

A DISCOURSE ON THE ALLEGORY OF
THE PARABLE OF
CHRIST OVER THE WATERS
THE BIBLICAL AGES OF
THE PRECESSION OF THE EQUINOXES

SACRED CODES SERIES

ORIGINAL TITLE "JESUS WALKS ON THE WATERS"

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By
RUSSELL VON OHLHAUSEN



Paul Bril - Circa 1553 "Jesus Walking on the Sea of Galilee"

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"....Lord, you have been our dwelling place throughout all generations...You turn men back to dust, saying, "Return to dust, O sons of men." For a **thousand years** in your sight are **like a day** that has just gone by, or **like a watch in the night.**" (Psalm 90:1,3,4)

תהלים Chapter 90 Psalms

Hebrew — OJB (Orthodox Jewish Bible)

א תפלה, למשה איש-האלהים: אדני--מעון אתה, הית לנו; בדר נדר.	(Tefillah of Moshe, ish HaElohim) Adonoi, Thou hast been our ma'on (dwelling place) b'dor vador..
ג תשב אנוש, עד-דכא; ותאמר, שובו בני-אדם.	Thou turnest enosh to dakka (dust); and sayest, Shuvu, ye Bnei Adam.
ד כי אלה שנים, בעיניך-- כיום אתמול, כי יעבר; ואשמורה בלילה.	⁴ For an elef shanim in Thy sight are but as yom etmol (yesterday) when it is past, and as an ashmurah (watch, division of time) in the lailah.

Notes to the reader:

Use of 'G-d': *The use of word/name 'G-d', with the vowel removed and hyphenated is a common practice among many theological scholars; this is done both out of respect and as a personal preference. It is born from my own observances, practices and study over many years and a desire to respect traditions. Please do not let it distract you from the discourse if you are unaccustomed.*

Intent: *This discourse is not intended to 'diminish' the core precepts, principles, or beliefs of any religion, nor to debate historicity or actuality. In fact, to the contrary, I hope to expand and explore the scope of what G-d, source, & nature really may desire for us to know or that we are evolving towards, through informed self-deduction. With both knowledge & wisdom, one can come to one's own conclusions. This is a new time - you might even say a "new age" - and we are able to access our own authority when we understand the "sacred codes". In my view, as students of the Stars we already know all of these characters and forces by other names. We are here to explore the many layers of truth.*

INTRODUCTION

Faith in Allusions:

For many Christians, the story of Jesus walking on water, across the Sea of Galilee, is considered to be the most miraculous event, aside from the resurrection itself. Most believers have used this story for emphasizing the power of faith and what faith can do for the individual, as well for humankind. That is essentially the repeated lesson I received from 15 plus years of typical child-to-young adulthood Bible study in the 1970's & 80's.

Most theological attempts to explain this story simply stop at the surface and expound on a supreme act of "faith conquering all" or the power of mind-over-matter. Religious realist skeptics discount the story's miraculous nature by rationalizing how layperson 'witnesses' could have testified to these events. Scholars paint this event as merely a practical 'illusion' passed down by simple minds. (I am here to describe the opposite scenario; a symbolic story of greater complexity distilled down to a simple pattern, which only those wise enough in the 'ways of stars' can comprehend.)

Many plausible materialist theories have been presented in some form of scholarly work. There have been basic attempts to explain the account on a more practical level.

Example: Some skeptics have suggested a *sand bar* hidden just below the surface or an area of shallow water that would have explained the account. Other 'scholars' have advanced the idea of a *hidden raft* or a floating flat craft that may have allowed Jesus to glide across the lake. Essentially, distilling it down to mere parlor tricks witnesses and reported by feeble minds.

In the early 2000's, an American Ph.D. seminarian, who I shall not name here, put forth an archeo-meteorological theory attempting to set out to prove a *rare ice storm* in Israel 2000 years ago, *freezing* the Sea of Galilee allowing Jesus to perform this 'miracle'. (*You know... one of those Passover ice storms in the Galilean desert, hmm similarly timed to those ice storms in Hell, I would assume*). He went on to receive an impressive university grant to pursue his 'archeological research' in Israel to prove his theory. Of course, this hubris amounted to pure academic rubbish.

Faith in Meaning:

With the likelihood of any physical evidence arising next to none (that in itself might take a miracle), most of these so-called *explanations* are easily dismissed. So of course, the most widely *accepted* view among believers (and many non-believers) is that Jesus, *the man*, actually set foot upon the water and ‘walked across the sea’ to meet the apostles, and by one account that Peter, as well, came out of the boat to meet him. This view, the Mathew account, is probably the most recited version of the story.

For those who do not believe in these kinds of ancient paranormal events and do not support the view of the religious faithful, there has been no *other* plausible reason for this Biblical story. The general view among most skeptics is that it is simply a fabricated story with no equivalent or parallel meaning, a ‘fable’ used to enforce the concept of the powers of *faith* in a higher force.

There are usually one of three positions someone holds regarding the use of parables and miracles in the scriptures; those individuals of faith who feel that these events must be the *literal* truth (the sum of their faith requires it); there are the religious skeptics who search for a physical means for the accountings; and the third line of thought, one can follow the *allusion*. The search for an allegorical source, inevitably leads us back in time to an understanding of the many other stories of G-d by other names; those stories *written into the heavens* thru the constellations and invariably etched through epoch time — *and why*.

It should be surmised that like other ancient writers in their religions, the Jews and early Christians wrote with similar intent as the cultures that came before them. There is method in all of these writings, and a purpose and knowledge to be passed on, within allegories of their sacred texts. The knowledge of those stories of the ‘cycle of life’ written into cosmology is preserved. *One reason would be quite simple; to maintain an esoteric knowledge or wisdom for mankind so that it could not be so easily rewritten and not completely lost to time or deliberate misuse.* By teaching one level to some as literal truth, another layer of sacred truth can be preserved throughout time; ***the seed is found within.*** The slow delusion over time to a more literal reading of the symbols, has caused us to go back and take a second look at the writings (and their sources), to what other truths may have been originally intended. Through parable, original truth is maintained

and will always be revealed in time. At some point people will inevitably begin to ask the right questions.

Faith thru Story:

In the past, I used to say that the average Christians is satisfied with the literal interpretations of these stories. Simply choosing to believe the narrative they were taught; that both Jesus, due to his divine nature, and Peter, with his faith and conviction, were able overcame the physical properties of water and walked upon it. Recently, more Christians have been questioning what exactly it is, they have faith in. There is nothing inherently wrong with relying on *inevitable* faith, in fact it has great value for the restoration of G-d's Kingdom on Earth. But this story, like most other biblical accounts, is actually full of cosmological elements and meanings that are hidden to most people. For the religious minded, the notion of anything other than a literal surface interpretation of these texts is unthinkable. In the current religious paradigm, deconstructing, analyzing and comparing religious stories often provokes prejudice and polarization towards *the seeker*.

To the learn-ed scholar, the notion of more obscure and non-literal meanings of ancient texts is not so far-fetched. Most modern Christians have accepted the *allegorical* meanings of the many sensational stories written within the pages of the Old Testament, but they regard any questioning of the New Testament for possible allusions, as nothing short of heresy. A cognitive disconnect arises. (Jonah really wasn't swallowed by the whale and that bush didn't really speak to Moses; that was a long, long time ago when people were more primitive... but Jesus did walk on water, and was crucified, died and was resurrected in 33AD; burn in hell if you say otherwise!). Other cultures throughout antiquity have employed such literary devices in many of their writings, particularly regarding the sacred texts of their religious orders and mystery schools. These parallels are easily made in some instances while others are deeply concealed, through time and the lost inferences of symbolism. So, I ask, why would the pre- and early Christians not have used the same methods to maintain certain meanings as "sacred" for us today? It is my assertion that they did so in the Bible *in every sense*.

The Skeptical Believers:

Most theologians and scholars of seminary simply attempt to support their own preconceptions of faith, leaving no room for questioning another view without severe chastisement. Any variations in their echo-chamber brings down the wrath of their version of G-d (ego). You have to wait a generation or two before any real progress is made. There is not much room for revisiting or revising of ideas. It is not my intent to interject opinion in the area of religious creed or dogma. I do feel it is important to follow these equivalent concepts with an open and unfettered mind.

I make the assumption that the scriptures were intended to conceal as much to the uninitiated seeker as they are intended to present valuable lessons to the general religious adherent. The Bible makes many direct references to hidden meanings and a deeper 'measure' in every word. The actual words of Jesus are clear in the reading but the meanings of allegorical verses, "parables", are lost to time or concealed in archaic translation. His spoken words hold deeper symbolic meaning; Jesus speaks with double entendre.

Biblical writers have taken great care to make strategic use of symbolism in every book of the Bible. Why did Yahweh, on Elisha's behalf, conjure two she-bears to tear 42 children to shreds? Why were 12 small baskets used to distribute the fish & loaves, and 7 large baskets used to collect it? What is the true meaning of Jacob's well and Jesus' visit there? And why did the Vatican ban the Discourse of the Living Water? To unlock these symbols, a greater esoteric knowledge must be ascertained, a knowledge known and accepted by the cultures of their day and place.

PRELIMINARY

Our Focus: The Messianic Cycle

There are many scholars in multiple disciplines attempting to understand this parable from other perspectives. This discourse will show, that when taken within the larger framework of the Bible, there is enough information to support the theory that this parable is an allusion to the passing of the ‘Christ Consciousness’ from one point in time to another point in time rather than a mere fish story about faith. This is part of the Messianic Cycle. If you are not familiar with the concept of Christ consciousness, in simple terms it is the perception of a higher state of individual and collective human awareness within G-d’s domain. In the Jewish tradition it could be seen as the parallel for the *Olam HaBa* the world that is coming when the Mashiach arrives. It is the world beyond the mundane; a new world where we integrate our human vulnerabilities with our expanding ‘G-d-like perceptions’. The ancient world was connected in one ‘language’, an inner knowing of the Creation’s interdependent correspondences. Our ancestor ‘ascendents’ encoded the essence of cycles, patterns & frequencies into symbols, stories, the myths, and into the syllables and letters themselves, as was divined by the Creator through nature. The Messianic Age reveals this truth. We are reflections of all the aspects of nature. “*As Above, So Below.*”

Comparative Mythologies:

“Judeo-Christianity” is much older the Judeo-Christianity pretends to be. That is to say that with little exception, all of the scriptural stories have both astrological correspondence & previous cyclo-mythological equivalents. Beginning with a simple theory, it is quite easy to see these parallels with the expanded information of symbols, when viewed in a broader scope of meanings outside of the traditional narrow Christian interpretation. The primary intent here is to show the allegorical alternative and an *astrological* interpretation. In order, to analyze the story clearly, a *decent* understanding of ancient mythology, in particular Zodiologically related myths, are important. **The**

entirety of the Bible is an *astrological treatise* and can be viewed this way. There are many layers to the myths in the constellations; basic knowledge of Egyptian, Greek Roman and Babylonian mythology is helpful.

Layers of Truth:

Believing in a singular point of view does not make it so; truth is subtle and nuanced. As a final thought before engaging these ideas, I present to you this question & reasoning. *Which is more likely true and can be 'proven' ...?* That not just *One* but *two* persons, born into this earthly realm, overcame the physical properties of water and levitated themselves across an inland lake in the middle of the night, on this one occasion in history — or that there is a *message hidden* within these verses that contains an allegory for a *common theme* found in antiquity through the mythologies of the ancient writers. Look deeper into the many layers of truth before you decide that one truth is *truer* than another. Just maybe both perspectives reflect exactly the truth, to who they are supposed to, the level of truth that G-d needs for them to know...

“The narratives of the Doctrine are its cloak. The ‘simple’ look only at the garment — that is, upon the *narrative* of the Doctrine; more they know not. The instructed, however, see not merely the cloak, but what the cloak covers.” - (*The Zohar*, iii., 152; Franck, 119.)

