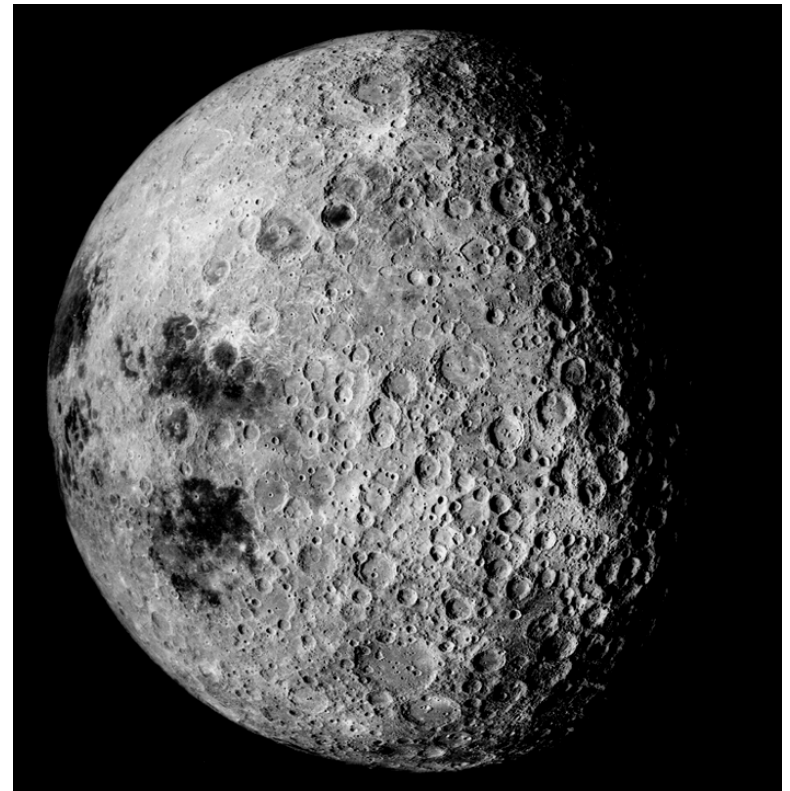


## THE BIBLE AND THE MOON

### Physical characteristics

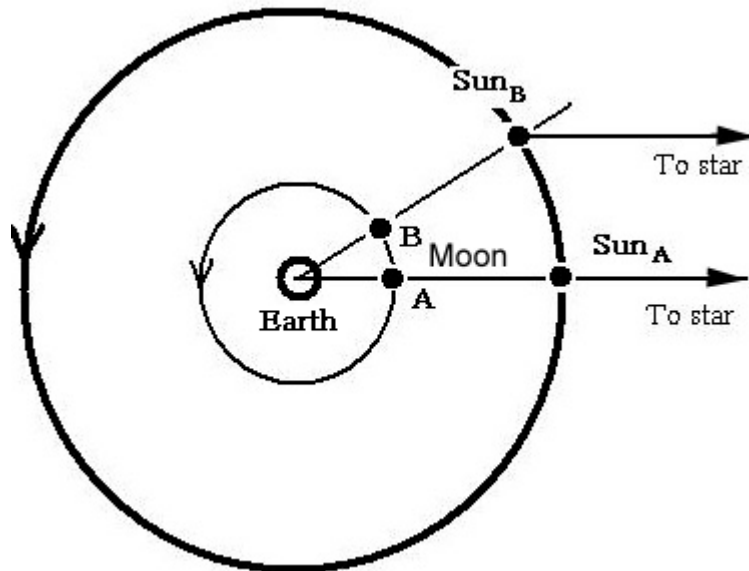
After the sun, the moon is the most prominent object in the sky. It is 2,145.8 miles (3,476.2 km) in diameter at its equator, which is about 2.5 miles (4 km) greater than its polar diameter. The earth is 81 times as massive as the moon, and the distance from earth's center to the moon ranges from 227,100 to 253,400 miles (363,300 to 405,500 km) from earth, roughly a quarter of a million miles.



