

Correlation of the Zodiac with Clocks of Scripture

Abstract. This session shows how the Zodiac correlates with the Biblical clocks of the Feasts of Moses, the Generations of (primarily) Isaiah, the Sabbaticals of Daniel, the Scrolls of John's Apocalypse, and the Dispensations (including the Pauline Mystery). It will be seen that the Zodiac refers to Christ exclusively in reference to the Nations and Israel and not to the Body of Christ; so that the Mystery of the Pauline gospel complements and completes the whole panorama of God's revelation concerning Himself, both heavenly and written—the Body of Christ will supervise the angelic restoration of Israel's kingdom and earthly empire in accordance with all that the other clocks have prophesied, including the houses and rooms of the Zodiac. Further, these correlations will be seen and studied: the First and Second Books roughly correspond to the Second Generation; the Second Book corresponds roughly to Passover, Unleavened Bread, Firstfruits, and Pentecost, as well as to the 69th Sabbatical and its immediate aftermath; and the Third Book corresponds roughly to Trumpets, Atonement, and Tabernacles, as well as to the 70th Sabbatical, and also to both the Great and Tiny Scrolls of the Apocalypse. Together with the Dispensations clock resulting from Pauline Law, these correlations will show the complete coherence of all of revealed truth, that God may be all in all.

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Appendix: Zodiacal Relationships to Biblical Clocks

- I. Overview of Gentile Zodiacal Clock (See Sessions I, III, IV, V of TGF Conference 2004 for details)
 - A. **Definition of Biblical Astrology**
 1. *Zodi/Sodi* means **The Way**.
 2. Biblical astrology centers around the assertion that the ancient Zodiacs were a means of preserving information concerning the Redeemer promised in the garden at the judgment of Adam, Eve, and the Dragon. It is the encoding of the gospel given to the nations before the Flood and is therefore the personal horoscope only of the promised Redeemer.
 - B. **Methodology of Biblical Astrology**
 1. The most ancient Zodiacs are consulted, e.g. the Zodiac of the Denderah Temple of ancient Egypt goes back approximately 4,000 years, and the pictures and picture and star names are duly noted. Arabic star atlases kept over the centuries are also consulted for picture and star names and order of magnitude of the stars in question.
 2. The picture and star names, or their cognates, frequently occur in Scripture. These Biblical usages are analyzed and compared with the pictures. Generally, there is a close correlation between the picture and the Biblical teaching of such passages. When there is an obvious discrepancy, the Biblical teaching is given priority.
 3. What emerges is a consistent understanding of the ancient Zodiacs, the truths since corrupted in pagan mythology and more modern Zodiacs, and the necessity of written revelation (the Scriptures) as an essential part of the process of recovering these anciently proclaimed truths.
 - C. **Biblical Justification of Biblical Astrology**
 1. Success of the correlation discussed in B above (see reference [2] of Session 1 and especially Sessions III, IV, V, all of TGF Conference 2004 [Bullinger, *Witness of the Stars*]).
 2. Certain stars were made to indicate appointed times and seasons (Gen. 1:14). Each of the 12 tribes of Israel were assigned one of the major signs of the Zodiac as the “ensign” of that tribe (Gen. 37:5–11; 12:1). Judah is Leo, Joseph (= Ephraim and Manasseh) is the twin horns of Taurus, Levi is the Altar (now corrupted to Libra), etc. The twelve tribes camped according to their signs in the wilderness (Num. 2)—see the graphic on p. 18 of Session I [2] and its detailed justification in Session I of TGF Conference 2004.
 3. The relationship between the astrologic and written revelations is the subject of Psalm 19 in which the astrologic revelation is described in literary terms and the literary in astrologic terms. See detailed comments in Session I [2], [CB, Psalm 19 notes; Appendix 12], and Session I notes on Psalm 19.
 4. Specific signs of the Zodiac are described in Job (9:9; 26:13; 38:31–32) and numerous other Biblical passages (II Kings 23:5, Is. 13:10; 27:1; 43:14, Amos 5:8, . The Hebrew word for Zodiac is **Maazarith**.
 - D. **Structure of Zodiac** (see detailed structure in Session I of TGF Conf. 2004, p. 5)
 1. The Zodiac has signs of three basic types: the **sphinx**, the “boot-up” sign of the Esneh Zodiac; the 12 major signs or **houses**; and the 36 minor signs or constellations or **rooms**.
 2. The sphinx, from the Greek verb *σφιγγω* or **sphiggo**, meaning **to bind or join together**, indicates where the circle of the Zodiac or ecliptic begins and ends AND that the original Zodiac was of one coherent message concerning—and only concerning—the Coming One. The head of a woman, i.e. Virgo, and the body of a lion, i.e. Leo, and the positioning of the sphinx next to Virgo and Leo in the Denderah Esneh all indicate that the Zodiac begins with Virgo and ends with Leo as to the houses, and all the signs speak of the Coming One and Him alone.
 3. Each house has its own sign, as well as three attending constellations or rooms. Example: Virgo has a sign and is accompanied by three constellations (Coma, Centaur, Boötes). So each house is a major sign on the ecliptic with three rooms amplifying the information of the major sign.
 4. In all, the Zodiac comprises 49 signs: the sphinx, plus 12 houses, each of which has three rooms.

II. Correlation of Zodiac with Mosaic Feasts Clock (See Session I of TGF Conf. 1997, TGF Conf. 2000, Sessions I, II, III of TGF Conf. 2003, and Sessions III, IV, V of TGF Conf. 2004 for details)

A. **First Festal Period—Passover, Unleavened Bread, Firstfruits**

1. **Feast of Passover** (Ex. 12:1–30,42–50; 13:1–4, Lev.23:5, Num. 28:16, Deut. 16:1–2,5–7) begins yearly festal calendar in month of Abib at beginning of barley harvest; is the *feast of redemption from bondage*; and centers around the Passover lamb of goats or sheep—an unblemished male of the first year, on display for 5 days starting 10 Abib/Nisan, sacrificed 14 Abib in the afternoon (= Heb. idiom of **between evenings**), eaten in the night of 15 Abib/Nisan, roasted whole, each part eaten or burnt with carcass whole, eaten with unleavened bread and bitter herbs (and later **charoseth**, a sweet sauce added by the rabbis), midrashed from one generation to another.
2. **Feast of Unleavened Bread** (Ex. 12:15–20; 13:6–9, Lev. 23:6–8, Num. 28:17–25, Deut. 16:3–4,8) comprises seven days from 15 Abib through 21 Abib—the first night including (eating of) Passover, the first and seventh days being “high sabbaths”, only unleavened bread being permitted (commem- oring (the release from) the bondage of Egypt), with various sacrifices (seven unblemished lambs of the first year, a male goat for atonement).
3. **Feast of Firstfruits** (Lev. 23:9–14, Num. 28:26,Deut. 16:9, cf. Ex. 13:11–16; 34:18–20) occurs on the day after the first weekly sabbath after the beginning of Unleavened Bread; centers around waving the first part of the barley harvest before the Lord along with various sacrifices (an unblemished lamb of the first year for a burnt offering, a fourth hin of wine, together with one-fifth [ephah] of fine flour mixed with oil, a male goat of atonement).

