

A Message in the Heavens Joseph Herrin (12-01-08)



A sign in the heavens will be observed tonight that bears much meaning for the hour we live in. Following is a description of this sign taken from Nasa's website.

Nov. 24, 2008: This story ends with the best sky show of the year--a spectacular three-way conjunction of Venus, Jupiter and the crescent Moon.

It begins tonight with a sunset stroll.

At the end of the day, when the horizon is turning red and the zenith is cobalt-blue, step outside and look southwest. You'll see Venus and Jupiter beaming side-by-side through the twilight. Glittering Venus is absolutely brilliant and Jupiter is nearly as bright as Venus. Together, they're dynamite:

Add another stick of TNT and voila!--it's tomorrow. Go outside at the same time and look again. You'll be amazed at how much the Venus-Jupiter gap has closed. The two planets are converging, not in the slow motion typical of

heavenly phenomena, but in a headlong rush—almost a full degree (two full Moon widths) per night. As the gap shrinks, the beauty increases.

On Nov. 29th the two planets will be less than 3 degrees apart and you'll think to yourself "surely it can't get any better than this."

And then it will. On Nov. 30th a slender 10% crescent Moon leaps up from the horizon to join the show. The delicate crescent hovering just below Venus-Jupiter will have cameras clicking around the world.

Dec. 1st is the best night of all. The now-15% crescent Moon moves in closer to form an isosceles triangle with Venus and Jupiter as opposing vertices. The three brightest objects in the night sky will be gathered so tightly together, you can hide them all behind your thumb held at arm's length.

The celestial triangle will be visible from all parts of the world, even from light-polluted cities. People in New York and Hong Kong will see it just as clearly as astronomers watching from remote mountaintops. Only cloudy weather or a midnight sun (sorry Antarctica!) can spoil the show.

Although you can see the triangle with naked eyes--indeed, you can't miss it—a small telescope will make the evening even more enjoyable. In one quick triangular sweep, you can see the moons and cloud-belts of Jupiter, the gibbous phase of Venus (69% full), and craters and mountains on the Moon. It's a Grand Tour you won't soon forget.

Finally, look up from the eyepiece and run your eyes across the Moon. Do you see a ghostly image of the full Moon inside the bright horns of the crescent? That's called "Earthshine" or sometimes "the da Vinci glow" because Leonardo da Vinci was the first person to explain it: Sunlight hits Earth and ricochets to the Moon, casting a sheen of light across the dark lunar terrain.

By itself, a crescent Moon with Earthshine is one of the loveliest sights in the heavens. Add Venus and Jupiter and ... well ... it's time to stop reading and go mark your calendar:

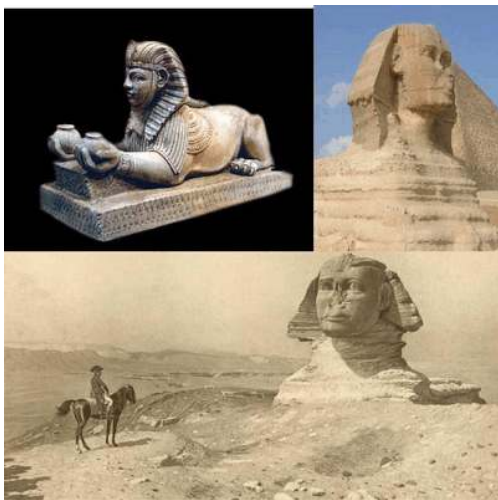
Dec. 1st @ sunset: Sky show of the year!

In order to interpret a heavenly sign, each element must be understood according to its *divine meaning*. From ancient times the stars and planets have been named, and the heavens divided into an orderly arrangement following the path of the sun in the heavens (the ecliptic). This 360 degree ecliptic is divided into twelve segments corresponding to the signs of the Zodiac, which in the ancient Hebrew was called the Mazzaroth.

