

THE THIRD GREAT ZODIACAL BOOK

Taurus, Gemini, Cancer and Leo

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1. ABSTRACT: This session studies the third great book of the Zodiac comprising the last four major signs or houses (each with three ancillary constellations, also called *decans* or *rooms*) of the Zodiacal circle.

- Taurus-Al Thaur*The Bull goring His enemies, carrying the Redeemed to Safety
- *Orion-Al Giauzâ*The Glorious Prince of princes, the Branch.
 - *Eridanus*Fiery river of torment and judgment
 - *Auriga*True Shepherd
- Gemini (Thaumim-Al Tauman)* ...The Dual-Natured One unifies the Redeemed of the nations
- *Lepus (Arnebo-Bashti-Beki)* ...The enemy confounded and falling, trodden underfoot
 - *Canis Major (Sirius-Al Shira-Al Jemeniya)* Prince of the Right Hand
 - *Canis Minor (Sebak-Al Shira-Al Shemeliya)* Prince of the Left Hand
- Cancer (Klaria-Ma'alaph)*Herd of thousands, securely protected
- *Ursa Minor (Al Kaid-Al Ruccaba)*The Herd assembled [Nations] at the Pole star
 - *Ursa Major (Al Kaid-Megrez-Arctos)*The Herd assembled [Nations], separated from the fold, travelling
 - *Argo*The Separated Herd [Diaspora] returns safely to their shores
- Leo*Lion triumphs in Personal Confrontation with Enemy
- *Hydra*Great Saraph defeated
 - *Crater*The Cup of Divine Wrath Poured Out Against the Saraph
 - *Corvus*Birds of prey devour the Great Saraph

Thus, this book sets forth in more detail the security of the Elect of the nations of the Dual-Natured Redeemer, together with His final triumph over, and eternal judgment of, His enemies.

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 *Mazzoroth, Or Constellations*.
- **Structure of epanados 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). Epanados 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 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 focused 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. The Third and final Great Book of the Zodiacal presents the final conflict and subjugation of the Enemy and the consummation of the Hope of the Nations.

3. Introduction. In this third and final Book of the Mazzaroth, the Redemption of the elect of the Nations is portrayed as completed and brought to triumphal fruition. Sorrow, suffering and conflict are no more. The bruising of the Redeemer's heel is a thing of the past, as are the sufferings of the Savior. In this last Book of the heavenly revelation is seen the future glory that should follow (parallel to 1Pe 1:10,11, below). No longer is the focus upon the humiliation of the Redeemer, His suffering and dying, or His sacrifice for sins. Rather the attention is given to the Savior of the Nations coming in His glory to bring final judgment to the earth in righteousness and to conquer with finality His enemies and to subdue them under His feet.

1Pe 1:10 Of which salvation the prophets [of the nations] have enquired and searched diligently, who prophesied of the grace that should come unto you: 11 Searching what, or what manner of time the Spirit of [the Savior of the nations] which was in them did signify, when it testified beforehand the sufferings of [the Redeemer], and the glory that should follow.

4. The Third Zodiacal Book.

4.1. The Sign of Taurus-Al Thaur (the Bull, ruling): The Redeemer, the coming Judge of all the earth

4.1.1. The Constellation of Taurus-Al Thaur

Description of the Constellation of Taurus-Al Thaur.

This major constellation depicts a bull, full of powerful energy and wrath, charging forward, horns in attack position, seeking His enemies to gore them and to destroy them. It is the prophecy of the Redeemer ruling in judgment, dispatching the reprobate and Enemy to their ultimate end. Also implicit in the constellation is the deliverance of the Elect to Safety, to the long-awaited destination and the fulfillment of their Hope. While the Egyptian Zodiac of Denderah corrupted the truth of this prophecy by referring to this constellation as their *Isis* and *Apis*, the meaning of constellation is preserved in the meanings of these names: *who saves or delivers*, and *the head or chief*, respectively.

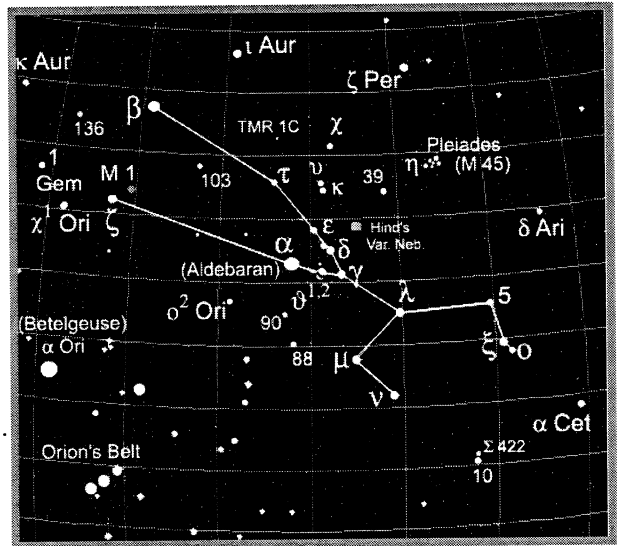


Fig. 1. Constellation of Taurus-Al Thaur

Language	Name	Meaning	Parallel reference(s)
Egyptian	<i>Isis</i>	Who saves or delivers	
	<i>Apis</i>	The head or chief	
Chaldee	<i>Tor</i>	Bull	
Arabic	<i>Al Thaur</i>	Bull, ruling	
Greek	<i>Taurus</i>	Bull	
Latin	<i>Taurus</i>	Bull	
Hebrew	<i>Shur</i>	Coming and ruling	
	<i>Reem</i>	Pre-eminent or high father	Job 39:9-10
	<i>Ramah</i>	High place	

Stars in the Constellation of Taurus-Al Thaur. *Taurus-Al Thaur* comprises more than 141 stars. Among them:

Language	Name	Meaning	Parallel reference(s)
α	<i>Al Debaran</i> (Chaldee)	The leader or governor or captain	
β	<i>El Nath</i> (Arabic)	Wounded or slain	
—	<i>Pleiades</i> (Greek LXX)	The congregation of the judge or ruler	
—	כִּימָה <i>Kimah</i> (Hebrew)	The heap or accumulation	Job 9:9 38:31,32 Amos 5:8
—	<i>Succoth</i> (Syriac)	Booths	
η	<i>Al Cyone</i>	The center	
—	<i>The Hyades</i>	The congregated	
—	<i>Palilicium</i> (Hebrew)	Belonging to the judge	
—	<i>Wasat</i> (Arabic)	Center or foundation	
—	<i>Al Thuraiya</i> (Arabic)	The abundance	
—	<i>Vergiliae</i> (Latin)	The center, turned on, rolled around	

כִּימָה *Kiyimah* {kee-maw' #03598} Job 9:9 (Pleiades) 38:31 (Pleiades) Am 5:8 (seven stars).

Message of the Constellation of Taurus-Al Thaur.

In Greek mythology, *Taurus* was a form taken by *Jupiter* (*Zeus*) that enabled him to carry his beloved

Europa across the seas to the Island of Crete. He then turned in anger toward his enemies and destroyed them. While the overall mythological story is false, some of the details preserve the Nations' gospel message. The picture presented by *Taurus-Al Thaur* is that the Savior-Redeemer is coming to rule and securing the Redeemed in safety, which has been the central theme of all prophecy since Genesis. The position of *Taurus* in the planisphere is along the ecliptic, the sun's path, as the untamable and irresistible Great Beast that virtually every language recognizes, charging forward to gore His enemies (parallel references Isa 13:9a, 15a 34:2,7). The picture of *Taurus* shows only the forepart of the bull, which appears to grow out of *Aries* (the Lamb). Its position on the planisphere is diametrically opposite of the *Scorpio*, the Great Enemy of *Taurus*. When *Taurus* rises in the east, *Scorpio* is sinking beneath the horizon in the west. The relative positions of these constellations signify the Savior-Redeemer rising in judgement as Satan is defeated and cast into the Pit. The Pleiades, the cluster of stars called the Seven Sisters (the "heap" or "accumulation" of the Elect), carried upon the shoulder of *Taurus*, is a picture of the Redeemed being protectively carried by their Savior to safety (parallel references Deu 33:17 Ps 44:5 Isa 13:11-15 34:2-8 26:21).

4.1.2. The Constellation of *Orion-Al Giauza*

The Glorious Prince of princes, the Branch.

Description of the Constellation of *Orion-Al Giauza*. This constellation, the first decan of *Taurus*, presents a mighty, triumphant and glorious prince. He is wearing a belt studded with three brilliant stars, upon which hangs a sharp sword. According to the *Zodiacs*, the hilt of the sword is in the form of the head and body of a lamb. His right hand wields a mighty club and in his left hand is the head and skin of the Enemy, depicted here as a defeated lion. His foot is raised, about to crush the head of the Enemy in a separate depiction (*Lepus*).