I. PROLOGUE TO THE PARABLE

Look Up to Read the Bible:

One way the Bible can be viewed is as one epic story written in allegory, woven throughout with the general message of the ‘awakening consciousness’. To map out an epic story you need a reference to *time – many layers of it*. Though it may not be apparent at first, the Bible texts constantly make notations to time of day, types of harvests, seasons, holy days and placement of heavenly bodies. Any eschatological text discussing the coming of the end of an Age would naturally make inference to time cycles in some way. **Time**, in this context, is being tracked on large scale of many millennia. The best method to do that is to mark it with the celestial clock. An understanding of the previous ages, or *aeons*, is needed to begin to grasp the scripture as a parallel to the myths regarding Earth’s movement through the celestial sphere.

Since this discourse is centered on one parable, I will not expound extensively into other areas of the Bible. Over time, I have concluded, with little exception, that both Testaments are *mythical, astrological, & mathematical in nature*. The Bible tells another story of the collective human psyche, one that was well known to the ancients because it is also the story of nature and cycles. I also presume the evolution of the current religious awareness of this precept is born out of the texts of the Kabbalistic writings, a precursor to Judaism as we think of it today. The works that we have now are composite texts of the Egyptian, Babylonian, Sumerian, Greek and other ancient cultural teachings, which contain much in the way of symbolic astronomical reference.

Over the last several centuries, there have been a number of authors who have put forth theories, attempting to show a basis for astronomy and astrology as metaphor within the Bible. This ideal is not novel; on the contrary, to any observant scholar of both scripture and mythology the parallels become so obvious it takes a total denial of the evidence to dismiss it. The underlying theme in the books of the Old Testament, which seems to have been completely overlooked or ignored by both modern liberated academia and current-day astrology, is the story of the Precessional Zodiac. I do say that a handful of writers have laid some significant groundwork for, 1) astrological symbolism within the Bible in

concept, and 2) that at least three of the Precessional Ages can be easily identified directly by sign symbol in correct order within the full narration. In this brief paper, I will lay out more symbolic references to those æons, as well as the '*not-so hidden*' symbolic meaning behind the four other ages and how the remaining five are implied.

A Ponderous Tangent:

I ask, why now, only at the end of our time, the Age of Pisces and the Dawning of Aquarius, is it that we are *able* to reintegrate the higher symbolic knowledge back into these stories? Is this *divinely* devised or is has it been a part of a prolonged *devilish* deception all along? Or are we just always stuck *at this place in time* until we master our lower natures, then we die to the self, and rise to meet with the Messiah renewed...? I will even pose this: is **technology** a part of G-d's plan to assist in the reawakening of the true *chosen*, those who *choose* to seek G-d directly and to the Devil goes the spoils, from those who choose to worship the Priests and Princes of yet another dying Age? And closer to the presence of the I AM we come, is it even *our choice* to make, in the End? *I leave that for you to decided...*

Omniscope: Viewing The Biblical Time Cycles

This prologue is a brief overview of the Ages leading into Pisces, symbolized in scripture. The first chapters of the **Torah**, (the first 5 books of the Christian Bible) are an exponential unfoldment. You might think of this as type of logarithmic unfurling – *in two directions*. The first few verses of Genesis lay the back-story, which marks the time before 'man'. It is important to remember while reading this portion of biblical text, that it is not being told in a chronological fashion, that it is not one literal *day* or *year* to the next. Portions of the story are details of the larger overview, as is primarily assumed, particularly by the faithful. Sometimes the story is told through the 'right eye' wide vision like a *telescope*, at other times the stories focus in through a 'left eye' lens, like a *microscope*. The overall story expounds from one point with these details, to stories with more detail as we move forward in time.

From the beginning, basically, there is not a lot to relay in the first few verses or epochs of time, as 'G-d' was alone while active in the 'creation'. The verses of the creation summarize order arising from chaos, astronomically (or astrologically) from Aquarius/Capricorn thru Virgo/Leo, while reducing cosmological time by exponential

orders of magnitude. The esoteric parallels are easy to understand but I will not indulge that tangent here. The concept of the 'Biblical Age' is not a completely new theory and has been cited in the past by some well-known writers throughout history. We have expanded that concept here.

Quick Overview: Precession of the Equinoxes

The Earth travels through one complete precession cycle in a period of approximately **25,920 years**, during which the positions of stars will slowly change; the change is actually due to the subtle shift of Earth's axis in relation to the change of the Solar systems coordinates within our part of the Milky Way galaxy. Over this cycle the Earth's north axial pole moves from where it is now, within 1° of Polaris, in a circle around the ecliptical pole with an angular radius of about 23.5 degrees or 23 degrees 27 arcminutes. The path is marked on the ecliptical plane as it passes through the constellations of the Zodiological (ecliptical) circle.

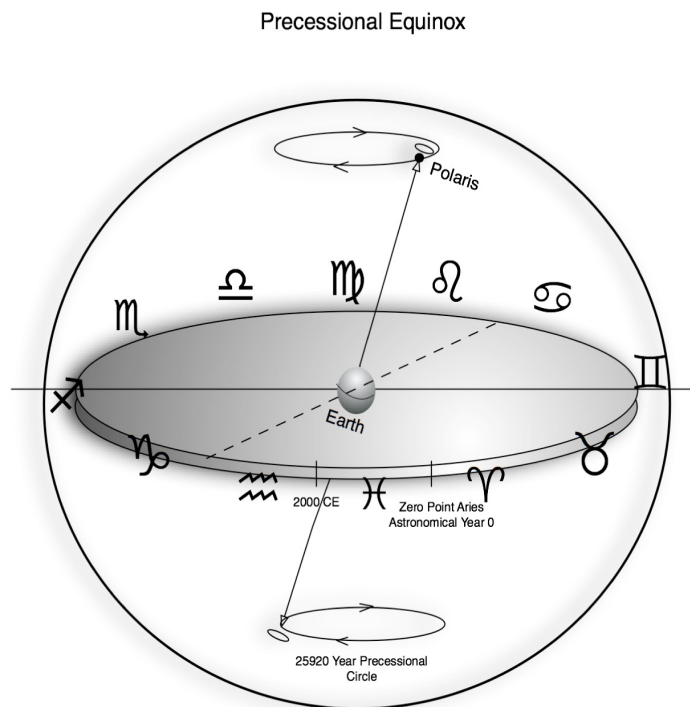
(For our purposes we are dealing with the cultures of the Mid-East and Mediterranean regions and the stories evolved from the western Zodiac.)

The cycle of this path is in reverse order from the traditional direction of the Zodiac. In esoteric philosophy, this is known as the Path of the Soul of Humankind, the evolutionary path of the rise and fall of collective consciousness. Both allegorically and transformationally, the sudden awareness of the individual from within the pristine collective self occurs at the cusp of Leo/Cancer, the 'gate of Man'. The 'Final Battle' of the 'physical reality' occurs at Megiddo, the plains of Capricortanea, the "Gate of God".

As time passes, the stars "move" or appear to change in relation to surrounding stars. The pole star also changes, as Earth's polar direction moves through the Precessional circle. The polar alignment is moving away from **Polaris** (the North Star) and headed towards the constellation of Cepheus, and star **gamma-Cephei**. Over time, the northern precessional circle will take the path of our pole through Deneb, Vega and Arco Draconis among others and through large areas of no stars, simply dark space.

Precessional Theory in History

The astronomical concept of Precession is ‘officially’ credited in the West to **Hipparchus**. Though almost none of his writings survive today and the dates of his lifetime are disputed, his astronomical calculations on precession are generally accepted to have been written between 147 BCE and 127 BCE. Several scholars in the last century have suggested that many astronomical calculations of the Babylonians and Chaldeans include data that confirms a familiarity with the Precessional effects on celestial observations. Other historians have purposed that the **Egyptians were very aware of Precession** and that many of the symbols and star-maps of the Dendera(h) Complex reflect the currently accepted precessional ratio, of 1 degree every 72 years, to have been well-known in that time.



There are many writers and researchers bringing forth a great deal of evidence that the slow movement of the precession over thousands of years has been known much further into the past than we here in the West are prepared to accept. I am of the opinion that the Bible’s overall structure *is this story*, but its origins go further back into the time, even unto the dawn of civilization.

II. BRIEF SUMMARY OF PRECESSION IN THE BIBLE

This is a short summary of Biblical Precession and not intended to detail the complexities of the narrations and their meanings. In the Bible the terms for “**day**” and “**night**” have different meaning as to their actual length according to a particular type of cycle which is being referred to. The bible makes this clear in several verses in both testaments. *“But do not forget this one thing, dear friends: With the Lord a day is like a thousand years, and a thousand years are like a day”*. -(2 Peter 3:8-9).

Logarithmic Time Cycles:

I should state clearly that we are not deconstructing “**chronological** times scales” in the Bible narratives. As much as academics, theologians, astrologers, Kabbalistic hobbyists and the like, have attempted to correlate exact years and dates to the Age cycles or the Biblical events, it is a trap for the uninitiated mind. Continuing to pursue those correlations is a fool’s errand, one that the Devil sends the vainglorious out to run. It is an egoically driven distraction and misses the point entirely of the true nature of the accounts. *(I have seen a lot of ‘fools’ dedicate a lot of time to this idea; I know because for some time, I was one of them. **You can’t carbon date a story.**)* Basically, there is little agreement between any chronological approach in this area of study, and there never will be. I eventually deduced that it is not chronologically accounted; **it is summarized logarithmically**. (*And that this can be tracked using recirculating alphanumeric symbolic language — in ALL forms of communication — down to even the basics of binary code, simply because nature reflects itself in everything, because it is as G-d has divined it to be.)

Yet, this is where “scientific” and reductionist thinking generally loses the ability to qualify and codify these narrations. They become *far worse* ‘enemies of true understanding’ than practitioners of horoscopic astrology ever could. **First**, rather than looking at scripture for faults, error, or for someone or something to blame, now is as good a time as any, for self-study as to *WHY* these stories are *sacred*. We might begin to

recognize scripture as a type of ‘time-map’ of sorts, for understanding our collective human soul’s path through Darkness into an Awakening.

Second, many, if not most Christians, Jews & Muslims, who are general followers of these religions are unaware of even the basic differences of their closest religious cousins. I would dare say, in my own encounters over the last five decades with well-meaning lay practitioners, that 95+% are completely unaware of extra-canonical works, or the sources from which much of the texts are known to have been derived. (As a rather curious child in an adopted religiously institutional family, I was expressly *forbidden* to read any extra-Biblical works; so of course, *I read them...*). Few Christians are aware of the ‘varieties of Bibles’; not simply *versions* but different biblical book arrangements (order & number), various accepted or discounted ‘apocrypha’, verses or words both added and omitted, etc. Fewer still are rather oblivious to what other religious authorities may have to say on various matters — *like astrology*.

Third, we now have unprecedented access to online libraries, documents, hundreds of reference works & images of many of the ‘*source works*’ still in existence. It does not take years and decades to reassess and reshape our earlier views and interpretations of these understandings. These mental shifts can, and are, occurring quicker now. *NOTE: I still attest that the “Aquarian Shift” itself is assisting in bringing about these new awarenesses by breathing new life into these ‘old words of truth, in order to make us whole again. One might even say that it is “Christic Consciousness” already at work.*

The Holy ‘Days’: “Whose seed is in Itself”

With this in mind we look *before* Genesis, to the implied void *into which* Creation came into being. Like a fruit whose seed is inside itself, moving downward into a Fibonacci spiral, the logarithmic six ‘days & nights’ unfold from the time of Aquarius-Capricorn to the time of Leo-Cancer *within the* Creation. G-d created and then stepped *into this Creation* and *rested* on the seventh day after the formation of Man. This is the closing cusp of the Age of Leo. The Creator merges with Gaia, breathing Life, the Lion Fire into Adam passing on His energy, beginning the ‘time of mankind’, the Gate of Man, Cancer. But before there could be a Great Mother, there must have been the *Sacred Virgin...*

Virgo the Void of Endless Ages

The story of the Sacred Virgin exists in every religion and is one of our key links to understanding the ancient sciences of the stars. Inside the endless, timeless void of the uncreated, Light was seeded. Within the vast darkness, a finite point projected its image into the infinite, both consuming and re-creating itself, with a singular awareness of the purpose that each part of itself was to play. Within the untouched womb, the thundering heartbeat reverberation of God grew louder. You can still ‘hear’ the distant piercing tone between the oscillations of *deafening* silence and the *cacophonous* residual of the beginningless flutter of the divine ‘word’... The cosmos still echoes with the first and last, “*I AM*”...

