

The Sun, Moon, and Stars

For SIGNS in the Heavens, Among Other Things

And God said, let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years.

And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

And God made two great lights; the greater light to rule the day, the lesser light to rule the night: he made the stars also.

And God set them in the firmament of the heaven to give light upon the earth,

And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

And the evening and the morning were the fourth day
(Gen. 1:14-19).

Genesis 1:14-19 records God's activity on the fourth day of the earth's restoration, anticipating the creation of marine life and the birds of the air on the fifth day, followed by the creation of animal life and man on the sixth day. And this was all with a view to man, on the seventh day, ruling a restored earth in the stead of Satan and his angels (vv. 20-28).

Satan and his angels (one-third of the angels originally positioned with Satan when God, in time past, placed him as ruler over the earth) had rebelled against God's supreme power and authority, disqualifying themselves to continue on the throne (Isa. 14:12-17; Ezek. 28:14-19; Rev. 12:3, 4), resulting in a ruined kingdom, with darkness covering the kingdom (Gen. 1:2a).

But God restored the kingdom over six days time and then created man to replace the incumbent ruler and his angels (Gen. 1:2b-28).

Light was restored on the first day of God's restorative work but not seen in connection with the sun and moon until the fourth day (vv. 3, 14ff). The restoration of light before the restoration of the sun and moon bothers some individuals, though it shouldn't.

Light is not an intrinsic part of the sun. Light was restored prior to the light bearers being restored. Then, God took the previously restored light from the first day and used that light to envelope the sun when it was restored on the fourth day. And with the sun providing light for the restored moon, both the sun and moon became light-bearers for the earth.

The fiery mass forming the sun, providing heat for the earth, could, by itself, produce some light. But the *blinding light* which one sees when looking at the sun, preventing one from gazing directly at the sun, is not produced by the fiery mass forming the sun. Rather this light is produced by that which God brought into existence on the first day and then used to envelope the restored sun on the fourth day. And this light enveloping the sun (forming a light-bearer), as previously stated, provides light for the moon (a secondary light-bearer).

(The manner in which God established the matter on the fourth day of the earth's restoration would provide man with some understanding of man's body as it was enswathed in Glory prior to the fall and will one day again be enswathed in Glory, or of Christ's body presently enswathed in Glory.

As the light which God restored on the first day enveloped one of the light-bearers restored on the fourth day, so did God's Glory clothe Adam and Eve prior to the fall and will one day clothe man following the redemption foreshadowed by God's restorative work on days two through six. And this light, as the light in Genesis chapter one, can exist both separate from and in connection with man's body (*e.g.*, note that Christ was not raised in a body enswathed in Glory but was received up into Glory at the time of His ascension [*cf.* Luke 24:15-40; I Tim. 3:16].

[For additional information pertaining to the preceding, refer to the author's book, COMING IN HIS KINGDOM].

Then note the brightness of this Glory in connection with the brightness of the light enveloping the sun today. Christ, following His

resurrection and ascension, unlike His appearance to the two disciples enroute to Emmaus [Luke 24:15ff], subsequently appeared to Paul in a body enswathed in Glory — a body which exceeded the brightness of the noon-day sun, blinding Paul until the third day [Acts 9:3ff; 26:13; cf. Rev. 1:13-16].)

And, moving beyond the sun, the stars which one sees out in the heavens could only be the same as our sun [which is a medium-sized star] insofar as light is concerned, though far enough away that man can gaze directly at them. The light which man sees when he looks at stars in the heavens is not the fiery mass forming the star. Rather, man is seeing the light in which the fiery mass is enveloped.

And, in the preceding respect, there is an entire heavens with billions of stars in our galaxy alone [an estimated two to four hundred billion], with an estimated billions of galaxies filled with stars beyond our galaxy, providing the same glimpse into the past and future that our sun provides in relation to man's body, past and future, enswathed in Glory [Ps. 104:1, 2; cf. Ps. 19:1; Rom. 1:20; I Cor. 15:41].)

Signs in the Heavens

In the process of completing His restorative work on the fourth day in Gen. 1:14-19, God associated the restoration of the sun and moon with *signs* (v. 14). And, though the restoration of the sun and moon did not include the stars as well, as evident from subsequent Scripture, they would be included with the thought of *signs*.

(The KJV rendering of Gen. 1:16, which begins with a statement about God making “two great lights,” ends with the statement, “he made the stars also,” which is an incorrect and misleading translation.

God's restorative work had to do with the sun and the moon, not with the stars as well. There would have been no reason for God to darken the stars at the time darkness enveloped the earth in Gen. 1:2a [though God could have prevented their light from reaching the earth, had He so desired (which He might have done), which would possibly have produced the type darkness which could have been felt, a darkness of gloom, as in Egypt during the plagues (Ex. 10:21, 22)].

