

\*(The model that best fits the pieces, is the better model!)

# Why The Sun And The Moon Look The Same Size?

**A Love Story Between God and Man: God's Desire to Honour Jesus and Mary Above All His Creation; "the light of the moon shall become like the light of the sun" (Isaiah 30:26)! \* let us be nourished with the milk of Mary, as Jesus was!**

*Have you ever noticed that the Sun and Moon appear the same size from our perspective?*

And why are their angular diameters 0.5 degree each, so that when the Sun and Moon are side by side their total angular diameter becomes 1? And too, why do we experience total solar eclipses, which happen when the Sun and the Moon join as 1? This phenomenon occurs only with our moon, for out of 200 moons in our solar system, only our Moon is capable of completely blocking the Sun.

We should all feel a certain closeness to our Moon, for scientists tell us that it was once part of our Earth, and that without the Moon, life on Earth would not be the same.

**Some other interesting numbers are 400; 110; 30; and 3 – Adam, Woman, Man and Eve, are all 3-letter words in Hebrew, hinting a code, and for codes, translation is forbidden, making Hebrew the exclusive language for decoding the Bible!**

The Sun is about 400 times larger than the Moon, but 400 times more distant; Total eclipses of the Sun are seen only once every 400 years at any given spot on Earth; The Moon is about 110 Moon diameters away from the Earth, or 30 Earth diameters. Are all these relationships coincidences, or do they hold some deeper meanings?

**From God's Perspective: To The Chief Musician, A Psalm Of David (19:1-6):**

♪: "The heavens declare the glory of God;  
and the firmament sheweth his handiwork.  
Day unto day uttereth speech,  
and night unto night sheweth knowledge.  
There is no speech nor language,  
where their voice is not heard.  
Their line is gone out through all the earth,  
and their words to the end of the world. In them hath He set a tabernacle for the sun,  
Which is as a bridegroom coming out of his chamber,  
and rejoiceth as a strong man to run a race.  
His going forth is from the end of the heaven,  
and his circuit unto the ends of it:  
and there is nothing hid from the heat thereof."

**So, what can we gather from the Psalm?** From my perspective, if the Sun symbolizes the bridegroom, then the Moon his bride; the two halves coming together to become one, echoing the story of creation, Genesis 2:24 "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."

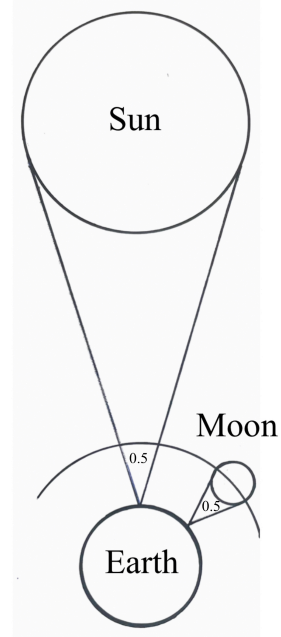
**The passage from Psalm 19:1-6** tells us that God's creation is also a language by which God communicates. He writes His messages, not with ink and paper, but through His timeless and dynamic creation. This enables each generation to see and understand His greatness.

**In the New Testament**, Jesus as well, speaks of himself as a Bridegroom (Mark 2:19-20). And in Matthew 26:64-65, He testifies of himself as God-Man, a seemingly blasphemous claim, that leads to his condemnation and death. Therefore Jesus as God, pre-exists creation. And like the Sun, is extraterrestrial, impossible to look at, and the source of light and life; everything revolves around Him, and nothing can be hidden from Him. But as Man, He made himself small, necessarily through His Mother Mary; and Mary like the Moon, 'the Bride', reflects His greatness as the New Eve, the helper fit for Him (Genesis 2:18), for through Mary, like the Moon, our nights are not too dark, and our world more beautiful.

**Going deeper**, when Adam and Eve sinned, God cursed the ground (Genesis 3:17-19). **As a result, you and I are all made of cursed ground.** This explains why we, along with all of creation, age and eventually die (Romans 8:19-24). This is what is meant by Original Sin. Yes, we have inherited Adam's sin, and yes, God's curse too. This is why Jesus' baptism (His death and resurrection), was and is necessary for us too. For in baptism, we submerge ourselves under water as a symbol of our death and burial with Jesus, and too, a death to ourselves and to the world; we then resurface out of the waters as a new creation, 'born again', so as to walk and live for Jesus, in the hope to share in His resurrection and glory for ever: "We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life" Romans 6:4.

