

## The Apocalypse Code and the Year 2018

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What does the year 2018 have in store for humanity? To provide some perspectives, which might help to answer this question, is the purpose of this article; and the Apocalypse Code offers a precise means of grasping the deeper significance of the unfolding of time against the background of the Book of Revelation, also known as the Apocalypse.<sup>1</sup>

And I beheld another beast coming up out of the Earth; and he had two horns like a lamb, and he spoke as a dragon. And he exercised all the power of the first beast before him, and caused the Earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he does great wonders, so that he makes fire come down from heaven on the Earth in the sight of men. And he deceives them that dwell on the Earth by the means of those miracles which he had power to do in the sight of the Beast, saying to them that dwell on the Earth, that they should make an image to the Beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the Beast, that the image of the Beast should both speak, and cause that as many as would not worship the image of the Beast should be killed. (Revelation 13: 11–15)

In Revelation, we find many descriptions—such as that above—concerning the future. What is not generally known is that these descriptions have a real foundation relating to the unfolding of history, as will be outlined in the course of this article. In fact, there is an actual code underlying the Apocalypse, the “Apocalypse code,” that holds the secret of Revelation’s unfolding in relation to history. A first level for understanding the relationship of Revelation to history is offered in terms of the opening of the seven letters of the seven communities (Revelation, chapters 2 & 3). As indicated by Rudolf Steiner on

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<sup>1</sup> I am most grateful to Kevin Dann for working on my original text of this article, which was then published in 2009 as chapter 2 of our book *Christ & the Maya Calendar*. This new and updated version of the article has been revised and edited by RP.

numerous occasions in various different lectures, this relates to the present sequence of seven civilizations—what Steiner calls “cultural epochs”—our present culture/civilization being the fifth in a sequence of seven that began immediately after the great flood that destroyed Atlantis. Then follow the seven seals, relating to seven future civilizations that will follow on from the end of the present seven cultural epochs. In Revelation, seven trumpets follow the seven seals: these seven trumpets signify a sequence of seven still more distant future civilizations—or, rather, cultural epochs. At the very end of Earth evolution there will then follow seven vials of wrath, taking humanity through seven stages of purging to arrive at the next stage of evolution, called the “Heavenly Jerusalem” in Revelation.

The “clock” that measures out these cycles of seven in John’s Revelation is that of the precession of the equinoxes, the motion of the equinoxes along the *ecliptic* (the plane of Earth’s orbit around the Sun) caused by the cyclic precession of Earth’s axis of rotation, whereby the Earth’s axis falls back gradually in relation to the starry heavens. This falling back can be measured in astronomy by the backwards movement (precession) of the vernal equinox—spatially localized as the *vernal point*—against the background of the twelve zodiacal constellations comprising the signs of the zodiac, each 30° in length. For example, at present the vernal point is located at five degrees in the zodiacal sign of Pisces (5° Pisces).<sup>2</sup> At the time of Christ, it was located at approximately 2½° Aries. During the intervening time of some 1,980 years, the vernal equinox has shifted back about 27½° from 2½° Aries to 5° Pisces—indicating a rate of precession of about one degree in 72 years ( $72 \times 27\frac{1}{2} = 1,980$ ).

1° every seventy-two years, with 30° in each zodiacal sign, it takes 2,160 years ( $30 \times 72$ ) for the Sun’s position at the vernal equinox to pass through each of the zodiacal constellations. A “zodiacal year,” also known as a Great Year, or Platonic Year (Plato was among

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<sup>2</sup> Robert Powell, *Hermetic Astrology*, vol. 1, gives an explanation of this chronology—see chapter 3. For an overview of the relationship between the zodiacal ages and cultural epochs, see my article “Zodiacal Ages and Cultural Epochs,” in *Journal for Star Wisdom* (2015), pp. 24-38.

the first to mention it) thus lasts 25,920—that is,  $12 \times 2,160$  years. Our present European cultural epoch (corresponding to the sign of Pisces) began in the year 1414, around the beginning of the Renaissance. Adding 2,160 years, we find that the Piscean cultural epoch will end in the year 3574. The two following cultural epochs—the Slavic corresponding to Aquarius, and the American corresponding to Capricorn—will bring the calendar to the year 7894. This takes humanity to the end of the seven letters of John’s Revelation. Then, according to Revelation, begins the period of the seven seals ( $7 \times 2,160 = 15,120$ ). Adding this to the date 7894 we come to the year 23014. The final period of seven trumpets will last a further 15,120 years, which, added to the year 23014, carries this apocalyptic calendar to the year 38134, denoting the end of Earth evolution, when the great purging (seven vials of wrath) will commence. Surrounded as we are by an array of doom-saying prophets who anticipate global catastrophe, John’s Revelation is a comforting calendar, looking some 36,000 years into the future.

The future according to the Apocalypse Code signifies a continuing unfolding and enactment of Christ’s life—in relation to the whole of humankind—over the next 36,000 years. There are many wondrous miracles ahead, once humanity makes it through the *three temptations of humankind in the wilderness*, which may be precisely dated according to the Apocalypse Code, as will be elucidated in detail later in this article. For now it can be said that against the background of the Apocalypse Code, humanity has made it—in the course of the twentieth century and continuing to the present time—through the cosmic days of *the first two temptations of humankind in the wilderness*:

1) 1929 to 1958, when humanity faced the temptation of the will-to-power, which at that time came most vividly to manifestation through Hitler. This temptation could be expressed in these (or similar) words: “I shall give you the kingdom (German: *Reich*), if you bow down and worship me.”

2) 1958 to 1988 (dates according to the Apocalypse Code), when humanity faced the temptation directed to the feeling life of *casting oneself down from the pinnacle of the temple*, which came most

strikingly to expression through the drug epidemic—for example, through Timothy Leary’s injunction, “Turn on, tune in, drop out”—a modern version of *cast yourself down from the pinnacle of the temple*.

And now, also, we have essentially made it through the cosmically appointed day of the third temptation, that of *turning stones into bread*, discussed in depth later in this article:

3) 1988 to 2018, the period of the temptation directed to the human being’s thought life through modern technology—such as virtual reality, etc., substituting the lifeless for the living—that is, “Turning stones into bread.”

In light of the Apocalypse Code, there is a precious and wondrous future ahead, beginning in the year 2018, denoting the end of the three temptations of humankind in the wilderness.

As Christ said, “You shall know the truth, and the truth shall make you free” (John 8:32). If one has ever had a feeling of uneasiness arising but does not know where it is coming from, it can actually be a great relief to come to know what is—or has been—amiss. And a real sense of freedom does arise when the truth becomes known, even if it is an uncomfortable truth. This article is intended to help lift a veil so that one can begin to become aware of what is—from a spiritual perspective—taking place in the world in our time. Further, once one becomes aware of what is really going on in today’s world, it is vitally important to behold the future calmly and with absolute trust in the ever-present help of Christ and his heavenly hosts, in the face of the unfolding of world destiny. Yet it is important to remember that one has to *ask for* and *actively seek* this help.

Before this Apocalyptic end date AD 38134 of humanity’s earthly evolution is reached, humankind must pass through many trials; this is the central message of Revelation. The exact meaning, and the exact timing, of these trials, has confounded readers of Revelation for nearly 2,000 years. Expressed in imaginative pictures from the particular mode of clairvoyant experience bestowed upon John the Evangelist by Christ, the prophetic pictures of Revelation elude the modern mind. In

addition, the many centuries of erroneous and largely ideologically-driven interpretations of Revelation have severely lessened the sense that we might have as moderns that this extraordinary text could still have any relevance for us. That its main students in our own time tend to be fundamentalists anticipating an imminent Rapture makes Revelation even less appealing as a source for understanding the signs of the times. Yet can we not bring our sincere effort and endeavor to penetrate the mysteries of this archetypal work of Christian prophecy?