Language	Name	Meaning
Egyptian	<i>Ha-ga-t</i> (Attending hieroglyph says "Oar")	This is he who triumphs
Hebrew	<i>Orion, Oarion</i>	Coming forth as light
	<i>Chesil</i>	A strong one, a hero, or giant
	<i>Nux</i>	The strong
Akkadian	<i>Ur-ana</i>	The light of heaven
Arabic	<i>Al Giauza</i>	The branch
	<i>Al Gebor</i>	The mighty
	<i>Al Mirzam</i>	The ruler
	<i>Al Nagjed</i>	The prince
Chaldee	<i>Niphla</i>	The mighty

Stars in the Constellation of *Orion*.

Orion comprises 78 stars and is the most brilliant of all the constellations, accompanied by several adjacent constellations of comparable radiance along the meridian (Fig. 2). Aratus writes:

*Eastward, beyond the region of the Bull,
 Stands great Orion. And who, when night is clear,
 Beholds him gleaming bright, shall cast his eyes in vain
 To find a Sign more glorious in all heaven.*

Orion is in the view of all the inhabited world because the equinoctial line (solstitial colure) passes nearly through the middle of *Orion*. A sample of stars in *Orion*:

Index	Name	Translation	Relevant scripture
α	<i>Betelgeuz</i>	The coming of the branch	Mal 3:2
β	<i>Rigel (Rigol)</i>	The foot that crushes	Ge 3:15
γ	<i>Ballatrix</i>	Quickly coming, swiftly destroying	
δ	<i>Al Nitak</i>	The wounded one	
κ	<i>Saiph</i>	Bruised	Ge 3:15
—	<i>Al Rai</i>	Who bruises, who breaks (Cf. Cepheus)	
—	<i>Thabit</i>	Treading on	
—	<i>Heka (Chaldee)</i>	Coming	
—	<i>Meissa (Hebrew)</i>	Coming forth	

Message of the Constellation of Orion.

In Greek mythology, *Orion* was a mighty hunter, a young man of great beauty and gigantic stature. Out of his love for *Aero (Merope)*, the daughter of *Oeniopon*, the King of *Chios*, he cleared an island of wild beasts and brought the spoils back to her. We thus see that, despite the corruptions of the mythological account, certain truths are preserved. *Aero* parallels the Redeemed Elect; the wild beasts parallel the defeated lion and *Lepus*, the enemy.

The Branch (see Appendix), as the star names describe, is a long-standing symbol of kings descended from royal ancestors (Eze 17:3,10 Da 11:7), of prosperity (Job 8:16) and of the Messiah, a branch out of the root of the stem of Jesse (Isa 11:1). Scripture refers to the “beautiful branch” (Isa 4:2), a “righteous branch” (Jer 23:5) and “the Branch” (Zec 3:8 6:12) [Easton’s Bible Dictionary, s.v. branch].

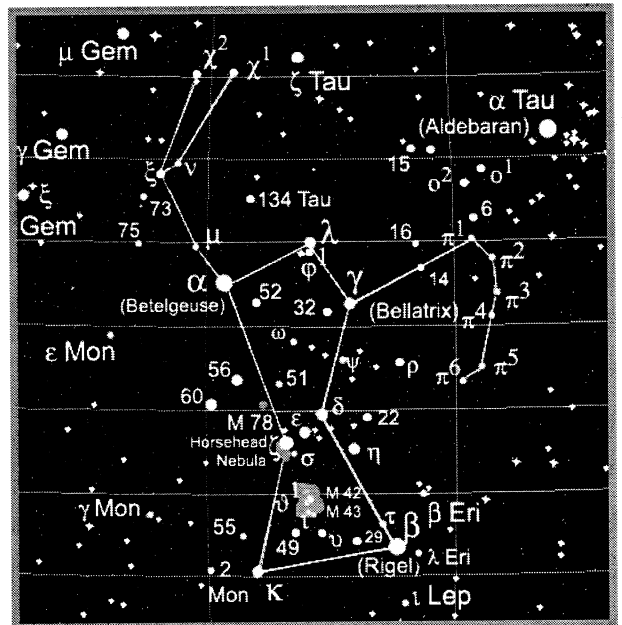


Fig. 2. Constellation of Orion-Al Giauza

Consider the following parallel passage:

Isa 4:2 In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel.

According to Gill’s *Expositor*,

[T]he Septuagint understand it of a divine Person appearing on earth, rendering the words, ‘for in that day God shall shine in counsel with glory upon the earth’; and so the Arabic version. Christ is called ‘the branch’, not as God, but as man, not as a son, but as a servant, as Mediator; and it chiefly regards his descent from David, and when his family was very mean and low; and a branch being but a tender thing, it denotes Christ’s state of humiliation on earth, when he grew up as a tender plant before the Lord, and was contemptible in the eyes of men: and he is called the branch ‘of the Lord’, **because of his raising up, and bringing forth.** [Emphasis added]

This mighty Prince of Glory, the Righteous Branch, once bruised for the sins of His Redeemed is shown preparing to swiftly rise up and crush the Enemy. The Prince’s glory and light will shine forth for the final deliverance of Redeemed of the Nations (parallel reference, Isa 42:13,14). The glory of the Lord is thus declared in the heavens (Ps 19:1), speaking of a future in which (a) the whole earth will be filled with His

glory (Nu 14:21 Isa 11:9)—all flesh shall actually see the glory of the Lord revealed in the Savior of the Nations (Isa 40:5)—and (b) the Enemy shall be utterly and finally defeated. Consider the Hope and Calling of the Nations in Israel’s scriptures, Isa 60:1-3:

Isa 60:1-3 and the introversion structure

- a | Arise,
- b | Shine; for **thy light** is come,
- c | And the **glory** of the LORD is **risen** upon thee.
- d | For, behold, the **darkness** shall cover the earth,
- d | And gross **darkness** the people:
- c | But the LORD shall **arise** upon thee, and **his glory** shall be seen upon thee.
- b | And the Gentiles shall come to **thy light**,
- a | And kings to the brightness of thy **rising**.

Notes regarding the introversion: These pairings indicate strong emphasis as on specific points as intended by the author:

- **a** and **a** refer to the rising of Israel, which parallels the future glory of the Nations.
- **b** and **b** refer directly to the light of Messiah that has come upon Israel, and directly to the Hope and Calling of the Nations, as their future glory is a reflection of the light of Israel upon them.
- **c** and **c** refer to the glory of the Lord that has arisen upon Israel that shall be seen and reflected by the Redeemed of the Nations.
- **d** and **d** refer to the darkness of the world in contrast to the light of the Messiah and Savior of the Nations.

4.1.3. The Constellation of Eridanus. The River of Fiery Judgment and of Torment.

Description and names of the Constellation of Eridanus. “The River of the Judge” gushes forth from the down-trodding foot of the mighty and glorious prince, Orion. The Denderah Zodiac calls it *Peh-ta-t*, meaning *the mouth of the river*. This second decan of Taurus is huge, pouring forth from Orion, flowing down below the purview of the astronomer.

Stars of the Constellation of Eridanus. Figure 3. There are 84 stars in the *Eridanus*, including:

Index	Name	Translation	Relevant or parallel scripture
α	<i>Achernar</i>	The after part of the river	
β	<i>Cursa</i>	Bent down	
γ	<i>Zurac</i> (Arabic)	Flowing	
—	<i>Pheat</i>	Mouth (of the river)	
—	<i>Ozha</i>	The going forth	

Message of the Constellation of Eridanus. Ovid writes of the *Heliades*, the daughters of *Helios* (the Sun), coming to the grave of *Phaëthon* to mourn for him. There, on the bank of the *Eridanus*, they were turned to poplar trees. Unless the notion of mourning is tied, however loosely, to the concept of judgment and and torment, there is obviously very little correspondence found in the mythological tale. The actual picture presented by *Eridanus* is that of a flowing river of judgment, gushing forth from the downward force of the foot of *Orion*, the mighty and glorious Redeemer prince, as he crushes the Enemy. *Cetus*, the sea monster tries in vain to prevent its flow of judgment against the wicked. Its ancient association with fire suggests the

flow of the river of judgment is a devouring fire moving relentlessly to the Lake of fire. Aratus bears witness to this association:

For yonder, trod by heavenly feet,
 Wind the scorched waters of Eridanus' tear-swollen flood,
 Welling beneath Orion's uplifted root.

The Biblical references to this devouring fire in scripture are numerous. *The fire goes before Him* (Ps 97:3-5), *a fire shall devour before Him* (Ps 1:3), [*and burning coal went forth at His feet* (Hab 3:5), *His tongue is as a devouring fire, and His breath is as an overflowing stream [of fire]* (Isa 30:27-22), *His fury is poured out like fire* (Nah 1:5,6), *and His rebuke with flames of fire, for by fire, and by His sword, will the Lord plead with all flesh* (Isa 66:15,16), *when the Lord Jesus shall be revealed, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ* (2Thess 1:7,8).

