



ON EARTH
AS IT IS IN HEAVEN

The Cosmic Roots Of The Bible

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Edited by William Burton

Copyright © 2009 by Michael Ledo ISBN:

1-4392-3023-4

ISBN-13: 9781439230237

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Preface

In order for the general population to be able to comprehend the enormity of this thesis, it has been stressed by many individuals that a certain amount of background information is necessary. This information I had originally intended to be interjected as scattered endnotes and parts of later chapters. I have opted to bring this information to the forefront and then neatly tie it all together within the framework of the text.

Midrash

A midrash is defined as follows: (midrashim pl): any of a group of Jewish commentaries on the Hebrew Scriptures compiled between 400 and

1200 CE and based on exegesis, parable, and haggadic legend.

The question of when midrashim were written is up for debate. There are some who claim dates as early as 200 BCE. When Greek reasoning had invaded Judea, the Hebrew people and rabbis began to ask questions such as, "Where did Cain's wife come from?" In order to answer these simple but apparently never-thought-of questions, the rabbis created stories to answer the sudden rash of inquisitive minds.

I have found the midrashim to be more than a collection of simple legends and answers. Indeed, many of the stories are contrary to Bible stories that have been around for centuries. The rabbis went out of their way to compose stories which would contradict the holy text. What could they be thinking?

Upon examination of many of these stories, Robert Graves has discovered parallels to Greek myths. Greek myths have known cosmic or constellation connections. This information allows us to synchronize the cosmic connection and stellar location of Bible stories. This methodology is certainly not our only means to determine cosmic locations, nor is it foolproof or all-inclusive. It must be coupled with other criteria to give us a complete picture.

Bible Origins and Construction

When looking at the first five or six books of the Old Testament, scholars have reached two separate ideas as to the origins of these texts.

It was originally thought that these Bible texts were all written by one person at one time. This is known as the unified text theory. In the nineteenth century, German intellectuals began to scrutinize the Bible from its construction, grammar, wording, and viewpoint as a form of higher criticism.

Julius Wellhausen (1844–1918) promoted the so-called “documentary hypothesis” that the five books of Moses were not written by Moses, but rather consisted of four different, later, and anonymous sources which have been designated by scholars with the letters J, E, D, and P. Wellhausen’s final conclusions were that Judaism and the extant Pentateuch did not exist before the fifth century BCE. He believed that the priest Ezra, and not Moses, instituted Judaism about the year 444 BCE.

Of Wellhausen’s sources, we are most concerned with the J or Yahwist source, as it is the earliest of known sources.

It does not matter if one chooses the unified text theory or the document hypothesis theory; there exists anomalies in both, as testified by the critics

of said theories. This would indicate that some aspect of each respective theory is incorrect. In my research on this project I have discovered that neither theory worked on my subject matter, nor do they work in general. I have opted for a third solution that would not only fit my theory of the great cosmic saga, but could possibly appease both ivory towers. It is so simple; it is a thing of beauty.

This new idea is actually an old idea: that of a living document. The Bible was constructed as a living document over a period of what appears to be nearly two millennia. This theory accounts for the differences in the textual structure that Wellhausen discovered, as well as maintains the unified aspect of the stories. I also uncovered techniques authors used to add new material.

As I researched further and consulted with scholars I found out that my discoveries were not new. These techniques had already been uncovered, but in the Bible they were simply considered a literary style that had nothing to do with any type of redaction, editing, or adding of new material.

I was chided for my suggestion. It was recommended for penance that I read Jeffrey Tigay’s *The Evolution of the Gilgamesh Epic*. With a heavy hand on the scruff of my neck, my nose was rubbed into the pages of Tigay’s

scholarly work. What I discovered was that the *Gilgamesh Epic* was considered a living document and was composed during the same time period as I had supposed for my cosmic text. Unlike the Bible, we have the older texts of *Gilgamesh*, so we know exactly what texts were added and when they were added.

Because of that information we also learn the techniques used by the authors to insert new material. As it turned out, the techniques Tigay described to expand *Gilgamesh* were the identical techniques I had discovered independently in the Bible. I had come to the unnerving logical conclusion that I was right and the scholarly world had simply missed it. It was that unique James Thurber moment, when the band director in the stands looks out at the field and sees me marching alone while the rest of the band is at the other end of the field. The band director stops everyone and screams as he points at me, "You see that man there! He is the only one that is correct!"

Knowing the techniques used to add text we can then reverse the process and deconstruct the text to recreate the older version, which I will call the Proto-text.* I will go into greater detail about the techniques when I discuss *Gilgamesh*.

* The phrase "Proto-text" may be misleading. I

am not certain such a text exists. What I have done was to deconstruct the text by reversing the redaction techniques used for adding text. I have also eliminated anachronisms and lengthy passages that are not astrological in nature. This is perhaps what the earliest Amorite version of the text may have looked like. This must be done to demonstrate the text has continuity with aforesaid material deleted.

Metal Ages

The ancient world is divided into ages according to the metals forged by man. Copper was one of the first metals forged. About 3500 BCE it was discovered that copper could be smelted with tin to form a harder metal called bronze. This began the Bronze Age. The Bronze Age is subdivided into three periods known as the Early Bronze (EB) Age, Middle Bronze (MB) Age, and Late Bronze (LB) Age. These ages are even further subdivided using Roman numerals. Scholars have created various artificial subdivisions which vary slightly from scholar to scholar. For instance, a period of our concern, 2200-2000 BCE, is referred to by some scholars as the Early Bronze Age III, abbreviated EB III. Some call it EB IV, while others prefer MB I. I will call it EB III, as that seems to be the consensus of my sources. The dates of these ages would vary from

civilization to civilization. Our concern is with the ancient Near East. These dates are generally given as such:

- Early Bronze Age 3500–2000 BCE
- Middle Bronze Age 2000–1600 BCE
- Late Bronze Age 1600–1100 BCE
- Iron Age 1100 BCE

It should be noted that the Hittites entered the Iron Age perhaps as early as 1500 BCE and used this superior technology for conquest. The rest of the Near East was still using bronze implements. Near Eastern cities which contain no bronze implements are considered Iron Age cities and are not considered to have existed prior to 1100 BCE. Attempting to place these cities in the Bronze Age is akin to claiming George Washington used a computer. It just could not have happened, yet you will find apologists who claim otherwise. For our purposes, George Washington does not have an email address and Iron Age cities did not exist in the Bronze Age.

For this reason, the Bible is a chronological nightmare when looked at from an archeological point of view. Moses conquered Heshbon, an Iron Age city which could not have existed prior to 1100 BCE. This was followed a generation later by Joshua, who destroyed the walls of Jericho,

which according to archaeology had fallen centuries earlier. Ai, also destroyed by Joshua, fell in the Early Bronze Age.

When our text is properly edited, all Iron Age and Middle/Late Bronze Age references are removed. The “bare bones” text becomes an Early Bronze Age document with the proper archeological credentials. The background of the text is EB III; the period of the Great Famine, which lasted from 2350–2200 BCE. I am certain they originated with Early Bronze Age texts because the history and stories of that era are reflected within the basic text extending from creation through the crowning of Solomon.

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Precession of the Equinoxes

This is sometimes written as the procession of the equinoxes. The terms are interchangeable. This is a phenomena caused by the slight wobble of the Earth on its axis. This wobble causes two things to change slowly over time. One is the location of the North Star. Currently that star is Polaris, but it has not always been that way, nor will it stay that way.

The second phenomenon caused by the wobble is the change or shifting of the equinoxes, as well as the solstices. They could have called it the precession of the solstices, which would be equally

correct.

What happens is that over time the alignment of the cardinal points (solstices and equinoxes) shifts from one constellation to the next. The wobble is caused by a combination of gravitational pulls from the sun and the moon. As the moon moves away from the Earth, its effect will lessen and the Earth will not only wobble more, but the axis tilt will shift and become greater, moving the axis more toward the equator.

The entire cycle to pass through all twelve zodiac signs takes about 26,000 years. The time to go from one zodiac sign to the next is approximately 2160 years. Modern terminology calls each step progression or change in zodiac sign a "World Age," with the name being derived from the zodiac constellation which houses the vernal equinox. Depending on how you set this date, we are currently either in the waning Age of Pisces, or the dawning of the Age of Aquarius.

A Greek astronomer named Hipparchos is credited with the discovery of precession in about 130 BCE. Arguments have been made that other civilizations had discovered precession earlier, based on their mathematical computations.

I would say that civilizations had to have known the cardinal points had shifted. Whether or not

they recognized the cause, or knew it was ongoing, is immaterial to my thesis.

The four classic cardinal points demarcating the equinoxes and solstices are associated with Leo, Taurus, Aquarius, and Scorpio. This remained this way, in many regions, even after precession was discovered. Most likely this was due either to ignorance or a strong priesthood built upon the aspects of those gods. These aforementioned signs were associated with the Age of Taurus, which ran from approximately 4000–2000 BCE. Yet strangely, we see these signs associated with the vision of Ezekiel and even during the Middle Ages with association to the four Gospels.

In religion, bull references correspond to Taurus, while ram or lamb references correspond to Aries. Fish would be associated with the Age of Pisces, which started about the time of Jesus. Lions are associated with Leo, but Leo is not always a lion. In some cultures Leo was a dog, which confuses modern scholars who incorrectly associated the symbol with the Dog Star. The woman with the lion, a frequent ancient depiction, is a conjunction of Leo and Virgo, which can also symbolize the sun coupled with Venus.

Cultures

Amorites: A group of Semites who occupied the area of Syria and Palestine. About the year 2000

BCE they conquered Mesopotamia. Hammurabi, of the Middle Bronze Age, was their most famous king. I personally believe King Solomon's story was based on the real life of Hammurabi. I contend the Amorites took the Akkadian stories and altered them by changing the names of gods and kings.

Akkadians: A group of Semitic people living on the Arabic peninsula. We do know that as the Akkadians migrated, they came in increasing conflict with the Sumerian city-states, and in 2340 BCE, the great Akkadian military leader, Sargon, conquered Sumer and built an Akkadian empire stretching over most of the Sumerian city-states and extending as far away as Cyprus. Their history and myths provide the foundation for the early biblical texts. They also ushered in the first known golden age of astronomy.

Hittites: Lived in Anatolia (modern Turkey) and spoke an Indo-European language. The kingdom started circa eighteenth century BCE and reached its height in the fourteenth century. After 1180 BCE, it disintegrated into small independent city-states. The Bible claims both David and Abraham were contemporary with the Hittites. It is from the Hittites that we get the name of Eve in Genesis.

Assyrians: Lived in northern Iraq, Turkey,

Syria, and northern Iran. They would later conquer Judea. They adopted many Akkadian gods and gave them different names. I believe, as does Sayce, that the name of Moses derives from such a name.

Sumeria: An early civilization in southern Mesopotamia considered to be one of the earliest civilizations. Around 3000 BCE they formed large city-states in southern Mesopotamia that controlled areas of several hundred square miles. Eventually, the Sumerians would have to battle the Akkadians.

Canaanites: A sophisticated agricultural and urban people. The name Canaan means "Land of Purple" (a purple dye was extracted from a murex shellfish found near the shores of Palestine). The Canaanites, a people who absorbed and assimilated the features of many cultures of the ancient Near East, were the people who, as far as is known, invented the form of writing that became our current alphabet. The Phoenicians, who occupied the coastal region, were part of the Canaanites, as were the Amorites.

Egyptians: Developed an astral religion similar to that of Mesopotamia. They influenced Canaanite and Greek religions and myths.

The Great Famine of 2350–2000 BCE

The Great Famine was the background for the story of Joseph and his brethren in Egypt. It lasted about 150 years and it is normally not taught with ancient history courses. It was perhaps the single event which had the greatest impact on history. It is also the background for the story of the plagues of Moses. The 400 years that separate Joseph and Moses is a biblical redaction. They both existed under the same pharaoh, Pepi II. I personally do not consider Joseph and Moses to be historical characters as portrayed in the Bible, but for those who do, this would have been the era in which they existed.