The precessional clock is the “hour hand,” allowing only the broadest of correlations between the pictures of the Apocalypse and historical events since John first recorded his visions. A “minute hand” is needed before these pictures can serve as guides for the present and future. Since we are deciphering Christian prophecy, it is not surprising that we can find the “minute hand” by following the chronology of the life of Christ in order to understand the present moment in history. The life of Christ, especially from the baptism in the River Jordan until his death on the cross and subsequent resurrection—the death and resurrection together comprising the bookends of what is referred to as the *Mystery of Golgotha*—can be thought of as an embryonic period, a seed from which the future course of world history grows and bears fruit. Accordingly, every deed performed by Christ has *eternal* significance, so that the rhythm of his life does not end, but perennially repeats in new cycles of Time.<sup>3</sup>

We can liken the period between the Baptism and the Mystery of Golgotha to the period between conception and birth.<sup>4</sup> Accordingly,

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<sup>3</sup> The Christ mystery cannot be grasped without understanding that Christ is a majestic cosmic being. It is important to emphasize this in order to clearly distinguish between Cosmic Christianity, as represented in the *Journal for Star Wisdom*, and the purely human conception of Jesus Christ prevalent nowadays, particularly in fundamentalist circles.

<sup>4</sup> Robert Powell, *Chronicle of the Living Christ: Foundations of Cosmic Christianity*, pp. 424–432. As the title indicates, it is a matter of *Cosmic Christianity*. In other words, in contrast to the conception of Jesus Christ simply as a good man from Nazareth (which on the purely human level he was), the research presented in *Chronicle of the Living Christ* shows that Christ was a being of cosmic dimensions.

the *conception* took place at the Baptism in the River Jordan, on September 23, AD 29, when Christ incarnated into the physical body of Jesus and took on the task during his ministry of transforming the physical body into the resurrection body. The *birth* was the resurrection itself some three-and-a-half years later—that date being the original Easter Sunday on April 5, AD 33. The exact period from the Baptism to the Resurrection is 1290 days—slightly more than three-and-a-half years. 1290 days is also the period mentioned in the last chapter in the book of Daniel. Each of these 1290 days was a preparation for unfolding the future history of humanity. The key—the Apocalypse Code—to this unfolding of the Christ impulse is that *one day in the life of Christ corresponds to twenty-nine and a half years of history*.<sup>5</sup> Readers familiar with astronomy will know that twenty-nine and a half years is the period taken by Saturn to make one orbit of the zodiac. And those readers conversant with *astrosophy*—“star wisdom”—will know that Saturn is the *planet of cosmic memory*, and it is on this account that the correspondence “one day in the life of Christ corresponds to twenty-nine and a half years of history” holds true.

Applying the Apocalypse Code, the first day following on from the Baptism relates to the first twenty-nine and a half years of history following the Mystery of Golgotha in AD 33. The second day after the Baptism corresponds to the second twenty-nine and a half years in history, and so on. From the Apocalypse Code, we can thus actually determine when the end of the evolution of the Earth will take place. That is 1290 times this Saturn rhythm of twenty-nine and a half years—or 29.4578 years, to be precise.  $1290 \times 29.4578$  takes us up to the year AD 38000.<sup>6</sup> This has to be added to AD 33, which is the starting date,

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<sup>5</sup> This correspondence was first published in: Robert Powell, “The Apocalypse Code,” *Christian Star Calendar 2009*, pp. 10–18.

<sup>6</sup> See Robert Powell, *Chronicle of the Living Christ* concerning the Saturn rhythm in history. My inspiration was the striking statement made by Rudolf Steiner in 1911, that every step taken by Christ during his ministry was in harmony with—and an expression of—the entire cosmos. Thus, I set out to exactly identify the chronology of Christ’s ministry, from the Baptism in the Jordan until the Crucifixion. Despite the fact that Christianity rests squarely on historical events—the life, death, and Resurrection of Jesus Christ—the actual birth and death dates

to arrive at AD 38033. This date is confirmed fairly precisely by the date (38134) mentioned earlier in this article in relation to the precessional cycle—the two dates being around one hundred years apart. The near congruence of the two dates over this long period of time of tens of thousands of years is striking and vouchsafes for the authenticity of the Apocalypse Code, given that the dating of the Earth's evolution according to the Apocalypse Code agrees more or less exactly with the dating provided by the unfolding of the precessional cycle through the zodiacal ages/cultural epochs.

How can we apply the Apocalypse Code to answer the question: Where do we stand now, at the present point in time, in relation to the seed embryo of the life of Christ? Can we correlate the pictures of John's Revelation to better understand where we stand at present? In applying the Apocalypse Code, each twenty-nine-and-a-half-year period of history since the Mystery of Golgotha in AD 33 reflects the corresponding day in the life of Christ between the Baptism and the Resurrection. Thus, as referred to already, at present we are approaching the end of the period described in the Gospels as the *forty days of humanity's temptation in the wilderness*. Historically, in the life of Christ the period of temptation in the wilderness started on the evening of the Sabbath, Friday, October 21, AD 29. (This date from Christ's life, like all such dates mentioned in this article, is firmly

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were never transmitted. The four Gospels—the historical record of Jesus' life—do not mention any explicit dates. To this day, scholars disagree about the timing of all the important dates in Jesus Christ's life. I worked both from my knowledge of astronomical chronology and from the indications of Rudolf Steiner and Anne Catherine Emmerich, a German nun who, between 1820 and 1824, communicated visions of the day-to-day life of Jesus, including the period of Christ's ministry. Anne Catherine's eyewitness account gave me important details for corroborating the chronology, allowing me to precisely determine Jesus' date of birth (around midnight on December 6/7, 2 BC), the date of the baptism (September 23, AD 29) and Resurrection (April 5, AD 33) and accurate dates of most of the events in Christ's ministry. Since the time interval from the birth to the Resurrection is exactly thirty-three and one-third years, my research corroborates Rudolf Steiner's indication, referred to later in this article, that the life of Jesus Christ was thirty-three and one-third years long.

substantiated, beyond any shadow of a doubt, in my book *Chronicle of the Living Christ*.) The interval between the Baptism and the start of the period of temptation was twenty-eight and one-third days. Taking this correspondence (1 day = 29½ years;  $28\frac{1}{3} \times 29\frac{1}{2} = 836$  years), we have to add this period of 836 years to AD 33, which is the starting point—AD 33 being the year of the Mystery of Golgotha.

In terms of our calendar, therefore, the beginning of the forty days of temptation of humanity in the wilderness started in 869 (836+33). This was the year of the eighth Ecumenical Council in Constantinople, when the split began between the Eastern and the Western Churches. The year 869 marks the point in time to which we can trace the start of the great conflict between the East and the West. Theologians of the Eastern Church maintained that from this point in time of the eighth Ecumenical Council on, a lack of understanding of the human being's deeper spiritual nature began to prevail in the Western Church. In 869, according to the Apocalypse Code, there began the first day of the forty days of humankind's temptations in the wilderness.

At that time, Saturn was in sidereal Sagittarius.<sup>7</sup> Every time Saturn returns to sidereal Sagittarius, we have a further day in the unfolding of these forty days of temptation of humanity. If we take the forty days and reckon  $40 \times 29\frac{1}{2}$  (to be more precise:  $40 \times 29.4578$ ) = 1,178 years, and add this onto 869, we find that the *end* of the period of forty days of temptation of humankind is in 2047, in the middle of this century.

We can be even more precise. The last day in the wilderness, the fortieth day, was the day on which Christ had overcome all the temptations. In the Gospel of St. Matthew and the Gospel of St. Luke only three temptations are described, these being the “culminating temptations” from the thirty-seventh, thirty-eighth, and thirty-ninth days of the forty days of temptation. The overcoming for humanity with regard to the historical unfolding of various temptations from 869

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<sup>7</sup> All references made to the zodiac in this book are to the original zodiac of the Babylonians, Egyptians, Greeks, and Romans—now called the *sidereal zodiac*. See Robert Powell, *History of the Zodiac*.

to 2018 is at the same time the overcoming of the forces of destruction.

Fundamentally, history by and large is the story of humanity's wrestling with temptations—the archetypal temptations being the culminating ones, as referred to earlier in this article, being those that came to full expression in the three periods: 1929-1958 (thirty-seventh day of temptation for humanity: the temptation of the will-to-power); 1958-1988 (thirty-eighth day of temptation for humankind: the temptation directed toward the human feeling life); and 1988-2018 (thirty-ninth day of temptation for humanity: the temptation directed to the human being's thought life). These three “culminating temptations” belonging to the thirty-seventh, thirty-eighth, and thirty-ninth days of temptation for humanity lasted from 1929 until now (2018).