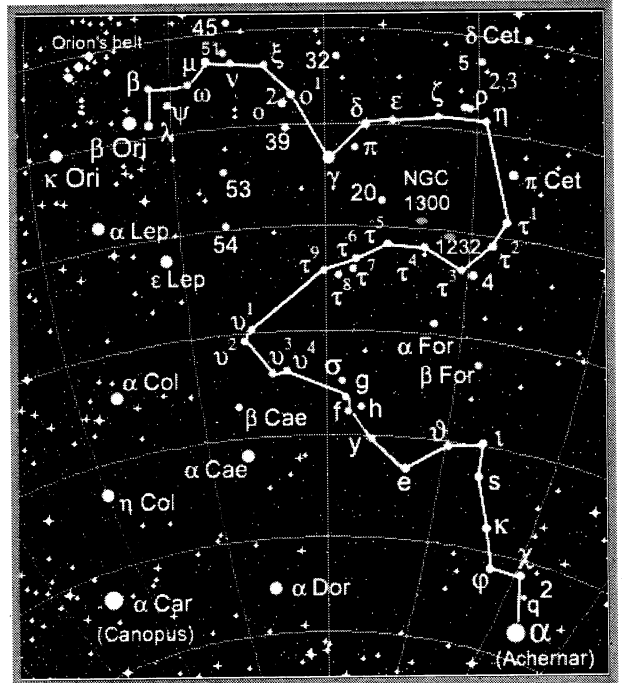


Fig. 3. Constellation of *Eridanus*

4.1.4. The Constellation of Auriga (The Shepherd). A

Great Shepherd is depicted as seated upon the milky way, supporting a she-goat on His left shoulder as she clings to his neck. She looks fearfully at the charging Bull (*Taurus*). Also in his left hand are two newborn kids, bleating and fearful of the Bull. Aratus writes:

*She is both large and bright, but they—the kids—
 Shine somewhat feebly on Auriga's wrist*

Description and names of the Constellation of Auriga. The name of the constellation is from a Hebrew root which means *a shepherd*.

Language	Name	Meaning
Hebrew root	—	A shepherd (cf. Isa 40:10,11 Eze 34:22 337:24 Jer 23:4)
Latin	<i>Auriga</i>	Coachman or charioteer (a particularly egregious corruption)
Egyptian	<i>Trun</i> (Denderah)	Sceptre or power

Stars of the Constellation of Auriga. There are 66 stars that make up the constellation of *Auriga*.

Index	Name	Translation	Relevant or parallel scripture
α	<i>Alioth</i> (Hebrew)	A she-goat	
	<i>Capella</i> (Latin)	A she-goat	
β	<i>Menkilinon</i>	Band or chain of the goats	
—	<i>Maaz</i>	A flock of goats	
—	<i>El Nath</i>	Wounded or slain	
—	<i>Aiyuk</i>	Wounded in the foot	
—	<i>Gedi</i> (Hebrew)	Kids	

Message of the Constellation of Auriga. The preceding decan, *Eridanus*, the River of Judgment, evoked the question: “Who may abide the day of His coming? and who shall stand when he appeareth?” (Mal 3:2); Who can stand before His indignation ... [when] His fury is poured out like fire?” (Nah 1:6). *Auriga* answers this question: The Great Shepherd Redeemer, who feeds, gathers up and gently leads His flock (cf. parallel references, Isa 40:10,11 cf Ps 37:38-40). The star names allude to the wounding the Great Shepherd endured for the sake of the “kids” (cf. Jn. 10:11 Heb 13:20 1Pe 5:4). Consider the parallel truths communicated in Israel’s scriptures: “*I will save my flock, and they shall no more be a prey*” (Eze 34:22) ... “*They shall have one shepherd*” (Eze 36:24). Recall how Jesus had compassion on Israel:

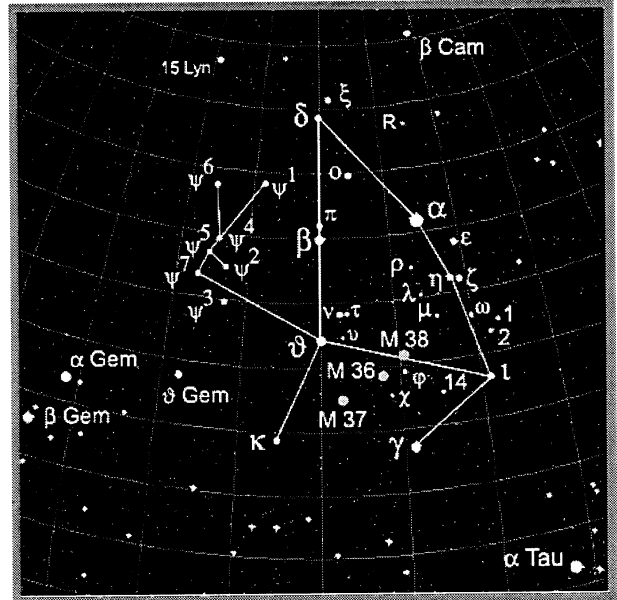


Fig. 4. Constellation of Auriga

Mt 9:36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. (cf. Nu 27:17 2Ch 18:16 Eze 34:12 Mt 9:36 Mr 6:34)
1Ki 22:17a And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd:

The point is not to make undue comparisons or connections between the Nations and Israel, but rather to demonstrate appropriate parallels and trans-dispensational corollaries regarding God’s character and attributes, His expressed care and compassion toward the elect of the Earthly kingdom.

4.1.5. Summary of the Sign Taurus-Al Thaur. The mighty bull is swiftly charging forth in judgment against the reprobate and the Enemy, protectively delivering His people, the Redeemed of the Nations, safely to their Hope. The image is followed closely by the Prince of princes and of glory. Once bruised for the sins of His Redeemed, the Mighty Hunter Prince is now seen preparing to swiftly rise up and crush the Enemy in finality. His glory and light will shine forth for the deliverance of His People and as a fiery torrent and molten lava river of judgment upon His enemies. Finally the Great Shepherd emerges who will feed and care for the flock (cf. Isa 40:10,11)

4.2. The Sign of Gemini (the Twins) The pictures of the Sign of Gemini have undergone much corruption and will require extensive modification. The Greeks, claiming to have invented the pictures of this Sign, called the Twins Apollo and Hercules. The Latins used the names Pollux and Castor (cf. Acts 28:11 and Appendix).

4.2.1. The Constellation of Thaumim-Al Tauman (Gemini): The Dual-Natured One unifies the Redeemed of the nations.

Description and names of the Constellation of Thaumim-Al Tauman. The Twins are portrayed with one holding a palm branch in his right hand; some show a club. The other Twin wields a bow. However, both weapons are held at rest, not in action and not in preparation for action.

Language	Name	Meaning
Egyptian	<i>Clusus</i> or <i>Calustrum Hor</i>	The place of Him that comes

Coptic	<i>Pi-Mahi</i>	The united
Hebrew	<i>Thaumim</i>	United (cf. Ex 26:24, "coupled")
Arabic	<i>Al Tauman</i>	The twins, or pair

Stars of the Constellation of *Thaumim-Al Tauman*. There are 85 stars that make up the constellation of *Gemini*. Among them:

Index	Name	Translation	Relevant or parallel scripture
α	<i>Apollo</i>	Ruler or judge	
β	<i>Hercules</i>	Who comes to labor or suffer	
γ	<i>Al Henah</i>	Hurt, wounded or afflicted	
$\epsilon 1$	<i>Waset</i>	Set ("... who set his face like a flint.")	Isa 50:7 Lu 9:51
$\epsilon 2$	<i>Mebsuta</i>	Treading under feet	
—	<i>Propus</i> (Hebrew)	The branch, spreading	
—	<i>Al Giauzlâ</i> (Arabic)	The palm branch	
—	<i>Al Dirâ</i> (Arabic)	The seed, or branch	

Message of the Constellation of *Thaumim-Al Tauman*. Here is declared the hypostatic union of the Savior's two natures in visual allegory: The God nature and the man nature united in one Person, namely the Ruling Judge and Savior of the Nations. The human nature is depicted as having suffered for the redemption of the Elect of the Nations. The Deity nature is shown as glorified and declaring the triumph and salvation of the Elect. The club and the bow, weapons of warfare, are at rest, on the one hand declaring the ultimate victory of the Redeemer and the everlasting Peace for His Redeemed. Whereas the weapons at rest indicate Judgment soon follows, much to dismay of the reprobates and the Enemy. Thus the picture looks ahead to the fulfillment of the prophecies concerning "The Branch of Jehovah (Isa 4:2)" the "Righteous Branch (Jer 23:5,6), the "Branch of Righteousness" who "shall execute judgment and righteousness in the Land (Jer 33:14,15)." Thus, *Thaumim-Al Tauman* signifies the Redeemer's peaceful reign, when "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth." (Ps 72:7). But before this peaceful reign begins, all Messiah's enemies must be subdued.