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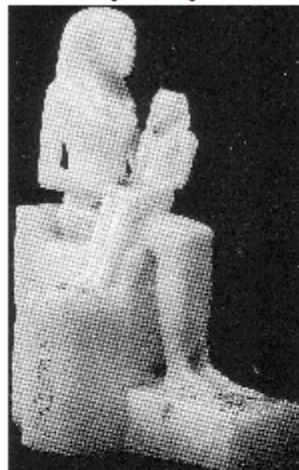
Egypt was protected from the worst of such uncertain calamities by its unique irrigation system. Famine in their lands drove Libyans and the Bedouin of Sinai and the Negeb to graze their flocks on the borders of the Delta, at the same time Joseph's brethren went into Egypt. The evils caused by famine—poverty, social upheaval, and anarchy—brought others in their train, among them plague and sterility. A deep and lasting impression was left on the ancient Egyptians by the trauma of those times, so that in later literary works, such as the *Prophecy of Neferti* and the *Admonitions of Ipuwer*, when the writer wished to depict mankind tormented by intolerable

miseries, he chose the sufferings of this period.

A papyrus called the *Admonitions of Ipuwer* describes a catastrophe similar to the Exodus. The author complains of a lack of authority, justice, and social order—as if the central authority no longer had the will or power to keep control. He also complains about barbarians and foreigners in a way that makes the country appear to have been invaded. No one is planting crops because of future uncertainty. The public offices have been broken into. Records of who is a serf and who is a master have been taken. The pharaoh's granaries have been looted by the people. Every household has some dead. The southernmost districts are not paying taxes. Ipuwer complains that the Nile has strangely turned to blood and says, "If one drinks it, one rejects it as human (blood) and thirsts for water." He writes, "Grain is perished on every side."

Pepi II ruled over Egypt during this time. He was made a pharaoh at age six and reigned for ninety-four years. He decentralized the government by giving wealth from his treasury to local governors. According to Manetho, his successor was Merenre II. Merenre reigned for one year and was supposedly followed by Queen Nitocris, who was "braver than all the men of her time, the most beautiful of all women, fair skinned

with red cheeks.” At this time anarchy broke out in Egypt and would last 140 years. The end of the Sixth Dynasty is marked as 2181 BCE.¹



I included this picture of Pepi II because it looks identical to how the Egyptians depicted the constellation Coma: Horus on the lap of Isis. o connection is known between the two.

Herodotus [ii, 100] claims that before the legendary Nitocris the ruler was her brother, to whom he assigns no name. This ruler was slain by a conspiracy of Egyptians who then turned the kingdom over to Nitocris. She subsequently devised a plan for vengeance. Nitocris created an underground chamber and invited those

responsible for her brother's death to a feast. When the party was gathered, she opened up a flood gate and killed those responsible with the waters of the Nile. She then set herself on fire to escape punishment. There are no historical records to support this passage of Herodotus or the existence of this queen. However, it would be safe to say that if there was a ruler in Egypt during this period of anarchy, his or her reign would have been short-lived.*

If we put the pieces together, we discover that Merenre is the pharaoh of the supposed Exodus, who in reality was killed by his own people. The drowning of the Egyptians in the Nile is signified by the “paw” of Cetus crossing the Eridanus (which will be covered in a later chapter on Moses). This is a common element in both stories. Nitocris sets fire to herself, another element of the Eridanus, which is also known as a “river of fire.”

The story of Moses infers that the first pharaoh reigned for a long time, and the second one—the pharaoh of the Exodus—for a short period of time. That would coincide with the reigns of Pepi II and Merenre II. According to a midrash, the Pharaoh of the Exodus was named Adikam. He had a short reign of four years before drowning in the Red Sea. The Pharaoh who preceded him, and whose

death prompted Moses' return to Egypt (Exodus 2:23, 4:19), was named Malul. Malul, we are told, reigned from the age of six to the age of one hundred. This is an extremely close match. Only one pharaoh in all of Egypt ruled for that long and exact a period, and that was Pepi II.²

In Egypt there was a celebration known as the Festival of Intoxication. According to the Egyptian tale, Hathor was bent on destroying mankind. Ra tricked her into drinking beer laced with mandrake and red ocher. He then flooded Egypt with this drugged beer. Hathor, believing the drink to be blood, consumed so much that she passed out.³ The red element of the flooding of Egypt reminds me of the plagues of the Great Famine when the Nile "turned to blood."

This is most likely the origin of the Dionysus/-Bacchus rituals, which would culminate in a drunken orgy. Aristotle claimed this was the origin of plays.

Diodorus, writing in the first century BCE, declares "the rite of Osiris is the same as that of Dionysus and that of Isis very similar to that of Demeter, the names alone having been interchanged" (Persian War, I). And again, "Osiris is the one whom the Greeks call Dionysus." Plutarch reiterates that Osiris and Dionysus are identical (Isis and Osiris), and declares that the

public ceremonies of Osiris in Egypt and those of Dionysus in Greece are the same. The conclusion would be that the Great Famine caused a

*There is no archaeological evidence to support the story of Herodotus or the existence of Nitocris. This would mean the story was most likely a manufactured cosmic myth.

vii feeling of impending doom, which led to a profligate society characterized by drinking and promiscuity. This would have remained in the culture both as a religious celebration and as a representation in the stars. The phrase "eat, drink, and be merry, for tomorrow we may die" easily could have originated in this time period.



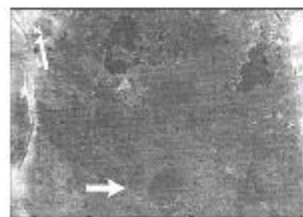
The goddess Hathor as a hippopotamus in the position of Draco at Denderah.

It is speculated that the Osiris/Dionysus cult of the drunken feast was initiated with King Sesostris (also Senusret), who ruled Egypt from 1971–1926 BCE. In Greece, the cow-horned Demeter was associated with Dionysus and assumed the role of Hathor as the initiator of

destruction. Demeter attempted to destroy mankind with a great famine when her daughter Kore was abducted.

The cause of the Great Famine is conjectured by some to have been a series of gigantic meteor collisions with the planet Earth. Such meteors strike the Earth about every 3000 years. One strike occurred circa 500 CE. A subsequent strike is predicted for 3000 CE. It is not important to the thesis that the Great Famine was caused by meteor strikes, only that ancient man associated the two events. Most scientists believe the Great Famine had other causes and the strikes were coincidental.⁴

Ancient astrologers claimed that a comet in the constellation Draco scattered poison all over the Earth. The Egyptian goddess Hathor, who attempted to destroy the Earth, is represented by the constellation Draco in the planisphere of Denderah.⁵



Two mile-wide impact crater in southern Iraq that occurred about 4000 years ago with the force of 100 nuclear bombs.

6

What is significant about this event is that it was at the close of a “World Age,” or time of an

equinox change, which saw the destruction of Egypt as a world power

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(Taurus, the passing World Age) and the rise of Babylon (Aries, the New World Age). Because of this event I would conjecture that equinox precession became associated with changes in world leadership and destruction; hence, the Book of Revelation written at the conjunction of two World Ages.

Draco became the serpent which represented Satan. In Revelation we have a prediction of the same scenario. The star “wormwood” will destroy large portions of the Earth just as it did before. This will release the armies of Gog and Magog—the armies of the north—i.e., of Draco, the northern constellation. Rome is considered Babylon for astrological purposes; the Bible makes that metaphor clear.

Rome was expected to fall, as Egypt had, at the collapse of the previous equinox precession. In the new equinox, Pisces will rule, as the Jews believed Israel was represented by Pisces. This is why Israel fought Rome against overwhelming odds. They believed in the astrological forecast that Rome would fall and be replaced by their own nation. All they needed was a messiah to lead them. Because Jacob (Israel) called Esau (Edom,

Rome) “lord” eight times, Rome would have exactly eight rulers of Israel.

However, Israel did not conquer Rome and this led to changes in their views about astrology. When Josephus declared that Vespasian ruled by Divine Providence⁷, he was in fact declaring that Rome would rule Pisces. Others declared that “there was no star [constellation] for Israel.”⁸ A compromise was reached. Pisces would represent the Hebrew people, not their territory. Thus (according to some theories), the Jews as a people (and not as Israel), would control the world.

Admonitions of Ipuwer⁹ I believe this to be an Egyptian account of the Great Famine, although most scholars would disagree. Much of the text repeats itself. I have edited it for “fair use.”

Part I

“[...] The door [keepers] say: ‘Let us go and plunder.’

‘A man regards his son as his enemy. Confusion [...] another.

‘Come and conquer; judge [...] what was ordained for you in the time of Horus, in the age

[of the Ennead ...]. The virtuous man goes in mourning because of what has happened in the land [...] goes [...] the tribes of the desert have

become Egyptians everywhere.

“Indeed, the plunderer [...] everywhere, and the servant takes what he finds. “Indeed, the Nile overflows, yet none plough for it. Everyone says: ‘We do not know what will happen throughout the land.’

“Indeed, the women are barren and none conceive. Khnum fashions (men) no more because of the condition of the land.”

Part II

“Indeed, poor men have become owners of wealth, and he who could not make sandals for himself is now a possessor of riches.

“Indeed, [hearts] are violent, pestilence is throughout the land, blood is everywhere, death is not lacking, and the mummy-cloth speaks even before one comes near it.

“Indeed, many dead are buried in the river; the stream is a sepulcher and the place of embalmment has become a stream.

“Indeed, noblemen are in distress, while the poor man is full of joy. Every town says: ‘Let us suppress the powerful among us.’

“Indeed, gates, columns and walls are burnt up, while the hall of the palace stands firm and endures.

“Indeed, men are few, and he who places his brother in the ground is everywhere. When the

wise man speaks, [he flees without delay].

“Indeed, the river is blood, yet men drink of it. Men shrink from human beings and thirst after water: Why really, the River is blood. If one drinks of it, one rejects (it) as human and thirsts for water.”

Part III

“Indeed, the desert is throughout the land, the nomes are laid waste, and barbarians from abroad have come to Egypt.

“Indeed, men arrive [...] and indeed, there are no Egyptians anywhere.

“Indeed, gold and lapis lazuli, silver and turquoise, carnelian and amethyst, Ithet-stone and [...] are strung on the necks of maidservants. Good things are throughout the land, (yet) housewives say: ‘Oh that we had something to eat!’

“Indeed, laughter is perished and is [no longer] made; it is groaning that is throughout the land, mingled with complaints.”

Part IV

“Indeed, every dead person is as a well-born man. Those who were Egyptians [have become] foreigners and are thrust aside.

“Indeed, hair [has fallen out] for everybody, and the man of rank can no longer be distinguished from him who is nobody.

“Indeed, the children of princes are dashed against walls, and the children of the neck [IV/1] are laid out on the high ground [IV/2].

“Indeed, those who were in the place of embalmment are laid out on the high ground, and the secrets of the embalmers are thrown down because of it.”

Part V

“Indeed, the hot-tempered man says: ‘If I knew where God is, then I would serve Him.’ “Indeed, the ways are [...], the roads are watched[V/1]; men sit in the bushes until the benighted traveler comes in order to plunder his burden, and what is upon him is taken away. He is belabored with blows of a stick and murdered.”

Part XV

x “How comes it that every man kills his brother? The troops whom we marshaled for ourselves have turned into foreigners and have taken to ravaging. What has come to pass through it is informing the Asiatics of the state of the land; all the desert folk are possessed with the fear of it. What the plebs have tasted [...] without giving Egypt over [to] the sand. It is strong [...] speak about you after years [...] devastate itself, it is the threshing floor which nourishes their houses [...] to nourish his children [...] said by the troops [... ..] fish [...] gum, lotus leaves [...] excess of

food.”

The Babylonian Account

There is an ancient Babylonian account of the destruction. I will mention it again in the Sodom and Gomorrah chapter:

A darkness came from the middle of the deep,
The doom des(cended) from the midst of the
heaven,

The sword (mowed down) the earth like grass;
Towards the four winds the flash (went)
overthrowing like fire. It sickened the men of the
cities, it tortured their bodies. In city and land it
caused lamentation; small and great alike it
smote.

Freeman and handmaid it bound; with wailing it filled
(them). ¹⁰In heaven and earth like a storm-cloud
it rained; it made a prey...

After the destruction, we have this passage:

Isum [fire-god] sets his face towards the lands
of the west; the seven warrior gods, unequalled,
sweep (all things) away behind him. At the land of
Phoenicia, at the mountains, the warrior arrived,
he lifted up the hand he laid it on the mountain;
the mountain of Phoenicia he counted as his own
soil.¹¹

What happened in ancient times seems
intuitively obvious. A huge meteor crossed the

Middle East and split into multiple pieces, with
the largest piece striking southern Iraq, leaving a
crater. The heat from the meteor started
spontaneous fires in its path. Many cities caught
fire. Sargon used this opportunity to conquer the
region. Refugees poured into Egypt. The Great
Famine was under way.

aräm-Sîn

Naräm-Sîn played an important role in the final
stages of the great cosmic myth. He was the
grandson of Sargon I, although some sources
claim he was his son. His parentage is uncertain,
although he was somehow related.

