

THE TORAH OF THE HEAVENS

BY

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BOOK I

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Dedication:

This book is dedicated to my late Christian mother, Jeanne, who first taught me to appreciate Psalm 19, and who loved both the beauty of biblical literature and the glories of the heavens. Special acknowledgement is also given to my generous and supportive sister, Anita, who first made the printing of this book possible.

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Chapter 1

The Torah of the Heavens

*The Heavens declare the glory of God;
and the firmament showeth his handiwork.
Day unto day uttereth speech,
and night unto night showeth knowledge.
There is no speech nor language,
where their voice is not heard.
Their line is gone out through all the earth,
And their words to the end of the world.*

*In them hath he set a tabernacle for the sun,
Which is as a bridegroom coming out of his chamber,
and rejoiceth as a strong man to run race.
His going forth is from the end of heaven,
and his circuit unto the ends of it:
and there is nothing hid from the heat thereof.*

*The law of the Lord is perfect, converting the soul;
The testimony of the Lord is sure, making wise the simple.
The statutes of the Lord are right, rejoicing the heart:
The commandment of the Lord is pure, enlightening the eyes.
The fear of the Lord is clean, enduring forever:
The judgments of the Lord are true and righteous altogether.
More to be desired are they than gold,
yea, than much fine gold:*

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Sweeter also than honey, and the honeycomb.

*Moreover by them is thy servant warned:
and in keeping of them there is great reward.
Who can discern his errors? Cleanse thou me from secret faults.*

*Keep back thy servant also from presumptuous sins; let them not
have dominion over me:*

*Then shall I be upright, and I shall be innocent from the great
transgression.*

*Let the words of my mouth, and the meditation of my heart, be
acceptable in thy sight, O Lord, my strength, and my redeemer.*

Psalm 19:1-14 (KJV)

Psalm 19 --A Unified Psalm

Some critics of this extraordinary passage have surmised that Psalm 19 is actually two Psalms merged into one. Because the subject matter of the second part is materially different from the first part, it has been suggested that two Psalms were accidentally put together.

Such careless conclusions will often be reached by those who take a surface view of God's Word, or who fail to understand the height and depth of biblical inspiration. Psalm 19 is anything but a literary accident. On the contrary it is a literary and scientific masterpiece.

The parts of the Psalm are so gloriously interwoven and crafted that it will require restraint to keep from indulging in extensive comment on their virtues. The Psalm is both unified and harmonious.

The Psalmist uses this poem to focus attention on two of God's greatest revelations. While God reveals himself in a variety of

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ways, only two of the greatest of his revelations are summarized in the Psalm. These are first, the revelation of himself in the natural world; and secondly, his revelation manifest in his written word. God's Word, the Bible, is one of the chief modes of all divine revelation. But God's second book is the book of nature. It too speaks of a creator and savior.

Careful students of this marvelous passage have noted a striking literary relationship between the two parts of this Psalm. The first part speaks of the heavens: the sun, the moon, and the stars in "literary" terms. The second part, which speaks of the written Word of God, does so in "astronomical" terms. The terms are switched to indicate a relationship between the two parts of the Psalm, between which many comparisons and parallels can be discovered.

The general structure also reinforces the relationship. In each half are 14 lines of Hebrew text. 8 lines are found in one form of poetic parallelism, and 6 lines are found in another meter or form.

The greatest indication of the psalms' unity comes in the word-to-word comparisons between the two sections. The parallel relationships between the two sections are numerous:

1. A first example, is that the "precepts of the Lord," the written commandments, are said to "enlighten the eyes." This compares with the blazing sun of the first section that shines gloriously in the heavens and "enlightens the eyes." It is compared to a bridegroom, in white garments, and bathed in the light of lamps, emerging from his dwelling at night. Further connections between the two revelations of God fill the poem.
2. Both revelations give glory to God
3. Both continue in influence day after day

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4. Both revive every day
5. Both are consistent in their course, and order
6. Both are “written” in their own unique way
7. Both are universally addressed to all mankind
8. Both impart knowledge
9. Both are a cause of rejoicing
10. Both are perfect and powerful
11. Both are crafted with supernatural precision and perfection
12. Both bring to light not only the obvious, but also the hidden things.
13. Both are sure and true
14. Both are valuable, necessary, and pleasant, (etc.).

What a marvelous Psalm! By looking more carefully at these passages the student is led to a deeper appreciation for them. God reveals himself through his Word. When understood and magnified in the heart God’s revelations will lead the honest searcher to exclaim, “How I love thy law, O My God!” “It is my meditation, day and night!”

A table of comparison is provided in the text that summarizes some of these same thematic correspondences. The poem is worthy of much further consideration and study. Momentarily we will return to our considerations of the purpose of the heavens:

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COMPARISONS

THE HEAVENS	THE LAW OF HEAVEN
Speak of God's Glory Are a continuing testimony (day after day)	Speak of God's Glory Are a continuing testimony— the word of the Lord endures forever
Return and are revived everyday Consistent in their course and rotation (Accurate to within fractions of seconds)	Convert (return) the soul daily Consistent and reliable—sure, enduring forever, true (an anvil breaking many hammers)
Written over circuit lines of heaven; both a measuring line of judgment and a text line of information	Written line upon line, they are God's judgment standard
Message is universal (all the earth, no land that does not hear their voice)	Law of God is for everyone, Commandments are for all mankind
Dwelling place for sun and stars	Human heart is for a dwelling place for God's precepts— "meditation of heart"
Heavens are bright and shining	The precepts of the Lord "enlighten" eyes
The sun rejoices like a bridegroom—(OT custom, tent, white robes, and lamps)	The statutes of the Lord "rejoice" the heart as does love between bride and groom.
Predict and "show knowledge," i.e. literally prophecy	Moreover by them is thy servant warned
Have a complete cycle (ends of heaven)	Are perfect, comprehensive (Bible has incredible comprehensiveness)
Powerful, nothing hid from heat (sun eventually reaches shady side)	Reveals sin like mirror, cuts to marrow like a sword (exposes joints and marrow)
The Sun is dazzling yellow, warmth is pleasant	Gold is dazzling yellow, honey- taste is pleasant

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Stellar bodies alternatively
obvious and hidden through
day and night cycle
Are cleverly handcrafted

A strong man is confident and
sure in a race

Our departures from consistent
orbit (sins) are sometimes
obvious, sometimes hidden
Are true and right, perfect and
wise

The testimony of God is sure
and certain to the believer

The Purpose of the Heavens

The heavens themselves were created for several purposes. They were given as lights in the firmament. They were given for signs and for seasons. They were given for warmth, for the tides, for weather. They were given for health, for plant life, and for navigation. They were given to provide interest and beauty. But most of all they were given to declare God's glory.

On board ship one night in the Mediterranean some of Napoleon's men were discussing ideas that were leading to some very humanistic conclusions. They were sharing their skepticism as to the probability of God's existence and offering their opinions to the effect that God likely did not exist. Overhearing their conversations, Napoleon, the great general himself, pointed up at the vast sea of stars over their heads and said, "but Gentlemen, who made those?" In the silence that followed, no one ventured to answer him.

Important Lessons Taught by This Psalm:

The first and greatest lesson, then, is that the heavens are evidence of God; they are his spokesmen. They declare his glory (lit. his "weight," his "value"). The godless, who see in them only the chaotic result of a "big bang," or some improbable accident, are according to the first law of God, willingly blind and without excuse (cf. Romans, chapter 1) as to this evidence of God.

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During the biblical era God blessed the Hebrew nation with his Law. The word, “law,” is “torah.” The Torah was the equivalent to our modern Bible. When the Old Testament writers spoke of the Law of God, they were not only speaking of the Ten Commandments, or even the many laws given them from Sinai, and forward. They were really talking about all of God’s written revelations through the Pentateuch (the first five books), and through the writings and testimonies of the later prophets.

The Psalms often refer to the Torah, or Law of God. In fact, the Psalms are thought to be a “Torah” in themselves, for they were divided into five books, like the books of Moses. David, the psalmist delighted in making God’s written precepts his study. Tradition reports that David often got up in the night to meditate on the Scriptures. As a shepherd he had often, no doubt, looked at the starry host of heaven and saw in them the glory of God revealed. As a king he looked toward the Law of God as a guide for the faithful rule of his kingdom.

Psalms 119 was written to exonerate the virtues of the written law of God. Psalm 19, however, is written to exonerate the *celestial* law of God, written in the heavens, and to compare it with the written Law of God. Whoever wrote Psalm 19 wished to suggest that there is the “Torah” of God’s Word, and another sacred text as well, the “Torah” of the heavens. The word “astronomy” literally means, “the torah, or law of the stars.”

The study of astronomy was meant to be more than a scientific study about black holes, quasars, nebulae, and light-year distances. Unfortunately, this is the notion accepted by most Christians today. Few realize that there is a “Torah of the Heavens.” Most believe that God’s glory is only seen in the grandeur one sees while viewing the stars. But there is much more to biblical astronomy than this. To this end, this small book is written.

The heavens themselves teach through the names of the stars and constellations the story of salvation:

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Unfortunately, these constellations have largely lost their original meanings. They have been blurred and greatly adulterated by the heathen of every culture over the centuries. But by studying these figures in the sky more carefully, it has come to the realization of modern Christians that these ancient figures are more than just heathen concepts. Such works as “The Gospel in the Stars,” by Joseph Seiss, and “The Witness of the Stars,” by E.W. Bullinger, prove that these constellations of the heavens were originally catalogued and understood as pictures of the Judeo/Christian gospel and the great Plan of Salvation.

However, these works are difficult at times, to understand. Yet they still provide overwhelming evidence that the Gospel of Christ is truly found in the heavens. Today, one cannot always be sure of their original significance. But hundreds if not thousands of star names, in Arabic, Hebrew, Egyptian, and other ancient languages all unmistakably point, in their totality, to the Gospel story.

Such works as Seiss’s and Bullinger’s are recommended reading for the serious student, nonetheless. In them one can readily determine that although many star names have been lost or changed, the testimony of the heavens is still clear enough. One can determine with satisfaction that the heavens point to the Savior of the world. As Dr. Joseph Seiss aptly observes regarding the stars and star names in the constellation, Virgo: “Ill must be the mind and dull the apprehension which cannot detect identity between God’s sign in the text and this sign in the heavens.”¹ In the heavens, the star pictures as imagined by the ancients, all universally point to a coming redeemer that would sacrifice himself for his people; who would destroy “the twisting serpent,” and would atone for sin.

Star names such as those in Virgo (“the Virgin who is to bring forth”) point to the nativity of Christ and his first coming. Names of these stars in Virgo mean such things as “the Branch” (the prophetic

¹ J.A. Seiss, *The Gospel in the Stars*, (Grand Rapids, Michigan: Kregel Publications, 1972), p. 32.

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name of Jesus); “the one who will come down;” “the one who bruises (the serpent’s head),” etc.

Star names and constellations throughout the heavens picture in many and various ways the work of Christ in judgment, in his incarnation, in his sacrifice, and final victory. They come in the same messianic terms used in the Bible prophecies. These signs need to be studied patiently in order to be properly appreciated.

One example is found in the sub-constellation, the Serpent-Holder. Here is found a “god/man,” struggling with a great serpent that wraps through his arms. The serpent’s head reaches for a crown of glory. The stars in this constellation all contribute to tell the same story, the gospel story in a nutshell, in fact, the very story of the Great Controversy between Christ and Satan.

Other constellations present such things as a shepherd tenderly holding sheep in his bosom while at the same time a serpent is bruising his heel. In Leo, a lion is found subduing and treading upon an angry serpent. In Virgo, the minor constellation, Comah, represents a pure virgin pictured holding her son. In the Persian language, recorded even centuries before Christ, the son’s name was known as “Jesu”. The word, “Comah,” also means “the longed for, desired one,” or as we might say today, “The Desire of the Ages!” And these examples are but a few. The pictures written in the sky are simply marvelous, I believe, and fulfill by all appearances what the Psalmist (who no doubt watched his flocks by night and gazed at these same pictures in the sky) said:

“The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night SHEWETH KNOWLEDGE.” Psalm 19:1ff)

Evidence exists that these star pictures are traceable back to the patriarch Enoch himself, and also Seth, and Adam. That even the heavens add to the wondrous revelation of Christ is to this writer a

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fascinating theme. And shouldn't all creation speak clarity and with grandeur of its Creator?

It is known also, according to Josephus, that Abraham was learned in the way of the heavens and was sought out in his day as an authority on such things. God spoke to Abraham using the stars as an example of his offspring, which was to include the Holy Redeemer. Through Abraham's seed all the families of the earth were to be blessed.

To some the study of sacred astronomy seems to be tangential, sensational, and largely separated from the study of the sacred Scriptures. This author wishes to point out that such a study when carried out with the proper parameters is not dangerously mystical or as unusual as one might think. Nearly every known spiritual giant of the past, and some nearer our time were well-versed in the science of true astronomy, and I believe saw in celestial realms more than heavenly objects to simply gaze at during the nighttime hours. The following is an abbreviated list of people known to have a dedicated interest in sacred astronomical science: Adam, Seth, Enoch, Abraham, Isaac, Jacob, Joseph, Moses, David, Solomon, Isaiah, Amos, Daniel, Shadrach, Meshach, Abednego, the Magi, Sir Isaac Newton, William Herschel, Joseph Bates, H.M.S. Richards, and scores of others.

Many of the ancient star names are preserved by the modern science of astronomy for many of these famous and well-known stars. If only astronomers themselves would hear their testimony! Some of these names should be studied with a certain reverence, for they are very ancient. However, I find another reason for such respect. Says the word of Scripture:

"He telleth the number of the stars; he calleth them all by their names." Psalm 147:4

The possibility exists that in at least some cases the stars that are named in these great heavenly pictures were named by God himself

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and preserved through the holy line of patriarchs such as Adam, Enoch, and Abraham. The thought is not only intriguing, but is also validated with evidence found not only in the principle constellations, but in all the constellations spanning the entire night sky.

A great mistake has been made by Christians to ignore this ancient testimony and to relegate its themes merely to fancy and occultism. Yes, the Scriptures categorically condemn the practices of astrology and heathen idolatry. The heavenly bodies were never to have been worshipped, or used for predictions, or for guidance. The claims of modern astrology are absurd and false. But the idea that lessons of revelation can be learned from the stars, and that they faithfully testify of God's dealings with man is, I believe, is entirely valid.

During the French Revolution ministers and priests, were driven from their pulpits. Religion and belief in God was renounced. Bibles were burned. The "goddess of reason" was set up and people were forced to worship it. The councils sent spies to discover those worshipping in secret, such as the Vaudois. One day they found one Vaudois peasant worshipping the God of heaven. They asked him, "God—do you worship him? If there is a god why doesn't he strike us down for doing wrong? We have done away with him. We have burned his churches and made them into stables and killed his ministers and priests."

To this the old unlearned and unlettered peasant replied---"Yes, but you have left us the stars."

God has left humanity the testimony of the stars. He has given them, in addition to his other revelations, the "Torah of the Heavens."

The apostle Paul spoke of the importance of the testimony of creation, and particularly of the heavens when he said:

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“Because that which may be known of God is manifest in them; for God hath showed it unto them.”

“For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.” Rom 1:19,20

Isaiah, another of the Bible writers who seems to indicate in several places that he has broad astronomical knowledge challenges all:

“Lift up your eyes on high, and behold who hath created these (things), that bringeth out their host by number; he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth.” Isaiah 40:26

Therefore the first lesson is that the heavens do indeed declare the glory of God. They reveal the story of his Salvation and Grace. Like the written word, they are full of instruction and knowledge, beauty and faith.

