

## THE SECOND GREAT ZODIACAL BOOK

### Capricornus, Aquarius, Pisces, Aries

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1:30 p.m., 27 November 2004

**1. ABSTRACT:** This session studies the second great book of the Zodiac comprising the middle four major signs or houses (each with three ancillary constellations or rooms) of the Zodiacal circle. Thus, the second book sets forth in more detail the atoning sacrifice—for the righteous elect of the nations—of the true dual-natured *Hercules* (session 3) who defeats their Enemy and enemies, breaks their bonds, and is their King.

*Capricornus-Al Gedi* . . . . .Lamb of Sin-Offering for the Elect of the Nations

*Sagitta* . . . . .Arrows of God's wrath propitiated

*Aquila* . . . . .Sin offering as dying eagle

*Delphinus* . . . . .Dolphin of resurrection

*Aquarius* . . . . .Water-Bearer pouring out charismata upon the Elect of the Nations

*Piscis Australis* . . . . .Stream of blessing to the elect multitude from the pourer-forth of water

*Pegasus* . . . . .Blessings of Him Who swiftly returns

*Cygnus-Azel* . . . . .Swan of speedy return

*Pisces-Al Samaca* . . . . .Redeemed Seeds of the Nations

*Band-Al Risha* . . . . .Redeemed bridled, in bondage

*Andromeda* . . . . .Chained woman

*Cepheus-Pe-Ku-Hor* . . . . .Redeemer as King, Who Comes to Rule

*Aries-Bara-ziggar* . . . . .Triumphant Lamb of God

*Cassiopeia-Set* . . . . .Redeemed woman enthroned

*Cetus-Knem* . . . . .Sea enemy bound, subdued

*Perseus-Kar Knem* . . . . .The Breaker Who Fights and Subdues

#### 2. Preface comments and review.

• **Pronunciations.** Wherever pronunciations are offered of a constellation or star name, it is taken from English, Greek, Hebrew, and/or Latin dictionaries.

• **Aratus of Soli** (315 – 245 B.C.) will be occasionally quoted regarding the ancient Greek understanding of various constellations. Aratus was a Greek poet who authored *Phaenomena*, a complete guide to the constellations as they were known to the ancient Greeks (as laid down by Eudoxus). This work is quoted by Paul in Acts 17:28.

• **Terms:** Certain terms will be used interchangeably.

**Mazzaroth = Zodiac = Planisphere**

**Book = House**

**Chapter = Sign**

**Constellation/Decan = Room**

• **Capitalization conventions.** This paper occasionally departs from the standard conventions regarding the capitalization of words. Certain words are capitalized in order to emphasize the various Themes presented in the

Mazzaroth, such as the Enemy, the Redeemed, etc.

- **Source material.** Much of the material is borrowed and modified, often drastically, from Bullinger's *Witness of the Stars* and Frances Rolleston's *Mazzaroth, Or Constellations*.

- **Structure of epanodos in the Books (Houses).** In each Great Book, the first Chapter or Sign points to the Person of the Redeemer in prophecy and promise. The last Chapter or Sign of each book presents the fulfillment of prophecy and promise in the Person of the Redeemer. The middle two Chapters of each Great Book focus on the work of the Person of the Redeemer and the accomplishment of those promises.

*Repetition of the same Words in an inverse Order (but same Sense). Epanodos is from επι (epi), upon, ανα (ana), back, and οδος (hodos), a way, and mean a way back again, or more simply a return. After two, three, or more words have been mentioned, they are repeated, not in the same order again, but backward. The Latins called it REGRESSIO, i.e., regression, and INVERSIO, i.e., inversion. [E.W. Bullinger, *Figures of Speech Used in the Bible*, 299-300]*

- A. Chapter 1: Prophecy and Promise in the Person of the Redeemer
- B. Chapter 2: Work of the Redeemer (accomplished in grace)
- B. Chapter 3: Work of the Redeemer (accomplished in conflict)
- A. Chapter 4: Fulfillment of Prophecy and Promise in the Person of the Redeemer

- **Review.** The purpose of the First Great Book of the Zodiac was to present the Coming One as the Redeemer, setting Him forth as the One who will conquer the Enemy. Virgo and Coma prophesied of the Coming One as the Promised Seed Who would make atonement for the sins of the chosen Gentiles on the Altar (*Ara*), and thereby wage war against the Enemy (Scorpius). Sagittarius prophesied of the future triumph of the Savior of the Nations over the Serpent.

**3. Introduction to the Second Zodiacal Book.** The Second Great Book opens and closes with the sign of a Lamb, one of a goat, and one of a sheep, both animals of sacrifice.

**Ex 12:5** Your lamb shall be without blemish, a male of the first year: ye shall take it out from **the sheep**, or from **the goats**: [Emphases added].

Throughout this Second Great Book are repeated references to fishes. The fishes symbolize the multitudes of the elect redeemed out of the nations. Thus, the Second Great Zodiacal Book presents the Savior of the Nations with respect to the Redeemed, i.e., the results of what has been presented in the First Great Book, the coming of the Redeemer, His humiliation, conflict and victory.

#### 4. The Second Zodiacal Book

**4.1. The Sign of Capricornus-Al Gedi.** The Sign *Capricornus-Al Gedi* and its three decans, Aquarius, Pisces and Aries, signify the death of the Sacrificed Redeemer and His Resurrection.

**4.1.1. The Constellation of Capricornus-Al Gedi** represents the Lamb of Sin-Offering for the Elect of the Nations.

**Description of Capricornus-Al Gedi.** All the ancient Zodiacs show this group of stars as a goat with a fish's tail. It is variously described as "the fish-goat" or "the sea-goat." At the Egyptian sites of Denderah and Esneh, the image is that of a half-goat, half-fish, where it is given the name *Hu-penius*, meaning, "the place

of the sacrifice.” Kennedy remarks that “there is no prototype of this strange creature.” One leg is doubled under the body, either in *passant* or in a stumble. The head is bent low in a dying posture. By contrast, the tail portion appears alive and vigorous. The Hebrew name of the constellation is *Gedi*, which means “a kid” or “a goat,” but also means “cut off”<sup>2</sup>. It is the same in meaning as the Arabic *Al Gedi*. The Latin name is *Capricornus*.

Language	Name	Meaning
Egyptian	<i>Hu-penius</i>	The place of the sacrifice (implies altar)
Hebrew	<i>Gedi</i>	A kid, a goat; cut off.
Arabic	<i>Al-Gedi</i>	A kid, a goat; cut off.
Latin	<i>Capricornus</i>	—

There are various Hebrew words for “goat” in scripture; *Gedi* is not among them. However, there are at least 20 different Hebrew words for “cut off” in

scripture. The closest to *gedi* appears to be גָּדַל *gada* (Strong’s #01438), which means to cut, hew, chop, cut down, hew down, hew off, cut off, cut in two, shave off. It occurs in De 7:5 12:3 Jud 21:6 1Sa 2:31 2Ch 14:3 31:1 34:4,7 Ps 75:10 107:16 Isa 9:10 10:33 14:12 15:2 22:25 45:2 Jer 48:25 50:23 La 2:3 Eze 6:6 Am 3:14 Zec 11:10,14. Another similar Hebrew word is גָּזַר *gazar* (Strong’s #01504), meaning to cut, divide, cut down, cut off, cut in two, snatch, decree. It occurs in 1Ki 3:25,26 2Ki 6:4 2Ch 26:21 Es 2:1 Job 22:28 Ps 88:5 136:13 Isa 9:20 53:8 La 3:54 Eze 37:11 Hab 3:17.

