is discoursing concerning marriage. That in ordinary times marriage is honourable in all, provided it be in the Lord. There are some who seem to imagine that there is peculiar holiness about an unmarried life; but this seems quite contrary to the Word of God. In the sinless world before man fell, God said: That in a time of distress and trouble to the Church it is better not to marry: When the ark of God is in danger, as at present in our Church, it seems the mind of the Spirit, that all who can should keep themselves as much as possible disentangled from earthly engagements. So, brethren, it does not become those who love Zion to be marrying and giving in marriage when the ark of God is in danger. That even in such times it is lawful to marry: I doubt not, brethren, the days are near when they shall say: You have not sinned. Having opened up this subject, the apostle proceeds with this affecting statement, suitable to all, married or unmarried: A lesson drawn from this: Believers should sit loose to everything here. Believers should look on everything in the light of eternity. Value nothing any more than you will do then. Sit loose to the objects, griefs, joys, occupations of this world; for you must soon change them for eternal realities. The shortness of time. True in two respects. The time a believer has to live in this world is very short. From the cradle to the grave is but a short journey: Methuselah lived nine hundred and sixty-nine years, and he died. Men are shortlived, like the grass. It is even a vapour, that appeareth for a little time, and then vanisheth away. Most believers spent their first days in sin. Many hearing me gave their best days to sin and the world. Many among you have only the lame, and the torn, and the sick, to give to God. All of you can look on the past as a sleep, or as a tale that is told. The time since I came among you appears to me just like a dream. The last one is already fixed upon. Your years are numbered. To many this is the last year they shall ever see in this world. Many will celebrate their next new year in glory. The disease is now in the body of many of you that is to lay you in the dust; and your grave is already marked out. In a little while you will be lying quietly there. Yes, dear brethren, "the time is short. His parting cry was: In a little moment, brethren, all this shall be: The believer should learn from this to sit loose to all things under the sun. Sit loose to the dearest objects of this world: Husbands should love their wives, even as Christ loved the Church: Parents, love your children, and bring them up in the nurture and admonition of the Lord; yet feel that the time is short. They are only a loan from the Lord. Be not surprised if He take His own. Lean as entirely on Christ as if you had never seen or heard a minister. Brainerd mentions an instance of one woman, who, after her conversion, was resigned to the divine will in the most tender points: Live nearer to Christ than to the saints, so that when they are taken from you, you may have Him to lean on still. Sit loose to the griefs of this world. They that weep should be as though they wept not. This world is the vale of tears. There are always some mourning. No sooner is the tear dried up on one cheek that it trickles down another. No sooner does one widow lay aside her weeds, than another takes them up. Those that are in Christ should weep as though they wept not; "for the time is short. It is right to weep: The sun, when it sets, is not lost; it is gone to shine in another hemisphere; and so have they gone to shine in a brighter world. It is self-love that makes you mourn for them; for they are happy. A few days, and you may be leaning together on the bosom of Jesus; you are nearer them today than you were yesterday. A little while, and you will see Jesus fully glorified, and you will not be able to wish anything different from what has happened. When Aaron lost his two sons, he held his peace. Do you mourn over bodily pain, and poverty, and sickness, and the troubles of the world? Think you the dying thief would complain of his pains when he was within a step of paradise? So it is with you. Wherefore take courage, and run with patience. Sit loose to the enjoyments of this world. It is quite right for a believer to use the things of this world, and to rejoice in them. None has such a right as the believer has to rejoice and be happy. It is highly proper that he should enjoy these things. He has a right to all the pure pleasures of mind, of intellect, and imagination; for God has given him all things richly to enjoy. Still, he should "rejoice as though he rejoiced not, and use this world as not abusing it;" for "the time is short. Do

not be much taken with the joys that are here. Smell the flowers in passing; but do not tarry. Brethren, if you are ever so much taken up with any enjoyment that it takes away your love for prayer or for your Bible, or that it would frighten you to hear the cry: Is He come already? Sit loose to the occupations of the world. It is right for Christians to be diligent in business. How can I be so busy for my body, when my poor soul is unprovided for? But those in Christ may well be diligent. And yet a believer should "buy as though he possessed not;" for "the time is short. You are but servants. It would not do if you were to set your hearts on the things of this lower room; for in a few days the Master is to call you to serve in His own dear presence. This world is like a sinking ship, and those who grasp at its possessions will sink with it. What the unconverted should learn from the shortness of time. Learn your folly in having lost the past. Although life be very short, it is all saving time. This is the reason for which God has given it to us. The long-suffering of God is intended for our salvation. But unconverted souls have wasted all the past. Think how much time you have lost in idleness. How many golden opportunities for prayer, and hearing the Word, and meditation, have you lost! If you saw how short your time is, and how death and hell are pursuing you, you would have fled to Christ; but you have not. Think how much you have spent in sin, at the tavern, or in vain company, or in dances, or in night walking, or in sins of which it is a shame even to speak. God gave you time for saving your soul, and you have spent it in ruining your soul. God gave you time to flee to Christ; and you have spent it in fleeing toward hell. Think how much time you have spent in business, without one thought for eternity. Think how you have lost your best time. Youth is your best time of being saved. Consider what value they put on time who are now in hell. What would they now give, brethren, for such an opportunity as you have this day? It is probable that some of your friends or companions, now in hell, are wishing they could come back to tell you how precious is an inch of saving time!