B. **Second Festal Period—Day of Pentecost/Weeks.** The Feast of Pentecost (Ex. 34:22, Lev. 23:15–21, Num. 29:26–31, Deut. 16:9–12) commemorates the firstfruits of the wheat harvest, a high sabbath, at the conclusion of the harvest of grains, occurs seven complete sabbaths, or fifty days, after the Feast of Firstfruits, and includes various sacrifices (seven unblemished lambs of the first year, a male goat of atonement, etc).

C. **Third Festal Period—Trumpets, Atonement, Tabernacles**

1. **Feast of Trumpets** (Lev. 23:23–25, Num. 29:1–6) resumes the festal calendar after long hiatus since Feast of Weeks, occurs on the first day of the seventh month—a high sabbath, centers around the blowing of trumpets sunrise to sunset as a resumption of the festal calendar and a reminder that the Day of Atonement and Feast of Tabernacles are approaching, and includes various sacrifices (seven unblemished lambs of the first year, a male goat of atonement, etc.).
2. **Day of Atonement** (Lev. 16:1–34; 23:26–32; 25:9, Num. 29:7–11) occurs the tenth day of the seventh month, announced by blowing of trumpets/horns throughout the Land, commemorates the atonement of the nation, centers around the sacrifice of two goats (one to be sacrificed in the holy place, with blood to be sprinkled in the holy of holies (along with the blood of the bull for the high priest) for the nation; and a second goat, with the sins of the nation confessed over it, is sent into the wilderness and solitary land for the nation) along with one bull, one ram, seven male lambs, and is marked by each member of the nation mourning the sins of the nation and humbling himself/herself before God (each in their own dwelling)—those refusing are destroyed—and by complete rest (a high sabbath) even of the priesthood (save the high priest and his assistant(s)).
3. **Feast of Tabernacles/Ingathering/Booths** (Lev. 23:33–43, Num. 29:12–38, Deut. 16:13–15) comprises eight days beginning the fifteenth day of the seventh month, seven days after all grains are threshed, all produce harvested, and wine pressed and stored in vats, celebrated by all Israel and any Gentiles living within Israel (and in Millennium by all Gentiles on the planet who come to Israel to celebrate, Zech. 14:16–21), centers around each family living in booths constructed from tree branches and foliage, includes elaborate, day-by-day sacrificial “structure” involving large, linearly-decreasing numbers of animals and associated wine and grain offerings, all in addition to the usual continual burnt offerings, with each course of priests and Levites is working and each day a high sabbath.

D. Correlations with Zodiac

No Mosaic Feast is actually or prophetically pre-captured by the Zodiac, since it reflects Israel's special priestly place and such is not in the pre-Mosaic Zodiac. However, analogues exist between God's dealings with the Nations and with the Nation, and in this sense there are correlations between the Zodiac and the Mosaic Feasts taken prophetically. Though each part of the Zodiacal clock relates to the prophetic content of each Feast; in the correlations given *sequens* we list those houses and rooms most directly related in the format **house—room**. In every case, the events fulfilling the Feasts prophetically fulfill, or set up the fulfillment of, the appropriate signs—see Matt. 15:26–27.

1. Feast of Passover.

- a. Prophetically, Passover is fulfilled by the sacrifice of Christ for the Elect of Israel: He dies at precisely the moment when the Passover lamb was being killed on 15th Nisan—our Wednesday afternoon, He died whole without His bones being broken even as the Passover lamb was to be kept whole, and His sacrifice redeemed Elect Israel out of the state of their sinfulness against Israel's law and justified them before God as the Priestly Nation even as the Passover lamb celebrated the redemption of Israel out of slavery in Egypt.
- b. The sacrifice of Christ for the Elect Gentiles is coincident with His sacrifice for Elect Israel—they stem from the same physical circumstances and events, for both the Sanhedrin and priesthood and the Romans sacrificed Christ. During the three hours of darkness He also represented the Elects of the Nations. While Passover ceremonially represents the sacrifice of Christ as the Messiah of Israel, that same sacrifice offered up Christ as the Savior of the Nations (Job 19:25–26, Amos 9:9–12, Acts 8:8–40; 10:34–43; 15:14).
- c. Parts of the Zodiacal clock directly related to Christ's sacrifice as Savior of the Nations:

Virgo—Centaurus (in conjunction with Tulkū—Victima)
Tulkū—Tav, Victima (in conjunction with Virgo—Centaurus)
Scorpio—Serpens, Ophiuchus, Hercules
Capricornus—Sagitta

2. Feast of Unleavened Bread

- a. Prophetically, Unleavened Bread is fulfilled by the burial of Christ for the Elect of Israel: He is buried at the very hour that begins the Feast of Unleavened Bread: Christ was buried by sundown at the close of the 14th of Nisan, which is sundown of our Wednesday; He was in the grave at the beginning of 15 Nisan (see Matt. 27:57–62, Mark 15:42–47, Luke 23:50–56, John 19:31–42—the Sabbath referred to in these Scriptures is not the weekly sabbath, but the **high Sabbath** (John 19:31), consistent with 15 Nisan, the first day of Unleavened Bread being a special sabbath); and so Christ was placed into the grave at the beginning of Unleavened Bread, and His burial is the prophetic fulfillment of Unleavened Bread—the Bread of Heaven (John 6:32–59) was unleavened, i.e. without life, in the grave.
- b. The burial of Christ for the Elect Gentiles is coincident with His burial for Elect Israel—they stem from the same physical circumstances and events. During the three days of His burial, He declared to the angelic (nephilimic) demons—those angels which not only polluted the human line but also corrupted the very Zodiac which Christ was in the process of fulfilling **DESPITE** their efforts to the contrary—the salvation of all the earthly Elect, both Jew and Gentile (I Pet. 3:19–20, II. Pet. 2:4). While Unleavened Bread ceremonially represents the burial of Christ as the Messiah of Israel, that same burial was the entombment of Christ as the Savior of the Nations. Cf. Job 19:25–26, Amos 9:9–12, Acts 8:26–40; 10:34–43; 15:14.
- c. Parts of the Zodiacal clock directly related to Christ's burial as Savior of the Nations:

Tulkū—Victima
Capricornus—Aquila

3. Feast of Firstfruits

- a. Prophetically, Firstfruits is fulfilled by the resurrection of Christ for the Elect of Israel: He is in the grave for a full three nights and three days (72 hours precisely—see I Sam. 30:12, Jonah 1:17, Matt. 12:40; 16:4,21; 27:63–64, Luke 11:29–30); at the precise moment at sundown of our Saturday—the very beginning of the day following the first weekly sabbath to follow the high sabbath beginning Unleavened Bread (cf. Matt. 28:1–8, Mark 16:1–8, Luke 24:1–10, John 20:1–8), when the reapers reap the firstfruits of the barley harvest for the high priest; and at the very moment the roasted grains of this barley were waved before Jehovah at the third hour (9:00 am our Sunday), He was formally presented before the Throne (John 20:17 cf. 20:19–29). The reader is advised to see the many proofs of these timing facts in Session III of TGF Conference 2004. These timing facts are in perfect accord with the resurrection as the fulfillment of Firstfruits: Christ was raised up and waved before the Father on the Day of Firstfruits as the fulfillment of Firstfruits, as the One Who is the Firstfruits of the Harvest (compare and contrast with I Cor. 15:20,23 for the Body of Christ). As the fulfillment of Firstfruits for Israel, Christ justifies Elect before God as their Messiah (analogous to the fact He justifies the Body by His Resurrection as their Head (Rom. 4:25)).
- b. The resurrection of Christ for Elect Gentiles coincides with His resurrection for Elect Israel—they stem from the same physical circumstances and events; and His resurrection as Savior of the Nations justifies Elect Gentiles before God. Job 19:25–26 shows Job is justified and assured of resurrection by the resurrection of the Savior of the Nations, similarly for the eunuch and Cornelius (Acts 8:26–40; 10:1–48), the Elect of Edom (Amos 9:9–12), etc.
- c. Parts of the Zodiacal clock most directly related to Christ's resurrection and first ascension as Savior of the Nations:

Tulku—Corona (at first ascension)
Capricornus—Delphinus
Aquarius—Pegasus, Tes-Ark
Pisces—Cepheus/Pekuor

4. Day of Pentecost

- a. Prophetically, the Feast of Pentecost is fulfilled at the Day of Pentecost, which occurred 50 days after the sabbath immediately preceding the resurrection of Christ (Firstfruits), under the overseership of the twelve apostles (with Matthias) as the Sanhedrin of Elect Israel (Matt. 19:28, Luke 22:27–30), a day on which Christ through His Spirit poured out charismatic blessings upon Elect Israel as a foretaste of Israel's future kingdom (Num. 24:7, Joel 2:28–32, Acts 2:33), a day which fulfilled Pentecost as the Day of Firstfruits (≠ Feast of Firstfruits) in which the flour from the barley reaped on the Feast of Firstfruits was made into dough and baked and eaten, a day associated with the harvest of wheat (and other later grains) to which Elect Israel was compared (Matt. 9:37–10:15, Luke 10:1–11, John 4:35–38), and a day on which such a harvest occurred (five thousand converted and empowered—three thousand at the third hour (Acts 2:15,41) and two thousand at the ninth hour or Hour of Prayer (Acts 3:1, 4:4)) analogous to Joel 2:28–32.
- b. The Spirit's outpoured power on the Day of Pentecost fulfills Israel's Feast of Pentecost and ushers in the seven year Pentecostal ministry of Elect Israel, and through this ministry the Spirit's power pours out on Elect Gentiles (proselytes of the gate): Acts 8:26–40; 10:34–43; 15:14. This extends the supernatural blessings on Elect Gentiles begun in Christ's ministry (Matt. 8:5–13 / Luke 7:1–10, Matt. 15:21–28 / Mark 7:24–30, John 12:20–36).
- c. Parts of the Zodiacal clock most directly related to Christ's pouring out charismatic blessing on the Elect Gentiles as Savior of the Nations through the Pentecostal ministry:

Aquarius—Aar, Pegasus (partly), **Tes-ark** (partly)

5. **Feast of Trumpets**

- a. Prophetically, Trumpets is the proclamation of the Kingdom Gospel to (Elect) Israel throughout the inhabited earth, both in the Land and in Diaspora (Matt. 24:8,14, Mark 13:10, Luke 21:31, cf. Matt. 5:5,10, Luke 6:10), for indeed the Millennial and eternal earthly kingdom are close at hand once this proclamation is made. This proclamation includes the content of the Hebrew prophets, the so-called gospels, the Seven Epistles to Elect Israel in Diaspora (Rev. 2–3), as well as the Third Generation epistles of Hebrews, James, I & II Peter, I & II & III John, and Jude. Now, the five months between Pentecost and Trumpets in the festal calendar are not prescribed with national festivals, but would be filled with Israel's day-to-day ceremonial life; hence, this is no hint in the Feasts that God would stop dealing with Israel as a nation between Pentecost and Trumpets. But in point of fact, due to the Mystery concerning the non-Jewish, non-Gentilish Body of Christ, Trumpets marks a resumption of God's prophetic dealings with Israel as a Nation before God, even as Trumpets ceremonially resumed the national festal calendar after a five month hiatus. We now know that God ordained a hiatus in His dealings with the nation Israel, i.e. God pre-ordained the existence of the Body of Christ; and the resumption of His dealings with Israel corresponds to Trumpets as the resumption of Israel's festal calendar, namely to Trumpets as the reminder that Israel once again has national standing before God, namely to Trumpets as the resumption of true ceremonial religion by Elect Israel in that generation beginning with the rapture of the Body of Christ—we of the Body of Christ are the five months of special hiatus grace between the Pentecostal ministry and Trumpets.
- b. Through the proclamation of the Kingdom Gospel to Israel in Trumpets throughout the whole inhabited earth, the Everlasting Gospel (Rev. 14:6,7) is also thereby proclaimed to the Gentiles, **AND THIS GOSPEL IS PRECISELY A RESTORATION OF THE ZODIACAL GOSPEL—worship Him Who made the heaven and the earth and sea and fountains of waters**—consistent with Biblical revelation. The Coming One Who is the Savior of the Nations is also the Messiah of Israel, and in restoring Israel's kingdom, the Elect Gentiles will be established in their respective nations, though the completion of this involves the Millennial Kingdom and the Battle of Gog and Magog (Rev. 20). Thus the efforts of Rolleston, Seiß, Bullinger, TGF Conference 2004, etc, could be part of the recovery of this Everlasting Gospel for its post-Rapture proclamation. Further, even as Pangea is being restored through the geologic activity of the Apocalypse (especially the last seven years, or Seventh Trumpet, of the Third Generation), even so there is a great deal of astronomic activity which I speculate will restore the heavens to their original configuration, and in particular, the original Zodiac will be restored. This means that the Everlasting Gospel will forever be proclaimed; e.g., during the Millennium, rebellious Gentiles will be forced to watch the restored Zodiac cycle through the night skies, adding to their rebellion at the end of the 1,000 years (Ps. 1, Rev. 2:27).
- c. Parts of the Zodiacal clock directly related to the events fulfilling Trumpets and the proclamation of the Everlasting Gospel and Christ as the Savior of the Nations:

each house and room of the entire Zodiac

6. **Day of Atonement**

- a. Prophetically, the Day of Atonement is fulfilled in the ministry of the Two Witnesses and part of the ministry of the 144k: see the entirety of the TGF Conference 2000 for details from which we abstract the following comments.
 - i. Given Joshua, son of Jozadak, and Zerubbabel, son of Pedaiah (adopted son of his grandfather Shealtiel)—the former the high priest, and the latter the temple-builder, governor of Judah, of the Davidic line, and classified with the priests and Levites (Ezra

3:8, and note Samuel was a priest, though of Ephraim)—are types of the Two Witnesses (cf. Zech 4:11–14 in context of Zech. 3–4 with Rev. 11:4), then the Two Witnesses are the high priest and temple-builder of the Third Generation who are under siege in the Temple. The ministry of the Two Witnesses comprises the first half of the last seven years of Israel's Third Generation, the whole seven years comprising the Seven Trumpets. It follows that this ministry begins with the sounding of a trumpet. It would seem that the following aspects of the Day of Atonement are accounted for here:

- 1) The Two Witnesses correspond to the high priest and his assistant as they minister under siege. There are no other elect Jews in the Land other than the 144 Thousand, and they at this time are inactive.
 - 2) The Two Witnesses correspond to the innocent goat that is sacrificed in the sanctuary, for the Beast gains power over the Temple (II Thess. 2:4) and the Two Witnesses (Rev. 11:7).
- ii. The 144 Thousand comprise all the remnant of Elect Israel left in the Land at the end of the first 33 years, save for the Two Witnesses (see Revelation studies; and see Rev. 7:3–4), and at the beginning of the last seven years they go into the cleft of Olivet under the protection of the Shekhinah (Zech. 14:1–7, Ezek. 11:23), into the wilderness (Micah 4:10, Rev. 12:6), where they are at rest and nourished directly by Shekhinah for the first half of the seven years and where they mourn for the grievous sins of Israel as a nation (Zech. 12:10–14, Rev. 1:7; 7:5–8). It would seem the following aspects of the Day of Atonement are accounted for here:
- 1) The 144k are at rest doing no servile work whatsoever.
 - 2) The 144k are in mourning for the sins of their nation regarding Christ.
 - 3) The 144k correspond to the innocent goat sent into the wilderness bearing the sins of the nation.
 - 4) Every Jew in the Land refusing to humble himself will be destroyed in the last part of the last seven years of the Third Generation.
- iii. We conclude that the first half of the last seven years of the Third Generation of Israel is the prophetic fulfillment of the Day of Atonement.
- b. Through the great affliction of Elect Israel in the Day of Atonement, Elect Gentiles will also be greatly afflicted. Note that there is no record of any righteous Gentiles being sealed and protected as are the 144k in Rev. 7, which implies they are unprotected in the events portrayed in Is. 14:6,9–10, Dan. 11:5–45, Matt. 24:6–7 (cf. Mark 13:8, Luke 21:10–11), Rev. 8:7–13; 16:20. Additionally, righteous Gentiles share in Israel's affliction (Matt. 25:31–46).
- c. Parts of the Zodiacal clock most closely related to the events fulfilling the Day of Atonement:

Pisces—Al-Risha, Set-Sirra

Aries—Set-Cassiopeia

7. Feast of Tabernacles/Ingathering/Booths

- a. Prophetically, the Feast of Tabernacles is fulfilled in the reaping and warfare of the 144k and the ingathering of Elect Israel: see the entirety of the TGF Conference 2000 for details from which we abstract the following comments.
- ii. The 144 Thousand, as the remnant, comprise the Army of Vengeance (Joel 2:1–11; 3:1–21, Micah 4:10–5:9, Obadiah 21, cf. Rev. 14:1), the Army of Reapers and Threshers (Micah 4:10–5:9)—the Sharp Sickle (Rev. 14:14–20) which cuts off every reprobate head of grain and squeezes every reprobate grape. It is the 144 Thousand that harvest the entire inhabited earth of its reprobate (Dan. 11:44–45, Rev. 16:14) without getting tired (Is. 40:31). They are the priesthood in white linen (Rev. 14:1–5; cf. 7:9) which sacrifices the great offering of reprobate humanity in that Day.

- iii. The 144 Thousand, empowered by angelic Shekhinah secure the Abrahamic borders (Gen. 15:18–21, Is. 27:12), purify the Land from its defilement (Dan. 8:12–13; 12:8–13, Ezek. 39:12, Obadiah 15–21), and make it safe for Elect Israel in Diaspora to return (Is. 60 (e.g. 4)) aided by righteous Gentiles, as well as for Elect Israel rising from the dead (Dan. 12:2, Rev. 20:4). Thus the 144 Thousand secure the Land for the harvest of Elect Israel (Matt. 13:24–30, 36–43).
- iv. We conclude that the prophetic fulfillment of Tabernacles is the ministry of the 144 Thousand in the last half of the last seven years of the Third Generation in reaping the reprobate and securing the Land for the Ingathering of Israel, a ministry which ushers in the sabbath rest of the Millennial phase of Israel's eternal earthly empire, a sabbath rest corresponding to the eighth day of Tabernacles. Restated, Tabernacles is prophetically fulfilled by the last half of the last seven years of the Third Generation, together with the ensuing Millennial period.
- b. Through the victory of Christ and the 144k over Anti-Christ and the ingathering of the Nation from diaspora and the grave, the Elect Gentiles are also secured in their respective territories during the Millennium of Israel's earthly kingdom, a kingdom in which the Nations submit to Israel's political and spiritual leadership and Israel mediates for the Nations before God as the global priesthood—Is. 2:1–4; 19:1–25; 60:1–61:6, Amos 9:9–12, Hag. 2:7 (see Sessions I and III of TGF Conference 2004), Zech. 8:23). But for a short time after the Millennium, Satan is allowed to once again corrupt the Gentiles; but his final defeat at Gog and Magog, together with the resurrection of all dead Elect Gentiles and the Great White Throne judgment, result in final security and completion of the Elect Gentile Nations within their respective borders under Israel's leadership as the New Jerusalem in the eternal phase of Israel's earthly kingdom (Matt. 25:31–46, Rev. 20–22).
- c. Parts of the Zodiacal clock closely related to the events fulfilling the Feast of Tabernacles seem to divide into the following lists:

Setting up of the Millennial Kingdom:

Virgo—Kamah (Hag. 2:7), Boötes (cf. Rev. 14:14–20; 16:12–16, Matt. 25:31–46)

Tulku—Corona

Sagittarius—Lyra, Ara, Draco

Pisces—Cepheus-Pekuor

Aries—Cetus-Knem, Peretz/Perseus

Reign of Christ in the Millennial Kingdom, with all the earthly Elects secure:

Taurus—Orion, Phetat/Eridanus, Auriga

Al-Tauman—Bashti-beki, Sirius, Procyon/Sebak

Klaria/Asellus—Al-Kaid, Ash, Argo

Satan's last rebellion, Gog and Magog, Great White Throne:

Leo—Hydra/Al-Drian, Crater/Al-Ches, Corvus

III. Correlation of Zodiac with Isaiah Generations Clock (See Revelation notes, Session II of TGF Conf. 1997, TGF Conf. 2000, and Sessions III, IV, V of TGF Conf. 2004 for details.)

A. **Israel's First Generation**

1. Israel's First Generation is the generation coming out of Egypt under Moses, wandering in the wilderness for 40 years and eventually dying off with the exception of Joshua, Caleb, and those under 20 years of age. See Ex. 16:35; Num. 32:13, Deut. 8:2,4, Ps. 95:7–11, Acts 13:8, Heb. 3:7–11.
2. From these passages it follows that **generation** refers to both a 40 year time period of God's dealings with Israel AND the people of Israel of that time period.
3. The First Generation is labeled the "fathers" in I John 1.

B. **Israel's Second Generation**

1. Israel's Second Generation is that generation which sees John the Baptist, Messiah (His birth, ministry, death, resurrection, ascension), and the Pentecostal ministry of the 12 apostles.
2. The Second Generation begins with Gabriel's appearance to Zacharias just before the Summer Solstice of 6 B.C. (see [CB, Appendix 179] and TGF Conference 2002), breaking the 400 year silence of angelic revelatory ministry to Israel, resulting in the conception of John the Baptist; and it ends 40 years later the moment before the conversion of Saul of Tarsus. The beginning of the Second Generation is confirmed by Christ (Matt. 11:7–19 (esp. 13)).
3. This period of Israel's history is labeled a generation in many passages: Is. 53:8 / Acts 8:33, Matt. 3:7 / Luke 3:7, Acts 2:40 / I Pet. 2:9, along with Matt. 11:16; 12:34,39,41,42; 16:4; 17:17; 23:33, Mark 8:12[2],38; 9:19, Luke 7:31; 9:41; 11:29,30–32,50,51; 17:25.
4. The Second Generation is divided into two periods: a period of (about) 33 years from the annunciation to Zacharias to the presentation of Christ as Messiah the Prince with His two entries into Jerusalem at the conclusion of Daniel's 69th Sabbatical (see Session I of TGF Conference 2003), with the remaining seven years comprising the death, burial, resurrection of Christ and the Pentecostal ministry of the Twelve.
5. The Second Generation is labeled "young men" in I John 1.

