

In celebrating Acharya's [2014 Astrotheology Calendar](#) and its theme of the Four Blood Moons over the next two years, I am here sharing some correspondence about the Biblical theme of The New Heaven. It is quite a long essay, and needs further work, but I hope people will find time to read it and perhaps comment. The 2014 Astrotheology Calendar has a short piece by me on the eclipses which this essay expands upon, including with star maps at the end. The patterns of the eclipses against the equinoxes are easy to see, and helpful in understanding the shifting order of the heavens. Please buy the 2014 Astrotheology Calendar, and if you are in the right part of the world on 15 April 2014, 8 October 2014, 4 April 2015 or 25 September 2015, make sure you watch the eclipses and check out the background stars. This essay is edited from my responses to a range of conversations on The New Heaven at <http://www.freeratio.org/showthread.php?t=328862>

## **The New Heaven**

1. The Bible has an ambiguity between the concept of heaven as afterlife and the concept of the heavens as the visible sky. The popular psychological desire for immortality has allowed the afterlife meme of heaven to acquire hegemony in the religious supernatural tradition, even though the Bible uses phrases such as 'look up to heaven', referring to the sky, and German still has the same word for heaven and sky (Himmel).
2. My reading is that the 'new heaven and new earth' of [Revelation 21:1](#) is an evolutionary prophecy of a new age when science will rule the earth. All the statements in the Bible that are incompatible with science are either allegory or error. Treating the text as unscientific fails to engage with its allegorical intent.
3. The Revelation, also known as the Apocalypse of Saint John the Divine, is a profound planetary prophecy with roots in ancient Babylonian, Egyptian, Jewish, Greek and Indian wisdom. Considered against a purely scientific method, the vision of Revelation uses precession of the equinoxes as the real star clock of the earth as known to ancient astronomers to present a theory of the transformation and liberation of the earth.
4. This scientific star clock of precession underpins the Gospel and Epistle visions of the myth of Jesus Christ as coming firstly in idea, as avatar of the Age of Pisces, and secondly in power, as avatar of the Age of Aquarius.
5. The embedded star clock of precession of the equinox appears in the Bible in a number of texts in Revelation. Revelation 4 tells of "a throne set in heaven, surrounded by a rainbow, twenty-four elders, seven lamps of fire, and four living creatures full of eyes before and behind. The first creature was like a lion, and the second creature like a calf, and the third creature had a face like a man, and the fourth was like a flying eagle. The four creatures have no rest day and night." These images match to the astronomy of the North Celestial Pole, the hours of the day, the seven visible planets including the sun and moon, the eyes as the stars of heaven, and the four cardinal stars making a great cross in the sky, Aldebaran the bull, Regulus the Lion, Antares the eagle and Fomalhaut the man.

6. In celebrating “the Almighty, who was and who is and who is to come”, the myth of the four living creatures sets a basic connection between the supernatural myths of God and the visible order of the universe.

7. Revelation 12 describes the moon at the foot of the woman: “A great sign was seen in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars.” A blood moon, a total lunar eclipse, was seen at Passover in Jerusalem in 4BC, rising in the east at dusk at the foot of the zodiac constellation Virgo the virgin. Jewish tradition had seen the Passover moon in the constellation of Libra the scales through all recorded history, so this Passover event in Jerusalem was a highly visible public proof of the shift of the heavens. Here we see the meaning of the idea that Christ was born of a woman.

8. We can now consider this ancient observation of the stars of Virgo and Libra against the four blood moons of 2014 and 2015. These occur in 2014 on 15 April and 8 October, and in 2015 on 4 April and 28 September, all at positions close to the equinoxes, enabling visual calculation of precession from the positions of the stars.

9. The woman in the stars in Revelation 12 is “nourished for a time, and times, and half a time, from the face of the serpent.” This story of the tribulation can be read against precessional time scale. If a ‘time’ is a year, this period is 3.5 years. If a ‘time’ is a zodiac age, the period of the tribulation is seven thousand years. Matching to the 42 months (3.5 years) of Revelation 11, where ‘they will tread the holy city under foot for forty-two months’, this vision of tribulation fits precisely within the 24,000 years of precession as a time of fall from grace.

10. In purely orbital scientific terms, this period of history equates to the annual 3.5 month period from the fall equinox to after the winter solstice, or to the daily period from dusk to after midnight.

11. Seen against the 7000 year Biblical tradition, the 3.5 periods of the tribulation are the 3.5 ages of the 7000 years of fall from Taurus to the Aquarian first millennium. The current Pisces-Aquarius cusp position of precession marks the beginning of the seventh day in the cosmic week, against the allegory in Psalm 90 and 2 Peter of a day as a thousand years.

12. The thousand years of the millennium of peace is the period when Revelation 11:18 says God will destroy those who destroy the earth, presenting an ecological vision of planetary sustainability. The Aquarian millennium matches allegorically to the seventh day of creation from Genesis, and may be read as predicting a millennium of rest and restoration brought by the coming of Christ in power.

13. In Revelation 13, the bear-lion-leopard taking power, seat and authority from the dragon encodes the observed precession of the North Celestial Pole from Draco the dragon to Ursa the bear, next to Leo the Lion, among the spotted leopard stars of the night sky. The shift in the pole from dragon to bear occurred from 1000 BC to the time of Christ. The unchanging position of the pole is the fixed point around which all the stars revolve each day, the seat of the heavens, the axis of the cosmic mill. In Vedic tradition the polar axis of the earth is the [skambha](#), the Pillar or Fulcrum of all existence. The North Celestial Pole will reach a position closest to Polaris in another century,

having slowly shifted over the last three thousand years from Thuban in Draco, and over the last 12,000 years from near the bright star Vega in the Lyre, a point it will reach again after another twelve thousand years.

14. In Revelation 15, Christ is called the King of Ages, symbolising the Sun as Gnostic ruler of the path of the zodiac, joining together the twelve zodiac ages of the precession of the equinox into a unified eternal vision of the natural structure of time.

15. In Revelation 21, the Alpha and Omega are the beginning and end of the Great Year of precession of the equinox at the observed shift of the spring point from Aries to Pisces in 21 AD, marking the imagined incarnation of Christ. In ancient stellar calendars Aries and Pisces marked the beginning and end of the natural year of the seasons, the end of winter in Pisces and the start of spring in Aries. The annual movement of the sun from Pisces to Aries at the beginning of the natural year in spring was seen to mirror in reverse the big slow pattern of the movement of the sun through the zodiac ages from Aries to Pisces, from the age of the lamb to the age of the fishes.

16. Revelation 21 has more cosmic images, such as the fountain of the water of life as the visible stars of the sky and the Holy City. Most importantly and clearly, precession is scientifically reflected in the design of the Holy City New Jerusalem, presenting the stars understood over time as producing the twelve zodiac ages. The order of the Ages reverses the annual cycle, precessing through the twelve signs from Pisces to Aries over about 24,000 years from the time of Christ. This order of the ages was symbolised by the twelve foundation jewels of the holy city, each jewel marking a successive two thousand year zodiac age. This zodiac pattern was cited in the 17<sup>th</sup> century by the great hermetic renaissance scholar Athanasius Kircher from a now-lost ancient Babylonian text.