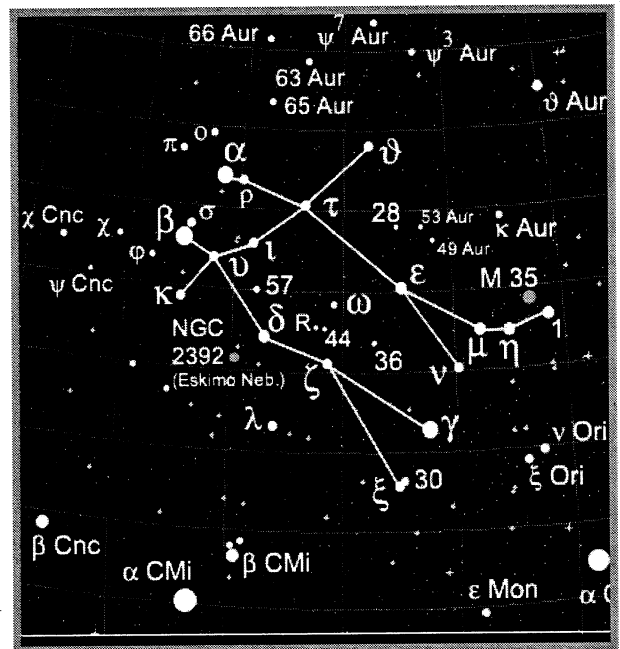


Fig. 5. Constellation of *Thaumim-Al Tauman*.

4.2.2. The Constellation of *Lepus* (the Hare): The enemy trodden underfoot. The hare image is an obvious corruption that will need major modification. The modified name is *Arnebo-Bashti-beki, the Enemy Confounded and Failing*.

Description and names of the Constellation of *Arnebo-Bashti-beki*. The depictions of the three decans of Gemini in most Zodiacs are regarded as relatively modern, indicated by their names being in Latin and bearing no relation to the ancient names of the stars that comprise them. The diligent student is thus driven to seek the *epignosis* of the Heavenly gospel message and pursue a mastery of the details of the individual stars

and to consult the most ancient Zodiacs. In the Persian Zodiac, this first decan depicts a serpent. In the Egyptian Denderah planisphere, it is an unclean bird standing on the serpent, which is under *Orion's* feet.

Language	Name	Meaning
Egyptian	<i>Bashti-beki</i>	= <i>Bashti</i> + <i>Beki</i>
	<i>Bashti</i>	Confounded
	<i>Beki</i>	Failing

Stars of the Constellation of Arnebo-Bashti-beki. There are 19 stars that make up this small constellation.

Index	Name	Translation	Relevant or parallel scripture
α	<i>Arnebo</i> (Hebrew) <i>Arnebeth</i> (Arabic)	The enemy of Him that comes The enemy of Him that comes	
—	<i>Nibal</i>	The mad	
—	<i>Rakis</i>	The bound (Arabic: With a chain)	
—	<i>Sugia</i>	The deceiver	

Message of the Constellation of Arnebo-Bashti-beki.

The combined testimony of the ancient star names provide the intended meaning of this corrupted constellation. *Arnebo-Bashti-beki* is the confounded and failing enemy of *Orion*, its star names and position signifying the Great Enemy being tread underfoot by the Great Hunter Prince Who is the Branch. Parallel these truths with corollaries of Israel's Hope in which Messiah "shall tread down the wicked" (Mal 4) and "shall tread down [Israel's] enemies" (Ps 60:12). See Isa 63:3,4.

He 10:12,13 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool.

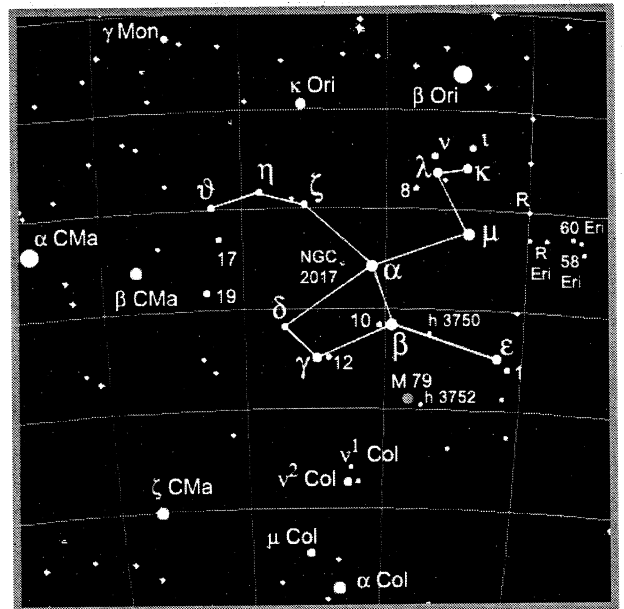


Fig. 6. Constellation of Anebo-Bashti-Beki.

4.2.3. The Constellation of Canis Major (the Dog) or Sirius-Al Shira-Al Jemeniya: The coming glorious Prince of princes, Prince of the Right Hand

Description and names of the Constellation of Sirius- Al Shira- Al Jemeniya. The second decan of Gemini contains the brightest star of the night sky, *Sirius*. Zodiacs typically render the Sign as a dog, however, the star names within this constellation bear no connection to such an image. The disconnect between the star names and the dog image indicate a corruption of the original and intended image. The student who seeks an *epignosis* of the Heavenly message must look to the details of the individual stars and favor the older extant planispheres to get an accurate picture of the original sign. In the ancient Denderah planisphere, it is called *Apes*, meaning *the head*, and is depicted as a hawk. It is called *Naz* in Hebrew, meaning *caused to come forth, coming swiftly down*. Recall that the hawk is the natural enemy of the serpent, and is shown having a pestle and mortar on its head, signifying that he will crush the head of the enemy. These older images and meanings more fittingly correspond with the star names that comprise the Sign. Note that *Sirius* was always

associated with great heat by the ancients, hence the phrase “dog days” of summer. However, the precession of the equinoxes has distanced this meaning of *Sirius* from anything related to climate. Furthermore, the name itself does not say anything regarding heat, but rather of the fact that it is the brightest and most glorious star in the planisphere. The English word “Sir” is derived from *Sirius*.

Language	Name	Meaning
Egyptian	<i>Apes</i>	The head (Denderah Zodiac)
Hebrew	<i>Naz</i>	Caused to come forth, coming swiftly down
Persian	<i>Zeeb</i>	Wolf (Persian Zodiac)
Arabic	—	Coming quickly

Stars of the Constellation of *Sirius- Al Shira-Al Jemeniya*. There are 64 total stars that make up this constellation. Among them:

Index	Name	Translation	Relevant or parallel scripture
α	<i>Sirius (Sar, Hebrew)</i>	The Prince	Isa 9:6
	<i>Kasista (Akkadian)</i>	The leader, prince of the heavenly host	Isa 55:4
	Tistrya or Tistar	The chieftain of the East	
β	<i>Mirzam</i>	The prince or ruler	
δ	<i>Wesen</i>	The bright, the shining	2Th 2:8
ϵ	<i>Adhara</i>	The glorious	
—	<i>Aschere (Hebrew)</i>	Who shall come	
—	<i>Al Shira Al Jemeniya (Arabic)</i>	The Prince or chief of the right hand	
—	<i>Seir (Egyptian)</i>	The Prince	
—	<i>Abir (Hebrew)</i>	The Mighty	
—	<i>Al Habor (Arabic)</i>	The Mighty	
—	<i>Muliphen (Arabic)</i>	The leader, the chief	Isa 55:4

Message of the Constellation of *Sirius- Al Shira-Al Jemeniya*. The stellar witnesses together again describe the coming glorious Prince of princes, declaring Him whom Scripture calls “Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.” (Isa 9:6). Again, corrupted images found on the various Zodiacs—the Egyptian hawk and the Greek dog—bear no similarity to the descriptions presented by the stars that comprise them. The stellar names again paint a more accurate picture of the Prince of princes (Dan 8:23,25), the King of kings and the Lord of lords (Rev 19:16), but with the following added detail: **Chief of the Right Hand**. This distinction will be considered with the next constellation.

Note: The message regarding the “Prince of princes” is profoundly significant when we consider the angelic corruption of the planisphere. Whatever hand the reprovved angelic “princes” (“princes of the power of the air”) had in this corruption, their usurpation and sin

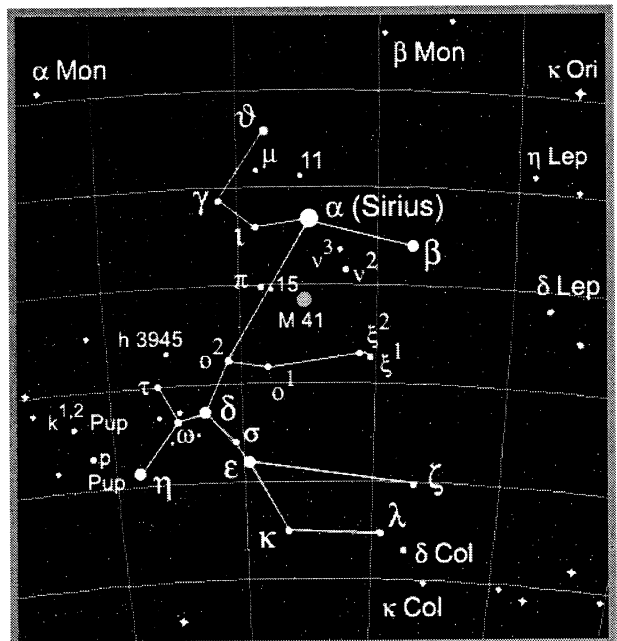


Fig. 7. Constellation of *Sirius-Al Shira-Al Jemeniya*

against their Prince is nightly declared and is ever before them whenever the Prince of princes appears in the Gospel of the Heavens. Consider the relentless indictment against the reprov'd angels when they see the constellations that continually announce their rebellion against the Prince of princes. Biblical history amply demonstrates the fallen angels had a strong motivation to corrupt the Zodiac, to fashion the "curious art" of astrology, and to eventually corrupt man himself, to the very genome-level (i.e., the angelic incursion of Genesis 6).