The moon's revolution about earth is measured from when the earth and moon and a particular star are in line until the next time they are in line. It is 27.3217 days long and is called the *sidereal month*. But the month itself, measured from new moon to new moon, is 29.53 days. This

is the moon's *synodic period* (see figure below). Because the moon's day is a month long, the moon keeps the same face to the earth. Since the moon's orbit is elliptical, the moon's distance varies from earth and its orbital speed also varies in the course of a month; but its rotation speed is constant. As a result, sometimes the orbit is ahead of the moon's day, and sometimes behind. As a result of this *nutation*, as the phenomenon is called, we get to see about 60% of the moon over the course of time.

But that means there is 40% we do not get to see. The far side of the moon is more heavily cratered than the side we see, as can be seen in the picture on the previous page. The dark area on the left edge of the moon in the picture is Mare Crisium, the dark area that makes up the left eye of the "man in the moon." To the right, in the picture, is Mare Smythii which may be found on lunar maps.



**Geocentric explanation of the sidereal and synodic months**

At the first new moon, marked "A," the moon, sun, and a distant star are aligned. A month later, at point B, the sun has moved to the point marked Sun<sub>B</sub>. The sidereal month ended when the moon reached point A, again; but because the sun had moved counterclockwise in its yearly motion, it was not until 2.2 days later, at point B, that the new moon occurred. This is the synodic month. (The motion of the sun, described by the outer circle, takes one year and may be due to irregularities in the distribution of matter in the universe that cause the cosmos to wobble.)

### The creation of the moon

The creation of the moon is recounted in Genesis 1:14-19. Though discounted by “modern science,” which does not like to retain God in its knowledge (Romans 1:28-32,<sup>1</sup> q.v.), the Genesis account makes at least as much sense as any other theory for the origin of the moon.

14 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:

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

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

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

18 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.

19 And the evening and the morning were the fourth day.

The text does not tell us how God made the sun, moon, and stars, but it does tell us why he made them. Their purpose is strictly geocentric:

1. to divide day from night
2. for signs
3. for seasons
4. for days
5. for years
6. to give light upon the earth
7. to rule over day (the sun) and night (the moon)

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<sup>1</sup> Because modern Bible criticisms (both higher and lower) fall victim to the same atheistic “scientific” principle, we are forced to reproduce the inspired text in the article: either in footnote or in the body of the text.

28 And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

31 Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:

32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

8. The sun moon were made to praise the Lord (Psa. 148:3).<sup>2</sup>

A theory for the creation of the moon, consistent with the Genesis account, was published earlier in the *Biblical Astronomer*.<sup>3</sup> Since the “how” of the creation of the moon is not given in Scripture, we shall not take time and space to elaborate on that in this article, nor will we bother to look at the various evolutionary speculations for its origin.

Elsewhere,<sup>4</sup> we noted that the moon can be said to rule the night only in a geocentric framework, otherwise, the night would orbit the sun with the earth and so the sun, not the moon, would rule the night. The moon shares the dominion over the night with the stars (Psa. 136:9).<sup>5</sup> A practical example of their dominion is that the moon and stars are used for navigation at night.

It is obvious to all that the moon gives light upon the earth, and how the light is divided day from night by the sun. That our calendars use the sun (for day and year) and moon (for month) reveals their use for days and for years. We use a solar calendar, based on the sun, but the Jews still use a luni-solar calendar, which couples both to the sun and the moon. Arabs use a lunar calendar. All bear witness to Gen. 1:14.

As the moon shines by the light of the sun, and has no light of its own, so the church reflects the light of Christ and has no light of its own. A couple of scriptures point to the moon not having its own light by which to shine. Job 25:5 says, “Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight.” The idea is that the partial phases of the moon, and the new moon itself cannot be seen because they have no light of their own. Job 31:26 states it a bit more directly: “If I beheld the sun when it shined, or the moon walking *in* brightness.” “Walking in brightness” communicates the idea that the moon is walking in the light of another source, like a spotlight on a stage actor, having no light of its own.