Leo Age: In The Garden, The Creator Must Create

In the same instant, both creator and creation are formed. From nothing but self the Creator, must divide and multiply the divine forces into polarities, groups and archetypes. From this matrix comes a stage upon which finer and finer patterns can coexist within waves of harmony and discord. The story expounds quickly into the Age of Leo, as the Creator, like water, *pours* Itself into the Creation. In the Bible, this is G-d in the Garden of Eden, it is the birthplace of the Soul. This is the time, when ‘G-d and mankind’ are One, ‘G-d and nature’ are One, ‘man and nature’ are One, ‘man and woman’ are One; all is in unity within the framework of G-d. All of these divisions co-exist unaware of Life or Death, Male or Female, only the presence with eternity. This ends when the fruit of Tree of Knowledge of Good and Evil is consumed by Eve, and a least swallowed by Adam. A fruit of *temptation*, teased by a Devilish serpent of *sin(e)*, both of which have ‘been in the garden’ since the beginning... Having taken the “fruit” into themselves, this marks them as ‘vessels’ of transference to *seed* the next age.

Cancer Age: The Gate to the Crib of Man

The processes of next separation are marked at the cusp of Cancer as G-d casts Adam and Eve out of the Garden of Eden and into the harsh Crib of separation. This point is also known as The Gate of Man. The dualities represented here echo the unfolding divisions of the generations of which begin the time of alienation from G-d and the return to the

Divine godhead. This is the double uncurling dual nature within Cancer, conferred in the glyph. The story, concerning Cain and Able, carries with it the harshest gravity of the darkest parts of our nature which are still being processed today. The Generations of Cain (Cancer) and Seth through Noach (Noah) meet different ends as he carries the Seeds of Gemini, two-by-two into the next Age. The Bible delves into the developing nature within the fractures of mankind. From Chaotic Set Theory and a look at Genesis: “Jesus states that the intellectual mind commenced in the Noahic flood. And before the flood there was no distinction between animal mind and human mind. The Noahic flood tells the story of how the human mind broke away from the *mental symmetry that existed in the animal realm*.

Geminid Age: The Schisms Begins

The Noach line represents this primal seed of the *noble ape* carried over with the animals within the ark. The themes shift towards bettering the circumstances of life for yourself and your line by using your mind; nations and kings are declared. As the mind fracture from G-d takes hold, Nimrod touts himself as equal to G-d, resulting in the scattering of the people’s ability to ‘*communicate*’ with G-d or each other. In the extra-biblical texts Nimrod and Abram, both astrologers, clash. Abram (father of the **ram**) and Lot’s paths diverge at the End of the Age of Gemini, which is represented by the destruction of Sodom and Gomorrah when after the death of Lot’s wife, his daughters take his seed (symbolic *mitosis*) and pass that energy into the next age. While at the same time the newly named Abraham (father of the **bull**) first fathers Ishmael but passes his namesake (genes) down to Issac (symbolic *meiosis*). The age ends and the next begins as the twins Esau & Jacob play out their birthright, as the ancient Bull cultures rise to prominence.

Taurean Age: The Preservation of Life

The biblical precession progresses, dealing with the more complexifying nature of mankind. Jacob the supplanter, ‘swindles’ his brother’s birthright by deceiving Issac; Jacob marries **Rachel**, meaning female *sheep*, and then **Leah**, meaning **cow**. He becomes Father **Israel**, the progenitor of the Twelve Tribes and passes the Abrahamic Covenant on to his heirs. The scattered seeds of Gemini evolved now symbolically as the Bull Cultures of Egypt and Babylon, with their fabled gardens and lavishly structured societies. Joseph,

son of Rachel (ewe), dreams of Cows and Corn, and bargains with the Pharaohs for Israel's descendants to settle Goshen. Moses and Aaron bring this era to a close with the Exodus and Ark of the Covenant. It is more specifically symbolized as the Golden Calf at Mount Sinai, Moses, having received the Torah commandments, coming down and smelting the idol image; the gold is made into ash, to be consumed by the Israelites, carried (like seeds) into the next age. The Torah, handbok of the Taurean Age, delivered at Jabal at-Tūr (Sinai), guides the Ram's way forward into the world so that it's generations can find their way back again.

Arian Age: The Fascination with "I"

Abram/Abraham is respectively both the Seed of the Ram and the "Father of the Bull". Abraham's binding of Isaac and the appearance of the ram at the cusp of Gemini into Taurus, ends with the destruction of the Calf. The blast of the Shofar at Sinai trumpets the new cardinal age of Aries. The Bull cultures now fade, the Ram of Israel rises and takes up the sword as both righteous Judges and warrior Kings. Passover symbolically marks the beginning of this new era. From here on, stories in the biblical narratives center on the Israelites and the lineage, or "*bloodline*" of Abraham and the forces that oppose them. Some of the shepherds sheer the multitudes, while other shepherds become the sheep. Here, at the cusp, the Hebrew sacrificial Lamb is embodied as Jesus in the emergent Christian tradition. This recognition of the "Son of Man" is denied by the Jews, whose role is *decidedly* and *inevitably, yet also predicably* different, in the role of the 'other'. The transference of Jesus "the Lamb", into Christ "the Fish", marks the end of Aries and the entry of Pisces. The ritual of the drinking of the blood of the Lamb and eating the body of Christ, is representative of the transference of this age.

Piscean Age: The Imagination of Self

It is at the point of the Aries/Pisces cusp that stories of Jesus begin. The New Testament begins at the cusp point of the change of this cycle and the symbols become obviously intertwined with each other. This brings us to the dawn of the Piscean Age. The gospels relay various stories that correspond to other cosmological themes in antiquity; the primary image is that of the "fish" which is associated with the astrological Age. Pisces, in this schema represents the Christian era as whole. It is with that in mind that we move

into the details of this thesis and accounts put forth in the Synoptic Gospels. The story of Jesus walking over the water expressed as the spirit of Aries passing through to Aquarius/Capricorn and the difficulties the ancients knew we would begin to face during this season of man. The consumption of the two fish and loaves is the symbolic passing on of the essence of the Age.

Aquarian Age: G-d's Temple on Earth & The Marriage of Christ

The future age of Aquarius is referenced as Jesus comes to meet the woman at the well, this is where he announces himself publicly for the first time. This scene is known as the Discourse of the Living Water, and you aren't allowed to discuss it according to the Vatican. I must point out here that there are some that feel we have already entered into the new age of Aquarius and other who feel we aren't quite there yet, or we have a few centuries to go. Chronologically, we are near the ending of our transit through the constellational period of Pisces and at its cusp, no matter if we have crossed over yet into it. I am of the opinion that as of the time of this writing, we are fully into the event horizon of this new æon.

Capricornian Age: G-d's Kingdom on Earth to Come

Though it may not be obvious, the age of Capricorn is referenced in the Bible, primarily, in Revelation. The previous name for Meggido/Armageddon was *Capricortanea/Caprecortanea* and the stories about this "place" are dealing with the arrival of that age, and the next cardinal ingress. Though in this essay, we will not go into this area in great detail, it does become a crucial bit of evidence in the overall theme of the Bible. Peter holds the keys to *G-d's Kingdom on Earth*

Deconstruction of the Components

As we move into this discourse, I will breakdown various elements and components of the story from an astrological perspective and analyze the symbols which convey an evolution of consciousness point of view. There are many subtle ways to interpret symbols. I invite you to deconstruct these devices and reconstruct these parables to extract a higher meaning from them.

Overview of Biblical References of Precession, Ages of Man

This overview is only intended as a primer into the concept of the esoteric theme of the Precession of the Equinoxes. The Bible goes into greater detail with this theme, displaying a vast knowledge of astronomy written into the texts. The larger work from which this article is derived from deals with the themes and patterns in more detail.

Zodiac Age	Biblical Symbolism	Major Story Markers (Cusps of Ages)
→ Virgo	The Great Virgin (Void)	The epochs of time are compressed within the opening verses of Genesis like the fruit “whose seed is in itself” . Many texts outside of canonical scriptures tell of the backstory of the Elohim and the forces stirring behind Creation .
Leo → Cancer	The Lion & The Great Mother	The divine kingship of Adam (Leo as ruler), as he is appointed ruler over Creation, which is quickly followed by “The Fall” into a world dominated by the Great Mother (Cancer) —the rise of fertility goddesses, matriarchal structures, and early forms of worship tied to the moon and waters.
Cancer → Gemini	The Flood & The Twins	The Great Flood (Cancer: waters, destruction, and renewal) wipes out the corrupted world; Noah’s family, particularly Shem and Japheth , represent the Gemini duality —the division of nations and the repopulation of the world .
Gemini → Taurus	The Tower & The Bull	The Tower of Babel (Gemini: the division of languages and duality) leads to the scattering of humanity; the Age of Taurus follows with the rise of bull worship (Canaanite Baal, Egyptian Apis, Mesopotamian Marduk), and Abraham’s covenant rejects idolatry in favor of the One God (YHWH) .
Taurus → Aries	The Calf & The Ram	Moses leads the Exodus , marking the end of Taurus' bull worship (Golden Calf) and the beginning of Aries' Ram worship —the Passover Lamb, the sacrificial system, and the establishment of the Law of Moses .
Aries → Pisces	The Lamb & The Two Fish	Jesus Christ, the Lamb of God , ushers in the Age of Pisces—the age of the fishermen-disciples, baptism (water initiation), and the spread of Christianity . The early Christians use the fish (Ichthys) as their symbol .
Pisces → Aquarius	The Minnows & Water-Bearer	The transition from religious institutions to spiritual enlightenment . Jesus predicts the coming of the Holy Spirit (Living Water) and the restoration of divine order , leading to the New Age—the Age of the Water-Bearer —marked by knowledge, collective consciousness, and the return of cosmic wisdom.
Aqua → Capricorn	Living Water & Kingdom	Where One Mind & One Matter Meet: The ascent marks entrance to the Kingdom currents of innovation and communal awakening of Aquarius refine into structure, endurance, and new divine law, Capricorn, forming the Gate of God , the threshold through which the soul transcends.

III. THE ACCOUNTS OF THE MIRACLE

THE SYNOPTIC ACCOUNTS:

Each biblical account of the story differs in some way. In Matthew's account, Peter walks on the water with Jesus, which is not mentioned in Mark or John's accounts. Mark mentions *Bethsaida* as a place they are going to before heading on to the Gennesaret shore, but this is not mentioned in the other two accounts. One account makes note of the "fourth watch", another refers to evening and the other darkness.

Though English is a poor means by which to attempt proper interpretation, we can approximate the meanings of the verses and then extract the words and symbols from various translations through comparative etymology with the Greek, Aramaic, Latin and Hebrew, Sumerian and Egyptian. For the purposes of including an account of each record of the synoptic gospels here, I have only shown the most decidedly familiar version, that of King James. The attempts of later versions to "correct" misunderstandings of older texts obviously corrupts and degrades the hidden meanings further. Direct translations from the earliest writings give us the best understanding of the intent of the original writers. With a vast array of modern online literary resources, we are now able to compare dozens of languages and word etymologies in just moments to get a better idea of the what the earliest writer's intended.