C. **Israel's Third Generation**

1. Israel's Third Generation is Israel's last generation, the last 40 years culminating in the Millennial Kingdom, that generation which sees the growing of the wheat and tares, the resumption of God's dealings with the Nation Israel (Feast of Trumpets), the activity of Anti-Christ, the appearance of Christ in the Shekhinah, the ministries of the Two Witnesses and the 144k (Day of Atonement), the Seals, Trumpets, Vials, the harvesting of Reprobate Israel and Reprobate Gentiles by the 144k, and in the ingathering of Elect Israel by righteous Gentiles and by resurrection (Feast of Tabernacles).
2. The Third Generation is labeled a generation (Ps. 24:6, Matt. 24:34, Mark 13:30, Luke 21:32) and initiates with the Rapture of the Body of Christ (I Thess. 4:13–5:11, II Thess. 2:1–12 (Day of the Lord in 2:2)), ends with the establishment of (the Millennial phase of) Israel's eternal earthly kingdom, and all the Elect of Israel and the Nations conceived on the Day of the Rapture are conceived by reprobate mothers of reprobate fathers (Is. 66:8).
3. The Third Generation is characterized by great apostasy, spurred by the rise of the Jewish Nephilim (Gen. 6:1–4, cf. Dan. 2:43, Matt. 24:37,38, Rev. 13)—including the Antichrist and Nasi and Segan and false demonic prophets (Dan. 7:25; 8:11,12; 9:26–27, Matt. 24:11–12, Mark 13:21–23, Luke 21:8), a generation which sees the fulfillment of the parable of the sowing and harvest of the wheat and (Nephilimic) tares (Matt. 13:24–30).
4. Like the Second Generation, the Third Generation is divided into two periods: a period of 33 years which encompasses the conceiving and birthing of Elect Israel (each in a single day), the rise of the wheat and tares, the rise of Antichrist, the mustering out of the great wagons of Zechariah and their demonic contents (Zech. 6), and the opening of the first Six Seals of the

Great Scroll; with the remaining seven years comprising the Seventh Seal and Daniel's 70th sabbatical and including the (second) Advent of Christ in Shekhinah, the blowing of the Seven Trumpets and opening of the Seven Vials, the ministry, death, and resurrection of the Two Witnesses, the ministry and warfare of the 144k, and the defeat Satan and Antichrist.

5. The Third Generation is labeled "newborn infants" in I John 1.

D. Correlations with Zodiac

There seems to be no correlation between the Gentile Zodiac and Israel's First Generation; however, there are significant correlations between the Zodiac and Israel's Second and Third Generations.

1. The Second Generation generally corresponds to DIVISION ONE of the Zodiac—the *sufferings of the Redeemer*, namely the first six houses; but there are several rooms in Division One which look ahead to the Third Generation—these are marked as "partly". More precisely, these parts of the Zodiacal clock coincide with Israel's Second Generation (following the **house—room** format as before):

Virgo—Kamah, Centaurus, Boötes (partly)

Tulku—Tav, Victima, Corona (partly, but cf. Matt. 28:18)

Scorpio—Serpens, Ophiuchus, Hercules

Sagittarius—Lyra (partly), **Ara** (partly), **Draco** (partly)

Capricornus—Sagitta, Aquila, Delphinus

Aquarius—Aar, Pegasus (promise of His return), **Tes-ark** (promise of His return)

2. The Third Generation generally corresponds to DIVISION TWO of the Zodiac—the *glory that should follow*, namely the last six houses; but there are several rooms in Division One (as mentioned above) which explicitly go with the Third Generation; and the last Book (the last four signs) are technically post-Third Generation since they involve the Millennial and eternal earthly kingdom. More precisely, these parts of the Zodiacal clock coincide with Israel's Third Generation::

Virgo—Boötes (cf. ministry of the 144k)

Tulku—Corona

Sagittarius—Lyra, Ara, Draco

Pisces—Al-Risha, Set-Sirra, Cepheus-Pekuor

Aries—Set-Cassiopeia, Cetus/Knem, Peretz/Perseus

Taurus—Phetat/Eridanus

IV. Correlation of Zodiac with Daniel Sabbaticals Clock (See Revelation notes, Session III of TGF Conf. 1997, TGF Conf. 2000, Session I of TGF Conf. 2002, Session I of TGF Conf. 2003, and Sessions III, IV, V of TGF Conf. 2004 for details.) We note that the Sabbaticals divide themselves into three parts (Dan. 9:24–27): the first seven Sabbaticals, the next 62 Sabbaticals, and the last 70th Sabbatical. Collectively, these sabbaticals account prophetically for 490 years remaining in God's bringing in Israel's eternal earthly kingdom (including the Millennial phase); and when these Sabbaticals are synchronized against the previously revealed Three Generations, another 40 years is implicitly included, namely seven years to complete the Second Generation after the 69th Sabbatical is completed plus 33 years to begin the Third Generation the last seven years of which are the 70th Sabbatical, making a total of 530 years for God to resolve and establish Israel's Messianic kingdom.

A. First Seven Sabbaticals

1. The first seven Sabbaticals begin with the decree of Artaxerxes to rebuild the walls of Jerusalem in the 20th year of Artaxerxes' reign (Neh. 2:1–5).
2. This decree was given in 455–454 B.C.E. using the superior correlation of ancient Persian kings given in [CB, Appendices 50, 57, 58, 86, notes on I Kings 6:1] and independently confirmed and improved in Session III of TGF Conf. 1997. We call this the Bullinger-Dennis chronology.
3. Using the Bullinger-Dennis chronology and the correlation of Ezra and Nehemiah in [CB, Appendix 58], we see that the seven Sabbaticals conclude with the completion and dedication of the (Zerubbabel's) Temple.

B. Second Sixty-Two Sabbaticals

1. The next 62 Sabbaticals then begin with the completion and dedication of the Temple and conclude 434 years later in the presentation of Christ as Messiah in the first of His two processions into the Temple on 9 Nisan in 29 C.E. See the harmonization of the six days before the crucifixion in Session I of TGF Conf. 2003.
2. The 69 Sabbaticals altogether account for 483 years beginning with the decree to rebuild Jerusalem, marking the building and dedication of the Temple, and ending with Christ's procession into the Temple.
3. Immediately after the close of the 69th Sabbatical, Messiah is cut off (Dan. 9:26).