Lastly, the moon was created to be eternal. Psalm 72:5 says, “They shall fear thee as long as the sun and moon endure, throughout all generations.” This is repeated in verse 7 with, “In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.” Psa. 89:37 chimes in with, “[the seed of v. 36, namely, the Lord Jesus Christ] shall be established for ever as the moon, and *as* a faithful witness in heaven. Selah”; in other words, eternally.

<sup>2</sup> Praise ye him, sun and moon: praise him, all ye stars of light

<sup>3</sup> Bouw, Gerardus D., 1997. “Creation of the Universe,” *B.A.*, 7(79):10. Also 1999. “Formation of the Moon,” *Ibid.*, 9(88):24. Other articles showing evidence for the recent creation of the moon, include Bouw, 1994. “Dust on the Moon,” *B.A.* 4(68):21.

<sup>4</sup> Bouw, 1992. *Geocentricity*, pp. 134-137; Bouw, 2004. *A Geocentricity Primer*, chapter 10; W. v.d. Kamp, 1985. *Bulletin of the Tychonian Society*, no. 41, p. 6.

<sup>5</sup> The moon and stars to rule the night: for his mercy endureth for ever.

### **Worship of the moon**

It is no secret that the moon has been an object of worship since time immemorial. What is a secret is that at least three-fifths of the world is still steeped in the worship of the moon in one form or another, and to a more or lesser degree.

Unlike the sun, which is almost exclusively seen as a male deity, the moon appears both as male and female. It seems to have started in Sumer, where Nanna was the original moon god. Nanna, a male, liked to jump among the stars in the form of a white bull, from which, some claim, came the English myth from which Tolkein wrote the poem "The Inn," which has the line "the cow jumped over the moon." Nanna had a daughter whose name was Inanna. Though Nanna was the moon god, Inanna represented the moon in its waxing phase, particularly, the crescent moon. She was said to give life to the moon and then to take it away in the moon's waning stages, that is, after full moon. The supposed ability to give life and reduce it seasonally made her the goddess of crops. Since her scope of influence extended over all phases of the moon, she became the moon goddess. From that diffusion, then, came the male and female deities of the moon.

From Sumer, the two deities spread abroad. In other lands, in other tongues, and in other times, Nanna, the original moon god, became Toth, Asimbabber, Suen, Imaqah, Ilah, and Sin, the Acadian moon god. Sin was also worshipped by the Arabs of a particular peninsula, which gave their peninsula its name, Sinai. Inanna remained associated with the crescent moon and went under such diverse names as Ashtoreth, Astarte, Diana, Ishtar, Selene, Kali, and Allat. Each of these moon goddesses also bore the title, Queen of Heaven, and each was at one time or another pictured as a woman with the moon under her feet.

One particular moon god was found among the 360 gods of pre-Mohammedan Mecca's Kaaba. His name was Ilah. By adding the title, Al, before his name, Ilah became Al-Ilah which, in turn, contracted to Allah.<sup>6</sup> Pre-Mohammedan Allah had three daughters, Al-lat, the goddess of vegetable life (crops), Manat, the goddess of fate, and Al-Uzzah, which

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<sup>6</sup> Apologists for the Mohammedan religion say that it was Robert Morley who first equated Allah with Al-Ilah, the moon god, in his 1990 book entitled *The Islamic Invasion*. I easily found the same claim made as far back as 1950. A 1944 Smithsonian reference identified Il or Ilah as a phase of the moon—presumably a crescent. Furthermore, the Arab apologists claimed that Morley accuses Mohammedans of worshipping the moon, but that is not what Morley said; he said that Mohammed converted the moon god of the Kaaba in Mecca to the supreme god and claimed him to be the same as the God of the Christians and Jews. Morley's critics have not changed their tune after these facts were presented to them; we therefore conclude that this derivation is correct, since its critics insist on demolishing straw men.

was Venus, the goddess of beauty. History records that Mohammed took his chief tribal deity, the moon god, Allah, and promoted him as the only god, declaring him to be the same God as worshipped by the Jews and Christians. Christians and Jews disagree. To them, Allah's promotion means nothing; he remains a moon god, even though Mohammedans do not knowingly worship the moon; but Allah's lunar origin remains.

