

The Heaven of the Heavens

**The Second Coming of Christ
Written in the Stars**

By

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The Second Coming of Christ in the Stars

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Dedication

This book is dedicated to my brand new son-in-law,* Alexander Hartzell, who has a determined interest in studying the heavens, and in all things scientific. I am delighted that he has joined our family, and even before he married our daughter, Stephanie, Alex spent many hours together with our family watching the stars and tuning and aiming our telescopes. Alex has a telescope big enough that he could almost climb inside! Collected from these nocturnal and celestial journeys are many happy and rewarding memories.

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The Coming of Christ in the Stars

The greatest anticipated event of the modern era is the Second Coming of Jesus to this troubled earth to take His faithful people home. Adventists---for the last two centuries have called this expected blessing: “The Blessed Hope.” One of the most famous Bible verses is John 14:1-3:

Jesus said to his disciples, “Don’t be worried! Have faith in God and have faith in me.[^a] ²There are many rooms in my Father’s house. I wouldn’t tell you this, unless it was true. I am going there to prepare a place for each of you. ³After I have done this, I will come back and take you with me. Then we will be together.”¹

Indications are arising all about us that Christ’s Coming is near. Jesus Himself promises that he will return in like manner as He was seen going into heaven (Acts 1:9-11). The Bible tells us about this Coming in many passages. Some have said that one out of every three verses in the New Testament is devoted to this theme.

¹ *The Bible*: Contemporary English Version (CRV).

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But what many don't realize is that it isn't just the Bible, or Bible preachers and writers, or even the many other earthly signs and spokesmen that tell us of this great event. The heavens themselves seem to loudly and grandly proclaim that Jesus is coming again. That the heavens are capable of giving us such specific information is a source of incredible wonder to the writer of this document.

The grand purpose of the heavens is to glorify God and to advertise His purposes. And if that is true, then the Creator of the heavens, who made the heavens long ago has for millennia pre-written in the sky His intent to come and rescue this delinquent earth from ultimate demise. The same God, who created this world, and the heavens above it, would then be the same God who is planning to come and save its subjects who are obedient to Him.

A number of books have been published which demonstrate that the story pictures found in the constellations of the night sky are indeed expressions of the gospel message of salvation in Christ. The author of this short book has written on these subjects as well, and his book, *The Torah of the Heavens*, summarizes the findings of some of these expositors. It is a certainty that the stories found in the sky are emblematic and illustrative of the Gospel story. In them are found the themes of salvation from sin, the coming of a deliverer, a suffering savior---but also it tells of a King of Kings and Lord of Lords who will one day return to gather His beloved from one end of the earth to the other, and take them to a wonderful place in the sky.

The divine organization found in the celestial markings in the sky, and in the names of the stars and constellations is treated in such books as before mentioned, so only a part of the general themes will be repeated in this booklet. But for the sake and purpose of this small treatise we must briefly review their order and meaning to some degree to provide context. But it is recommended that for a fuller understanding of even the subject before us, that the reader

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consult those other works or ones like it to build the necessary background on how the celestial system works in regard to the stories of salvation. The order is ingeniously mapped out, appropriately inter-connected within itself, thus telling a clever, systematic story of the plan of salvation.

The full story is usually told with the use of 48 star pictures arranged in groups of four. In each set of four constellations is found the one main thematic and central picture of the constellation grouping. Then connected to this, and also thematic to the main picture, are three ancillary pictures (constellations) that reinforce and compliment the vignette or allegory the main grouping is intended to portray. These associated “lesser” constellations (usually smaller) are commonly called decans. The word may sound “occult,” to some, but we can simply think of them as “pieces” of the total picture before us.

The main star pictures are the equivalent of the 12 famous signs of the zodiac. Basically, the sun resides in one of these background constellations for an entire month and they have been used for millennia to mark the solar year in this way. The *zodiac* sounds very occult as well, and of course, the world has made it very much to serve that way. But for the Adventist Christian it is best to simply think of these monthly signs roughly as months like we have in the modern calendar, January through December. The word “zodiac” itself is not “occult,” and simply means in my translation of the idea: “a path through the animals.” Most months were represented by an animal or figure. For example: *Leo*, is the Latin word for *lion*. And the word “zoo” is simply resident in the word “zodiac.”

The ancient monthly calendar in most cultures started at the fall equinox, around the months of September and October---so the civil New Year would come at about that time in *Virgo*, the beginning of the yearly cycle. It ended when the sun was in *Leo*, the Lion, in late August and Sept.

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The story of salvation can be roughly equated with the movement of the sun through the 12 signs or months of the year. Starting with *Virgo*, the Virgin---representative of birth and beginnings---the star pictures first focus on the “firsts” in the gospel story---Eden and the fall, and then moves into theological pictures that illustrate the ongoing struggle with the enemy of souls---such as the man/god, Ophiuchus---wrestling with a snake or dragon that is desperately trying to reach out for a crown in order to take it.

But in the succeeding months the themes largely equate with the experiences of Israel in the OT, and then on to the first coming of Christ to this earth. Then toward the end come powerful symbols of the Second Coming of Christ, such as those in Orion, and then right after these, descriptions that equate with even the Millennium and the Final Judgment. Finally will come the ultimate downfall of the wicked and of Satan in *Leo*, with the crushing of the serpent, the feeding of the birds of prey on the wicked, and the cup of final judgment, etc.

So there is a general trend in the constellation story in terms of a chronological listing of the great events of salvation history---from the serpent in Eden--to the resolution of all things at the great judgment day.

But where the stories make the most sense, in the opinion of this writer, is when they are viewed in the following way: That is, each of the twelve major groupings of four, seem to in their own unique way tell the *entire* history of the plan of salvation---beginning to end. Jesus is the subject and hero of every plot. This concept is ingenious, because this means that the entire history of salvation can be viewed in any season of the year, and its themes are present regardless of when one might be able to view them. They are just telling the same story over and again in a different and refreshing way, using a different palette of colors.

In brief the themes found in each set include:

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- The Fall of Man
- The Promise of a Savior
- The Ongoing Struggle with Sin
- The Characteristic Work of the Enemy
- The First Coming of Christ
- The Second Coming of Christ
- The Downfall of the Enemy
- The Restoration of All Things

Concentrating on the Second Coming Doctrine

In studying these themes, reading and researching, it has often come to my attention that while other writers concentrate on the gospel themes, and particularly the Cross and the first Coming of Jesus (and this is good), they only vaguely seem to notice or highlight the outcome of the story, especially as taught in the Second Coming doctrine in the Bible. This aspect is sometimes overlooked, ignored, or minimized. Yet it seems to be well represented there. As an Adventist Christian, who is excited and anticipating the soon Coming of Christ, it seems incomplete for me to not highlight more distinctly how the stars point to this particular doctrine and to the *blessed hope*.