The name Naräm-Sîn means “lover of Sin.” Sin
was the moon-god. His main temple was in the
city of Ur, the home of Abraham.

Naräm-Sîn attempted to regain the empire that
Sargon once had. The kingdom was in economic
stress, most likely due to the Great Famine, and
the far reaches of the empire were hard to
control.

In order to maintain a happy army (in Oliver
Stone fashion, I am combining presumptions with
history at this point to fabricate a story),
Naräm-Sîn decided to go against the taboo of
abstinence on the eve of battle. Soldiers should
have sex that night because it might be their last
night. This was the point in both the story of

David and Uriah and *Gilgamesh*. It was also Narām-Sîn's personal philosophy.

In order to satisfy the soldiers, Narām-Sîn wanted more temples dedicated to the goddess Ishtar, which included temple prostitutes. Soldiers could donate part of their wages for temple services, money that would filter its way back to the government coffers.

Building temples is expensive, so Narām-Sîn opted to use existing temples, those of the god Enlil. The priests of the Enlil temples objected and suggested that they read the entrails of animals to see what the gods had to say on the issue.

The Enlil priests read the entrails and concluded that the Enlil temples should remain. Narām-Sîn thanked the priests and decided to change the temples over to Ishtar temples anyway, just to see Enlil's divine wrath.

Apparently the idea was not too popular; when Narām-Sîn died, the Ishtar temples reverted back to Enlil temples under the decree of his son.* Both Narām-Sîn and Sargon's daughters were earthly representations of the goddess Ishtar and both were the high priestess of the moon-god's temple in Ur. I suggest it is from their writings that several of the original biblical cosmic myths were derived, although the names in the stories

had been changed to show a Canaanite cross section of Amorite, Hittite, Assyrian, and even Egyptian influence.

*Naram-Sin did convert the Enlil temples to those of Ishtar's, to the dismay of the priests who did read entrails. They were converted back after his death.

1 Peter Clayton, *A Chronicle of the Pharaohs* (New York City: Thames and Hudson, 1994), 66-67:

"Pepi II came to the throne. Although only six years old when he succeeded his brother...His reign was the longest in Egyptian history." If we accept that the scribe recording the details of his rule did not confuse the number 64 and 94.

2 Starways, "The Exodus and Ancient Egyptian Records," <http://www.starways.net/lisa/essays/exodus.html>.

"According to the midrash [3], the Pharaoh of the Exodus was named Adikam. He had a short reign of four years before drowning in the Red Sea. The Pharaoh who preceded him, whose death prompted Moses's [sic] return to Egypt (Exodus 2:23, 4:19), was named Malul. Malul, we are told, reigned from the age of six to the age of one hundred. Such a long reign - ninety four years! - sounds fantastic, and many people would hesitate to take this midrash literally. As it

happens, though, Egyptian records mention a Pharaoh who reigned for ninety four years. And not only ninety four years, but from the age of six to the age of one hundred! This Pharaoh was known in inscriptions as Pepi (or Phiops) II [4]. The information
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regarding his reign is known both from the Egyptian historian-priest Manetho, writing in the 3rd century BCE, and from an ancient Egyptian papyrus called the Turin Royal Canon, which was only discovered in the last century.”

[3] *Sefer HaYashar* and *The Prayer of Asenath* (an ancient pseudepigraphical work) contains this information, though *Sefer HaYashar* only gives the ninety-four-year reign length, without Malul's age.

3 Ramona L. Wheeler, “The Pierce Festivals Calendar Of Ancient Egypt,” <http://hometown.aol.com/tokapu/calendar00.htm>. October 14, 2008.

4 Rajeev Syal, “Meteor Showers Blotted Out Man's First Civilizations,” *Sunday Times* (U.K.: December 14, 1997), October 14, 2008 <http://a-bob.libs.uga.edu/bobk/ccc/cc121597.html>:

“A CATAclysmic shower of giant meteors destroyed the great Bronze Age civilizations in Egypt, Mesopotamia and Greece by provoking a series of natural disasters.

New archeological and astronomical evidence indicates that a huge number of extraterrestrial bodies caused famine, flooding and bushfires thousands of miles wide that led to the collapse of the world's first sophisticated civilizations.

The findings could solve the puzzle of why successful empires from across the globe all apparently collapsed at roughly the same time in about 2350BC, despite the fact that they were independent of each other and all flourishing until their sudden demise.

Dr Benny Peiser, an anthropologist from Liverpool John Moores University, has analysed 500 excavation reports and climatological studies from the sites of ancient civilizations and found they all suffered huge changes in climate at exactly the same time.

British scientists have also identified at least seven impact craters which were formed within a century of 2350BC, which they believe may have been part of a meteor storm.

A new finding by Victor Clube, an astrophysicist at Oxford University, appears to confirm Peiser's theory that meteorites were responsible for the Bronze Age catastrophe. Clube claims to have identified a meteor cluster in an orbit around Jupiter which has collided with the Earth about

every 3,000 years.”

I will add that most geologists do not abide by this theory for the cause of the Great Famine, but rather attribute it to a normal climatic cycle. In either case, the cause of the Great Famine is not important. What is important is the apparent association of the meteors, or “stars,” that appeared at that time to the famine.

5 Richard H. Allen, *Star ames Their Lore and Meaning* (Dover Publishing, 1963), 205: “[T]raditionary [sic] belief of early astrologers that a comet was here [and that] poison was scattered over the world.”

This actually refers to a specific star Al Thu’bān, located in Draco.

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6 Photo credit United Kingdom Telegraph Media Group Limited. 2007 <http://www.telegraph.co.uk/news/graphics/2001/11/04/wmeto4.jpeg>.

7 Josephus, *Wars of the Jews*. X., 7.

8 Johanan bar Nappaha, Babylonian Talmud.

9 André Dollinger, ed. and trans., *The Admonition of Ipuwer*,

<http://nefertiti.iwebland.com/texts/ipuwer.htm>.

Entire text is available at this website. October 14, 2008.

10 Case Western University Reserve, A. H. Sayce, *Lectures on the Origin and Growth of*

Religion (Williams and Norgate, 1887), 309, http://www.cwru.edu/UL/preserve/Etana/hibbert-_lectures_1887/title.pdf.

11 Ibid., 313. xiv

Introduction

There were four beliefs of ancient Bible interpreters:

- 1) There was a cryptic or secret text contained within the Bible.
- 2) The Bible applied to their time, even though it was written centuries earlier.
- 3) The Bible was inerrant, even though the contradictions were apparent.
- 4) The Bible was divinely inspired, even though they were aware that men wrote and altered the text.

In fact, modern scholars are so self-righteous in their knowledge they proclaim, “The ancient interpreters did not know more than we do about the biblical world or about history or about Bible authors. They knew less.”¹

If we accepted for the sake of argument that the Bible has an astrological or cosmic intent, then all of the above statements would be true. Bible contradictions were astrological stories that applied to different peoples, places, and ages. Judaism and Christianity are astral-religions, as

were all religions of the Mediterranean and Near Eastern region. Once you learn how to interpret the myth, recognizing cosmic myths becomes easy.

I do not wish to disengage my religious readers by using the terms astrology or myth. These stories were more than fictional tales. They had a place in history. There exists no exact word in English to precisely describe a cosmic myth related to an historical event. Nor are there any adequate terms used to describe history as being embellished to make it look like a cosmic myth.

The idea of biblical astrology is not widely accepted. This book may be difficult for a lay person, as few people are familiar with constellation folklore, Bronze Age history, and dead languages—especially when you mix them together. I have explained many of the fundamental background ideas that go into my thesis. The book is heavily sourced, mostly for scholars and skeptics.

I originally planned to take what are considered New Age authors of the late nineteenth century and repackage their ideas in light of new discoveries. I had trouble getting started and shelved the project for four years.

In 2002 I returned to the project. I realized I

had been looking at the Bible all wrong. I needed to do some editing of the text to bring out the astronomical/astrological material. Armed with the infinite power and wisdom of the Internet, I felt I could breeze through the subject matter, having indexed libraries at my fingertips. As I discovered, it was not quite that easy. I ended up breaking much new ground.

As it turned out, the Bible stories were not just a haphazard collection of cosmic myths, but rather a contiguous story of the constellations. The final proof came when the remaining story of David was able to aptly coincide with the few unused remnant constellations of Sagittarius, Scorpio, and Ara. There were also smoking guns along the way, such as the story of Passover lining up with the vernal equinox; Joshua stopping the sun in the sky at a place of a supernova, which lit up the ancient sky as a nighttime sun; the winter solstice lining up with the blinding of the solar figure Samson; and the autumnal equinox coinciding with the death of Uriah. I am 100 percent certain that the text was a cosmic myth. This type of coincidence just does not happen.

This thesis provides a logical basis to explain why a book supposedly written in the Iron Age has detailed knowledge of a period one thousand years prior to it. It explains the chronological

problems of the Bible without dismissing science or simply attributing those problems to the ignorance of the authors. In many ways the book is a compromise between the believer and the minimalist. I would say more than a compromise, but in one sense this is true: it recognizes the legitimacy of the desire to integrate holy writ with the truths of nature—here, the truths of the celestial heavens as they were understood. This was the legitimate and logical aim of pre-scientific wisdom.

A point of explanation: when I use the term “cosmic myth,” that is not to say that everything is fictional. The stars were used to predict the future. As such, man’s past was also incorporated into the heavens. The cosmic myth was a combined history of the heavens and the Earth. This would mean that real people, places, and events MUST be the background for the text. Cities were placed into the tale to correspond to their heavenly location. The names of people were changed.

We can identify Moses, Joshua, David, Solomon, Abimelech, and Jotham as being based in part on historical figures. Adam, Eve, Cain, Abel, Noah, Samson, Goliath, Abraham, Isaac, Jacob, and Joseph appear to be story-bound.

We will discuss the following points in detail

throughout this thesis. This is a summary of the heretical ideas I present in this text.

The three main points of this text:

- The Bible* was composed as a living document, which contradicts both

 - Wellhausen and the unified text theory.

- The foundation, which I call the Proto-text, was written in the Middle Bronze Age.

- The text corresponded to the constellations.

Corollaries include the following:

- * When I say “Bible,” I am not actually referring to the entire biblical text. My reference is to books of the Old Testament that run from Genesis to 1 Kings. The Old Testament may be a more correct phrase, but would be equally confusing. This text would technically be the first eleven books of the Bible minus the book of Ruth and all the laws. When scholars coin a phrase for those books, I will use it. Until then, we will use “Bible.”

- Several characters in the text have been reworked from the legends and histories of Akkadian Kings. For example, Moses was a representation of Sargon combined with Marduk.

- Solomon was not part of the cosmic myth except for his crowning. He was the historical

Hammurabi.

- Both Gilgamesh and the cosmic David were representations of Narām-Sîn.
- The Great Famine was the historical background for the plagues of Egypt. Pepi II was the pharaoh during this era.
- Cultural and historical influences as well as equinox precessions caused the Hebrews to add passages to the Proto-text. They added text using the identical techniques used to expand Gilgamesh.
- Midrashim serve as a connecting link, or a “Rosetta Stone,” which ties the Greek cosmic myth to the Hebrew cosmic myth in its correct constellation location.
- The Philistines were actually Phoenicians in some of the texts.*
- The Amorites were the original Hebrews.
- Parts of the Gospels of Jesus were representations of a cosmic myth utilizing the Greco-Roman interpretation of the constellations.

What is unique about my work is how it takes what we think we know to be facts written in stone and in the stars and weave them into a paradigm which challenges the work of scholars such as Joseph Campbell, and forever alters how we will henceforth approach the study of religion and myth—assuming we can ever separate the

two again.

This is not the first attempt to explain the Bible as a cosmic myth. One can read the Babylonian Talmud, the midrashim and several books of the Apocrypha and realize that the Jews were the first to connect their own religion to the stars. Jewish synagogues from the early centuries CE contain images of the zodiac.² The first known Christian prayer hall unearthed at Megiddo has a Pisces symbol on the floor.

The Kabbalah of the thirteenth century contained mysticism which supported biblical astrology. Seventeenth-century Dutch astronomers Philippus Caesius and Julius Schiller made serious attempts at placing various biblical stories into the heavens. Their works inspired authors of the nineteenth and early twentieth century such as Gerald Massey and E. W. Bullinger.