The start of this period of temptation was signified by the Wall Street Crash of 1929, that began on October 24 (“Black Thursday”) and culminated on Black Tuesday (October 29). This was the most devastating stock market crash in the history of the United States, when taking into consideration the full extent and duration of its after effects. The crash, which followed the London Stock Exchange's crash of September 1929, signaled the beginning of the 12-year Great Depression that affected all Western industrialized countries and in Europe prepared the way for Hitler's rise to power.

The temptations in the life of Christ lasted throughout almost the whole of the forty days, but the three “culminating temptations” described in Matthew and Luke took place on the thirty-seventh, thirty-eighth, and thirty-ninth days. The fortieth day was the day on which, as described in the Gospels, “Angels came and ministered unto him.” We shall focus on the significance of these words later in this article.

Going back one Saturn revolution from the year 2047, we arrive at the start of the last day, the fortieth day, in 2018, when Saturn is positioned in Sagittarius where it was located in the sidereal zodiac at the start of the forty days of temptation of humanity in the wilderness in 869. Now we are more or less at the end of the period of the thirty-ninth day of temptation of humanity in the wilderness. The thirty-ninth day commenced with Saturn in Sagittarius in 1988. From my perspective at

the present moment in time, it is evident that Saturn returns in 2018 to its exact location in sidereal Sagittarius where it was at the start of the forty days of temptation of humanity in 869.

What do the Gospels say took place on the thirty-ninth day in the wilderness? This was the day of the third temptation, the temptation of turning stones into bread.<sup>8</sup> This is basically the temptation of materialism, when the material world replaces the spiritual reality of existence, expressed in the words, “Turning stones into bread.” Christ’s reply to this temptation was, “Man does not live by bread alone, but by every word from the mouth of God.” In other words, Christ directs our attention to the spiritual, to the divine Word, which proceeds from the spiritual realm. Thus, our challenge is to honor the spiritual above the material. It is interesting that Christ says, “Man does not live by bread *alone*.” It is clear that, generally speaking, human beings do need “bread” in order to live. In this respect, we need the material, and we have to respect the physical-material world, but it should not become the sole focus of our attention, as in materialism.

Having said that we do need “bread,” it is interesting to consider the case of the Berlin anthroposophist Judith von Halle, who received the

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<sup>8</sup> In the Gospel of St. Matthew and the Gospel of St. Luke the three temptations are described in the reverse order to that in which they actually occurred, as Rudolf Steiner points out in his lectures *The Fifth Gospel: From the Akashic Record* (see especially pp. 93–97 and pp. 154–158). According to this account, the third temptation in the wilderness was that presented by Ahriman/Satan to Christ. It was the temptation of changing stones into bread. In his description of this, Rudolf Steiner also points out that the turning of stones into bread has to do with money: “Ahriman communicated to Christ something that could indeed be known on Earth...that here on Earth it was necessary to turn mineral substance—metal—into money, into bread. Ahriman had said that human beings on Earth had to nourish themselves by means of gold” (p. 96). Given that humanity is currently living through this ahrimanic temptation, it is not surprising that humankind is in the grip of a global financial crisis. This has to be seen as one aspect of the great spiritual battle now taking place on the Earth, in which humanity as a whole is living through what Christ lived through on his thirty-ninth day in the wilderness—the encounter with Ahriman/Satan and the corresponding temptation of turning stones into bread.

stigmata, the outer sign of the wounds of Christ, on Good Friday in 2004. Having been born in 1972, at that time of receiving the stigmata she was around 32 years of age. When she received the stigmata, she had an experience like that of other stigmatists before her (such as Anne Catherine Emmerich in the nineteenth century and Therese Neumann in the twentieth century): she found that she was unable to eat any food and, simultaneously, she was inwardly given up, at least to a certain extent, to consciously living in visions of the life of Christ—this became her “spiritual bread.”

Judith von Halle is a living example, at this time of the third temptation in the wilderness for humanity as a whole, of someone who has a different form of existence than the rest of humankind, in that she does not need bread or any kind of solid food. (She does occasionally drink water, but, as far as I know, nothing else.) The first time I met her personally was in November 2008, and she looked perfectly normal—in fact, quite radiant. One would never have thought that she had not eaten for four and a half years. (I have in the meantime met her a number of times since then, and she continues to look quite normal.) She indicates in her first book that she is able to live by virtue of the grace bestowed on her through her visions of Christ—particularly beholding the Resurrection: “The life force emanating from the Resurrection strengthens me inwardly so much that I can be outwardly nourished by it.”<sup>9</sup> Accordingly, it could be said that Judith von Halle does not live by bread at all, but “by every word that proceeds from the mouth of God.” She is thus an example of someone who has overcome the third temptation in its most immediate form.

There is, however, a more subtle level of this third temptation, which is important to understand. At the third temptation of Christ on the thirty-ninth day in the wilderness, there was an exact conjunction at 9° Sagittarius of the Sun (representing Christ) and Pluto (in this context representing Ahriman/Satan), and it is noteworthy that with the third

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<sup>9</sup> Judith von Halle, *And If He Had Not Been Raised: The Stations of Christ's Path to Spirit Man* (London: Temple Lodge Press, 2007), p. 23.

temptation an actual encounter of Christ and Ahriman/Satan took place. At this encounter, Ahriman/Satan commanded Christ to turn stones into bread. For humanity now, as a whole, this can be interpreted as substituting something lifeless and mechanical for the living, something that our modern civilization, with the help of technology, has perfected to a high degree. Commercial internet service providers began to emerge in the late 1980s, exactly at the start of the thirty-ninth day of the temptation of humanity in 1988. Moreover, the worldwide web (www) was invented in 1989. And it has reached the point now where millions of people around the world seem to prefer the television or a computer to the real world.

*Virtual reality* can be thought of as a modern means of “turning stones into bread,” by which the images on the screen appear to be living, though they are in fact dead and lifeless. This is one possible meaning of the expression, “Worshiping the image” (Revelation 13:13-15).

### **The Incarnation of Ahriman**

By observing current events, it can be seen clearly that this third temptation is now building to a climax. Within this period—the thirty-ninth of the forty days—the world has witnessed not only the tragedy of 9/11 that took place in September 2001, but also the global financial crisis that began seven years later, in September 2008, precipitated as it was by widespread obsession with the material level of existence (“bread”). Both these catastrophic events—catastrophic above all for the United States—represent in our time different sides of the temptation of “Turning stones to bread.” 9/11 could never have taken place without the development of a high level of technology in order to unleash such a force of destruction. And the global financial crisis of September and October 2008 was “solved” by the US government paying \$700 billion of United States tax payers’ money to the too-big-to-fail banks. One way of looking at this “solution” is that it represented taking money from the people of the United States and paying it to the bankers (“the one-percent”) who now run the US financial system (“Wall Street”).

We—in fact, the whole of humanity—has now more or less passed

through the trials of the thirty-ninth day of humankind's temptation in the wilderness—the trials presented by the tempter described in Matthew as *Satan*, and in the Persian tradition as the being named *Ahriman* (this is the Middle Persian equivalent of the earlier Avestan language's *Angra Mainyu*, or “destructive spirit”).

Knowledge of this being known in ancient Persia as *Ahriman* was brought into the modern world in the early twentieth century by Rudolf Steiner (1861-1925), who—in his choice of terminology—referred back to the Zoroastrian religion, which portrays Ahriman as the being who opposes the Sun Spirit, *Ahura Mazda*. Echoes of this theme of a cosmic struggle between good and evil are to be found not only in Christianity (Christ vs. Satan) but also in other religions—for example, Satan is also the dark power in the Jewish tradition, and Seth (Typhon) is the opponent of Osiris in the religion of Ancient Egypt. It is apparent, through comparison of these religions, that Ahriman, Seth, and Satan are one and the same. By the same token, Ahura Mazda, Osiris, and Christ are one and the same, in the sense that Ahura Mazda and Osiris are two pre-incarnatory forms of Christ at different points in time—that is, Ahura Mazda for the Persians in the Age of Gemini (approximately 6266-4106 BC) and Osiris for the Egyptians in the Age of Taurus (approximately 4106 to 1946 BC).<sup>10</sup>

As it is Ahriman (Satan in the Bible) who presents this temptation of turning stones into bread on the thirty-ninth day of humanity in the wilderness, it follows that we are living in the time of the incarnation of Ahriman—an incarnation, in light of the Apocalypse Code, which evidently took place prior to 2018,<sup>11</sup> the effects of which, however, are

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<sup>10</sup> Rudolf Steiner, *Egyptian Myths and Mysteries*, pp. 23–25.