17. The 12,000 unit width of the holy city matches the 12,000-year half cycle of the Vedic Yuga of light and dark mentioned in an ancient sacred text, the Laws of Manu. This time cycle is an accurate estimate of the terrestrial climate cycle, raising the problem of how much the ancients may have been aware of the real science behind their myths. Considered scientifically, the holy city coming down to earth in Revelation 21 may be seen as marking the emergence of scientific understanding of precession as the structure of time. In a range of ways, this imaginative structure of cosmic time is a process that coheres with historical and symbolic predictions of the end of the Age of Pisces and dawn of the Age of Aquarius currently occurring.

18. Revelation 22 presents the river of the water of life as allegory for the visible Milky Way galaxy, and the tree of life as the twelve signs of the zodiac. The tree of life, reappearing at the end of human time after the fall of Adam had severed contact with humanity, has a different fruit each month and grows on both sides of the river of life. A tree with different fruits for each month does not grow on both sides of any earthly river, but exactly describes the observable relation between the twelve signs of the zodiac and the galactic band of the Milky Way coursing across the heavens.

19. The cross formed by the zodiac and the galaxy is described by Plato in the Timaeus as the connection between time and eternity, the different and the same, with the moving planets and sun crossing the unmoving stars of the eternally stable galactic river. Plato used this physical observation

of the X in the sky in Timaeus in a way that became the basis of the Christian Chi Rho cross, under whose sign Constantine conquered.

20. The purpose of Revelation is to explain the nature of time and reality, encoding astronomical information, using observations that were known before the Bible was written but which were lost in Christian times. Revelation provides a blueprint for the political transformation of the earth based on accurate knowledge of the clock of the stars.

21. Whether or not the ancients knew of the slow climate cycles, as seems possible from the continuity of Vedic culture over tens of thousands of years, we can today see the match between the climate orbital cycles and the Biblical theory of time. Understanding this material requires exclusion of all unscientific magical interpretation, study of what the ancients could have known, and reconstruction of a coherent ethical cosmology in line with scientific knowledge.

22. For a start we have to exclude any magical claims of supernatural insight and consider the extant text against the memetic evolutionary framework of the origins of myth in natural observation. Modern humans left Africa about 100,000 years ago and have lived in India for some 80,000 years, through four glaciation cycles. Memory of these glaciation cycles, which are driven by the precession of the equinox, is embedded in the Vedic texts with their theory of 12,000-year long ascending and descending phases, making a 'cosmic day' of 24,000 years, a good estimate of the glaciation period.

23. The Vedic cosmology is at the root of the Gnostic wisdom of Revelation. This is a new scientific hypothesis, grounded in the orbital mechanics of climate change as discovered in the early twentieth century by the famous astronomer [Milutin Milankovitch](#). The link between glaciation and precession shows that knowledge of precession is encoded in Revelation in a way that is scientifically accurate, and provides a basis for a new scientific heaven, replacing the obsolete magical theory of heaven held by Christian dogma.

24. The authors of the New Testament state their intent at John 3:17 – not to condemn the world but to save it. Knowledge of how our planet relates to the cosmos is fundamental to saving the world.

25. The zodiac stars from Gemini to Scorpio are north of the Milky Way, while the zodiac stars from Sagittarius to Taurus are south of the Milky Way. They form twelve signs, providing the basis for the allegory in Revelation of the tree of life growing on both sides of the river of life as the zodiac and galaxy. You can go look for yourself on any clear night. This visible astronomy of the relative position of the zodiac and the galaxy is exactly the same as in ancient days, except for tiny shift of proper motion and the overall 'wheels within wheels' shift of precession against the seasons.

26. Precession is the basis of the star clock marking the theory in Revelation of the slow sweep of history. Precession was definitely known in the second century BC in Greece, with Hipparchus of Rhodes using observation of the spring equinox blood moon lunar eclipse on 21 March 134 BC to measure the movement of the stars against old Babylonian records. The shift of the signs against the seasons driven by precession was known much earlier by astronomers in Egypt, Babylon and

India, finding its way into Genesis 1:14 with the statement that the stars are for signs and for seasons. Inclusion of precession in theories of the writing of the Bible rescues theology through a natural framework that takes its bearings from reverence for the awesome wonder and complex order of the natural universe.

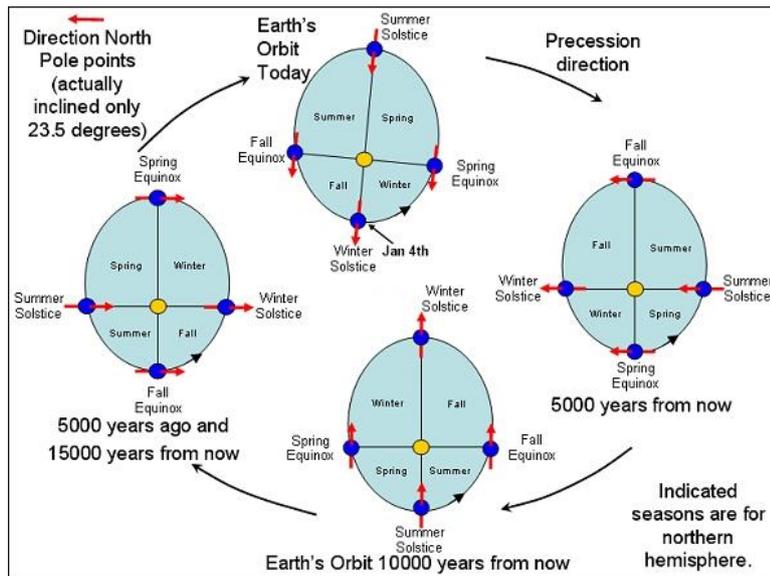
27. My premise is that everything that conflicts with modern scientific knowledge is either error or allegory. At face value, it is ridiculous to assume the universe is different from what science observes. We might as well claim to have believed six impossible things before breakfast (as the queen said she did in *Alice in Wonderland*). Aristotle held that the construction of a sound metaphysics must be preceded by a sound understanding of natural science. So the overt Biblical metaphysics are manifestly unsound, having to be grounded in science to make any sense.

28. Myth often has a memetic origin in useful observation, but the origins are often lost and concealed. The sound and useful evolutionary meaning concealed within the Bible is overlaid by many layers of cultural rubble. These layers have to be excavated and removed through textual archaeology. The text has to be placed in scholarly and scientific context, deconstructing and reconstructing the most plausible possible motives for the authors and for the editing process. The aim is to reverse engineer the blueprint for how the texts evolved, taking into account all the cultural factors including cosmology.