Of course, the other central gospel themes are exciting and meaningful too, and for this we rejoice as well. Anything that is about Jesus and His love is both wonderful and great, of course! We could write and be specifically focused on those themes as well. But this is largely done quite well and adequately addressed in the other works. The purpose of this small commentary is to highlight and celebrate the inferences and signs that the heavens advertise in regard to the **Return of Christ** to this world, the final resolution of sin, and the blessings of the new earth and of heaven.

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Below is a listing of the typical star signs given in the order usually presented for the sake of continuity and review. These are best studied in greater fullness themselves in other works to understand the context, meaning, and movement best. But they are noted here for general context. Notice how the trend of the Second Coming motif starts in relative obscurity but thickens and repeats more fully toward the end of the drama. This is indicated by the **bold** highlights. This is also usually true within the specific star story as well. Even the stars seem to indicate we are moving toward some grand heavenly climax:

Summary of the Annual Star Signs

I. Virgo

1. Coma, the infant
2. Centaurus, the centaur
- 3. Bootes, the harvester**

II. Libra

1. Crux, the cross
2. Lupus, the victim
- 3. Corona, the crown**

III. Scorpio

1. Serpens, the serpent
2. Ophiuchus, the serpent holder
- 3. Hercules, the mighty man**

IV. Sagittarius

- 1. Lyra, the eagle or harp**
2. Ara, the altar
3. Draco, the dragon

V. Capricornus

1. Sagitta, the arrow

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2. Aquila, the eagle
- 3. Delphinus, the dolphin**

VI. Aquarius

1. Piscus Australis, the southern fish
2. Pegasus, the winged horse
- 3. Cygnus, the swan**

VII. Pisces

1. The Band, (holding the fishes)
2. Andromeda, the woman in chains
- 3. Cepheus, the crowned king**

VIII. Aries

- 1. Cassiopeia, the woman enthroned**
2. Cetus, the sea-monster
3. Perseus, the armed and mighty man

IX. Taurus

- 1. Orion, the glorious prince**
- 2. Eridanus, the river of the judge**
- 3. Auriga, the wagoner (rather the shepherd)**

X. Gemini

- 1. Lepus, the hare**
- 2. Canis Major, the great dog**
- 3. Canis Minor, the second dog**

XI. Cancer

- 1. Ursa Minor, the lesser sheepfold**
- 2. Ursa Major, the greater sheepfold**
- 3. Argo, the ship**

XII. Leo

- 1. Hydra, the fleeing serpent**
- 2. Crater, the cup**
- 3. Corvus, the raven**

The Mysterious Soldier Farmer

I. Virgo

1. Coma, the infant
2. Centaurus, the centaur
3. Bootes, the harvester

The First Star Grouping

In the first star grouping, those of *Virgo*, the Virgin, we find, of course, the Virgin, a young girl lying in transverse fashion across a large portion of the heavens. As the beginning of the cycle we find the themes are largely about beginnings, and the Virgin as described in the other star books is emblematic of the virgin birth of Christ which has been prophesied in the heavens since ancient times. Much of this constellation grouping focuses on the promise of the coming of Christ to earth the **first** time.

But as we have suggested, even though the theme of a particular star set may concentrate on a certain theme, there can always be found a teaching or constellation that points to the final resolution of all the promises of God, of the place called “heaven,” or of the **Second Coming** of Christ to this world.

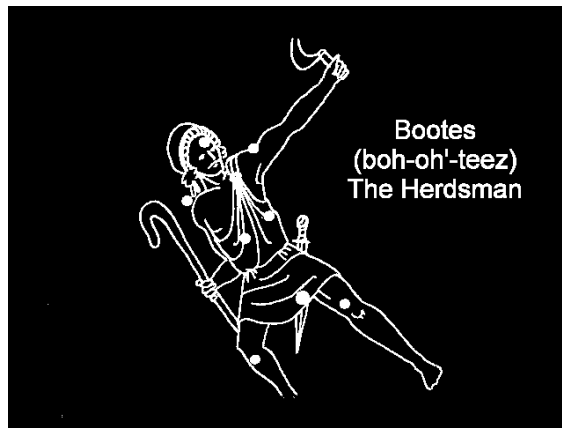
Virgo is no exception:

Associated are the three signs: Coma, the infant; the Centaur, and the Harvester (Boötes, said: “Bah-oat-ees.”). The curious

The Mysterious Soldier Farmer

Soldier/ Farmer is the most appropriate of these signs in regard to the “Coming of Christ” to this world the **second** time.

Analysts and writers have always been puzzled by this symbol. They are puzzled because the hero described has a shepherd’s rod in one hand, but a reaper’s sickle in the other hand. So what really is he?



The Greeks were confused about this figure and so they called him a “ploughman.” But he is not just a ploughman. He is a shepherd/farmer positioned right next to the two sheepfolds of another star set.

The consistent meanings already found in *Virgo* identify this being not as a simple “ploughman” but as the Promised Seed, one who would rule with a rod of iron, and who would “shepherd” his people Israel. The star names all indicate this very clearly.² What makes the star pictures all make sense is that Jesus is to be seen as

² Arcturus, “he comes;” Katoop (in rod), “the branch, treading under foot.” Other star names: “who separates (i.e. sheep and goats),” “who bruises;” “the preserver (keeper);” and “the pierced.”

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the hero in all of them. When this is done, and all the heavens are seen as “Christ-centered,” as all His creation should be, the figures make complete sense. But Jesus is figured in the Scriptures with many different identities and symbols. And a farmer is one of them (Rev. 14:14), but a shepherd is also one of them.

The Two Advents

What is most interesting about this constellation is what it says about the two separate advents of Christ. The first and second advents of Christ show up distinctly in this figure. This is precious information to those Christians who consider themselves “Adventists.” In the figure of a shepherd, and in the rod or branch in his hand, this glorious being fulfills part of what was particularly accomplished in Christ’s first coming. In the prophecies Jesus is likened to a “rod” or “branch,” a symbol replete in *Virgo* (Isaiah 11:1) and even shows up in the word “Nazarene.”

But why is the sickle in the other hand? Commentators are nonplussed by this incongruous picture.

However, the shape and figure of a sickle, is found in another “second coming” constellation, Orion. A sickle is a “final harvest” symbol in Scripture. The sickle is also found in *Revelation* 14 when the Son of Man comes to “harvest the earth.” Jesus is pictured in this passage as a “farmer,” carrying a sickle. Jesus himself said that the “harvest” was the end of the world. This being, who is called “The Coming One” can be none other than Christ who comes to rule at his Second Coming also. In many places we will find that the Second Coming is written in the heavens, and it should be shared with all we know that even the heavens themselves declare this very glorious event.

As one can see, the complete picture of God’s work of salvation is summarized in this one star grouping alone. The incarnation of Christ, his promised coming, his birth and nativity, his death, his

The Mysterious Soldier Farmer

coming to judge the nations, even his name, and his hometown when on earth, are emblazoned in the heavens. From *Genesis* to *Revelation*, the “Torah of the Heavens” declares the glory of God. These things should be known by those of the faith, and ought to arrest the attention of even the non-religious person. In it all is found God’s purpose of reaching out to man, loving him, and saving him. But usually at the climax of a star set is emblazoned the immortal truth of the Second Coming of Christ. The heavens declare the glory of God, but also announce that one day, He with His heavenly hosts will come to earth to take His beloved home.