<sup>11</sup> This statement is an oversimplification. The actual situation is highly complex, for certain themes connected with the present-day world situation are more or less *tabu*. One of these *tabus* is addressed in this youtube video, albeit without a discussion of the spiritual dimension of this worldwide problem: [https://www.youtube.com/watch?v=hQVIKc\\_V3C0&t=188s](https://www.youtube.com/watch?v=hQVIKc_V3C0&t=188s). Also, I am intending to write about another major *tabu* in the not-too-distant future. For it is absolutely essential that evil hidden and active in the dark is brought to the light of day in order to have the light of the Spirit shine upon it for the evil to be transformed—

still continuing to work on in a most powerful way.<sup>12</sup> In traditional Christian terms, this incarnation is referred to as the *coming of the Antichrist*—an expression summarizing the great challenge humanity has been living through for a number of years now, and which is still a predominant theme right now. A source for understanding this trial, or temptation, is found in Revelation, chapter 13, where *Satan incarnated*, known in the Christian tradition as the *Antichrist*, is described as “the Beast.” In Revelation, chapter 13, it is described how the Beast comes to rule upon the Earth for a period of three-and-a-half years,<sup>13</sup> which exactly mirrors the three-and-a-half year period of Christ’s ministry. It is also described in Revelation, chapter 13, how the Beast (Antichrist) is assisted by another being described as the *two-horned beast*, the false prophet, who is able to wield magical powers and to call down fire from heaven.

This second individual referred to here is a source or vehicle for the inspiration of the so-called *Sun demon*, known in the Jewish mystery tradition as *Sorath*, whose name is made up of the Hebrew letters *Samech*, *Vau*, *Resh*, and *Tau*. Moreover, each letter in the Hebrew alphabet has a numerical value: *Samech* = 60, *Vau* = 6, *Resh* = 200, *Tau* = 400. If we add these numbers together, we arrive at the number 666. In Revelation this is indicated to be the number of the two-horned beast. Moreover, the two-horned beast Sorath works in history in the rhythm of 666 years encapsulated in the number of his name. Around the time of AD 666, Sorath worked very powerfully in an attempt to prematurely bring something along the lines of what we now have as modern science. At that time Sorath worked by way of inspiration especially in the Academy of Gondishapur in Persia. But the working

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or, if it is not transformable, to be cast down, with the help of Archangel Michael, into the abyss. If it is not brought to the light of day, it is able to continue to work in the world behind a veil of stealth and deception. Moreover, it is humanity’s task in the present *age of the consciousness soul* to bring **everything** to the light of consciousness.

<sup>12</sup> See the article “Light in the Tower,” by Claudia McLaren Lainson in *Starlight*, vol. 17, no. 1 (Pentecost 2017)—<https://sophiafoundation.org/portfolio/starlight-journal/>

<sup>13</sup> *Ibid.*, where three consecutive periods of three-and-a-half years are considered.

of this influence in the seventh century was severely weakened through the Muslim conquest of Gondishapur, which to some extent curtailed the potentially negative influence of the Academy of Gondishapur.<sup>14</sup>

The second time in history when the influence of Sorath reached a culmination was in the period around  $2 \times 666 = 1332$ . This was in the fourteenth century, when again this negative inspiration worked especially powerfully, leading to the destruction of the Order of the Knights Templar through the instigation of the French king Philip IV (Philippe le Bel).

### THE RISING OF THE BEAST WITH SEVEN HEADS AND TEN HORNS

The third time in history, in the post-Christian era, is now, around  $3 \times 666 = 1998$ . Here there is a new influence of Sorath working in. Thus Ahriman, or Satan, who is presenting the third temptation, that of “turning stones into bread,” is assisted by Sorath, the two-horned beast, whose negative inspiration is focused upon the human being who can be thought of in Revelation as the prophet of “the Beast with ten horns and seven heads” (Antichrist or Satan incarnate — *the incarnation of Ahriman* in Rudolf Steiner’s terminology).<sup>15</sup>

Here, in relation to what is described in Revelation, chapter 13, we are confronted with very powerful, negative forces. It is clear that we are living in extremely challenging times that call upon us to understand the working of various trials and temptations, and to seek ways to overcome them. Just consider the impact that 9/11 in 2001 and seven years later, the financial crisis in 2008, have had so that now, we can easily recognize the serious nature of the challenge of these trials.

Coupling the prophetic images of Revelation with the timing given by the Apocalypse Code, we can see that the central theme of the present time is that of *the coming of the Antichrist*, or the incarnation of

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<sup>14</sup> Robert Powell & Kevin Dann, *Christ & the Maya Calendar*, chapter 7, discusses the working in of Sorath historically in the rhythm of 666 years.

<sup>15</sup> Ibid., chapter 7, goes into greater detail concerning the historical interventions of Sorath at intervals of 666 years.

Ahriman.<sup>16</sup> On October 27, 1919, Rudolf Steiner was in Zurich, Switzerland beginning a lecture series later published in English as *The Influences of Lucifer & Ahriman: Human Responsibility for the Earth*.<sup>17</sup> He had spoken of Ahriman many times since he first mentioned him on January 1, 1909 (linking the catastrophic earthquake a week earlier in Messina, Italy, to Ahriman). This time, in 1919, saw his first mention of an *incarnation* of Ahriman:

Ahriman skillfully prepares his goal beforehand; ever since the Reformation and the Renaissance, the economist has been emerging in modern civilization as the representative governing type. That is an actual historical fact.... Rulers are in fact merely the handymen, the underlings of the economists. One must not imagine that the rulers of modern times are anything but the economists' agents. And all that has been enshrined as law and justice is, if one scrutinizes it carefully, simply a consequence of a thinking dictated by economics. In the nineteenth century economics was, for the first time, replaced by a thinking based on finance and banking. And in the nineteenth century was created for the first time the whole financial system which swamps every other relationship. . . . If people do not realize that the legislative state that safeguards human rights, on the one hand, and the organism of the spirit, on the other hand, must balance and redress the economic order established by economists and bankers, then again, through this lack of awareness, Ahriman will find an important instrument for preparing his incarnation. His incarnation is undoubtedly coming, and this lack of insight will smooth the way for his triumphant advance.<sup>18</sup>

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<sup>16</sup> “Before only a part of the third millennium of the post-Christian era has elapsed, there will be in the West an actual incarnation of Ahriman—Ahriman in the flesh.” This prophetic statement relating to now was made in a lecture held on November 1, 1919; Rudolf Steiner, *The Incarnation of Ahriman: The Embodiment of Evil on Earth*, p. 37.

<sup>17</sup> See also the lectures on the subject in *The Incarnation of Ahriman: The Embodiment of Evil on Earth*.

<sup>18</sup> *Ibid.*, pp. 26–27.

In view of the 2008 financial crisis, highlighted by a \$700 billion bank bailout paid for by the American taxpayers, could there be a more explicit indication of the role of the financial system in preparing for Ahriman's incarnation?