The Three Biblical Versions

Matthew's Account

Immediately Jesus made the disciples get into the boat and go on ahead of him to the other side, while he dismissed the crowd. After he had dismissed them, he went up on a mountainside by himself to pray. When evening came, he was there alone, but the boat was already a considerable distance from land, buffeted by the waves because the wind was against it. During the fourth watch of the night Jesus went out to them, walking on the lake. When the disciples saw him walking on the lake, they were terrified. "It's a ghost," they said, and cried out in fear. But Jesus immediately said to them: "Take courage! It is I. Don't be afraid." Lord, if it's you," Peter replied, "tell me to come to you on the water." "Come," he said. Then Peter got down out of the boat, walked on the water and came toward Jesus. But when he saw the wind, he was afraid and, beginning to sink, cried out, "Lord, save me!" Immediately Jesus reached out his hand and caught him. "You of little faith," he said, "why did you doubt?" And when they climbed into the boat, the wind died down. Then those who were in the boat worshiped him, saying, "Truly you are the Son of G-d." (Matt 14: 22-34)

Mark's Account:

Immediately Jesus made his disciples get into the boat and go on ahead of him to Bethsaida, while he dismissed the crowd. After leaving them, he went up on a mountainside to pray. When evening came, the boat was in the middle of the lake, and he was alone on land. He saw the disciples straining at the oars, because the wind was against them. About the fourth watch of the night, he went out to them, walking on the lake. He was about to pass by them, but when they saw him walking on the lake, they thought he was a ghost. They cried out, because they all saw him and were terrified. Immediately he spoke to them and said, "Take courage! It is I. Don't be afraid." Then he climbed into the boat with them, and the wind died down. They were completely amazed, for they had not understood about the loaves; their hearts were hardened. When they had crossed over, they landed at Gennesaret and anchored there. (Mark 6:45-53)

John's Account:

Then knowing that they were about to come and seize Him, that they might make Him king, Jesus withdrew again to the mountain alone *by* Himself. And when it became evening, His disciples went down on the sea. And entering into the boat, they were going across the sea to Capernaum. And darkness had already occurred, and Jesus had not come to them. And the sea was aroused by a great wind blowing. Then having rowed about twenty-five or thirty furlongs, they saw Jesus walking on the sea. And *He* having come near the boat, they were afraid. But He said to them, I AM! Do not fear. Then they desired to take Him into the boat. And the boat was instantly at the land to which they were going. On the morrow, the crowd standing on the other side of the sea had seen that no other little boat was there except one, that one into which His disciples entered, and that Jesus did not go with His disciples into the small boat, but *that* the disciples went away alone. But other small boats came from Tiberias near the place where they ate the loaves, the Lord having given thanks. Therefore, when the crowd saw that Jesus was not there nor His disciples, they themselves also entered into the boats and came to Capernaum seeking Jesus. And finding Him across the sea, they said to Him, Rabbi, when did you come here? Jesus answered them and said, Truly, truly, I say to you, You seek Me not because you saw *miraculous* signs, but because you ate of the loaves and were satisfied. (John 6:15-26)

A DEEPER DIVE INTO THE STORY

The Timeline: It is the Time of Passover and Jesus is the Sacrificial Lamb. This parable and the previous parable relays to us that the “day” is almost over and that it is “night” through the duration that he is up on the mountain. The apostles are without him on the sea, he comes down during the last “hours” of the night. Jesus’ time on the mountain in prayer, away from the Apostles, corresponds with period leading up to the “fourth watch”. At a point drawing near dawn, Jesus goes out to meet the Apostles. Assuming that there was a ‘length of *time*’ for him to cross the sea, he then meets the Apostles in the storm.

The Beginning of the ‘Miracle’: In the previous parable, after the feeding of the 5000, the five barley loaves (Torah) and ‘two fishes’, it is at this point, the representative Jesus symbolizes both the blood of the lamb, from Aries, in the generations of the father Abraham. He has now *shown himself* as the embodiment of the new age of Pisces during the previous *parable*. The mountain here represents the dwelling place of the Ram and the last ‘high ground’ as we begin our passing through the astronomical sea for the next two astrological ages of the Zodiac.

The Separation: Jesus dismisses his followers and sends the Apostles on ahead of him, as he rests upon the mountain, this occurs at the end of Aries and the beginning of Pisces. The primary meaning of this part of the parable is that, for a time, the ideas and teachings of Christ will go ahead of him, but the true wisdom and understandings of these teachings will remain behind. Much will be lost while Christ is not “with” the teachers. The world will be lost in its emotional depth, limited and fractured in its ability to understand its *true* nature or the nature of the ‘spiritual’ world.

The Reunification: The subsequent ‘storm’ represents the turmoil and anguish that mankind has created, without understanding its own connection to divine nature and to the world. Near the end of the age, the beginning of Aquarius, the wind represents the Air elemental. In a world with little faith or understanding of the nature of G-d, the physical world will be in chaos (as it is now) and against the wisdoms of the teachings. When all seems lost, the true wisdoms of the world, represented by the spirit of Christ, will be seen again, though *feared* or not recognized at first. Faith will eventually be restored, and the spirit of these things will unite with the teachings of the Apostles. This understanding of the embodiment or teachings of the spirit will calm the storm; then *faith* will no longer be required.

The Arrival: The arrival on the shore of Gennes’arat with the Apostles and Jesus marks the cusp of the end of the Messianic Cycle. The loaves are discussed here as to the understanding of the story through the Torah lens.

IV. THE ESSENCE of the STORY:

OUTLINE OF THE PARABLE

The premise of this theory is that the parable of Jesus transcending the Sea of Galilee is an allegorical synopsis of past and coming precessional ages through a specific portion the ecliptical belt. All three accounts vary somewhat but the primary meaning remains the same. Each synopsis is an allegory for the passing of the cardinal energy of age of Aries, represented through the 'bloodline' of Abraham, embodied in the Christ and from there as spirit, or energy, that transcends the turmoil which mark the two ages (The Kali Yuga). The parable is concerned with the passing *into* and *through* the watery represented constellations of the astronomical sea. In the grand mythologies the ages of Aries, Pisces, and Aquarius, are part of this deep 'celestial ocean'.

The short gospel summarizations of the parable all contain the same primary meaning, though they are not recorded exactly the same. It is also my speculation that it was intended this way because it is the *meaning* of the parable that is important, not so much as an *accounting* of actual fact. The components of the story hint to analogies made elsewhere in the Bible and in other writings. The biblical writers kept the same meaning and deliberately scattered clues to that meaning, in the parables just before and after the 'event'.

THE ASTROLOGICAL OVERVIEW:

The story of Jesus walking on the Sea of Galilee to reach Capernaum serves as an allegory for the astrological cycle, particularly from Aries to Capricorn via Pisces and Aquarius. This narrative encodes the movement of the Precession of the Equinoxes, illustrating the transition of spiritual and cosmic consciousness through the Zodiacal topography.

Jesus begins this journey as the representative *Lamb of God*, a title that directly connects to Aries, the cardinal Fire sign that ignites the start of the astrological year, the Alpha-

Omega point of the celestial belt. In the Old Testament, Aries was symbolized by the ram, as seen in the story of Abraham, where a ram was sacrificed in place of Isaac. In the story of Jesus, the image of the ram had regressed into the Lamb, symbolizing the sacrificial iteration of the Aries archetype. Jesus, as the embodiment of this energy, carries the essence of Aries forward but also signals its transition into the next age. His sacrifice—the "blood of the Lamb"—marks the end of Aries' dominance and the beginning of a new era.

This era shifts to the Age of Pisces, which is represented by the two Fish. As Jesus moves through his ministry, his identity shifts from the Lamb of Aries to the Fish of Pisces, a sign that dominates his teachings and the formation of early Christianity. The imagery of fish is everywhere in the Gospels—his disciples are fishermen, he performs miracles with fish, and the Ichthys (the fish symbol) becomes a secret sign of Christian identity. This is a clear astrological statement: Jesus is the physical and symbolic *bridge* between Aries and Pisces, embodying the transition between these great epochs.

The journey across the Sea of Galilee represents the next shift in this cosmic sequence—the movement from Pisces into Aquarius. When Jesus walks on water, he is navigating the unstable and uncertain threshold between these watery and stormy ages. Peter, representing humanity and the developing Christian faith, attempts to follow but falters, showing the difficulty of transitioning into this new spiritual and astrological era. Aquarius, as the sign of awakening and revelation, brings both enlightenment and instability. Peter's doubt and momentary sinking into the water illustrate humanity's struggle with faith and the challenge of moving from one paradigm to the next. However, Jesus reaches out and saves Peter, guiding him through the transition, much as divine wisdom will continue to lead humanity through this shift.

Finally, Jesus and the disciples go to Gennesaret then arrive at Capernaum, a name that in this allegory corresponds to Capricorn, the next cardinal sign in the Precessional cycle. Capricorn is represented by the Sea Goat, a creature that embodies both water (Pisces) and land (the stabilizing structure of Capricorn). The fish tail of the Sea Goat signifies the *remnants* of the Piscean Age, while the goat's head and body represent the new

foundation that is being established. In this way, Jesus' arrival at Capernaum mirrors the symbolic culmination of the Piscean era and the dawn of a new structure in Capricorn. Peter, the "rock" upon which the Church is built, serves as the embodiment of this shift, grounding spiritual revelation into institutional form.

On a grander scale, this astrological journey marks the end of what is known as the "Time of Man," a cycle that spans from Cancer to Capricorn within the Great Year of precession. Capricorn, as a cardinal sign, initiates the next great cycle, setting the stage for a new cosmic order. The movement from Aries to Capricorn encapsulates the transformation of divine energy through sacrifice, faith, enlightenment, and ultimate foundation, aligning biblical allegory with the celestial rhythms that govern human evolution.

The Esoteric Meaning

In this parable, Jesus does not initially accompany the Apostles as they set out across the sea, symbolizing that his true essence—representing higher awareness—does not immediately enter the new age with them. The Apostles travel across this period with only the *idea* of Christ, lacking his direct presence, mirroring humanity's struggle to grasp divine wisdom during the transition. The sea represents the emotional uncertainty and obscurity of the human mind, while the storm reflects the trials and challenges that must be overcome in the evolution of spiritual awareness.

Midway through their journey, Jesus appears, walking on water—signifying the emergence of divine consciousness during the Aquarian shift. Peter attempts to join him, but falters, illustrating humanity's wavering faith in times of upheaval. Once Jesus enters the boat, *the storm ceases*, marking the moment when divine awareness reunites with humanity, bringing stability and direction. Their arrival at Capernaum, linked to Peter, symbolizes the grounding of this renewed understanding. Peter, representing the foundation of a new spiritual order, marks the start of an entirely new cycle—one not tied to institutionalized Christianity, but to the next phase of human spiritual evolution.

V. THE PATTERNS of PRECESSION:

The Elemental Sequence in the Parable

The four elements—Fire, Earth, Air, and Water—are fundamental to astrology, forming the structural foundation of all things. Ancient traditions of the Middle East established the framework for these elements, which Western astrology later adopted. Each element manifests in three states, known as the *cardinal*, *fixed*, and *mutable* modalities. In the parable of Jesus walking on water, the elements appear in a specific order that aligns with the astrological precession and the evolutionary progression.

Water is the most apparent element, symbolized by the Sea of Galilee. It represents the emotional and spiritual depths that must be navigated and overcome. The next element, Air, is introduced through the storm and the wind, signifying the turbulence of change, uncertainty, and the intellectual struggle of faith. Earth is found in the shore and the city of Capernaum, the final destination where stability and foundation are established. Peter himself, whose name means "rock" (*petra*), further reinforces this element as the anchor of the new spiritual cycle.

The least obvious element, Fire, is present at the beginning of the story. While Fire is not explicitly mentioned, Jesus on the mountain serves as its representation. He refers to himself as "the Light," a subtle but clear connection to the illuminating and transformative nature of fire. In the *Gospel of Philip*, the term *chrism* is linked to the fire of the Christed one, further strengthening this association. Thus, Jesus on the mountain embodies the divine spark that initiates the journey, mirroring the Aries ingress.