29. Part of the context for the Bible is the monotheist theory of a transcendental supernatural God, with its rejection of the older immanent natural spirituality that saw divinity in the cosmos. Because the immanent natural vision of the precession star clock had to be placed within a supernatural public text, the politics of the day meant the authors found their real ideas were systematically concealed.

30. The stellar coding in the Bible uses the guiding method of the correct scientific idea that events on earth are part of the same single cosmos as the stars, and that the movement of the stars provides a clock for history. The earth has three main movements, the day, the year and the precessional wobble. Copernicus explained these three movements in his great book on heliocentrism, *On The Revolutions of the Heavenly Spheres*, opening the modern era. Copernicus places time within the context of the ancient science of the hermetic tradition, a tradition which unfortunately has been neglected in recent centuries, partly due to its associations with magic. But there is no magic required to say that the millennia are marked by the positions of the stars against the seasons, the basic observation behind the Biblical theory of time.

31. The astronomy I have described is accurate, providing a coherent and simple argument to explain how the Biblical texts actually came into existence. The original sane belief among the writers in a need for long term cultural transformation was lost as the church acquired a highly distorted and fragmentary vision. Church Fathers such as Irenaeus had a confused view of millennial allegory. Irenaeus matched the seven days of creation to the imagined seven thousand years of cosmic fall from Adam to the millennium, but imagined this process through a supernatural theory of God.



32. Looking now for a real scientific basis for this 7000 year theory, we find it matches to the modern scientific knowledge of precession as a driver of climate change caused by northern solar insolation. This map of the orbital cycle shows how the precession-perihelion cycle is the main driver of long term climate change on earth.

[http://upload.wikimedia.org/wikipedia/commons/4/4e/Precession\\_and\\_seasons.jpg](http://upload.wikimedia.org/wikipedia/commons/4/4e/Precession_and_seasons.jpg)

33. The cycle of the seasons around the earth's elliptical path around the sun changes over the precession period due to the ellipticity discovered by Kepler, whereby the earth is closest to the sun at perihelion, now 5 January, and furthest from the sun at aphelion, now early July. The northern season at perihelion marks the position in the precessional cycle of terrestrial climate, due to most of the land on earth being north of the equator.

34. As shown in the diagram above, the fall equinox was at perihelion in about 3000 BC, a thousand years after the imagined fall of Adam in 4000 BC. The 6000 years from Adam to today have matched to a cosmic autumn against the climate cycle, moving into cosmic winter at the conjunction of the December solstice with perihelion in 1246 AD. For the 767 years since then the climate cycle of the earth has been in an ascending natural phase, leaving aside anthropogenic effects. This model of the Great Year against the annual seasons means that as the sun enters an ascending phase each year for the six months from Christmas, so too the precession entered a 12,000 year ascending phase nearly seven hundred years ago.

35. Other things being equal the coming slow warming climate phase will last for about ten thousand years, half the precession period of planetary light and dark. The same cyclic pattern applies to the precession as the time each year from winter to summer solstices and the time from midnight to noon each day. All these periods are the ascending half of a regular pattern of light and dark.

36. The Bible contains an accurate large scale theory of history. The location of Israel at the meeting point of Asia, Africa and Europe made it a place where a synthesis of ancient wisdom could be refined. The leading role of Christianity in the world is not an accident, but is grounded in the fact that Christianity has roots, albeit largely forgotten, in an accurate cosmology, built and tested against the forces of history. This natural cosmology was swept away in the construction of orthodoxy, but represents the shoulders upon which we can stand today, like giants seeing even further.

37. The archetype of Jesus Christ functions to restore a connection between time and eternity, a reconciliation of earth and cosmos, through the myth of incarnation. This symbolic imagery can be considered within a rational secular framework, understanding the story as an imagined portrayal of how humanity can be rescued from its dangerous alienation from the natural world through a restoration of knowledge of the cosmos.

38. Modern science, for all its brilliance and utility, has a gap in its ability to tell a story of how the planet can be fixed. We are in a dire situation, considering the looming apocalyptic story of the four horsemen of death, war, famine and plague, and the real danger of climate change sending homo sapien extinct. My view is that the Bible picks up these big ethical problems with its theory of a new heaven and new earth, a theory that can be adapted to modern scientific understanding and modern political needs.

39. Norman Cohn's excellent book *The Pursuit of the Millennium* documents the numerous crazy millennial movements of history. This legacy has put millennialism under extreme and rightful suspicion. I am well aware of the critical attitudes, which extend beyond a proper scepticism into an unreasonable prejudice. The challenge in reading the Bible is to identify the probable core of accurate knowledge. So many details in the Bible match to an agenda of concealing knowledge of precession that we really should study the whole book against this scientific heuristic guide to its inner meaning.

40. The Bible is arguably the main central book of world history, read and worshipped on a weekly basis in dominant cultures for nearly two thousand years. Its core questions – who is the hidden king of the world, and what is the legitimate rule of the mandate of heaven? – are big and pertinent political questions.

41. With the Bible, we have a rationale for the secret messages: a Gnostic spiritual wisdom tradition came under sustained assault from Western Imperialism, and from earlier local tyrants, and sought to protect and convey its ideas by embedding them in the book which would become hypocritically celebrated as the core moral source of civilization. The survival of Gnostic messages in hidden form is a result of the evolutionary selective process whereby those who controlled the text sought to eliminate everything they disagreed with, leaving only fragments of an old high natural wisdom.

42. This forensic unearthing of the fragmentary cosmology of the Bible is as puzzling as any new and unexpected scientific discovery. The surrounding religious detritus means this topic has a high noise to signal ratio and faces some specific constraints in gaining a hearing. The late Nobel Laureate Doris Lessing tells an interesting parable in her novel *Shikasta*, first book in the *Canopus in Argos* series. *Shikasta* is a sort of Swiftian Sufi satire of society in the modern west. Lessing tells of how on the planet Shikasta, anyone caught committing the sin of looking at the sky is forced to wear a halter that only lets them look at the ground. Lessing is saying our dominant cultural psychology has a deep aversion to visual astronomy. We are encased in a technological matrix where understanding of the simple patterns of nature is rare and unpopular, let alone interest in the limits of ancient knowledge.

43. I have previously written on the encoding of the star patterns of the zodiac in Leonardo da Vinci's *The Last Supper*. Leonardo observed the star path of the sun and used these patterns as his template for the positions of Christ and the twelve disciples in his dramatic scene of the last meal before the crucifixion. I maintain that this is a simple and obvious concealment by Leonardo in order to present the hermetic tradition of the earth as mirror of the sky, reflecting Christ in the stars. I see the inability of others to understand it as similar to the Lessing Syndrome of inability to look at the sky and absence of knowledge of star patterns. This cultural pathology has been unconsciously ingrained by the social influence of the church view of natural order as heresy, and the religious construction of a supernatural order displacing the natural order.