4.2.4. The Constellation of *Canis Minor* (the Second Dog) or *Sebak-Al Shira-Al Shemeliya*: The conquering, victorious Prince of the Left Hand.

Description and names of the Constellation of *Sebak Shira-Al Shemeliya*. The same corruptions apply in this Third Decan of the Sign of *Gemini*. And as it is in the case of *Canis Major*, the stellar details belie what is portrayed in the corrupted larger picture.

The Egyptian name in the Denderah planisphere is *Sebak*, meaning *conquering, victorious*, where it is depicted as a human figure with a hawk's head and a tail. By favoring the oldest Zodiacal name, *Sebak*, and tying it to the characteristic that distinguishes it from the preceding decan, *Al Shira-Al Shemeliya* (*Chief of Prince of the Left Hand*) a more meaningful and accurate picture emerges.

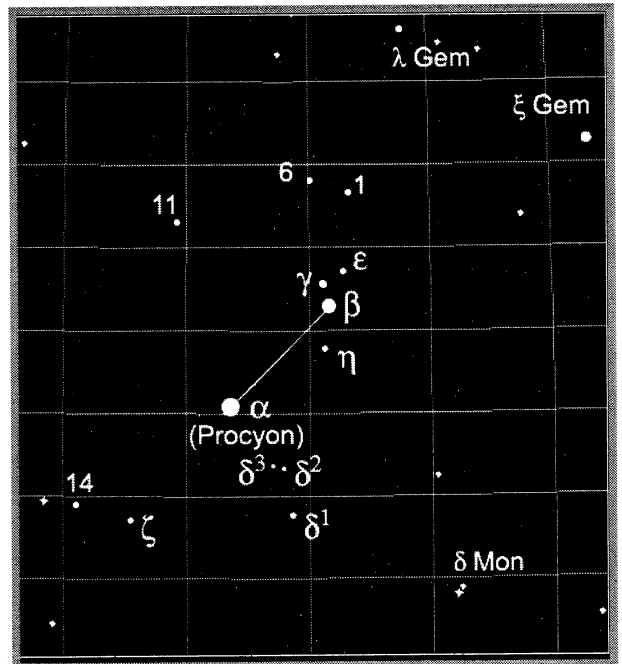


Fig. 8. Constellation of *Sebak-Al Shira-Al Shemeliya*

Stars of the Constellation of *Sebak Shira-Al Shemeliya*. There are 66 stars in this star group.

Index	Name	Translation	Relevant or parallel scripture
α	<i>Procyon</i> (Greek)	Redeemer, fore-dog in Greek	Isa 49:24-26 59:19,20 53:12
β	<i>Al Gomeisa</i> (Arabic)	The burdened, loaded, bearing for others	
—	<i>Al Shira</i> (Arabic)		
—	<i>Al Shemeliya</i> (Arabic)	The prince of chief of the left hand	

The combined message of the Constellations of *Sirius- Al Shira-Al Jemeniya* and *Sebak-Al Shira-Al Shemeliya*. As with the preceding constellation, the picture of the so-called "second dog" is an obvious corruption of the original Zodiacal message, having nothing whatever to do with the details communicated in the actual names of the stars and the oldest planispheres. Leaving the idea of a dog or dogs behind, and taking the combined meanings of the stellar constituents of these star groups, very different picture emerges: This again is the exalted and conquering Redeemer, affirming that the One who was wounded is also the Great Prince of princes, however, the detail referring to *Sirius- Al Shira-Al Jemeniya* as Prince of the **Right Hand** combined with that of *Sebak- Al Shira-Al Shemeliya* as Prince of the **Left Hand** presents a vivid picture of the Prince of princes as the Righteous Judge of the Nations.

Mt 25:33 (31-46) And he shall set the sheep **on his right hand**, but the goats **on the left**.

"Discerning good from evil [or right from left] is the essence of Deity," says S. Talmoud Brown, author of *The Shadow of Almighty*. When man presumes to be his own lawmaker, he begins to look to the right and to the left, weighing matters on his own presumed autonomy, doing what is right in his own eyes, instead of

staying focused upon the path revealed by God's Law. This is why Israel is instructed,
De 5:32 Ye shall observe to do therefore as the LORD your God hath commanded you: **ye shall not turn aside to the right hand or to the left.** [Emphasis added]

Righteous judgment and obedience to the Lord is often described in right-hand-left-hand terms. Cf. De 17:11,20 28:14 Jos 1:7 23:6 2Ch 34:2 Pr 4:27 Isa 54:3.

Note that the cleansing of the Land of Israel by the 144,000 warrior-priests of Israel's third generation is described right-hand-left-hand.

Zec 12:6 In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, **on the right hand and on the left:** and Jerusalem shall be inhabited again in her own place, even in Jerusalem. [Emphasis added]

Paul makes reference to righteousness in right-hand-left-hand terms.

2Co 6:1,7 1 We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. ... By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, ...

4.2.5. Summary of the Sign of *Thaumim-Al Tauman (Gemini)*: Taken together, the Sign of *Thaumim-Al Tauman* and its Three Decans present a complete picture of the Savior of the Nations as Redeemer and Righteous Judge, the bright and shining Prince of princes, and the Prince of the future peace of the earthly kingdom, having trodden underfoot the Enemy. The Sign (Chapter) began with two human figures in one constellation. One is wounded and represents the Redeemer and His sacrificial work. The other is shown in victory, representing the success of the conquering Prince and His reign of peace upon the Land. Together these two figures denote the dual nature of Coming One in one Person. Both figures have weapons of war, but hold them at rest and at peace, signifying the triumphant cessation of battle, and ensuing Judgment. The Enemy is seen as having been tread underfoot (by *Orion*), followed closely by the dual pictures of the Savior of the Nations in *Sirius* and *Sebak*, the Prince of the Right and the Prince of the Left Hand, executing perfect justice between the Sheep nations and Goat nations (implied) as the bright and glorious Prince of princes and the conquering and victorious Redeemer.

4.3. The Sign of *Cancer* (the Crab) or *Klaria-Ma'alaph* (Herd of thousands) Like the preceding Sign of *Gemini*, the Sign of *Cancer* is fraught with distortions and corruptions of its original Mazzaroth Message. Just as the previous Sign and constellations bore no resemblance to the names or meanings of the stars that comprise them, so is the case with *Cancer*.

4.3.1. The Constellation of *Klaria-Ma'alaph*. The ancient Egyptian Denderah, the Esneh and Hindu Zodiacs (400 B.C.), depict this constellation as a sacred scarab beetle, the *Scarabæus*, named *Klaria*. The *Scarabæus* was held sacred by the Egyptians, who regarded the beetle as an emblem of resurrection due to its life cycle (lives in the earth as worm; later emerges as a beautiful, winged being, no longer bound to the earth).

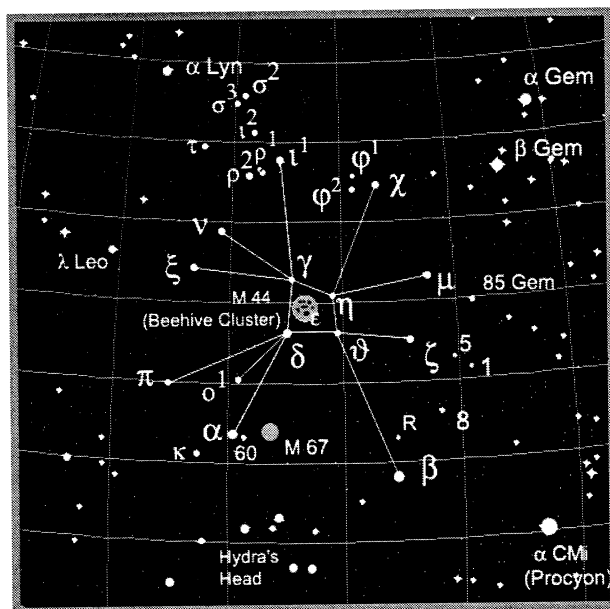


Fig. 9. Constellation of *Klaria-Ma'alaph*

The corrupted image of the Crab is borne out of demonic distortions, asserted in later Zodiacs and Greek mythology, according to which this Crab was placed amid the signs of the Zodiac by Jupiter. The ancient Egyptians represented *Cancer* by placing *Hermanubis*, or *Hermes*, a human figure with the head of an ibis or hawk as its symbol. Note that there was no ancient Hebrew word for crab. It was rather included as part of a general category of vermin and unclean creatures.