**Going further**, when Adam and Eve sinned, the Sun and the Moon were already existing. This would indicate that Jesus and Mary were also already existing. Now, according to the Holy Bible, **Jesus is Firstborn of all creation** (Colossians 1:15-16), and according to **Venerable Maria of Agreda** (see note-1, back page), **Mary is Secondborn of all creation next to Him**, both serving as **prototypes of mankind**; they were 'born' in the sense of being "brought forth," as their actual earthly births occurred much later, as it did. However, they were **foreknown** and "foreordained before the foundation of the world, but was (were) manifest in these last time for you" (1 Peter 1:20). **This is why both Jesus and Mary were born without Original Sin!** (Jesus Himself said, "Verily, verily, I say unto you, Before Abraham was, I am." (John 8:58).

**Next time we look into the heavens**, bask in the Sun or find our way through the night, let us remember, and give thanks to **Jesus and Mary**; for without them, life would not exist ("He was in the world, and the world was made through Him, and the world did not know Him"; John 1:10); **and God, to honour His Son Jesus and His Mother Mary, encoded their symbol in the sky, and in God's equity**: "the light of the moon shall become like the light of the sun" (Isaiah 30:26); ('as symbols': see also: Venerable Maria of Agreda, the Conception, page-126). **\*(For note-1, see back page...)**



**PROVERB 8: 22-31:**

Verse 22. "The Lord possessed me in the beginning of his ways before He made anything from the beginning."

23. "I was set up from eternity and of old, before the earth was made."

24. "The depths were not as yet and I was already conceived: neither had the fountains of waters as yet sprung out."

25. "The mountains with their huge bulk had not as yet been established: before the hills I was brought forth."

26. "He had not yet made the earth, nor the rivers, nor the poles of the earth."

27. "When He prepared the heavens, I was present: when with a certain law and compass He enclosed the depths."

28. "When He established the sky above and poised the fountains of the waters."

29. "When He compassed the sea with its bounds, and set a law to the waters that they should not pass their limits: when He balanced the foundations of the earth."

30. "I was with Him forming all things: and was delighted every day, playing before Him all the times."

31. "Playing in the world: and my delights were to be with the children of men."

54. **This is the portion of the Proverbs**, of which the Most High gave me an understanding. I understood at first, that it treats of the ideas or decrees, which were in the Divine Mind before the Creation of the world; and that, in its literal sense, it speaks of the Person of the Incarnate Word and of his most holy Mother, while in its mystical sense it refers to the holy angels and prophets. For before decreeing or forming the ideals of the rest of the material creation, He formed and decreed their prototype, the most sacred humanity of Christ and of his purest Mother, and this is indicated by the first words.

55. "The Lord possessed me in the beginning of his ways." In God there are no ways, and his Divinity does not need them: but He made use of them, in order, that by them we may know Him and that all of us creatures, who are capable of knowing Him, may tend toward Him. In this beginning, before He formed any other ideal in his mind, because He desired to create paths and open ways in his mind for the communication of the Divinity, He decreed, as a beginning, the formation of the humanity of the Word, who was to be the highway, by which the other creatures might come to the Father (Joan. 14, 6). Joined with this decree was that of his most holy Mother, through whom his Divinity was to enter into the world, becoming man and being born from Her as God and man; therefore it is said: "God possessed me" since both were possessed by his Majesty: for as to his Divinity, He was the possession, the property, and the treasure of the Father without possibility of separation, because Father and Son are One, of the same substance and Divinity with the Holy Ghost; and also as to his humanity, the Father possessed the Son; because He himself knew and decreed the plenitude of grace and glory, which He was to bestow upon it at the moment of its creation and its hypostatical union. Moreover, as this decree and possession was to be brought about by the mediation of the Mother, who was to conceive and bring forth the Word (since He did not decide to create it out of nothing, nor form his soul and body out of any other material), it followed that He possessed Her, who was to give Him the human form. Thus He possessed and claimed Her as his own in the same instant, providing with solicitude, that in the order of grace neither the human race nor any other, should have at any time a right or a part in Her. He alone retained the full right in Her as his portion, and so much his portion as the dignity of Mother required. She alone was to call Him Son, and She alone was to be called Mother, a Mother worthy of having an incarnate God for a Son. Now as all this far surpassed in dignity the whole creation, so did it also take the precedence in the mind of the supreme Creator. Hence He says:

56. "Before He made anything from the beginning, I was set up from eternity and of old." We, in our present state, conceive this eternity of God as an interminable time. But what were the things "of old," since none had been created? It is clear that the three Persons are here spoken of, namely, that She was foreseen from the eternal ages of the Divinity, by the Beings, which alone are ancient, namely, the indivisible Trinity (since all the rest, having a beginning, are recent), that She was foreseen when only the ancient Uncreated was, and before any ideals of the future creation were formed. Between these two extremes intervened the ideal of the hypostatic union which was to be verified ad extra through the intervention of most holy Mary. Both were ordained together, immediately next to God and before any other creature, and it was the most wonderful decree ever passed or ever to be passed. The first and most admirable image in the mind of God, next to the eternal generation, was that of Christ and next to it, that of his Mother.