C. Seventieth Sabbatical

1. The 70th Sabbatical is textually separated from the other 69 Sabbaticals in Dan. 9:24–27, and this is sensible, for it is not contiguous or continuous with them in time and in fulfillment. It is a fact that when the 70 Sabbaticals clock "beats against" the previously revealed Generations clock, we have that the *terminus ad quem* of the Third Generation and the 70th Sabbatical must be the same—the establishment of the Messianic kingdom. Now Christ is of the Second Generation and the 69th Sabbatical ends just before His death. This forces a gap of at least 33 years between the 69th Sabbatical and the 70th Sabbatical; BUT IF we assume that Christ dies at age 33 (as in fact was the case), THEN the Second Generation has an additional 7 years for its completion. This means that THERE WOULD BE A 40 YEAR GAP BETWEEN THE 69TH AND 70TH SABBATICALS EVEN IF THERE WERE NO GAP BETWEEN THE SECOND AND THIRD GENERATIONS. The issue of a gap between the *generations* is precisely the issue addressed by Peter (I Pet. 1:10–12, II Pet. 3:1–17 (esp. 15–16)), and Peter says that this issue CANNOT be resolved from within the Jewish Scriptures (i.e. the non-Pauline Scriptures)—not even by the angels, but that it can only be resolved by understanding the Body of Christ and the Great Mystery of Paul's epistles. Therefore:

gap between 69th and 70th Sabbatical = 40 years + time of the Body of Christ

Sequens, let **gap(7)** [**gap(33)**] denote the last 7 years of the Second Generation [the first 33 years of the Third Generation, resp.]. Then the *prophetic* gap between the 69th and 70th Sabbaticals is **gap(7) + gap(33)**.

2. The 70th Sabbatical results in the establishment of Israel's Messianic Kingdom. This Sabbatical initiates with the return of Christ in Shekhinah (though He remains seated on the Throne in heaven), includes the ministry of the Two Witnesses, the zenith of the Antichrist's and False Prophet's power, the ministry of the 144k, and Armageddon and the warfare of the 144k, and concludes with the 144k standing victorious on Mount Zion, cleansing the Temple Mount, and entering into the kingdom along with Elect Israel from diaspora and the grave.

D. Correlations with Zodiac

1. Part of the 65th Sabbatical correlates with

Virgo—Kamah

2. Part of the 65th and the 66th, 67th, 68th, 69th Sabbaticals correlate with

Scorpio—Serpens

3. The immediate aftermath of the 69th Sabbatical correlates with

Virgo—Centaurus

Tulku—Tav, Victima, Corona (partly)

Scorpio—Serpens, Ophiuchus, Hercules

Sagittarius—Lyra (partly)

Capricornus—Sagitta, Aquila, Delphinus

4. The short term aftermath of the 69th Sabbatical correlates with

Aquarius—Aar, Pegasus (partly), Tes-ark (partly)

5. The 70th Sabbatical correlates with

Pisces—Al-Risha, Set-Sirra, Cepheus/Pekuor

Aries—Set-Cassiopeia, Cetus/Knem, Peretz/Perseus

6. Immediate aftermath of the 70th Sabbatical (Millennium) correlates with

Taurus—Orion, Phetat-Eridanus, Auriga

Al-Tauman—Bashti-beki, Sirius, Procyon/Sebak

Klaria/Asellus—Al-Kaid, Ash, Argo

7. Longterm aftermath of the 70th Sabbatical (Gog & Magog, eternal phase of earthly kingdom)

Leo—Hydra/Al-Drian, Crater/Al-Ches, Corvus/Oreb

V. Correlation of Zodiac with Johannine Scrolls

A. **Purpose and Design of Great Scroll**

1. Dimensions of Great Scroll: 20 cubits by 10 cubits when rolled up, written on both sides of the parchment (Zech. 5:1–4).
2. Position of Great Scroll: upon the right hand of the Ancient of Days (Rev. 5:1).
3. Sealed Condition of Great Scroll: no one is able or worthy to undo the seals of the Scroll except the Lamb (Rev. 5:2–6:1).
4. Purpose of Great Scroll: detailed Master Plan of Israel's restoration and consummation with Messiah (Zech. 5:3 plus "Case-Law" plus Dan. 9:24), that plan which integrates and coordinates all preceding prophecies concerning Israel's resolution (cf. Dan. 12:9).

B. **Seven Seals of Great Scroll**

1. Four Seals
 - a. Releasing of four wagons of demons from the Valley of Kidron between Zion and Olivet, one (red) to Palestine, one (black) to Assyrio-Persia, one (white) for Graeco-Macedon, one (iron-grey and strong) split between Egypt and siring the Nephilim: Zech. 6:1–8, Dan. 2:40–43, Gen. 6:1–9, Matt. 24:38–39, I Pet. 3:19–20, II Pet. 2:4–5, Jude 6.
 - b. Releasing of four demonic princes by the Zoa of the Throne, each over one of the aforementioned wagons, apparently the "Prince of Palestine", the "Prince of Egypt", the Prince of Persia, and the Prince of Greece: Rev. 6:1–8, cf. Dan. 10:13,20. Note that the Red Prince is in the Land, another confirmation that the red horses disperse throughout Palestine.
2. Fifth Seal. The **little season** of additional suffering for Elect Israel: Rev. 6:9–12.
3. Sixth Seal: angelic warfare in the heavens, to be correlated with the Third Sidebar: Rev. 6:12–17; 12:7–9.
4. Seventh Seal = Seven Trumpets: Rev. 8:1–2.

C. **Seven Trumpets of Great Scroll**

1. Four Trumpets of Thirds. Third of the Land destroyed, third of Mediterranean destroyed, third of fresh water destroyed, third of light from the heavens destroyed: Rev. 8:1–12.
2. Three Trumpets of Woes.
 - a. Fifth Trumpet of Demonic Locusts: Rev. 9:1–11.
 - b. Sixth Trumpet of Demonic Horsemen: Rev. 9:13–21.
 - c. Seventh Trumpet = Seven Vials: Rev. 10:7 (context); 11:15 (context); 15:1; 16:1. **Basic point:** given purpose of Tiny Scroll (C.4 and D below), all Sidebars terminate at the same point; and the First Sidebar terminates at the Seventh Trumpet Rev. 11:15, and the Sidebars as a whole terminate at the Seven Vials (Rev. 15:1); and so Seventh Trumpet = Seven Vials.

D. **Seven Vials of Great Scroll**

1. First Vial. Worst boils of all time in the Land: Rev. 16:1–2.
2. Second Vial. Mediterranean turns to putrified blood: Rev. 16:3.
3. Third Vial. Fresh water of the Land turns to putrified blood: Rev. 16:4.
4. Fourth Vial. Scorching heat from sun in the Land: Rev. 16:8–9.
5. Fifth Vial. Darkness in the Land and upon Jerusalem: Rev. 16:10–11.
6. Sixth Vial. Euphrates dried up and all the reprobate of the inhabited earth are gathered to the mother of all battles beginning at Megiddo and terminating in the Valley of Kidron: Dan. 11:44–45, Joel 3, Rev. 14:14–20; 16:12–16.
7. Seventh Vial. Babylon the Great is destroyed and all the geologic activity of the Seven Trumpets and Seven Vials reaches a climax with a reformation of Pangea: Rev. 16:17–21.
8. Expansions of details of the Vials:
 - concerning Great Babylon (Rev. 17–18)
 - concerning Armageddon (Rev. 19)
 - concerning the judgment of Elect Israel and the Millennial Kingdom (Rev. 20:1–6)