The Crown of Glory

II. Libra

1. Crux, the cross
2. Lupus, the victim
3. Corona, the crown

Echoes of a song from my childhood rings through my mind; maybe yours sometimes, too:

Everything's alright in my Father's house
In my Father's house
In my Father's house
Everything's alright in my Father's house
There is joy, joy, joy.

We will wear a crown
In my Father's house
In my Father's house
In my Father's house
We will wear a crown, in my Father's house
There'll be joy, joy, joy.

In the confines of the *Libra* star grouping are found appropriate symbols of the sacrifice of Calvary, the victims of sin and rebellion, and the price paid for the redemption of man (The scales).

The Crown of Glory

But to complete the star series is found *Corona Borealis*, the *Northern Crown*. This crown of glory is decked with stars. The bright stars: *Nusaken*, *Alpheka*, are gems in this crown.

The Bible speaks of the *overcomer* receiving the “crown of life.” Crowns were the rewards or medals of victory in ancient times. It is at the Second Coming when these “crowns” will be received, and the stars testify clearly to this fact also!

Some trouble over the idea of crowns or of having stars in our crowns. It sounds like righteousness by works. So some object to another familiar song: “Will There Be Any Stars in Our Crowns?” But in so doing the critics partly misunderstand the teaching of “stars in our crowns.”

To begin with some seem to ignore the actual words in the song:

“When by WONDERFUL GRACE, by **my** SAVIOR, I stand....”

Grace is unmerited favor, and is something that only God can give to the repentant and undeserving sinner. Crown wearers in heaven will never be proud of their own accomplishments, but will cast their crowns before Jesus in thanksgiving for his wonderful Grace. Their own personal status---in their own minds---will be a complete zero and they will always bow in humility and reverence in the presence of Jesus.

So why are they given stars in their crowns?

It is true that when in Bible times one king conquered another, that he took the crown from the other king’s head and put it on his own head, or often took the precious jewels from the crown and put them in his own crown as a show of pride and victory. Sometimes

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he even wore several crowns. The heavier his crown was with stars, the more successful a conqueror he was considered.

Even today we give “stars” as rewards for merit or accomplishment. I remember getting the “sticky-backed” little stars for reciting a memory verse, a well-done assignment, or the like.



But the Bible totally flips this idea to highlight the role we each have in reaching out to others and bringing them to Christ. To have stars in our crowns means we have selflessly “conquered” that person for Christ, or better yet, Jesus has miraculously worked through us to save a soul for His kingdom. But the crown-wearer seeks no glory in this. None whatsoever. The crowns and stars are trophies of a totally different sort. The stars are symbols of celebration; celebration of the fact that through Christ’s grace a sinner has come home. He or she has been “conquered” for Christ. There’s a new name written down in glory. The work is Christ’s and the glory is Christ’s. The light reflected in the jewels comes from Christ. But the soul winner humbly rejoices as did the shepherd in the parable---when the lost sheep has been found and is brought home.

The Crown of Glory

All we are told is that those in heaven will be “satisfied with their crowns,” whether some have few stars or others have many. So this is not a numbers game. Unfortunately, we live in too competitive modern world, and think stars are about personal approval. But heaven is different. The least there are the greatest. But these stars in the heavenly crowns are most certainly a cause for heavy celebration by all. And we are told about them because God wants us to know that He wants to use us to reach others for Him, and that it is important that we realize this, regardless of our place or range of influence.

It is at the Second Coming of Christ that these crowns will be received. One vision even reports we will have a special shelf for our crown. What a moment when Jesus places these on your head, and mine! I know already I will feel no pride for the crown on my head (I’m pathetic and I know it!). But the crown, though, will be my most prized physical possession because Jesus gave it to me! What I will be most proud and happy about is the lovely Jesus, and his love and sacrifice for me!

Each Christian does need to stop and think about this, however. Are you carrying out your responsibility to your neighbor or to your friend? Are you letting God use you? God does not demand a certain quota. But he does ask that you surrender to His leading, and brighten the corner where you are. Even if your crown is light with stars, inasmuch as you were faithful in your small sphere of influence, God will be nothing but superbly happy about it. You were needed where you were. And you will be happy about it too. There is no thrill greater in this life, than to realize that Christ, even in some small way, has used you to reach others for Him. And happy will be those whom you have loved into His kingdom. So the question we all should ask is: “Will there be any stars in your crown?”

The Winner of the Crown

III. Scorpio

1. Serpens, the serpent
2. Ophiuchus, the serpent holder
3. Hercules, the mighty man

Scorpio, the Scorpion, is probably the most depressing constellation in the sky, though its stars are bright and noticeable. The Scorpion is known for its lethal sting and has a dangerous reputation. A scorpion can cause great suffering and is a fit symbol of persecution and agony, the result of Satan and his curse on this world.

Many interesting aspects of a celestial nature and how they relate to the first coming of Christ to this world, and His crucifixion and death, can be found in this area of the heavens. But these are discussed better in the others works.

In a way the Second Coming doctrine is shared between this star set and the one just referred to in the previous vignette. The crown of *Corona Borealis* in *Libra* is being reached for by the Serpent in Scorpio. Satan has sought to usurp and steal the heavenly crown from the beginning. But the star sign does not show him succeeding, but only desperately trying, and that is good news in itself. Only the faithful Jesus and His followers will be successful in being awarded the crown of life.

The Winner of the Crown

No figure better illustrates the ongoing struggle with sin as portrayed in Scorpio. It is a figure of the Great Controversy between God and Satan. In the main constellation, the Hero, *Ophiuchus*, or sometimes, Aesculapius, is struggling with an angry serpent or snake that is wrapped and twisting about in his arms. The Good *Ophiuchus*, known as a great healer and physician, is nobly battling the serpent in continuous combat. The serpent is trying to reach the crown but is held back as the battle continues.

I once read a story about a man in California who was hunting and as he was climbing over a rock ledge was met by a venomous rattlesnake, striking right near his face. The snake struck repeatedly at him, his fangs somehow getting caught in the man's sweater yet with the large snake wrapping about his neck, arms, and gun. The man struggled with the snake, grabbing and holding him away from his face, even as he tumbled down a rockslide and against other natural objects. Somehow the man managed to hold the hissing mouth of the snake away from direct contact but was somehow pinned helplessly or locked in combat and in conflict with the snake. He later reported that he now knows that snakes don't blink! The entire encounter lasted over 20 minutes before the snake finally gave up or was strangled. The hunter's hands could not even unfold to let go of the deceased rattler. That would be me, too!