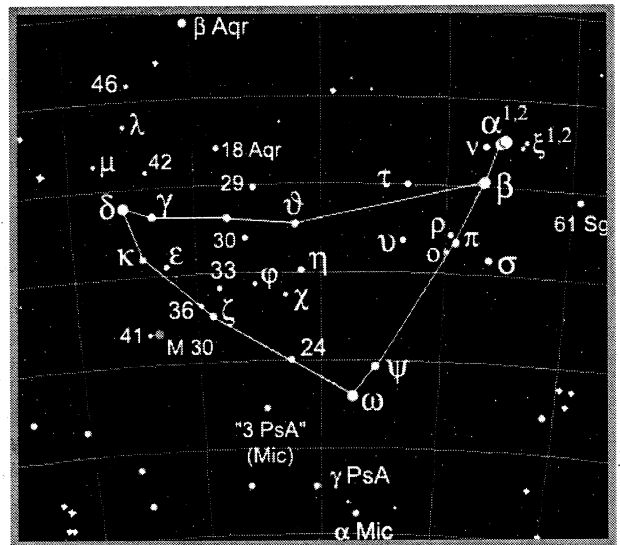


Fig. 1. Constellation of Capricornus-Al Gedi

**Stars in the Capricornus-Al Gedi.** Capricornus comprises 51 stars of varying magnitudes (Fig. 1). Among them:

Index	Name	Translation	Relevant of parallel scripture
α	<i>Al Gedi</i> (Arabic)	The kid or the goat	See references below re: Hebrew <i>gada</i>
δ	<i>Deneb Al Gedi</i>	The sacrifice comes	
—	<i>Dabih</i> (Syriac)	The sacrifice slain	
—	<i>Al Dabik</i> (Arabic)	The sacrifice slain	
—	<i>Al Dehabeh</i> (Arabic)	The sacrifice slain	
—	<i>Ma’asad</i>	The slaying	
—	<i>Sa’ad al Naschira</i>	The record of the cutting off	De 7:5 12:3 Jud 21:6 1Sa 2:31 2Ch 14:3 31:1 34:4,7 Ps 75:10 107:16 Isa 9:10 10:33 14:12 15:2 22:25 45:2 Jer 48:25 50:23 La 2:3 Eze 6:6 Am 3:14 Zec 11:10,14.

**Message of the Constellation of Capricornus-Al Gedi.** Abel understood the meaning and significance of the blood sacrifice, namely, that he was a sinner unworthy of God, and that blood was required for sin offerings (parallel reference, He 9:22 “Without the shedding of blood, there is no remission [of sins].” Abel’s worship of God was not apart from recognizing his own sinfulness and need for forgiveness. Cain was not innocently ignorant of God’s requirements for sacrifice. Rather, he defied God by bringing a sacrifice of his

own choosing. Unlike Abel, Cain presumed to worship God on his own terms, as his own lawmaker (the sin of his father, Adam). He self-righteously sought to worship God without recognizing his own sinfulness, that is, without a blood sacrifice. Abel could look up at the stars and see detailed affirmation of his understanding of the blood sacrifice. That understanding and obedience indicates that Abel was elect and had a righteous standing before God. Whereas God's rejection of Cain's sacrifice, as well as the message in stars, demonstrated and affirmed the culpability of Cain for sinfully refusing to acknowledge his guilt and sins before God.

**Mt 23:35** That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

**Heb 11:4** By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

The message of the Coming Sacrifice is presented in the image of Capricornus Al-Gedi, providing additional details to the prophecy of Gen 3:15. The Antediluvian Gentile student of God's Word (defined as all special revelation in the form of prophetic utterance—whether via prophets or angels—or the heavenly gospel) at the time of Enoch and Seth could look up at the night sky and see the affirmation of Gen 3:15, as well as fuller detail of the God's purposes, prophecy and promise to the Elect of the nations. It is noteworthy that at the birth of Messiah, the Sun was in the sign of *Capricornus-Al Gedi*, thus indicating to the astrologers of the East when the "Sun of Righteousness" should arise and "the Light of the World" would appear.

#### 4.1.2. The Constellation of *Sagitta*: The Arrow, {sa-jit'-ta}, or the Arrow of God's wrath propitiated

**Description of the Constellation of *Sagitta*.** This arrow image is shown in isolation, not part of or overlapping any another constellation (as in the case of *Sagittarius*), as if in mid-flight, having been launched from an unseen Source. Note that the arrow *Sagitta* is not the arrow of *Sagittarius*, which is reserved for the enemies of God. *Sagitta* is for the Redeeming One (cf. Ps. 38:2 Isa 53:4,5 Job 6:4). The Hebrew name is *Sham*, meaning "destroying" or "desolate."

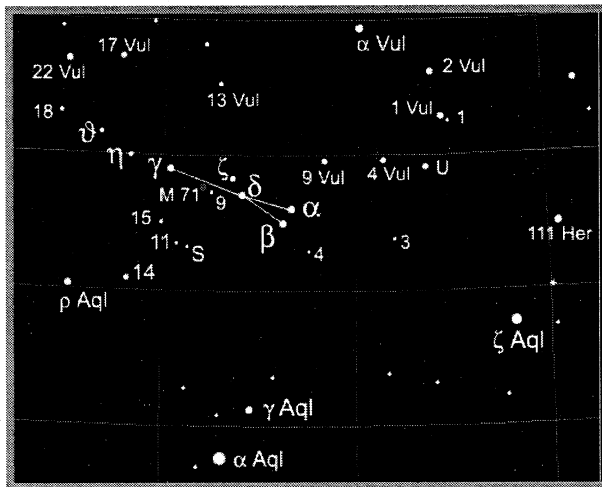


Fig. 2. Constellation of *Sagitta*

**Stars in the Constellation of *Sagitta*.** Note that there are other stars whose alignments are much straighter than those chosen for this constellation. This indicates that the straightness of the stars is secondary to the position of *Sagitta* in the Planisphere (Fig 2). *Sagitta* comprises 18 stars. Only  $\gamma$  and  $\delta$  are in the same line (Figure 2). The shaft of the arrow passes *between*  $\alpha$  and  $\beta$ .

**Message of the Constellation of *Sagitta*.** *Sagitta* represents the arrow of God that slays the Redeemer, thus propitiating God's wrath in behalf of the Elect of the Nations, and demonstrating the ultimacy of the Hand of God in the slaying of His own Son.

**4.1.3. The Constellation of Aquila:** The Eagle {ak'-wi-la}, the sin offering as dying eagle

**Description of the Constellation of Aquila.** Further effects of the *Sagitta* are depicted in the image of the pierced, wounded and falling Eagle (cf. references in Israel's scriptures to "eagle" in Ex 19:4 Deu 32:11,12 Isa 40:31 Rev 12:14), with its head down gasping in its dying struggle. Compare the Messianic Psalm 38:2,10.