Elemental References				
Element:	Fire	Water	Air	Earth
Sign:	Aries	Pisces	Aquarius	Capricorn
Symbol:	Christ	Sea	Wind, Storm	Peter, Shore
Place:	Mountain	Bethsaida	Boat at mid-sea	Capernaum

This elemental progression—Fire, Water, Air, and Earth—corresponds to both the precession of the equinoxes and the alternating day-night cycle of the Zodiac. The unfolding events in the parable align with these elemental transitions, reinforcing a cosmic pattern embedded within the narrative. The journey of Jesus and the Apostles mirrors the movement through the astrological ages, demonstrating a structured, symbolic order that reveals deeper esoteric meaning

VI. THE METAPHORIC DEVICES OF THE STORY

These components of the accounts are presented with metaphorical meaning and some with more of an astrological inference. Most of these story characters and devices have parallels farther back into antiquity than we can trace with certainty, but one thing is for sure, these concepts were not new.

Jesus Christ: The Lamb, the Blood, the Fish, and the Water: The image of Jesus Christ has been interpreted in countless ways—by scholars, theologians, and laypeople alike—shaped by personal belief, cultural perspective, and historical context. Whether viewed as a divine figure or a historical teacher, one universal truth remains: his representation was intended to symbolize peace, understanding, and transformation. However, over the past two millennia, this image has been redefined and often distorted, depending on how it has been used by religious institutions and political forces. The teachings of Jesus, like those of the Buddha in the East, emphasize benevolence and spiritual enlightenment, but within the context of this parable, his symbolism extends beyond moral philosophy into an astrological and elemental framework.

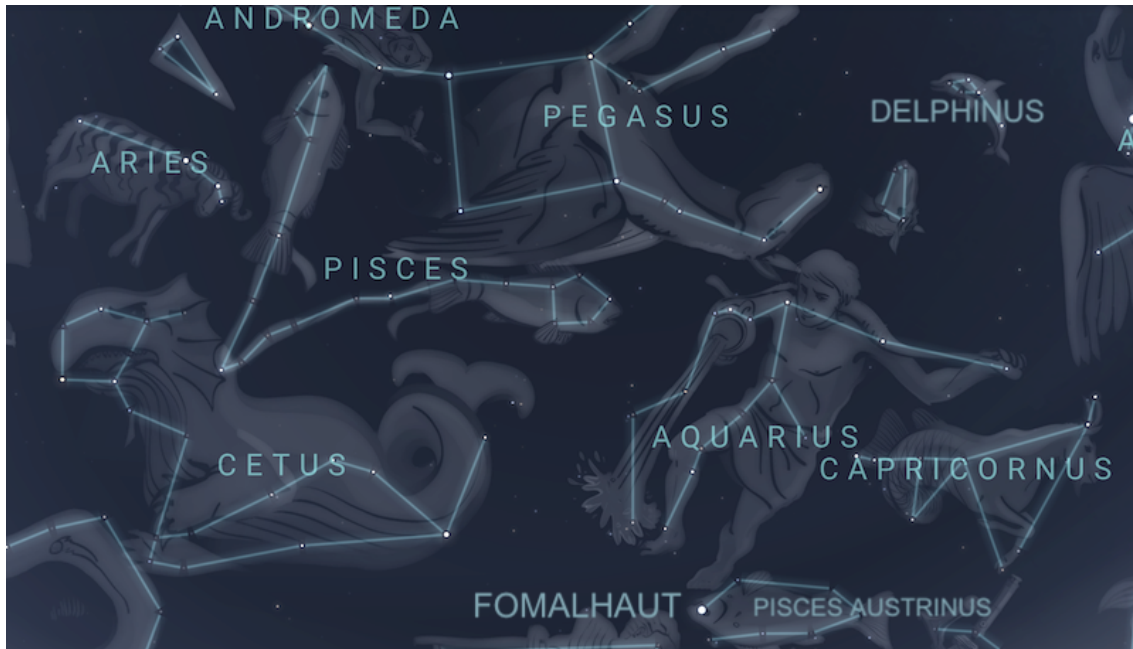
To fully grasp the esoteric significance of Christ in this story, it is essential to examine the term *Christos* itself. Commonly understood as “the anointed one,” referring to anointment with oil, the purified “olive oil” extracted from the symbolic olive of the branch returned by the dove יִרְנָה (Jonah-symbol of peace and transformation) to Noah upon the ark. Early Gnostic texts, such as the *Gospel of Philip* from the Nag Hammadi library, associate *chrism* with fire. This connection suggests a deeper symbolic link between Christ and the elemental force of Fire—particularly as it relates to Aries, the

astrological sign of initiation, transformation, and sacrifice. Jesus frequently refers to himself as “the light,” reinforcing the association with illumination and divine wisdom. Additionally, the Greek and Vedic term for Aries, *Krios/Chrios*, further strengthens this linguistic connection.

Some may find it unconventional to associate Christ with the Fire element, but this interpretation does not alter the deeper meaning of the parable. Many people *forget* that Jesus was Jewish, from the tribes whose progenitor, Issac, was ‘replaced’ by the Ram. Within the context of the New Testament, Jesus represents the final embodiment of the Aries Age, marking both its culmination and its transition into something new. His rejection by the Pharisees and Sadducees signifies the resistance of established religious authority to emerging spiritual paradigms. His teachings, emphasizing personal spiritual understanding over hierarchical mediation, directly challenged the power of institutionalized religion. However, this emphasis on inner spiritual awakening was soon absorbed and restructured by Rome, which reasserted the necessity of church authority over individual enlightenment.

Looking back over the past two thousand years, it is evident that the institutional church has often deviated from the essence of Christ’s teachings. The true significance of the Christ figure lies not in rigid doctrine but in the reminder that spiritual realization is a personal journey. The parable illustrates this truth—the Apostles must cross the waters of uncertainty, struggle with faith in the storm, and ultimately reunite with Christ to reach solid ground. In this way, the Christ figure represents both the guiding fire of transformation and the enduring call to individual spiritual awakening.

The “Sea”: Astronomically, the region of the sky known as *The Sea* includes the constellations Pisces and Aquarius, along with Pisces Austrinus, Delphinus, Cetus, Eridanus, and other water-related constellations. Capricorn is sometimes partially included. Eridanus, the celestial river, is often depicted as flowing from Aquarius' water-bearing vessel to the foot of Orion near Taurus. In astrology, *The Sea* represents a challenging and murky period, often associated with confusion, emotional depth, and spiritual searching.



Celestial Ocean & the Zodiacal Constellations

The Age of Pisces, which dominates this era, is characterized by themes of deception, gullibility, sorrow, piety, and emotional entanglement. Pisces, represented by the *fishes* and ruled by the Water element, immerses humanity in the emotional undercurrents of this age. Compared to the other water signs, Pisces is the most engulfed by emotion—Cancer, the crab, moves between land and sea, maintaining a connection to both, while Scorpio, the scorpion, contains its internal liquidity, ‘*sarar*’. Pisces, however, is fully submerged, reflecting the deep emotional and spiritual tides of this age.

As the precession of the equinoxes moves toward the Age of Aquarius, a shift begins—marked by an era of intellectual expansion, technological advancement, and the pursuit of global unity. Aquarius, though an air sign, is deeply connected to water through its symbolic role as the *Water Bearer*, pouring out wisdom and knowledge for the collective. This transition is not without struggle, as unity must be achieved through individual self-awareness and the integration of both masculine and feminine principles.

Aquarius, the coming age, marks a time of new understanding in human culture, a time of greater technological advancement, brotherhood and the beginning of a global unity. It is

viewed as a time of struggle to achieve this unity through individual awareness of the self. It is also seen as time of a unity of the male and female principles.

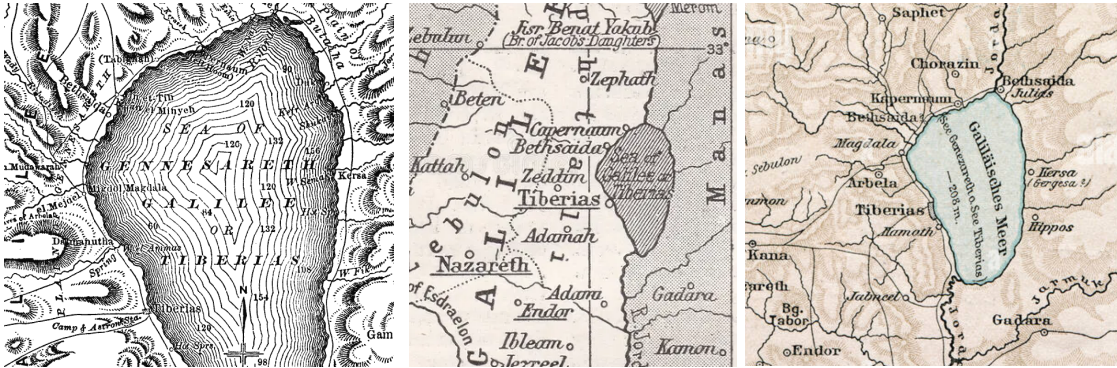
The Mountain: The mountain here symbolizes the dwelling place of the Ram, representing Aries and the spiritual lineage of Abraham, whose covenant is later embodied by Christ as the lamb. In the Old Testament, mountains are depicted as the high places reserved for rulers, thrones for the Sun—where *G-d* resides—reflecting Aries' role as the exaltation of solar, masculine energy in the Precessional cycle.

The mountain is also the high point of *dry land* before Jesus descends to the shore, where he will transcend the waters—mirroring the Sun's high point, its zenith in Aries before it moves toward Pisces a low point. This transition reflects the astrological shift from the fiery, directive energy of Aries to the mutable, emotional waters of Pisces, marking the next stage in the great cycle. The next mountain Jesus ascends is near Caesarea Philippi for the transfiguration.

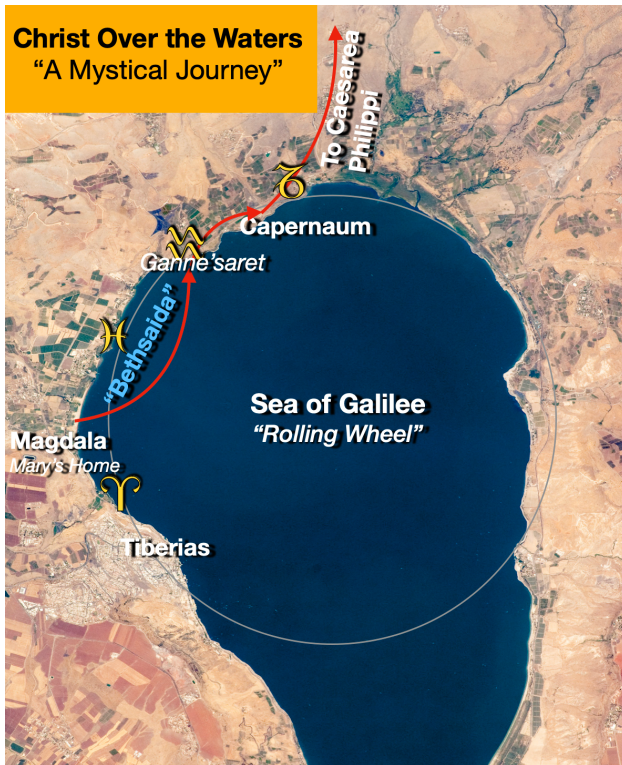
The Sea of Galilee: In dealing with the Sea, a specific body of water is identified. In Hebrew the word Galilee means “circuit” or “wheel”. The “sea” of Galilee is Israel’s largest freshwater lake. It is known by other names, some that are referenced in the Bible and other texts (Lake of Tiberias, Lake (Yam) Kinneret, Gennesarat, Chinnereth, Kinnorth) The Hebrew word *kinnor*, meaning harp or stringed instrument, is associated with the lake. A specific reference to Galilee being a circuit or wheel is of interest here. The region of Galilee is used to imply the “wheel” of the Zodiac but there is no direct connection to the word “*galilee*” as specifically astrological. For New Testament purposes it is important to note that it is referred to by the name Sea of Galilee opposed to the Hebrew place name Lake Kinneret.