A special case is Mohammed's "sinless" (immaculately conceived) youngest daughter, Fatima, who also bears the title Queen of Heaven in Islam and who is compared to the moon in the "Fatima Zahra." It is also reported that when Fatima was born, her face shone so brightly it lit up the sky.<sup>7</sup> As part of her dowry, Allah made Fatimah a mediatrix for Muslims in the day of judgment.<sup>8</sup> Muslims declare Fatima to be everything just short of a goddess. Her titles rival those of the Roman Catholic Virgin Mary, who is also pictured with the moon under her feet.

Now that brings us to look at Revelation 12:1-2, which says:

1 And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

2 And she being with child cried, travailing in birth, and pained to be delivered.

Catholics claim that the woman here is Mary. Protestants claim that the woman is the church. Both are wrong; the Catholics because the woman is in the wilderness for only three-and-a-half years, and the Protestants for that reason plus the church would then have a child before her wedding! Furthermore, the church is never referred to as a "woman." She is only called "wife," "bride," and "virgin."

I agree with the literalists who think the woman is Israel. The text says that whoever the woman is, she has to bring forth Jesus Christ (who will rule with a rod of iron—Psa. 2:9). Jesus finds refuge in heaven (v. 5 at his ascension) and the wonder continues when the remnant of Israel will once again flee into the wilderness, carried on eagles wings (v. 14), as she was when fleeing Egypt (Deu. 32:11). There she will again be sustained by God's manna. She spends three and a half years in the wilderness, (the prophet identifies the place as Petra) which time is probably how long Israel would have spent in total had they not rebelled at Kadesh-barnea (Num. 13). So the woman is Israel, who is allured into the wilderness (Hos. 2:14-15) where "she shall sing there...as in the day when she came up out of the land of Egypt."

<sup>7</sup> "Golden Sayings and Speeches of the Prophet Hazrat Muhammad," 47.

<sup>8</sup> Fatima Zahra on the way to marriage.

As for the moon under her feet, well, God called Abram out of Ur of the Chaldees, a city dedicated to the worship of the moon, as was ancient Jericho. The worship of the sun, moon, and the host of heaven (planets), is forbidden to Mohammedan, Jew and Christian alike (Deu. 4:19; 17:3; 2 Ki. 23:5; Jer. 8:2). But Israel's traditional enemies are characterized by the presence of the crescent moon, and Israel will have victory over them; their bones will be spread before her feet, and Jeremiah 8:2 will be fulfilled.<sup>9</sup>

### **Lunacy**

The Bible speaks as though the moon can influence one's mental state. The Bible's critics dismiss that as nonsense. Bible believers are not so sure what to think. Is there a way that the Bible can be right, after all? Job 31:26-28 gives us a starting point to consider the matter when Job says:

If I beheld the sun when it shined, or the moon walking *in* brightness; And my heart hath been secretly enticed, or my mouth hath kissed my hand: This also *were* an iniquity *to be punished* by the judge: for I should have denied the God *that is* above.

Consider what it means to deny God. God is life, so denying God means denying life, that is to say, choosing death. God is love, so denying him is to choose hate. God is truth; so worshipping the moon, or anything else for that matter, is to loose hold of reality. And therein lies the key to the effect the moon may have on one's mental state.

Psalm 121:6 promises to those who depend on the Lord that, "The sun shall not smite thee by day, nor the moon by night." The verse allows that the moon may have a physical effect on men. Although some skeptics have done a statistical analysis on emergency room incidents and concluded that there is nothing to it. Still, hospital workers, police, coroners, and firemen maintain there is something sinister about the full moon. Folklore tells us of werewolves and other monsters that come out during the night of the full moon. In the Dark Ages, people were told that if they slept under a full moon at night, that it would drive them insane. My wife is a substitute teacher at school, and it is interesting that the only time she says "The kids were so bad today; it must be a full moon or something" it

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<sup>9</sup> And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried; they shall be for dung upon the face of the earth.

is usually within a day or two of the full moon. She may have other bad days, but only brings up the moon when it is *a propos*.