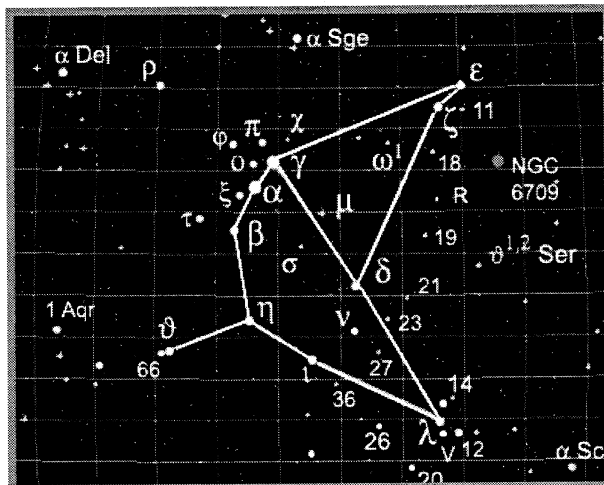


Fig. 3. Constellation of Aquila

**Stars in the Constellation of Aquila.** *Aquila* comprises 74 stars ((Fig 3). Among them:

Index	Name	Translation	Relevant or parallel scripture
$\alpha$	<i>Al Tair</i> (Arabic)	The wounding	Ps 38:2,10
$\beta$	<i>Al Shain</i> (Arabic) Hebrew root	The bright Scarlet colored	Josh 2:18
$\gamma$	<i>Tarared</i> (Hebrew)	Wounded, torn	
$\delta$	<i>Al Cair</i>	The piercing	Zech 13:6
$\epsilon$	<i>Al Okab</i>	Wounded in the heel	Ge 3:15

**Message of the Constellation of Aquila.**

The image portrays the slaying of the Son of the Virgin, signifying His role as the actual sin offering in behalf of the Elect of the Nations.

**4.1.4. The Constellation of Delphinus:** The Dolphin {del-fee'-nus}, dolphin of resurrection

**Description.** The image is that of a vigorous and lively water creature, head upwards, rising up, leaping and springing out of the sea. Variant depictions of this sign include the Persian version of a fish and a stream of water, and the Egyptian version of a vessel pouring out water.

Language	Name	Meaning
Hebrew	<i>Dalaph</i>	Pouring out of water.
Arabic	<i>Dalaph</i>	Coming quickly
	<i>Scalooiin</i>	Swift (as the flow of water)
Syriac/Chaldee	<i>Rotaneh</i> or <i>Rotaneu</i>	Swiftly running

**Stars in the Constellation of Delphinus.** *Delphinus* comprises 18 stars (Fig. 4, page 6).

**Message of the Constellation of Delphinus.**

The contrast of this image to that of the dying goat and fallen eagle emphasizes the death and resurrection of the Redeemer, setting Him forth as the fruits of them that slept. He went into the waters of death for His people and emerged with new life and full of vigor. Consider the parallel taught in the Jewish scriptures: Ps 42:7 "All thy waves and thy billows are gone over me." He is the principal fish among the multitude of elect fishes, thus further identifying the Redeemer with His people.

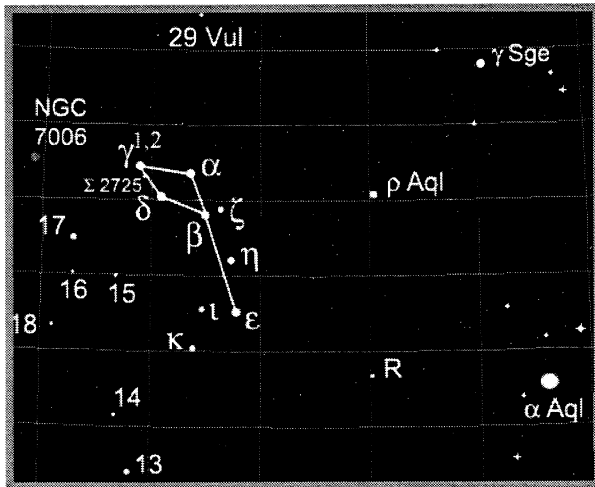


Fig. 4 Constellation of Delphinus

The Egyptians called this man *Hupei Tirion*, meaning “the place of him coming down or poured forth.” Other names of this constellation include *Deli* (Hebrew), meaning “the water urn” or “bucket” (Num 24:7) and *Delu* (Arabic), which has the same meaning. The Latin name *Aquarius* means “the pourer forth of water.”

**Stars of the Constellation of Aquarius.** 108 stars comprise Aquarius.

Index	Name	Translation	Relevant or parallel scripture
$\alpha$	<i>Sa'ad al Melik</i>	The record of the pouring forth	
$\beta$	<i>Saad al Sund</i>	Who goes and returns or the pourer out	
—	<i>Mon or Meon</i> (Egy.)	An urn	

**Message of the Constellation of Aquarius.** The Greeks invented the story of *Deucalion*, the son of *Prometheus* and the story of *Ganymede*, *Jove's* cup-bearer. According to Greek mythology, *Deucalion* (dyu-kayl'-yen), son of *Prometheus*, was a survivor, along with his wife *Pyrrha*, of a great flood by which Zeus destroyed the rest of the human race. But in light of these legends, the astronomer rightly asks for an accounting for the origin of the sign and the name, Aquarius, because there is no way to reconcile the constellation with the Grecian myth. The actual message is that of the Redeemer who goes away and comes again, pouring forth every blessing, removing the curse, turning this world into a paradise (Isa 51:3). The picture also intimates the pouring forth of His Spirit (or spirits, i.e. angelic empowerment) “as the waters cover the sea” (cf. Isa 11:9 Hab 2:14). Bullinger asserts that this sign looks ahead to the restoration of Israel. While there certainly are parallels to be found in Israel's scriptures—e.g., when their “eyes shall see the King in His beauty” in Zion where “the glorious Lord will be unto us a place of broad rivers and streams” (Nu 24:7 Isa 63:17,20,21 35:1,6 41:18 44:2,3,6), and the

**4.1.5. Summary of the Sign Capricorn-Al Gedi.** The Sign presents the picture of the procurement of the great blessings of redemption for the elect. With its dying head and robust tail, and the attending pictures of the arrow of God, the wounded eagle and the dolphin full of vitality and vigor ...

**4.2. The Sign of Aquarius (the Water-bearer)**

**4.2.1. The Constellation of Aquarius**

**Description of the Constellation of Aquarius.** A human figure is shown pouring out water from an urn, of a seemingly inexhaustible supply. The water flows into the mouth of a fish. In the Egyptian Denderah planisphere a similar idea is depicted, except the human form holds two urns and the fish appears to have come out of one of them.

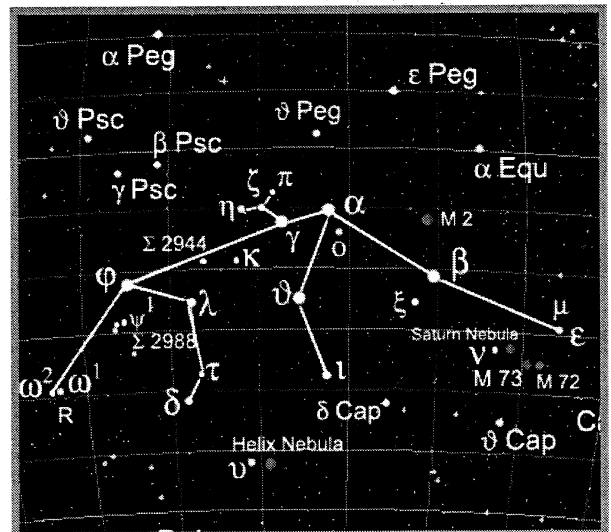


Fig. 5 Constellation of Aquarius

clean water with which Israel will be sprinkled and possess a new heart and a new spirit (Ezek 36:24-28 Joel 2:28-32)—however, the glorious water-pourer is seen here dispensing charismatic blessing upon the Nations, not Israel.

