

**Prophecy, Cosmology and the New Age Movement
The Extent and Nature of Contemporary Belief in Astrology**

Part 2

Chapter 5

The New Age and the Age of Aquarius

Chapter Summary

In chapter 3 it was argued that the New Age and Age of Aquarius shared a common history in the theosophical millenarianism of the 1890s and 1900s. This chapter examines the extent to which both ages have been regarded as identical both in New Age literature and some astrological literature since the 1910s. Attitudes to the New Age within the astrological literature on the Age of Aquarius will be discussed and the existence of literature hostile to the New Age noted.

The New Age Movement and the Age of Aquarius

There is a widespread assumption in commentaries on the New Age that it is identical with the Age of Aquarius. Evangelical critics accept the link without question (see for example, Walter 1989: 19; Miller 1990: 15; Cole *et al* 1990: 9-11; Groothuis (1986: 39). Heelas, meanwhile, wrote, 'some have supposed that the development of the New Age itself is in the hands of astrological processes' (1996: 34; see also 1, 43). For Michael York, for example, the terms New Age and Age of Aquarius may be considered to be identical (1995: 1, 47; see also Hanegraaff 1996: 10-11, 97-8 n.10, 348; Sutcliffe 2003: 9, 11, 13, 28-9, 333). Indeed, that the New Age and the Age of Aquarius coincide is a commonplace of New Age literature, the reason being that 'By aligning the New Age vision with the astrological age of Aquarius...the New Age [is] grounded to a supposedly discernible astronomical event' (York 2003: 14). Thus, the astronomical fact that precession will take the vernal point into Aquarius provides a validation of New Age philosophy by demonstrating that the New Age is indeed beginning; its attendant prophecies concerning the imminent global crisis and attendant

shift in the human condition from material to spiritual are not speculative, but objectively true. David Spangler, one of the most prolific of New Age writers, confirmed York's perspective when he wrote, 'Now humanity is undergoing another vast evolutionary change which is symbolised both factually and allegorically by the concept of a new age, the age of Aquarius (Spangler 1980: 78; see also 1996: 247). Bloom (1991: xviii) and Nobel (2002; 2003a; 2003b). Both continue the argument that the astronomical facts of precession lend objective validity to forecasts of the New Age's arrival.

Aquarian Age Literature in the 1920s and 1930s.

The terms New Age and Age of Aquarius were being used interchangeably from the 1900s. Amongst astrologers, the theosophist Max Heindel (1929: 13, 19) used the term New Age in 1909. Alice Bailey, whose works, as Sutcliffe (2003: 53) argued, became the dominant source for New Age discourse was using the term in 1919 when she wrote, in a passage which suggests strong Swedenborgian influence, that 'the religion of the New Age already exists on the mental plane' (1919: 502). While the New Age model was not original to her, her adoption of it guaranteed its wide dissemination. By 1927 the discussion of the New Age as a synonym for the Age of Aquarius was accepted amongst astrologers.

The first substantial book to be devoted to the Age of Aquarius was published by Curtiss (1921), who took a theosophical line but, like Heindel and Steiner, one which emphasised theosophy's Christian content and was heavily indebted to suns-god ideology. Osiris, he wrote, was 'the Egyptian term for the great Creative Aspect of the Godhead which manifests to the Cosmos as the Cosmic Cause, to our universe as the Sun and to humanity as God (1921: vii). Curtiss also argued strongly for the unity of the masculine and feminine aspects of the divine as the Age of Aquarius begins, placing a strong emphasis on the re-emergence of the goddess. He claimed that,

As the new Aquarian Age, so long foretold, dawns for humanity, the outbreathing of the Holy Ghost, the Comforter, again speaks, and in no uncertain tones, to all children who recognise Her, and proclaims to them: ' Behold, it is I, Be not afraid!" At the ushering of this Aquarian Age She comes under the name of Aquaria. And, true to the promise of Jesus, She brings to our remembrance all that He has told us concerning the New Dispensation when there "Shall appear the sign of the Son of Man (the sign Aquarius in Heaven)"¹ (Curtiss 1921: viii).