If you don't like snake stories it might be necessary to mention that you are not supposed to like them. The Old Dragon, the Serpent in Eden is angrily trying to fight against God and His people and the battle is fierce and *ongoing* and is so represented in *Revelation*, chapter 12. The circumstance we are in is very much like the story of the hunter.

But the victor in Christ will receive his crown because of the victory already gained by Jesus over that old Dragon, called the Devil, and Satan. This will be fully achieved at the Second Coming of Christ. Jesus is the winner of the crown, and you will be too if you remain faithful. Jesus is the winner of the entire Great

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Controversy. Satan knows this also, and he is desperately working to tempt and destroy, because he knows he has only a short time to score damage.

So give Jesus your battle and look in hope toward His Coming. There is another song that often courses through my mind in this regard. The words that come into my memory are: “Never give up, Jesus, is coming! It’s the darkest just before dawn----Never give up, Jesus is coming! Never give up--- keep holding on!”

The Harps of Victory

IV. Sagittarius

1. Lyra, the eagle or harp
2. Ara, the altar
3. Draco, the dragon

Sagittarius, is really a victory constellation, and is most like the description of Jesus coming to earth riding a white horse in *Revelation 19:11*, as King of King and Lord of Lords. This is a Second Coming scene above all Second Coming scenes.

But there are other “victory” signs and expressions in this region of the heavens also.

For a long time harps have been associated with heaven. The classic stereotype of the heavenly saint is one of: “sitting on a cloud, and strumming a harp.”

In the *Archer* constellation (*Sagittarius*, the “victory” constellation) grouping is found another emblematic sign of the Second Coming of Christ. This constellation and its resident stars are known as “Lyra,” the Harp. In the word, *Lyra*, one can recognize the musical instrument known in the Bible as a lyre. A lyre was an instrument with several strings (10-12), and was probably something similar to David’s favorite instrument in ancient

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Israel. The Greek word for this instrument in *Revelation* is “kithara,” the root of the modern word, *guitara*, or the guitar.

Though some of the older members in my conservative congregations don’t like the reference, the fact is that the harps that are played in heaven are probably most closely associated with modern guitars. It is a source of humor to me, to note, that when these same oppositional types who oppose the use of guitars in church, or who we sometimes find complaining in our congregations----are fortunate enough to gain heaven (!)---will find that heaven is actually to be filled with millions of guitars! Won’t they be surprised!?



Rightly played, I love guitars, actually. But I’m taking a variation--- my banjo. In my opinion a guitar is simply an instrument that is making a pathetic, feeble, and lackluster attempt to be a banjo! Maybe my one banjo will be enough to compete with the other thousands of harps!

Revelation, chapter 15, describes a large crowd, playing harps and singing the song of victory, the Song of Moses and the Song of

The Harps of Victory

the Lamb. This will happen at the Second Coming of Christ, when Jesus comes to take his people home. What a day of victory that will be, and even the stars above testify that this day is just before us!

The Resurrected, Leaping, Dolphin

V. Capricornus

1. Sagitta, the arrow
2. Aquila, the eagle
3. Delphinus, the dolphin

As a constellation series, *Capricorn*, the Goat, seems to be largely occupied with the subject of death. The goat is dying, the eagle above it is dying, and even the arrow aimed at the eagle is poised and headed on its mission of death.

The goat, a sacrificial animal, commonly seen as a blame animal for sin--- thus a scapegoat--- has his head bent down, and is marked for retribution. And this would be the certain end for all mankind, and animal, if it were not for the life and power of the risen Christ. Death and the reign of sin is truly the world we know and experience.

But the story is rescued, or shall we say resurrected, by the vigorous tail of the marine variety of this mystical goat, and by the associated constellation, the Dolphin. The lessons of Capricorn speak of the transition of death to life. In proper order the picture morphs from the dying head of this condemned animal to the living, active tail of this strange but important goat of atonement.

One of my most favorite constellations in the entire night sky is *Delphinus*, the Dolphin. It is among the smallest of constellations,

The Resurrected, Leaping, Dolphin

but the import it advertises is very large. The dolphin is obviously leaping, energetically, up out of the water arcing high in the air, like dolphins do. Dolphins are particularly intelligent and active sea creatures, fun to watch and in every way represent well the sentiments of life and hope. Dolphins seem to be so lively, exuberant, and absurdly happy in their habits. Seeing dolphins swimming along beside your boat and leaping forward in repeated arcs cannot but bring a sense of happiness to any witness. They are friendly, and are the veritable symbols of buoyancy and hope. Thinking anything droll or depressing in their presence is like trying to frown at a rainbow.

One of our movies is *Dolphin* narrative, a dolphin beach in Florida with from its body. Such most sad, even through a series of prosthetic tail is *Winter*, the dolphin, again. In part a true one of tragedy turned



families' favorite *Tale*. In the is found on a its tail severed a circumstance is depressing. But experiments, a created and is able to swim story, the tale is to hope.

The hope of the resurrection and the idea of the Second Coming are two ideas that cannot be separated. The restoration of our loved ones to us at the Second Coming is among the greatest hopes for the waiting Christian.

The Adventist artist, Nathan Greene, is one of my favorite artists. At the campus of a Christian high school where I once pastored and taught (Milo Adventist Academy), one of his paintings is now mounted in the foyer of the Ad Building. It is quite large, so

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large that you can almost step into it, and find yourself absorbed in the context of its theme.



It is a picture of the Second Coming of Christ and hundreds of faces, exquisitely painted, are looking up at Jesus as He comes. But the scene on the ground is that of a graveyard, and young and old are coming out of the graves accompanied by their angels. The most moving part, though, for me, is in the very center of the painting where a bereaved mother is receiving a lost child from the angel. Other mothers and fathers are experiencing the same thing, or husbands and wives, sisters and brothers, loved ones or friends, too. What emotions are evoked by a scene such as this!

Some have observed that in the *Psalms*; that though some of the subject matter can at times be quite depressing and discouraging, most every psalm ends on a high note, or with a positive outlook. This is largely true. Even in the stars God never lets the story end on a downer. He will not let sacred history end on a downer either. In the Second Coming he will end the story with a grand leap of life-giving energy, a resurrected dolphin leaping happily upward and forward. “The dead in Christ will rise first.” (2 Thess. 4:16ff.)

The Resurrected, Leaping, Dolphin



The Returning Swan

VI. Aquarius

1. Picus Australis, the southern fish
2. Pegasus, the winged horse
3. Cygnus, the swan

In the *Aquarian* region of the heavens are found several symbols that point to the Second Coming of Christ.

The first is the associated sign of **Pegasus**, the horse. Supposedly in folklore this celebrated horse is a pure, white horse which immediately reminds us of the picture in *Revelation* 19:11 ff. of the approach of the King of King and Lord of Lords with the armies of heaven. This is a clear, *Second Coming* panorama.

The horse was basically the swiftest creature known to ancient man and was equated with power and strength as well. So not only does the *Pegasus* horse represent the coming of the Messiah, but also is emblematic of the “swift” and “sudden” approach of God’s kingdom.