Then there are the songs written about the moon. The moon is considered romantic. Just to name a few songs: "Blue Moon," "Moonlight Serenade," "Prairie Moon," "Carolina Moon," "Moonlight Sonata," "Moon Over Miami," "By the Light of the Silvery Moon," "Me and the Moon," "Moon Ray," and "Moon Love." Others view the moon's influence less romantically. They postulate that it has to do with the monthly cycle of women. But if it did, then would not all women be in lock-step in their monthly cycles?

But the Bible is even more overt in its declaration about the effect of the moon on the soul of man. Twice in the New Testament we find the word "lunatick" (spelled exactly that way):

Mat 4:24, And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.

Mat 17:15, Lord, have mercy on my son: for he is a lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water.

Now the first response of those who want to save the Scripture from embarrassment in the eyes of modern humanism (the belief that man is the measure of all things) is to retreat to the "Original Greek." The O.G. says, "lunatic"! The Greek is *seleniazomai*, moon-struck, which has as its root the word *selene*, which means moon. Although modern versions will change "lunatick" to "seizures," that is not what the O.G. says.

Lunacy is a condition that appears to stem from the worship or abuse of the moon (i.e., violating its purpose as stated in Gen. 1:16-18). It is characterized by senseless violence, as seen in Mat. 17:15, above. In India, the worshippers of Kali are particularly violent. Kali is a moon goddess. The only riot in the New Testament happened at Ephesus, in the temple of Diana, the moon goddess. Though Moslems claim they do not worship the moon, yet the trappings of the former moon god persist with the presence of a crescent moon on Moslem flags, minarets, and mosques. Mohammedism is extremely violent to women, children, each other, and other nations of other faiths, it matters not which. The Bible speaks of



this in Gen. 16:12b-13.<sup>10</sup> Moslems instituted the slave trade that brought the blacks to the western hemisphere. Slavery is still practiced in Arab countries; witness what is happening in the Sudan right now and in Indonesia. These all worship the moon, either overt or disguised.

Some Catholic and Protestant denominations also abuse the moon. Since the moon is a type of the Church, consisting of both Jew and Gentile, the abuse there takes the form of denying one or the other component of the group. The abusing denomination typically insists that it alone is Israel. Some “completed Jew” factions believe only they are Israel, without the Gentiles. This latter group is represented in the New Testament by the circumcision faction, which believed that no man could be saved unless he is circumcised. Their Gentile counterpart insists the same, but replaces circumcision with baptism. These denominations also tend to violence, and the degree of violence they will perform depends on the degree to which they embrace the crescent moon. If that seems like a slap only at the Catholics and Jews, it isn’t. The large Protestant denominations gravitate toward Free Masonry, which also has the crescent moon as a symbol. Each of these feel that they need to set the world right by good works, and when those do not work, they resort to violence, subterfuge, and forced conversion. Clearly, such practices run contrary to the Lord God, for he does not advocate that a man take vengeance into his own hands (Deu. 32:35;<sup>11</sup> Rom. 12:19<sup>12</sup>), nor had God ever forced conversion.

Historically, worship of the moon leads to greater violence than does worship of the sun. Neither is right in the sight of Scripture, but worship of the moon seems to wreak a greater vengeance from the Lord. Perhaps the one is worse than the other because of the typology. The sun is a type of Christ, whereas the moon is a type of Israel: Jewish in the Old Testament, with the Gentiles grafted in for the New Testament.<sup>13</sup> To worship the moon, then is the greater abuse because it involves the worship of men: saints (both O.T. and N.T. believers are called saints in Scripture), scholars, preachers, authors, singers, mullahs, imams, popes, movie stars, and emperors.