Curtiss added, that ' just in case any of Her children...fail to recognise her as the Divine Mother or who fail to see the signs and wonders brought forth by the outpouring of Her Divine Love, as the gates of the New Age swing open' , further messages will be sent (1921: viii). The New Age will begin with the arrival of the latest avatar of the Christ consciousness, in Christian terms, the Holy Ghost (1921: 81). Further, in the Aquarian Age,

Man should reach a point where he no longer acts like a mere child, swept hither and thither by the currents and eddies of the Great Law; for, in this Age the majority of mankind will reach a point of intellectual and spiritual development which today is reached only by a few (1921: 31).

Such ideas, explicitly equating the Aquarian and New Ages, quickly became a commonplace in the astrological literature, being developed by Cheiro in 1925 (1931) and Julius Bennett (1927). This was the precise literary context within which Alice Bailey began writing about the Aquarian Age: an acceptance of the prediction that the shift into the Age of Aquarius would bring the inauguration of the New Age; that this would bring a dramatic shift towards an enhanced spiritual consciousness, particularly a heightened awareness of the divine within. In spite of the high position given to eastern teachers, the primacy of the Cosmic Christ indicates a strong emphasis on Christian imagery. Bailey did, though, disagree on points of detail with her predecessors. Unlike Heindel she maintained the typically high theosophical regard for eastern religion and regarded Buddhism as a valuable feature of the Piscean Age (1948: 127, 192). Her astrological historiography began with the Age of Gemini and she accepted completely

the equation of zodiac signs with religious forms, as in the link between the Taurean Age and Mithraic bull worship (1948: 127):

In all lands, men today are aware of the existence of the Masters and of the possibility offered and the opportunity presented to make scientific spiritual progress and thus become members of the Kingdom of God...This advance will become definite and clear in a manner not understood today, at some point during the Aquarian Age. Humanity, the world disciple (through its various groups all at various stages of unfoldment) will "enter into" new states of awareness and in new realms or spheres of mental and spiritual consciousness, during the next two thousand years...In the era which lies ahead, after the reappearance of the Christ hundreds of thousands of men and women everywhere will pass through some one or other of the great expansions of consciousness, but the mass reflection will be that of the renunciation;...they will renounce the materialistic standards which today control every layer of the human family (1948: 126-7).

Even though the timing of the Aquarian Age is astronomically determined, the dominant notion is that the timing of the manifestation of the New Age's spiritual qualities are not themselves necessarily tied to exact measurements of precession. Astronomical motions are therefore exactly measurable, but the corresponding historical changes are not. Although the Aquarian Age will create the conditions in which human beings may enter the Kingdom of God, individuals can still make their own choices. Bailey doubts, for example, that the 'masses' will take the 'fourth initiation', which involves the renunciation of materialism (1948: 127). The New Age, for Bailey, is the spiritual era made possible by the Aquarian Age, the astronomically defined historical period.

Alice Bailey's highly influential view of the Age of Aquarius was couched entirely in terms of her apocalyptic Christian millenarianism. She confidently identified signs of 'the time of thænd' (1948: 187) and of the 'the reappearance of the Christ and the externalisation of the Kingdom of God' (1984: 185). Bailey's view of the transition to the millennium was that crisis was highly likely but not inevitable for it depended both on the strength of the spiritual 'Hierarchy of Light' (1940: 217) and the willingness of human beings to support them. She believed that,

The functioning of the Law of Loving Understanding will be greatly facilitated and speeded during the Aquarian Age which we are considering; it will eventuate later in the development of a world-wide international spirit, in the recognition of one universal faith in God and in humanity also as the major expression of divinity upon the planet and in the transfer of the human consciousness from the world of material things to that of the more purely psychic (Bailey 1949, p. 47).

The Age of Aquarius in Contemporary Astrological Literature

The notion that the Age of Aquarius is either currently beginning, or will do so sometime in the near future, is a given in most modern astrological literature. It occurs in the popular literature as a hook to the reader. In 1982 American astrologer Debbi Kempton-Smith opened her mass market paperback, *Secrets from a Stargazer's Notebook* with the call 'Kings and queens of the Age of Aquarius, come on now, I know what you want. You want everything' (Kempton-Smith 1982: xiii). Discussion of it occurs regularly in the main astrological periodicals of the English speaking world. Recent examples include Solté (1999) and Grasse (2000, 2003) from the major serious commercial magazine, *The Mountain Astrologer*, Caton (2002), McDevitt (1999, 2002), MacKinnell (2002) and Zoller (2002) from publications of the American National Council for Geocosmic Research (NCGR) and the British Astrological Association (AA) and Nobel (2002) from *Prediction*, the major UK news stand 'occult' periodical. As Nobel reports in his discussion of the Age of Aquarius (2002: 28), 'many astrologers I have spoken to agree that we are in an age of transition'.