#### 4.2.2. The Constellation of *Piscis Australis* (The Southern Fish)

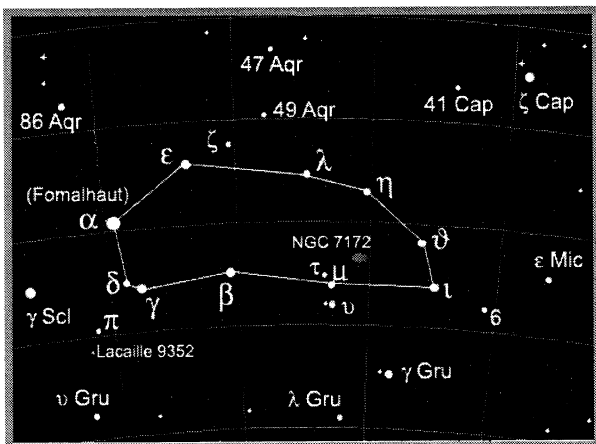


Fig. 6 Constellation of Piscis Australis

**Description of the Constellation of *Piscis Australis*.** As noted in the previous constellation, the image presented in the sign of Aquarius depicts the fish as it receives the water from the water-pourer, *Aquarius*.

**Stars of the Constellation of *Piscis Australis*.** (Fig. 6) Of the 22 stars in the constellation, there is a brilliant star of the first magnitude and was the subject of intense study by the Egyptians and Ethiopians. The star is named *Form al Haut* in Arabic and means “the mouth of the fish.” In the Denderah planisphere, it is called *Aar*; a stream.

#### Message of the Constellation of *Piscis Australis*.

Continuing the description of the pourer-forth of water, the fish signifies the surety of blessing via charismata for the

elect of the nations, and the certainty that the coming Redeemer will secure these blessings and empowerments in behalf of those for whom they were intended.

#### 4.2.3. The Constellation of *Pegasus* (the Winged Horse). *Peka* or *Pega* means “the chief” in Hebrew. *Sus* is Hebrew for “horse” (Strong’s #5483 קסו *cuwc* {soos} or *cuc* {soos} from an unused root meaning to skip (properly, for joy); swallow, swift, horse, chariot horses; with more than 130 occurrences in the Hebrew scriptures). Thus, the very name of the constellation has been preserved through all the languages.

**Description of the Constellation of *Pegasus*.** While the name suggests a “chief horse,” Pegasus is not merely a horse, but a winged horse. Just as the Capricornus is depicted as part goat, part fish, the Pegasus is a combination of two animals: a horse and winged creature (bird?). The names of the stars add details and clarity to the image God intended.

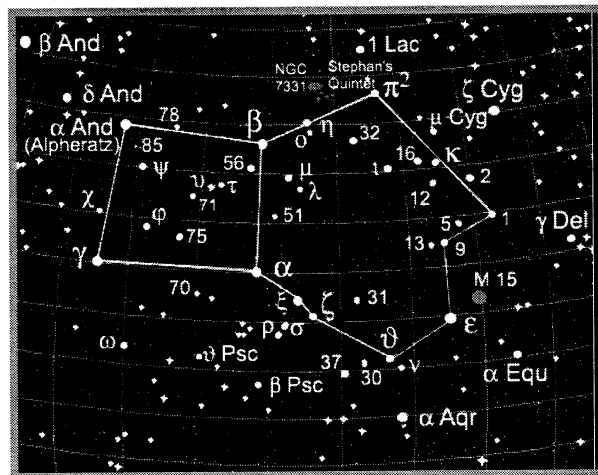


Fig. 7 Constellation of Pegasus

**Stars of the Constellation of *Pegasus*.** (Fig. 7) There are 89 stars in the Pegasus constellation.

Index	Name	Translation	Relevant or parallel scripture
$\alpha$	<i>Markab</i>	Returning from afar	
$\beta$	<i>Scheat</i>	Who goes and returns	
$\gamma$	<i>Al Genib</i> (Arabic)	Who carries	
$\epsilon$	<i>Enif</i> (Arabic)	The water	
$\eta$	<i>Matar</i> (Arabic)	Who causes to overflow	

**Message of the Constellation of Pegasus.** The Redeemer is quickly coming to pour out the blessings and dispense the empowerment he has procured for the elect of the Nations.

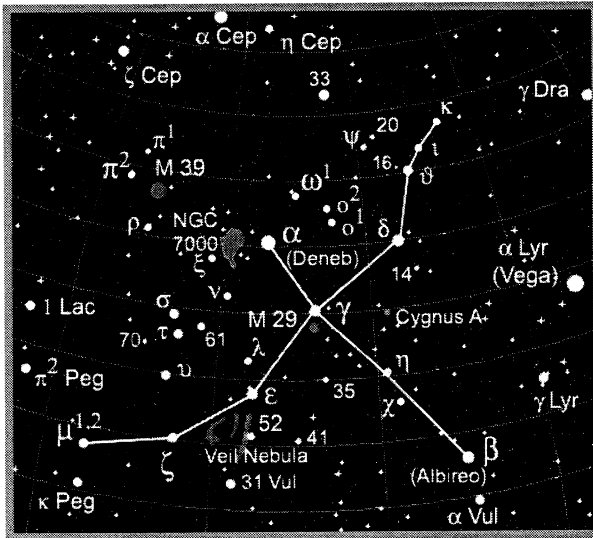


Fig. 8 Constellation of Cygnus

**4.2.4. The Constellation of Cygnus-Azel (the Swan):** The swan of speedy return.

**Description of the Constellation of Cygnus-Azel.** Unlike *Aquila*, this bird is not falling dead from the sky, but rather is flying swiftly in the middle of the sky. However, the *Cygnus*, Latin for swan, is not only a bird known for its swift flight, but also for dwelling upon the earth and the waters. The Denderah Zodiac names this constellation *Tes-ark*, which means *this from afar*.

**Stars of the Constellation of Cygnus-Azel.** There are 81 stars in Cygnus of various magnitudes, including five double stars and one quadruple. “61 Cygni” is reputed to be “one of the most wonderful in the whole heavens,” consisting of two stars that revolve around each other, yet having a progressive motion common to each, claims E.W. Bullinger [91].

Index	Name	Translation	Relevant or parallel scripture
$\alpha$	<i>Deneb</i>	The judge (cf. Capricorn)	
	<i>Adige</i>	Flying swiftly	
$\beta$	<i>Al Bireo</i> (Arabic)	Flying quickly	
$\gamma$	<i>Sadr</i> (Hebrew)	Who returns as in a circle	
$\pi 1$	<i>Azel</i>	Who goes and returns quickly	
$\pi 2$	<i>Fafage</i>	Gloriously shining forth	

**Message of the Constellation of Cygnus-Azel.** While the constellation of *Pegasus* conveyed the notion of the Redeemer quickly coming to pour forth the blessings of charismatic empowerment to the elect, *Cygnus-Azel* emphasizes the assuredness of His glorious and speedy return.