44. But for the ancients it was very different. Seeing stories in the sky, with the stars as the television of the evening, must have been the topic of widespread lost oral tradition, in addition to the fragments that have survived. Reconstructing the most plausible star stories matching to Biblical ideas can be immensely helpful in placing myths in context. Perhaps the fragmentary coding was the only transmission method that survived? We should no more blame Solzhenitsyn for not publishing in *Pravda*, an organ dedicated to eliminating his ideas, than blame the Gnostics for failing to be clearer in the records they left for posterity.

45. The intensity of suppression of heresy is explained in the *Nag Hammadi Library*, which tells the story of how the Gnostic Gospels were preserved in southern Egypt in the fourth century. Emperor Theodosius had ordered that all heresy must be burnt, instructing that "no occasion be offered for them to display the insanity of their obstinate minds." The Roman Legions implemented this edict with their chief weapons of fear, surprise, ruthless efficiency and fanatical devotion to the Emperor. As the legions advanced, intent on finding and destroying any unorthodox text, desperate priests hid their sacred books – now the only surviving copies of many – in jars in the desert, where they sat undisturbed until 1945. Only at this remote imperial outskirt where texts were buried in dry sand did the unorthodox manage to preserve some of their work.

46. It was not a joking matter. Across the whole of Europe all heterodoxy was obliterated, except in unnoticed fragments like these secret jars hidden in the desert sands for almost twenty centuries of stony sleep. And these jars were just a fragment of rich traditions, given that mystery schools relied on oral transmission from mouth to ear, and this vital golden thread was cut by the bigots using the power of the sword. Meanwhile knowledge of the Egyptian hieroglyphs, sacred record of millennia of wisdom, was banned and lost by the racist savages of the west until the accidental discovery of the Rosetta Stone after more than a thousand years of dark age amnesia.

47. Little beside remains round the decay of that colossal wreck. Much more was lost than has survived, and the choice of what survived went through the prism of bigotry, producing a distorted and selective picture of the ancient world. It was not that the Gnostics chose to hide their ideas in the Bible, but more that only the hidden remnants survived the onslaught of idiocy that produced the Dark Ages.

48. Hiding their teachings in the Bible was actually an excellent method for the Gnostics to preserve them. In this context of violent idiotic Orwellian suppression and censorship by evil orthodox fanatics, the Bible was the perfect host, hidden in plain view, like Leonardo's *Last Supper*. Circulated

through the whole inhabited earth (οἰκουμένη - oikoumene), as Jesus predicted it would be at [Matt 24:14](#). the Bible is now read and discussed in freedom, without fear of crucifixion, imprisonment or censorship, without bigots forcing people to spout junk except in Bible Colleges, mass media and universities. We are now moving into a time when we will be able to treat the Bible as an open contestable text like any other book.

49. Saint Paul at Galatians 4:4 used the phrase “in the fullness of time” to explain why people should be patient, and why new revolutionary changes take a while to be seen and understood. The cosmology in the Bible, having been lost through Christendom, could not then be seen and understood in modern times until a range of social and scientific conditions were ready, given the social power of orthodoxy and the way mechanistic science turns up its nose at analysis of religion. The fact that people have not understood these things coherently and explicitly in the past does not at all mean that they will not do so in the future.

50. Fanatic Christians were on the prowl for any texts they could destroy. The only reason Josephus and Tacitus survived may have been because Christian fraudsters added lies into their books, rendering them acceptable. Almost all classical texts either rotted or were burnt. The Christian burning was selective, giving us a distorted picture of ancient culture, leaving out most of the Gnostic wisdom except the bits the censors were too stupid to see, such as the code in Revelation and the Gospels. Obviously the Gnostics would have preferred that their explicit teachings survived, but that was not possible in the face of Emperor Theodosius and his fanatical predecessors and successors. Code was the only format that would survive to get these teachings in front of a mass audience. Even today there is a virulent censorship suppressing such discussion except on the internet and in books, as shown by the bigotry of Bart Ehrman and those even more depraved than him. This sort of conversation is largely banned from the mainstream media, due to the ongoing social power of supernatural error emanating from the churches.

51. Asking astronomers to prove that the Bible could be based on precession is a first step. But uncovering the meaning is not just a task for astronomy, in view of the biased prejudicial views that prevail about such emotive topics as religion, astrology and heresy. Many religious academics and scientists will not discuss this material. In fact the astronomy is simple. Astronomers could easily confirm this, as the visual astronomy and orbital dynamics of climate described here are consistent with the rest of modern astronomy. Anyone with eyes to see can understand it if they want to.

52. Precession occupies an in-between space between modern mathematical astronomy and ancient naked eye visual astronomy. Precession is so slow, one degree of arc per human lifetime, that people find it hard to imagine the ancients used it as a guide to the structure of time. And yet, careful study shows the evidence is abundant and coherent and compelling.

53. Gnosticism is an extremely ancient tradition that goes back well before its recorded textual appearance when it came under overt assault in the second century AD by Christians such as Irenaeus. For example, the Buddhist Emperor Ashoka of India sent missionaries called Theraputta to Alexandria in the third century BC who strongly influenced monastic practice and proto-Christian theology of the Therapeuts. The Nazirite tradition with roots in the stories of Noah, Enoch, Samuel

and Samson has a strong Gnostic strand, for example with the description of cosmic watchers in the Book of Enoch.

54. Psalm 90 presents the Gnostic cosmological idea that a millennium is as a day for God, linking to the Genesis allegory of the seven days of creation. The prophet Ezekiel embeds Gnostic cosmology of precession with the wheels within wheels and the four living creatures of the bull, lion, eagle and man. A Gnostic theme in the Torah is how the snake in the tree in the Garden of Eden became the snake on the pole for Moses, which later became Christ on the cross. Gnosticism is far older than Christianity, and links Christianity to a range of mystery traditions in India, Babylon, Egypt and Greece.

55. The invasions of Alexander and Rome destroyed spiritual autonomy across the newly conquered Hellenistic world. It is not clear how much of the Bible acquired final form before Hellenistic times. We have the redacted fragments that survived into imperial times. Syncretism with Greek ideas in the Greek-Egyptian cult of Serapis, and then the active destruction of Jerusalem by Rome, provided a highly intimidatory environment for religious freedom, reinforcing the old tradition of priestly secrecy. The social and political pressure was strong to accommodate to Roman views, and we see this in the Gospels. Despite an anti-Roman subtext, the New Testament makes a number of conciliatory statements towards the Empire, indicating a desire to work within prevailing power relations.

56. Ancient observation of precession of the equinoxes provided a correct empirical basis for the vision of the structure of time in the Bible. Coherent observational knowledge of the concept of heaven as entirely natural, defined by zodiac ages, pre-dated and guided the false supernatural Biblical theory of heaven. Astronomy is only the foundation for study of this material, and has to also be linked to textual analysis.

57. A first problem is the link between the basic concepts of zodiac ages and astrology. Astronomers often express prejudicial and ignorant views about anything they see as linked to astrology. Their view that interest in the zodiac is unscientific has some basis in the weak quality of astrological research, but does not engage with the hypotheses I am presenting here. I am interested in statistical analysis of astrological claims, and plan to do systematic analysis of data, for example the epidemiology of transits.