Each of these 30 degree segments contains a major constellation and three lesser constellations called decans, a term denoting the ten degrees in which the minor constellation is found. There are therefore 48 constellations in the ancient Mazzaroth, or Zodiac, and twelve major constellations. Discoveries from ancient civilizations has revealed an amazing consistency in the names and images attributed to these ancient constellations, as well as in the names and meanings of the planets.

God established this heavenly testimony to declare His great work of redemption among mankind. The first of the constellations is Virgo, depicting a virgin giving birth. The last constellation is Leo, which symbolizes the Lion of the tribe of Judah who comes back to rule the earth. The ancient Egyptians entire religious system was based upon a corruption of these heavenly signs, for Satan is ever active to sow deception among those witnesses God has established.

For many long years the Sphinx in Egypt remained a great mystery until it was viewed in the light of the Egyptian religious system, which is based upon the stars and their constellations.



The Sphinx has the head of a woman and the body of a lion. Many wondered at the enigma presented in this figure, but it was finally unraveled. The Sphinx is a depiction of “the Way” in the heavens, a reference to the constellations and their messages as one follows the journey of the Sun on its course. The Sphinx begins with the head of a woman, an obvious reference to the first constellation Virgo, and it ends with the body of a lion, picturing the end of the Sun’s course as it concludes its journey in the constellation Leo.

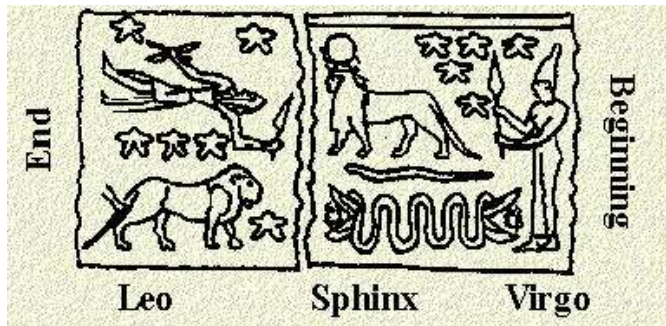


Image from the Temple of Esneh

A great clue to unraveling the mystery of the Sphinx was found in the Temple of Esneh in Egypt where an ancient sky painting is found on the ceiling of the portico. This ancient representation of the heavenly constellations is known as the Denderic Zodiac, and it is estimated that it is 4,000 years old, which would place it close to the time in which Abraham lived. Between the figures of the Lion and the Virgin is a small symbol of the Sphinx, representing the joining of the two characters.



Sphinx of Naxos - Circa 560 B.C.

Although Satan has brought confusion and deception to man's understanding of the message in the heavens, the original meanings are yet discernible. There are a number of excellent books available on the topic. One of the earliest books from recent times was written by Miss Frances Rolleston. Miss Rolleston was a very astute, well educated English woman who devoted her latter years to the study and compilation of ancient historical references to the Mazzaroth, or Zodiac. In her 80's she published her magnum opus, which she titled *Mazzaroth: or the Constellations*. This book was first printed in the 1800s and has served as a main source for a number of authors who have taken the compilations of information provided therein and arranged it into a form more suitable for general consumption.

Among these latter books are *The Gospel in the Stars* by Joseph Seiss, written in the latter half of the 1800s. Not many years later E.W. Bullinger wrote *The Witness of the Stars*, of which I have a reprint of the 1893 edition. All three of these books can be read online, and they can also be ordered in printed copy from booksellers. I have one further book on this topic titled *The Heavens Declare...*, written by William D. Banks in 1985.

From ancient times the origin of the grouping and naming of the planets and stars has been attributed to Seth, the son of Adam, and also Enoch is mentioned as one who had great understanding of the starry heavens and their message. The oldest book of the Bible, and the only Old Testament book not written with a specifically Hebrew audience in mind, is the book of Job. This book makes numerous references to the constellations, and reveals that the ancients had knowledge of the constellations and the divine message they contained. This message is attributed to God, who is the One who set the stars in their places, and leads them forth through their circuits.