## 2: Time's Shortness

*In the spring of , at Snaketown, Arizona, two Pima Indians recounted and translated their entire traditional creation narrative. Juan Smith, reputedly the last tribesman with extensive knowledge of the Pima version of this story, spoke and sang while William Smith Allison translated into English.*

Versions of most of these stories have been published before, sometimes in isolation and sometimes as parts of larger texts. This text, in addition to having an interesting version of nearly every known Pima story, is the most complete natively articulated set of such stories to be written to date. They were selected, narrated, intermittently commented on, and translated by two Pimas, Juan Smith and William Allison, over several nights in spring at Snaketown, a village on the Gila River Indian Reservation in Arizona. Smith spoke in Pima, and Allison provided an English translation with comments. Snaketown was the site of an ongoing archaeological excavation. The text was given because Hayden was interested in what the Pimas knew about the culture that he and his colleagues were investigating, a culture whose archaeological name, the Hohokam, was borrowed from Pima mythology. The word means "Finished-ones" in Pima, but it was not clear to archaeologists or to white students of modern Pima culture exactly how this old culture had ended and what its relation was to the Pimas who had lived on former Hohokam territory since they were discovered and named "Pima" by the Spaniards around It was hoped that the Smith-Allison text, taken down at a village built on a Hohokam site, would be of assistance. In fact, the text was of no more help than others that were already known. It states maddeningly that the Pimas were both the same as and different from the Hohokam: The conclusion to draw from this, if both ideas are accepted, is that the Hohokam conquest was internal and fraternal, if not fratricidal, something like a civil war. Oral History Unable to affirm or deny the text from the evidence of the excavations and uncertain of what to expect of a text spoken five hundred years after the events in question it was estimated that the last Hohokam period ended in the s , Hayden filed it away, awaiting the guidance of a specialist in distinguishing between history and myth. The most stimulating thinker known to me on these matters is Jan Vansina, author of *Oral Tradition as History* He takes a strict, straightforward position on the history in oral texts: Thus, the Smith-Allison text is historical if after five hundred years it preserves the content of a "report" Vansina His position is empiricist as it appeals to an original sensory observation, and it is literalist in supposing that words refer straightforwardly to things. He argues, and I agree, that tribal narrators use these standards, which amount to a kind of perfectionism. But neither the narrators nor we can be sure if the standards are met, especially relative to a text that is as long and that reaches as far back as this one and most especially when we know that contradictory versions of these events exist. Thus, the standards imply a perfectionism that is unverifiable in reality, and therefore they imply that most or all oral traditions fall short of their goals. I think that this is the position of the Pimas. The personal accounts differ from those of the group because they trace to known reporters. The materials of the second sort have diffused generally through the group a group of villages, a geographic section of a tribe ; and while they are considered to be historical in the empirical, literal sense, the wide dissemination of these narratives robs them of an indubitable original observational source. Years are not necessarily counted in either zone, but genealogies and natural events may time them objectively. Then, according to Vansina, comes a "floating gap" that, as he describes it, does not float as a space between discernible points of past time but is floated toward, as one travels back through the relatively confidently held zones of personal and group history. Simply, the past dwindles. These are what Vansina calls "tales of origin" and many others call "myth. He believes that myths are rarely created in tribal society. All such peoples at all times have a body of ancient origin accounts that they accept as unverifiable, imperfect, but possibly true. The people are loath to stray from them. Improbable as they are and detached from the present, these stories have a kind of inertia. Thus, people are the most reluctant to change their least verifiable stories. For all that we know, their origin stories may stay constant for centuries. Now, from the archaeological perspective, the Hohokam would have had such stories, because archaeologists believe that the Hohokam civilization lasted a thousand years. I agree with the archaeologists that the Hohokam must have had their own origin accounts, but as is explained in the next

chapter, I do not think we can know them. I neither relish nor object to using the word "myth" in reference to these good faith, fallible, histories. Immediately after the conquest the groups fanned out to their present locations. He would place it on the "origins" side, and I agree. Neither Smith-Allison nor any other known narrator is clear on exactly what became of all of the Hohokam. Therefore, I conclude that the conquest, while vividly told, is not confidently known in the sense of lending itself to probing questioning. Second, I am content to say without reviewing the evidence here that the two zones of the Pima and Papago recent past reach back only about one hundred years. In other words, that past stops four hundred years short of the time when, according to the archaeologists, the conquest would have occurred. Thus, the gap is an ocean from our perspective, and the ocean includes the entire long period in which Europe worked its early effects on this people. Because of their remoteness from the centers of Spanish and Mexican power, the period of early effects, that is, the period in which Europe failed to reduce the Pima-Papago to its rule, lasted from the late seventeenth to the mid-nineteenth century. The Pima-Papago had an exceptionally long period of weak European influence. Although Vansina does not stress this point, I note that such stories are not what most historians and pre-historians seek. Those scholars accept individuals, but they want generalizations. Thus, archaeologists are not satisfied with one Hohokam pot, they want a representative sample. Furthermore, and again something that Vansina does not stress, I suspect that the "group accounts" zone of oral traditions contains more generalizations than the zone of origins. The near side has regularized, much more typified and quantified life. This is why I have said that the conquest account falls on the far rather than the near side of the gap. If the account were on the near side, those generalizing questions on the fate of the Hohokam would have been addressed. For their part, the individual characters on the far side are brilliantly, if not fully, drawn, sometimes down to the words they spoke. As is explained later, these words are given in song, that being the form that in Pima opinion is the most resistant to errors in reproduction. It is as if the heroes rose into song when they wanted their words to endure. Now, what Vansina desires of history is observations of events, situations, and tendencies. I take it that the last two pertain to generalization, and I conclude that the zone of myth gives primarily the first, in a highly individualizing and exquisitely limited selectivity: A final comment on the floating gap. Because we believe that the Hohokam lived very long ago, we are surprised that the Smith-Allison text ends with their conquest. Actually, the text has a brief section on the immediate aftermath of the conquest, and then it hastens to the present. I believe this is a phenomenon of the gap. A Pima could do as Smith-Allison and start with the beginning, then proceed up to the gap, and then make a final dash to the present. Or one could start from the present and work back to the gap. The two accounts would have almost no events in common. Neither narrator would be disturbed, because neither is aware of anything that happened in four hundred unnarrated years. That remarkable unawareness serves as the background for the remainder of this introduction. Immediately below I consider in somewhat greater detail how well archaeology and the Pimas agree on the Hohokam era. Following that is a discussion of the particulars of the telling and recording of the text in and a discussion of overt and possible covert Christian influence on the text and the possibility that a text such as this one could stand as the scriptural base of a Bible-acknowledging native Pima church. Finally, there are discussions of the text as literature in the Vansinian sense of remembered narrative and of technical matters of editing. The Two Hohokams Archaeology and the Pimas agree that at the end of their era the Hohokam enclosed some parts of their settlements with clay walls and that some of the walled areas contained multistory clay buildings. The first Spanish explorers found these structures in ruins. They called them "great houses" *casas grandes*, a term that archaeologists retain. Since the nineteenth century and perhaps since the conquest, the Pimas have called these buildings *wa*: There is reason to doubt this, and doubt is all that I recommend. When we come to the conquest portion of the Smith-Allison text, we will review all the known versions of this war. We will see that there are only two accounts of a long, drawn-out march through archaeological places, that of Smith-Allison and that of another Pima, Thin Leather, whose mythology was well recorded shortly after the turn of the twentieth century. These other versions seem no less plausible as origin stories than the grand territorial ones. The cosmic overtones are present in both sorts of texts. One can equally believe that the grand territorial, archaeologically interesting texts are latter-day enlargements in a spirit of militarism or that the others are forgetful. The balance tips toward the latter-day enlargement theory