Bethsaida? There is Something Fishy Going On: Now we come to one of the most contested elements of the story: *Where or what is Bethsaida?* Modern seminarians and theologian will tell you that the village has been located, and *the issue is settled*, that it lies in the North of Galilee and East of the Jordan. In fact, the majority of “Bible maps” today print this these days without question, and probably without a clue. Luckily, in my early studies I had maps available of the region going back more than a century ago, which

show the ‘approximated location’ on the West side of Upper Galilee, quite a distance from the maps today. Having researched the reasons for this, I can say that a lot of *grant* and *tourist money* is involved which keeps things concretized at ‘status quo’. We could do an entire discourse just on this one topic, but I will simply present these three maps to show the ‘idealized other location’ for Bethsaida, you can clearly see the area on the Wester *land* portion of the maps:



Mark mentions Bethsaida as a place name in the first of the story. Bethsaida meaning “House of the Fish”, is one of the most frequently mentioned towns in the New Testament, with at least three (Peter, Andrew, Philip) of the 12 apostles reportedly being born there. It is the purported place where Jesus performed several of his major miracles: walking on water, healing the blind man, and feeding the multitudes. Yet, the actual location of Bethsaida is *still disputed* by archeologists and scholars. Some have suggested that Bethsaida is merely a mythical location; I agree with this and state that this was intentional. Some early translations of the story read in this fashion, Mark 6:45 “*To go to the other side before unto Bethsaida*” a place before reaching Caphernaum. This would also suggest a transitional place or temporary destination after the initial departure of the Apostles. Most translations have made corrections in wording to affirm that this is a place *along the shore* that could have stopped at before moving on to Gennesaret.



No archeological or non-biblical written evidence has ever been put forth to suggest it actually existed at that time. The attempts to locate and confirm Bethsaida as a legitimate ancient place is just another display of dogmatic arrogance and stubbornness to stake a claim within biblical historicity. I am of the conclusion that this place is intended to represent the Age of Pisces, or House of the Fish – *upon the sea*. It is completely mythical in nature and serves as a backdrop for this era in the precession; hence it is not a place on land, but a path over the

emotional ‘waters’. Even more literally, in this case, the house of the fish, means where the ‘fish that are men’ dwell. In the case of Bethsaida, it would almost seem, that if one were to come full circle to the simple innocent interpretation of the name, the *place where the fish dwell* is exactly what was intended.

The Apostles: The Apostles, or disciples (disciplines) are the embodiment of Christ’s teachings, the living principal archetypes set forth into the world to preserve the true nature of spirituality. In this parable, they are sent ahead in a boat, crossing the sea without Christ’s immediate presence. This separation signifies a deeper esoteric truth: without Christ, the Apostles are incomplete, just as humanity, without the awareness of its own divinity, remains lost in the stormy waters of uncertainty. Their journey represents the struggle to carry divine wisdom forward, yet without direct connection to the source, they lack its full illumination.

The word **ἀποστέλλω (apo•stellos)** means “to send forth”, yet it also echoes a celestial meaning—“*revealers of the stars.*” Just as the twelve zodiac signs map the heavens, guiding human experience through the cycles of time, the twelve Apostles serve as

archetypal messengers of cosmic truths, each representing a fundamental aspect of spiritual awakening. Their dispersion across the sea parallels humanity's journey through the precessional ages—adrift in the currents of history, seeking alignment with divine consciousness.

Thus, the Apostles, the zodiacal archetypes, are sent forth as guiding lights, bearing fragments of divine truth. Yet it is only in their reunion with Christ—the central axis around which their teachings align—that their purpose is fully realized. This parable is not just about a journey across the sea; it is about the restoration of divine awareness within humanity and the eternal cosmic order reflected both in the heavens and in the heart of man.

The Fourth Watch: Two of the accounts refer to the 'fourth watch' of the night hour. The Roman military divided their night watch into 4 segments of 3 hours each from approx 6pm to 6am. Each segment is called a "watch", refer to shifts of guard duty. This has remained the practice into modern day. The "first watch" would have started around 6 p.m. lasting until 10 p.m., this progressed until the end of the "fourth watch" of the night around 6 a.m. Through this timeline, Jesus came down nearing the dawn of the next day according to the scripture (the darkest before the dawn). The 'event' takes place over 10-12 hours following the feeding of the 5000. (*Interestingly, one can walk safely and slowly along the shore to Capernaum from the area of Tagbha in under 90 mins. Food for thought.*)

The Night: The most important element in this story is that of time. The night here represents the time of Pisces. Every sign of the Zodiac is representative of either day or night, light or dark, positive or negative. Aries is a positive sign representing day, in turn followed precessionally by "night", as the sign of Pisces. This is the portion of time that the boat with the apostles is over the over the sea without Jesus. The darkness of Pisces was foreseen as a dark time for mankind; the Egyptians referred to Pisces as the "Dreaded Fish". The end of the night is at the dawn of the next "day" or the Age of Aquarius. In Matthew's account of feeding the 5000 he makes clear in verse 15 that the

day is almost gone, shortly before he dismisses the crowd and the Apostles depart into the night.

The Boat: Another Vessel for Consciousness: In all three Gospel accounts, the **boat** Πλοῖον (*plouion*) serves as the **means by which the Apostles navigate the sea**, allowing them to remain afloat without being engulfed by the depths. Symbolically, it represents **the structure that sustains them amid uncertainty, carrying them through the shifting tides of existence**. Like Noah's Ark, which preserved life through the flood, and Moses' Ark of Reeds, which carried the infant lawgiver to his destiny, the boat provides **a fragile yet necessary sanctuary**—a liminal space between chaos and stability, uncertainty and revelation.

The boat can also be understood as the **spiritual vessel** in an esoteric sense. It is **a container, a vehicle of transformation**, much like the human body, the temple, or the Ark of Noah & the Ark of the Covenant—all of which safeguard divine truth. Without Christ, the Apostles drift, lacking the full presence of spiritual mastery. Their journey in the boat, uncertain and fraught with difficulty, represents **humanity's incomplete understanding of divine will when separated from its source**.

When Jesus walks upon the water and enters the boat, **immediately they reach the shore**, reinforcing the idea that divine presence dissolves struggle and aligns movement with purpose. The storm ceases, not because of external intervention, but because unity has been restored; Christ, the higher consciousness, re-enters the vessel, completing its function. The boat, therefore, is not just a means of travel; it is the **sacred container of faith**, requiring divine presence to move beyond struggle and into the new shore of revelation.

Jesus seen as a Spirit: When Jesus appears walking on the water, the disciples initially mistake Him for a **phantasma** (ghost), symbolizing their inability to immediately recognize the divine in an unfamiliar form. This moment mirrors later post-resurrection appearances, where He is also mistaken for a spirit until He reassures them of His tangible presence. His movement across the sea represents **mastery over chaos and**

transition, existing between the material and spiritual realms. Just as the disciples struggle against the storm, humanity, too, wrestles with uncertainty during times of great transformation—especially across cosmic and spiritual ages. Only when Jesus **speaks and is invited into the boat** does the storm cease, marking the reunification of divine presence within the vessel of faith, much like the restoration of spiritual understanding after a period of doubt.

This event serves as both an esoteric and precessional metaphor, with Jesus bridging the transition from **one age to the next**—from Aries (law and sacrifice) through Pisces (faith and spiritual devotion), ultimately guiding toward the stable foundation of Capricorn (the embodiment of the coming Aquarian consciousness). The disciples' initial fear and misperception reflect humanity's **struggle to accept new manifestations of divine truth**, particularly in times of upheaval. However, the resolution—Christ fully acknowledged, and the storm calmed—demonstrates the process of spiritual recognition and alignment. The ghostly presence that incites fear transforms into **the guiding force that leads safely to shore**, reinforcing the eternal journey from uncertainty to divine communion.

The Storm and Wind: The storm and wind in this passage symbolize both the **turmoil of faith** and the **elemental transition** between the ages. On a spiritual level, the chaotic sea mirrors the disciples' struggle—a world in disorder when the essence of Christ is absent. Without his presence, they are left vulnerable to fear and instability. On a cosmic level, the wind represents the element of **air**, directly associated with the sign of **Aquarius**, marking the transition from the Age of Pisces into the Age of Aquarius. The mention of a **“great wind”** in all three primary Gospel accounts suggests more than just a natural phenomenon; it signifies the force of change, the upheaval that comes with a shift in spiritual and celestial order.

This symbolism extends beyond the biblical tradition. In Vedic mythology, the **god of storms**, *Kumbha* or *Kumbum*, was venerated under the sign of **Aquarius**, whose Sanskrit name *Kumbha* means both **“water jar”** and **“storm god.”** This dual meaning reinforces the connection between the tempest in the Gospel narrative and the Aquarian archetype—

a force of purification, upheaval, and renewal. The storm is not merely a challenge to the disciples but a herald of transformation, a celestial marker of the changing age, where the waters of the old era are stirred by the winds of the new.

The Shore-Gennesaret before Capharnaum: The *shore* or *bank* has simple metaphorical meaning in ancient traditions. A path over *water* is a mystical path and over *land* it is a logical path. The shore is where they meet. Again, I ask, was it logical to take a boat into a storm at night when the actual destination was a short walk away? *The narrative is inviting you to ask these questions.* This particular shore is a reference to reaching a safe place outside of the “*astronomical sea*” in Zodiacal cosmology. Gennesaret is the area just South outside of Capharnaum on the Sea of Galilee, the Zodiacal wheel.

The “Garden of Princes” - I have become convinced that the key to this parable lies in the meaning of Genne’saret. The region of **Gennesaret**, meaning ‘*garden of princes*’, holds deep symbolic significance in the narrative of Jesus walking on the water. Gennesaret, a lush and fertile plain on the northwest shore of the Sea of Galilee, represents a liminal space—a place of transition between worlds. In the Age of Pisces, its meaning was often understood in the context of abundance and divine provision, a place where the spiritual and material were intertwined. However, through the lens of the Age of Aquarius, Gennesaret takes on a more dynamic role as a **threshold of transformation**—a lush garden not merely of earthly sustenance, but of spiritual awakening before passing on to the ‘Gate of God’. Gennesaret, then, serves as a **princely garden of initiation**, where those seeking higher knowledge must pass before navigating the final path to ascension.

The region was previously known in Hebrew as “**Kinneret**” (כִּנְרֵת), a term found in the Old Testament referring to both a city and the adjacent lake (Numbers 34:11; Joshua 12:3). The name “Kinneret” is believed to derive from the Hebrew word “**kinnor**” (כִּנּוֹר), meaning “harp” or “lyre,” possibly alluding to the harp-like shape of the lake itself. As the name transitioned into Greek, it became “**Gennesaret**” (Γεννησαρέτ), as seen in the New Testament (Luke 5:1). In Aramaic and later Hebrew texts, the name appears

as "**Ginosar**" (גניסר), which some scholars interpret as a combination of "**gan**" (גן), meaning "garden," and "**sar/shar**" (שר), "princely" or containing king-like qualities.

The Hebrew word "**sar**" (שר) serves as an early root for several titles of authority across cultures, including the Latin "**Caesar**," the Slavic "**Tsar**" (Царь), Russian "**Czar**" and the German "**Kaiser**." Originally a personal name, "**Caesar**" became synonymous with supreme rule in the Roman Empire, later influencing the Slavic and Germanic traditions of monarchic power. The continuity of "**sar**" across these linguistic branches reflects a shared archetype of sovereign leadership, where authority is often perceived as divinely sanctioned.