Job 38:31-33

Canst thou bind the sweet influences of *Pleiades*, or loose the bands of *Orion*? Canst thou bring forth *Mazzaroth* in his season? Or canst thou guide *Arcturus with his sons*? Knowest thou *the ordinances of heaven*? Canst thou set the dominion thereof in the earth?

KJV

The Pleiades are a major star grouping in the constellation known today as Taurus the Bull. Orion is the most brilliant of the constellations, being a decan in the constellation grouping of Taurus. Mazzaroth is a reference to the entire body of heavenly constellations. Arcturus is the name of a major star in the

constellation known today as Bootes. Bullinger suggests that this constellation was probably known by the name Arcturus in ancient times. Arcturus is found in the segment of the heavens known by the major constellation Virgo.

As the author of the book of Job attributes the above words to God as He is speaking to Job, it is evident that the stars were arranged into constellations according to the will of God, and the knowledge of their testimony was passed on to man by God. There are many other passages of Scripture that speak of the heavens and their significance.

Job 9:7-9

He commands *the sun*, and it does not rise; He seals off *the stars*; He alone spreads out *the heavens*, and treads on the waves of the sea; He made *the Bear, Orion, and the Pleiades, and the chambers of the south...*

Isaiah 40:22-26

It is He who sits above the circle of the earth (the Mazzaroth)..., lift up your eyes on high, and see who has created these things, Who brings out their host by number; *He calls them all by name*, by the greatness of His might and the strength of His power; not one is missing.

Isaiah testifies that it is Yahweh that has given all the stars names. We can conclude that He has done so that He might make known to man His divine plan as it unfolds. In the first chapter of the Bible we are told that God has put the stars in the heavens "for signs and for seasons." They are intended to make known times and events, and this is witnessed by the sign in the heavens that the Magi discerned to be a testimony that the King of the Jews had been born when the Son of God was born of a virgin. What was this sign?

There is some speculation concerning this; there being three main explanations for this sign. I want to speak specifically of one of these schools of thought as it pertains to the sign we are currently witnessing in the heavens at this time when we know the return of the Lord is near.

Hal Kibbey at the Office of Communications and Marketing with www.indiana.edu has written the following:

BLOOMINGTON, Ind. -- *Early in the evening of June 17, 2 B.C., the brightest planets in the sky, Jupiter and Venus, merged into a dazzling "star" near the western horizon, according to calculations of*

modern astronomers. In countries to the east of what was then the kingdom of Judea, observers could have seen the fused planets as a beacon in the direction of Jerusalem.

Astrologers associated Jupiter with the birth of kings and Venus with fertility. The meeting of Jupiter and Venus took place in the constellation Leo the Lion, which the Old Testament of the Bible specifically associated with the Jewish people. And it happened near the brightest star in Leo, Regulus, most closely identified with kingship.

There has not been a brighter, closer conjunction of Venus and Jupiter in Leo so near to Regulus in the 2,000 years before or since.

Could this be the event that caused a group of astrologers called the Wise Men to travel to Jerusalem in search of a new king almost 2,000 years ago?

The Star of Bethlehem is mentioned only in a few verses of the New Testament's Book of Matthew (Chapter 2: 1-12), but it is one of the best-known parts of the Christmas story. A number of astronomers and historians have tried to determine what the unusual sight could have been.

Still there is no consensus. Explanations have been proposed since a suggestion by astronomer Johannes Kepler in the 17th century, but each contribution has seemed to raise as many problems as it solves.

Hollis Johnson, professor emeritus of astronomy at Indiana University, has collected a number of journal articles and other materials on the subject. "The question of the star is divided into two parts," Johnson noted. "One is astronomical: if a star was reported at the time, what was it? The other is astrological: why did the Wise Men associate the star with the birth of Jesus?"