57. **And what other order could there be in God**, in whom all that pertains to Him is present at one and the same time, so that no part of His being must await the perfection of another, or one perfection ever need succeed upon others? All is well ordered in his eternal nature, and so it was and will be forever. The new ordainment, however, was that the person of the Son should become incarnate and that from his deified humanity should begin the order of God's desires and of his decrees ad extra. He was to be the Head and Ideal of all other men and creatures; for this was the most appropriate order and harmony to be instituted among creatures, that they have One, who is the first and the highest, and that from Him should descend the order of all nature, and in a special manner, of the mortals. First among them all, however, was the Mother of the Man-God, as the Supreme among mere creatures, following immediately upon Christ, and, through Him, upon the Divinity. Thus the conduits, which led the crystalline fountains of the Divinity from the eternal throne, meet first in the humanity of the Word and immediately thereafter in his holy Mother in the degree and in the manner, as it was possible for a mere creature, and as it was proper for the Mother of the Creator. It was equitable, that all the divine attributes should exert themselves in Her, without reserve, so far as She was capable; and that She be inferior only to Christ our Lord. She was to be superior in the degree of his incomparable graces to all the rest of the creatures, that are deserving of graces and gifts. This then was the order, so well instituted by the eternal wisdom: that all was to commence with Christ and his Mother. Therefore the text adds:

58. "Before the earth was made; and the depths were not as yet and I was already conceived." This earth was that of the first Adam; for before his creation was decreed, and before the abysses of the ideas ad extra were formed in the divine mind, the likenesses of Christ and of his Mother were already conceived. The forms are called abysses, because there is an infinite distance between the being of God and that of creatures. This distance was measured (speaking according to our own way of understanding), when the ideals of the creatures were formed; for then these very abysses were formed. Not only was the Word conceived before all these by eternal generation from the Father, but His temporal generation from the Virgin Mother full of grace, had already been decreed and conceived in the divine mind. Inasmuch as no efficacious and complete decree of this temporal generation could exist without at the same time including his Mother, and such a Mother, the most holy Mary, was then and there conceived within that beautiful Immensity, and Her eternal record was written in the bosom of the Divinity, in order that for all the ages it should never be blotted out. She was stamped and delineated in the mind of the eternal Artificer and possessed the inseparable embraces of his love.

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59. "Neither had the fountains of waters as yet sprung out." The images and ideals of creatures had not yet sprung from their source and origin; for they had not yet broken from the fountains through the channels of God's goodness and mercy, through which the divine will was to be moved to create the universe and to communicate his divine attributes and perfections. In respect to the entire rest of the universe, these waters and fountains were still repressed and detained within the bounds of the immense ocean of the Divinity; in his own Being there were as yet no founts or currents for outward manifestation, not having until then met their proper object, namely, men. But when these were encountered, the sacred humanity of Christ and his Virgin Mother had already furnished proper objects of benevolence. And therefore it is added:

60. "The mountains with their huge bulk had not been established," for God had not as yet then decreed the creation of the high mountains, the Patriarchs, Prophets, Apostles and Martyrs or the other saints of great holiness, and this was not yet exerting its full weight and force in the mighty and sweet manner (Sap. 8, 1) in which God executes his counsels and great works. And not only before the mountains (which are the great saints) but also "before the hills I was brought forth," which are the orders of the holy angels. Before them the divine Mind had conceived the most holy Humanity united hypo-statically with the divine Word, and the Mother, who bore it. The Son and the Mother were conceived before the hierarchies of the angelic hosts, so, that, what David said in the eighth psalm, becomes intelligible: "What is man that Thou art mindful of him, or the son of man, that Thou visitest him? Thou hast made him a little lesser than the Angels, Thou hast crowned him with glory and honour! Thou hast set him over the works of thy hands; Thou hast subjected all things under his feet." Let all understand and know, that there is a Godman, who is above all angels and men, and that all are his inferiors and his servants, for being the first of men, He is God at the same time. He is the first in the divine Mind and in the divine Will, and with Him is associated and inseparably connected, one Woman and Virgin, his Mother, the exalted Queen of all creation...