when a pair of older Pima texts is considered, one from and the other from Here there is a single great-house, as if there were just one, and there is no conquest whatever. These texts are discussed in a prelude to the Smith-Allison text. Briefly, to understand the differences between the older and both sorts of the more recent mythologies, one must leave aside the archaeologically detectable great-houses and take up the chiefly persons who the Pimas say lived in them; and one must ask why and by whom those chiefs were or were not attacked. The key is the absence in the older texts of the idea, present in all the later texts, that the Hohokam were conquered because they had killed the god who made them. The god returned to life, journeyed to the underworld, and summoned the Pima-Papago, or a portion of them, to avenge his death. Those matters will be explored as we proceed story by story through the Smith-Allison mythology, annotating it and supplementing it with other stories from the Pima-Papago. The exploration will not preclude the possibility of an actual past place-by-place conquest of Pima-Papago by Pima-Papago. As for my own opinion on what could have happened in Hohokam history, I repeat that all the stories or myths on this subject should be taken as good faith histories, that is, as stories that were offered by their tellers as true. Each myth might, could, and should be true as far as its teller was concerned; and thus I assume that no story was ever intentionally falsified, neither in tellings to Indians nor in transmission to a white recorder. They are a collection of alternative and more or less contradictory good faith histories. Of course, my own Christian white people have stories that are equally difficult to believe. All accounts of mystical or supernatural things are of that nature. All our efforts at proof will concern nonmystical matters such as whether some or all of the Hohokam could have spoken a fifteenth-century form of Pima-Papago, whether all the Hohokam great-houses were destroyed or abandoned within a short period, and whether the Hohokam were more numerous, politically more centralized, and socially more stratified with inherited differences in wealth than the Pima-Papago of or Simply, I cannot answer most of these questions, but I think that progress can be made toward that goal. Let me now propose a bit of an answer. As will be seen below, archaeologists believe that the great-houses only existed during the final period of a long, thousand-year, Hohokam history. Pima-Papago mythologies differ from accepted archaeological thought in that they do not grant a long temporal existence to the Hohokam. But mythology and archaeology might come together on one point, that the great-house time was troubled by warfare, specifically, that the walls around residential compounds and the large mud buildings such as Casa Grande see below were built for defense. I believe that archaeologists would agree that these structures would serve for defense, but it would be a further step for them to argue that the structures would not have been built except for defense. Relevant considerations would be whether the pre-great-house Hohokam had the ability to make such constructions but did not do so because the defense motive was lacking and whether some nondefense motive storage, residential, religious would justify the late architecture.

### 3: Download [PDF] The Short Swift Time Of Gods On Earth Free Online | New Books in Politics

*The Short, Swift Time of Gods on Earth has 11 ratings and 1 review. Bill said: A scholarly work that brings together all the know folklore and myth of n.*