There are three main theories to explain the Star of Bethlehem, Johnson said. One is a close approach by Jupiter and Saturn three times during a period of one year in 7-6 B.C. These conjunctions were not spectacular, Johnson said, but a triple conjunction is rare and was therefore significant to astrologers. A conjunction is a close approach between two celestial objects as seen from Earth. The closer the objects come to each other, the more visually impressive and astrologically significant the event is. This

explanation is currently the most popular, because it makes the common assumption that King Herod the Great died in 4 B.C.

The second theory is the conjunction of Jupiter and Venus in 2 B.C. described earlier. For this explanation to be true, Herod must have died at a later date than is commonly believed.

The third theory involves something different -- a nova in the constellation Aquila the Eagle, recorded by the Chinese in 5 B.C. A nova is an enormous explosion at the surface of a star that is similar to a hydrogen bomb explosion, but much more powerful. The star temporarily brightens greatly, which we see as a nova. After a few days the star begins to fade, and after several months it is back to its original brightness (which may be quite faint).

"We don't know how bright the nova was, but it appeared to the ancients to be a new star," Johnson pointed out. If the nova were not bright, it would have been noticed only by those who studied the sky, such as astrologers. But it would have been significant to astrologers because it was new.

Apparently the Star of Bethlehem was noticed only by the Wise Men. There is no mention of a star in Luke's description of an angel announcing the birth of Jesus to shepherds in a field. According to Matthew, when the Wise Men arrived in Jerusalem they asked Herod, "Where is he who is born King of the Jews? For we have seen his star in the east and have come to worship him."

Herod had no idea what they were talking about and had to summon his advisers. The advisers told the Wise Men that according to prophecy, the Messiah would be born in Bethlehem.

If the birth of Jesus had been marked by a spectacular event such as a comet, which was considered an omen of great significance, Herod at least would have understood the Wise Men's reference to a star, and the shepherds would have been expecting something extraordinary to happen instead of being surprised.

The astronomical event that excited the Wise Men seems to have been significant only to them. This rules out the possibility of a conspicuous comet, which otherwise would be a good candidate. It implies that the Wise Men were astrologers (among other things), for such men would have known how to interpret the appearance of a celestial object that did not attract more

than the casual attention of ordinary people.

To provide an astronomical explanation of the Star of Bethlehem, however, it is necessary to know precisely when the Wise Men made their journey to Judea. That turns out to be difficult to determine.

The most crucial fact is that Herod was king when the Wise Men arrived in Jerusalem. The difficulty is caused by disagreement among scholars about when Herod died. Roman record-keepers were normally scrupulous, but no specific record of Herod's death has been found. There is considerable indirect evidence that Herod died in 1 B.C. or 1 A.D., but the commonly quoted date for his death is 4 B.C. Scholars writing in the first and second centuries A.D. declared that Jesus was born between what we now call 4 B.C. and 1 B.C. They were living much closer to the event and had access to thousands of historical records.

In September of 3 B.C., Jupiter came into conjunction with Regulus, the star of kingship, the brightest star in the constellation Leo the Lion. Leo was the constellation of kings, and it was associated with the Lion of Judah. Just a month earlier, Jupiter and Venus had almost seemed to touch each other in another close conjunction, also in Leo. Then the conjunction between Jupiter and Regulus was repeated in February and May of 2 B.C.

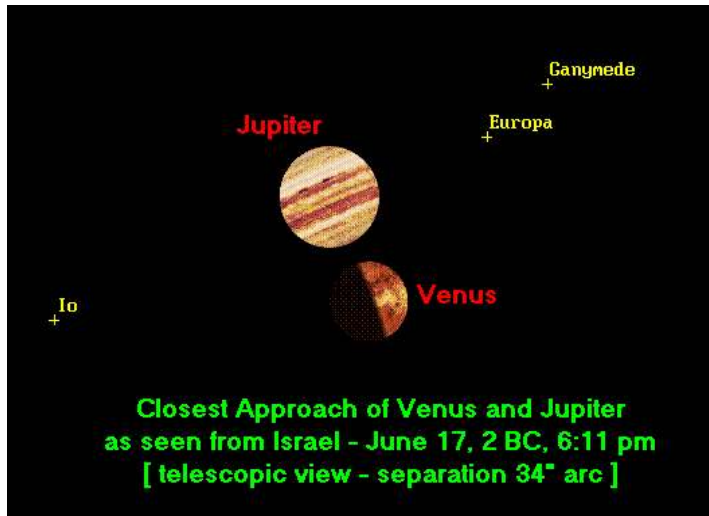
Finally, on June 17, 2 B.C., Jupiter and Venus, the two brightest objects in the night sky except for the moon, came so close that their disks appeared to touch. This exceptionally rare event could not have been missed by observers such as the Wise Men.