Strangely, the unbeliever is blind to the wonders manifest in the heavens. He regards that they came there by chance. Despite their incredible glory, and their perfect order, the unbeliever has the stupidity to deny the obvious testimony right before him. He cannot see the forest for the trees. He continues to deny the God who made him, and inconsistently ignores the abundant evidence of God’s sure reality. As one simple believer once reasoned, “The fool that writes, ‘There is no God,’ inanely requires the quill or feather (feather pen) created by God himself.”

Christ is the Focus of the Heavens

There is one last unifying theme that unites the two great revelations of God found in his Word and in the Heavens. The theme is evident in the fact that the two great revelations of Psalm 19 are ultimately talking of the same person.

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Jesus is the “Heavenly Bridegroom,” the “Sun of Grace.” It is he who is the Rock and Redeemer, who warms the heart, who provides instruction, who forgives both open and even presumptuous sins, and makes righteous.

Psalms 19 is really talking about Jesus. Every word of it speaks of him. He is the Word of God. He is the “Word Made Flesh.” He is the incarnate “Law of God.” But he is also the “Sun of righteousness with healing in his wings (rays).” He is the returning bridegroom. His is the brightness of the glory of God with all his goodness. He has dominion over all the earth. There is nothing hid from his light. No sin, no dark thought can hide from his knowledge. No true soul bathed in his righteous presence will be found in darkness.

Christ’s love is like the sun, it shines everywhere. The Psalm reminds us of a precious and inspired statement that says, “Salvation is like the sunshine. It belongs to the whole world!”² Therefore, the “Torah of the heavens” belongs to all. The Word of God, and the heavens as well, both declare the love and glory of God, which is his righteousness.

I (the writer of this chapter) once traveled in an automobile to a neighboring city on a beautiful day when the sky was blue and not a cloud was to be seen. However, as I approached the city I did begin to notice some strange looking clouds that seemed to trail out behind a small airplane making acrobatic maneuvers. Then I realized that this airplane was writing something in the sky. It looked something like a heart, enclosing something that intimated the question: “Marry me?”

Some ardent fellow had obviously gone through some extravagant planning and expense to propose to his sweetheart. Naturally, I immediately wondered if she even saw it? What if she didn’t? And if she did, was the answer, “Yes?”

² Ellen White, *The Desire of Ages*, p. 307.

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God has written a similar message across the face of the sky. It says, "I love you. Will you serve me?" And I wonder, do men and women even see it? And what is the answer they might give?

Ralph was a man for whom I, as a pastor, performed a funeral once. He had ended his life a faithful servant of the Lord. But it had not always been so. However, after many nights, and especially one, he looked up at the stars and recognized that they were the handiwork of a great and loving God speaking to him. He came to recognize, at least to some degree the marvelous "Torah of the Heavens." He was thereafter a converted man and his wife shared this poem with me, his favorite, and now one of mine:

The Path in the Sky

The woods were dark and the night was black
And only an owl could see the track
Yet the cheery driver made his way
Through the great pine woods as if it were day
I asked him, "How do you manage to see?"
The road and the forest are one to me"
"To me as well," he replied, "and I
Can only drive by the path in the sky"

I looked above, where the treetops tall
Rose from the road like an ebon wall,
And lo! A beautiful starry lane
Wound as the road wound and made it plain
And since, when the path of my life is drear
And all is blackness and doubt and fear;
And when the horrors of midnight are here below,
And I shall see not a step of the way to go,
Then ah, then, I can look on high
And walk on earth by the path in the sky.
---Amos R. Wells

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The heavens indeed declare the glory of God. They are a law provided for our understanding, a “path in sky.” What this means will be further explored in the following chapters.

May the words of my mouth and the meditations of my heart, be acceptable in thy sight O Lord, my strength and my Redeemer

Chapter 2

The Gospel in the Stars

Carrier, one of the bloodthirsty leaders of the French Revolution, one day accosted a peasant of Brittany, where the faith remained strong. He told the man, “We are going to tear down your belfries and churches.”

“That may be,” replied the Breton, “but you will have to leave the stars, and while that primer is left, we shall teach our children to spell from it the name of God.”³

The purpose of this small book is to present a “primer” to parents, children, and all who are interested in the starry worlds. Rather complicated schemes have been catalogued about the Gospel in the stars in the works of several writers. These essential works, encyclopedic in breadth and detail, are extremely useful. However, they are so comprehensive that they leave the simple believer somewhat lost or overwhelmed by it all. Impressive, though they may be, most readers lose interest before they get far into them.

In the following pages I would like to simplify the process enough so that those interested might take away some clearer ideas about what is to be found in the heavens right over their heads. The “Torah,” or “Law of the Heavens” was meant for all to study, remember, and pass on to their children. I’m hoping we can make this clear enough, and interesting enough to accomplish this goal.

³ C.E. Macartney, *It is Written Telenotes*, (date unknown), p. 16.

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Most experts in the field of gospel astronomy have made rather elaborate efforts to mark a progression of thought through the various star groupings or constellations. They have classified them in three or four major groups. The classifications are typically:

The Promise of a Redeemer

The Coming of the Redeemer

The Glorious Outcome of the Conflict, (etc.)

Unfortunately, these artificial classifications may not entirely stand up under scrutiny. While there may be a general historical progression overall, there is more organization evident in each constellation set itself that should be recognized. While the promise of the redeemer is found in certain noted constellation sets, it is also to be found in ALL of the star groups. Therefore, while a general story can be traced artificially and chronologically through the circle of the zodiac,⁴ I am not convinced this is all that is intended, since too many inconsistencies arise to defend a definite order at times.

What appears to my thinking is that in essence, *the complete gospel story is written in each major grouping*. When this fact is realized, the entire picture clears up significantly. The reason for this I think is providential and intentional. This is the way the Scriptures themselves are--varied in subject matter; yet the theme behind every part is the Plan of Salvation in Christ. They all testify of Christ.

When one goes out at night to gaze at the sky of the Northern Hemisphere he might only see four or five of the major star signs at that particular moment. Now if a person stays up for the entire night he will see several more, yet he won't see the ones that are near to, or are occupied by the sun in that month. Therefore, one can only see a portion of the signs at one time. Therefore if the story of the heavens were continuous, from beginning to end, only part of the story would be available at a given time.

⁴ Zodiac means "path." The signs of the zodiac are the chief constellations that are found in the path that the sun traverses every year.

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But with the complete story of the promise, the coming, the suffering, and ultimate victory of Christ inherent in each phase, the entire story is available to the viewer whatever time he or she might gaze at the heavens. I think this is the way God would have it, and is an exciting indication that he is truly behind the stories written in the stars. The stories are varied in the specifics, but the theme is the same throughout.

What is astounding is how many themes are to be found in each star set. Below is a list of themes that seem to be found consistently through all of the major constellations and their associated decans⁵:

The promise of a coming redeemer
The ultimate victory of the coming redeemer
The suffering and death of the redeemer
The blessings provided by the redeemer
The evil enemy of the redeemer
The downfall the great enemy
The people of the redeemer
The first and second coming of the redeemer

Every major constellation, every story written in the heavens, seems to use at least one or two familiar objects. Somewhere in the star picture these objects enter the story. Examples are: water jars, scales, cups, crowns, weapons, branches, stalks of grain, harps, etc.

Every major grouping exhibits animals of some kind or another: Examples are: a bull, sheep, goats, horses, dogs, rabbits, various birds, etc.

Symbols are found in each section for the *nature* of the Coming One. Both his divinity and humanity are recognized in the chosen symbols. This is amazing when considering how ancient these pictures are.

⁵ “Decans” means, divisions, or associated constellations.

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The Great Controversy themes are elaborately portrayed in each set. Satan and the hosts of evil are very consistently represented. The ways in which Jesus is to come, judge, and rid the earth of evil are clearly delineated. More, of course, will be said of all these things in the following sections.

A primary goal sought in this book is to attempt to present these things as pure, and separated from the mythological refuse that has come to be historically attached to them. Unfortunately, little has been written to preserve the signs as God intended them to be preserved, and so they have been greatly adulterated by heathen degradation. It is necessary, at this point to consult at times with the heathen concepts, because the kernel of truth sometimes survives behind it. But we want to strip these pagan concepts from these objects and restore the original truth behind them.

Therefore, we will aim to present the truth behind these symbols in a fashion, as much as possible, that honors their original form. We wish to present them as Seth, Enoch, or Abraham might have explained them. While this is not entirely possible with the information we have, it is still the goal and purpose of this study. This will require the insertion of what will seem to be at times a certain bias. But hopefully the reader will be able to judge for himself whether or not the conclusion stands to reason.

A couple of great needs are evident in the study of the “star gospel.” The first is the need to modernize the language of the stars. While experts must study the meaning of the star names in Hebrew, Persian, Egyptian, Greek, and other languages, most people do not have this privilege. However, many of the ancient names are still used, or survive in the Latin or Greek forms. These mean little to the modern reader. These strange sounding names make the study of ancient astronomy seem fanciful, nebulous, or occult. Much is tragically lost. Therefore an attempt will be made in this work to avoid as much as possible words that have limited modern value, for ones that do. We do not want to find ourselves in perplexity and

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ridicule of this sacred science, but rather appropriately embracing its spiritual value.

A second need is in the area of artwork. The attempts to visualize the ancient pictures found in the stars are at best inadequate. The drawings are generally crude, loathsome, and barbaric. While some symbols are not meant to be “beautiful,” the picture should not offend the imagination itself.

In many cases the formations of the stars do not in any way look like the person, animal, or object they represent. But the symbol was intended to relay a message, and this message should not be lost or compromised. Unfortunately, these pictures are usually very poorly expressed, and it greatly damages the glorious figuratism intended. The artwork available is either crude, or even immoral, and is drawn largely from the fanciful realm of astrology. This, unfortunately, is all we have. Therefore we are doing the best we can in what is included in the book, but recognize that the illustrations are significantly inaccurate to the task. **The best illustrations should be formed in one’s own mind**, and this is exactly how God probably intended it in the first place.

The stars themselves speak, however, just as they are. No book, no illustration, can even begin to approach the glory of the stars themselves. Moderners are shut up tightly in their city dwellings, blinded by streetlights, shadowed by roofs, and ensconced before their television sets. Few ever even glimpse at the wonders of the heavens. This is just how Satan would have it. He does not want modern man to sense the grandeur that speaks of a powerful God who could save them from Satan’s devices. But the best way to experience the glory of the heavens is to personally gaze into their vast domain, and soak up the awesome magnitude of their expression. This glory can be greatly magnified when the star groupings are read and memorized in such a way as to recognize and relay the story they were always meant to signify. This is our purpose in this simple work, as well. This primer requires no telescope, no great astronomical knowledge, and no expertise.

The Gospel in the Stars

The stars and their names is an exhaustive science. At times it is simply overwhelming. It is like memorizing the Bible. Therefore this book is made in small segments, so that one can probe deeper, but a little portion at a time. Few will want to read any of the star books, or even this small book, in its entirety, in one sitting or context. The information is too tedious in itself, though some effort is expended, as stated at the outset, to simplify the language of the stars, so that it is more “user-friendly.” Effort has been made to make it possible for even children to understand the contents of this book. This is actually more difficult to do, in some ways, than would be a more “scholarly” treatise. But it is the appropriate venue.

A suggestion is made for parents, friends, or anyone interested to take one Friday evening, or Sabbath evening worship in any one of the given twelve months, to read one of the following chapters to themselves or to their family. The other Sabbath evenings of the months can be spent with other matters, or with the other star books in this series, “The Clock of the Heavens,” and “The Signs of the Heavens.” This way one can soak up the significance of each set of constellations, and absorb the message given in one particular part of the heavens. Thus the reading may then be done on the very eve of when these star clusters might be visible. This approach might be much less confusing, and could aid in learning about the “Law of the Heavens.”

The next 12 chapters each have a month assigned to them. The general idea is that in that given month, one may actually view the constellations under discussion. The chapters are roughly set up so that if one looks toward the southeastern sky, just after 9:00 p.m., he can expect to be looking in the general area of that month’s feature. Of course, the avid star watcher knows that by looking at various times of the night more constellations can be viewed on any particular date. The northern, circumpolar constellations are always visible if the sky is clear.

THE TORAH OF THE HEAVENS

Occasional hints will be offered on how to locate and identify the brightest and most important stars in the heavens. Of course, it is the writer's firm belief that everyone should acquaint himself thoroughly with the basic movements and positions of the heavenly star groupings. This can be done through astronomy classes, books, computer programs, and even the Internet. Everyone deserves to know for himself or herself how the heavens indeed declare the glory of God.

Chapter 3

The Virgin (Virgo)

The Seed of Promise

(April)

We will begin by dividing the *Torah of the Heavens* into 12 separate books. Each major constellation, taking in the complete circuit of the ecliptic (the path of the sun and the planets), has associated with it three minor constellations (decans).⁶ These enlarge, clarify, and complete the story. The first of these that we will address is the constellation Virgo. Three other minor constellations are found near this constellation. They are Coma, modernly known as Bernice's Hair, Centaurus, and Boötes (Arcturus).

When one looks to the southeast in late spring, or early summer, he can see the outline of the constellation Virgo, just down and to the left of Leo, the Lion. Virgo is the Latin word for the “virgin.”

Thousands of years before Christ this constellation was known as the “Virgin.” A virgin in times past was considered to be a young woman who was not yet married, and therefore, normally, had not yet borne children. This significance appears in this constellation despite the fact that this woman was known as a pure virgin who would just the same bear a child. This obvious incongruity has been advertised in the heavens for millennia.

⁶ Decans in essence means “divisions.”

The Virgin



In her lower hand she has reaped stalks of grain, and in her upper hand she holds a branch. Any student of the Gospel story knows that Jesus claimed to be the “Branch,” or the “seedling,” “offspring,” or “shoot,” of the woman (Gen 3:15; Isaiah 11:1; Rev 5, Zech. 3:8). They will also remember that the Gospels claim that Jesus was born of a virgin (Isaiah 7:14; Matthew 1:23). It is further known that Jesus grew up in Nazareth. A Hebrew word for “root,” or “branch” is, *nazar*. Therefore, when Jesus was referred to as ‘Jesus of Nazareth,’ people were just the same saying, “Jesus, the Branch” (“He shall be called a Nazarene”).

The woman in the heavenly sign is lying prostrate, illustrative, however, of her fallen condition. She holds the branch in her hand, which signals that she too is in need of Grace. Prophetic students know that at times a woman represents “the church.” In like fashion the young woman in Virgo can be seen in an enlarged sense as representing the faithful offspring of the original woman in Eden (Cf. Revelation 12 and Gen. 3:15).

In the branch can easily be seen the first advent of Christ. In the stalk of grain can be seen the harvest at the second coming of Christ. The stalks of grain also recall the teaching of Jesus when he referred

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to himself as the seed of wheat, which needed to fall and die in the ground to realize its final fruitfulness (John 12:23-23). He also was the “Bread of Life.”

The circumstance that verifies that this figure in the sky represents the coming of Christ to the world comes in the meaning of the star names themselves. The star names all point to the same subject, “the branch,” “the one who will come down,” “the son, or branch who will come,” etc. These descriptive nametags unmistakably point to the Incarnation of the Son of God. The meaning of the entire constellation can usually be easily identified by its many names.⁷ These names, may not interest everyone, but their basic root meanings will usually be summarized in the footnotes for the more serious student.