Modern scholarship has never accepted these works for many reasons, among which three are the most notable: they contain anachronisms; there is no pattern; and the Bible itself condemns astrology. The Bible is not unique in the fact that its stories are a reflection of the constellations. All Mediterranean and Middle Eastern religions were a reflection of the cosmos. In this area, I believe Joseph Campbell made serious errors in his

interpretation of religious myths, many times leaving out the possibility that they were at least in part a reflection of

* Technically, the term “Phoenician” does not apply to the Canaanite people prior to circa 1550 BCE. When I use the term “Phoenician,” I am referring to the Canaanite people who occupied the coastal region in the Early Bronze Age. They were the ancestors of the Phoenicians.

the story of the heavens. We will explore religion’s “common motifs” as cosmic myths.

My work counters many of the criticisms of past attempts. At the same time, I do not claim inerrancy for the specific points I make in my thesis, but I nevertheless stand by it as a whole. There are still many unanswered questions concerning the original meaning of the stars as envisioned by the early authors.

The text originated as an Akkadian cosmic myth coupled with SumeroAkkadian history. Their writing period ended with the fall of the Akkadian empire during the closing centuries of the Early Bronze Age. These writings were then reworked in the Middle Bronze Age by the Amorites, who made name and cultural adaptations. It appears that the Assyrians and the Hittites would also lend influence to the tales. Eventually, a clever priest in Judea would transpose these stories into

a pseudo-history of the Jewish people.

Ancient Arab astronomy poses several problems. The first is the translation of the Arabic words. There is not always a consensus of opinion. My contention is that these ambiguities are few and weigh little against the enormity of this work.

Another problem with Arab astronomy is that, in a later period, the Arab astronomers adopted Greek interpretations for their stars. In many cases they had two names for the same star, an ancient one of unknown antiquity and a later one based upon Greek observations. The earlier one would normally take precedence in interpretations. This brings up another problem: namely, the antiquity of the constellations. We know from the early writings and from the Planisphere of Denderah that the constellations were fairly well established by the closing centuries BCE. One might assume that these constellations existed in some form prior to this period. There is evidence to support this, but the question as to how far back a particular constellation goes is subject to debate. The ancient Arabs utilized very few constellations, concentrating mostly on naming individual stars rather than groups. Sometimes, the stars outweighed in importance the constellation of which they were a part. Moreover, human representation in the stars was

forbidden in the Arab culture.

One of the problems which faced early authors of works on biblical astrology was their belief in the Bible as a unified text. They attempted to project a book of over a thousand pages onto forty to fifty constellations. This limitation would lead to serious overlaps and duplication in the use of stars and constellations. The text must be considered as having been written in different eras if their cohesion is to be retained. Julius Wellhausen, who used a more advanced method of textual criticism, was not accepted or even known to the early scholars. I will use the idea of Wellhausen that the Pentateuch was not written by a single person, but I will take Wellhausen to a new level. Following Richard Elliot Friedman, I assume that the Proto-text ran from the creation story of chapter 2 in Genesis through the crowning of Solomon.³ I differ in the fact that I contend that the text was a living document, the roots of which lie in tales from ancient Mesopotamia.

Around 1930 BCE, the Amorites conquered the city of Ur. The Amorite king, Gungunum, restored the culture of the city of Ur and the worship of the moon-god.⁴ Eventually they would substitute their names for the SumeroAkkadian names. Shamash would become Samson.

Nanna-Sin would become YHWH.⁵ This is similar to what cultures did when they translated *The Epic of Gilgamesh* from one language to another. At some point during the Iron Age this religious text would have been adopted and edited by the priests in Judea. The text was not only religious, but served to provide the people with a national identity, useful to unite people for a common cause.

For the most part, the source I have used to determine star names and their meanings is Richard Hinckley Allen's *Star Names, Their Lore and Meaning*. From what I can surmise, his work is widely accepted as the most authoritative book on the topic. Allen cites the numerous fanciful theories and ideas of his age—many of which are mutually contradictory—and dismisses them. I decided he was the best authority to use when I discovered a Christian website which cited Allen to prove the Bible was *not* based on astrology.

Much of Allen's work comes from Aratos's writing in 270 BCE and from Pliny. Allen writes: Aratos, the first Greek poetic writer on astronomy now extant, described them [the constellations] as from most ancient times. His sphere, probably identical with that of Eudoxos of a century previous, accurately represented the heavens of about 2000 to 2200 B.C., a fact which

has induced many to think it a reproduction from *Babylon*; [Italics mine—MFL] and the disagreement in the poet's description with the sky of his day led Hipparchos to much needless although in some cases wellfounded criticism; for Aratos was, as Cicero said, *hominem ignarum [sic] astronomiae*.⁶

I was amazed when I read this statement, as this is exactly what I had determined independently of his work—the Greeks borrowed from Babylon. It was this type of discovery which turned up with every new chapter that made me certain the Bible was a cosmic myth.

Allen goes on to cite various writers and their theories on the antiquity of astronomy, placing its origin in nearly every ancient civilization for which ages were claimed that went back to 17,000 BCE based on various observations, traditions, and naming customs for stars and constellations that are seemingly out of place with their season. I will not comment on the specifics of this speculation, but I will contend that stargazing is as old as mankind. Most certainly early man could perceive shapes in the stars in the same fashion as we make out shapes in the clouds. And since these shapes were constant and seasonal, he undoubtedly would have named them, and perhaps used them to predict the

seasons and eventually make a calendar.

How old is the zodiac? One would think man's interest in the stars began when people created an agricultural society. Hard evidence indicates it is far older. In Lascaux, France, astronomer Fred Edge and German researcher Dr. Michael Rappenglueck⁷ have identified the 17,000-year-old Stone-Age paintings as being that of constellations. Edge's discovery began as a moment of pattern recognition, and it would take an astronomer's familiarity with the constellations to see it. Edge was just gazing at photos of the famed cave paintings at Lascaux, France, when he quickly identified the Pleiades in a series of dots over the shoulder of the most prominent bull. He kept looking at the six figures; four of them are bulls that make up the Hall of Bulls mural. The more he looked, the more representations of stars he began to see in the outline of those figures.



The photo is a comparison of the cave drawing in Lascaux, France, with the constellation Taurus. The eye is Al Debaran, as it is the eye of the bull today. The “V” dots near the eye would be the Hyades. The dots above the back of the bull are the Pleiades.

Now that he has sorted it all out, he can tell you that what he saw were “new” constellations, arbitrary groupings of stars, which are bigger than those we know today. The body of that dominant bull incorporates the constellation Taurus, of which the Pleiades is a part. In the next bull, he found Orion and Gemini, and in the next Leo and portions of Virgo. In the next figure, a horse’s head appears in place of the feet of Virgo, and at the far end of the mural, an eerie unicorn is made up of Scorpio, Sagittarius, and Libra. All the dots are in the right place, with appropriate shapes, says Edge. With the Pleiades, we have it easy—with dots matching stars. All the rest are what you get when you connect dots to form pictures.

The mural wraps around the walls of the cave with a natural division in the center. The figures on each half of the wraparound all face the center, gazing at one another. Those figures on the east wall represent the constellations that were visible as the sun rose. On the west wall are the

constellations that were visible as the sun set. The stars are arranged on the cave wall in the way you would see them if you were standing outside the cave.

Edge has found this layout to be more than good composition. It is what turns this star picture into an ingenious device: a fine-tuned calendar. The middle of the mural, where the two halves meet to face one another, corresponds to the same place in the sky where the full moon annually appears just prior to the summer solstice, the longest day of the year. Edge imagines that the cavemen kept their calendar on track by watching the full moon until finally one midnight it hit that pre-designated spot, and there was no mistaking this day—it was the summer solstice. The mural, when first painted, remained accurate for several centuries. It seems this would be an ancient version of YHWH, or Yerah, our moon-god, ruling over the constellations with respect to the summer solstice.

In another famous cave in Altamira, Spain, Edge found a second mural dating from 15,500 years ago that he correlated to the stars. While the Lascaux painting depicts just those constellations along the ecliptic, Altamira’s is more ambitious in scope, with the cave wall organized to represent the entire visible night sky. Selected stars are

depicted among all that would have appeared through the spring nights, from sunset to sunrise, from the horizon all the way up to the Pole. Those closest to the Pole, the circumpolar stars that never set, are nicely arranged across the top of the mural. At the bottom are Scorpio, Leo, and Taurus. The stars are then seen along the horizon. The painting has been dated to 13,500 BCE.

In central Europe, dozens of sites of circular rings ranging as far back as 4700 BCE have been uncovered. These Neolithic henges were used as observatories.⁸

The extreme importance our ancestors placed on the zodiac and constellations would have made astrology the prime influence on religion and culture, contrary to what the best scholars in this field have to say. One can read a whole chapter by Joseph Campbell discussing the relationship of the woman and the serpent and come away empty. Campbell shows the famous Adam and Eve Seal, remarking on the snake's relationship to the tree. He quotes references to Leviathan from Job mentioning the "dark sea" or the "abyss"; shows us Dionysus being nurtured in a cave; describes the goddess Demeter; dissects the virgin concept; relates the legend of Medusa and Pegasus; and demystifies the battle of Zeus and

Typhon, yet not once does he mention a constellation. Instead, he claims that all these stories rise from things known by him and his colleagues as "order of the Mother right," "the warrior principle of the great deed," or "the principle of indeterminacy." After he makes his conjectures, he then admits there is something amiss with the whole idea: "And yet one cannot help feeling that there is something forced and finally unconvincing about all the manly moral attitudes of the shining righteous deedsmen, whether of the Biblical or GrecoRoman schools. A residue of mystery remains with them as to say 'But do you not hear the deeper song?'"⁹ Campbell misses the whole point of the cosmic myth and the major influence it has had on man.

An objection could be made to my thesis based on the fact that the biblical text itself denounces astrology. These denunciations, of course, did not appear in the astrological text. The Bible makes specific astronomical references, particularly in Job, while at the same time denouncing the practice in other books. I would contend that the objections were allowed by the priests who knew the true meaning of the texts simply because they would conceal the true meaning of the passages. This is similar to how the later Gnostics would compose their scripture by making

deliberately false statements so the uninitiated would not know the true meaning.

You are about to be initiated in the great cyptic message of the Bible

1 Richard E. Friedman, "Ancient Biblical Interpreters vs. Archaeology and Modern Scholars," *Biblical Archaeology Review* (January/February 2008): 65.

2 *Biblical Archaeology Review* (March/April 2001).

3 Richard E. Friedman, *The Hidden Book in the Bible* (HarperCollins, 1998).

4 Susan Wise Bauer, *The History of the Ancient World* (W.W. Norton, 2007), 158.

"Gungunum had declared himself the divine protector on the ancient city [Ur] and was commissioning poems that—his Amorite ancestry notwithstanding—promise the moon-god that he longs to restore the ancient ways: 'You Nanna, are beloved of the king Gungunum...He will restore your city for you; he will bring back for you the scattered peoples of Sumer and Akkad'"

5 Walter R. Mattfeld y de la Torre, *Cherium Mari Mural* October 15, 2008.

<http://www.bibleorigins.net/CherubimMariMural.html>.

Hoffmeier noted that Hyatt (1971) had argued Yahweh was originally an Amorite or "Syrian"

name, *yahwi*, found in the eighteenth-century BCE annals of the Amorite city-state of Mari on the Euphrates (the above mural "may be" a source of fabulous winged beasts guarding the tree of life and of good and evil):

"J. P. Hyatt, for example, advocated this view, believing that the name Yahweh was originally Amorite and is attested in personal names in the early 2d millennium BC by the element *Yahwi*. Indeed, there are names at Mari, an Amorite kingdom, that apparently utilized the root from which the divine name Yahweh came (i.e., *haya*), that may offer clues to the process for the development of new divine names. According to those who see a Syro-Mesopotamian connection, the name came via Mesopotamia and was 'the god of one of the ancestors of Moses.'" (p. 236. "The Origins of Israel's God." James K. Hoffmeier. *Ancient Israel in Sinai, The Evidence for the Authenticity of the Wilderness Tradition*. Oxford & New York. Oxford University Press. 2005. ISBN 0-19-515546-7. Citing J. Philip Hyatt. *Exodus*. London. Marshall, Morgan & Scott. 1971. p. 79).

Gordon and Rendsburg suggested Yahweh was honored in Syria not just Israel. 6 Richard H. Allen, *Star names, Their Lore and Meaning* (Dover Publishing), 17.

7 BBC News online August 9, 2000, Sci/Tech; October 16, 2000 Sci/Tech. *Aurochs in the Sky: Dancing with the Summer Moon, A celestial interpretation of the Hall of Bulls from the cave of Lascaux.*

8 Ulrich Boser, "Solar Circle, 7000 year-old henge in eastern Germany may be the world's oldest observatory." *Archaeology* (July/August 2006): 30.