Description and names of the Constellation of *Klaria-Ma'alaph*.

Language	Name	Meaning
Egyptian	<i>Klaria</i>	The cattle-folds
Arabic	<i>Al Sartan</i>	Who holds or binds [the herd]
Hebrew	—	To bind together (Gen 49:11)
Syriac	<i>Sartano</i>	To bind together
Greek	<i>Karkinos</i>	Holding or encircling [the herd]
Latin	<i>Cancer</i>	Holding or encircling (<i>Cancer</i> = <i>Khan</i> , <i>traveller's rest or inn</i> + <i>Ker</i> or <i>Cer</i> , Arabic for <i>encircling</i>).
Akkadian	<i>Su-kul-na</i>	<i>The seizer or possessor of seed</i>

Stars of the Constellation of *Klaria-Ma'alaph*. There are 83 stars in this star group, among which is a nebula, *Praesepe*, a cluster of low-magnitude stars that modern astronomers call the "Beehive."

Index	Name	Translation	Parallel or Relevant scripture
$\alpha 1$ & $\alpha 2$	<i>Acubene</i>	The sheltering or hiding-place (Hebrew & Arabic)	
ζ	<i>Tegmine</i>	Holding	
—	<i>Ma'alaph</i> (Arabic)	Assembled thousands	
—	<i>Al Himarein</i> (Arabic)	The kids or lambs	
—	<i>Praesepe</i>	A multitude, offspring	
—	<i>Asellus Boreas</i>	The northern ass	Gen 49:11 (Isaachar)
—	<i>Asellus Australis</i>	The southern ass (The symbol of Cancer: (The ass is an emblem of <i>Typhon</i> , the king who smites or is smitten)	

Message of the Constellation of *Klaria-Ma'alaph*.

The Savior's redeemed possessions, the "herd" of assembled thousands, His sheepfold/goatfold/cattlefold/donkeyfold are held fast, encircled, sheltered. In *Klaria-Ma'alaph* is depicted the completion of Messiah's work, the assured peace and protection of His Redeemed of the Nations.

4.3.2. The Constellation of the *Ursa Minor* (lesser bear) or *Al Kaid-Al Ruccaba*: The assembled [Nations] at the Pole star. The corrupted name and image of this constellation need to be corrected. It is significant that no bear is found in any Chaldean, Egyptian, Persian, or Indian Zodiac. With its incredibly long tail, it has more the appearance of a lemur and hardly resembles the kind of bear that typically comes to mind. Add to this

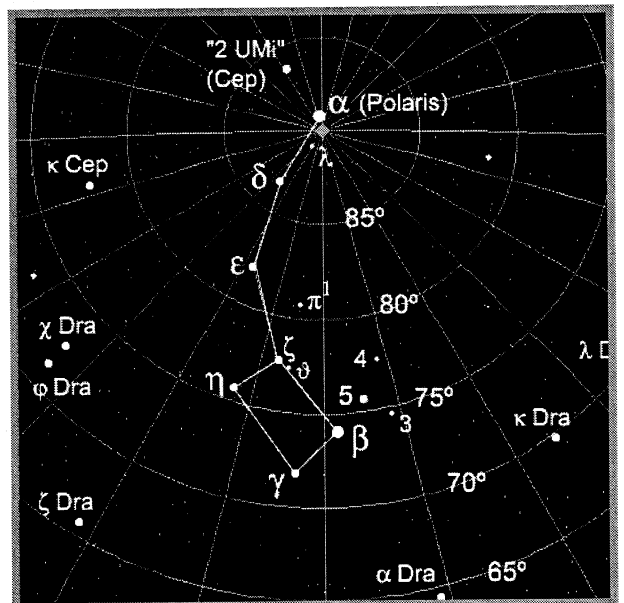


Fig. 10. Constellation of *Al Kaid-Al Ruccaba*

the fact that the most prominent star, the Polar Star, is at the tip of this long tail. Bullinger calls this “another grievous mistake, or ignorant perversion of primitive truth.” It should rather be viewed as a deliberate corruption by the reprovved angels and sinful men. Instead of “the lesser sheepfold” as Bullinger suggests, we here assign the star grouping the name of the star that best describes the similarity between this and following constellation, *Al Kaid*, the assembled, and combine it with the name of the star that identifies what is distinctive between the two constellations, that of its brightest star, *Al Ruccaba*, the pole-star or [that which is] turned or ridden on.

Description and names of the Constellation of *Al Kaid-Al Ruccaba*. The first and smaller of a pair of constellations, clues regarding its actual identity and meaning will be in its ancient names and stellar details. See below.

Stars of the Constellation of *Al Kaid-Al Ruccaba*. There are 55 stars that make up the constellation of *Cassiopeia*. It contains one binary star, one triple star, a double star, a quadruple star and a large number of nebulae.

Index	Name	Translation	Relevant scripture
α	<i>Al Ruccaba</i>	The turned or ridden on (Pole star)	
	<i>Κυνοσσορα</i> (Greek)	The “ <i>cynosure</i> ”	
	<i>An-nas-sur-ra</i> (Euphratean)	High in rising (in heavenly position)	
β	<i>Kochab</i>	Waiting him who comes	
—	<i>Al Pherkadain</i> (Arabic)	The calves, or the young	Deu 22:6
—	Al Gedi	The kid	
—	Al Kaid	The assembled	
—	Arcas (Arctos)	A travelling company [corruption?], stronghold of the saved	

Message of the Constellation of *Al Kaid-Al Ruccaba*. This group of stars signifies the Righteous of the Nations who have not been diasporized from their land and nation. They are the assembled flock, the stronghold of the saved, planted fast upon the “pole-star.” For further discussion and comparison, see the next constellation, below:

4.3.3. The Constellation of *Ursa Major* (the Great Bear) or *Al Kaid-Megrez-Arctos*: The assembled [Nations], separated from the fold, travelling. Like the preceding decan, this, too, is a corruption of the original constellation. There is no correspondence or congruity to be found in any of the star names or the oldest constellation names. Henceforth, this constellation will be referred to as *Ash* {awsh}, meaning *assembled together*. See below.

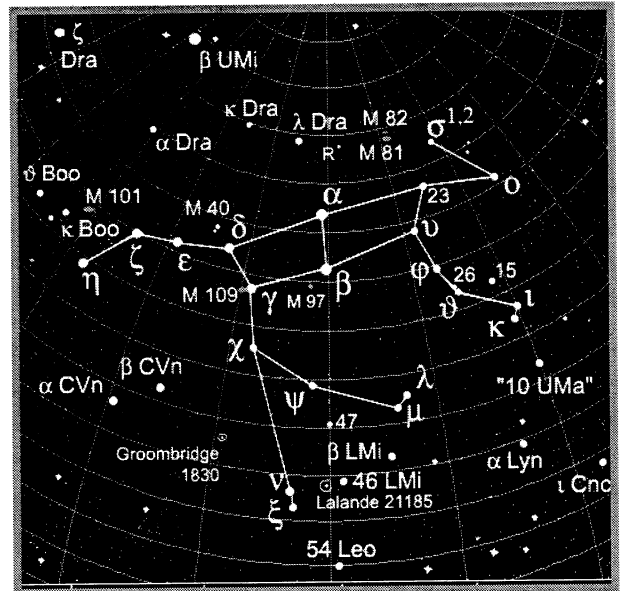


Fig. 11. Constellation of *Al Kaid-Megrez-Arctos*

Description and names of the Constellation of *Al Kaid-Megrez-Arctos*. The Hebrew name, *Ash*, occurs in Job 9:9. The Hebrew word is *אִישׁ* ‘*Ayish* {ah'-yish} or ‘*Ash* {awsh} (Strong’s #05906). The English text renders the word *Arcturus* in reference to this constellation. Its root, Derives from *אִוֶּשׁ* ‘*uwsh* {oosh} (Strong’s #05789), is a verb meaning *to assemble yourselves*, which agrees with the Arabic name of the sign.