The Bible does not mention how many Wise Men there were or where they came from. (The tradition of three Wise Men developed from the Bible's description of three gifts -- gold, frankincense and myrrh.) It is reasonable to suppose that their journey took months, however, since they had to cross several hundred miles of desert to reach Jerusalem... By then Jesus would have been a child living with his parents in a house, not a baby in a manger. There is a reference not to an infant (brephos in the Greek) but to a toddler (paidion), indicating that the birth itself had been some months before...

Designating Jupiter or the conjunction of Jupiter and Venus as the Star of Bethlehem eliminates a number of problems, but probably neither is the last word on the subject. So little is known historically about the period when

Jesus was born that new information may well provide a more accurate picture of what happened.

[End Excerpt]



Although this is a very good description of this sign that occurred on June 17, 2 B.C., the author appears to be unfamiliar with the divine meaning of the planets mentioned, for he gives only the meanings understood by pagan astronomers. Jupiter is derived from the Hebrew or Chaldean Jah, which is the name of God revealed to Moses. Jupiter represents the King of righteousness. The Hebrew name for Jupiter is Tzedeq, which means "righteousness." Thus we see Jupiter as representing the King of Righteousness, or The Righteous Ruler. Jupiter has long been recognized as a Messianic star, being associated with the Messiah.

Frances Rolleston wrote that "Venus in all countries and languages is feminine." Venus is symbolic of the Virgin, and is both a reference to the virgin who was to give birth to the Son of God, as well as being symbolic of the church.

Isaiah 7:14

"Therefore the Lord Himself will give you a sign: Behold, a virgin will be with child and bear a son, and she will call His name Immanuel."

II Corinthians 11:2

I am jealous for you with a godly jealousy; for I betrothed you to one husband, so that to Christ I might present you as a pure virgin.

It is this union of Jupiter and Venus that I believe stands as the most plausible explanation of the sign that the wise men discerned in the heavens back in the year 2 B.C.. That this sign occurred in Leo, symbolizing the Lion of the Tribe of Judah, and the tribe from which God said the ruler's scepter would not depart, adds additional meaning to the sign.

Micah 5:2

But as for you, Bethlehem Ephrathah, too little to be among the clans of *Judah*, from you One will go forth for Me to be *ruler* in Israel. His goings forth are from long ago, from the days of eternity.

Each of the twelve tribes of Israel was associated with a constellation of the Mazzaroth. The tribe of Judah was associated with Leo. Joseph Seiss, in *The Gospel in the Stars*, writes:

And in all given particulars Judah is Leo. His name means praise and glory and majesty of God. His banner bore the sign of the rampant lion. His jewel representative was the ruby, the symbol of blood-shedding unto victory. And Jacob describes him as the lion, the tearer in pieces, the glorious victor, the same as exhibited in the sign of Leo.

Yet we have one further testimony that surely would have been pregnant with meaning to the Magi of the East. The conjunction of Jupiter and Venus not only occurred in Leo, but it was near the star Regulus. The chief star in the constellation Leo is Regulus. Joseph Seiss writes:

The chief star embraced in this figure, situated in the Lion's breast, whence its mighty paws proceed, bears the name of Regel, or Regulus, which means the feet which crush, as whence it was said of the Messiah that He shall tread upon the serpent and the asp, and trample the dragon under His feet (Psalm 91:13).