9 Joseph Campbell, *The Masks of God: Occidental Mythology* (Viking Penguin Books, 1991), 25. i

First Creation

"Your serpent-foe has been given over to the fire and the rebel-serpent is fallen, his arms are bound." – Book of the Dead (Egypt)¹

The Bible contains four creation stories. The first story is presented in Genesis chapter 1 through Genesis 2:3. This is referred to as the Priestly source and I consider it a later addition to the Bible. Genesis 2:4 starts a second account of creation. This is commonly referred to as the "J" source, or Yahwist tale—the terms are used interchangeably. A Gnostic view of creation is presented in the Gospel of John chapter 1. It is of little interest to us, because it has no cosmic myth significance. The fourth creation story is

dispersed throughout the Bible, primarily in the Psalms. It is the "pre-creation" story of the casting out of the serpent, the battle of the Archangel Michael against Satan. It is a common theme to Eastern Mediterranean religions of the superhero versus a serpent or some evil force.*

The first two Genesis accounts have similarities and differences (i.e., man was made after the beasts in Genesis 1:25–26 and before the beasts in Genesis 2:18–20). The major difference is that the Priestly source uses the god Elohim and the "J" source uses YHWH, typically translated into English as "Lord God." The "J" source tends to have more astral significance than the rest of the Old Testament.

In the Priestly account, the six days of creation are similar to the six time periods in the Persian *Bundahishn*² account of creation. These numbers seem more important from a numerological sense than from a cosmic myth aspect, but in fact are lunar. The creation saga is taken from Babylonian mythology. The Bible account is less crude, but some aspects of primitive beliefs still reside. The separation of the waters in the Babylonian tale is performed by Marduk using the upper half of his mother's body.³ In the biblical account, a "firmament," or brass dome⁴, is used to separate

the waters. Both accounts are based on the false notion that a sea of water exists in the heavens.

Genesis 1:2 reads: “The earth was without form [(*tohu* or *tohuw*)]⁵ and void [(*bohu* or *bohuw*)]⁶ and darkness was upon the face of the deep [(*tehom*)].”⁷ The original Hebrew gives astrological clues. In this case, the deep is literally translated as the “great abyss.” The great abyss (“space” or “the heavens”) was without its two famous residents, *tohu* and *bohu*. *Tohu* and *bohu* are both connected to monstrous violence. *Tohu* is equated to Ti(h)amut, the Babylonian dragon. Its Hebrew mythological equivalent is Leviathan.⁸ *Bohu* is associated with Behemoth, whose Babylonian equivalent is Apsu, Tiamut’s mate. Astrologically speaking, these are Draco (Leviathan), the “dragon” or “snake,” and Ursa Major (Behemoth),⁹ which is now the Great Bear.¹⁰ These are

*In Egypt it was Horus/Osiris vs. Set. In Mesopotamia it was Marduk vs. Taimut. In Persia it was Feridun vs. Azhi Dahaka. In Greece it was Zeus vs. Typhon.

significant constellations, as they occupy the central (northern) part of the heavens. When the spirit of God moved upon the waters, this was a calming, or defeat, of the forces of chaos (*tohu*

and *bohu*). This has the same astrological meaning as Marduk’s triumph over Tiamut, Zeus over Typhon, Ormazd over Ahriman, Eurynome over Ophion, and the Archangel Michael over Satan. Good defeats Evil, Light conquers Darkness, and Evil is cast out.

Previous biblical astrology authors have claimed that this is the constellation Hercules, who represents the conquering heroes of many cultures.¹¹ Hercules is depicted as vanquishing Draco, with his heel at the serpent’s head, and giving man dominion over evil.



The constellations of Draco and Hercules

The Traditional View of the Hero versus Dragon

The book of Revelation,¹² the Zend-Avesta,¹³ and the Norse myths¹⁴ all have their hell with their armies of their evil “satanic” enemies originating in the north (Draco) and moving southward to attack the chosen people. There is an element of truth to this, as many of Israel’s enemies (Hittites, Greeks, and Romans, for example) originated to their north. They believed the stars told the story of Israel’s past, present, and future. Linkages between the stars and actual places, people, and events would be natural, as this was “God’s plan.”

J.F. Bierlein, in his book *Parallel Myths*, gives this account of creation in *Eurynome and Ophion*,¹⁵ a Greek myth:

In the beginning was Chaos and darkness. Chaos was a great vast sea in which all elements were mixed together without form. Out of this sea rose Eurynome (‘of the good name’), the Great Goddess of all things. She emerged from the waves naked and began to dance on the sea, as there was nothing firm for her to stand on. Suddenly, the south wind blew and spun her around.

It is said that the north wind has miraculous

fertility powers and when she spun around, Eurynome grasped at the north wind. The great serpent of the waters, Ophion, saw Eurynome dancing and was filled with desire. He made love to her immediately. She then assumed the form of a lovely bird and gave birth to the great universal egg. Ophion coiled his tail around the egg until it cracked, spilling out creatures all over the newly formed earth. Eurynome loved Ophion for a time and they went to live on Mount Olympus, home of the gods.

However, Ophion became obnoxious and tiresome, bragging how he fathered all living things. Eurynome grew weary of him and ‘bruised his head with her heel’ [compare this with the same phrase in the Genesis story of creation]. He was then cast down to the dark regions of the earth.

Bierlein had no idea about the cosmic significance of this myth. He tends to agree with Joseph Campbell that the serpent is derived from a phallic symbol.¹⁶ This story shares numerous cosmic connections with the more sophisticated biblical text.

The beginning of the Greek story has “chaos and darkness.” Again we have our open empty space, or heavens.

There is a sexual union between the two forces in

this version. The Bible has no sexual union; however, many people believe original sin* began as a sexual encounter between Adam and Eve. Some churches go so far as to teach that it was oral sex. The midrash does claim there was a sexual union between the Serpent and Eve.¹⁷ In the garden a serpent tempts a naked Eve. This is a sexual image involving the serpent. In this case, we started out with chaos and darkness, as does the first biblical creation account. However, we quickly transgress to the second creation account. The woman as Virgo (fertility powers)

* The phrase “original sin” never appears in the Bible. In fact, the word “original” does not appear in *Strong’s Concordance* (i.e., there is nothing “original” in the Bible). The concept of original sin is most likely a bastardization of a Greek concept. The Pythagoreans, and those in the Orphic and Bacchic mysteries, held the notion of *metempsychosis*, namely that the soul passes from one body into another; ergo, sin would pass from a previous life.

is impregnated by the water serpent, or constellation Hydra. The woman assumed the form of a bird (Corvus) and gave birth to the universal egg (Crater). The bizarre aspect of how she “bruised his head with her heel” is the

smoking gun in this story. While this metaphor shows dominion, it seems strange to be used in two distant cultures unless there was a connection. In Genesis 3:15 God curses the serpent:

And I will put enmity between thee and the woman and between thy seed and her seed. It shall bruise thy head and thou shall bruise its heel.

The offspring of the woman will have dominion over the serpent. This has been interpreted that man will conquer evil, or that a messiah will come to conquer evil. This differs slightly from the Greek tale in that it is the seed of the woman—as opposed to the woman herself—who bruises the serpent’s head with the heel.

The story ends with the casting out of the serpent. In the pre-creation biblical version, it is Satan who is cast out of the heavens for daring to challenge God. In the garden, it is the serpent that is cast out. In Babylon, Marduk (their Hercules) defeats the dragon-serpent Tiamut, then casts her down and stands upon the carcass.¹⁸

The casting out of the serpent also has astrological significance. Previous biblical astrologers have explained this tale in this

fashion: The night sky changes over the course of the ages, with noticeable changes during man's brief observation period of a few millennia. The Earth moves through space and wobbles on its axis—a phenomenon known as precession.¹⁹ At one time Draco was at the point of the North Star, i.e., the focal point around which the heavens rotated. Over the course of time, Draco rotated out of that position, giving ancient astronomers the impression of being “cast out.”²⁰

Pole Star Precession... *Polaris* will reach the point at which it comes closest to aligning with the North Pole axis of our Earth in the year A.D. 2095. In two thousand years, because of the effects of the Platonic year, there will be no pole star, as there was no pole star two thousand years ago.

The next North Pole star after *Polaris* will be *Al Deramin* around the year A.D. 7500; later, *Deneb* will hold that position. Thirteen thousand years from now, the bright star *Vega* will be the North Pole star again, as it was the North Pole star nearly thirteen thousand years ago. As the precession continues, *Alpha Draconis*, which is also known as the Dragon Star or *Thuban*, becomes the next North Pole star after *Vega* around the year A.D. 21600.²¹

The head of the serpent at the heel of an individual is pictured in three more places besides Hercules and Draco. It can also be found in Virgo and Scorpio, Ophiuchus and Scorpio, and Leo and Hydra. Leviathan is mentioned in Psalms, Job, and Isaiah. These three books represent the conquest of evil, all involving a mythical character's head in some fashion.

The theory of Pole Star Precession combined with Hercules and Draco is a clever explanation, but it cannot be correct. The myths existed before Hercules took on its current configuration; plus, while the shifting of the pole star nicely accounts for the effect of “casting out,” it takes place over too long a period of time to be noticed.

I would suggest that Hydra is correct as the final location of the defeated foe. Draco would have been the dragon in the battle; however, the Proto-text does not use Draco in this fashion, as did other myths. This will come to light in later chapters.

This is the Babylonian creation myth, the primitive source from which the biblical creation story was extracted. Texts²² translated by N. K. Sandars.

He turned back to where Tiamat lay bound, he straddled the legs and smashed her skull (for the

mace was merciless), he severed the arteries and the blood streamed down the north wind to the unknown ends of the world.

When the gods saw all this they laughed out loud, and they sent him presents. They sent him their thankful tributes.

The lord rested; he gazed at the huge body, pondering how to use it, what to create from the dead carcass. He split it apart like a cockle-shell; with the upper half he constructed the arc of sky [firmament], he pulled down the bar and set a watch on the waters, so they should never escape.

He crossed the sky to survey the infinite distance; he station [sic] himself above Apsu, that Apsu built by Nudimmud over the old abyss which now he surveyed, measuring out and marking in.

He stretched the immensity of the firmament, he made Esharra, the Great Palace, to be its earthly image, and Anu and Enlil and Ea had each their right stations.

He projected positions for the Great Gods conspicuous in the sky, he gave them a starry aspect as constellations; he measure [sic] the year, gave it a beginning and an end, and to each month of the twelve three rising stars.

When he had marked the limits of the year, he

gave them Nebiru, the pole of the universe, to hold their course, that never erring they should not stray through the sky. For the seasons of Ea and Enlil he drew the parallel.

Through her ribs he opened gates in the east and west, and gave them strong bolts on the right and left; and high in the belly of Tiamat he set the zenith.

He gave the moon the luster of a jewel; he gave him all the night, to mark off days, to watch by night each month the circle of a waxing waning light.

New Moon, when you rise on the world, six days your horns are crescent, until half-circle on the seventh, waxing still phase follows phase, you will divide the month from full to full.

Then wane, a gibbous light that fails, until low down on the horizon sun over sails you, drawing close his shadow lies across you, then dark of the moon- at thirty days the cycle's second starts again and follows through for ever and for ever.

'This is your emblem and the road you take, and when you close the sun, speak of both of you with justice judgment uncorrupt...'

[Some lines are missing here]

When Marduk had sent out the moon, he took the sun and set him to complete the cycle from this

one to the next New Year. ... [H]e gave him the Eastern Gate, and the ends of the night with the day, he gave to Shamash.

Then Marduk considered Tiamat. He skimmed spume from the bitter sea, heaped up the clouds, spindrift of wet and wind and cooling rain, the spittle of Tiamat.

With his own hands from the steaming mist he spread the clouds. He pressed hard down the head of water, heaping mountains over it, opening springs to flow: Euphrates and Tigris rose from her eyes, but he closed the nostrils and held back their springhead.

[...]

Marduk considered and began to speak to the gods assembled in his presence. This is what he said,

‘In the former time you inhabited the void above the abyss, but I have made Earth as the mirror of Heaven, I have consolidated the soil for the foundations, and there I will build my city, my beloved home.’

The ancient Babylonian text is concise. It is plain to see that the defeat of the serpent Tiamut leads to the creation of the heavens. This is clearly a more archaic account of creation than those in the Bible, although the basic meaning and

relationships of the constellations remains unfettered. This would indicate the authors of the Bible did not just take ancient stories and rewrite them in a haphazard fashion. They were fully aware of the cosmic myth behind them.