Language	Name	Meaning
Hebrew	<i>Ash</i>	Arcturus and his sons (group of seven stars of this constellation)
	<i>Septentriones</i>	(Becomes the Latin word of North)
Arabic	<i>Al Naish</i> , or <i>Annaish</i>	The assembled together
	<i>Dubheh</i>	Herd of animals
	<i>El Acola</i>	The sheepfold

Stars of the Constellation of *Al Kaid-Megrez-Arctos*. This large star grouping contains 87 stars and is perhaps the best known of all the constellations. Among them:

Index	Name	Translation	Relevant scripture
α	<i>Dubhe</i> (Hebrew)	A herd of animals, a flock	
β	<i>Merach</i> (Hebrew)	The flock, in Arabic, the purchased	
γ	<i>Phaeda</i> , or <i>Phacda</i>	Visited, guarded, numbered (as a flock)	Precursor to Ge 13:16
ϵ	<i>Alioth</i>	She-goat (cf. Auriga)	
ζ	<i>Mizar</i>	Separate or small	
"g"	<i>Al Cor</i>	The lamb	
η	<i>Benet Naish</i> (Arabic)	The daughters of the assembly	
	<i>Al Kaid</i>	The assembled	
ι	<i>Talitha</i>	—	
—	<i>El Acola</i> (Arabic)	The sheepfold	
—	<i>Cab' al Asad</i>	Multitude, many assembled	
—	<i>Annaish</i>	The assembled	
—	<i>Megrez</i>	Separated (as the flock in the fold)	
—	<i>El Kaphrah</i>	Protected, covered; in Hebrew, redeemed, ransomed	
—	<i>Dubheh Lachar</i> (Arabic)	The latter herd or flock	
—	<i>Helike</i> (Homer, Illiad)	Company of travellers	
—	<i>Amaza</i> (Greek)	Coming and going	
—	<i>Arctos</i>	Travelling	
—	<i>Calisto</i>	The sheepfold set, or appointed	

Message of the Constellation of *Al Kaid-Megrez-Arctos*. Leaving the corrupt image of the "Great Bear" behind, the stellar names speak in unison of an assembled herd, but separated from the flock or sheepfold, a travelling company of the Righteous of the Nations in diaspora. While certainly a primordial parallelism to the elect of Israel, the Gentiles would have understood this constellation to signify the multitudes of Redeemed of the nations who find themselves scattered from their land and nation. This concept segues nicely into the next decan.

4.3.4. The Constellation of *Argo* (the ark).

Description and names of the Constellation of *Argo*. This constellation is typically identified as the famous ship of the Argonauts, a mythical story that preceded the birth of Christ by a full millennium. In the celebrated Homeric epic, Jason and the Argonauts, the crew of this ship, longed to return to their home shores, victorious, after an extended period of battles, toils, and hardships.

Language	Name	Meaning
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Arabic	<i>Argo</i>	Company of travellers
Egyptian	<i>Argo</i>	(Depicts 2 long galleys)

Stars of the Constellation of Argo. There are 64 stars that make up the constellation of *Argo*.

Index	Name	Translation	Relevant scripture
α	<i>Canopus or Canobus</i>	Possession of him who comes	
—	<i>Sephina</i>	The multitude of abundance	
—	<i>Tureis</i>	The possession	
—	<i>Asmidiska</i>	The released who travel	
—	<i>Soheil</i> (Arabic)	The desired	
—	<i>Subilon</i>	The branch	

Message of the Constellation of Argo. This constellation signifies the Hope of the scattered of the Righteous of the Nations to return to and to dwell in their respective lands, filling the earth and multiplying, subduing the earth in accordance with Gentile Law. To the antediluvian world, this constellation may have indicated the preservation and return of a great multitude of travellers upon a great ship (the Ark). To the post-Flood nations, the prophecy of the future preservation and restoration of the Elect of the Nations had a concrete example in the Ark that preserved the eight travellers of Noah's pure genetic line. Israel's scriptures speak of the role of the Righteous "argonauts" of the third generation:

Isa 60:9 Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee.

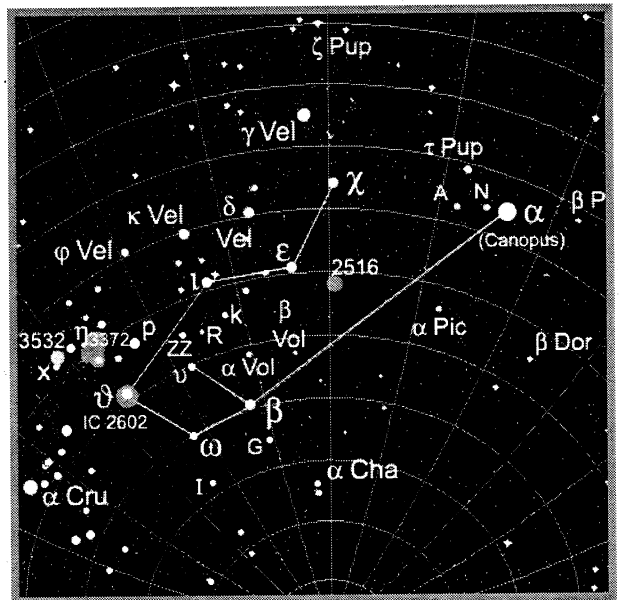


Fig. 12. Constellation of Argo

4.3.5. Summary of the Sign of Klaria-Ma'alaph. What began as a complete mess due to the corruption of the Gentile gospel unfolds and emerges as a clear and beautiful picture of the return of the Righteous of the Nations to their shores, a grand and joyous reunion of the saints; and of the Righteous Judgment by the Great Shepherd, separating the Righteous Sheep from the Unrighteous Goats in the final Judgment of the Nations.

4.4. The Sign of Leo (the Lion)

4.4.1. The Constellation of Leo (The Lion). The Savior of the Nations, in His full splendor and radiant, triumphant glory, having conquered Full Fruition of the Triumph of the Savior of the Nations. There is no corruption evident in this sign. It is consistently seen as a lion in the ancient Egyptian Zodiacs at Denderah and

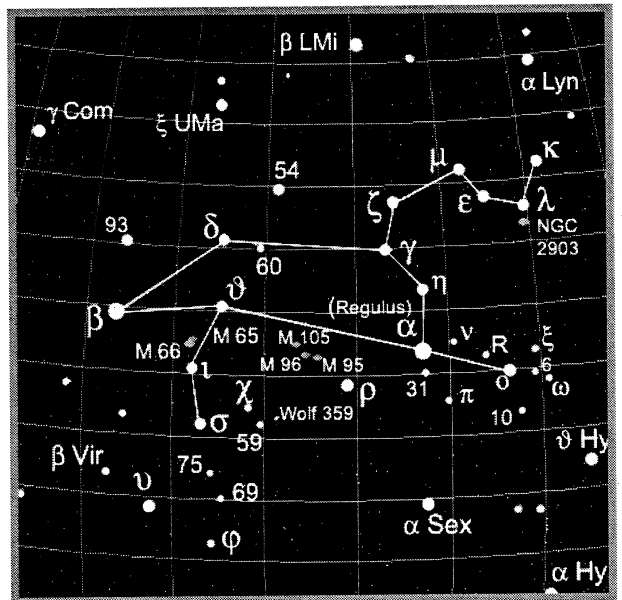


Fig. 13. Constellation of Leo

Esneh, as well as in India. It is also seen on the Mithraic tauroctonies and other oriental and Egyptian planispheres.

Description and names of the Constellation of Leo. In the Denderah planisphere, Leo is seen crushing the head of the serpent. Also, a bird of prey is shown attacking the serpent, while below a female figure is holding two cups (Her-ua, indicated the “great enemy” for whom the cups of wrath are intended). The planisphere included with this paper shows Leo facing the assembled herd, *Klaria-Ma’alaph*, watching carefully over His people while his paws are outstretched to take the *Hydra* by the head.

Language	Name	Meaning
Egyptian	<i>Knem</i> (heiroglyphs)	Who conquers, or is conquered (referring to demise of serpent)
	<i>Pi Mentekon</i>	The pouring out
Hebrew ¹	<i>Arieh</i>	The lion, hunting down its prey
Syriac	<i>Aryo</i>	The rending lion
Arabic	<i>Al Asad</i>	A lion coming vehemently, leaping forth as a flame.

Stars of the Constellation of Leo. There are 95 stars that comprise the constellation of *Leo*. The brightest star, *Cor Leonis*, is on the ecliptic and marks the “heart of the lion.”

Index	Name	Translation	Relevant or parallel scripture
α	<i>Cor Leonis</i>	The heart of the lion	
	<i>Regulus</i>	Treading under foot (ancient name)	
β	<i>Denebola</i>	The judge, or Lord who comes	
γ	<i>Al Giebhah</i> (Arabic)	The exaltation	
δ	<i>Zosma</i>	Shining forth	
—	<i>Sarcam</i> (Hebrew)	The joining	
—	<i>Minchir al Asad</i>	The punishing or tearing of the lion	
—	<i>Deneb Aleced</i>	The judge comes who seizes	
—	<i>Al Dafera</i> (Arabic)	The enemy put down	

Message of the Constellation of Leo. The symbolism of the lion is unmistakable. It is remarkable in itself how enduring and pervasive are the concepts that the lion symbol evokes in the human psyche, across cultures and across languages: Courage, majesty, pride, strength (physical and mental), power, authority, etc. In the context of the Righteous Judge, each one of these ideas becomes exponentially more potent. The picture portrays the majestic and exalted Judge, springing forth, seizing its prey, attacking as a flame, and tearing, punishing and treading underfoot the Enemy.