58. A second problem in a precessional deconstruction of the Bible is the association with religion. My specific claims about how precession was used in ancient religious texts are new and original, as a scientific claim about how those texts were constructed. I draw on a number of sources, from science, theology, history and mythological studies, and have been studying this in detail for many years. However, the scholarly literature on zodiac ages has a highly dubious standing, in view of the absence of both a scientific theoretical framework and of clear and obvious proof of knowledge and use of the concept from ancient times. The Historical Jesus paradigm of the church remains more persuasive to many than the largely unknown Mythical Jesus paradigm of astrotheology. I maintain there is evidence that precession was known but was targeted for suppression, leaving history with a highly unclear picture of how Christianity started.

59. The theory of zodiac ages is sometimes viewed as a modern invention by writers such as the famous psychoanalyst Carl Jung and the founder of Theosophy Helena Blavatsky. Jung discusses the Zodiac Age of Pisces in his book *Aion*, where he explains how the position of the sun has precessed through the constellation of Pisces since the time of Christ as a model for Christian theology. Jung's work on zodiac ages is partly based on empirical data, but also extends into speculation in ways that are less than compelling, producing unsympathetic critiques such as David Tacey's book *Jung and the New Age*. Similarly, Otto Neugebauer made an apparently devastating critique (which I reject) of the Pan-Babylonist claims of ancient Babylonian knowledge of precession, as documented by Gary Thompson at <http://members.westnet.com.au/gary-david-thompson/page9.html>.

60. New systematic findings on ancient knowledge of zodiac ages are needed to make it plausible or persuasive that this concept existed before the nineteenth century. Apart from the lack of generally accepted evidence of ancient use of precession, the link to discredited popular ideas such as horoscope sun signs means the association between religion and the zodiac is intensely rejected by defenders of reason. Advocates of zodiac ages have routinely mixed in dubious claims from astrology and theosophy, placing the entire topic largely outside scientific method.

61. My hypothesis is that no magical claims are involved in saying that the slow movement of precession provided a star clock that the ancients could and did measure as the basis of the theory of time in the Bible. The movement of the stars is an objective scientific concept of heaven, the visible sky, behind the supernatural myth of the Bible. Reconstructing this objective content is central to forming a coherent explanation of what the Bible could have meant by its prediction of a new heaven.

62. I wish to consider this topic in a purely scientific and scholarly way, open to peer review. But conversations I have had with scientists and scholars of religion indicate that many initial reactions are so prejudicial that they have little interest in studying the matter in a disinterested and objective way. This problem of bigotry is behind the visceral dismissive revulsion that writers such as Bart Ehrman express for the astrotheological ideas of DM Murdock. If anyone can suggest ways to obtain peer review of the ideas in this essay I would be grateful. My objective in engaging in conversation is to hear objections to what I am saying so I can respond logically and methodically, as part of a goal of providing peer-reviewed scholarly argument.

63. The history on the hypothesis of the loss of Gnostic knowledge of precession is plausible, given the steady destruction of diversity in myth due to the rise of empires, culminating in Christian orthodoxy. The unification of Christian faith was especially severe in its destruction of diverse stories that involved gender equality or veneration of nature.

64. The conventional error of supernatural faith was promulgated by heresiologists who spun the false story of Gnosticism as a sectarian response to Christian orthodoxy. In fact, the real history is the reverse of the Orwellian Big Lie of orthodoxy. The Historical Jesus idea of Christian orthodoxy was a reaction to the Gnostic spiritual vision of a mythical Christ, converting the spiritual idea into a mass political weapon. But as part of their tangled web of deception, the orthodox had to invert history, suppressing the oral tradition of Gnosticism and providing crude polemical distortions of Gnostic doctrines.

65. When we build a house, we surround it by formwork. When the house is complete, the formwork is removed. For someone coming along centuries later, there is no evidence the formwork ever existed, except the simple problem of how you build a house without formwork, and maybe some books and artefacts revealing the construction methods. Gnosticism provided the formwork for Christianity, with an accurate vision of the movement of the stars as the basis for the Alpha and Omega theory of the ages. When Christianity maintained for political reasons that its origins were historical rather than mythic, it had to deny that the cosmic formwork ever existed. Having climbed the ladder, the Christians not only pushed the ladder away, but denied it ever existed. This denial meshed with the bizarre psychology of a magical heaven, and the denial of the natural logic of Gnostic knowledge. A return to some Gnostic ideas is essential to construct a new heaven and new earth.

66. What did Revelation 21 mean by asserting that a new heaven and new earth would replace the old heaven and old earth? Traditional debate is polarised between religion and science, with religion seeing this idea as magical, and science denying that magic is possible and therefore seeing the entire concept of heaven as meaningless. I am suggesting a coherent way to untie this Gordian Knot by finding a thread of empirical truth that informed the symbolic language. Sprinkled abundantly throughout the New Testament, and sparingly through the Old Testament, a natural heuristic can be seen that uses actual ancient observation of the heavens to construct a theory of time.

67. This natural heuristic is the fact that at the time of Christ, the beginning of the Jewish Year in the month of Nisan (March) at the spring equinox had been marked since time immemorial, or at least since the time of Moses, by the location of the Sun in the constellation of Aries, as attested by the pre-Christian Jewish writer Philo of Alexandria in *On The Creation*. I discuss this context from Philo further in my essay published by DM Murdock in her 2014 Astrotheology Calendar. When the blood moon lunar eclipse was seen 'at the foot of the woman' in Virgo in 4BC, it was apparent to all that the outer wheel of the stars had shifted against the inner wheel of the seasons. Since Moses, the Passover moon had been in Libra, opposite Aries. This observation of the shifting moon from Libra to Virgo provided a natural context to develop a theory of paradigm shift, a new covenant marked by the new location of the equinoxes in the signs of the loaves and the fishes, Virgo and Pisces.

68. But this guiding idea of stellar precession was obscure and difficult to see, especially for the illiterate masses, since the movement of precession is so slow, and was lost amidst the tumult of the political emergence of Christianity. On 15 December 2013 the position of the full moon in Gemini, opposite Sagittarius, marked a further sign shift, since the Christmas Sun was traditionally in Capricorn. The four blood moons near the equinoxes over the next two years will make this observation even simpler, marking the exact opposition of the sun and moon against the background stars in positions that have shifted by almost 30 degrees from their seasonal location at the time of Christ. Observing maps for these eclipses are at the end of this paper, showing how to find the equinox points by naked eye.

69. The new heaven and new earth today are marked by the paradigm shift of the reconciliation of science and religion within human culture. This cultural shift is marked in the skies by the slow

physical shift of the equinox points from Pisces and Virgo into Aquarius and Leo. These equinox signs are traditionally associated with the themes of belief for Pisces and grace for Virgo. Now the equinoxes are shifting into Aquarius and Leo, signs traditionally held to indicate the themes of knowledge and will.