Several places in Scripture the Coming of Christ is characterized as coming “quickly” and “suddenly.” Not soon in historic time. But soon in “elapsed” time, fast and quick--- when it does come---and in the rate in which it comes. And so it will be. It

The Returning Swan

will be like a thief. A thief doesn't always come, "soon." But he does come suddenly and by surprise.



This white horse is also associated with celebration and a gladsome song. Nearby is the harp we have mentioned before. Certainly the coming of Christ is good news, especially to those who are patiently entertaining the *Blessed Hope*. The early Adventist people remembered their waiting for Christ to come as "sweet" anticipation, and as the happiest time of their lives. "How sweet are the tidings," lilts the song.

The sweet taste of honey was turned to bitterness when Jesus didn't come in 1843-44---but those truly praying and interested in the coming of Christ again found their hope renewed, and today we still await the appearance of that grand white horse.

Cygnus

Of particular interest in regard to Christ's return are the symbols in the constellation of *Cygnus*, the Swan. Also known as the *Northern Cross*, this constellation is straight above the observer in the summer months as fall approaches and presents a large, symmetrical cross, reminding us of the cross of Calvary.

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This pure white bird, the long neck making the vertical beam of the cross, represents the message of the gospel, the Everlasting Gospel that Jesus is coming and that his Coming is near and anticipated. The names of the stars are most interesting in this regard:



The brightest star; *Deneb*, means: “The Lord or Judge *to Come*.” *Azel*, a star in the tail feathers means; “who goes and returns quickly.” The remaining stars are also named appropriately.

Of particular note is the type of bird represented in this heavenly parable, a bird probably akin to what most of us know as a swan. Swans are migratory birds. The habit of migratory birds is that they fly south for the winter months, but return to their exact home locales (in my part of the world to Alaska), and through God’s precise GPS instruments and homing instincts placed within these amazing and beautiful creatures, they go **and** return. They are faithful in “going and returning.”

Jesus told his disciples that “he would come again” and receive them unto Himself. He would go away---but return. He said he would “come again” “like they had seen him go into heaven.” The

The Returning Swan

“going away, yet returning” aspect is what is so striking in this heavenly parable.

No one doubts that when these grand birds and others like them that leave and fly away in their migratory pattern, will indeed return. We know to automatically assume that they will find their way back, even though they may travel thousands of miles on their respective journeys. It is the habit of these birds to do so, and they do it perfectly and consistently, along with other natural creatures such as the Monarch Butterfly, or hummingbirds.

Interestingly, in most latitudes (the 10-40 window), the bird is aimed southward, when that is the general migratory direction, and more northward when that is the general migratory direction!

Even the heavens declare that Jesus, known through the message of the Cross at His first coming, will “return” just as He said He would. There can be no doubt about it.

The Heaven-Bound Fish

VII. Pisces

1. The Band, (holding the fishes)
2. Andromeda, the woman in chains
3. Cepheus, the crowned king

In the constellation of the Fishes (Pisces) two fishes are pictured yet held down together by a “band” or tether. They are being dragged down by evil **Cetus**, the sea monster or Leviathan dragon. But fortunately for them the Ram in the neighboring constellation which represents the Lamb of God that takes away the sin of the world, is loosening with his bruised foot the band that holds them bound.

The attitude of the two fishes is what is also pictured, and interestingly points to the Second Coming when their bonds will be permanently broken. But the fish, that traditionally represent the multitudes of Israel, are pointing in different directions.

The one fish is horizontal, and has her focus on earthly matters. But the second fish is aimed straight upward, toward the North Star, the region of the heavens accorded with heaven and the throne of God.

One fish is aimed laterally, at the deep waters of this earth, but the other is aimed heavenward.

The Heaven-Bound Fish

Both fish represent the professed church on earth. And like the parable of the five foolish bridesmaids, and the five wise ones---half of the church seems to be content to remain in the low-places of earth, but the wise or heavenly-minded tend to aim their course toward God and his throne.



Also connected to the star story is the tale of *Andromeda*, a beautiful and noble woman, and hopeful bride, who has been chained to a rock on the coast of Palestine (Israel; the church). But the noble hero, Perseus (Jesus), in the neighboring constellation, rescues her, and comes and frees her from her bonds, and takes her as His bride. This will happen at the Second Coming when Jesus comes to rescue His stranded and threatened bride (who is threatened and endangered by an ugly sea monster--- Satan/Leviathan). And the current church in the world is in deep need of rescue, isn't it!

The star grouping also pictures the outcome of the Great Controversy. *Cepheus*, the grand king of the universe sits enthroned above (where the heaven-bound fish is aimed), and is crowned

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victorious. The saga is there represented as over, and heaven again is peaceful and complete as God reigns.



The Second Coming is powerfully represented in the entire star set. What a wonderful day awaits the universe. One grand pulse of harmony will exist across the whole creation. Our God reigns!

The Wedding of the Beautiful Bride

VIII. Aries

1. Cassiopeia, the woman enthroned
2. Cetus, the sea-monster
3. Perseus, the armed and mighty man

In the constellation of the Ram are also found multiple symbols of the end of the reign of sin.

In the well-known constellation: *Cassiopeia*, recognized by most who live in the northern hemisphere, *Cassiopeia* is pictured as getting ready for a grand celebration. She is imagined in the star pictures as awesomely beautiful, sitting in luxury, holding a mirror, and primping her hair. She is preparing for her wedding, which will crown her as queen of the heavens, right next to *Cepheus*, the crowned king and supreme ruler of the universe. In biblical terms, she is preparing for the wedding supper of the Lamb, and as it says in that passage: “His bride has made herself ready.” Rev. 19

The star picture “smacks” with “anticipation. Recently, the writer of these words witnessed a wedding of two of our younger members in our congregation. In our family-sized church I watched with interest how this wedding dominated the culture of the church for many, many months. The wedding was the talk and happy focus of the entire church family, and no one wanted to miss it when it

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came. It was a big deal, and for them, greatly anticipated. And of course, the couple themselves no doubt anticipated it more than everyone else! So should the Wedding Supper of the Lamb be greatly anticipated with great interest by the modern church, as we await the grand heavenly celebration before us!



What is interesting in regards to the Coming of Jesus in this heavenly parable is the focus on **preparation**. Esther, the queen of the Bible, spent many months, maybe years of preparation, before she was chosen and crowned. As a recent “father of the bride,” and as a pastor who has witnessed, or officiated in many weddings, it never ceases to amaze me how much preparation goes into weddings! The saints that reach the heavenly courts will not accidentally land there! They will have been prepared, and their characters will be “beautiful.”

The Wedding of the Beautiful Bride

The problem with the foolish bridesmaids in the parable was that they weren't prepared for the coming of the Bridegroom. People fail to realize that heaven isn't automatic. Character cannot be built in a moment. One must be "sanctified," to receive the seal of God, and their garments must be white, and the work of Grace needs to be accomplished in each believer. The receivers of the early rain are the only ones who will receive the latter rain of God's Spirit. They will be people who are serious about being prepared.