So far we considered only the effect on religious organizations, but the worship of the moon also has consequences to individuals. Immanuel

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<sup>10</sup> Behold, thou *art* with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction. And he will be a wild man; his hand *will be* against every man, and every man’s hand against him; and he shall dwell in the presence of all his brethren.

<sup>11</sup> To me *belongeth* vengeance, and recompense; their foot shall slide in *due* time: for the day of their calamity *is* at hand, and the things that shall come upon them make haste.

<sup>12</sup> Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance *is* mine; I will repay, saith the Lord.

<sup>13</sup> Romans 11:17-24.

Swedenborg, a prophet of the occult, for instance, first obtained an explanation for the formation of the world during a séance with the “inhabitants” of the moon. La Place later took the revelation and formalized it into a palatable form for atheistic scientists. Today we know it as the Nebular Hypothesis for the origin of the solar system. It is the leading evolutionary theory for the formation of stars and solar systems today, even though the mathematics for the model falls far short of what is needed. And just think; it came from the inhabitants of the moon.

We see how lunacy relates to the moon. Is there any way to rid oneself of the devil invited into one’s life by worship of the moon? Although the worship of the moon leads to physical violence, the case of lunacy is spiritual. The cure is given right there, in Matthew 17:21; the cure is prayer and fasting.<sup>14</sup>

### For seasons

It is not obvious how the moon, in particular, is used for signs and for seasons. Nor is it easy to follow the typology of the moon through Scripture. We have witnessed some of that already in the preceding.

The moon is used to determine seasons. In 2001 we printed an article which explained how each full moon in a year is given a name.<sup>15</sup> The names reflect human activities during the season when the particular full moon appears, such as the Hunter’s Moon and the Sturgeon Moon. The best example is September’s full moon, known as the Harvest Moon. It is particularly special. Throughout the year the moon rises about fifty minutes later each day, but near the first day of autumn, the day-to-day difference in rising and setting times is only about thirty minutes. This helps farmers who are working long days to harvest their crops before the frost. The same happens in the southern hemisphere, only in March. Successful farmers still plant by the moon, though that was more prevalent in years past. Some plants are deemed better planted when there is no moon, others at full moon, etc. Scholars may dismiss it as superstition, but the fact remains that experienced farmers still do it, and are successful by using the moon to determine seasons for planting and harvesting.

The Scripture speaks of the precious fruits put forth by the sun and moon (Deu. 33:14<sup>16</sup>). The precious fruits brought forth by the sun refers not only to food but also to salvation, given that the sun is a type of the

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<sup>14</sup> Howbeit this kind goeth not out but by prayer and fasting.

<sup>15</sup> Bouw, G.D., 2001. “The Twelve Moons of Earth,” *B.A.*, **11**(96):52.

<sup>16</sup> And for the precious fruits *brought forth* by the sun, and for the precious things put forth by the moon.

Christ (Mal. 4:2,<sup>17</sup> etc.). The precious things put forth by the moon refers not only to those plants that depend on moonlight, as do some flowers, but especially to the light of the gospel which the church presents to the world, the moon being a type of the body of Christ, that is, the church. These are indeed precious in the sight of the Lord, his angels, and the saints.

Modern man thinks that sun is primarily responsible for the seasons, but that is only half the story. After all, it is the earth's orientation in space (i.e., its *obliquity*, the 23.5° inclination of the poles to the ecliptic), which accounts for the procession of the seasons throughout the year, so it is reasonable to think that the sun only is responsible for the seasons. The significance of the role that the moon plays in this seasonal procession has only come to light only in modern times. Computer simulations of the moon's orbit and the earth's orientation in space show that our moon actually stabilizes that procession. If the moon were smaller, the earth would twist and rock in a way that, in the long run, makes the seasons unstable, both in length and in climate.<sup>18</sup> If the moon were larger than it is, the seasons would eventually be eliminated altogether as the earth's obliquity went to zero. The latter would violate the promise of Gen. 8:22.<sup>19</sup> Thus the sun may be primarily responsible for the temperature and the yearly repetition of the seasons, but the moon keeps them constant.