The six-day lunar phase is interesting. The Hebrew months are lunar²³ with the first day being a new moon. This would imply the six days of creation might be based on a lunar cycle. Parenthetically, some sources claim the first day is when the first sliver of light shines, i.e., almost a new moon.

As previously stated, the creation account of Genesis chapter 1 was a later insertion into the Proto-text. Later theology equated the snake with Satan.* This combination led to confusion and the mixed identification of the constellations among various biblical astrology authors.²⁴

* It would seem only natural that the ruler of the underworld would be associated with a constellation below the zodiac; i.e., one that seems to disappear into the underworld or below the horizon over time.

¹ R. O. Faulkner, *The Ancient Egyptian Book of the Dead* (University of Texas Press, 1985), 27.

² E. W. West, trans., “The Bundahishn (‘Creation’), or Knowledge from the Zand.” In vol.

5 of *Sacred Books of the East*, chapter 1, verse 28. (Oxford: Oxford University Press):

“Of Ohrmazd’s creatures of the world, the first was the sky; the second, water; the third, earth; the fourth, plants; the fifth, animals; the sixth, mankind.”

The luminaries created were astronomically named. Chapter 2 verse 2:

First he produced the celestial sphere, and the constellation stars are assigned to it by him; especially these twelve whose names are Varak (the Lamb), Tora (the Bull), Do-patkar (the Two-figures or Gemini), Kalachang (the Crab), Sher (the Lion), Khushak (Virgo), Tarazhuk (the Balance), Gazdum (the Scorpion), Nimasp (the Centaur or Sagittarius), Vahik (Capricorn), Dul (the Water-pot), and Mahik (the Fish); 3. which, from their original creation, were divided into the twenty-eight subdivisions of the astronomers, of which the names are Padevar, Pesh-Parviz, Parviz, Paha, Avesar, Beshn, Rakhvad, Taraha, Avra, Nahn, Miyan, Avdem, Mashaha, Spur, Husru, Srob, Nur, Gel, Garafsha Varant, Gau, Goi, Muru, Bunda, Kahtsar, Vaht, Miyan, Kaht. ... 6. On the recommendation of those chieftains the many unnumbered stars are specially assigned to the various quarters and various places, as the united strength and appointed power of those

constellations. 7. As it is said that Tishtar is the chieftain of the east, Sataves the chieftain of the west, Vanand the chieftain of the south, and Haptoring the chieftain of the north.

3 James B. Pritchard, ed., *The Ancient East*. Volume I, (Princeton University Press, 1973), 35:

He split her like a shellfish, into two parts

Half of her he set up and ceiled it as sky

Pulled down the bar and posted guards.

He bade them to allow not her waters to escape

Ibid., Tablet 5:

He constructed stations for the great gods,

Fixing their astral likeness as constellations.

He determined the year of designating zones:

He set up three constellations for each of the twelve months.

The date of this text is questionable, with scholars placing it in the early second millennium BCE. From the last quoted line, it would seem that the Akkadians had twelve zodiac signs with three constellations associated with each month or sign. This would give us a total of forty-eight constellations. This is identical to what the later Greeks and Romans would adopt. Scholars interpret the three constellations to be inclusive of the zodiac, with one constellation above and one below each zodiac sign (thirty-six constellations versus forty-eight). This is

interesting speculation on their part because the stars simply do not align that way.

4 Brown, Driver, Briggs, and Gesenius, *The KJV Old Testament Hebrew Lexicon* <http://www.Crosswalk.com>.

James Strong, *ew Strong's Concise Concordance of the Bible* (Thomas Nelson Publishers, 1990), Entry 7549:

1. extended surface (solid),
 - a. expanse, firmament expanse (flat as base, support)
 - b. firmament (of vault of heaven supporting waters above)
 1. considered by Hebrews as solid and supporting 'waters' above.

Ibid. From root word 7554:

[A] hammered sheet of metal.

A hammered piece of metal would most likely be copper or brass.

5 Brown, Driver, Briggs, and Gesenius, *The KJV Old Testament Hebrew Lexicon*. <http://www.Crosswalk.com>.

James Strong, *ew Strong's Concise Concordance of the Bible* (Thomas Nelson Publishers, 1990), Entry 8414:

formlessness (of primeval earth)
nothingness, empty space that which is empty or unreal (of idols) (fig) wasteland, wilderness (of

solitary places)

place of chaos

vanity

6 Brown, Driver, Briggs, and Gesenius, *The KJV Old Testament Hebrew Lexicon*. <http://www.Crosswalk.com>.

James Strong, *ew Strong's Concise Concordance of the Bible* (Thomas Nelson Publishers, 1990), Entry 0922:

emptiness, void, waste

7 Brown, Driver, Briggs, and Gesenius, *The KJV Old Testament Hebrew Lexicon*. <http://www.Crosswalk.com>.

James Strong, *ew Strong's Concise Concordance of the Bible* (Thomas Nelson Publishers, 1990), Entry 1949: 1. deep, depths, deep places, abyss, the deep, sea:

deep (of subterranean waters)

#deep, sea, abysses (of sea)

#primeval ocean, deep

#deep, depth (of river)

#abyss, the grave

8 James Strong, *ew Strong's Concise Concordance of the Bible* (Thomas Nelson Publishers, 1990), Entry 3882:

A wreathed animal, i.e. a serpent (especially the crocodile or some other large sea-monster); fig. the constellation of the dragon; also as a symbol of

Babylon.

9 Ibid. Entries 929 and 930 describe Behemoth as an Egyptian water ox, i.e., hippopotamus. It comes from a root word which implies a dumb, large quadruped cattle or beast.

10 Richard H. Allen, *Star names, Their Lore and Meaning* (Dover Publishing), 434. In reference to Ursa Major:

The myth of Horus, one of the most ancient even in ancient Egypt, deciphered from the temple walls of Edfu, 5000 B.C., as connected with the stellar Hippopotamus, was, about 3000 years afterwards, transferred to the Thigh, [pictured on planisphere of Denderah] which then occupied the same circumpolar position that the Hippopotamus did when the original inscription was made.

Allen goes on to explain this constellation later took on the form of a boat, bier, and a bear. Temple of Edfu construction actually began 267 BCE. His 5000 BCE figure was made before scientific dating.

11 Ibid. 240 ff. Allen names numerous heroes as well as Saltator, the Leper of the Arabians.

12 *The KJV Old Testament Greek Lexicon*. 2002. <http://www.Crosswalk.com>.

James Strong, *ew Strong's Concise Concordance of the Bible* (Thomas Nelson Publishers),

Entry 3098. Rev. 20:8: "Magog = 'overtopping: covering' 1. a land north of Israel from which the King of Gog will come to attack Israel."

13 Max Mueller, trans., *Sacred Book of the East*. Vol. III (New York: The Christian Literature Company, 1898), 209. Fargard XIX: "From the region of the north, from the regions of the north, [Here a footnote added: 'From hell'] forth rushed Angra Mainyu, the deadly, the Daeva of the Daevas."

14 *Larousse World Mythology* (Secaucus, New Jersey: Chartwell Books, 1977), 365. The afterworld of the dead was called Nifheim. "In fact Nifheim is portrayed at the outset not as an underground place, but as a land of the north." Helheim, ruled by the goddess Hel, was in the northern most part of Nifheim.

David A. Leeming, *The World of Myth* (Oxford University Press, 1990), 86. Describing the end time of Ragnarok: "The Midgard Serpent will blow so much poison that the whole sky and sea will be spattered with it."

Richard H. Allen, *Star names, Their Lore and Meaning* (Dover Publishing), 205. Allen claims the Arabians described Draco as the "Poisonous Dragon...There is some foundation for this...belief of early astrologers that when a comet was here,

poison was scattered over the world.”

15 J. F. Bierlein, *Parallel Myths* (New York: Ballantine Books, 1994), 46.

16 Ibid., 81. Quoting Joseph Campbell: “The phallic suggestion is immediate.”

17 Robert Graves and Raphael Patai, *Hebrew Myths* (Doubleday and Company, 1964), 85. “Some say Samael disguised himself as the serpent and...fathered Cain upon Eve; thus defiling all the offspring.”

18 James B. Pritchard, ed., *The Ancient Near East*. Volume I, (Princeton University Press, 1973), 34. “He [Marduk] released the arrow, it tore her belly, It cut through her insides, splitting the heart. Having thus subdued her, he extinguished her life. He cast down her carcass to stand upon it. After he had slain Tiamat, the leader, Her band was shattered, her troupe broken up.”

19 *Theosophy and Science*, David Pratt, “Poleshifts Contrasted.” (October 15, 2008). <http://ourworld.compuserve.com/homepages/dp5/pole1.htm>.

“The vernal and autumnal equinoxes occur at the two points in the earth’s orbit where the earth’s axis forms an exact right angle with a line joining the centre of the earth and sun, as viewed from directly above or below the earth. The summer

solstice occurs at the point in the earth’s orbit where its north pole is tilted directly towards the sun, and the winter solstice occurs at that point where it is tilted directly away from the sun. If the earth’s axis always pointed to exactly the same point in space, the vernal equinox would occur at the same point in the earth’s orbit every year, and the earth would move through a full circle of 360° between successive equinoxes. However the earth’s axis gyrates very slowly clockwise (viewed from above the north pole), describing a conical movement round the vertical, rather like the axis of a spinning top, and traces a complete circle among the stars about once every 26,000 years. According to modern science, this is caused by the gravitational pull of the moon and sun and, to a lesser extent, the planets on the earth’s slight equatorial bulge. The result is that the vernal equinox occurs a fraction of a degree before the earth reaches the point in its orbit where the equinox occurred the year before. This phenomenon is known as the precession of the equinoxes (though it might just as well be called the precession of the solstices).”

20 Richard H. Allen, *Star Names, Their Lore and Meaning* (Dover Publishing), 206. “Sayce says that the great astrological and astronomical work compiled for the first Sargon, king of Agade, or

Akkad, devoted much attention to this star, then marking the pole as Tir-An-na, the Life of Heaven...About 2750 B.C. it was less than 10' [10/360th of one degree] from the exact pole.” E. W. Bullinger, *The Witness of the Stars* (Kregel Publications, 1893), 72. Bullinger claims Thuban was the pole star “some 4,620 years ago.”

²¹ Andrew Raymond, “The Platonic Year” (October 15, 2008), <http://www.revealer.com/platonic.htm>.

²² N. K. Sandars, trans., *Ancient ear Eastern Texts*, <http://ccat.sas.upenn.edu/~hummm/Resources/Ane/enumaA.html>. The book cited as a source would most likely be the 1969 publication edited by James B. Pritchard.

²³ Dennis Bratcher, *The Voice* (October 15, 2008), <http://www.cresourcei.org/calendar.html>. *Biblical and Theological Resources for Growing Christians*. Christian Resource Institute.

“The system of keeping time in the Old Testament was based on the cycles of the moon rather than a solar calendar like we use today. In fact, the Hebrew term for ‘month,’ chodesh, means ‘new [moon],’ referring to the new moon that began the month. The lunar cycle played a significant role in the cultural and religious life in ancient Israel so that time could be counted by

the cycles of the moon (Ex. 19:1). The New Moon was a festival day, observed by burnt offering and sacrifices as well as banquets (Num 29:6, 1 Sam 20:5, 1 Chron 23:31). The New Moon festival was often listed along with Sabbath as an important religious observance (2 Kings 4:23, Ezek 45:17). Like Sabbath and other rituals, it also came to symbolize empty and self-centered religion when not accompanied by faithfulness to God in other areas (Isa. 1:14, Amos 8:5). Likewise, the middle of the month or the Full Moon was an important marker of the passing of time. Two of Israel’s most important festivals fell in mid-month (Passover, Tabernacles; cf. Psalms 81:3).

Although the history of its development is not clear, the Israelites apparently adopted elements of marking time from both the ancient Canaanites and the Babylonians. Four months are known in the biblical text by older Canaanite names, while seven are mentioned in forms derived from Babylon.”

What the website does not want to say is that this type of new moon offering is indicative of lunar worship. Sacrifices are made during the new moon period in order to make the moon return. This is similar to sun worshippers making a sacrifice during a solar eclipse to bring back the sun.

24 Gerald Massey, *Ancient Egypt, The Light of the World*. Volume 1 (Kessinger Publishers), 456 ff. Massey contends both Satan and the serpent are Draco, and relates them both to Egypt's Set as Draco. However, the planisphere of Denderah clearly shows Draco as a pregnant or sated Hippopotamus (Hathor) and not a serpent.