They are short and transient. A seasonable admonitionâ€”The time is short. They are cemented together with the blood of Christ. Then let there be no strife among them, seeing they are brethren Genesis They sit at the same boardâ€”the table of the Lord; and partake of the same gloryâ€”the inheritance in light Colossians 1: Should they not love one another? If he cannot divide the spiritual members from their Head, he will endeavor to make them smite one against another. If he cannot keep the saints from heaven, he will endeavor to make them fight with one another along the way. It is an ill time for mariners to be fighting, when the enemy is boring a hole in the bottom of the ship. Take heed that the popish enemy does not enter at your breaches. Let Christians remember they are brethren. Unity among brethren resembles the harmony among angels. It is like the precious ointment upon the head, as the dew of Hermon. The primitive Christians were of one heart Acts 4: Let us pray that that golden motto may be written upon the churches: What a blessed place will heaven be, where our light shall be clear, our love shall be perfect, and our joy shall be full. The time is short. The diverse instances of mortality, may serve as so many commentaries upon the text. The Greek word for "short" alludes to mariners who roll up their sails and bring them into a narrow compass when the ship draws near the harbor. It disappears like a swift boat, like an eagle that swoops down on its prey. If we look to the sea, it is like a swift ship. If we look to the air, there it is like a flying eagle. Life is compared to a cloud Job 7: A cloud is a vapor drawn up by the sun into the middle region of the air. When this cloud comes to its full proportion, it is soon dispersed and blown away with the wind. Life gathers as a cloud, bigger and biggerâ€”but all of a sudden it is dissipated by death. Our life is but a breath, even less. An entire lifetime is just a moment to you; human existence is but a breath. Solomon said, "There is a time to be bornâ€”and a time to die" Ecclesiastes 3: In what sense is the time of life short? It is short in respect to the uncertaintyâ€”it may instantly expire. Our time is short, because of the uncertainty. Hezekiah, it is true, had a lease of fifteen years sealed Isaiah There are so many casualties, that it is a wonder if the slender thread of our life is not cut off by an untimely death. Have you not seen a virgin on the same day dressed in her bridal apparelâ€”and her winding sheet? Time is short in respect to its improvement. If we reckon that for time which is well-spent, then time is brought into a narrow compass indeed. A great part of our time lies fallow. Take from our life all the time of eating, drinking, sleeping, besides idle impertinencesâ€”and then how short is our time! How little is the time wherein we can truly say, "This time I have lived! Time misemployed is not time livedâ€”but time lost. Time is short compared with eternity. There is no telescope which can see to the end of eternity. Eternity is a day which has no sun setting. It is a circleâ€”without beginning or end. Eternity is a sum which can never be numbered, a line which can never be measured. Reckon as many millions of years as there have been minutes since the creation, and they stand as ciphers in eternity. The most elevated strains of rhetoric cannot reach eternity. It is a sea without bottomâ€”or banks. Time may be compared to a spot of earth lying at the mouth of the great ocean. Time is a spot on this side of eternity. Thus you see, in this sense, time is short. It will not be long before the silver cord is loosed and the golden bow broken Ecclesiastes Time goes on apace. The poets painted time with wings, because it flies so fast. Our whole life is nothing else but a passage to deathâ€”where there is no staying by the way or slacking our pace. See what a poor inconsiderable thing life is. The time is short, and upon this small wire of time hangs the weight of eternity. Life is but a short scene acted here. It is but a vapor or puff of wind James 4: Life is made up of a few flying minutes. Oh, then, how imprudent are those, who will damn their souls to save their lives! He would be unwise who, to preserve a short lease, would lose his inheritance. How many there are who, to preserve this short life, will take sinful courses, defraud and oppress and build up an estateâ€”but will pull down their souls! Many, to save their skins, will destroy their souls. It is better to endure a blow on our body or estateâ€”than suffer our precious soul to be damaged. The soul is the man of the man. The soul is the princely part, crowned with reason. It carries in it some faint idea or resemblance of God. The soul is a rich diamond set in clay. What folly it is to save the clayâ€”and lose the

diamond! Tiberius the emperor, for a drink of waterâ€”lost his kingdom! Is time so uncertain and short? Let us often contemplate the shortness of life. Feathers swim upon the waterâ€”but gold sinks into it. Light, feathery people float in vanityâ€”but serious Christians sink deep into the thoughts of their death. People naturally shrink back from the thoughts of death. When old age comes, they hope to renew their strength as the eagle, though their bodies are subject to corruption and they feel the symptoms of mortality in them. Deafness of hearingâ€”is death creeping in at the ear. Dimness of sightâ€”is death creeping in at the eye. Yet they are so frantic as to persuade themselves of long life. Why, then, do men dream of an earthly eternity? Some may say this discourse of the shortness of time is fit for such as are mortally ill, whom the physicians have given over. But those who are in health, may live many years. Though your blood is fresh in your veins, and your bones are full of marrowâ€”you know not how short your time may be. He was not sick nor in fear of sickness who said, "Soul, take your easeâ€”eat, drink, and enjoy yourself. A strong constitution is no guarantee of a long life. People likely enough to live, have been suddenly taken away by convulsions and strokes. How soon may death sound its alarm! It is reported of Zelenchus that the first he brought into his new house, was a tombstone. Oh, meditate on the transitoriness and brittleness of life! Think often of your tombstone! What advantage will accrue to us, by often thinking of our short stay here? These visible objects please the fancyâ€”but they do not so much delight usâ€”as delude us. They are suddenly gone from us. Worldly things are like a fair picture drawn on the iceâ€”which the sun quickly melts. The time is short, so why should we overly love that which we cannot keep over long? This, thought on seriously, would mortify covetousness. Paul looked upon himself as ready to loosen anchor and be gone.

### 4: Biblical Evidence for Long Creation Days

*The Short, Swift Time Of Gods On Earth by Donald Bahr, Juan Smith, William Smith Allison, Julian Hayden In the spring of , at Snaketown, Arizona, two Pima Indians recounted and translated their entire traditional creation narrative.*

We live in a physical world with its four known space-time dimensions of length, width, height or depth and time. However, God dwells in a different dimension—the spirit realm—beyond the perception of our physical senses. Our lives are but short and frail, but God does not weaken or fail with the passage of time. In a sense, the marking of time is irrelevant to God because He transcends it. Peter, in 2 Peter 3: The Lord does not count time as we do. He is above and outside of the sphere of time. A second is no different from an eon; a billion years pass like seconds to the eternal God. Though we cannot possibly comprehend this idea of eternity or the timelessness of God, we in our finite minds try to confine an infinite God to our time schedule. And in so doing, we describe Him as a God without a beginning or end, eternal, infinite, everlasting, etc. He always was and always will be. So, what is time? To put it simply, time is duration. Our clocks mark change or, more precisely, our timepieces are benchmarks of change that indicate the passage of time. We could say, then, that time is a necessary precondition for change and change is a sufficient condition to establish the passage of time. We see this as we go through life, as we age. And we cannot recover the minutes that have passed by. Additionally, the science of physics tells us that time is a property resulting from the existence of matter. As such, time exists when matter exists. But God is not matter; God, in fact, created matter. The bottom line is this: Before that, God was simply existing. Since there was no matter, and because God does not change, time had no existence and therefore no meaning, no relation to Him. And this brings us to the meaning of the word eternity. God has no beginning or end. He is outside the realm of time. Eternity is not something that can be absolutely related to God. God is even beyond eternity. Scripture reveals that God lives outside the bounds of time as we know it. In other words, the physical universe we see, hear, feel and experience was created not from existing matter, but from a source independent of the physical dimensions we can perceive. Time was simply created by God as a limited part of His creation for accommodating the workings of His purpose in His disposable universe see 2 Peter 3: Upon the completion of His creation activity, including the creation of time, what did God conclude? Indeed, God is spirit in the realm of timelessness, rather than flesh in the sphere of time. As believers, we have a deep sense of comfort knowing that God, though timeless and eternal, is in time with us right now; He is not unreachably transcendent, but right here in this moment with us.