The statement pertaining to the stars at the end of Gen. 1:16, as it appears in the KJV rendering, leads one to believe that God restored the stars at this time as well. But, the corrected rendering from the

Hebrew text would simply read, "and the stars." That is, the stars, though not part of God's restorative activity, would provide some light in addition to the moon [but miniscule compared to the moon reflecting the sun's light.]

Relative to the sun, moon, and stars being seen and used as "signs" in Scripture, one needs to see and understand how they are used in this manner, *remaining within the way that they are used*. If one doesn't, that person will invariably end up dealing with signs in a non-Scriptural manner, *committing mayhem in Biblical interpretation*.

"Signs" in Scripture have to do with *Israel*, and invariably, after some fashion, they have to do with Israel in relation to *the theocracy* (cf. Gen. 4:15; 17:11; Ex. 3:12; 4:8, 9, 17, 28, 30; 10:1; 31:13, 17; Num. 14:11, 22; Deut. 26:8; 29:3; 34:11; Matt. 4:17, 23-25; 12:38-40; Luke 24:21, 25-27; John 20:30, 31; I Cor. 1:22).

This is the manner in which "signs" are set forth in an unchangeable fashion throughout Scripture. And, if "signs" are going to be dealt with after a correct fashion, *this must be done EXACTLY as Scripture lays the matter out*.

(For information in this realm, refer to the author's three pamphlets, "Signs, Wonders, Miracles"; or, refer to the author's book, SIGNS IN JOHN'S GOSPEL.

Also, for any thought of "signs" existing from Adam to Abraham, or before the inception of the nation during Moses' day [during the first 2,500 years of human history], refer to the author's pamphlet or article, "The Pupil of Man's Eye," which deals with the matter in relation to *the loins of Abraham*.)

For an example of how the sun, moon, and stars are used as signs in relation to *Israel and the kingdom* in Scripture, note Gen. 37:9 and compare it with that stated in Rev. 12:1:

"And he [Joseph] dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me" (Gen. 37:9).

"And there appeared a great wonder [Gk., *semeion*, 'sign'] in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars" (Rev. 12:1).

Genesis 37:9 has to do with Joseph ruling over his family, foreshadowing *Christ one day ruling over the house of Israel*. This is millennial in its scope of fulfillment.

Revelation 12:1 has to do with *Israel* during the Tribulation, depicted as *a woman* (at a time when *God will once again be dealing with Israel, with the kingdom in view*). And the sign has to do with *Israel* (crowned, clothed with the sun, the central governmental power) *about to be placed over all the Gentile nations* (sub-governmental powers depicted by the moon and stars), alluding to conditions during the Messianic Era.

Metaphors are used throughout (cf. Isa. 2:1-5).

And related signs, using the sun, moon, and stars as metaphors for governmental powers are seen elsewhere in this book and elsewhere in Scripture (cf. Matt. 24:29; Mark 13:24, 25; Luke 21:25; Rev. 6:12, 13; 12:3, 4).

Existing Mayhem Concerning Signs Today

The preceding presents matters after the manner in which Scripture deals with signs related to heavenly bodies or to anything else. *It is the Jew who requires a sign (I Cor. 1:22), and the manner in which signs are used in relation to the Jews throughout Scripture is always the same*. Signs appearing in connection with Israel in this manner *always appear, after some fashion, in connection with Israel in relation to the kingdom*.

Today though, numerous individuals in Christendom have completely departed from that which the Word has to say about signs and are looking for signs which would relate *the nearness of the Lord's return through the movement of the sun and moon*, usually relating the matter more to the Church than to Israel. And this search or contention for signs in connection with the sun and moon has to do centrally with a phenomenon known as "Blood-Moons."

A "blood-moon," as they have come to be called, has to do with a total eclipse of the moon, with the moon giving a reddish appearance during this time — thus, the name "Blood-Moon."

The entire matter is *a natural phenomenon which has nothing whatsoever to do with Scripture*. And well-meaning individuals,

who should know better, are taking something from the natural, attempting to align it with *the supernatural* (including Jewish feast days), and seeing the whole of the matter as *a manifestation of supernatural signs*.

And, with Christians not knowing what Scripture has to say about the matter, masses of individuals are being misled by those who should know better.

Trying to align the natural with the supernatural is bad enough, but attempting to do this in connection with Jewish feast days during a time when God is not even dealing with Israel, much less dealing with Israel in relation to the theocracy, really takes one out into a place where no one belongs.

This though is how bad things have become in Christendom. The leadership in Christendom, generally, doesn't seem to know any better. In fact, many in positions of leadership are the very ones adhering to and promoting the blood-moon phenomenon. And those in the pew, under their teaching, are being led down the same trail which leads to no place worth going.

The leaven which the woman placed in the three measures of meal very early in the dispensation, in Matt. 13:33, has done and continues to do its damaging work. And Scripture clearly reveals that this leaven will continue its work until the whole has been leavened.

The one and only protection which a Christian can possess from the onslaught of false teaching rampant in the world today is *a knowledge of the Word of God, a knowledge of the Truth*. Apart from a knowledge of this Word, it's *travel at your own risk*.