### For signs

The moon is also used for signs in Scripture. Indeed, the things presented above were the easy part of this paper, for they dealt with the natural realm whereas the signs introduce the role the moon plays in the Holy Scripture.

The moon is both appointed and ordained. It is appointed for seasons, according to Psalm 104:19,<sup>20</sup> and ordained with concomitant ordinances in its role as ruler of, and light giver to, the night (Psa. 8:3,<sup>21</sup> Jer. 31:35-36<sup>22</sup>). The use of the word ordination confirms the correctness of

<sup>17</sup> But unto you that fear my name shall the Sun of righteousness arise with healing in his wings...

<sup>18</sup> Panorama, 1993. "The moon and the Seasons," *B.A.*, 3(65):21.

<sup>19</sup> While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

<sup>20</sup> He appointeth the moon for seasons: the sun knoweth his going down.

<sup>21</sup> When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained.

<sup>22</sup> Thus saith the LORD, which giveth the sun for a light by day, *and* the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts *is* his name If those ordinances depart from before me, saith the LORD, *then* the seed of Israel also shall cease from being a nation before me for ever.

equating the moon with the body of Christ, the church (Acts 13:48<sup>23</sup>). The church is the prime focus in the Scripture's use of the moon for signs.

Many of the signs given by the moon are prophetic about the last days. Luke 21:25 addresses these by telling us:

And there shall be signs in the sun, and in the moon, and in the stars, and upon earth distress of nations, with perplexity; the sea and the waves roaring.

We now take a look at the various signs heralding the last days.

### **The moon turned to blood**

The sign of the moon turning into blood is recorded in three places. The first is Joel 2:31,<sup>24</sup> which is quoted by Peter in Acts 2:20.<sup>25</sup> Its fulfillment is found in Revelation 6:12,

And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood.

In all three cases the sun is darkened and the moon turns blood red. Many believe that the blood reference means that man will have settled the moon and there will be a war there, shedding blood on the moon. One is not compelled to accept it, for Rev. 6:12 says “**as** blood,” signifying that it may not be literal blood. Possibly both views are correct.

There is not much in the way of naturalistic interpretation to offer here. Twice the sun is said to be “turned into darkness,” and the fulfillment verse says it will become black as sackcloth of hair. We could postulate that a cloud will obscure the photosphere of the sun, reddening it and causing the moon to appear red as it does during an eclipse of the moon. (See back cover.) The cloud could be between the sun and the earth, or it could be an obscuration in the sun's atmosphere. The darkening could also be caused by a change in solar surface pressure, an expansion of the sun, which could work to decrease the amount of light emitted. That

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<sup>23</sup> And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

<sup>24</sup> The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.

<sup>25</sup> The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come

would not involve a cloud. All this is speculation; it could just be a special miracle.

### **The darkening of the moon**

Seven references refer to a darkening of the moon as the return of the Lord approaches. Isaiah 13:10 is first. It says,

For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

Prophetically, this could refer to a period when the church stops being a light to the world, something it appears to do in the Laodicean church age. But there is more said in Scripture about this event:

Ezek 32:7 “And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light.”

Joel 2:10 “The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining:”

Joel 3:15 “The sun and the moon shall be darkened, and the stars shall withdraw their shining.”

Mat 24:29 “Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:”

Mark 13:24 “But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,”

The mate to all these verses is found in Rev 8:12, which happens after the time that the moon became as blood:

And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

This happens halfway through the trumpet judgments.

### **The Second Advent**

The Song of Solomon, which tells about Christ and his Bride, the church, associates the Bride with the moon when in chapter six verse ten it says, “Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?” It describes the Bride as ready for war.

During the age of grace, the church is not to fight to establish the Lord’s kingdom. That is for him to do, and he will when he returns at the Second Advent. It starts in Revelation 19:11 and goes through verse 16:

<sup>11</sup> And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war.

<sup>12</sup> His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself.