In Aries the Ram is also picture the noble warrior Perseus who rescues the damsel in distress, Andromeda, nearby as mentioned in the previous panels. This rescue points directly to the Coming of Jesus to take his waiting bride to His dwelling place in heaven.

Perseus is pictured as having wings on his feet. He also had a helmet that rendered him invisible. Our present world discounts the spiritual aspect of God, but this does not mean that He is not real. Someday He will no longer be invisible, (every eye shall see Him) and he will come "quickly," (wings on His feet), to rescue His waiting bride.

The Chariot of the Gods and the Coming Glorious Prince

IX. Taurus

1. Orion, the glorious prince
2. Eridanus, the river of the judge
3. Auriga, the wagoner (rather the shepherd)

Every star sign in Taurus is directly connected with the Second Coming of Christ. Orion, “the Second Coming constellation” is found within its confines, in fact, it largely dominates the entire constellation region. Even secularists consider Orion to be the grandest constellation in the entire heavens. The predominant idea about the figure in Orion is His glorious brightness. The name would be more accurately represented in English, if spelled: “Aurion,” for the word “aura” or “brightness” is referring to the brightness of the sun in the morning, and the glory, power, and intensity seen thereby.

But Orion isn’t the only constellation in the set to focus meaning on the Coming of Christ. The other constellations also contribute to the theme as well. It is of interest that when considering the order of zodiac, the early motifs seem to more vaguely relate to the Second Coming theme. But as you near the end of the cycle, almost every sign points to this grand and awesome

The Chariot of the Gods and the Coming Glorious Prince

theme. This should tell us something. It tells us that the Second Coming is an event of universal proportions, and the *blessed hope* is one of the truly grand and over-arching themes of the work of Christ for His beloved people. Every true Christian should be an “Adventist!” As the song says: “What a Day, Glorious Day, that Will Be!”



On this matter our comments must here be brief, but entire books could be written about Orion. It is recommended that the issue be referenced in the other star books in the “Talking Sky

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Series,” or in other books of the same nature to examine the subject in more detail.

All the star names point to a “Coming Glorious Prince” who will tread down the enemy. It is through this portion of the heavens that Adventists believe that Jesus will come. The discussions about the “open space” and the coming down of the holy city, New Jerusalem, through this area of the heavens is a drama of broad proportions. The meanings and representations in the nebulae, the sword, the belt, and the folklore of the Glorious King found as its subject, can occupy much discussion and investigative interest. Orion is simply the grandest of all constellations, and is a fitting backdrop for the greatest climactic event of all human history.

Orion is perfectly placed in the heavens for the Coming of the Lord Jesus. Orion, is a bipolar constellation, meaning that it can at times be viewed from both hemispheres. It even has presentations which demonstrate the ideal time of year for Jesus to come. This great event will be for everyone, righteous and wicked. Every eye shall see Him. God does not want anyone to miss out of this grand display, which will be witnessed, perhaps, by even the entire universe.

Out below the foot of Orion flows a meandering group of stars known as *Eridanus*, the River of Judgment. This river of fire, low on the horizon, calls to mind the lake of fire and the downfall of the enemies of God’s people. Orion, will trample his enemies under His feet, to deliver His people from their distresses. This will happen when Jesus comes, and also when the final judgment is completed. The Bible actually records TWO lakes of fire. In the final sign, Leo, the enemies of God are again trampled under foot. It is interesting that even the heavens may in the proper order teach the Adventist or pre-millennial doctrine! It definitely appears that way. But this is another discussion.

The Chariot of the Gods and the Coming Glorious Prince

Another significant constellation in Taurus is *Auriga*. Taurus is the main constellation, which highlights two great themes, the outpouring of the wrath of God (an angry bull), but at the same time the protection and care of the righteous (the Seven Stars, God's Righteous Congregation---riding safely up and away on the Bull's back!) when Jesus comes.

Auriga continues this theme. Most presentations show confusion about this figure. Some think it is a "wagoner," or more likely, a "charioteer," that is found in the sign. Others think he is a "shepherd," and that idea is certainly borne out in the star names. The charioteer, or whatever he is, is seen as spiriting away a mother goat, who has two tiny small goats safely clutched to her breast. The hero, of course, is the Charioteer/Shepherd and the lesson, of course, is that when Jesus comes, He will amidst the wrath being poured out all around them, spirit his vulnerable people away safely and quickly.



Many "Adventists" fear the final events and the time of trouble. But the stars, and the biblical lessons about the Second Coming, never dwell on the persecution of the righteous. That has all come before. The focus is consistently on God's protection and deliverance. Adventists should not suffer from "believer's fear." Something is wrong if one typically does this. It is not right that

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believers should be filled with dread, or reign up a time of trouble beforehand. Whatever comes to them they are promised hope, heavenly companionship, and final deliverance.

It is my opinion that the “chariot” tradition in the “sky parable” has a degree of accuracy that befits the entire story, and that it is not just a normal Shepherd that is driving the chariot. The horse and chariot were the swiftest modes of travel in Bible times, and we know that the final movements will be rapid ones, and that when Jesus comes He will come “quickly” so rescue his people, young and old. This is largely what this sky symbol is all about.

When Elijah was taken to heaven, he was taken in a “chariot of fire.” The Psalms speak of God as riding on the chariot of the heavens, or upon the chariots of the clouds, or on the wings of the wind. He will come through the heavens on the swift chariot of the Gods. Jesus says, “and behold I come quickly.” “Even so come, Lord Jesus.” Rev. 22:21.



The Perfect Brotherhood of Heaven

X. Gemini

1. Lepus, the hare
2. Canis Major, the great dog
3. Canis Minor, the second dog

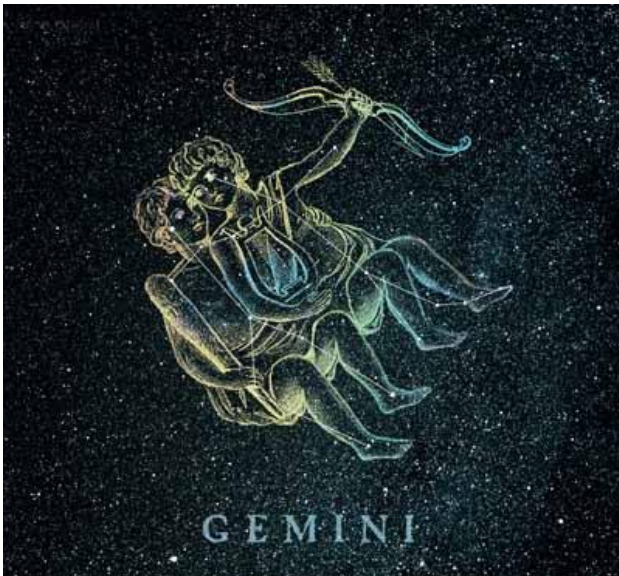
In the groups of stars assigned to *Gemini* are perhaps the most difficult lessons to read “spiritually,” in the entire heavens. But a closer look does reveal a thematic character which points to the blessings of the redeemed, and even more than vaguely hints of the glorious outcome that will come as a result of Christ’s coming to earth to end the reign of sin and wickedness.