A typical account of the essentially progressive millenarian point of view identified by Nobel was submitted to the ISAR E mail Newsletter by American astrologer Kelly Lee Phipps in 2002: 'We live in the interface period between the Bcean and Aquarian Ages, blending spirituality, institutionalization, and illusion with enlightenment, technology, and cosmic consciousness'. Signs of the Age of Aquarius' approach are widely identified. They may include genetic engineering (Collins 1980: 15), multicultural marriages in the USA (Levine 1997: 2), new technology (Magnay 1995:

16), jazz music, post-modernism, solar energy, cultural relativism and political organisations exemplified by Jesse Jackson's 'Rainbow Coalition' (Grasse 2000: 14, 19 20), or American democracy in general (Lister 1984: 249-50; McDevitt 1999: 1). Christian evangelicals (Cole *et al.* 1990: 3, 5) even argued that the rising popularity of astrology is a sign of the approach of the New Age.

The pervasiveness of the belief that the world is entering a new phase, the Age of Aquarius, suggests firstly that astrology may be classified as a New Age belief and secondly that this belief may have a significant impact on the nature of contemporary astrology. It also locates contemporary astrology or, at least, certain developments within the history of millenarianism and hence of a certain class of theories of history.

Religion and the Astrological Ages

Precession offers two kinds of statement. One concerns the future, and prophecies of the Age of Aquarius. The other concerns the past providing a historical cosmology which offers an account of social and religious development. The chronological framework is based on division into 2160 (or 2000) year periods, the main characteristics are derived from the astrological associations of each sign or constellation. Typically, following Dupuis, Delaunay, Taylor, Higgins and Massey, parallels are drawn between the animal ruler of the Age in question and the animals featured in the corresponding religious imagery. For example the Age of Taurus of the 3rd and 4th millennia BCE. is said to be demonstrated in the widespread worship of the bull. The Age of Aries saw the worship of the Ram in Egypt and Palestine, while the Age of Pisces brought the fish symbolism of Christianity.

This system is given its most comprehensive treatment in Vera Reid's *Towards Aquarius* (1944). Reid's system provides the template for most future accounts (Hone 1973: 278-300; Oken 1976: 3-44; St Aubyn 1990: 6-11; Orr 2002: 18-19). Reid's

scheme also serves as a basis for work which harks back to Massey, but with a much more detailed scheme of ages than he described (Strachan 1985; Lemesurier 2002). Two features are obvious in Reid' s scheme. The first is that the sequencœf Ages is expressed most strongly in religious terms. The second is that there is therefore no idea of absolute truth in terms of human religion, for each Age produces its corresponding religious forms, and all religions are seen as a path to the ultimate truth. There is a cultural relativism at the heart of Aquarian Age thinking. In 1951 Margaret Hone, wrote that ' Each age plays its part in the evolution of the world, which can no more escape its correlation with the cosmic pattern than can the tiny human beings living on its surface' (1973: 279).

Reid took the political situation in 1944 as the starting point in her view of contemporary culture, of the past and the future. She writes that,

Today we stand on the threshold of a new era when, according to zodiacal symbolism, the truth, long hidden, will be revealed - the Age of Aquarius, the Man, The Age of Enlightenment. Response to vibrations of another dimension, which is already beginning to transform our life and thought, can be profoundly disturbing until we catch a glimpse of its purpose. In such circumstances it is inevitable that we ask, "What is the purpose underlying the present conflict of ideologies? What part has the individual to play in the transformation of his world? What of tomorrow? Does civilisation stand on the verge of collapse or of new life? (1944: 7).

Although Reid's original purpose was to study zodiacal symbolism in the Christian religion, her work relied heavily on quotations from other religious traditions - Egyptian, Hindu, Buddhist, Taoist, Confucian, Inca: all faiths, it seems follow a parallel path.

Reid' s account was summarised by Margaret Hone in*The Modern Textbook of Astrology*, the teaching manual of the Faculty of Astrological Studies, which was published in 1951 and which went into thirteen reprints by 1973 (1973: 278-300). This represented a final codification of the many writings on the subject since Bailey and Dupuis.