The Son of God came forth of a virgin for the specific purpose of destroying the works of the Devil.

I John 3:8

The Son of God appeared for this purpose, to destroy the works of the devil.

The Aramaic meaning of Regel is "the feet which crush." However, in Latin Regulus means "kingly." All ancient civilizations recognized Regulus as the

king star, the one and only king star in the zodiac. The wise men would surely have taken note of all of the details of this heavenly message, and would have understood its meaning. Understanding heavenly signs is similar to the study of Scripture. One must look at what is being communicated in the entirety of its given context. The constellations form the background context for understanding a heavenly event. This signed occurred in Leo. The Lion of Leo is pictured in the Denderic Zodiac as treading upon a serpent.

I shared this ancient testimony of this conjunction with occurred on June 17th, 2 B.C., for it shares similar elements with the conjunction set to occur tonight. Once more Jupiter and Venus will be seen together in the Western sky. There are some differences, however. The moon will appear as a 15% crescent in conjunction with Jupiter and Venus. Together, they will form a triangle in the heavens. This conjunction does not take place in Leo, rather it will occur in Sagittarius.



To understand the meaning of this celestial event, we must once more look at

the constellation it will occur in to place it in its proper context. Sagittarius is pictured as a Centaur, half man and half horse. In his arms the man is holding a bow and drawing back an arrow upon the string. The arrow is aimed at Antares, a bright star in the very center of Scorpio, the Scorpion. The ancient name of this constellation in numerous countries and languages bears the meaning of "The Archer," or "The Archer who sends forth arrows." William Banks, in his book *The Heavens Declare...*, provides the following insight:

The sign was called by the Hebrews Kesith, meaning the bending of a bow for shooting, hence, the Bowman, or the Archer. This exact word is used in Genesis 21:20, "God was with the lad, and he grew..., and became an archer..."

We find almost a complete picture language version of the 45th Psalm of David recorded in this Sign and its accompanying decans.

Psalms 45:3-5

Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee.

We find mixed in this image a picture of one who is wise and gracious, and also one who goes forth to conquer and wreak vengeance on the enemies of God. The Son of God is described as riding forth in truth, meekness and righteousness. Yet we also read that His right hand shall teach thee terrible things. In the sign of Sagittarius we see an image of a wise centaur who is holding a bow in his left hand, and with his right hand he is pulling back an arrow on a string. David declares, "Thine arrows are sharp in the heart of the king's enemies, whereby the people fall under thee."

William Banks continues:

The brightest stars have names which are indeed relevant once again... Another Hebrew named star in this sign is Nushata, meaning The Going or Sending Forth. A third Hebrew-named star amplifies this thought, Terebellum, Sent Forth Swiftly...

We can see that the message thus far is that of a Mighty One who comes

swiftly riding upon a great horse, who is armed with a bow and has his arrow aimed at the heart of the enemy. He is coming swiftly and with mighty vengeful power even though he is also seen to be both gracious and blessed of God...

Sagittarius is thus a perfectly clear reflection of the dual-natured, God-man, Jesus Christ: who possesses two natures in one body; possesses all wisdom, all goodness and all righteousness; who is going to come swiftly, armed as a warrior to defeat his enemy, Satan, and to undo or destroy all the works of the Devil (I John 3:8). He will not rest until all his enemies are under his feet... This we will see amplified in the accompanying decans...

Lyra, The Harp



Psalms 21:8-13

Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee. Thou shalt make them as a fiery oven in the time of thine anger: the LORD shall swallow them up in his wrath, and the fire shall devour them. Their fruit shalt thou destroy from the earth, and their seed from among the children of men. For they intended evil against thee: they imagined a mischievous device, which they are not able to perform. Therefore shalt thou make them turn their back, when thou shalt make ready thine arrows upon thy strings against the face of them. Be thou exalted,

LORD, in thine own strength: so will we sing and praise thy power.