There is something absurdly prosaic about the fact that, on a daily basis, we are living through the very events foreseen so long ago in John's Revelation, and that one century ago were pinpointed so precisely by Rudolf Steiner. The cryptic images that John received in a cave on the island of Patmos have become the daily newspaper headlines and, for many of us, pressing practical concerns. With the unfolding global financial crisis, the sweeping changes in policy clearly seem to be bringing even greater concentrations of capital, and with it an unprecedented level of global economic, social, and political power. Never before in human history has there been a moment as open to the possibility of such a concentration of power in the hands of a small elite. In the many centuries since John first recorded his visions in Revelation, "the Beast" of chapter 13 has been recognized in the personages of many despotic kings, popes, emperors, or dictators. All of these erroneous identifications of Antichrist (excepting perhaps those applied to Adolf Hitler, who truly was a "prefiguring" of a world-ruler-in-becoming) came when the world was a much smaller place, and each "empire" represented a relatively small corner of the planet. At present, global integration has progressed to the point where "World Ruler" is more than just a title; it describes an actual possibility.<sup>19</sup>

THE ADVENT OF THE BATTLE OF DECEIT VS> TRUTH – THE ZOROASTRIAN PROPHECY

The chronology given by the Apocalypse Code for the advent of the Beast of Revelation can be supplemented by the teachings of the Persian/Zoroastrian tradition. The founder of Zoroastrianism, Zarathustra, was (as far as we know) the first human being to speak of

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<sup>19</sup> Robert Powell, *The Christ Mystery: Reflections on the Second Coming*, chapter 5, discusses the Second Coming and the trial of humanity posed by the coming of the Antichrist.

Ahriman's existence, whom he described as the dark and deceitful opponent of Ahura Mazda (a pre-incarnatory form of Christ). The following account, drawn from the sacred Zoroastrian text of the *Bundahisn*, describes the conflict between Ahriman and Ahura Mazda:

Then Ahura Mazda, with a knowledge of which way the end of the matter would be, went to meet the evil spirit and proposed peace to him, and spoke thus: "Evil spirit! bring assistance unto my creatures, and offer praise! so that, in reward for it, ye (you and your creatures) may become immortal and undecaying, hungerless, and thirstless." And the evil spirit shouted thus: "I will not depart; I will not provide assistance for thy creatures; I will not offer praise among thy creatures; and I am not of the same opinion with thee as to good things. I will destroy thy creatures forever and everlasting; moreover, I will force all thy creatures into disaffection to thee and affection for myself." And the explanation thereof is this: that the evil spirit reflected in this manner, that Ahura Mazda was helpless with regard to him, therefore He proffers peace; and he did not agree, but bore on even into conflict with Him. And Ahura Mazda spoke thus:

"You are not omniscient and almighty, O evil spirit! so that it is not possible for thee to destroy me, and it is not possible for thee to force my creatures so that they will not return to my possession." Then Ahura Mazda, through omniscience, knew that: If I do not grant a period of contest, then it will be possible for him to act so that he may be able to cause the seduction of my creatures to himself. As even now there are many of the intermixture of humankind who practice wrong more than right. And Ahura Mazda spoke to the evil spirit thus: "Appoint a period! so that the intermingling of the conflict may be for nine thousand years." For he knew that by appointing this period the evil spirit would be undone. Then the evil spirit, unobservant and through ignorance, was content with that agreement; just like two men quarrelling together, who propose a time thus: Let us appoint such-and-such a day for a fight. Ahura Mazda also knew this, through omniscience, that within these nine thousand years, for three thousand years everything proceeds by the will of Ahura

Mazda, three thousand years there is an intermingling of the wills of Ahura Mazda and Ahriman, and the last three thousand years the evil spirit is disabled, and they keep the adversary away from the creatures. Afterward, Ahura Mazda recited the *Ahunvar* thus: *Yatha ahu vairyō* [“As a heavenly lord is to be chosen”] once and uttered the twenty-one words; He also exhibited to the evil spirit His own triumph in the end, and the impotence of the evil spirit, the annihilation of the demons, and the Resurrection and undisturbed future existence of the creatures for ever and everlasting. And the evil spirit, who perceived his own impotence and the annihilation of the demons, became confounded, and fell back to the gloomy darkness; even so as is declared in revelation, that, when one of its (the *Ahunvar*'s) three parts was uttered, the evil spirit contracted his body through fear, and when two parts of it were uttered he fell upon his knees, and when all of it was uttered he became confounded.<sup>20</sup>

There are several points to note about the conflict between Ahura Mazda and Ahriman. The first is the setting of a time period for the conflict. Contemplating the current state of world affairs, all the signs are that the end of this time period is drawing close, and thus the conflict is approaching a climax. Hence the timeliness of considering the incarnation of the Antichrist (Ahriman) in our time as his attack on all that which is good (the good in this scenario being the creative work of Ahura Mazda/Christ, the creator of the prototypes of all existence).

The possibility is raised that the termination of the conflict will coincide with the end of the thirty-ninth day of the temptation of humanity in the year 2018. This date is not exactly nine thousand years from the time of Zarathustra at the beginning of the Age of Gemini in 6266 BC, since the precise time interval between -6265 and +2018 is 8,283 years. (The historical date 6266 BC = -6265 astronomically.) The “nine thousand years” spoken of in the *Bundahisn* could very well mean an approximate time interval of around *nine millennia*. Since the

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<sup>20</sup> *The Bundahisn, Sacred Books of the East*, vol. 5, translated by E. W. West, Part I, pp. 6–8.

period of 8,283 years fall within the ninth millennium following the start of the Age of Gemini, which was the age of Zarathustra when he founded the Ancient Persian culture, it seems quite possible that we have in the Zoroastrian myth of the battle between Ahura Mazda and Ahriman a further support for the chronology given by Revelation, according to the Apocalypse Code.

Let us consider the possibility that the calendar indication according to the Apocalypse Code—i.e., that the end of humanity’s thirty-ninth day in the wilderness of temptation, ends in the year 2018—might be true. In turn, let us consider the possibility that this end date could perhaps have to do with the deadline indicated in the sacred writings attributed to Zarathustra concerning the time limit set for the cosmic battle between Ahura Mazda/Christ and Ahriman/Satan. If the year 2018 is indeed the deadline for the conflict between Christ and Ahriman, it is conceivable that the three-and-a-half-year period of the incarnation of the Antichrist has already taken place. And that these words of Rudolf Steiner in fact did come to realization, “If Ahriman were able to slink into humanity unaware of his coming, that would gladden him most of all.”<sup>21</sup>

### **The Second Coming of Christ: His Return in the Etheric Realm**

In 1899, the year that marks the end of the Hindu *Kali Yuga*, Rudolf Steiner had an intense, life-changing clairvoyant experience of Christ, which he describes in his autobiography: “The unfolding of my soul rested upon the fact that I stood in spirit before the Mystery of Golgotha in most inward, most earnest solemnity of knowledge.”<sup>22</sup> Until then, his relationship to Christianity appears to have been far less inwardly profound. Steiner’s inner experience involved what he termed the “Mystery of Golgotha”—the events of the Passion, Crucifixion, and Resurrection. This signified a major turning point in his life. After this, Steiner became the “prophet” of Christ in his Second Coming, as John

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<sup>21</sup> Rudolf Steiner, *The Incarnation of Ahriman: The Embodiment of Evil on Earth*, p. 38.

<sup>22</sup> Rudolf Steiner, *Autobiography: Chapters in the Course of My Life, 1861-1907* (Great Barrington, MA: SteinerBooks, 2006), chapter 26.

the Baptist was for Christ's first coming. Steiner often emphasized that his entire teaching of "Anthroposophy" (or spiritual science) was to prepare for the Second Coming, which he described as "the greatest mystery of our time."<sup>23</sup>

In these extraordinary chronological "co-incidences," we can see that the principle events of Christ's life were not parochial, but rather *universal* in the sense that *the Apocalypse Code reflects the rhythm of Christ's life*. The transition from *Kali Yuga* to the beginning of the New Age, or *Satya Yuga*, proclaimed by the ancient Hindus, was revealed, at least in part, through the appearance of the great spiritual teacher Rudolf Steiner, who began his teaching activity in 1900. His 1899 experience of the Mystery of Golgotha heralded the dawn of the New Age, the Age of the Second Coming of Christ.

"Second coming" is not an expression that appears in the New Testament, and yet by the twentieth century it had long been in common use. The Greek word *parousia* essentially means "appearance and subsequent presence with." In the original text of the New Testament, *parousia* is used for the prophecies that speak of a future presence of Christ in human evolution. Steiner, however, knew from personal experience that the "coming" was already in progress—that Christ had continued to be a living presence throughout human history, though recognizable to only a few in any period. Steiner's emphasis was always upon *rhythm*, and the leitmotif that ran through all of his Christological teachings was the dynamic nature of Christ's being, and human beings' response to that presence.