4.4.2. The Constellation of *Hydra* (the Great Saraph)

Description and names of the Constellation of *Hydra*. The Great Saraph is positioned in the planisphere between Argo and the protected assembly, *Klaria-Ma’alaph*, attempting to prevent the return of

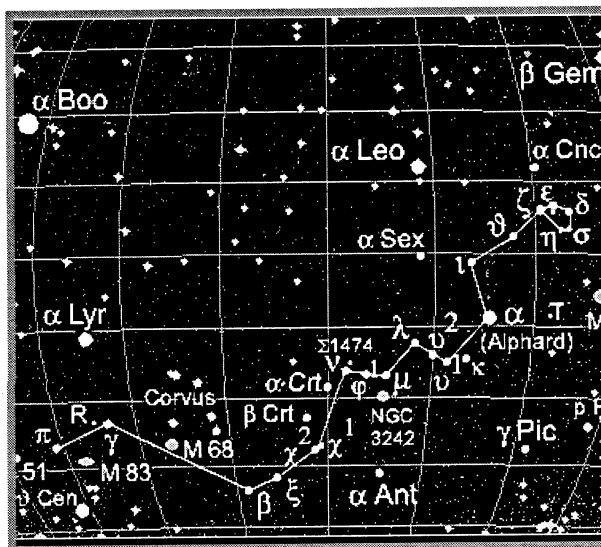


Fig. 14. Constellation of *Hydra*

the Righteous of the Nations from diaspora. As noted above, *Leo* is situated above the *Serpent*, in a position to seize and destroy the *Hydra* and to prevent the him from harming the safeguarded herd.

Language	Name	Meaning
—	<i>Hydra</i>	He is abhorred

Stars of the Constellation of *Hydra*. This is a vast group of lights, comprising 60 stars and spanning 100 degrees from east to west.

Index	Name	Translation	Relevant scripture
α	<i>Cor Hydræ</i>	Heart of the Hydra	
—	<i>Al Phard</i>	Ancient name, meaning the separated, put away	
—	<i>Al Drian</i>	The abhorred	
—	<i>Minchar al Sugia</i>	The piercing of the deceiver	

Message of the Constellation of *Hydra*. It is noteworthy that ancient mythology describes the many-headed Hydra as a formidable opponent to Hercules (one of his “Twelve Labors”). Every time Hercules would cut off a head, two would grow in its place. While parallels and correspondence can be found in the mythological accounts, there is no mistaking the true message of this final Book of the Zodiac: The Great Saraph is meeting his end. All the battles throughout time are summed up in this final encounter between the conquering Lion and the Serpent.

4.4.3. The Constellation of *Crater* : The Cup of Divine Wrath Poured Out Against the Enemy.

Description and names of the Constellation of *Crater*. The cup is shown as a wide and deep vessel, positioned upon the body of Hydra, and formed by some of the same stars. As more the Hydra emerges from the horizon, the Crater is seen on the back of the Hydra, suggesting the weight of the Judge’s inescapable wrath.

Stars of the Constellation of *Crater*. There are 13 stars that make up the constellation of *Crater*.

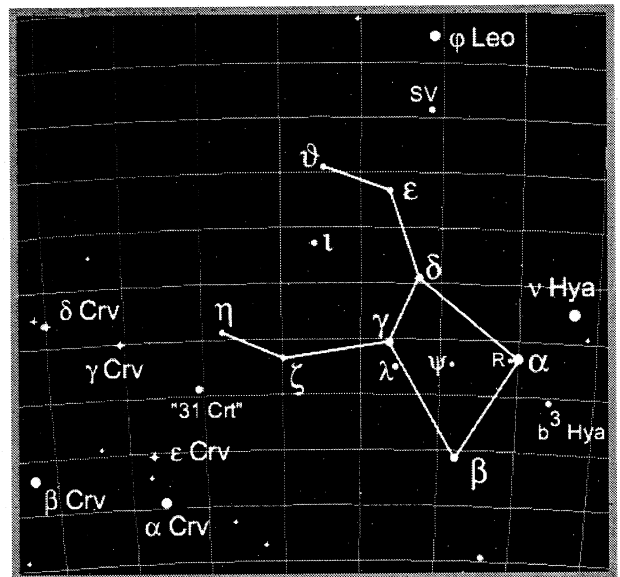


Fig. 15. Constellation of *Crater*

Index	Name	Translation	Relevant scripture
α	<i>Al Ches</i>	The cup	
β	—	(With α , determines the bottom of the cup)	
—	<i>Minchar al Sugia</i>	The piercing of the deceiver	

Message of the Constellation of *Crater*. The corruption of this sign identifies it as the cup of Bacchus. However, this cup is rather that of God’s indignation and wrath, the bitter dregs of which are sure destruction, “The cup of the wine of the fierceness of His wrath (Rev 16:19). From a trinitarian perspective, the Lion signifies the Second Person of the Godhead. The Crater signifies the wrath and indignation of the First Person. The winged Corvus suggests the Third Person of the Godhead.

4.4.4. The Constellation of *Corvus* (the Raven): Birds of prey devouring the Great Saraph.

Description and names of the Constellation of *Corvus*. By the time *Corvus* comes over the horizon and is seen seizing upon the back of the Hydra, the Great Saraph appears to be fleeing. God's Judgment and Wrath are all over him: Leo at his head, the Crater of God's wrath on his back, and raven tearing at his back and tail, suggesting a trinitarian Judgment upon the Enemy.

Language	Name	Meaning
—	<i>Oreb</i>	The raven
Egyptian	<i>Her-na</i>	<i>Her</i> (enemy) + <i>Na</i> (breaking up or failing)
Hebrew ¹	<i>Arieh</i>	The lion, hunting down it prey
Syriac	Aryo	The rending lion
Arabic	Al Asad	A lion coming vehemently, leaping forth as a flame.

Stars of the Constellation of *Corvus*. There are 9 stars in *Corvus*. Including:

Index	Name	Translation	Relevant scripture
α	<i>Al Chibar</i> (Arabic)	Joining together (from Hebrew, <i>Chibar</i> , meaning accursed), curse inflicted.	
β	<i>Al Goreb</i> (Arabic)	The raven (from Hebrew <i>Oreb</i>).	
—	Minchar al Gorab (Arabic)	The raven tearing to pieces	

Message of the Constellation of *Corvus*. Being devoured by carrion-eating birds is the ultimate humiliation and defeat. There are several examples of this symbolism in Scripture (1Sa 17:46 Pro 30:17 Rev 19: 17,18). This is also identified cross-culturally as an indignity. The three-fold attack by God upon Satan ends in humiliation, defeat and destruction.

4.4.5. Summary of the Sign of *Leo* Throughout the Zodiac, the conflict between the Savior-Redeemer and the Enemy has been on various levels, including the judgment and destruction of the reprobate and Lucifer's minion. In the Sign of *Leo*, it's personal. There no indication of any other players besides the assembled herd that is threatened by the Hydra. The sole focus of *Leo* is the defeat, humiliation and destruction of the once-Great Saraph. Here we have the final scene of judgment upon the Enemy: *Leo* ferociously attacks the Serpent, pouring out the full Crater of His indignation upon Hydra, as *Corvus*, the bird of prey comes and devours him.

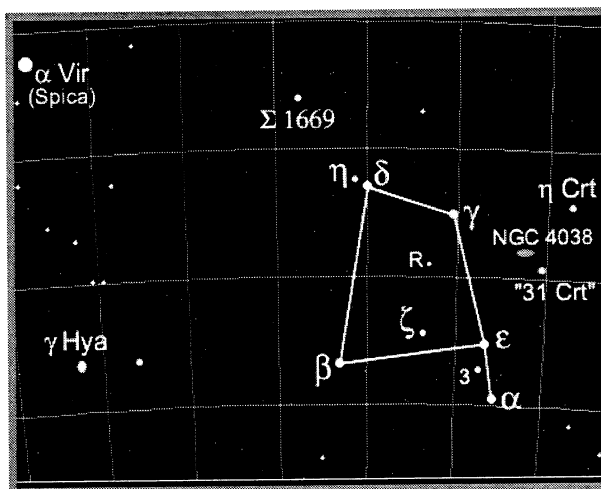


Fig. 15. Constellation of *Corvus*

'There are six Hebrew words for lion:

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| 1. <i>Gor</i> , a lion's whelp | 4. <i>Laish</i> , a fierce lion. |
| 2. <i>Ciphir</i> , a young lion when first hunting for himself | 5. <i>Labia</i> , a lioness |
| 3. <i>Sachal</i> , a mature lion of full strength. | 6. <i>Arieh</i> , an adult lion, having paired, in search of prey. |

5. Conclusions. 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 focused 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. The Third and final Great Book of the Zodiac ratchets up the intensity of the Savior's plans and the conflicts with the Great Enemy. The aggressive attacks of the Redeemer-Judge upon the Enemy coincide with the Judgment of the Nations and the gathering of the Beloved Sheepfold, reuniting the elect, bringing them safely to their respective lands, and protecting them from harm. The last chapter presents the grand drama of final, personal battle between the Redeemer and the Enemy, bringing to fulfillment the long-standing prophecy of the Garden, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Ge 3:15).