The Sinew That's In You – Within the Hebrew root "**srr**" (שרר), meaning to bind, strengthen, or govern, connects directly to **sinew** (שריר, **sharir**)—the fibrous tissue that holds the body together; as well as the "umbilicus" the carries and connects the life force, the "living water". This mirrors February's origins in **Februa**, linked to **fibrae** (**fiber, sinew**), symbolizing **purification and structural integrity**. In the **animal realm**, sinew serves as the **connector of force**, binding **muscle to bone**, transmitting tension, and enabling movement. This binding principle extends into the **plant world**, where **fibers** (**cellulose, vascular tissue**) create structural integrity while allowing fluid circulation, just as **turgor pressure** keeps plants upright. The **Aquarian archetype**, like sinew, is a force of both **stability and flexibility**, binding the collective body together while maintaining fluidity—mirroring the structural yet adaptive nature of sinew and fiber in nature. Mythologically, when **Typhon stole Zeus' sinews**, he sought to unravel the very structure of divine authority, much like disrupting the connective forces that hold an organism—or a society—together.

On a deeper level, this **binding principle** carries through to the **cellular and genetic realm**, where **proteins and nucleotides** serve as the sinews of life itself. At the core of DNA, **guanine (G in GATC)** acts as a **molecular sinew**. Just as sinews sustain the **body's movement**, guanine sustains the **flow of genetic information**, ensuring its reliable transmission across generations. This recursive pattern—from **tendon to fiber**,

turgor to protein, DNA to code—reveals a universal **binding force**, holding life, consciousness, and evolution together. Whether in **the body, nature, genetics, or technology**, sinew remains the **hidden architecture of connection and flow**, making Aquarius the **weaver of networks, circulator of energy, and architect of the cosmic kingdom**. We are also in a time of genetic reactivation, a “resurrection” of the “Messianic Code” within our-*cell-ves*.

The Vessels for the Coming Kingdom: Here is where this gets interesting from an astrological lens. One of the meanings of ‘shar’ (sharar), is to retain a structure for ‘liquid’ to flow. Sarah was G-d’s ‘rigid vessel’ when assuring Abraham’s line through her (rather than Hagar) as was promised. The roots **שרה** (*srh*) and **שרר** (*srr*) belong to a vast linguistic family, many of which share a clear connection. At their core, these words convey the concept of **accumulation and retention of value**, whether in the form of material wealth, knowledge, or other resources. This stored wealth remains significant precisely because it emerges from—and interacts with—an otherwise dynamic and fluid system of exchange. The Aquarian water pot, the vessel, is known as the “khumba” in Greek and in Sanskrit; it also refers the “the storm”. The Assyrian root of *srr* also relays similar meanings through-out, as well as the verb *sararu* also meaning ‘to rise in splendor’, which is what Jesus does in the following story.

Capharnaum/Kfernaum: Capharnaum is of particular interest in the parable because in the two accounts that do not mention Peter walking on the water specifically, the city ties the accounts together as a link with Peter’s key themes. Still today, at the temple at Capharnaum there is the central figure of the representation of Capricorn, the mythical sea-goat, that adorns the frieze work there across from the “House of Peter”.

There is a many-layered meaning to the name of Capharnaum and its true origins. I put forth this one fact in support of the *wordplay* in this name, the word *kfar* is a common prefix in the area. I find myself in some disagreement with those scholars who say the simple prefix was inferred here at the time of writing and I am of the opinion that the name has a symbolic significance in the scriptures. This distinction bears some importance on this parable. The ancient ‘chroniclers’ delighted in outdoing themselves in

both linguistic and mathematical ‘gymnastics’ when encoding these texts, simply because they could do so (by following the ‘celestial code’). The discussion over the name remains but unlike other town names in the area the actual place appears to be well identified as to the location, the modern village of Tell-*Hum*.

From Gennesaret, the journey leads toward **Capharnaum**, associated with Capricorn—the *Gate of God*. Jesus’ movement across the water from the turbulent sea toward Capharnaum mirrors the evolutionary trajectory from the waning Age of Pisces into the emergent Age of Aquarius. In traditional esoteric thought, Capricorn represents **the gateway through which the soul ascends**—the structured path to divine order. Capharnaum, meaning *village of comfort*, was where Jesus performed many of his miracles and delivered profound teachings, emphasizing its role as a place of spiritual anchoring and mastery. The journey from Gennesaret to Capharnaum encapsulates **the alchemical ascent from faith to knowledge**, from fluid Piscean devotion to the structured embodiment of divine intelligence. This mirrors humanity’s current shift—leaving behind the fog of belief and crossing the Aquarian threshold toward higher cosmic consciousness, where the individual and the divine converge in co-creative agency.

Goats & Kings, Horses with Wings- After leaving **Capernaum**, Jesus traveled north toward **Caesarea Philippi**, a region steeped in Greco-Roman influence, where the **Grotto of Pan (Cave of the Dancing Goats)** marked a threshold between worlds. *The Everlasting Man*, G.K. Chesterton states that “...it is said truly in a sense that Pan died because Christ was born. It is almost as true in another sense that men knew that Christ was born because Pan was already dead. A void was made by the vanishing world of the whole mythology of mankind, *which would have asphyxiated like a vacuum if it had not been filled with theology.*” In the modern simple view, Pan has literally been *demonized*, turned into “the Devil”. Yet, in a sense, Pan was the most *lamented* of the pagan deities to have ‘vanished’ from the ancient world because he represented nature and natural order. “The great god Pan is dead. Long live Pan!”

Against this backdrop, Jesus posed the pivotal question, **“Who do you say that I am?”**, prompting Peter’s declaration of him as the Messiah. The location was no coincidence—Caesarea **Philippi**, named for Philip the Tetrarch, evokes the Greek **Philippos**, meaning

"lover of horses." This connects the celestial placements 'north' of Capricorn, symbolically to the nearby constellations **Equulus** and **Pegasus**, mythic steeds tied to divine ascent. The association suggests that Jesus, in moving through this landscape, was not just engaging foreign ideas but subverting them, *transfiguring* their meaning.

On this Rock: Where Peter meets Pan

BLESSED ARE YOU, **SIMON BAR JONAH**....AND I ALSO SAY TO YOU THAT YOU ARE **PETER**, AND **ON THIS ROCK**, I WILL BUILD MY CHURCH AND THE **GATES OF HADES** SHALL NOT PREVAIL AGAINST IT. AND I WILL GIVE YOU THE KEYS OF THE KINGDOM OF HEAVEN...."

MATTHEW 16:17-19

It is at **Caesarea Philippi** that **Simon** was rebranded to **Peter**. Etymologically there is an obvious and important link to "Peter" in the *ancient wordplay*. Most references to the name regard the prefix *kfar* or *kafir* meaning "village" and *naum*, or *Nahum* meaning "comfort" or "consolation", "village of comfort". A *kfar* is the area around an unprotected settlement, where the *goats* dwell. The Aramaic word for "rock", *kipha* or *kepha* can be noted phonetically with the root of the name *Capha-ar-naum*. Because of the location's connection to Peter, I also include the connection to "rock" is inferred in the place name.

The connection can also be made with the Ovid's *Tristia*, Quintus' *Fall of Troy* and several other stories and myths concerning the parallel to the Capherean "rocks" that were both the detriment and place of refuge for those lost to the storms at sea which is the focus of the passages. The "Rocks of Capherean" are group of rocky cliffs in the sea that border the area of Euboea referred to specifically in the Greek myths.

Another possible connection to this word is the Aramaic *kifer* or *kipher*, meaning "disbeliever"; the texts state that Caphernaum is seen as a place of those who chose not to know Jesus and where Peter also denounces Christ three times. This is just food for thought and is purely speculative but does have an interesting connection.

Peter, Also Cephas: Peter is mentioned only in Matthew's account, yet his role is pivotal in unifying the symbolic elements of the parable. From a precessional perspective, Peter's presence signifies the transition to the next cardinal age, as he is traditionally associated

with holding the “Keys to the Kingdom of Heaven.” Both Peter and Capernaum serve as allegorical references to the forthcoming age and its archetypal significance.

The name *Peter* derives from the Latin *petra*, meaning "rock," a designation explicitly given to him by Jesus in the New Testament. The alternative name *Cephas*, Aramaic for "rock," reinforces this symbolism. Notably, in Capernaum, the house of Peter lies adjacent to a synagogue, where a 4th-century depiction of Capricorn is found. This is significant, as Peter represents the elemental force of earth, specifically the *cardinal Earth* quality of Capricorn, aligning with the astrological framework.

Etymologically, a phonetic parallel exists between *Caper* in *Capernaum* and *Capri-* in *Capricorn*, both potentially tracing back to the Semitic root *kap-ra*, meaning "goat." While a definitive linguistic link remains uncertain, further study of ancient linguistic patterns might yield additional insights into this correlation.

A further scriptural clue lies in Peter’s alternative name, *Simon Bar-Jona*. The Aramaic prefix *bar-* means “son of,” while *Jona* or *Jonah* carries connotations linked to the *Sign of Jonah*—a motif frequently invoked in biblical texts. This reference connects Peter to the constellation Cetus, the great sea creature, which lies beneath the ecliptic between Aries and Aquarius. Given the precessional significance of these zodiacal ages, the name *Bar-Jona* alludes to Peter's transitional role between these cosmic epochs.

Moreover, Peter’s connection to the constellation Cepheus—often depicted as a regal figure overseeing the celestial sphere—reinforces the astrological framework. *Cephas* and *Cepheus* share more than a phonetic resemblance, as Cepheus aligns with the axial precessional path of the Earth's pole. In the distant future, the Pole Star will shift to *Gamma Cephei* and later to *Alpha Cephei*, marking a new celestial epoch. Peter’s symbolism, then, extends beyond mere historical reference—it encodes a cosmic transition, anchoring the narrative within the grand procession of ages.

The Loaves Discussed: Esoteric scholars have long recognized the symbolic depth of the loaves in the feeding miracles, particularly in relation to sacred texts, celestial bodies, and agricultural cycles. One of the most enduring interpretations associates the five loaves with the five books of the Torah—Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. This connection is reinforced by the fact that *barley*, the grain most commonly associated with biblical loaves, is harvested in the spring, aligning with the season of *Passover* and the commemoration of divine providence.

Another interpretation links the five loaves to the five classical planets—*Mercury, Venus, Mars, Jupiter, and Saturn*—while the two fish correspond to the Sun and Moon. This celestial framework mirrors the structure of the heavens, reinforcing the theme of cosmic alignment encoded within the miracle.

The division of the loaves among the twelve apostles further suggests an allusion to the twelve signs of the zodiac, emphasizing their role as cosmic archetypes distributing divine wisdom to humanity. Additionally, the collection of twelve baskets of leftover fragments after the meal underscores this theme—symbolizing the cyclical nature of time, completion, and renewal within the zodiacal framework. The loaves, therefore, serve not just as physical sustenance but as a hidden key to the relationship between cosmic law, divine wisdom, and earthly abundance.

VII. ANCIENT PARALLELS

General Themes:

The story of Jesus walking on water bears striking resemblance to several mythological narratives from different cultures, many of which depict divine beings or heroes crossing turbulent waters, often with miraculous or supernatural assistance. These stories share thematic elements of salvation, divine favor, and celestial transition, reinforcing the universality of the water-crossing motif in myth and religious allegory.

One of the closest parallels comes from Greek mythology in the tale of *Chrysomallus*, the golden ram. Chrysomallus, a divine, winged ram, was sent by the gods to rescue Phrixus and Helle, carrying them across the sea to Colchis. Much like Jesus miraculously traversing the waters of Galilee, Chrysomallus' flight represents divine intervention, salvation, and transition from danger to safety. The ram's golden fleece, later sought by Jason and the Argonauts, symbolizes divine kingship and the attainment of higher wisdom—mirroring the transformative revelation in the Jesus narrative.