#### SIGNS OF INVERSION –"THE CLOUD" AND "THE ROAD TO DAMASCUS"

Steiner's immense contribution to overcoming modern materialistic conceptions relating to the New Testament comes to expression in many different ways, one of these being through his exact understanding of another Greek word: *nephele*. In Paul's two epistles to

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<sup>23</sup> Rudolf Steiner, *The Reappearance of Christ in the Etheric* (Great Barrington, MA: SteinerBooks, 2003), lecture 1—January 25, 1910.

the Thessalonians (considered by most Biblical scholars to be the oldest part of the New Testament), Paul is the first to ever indicate that he had an intimation of the Etheric Christ: “Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.” To Paul, *nephele* signified “cloud,” but it also signified the hazy, subtle, and wholly real realm of the etheric aura that surrounds and permeates all living things on our planet. *Nephele* is the etheric realm; physical clouds are but one of the many manifestations of the living, weaving realm of the etheric.<sup>24</sup> The many biblical passages that today strike our ears as meaning “clouds” are actually speaking of the etheric realm. That *nephele* now stands behind the term “nebulous” denotes a change in human consciousness over the past two thousand years with regard to the ability to grasp spiritual reality.

In January 1910, Rudolf Steiner began to speak of the return of Christ, not in a physical form, but *in the etheric realm of the Earth*. In Karlsruhe, Germany, on January 25, he spoke of how Christ went almost completely unrecognized during his own lifetime. He then posed a question to his audience: “Could it, then, be possible that something of infinite importance is taking place today, and that human beings are not taking it into their consciousness? Could it be that something tremendously important is taking place in the world, right now, of which our own contemporaries have no idea?”<sup>25</sup> Since the end of the *Kali Yuga*, or Dark Age, in 1899, Steiner said that humanity would increasingly gain the ability to perceive the etheric world, and thus, to have the “Damascus experience” of St. Paul, that is, to *see* Christ in the etheric realm. Like Paul, people would become “eye witnesses” of Christ. Living experiences of Christ would make reading about the Second Coming superfluous, or at best supplementary.

At the same time, Steiner warned that the materialistic mind would instead conceive of *an actual physical return of Christ*, and that certain individuals (for example, in the Theosophical Society—those who

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<sup>24</sup> See, for example, Edward R. Smith, *The Burning Bush*, pp. 20; 465; 511.

<sup>25</sup> Rudolf Steiner, *The Reappearance of Christ in the Etheric: The Second Coming of Christ*, p. 15.

unquestioningly accepted C. W. Leadbeater's proclamation of Krishnamurti as the physical vessel for the World Teacher, or Christ<sup>26</sup>) would be heralded as the reincarnated Christ. Then, in his lecture, "The Reappearance of Christ in the Etheric," Steiner pointed very particularly to the timing of a new etheric clairvoyance that would arrive in order to help facilitate perception of Christ in the etheric realm:

The first signs of these new soul faculties will soon begin to appear in a few isolated souls. Those signs will become clearer during the fourth decade, between 1930 and 1940, and especially in 1933, 1935, and 1937. Faculties that are still rare in people will begin to manifest as natural abilities. Along with this, there will be great changes, and biblical prophecies will be fulfilled.

Everything will be transformed for those on Earth, as well as for those who are no longer in a physical body. Regardless of where they are, souls are meeting entirely new faculties. Everything is changing, but the most significant event of our time is a deep, decisive transformation in human soul faculties.<sup>27</sup>

Steiner added, "It would be a great misfortune if materialists were to triumph and humanity were to overlook these events." Clearly, Rudolf Steiner's task for twentieth-century humanity was analogous to the one performed twenty centuries earlier by John the Baptist—to serve as witness, as forerunner, and even as facilitator of the descent of Christ, called by Steiner the *Sun Spirit*, into the etheric realm—just as for the corresponding event in the physical realm John had stewarded Christ's

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<sup>26</sup> The "Krishnamurti affair" is what led Rudolf Steiner to separate himself from the Theosophical Society and found the Anthroposophical Society. On January 11, 1911, the *Order of the Star of the East* was founded and supported by leading theosophists such as C. W. Leadbeater and Annie Besant to herald the young Krishnamurti (at that time only fifteen years old!) as the World Teacher. On account of this absurd claim, Rudolf Steiner withdrew from the Theosophical Society and founded the Anthroposophical Society on February 3, 1913. In the course of time, Krishnamurti came to see that he had been misused by his "benefactors"—C. W. Leadbeater and Annie Besant—and on August 3, 1929, the thirty-four-year-old Krishnamurti disbanded the Order of the Star of the East.

<sup>27</sup> Rudolf Steiner, *The Reappearance of Christ in the Etheric*, p. 16.

descent into the body of Jesus of Nazareth at the baptism in the Jordan. The stunning outpouring of wisdom from Steiner, beginning with his emergence as a spiritual teacher in 1900 until his death in 1925, can be seen as a revelation through which Jesus Christ spoke to humankind at the advent of his return within the etheric realm of the Earth. In the cascade of revelations made by Steiner during the period 1900 to 1925, there was clearly much more that he was *not* speaking of in relation to the etheric return of Christ and which he was leaving to his listeners to understand or intuit by “reading between the lines” of what he was saying. Rudolf Steiner’s life work was to awaken humanity to the “higher self” of Christianity—Christ in his second coming.

Rudolf Steiner’s proclamation that in 1933 Christ would return into the etheric realm of the Earth would seem to have been soundly repudiated by the events of history. In January 1933, Adolf Hitler came to power in Germany and began a twelve-year reign of terror upon the world. Yet, this “triumph of the will,” Hitler’s mobilization of the German people in an attempt to bring the whole world under the submission of his will, can be understood as the exact counter-image of humanity’s true destiny—to follow not a single human will, or ideology, but God’s will. In the words of Jesus Christ, “Not my will, but thy will be done” (Luke 22:40). Steiner had warned already in 1924 that, if humanity did not recognize Christ in his new form, humanity would have to face the Beast arising from the abyss in 1933.<sup>28</sup>

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<sup>28</sup> In Adolf Hitler, who came to power on January 30, 1933, we find a fulfillment of the prophecy that “before the Etheric Christ can be comprehended by human beings in the right way, humanity must first cope with encountering the Beast who will rise up in 1933” Rudolf Steiner, *The Book of Revelation and the Work of the Priest* (London: Rudolf Steiner Press, 1998), p. 231. Against this background, it can be seen that Hitler was a true forerunner of the Antichrist. The conflict with Hitler’s Nazi party lasted from 1933 to 1945, a twelve-year period. We find this twelve-year period is very significant, for it has to do with the onset of Christ’s descent into the underworld. Many twentieth-century events can only be understood against this background—for example, in 1945: the July 16 explosion of the first atomic bomb at Los Alamos, then the attack upon Hiroshima, Japan, on August 6, then upon Nagasaki on August 9. These atomic explosions represented a physical opening of the interior of the Earth in 1945. See Robert Powell,

We see that a confrontation is taking place on different levels between the forces opposing Christ and what he represents. Against the background of the Zoroastrian account about how Ahriman challenges Ahura Mazda, and a time limit—arguably the year 2018 as indicated by the Apocalypse Code—was agreed upon between Ahura Mazda/Christ and Ahriman/Satan, we can see clearly that the whole period beginning in 1899, highlighted by Hitler’s attempt for world dominion beginning in 1933, is the period when *Ahriman is trying to take control of the world*. This also explains why it is possible to think of *Kali Yuga* as extended in time beyond 1899, since the *Satya Yuga*, the age succeeding *Kali Yuga*, cannot really begin until this conflict is resolved. The key thing to bear in mind is that humanity is part of this conflict; it happens in and through us.