70. Bible authors could see that the shift of the equinoxes into Aquarius and Leo today would follow the shift they observed themselves, as the equinox point moved from Aries into Pisces in 21 AD. This may be the meaning of the man with the water jug, symbolising Aquarius the water bearer, in the story of the Last Supper, in view of the association between the upper room and the heavens.

71. As the science of precession and cosmology was redacted into the popular fiction of the Gospels, its real origin was left out as being too difficult and confusing to explain. A precessional reading conflicted with the Josiah tradition of Yahweh as supernatural. The use of Midrash meant the Christians wanted to repurpose the Old Testament by extracting its prophecies of Christ, applying this cultural blueprint upon the deeper cosmic plan revealed in precession, but then concealing their cosmic source.

72. The epic of Gilgamesh has some interesting images of scorpions which could refer to the constellation Scorpio, and the fifty rowers of the ark match to the fifty seconds of arc required for each year of precession. For example the great constellation Argo precesses by this amount as it sails across the southern sky, a myth carried over from Gilgamesh into the Bible story of Noah and the Greek story of Jason and the Argonauts. The clearly intentional stellar code of precession in the New Testament has references that are not random, but indicate a concealed purpose, namely to describe and predict how human culture can be expected to evolve over the grand sweep of millennial time using the positions of the stars as reference points.

73. The null hypothesis is that Biblical eschatology bears no relation to reality. However, the relation to reality is seen in the Biblical framework of fall and redemption over seven thousand years, which matches precisely to the real orbital driver of long term natural climate change. The 7000 year timing of the fall in 4000 BC and redemption by 3000 AD is the bottoming out of the Great Year Yuga cycle of light and dark, from the Golden Age of the Dawn of the Holocene ten thousand years ago to the next golden age in ten thousand years time. This fall cycle over historical time compares exactly to the annual period of autumn within the cycle of the seasons.

74. This 7000 year period is equivalent on precessional time scale to the annual movement from autumn to winter. The year is in a situation of fall at the September equinox, matching the mythical time of Adam symbolising the fall from grace. The year starts to return towards summer after the December solstice, matching the solstice perihelion conjunction in 1246 AD, as shown at the diagram above. Equally, the daily cycle goes into fall at dusk and reaches nadir at midnight, moving around the four points of dawn, midday, dusk and midnight. The date of the perihelion on 5 January is the simple climate marker of present stage of the real orbital cycle of precession. All the code I have described fits with the real orbital cycle over its 21,000 year regular pattern seen in glacial records. The first mention of this correspondence between climate and mythology that I am aware of is in *Fingerprints of the Gods* by Graham Hancock.

75. I am not making any new astronomical claims here. All the astronomy is simple and uncontested. The Zodiac Ages are as clear in physical terms as the numbers on a clock face marking the hours of a day. The contest comes in how the visual data maps to human culture, and that is not a question just for astronomy. Until a century ago, to say Jesus Christ was a myth was to risk jail and ostracism. That provided incentive for scientists to steer clear of historical topics where claims about Jesus are considered central to a dominant myth. Placing the story of Christ within a cosmic framework requires inter-disciplinary scholarship, bringing together astronomy and theology. That is difficult, as the errors of Theosophy indicate.

76. Modern science began with the recovery of Hermetic texts, through brilliant geniuses such as Copernicus, Pico, Kepler, Leonardo, Bruno and Newton, as clearly documented by Picknett and Prince. Their book *The Forbidden Universe* details the suppression of the Hermetic origins of science in the clash between mechanistic and magical worldviews. On that debate I sit largely on the mechanistic materialist side, while also considering that Hermetic methods have much to offer in describing how humanity connects to the cosmos.

77. But the cultural politics here is fascinating: the correct rejection of astrology by science came together with a Christian agenda, whereby the abundant cosmic symbolism in the Bible was neglected, despite its strong presence in culture such as the magnificent stained glass windows of Chartres Cathedral and numerous other sites.

78. The suppression of research on Hermetic topics did not require any overt conspiracy, since no one has yet presented a Hermetic argument about the sources of Christianity that meets scholarly standards, although Jung comes close in *Aion*. But Jung added in enough mystical speculation to make his work easy to ignore. When scholars have tried to study the ancient use of precession, as in the Pan-Babylonian school, it has been torn down by very weak arguments. Neugebauer failed to see how ridiculous his claim is that the Babylonian astronomers could document detailed positions of the stars and planets over centuries but could not see the precession, despite texts such as Genesis 1 saying the stars mark the seasons. Some of the modern critique of Hermetic views was based on a Christian agenda, as in the rejection of the cosmic analysis of astrotheologists such as Dupuis who documented the solar imagery of Christ.

79. Copernicus provided an extensive discussion of precession in *On The Revolutions*. He then explained his reticence in discussing it because of the tradition of secrecy in ancient schools such as the Pythagoreans, noting the risk of being harassed by idiots. That is why he did not get the published copy of his book until he lay on his death bed.

80. The new information I have provided shows that the Biblical concept of heaven can have a realistic scientific meaning, once the natural basis of heaven as the visible sky is used as the lens of interpretation. That enables a potential reconciliation between science and religion, an agenda that meets hostility from both sides, from atheist scientists and supernatural theists. The gulf between these worldviews is such that dialogue between them is difficult. Scientists don't understand theology, and theologians don't understand science. Debates between scientists and theologians usually degenerate into the stale and useless question of whether God exists, instead of exploring how the idea of God could have originated within a natural cosmology.

81. Explaining precession is not just about finding secret information, but also about putting together the available knowledge in a coherent way. The cosmic messages behind the Bible only survived in a heavily redacted format, edited heavily by supernaturalists who would remove anything conflicting with the dogma of God. So it is not clear how much the original intent involved secrecy, beyond the secrecy of the mystery traditions, or whether the hidden meaning is all that was allowed to stand.

82. The loaves and the fishes is a cosmic parable, appearing six times in the Gospels. But it could only get through the mill of orthodoxy by being presented as a supernatural miracle. The parabolic natural meaning is there in Mark 8, but the history of heresy hunting means it is concealed.

83. All the arguments I have made here are compatible with existing scientific knowledge, and have explanatory power regarding cultural evolution in a way that provides a logical reasoning for how the Bible found its historic form. Gnosticism, as the broad collegial movement of Middle Eastern interest in cosmic religion, was the mother lode for Christianity, connecting the new faith with much older cross-cultural traditions, including the Therapeuts, the Nazarenes and other mystery religions.

84. My view is that Gnostic thinkers before the writing of the Gospels developed the cosmic theory of Jesus Christ on the basis of the 'as above so below' idea that the movement of the stars marks the movement of history. 'As above so below' is not some obscure magic, but was the intellectual basis of modern science, for example in the theory of gravity.