The harp or the lyre is one of the oldest musical instruments, mentioned as being in use during the lifetime of Adam (Genesis 4:21)...

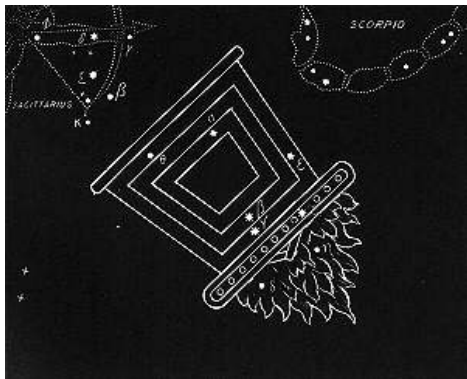
The harp, the first decan of Sagittarius, indicates that there is joy, singing, and rejoicing to be associated with this sign, and that there is praise to be offered to the Archer-Bowman for what he is about to accomplish. The Archer-Bowman is seen in the act of regaining his dominion, by putting an arrow into the heart of his great enemy. His reign is about to commence thus the occasion for praise.

This is similar to the song which Moses sang,

Exodus 15:1

I will sing unto the LORD, for he hath triumphed gloriously...

Ara, the Altar



Ara, the Altar, is figured in our illustration and in the heavens as an altar topped with burning fire, upside down, with the obvious message of fiery judgment to be poured out upon the earth.

The figure is named in the Arabian tongue Al Mugamra meaning The Completing or The Finishing with the thought of Perfecting. The same roots are used in the Hebrew word utilized by David when he states, "The Lord will perfect that which concerneth me." (Psalm 138:8)

The Greeks had apparently two words or names which they applied to this figure, Ara and Thusiasterion which meant respectively, the Altar or the

Imprecation (a curse). In the Latin language the word Ara meant an elevated platform of wood, stone or earth used as an altar, but also used for a funeral pyre. Thus in all the names for the constellation we see a harmony and a clear sense of a holy, completion or fulfilling of the appointed time that the fires or means of judgment might be poured out. This is exactly the message of the 9th verse of Psalm 21... we considered in connection with the sign Lyra.

Thou shalt make them as a fiery oven in the time of thine anger: the LORD shall swallow them up in his wrath, and the fire shall devour them.

The Greek word Ara was personified in the name of the Greek goddess of destruction and revenge. The Hebrews used two terms rooted in the same word Ara: Aram and Mara to mean utter destruction and a curse. Thus the thought is clearly presented of the curse brought upon the people by their rejection of God, being fulfilled in the judgment of utter destruction being poured out by God...

The ancient Denderah Zodiac pictures this constellation somewhat different for us, yet the messages are parallel. In Denderah's illustration we find an enthroned human figure holding a flail, the instrument for bruising. The Egyptian name for him is Bau, He Who Cometh...

Draco, The Dragon



This brings us to the third and final decan associated with the great Archer. Draco, the Dragon. It is seen as a huge winding serpent firmly under the crushing foot of Hercules.

Its name in Greek, Drakon, the Dragon also means Trodden Down...

We are faced with an obvious question, what is a dragon? No one has ever seen one, no such creature has ever been proven to exist. Yet every culture, in every age, in every part of the world has references to such a creature in their art, and folklore or mythology. The dragon has always represented the personification of evil that is militant: armed with sharp, fierce teeth, scales, spikes and sharp spear-like tails and sometimes breathing fire. It personifies the destructive, warlike aspect of the malignant corollary to the serpent which portrays the slippery, subtle, destructive, sneaky, insinuating, secretive, poisonous, venomous creature which usually operates undercover in stealth, striking the unwary from behind, in darkness or from hiding.

These four constellations of Sagittarius provide the context in which to view this conjunction in the heavens. In their symbols we find the meaning to be understood by this sign in the heavens. The Lord of righteousness is coming together with His bride, the church, and a man-child will come forth pictured in the crescent moon. This appearing will be for the doom of the enemy of God and the doom of the enemy of His people.