### 5: The short, swift time of gods on earth : the Hohokam chronicles in SearchWorks catalog

*The short, swift time of gods on earth: the Hohokam chronicles User Review - Not Available - Book Verdict. A account by Pima Indian Juan Smith, who recounted the tribe's creation narrative in the Pima language, and William Smith Allison, who translated it for the recorder, and compiled with the help.*

Immortals[ edit ] The Greeks created images of their deities for many purposes. A temple would house the statue of a god or goddess, or multiple deities, and might be decorated with relief scenes depicting myths. Divine images were common on coins. Drinking cups and other vessels were painted with scenes from Greek myths. She was married to Hephaestus , but bore him no children. She had many lovers, most notably Ares , to whom she bore Harmonia , Phobos , and Deimos. She was also a lover to Adonis and Anchises , to whom she bore Aeneas. She is usually depicted as a naked or semi-nude beautiful woman. Her symbols include myrtle , roses, and the scallop shell. Her sacred animals include doves and sparrows. Her Roman counterpart is Venus. He is the son of Zeus and Leto , and the twin brother of Artemis. Both Apollo and Artemis use a bow and arrow. Apollo is depicted as young, beardless, handsome and athletic. In myth, he can be cruel and destructive, and his love affairs are rarely happy. He is often accompanied by the Muses. His most famous temple is in Delphi , where he established his oracular shrine. His signs and symbols include the laurel wreath , bow and arrow, and lyre. His sacred animals include roe deer , swans, and pythons. Some late Roman and Greek poetry and mythography identifies him as a sun-god, equivalent to Roman Sol and Greek Helios. The son of Zeus and Hera , he was depicted as a beardless youth, either nude with a helmet and spear or sword, or as an armed warrior. Homer portrays him as moody and unreliable, and as being the most unpopular god on earth and Olympus Iliad 5. He generally represents the chaos of war in contrast to Athena , a goddess of military strategy and skill. Ares is known for cuckolding his brother Hephaestus , conducting an affair with his wife Aphrodite. His sacred animals include vultures, venomous snakes, dogs, and boars. His Roman counterpart Mars by contrast was regarded as the dignified ancestor of the Roman people. In later times, Artemis became associated with bows and arrows. She is the daughter of Zeus and Leto , and twin sister of Apollo. In art she is often depicted as a young woman dressed in a short knee-length chiton and equipped with a hunting bow and a quiver of arrows. Her attributes include hunting spears, animal pelts, deer and other wild animals. Her sacred animals include deer, bears, and wild boars. Her Roman counterpart is Diana. She is depicted as being crowned with a crested helm, armed with shield and spear, and wearing the aegis over a long dress. Poets describe her as "grey-eyed" or having especially bright, keen eyes. She is a special patron of heroes such as Odysseus. She is the patron of the city Athens from which she takes her name and is attributed to various inventions in arts and literature. Her symbol is the olive tree. She is commonly shown as being accompanied by her sacred animal, the owl. Her Roman counterpart is Minerva. Demeter, whose Roman counterpart is Ceres , is a daughter of Cronus and Rhea , and was swallowed and then regurgitated by her father. She is a sister of Zeus , by whom she bore Persephone , who is also known as Kore, i. She is depicted as a mature woman, often crowned and holding sheafs of wheat and a torch. Her sacred animals include pigs and snakes. In art he is depicted as either an older bearded god particularly before BC or an effeminate , long-haired youth particularly after BC. His attributes include the thyrsus , a drinking cup, the grape vine, and a crown of ivy. He is often in the company of his thiasos , a group of attendants including satyrs , maenads , and his old tutor Silenus. The consort of Dionysus was Ariadne. It was once held that Dionysus was a later addition to the Greek pantheon, but the discovery of Linear B tablets confirm his status as a deity from an early period. Bacchus was another name for him in Greek, and came into common usage among the Romans. His consort is Persephone. His attributes are the drinking horn or cornucopia , key, sceptre, and the three-headed dog Cerberus. His sacred animals include the screech owl. He was one of three sons of Cronus and Rhea , and thus sovereign over one of the three realms of the universe, the underworld. As a chthonic god, however, his place among the Olympians is ambiguous. In the mystery religions and Athenian literature, Plouton "the Rich one" was his preferred name, because of the idea that all riches came from the earth. The term Hades was used in this literature to refer to the underworld itself. Either the son of Zeus and Hera or Hera alone, he is the smith of

the gods and the husband of the adulterous Aphrodite. He was usually depicted as a bearded, crippled man with hammer, tongs, and anvil, and sometimes riding a donkey. His sacred animals include the donkey, the guard dog, and the crane. Among his creations was the armor of Achilles. Hephaestus used the fire of the forge as a creative force, but his Roman counterpart Vulcan was feared for his destructive potential and associated with the volcanic power of the earth. She is the wife and sister of Zeus , and the daughter of Cronus and Rhea. She was usually depicted as a regal woman in the prime of her life, wearing a diadem and veil and holding a lotus-tipped staff. Her sacred animals include the heifer, the peacock, and the cuckoo. Her Roman counterpart is Juno. Hermes was also responsible for protecting livestock and presided over the spheres associated with fertility, music, luck, and deception. He was depicted either as a handsome and athletic beardless youth, or as an older bearded man. His sacred animals include the tortoise. His Roman counterpart is Mercury. She is a daughter of Rhea and Cronus , and a sister of Zeus. Not often identifiable in Greek art, she appeared as a modestly veiled woman. Her symbols are the hearth and kettle. In some accounts, she gave up her seat as one of the Twelve Olympians in favor of Dionysus , and she plays little role in Greek myths. Her Roman counterpart Vesta , however, was a major deity of the Roman state. He is a son of Cronus and Rhea , and the brother of Zeus and Hades. He rules one of the three realms of the universe, as king of the sea and the waters. In art he is depicted as a mature man of sturdy build, often with a luxuriant beard, and holding a trident. His sacred animals include the horse and the dolphin. His wedding with Amphitrite is often presented as a triumphal procession. In some stories he rapes Medusa, leading to her transformation into a hideous Gorgon and also to the birth of their two children, Pegasus and Chrysaor. His Roman counterpart is Neptune. He is the youngest son of Cronus and Rhea. He overthrew Cronus and gained the sovereignty of heaven for himself. In art he is depicted as a regal, mature man with a sturdy figure and dark beard. His usual attributes are the royal scepter and the lightning bolt. His sacred animals include the eagle and the bull. His Roman counterpart is Jupiter , also known as Jove.