85. The marriage of the stars and history explains why Jesus was placed in the 15<sup>th</sup> year of Tiberius, exactly when the equinox precessed from Aries to Pisces. That is also why Jesus was described as coming from Nazareth, as a way to conceal the central role of the Nazarenes as a Gnostic movement, as the watchers of the stars described in Enoch. Rene Salm has done some superb work on this topic, showing that Nazareth was named after Jesus, contrary to the accepted Christian tradition that says Jesus came from Nazareth. Rene explains that Gnosticism has ancient roots including in links to Buddhism and to the traditions of Noah.

86. The presentation of Torah code such as the seven days of creation as allegory for seven thousand years of history and the snake on the pole as allegory for humanity within the cosmos were developed before the Greek invasion. These are Gnostic ideas, linking the Jewish cosmology to the Mithraic image of Aion as the man-lion-eagle-snake, placing the world within the unfolding helix of the stars and planets. The important thing with all this material is to look for the thread of intellectual coherence among the fragmentary rubble that has survived the exigencies of time.

87. Old Testament injunctions such as the first of the real Ten Commandments in Exodus 33 to destroy the Asherah cult were highly politically charged, and provide a strong explanatory basis for concealment of Gnostic cosmic ideas that clashed with political Yahwism. Gnosticism as a way of thought is far older than Christianity, but its emphasis on gender equality and concealment of mysteries made it vulnerable to suppression, such that manipulative dogmatists could define Gnosticism as solely a movement of the common era. For example Casaubon's claim that the

Corpus Hermetica dates from the common era ignores the evidence that these koine texts were translations of much older Egyptian work.

88. The fourth century AD saw destruction of classical wisdom on such a scale that the Euphrates allegedly ran black with the ink of dumped books. Our records of social debate on religion in the early Christian times are scant, reflecting the Orwellian reality that the history was written by the victors, who assiduously destroyed all work deemed heretical. Gnosticism was a primary heresy, and so was targeted, much as the kulaks later were for liquidation as a class.

89. A Gnostic movement was responsible for developing the original mythic idea of Christianity. The Gnostics used the Gospels and Epistles as public documents to introduce new members, deliberately ensuring broad compatibility with the popular ideas of Jewish monotheism by not explaining the source of the ideas in astral observation. This argument expands on the two-level theory of the Epistles advanced by Elaine Pagels, for insiders and outsiders, explaining why the later Gnostics considered Paul a primary spiritual forebear. When the Empire attacked the Gnostics, all of the secret Gnostic documents were destroyed except the few late texts held in one monastery in southern Egypt. We cannot view these Nag Hammadi texts as necessarily fully representative of Gnostic ideas, considered as a broader and older secret movement with links to a number of mystery traditions, and need to look more broadly for fugitive traces in other works.

90. John Milton in *Paradise Lost* presents an image of the world hanging by a slender golden chain suspended from heaven. This image helps to present how Gnostic vision is a slender chain through history, connecting earth and heaven. But Milton was no Gnostic; like all the churches of the Reformation he adhered to the big false assumption of conventional theology that the literal claims – eg the sea of fire, the four horsemen, the clouds of heaven, the last trumpet – were intended literally, when actually they only make sense as allegory. We do not have a coherent explanation of eschatology. The inner church appears to have used allegory to introduce its ideas, while expecting to retain ability to convey a secret oral tradition within the school. The Synoptics all explicitly state that Jesus spoke to the public in parables and reserved the secret truth for initiates. This indicates an intent to teach a deeper explanation of the message of the texts than was available from those texts alone, except in fragmentary references.

91. I am steadily working on articulating the presuppositions that prevent people from reading the Bible as cosmic allegory. Twenty centuries of stony sleep, as Yeats memorably put it in *The Second Coming*, have hidden the slouching of the sphinx towards Bethlehem. The sphinx is an archetype of the Age of Aquarius, with the man and lion marking the coming axis of the equinoxes in Aquarius and Leo. Understanding such symbolism requires a paradigm shift to read it as natural and temporal rather than mythical and eternal. Copernicus prefigured this shift to a new paradigm of time with his focus on precession as the third movement of the earth, and his observation that all three orbital cycles, the day, the year and the axial wobble, form the observed measurement of time. Putting precession at the foundation of practical cosmology involves a paradigm shift with high explanatory power and simple elegance regarding the Biblical idea of the new heaven.

92. The Gnostics wanted to conceal their secrets as an inner church, but the orthodox and illiterate allied with the military to expunge Gnosticism from history, specifically and aggressively targeting