E. Six Parallel Sidebars of Tiny Scroll

1. Purpose and design of Tiny Scroll
 - a. Size of Tiny Scroll. **Little scrolling** of Rev. 10:2 (Greek text).
 - b. Position of Tiny Scroll. Upon the left hand of a mighty angel: Rev. 10:1,5 (cf. Dan. 12:7).
 - c. Open Condition of Tiny Scroll. Already open in the angel's hand: Rev. 10:2
 - d. Purpose of Tiny Scroll. The tiny scroll, when eaten by John, enables him to prophesy **yet-again** concerning many people and nations and tongues and kings with regard to the about-to-blow Seventh Trumpet: Rev. 10:11 (whole chapter in context). Since there will be no delay between the Sixth and Seventh Trumpet (as there was between the Sixth and Seventh Seal—delay of a half-hour (Rev. 8:1)), the purpose of the Tiny Scroll is to give developments parallel to the Six Seals and Six trumpets—we call them **Sidebars**—which bring events to the point of the Seventh Trumpet. This interpretation is expressly confirmed at the close of the First Sidebar in Rev. 11:15.
2. Parallel sidebars of Tiny Scroll
 - a. Sidebar of Two Witnesses: Rev. 11. This Sidebar, and each Sidebar that follows, culminates at the blowing of the Seventh Trumpet, and specifies a 3.5 year period which terminates with the Seventh Trumpet. The Sidebar of Two Witnesses comprises exactly this 3.5 year period (1260 days), which coincides with the 42 months during which the city without the Temple is under the control of the Beast. The Two Witnesses are the high priest and temple-builder of Israel's Third Generation (Zech. 4:11–14 (cf. 3:1; 4:9), Rev. 11:4); and their death allows the Beast to desecrate the holy place (Dan. 7:25; 8:91–14; 11:31).
 - b. Sidebar of Remnant in Wilderness: Rev. 12:1–6. This Sidebar identifies as a woman in travail about to give birth, as a woman who has already given birth to Messiah, as that nation having the twelve signs of the sons of Jacob, namely Elect Israel. The great fire-dragon wants to consume the children she is in pains to deliver, but she goes to an uninhabited place or wilderness where she is nourished by Shekhinah for 3.5 years (1260 days). Cf. Is. 53:8; 54:1–8; 66:5–11. This remnant is the 144k (Rev. 7). This wilderness is the cleft of Olivet (Zech. 14:1–7, Ezek. 11:23), the wilderness of Micah 4:10.
 - c. Sidebar of Angelic Warfare and Protection of Remnant: Rev. 12:7–17. Cf. Dan. 12:1 (protection of remnant), Sixth Seal (Rev. 6:12–17) of angelic warfare, and subsequent nourishing of the remnant in the wilderness for 3.5 years (3.5 times—cf. Dan. 7:25; 9:27). Here the 144k mourn the grievous sins of Reprobate Nephilimic Israel (Zech. 12:10–14, Rev. 1:7; 7:5–8).
 - d. Sidebar of Beast: Rev. 13:1–10. The political Beast and the humanoid Beast, the former being the revived Greco-Macedonian empire (Dan. 2, 7, 8, 11:1–4, Rev. 2:12–13), the latter being the personal Nephilimic offspring of Satan (Ezek. 28, Dan. 8). This Sidebar begins with the Four Seals and the setting up of the political Beast with demonic iron and terminates with a 42-month period.
 - e. Sidebar of False Prophet: Rev. 13:11–18. This is the totality of apostate leadership of reprobate Israel with two parts: the Sanhedrin (the 70) and the priesthood (heads of the 24 courses plus the chief priest). The two horns are the respective heads of these two parts: the **Segan**, or chief priest who administers the priesthood; and the **Nasi**, the chair of the Sanhedrin. These were prophesied in Ezek. 8:11; 11:1 with the common name of Jaazaniah, indicating their common fulfillment in the single totality of the lamb of the False Prophet. Thus Satan has his Two Anti-Witnesses against the Two Witnesses, namely the segan and nasi against the high priest and temple-builder/provincial governor.
 - f. Sidebar of Proclamations. Proclamations One–Three begin with the Four Seals and culminate with the Seventh Seal; these proclamations are made to men in the Land. The Fourth Proclamation is made within the angelic hosts and it occurs right at the point of the blowing

of the Seventh Trumpet. Specific reference is made to the Little Season of the Fifth Seal (Rev. 14:13).

- i. Everlasting Gospel: Rev. 14:6–7. The God of Elect Israel is proclaimed as the Creator to the Nations.
- ii. Fall of Great Babylon: Rev. 14:8. The fall of Great Babylon = apostate Jerusalem (see Rev. studies) is proclaimed from the beginning of the Great Scroll's fulfillment.
- iii. Everlasting Torture of Reprobate: Rev. 14:9–12. Each one marked by the Beast or who worships the Beast has been ordained for unending torture in the fire of God's personal essence.
- iv. Harvest/Threshing of Reprobate: Rev. 14:14–20. Christ commissions and is about to send forth His sharp Sickle, namely the 144k, the remnant celebrated at the beginning of the chapter; also see Joel 2–3, Micah 4–5, etc, and compare with Rev. 16:12–16. The Seventh Trumpet is about to blow.

F. Correlations with Zodiac

1. The Four Seals seem to correlate with

Scorpio—Serpens
Pisces—Al-Risha, Set Sirra

2. The Fifth Seal seems to correlate with

Pisces—Al-Risha, Set-Sirra

3. The Sixth Seal seems to correlate with

Scorpio—Serpens (partly), Ophiuchus (partly), Hercules (partly)
Sagittarius—Draco
Aries—Cetus/Knem
Al-Tauman—Bashti-beki

4. The Seventh Seal seems to correlate in its initiation with

Virgo—Boötes (partly)
Pisces—Cepheus/Pekuor

5. The Four Trumpets of Thirds and the Fifth and Sixth Trumpets, as well as the Seventh Trumpet (= Seven Vials) seem to correlate with

Virgo—Boötes
Sagittarius—Ara
Aries—Peretz/Perseus

6. The Sidebars of the Beast and False Prophet seem to correlate with

Scorpio—Serpens

7. The Sidebar of Proclamation of Everlasting Torture seems to correlate with

Sagittarius—Ara

8. The Sidebar of Proclamation of Harvest/Threshing Reprobate seems to correlate with

Virgo—Boötes
Aries—Peretz/Perseus

VI. Independence of Pauline Dispensations Clock (Under Construction)

- A. Three Dispensations
- B. Secret Character of Body of Christ
- C. Dispensations Clock as Master Clock

Appendix: Zodiacal Relationships to Biblical Clocks (Under Construction)

The organization of the relationships between the Zodiac rightly understood and Biblical clocks in Section II–V above has been treated in the following way: how is a given time marker of a Biblical clock related (if at all) to some house and room of the Zodiacal clock? The purpose of this appendix is to take the transpose of these relationships; i.e. given a particular room of a Zodiacal house, to what time markers of the Biblical clocks is that room related?

This transposed analysis is only done below for the First Division of the Zodiac, i.e. for the rooms of the first six houses.

There seems to be a basic two-fold division in the Zodiac summarized in the sphinx: Virgo—the incarnation and earthly humiliation of the Redeemer, and Leo—the triumph of the Redeemer. To paraphrase I Pet. 1:11, **the sufferings of Christ and the glory that should follow**. This corresponds to the Second and Third Generations. Given that previous studies have correlated the various clocks of Scriptures with each other, below we simply indicate where the prophecy of a given house or room most conveniently relates to one or more of these clocks.