**4.2.5. Summary of the Sign of Aquarius.** All the constellations of the Sign of Aquarius work together to form a clear and complete picture. The names of individual stars provide the *epignosis* of rich detail to explain the constellations and the names of the constellations explain the sign. *Capricornus* presented the atoning death of the Redeemer, through which He purchased His redeemed and procured their blessings. *Aquarius* describes the Redeemer’s speedy return and His pouring forth of the charismatic “rivers of blessing” unto His the elect of the nations, by which to fill their lands with blessing and glory “as the waters cover the sea.”

**4.3. The Sign of Pisces-Al Samaca** (The multitude of fishes upheld). This third chapter of the second book presents the results of the Redeemer’s work in behalf of the elect multitudes enjoyed, but fraught with conflict.

**4.3.1. The Constellation of Pisces-Al Samaca.**

**Description of the Constellation of Pisces-Al Samaca.** Depicted are two large fishes with a band that binds them together by their tails. The fish are positioned in perpendicular orientation to one another, one swimming along the line of the ecliptic (the path of the sun), the other is pointing upwards toward the North



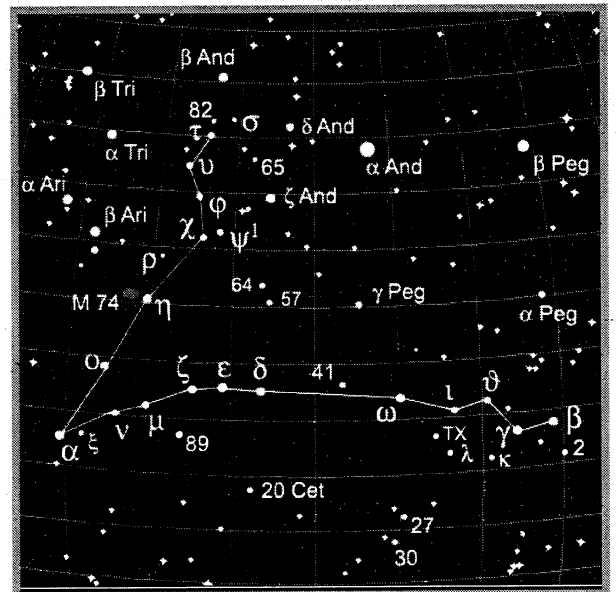
Polar Star. The ancient Egyptian name found on the Denderah Zodiac is *Pi-cot Orion*, or *Pisces Hori*, which mean *the fishes of Him that comes*. The Hebrew name of the constellation is *Dagim*, *the Fishes*, which signifies *the multitudes* (cf. Gen 48:26 and margin “Let them grow as fishes do increase”), referring to Gen 1:28 “Be fruitful and multiply.” Also cf. the multitude of Abraham’s seed being compared to the stars in the sky and the sand upon the seashore. Ezek 47:9 refers to “*a very great multitude of fish*.” The Syriac name is *Nuno*, *the fish, lengthened out* (as in posterity). A multitude of fish is preferred over two. See below.

**Stars of the Constellation of Pisces-Al Samaca. Figure 9.**

Index	Name	Translation	Relevant or parallel scripture
—	<i>Okda</i> (Hebrew)	The united	
—	<i>Al Samaca</i> (Arabic)	The upheld	

**Message of the Constellation of Pisces-Al Samaca.**

The multiplying multitudes of the Redeemed, signified by many fishes (not just two), are prophetically described as united and upheld by the Blessing one of whom, and to whom, Jehovah speaks in that coming day of glory in (Cf. Jewish parallels in **Isa 41:8-10**, references to “chosen seed” in Ps 33:12 37:22 115:14,15 Isa 61:9 65:23). The Sign represents the multitudes who should enjoy and be upheld by the blessings of the Redeemer’s work, affirming the increase, the multitudes of the Redeemer’s elect are affirmed and paralleled in Israel’s scriptures (Isa 26:15 9:3 Jer 30:19 Ezek 36:10,11 7:26).



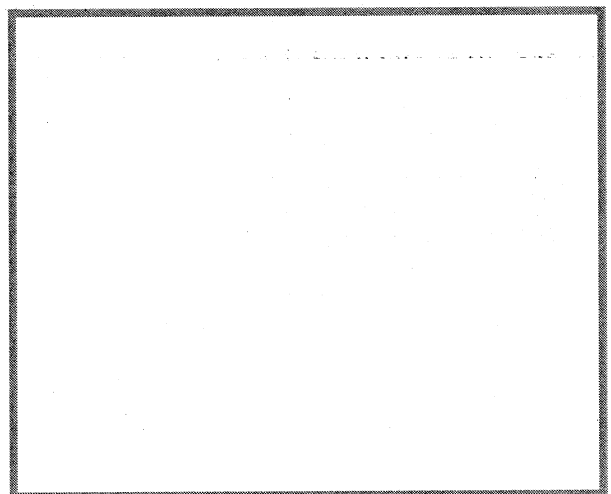
**Fig. 9 Constellation of Pisces-Al Samaca**

**4.3.2. The Constellation of the Band-Al Risha**

**Description of the Constellation of the Band-Al Risha.** Although the Band visually joined the fishes, it has always been regarded as a separate constellation. It is frequently mentioned in Arabian poetry (the poems of Antarah). The ancient Egyptian name was *U-or*, meaning *He comes*. The Arabic name is *Al Risha*, meaning *the band or the bridle*. The band not only binds the multitude of fishes, but is also wrapped around the neck of Cetus, the sea beast. Nearby, immediately above Cetus is Andromeda, the woman in chains.

**Message of the Constellation of the Band-Al Risha.**

The picture presented is again that of the Coming One, but more in relation to the Redeemed than to Himself or to His enemies (cf. a parallel concept in Israel’s scriptures, Hos 11:4, “the bands of love”). The band or bridle that binds the multitudes of fishes is like a line of multiple hooks a fisherman uses to collect his fish. Thus



**Fig. 10 Constellation of the Band-Al Risha (To come)**

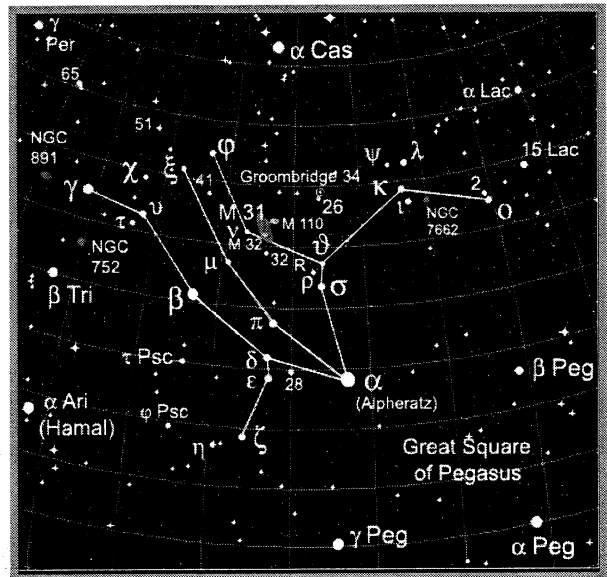
the sign signifies the unloosing of that bridle that have bound the Elect multitudes.