### 6: "The Time Is Short!" By R. A. Torrey - Sermon Index

*Bibliography Includes bibliographical references and index. Publisher's Summary In the spring of , at Snaketown, Arizona, two Pima Indians recounted and translated their entire traditional creation narrative.*

There have been several Christian scientists who have attempted to propose theories and find "scientific" evidence that the earth is only 6, years old. All "evidence" for a recent creation of the earth is flawed in some way for a discussion of this topic, see Dr. Hebrew Words Literal translations of the Hebrew word, yom, like our English word "day," can refer to a 24 hour day, sunrise to sunset 12 hours , or a long, unspecified period of time as in "the day of the dinosaurs". The Hebrew word ereb, translated evening also means "sunset," "night" or "ending of the day. This expression in Hebrew could use the word, boqer, for dawning, which, in Genesis 1, is often translated morning. Do all the instances of "morning" and evening" refer to a literal period of time? Here is an example from Moses: In the morning it [grass] flourishes, and sprouts anew; Toward evening it fades, and withers away. Obviously, the grass does not grow up in one morning and die by the same evening. The period of time refers to its birth morning and its death evening at least several weeks if not months later. The first thing one notices when looking at Genesis 1 is the unusual construction surrounding the words morning and evening together with day. This combination is very rare, occurring only ten times in the Old Testament, six of which, of course, are in the Genesis creation account. The remaining four verses NASB are listed below: The fourth one refers to many evenings and mornings, which "pertains to many days in the future. One could easily say that these mornings and evenings represent thousands of years. However, none of these verses have the form which is seen in the Genesis account. And there was evening and there was morning, one day. And there was evening and there was morning, a second day. And there was evening and there was morning, the sixth day. The words "and there was" are not in the Hebrew, but added to make the English flow better. How would God have changed the text if He intended it to indicate 24 hour days? In addition, one would expect that if God chose to create the world in a few days He would have indicated it was all created in a few days instead of one day Genesis 2: This verse indicates to me that the Genesis days are other than 12 or 24 hour periods of time. Scripture Declares the Days to be Long Specific biblical examples of evidence for long creation days include: The "Day of the Lord" refers to a seven year period of time. In all other days, "there is the evening and the morning, the n day. For He has thus said somewhere concerning the seventh day, "And God rested on the seventh day from all His works" Let us therefore be diligent to enter that rest, lest anyone fall through following the same example of disobedience. The apostle Peter tells us with God "A thousand years is as one day" 2 Peter 3: The third day must have been longer than hours, since the text indicates a process that would take a year or longer. On this day, God allowed the land to produce vegetation, trees and fruit. The text specifically states that the land produced trees that bore fruit with seed in it 3. Any horticulturist knows that fruit-bearing trees requires several years to grow to produce fruit. However, the text states that the land produced these trees indicating a natural process and that it all occurred on the third day. Obviously, such a "day" could not have been only 24 hours long. The events of the sixth day of creation require time beyond 24 hours. On this day, God created the mammals and mankind. He also planted a garden, watered it, let it grow, and put man in it, with instruction on its care and maintenance. Then God brought all the animals to Adam to be named. This job, in itself would take many days or weeks. Next, God put Adam to sleep and created Eve. The context suggests that Adam had to wait months to years before Eve was created. So, it is very unlikely all of this could have taken place in a 24 hour period of time, since much of it was dependent upon Adam, who did not have the abilities of God. The Bible itself states that the covenant and laws of God have been proclaimed to a "thousand generations" Deuteronomy 7: Even if a generation is considered to be 20 years, this adds up to at least 20, years. A biblical generation is often described as being 40 years, which would represent at least 40, years. However, since the first dozen or more generations were nearly 1, years, this would make humans nearly 50, years old, which agrees very well with dates from paleontology and molecular biology see Descent of Mankind Theory: Disproved by Molecular Biology. Early Church Fathers Believed the Creation Days were Long The belief that creation days are long periods of time is