The Mother and the Child

Up and to the right of the constellation Virgo can be found the constellation modernly known as Bernice’s Hair. But this is not the ancient meaning of the star cluster. This cluster of dim stars grouped closely together was anciently known as *Comah*. Most people have seen a picture of a mother holding a young child in her lap on even heathen monuments, in such places as Egypt. This is what is represented in this place in the heavens, a woman holding a child on her lap.

Comah, means, “the desired one,” or the one “longed for.” This constellation speaks then of the “desire of ages,” a promised son who would come. What is truly amazing is that in some zodiacs, the child has a name. According to some sources, the Persian version of the son’s name is “Ihesu,” unmistakably similar to the Greek name, Jesus.

Writes E. Raymond Capt,

⁷ Al Zimach, meaning, “the Branch;” Al Murreddin, “who shall come down,” or “who shall have dominion;” also Vindermatrix, meaning, “the son (or branch) who comes.”

The Virgin

“According to the Persian historian, Abulfaragius (1226-1286 A.D.), Zoroaster, of Zerdusht (the Persian) was a pupil of Daniel the Prophet. Zoroaster was given the prophecy that a new star would appear when He, whom Daniel foretold, should be born.....this new star was to appear in the sign of the Virgin. Tradition says it was in the constellation Coma in which “the star of Bethlehem” appeared.” *The Glory of the Stars*, p.36.

Whether this is all true cannot be proven. But the student of Christianity can never, knowing this possibility, look at these places in the sky the same way again. I for one, cannot, at least. These are not just stars in the sky. They tell stories of wonder, and living faith.

The Centaur

A second constellation is found on the horizon below Virgo, called Centaurus. It is difficult for me to believe that God ordained that such an ungainly creature as a Centaur⁸ was to be placed in the heavenly drama. But like the beasts of Revelation, the Centaur may have a purpose.

In mythology, centaurs, part horse and part man were “despised” creatures (It works for me!). However, this particular centaur holds a spear or lance aimed at a victim farther over in the neighboring constellation. This group of stars is found “underneath” the virgin woman, the usual place throughout the zodiac for the forces of evil. In several other places, we will find, the sea monsters and the forces of evil come from underneath, and are found next to the horizon. The famous constellation Crux, the cross, is also found beneath this centaur.

At any rate, the death of Christ, the seed of the woman is obviously pre-figured in this constellation. The double nature of the Son of

⁸ Centaurs supposedly were good, though despised, and had special gifts in medicine, healing, teaching, prophecy, and music.

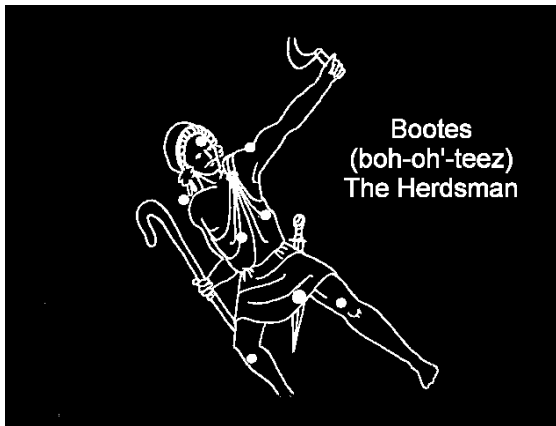
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God, part man and part divine (horses so equated), could be here indicated. Jesus did become the victim of piercing, the same was said of the nature of Centaurs. The salvation of man did come at such a cost.

The Virgin

Boötes

Up and to the left of Virgo is the last constellation in this immediate star picture. It is the constellation Boötes (said Bah-oat-ees). The bright star, Arcturus, is found in this constellation. This constellation was intended to project a glorious figure that would come. The Hebrew meaning of the constellation was “the coming.” Heathen cultures tended to add another God to the story. The key is that in all these pictures, there is really one subject, and that is Christ.



The strong man in the picture is carrying a shepherd's rod in one hand and a sickle in the other “raised” hand. The Greeks were confused about this figure and so they called him a “ploughman.” But he is not a ploughman. He is a shepherd, positioned right next to the two sheepfolds we will consider in another chapter.

The consistent meanings already found in Virgo identify this being not as a “ploughman” but as the promised seed, one who would rule

THE TORAH OF THE HEAVENS

with a rod of iron, and who would “shepherd” his people Israel. The star names all indicate this very clearly.⁹

The Two Advents

What I think is most interesting about this constellation is what it says about the two separate advents of Christ. In nearly every star grouping are found symbols that describe events unique to both the first advent of Christ and the second advent of Christ. 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 accomplished in Christ’s first coming.

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

However, a sickle, is found in another “second coming” constellation, Orion. It is also found in Revelation 14 when the Son of Man comes to “harvest the earth.” 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 the second coming is written in the starry hosts, 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 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

⁹ Arcturus, “he comes;” Katurup (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.”

The Virgin

found God's purpose of reaching out to man, loving him, and saving him. The God in the heavens from the beginning has sought to be the God of every humble suppliant.

Chapter 4

The Scales (Libra)

The Sacrifice of Redemption

(May)

Next to Virgo is found the constellation, Libra. Libra is not a bright constellation. Even this has purpose because in Libra are found symbols that graphically represent the darkness and suffering of the Son of God.



Libra has been consistently known for thousands of years as a scale, or balance. I believe that originally a person, a woman (or man) is holding the balance, for this survives in many zodiacs. In many courts even today are found statues of a lady holding a scale (Lady Justice). The scale, a weighing device, has the ancient meaning of “purchase,” or “redemption.” The modern word, “liberation”(or “liberty”), is related to this figure; a judgment or weighing that

The Scales

releases the debtor. The Egyptians curiously associated this scale with a balance in which the human heart was weighed after death.

The star names exonerate this meaning.¹⁰ The star names indicate a great deficit that is providentially covered by a generous benefactor. This is most truly the theme of the redemption found in Christ. The church of Christ is made free through the merits of the Lamb.

In the Persian form of the zodiac, a figure holds the scale with one hand and grasps a lamb in the other. The lamb is in the form of an ancient weight. This incredible picture needs no explaining. It is probably original, and says it all.

The Cross

Belonging to the constellation Libra is the constellation, Crux. Crux is simply the word for “cross” and we can simply refer to it this way. “The Cross” is the famous Southern Cross, no longer visible today in the northern latitudes. Up to the time of Jesus it was visible, even standing upright upon the hills of the horizon; but because of the precession of the pole star it has receded from sight since the time of Calvary.

The Hebrew name of this constellation, “Adom,” means “cutting off,” a direct reference to the prophecy of Daniel who predicted that the Messiah would be “cut off” in the midst of the week (Daniel 9:26). In the Egyptian “Denderah” zodiac, a zodiac dating from before Christ and uncovered in recent times, the cross looks like a lion with his head turned backward and his tongue hanging out of his mouth as if in thirst. The completed picture for the Christian is that the Lamb, the “Lion of the tribe of Judah” would die, athirst, upon a cross.

¹⁰ Zuben al Genubi, the price deficient;” “Zuben al Shemali, the price that covers;” “Al Gubi, heaped up high;” “Zuben Akrabi, the price of the conflict.”

THE TORAH OF THE HEAVENS

The cross even in pre-Christian times was symbolic of “death that brings eternal life.” The evidence is that the events of the Cross of Christ were fully anticipated in the parables written in the stars.

The Victim

Below the scales is a second sign known as “The Victim.” The figure is pushed down and submissively falling backwards. Modern maps call it “Lupus” for a wolf, because to some the ancient drawings it apparently looked like one. But there is no solid evidence that it was ever meant to be a wolf.

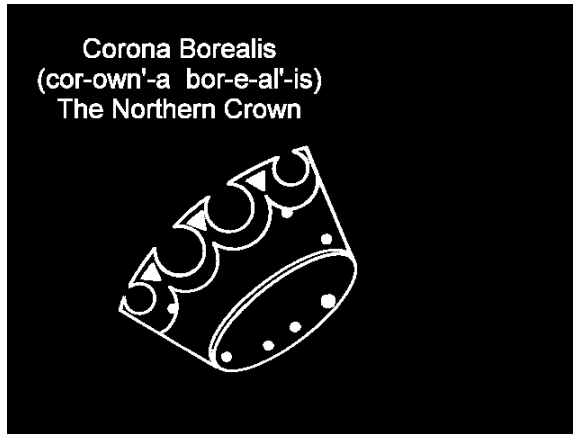
The Egyptian zodiacs provide a more accurate answer. In their zodiac the figure is an innocent child, with his finger to his lips, imitating silence. The Egyptians taught that this victim was a son of God (their Osiris and Horus), called “the Lamb,” for his lamb-like qualities. The neighboring centaur is shown in the act of piercing him with his spear, or lance. The point of the spear is even made in the shape of cross.

Isaiah says it best: *“He is brought as a lamb to the slaughter; and as a sheep before his hearers is dumb, so he opened not his mouth”* (Isaiah 53:7).

The Crown

Without the third sign the story found in Libra would be incomplete. What is the final outcome of this struggle?

The Scales



The third star-sign in Libra is “The Crown” (Corona Borealis). High up in the sky is a ring of stars known as the “Northern Crown,” just east of Boötes. It is a crown of victory and royalty, and even resembles to us today a diadem or tiara (seven stars, or a seven-part crown).

The crown is present to show that the suffering victim of the cross will thereby attain a great and ultimate victory. As famous theologians have observed, “no cross---no crown.” Jesus through death gained the victory. As the victor, the New Testament pictures Christ sitting at the right hand of God, reigning as king, with all authority in “heaven” given unto him.

This crown in the heavens has meaning also for the faithful Christian. In Christ’s victory is found the victory of every overcomer, who will receive the crown of life from the Savior. This will be awarded at the second coming of Christ.

This then is the Gospel, according to the constellations of Libra.

Chapter 5

The Scorpion

The Suffering Redeemer

(June)

No constellation grouping in the heavens paints a clearer picture of the great controversy between Christ and Satan as does the constellation, the Scorpion. Scorpio is a relatively bright constellation, and in my mind actually resembles a deadly scorpion. Scorpions have a deadly sting, and along with the snake was known as one of the most dreaded of enemies that could strike a person's heel or foot. The Hebrew name for this constellation is "Akrah," which not only indicates a scorpion, but is widely used as a word for "conflict" or "war." In some zodiacs the scorpion is a snake instead, but since a serpent already appears in the associated sign elsewhere in Scorpio, a scorpion is principally intended for several appropriate reasons.

The brightest star in the constellation, in fact one of the most important stars in the entire heavens, is called "Antares," which means, "the tearing, or wounding." All the stars, in their names and all their figures in this part of the heavens indicate a fierce and deadly struggle. The Scorpion can represent none other than the enemy of souls, particularly the Devil, the enemy of the Lord Jesus Christ.

Inside the pincers of the scorpion is found an unusual object in many ancient pictures. This object is commonly a "circle," known to the

The Scorpion

ancients as an “altar of sacrifice,” or a “sacred mound.” Thousands of years before Christ it was therefore predicted that a “sacrifice” would be carried out on a sacred rise of ground, perpetrated by a deadly enemy. In addition, the heel of the “Serpent Holder” positioned above this constellation is found at this very same spot, as if struck by the Scorpion. The significance of this stunning parable is obvious. Further, the incredible timing of certain astronomical positions around this very spot is explored in a companion book to this particular work (*The Clock of the Heavens*). The evidence of divine superintendence over this entire historical picture is simply astounding.

The Serpent Holder The Serpent

As stated, just above the deadly scorpion is the constellation, “The Serpent-Holder.” This constellation is called “Ophiuchus.” Ophiuchus has a writhing serpent (Serpens) twisting and struggling, through and around his arms. The battle is represented as continuous and exhaustive. Near the head of the serpent is found the coveted crown, discussed in the previous chapter. The serpent is attempting to reach this crown, but is held in check by the heroic serpent holder, Ophiuchus. Again the star names exonerate the accuracy of the picture.¹¹

One might as well reveal the true name of the mythical Ophiuchus, whose human name is *Jesus Christ*. But Ophiuchus is given another name as well; Aesculapius. Aesculapius is a familiar personage even in modern medicine. The word “scalpel” is found in his name. Aescalapius was anciently identified as one who would come and

¹¹ Arabic “Afeichus,” meaning “the serpent-held.” The brightest star in the man’s head is “Ras Alhegue,” or “Ras al Hagus,” meaning “the head of him who holds.” Other star names are “Triophas; treading under foot,” “Saiph” (in the foot), “bruised;” “Carnebus;” “the wounded;” “Megeros;” “contending.”

In the Serpent are found the names: “Alyah,” “the accursed;” “Unuk,” meaning “encompassing;” and “Cheleb,” “the serpent enfolding.”

THE TORAH OF THE HEAVENS

would be known as “the healer,” “the physician,” the “health-giver,” and the “one with a universal remedy.”

The symbol of a serpent entwined about a pole is the same symbol taken by the modern medical profession. The serpent lifted up upon a pole by Moses in the wilderness represented the coming one who would have a remedy for the poisonous bite of the serpent. Jesus said that this symbol represented him (John 3:14,15). The reference is found together with the greatest of all Bible texts, John 3:16.

The reason that the serpent in the wilderness was set on a pole and not around the image of a “man” was that divinity was never to be represented by a temporal image. The second commandment expressly forbids this. Satan, who is the serpent, was not divine, and so the serpent on the pole was sufficient to represent a story that even the Israelites were no doubt familiar with. The serpent on the pole, or any other object, was never to be worshiped itself, and God and Moses took the necessary pains to discourage this concept. (However, history records that the serpent on the pole did later become a snare because Israel quickly forgot many of God’s specific directions and laws). The genuine lesson was never in the serpent, or even in the pole, but rather in the one projected as coming as a “divine healer” who would provide the remedy of sin to the whole world. John 3:14-16 is written in the heavens!

Before we explore the third and last decan of this set, please allow a further comment. One might readily notice, how the “Torah of the Stars,” the “*law* of the heavens,” contributes great light and clarification to even the theology of today. The word astronomy literally means, “law (*nomos*) of the stars (*astro*),” or “Torah of the Heavens.” It is a truth of no small consequence, I believe, that the Law written in the heavens not only corroborates the written Law of God, the Bible, but sometimes further clarifies it. Several times while engaged in studying the law of the stars the author has gained an understanding of ancient truths that were never sufficiently realized, before learning from the testimony of the stars.

The Scorpion

This is not to say that the heavens are a superior revelation, for they too contain many “dark sayings.” But how marvelous to realize that God has a thousand ways to reveal himself, most of which we tend to know relatively nothing, or that we customarily ignore. But since God is the founder of all true science, with the right perspective, shouldn’t he be found at the very heart of every natural discipline?

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Hercules

One more figure is needed to complete the unfinished story of the Scorpion. Farther north in the sky one will find the stars composing the constellation Hercules.¹² Hercules is presented as an incredibly “strong” man, yet found kneeling (and inverted) in the picture. He holds a club or weapon. He is wearing the clothes of a lion (which he supposedly slew), and grasps a three-headed serpent creature in his hand. With his foot he is found stamping on the head of the great dragon, Draco. Hercules was commonly known to the ancients as a “god-man.”

How the struggle with the serpent, or with the scorpion ultimately turns out is indicated in this essential star-sign. Hercules is the brave and final victor in the conflict with the Serpent.