E. W. Bullinger, *The Witness of the Stars* (Kregel Publications, 1893), 71, 114, and 166. Bullinger contends Draco is the Dragon cast out of heaven, Cetus is Leviathan, and Hydra is the old serpent destroyed.

Walter E. Maunder, *Astronomy of the Bible* (London: Epworth Press, 1922). Maunder contends Leviathan is Hydra. Draco and Scorpio are Eden's serpent.

Second Creation

"I am Atum who made the sky and created what exists, who came forth from the earth and created seed..." – Book of the Dead (Egypt)¹



Constellations of Virgo (Eve, Mary) and Leo (Adam, Atum)

Genesis 2:4 starts the ancient cosmic myth of the constellations. In this episode, Adam is represented by Leo, his wife by Virgo. The Tree of Knowledge is represented by Corvus; its fruit is Crater. The serpent is Hydra and the flaming sword is Regulus, the star of the ancient summer solstice.²

The Title

The first line of the text (Genesis 2:4a) is an introduction or title: "These are the histories³ of the heavens and earth" This line is controversial, and is considered an addition by a later redactor and classified as an "R" source. Scholars are at

odds over this line. Some maintain it should be part of the first creation story, which addresses the creation of the heavens.⁴ Other scholars claim the sentence is an introduction to the second creation story that starts at 2:4b—and the translator who included it in the Septuagint must have thought so as well, since he placed the statement with 2:4b. The problem with the second hypothesis is that, unlike the first creation story, the second, scholars contend, has no stated “history of the heavens.” This is an incorrect assumption. Genesis 2:4a introduces a story of the constellations which starts from creation and runs through the crowning of Solomon in a contiguous fashion.

Adam

Leo and Virgo are the traditional beginning and end of the zodiac. This is the answer to the riddle of the sphinx. In the sphinx we have coupled the face of Virgo with the tail of Leo. This has been accepted throughout the ages; however, modern scholarship rejects the idea of a cosmic myth, substituting its own ideas for its true significance.⁵ This is the natural place for the cosmic myth to begin.

According to Egyptologist Gerald Massey, the lion-faced god Atum, or Atum-Ra, was identified with the constellation Leo. In translating from

Egyptian to Hebrew, the letters “d” and “t” are often interchangeable (as are most vowels): the reason is that a Hebrew intervocalic voiced dental (d) in many known instances corresponds to a Egyptian Coptic intervocalic voiceless dental (t); both show variations in vowels,⁶ and each uses different vowels; thus Atum and Adam are in all likelihood cognates.⁷

Atum was a god, but was also the Egyptian archetypical man.⁸ The god Ptah, the potter, creates Atum, as well as all the gods.⁹ When Ptah creates Atum, the associate gods put sight in his eyes, hearing in his ears, and breathing in his nostrils.¹⁰ Khnum the divine potter (a title sometimes given to his son Ptah), forms mankind out of clay.¹¹ In Genesis, Adam is created initially by Elohim, literally translated in the plural as “the gods.”¹²

In chapter 2 of Genesis, Elohim gives way to YHWH. In Hebrew it is literally Iahu.¹³ Ptah is succeeded by his son Iu.

The Hebrew etymology of the word Adam indicates a root meaning “to have a red face.”¹⁴ The constellation Leo is ruled by the sun. Atum-Ra (Ra meaning “sun”) represented the setting, or red sun. “The Double Lion” was a

common name used for Atum.¹⁵ He was the red-faced lion.¹⁶

Atum was both male and female.¹⁷ Enkidu of the Babylonian Gilgamesh Epic had androgynous features. Adam was also represented as androgynous in the midrash, although scholars blame this all on the later Greeks because the terminology used was Hellenistic.¹⁸ This would indicate the later rabbis connected Adam with Atum.

Adam was the ancient Leo, or Asad of Arabia, not the modern-day Leo.¹⁹ Based on the names of various stars related to the parts of a lion, it is held that there once existed a large lion constellation which incorporated several constellations, among which were Cancer, Leo, Virgo, and Libra. Ptolemy and the later Arab astronomers were responsible for the split into various constellations of the original Asad, as it appeared in the initial zodiac.²⁰ The author of the ancient biblical text recognized the unity of Cancer, Leo, Virgo, and Libra as a single zodiac unit—which can be inferred from the pattern of deaths among the patriarchs that appears in its textual development. The death of major characters marks the end of a zodiac group of constellations. Each zodiac sign has its own death

to mark its end, except Cancer, Leo, Virgo, and Libra, which are all represented by the death of Abraham.* This being said, it is also clear there is a division among these constellations within Asad. It would appear the authors combined both the Arab view of one zodiac constellation for these four (Cancer, Leo, Virgo, and Libra) with what appears to be a Babylonian multiple zodiac characteristic.

Adam, as Asad, would have contained both the male and female aspects in one body as Atum. YHWH then removed the rib and made the woman—or in this case Virgo—from Adam. Some of the stars of Virgo were originally assigned to Asad. These stars, which I contend would be a rib of the lion, comprised the new constellation Virgo. This divided Adam into male and female parts. The star Zavijava was known as *Warak al Asad*,” the “Lion’s Haunches.”²¹ This was the rib²² taken from Adam to make his wife. As a Euphratean lunar asterism[†], this star in conjunction with *Zaniah* had the title *Ninsar*, “The Lady of Heaven” (Ishtar) and *Urra-gal*, the “God of the Great City.”²³ The star which was part of Asad’s haunches became the Lady of the Heavens.

When the constellation of Leo underwent its major overhaul by the Greeks, this made the

story of Adam and the rib inaccurate in the astral sense. The rabbis apparently were aware of the true origin of Adam as Asad because they created a midrash to fit the new constellation. Instead of a rib, it was Adam's tail that was used to create Eve.²⁴ Upon examining the current constellations of Leo and Virgo, we find it is the tail of the lion that joins with the head of the woman. In the tail there is a star the Hebrews named Sarcam, which literally means "the joining."²⁵ This tail would become a reinterpretation of the rib YHWH took from Adam to make his wife.

* Perhaps I am getting a bit ahead of myself here. For clarity, I will list the death of a character character and its zodiac group ending: Jacob: Gemini; Joseph: Taurus; Pharaoh: Pleiades; Moses: Aries; Joshua: Pisces; Samson: Aquarius; Goliath: Capricorn; David: Sagittarius; Uriah: Scorpio. Abraham represents Cancer, Leo, Virgo, and Libra, indicating an ancient unity as in the constellation of Asad. When we get to the twelve sons of Jacob, we see distinct lines drawn for Cancer, Leo, Libra, and Virgo—this time with Libra's being associated with Scorpio.

†Lunar asterism is a star cluster in the path of the moon.

This is a rare picture of Atum. Here are

**both the summer solstice aspect of Leo combined with Hydra, the serpent.²⁶
Adam's Wife**

Virgo is Adam's wife. Initially she may not have possessed a name. I contend Eve was added well after the initial writing. Her name is introduced in chapter 3 of Genesis and is used only once again in chapter 4. In both cases her name is insignificant and the text works well without it. Neither Cain's wife nor Noah's wife were named, indicating a possible pattern of the author.

The origin of the name Eve is in dispute. From *Hebrew Myths, The Book of Genesis* by Robert Graves and Raphael Patai,²⁷ we have this footnote:

Hawwah is explained in *Genesis* III.20 as 'mother of all living': but this may well be a Hebraicized form of the divine name Heba, Hebat, Khebat or Khiba. This goddess, wife of the Hittite Storm-god, is shown riding a lion in a rock sculpture at Hattusas which equates her with Anath—and appears as a form of Ishtar in Hurrian texts. She was worshipped at Jerusalem (see 27.6). Her Greek name was Hebe, Heracles's goddess-wife.

Heba (Eve) is depicted as riding a lion (Leo) and was worshipped in Jerusalem. In Carchemish

(Karkhemish) the goddess Kubaba, the city goddess, was depicted seated on a lion. Her husband's name was Adamma.²⁸ Hebat was a mother goddess whose sacred animal was the lion.²⁹ Adamma was worshipped in Ebla during the Early Bronze Age.³⁰ Do I even have to mention that the word Adamma is a cognate with Adam?

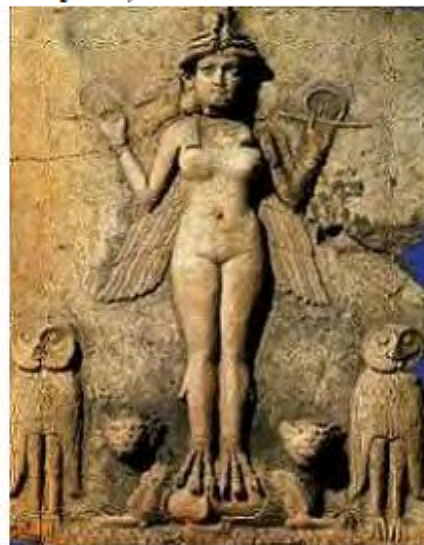
Adam was known to have a wife before Eve. She was Lilith. Lilith was of Babylonian influence.³¹ When the Hittites' influence was felt upon Jerusalem, they named Adam's wife Eve and her name was inserted in the text, possibly as early as 1600 BCE.³²

I suspect Lilith was a demon form of the goddess Ishtar. When NarāmSîn died, Ishtar became unpopular. I contend they created Lilith to degrade Ishtar. Ishtar was also left out of *Gilgamesh*. I also believe they blamed her cult for sinful ways leading to the destruction of cities from a meteor. As Ishtar, Lilith would have been associated with the constellation Virgo. That would have made her the original Sumero-Akkadian Eve. The most logical reason for YHWH to be missing a consort, i.e., a goddess, would be due to the degradation of Ishtar (Venus). Ishtar or Asherah as Venus should have been YHWH's

consort.

The combination of the Amorite Adamma and the Babylonian Lillith shows the type of fusion one would have expected of Gungunum in promoting the culture of the city of Ur.

Ishtar pictured with Leo at her feet, holding on to Hydra, with the "star" Venus by her head.³³



This is a later depiction of Ishtar from circa 2000 BCE.*

A question arises, "How can Virgo be Adam's wife, since typically wives are not virgins?" The Near East and Egypt did not endow Virgo with virginity per se. She was the earth goddess of the harvest.³⁴ In Babylon, Ishtar (Virgo) was called

“The Holy Virgin.” This phrase meant “unmarried” to the Babylonians.³⁵ The Greeks applied “chaste” to the word. In Babylon, Virgo was the human wife of the god Bel (Canaanite Baal). As the wife of Bel, she represented an earthly virgin in that she could not have intercourse with mortal men. Bel was the son of Ea, the “Lord of Wisdom.” This virgin dilemma led to biblical complications which are still being debated to this day—for instance, that of Isaiah 7:14:

Therefore the Lord himself shall give you a sign: Behold a *virgin* [my emphasis] shall conceive, and bear a son, and shall call his name Immanuel.

The word virgin has been the topic of much heated debate between Christians, Jews, and skeptics. In the Hebrew text the original word is *almah*. Hebrew scholars assure us the correct translation for *almah* is “maiden” or “young girl” and not “virgin,” although she could be a virgin. The word simply does not state the case one way or another.³⁶ The correct Hebrew word for virgin is *betulah* (Strong’s word 1330). If this is indeed the case, then why was the word translated incorrectly in the Septuagint[†] as virgin? Those who did the translating were undoubtedly more than just scholars. Hebrew and Greek would have

been their native languages. The answer is simple. This was not a mistake, but a deliberate mistranslation. The translators recognized the fact that the woman who would bring forth this particular savior-child was intended to be identified with the constellation Virgo. The translators conspired to change the old Hebrew text, wherever possible, to reflect Hellenistic theology. The mistranslation of *heylel*³⁷ as “Lucifer”³⁸ vice morning star in Isaiah 14:12 is another example of the influence of foreign cultures in instigating deliberate biblical mistranslations. Venus, the morning star, was the last proud star to defy the sunrise.

* This is from a clay tablet currently in the British Museum. Ishtar in this depiction is with the young lions, only this time there is no serpent. However, owls are incorporated into her wings and feet. Owls symbolize wisdom and would represent the Tree of Knowledge. This would be a forerunner to Corvus and Crater; Crater as the “fruit of the tree” and Holy Grail imparted wisdom. On Ishtar’s head are lunar horns and she also wears a rainbow necklace. Some sources claim this is a later tablet from the era of Hammurabi. It is interesting to note that one author, Rachel Storm, in *The Encyclopedia of Eastern Mythology* (50), claims this is not Ishtar

as everyone else supposes, but Lilith.