Ahriman’s only way of working into what is taking place on this planet is through human beings. Part of his vision is to take over all human consciousness on Earth, establishing it as a fortress from which to attack other cosmic realms. We saw an example of this with the January 2005 rocket launch, timed to strike a comet, the Comet Temple, which it successfully struck on July 4, 2005. This extraordinary technological achievement, accomplished with the precision of a cruise missile striking its target, gives a perfect picture of what Ahriman wishes to accomplish in his war against the rest of the universe. We must grasp Ahriman’s agenda for world dominion. It is through connecting with Christ that we thwart this plan.

## THE METHOD OF INVERSION

As mentioned, we can see from the life of Hitler an initial attempt to gain world dominion. When he came to power in 1933, it was the time of the onset of Christ’s return as a regenerating force in the etheric aura of the Earth. Hitler’s counter-attack against this suprasensory event was to apply the method of inversion through black-magic practices in order

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“Subnature and the Second Coming,” in *The Inner Life of the Earth: Exploring the Mysteries of Nature, Subnature, and Supranature*, Paul V. O’Leary, ed., pp. 69–141.

to oppose Christ's mission for the Earth. His insignia—the Swastika—was the inversion of an ancient sacred solar symbol.

Another example: Christ loved children, and he spoke the words, “Suffer the little children to come unto me’....Taking them up in his arms, putting his hands upon them, and blessing them” (Mark 10:14–16), and admonished his disciples, “Whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hung about his neck, and he were cast into the sea” (Mark 9:42). By contrast, Hitler embarked on a program of indoctrinating the youth and compelling them to serve him (Hitler Youth, etc.).

Also, whereas Christ began in the twentieth century to imbue nature with new life force, Hitler set about creating black-magic centers—the concentration camps—to desecrate the Earth. And whereas Christ began working in the etheric realm to strengthen the human “I” from within, Hitler opposed this by seizing possession of the “I” of his SS officers, who had to “die” in him and serve him in total obedience.<sup>29</sup>

The gift of Christ for the human “I” works in the sense of the words of Paul (“Not I, but Christ in me”) and restores the evolutionary potential of the human being toward moral integrity in the service of love, goodness, and regeneration. The human “I” lives in the blood, and the sacrifice of Christ's blood on Golgotha was fulfilled in order to bring to birth the true “I” of human beings—a continual orientation toward the Good, the True, and the Beautiful—and to bring regeneration to the Earth. Christ's sacrifice was a Blood Mystery.

On the basis of her clairvoyant view of the Crucifixion scene, the stigmatist Judith von Halle, referred to earlier, gives the following description of this Blood Mystery:

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<sup>29</sup> These are just a few examples of the systematic inversion implemented by Hitler, signifying a complete inversion of the “way of Christ,” who leaves human beings completely free to choose to follow him or not. The essence of Christ's way is expressed in his words, “Ask, and you shall receive; seek, and you shall find; knock, and the door will be opened to you,” (Matthew 7:7).

Cassius—later known as Longinus— . . . took his spear and rode his horse decisively up the Crucifixion hill. His deed, which he fulfilled upon the body of the Lord, took place in a few seconds; and yet it seemed that time stood still. He pierced the body with his full strength, from a lower right-hand angle through the rib cage, lung, and into the heart. Then he tore the spear out of the side of the corpse again with a mighty pull, and the bright blood of the Redeemer gushed forth powerfully, pouring out at the foot of the Cross into a depression of greenish rock where it foamed and was contained. Jesus’s loved ones cried out in horror, pain, and compassion, but when they saw this blood, this living, foaming blood which shone like the Sun, all were transformed in an instant....Cassius fulfilled the divine plan. His seemingly shocking intervention in fact liberated the elixir of humanity....Only through his courageous deed, the spear stroke, did life pour out into the world . . . the transformed blood of life....The Grail blood that poured forth from the side of the Lord...was always assigned the property of giving eternal life....The spear-wound mystery is one of transformation, of etherization....Thus the mystery of transformation is a new impulse which Christ has implanted in humanity. Christ reverses the descending evolutionary sequence to make it possible for us to attain a divine state.<sup>30</sup>

Now, increasingly in our time, it is possible to enter into a relationship with Christ in his etheric body. To do so, it is helpful if one begins to think about the life of Christ, to actively imagine and to live with the scenes depicted in his life—for example, along the lines described above by Judith von Halle. Particularly important is contemplation of the central Christ mystery, that of the Mystery of Golgotha, as indicated every year in the Commentaries of each issue of the *Journal for Star Wisdom*. It is also possible to combine active imagination of scenes from Christ’s life with the etheric movements of eurythmy, as I have described in my book *Cultivating Inner Radiance and the Body of*

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<sup>30</sup> Judith von Halle, *Secrets of the Stations of the Cross and the Grail Blood: The Mystery of Transformation* (London: Temple Lodge Press, 2007), pp. 58–152.

*Immortality*.<sup>31</sup> And as I have also indicated elsewhere, the deeper meaning of the term *New Age* is that it signifies the renewed working-in of the etheric body of Christ into the Earth's etheric aura. Moreover, the year 2018, as has already been discussed in relation to humankind's living through, since 869, the forty days of temptation in the wilderness, and as will be outlined in more detail later in this article, is a key point in time, during this New Age of Christ's Second Coming, when the in-streaming of the Etheric Christ is attaining a new intensity.<sup>32</sup>

## THE 100-YEAR RHYTHM

What is the reason for this new level of activity of Christ in the etheric realm? As will become apparent below, the year 2018 is exactly one hundred years after Rudolf Steiner's prophetic October 9, 1918 lecture *The Work of the Angels in the Human Being's Astral Body*, which is pivotal for understanding what lies in store for humankind from 2018 onward.

Why should the year 2018, one hundred years after Rudolf Steiner held this lecture in 1918, be important? The significance of the rhythm of one hundred years emerges from the following:

In the historical process, everything arises after thirty-three years in a transformed state – arises from the grave through a power that has to do with the most holy redemption that humanity has received...<sup>33</sup>

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<sup>31</sup> Robert Powell, *Cultivating Inner Radiance and the Body of Immortality*. This book outlines a path of uniting with Christ in his etheric body through eurythmy, a modern form of sacred movement based on cosmic principles and thus also referred to as cosmic and sacred dance. For information about the Choreocosmos School of Cosmic and Sacred Dance and about Choreocosmos workshops, visit the website of the Sophia Foundation — [www.sophiafoundation.org](http://www.sophiafoundation.org)

<sup>32</sup> Robert Powell, *The Sign of the Son of Man in the Heavens*, Chapter 6, gives an overview of the New Age, including dates.

<sup>33</sup> Rudolf Steiner, *Mysterienwahrheiten und Weihnachtsimpulse* (“Mystery Truths and the Impulses of Christmas”), lecture of December 23, 1917 (CW 180). The

Then, when such a seed that has been laid ripens, it works further. A “thought seed” ripens through one generation of thirty-three years to become a “deed seed.” Once ripened, it works further in the unfolding of history through sixty-six years. One can recognize the intensity of an impulse that someone implants into the historical process also in its effect through three generations, through a whole century.<sup>34</sup>

A whole century of one hundred years equals three times  $33\frac{1}{3}$  years. Here Rudolf Steiner’s indication of the rhythm of  $33\frac{1}{3}$  years confirms the finding of the Christological research in *Chronicle of the Living Christ* that the length of the life of Jesus Christ—from the birth of Jesus until Christ’s resurrection—was exactly  $33\frac{1}{3}$  years.<sup>35</sup> In the lecture referred to above, for the sake of simplicity, Rudolf Steiner said simply “thirty-three” years and “sixty-six” years, which could initially convey the impression that the rhythm was *exactly* thirty-three years. However, by then going on to say “a whole century”, which is one hundred years, rather than saying “ninety-nine” years, he indicates unmistakably that the rhythm was precisely  $33\frac{1}{3}$  years.

Since the Second Coming of Christ is an event of extraordinary intensity, the rhythm of one hundred years is of great significance, as we shall see, against the background of Rudolf Steiner’s prophetic lecture *The Work of the Angels in the Human Being’s Astral Body* (1918). And as already indicated in relation to the Apocalypse Code, 2018 is indeed a very powerful time in relation to the spiritual history of humankind.