Mythology has done enormous damage to the original stories attached to the heavens. The first thing it has done is embellish and glorify such heroes as Hercules with outrageous feats and fanciful stories, so that the genuine truth is lost in a menagerie of fairy tales. So heroic was Hercules in mythology that he is credited with single-handedly killing a super-natural lion that was born of the dangerous sea-serpent Hydra. He also killed a brazen-footed and golden-horned stag, a ferocious boar, swarms of enormous life-destroying birds, a troublesome man-bull, some flesh-eating horses, a monster that guarded the gates of hell, and the dragon that guarded the golden apples of Hesperides. These bizarre tales generally cheapen the original intention of these symbols and turn them into mere fairy tales.

¹² Hercules is a Roman name. Arabic= “Al Giscale, the strong one.” The Greeks represented him as “savior.” The brightest star in his head is “Ras al Gethi,” meaning “the head of him who bruises.” In the right arm, “Kornephorus,” “the Branch, kneeling.” In the right elbow, “Morsic”; “the wounding”; other stars: “Massyn,” (upper left arm) “the sin-offering,” and “Caïam,” (lower part of right arm) “punishing” or in Arabic, “treading under foot.”

The Scorpion

The second thing that false religion has done from the beginning is discredit the concept of the **One** True God. The “multiplicity of gods” idea (polytheism) was manufactured by Satan to confuse the clearer picture, and to distract the earnest seeker from the real issues. Not only is the concept of who God is and what God is greatly degraded to almost nothing, but gods are conveniently invented or morphed into whatever selfish preference or humanistic idea one might have.

The original facts must be these, however. Figures, such as Hercules, are all pointing to the one true hero of the entire conflict, Jesus Christ. When this simple concept is taken as true, a large part of the confusion in these symbols vanishes. The concepts expressed are clear in each context and the story is plainly understood. The ridiculous, revolting escapades of mythology must generally be discarded for the perverted refuse they are.

In Hercules, we may see a picture of Christ, who struggled valiantly, and gained the victory over the dragon. This simple picture is everywhere apparent in the Word of God.

In this brilliant star picture is, I believe, is the picture of Jesus in Gethsemane. In the fierce struggle with the Dragon he was brought to his knees. In fact, the constellation really presents itself upside-down, or face down, particularly significant to the conflict. His lion’s garment can identify him as the “Lion of the tribe of Judah.” Pictures are deceiving and the lion’s garb shown in motifs could just as easily be the fleece and head of a Lamb. We wish we could talk to Enoch and Abraham to know for sure what symbols were originally placed there. But either way it works.

In Gethsemane Jesus was handed three fearful cups of temptation from his enemy. Hercules, one may notice in the motifs, grasps a three-headed snake (apparently found in a tree with apples) in his hand, at which his club is aimed. Jesus truly faced the fierce assaults of the serpent, Satan. Indeed also in the wilderness of

THE TORAH OF THE HEAVENS

temptation, Jesus faced the same “three-headed monster.” Despite the fearful onslaught, Jesus, like Hercules came away the strong victor over all his foes. He overcame the serpent that guarded the golden apples in the tree of Eden, and prevailed at the same spot where Adam and Eve in their covetous desire had so miserably failed. Ultimately, at the end of time, Satan will be crushed by the mighty, Herculean, Lord of Lords, and God’s people will be delivered from the wrath of the deadly dragon (Revelation 12:17).

Thus the entire drama is seen in the story of a heroic victory over the Serpent and the Scorpion. The enduring struggle with the enemy is won by the righteous healer, and the mighty warrior, over all the universal woes of mankind. The story is written upon the sky as well as the pages of Scripture. The story is in the written Torah, as it is in the Torah of the Heavens. We are privileged to meditate, therefore, on this wonderful Law of God, both day and night.

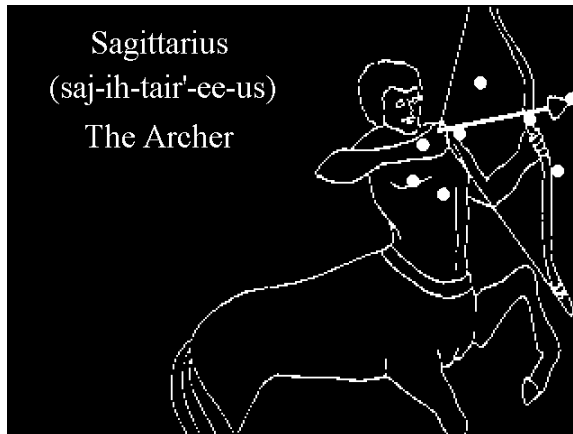
Chapter 6

The Archer

The Victorious Savior

(July)

Popular zodiacs all present us with another centaur as the main figure in the constellation Sagittarius, which means, “the Archer.” The man carries a bow and rides forward in conquering fashion. His arrows are aimed at the heart of the scorpion.



While the centaur-like creature may have been used to represent the humanity and divinity of The Conquering One, it may be preferable to see this as a typical horse and rider riding forth triumphantly. This is how this same figure appears in the Scriptures, especially in Revelation 19, where the glorified King of Kings and Lord of Lords

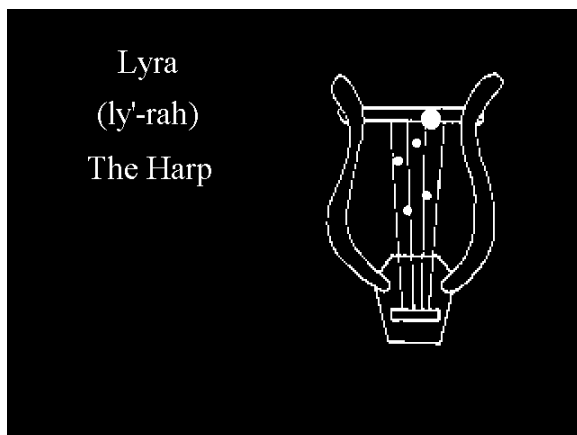
The Archer

rides a majestic white horse. The Glorified One is never presented in the Scriptures as a gross, ungainly creature.

The Archer, or Sagittarius, is the victory constellation. This is found not only in the star names, but in the associated constellations.

The Harp (Lyra)

In the northern sky is found the constellation, Lyra, the harp. The harp is the joyous victory symbol of the ancient world. In Revelation it is found with the victorious throngs who stand with the Lamb on Mt. Zion and with the overcomers beside the glassy sea.



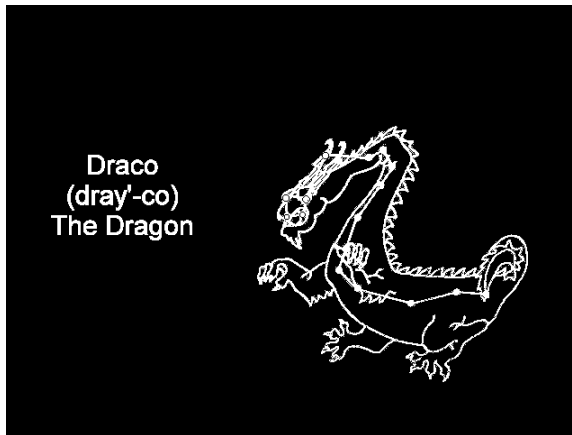
Also present in nearly all the pictures is an eagle that either holds the harp or that harp itself is placed over the eagle. The eagle is the natural enemy of the serpent and represents in other places the all-seeing nature of God. Here it represents the victorious God.

One of the brightest stars in the all the heavens is found in The Harp. Vega, which means “he shall be exulted” celebrates the victory of the Eagle over the serpent. In this is the victory of the Christ over Satan at the end of time.

THE TORAH OF THE HEAVENS

The Altar

Another division found underneath the tail of the Scorpion is a throne or altar. The altar burns downward signifying the destruction of the wicked by the Archer. Some pictures show a figure sitting on the throne identified as “the Coming One,” who at the same time is flailing or punishing an unclean animal or a serpent.



The Dragon (Draco)

The final figure is one of the most significant in all the heavens, the constellation, Draco (draw-co), the Dragon. The Dragon is almost always visible in the northern latitudes. A meandering path of stars can be picked out around and between the Big and Little Dippers that is the Dragon. Star names very clearly identify this figure with Satan himself.¹³ This dreadful serpent, who places himself high in the north and next to “the third part of the stars,” has been known from ancient times and is mentioned in the Bible (Isaiah 27:1).

¹³ A bright star in the head, “Ethanin, the long serpent,” another: “Rastaban, “the head of the subtle,” or in Arabic, “Al Waid, “who is to be destroyed.” Other Hebrew names of stars are: Grumian; “the subtle,” Giansar, “the punished enemy.” Arabic names are “Al Dib,” “the reptile;” “El Athik,” “the fraudulent;” “El Asieh,” “the bowed down.”

The Archer

Thuban, one of the stars of the Dragon, was the “north star” at the time of Old Babylon (Babel). But because of the “precession of the equinoxes,” it gradually fell from its place in the north, just as described in Isaiah 14:13,14.¹⁴ Today Polaris in Ursa Minor is the pole star. Tradition says that Thuban, the former north star, also used to be much brighter than it is now. The Dragon has wandered from his place by the unchanging throne of God “in the true north” and has fallen into darkness.

Again, the stars consistently tell a complete story of the Plan of Salvation. In the deadly struggle with that old Dragon, called the Devil and Satan, the Righteous Archer on the white horse will gain the final victory and punish forever the powers of darkness.

¹⁴ This incredible circumstance is explained in further detail in the book, “The Signs of the Heavens.”

Chapter 7

The Sea-Goat

The Victor Over Death

(August)

Among the most difficult of all constellations to understand theologically is Capricorn, the Goat. But even out of this set of heavenly figures some meaning can be ascertained.

Capricorn is a dim constellation, and not as easy to locate in the sky as many other constellations. But with practice and familiarity one may easily pick out its general outline. By looking to the left of the many bright stars of Sagittarius, and below the bright star, Altair, the constellation can be found. It reminds me of a rather crooked flap of an envelope.

The Sea-goat is a strange figure. It has the head and front limbs of a goat, but the vigorous tail of a fish. The Goat appears to be falling in death, his one leg buckled underneath him. The tail, on the other hand denotes just the opposite, and is full of life.

Most commentators see a figure of Christ in this goat, falling in sacrificial death. The star names do indicate an atonement sacrifice.¹⁵ Goats like lambs were sacrificial animals (Lev 9:15; 10:17) and on the Day of Atonement the Lord's Goat was sacrificed to make atonement for the sins of Israel.

¹⁵ Al Gedi, "the kid, or goat;" Deneb Al Gedi, "the sacrifice is coming;" Ma'asad, "the slaying;" Sa'ad al Naschira, "the record of the cutting off."

The Goat

However another meaning may be resident in this goat figure. Goats were traditionally “blame” animals, and they were used for sacrifices where open guilt was to be acknowledged (scapegoat; Lev 16:22). Satan and his designs are sometimes represented as well in the flaunting, rebellious, ornery nature manifest in a goat. Capricorn has the tail of a fish, placing it in the abysmal, subterranean waters of the deep. The Philistines fish god, Dagon was of a similar nature, having the tail of a fish. The fall of the goat may represent the ultimate fall of the Evil One as a result of the atonement sacrifice of Christ for those held fast in Satan’s dominion.

What is clear in the entire picture is the transition from decay and death, to resurrection and new life. The sacrificial system gave way to the Christian faith in the death of the one true sacrifice. Through death, Christ brought life. Through the atonement sacrifice of Christ every Christian is invited to arise and walk in newness of life. As the goat was the symbol of sacrificial death, so is the fish a symbol of the Christian faith, and the everlasting life offered through the Son of God.

The theme of death to life is repeated in the further divisions of the sign:

The Eagle and the Dolphin

The first and the second decans show a dying and wounded eagle (Aquila), and right next to it a fish (or dolphin), leaping triumphantly out of the water. The eagle is consistently the symbol of God’s omnipresent, all-seeing nature (Rev. 4). The wounded eagle¹⁶ appears to fall in death, but comes back to life in the rapturous leap of *Delphinus*, the dolphin. The dolphin is one of this author’s favorite constellations. It is a small group of stars that imitate the general shape of a dolphin leaping upward. It is an

¹⁶ Its principal star, Altair, means “the wounded.” A second star Al Shain, means “the scarlet colored covered with blood.” Another, Tarared, means “the torn,” and still another, Al Okal, means, “wounded in the heel.”

THE TORAH OF THE HEAVENS

inspiring symbol of victory and resurrection out of the waters of death.



The Arrow

Another small constellation that belongs to this set of constellations is *Sagitta*, the Arrow. It is midway above Aquila and Delphinus. There is no agreement on what this arrow means. It appears to be an arrow that has passed through Aquila, but while wounding the eagle does not hold fast to him. In the Scriptures Satan is identified as the source of the arrows of temptation and death. Every Christian, like Christ is enjoined to survive the “fiery darts” of the wicked one.

In some zodiacs the eagle is victoriously holding the arrow in his talons, as if he has caught it, it is now in his possession and control, and therefore can no longer hurt him. In some modern diagrams, and eagle is found holding several arrows in its talons, such as in the United States seal. It is fun to probe for the meaning of these symbols that probably came from the lore of the stars.

Capricorn tells the story of salvation in its own unique way. It is through death and sacrifice that true life is to be found. Jesus taught

The Goat

that it was necessary for a seed to die in the ground to bring about the ultimate life and fruit of the plant.

It is not the person who selfishly seeks to save his life that will ultimately triumph. He that loses his life for Christ's sake will find it. The old man of sin must be buried in baptism to the Grace of Christ. Like Jesus, his Savior, he can finally be resurrected to new life and victory.

Chapter 8

The Water-Carrier (Aquarius)

The Fountain of Blessing

(September)

Between the constellations of Capricorn and Pisces lies the constellation of Aquarius. The principal picture presents a man with a jar of water, pouring out an abundant stream to a “thirsty” fish down below.

Water is clearly the theme of this constellation and its satellites. Unfortunately the focus typically shifts for the most part to the water and the jar, and not to the being that is pouring the water out.¹⁷ But even the myths describe the “water-pourer” as a man so beautiful, kind, and brilliant that he was glorified, carried off to heaven on the wings of an eagle, and given a permanent place in the heavenly realms. Another important fact is that this being was known as “the Happy One,” generous and triumphant.

Water is a basic ingredient of life. Especially in the ancient cultures it was coveted and appreciated as the greatest essential for life satisfaction. Streams of water poured out upon the dry ground were

¹⁷ The main star in right shoulder is “Sa ad al Melik,” meaning “record of the outpouring.” On the other shoulder: Saad al Sund, “who goes and returns,” or “the pourer out.” In the lower left leg, Scheat, that means “who goes and returns.” Another star, in the urn, “Meon,” means, “the urn.”

The Water-Carrier

to the Near Eastern mind the best possible symbol of life and blessing. Bubbling fountains, or streams of water make a “happy” sound.

Jesus often used water to illustrate the divine blessings of heaven, given through his Spirit. Jesus, in fact, claimed to be the water of life. He taught that the words that he spoke were “spirit and life.” The water poured out of the jar of blessing can be none other than the words and saving benefits of Christ himself. The jar, or “earthen vessel” represents the channels through which God gives his Word; the Scriptures, and the prophets who were made repositories of these same blessings. These vessels, and all Christians, are to be instruments in God’s hands to pass on life and blessing to the thirsty multitude.

The Southern Fish

Down below the main constellation of Aquarius is the *Southern Fish*. It can be identified by one of the four most important stars in ancient lore, *Fomalhaut*, simply meaning, “the mouth of the fish.” Fish, for centuries have represented “schools” of people who are intended to receive the gospel blessings. Jesus told his disciples he would make them “fishers of men.” Fish are still the symbol of Christianity, as they were of ancient Israel.