**4.3.3. The Constellation of *Andromeda* (the Chained Woman).**

**Description of the Constellation of *Andromeda*.** In the Denderah Zodiac, her name is *Set*, meaning *set up as queen* (See *Cassiopeia*). The Hebrew name is *Sirra*, meaning *the chained*, and *Persea*, *the stretched out*. Aratus speaks of *Desma*, which means the bound:

*Her feet point to her bridegroom  
 Perseus, on whose shoulder they rest.*

**Stars of the Constellation of *Andromeda*.** (Fig. 11)  
 There are 63 stars comprising this constellation. Among them are:



**Fig. 11** Constellation of *Andromeda*

Index	Name	Translation	Relevant or parallel scripture
α	<i>Al Phiratz</i> (Arabic)	The broken down	
β	<i>Mirach</i> (Hebrew)	The weak	
γ	<i>Al Maach</i> (Arabic)	Struck down (or)	
	<i>Al'Amak</i> (Arabic)	Struck down	
—	<i>Adhil</i>	The afflicted	
—	<i>Mizar</i>	The weak	
—	<i>Al Mara</i> (Arabic)	The Afflicted	

**Message of the Constellation of *Andromeda*.** The names of the stars of *Andromeda* declare the captive daughter of the Nations, afflicted, struck down and bound. Parallel scriptures compare her captivity to that of the daughter of Zion. In both cases, it is the Coming One who will deliver her (cf. Isa 54:11-14 51:21-52:3). Jeremiah speaks of the “virgin daughter of My people” (Jer 14:17).

**4.3.4. The Constellation of *Cepheus-Pe-Ku-Hor* (the Crowned King who comes to rule)**

**Description of the Constellation of *Cepheus-Pe-Ku-Hor*.** *Cepheus-Pe-Ku-Hor* is depicted as a glorious king, crowned, scepter in-hand and enthroned at the highest point of the planisphere. His foot is planted upon the Polar Star. The Denderah Zodiac names Him *Pe-ku-hor*, meaning *this one comes to rule*. The Greeks call Him *Cepheus*, which comes from the Hebrew, meaning *the branch*. Euripides called Him *the king*. The Ethiopian name was *Hyk*, meaning *a king*.

**Stars of the Constellation of *Cepheus-Pe-Ku-Hor*.** 35 stars comprise the constellation of *Cepheus-Pe-Ku-Hor* (See Figure 12, page 11)

Index	Name	Translation	Relevant or parallel scripture
α	<i>Al Deramin</i>	Coming quickly	
β	<i>Al Phirk</i> (Arabic)	The Redeemer	
γ	<i>Al Rai</i>	Who bruises or breaks	

**Message of the Constellation of Cepheus-Pe-Ku-Hor.** Although the Greeks absorbed and perverted the message of *Cepheus-Pe-Ku-Hor* into their mythology, traces of the divine message are still present. The Greeks held that *Cepheus-Pe-Ku-Hor* was the father of *Andromeda* and that *Perseus* was her husband. The true message, however, is that the King will restore His people, coming quickly to bruise the enemy and to break their bonds of captivity (Jer 31:1,9).

**4.3.5. Summary of the Sign of Pisces.** The Sign of *Pisces* has long been understood to represent Israel. Jews and Gentiles have this view in common. Abarbanel, a Jewish commentator, affirms this in his writings on Daniel. The foreshadowing of the multitudes and blessings of the children of promise and a token of their coming deliverance from all the power of the enemy. The binding of the two fishes with *Cetus* and the proximity of *Andromeda*, the chained woman, give the full picture of the deliverance of the Redeemed. *Cepheus*, the Crowned King, represents the Redeemer (the Breaker, the Branch) who is coming quickly for the deliverance of His Redeemed. Israel is presented as bound, awaiting her Deliverer. The great enemy oppresses her, but deliverance is certain. *Aries*, the Ram, has his hooves on the band, indicating that the Redeemer will loosen the bands of the captives while He binds the great enemy.

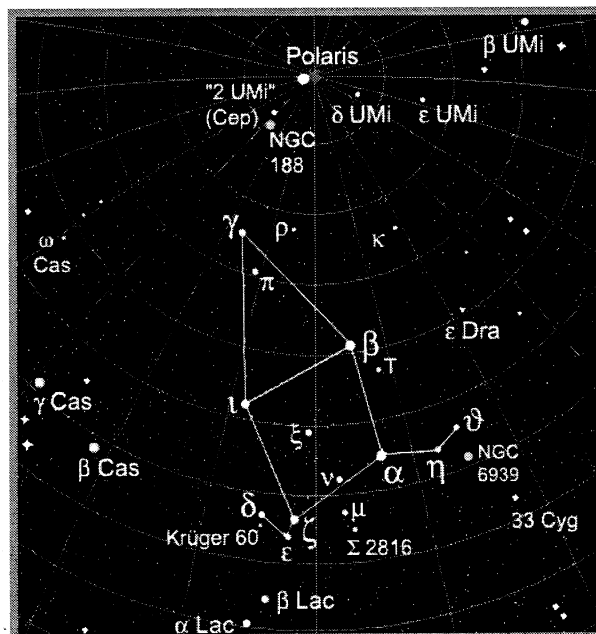


Fig. 12 Constellation of Cepheus-Pe-Ku-Hor

**4.4. The Sign of Aries-Bara-ziggar** (the Lamb, sacrifice of righteousness)

**4.4.1. The Constellation of Aries-Bara-ziggar.**

**Description and names of the Constellation of Aries-Bara-ziggar.** Unlike the image of *Capricornus*, a goat falling in death, *Aries-Bara-ziggar* is a picture of a lamb that is alive and vigorous. Note how the various names and descriptions of this Sign preserve the divine message across several languages:

Language	Name	Meaning
Egyptian	<i>Tametouris Ammon</i>	the reign, dominion or government of Ammon
Hebrew	<i>Taleh</i>	The lamb
Arabic	<i>Al Hamal</i>	The sheep, gentle, merciful
Syriac	<i>Amroo</i>	The lamb (see Jn 1:29, Syriac NT)
Akkadian	<i>Bara-ziggar</i>	Sacrifice of righteousness ( <i>Bar</i> = Altar or sacrifice; + <i>ziggar</i> = Right making)

**Stars of the Constellation of Aries-Bara-ziggar.** There are 66 stars in the *Aries-Bara-ziggar*. (See Fig. 13, Page 12)

Index	Name	Translation	Relevant or parallel scripture
α	<i>El Nath, El Natik</i>	Wounded, slain	
β	<i>Al Sheratan</i>	The bruised, the wounded	
γ	<i>Mesartim</i> (Hebrew)	The bound	

**Message of the Constellation of Aries-Bara-ziggar.**

The picture presented by *Aries-Bara-ziggar* is that of the Redeemer who is the righteous sacrifice. The Sign speak prophetically of the Coming One who will die, but who will live again, the gentle, merciful sacrifice of righteousness who secures the blessings of the Redeemed of the Nations.

**4.4.2. The Constellation of Cassiopeia-Set** (The Enthroned Woman). Unlike the captive woman, *Andromeda*, depicted in the last chapter (sign) of this Second Great Book, *Cassiopeia-Set* is a woman who has been set free, delivered from her captivity, and enthroned.