not just a recent interpretation of the scriptures, but was prevalent since the first century. Ross has published a book entitled *Creation and Time*, which documents in detail what first century Jewish scholars and the early Christian church fathers said regarding their interpretation of creation chronology 5. Among this group, nearly all acknowledged the likelihood that the creation days were longer than 24 hours. The evidence presented in *Creation and Time* is both overwhelming and well documented all references are given. Alternatively, these writings can be obtained on CD from Logos Research. All of this biblical and historical evidence has led us to conclude that the days of Genesis 1 are not literal 24 hour days, but long periods of time during which God chose to create different species of life. Appearance of Age If God had created the universe in an instant, there would be no evidence from nature that He created it. The Bible states God has shown himself to all men through His creation so that men are without excuse in rejecting God 6. Therefore, from the Bible, we conclude that God does not lie or deceive, either from His word or from His record of nature. The heavens declare the universe to be at least 10 billion years old. In addition, we have the ability to see galaxies in the universe which are billions of light years away. If one claims the universe is 6, years old, he must state that God created the light from these distant galaxies in transit less than 6, light years from the earth. There are signs that the light has indeed been in transit for very long periods of time and was not somehow created in space relatively recently. Frequencies of known spectral lines show spreading or broadening which would occur after long travel times through space containing dust and debris. Since this light appears to be very old and to have originated from a point billions of light years away, if the universe is actually 6, years old, the heavens must be declaring a lie, an apparently old universe which is actually very young. Let me give one example. For now let us assume the universe is 6 to 10 thousand years old and God created the light-beams already in place. Say we are watching a star in our telescope which is two million light years away, and we notice that it explodes yes, supernova explosions have been observed. That means the light reaching us now is carrying the information recording this distant happening. Now trace this part of the light beam backwards in time along the path of the light beam. By the time you get back to the time of creation 6 to 10 thousand years ago you have reached a point which is less than 1 percent of the distance to the star. This would mean that the "explosion" part of the light-beam began its journey from here - and not from the star! Thus, the information recording this explosion had to be "built-in" to the light beam, so what we see as having happened to that star may never have happened at all. The idea that observation of things further than around 10, light-years away is not necessarily linked to physical reality would be unsettling from both a scientific and theological viewpoint. I cannot accept a God who lies by creating deceptions. Appearance of Age Rebuttals Many have asked the following question: First, note that God had a choice of creating Adam adult sized, or as a baby. Obviously if Adam was created as a baby, God would have to provide a means of nurturing him. This would require some special agency or being, or God could have made Adam a very special baby who did not require special care. Although God could have done any of these things, we believe God operates according to the principle of simplicity. Thus, He simply created the first man full-sized. Size by itself is not an indication of age except perhaps to tell that the person is not a child. If a doctor examines an adult to determine age he might look at skin condition, liver spot progression, hair, teeth, cholesterol level, metabolism, scars, etc. God created Adam sinless, with no spiritual deterioration, and I believe He also created Adam with a perfect body, with no physical deterioration. Thus I do not believe Adam had an "apparent age. It was the best wine, implying that it was aged. However, the wine may or may not have had the chemical components of aged wine. Ultimately, the downfall of the appearance of age argument is that the Bible never supports this idea with regard to the creation. The Bible explains the miracles of God and tells us when things were made as if they were old like the wine that Jesus made from water. In contrast, there is not one verse in the Bible that suggests that God made the Earth look older than it actually is.

### 7: What is God's relationship to time?

*The short, swift time of gods on earth: the Hohokam chronicles. [Donald M Bahr;] -- In two Pima Indians recounted and translated their entire traditional creation narrative. Juan Smith, reputedly the last tribesman with extensive knowledge of the Pima version of this story.*

Open as PDF There is nothing of which any of us has less to spare and yet of which most of us are so prodigal and so wasteful as time. Happy, yes, thrice happy, is the man who not only believes but feels the truth set forth in the short, solemn, and startling statement, "The time is short" 1 Cor. The word translated "time" means time of opportunity, time for doing the thing that needs to be done. The word translated "short" means "drawn together," "contracted," that is, exceedingly limited, and therefore, in great need of being conserved and improved to the uttermost. And the time of opportunity at our disposal for doing the many things of tremendous importance that clamor to be done before we go into eternity and meet God, is exceedingly contracted. If any of us will stop to think how many things of the highest importance there are that we must do before we can satisfactorily shut our eyes upon this world and pass out to meet God in judgment in the next world, his own reason will cry with powerful tones, "The time is short! Lost people think there is plenty of time to repent and be saved. The Christian thinks that there is plenty of time to get ready for the coming of the Lord. The one who would save souls thinks that there is plenty of time in which to do it. But to one and all, God thunders the words of the text, "The time is short. Short Time for Salvation First of all, the time is short in which we must be saved if we are to be saved at all. Do I need to say how infinitely important it is that we be saved? We all know that the difference between an eternity of joy and honor and beauty and glory, and an eternity of sorrow and shame and moral hideousness and utter degradation and blackest despair, depends upon our being saved. Yes, we all feel in some measure at least that we must be saved sometime. But alas, many think that there is plenty of time in which to be saved. If anything is to be done to secure our salvation, it has to be done quickly. If not done quickly, it will not be done at all. If you are not saved soon, you will never be saved. Just how short the time may be in which any one of us can be saved, none of us can tell. It may be measured by a few weeks, it may be measured by a few hours, or a few minutes or a few heartbeats, but at the very longest, "the time is short," very, very short. Time Short to Grow for Eternity In the second place, the time is short in which to make adequate preparation for eternity. Preparation for eternity does not end with our being saved. Indeed, when we are saved, when our sins are forgiven and we really become children of God, our preparation for eternity is very far from complete; it has just begun. Many imagine that the moment that they are saved, the moment that their sins are forgiven, they are ripe for Heaven. This is not so. After one has received, through faith in Jesus Christ, full pardon for all his sins, and has been born again and has become a true child of God, there is still to be wrought a great work of moral and spiritual preparation for Heaven, for eternity, for eternal companionship with God the Father and Jesus Christ. Preparation for Heaven begins with salvation; it does not end with it. A full and adequate preparation for Heaven is a matter that requires time. It requires much time. The more time we have to devote to preparation for eternity, and the better use we make of that time, the better it is for us; and the more abundant will be our entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ, and the richer and fuller and more satisfactory will be our eternity, and the better we shall be fitted to enjoy Heaven and its holy and peculiar joys. If we begin our preparation for an eternal Heaven at the very dawn of a long life, the time is none too long. The time is very short, indeed, for this all-important work. Let us make the most of it. The development of a Christlike character is not the work of a day. We have not one hour to lose. It is true that we have an eternity to live in, but we have only a brief lifetime in which to prepare for it. Hurry to Lay up Treasures in Heaven In the third place, the time is short for laying up treasures in Heaven. It is the clear teaching of the Lord Jesus that by certain definite courses of action we make deposits in the eternal "Reserve Bank" of Heaven, deposits which it shall be our future and eternal privilege to enjoy. Most men do not begin soon enough to lay up for old age, and, therefore, when old age steals upon them, they must spend it in penury and distress. But deposits which we are to draw upon and enjoy for all eternity are vastly more important than those that the prudent man makes for a rainy day or for his