A similar event is depicted in Revelation chapter 12 where once more the image of a woman, a man-child, and a dragon are described.

Revelation 12

A great sign appeared in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars; and she was with child; and she cried out, being in labor and in pain to give birth. Then another sign appeared in heaven: and behold, a great red dragon having seven heads and ten horns, and on his heads were seven diadems. And his tail swept away a third of the stars of heaven and threw them to the earth. And the dragon stood before the woman who was about to give birth, so that when she gave birth he might devour her child. And she gave birth to a son, a male child, who is to rule all the nations with a rod of iron; and her child was caught up to God and to His throne. Then the woman fled into the wilderness where she had a

place prepared by God, so that there she would be nourished for one thousand two hundred and sixty days. And there was war in heaven, Michael and his angels waging war with the dragon. The dragon and his angels waged war, and they were not strong enough, and there was no longer a place found for them in heaven. And the great dragon was thrown down, the serpent of old who is called the devil and Satan, who deceives the whole world; he was thrown down to the earth, and his angels were thrown down with him. Then I heard a loud voice in heaven, saying, "Now the salvation, and the power, and the kingdom of our God and the authority of His Christ have come, for the accuser of our brethren has been thrown down, he who accuses them before our God day and night. And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they did not love their life even when faced with death. For this reason, rejoice, O heavens and you who dwell in them. Woe to the earth and the sea, because the devil has come down to you, having great wrath, knowing that he has only a short time." And when the dragon saw that he was thrown down to the earth, he persecuted the woman who gave birth to the male child. But the two wings of the great eagle were given to the woman, so that she could fly into the wilderness to her place, where she was nourished for a time and times and half a time, from the presence of the serpent. And the serpent poured water like a river out of his mouth after the woman, so that he might cause her to be swept away with the flood. But the earth helped the woman, and the earth opened its mouth and drank up the river which the dragon poured out of his mouth. So the dragon was enraged with the woman, and went off to make war with the rest of her children, who keep the commandments of God and hold to the testimony of Jesus.

Note the incredible harmony between this passage and the symbols found in Sagittarius. There is reason for rejoicing due to judgment upon the enemy of God. Yet this rejoicing is that of faith, for first the people of God must endure the wrath of the great dragon who is cast down to the earth. We find the same attitude of faith being urged upon the disciples of Christ as Yahshua prophesies of calamitous days to come upon the earth.

Luke 21:25-28

"And there will be signs in sun and moon and stars, and upon the earth dismay among nations, in perplexity at the roaring of the sea and the waves, men fainting from fear and the expectation of the things which are coming upon the world; for the powers of the heavens will be shaken. And then they will see the Son of Man coming in a cloud with power and great glory. But when these things begin to take place, straighten up and lift up your heads,

because your redemption is drawing near."

Is there not a profound harmony in all of these Scriptures and the heavenly signs being observed at this hour? Yahshua declared that before His return that there would be signs in sun and moon and stars. At this very moment we are witnessing a sign attested to by the moon and stars. This sign speaks of the powers of the heavens being shaken, for Satan, the great dragon, is to be cast down. This will result in a great fiery trial upon the earth, even as testified by Ara, yet this fire will be for the purification of the people of God. At the same time there is reason for rejoicing, as pictured in Lyra, the Harp, for the redemption of the people of God, the moment of their victory over the enemy and over sin, draws very near.

It is amazing to consider that we live in the hour when these things will occur, yet the Scriptures provide much evidence that the hour is at hand. We stand at the end of the sixth day from Adam (the end of 6,000 years) and are poised to enter into the Sabbath rest of the earth. A time of great birth pangs must precede the unveiling of the sons of God in power, those who will rule and reign with Christ during the thousand years of the millennium.

Let those who are wise consider these things. May there be wise men and women today who discern the signs in the heavens and act in accordance with that which is being declared.

May you be blessed with peace and understanding in these days.