Fish are found in the ancient catacombs and other places, put there by Christians wishing to communicate their beliefs. The Greek word for fish, *ichthus*, formed an acronym meaning, “Jesus Christ, God’s Son, Savior.”

The Southern Fish (*Piscis Australis*), is found drinking in the heavenly blessing poured out by the heavenly Water-Carrier. Streams of water in the “South” signaled a miraculous, unusual, and welcome outpouring on the particularly dry and arid regions that normally suffered intense, year-round, draught (Psalm 126:4). Only those who have lived, or have been lost in such regions of the earth

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can fully appreciate the richness of this meaning. There can be no superior illustration for the benefits of God's righteousness and grace toward a barren, sin-cursed world than the Pentecostal outpouring of God's Grace as found in Aquarius. We can be elated that the story is found written in the heavens for all to see.

Very interesting stellar configurations have appeared in the area of Aquarius at important times of history. These are explored in the next book in this series, the *Clock of the Heavens*. It is recommended that these signs be observed and appreciated for all of what they are, meaningful communications from heaven.

Pegasus

High in the sky above Aquarius is one of the largest constellations in all the heavens. Pegasus, the winged horse is seen flying across the stellar space. In summer, the great square of Pegasus is one of the most commonly recognized formations in the celestial regions.

Pegasus, accords in every way with the theme found in Aquarius. The Greek name, Pegasus, is built from two ancient words, *sus*; meaning, horse; and *pega*, meaning "well, or spring." Pegasus, a "chief"¹⁸ horse, was known as "the horse of the water fountain." In folklore, elaborate tales were created about Pegasus.

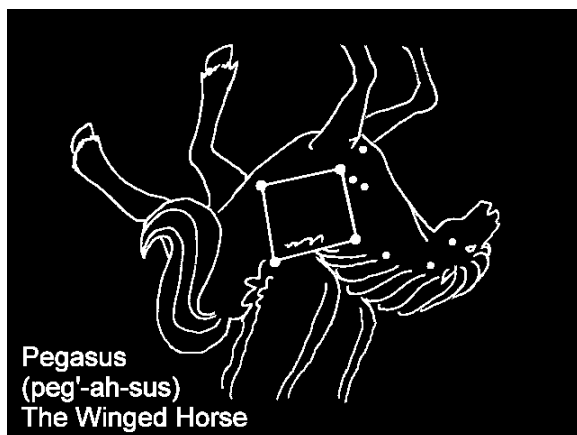
When the refuse is removed, a precious pearl, that is no doubt part of the original story, can be found. Pegasus, the horse of righteousness and truth, it is said, once kicked a hole with his powerful hoof into the side of a mountain of blessing, and a marvelous stream of life and benefit flowed down to the vales below.¹⁹ This stream of blessing did not come forth, of course, without the tragic bruising of the horse's heel. In the life and

¹⁸ In some zodiacs and languages, the word, "pega," "pe-ka," or "pacha," means "chief" (Denderah Zodiac of Egypt).

¹⁹ Again, please read the book, *The Clock of the Heavens*, Appendix B. The circumstances of fulfillment are quite incredible.

The Water-Carrier

teachings of Jesus, in his teaching, ministry, and death, are these same designs fulfilled.



In the figure of Pegasus, as in the next and last constellation in this set, The Swan--is found a precious and most glorious truth. Pegasus points to the two advents of Christ, and particularly the Second Advent. Even Christian commentators commonly overlook this truth, but we cannot in this book, for it is written in the very heaven.

The meaning of the stars in Pegasus consistently point to the “going” and the “returning” of this blessed “white horse.”²⁰ And much more is to be understood as pertains to this horse. The horse is always presented as buoyantly happy, and is associated with a song (always a message in scriptural symbolism) of immortal gladness. The harp (the constellation, *Lyra*) of celebration and happiness is found nearby.

The eternal good news, the gospel, is that Jesus is coming again (Rev 14:6,7). To those who long to meet him, the Second Coming is a song of gladness. The tidings are “sweet.” It is a blessed hope, a hope that burns within the heart. The coming of Christ is to be

²⁰ Scheat (upper right shoulder); “who goes and returns,” Markab (neck) “returning from afar,” Algeneb, “who carries.” Other names: Enif, “the branch,” and Homan, “the waters.”

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represented as a joyful subject; one of keen anticipation, and interest.

Another important symbolism is found as well. The winged horse indicates the suddenness and speed with which the white horse approaches (Revelation 19:11 ff.). Christ's coming is everywhere carefully pre-figured as swift and sudden. The Bible likens it to the sudden work of a thief. The emphasis is not on the immediacy, so much, but rather on the suddenness, and the surprise associated with it. This is what is meant in the phrases that Christ is to come "quickly." It is in this fashion that he will appear, on the wings of the wind, in a final and sudden appearance. This approach, and sudden coming is clearly placed in the heavens above us to announce and to warn of his swift approach.

The Swan

The last decan in this series is that of Cygnus, the Swan. The "Swan" may be a modern reckoning. However, a swan is appropriate, for it is typically pure, and white.



The Water-Carrier

It is a bird of the *waters*. It is a magnificent creature, graceful and strong. It is “dove-like,” indicative of the innocence and grace of the Spirit of Christ.

The Swan can be found easily in the Milky Way, wings spread as if flying a defined circuit about the entire heavens. The brightest star, Deneb, means “the Lord, or Judge to come!”²¹

The beautiful aspect in the Swan is that it forms one of the most symmetrical crosses in all the heavens. It is called “the Northern Cross.” It is nice that a particular group of stars equated with the cross of Christ is found in both hemispheres. This arresting figure is found high up, in a prominent position in northern sky. The story of the cross is literally held aloft and flown across the northern sky virtually every night!

The dominant characteristic of this genre’ of bird is its faithfulness in *going and returning*. Messenger or Carrier Pigeons are known to have flown great distances, taking and returning messages attached to their limbs. The migratory habits of certain species of birds such as geese are amazing in terms of distance and navigation. They usually return to the very exact spot, even after thousands of miles of travel, from which they left. Their abilities and habits are so reliable that they in effect, “promise to return.” What a powerful prophetic signal is found in these figures!

Like Pegasus, the star names in Cygnus indicate not only the first coming of Christ, but also the Second Coming. The star names curiously indicate this cross-bearing bird as “going and returning.” When applied to the One to whom all these things point, there is found in all the symbols of Aquarius a consistent, beautiful, and grand saga of salvation. The Giver of every good and perfect gift, after the experience of a cross, will return again in grand and heavenly fashion to secure for humanity all the eternal benefits of His marvelous Grace.

²¹ Others: Sadr, “who returns as in a circle;” Azel, “who goes and returns quickly,” and Fafage, “gloriously shining forth.”

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Chapter 9

The Fishes (Pisces)

The Minister of Multitudes

(October)

The word *pisces* is Latin for “fishes.” While Pisces is not a bright or stunning constellation, it is still fun to try to trace out the rough outlines of this figure in the sky. The primary constellation is composed of two fish, one lying horizontally, and the other vertically. The fish are joined by a “band” that connects them, and that is attached in the middle to the constellation “Cetus, the sea monster,” below them.

The band has always been considered a separate division of the constellation even though it is part of the layout of the two fishes. The other two associated signs are Cepheus, the king, and Andromeda, the chained woman.

As alluded to previously, the fish, two in number, represent multiplicity, and the “multitudes” of men.²²

The written Law of God compares fish to men in several places.

²² Its Coptic name is “Picot-Orion,” meaning, “the fish--the congregation or company of the coming prince.” J.A. Seiss, *The Gospel in the Stars*, p. 82.

The Fishes



The tribe of Joseph was particularly to be blessed with a large number of offspring. When Jacob blessed the two sons of Joseph he said, “Let them grow into a multitude in the midst of the earth” Genesis 48:16. The word for “multitude” in this text is sometimes graced with a marginal note that reads, “as fishes.” God told the Israelites, “Behold, I will send for many fishers, and they shall fish them” (Jer 16:16). In Ezekiel we find, “...and there shall be a very great multitude of fish, because these waters shall come thither” (Ezekiel 47:9). Jesus told his disciples that he would make them fishers of men. In fact, probably at least seven of the twelve disciples were actual fisherman by trade.

Fish were the acknowledged symbol of Christianity, and of the predicted, numerous seed of Abraham, the nation of Israel. For Abraham, God even compared his multitudinous offspring to the stars of heaven. Abraham is known in all the ancient works as a respected astronomer. It is not impossible that Abraham was looking at this very portion of the sky when God made his promise to him.

One fish is in a horizontal position, and the other in a vertical position. The fish pointed horizontally is also the lowest, *stationary*, and bound to this earth. The vertical fish, pointed toward the North Star, is high up, not far from its heavenly home. It is therefore, leaping and active. It is only with great restraint that the preacher

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writing this page can refrain from homiletic digression on that subject!

The fish, however, are not completely free to swim about as they wish. In this circumstance is found the recurrent theme of the symbols of Pisces. The fish are bound by a tether, a strange and tragic circumstance for fish. They are attached by the band to the neck of the sea monster, traditionally reckoned with the next constellation series, Aries. The troublesome monster is pulling them down and controlling the parameters of their lives and purposes.

What a picture of humanity is found in this “sea of the controversy” between good and evil! Sin has bound humanity, and thwarted the purpose for which humanity was created. Mankind was never intended to be bound, but to freely move about. Fish are not to be tethered! But because of the enemy, man has lost his original dominion, and is a slave to the dominion of Satan.

Some erroneously teach that Satan is now already bound, as pre-figured in Revelation, chapter 20. Some have joked, that if this is the case, he is on an awfully long rope! The fact is that while the ultimate victory has already been “assured” by the death of Christ, it has not yet been “secured” on this earth. This is shown in Pisces. As one unknown poet surmised:

*God's Word made a perfect beginning,
Man spoiled the creation by sinning,
We know that the story, will end with God's glory,
But at present, the other side's winning.*

Andromeda

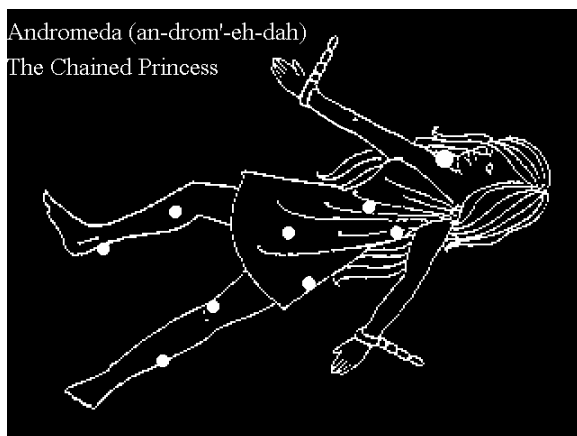
The church on earth is yet bound by her circumstances. And this is clearly borne out in the constellation of Andromeda. Andromeda, a

The Fishes

constellation found above Pisces, is consistently represented as a young woman who is bound and chained.²³

Mythological license has created a complicated legend about Andromeda, which is of no profit to relate, for it is mostly fictitious to begin with. Nor do any two versions of the story agree. But perhaps the kernel of the story may be partially retrieved.

The redeemable notions that occur in this case are that Andromeda was an incredibly beautiful young woman, and had great destiny and promise. But somehow, some say because her mother Cassiopeia made the mistake of foolishly claiming that she (herself) was the most beautiful of all women, Andromeda, her daughter was taken, probably owing to the bitter jealousy of certain others, and thereby chained to a rock. She was left there to be devoured by the terrible sea monster known to ravage the waters of the sea. In even the Greek legends Andromeda was believed to have been chained to a particular rock near Joppa, in Palestine. This, of course, places her location as belonging to the Promised Land, the nation of Israel. At the very least, this circumstance is quite interesting.



²³ Andromeda's Hebrew name is "Sirra," which means, "the chained." The bright star in her head is called in Arabic, Al Phiratz, meaning, "the broken down." Other stars are (Heb.) Mirach, "the weak," Al Anak (Arabic), "struck down," Mizar, "the weak," and Al Mara, "the afflicted."

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Poor Andromeda, marked for certain death, is finally rescued providentially by noble warrior, Perseus. Perseus, on his way back from successfully vanquishing some formidable foes, sees Andromeda chained to the rock. He promises to free her and slay the sea dragon, on the condition that she will become his bride. Of course, what girl wouldn't in that case?

It is not difficult in this circumstance to construct a story that is true of the church and of Christ. A woman is typically representative of God's church on earth. Like Eve, humanity has fallen into trouble through vain desire, and through the sophistry of that old serpent, called the Devil, and Satan. Humanity is helplessly destined to certain destruction, chained by sin. Only through the providential appearance of the breaker of the chains (Perseus, means "the breaker") can she find deliverance and happiness with the bridegroom from heaven.

Cepheus

One final division completes the triad. Cepheus, is the constellation found in the far north, on the right hand of God's throne. Cepheus is a crowned and reigning king, who has subdued all his foes.²⁴ He holds a scepter in his hand. Next to him sits his queen, Cassiopeia, accorded to the next star series.

This is no mystery at all. The bride of Christ, fully present and glorious, is enthroned next to her husband at a victory celebration in heaven. This marvelous scene is yet future and certainly points to the Second Coming of Christ.

²⁴ His Ethiopian name means, "a king." His Hebrew name means, "the branch." The Egyptians called this sign, "Pe-ku-hor," which signifies, "this one comes to rule." A star in the right shoulder is Al Deramin, which means, "coming quickly." Another, Al Phirk, means "the redeemer." Another star in his knee is Al Rai, that supposedly means, "who bruises" or "breaks."

The Fishes

In the pictures provided by artists of the past, the enthroned king is wearing a victory diadem with SEVEN points or seven parts. This is elsewhere observed in descriptions of the coming of Jesus, where he is wearing seven crowns, or many diadems. In Bible times, a king would wear the crown of the kingdoms he had conquered. The more crowns, the greater his sovereignty. Seven crowns represent fullness, complete mastery over the kingdoms of this earth. Indeed our planet has seven continents, seven seas, seven units of daily time, and the list could go on. (The Northern Crown has seven principal stars as do most of the principle constellations.) Jesus is and will be the glorious conqueror over sin. He will break “Andromeda’s chains,” and cut the cord that binds them to Satan. He, like Cepheus, already has the rod or scepter in his grasp, and all authority is given unto him. He is the coming King of King and Lord of Lords.

One more comment is worthy of notice as regards all of these star pictures discussed so far. Their arrangement indicates design, for they are all perfectly inter-related. While the story is largely complete in any one sequence, each constellation is thematically attached to the next one.

The Centaur of Virgo finds meaning in the Victim of Libra. The Crown of Libra is related to the Serpent of Scorpio. The Scorpion of Scorpio is being targeted by the bow of Sagittarius. The joyous harp of Sagittarius is related to the happy figures in Aquarius. The waters of Aquarius flow over into the fish and waters of Pisces. The King of Pisces finds correspondence to the Queen of Aries. The bound woman of Pisces is freed by the Lamb of Aries and by the brave warrior, Perseus. The thematic relationships are replete and continue throughout the grand circle. These that are mentioned are but a few of the many.

Why is the Law of God written on the circuit lines of heaven? Why is this harmonious revelation preserved for our study?

THE TORAH OF THE HEAVENS

The reasons are, perhaps, many and varied. Among them is, no doubt, the fact that God chooses to reveal himself through his created works. Another is that they can be easily remembered when attached and associated to the familiar designs in the sky.