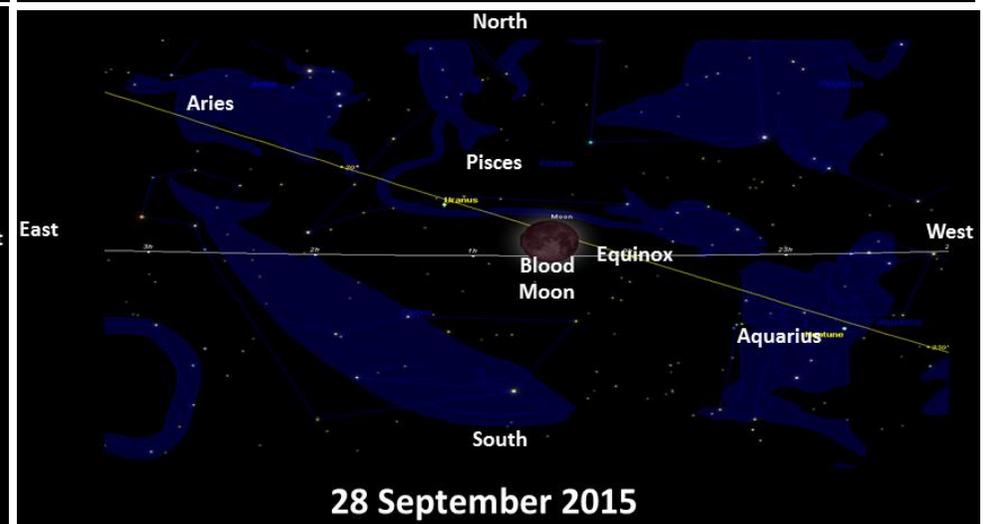
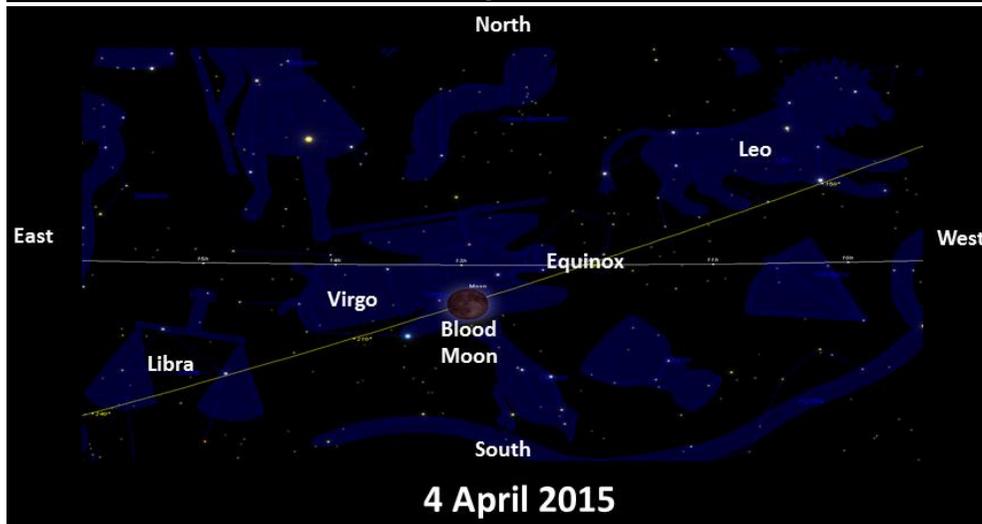
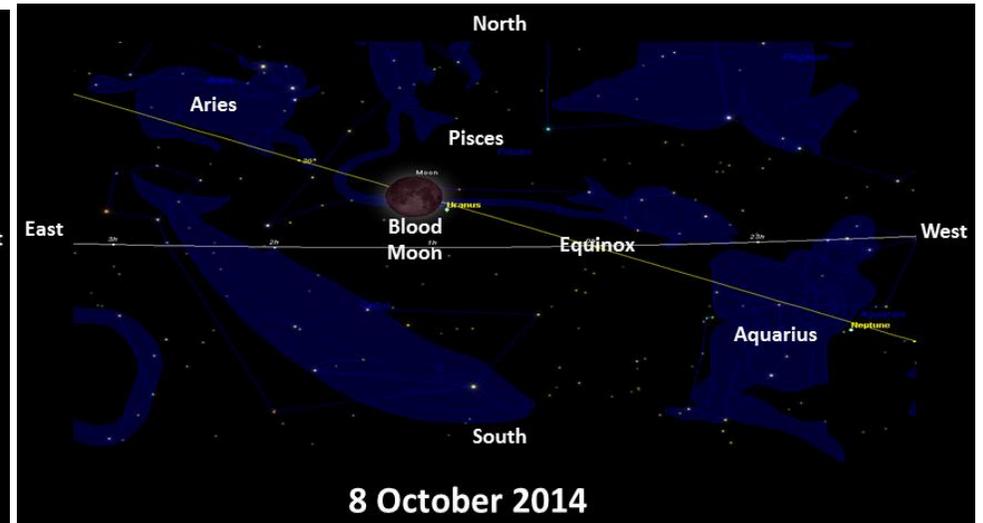
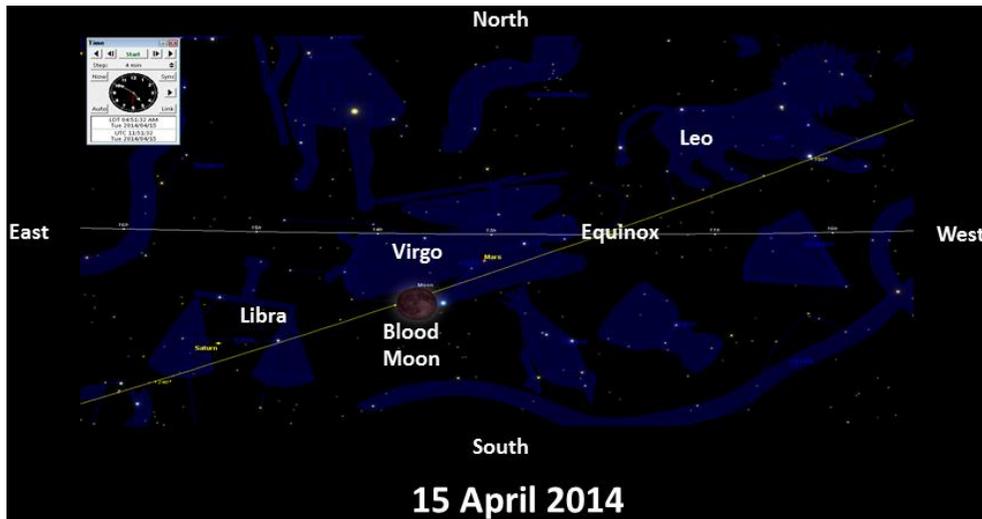
Gnostic ideas for suppression. So the Gnostics would have hoped to retain control of the Gospels, as the Synoptics say regarding secret teachings of Christ, but power politics defeated them and enabled the church to control the interpretation of the past and the future with its degraded literal reading. The Gnostics operated on the rational assumption that they would retain control of the church. They did not defeat themselves, they were defeated by Roman Christendom. This is not fiction but history. It might make a great movie, starring Paul the Gnostic, moving on to the Valentinians and Origen and Clement of Alexandria, in dramatic conflict against the bad guys Irenaeus and other heresiologists.

93. Analogy between the resurrection of Christ and the Trojan Horse of the Iliad, both concealed in plain sight as something that will defeat the goals of the Trojans and the church, raises the question of what the resurrection stands for. I say Jesus Christ is the sun, and the cross and resurrection archetype indicates the daily, annual and precessional cycle of planetary death and rebirth. The resurrection indicates the rebirth of the earth, rather than the incarnate magic of a miraculous interventionist God. This rebirth must indicate a transformation of the nature of earthly power. The idea of the Holy City New Jerusalem coming down to earth from heaven is a beautiful allegory for the imagined reconciliation of culture and nature, earth and heaven, world and reality, faith and reason.

94. The Bible says the body is the temple of the holy spirit. The power of the resurrection is to be revealed in the salvation of the earth, not through miracles but through science. A new heaven has to be connected to a new earth in a new enlightened vision of the unity of all things, not through some ending of the laws of physics but through the gradual transformation of false consciousness into true knowledge. The Biblical vision of parousia, when divinity is known as all in all, should be analysed against scientific possibility, not against an imagined supernatural intervention. As Paul said, God works for good through those who love him. A natural reading of this idea suggests we should take care of our bodies as part of the overall sanctity of the natural universe.

95. The Gnostic idea of the demiurge as ruler of the present creation is complex. My view is that the evil of the world indicates the constructed delusion of supernatural religion. Gnosticism is not saying the natural creation is evil, but rather that the world of man has lost contact with divine reality, and we have to look beyond the crude beliefs of public tradition to the immense reality of the cosmos to provide a structure of truth as a foundation for correct thought. This approach links closely to the Hermetic theme of as above so below, and the Lord's Prayer hope that the will of God will be done on earth as it is in heaven. We can see the eternal order of the stars in their unchanging perfection as revealing the will of heaven, and aim to construct a philosophy that looks to how life on earth can mirror the permanent patterns of the cosmos, seeing the path of the sun among the stars as the model for human culture.

Robert Tulip  
25 December 2013



# Four Blood Moons 2014-2015

15 April 2014

8 October 2014

4 April 2015

28 September 2015