old age. The property that we accumulate on earth we can enjoy but for a few years at the longest; the property we accumulate in Heaven we can enjoy for an endless eternity. How important then that we make our accumulations there as large as possible! The time in which to do it is short, exceedingly short. For every wasted day, for every wasted hour, for every wasted dollar, we shall be poorer for all eternity. How Short the Time to Save Souls! In the fourth place, the time is short in which to save souls. Oh, the vast importance of saving souls, saving every man, woman and child we can from sin and its awful temporal and eternal consequence! Oh, the urgent cry of God, "The time is short! Do you realize the awful degradation and agony of a soul that is lost, eternally lost? Do you realize the unutterable joy and the inconceivable glory of the soul that is saved? That is the most royal of all occupations, saving souls, and it is open to us all. But the time for doing it is short, exceedingly short. Not a year to lose, not a week to lose, not a day to lose, not a moment to lose! There are souls to be saved on every hand, and the time to do it is short. Let us be up and at it at once. If you are not saved yourself, get saved today in order that you may get at this glorious work of saving others at once. Time Is Short to Pray In the fifth place, the time is short to pray. I have often spoken to you of the mighty power of prayer and of how to pray with mighty power. But the time for this wondrous and mighty work of prayer is short. There are some great things that can be wrought by prayer, that must be wrought today or never. There were great things that you might have wrought by prayer yesterday, but you did not seize the opportunity. The time was short, and it is now gone forever. Let us stand and cry into the yawning abyss of the past, "Yesterday, where art thou? Oh, do you not hear God shouting to you, "The time is short! The time is short! Death Rushes After Us First of all, the time is short because Death is fleet-footed and is swiftly, speedily pursuing each one of us. The fleetest runner will soon be overtaken by Death. We may run away from Death for a while, but Death beats us all on the home stretch. Death seems to you very far away today, does it not? So it did a few days ago to that man who was carried in a coffin to the cemetery this afternoon. Death is not very far away from any one of us. We may not enjoy that fact, but it is a fact nevertheless, and we might as well look it square in the face. It is only the fool that shuts his eyes to facts because they are unpleasant. Just how quickly the Lord Jesus may come, of course, I do not pretend to say, I do not know. But whenever that day may come, it will take many of us by surprise and overwhelm many of us with dismay; and the time of His absence and our opportunity will seem short indeed, and we shall say, "How quickly He came! He may come tomorrow. Yes, He will come tomorrow--some tomorrow. Capacity to Serve Soon Gone In the third place, the time is short because of the near approach of the loss of capacity and power. Even if Christ tarries and Death lingers, there are things which we have a capacity for doing today for which we shall not have a capacity in a short time. How many men there are who once had a power that is now gone, and who look back with bitter regret over their wasted years! They themselves still linger here, but the old-time power has vanished and they can only idly stand and watch others do what they could have done, but did not. I knew intimately a singer with a marvelous voice. Ten years or so ago she was regarded by many as the most entrancing grand opera singer in the world, in the parts that she rendered. I knew her in her early girlhood. She learned to sing in our Sunday school in Minneapolis, and when her voice began to develop she sang solos for me with great effect in our meetings in that city. But she was persuaded to go into grand opera where she had such a career that her name became known in Wagnerian opera on both sides of the Atlantic. I often wondered whether some day she would return to her first love and give her voice to singing the Gospel. But should she wish to do it now, it is too late. Last January I was informed that the one with whom this marvelous singer had trained, had said her voice was now practically gone. And there are many of you who have a voice or some other gift that you could use for Christ, but listen! Put off the time of using your talent, and the talent will be gone forever. Many a one has had rare gifts as a preacher, but has squandered them in preaching the silly trash of the popular pulpit and not the simple but mighty Gospel of the Son of God, and now his gifts are gone, gone forever. Opportunity to Win Souls Soon Passes In the fourth place, the time is short because of the loss of opportunity. Death lingers, powers continue, but opportunities are gone. Each day carries many golden opportunities into the bosom of the fathomless ocean of the past. The time is short indeed. The opportunity is today. Strike now, or you will never strike at all. How fast the clock goes!

## THE SHORT, SWIFT TIME OF GODS ON EARTH pdf

### 8: The Short, Swift Time of Gods on Earth "d0e"

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### 9: Donald M. Bahr (Author of The Short, Swift Time of Gods on Earth)

*While Earth Doctor was going down into the earth, he made four kinds of liquid in the earth (oil), which would take fire quickly. When he got to the other side of the earth, he made some more people. These songs were a sign that some day we would find out that the earth is turning around all the time.*

*Landed Estates in the Colonial Philippines We are family and people Classification I: linear discriminant analysis and support vector machines Mistakes, Misnomers and Misconceptions All occasion talks for children Joseph A. Schofield, Jr James Day Lydia Keen 191 The two sieges of Rhodes, 1480-1522. Internet service provider business Diction : register 2003 mitsubishi galant repair manual Dr. No (James Bond Adventures) No. 10. Passionate pilgrim. 1599. Check and Double Check Phonics Does speak it extension work on uments Effective structured programming As was settling down Human rights in vietnam Falcon x helicopter manual Woodwind music of Black composers Counting digraphs and hypergraphs. Three exotic tales Exploring bioinformatics a project based approach 2nd edition Modern minstrelsy Explaining aggregation in Thailand Working effectively: time management and interaction with colleagues Accounting information system chapter 7 Cornubia : gender, geography and genealogy in St Ives modernism Nedira Yakir Learn Use Microsoft Word in Your Classroom (Learn Use) A Goddess Discovered Design of the present American Viking Sarah McCormic Head to Toe Science Solemnities that replace the Sunday readings. Michael Prendergast Can I have a word with you? Teaching with a multicultural perspective Yan lianke the explosion chronicles Policy and politics in Japan Ruins and Romance A novel K-band tunable microstrip bandpass filter using a thin film HTS/ferroelectric/dielectric multilay*