But beyond these, I believe, there is another. It is the timeless and permanent value of the heavenly wonders. Books and parchments grow old and fragile. Many books are lost, pages fall out, or tear. In the Old Testament, the Law of God was lost for a while, and only upon the providential discovery of those forgotten instructions by the servants of Josiah were the temple rites restored and a great revival started. In medieval times, the Bible was chained to the pulpit and held aloof from the common man. For centuries, only a select few were allowed the privilege of studying it.

But the *Torah of the Heavens* is written where it can virtually never be lost, where it can never be destroyed, where it can never be kept away from the earnest searcher for truth. It is where all with eyesight, and in some ways even those without, can read its pages. It is right in view of everyone. Like the faithful Vaudois told his tormenters: “God has left us the stars.” Day after day they utter speech, and night unto night they show knowledge.

In Pisces is seen the church in bondage, yet possessed of the promise of release in Christ. In the next segment we will review the related story of the freedom and release, as found in the constellations of Aries, the Lamb of God.

Chapter 10

The Lamb (Aries)

The Deliverer From Bondage

(November)

The constellation Aries is not particularly prominent in the heavens and is best located by its position relative to other constellations. To the left Taurus is located, with its chief star, Alderbran, and the famous seven stars of the Pleiades. To the right are the stars of The Fishes. Aries is mostly identifiable by two usually visible stars positioned a short distance from each other, or by the constellation Triangulum that is slightly above it.

Aries has always been a very important constellation, however, because of the time of the Spring Equinox. For centuries the sun inhabited Aries at the official beginning of spring. However, today the sun has moved into Pisces at about this time of year.

Aries is quite consistently represented in the ancient zodiacs as a male Lamb, peacefully resting, and looking about him with poise and composure. The stars and ancient nomenclature²⁵ harmoniously

²⁵ Hebrew, Taleh, meaning, “the Lamb.” Syrian, Amroo, “the Lamb.” Akkadians, “Bar,” “altar or sacrifice,” and “Ziggar,” “right making,” or “the sacrifice of righteousness.” The chief star in the forehead is “El Nath,” or “El Natic,” meaning, “wounded, slain,” and the other, “El Sheraton,” meaning, “the bruised,” or “wounded.”

The Lamb

award this Lamb the characteristics of the Lamb of God that takes away the sin of the world.

The Jewish Passover for centuries occurred during the month of Aries. The redeeming blood of the Passover Lamb was the center feature of the Passover celebration, from the time of the Exodus to the time when Jesus, the Lamb of God, was slain adjacent to the Jewish Temple in Jerusalem.



Only one reference to the ancient myths is necessary to the design of this constellation and the lesson it was intended to teach. In folklore, Aries was a gift given by *Nephele* to her two children who were marked for death by an enemy, and who would be sacrificed to Jupiter. By climbing onto the back of the energetic Aries and by clinging to his fleece they made their escape.

The fact that the Lamb in this picture is the equivalent of the gift of salvation is rich in meaning. Clinging to the fleece of the Lamb has been the only means of true salvation since the dawn of time. The covering garments of Adam and Eve were made of the fleece of this Lamb. The Lamb of God was sacrificed daily in the sacrificial

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system to “take away” the sin of the world. All people aware of their need for Grace; priest and prophet, man, woman, and child have worn these garments of righteousness and covering.

Nephele in the Greek language is the word for “cloud.” The cloud is always associated with this constellation. In certain ways wooly sheep individually look like clouds, do they not? The cloud, or “shekinah” glory, attended Israel in their journeys in the wilderness. It protected them, providing them with guidance, shade, moisture, and light. God’s presence was in the cloud, and to be “under the cloud” is the scriptural symbol of the overshadowing Grace and protection of the Almighty. The protecting power of God is likened to a cloud, and is like the mother hen who shelters her baby chicks under her wings from fire, storm, and the threat of the hawk.

Above the head of the Lamb is the constellation Triangulum, a triangle of stars often marked in ancient diagrams. Near Triangulum is one of the most magnificent galaxies (M33) in all the heavens. Some see a Trinitarian concept in this sacred triangle.

The Lamb is lying down. The circumstance of this I, believe, is because his heel has been bruised, and is bent down under. One paw is reaching forward, engaged in the band that fastens the fishes to Cetus, the sea monster. It appears that the bruised Lamb is in the act of releasing the fishes from bondage. This requires no further explanation.

The Sea Monster (Cetus)

Below the Lamb and the fishes is the dreadful figure of Cetus, a monster imagined to have a large head, a horn, and thick scales. He is given the tale of a whale. He is the natural devourer of fishes. This great and terrible beast, by its name, has a very low pedigree. It is

The Lamb

best compared to the biblical Leviathan (Satan), who the Lamb will ultimately bind and destroy.²⁶

“For behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity. . . . In that day the Lord with his sore and great and strong sword shall punish Leviathan the piercing serpent, even Leviathan that crooked serpent; and he shall slay the dragon that is in the sea.” (Isaiah 26:21-27:1).

How to understand the actual figure of Leviathan is a difficult subject. Is it totally an imaginary figure, or is it to be compared with something we know? Modern star charts make Cetus a whale. But a whale is neither crooked, nor serpent-like. Did dragon-like creatures once exist as painted? Some believe that dragons existed as genuine creatures up to the time of the Renaissance. Is Leviathan a dinosaur? Is it a sea snake?

The answers to these questions perhaps cannot be known today, nor are they of supreme importance. They are interesting questions, however. Whatever Leviathan is meant to be, whether serpent, whale, or super-crocodile (Psalm 74:13,14), he represents the untamed forces of evil that will eventually be overcome by the authority of the Lamb. Man is helpless to deal with this great enemy. He can't, as pictured in Job, pull him in on a fish-hook (Job 41:1).

Cassiopeia

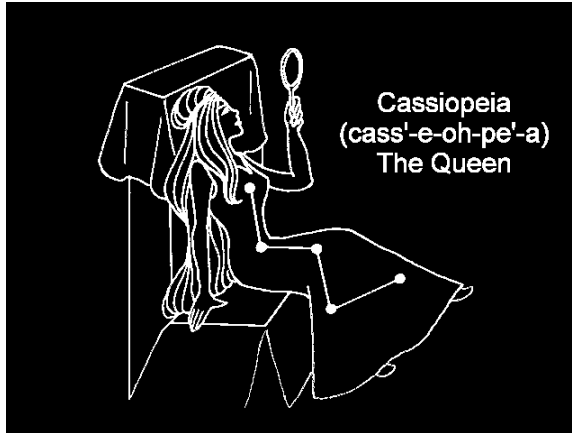
Two other figures belong to the constellation Aries that signify the victory of the Lamb, and the glorification of the redeemed.

Cassiopeia is one the best known constellations in the heavens, having several bright stars that form a “w.” Popularly it has been

²⁶ A bright star, Menkar, means “the bound and chained enemy;” Another, “Diphda”, or Deneb Kaitos;” means “overthrown,” or “thrust down.” Another star, “Mira,” means, “the Rebel.”

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known as the broken-backed chair, and perhaps has other names. The biblical significance, let it be said, far surpasses these popular designations.



Cassiopeia, acclaimed to be the most beautiful of all women sits enthroned in glory. (She had once lost that beauty, but now by divine favor it is now restored). The chair is not broken-backed. It is a royal throne. A recliner if you wish. She holds “the branch” of victory. She is primping her hair as if in preparation for a celebration to be given in her honor.²⁷

Cassiopeia can be none other than the bride of Christ, the New Jerusalem, the victorious church. She is no longer bound, like Andromeda, but is reigning next to Cepheus, her glorified husband the king, in luxury and freedom.

Perseus

The remaining figure is that of Perseus, the noble warrior who triumphs over all his enemies, and who frees Andromeda from her

²⁷ Arabic name of Cassiopeia is “El Seder,” “the freed.” In Chaldee it means “enthroned.” In Egypt, “Set,” meaning, “set up as a queen.” Bright stars are “Schedir,” in Hebrew, “the freed,” another Caph, “the branch.”

The Lamb

bonds.²⁸ In ancient motifs Perseus has a helmet on his head, and a sword in his one hand. In the other hand he is carrying away the head of his enemy. He has wings on his feet as well.

The star names are important in interpreting the figure, and in separating myth from the gospel.²⁹

In mythology, Perseus was a much-loved hero. He came to earth in a golden shower of rain. He was known for slaying the Gorgons, gross and terrible creatures with snakes for hair. Gorgons could change anyone to stone by gazing upon them. But Perseus slew Medusa, the one Gorgon who could die, and took his head. On his way back from this conflict he found Andromeda, chained to the rock, and rescued her.

Of course, even in this bizarre story is found the general outline of the conflict between good and evil. Jesus has gained the victory over the serpent-like enemy, and on his return will rescue his waiting bride.

Out from the main trunk of Perseus one can see the arm of Perseus. The stars in this area, surrounding Medusa's head have interesting names. The names mean, "the trodden under foot," "Rosh Satan," (Hebrew for "the head of Satan"), or in Arabic, "Al Ghoul," meaning the "subdued," or "evil spirit." The word "ghoul," or "ghoulish" is familiar to us, equated with ghosts or spirits.

Perseus was supposedly given his helmet, that rendered him *invisible*. This allowed him to "hide" from his enemies, or work

²⁸ Because of their position in the heavens these figures are classified with their particular constellations. But thematically it must be remembered that both Perseus and Cassiopeia find their counterparts in the previous Pisces. Perseus is related to Andromeda, his bride, and Cassiopeia, the Queen, is related to Cepheus, the King.

²⁹ The constellation's name in Hebrew is "Peretz," meaning "the breaker" (cf. Micah 2:13). The major star is named, "Mirfak," "who helps." Another star is "Al Genib," which means "who carries away," and even another, "Athik," which means, "who breaks."

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silently, if necessary. Likewise, Satan works in a “spiritual” guise to carry out his work of evil.

The conflict between good and evil while very real, is generally hidden under a deceptive or invisible cloak. Many people do not believe that Satan really exists, and because of this they give him a great advantage. Because they can neither “see” God or Satan, they tend to think spiritual issues are not important. However, the stars even teach us, that the conflict is of eternal importance, and the spiritual victory of Christ is of great consequence. Eternal issues are at stake, and it behooves every person to see behind these masked figures to the real and terrible battle that is being fought for their souls.

Jesus is to return with wings on his feet (quickly, flying through the air, as did Perseus) to rescue his bride. He has already claimed his enemy, and will at last put all things under his feet. This is all prophesied in the constellation of Aries.

Chapter 11

The Bull (Taurus)

The Coming, Glorious Prince

(December)

Taurus, the bull, in our next constellation, is seen rushing forward, almost as if out from behind the Lamb. Taurus and Aries are almost interconnected constellations. The gentle, innocent nature of the Lamb in Aries is contrasted with the opposite picture, a beast capable of great wrath, power, and dominance--in Taurus.

Taurus became significant in heathen cultures as a powerful, energetic bull. The bull, or calf was popular in Egypt and was often the subject of idolatry throughout the history of Israel. The golden calf, Baal worship, and the continual tendency to deify bulls came in part from the same ideas found in the constellation of Taurus.

Some commentators tell us that the “bull” in this picture is not referring to the bulls of the bovine family we are familiar with, but rather with the wild ox, a biblical creature that has become extinct. Psalm 92 refers to this type of wild ox, or reem (92:10). Tradition ascribes the original words of Psalm 92 to Adam himself, which would make it a very old piece of literature, if not the oldest.³⁰ At any rate, whether the bull is a bull as we know it, or an ancient reem,

³⁰ This doesn't fit very well with some things in the Psalm, however. For one, how did Adam know about the “cedars of Lebanon” (vs. 12)? Perhaps it is more a psalm “about” Adam, since it is a song of creation, and of the Sabbath.

The Bull

the symbolism is consistent with supreme, untamed, power and energy.

One can find Taurus in the heavens by two distinct markings. The first is the Pleiades, a tightly knit grouping of stars familiar to most, that are “riding” on the bull’s back. The other feature is a V-shaped group of stars at a certain distance below called the Hyades. The Hyades have one bright star among them called, Aldebran. Aldebran was one of the four most important stars on the circle of the zodiac because it marked one of the four principle points in the complete circle of the heavens.

The tribes of Israel in the wilderness were each given ensigns, or flags, that marked their location in the camp of Israel. Each set of three tribes was assigned a leader tribe that camped at the center of the tent villages that compassed the sanctuary. These four main tribes were Judah, Reuben, Ephraim, and Dan. Judah’s flag had a lion, Reuben’s had a man with a water jar, Ephraim had a reem, or bull, and Dan’s apparently had an eagle holding a snake.

Anyone familiar with the biblical books of Ezekiel and Revelation are aware that the lion, bull, man, and eagle are the characteristics of the four angelic cherubim that surround God’s throne. Since they are four in number, they represent the universal creation of God over which he has sovereignty. They also represent the complete circle of the heavenly universe.

The four most famous stars in the ancient zodiac are found in the same four constellations that correlate with those mentioned above. Regulus is found in The Lion, the symbol of the tribe of Judah; Antares is found in the Eagle or Scorpion, the constellation of the tribe of Dan; Fomalhaut is found in Aquarius, the constellation of Reuben; and Alderbran is found in Taurus, the constellation of Ephraim, the chief tribe of Joseph. Much can be said about the

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relation of the tribes to the 12 constellations of the zodiac.³¹ But this is not the purpose of our discussion here.

Ephraim is the tribe consistently associated with Taurus, the bull. Ephraim, was the chosen son of Joseph, who received the blessing over his older brother, Manasseh. Ephraim, is really the tribe of Joseph. In the blessing given to Joseph he is likened to a “reem,” or wild ox (Deut. 33:17). The two horns of the bull are often seen as representative of the two sons of Joseph, Ephraim and Manasseh.

The chief star in Taurus is Aldebran, which means, “the leader,” or the “governor.” Who but Joseph, after God’s plan, became the first “governor” over the land of Egypt? It is intriguing to me that the chief star of Taurus, the symbol of Joseph, even to this day bears his “title” as well. While God is, of course, the true leader of the universe he also has his faithful servants, who “reign with him.” Joseph is one of my personal heroes. Joseph, I believe, is one of those rare “stars” in God’s kingdom. When I look at Alderbran, I think to myself, “there is Joseph’s star!”

Let us take a moment to engage in pure speculation. And this is what it is. But why wouldn’t it be possible that every faithful

³¹ For general interest only: The tribes according to my reckoning relate to all twelve signs of the zodiac relative to the position in which they were positioned around the wilderness sanctuary (Numbers 2). The zodiacal flags of each tribe are so assigned (below) for a host of traditional, biblical, and thematic reasons we cannot address here (Gen. 49, Deut. 33, etc., etc.). After extended research I believe they are related as follows:

East:	North:	South:	West:
Issachar (Canc)	Naphtali (Libra)	Gad (Capricorn)	Manas. (Aries)
Judah (Leo)	Dan (Scorpio)	Reuben (Aqua)	Ephraim (Taur)
Zebulon (Virgo)	Asher (Sagit.)	Sim/Levi (Pisc)	Benj. (Gemini)

If reckoned E.N.S.W. the path of the zodiac is complete. However, with purpose, the actual camp positions if reckoned in a complete circle are broken up after the first six, and visited in reverse or mirror-like order for the second six (E.N.W.S). God was adamant that the constellations were not to be revered or worshipped in the order or manner in which the heathen tended to regard them.

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follower of God's kingdom has a star named after him or her? This is not suggested in an audacious, vain way. But with the billions of stars, yes, even billions of galaxies containing billions of stars in each of them, there are plenty to go around! It is said of God's victorious overcomers that they will "shine as the stars." They will have "stars in their crowns." In prophecy, stars are equated with God's faithful leaders and witnesses (and not the worldly celebrities!). My family likes to imagine that we each have a personal star. Since both my daughter's and my name mean "crown," we like to imagine that our stars are somewhere in the Northern Crown (Corona Borealis).