### **Conclusion regarding the Apocalypse Code and the Year 2018**

In conclusion, therefore, let us return to consider the year 2018, in light of the Apocalypse Code, as the start of the fortieth day of humanity’s forty days in the wilderness that began in the year 869 and will end in

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lecture is entitled “*Et incarnates est.*” CW refers to the number in the Complete Works of Rudolf Steiner’s works.

<sup>34</sup> Ibid., lecture of December 26, 1917.

<sup>35</sup> Robert Powell, *Chronicle of the Living Christ*, pp. 415-423.

2047. The promise of the fortieth day, for those who pass through the temptations, is indicated in these words, “Angels came and ministered unto him” (Mt. 4:11). Before we endeavor to penetrate to the meaning of these words for our time, let us consider the astrosophical background to the thirty-ninth day of temptation (1988-2018) of humanity in the wilderness.

As mentioned earlier in this article, the thirty-ninth day was that of the third temptation in the wilderness, when there was an encounter between Christ and Ahriman/Satan indicated in the heavens by the exact conjunction of the Sun and Pluto at 9° Sagittarius opposite Saturn at 10° Gemini, which took place on November 29, AD 29. Every time that Saturn, the planet of cosmic memory, arrives back at 9° Sagittarius, something of the memory of this encounter between Christ and Ahriman/Satan is re-activated. Saturn was at this location in February and again in mid-November of the year 869, when the eighth Ecumenical Council was underway from October 869 to February 870. It was during this council that major differences between the Roman Catholic Church and the Eastern Orthodox Church surfaced, which subsequently led to the East-West schism of the year 1054.

Looking back with hindsight, it is evident that Satan’s age-old “divide and conquer” strategy to split and thereby weaken Christianity, dividing Christians against one another, was at work here. This was the beginning of the forty days of humanity in the wilderness, according to the Apocalypse Code. Christ himself warned about the consequences of succumbing to the “divide and conquer” strategy. He said, “A house divided against itself cannot stand” (Mk. 3:25). The tragic consequence was the schism between the Roman Catholic Church and the Eastern Orthodox Church that became formalized in the year 1054, thus severing the Christian Church in two.

In terms of language and culture, the great schism of 1054 split the Church into *Greek east* and *Latin west*. However, as if anticipating the approaching end of the era of Satan’s successful “divide and conquer” strategy, a process of rapprochement between the two churches began in 1964 with a meeting in Jerusalem between Pope Paul VI and the Ecumenical Patriarch Athenagoras I of Constantinople. This meeting

was followed in 1965 by the two Church leaders issuing a joint Catholic-Orthodox declaration. Although it did not end the schism, it expressed the desire for greater reconciliation between the Eastern and Western churches.

Following that meeting (1964) and declaration (1965), a number of subsequent meetings, visits, and events took place involving Catholic and Orthodox leaders, but never a meeting between a Pope and a leader of the Russian Orthodox Church, the largest of the Eastern Orthodox Churches. That is, until February 2016, when a meeting took place in Havana on the island of Cuba between Pope Francis and Patriarch Kirill of Moscow. This meeting was also followed by a joint declaration—this time calling for an end to the persecution of Christians in the Middle East and expressing hope that the meeting might contribute to the re-establishment of Christian unity between the two churches.

#### “CALLING ON THE ANGELS” – SATURN’S OMNISCIENT SCYTH

It is worth noting that Saturn will return again to 9° Sagittarius at the end of March/start of April and again in mid-December 2047, denoting the end of the fortieth day of the forty-day period of humanity’s temptations in the wilderness. And at the start of this fortieth day in the year 2018, as can be seen from the ephemeris pages in this issue of the *Journal for Star Wisdom*, Saturn returns to 9° Sagittarius in early February and again around July 10 and again in early November. In other words, Saturn is in proximity to 9° Sagittarius for practically the whole year 2018.

How may the words, applying to 2018, “Angels came and ministered unto him” be understood as coming to manifestation now, from 2018 onward?

First and foremost, it will be a matter of an increasing number of human beings coming to an experience of Christ in the etheric realm, “in the clouds,” as discussed earlier—“the clouds” being the realm in which the Angels are active, and where Christ manifests himself to human beings through the *Nathan Jesus* in angelic form. He, whom we

may call “the Angel Jesus,” will come and minister unto human beings who open themselves to him.<sup>36</sup> This will come about increasingly, beginning in a widespread way in the year 2018—this being, according to the Apocalypse Code, the commencement of “the fortieth day of humanity in the wilderness,” the first day of which began with the start of the separation into Eastern and Western churches through the differences that arose in connection with the eighth Ecumenical Council held in Constantinople in 869.<sup>37</sup>

In addition, more and more human beings will begin to behold and have converse with Angels, as in the case of people like the best-selling Irish author Lorna Byrne, who, as she has revealed in her books, and as is believed by a great many of her readers, has the gift of communicating with Angels.<sup>38</sup>

Above all, however, it is appropriate in connection with the words, “Angels came and ministered unto him,” coming to manifestation in our time, to refer to Rudolf Steiner’s prophetic lecture “The Work of the Angels in the Human Being’s Astral Body.”<sup>39</sup> In this lecture Rudolf Steiner emphasizes the importance of human beings forming a new and

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<sup>36</sup> Valentin Tomberg, “The Four Sacrifices of Christ and the Reappearance of Christ in the Etheric,” *Christ and Sophia* (Great Barrington, MA: SteinerBooks, 2006), Appendix, offers profound insight concerning the manifestation of the Nathan Jesus in our time in angelic form.

<sup>37</sup> Another significant issue that arose at this council was referred to by Rudolf Steiner as the “abolishment of the spirit” in 869. What he meant by this was that the former vision in early Christianity of the human being comprising body, soul, and spirit, became in the wake of this Church council reduced to a vision of the human being comprising body and soul, with the soul possessing only certain spiritual attributes. This paved the way later for the materialistic conception of the human being, now widespread in our time, where the emphasis is focused by and large solely on the bodily (physical) level of the human being. See, for example, Rudolf Steiner, *Study of Man: General Education Course* (London: Rudolf Steiner Press, 1995), lecture X—September 1, 1919.

<sup>38</sup> See, for example, Lorna Byrne, *A Message of Hope from the Angels* (New York: Atria Books, 2013).

<sup>39</sup> Rudolf Steiner, *The Work of the Angel in Our Astral Body* (London: Rudolf Steiner Press, 2006), lecture of October 9, 1918.

conscious relationship with angelic beings from the third millennium onwards—that is, from the year 2000 onward. Against the background of the Apocalypse Code, it is clear that in this connection the year 2018 is of key significance for the beginning of the awakening of human beings to the activity of the Angels in the etheric realm.

According to Steiner, angelic beings are working to achieve three primary goals by way of “weaving pictures into the astral bodies of human beings”—goals of key significance for the future of humankind. What are these goals?

First: It will be shown by Angels to human beings how their genuine interest in others will enable them to understand the deeper side of human nature. A time will come—and it must not pass unnoticed—when out of the spiritual world human beings will receive through their Guardian Angels an impulse that will kindle a far deeper interest in others. This enhanced interest in one another will come about *all of a sudden* when, through spiritual inspiration, it will be revealed *who the other human being really is*, and this “awakening to the other” will particularly affect the *social life* of humanity.

Second: From the spiritual world Angels will reveal to human beings that, in addition to everything else, Christ encourages—indeed, actively bestows—*complete freedom in matters of religious life*, giving rise to the understanding that the only true Christianity is that Christianity which makes possible absolute freedom in the religious life.

Third: Angels will make it possible for human beings to *reach the Spirit through thinking*, thereby to cross the abyss between the sensory and supersensory realms and, through spiritualized thinking, to experience the essential reality of the world of Spirit.

Finally, in this connection Rudolf Steiner speaks of the activity of Angels in the astral bodies of human beings “resounding like cosmic music.” Further, he says, “All that is necessary is to raise our consciousness to a different level and we shall feel ourselves transported to this wonderful site of the work done by the Angels in the human astral body.” This, then, is the outlook now, in light of the

Apocalypse Code, regarding some of the things we can expect especially from the year 2018 onward.

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