Gemini features two figures sitting in repose, who have laid down their weapons, and exchanged them for harps. In the sitting position they are obviously resting, and relaxed, and victorious. No soldier would dare sit down under normal circumstances, but was required to stand and watch. But these two brothers, thought to be sons of God, are enjoying their rest and are celebrating an accomplished victory.

Usually the figures in the parable are thought to be two young men, united brothers, loyal and faithful to each other in all circumstances--- so faithful in their friendship that the ancients even swore by them: “By Gemini.” The full story is told in our other books. But in brief, these two sons (Castor and Pollux) of God

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(Zeus) got into trouble. One son of God was mortal, *Castor* (Adam). The other Son of God, *Pollux* (Jesus) was immortal. So what happened is that the immortal brother sacrificed some of his heavenly life and privilege so that his fallen brother could sometimes live in heaven. The arrangement varies: one that they would swap places for one day, one in heaven the other on earth and then back again. Or one would be in the grave one day while the other enjoyed heaven, and then back again.



At any rate, the picture can be recovered enough to recognize that the immortal brother sacrifices part of his life to rescue the other fallen one, and then they can both visit the realms of heaven. This entailed a trip through the grave for the immortal brother. And certainly this is what Jesus has done for each faithful and waiting saint, and will bring to completion in His Second Coming and in the resurrection.

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What appears in the heavenly drama is a reign of peace for these united brothers. This accords with the picture of the millennial reign of God's people, living in peace and brotherhood, undefiled by the inroads of sin and conflict. They "will study war no more."

The other figures in the drama are a wounded rabbit, and two dogs.

Sometimes the rabbit is a snake, and the putting down of the serpent (under Orion's feet) accords with this idea. The two dogs are a bit of a mystery. But they are "righteous" in their star names and acts. Sometimes they are wolves. Perhaps the dogs are to be seen as the enemy of the hare, or rabbit, which represents as it were *evil*--hunted down and eradicated by the wolves. The constellation set is associated with the tribe of Benjamin in the blessing given him as a "ravening" "hunting" "wolf." Represented could be the faithful unity of Benjamin and his brother, Joseph (found right next in Taurus) through brotherhood and even in their smallness (as dogs in the eyes of their brothers, and in Benjamin that he was the youngest, or smallest tribe) were in the end victorious for God.

An interesting circumstance arises in the ancient languages in regard to the "wolves" in this star set. The Hebrew names mean "wolf," but the names in Arabic mean: "coming quickly." This is probably not a coincidence, but was always meant to be.

What we do know, is that when Jesus comes again as our Redeemer at the Second Coming, He will hunt down the wicked, and will exalt the righteous, great and small, who are loyal to him.

Two of the brightest stars in all the heavens are located in these two dogs or wolves: Sirius (the brightest), and Procyon. Those who stand their lot until the end of the days, will shine as the stars forever. God will come through this general area of the heavens to claim his beloved saints (next to *Orion*), and these grand stars are awesome favorites to view at night. May Jesus so come, and may

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He come soon, to reward his faithful and united brothers and sisters in Christ!

The Space-Ship That Goes to Heaven

XI. Cancer

1. Ursa Minor, the lesser sheepfold
2. Ursa Major, the greater sheepfold
3. Argo, the ship

Cancer is an unfortunate name for the Crab that is pictured in the heavens. The disease of cancer is nowhere present in this stellar configuration. In fact, all the symbols in this grouping are *benign* and *good*. This is because this constellation is focused on the activities of the saints during the Millennium in heaven. When Jesus remained on earth for 40 days after His resurrection this same area of the heavens was marked prolifically as well. This was a *good* time for the saints of God, meeting in groups, and celebrating the victory of Jesus over the grave, and little reference is made to the state of the wicked, or the march of evil on Planet Earth.

The ideas recurrent in the star set, over and over, are “groups or gatherings of the faithful.” This shows up repeatedly. These groups are surrounded with protection. The sheep have come safely home and are protected.

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A crab has encircling-like pincers, and so the “encircling” idea is there present in the meaning of the constellation. But in the heavenly drama no “crabs” appear. Only nice people! What does appear over and over and in various ways are righteous “gatherings.”

Right in the center of the constellation is found a concentration of hundreds of tiny stars called: “Praesepe,” which means “the assembled multitude.” Modernly this is known as the “beehive.” This area of the heavens can easily represent multitudes of the faithful, in heaven.



The Space-Ship That Goes to Heaven

In the associated decans, Ursa Minor and Major, known to us as the Little Dipper and the Big Dipper, is found the same idea. Anciently, these were seen as sheepfolds, and the handles are a line of sheep coming into the folds. Having grown up with the “dipper” idea, it has taken me a long time to adjust my thinking to the original idea of sheepfolds. But now when I look at them, I now think of them as sheepfolds, where Jesus is the Great Shepherd, and His



sheep are coming into His folds, the church. In the sky then are represented big churches, and smaller churches (where two are three are gathered....), but they are all “gatherings” of His flock and He cares for them and encircles them, and keeps them safe.

A final sign in the grouping continues the theme. *Argo*, the ship is another “gathering” symbol emblematic of Jesus coming and taking His children home, a story that is particularly precious in regard to the Second Coming.

In the ancient odyssey, the hero, Jason rescues a group of people who are searching for a “golden fleece” which has magical powers that can give them eternal life. But the fleece is guarded by the great evil dragon/serpent, a symbol situated nearby, Hydra. Jason, (we must remove the final “n” ending given to Greek words, and replace it with an “s,” which would be “Jesus.”)³, comes and rescues these pilgrims, by the use of a ship, retrieves the golden fleece, and takes the pilgrims home.

³ In ancient renditions even named, Iesu, or Jesu.

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Then names of the stars in this area are most interesting for this ship seems to represent the company of the redeemed, both at Jesus' resurrection and at His coming. Some of the stars mean: "company of travelers," "the released who travel," the possession of Him who cometh," and "the abundant multitude." In this author's star book, named the "Clock of the Heavens" the application of this celestial story with the taking home of the specially resurrected multitude at Jesus resurrection---a type of the great resurrection at the Second Coming---is most fascinating in both its parallels and timing. The reader is invited to go there a study the context and details. It is really quite amazing that the heavens perfectly anticipates in their proclamation, the Bible story of the raising of the "firstfruits" most perfectly and accurately, when Jesus came and then returned to heaven at His First Advent. He will, of course, repeat the circumstance in a greater fulfillment at His *Parousia*, or Second Coming.