10000 BCE. Age of Leo corresponding to Atlantean civilisation and solar monotheism.

8000 BCE. Age of Cancer corresponding to the Deluge, lunar and fertility goddess cults.

6000 BCE. Age of Gemini corresponding to cults of twins, such as Romulus and Remus.

4000 BCE Age of Taurus corresponding to stable civilisations, such as Egypt, and bull worship.

2000 BCE. Age of Aries corresponding to military empires, exploration, discovery and the ram and lamb as religious symbols.

1 CE. Age of Pisces corresponding to Christianity and the fish as a religious symbol.

2000 CE. Age of Aquarius corresponding to humanity, peace, justice and equality.

The Inner Divine

There is a difference between the academic study of religious forms in relation to precession on the one hand, and the religious proclamation of the Age of Aquarius in overtly religious, usually theosophical Christian terms as pioneered by Bailey, Steiner and Jung, and continued by writers within the traditions they established, such as Sibbald (1978). Amongst the latter, Liz Greene has expanded Reid and Hone's historical structure and borrows Jung's statement (1959a: 87) that, if each astrological age constellates an archetype, then the function of the Age of Aquarius will be to make

humanity aware that it, and not some external agency, is responsible for both good and evil. At the end of her marriage of Reid, Hone and Jung she concluded,

Man..explores himself, led by psychology, only to discover that he has shaped the world. No one can help him decide what to do with his discovery. In the end he must place his allegiance with the Self, and the gatekeeper to the centre of his own being is that inner partner which lives within his own psyche and serves as psychopomp and guide to the mysteries. And in the end the only way he will ever discover and bring to consciousness this inner partner is through understanding the outer one, the human beings with whom he lives and shares his planet. He will only find himself in the looking glass. Perhaps then he can fulfil the myth of the sign which rules this dawning age (Greene 1977: 277).

Greene ended with a quote from Alice Bailey' s Esoteric Astrology: ' Water of life am I, Poured forth for thirsty men' . Such ideas have penetrated the wider new age and pagan literature. John Michel introduced the 1972 edition of his *The View over Atlantis*, the seminal text of the 'earth mysteries movement' , with a warning that the current shift into the Aquarian Age gave the book' s content an added urgency. A core text on witchcraft in the 1980s by Marian Green, whose series of books on magic have done much to spread popular paganism, considered the prospects of an improvement in the human condition, as the Piscean Age gives way to the Aquarian (Green 1983: 32-3). Later she wrote,

A lot is happening, even in the political world..This is only the start of the many changes the next couple of hundred years will bring. We could be on the verge of a true Golden Age, for the Water Bearer (i.e. Aquarius) is the Grail Carrier who has found the vessel of rebirth and brought it into the world that its redeeming waters may be poured out for all in need (Green 1987: 211-2).

Janet and Stewart Farrar (1984: 159-160) regarded that current ' reintegration of the Ego and the Unconscious, on a new and higher level' as the prelude to a ' new and unimaginable fruitful evolutionary phase; call it, if you will, the Aquarian Age' . However, the Age is correctly identified as only one species of global prediction. Vivianne Crowley identifies the New Age and Age of Aquarius, which are synonymous, as particularly favourable to the spread of Wicca, on the grounds that one of the Aquarian/New Age' s manifestations is the awakening of the Goddess in human

consciousness (1989: 49, 162). Objective certainty is given to this development by the fact that the Age is an astronomical certainty, beginning in the twentieth or twenty-first century (1989: 255). Culturally it is the Age's pluralism which provides a sympathetic environment for Wicca; theologically it is its emphasis on the inner divinity which, being so sympathetic to Wiccan cosmology, will enable the new religion 'to serve the religious needs of many in the Aquarian Age' (1989: 242).

Other groups have seized on the Age of Aquarius in order to legitimate their political programmes. The Raelians are a notable example. Rael, born Claude Vorilhon, founded the group following an 'encounter of the third kind' in 1973, followed by a visit to the aliens' host planet. Raelians believe that the Age of Aquarius commenced with Vorilhon's birth in 1946, and their prophecy of the future age accords perfectly with the astrological literature. The Raelian Age of Aquarius will be an egalitarian, secular meritocracy or sexual paradise (Chryssides 2000: 48).