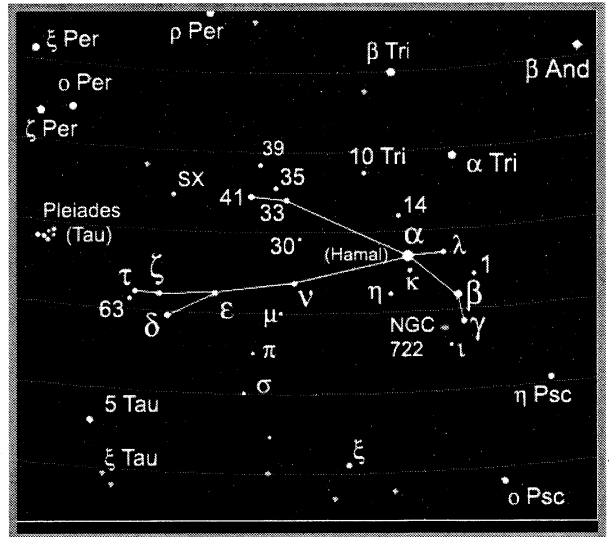


Fig. 12 Constellation of Aries-Bara-ziggar

**Description and names of the Constellation of Cassiopeia-Set.**

The woman is portrayed as the enthroned Queen, highly exalted with the branch of victory in her right hand.

Language	Name	Meaning
Arabic	<i>El Seder</i>	The freed
	<i>Ruchba</i>	The enthroned
Egyptian	<i>Set</i>	Set, set up as Queen (Denderah Zodiac)
Chaldee	<i>Dat al cursa</i>	The enthroned
Greek	<i>Cassiopeia</i>	The enthroned, the beautiful
Ancient name	—	Daughter of splendor

**Stars of the Constellation of Cassiopeia-Set.** There are 55 stars that make up the constellation of *Cassiopeia-Set*. It contains one binary star, one triple star, a double star, a quadruple star and a large number of nebulae (See Fig 14, page 13).

Index	Name	Translation	Relevant or parallel scripture
$\alpha$	<i>Schedir</i> (Hebrew)	The freed	
$\beta$	<i>Caph</i>	The branch (of victory in woman's hand)	
$\gamma$	<i>Mesartim</i> (Hebrew)	The bound	

**Message of the Constellation of Cassiopeia-Set.** With her hands no longer bound, as was seen in *Andromeda*, the enthroned Queen is engaged in arranging her royal robes and adorning her hair. She sits as Queen upon the Arctic circle in close proximity to *Cepheus*, the King. This enthroned Queen signifies the beloved of the Redeemer, the Righteous Gentiles of the nations, freed from their captivity and enthroned in their respective lands. Israel's Scriptures parallel this teaching in the metaphor of the Queen/Bride in relation to the Lamb's sacrifice (cf. Isa 55:5-8 62:3-5 Jer 31:3-12), in relation to her King (cf. Ps 45:9-17), and in the the Queen's magnificent: Isa 61:10,11. *Cassiopeia-Set* signifies the answer to the Nations' version of Israel's prayer, "Turn our captivity, O Lord," such that the tears that were sown "shall reap in joy" (Ps 126:4,5). The King frees the captive woman and enthrone her.

#### 4.4.3. The Constellation of *Cetus-Knem* (The Sea Monster, subdued)

**Description of the Constellation of *Cetus-Knem*.** The largest of all constellations, *Cetus-Knem* is the Sea-monster, the enemy of the fishes (the Redeemed multitude) and is visually connected to the previous Chapter (Sign of *Pisces*) by the *Band* that binds the Sea-monster between the two fishes. The constellation is positioned very low in the sky, toward the south and the lower portion of the planisphere. The Denderah Zodiac identifies *Cetus* as *Knem*, meaning *subdued*. It is there depicted with an enormous head being trampled by swine and overshadowed by a hawk, both natural enemies of the serpent. The hawk is crowned with a mortar that represents *bruising*.

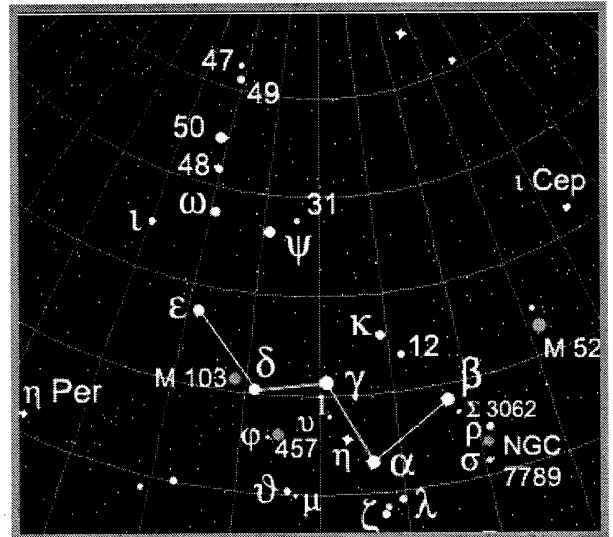


Fig. 14 Constellation of *Cassiopeia-Set*

**Stars of the Constellation of *Cetus-Knem*.** The constellation comprises 97 stars (Fig. 15). Some of their names include:

Index	Name	Translation	Relevant or parallel scripture
$\alpha$	<i>Menkar</i>	The bound or chained enemy	
$\beta$	<i>Diphda, Deneb Kaitos</i>	Overthrown or thrust down	
$\omicron$	<i>Mira</i>	The rebel	

*Mira* is very bright and was later discovered to be a variable star (AD 1596). It disappears periodically, seven times every six years. It shines brightest for 15 consecutive days. The variability of the star suggests and unsteadiness or instability.

**Message of the Constellation of *Cetus-Knem*.** The picture portrayed by *Cetus-Knem* is that of the Great Rebel of the universe, the overthrown, bound and chained enemy who sought to hold the captive woman, and to bind the Redeemed multitudes of the fishes of God's elect (Cf. references to leviathan in Job 41:1-10 Isa 51:22,23 26:21-27:1 Ps 74:12-14).

#### 4.4.4. The Constellation of *Perseus-Kar Knem* (The Breaker Who Fights and Subdues)

**Description of the Constellation of *Perseus-Kar Knem*.** The heavens depict a mighty man, *Peretz* in the Hebrew, whence comes the Greek form, *Perses* or *Perseus* (cf. Ro 16:13). The Hebrew word is used for Messiah in Mic 16:12,13, describing how the Redeemer will "gather the remnant of Israel." The Denderah Zodiac calls Him *Kar Knem*, meaning *he who fights and subdues*. The head carried by *Perseus*

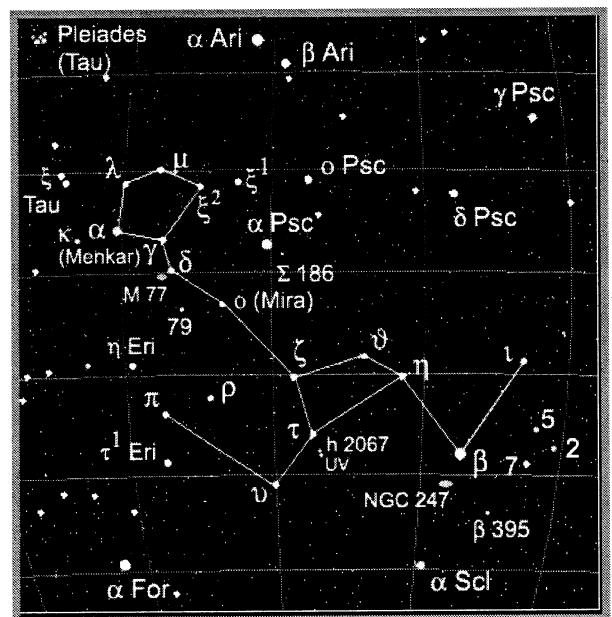


Fig. 15 Constellation of *Cetus-Knem*

is that of *Medusa*, who is also called *Rosh Satan* (Hebrew), meaning *the head of the adversary*, and *Al Oneh* (Arabic), meaning *the subdued*, or *Al Ghoul*, *the evil spirit*.