In the Pleiades is found a similar meaning. The Pleiades are bound together in such a tight circle that they represent unity. Anciently the name means, "the congregation of judges, or rulers." In folklore, the seven stars were thought to be seven beautiful sisters, and they could well represent the unity sought among the churches of God. They were also likened to doves of innocence. The Scriptures in Job refer to them as the "sweet influences." All these symbols point to the Holy Spirit that binds the congregation of God's saints into unified oneness and purpose. These "seven" stars are also often associated with Noah and his family and the deluge they passed through.

In the middle of the Pleiades, also known as the "seven stars," is a star called, *Alcyone*. This, the brightest of the set means, "the Center." Some astronomers have even thought this was the center of the universe. More importantly the written law of God speaks of a divine figure that stands in the midst of the churches, and who draws them together in his Spirit (Revelation 1). This is none other than Christ. Even the heavens, then, are "Christ-centered!" This is, of course, the point of this entire discussion.

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Taurus presents a very important theological picture. The dual theme of the constellation, Taurus, is God's "wrath toward sin" coupled with "sheltered protection of the righteous." The focus is directed mostly to the time when Jesus will come and destroy the effects of sin, and when he will rescue the righteous. The ancients said that Taurus was a pure white bull, the color of goodness and righteousness. Taurus is indeed, the "Second-Coming" constellation.

The Pleiades, the congregation of the righteous, ride in apparent safety on the back of the charging bull. The bull, seething in wrath, goes forth for the "salvation of his people." They are held high up, safe, and are being carried heroically away.

Orion

The constellation in the path of the bull is Orion. If ever there was a second-coming constellation it is Orion. It is the most brilliant and glorious of all the constellations.

Orion was thought a mighty hunter. In the star pictures Orion has *already searched out and has found his prey*. He has a club in one

The Bull

hand, with which he is striking the head of a slain lion in the other.³² The lion is easy to identify in symbol, for it is he who walks about as a roaring lion seeking whom he may devour. Orion has a belt, and a “cross-shaped” sword. On the hilt of the sword is the head of a lamb.

Orion in mythology was a hero-god, part god, part man; bright and glorious, who once went and lived on earth. He was born of a woman. He was invested with the supreme ability to walk on water and not sink. He had power over storms.³³ He was plotted against by a jealous enemy, an angry woman (Juno, i.e. “a false church”) who sent a scorpion to give him a deadly sting in the heel.

Eridanus

Obviously, in the picture of Orion, the great hunter of the wicked is on his *return* to consummate his victory. He has Satan in custody. Out from his wounded heel comes a river of judgment. This river, called Eridanus, is the river of judgment (Cf. Daniel 7:9-10; Psalm 50:3; Psalm 97:3-6), a fiery stream made up of blood, fire, and brimstone.³⁴ (This river is the second decan, or sign of the set).

³² Orion means, “He who comes forth as light, the brilliant, the swift.” The star Betelgeuse means, “the Branch coming.” Rigel, in the lifted foot means, “the Foot that crushes.” Bellatrix, in the the shoulder means “swiftly coming, or suddenly destroying.” The stars in the belt are called the “three kings.” One of the three stars is Al Nitach, which means, “the wounded One.” Other stars mean such things as the mighty, the ruler, the prince, the strong, etc.

³³ Please note that for thousands of years before Jesus stilled the storm and walked on the water the heaven’s predicted this particular circumstance. A feat of this nature can only be truly duplicated or fulfilled by the same God who created the heavens in the first place. While you can never convince a skeptic no matter what evidence proffers itself, this heavenly drama demonstrated through the heavens agrees with the gospel accounts and is nothing short of astounding.

³⁴ The names of the stars mean such things as: “the mouth of the river,” “bent down,” “flowing,” “mouth,” and “the going forth.”

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When will Satan be ultimately captured, and when will the wicked be thrown into the “river of fire?” It is at the second coming of Christ. This is why this picture is so important when associated with the coming of Christ and the judgment of the wicked. Orion represents the coming of Christ to rescue his threatened saints from the wicked one, and to deliver them. In many constellations the struggle is represented as ongoing. But in this one it is over. It is a most precious constellation.

Auriga

The theme of Orion is completed in the last division known as Auriga, or The Shepherd. Popularly, Auriga is called a charioteer. But the idea of a charioteer is usually rejected by Christian commentators. Yet, while the star names seem to clearly indicate a shepherd, the idea of a charioteer may not be entirely counter to the intended meaning conveyed.³⁵

³⁵ A bright star is “Alioth,” or in Hebrew, “Capella,” which both mean “she-goat.” Auriga, the name of the constellation in Hebrew, means “shepherd,” while the same word in Latin means a coachman or charioteer. Another star, Menkilion, means “the band, or chain of goats.” “El nath,” a star in the foot means “wounded or slain,” and another star, Maaz, means “a flock of goats.”

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The Shepherd is clutching a mother goat or sheep to his breast. But the loving shepherd is tenderly protecting more than just the mother goat from the onrushing, angry bull. The mother goat herself is sheltering two tender babies as well. In effect the charioteer is quickly spiriting away an entire family of helpless, innocent victims from danger.

Elijah, when he was spirited away to heaven was said to have gone in a “chariot” of fire. Chariots and horses were the fastest vehicle known to the ancients. When Jesus comes to bring vengeance on the earth and to rescue the righteous he will come “quickly.” He will act with speed in effecting the rescue of the righteous. The greatest rescues in modern times have been those that were executed with speed and with skill. I believe that we have here none other but a near perfect parable of the rescue brought about when Jesus comes. God knows “how to deliver the godly out of trial.” He will do it rapidly and safely.

What wonderful information is found in this section of the heavens for those who await Christ’s coming! The things the heavens have predicted about the first coming of Christ have been perfectly fulfilled, and it is encouraging to know that the very heavens predict that the final outcome will take place just as certainly.

When Jesus comes, he will approach through this part of the skies. Orion is a bi-polar constellation, meaning, that it appears at times in both hemispheres. It hovers near the horizon, and at certain times the southeastern, or for those south of the equator, on the northeastern horizon. While it is not known how Jesus will orchestrate his appearance, and it is not known exactly how the very nature of things will be changed when he comes, it is of interest that of all the constellations, Orion, is the best choice. Astronomically, it would be voted the most likely to succeed according to its position and theme. This fascinating subject is further explored in the companion book to this series, “The Signs of the Heavens.”

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In Taurus is found a central and consistent theme. While God is often pictured as an innocent and benign Lamb, and so he is, he is not to be mocked. What a man sows, that he will also reap. The day will come when the “strange act” of God, his “wrath,” will be carried out. He will come as an angry Bull in “wrath” to destroy the works of the Enemy. But he will not forget the righteous. His righteous congregation, bound and unified, will ride upon his shoulders through the heavens to safety. The brave Orion will defend their cause and stamp out the enemy. The Glorious Charioteer, will snatch them away from evil, and speed them hastily, and in safety to the realms above.

Chapter 12

The Twins (Gemini)

The Prince of Peace

(January)

The star groupings around Gemini are among the most confusing of all the heavenly figures. The pagan concepts are very inconsistent. Would that we had Enoch or Abraham to talk to! But still there are truths that can be extracted from these constellations as well.

The one constant is that Gemini provides us with two figures. Who these figures are, and whether they are walking or sitting is where accounts already begin to diverge.

In the most recent representations, Gemini pictures two youthful men warriors, sitting peacefully next to each other. Other certain zodiacs make them a man and woman (Adam and Eve), walking hand in hand. The theme of the constellation is clear, at least. The constellation means peacefully “united” or “joined.”³⁶

³⁶ Pollux means, “the ruler or the judge.” A star in his left foot is called, Al Henah; thus “hurt, or wounded.” In the center of his body is a star, Wasat, which means, “set, or seated.”

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Gemini is the love and brotherhood constellation. In most representations the two figures are two brothers who are also closely united friends in all that they do. Like David and Jonathan, they are at peace with one another. Their names are Castor and Pollux. Pollux has a club in his hand, but he is not using it, and is, perhaps, laying it down. Castor has a bow and arrow, but the bow is not strung. He also has a harp. They are in a sitting position, in repose, meaning they are at peace.

So loyal were Castor and Pollux believed to be to each other, that some people were willing to swear loyalty to them in their oaths. People still say today, “by-Gemini.”

In Greek and Roman mythology, Castor and Pollux appear as two sons of God. They are warriors, yet united in all that they do, especially in traveling across the oceans.

In one story, one son (Castor) is mortal, the other (Pollux) is immortal. Because they get in trouble with some of the other gods (took their brides-to-be; a sure recipe for trouble!), Castor, the mortal brother was killed. Pollux became so lonesome for his friend and brother that he talked to his father, the supreme god, and asked him to bring Castor back to life. What was worked out varies. In one description Pollux descended to the underworld to take Castor’s place so that Castor could live in the heavens. In another description

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they lived alternately in heaven one day and upon earth one day so that they could always be together again.

Now this is exactly what Christ has done for his human brethren. Though immortal, he gave up his immortality in a sense to benefit his fallen brother. In the Bible, both Adam and Christ are called sons of God. It took the loving sacrifice of Christ to redeem his brother from death, and to redeem him from the penalty of his sinfulness.

Whatever is meant by the constellation of Gemini, it has to include this; that Christ, through his great love, is working to reconcile his lost brethren to their original, *edenic* state. The story spans from Eden to Eden. When the work is done, Adam and Eve will be restored to their destiny of peace and righteousness. Mankind will again be adopted as sons. God is in Christ, reconciling the world unto himself. Finally he will be united, with his precious bride, or his fallen brethren, and righteousness and peace will once again reign in the restored earth.



Gemini represents the time of Pentecost in the yearly, earthly cycle. It must be remembered that the circumstance found necessary for the blessings of Pentecost was perfect unity. Several times in the early parts of the book of Acts it says of the waiting disciples that

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“they were all of one accord.” This oneness and brotherhood is Christ’s design for his church.

In Roman times it was believed that at times flames of fire could be seen playing around the heads of Castor and Pollux. When this happened, especially during a tempest or storm, the tossing of the sea ceased, and it became calm. This is why Castor and Pollux were put on the mastheads of ships such as the one Paul rode on, or the ships themselves were named after them. But in the end, Castor and Pollux could not help them. However, the true Son of God could, and he did. Just as fire and lightning played above the heads of the disciples in a storm-tossed boat on Galilee, so only the true Son of God was there to calm the sea into pacific stillness.

Flames of fire rested upon the fledgling church at Pentecost. The Holy Spirit always brings brotherhood and peace when it rests upon the assembly of the righteous. The end of God’s ways are always peace, a sacred power.

The two figures in Gemini are also symbolic of the two great commandments, love to God, and love to man. The original law of the Ten Commandments was given on the day of Pentecost at Sinai, and the commandments of love were to be repeated in New Testament times. It was to be actually “lived,” uniting the brethren in Christ.

Gemini has three divisions added to it. These are also difficult to fully understand and much of the meaning has been unfortunately lost.

The Signs

The first sign is Lepus, the Hare. The second and third are two dogs, the “greater dog,” and the “lesser dog.”

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The first questions are how do dogs and rabbits enter into the heavenly drama? This is a good question.

Lepus, is found beneath the feet of Orion, and its stars indicate that it is an enemy that is being trodden underfoot.³⁷ Some zodiacs picture it as a serpent, a much clearer symbol. It may have been preserved to this intention that this figure is meant to be a hare because the hare is often the victim of the two dogs that make up the other decans. However, some things may never be fully understood until more reliable information becomes available.

Below Gemini are found some of the brightest stars in the heavens. Sirius, the brightest star in our northern heavens marks the greater dog. Procyon, another bright star marks the lesser dog.

In ancient times when Sirius appeared on the horizon, signaling the hottest days of summer, the days that followed were known as “dog” days. This is because of the appearance of the greater dog constellation, and Sirius, its bright star. The term, the “dog days” of summer remains with us to this day.



³⁷ Arnebeth, “hare,” or “the enemy of the coming.” Other stars are Nibal, Rakis, and Sugia, meaning “the mad,” “the caught,” and “the Deceiver.” In Egyptian lore it is a serpent with the name, Bashti-beki, “the offender confounded.”

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The names of the stars in these constellations do not really indicate anything to do with dogs, however. These bright stars all seem to indicate the strong, redeeming nature of Christ.³⁸ The equation of these constellations with dogs, however, is very ancient. These dogs were more like what we would consider wolves. The Hebrew name for this constellation does mean, “wolf,” though the same word in the Arabic also means, “coming quickly.” This is very interesting in itself.

Part of the reason these wolves appear may be in the ancient blessing given by Jacob to his son Benjamin (Gen. 49:27). Gemini is Benjamin’s constellation. The two brothers in the constellation are very much like Joseph and Benjamin. Benjamin and Joseph were very close, both sons of Rachel. Joseph favored Benjamin with lavish gifts when they were reunited in Egypt.

Benjamin’s name means, “son of my right hand,” or “son of the south.” In the constellation of Gemini are seen two figures sitting on thrones, and one is, of course, at the right hand. In fact, the one at the right hand is Pollux, the immortal hero and brother.

The blessing given by Jacob to Benjamin was that he would “raven as a wolf” (at night), and devour his prey (in the morning). This means he would hunt down his enemies successfully as does a wolf. While Benjamin was known for its military valor, it was still a small tribe. The methods of the Benjamite warriors needed to be wily and clever because they did not possess overwhelming force. Like wolves, they were successful against their evil enemies not by force, but by stealth, and unified cooperation.

³⁸ “Sirius,” means, “the prince, guardian, the victorious.” Mirzam, means, “the prince, or ruler.” Wesen, means, “the bright, the shining,” and Adhara, “the glorious.” Other stars are: Aschere, “who shall come,” Al Shira Al Femeniya, “the Prince or Chief of the right hand,” Seir, “the prince,” Abur, “the mighty,” or Arabic; Al Habor, “the mighty,” and Muliphen, “the leader, the chief.”

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The suggestion, therefore, is that these two dogs are maybe really wolves, as it were, ascribed to the tribe of Benjamin. They represent how God works at times, quietly and imperceptively; not with overwhelming force, but invisibly, with love, brotherhood, and truth. It is with righteousness that God makes war. It does not mean “deceptive,” in this case, but rather adept and cunning in tracking down a foe, and defending one’s cause. He can discover the enemy and root him out. This is exactly what the canine species is used for to this day.

This idea of a victorious redeemer over his foes is found in the last constellation also. The second dog, Canis Minor, is a companion to the greater dog, Canis Major.

The chief star in the Lesser Dog, or wolf, is Procyon, which means, “Redeemer,” or “the Redeemed.” In the Egyptian Denderah Zodiac this figure is a hawk³⁹ with a dog’s tail. His name, Sebak, means “conquering, or victorious.” Some writer’s see in this companion dog a representation of the faithful church, or the armies of heaven, who accompany Christ in his work in conquering evil. Perhaps the reader can make his own decision on what this figure means.⁴⁰ This makes the most sense, perhaps, because it gives us the same two united figures as presented in the main constellation. Whatever, the star names in this constellation accord with all the other constellations of Gemini, in exalting the theme of brotherhood, unity, and victory in Christ.

In Gemini is found the blessings that will be poured out on the redeemed when they reach their heavenly home. They will study war no more. They will lay down their weapons, and rest. They

³⁹ Hawks sometimes replace both dogs. They are also enemies of the hare, or rabbit.