<sup>13</sup> And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God.

<sup>14</sup> And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

<sup>15</sup> And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

<sup>16</sup> And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

The Bride is then found in verse 14. The battle will be accompanied by the fulfillment of the next sign.

### **The sun and moon will stand still again**

This sign marks the Second Advent, the return of Christ. Although not directly mentioned in Revelation, the time the sun and moon stand still can be inferred from context. We note, for instance, that the first time it happened was just after Joshua entered the Promised Land. Joshua asked that the day be lengthened so that Israel could have longer to defeat her

enemies (Josh. 10:12-13).<sup>26</sup> Although it is not immediately apparent that this event was prophetic, it does fall in the category of portending events to come. The prophetic reference that does not point to Joshua's long day is found in Hab. 3:11,

The sun *and* moon stood still in their habitation: at the light of thine arrows they went, *and* at the shining of thy glittering spear.

The time when the sun and moon stand still apparently, from a study undertaken by James Hanson, spans a full month and marks the transition time between the end of the war and the gathering of the nations for the first time at Jerusalem to mark the start of the Millennial reign. But there is one more sign associated with the second advent and that is that

### **The sun and moon are brightened**

Isaiah 30:26, after the terrible events described in previous chapters, speaks of healing:

Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound.

The passage apparently refers to the restoration of Israel in the Promised Land, that is, the Millennial reign, when Satan is bound and man is given the chance to prove whether or not he can be good if only Satan were not there to tempt him. Of course, the Millennium ends with man's failure to do so and the release of Satan and his final defeat, when a new heaven and a new earth are created.

### **The church and the moon**

The living space in the New Jerusalem, which descends from heaven in Revelation chapter 21, amounts to more than one-twelfth the volume of the moon. The excess volume amounts to 1600 walls the thickness of the

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<sup>26</sup> Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. *Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.*

wall given in Rev. 21:17, *viz.* 144 cubits, (amounting to 222 feet or 264 feet if the royal cubit was used). Whether this has any bearing in reality is sheer speculation on anyone's part, but the numbers are interesting, at least, and the typology lends it a little credence. It does, however, give us an appreciation for the size of the New Jerusalem, which now is above (Gal. 4:26<sup>27</sup>).

The most frequent Bible reference to the moon is as the new moon, particularly, the observance thereof under the law. The observance of the Jews under the law was a shadow of things to come. Isaiah 66:23 spells it out plainly that after the new heavens and new earth are established (verse 22), "And it shall come to pass, *that* from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD." This is in effect during the Millennium, the fulfillment for Israel, but it is also an ordinance for the new heaven and new earth of Revelation 21 and 22. At that time, the fruit of the tree of life is produced monthly and is available to those who come to Jerusalem. Those who inherited eternal life in the current dispensation have no need for the fruit—which appears linked to the moon via its monthly cycle (Rev. 22:2<sup>28</sup>)—because the eternal life we inherited "is in his Son" (1 John 5:11), not in a tree. To their eternal life dependent on the tree of life is bad exegesis, for the life thus given is never said to be eternal; it must be eaten of every month. Since salvation will be works-oriented in eternity, (cf. the everlasting gospel of Rev. 14:6-7,) <sup>29</sup> conditions will be similar to those under the law, which is why the law had the observance of the new moon. Under grace there is no such observance (Col. 2:16-17).<sup>30</sup>

Inside the city there is "no need of the sun, neither of the moon, to shine in it: for the glory of God" will "lighten it, and the Lamb is the light thereof" (Rev. 21:23).

The typology of the moon is one of the richest, if not the richest, in the Holy Bible. As a type of the church, including both Israel and the Gentiles, the typology spans all dispensations. Even with the length of this study, your author knows that there is much still to be learned.

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<sup>27</sup> But Jerusalem which is above is free, which is the mother of us all. (All born again.)

<sup>28</sup> In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

<sup>29</sup> And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

<sup>30</sup> Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath *days*: Which are a shadow of things to come; but the body *is* of Christ.