So if the events surrounding the First Advent of Christ were perfectly fulfilled, then most certainly the antitype to which they all point will also be fulfilled, but even, of course, in much greater measure. In the Second Coming of Christ to take His people home is found a most glorious doctrine, with thought and anticipation that should capture the imagination and focus of every last day Christian. Lift up the trumpet, and loud let it ring! Jesus is coming again!

In the sky can be found this celebrated ship, a space-ship if you please---a ship bound for heaven. This ship is also a special, mobile enclosure, which will protect and carry the saints to their beloved home. The Argonauts, really "ARK o NAUTS (nautical—but also "traveler"), will be rescued by the heroic Jesus and will be brought safely home. Or in this modern time we might consider them: "Astronauts," for the Greek word for "star" is "aster," (said: "Ast-air"), is found in the word *Astro-naut*.

The Space-Ship That Goes to Heaven

Someday, if faithful, you can become an “astronaut!” And this method of space travel will be 100% safe, and much more comfortable. Frankly, I’d much rather be an astronaut with the angels, and with Jesus, wouldn’t you?! That will be a great and awesome experience!

Be sure to get on board this celebrated space-ship! Enter the “Ark” of safety today. The golden fleece is your ticket, and it has already been paid for. Jesus has rescued you. Have no fear. Search no more. Be faithful to Him and He will lovingly guide your journey home!

Are You Ready for the Judgment Day?

XII. Leo

1. Hydra, the fleeing serpent
2. Crater, the cup
3. Corvus, the raven

The themes of Leo are really about events that are past the Second Coming of Christ, such as the Millennium and the Great Judgment. But these events exonerate the teaching of the Coming of Christ because without the Coming these final events in the Great Controversy could not occur on schedule. The signs in the Great Lion---the Lion of the Tribe of Judah---demonstrate the ultimate resolution to the problem of sin. Sin and sinners will be no more. Evil will be destroyed.

Below the great lion is *Hydra*, the fleeing serpent. Since ancient times the waters (*Hydra*---i.e., from: “hydro,” “hydrate”) are equated with feminine aspects, and this female dragon is trampled underfoot by the Lion. She is the false church, the *Satana* of wickedness. On the back of *Hydra* is a large cup, the cup of judgment pressing down and crushing the serpent. Also nearby is *Corvus the Raven*, eating away at some carcasses.

The Raven is a scavenger bird and in this case represents the feasting of such creatures on the bodies of the wicked that have been

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brought to the judgment. This picture is found in *Revelation 19* where all the scavenger birds are called to the Great Supper of God. The wicked aren't invited to this supper---they are the supper!

The God we know does not delight in the downfall of the wicked. It is His strange work. He is not willing that any should perish. What is being celebrated at this supper is the end of evil, and that will be worthy of a very great celebration for the redeemed and for all heaven and the universe. There will be no more death. No more pain. No more sorrow and crying. That will be wonderful!



Don't you have the same sentiments? Don't you wish that we would see no more loss of loved ones. No more abuse of women and children. No more killing or theft. No more endless strings of bad news in the news cycle. No more towers falling, tsunami's killing thousands, endless war and terrorism and bloodshed, airplane crashes, auto accidents, cancer deaths, annoying, offensive, loud and deafening music in the next lane at the stop light, divorces and broken relationships, memorial services, dirty cigarette smoke, persecution and suffering, political scandals, religious deceptions, perversions of all kinds, and an endless list of woes that dominate

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our world landscape today, that will only get worse as we near the end.

What this world needs is Jesus! It needs Jesus to come. The world isn't going to get better as some religions claim. What an insane and lame error that teaching is!

Even the stars teach that the only real solution to a divided heaven is for the wicked to be laid to rest and to be destroyed. The deadly cancer must be excised. Only the principle of love can create a safe and enduring system of government.

It isn't really God who ultimately destroys the wicked and disingenuous, but rather the evilness in their own hearts, and the natural results of the selfish motives found in sin and wickedness itself. They have denied being rescued. Evil only begets evil. The wicked will in effect destroy themselves. Though raised to face the judgment, their characters will remain unchanged, and the entire universe will see that God is just in what takes place next.

The prospect of a clean universe is a hope almost unimaginable in our sin-sick world. But someday, hopefully soon, the Lord will appear and set things to right. All will be returned to the perfect heavenly system that was so rudely interrupted by sin and Lucifer's rebellion. No words say it better than these immortal phrases written by one who in vision saw the better world:

The great controversy is ended. Sin and sinners are no more. The entire universe is clean. One pulse of harmony and gladness beats through the vast creation. From Him who created all flow life and light and gladness throughout the realms of illimitable space. From the minutest atom to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is love.—The Great Controversy, 673-678.

Eye on the Sky (Conclusion)

So there you have it. These are not the only indications of the Coming of Christ emblazoned in the heavens but they certainly seem to this present author to be some of them. For thousands of years the Plan of Salvation and the Return of Christ have been written on the signboard of heaven. To the Adventist, hopefully, it should be clear enough that the Bible predictions and the predictions of the heavens are in total agreement as concerns the anticipated visit of the heavenly Potentates to our troubled earth---coming to rescue those who await *the Appearing*.

Some may choose to ignore these signs and portents, and may not be at all convinced that any such matters will ever transpire, or even that which has been written here has any validity or foundation whatsoever. And that is a choice anyone is free to make. God will force no one into heaven. Even the willingly ignorant or selfishly blind can ignore the matter today. But there is prospect ahead where everyone, eventually at least, will become totally convinced of the reality of God, and of the universal problem of sin. So we must wait for our exoneration, for unfortunately, in most cases that is what it will take for most.

At some point EVERYONE will believe in the God of the heavens. That will be when Jesus does come, and when the judgment sets, and the books are opened.

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Of those times, says the Scripture:

Behold He cometh with clouds, and every eye shall see him.

Rev. 1:7 (KJV)

⁹ Therefore God (has) exalted him to the highest place
and gave him the name that is above every name,
¹⁰ that at the name of Jesus every knee should bow,
in heaven and on earth and under the earth,
¹¹ and every tongue acknowledge that Jesus Christ is Lord,
to the glory of God the Father.

Philippians 2:9-11 (NIV)

And it shall be said in that day, Lo, this *is* our God; we have
waited for him, and he will save us: this *is* the LORD; we
have waited for him, we will be glad and rejoice in his
salvation.

Isaiah 25:9 (KJV)

Looking for that blessed hope, and the glorious appearing of
the great God and our Saviour Jesus Christ.

Titus 2:13 (KJV)

³⁰ “Then will appear the sign of the Son of Man in heaven. And then all the peoples of the earth^[a] will mourn when they see the Son of Man coming on the clouds of heaven, with power and great glory.^[b] ³¹ And he will send his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of the heavens to the other.

Matthew 24:30-32 (NIV)

¹⁶ For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. ¹⁷ After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever. ¹⁸ Therefore encourage one another with these words.

1 Thessalonians 4:16-18 (NIV)

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The Talking Sky Series

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- *Jesus, All in One*

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