⁴⁰ Procyon, “the redeemer.” Al Gomeisa, Arabic for “the burdened or loaded down.” Other stars are: Al Mirzan, “the prince or ruler,” Al Gomeyra, “who completes or perfects,” Al Shira, or Al Shemeliya, “the prince or chief of the left hand.”

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will play their harps, they will live in peace. They will sit down at the right hand of their most glorious Redeemer and Friend.

Chapter 13

The Sheepfolds (Cancer)

The Protector of the Multitudes

(February)

Between Gemini and Leo is a section of sky devoid of bright stars known as the constellation of Cancer. There can hardly be a more unfortunate designation for this or any other constellation, for that matter.

Cancer has nothing to do with the modern disease, so called. Cancer is usually thought of as a crab, and though there are some remote associations with “crabs” in the constellation, it has little to do with crabs either.

The star names and symbolic representations are pointing to something else entirely.

The constellation, Cancer, in Egypt was called “Klaria,” meaning, “the folds, the resting places.” In Arabic it is similar, “Al Sartan,” which means “who holds,” or “binds.” The word in Syrian, “Sartano,” also means the same thing. The Greeks called it Karkinos, which means, “holding,” or “encircling.” Cancer, another Latin name for a crab was given to this constellation because a crab, surrounds or encircles its prey. But the constellation is not about crabs, really, but about protection and safety given to groups of the

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faithful. All the star names, and associated signs give us this meaning.⁴¹

A closer look at the constellation reveals some of these “assembled multitudes,” or “groups of the faithful.” In the center of Cancer is found a group of stars called “Praesepe,” which means, “the multitude, offspring, innumerable seed.” This nebulous cluster is modernly known as the “Bee-hive.”

All three of the signs of Cancer have one theme. They are all “enclosures” filled with flocks or people. There is a great sheepfold, a small sheepfold, and a ship. (“ship-fold,” if you please!)



The Greater and Lesser Sheepfolds

Both the “Little Dipper,” and the “Big Dipper,” are scientifically designated as Ursa Minor, and Ursa Major. This simply means the

⁴¹ The brightest star, “Tegmine,” means “holding.” A star in the “lower claw” is Acubene, which means, “the sheltering, the place of retirement.” Another is Ma’alaph, “a great multitude,” and Al Hamerein, “the kids, or the lambs.”

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little bear, and the big bear. But these were never bears. They do not look like bears, and bears do not have long tails.

The confusion began when the word for one of the bright stars in the Big Dipper, Dubhe was confused with a remotely similar word for bear, “Dob.” Dubhe does not mean “bear,” however, but “fold,” instead. In the Arabic language, Dubhe, or Dubah means not “bear,” but “cattle.”



What is clear in both of these symbols is a picture of a sheepfold or cattle-fold, or an enclosure for livestock. In the Big Sheepfold, especially, one can see some of the flock coming in a line into the corner of the fold (the handle of the dipper). The smaller sheepfold is representing smaller assemblies of the righteous. Thus the great shepherd knows the church, whether they are small or large.

The star farthest from the fold in the little dipper is Polaris, the present North Star. Its ancient name is Al Ruccaba, which means, “the turned,” or “ridden on.” Today the entire heavens rotate around the North Star, which never leaves its place in the heavens. It is like the center of a pinwheel. What is fascinating is that thousands of years ago, when this star was named, it was not the pole star at all, and no man by his own knowledge could have known that it would

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become the one on which the entire heavens would “turn,” or “ride upon!”

The star names in both the little sheepfold⁴², and the great sheepfold⁴³ all exonerate the theme suggested so far. It seems that these constellations best find their fulfillment in the groups of redeemed that will be in heaven when Jesus comes and throughout the Millennium. They are resting safely, in peace, in the folds of the Great Shepherd.

The Ship (Argo)

The third decan, low on the horizon, and not often seen today in the Northern hemisphere is Argo, the ship. Its name means, “a company of travelers.” The star names fully explain this figure.⁴⁴

⁴² In the “lesser sheepfold,” or “little dipper” is found a bright star, Kochab, which means, “waiting for him who comes.” Other names are Al Pherkadian, “the calves,” or “young,” or “the redeemed assembly,” Arcas, or Arktos, meaning, “a travelling company,” or “the stronghold of the saved.”

⁴³ Old Arabic name for the constellation is Al Naish, meaning “assembled together.” In the greater sheepfold are many significant stars. They are listed below:

- ❑ Dubhe, “a flock,” or “herd of animals.”
- ❑ Merach, “the flock,” in Arabic, “purchased.”
- ❑ Mizar, “separate, or small.”
- ❑ Al Cor, “the lamb”
- ❑ Benet Naish, “The daughters of the assembly,” or Alkaid, “the assembled.”
- ❑ Other stars are El Alcola, “the sheepfold,” Cab’d al Asad, “multitude, many assembled,” Annaish, “the assembled,” El Kaphrah, “protected, covered, redeemed, or ransomed,” Dubheh Lachar, “the latter herd, or flock,” Helike, “company of travellers,” Amaza, “coming and going,” Calisto, “the sheepfold set, or appointed.”

⁴⁴ A bright star, Canopus, means “the possession of him who comes.” Other star names: Sephina, “the multitude,” or “abundance.” Tureis, “the possession,” Asmidiska, “the released who travel,” Soheil, “the desired;” and Subilon, “the Branch.”

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It is a large vessel, or constellation. Its many star names tell a story of a sacred “space” ”ship” that brings the people of God home to rest and safety.

In folklore, some sailors made a perilous journey on this ship and endured many hardships. They were looking for a “golden fleece,” which was eventually taken from the serpent by their heroic captain (Jason), and guarded by the same captain of the ship on the way back home.

The most valuable covering for lost pilgrims is the golden fleece of Christ’s Grace, taken at great expense from the loathsome Serpent. Because of the victory of Christ, and because of his faithful ones who have given everything for that pearl of great price, salvation will come to them. They will be taken home, through the stars to their eternal fold of safety.

Chapter 14

Leo, the Lion

The Vanquisher of Evil

(March)

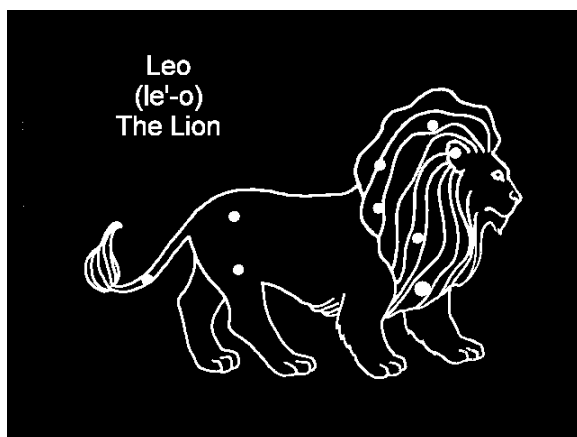
Before us in this chapter is a final group of constellations attributed to Leo, the Lion. This famous constellation is among the best known of all the constellations. The spiritual message found in this star grouping is easily ascertainable as well.

Leo has always been clearly associated with a lion. From ancient times, in every major country and nation, the figure of a lion appears in this part of the heavens. The lion is pouncing upon, or is treading underfoot a monstrous sea-snake known as Hydra. Two other figures are connected with this particular dragon of the waters. They are the Cup, or Crater; and The Raven, called Corvus.

All the figures point to the very end of the great conflict between good and evil. In the beginning of this study we began with Virgo, a constellation occupied with the future promise of a redeemer. At the end of the zodiac is found a powerful lion that is destroying everything evil, and treading the enemy down in final victory. In Virgo is the beginning of the conflict, in Leo is the end of the conflict. Virgo is like Genesis in the Bible, and Leo is like Revelation. This “Lion of the Tribe of Judah” appears in Revelation, chapter 5.

The Lion

In his redeeming phase, Jesus is a Lamb. But in his final conquest over evil he is a Lion. He is the “Lion of the Tribe of Judah,” the Davidic Messiah, who was expected by the chosen people for century after century. David was the king who rid Israel of her enemies in war, and the son of David was expected to do the same. Unfortunately, the Jews of Jesus day confused Christ’s first coming with his second coming.



The stars in Leo all point to Jesus as the coming conqueror and judge.⁴⁵ Some people, due to their imbalanced views, think that it is impossible that Jesus would ever enter upon a work of treading his enemies underfoot. But the Bible countless times offers the picture of a God who works to destroy evil in order to preserve his saints and to renew the order of all things.⁴⁶ In righteousness does he judge and make war. Weak and ineffectual indeed would God’s power be if it were not adequate to actually do something about the

⁴⁵ The star at the heart of the lion is Regulus, meaning “treading under foot.” The star in the tip of the tail is Denebola, meaning, “the Judge,” or “The Lord who comes.” Another star in the main is called Al Giebhah, “the exaltation.” A star on the hind part of the back is Zosma, which signifies, “shining forth.” Further star names include: Sarcam, “the joining” (thought to be where the zodiacal circle begins and ends), Minchir al Asad, “the punishing” or “tearing of the lion;” Deneb Aleced, “the judge who comes to seize;” and Al Dafera, “the enemy put down.”

⁴⁶ Numbers 24:8,9; Isaiah 42:13; Revelation 5:5; 19:11-17; Gen 49:8,9, Psalm 18.

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evil in the universe. It is going to take a “lion” to finally put the enemy in his place.

Hydra, the snake, is underneath the lion, receiving the retribution for evil. The star names clearly identify this snake as the enemy of all mankind.⁴⁷ Why Hydra is a female serpent we cannot say.⁴⁸ Perhaps she was thought to be the consort of the great dragon (Draco). Like Draco, her meandering image traverses nearly a “third of the stars of God.” Her gender may point to the subtlety and deception necessarily resorted to by the same gender, in preference to direct and brute force. In any event, Hydra is none other than Satan (Satana) and his (or her!) ways. The Great Deceiver will reach his end at the hand of the Lion of the Tribe of Judah.

After the millennium, when Satan makes his last move against the government of God, God will finally destroy all the works of evil. It will be then that the enemy is finally crushed. This day is pre-figured in this constellation.

The same theme is reinforced in the remaining divisions of this star grouping. A cup (Crater) is not only sitting on the back of the serpent, but the bottom of the cup is part of the snake itself. It is positioned as if it weighs down and crushes the serpent beneath it.

Cups in the Bible are associated with judgment against sin. Jesus, who bore the sins of the world wished that it might be possible for this cup to be removed from him. In the end, the guilt for the sins not forgiven by Christ will be heaped on Satan, who certainly deserves it.

⁴⁷ The brightest star, at the heart of the serpent is called, Al Phard, which means “separated, put away.” Adjacent is Al Drian, meaning, “The Abhorred.” Another star is Minchar al Sugia, “the piercing of the deceiver.”

⁴⁸ In the prophetic parts of the Bible, a female of evil reputation represents a false church, while a pure woman represents a true and faithful church. Likely this is what is meant here. In the end the apostate church, “the dragon” through whom Satan speaks in these last days, is the false religious system that will someday be trampled down by the coming kingdom of Christ.

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When this happens, Satan and all of his sympathizers will be destroyed. This is described in Revelation 19:17-21. In this passage all the evil hosts will become the main course in the great supper of God. In the picture, all kinds of birds of prey gather around to eat the flesh of the wicked. Some have called this great supper: “the great chicken dinner.” The “chickens,” however, are not being eaten, but instead, are doing the eating.

Certain unclean birds are known for their practice of being scavengers. Ravens are among the most ambitious and selfish birds of all the birds of prey. God chose these birds to bring food to Elijah because it spelled a miracle of no small magnitude. Ravens seldom give up anything to anything else. But scavenger birds, unclean and hated as they are, do have a use. They dine on the flesh and carcasses of the dead. These are the kind of birds pictured in the final scenes of Revelation when evil and uncleanness is forever eradicated.



Corvus, the raven⁴⁹ is seen preying upon the carcass of the serpent. This is not a mysterious picture at all, but a clear representation of the ultimate downfall of Satan and all who have taken his side in the

⁴⁹ Brightest star=Al Chibar, “the curse inflicted.” Al Goreb, means the Raven. Minchar al Gorab means, “the raven tearing to pieces.”

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conflict. The serpent has been active from the beginning. But at the very end, he will meet a dreadful fate.

Conclusion

The stars indeed proclaim the story of salvation. In each star grouping the story is told in symbolic terms. While told in various and different ways, the stories all repeat one central theme, the story of redemption and the Cross. In them is demonstrated the nature of the conflict, the coming of Christ to the world, and the divine blessings offered to the faithful. Finally, the great dissolution of evil at the second coming of Christ is pre-figured in the star signs found above us every night.

There does seem to be a general order in the twelve signs of the zodiac as well. Leo, seems to speak of the final destruction of the wicked at the end of the millennium. The previous two constellations seem to correlate with the millennial reign of the saints in heaven. Cancer pictures groups of the righteous safely gathered into folds, who have traveled to their celestial home. Gemini pictures the rest and perfect peace experienced by brothers dwelling together in unity. They have laid down their weapons and now carry their harps. The previous constellation to Gemini, Taurus, is equated with the second coming of Christ (Orion, etc.) and the attendant wrath that will then be brought against the world. Going back farther we find constellations that represent the Christian church and the blessing brought with the first coming of Christ to the world. At the very beginning of the series were themes that focused on the early promises of a coming redeemer, and the ongoing struggle with the Man of Sin.

In all this the story of salvation is told. Some may still doubt that these figures were given for this purpose, but such a case is difficult to maintain. That all these things harmoniously accord with the story of the Gospel found in the written Law of God, can be no accident. The intricacies and interrelationships are two complicated

The Lion

to be happenstance. That these things are very ancient in their origin, yet accurate in their fulfillment, points to the supervision of a divine hand. Nothing should convince us otherwise.

The evidence for divine design in the *Torah of the Heavens* is overwhelming. Literally hundreds, if not thousands of star names consistently speak to the same truth. Harmony exists across various cultures and languages and traditions. The concepts expressed in this small book are but a tiny sample of the total evidence that exists.

It is the hope of this writer, that men, women, and children will look up to the heavens and absorb the significance of what is written there. The heavens declare God's glory, and demonstrate his knowledge and power. They contain prophecy. They speak of truth. They reveal a loving and holy God. They point to a Savior.

None should ever fail to study the Word of God on a daily basis. The Bible should always be the regular focus of every last day Christian. But it is suggested that the Law as written in the heavens has been tragically overlooked and ignored. It also should be understood and "read" by the people of God. God intended that the night sky be a continual testimony of his plan and his loving favor. It should be known and taught by all. It should be presented to our children and students. It should be the meditation of youth, the young adult, the old and the wise.

In the *Torah of the Heavens* can be found the transcendent purposes of God. The sky can be viewed and appreciated as a great testimony of faith. The heavens can also give us a glimpse into the awesome nature and grandeur of our God.

May all come to know the God who is their Creator and Author. May all gaze in wonder and awe at this infinite canopy of Grace. May all heaven and earth, day and night, be filled with the glory of the Lord!

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This book is the first of several books on sacred astronomy. Also available are book two: *The Clock of the Heavens*, a study of the chronology of the Bible as related to the movements of the heavens, and book three: *The Signs of the Heavens*, a treatise discussing signs occurring in the sky or atmosphere, both past and future. Also available are the books: *The Creator of the Heavens* and *The Planisphere of the Heavens*.

At this writing additional books can be purchased online at www.lulu.com/sbehrmann or directly from the author.