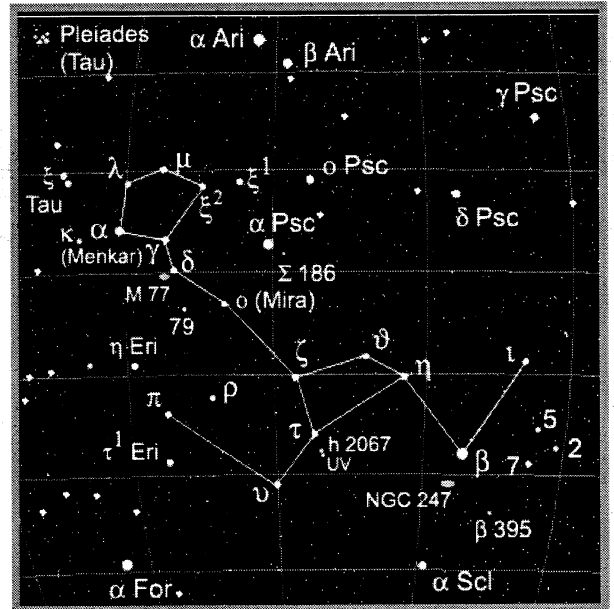
**Stars of the Constellation of Perseus.** 59 stars define this constellation (Fig. 16).

Index	Name	Translation	Relevant or parallel scripture
$\alpha$	<i>Mirfak</i>	Who helps	
$\beta$	<i>Al Gol</i>	Rolling around (in the severed head)	
$\gamma$	<i>Al Genib</i>	Who carries away	
—	<i>Athik</i>	Who breaks (left foot)	

*Al Gol*, variable star, is found in the severed head of *Medusa*, bearing a remarkable correlation to the *Cetus-Knem*, which also has a variable star. These changing and apparently unstable lights signify the unstable and deceptive nature of the enemy. Compare the description of “wandering stars” or “planets” in Jude 1:11-13 and cf. 2Pe 2:15, Re 2:14 regarding the sin of Balaam.

Regarding Jude 1:13, Gill write:

Wandering stars; they are called “stars”, because they have the appearance of such, and blaze for a while, in seeming light, zeal, and warmth, and in fame and reputation; and “wandering” ones, **not comparable to the planets, which go their regular course**, but to fiery exhalations, gliding and running stars; because they wander about from house to house, as well as from one nation to another, and being never settled in their principles, nor at a point in religion; and wander also after their own carnal lusts, and cause others to wander likewise, and at last become falling stars; not from real grace and sanctified knowledge, which they never had; but from truth to error, and from a seemingly holy life and conversation, to a vicious one; and from a profession of religion, to open profaneness; and whose fall is irrecoverable, as that of stars [Emphasis added].



**Fig. 16 Constellation of Perseus**

**Message of the Constellation of Perseus-Kar Knem.** The Breaker is depicted in the heavens as engaging battle in behalf of the Redeemed of the Nations, breaking forth before them, overcoming their obstacles, and breaking the head of the enemy. His sword is in His right hand, lifted to destroy the enemies of the Redeemed. The wings on His feet signify that He is coming swiftly, and the severed head in His left hand is that of the slain Enemy.

**4.4.5. Summary of the Sign of Aries.** *Aries*, the Ram, has his hooves on the band or bridle that holds the multitudes captive, indicating that the Redeemer will loosen the bands of the captives while He binds the great enemy. This Second Great Book of the Zodiac began with the Lamb dying as a sacrifice, it ends with the Lamb alive again “as it had been slain.” Recall that *Capricornus* portrayed the dying goat with the living fish tail, representing the death of the Redeemer for the redeemed multitudes. The two middle signs, Aquarius and Pisces, depict the fishes as recipients of poured out grace amid the conflict with and bondage to the enemy. This last Sign of the Second Book presents the victory and triumph of the Redeemer in the image of the Lamb,

and points back to the Atonement secured by the sacrifice depicted in *Capricornus-Al Gedi*.

**5. Summary and conclusions of the Second Great Book.** Whereas the purpose of the First Great Book of the Zodiac was to set forth the prophetic promise of the Coming One as the Redeemer of the nations, His work of grace in the face of conflict, and the future fulfillment of prophecy and promise, the Second Great Book of the Zodiac focuses on the future deliverance of the Elect multitudes of the Nations., the accomplishment of this gracious deliverance in the face of opposition from the Enemy, and the fulfillment of the prophesied promise of deliverance.

## 6. Appendices

### Quotes from the so-called “early church”

“The Egyptians were the first to introduce astrology among men. Similarly, the Chaldeans [practiced it]. *Clement of Alexandria* (c. 195, E), 2.317

“Astrologers should not even be mentioned ... As a result of thinking that we are predestinated by the unchangeable arrangement of the stars, men think that God is not to be sought after. I lay down this one proposition: that those angels—the deserters of God, the lovers of women—were likewise the discoverers of this curious art. And on that account, they were also condemned by God ... For we know the mutual alliance of magic and astrology. *Tertullian* (c. 200, W), 3.65

The interpreters of the stars, then, were the first to announce Christ’s birth, the first to present Him gifts ... However, that practice had been allowed [to the Gentiles] until the Gospel, in order after Christ’s birth no one should thereafter interpret any one’s birth by the heavens. *Tertullian* (c. 200, W), 3.65

The same homage is paid, dutifully too, by those who consult astrologers, and soothsayers, and augurs, and magicians, about the life of the Caesars, — arts which, as made known by the angels who sinned, and forbidden by God, Christians do not even make use of in their own affairs. *Tertullian* (c. 200, W), 3.80 Master Christian Library.

God prohibits an idol as much to be made as to be worshiped. In so far as the making what may be worshiped is the prior act, so far is the prohibition to make (if the worship is unlawful) the prior prohibition. For this cause — the eradicating, namely, of the material of idolatry — the divine law proclaims, “Thou shalt make no idol;” and by conjoining, “Nor a similitude of the things which are in the heaven, and which are in the earth, and which are in the sea,” has interdicted the servants of God from acts of that kind all the universe over. Enoch had preceded, predicting that “the demons, and the spirits of the angelic apostates, would turn into idolatry all the elements, all the garniture of the universe, all things contained in the heaven, in the sea, in the earth, that they might be consecrated as God, in opposition to God.” *Tertullian* (c. 200, W), 3.115 Master Christian Library.

Now, lest anyone suppose the opinions propounded by the Chaldeans respecting astrological doctrine to be trustworthy and secure, we will not hesitate to furnish a brief refutation respecting them—establishing that the futile art is calculated both to deceive and blind the soul. *Hyppolytus* (c. 225, W), 5.27