Pre or Postmillenarianism

Hanegraaff argued that, while the New Age *sensu stricto* tended originally to be premillennial and passive, it subsequently became post-millennial and inclined to actively work for the earthly utopia (1996: 100). Such figures as Green and Rael generally fall into the postmillennial camp, playing down the prospect of global crisis. However, premillennial and postmillennial points of view are inseparable in the astrological literature. A premillennial version of the future was summarised by the society astrologer Count Louis Hamon in 1925, writing under the pseudonym Cheiro (1931: 178-9, 184). He forecast a combination of political revolution, global war and natural catastrophe that would destroy the known world. Such forecasts were repeated by the clairvoyant Edgar Cayce (Stearn 1998: 143-4, 168; see also Willner 2001: 93-119) who has been highly influential in maintaining the premillennial, apocalyptic point of view (see West and Toonder 1973: 272; Levy 1984: 156-8; Levine 1997; Caton

2002: 4-5; McDevitt 2002: 1). However, inherent in the theosophical vision is the prophecy, promoted by both Steiner and Bailey, that the approach of the New Age will be accompanied by spiritual evolution, a process which may offset the risk of catastrophe. A shift of consciousness, then, may convert a pre-millennial disaster into a post-millennial paradise (Rudhyar 1972: 33-83; 1987, esp. 8-11; West and Toonder 1973: 269, 272-3; Oken 1974: 3, 46; 1988: 13; Allen 1979: 15; Levine 1997: 4; Grasse 12000: 20; Caton 2002: 20; McDevitt 2002). As Cyril Fagan forecast,

During this Age the whole world will be just one big happy family, speaking the same language and freely mingling and intermarrying one another. Nations, monarchies, sovereign governments, republics, communistic states, separate communities, clans and tribes will be things of the past. National political and religious labels, which now factionalise the world into many contending camps, such as British, American, Germany (sic), Russian, Capitalist, Communist, Christian, Hindu, Moslem and so forth, will disappear. Frontiers, customs barriers and colour bars will vanish and with them the hierarchical, caste and clan systems. In such a society there will obviously be no need for armies or armaments of any description. This desirable state of affairs will not be brought about by conquest; but by a complete psychological revolution taking place in the consciousness of all individuals (1951: 24).

Cheiro believed that the Aquarian Age would 'so affect the minds of humanity that the most astonishing changes, upheavals and revolutions would follow in its wake' (1931: 170), and in the success of women such as Mary Baker Eddy and Annie Besant he saw evidence that 'since the dawn of the "New Age" there is nothing that man has held sacred that women have not in the last century and a half demanded as their right'(1931: 174).

Activism

York (2003: 13-14) differentiates three modes by which the Age might come about: firstly external supernatural intervention, secondly inner, spiritual work and thirdly social and political action. The second and third, corresponding to Popperian activism, are evident throughout the astrological literature. The forecast of the coming of the Aquarian Age means nothing without the call to work for its arrival. Williams (1978:

62) considered the responsibilities faced by astrologers in the build-up to the Messianic arrival and asked what astrologers could do to make the arrival peaceful. Gordon Strachan, an astrologer and Church of Scotland minister, provided an answer in 1991:

The Bible doesn't just give us permission to prepare for the coming New Age, it says in effect: "Look what happened to those who were not prepared for the coming of the last new age. If you want to avert a similar fate, you'd better get stuck in there!" Planetary catastrophe is not far away but there are energies which can make it avoidable. These are freely available to all those who wish to understand and live in the cosmic Now, which to be precise is 27.7 degrees of Pisces. The last age ended in fire, the one before in flood. Ours could end in peace (1991: 246).

What is needed is a combination of knowledge (Grasse 2000: 20), immediate action (Phipps 2000) and love (Caton 2002: 4). Thus Fagan wrote (1951: 24) the Age of Aquarius will only come about as a result of 'a complete psychological revolution taking place in the consciousness of all individuals'. Levine (2002: 2) argued that the free choice to work for a smooth transition to the Aquarian Age is an obligation: 'each person must discover his or her own belief system that leads personally to God. Greater acceptance of individual differences *must* be adhered to'.