A. **Sufferings of the Redeemer (Under Construction)**

1. House of Virgin/Virgo (virgin birth and incarnation). Toward the beginning of the Second Generation.
 - a. Room of Kamah (Desired One). Refers to the child of the virgin in the context of the surrounding house; but the Hebrew name points to the beginning of the Seventh Seal or 70th Sabbatical (Hag. 2:7 in context).
 - b. Room of the Centaur (Dual-Natured Self-Sacrifice). This is Passover at the end of the 69th Sabbatical. The child of the virgin will be the Redeemer of His elect of the nations.
 - c. Room of Boötes (Grim Reaper). The child of the virgin will ultimately triumph and sickle his enemies. This points to the Sixth Sidebar of the Little Scroll (Rev. 14:14–20) with its fulfillment in the Sixth Vial of the Seventh Trumpet (Rev. 16:12–16); but there is a final threshing among the Gentiles at the end of the Millennium (Matt. 25:31–46, Rev. 20:7–10).
2. House of Tullu (Altari). In the ancient Zodiacs, this sign was the great Altar of Redemption; today, it has been corrupted to Libra. This is Passover at the end of the 69th Sabbatical. The Centaur of the second room of the previous house is killing the sacrifice of the second room of this house; i.e. the dual-natured Redeemer sacrifices Himself.
 - a. Room of Tav. Complete cutting off: the Redeemer's sacrifice is complete. The Hebrew name **cutting-off** occurs in Dan. 9 of the cutting off of Messiah. This constellation is in the form of the Tav, corrupted to a Mithraic cross in modern Zodiacs (the "Southern Cross"), the last letter of the Semitic alphabets which indicates completeness (John 19:30—**It is finished**) and which is used to mark those of the Third Generation who are the remnant of the Special Nation in the Land (Ezek. 9; Rev. 7). This correlates with Passover at the end of the 69th Sabbatical.
 - b. Room of Victim/Victima (Sacrifice is slain). This animal is being speared and slain by the Centaur of the previous house. Again, this correlates Passover at the end of the 69th Sabbatical.
 - c. Room of Crown/Corona (Redeemer is King of kings and Lord of lords). This points to the glory that should follow at the close of the Third Generation, as well as that of the eternal earthly kingdom at the close of the Millennium. But its fulfillment in heaven takes place at the first ascension of Christ immediately upon the resurrection. This corresponds to Firstfruits at about year 33 of the Second Generation.
4. House of Scorpio (Redeemer's personal conflict). The Redeemer (Orphichus) is about to tread on the heart of the scorpion, while the scorpion is about to sting the Redeemer in the heel. This corresponds precisely to Gen. 3:15. The stinging or bruising of the heel of the Redeemer takes place (prophetically) at Passover.
 - a. Room of Serpent (serpent striving for the Crown).
 - b. Room of Orphiuchus (Redeemer holding serpent in his grasp)

These first two rooms are so intertwined as to be considered together. While the Redeemer is treading on Scorpio and being stung in the foot, He is holding the serpent back from grabbing in his jaws the crown (Corona) of the previous house. The full scale of this struggle encompasses the Second and Third Generations, as well as the consummation at the end of the Millennium, the sign of the house focusing on the Second Generation and these two rooms focusing on the Third Generation and end of Millennium. But all is interrelated; and the Scriptures confirm that the Second and Third Generations are closely interrelated, together comprising the "last days" of Israel, while the Millennium and aftermath comprise the "last days" of the Gentiles.

- c. Room of Mighty Man/Hercules (mighty man, with wounded heel, club beating the multi-headed Hydra to death with a club). His name is Bau, the Coming One, which again refers back to Boötes of the first house. This points to the defeat of Satan at both Armageddon and Gog-Magog.
 4. House of Archer/Sagittarius (dual-natured Redeemer goes forth to conquer). The centaur gallops forward with a bow ready to release an arrow. This looks forward to the Third Generation (Ps. 22:1,8,10-13; 45:3-5; 64:7-10, Rev. 19:11-21). This would appear to correspond to the triumphs at Armageddon—the Sixth Vial of the Seventh Trumpet (Rev. 16:12-16)—and the final triumph at Gog-Magog (Rev. 20:7-10) after the Millennium.
 - a. Room of Harp/Lyra (praise for the Redeemer's triumph). This corresponds to the close of the Third Generation with the triumph of the 144k over the Land (Rev. 14:1-5). There would seem to be analogous praise after Gog-Magog.
 - b. Room of Coming Thresher/Ara (enthroned One comes to thresh). In the Denderah Zodiac, a man on a throne is pictured with a sickle, with the name Bau, referring back to Boötes of the first house. This corresponds to Rev. 14:14-20; 16:12-16, the Sixth Vial of the Seventh Trumpet, as well as the final threshing after the Millennium (Rev. 20:7-10). The Greeks replaced this sign with Ara, an upside down altar of fire.
 - c. Room of Dragon/Draco (great dragon is cast down). The picture is of a great dragon being cast down and seems to correlate with (Ps. 74:12-14, Is. 26:1; 27:1, Rev. 12:9-10). This corresponds to the Sixth Seal (Rev. 6:12-17) after 33 years of the Third Generation when Michael wars against Satan. It also looks forward to the binding of Satan and the casting of Satan into the abyss for a 1000 years (Rev. 20:1-3) at the close of the Third Generation, as well as the final casting of the Dragon into the Lake of Fire (Rev. 20:10).
 5. House of Capricorn (goat of atonement sacrificed). A goat is dying with a tail of a fish that is quite alive. This corresponds to Passover. The fish part, as throughout the Zodiac appears to represent the elect purchased by the goat's sacrifice.
 - a. Room of Arrow/Sagitta (goat smitten to death). This appears to be referred to in Ps. 38:2 and is an elaboration on the sacrifice of the goat of atonement.
 - b. Room of Falling Eagle/Aquila. Compare Ps. 36:2,10; Zech.13:6. This seems to correspond to the burial of the Redeemer, i.e. to Unleavened Bread of the prophetic calendar.
 - c. Room of Dolphin/Delphinus (Redeemer rises from the dead). Since burial is likened to being drowned (Ps. 62:7), then the dolphin rising out of the waves signifies the Redeemer's resurrection. This corresponds to Firstfruits after about 33 years of the Second Generation.
 6. House of Water-Bearer/Aquarius (Redeemer pours out His Spirit). The sign is of a man with a bucket under each arm, emptying the buckets out, full of fish swimming in the waters of the buckets. This answers to Num. 24:7 and Joel 2:28-32 and points to Is. 35:1-6, 41:18; 44:2-6; 51:3; Ezek. 47:1-11, I John 2:27, Acts 10, Rev. 22:1-2. This fulfillment began on Pentecost, the latter completing the Second Generation, and its fulfillment will resume in the Third Generation.
 - a. Room of Fish/Stream/Piscis Australis (fish and water coming from the buckets of the water bearer). See comments on the house.
 - b. Room of the Winged Horse/Pegasus (the Redeemer returns quickly with His promised blessings). The various star names emphasize that this One leaves and returns with great speed. The Scriptures refer to this with the **tachus** word group. The blessings of the atonement are sure for the Elect. These blessings began at Pentecost for Israel and continues throughout the Third Generation, Millennium, and eternal earthly kingdom.
 - c. Room of the Swan/Cygnus (the Redeemer returns from afar to bring blessing). The various sign and star names jointly refer to both distance and speed. Comments as for the previous house.
- B. Glory of the Redeemer (Under Constuction)**