In Hindu mythology, the god Vishnu, in his *Matsya* (fish) avatar, appears to a righteous king before a great deluge, guiding him across the waters to preserve sacred knowledge. This echoes the theme of divine mastery over the chaotic sea, an idea embedded within the biblical walking-on-water miracle. Similarly, in Norse mythology, Thor's fishing expedition where he attempts to pull up Jörmungandr, the world-serpent lurking in the ocean's depths, reflects the tension between divine figures and the untamed waters, which often symbolize cosmic disorder.

Even in Egyptian mythology, Osiris is associated with journeys over the celestial Nile, where the transition between life, death, and rebirth occurs. The sacred barque of Ra, carrying the sun god across the sky and through the underworld waters each night, mirrors the idea of a divine being traversing an unstable medium to bring about renewal and enlightenment.

These stories, from different cultural and religious traditions, reinforce a recurring mythological pattern: the divine figure who confronts the chaos of the sea, demonstrating authority over it and guiding others through the passage. The Jesus narrative, when placed within this broader mythological framework, follows the same archetypal structure, suggesting an underlying cosmic symbolism embedded within the text.

Prefiguring: Elijah & Elisha

The prophetic careers of **Elijah and Elisha** serve as **prefigurations of Jesus**, embedding deep **messianic foreshadowing** within their narratives. **Elijah**, the fiery prophet of judgment, aligns with the **Arian archetype**, representing **wrath, purification, and the**

confrontation of false worship, whereas **Elisha**, his successor, embodies **miraculous healing, resurrection, and the multiplication of food**—clear **Piscean motifs** that would later find their fullest expression in **Jesus’ ministry**. The interplay of these two prophets mirrors a **cosmic and spiritual transformation**, where one **heralds the end of an age** while the other **prepares the way for a higher spiritual order**.

Elijah - The Prophet of Fire: Elijah stands as a **prophetic force of judgment and purification**, embodying the **fiery traits of righteous law and divine reckoning**. His confrontational miracles, from calling down fire to his dramatic ascension in a **whirlwind of flames**, symbolize the **end of the Aries Age**—a time marked by strict adherence to law, sacrifice, and prophetic warnings of divine wrath. Like John the Baptist, who comes in **Elijah’s spirit**, he is a **forerunner**, heralding the transition from the old order to the one that follows. His name, meaning "**My God is Yahweh**," reinforces his role as a restorer of monotheistic purity in a world on the brink of spiritual transformation.

Elisha: The Healing Prototype of the Piscean Age

Elisha, who inherits **Elijah’s mantle**, prefigures **Jesus** in both miraculous works and symbolic meaning. Unlike Elijah’s fire and judgment, Elisha’s miracles center on **multiplication, healing, and resurrection**—themes that will later define the **Age of Pisces**. He **feeds the hungry, cures leprosy, and revives the dead**, mirroring the acts of Jesus in the Gospels. His name, meaning "**God is Salvation**," foreshadows the **redemptive mission of Christ**, who brings not just law and prophecy but **grace, faith, and spiritual renewal**. His very presence **transforms death into life**, signaling the spiritual shift from **sacrificial atonement to divine resurrection**.

Celestial Markers of Cycles: Together, **Elijah and Elisha** act as **cosmic bookends**, bracketing the transition between Aries and Pisces. Elijah, fiery and uncompromising, **burns away the old order**, while Elisha, through healing and faith, **ushers in the new**. Their stories encode within them **the larger astrological and precessional movements that shape spiritual history**, mirroring the cycles of ages and the evolving relationship between divine authority and human consciousness.

Horus Parallels:

The story of Horus, particularly in his struggle against **Seth (Set)** and his association with divine kingship, contains themes of water traversal, cosmic order, and the subjugation of chaos—mirroring the biblical narrative of Jesus’ dominion over the stormy sea.

Horus and the Celestial Waters: In Egyptian mythology, **Horus**, the falcon-headed god, is frequently depicted as a divine ruler associated with the sky, the sun, and the horizon (*Harakhty* or “Horus of the Horizon”). His battles with Seth, the god of storms and disorder, often take place in or near water. The **Boat of Ra**, which carries the sun god across the celestial waters of the sky and through the underworld each night, often features Horus as a protector, repelling threats from the depths, including Apep (Apophis), the great serpent of chaos. This image strongly resonates with Jesus calming the storm and walking across the sea—demonstrating divine mastery over forces of disorder.

The Floating Lotus and Divine Birth: Another significant Horus connection comes from his infancy. Horus was hidden and raised by **Isis** in the papyrus marshes of the Nile Delta to protect him from Seth. In many versions of the myth, Isis places Horus on a **floating lotus**—a detail reminiscent of **Moses being placed in the Nile** and, thematically, Jesus’ miraculous ability to remain above the water rather than be consumed by it. In this way, Horus, as a divine child, is associated with both protection from the chaotic waters and his later authority over them.

Horus Walking on Water- While there is no direct Egyptian myth stating that Horus literally walked on water, many depictions of Horus, particularly as **Horus Behdety (Horus the Avenger)**, show him **standing triumphantly over the backs of crocodiles**, a motif known as the **"Cippi of Horus"**. These protective stelae often depict Horus as a

youthful child standing upon dangerous waters and subduing serpents, scorpions, and other threats—imagery that aligns with the New Testament portrayal of Jesus walking upon the sea and subduing the storm. In this context, Horus is not merely walking on water; he is **dominating it**, affirming his divine authority over chaotic elements.

Jesus as a Horus-Like Figure- The walking-on-water episode in the Gospel of Matthew (where Peter also briefly joins Jesus on the waves) takes on additional depth when placed alongside the Horus mythology. Both figures demonstrate dominion over **chaotic waters**—Jesus through his miracle and Horus through his conquest of the Nile creatures and protection of the solar journey. The idea of **a divine son proving his mastery over the elements**, particularly in the liminal space between disorder and renewal, is a recurring mythological theme that echoes through Egyptian, Hebrew, and Greek traditions.

Thus, Jesus' miracle on the water not only fits within the wider framework of divine figures overcoming the sea but also resonates strongly with the **Horus archetype**, particularly in his role as the bringer of order against the forces of cosmic chaos.

VIII. SUPPORTING CONCEPTS

Parable Format:

Similar to the *Parable of the Sower*, this episode follows a consistent narrative structure across the synoptic Gospels. However, the Gospel of John omits the parable entirely. A key variant emerges in another water-based miracle: the calming of the storm. In this version, rather than walking on water, Jesus remains in the boat, asleep, as the storm arises. The disciples wake him, and he calms the waters, mirroring the essential message of the walking-on-water episode—divine mastery over chaos.

This variation suggests that both versions stem from a common archetypal source, with the miraculous elements tailored to emphasize different symbolic truths. The motif of crossing turbulent waters, whether by command or miraculous traversal, echoes ancient myths of cosmic transition and divine revelation.

Time Accounting: The Gospel writers take deliberate care in marking the time of day within the narrative, signaling its importance beyond mere chronology. The parable preceding the miracle references the day drawing to a close, and all three Gospel accounts specify the time of evening when Jesus walks on the water. In biblical and esoteric traditions, transitional times—dawn, dusk, and the changing of the "watches"—are considered liminal moments, where the boundary between the material and spiritual worlds is thinner. In this case, the movement from daylight to night mirrors the transition between ages, reinforcing the story's symbolic depth. Just as the sun "sets" before its eventual rebirth at dawn, this twilight moment encapsulates both an ending and a coming revelation.

Sign Of Jonah: The name *Jonah* (יֹנָתַן, *Yonah*) in Hebrew translates to "dove," a symbol with layered significance in biblical tradition. The dove represents divine messages, peace, and spiritual transition. In the Hebrew Bible, the most well-known reference to a dove occurs in the story of Noah, where the bird serves as a harbinger of renewal, signaling the end of the flood and the beginning of a new era. This theme of transition and emergence directly parallels the narrative of Jonah, who undergoes a symbolic death and rebirth in the belly of the great fish before fulfilling his prophetic mission.

In the context of the *Sign of Jonah*, which Jesus references in the Gospels (Matthew 12:39-41; Luke 11:29-30), Jonah's time inside the sea creature for three days and three nights prefigures Jesus' death and resurrection. The motif of descent into darkness followed by re-emergence is central to both figures, reinforcing the connection between Jonah's ordeal and the transformative nature of Christ's mission.

The reference to **Peter as *Simon Bar-Jona*** (שִׁמְעוֹן בֶּר יוֹנָתַן) further deepens this association. The Aramaic prefix *bar-* means "son of," making the literal translation

“Simon, son of Jonah.” However, the choice of *Jonah* as a reference—rather than Peter’s actual father’s name—suggests a symbolic meaning beyond simple lineage. This may indicate Peter’s spiritual inheritance from Jonah’s archetype: one of trial, transformation, and the burden of divine calling.

Moreover, Jonah's journey to Nineveh involves preaching repentance to a foreign people, much like Peter’s later role in spreading the teachings of Jesus beyond the Jewish community. Just as Jonah initially resisted his mission before ultimately fulfilling it, Peter too experiences moments of doubt and denial before assuming his foundational role in the early Christian movement.

The *Sign of Jonah* thus serves as more than a prophetic parallel to Jesus’ resurrection—it also links Peter to a legacy of spiritual transformation and divine appointment, reinforcing his role as the "rock" upon which the new faith would be established.

Constellation Cepheus: As I had previously mentioned, *Cephas* (כִּיפָא, *Kepha*), the Aramaic equivalent of Peter’s name meaning "rock," bears a striking resemblance to *Cepheus*, the **celestial king**. While traditionally linked to Peter’s foundational role in the early Church, the name may also carry an astronomical allusion.

The constellation *Cepheus*—depicted in mythology as a regal figure—is positioned near the celestial pole and plays a role in the Earth’s shifting axial orientation over long cycles. As the Earth's axis precesses, the Pole Star will eventually transition to *Gamma Cephei* and later *Alpha Cephei*, marking a future epoch. The phonetic and symbolic parallel between *Cephas* and *Cepheus* suggests a deeper connection between Peter and the celestial framework of kingship, authority, and cosmic alignment.

Beyond its association with royalty, Cepheus is part of the mythological narrative surrounding Andromeda and Perseus, a story rich in themes of sacrifice, deliverance, and divine intervention—all of which resonate with the biblical portrayal of Peter. The convergence of etymology, celestial movement, and archetypal kingship strengthens the possibility that the Gospel writers wove these cosmic motifs into Peter’s designation, embedding within his name a celestial narrative of transition and foundational change.

IX. CONCLUSION:

The account of Jesus walking on the Sea of Galilee is deeply rooted in astrological and precessional symbolism. The narrative structure, combined with key omissions and variations across the Gospels, suggests an allegory woven into the astronomical framework of Earth's Great Year.

This miracle, far from being a literal event, encodes knowledge of the celestial cycles governing human consciousness and transformation. The allusions within the text offer a comprehensive depiction of four aeons, structured along the 25,920-year precessional cycle. The story, when viewed as a whole, provides a summary of these cosmic transitions, with subsequent passages elaborating on the closing of astrological ages in greater depth.

I do not claim to have uncovered the definitive truth behind this allegory, but the compelling parallels between the text and precessional astronomy demand further inquiry. There is likely more evidence—either to corroborate or refute this interpretation—awaiting discovery. I have sought to present the strongest possible case for this astrological reading, grounded in historical and textual analysis.

While some may reject the associations proposed here, the overarching structure of the narrative suggests a more plausible precessional framework than a literal reading of supernatural events. The story exhibits clear mythological motifs and aligns with astronomical realities in a way that cannot be ignored.

Until a superior interpretive model presents itself—one that accounts for all textual, historical, and astronomical elements—the case for a precessional allegory remains one of the most compelling explanations for this enigmatic passage.

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rlohlhausen@gmail.com