David Spangler argued that the concept of the New Age is rooted in the real prophecy of the coming of the Age of Aquarius, but is also aware that, by the 1990s, it was functioning as a wider metaphor that did not merely describe cultural change but could galvanise it (Spangler 1993: 85-7, 88). What distinguished New Age astrologers from other New Agers, as the Baileyite Marc Lerner (1984) argued, is their emphasis on astrology as a primary means of raising consciousness and engineering the peaceful transition into the New Age.

Anti-New Age Discourse Amongst Astrologers

The same combination of pre- and postmillenarianism is found amongst astrologers who are resistant to New Age ideology. As Hanegraaff noted (1996: 97), even though the terms New Age and Age of Aquarius are generally interchangeable, belief in the

Age of Aquarius is not a necessary precondition for belief in New Age ideas *sensu lato*. However the reverse is also true, and acceptance of the reality of the historical changes that occur with precession of the equinoxes, and hence with the Age of Aquarius does not necessarily require belief in the New Age as a spiritual era. There is, amongst astrologers, an almost universal acceptance of the latter, but a strong element of resistance to the former, in the sense that the next Age must necessarily be one of universal spiritual enlightenment.

Opposition to New Age discourse tends to be expressed by astrologers who are not themselves above belief in a paradigm shift in which astrology itself will rise to public prominence (Addey 1971: 3), but have no patience with general prophecies of global cataclysm or a new paradise. Notable attacks on the adaptation of Aquarian Age historiography to suit the purposes of New Age prophecy were made by the theosophical astrologer, and close friend of Blavatsky, Sepharial (1968: 58), the German astrologer, Walter Koch (1959), who attacked the links between Aquarian Age theorists and the Nazis, and Robert Zoller, one of the most admired and respected astrologers of the 1990s, who has no doubt that the Age of Aquarius is approaching but unusually perceives it as profoundly threatening, referring to it as the Dark Age (2002: 14). Australian astrologer Terry MacKinnell, who believes the Age of Aquarius began around 1472, meanwhile, regards the New Age as completely irrelevant.

A classic anti-New Age position was set out in 1947 by Charles Carter, the President of the Astrological Lodge of the Theosophical Society, based in London. He wrote that ' It is probable that there is no branch of Astrology upon which more nonsense has been poured forth than the doctrine of the precession of the equinoxes' (1947: 111). In 1951 he wrote that ' In the West we have heard about the so-called Aquarian Age, which is to follow that of Pisces and for some unexplained reason is to be so much pleasanter to inhabit, until the very mention of this term fills the careful astrologer with

apprehension. For it is questionable whether many who talk about it, and even some of those who write about it, understand what is meant' . (1951: 73). In other words this is something which only the high-brow elite can understand. Ordinary astrologers might get it wrong. Yet, while condemning popular belief in astrological ages, Carter did acknowledge that the Age of Aquarius was an actual phenomenon, and produced his own detailed historical scheme in which each astrological age was in turn divided into twelve sub-ages (1951: 76-86). When Carter considered the nature of the Piscean sub-age, which he thought was to begin in 1980, he predicted that it might be only ' different' to the outgoing Aquarian phase. As a Popperian Activist, he wrote ' whether it will be better and more agreeable (which is what most people mean when they say ' better)' depends chiefly upon Man himself' (1951: 86).

Chapter Summary

The Age of Aquarius and the New Age are not identical. The former depends on a value-free prediction that history is tied to the precession of the equinoxes while the latter is rooted in the Swedenborgian and Blavatskian prophecy that the coming age is to be more spiritual than the last. For Blavatsky the coming of the New Age, though, was a matter of a cosmically determined evolutionary law and it was therefore natural for theosophical astrologers to time its beginning according to precession of the equinoxes. New Agers in the tradition of Bailey and Steiner then regard the New and Aquarian Ages as identical. The dominant mode of discourse within the New Age *sensu stricto* sees the astronomical fact of the Age of Aquarius as validation of its own prophetic future, while the dominant discourse amongst astrologers sees the spiritual qualities of the New Age as those which will be introduced when the Aquarian Age dawns. The model which contrasts pre and postmillenarianism does justice neither to the astrological point of view, nor to Alice Bailey' s. The historicist/activist assumption in both is that the premillenarian apocalypse is inevitable unless urgent steps are taken

to counter it. The implications of the historicist/activist model of the future for astrology are discussed in chapter 6.

Notes

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1. Matthew 24.30.