[†]Septuagint is the ancient Greek translation of the *Old Testament*. Sometimes it is written simply as “LXX.”

Eden

The brightest star in Virgo is Spica, located in the ear of corn. Spica literally means “an ear of corn.”³⁹ In Greece this was the goddess Demeter, in Rome Ceres. In Egypt, on the zodiac from the Temple of Denderah, Virgo is Isis. Spica in Hebrew astrology is called Tsemeh, which translates as “the branch.”⁴⁰ In Babylon Spica represented the wife of Bel. It was also known as Emuku Tin tir Ki, the Might of the Abode of Life, a common title for Babylon itself.⁴¹ Dilmun was known as the Land of Eternal Life and was the Edenē of the Babylonians.⁴² Dilmun is considered modern-day Bahrain.⁴³ Archeological digs of Saar, Bahrain (ancient Dilmun), revealed an earthly paradise of many trees where fresh water bubbled up from the ground. Palm trees bearing dates grew without effort. The town was abandoned circa 1700 BCE, perhaps due to a change in the water supply.

The unique feature about Dilmun was its underground water supply. This allowed for the growth of nearly every type of tree, including

date palms and fig trees. This underground supply of water is mentioned in the Sumerian paradise poem of “Enki” where Dilmun is watered by the sun-god with fresh water brought up from the earth. The Bible’s Eden also had such a feature.⁴⁴

The four rivers that flowed from the waters of Eden, as mentioned in Genesis 2:10–14, I would assert were later additions to the text. They most likely were actual rivers, but they also had cosmic significance, representing the Milky Way and identifying Eden with the entire planisphere. Notice how the author writes about the Tree of Knowledge in verse 2:9, then digresses to the rivers, then returns to the tree in verses 2:15–16. My belief is that such digressions are signs of an inserted text.*

Other stars in Leo which might relate to the garden story would be Al Dafera, “the enemy put down”; Denebola, “the judge”; and Denab Aleced, “the judge who comes and seizes”—the judge in this case being Yahweh.⁴⁵

* As far as I know, I am the only person who makes this assumption about the biblical texts. It is very plain to envision. I am amazed that not one scholar has been able to make the connection of a marked digression as an inserted text in the

Bible, because they are capable of making the connection in *Gilgamesh*.



From a Sumerian cylinder seal
23rd century B.C.E. and
known as the "Adam and
Eve" seal. Seated are a
horned male (right) and a
woman (left). Between them is
a seven-branched date palm.
Next to them is a snake.



The Serpent

The serpent is the constellation Hydra, which lies under both Leo and Virgo. Hydra can be seen being "destroyed" at the foot of Leo or trod upon as in the Denderah Zodiac. Hydra also runs along Virgo, which is why the serpent is generally pictured between the garden occupants as well as to the side of them, as in the Adam and Eve seal.

Taken from an ancient Sumerian cylinder seal from about 2300 BCE, the previous image is sometimes referred to as the Adam and Eve seal. Seated on the right is the horned male and on the left the woman. In the center is a seven-branched date palm and snake.

Previous authors of biblical cosmic myths contend the constellation Draco, with its head at the foot of Hercules, is the snake of Eden. They

also connect the Tree of Knowledge with Ursa Minor or Ursa Major. While a case could be made for this hypothesis, it does not fit into an overall seamless story, which is possible if Hydra is assumed to be the serpent. These constellations (Hercules, Draco, Ursa Major, Ursa Minor) will serve us in other ways—ways which will lend continuity to the exposition.

The Fruit of the Tree of Knowledge

The Tree of Knowledge is the constellation Corvus the Raven, and the fruit is Crater the Cup. I will be the first to agree that a raven does not have the appearance of a tree, or a cup the appearance of a fruit. Corvus historically has been associated with Crater and Hydra.⁴⁶ The legend of Corvus is told this way:

Another story tells that Apollo sent a Raven to fetch water (Hydra) in the god's cup (Crater). The Raven got back late because he waited for some figs to ripen before returning (procrastinated). He brought back a water-snake (Hydra) along with the water-filled cup (Crater) and told Apollo that the Hydra, having kept the spring from flowing, had caused the delay. The god was not deceived by the lie and placed the Raven (Corvus), the Cup (Crater) and the Water-snake (Hydra) among the stars, where the Water-snake guards the water from the everlastingly thirsty

Raven. Corvus now sits within sight of the Cup of water, but he can never drink. Ravens, crows, and rooks, go 'kraa kraa'. The call of the crow is a nasal caw compared to the deep, guttural croak of the raven, although both species have extensive and varied vocal repertoires. The cawing of the ravens or crows was heard as 'Cras! Cras!' by Latin speakers, and was thought to mean "Tomorrow! Tomorrow!" We get the word procrastination, 'postpone until the morrow', from Latin *cras*.⁴⁷

The fig tree, the blaming of the serpent, and the deceit are related to the tale of Eden. What the story does not mention is that drinking from the cup gave a person both wisdom and youth. It is the Holy Grail and the cauldron of plenty.⁴⁸ Some Gnostic sects (Borborians, Haimatittoi) associated this cup with the womb⁴⁹ and would consume sperm and menstrual blood from it.⁵⁰ The cup (Crater) was the fruit of the tree. Corvus is also associated with revenge and is seen as attacking the serpent. In this ironic aspect, the Tree of Knowledge is part of the curse placed against the serpent. Hydra lies outside the zodiac and is low in the horizon—which accounts for the curse of its crawling on its belly and eating dust.

From this tale we can conjecture that the

ancient Hebrew version of the constellation Corvus was likewise a tree and that the cup was fruit. I have not been able to locate independent confirmation of this connection. I would venture that within a few hundred years of the creation of the original cosmic myth the Hebrews accepted Corvus as a crow or raven⁵¹ and incorporated that constellation into the story of Noah. If we accept the Adam and Eve seal as an astral presentation, then we would have the constellations of Leo, Virgo, Hydra, and Corvus as the tree.



Sumerian seal which clearly depicts Leo, Hydra, and Corvus.⁵²

This imagery is similar to the Garden of Eden. The Sumerian marriage ritual between Dumuzi and Inanna reminds us of Eden.

Dumuzi says:

"My sister, I would go with you to the garden.

"Inanna, I would go with you to my garden.

"I would go with you to my orchard.

"I would go with you to my apple tree.

"There I would plant the sweet, honey covered

seed.”⁵³

It would appear that the idea of the Tree of Knowledge in the Garden of Eden came from this ancient marriage ritual. It is also easy to see from the last line that the true nature of this meeting is sexual and not for simply sharing apples. This may be where the idea came from that original sin is sexual.

We can make a better case by combining the temple of Denderah with elements of Babylonian mythology. In the temple, Crater (the spot is more akin to Corvus, although identified as Crater) is represented by a woman sitting in a chair. There is a connection between the Tree and the Chair in the Sumerian saga:

Heaven and earth are separated, humans are brought into being, Anu and Enlil choose heaven and earth respectively for their realms, Ereshkigal has been given the underworld, and Enki has headed for the watery abyss beneath the earth. A tree planted by the bank of the Euphrates river was blown down by the wind and floated away on the river. Inanna (=Ishtar), the queen of heaven[,] sees the tree and takes it home to her “holy garden” where she transplants it and tends it, hoping that when it is grown she can make a bed and a chair out of it. But when it is grown, she is prevented from using it because a

serpent has made its home at the root of the tree, the Zû-bird has made a nest in the top of the tree, and the demon Lilith has made her house in the middle of the tree. Gilgamesh saves the day by killing the serpent with his ax, also frightening off both Lilith and the bird family. Gilgamesh cuts down the tree and gives it to Inanna for her bed and chair. Inanna makes two objects out of the tree— pukku from the roots and mikku from the crown—and gives them to Gilgamesh. One day these gifts fall into the underworld, and Gilgamesh is distressed not to be able to recover them. His companion Enkidu goes to rescue them, but is prevented from returning to the living. His spirit gives Gilgamesh a report on what the afterlife is like.⁵⁴

We now have a connection between the woman on the throne, placed in the spot of Crater and Corvus, and the tree. By no coincidence are a snake (Hydra), a bird (Corvus), and a “holy garden” involved.



The Lady in the chair, under Leo/Hydra. Temple of Denderah

The Flaming Sword

The flaming sword is the star Regulus . It is the brightest star in Leo and was known in Euphratean astrology as Gus-bar-ra, “the red flame of the house of the East.”⁵⁵ In Persia, by 3000 BCE the star was already considered one of the four guardians to the gates of Heaven. Regulus, as “the flaming sword,” marked the ancient summer solstice at zero point in 2345 BCE.⁵⁶

Genesis 3:24: “So he drove out the man and placed at the east of the garden of Eden Cherubims⁵⁷ and a flaming sword which rotated every way, to keep the way of the Tree of Life.”

The cute chubby Cherubim we commonly see pictured are a gross misrepresentation. The Cherubim are a combination of the four cardinal signs in the zodiac which correspond to our seasons. These four are Leo, Taurus, Aquarius, and Scorpio—the last of which was sometimes represented as an eagle, as opposed to a scorpion. In Babylon, the guardian had the face of a man (Aquarius), the wings of an eagle (Scorpio), and the body of a lion (Leo) or bull (Taurus).⁵⁸

Ezekiel distorts this image slightly in 1:10 and 10:14 by giving the Cherubim four faces; however, his astral theology remains intact when

he uses the representations of a man, a lion, an ox, and an eagle. This combination is also used in Revelation 4:7. In this chapter, the author is shown the heavens “which must be hereafter.” He looks at the starry constellations and sees man’s future there among the stars.



**Ancient Babylonian Cherub
Regulus**

Regulus is the key star in the constellation of Leo. Its redness leads us to believe it is the flaming sword YHWH placed to guard Eden. One

could easily see that the redness could also relate to the word “Adam” (Heb. *ādom* “red”). Such may be the case. It is not outside the realm of possibility that a star might take on multiple tasks, considering the syncretism of the era.

From the previous information on Egyptian astral theology it is apparent that the rotating flaming sword at the east of Eden would also represent the sun in addition to Regulus, the point of the summer solstice. In Egypt, the Tree of Life was the tree of the dawn, thus it would be in the east of Leo. In the *Book of the Dead*, the Tree of Life is shown to be at the entrance to the netherworld.⁵⁹ The flaming sword is an adaptation of the radiating disk of Ra, the Egyptian sun-god. “The way of the Tree of Life” represents the “road of the disk” or the sun’s path in the sky.

One could see where Regulus could actually take on three functions:

Adam, the flaming sword, and the Tree of Life.*

Modern Astrological Influence of Major

Stars⁶⁰ Regulus: Temptation for revenge.

Ptolemy claims it is the Heart of the Lion. a

Spica: Represents the goddess’s gift of new knowledge and gives a potential for brilliance to any chart it touches.

Denebola: To go against society. This star embodies these concepts and brings to mind persons who go against convention or steps out of line with the views of society, thereby opening themselves to persecution, or becoming the persecutor. Ptolemy—the tail of the Lion; Saturn and Venus (Satan and Eve.)

Comments on the Proto-text

After thinking I had completed this book, I began to have problems with the story of Adam and Eve. It had become plain to see that only Adam was expelled from the Garden of Eden (Genesis 3:24). The second problem was the name Eve itself. If Robert Graves is correct and the name derives from a Hittite goddess, it would appear to have been a later influence, most likely circa 1600 BCE at the earliest. I therefore looked for alternate ways to interpret the story in Genesis chapters 2 and 3.

The name of Eve could be deleted—as was her curse. There were some other verses that should be deleted also. In Genesis 2:7 Yahweh made man. In 2:8 he made the garden. Genesis 2:15 would be the next logical step in placing man in the garden. Verse seventeen repeats the information about the tree of knowledge that is in verse nine, an indication of editing. Likewise, 2:21 should follow 2:18. God says He will create a

helpmate for Adam in verse eighteen and then does so in verse twenty-one. I would contend that verse 2:24 and 2:25 were later editorial additions, as they contain no astrological significance.

In chapter 3 we must keep the serpent and the fruit; however, after that I would eliminate the entire cursing scene except for the serpent, which is part of the great cosmic myth. God knew that man ate of the tree, and he tossed him out in verse 3:23. I would also keep verse 3:24 in the text—the aforementioned Cherubim and rotating, flaming sword—as it demarcates Regulus.

Adam then took a new wife after he had been removed from the Garden. I do not believe her name would have been mentioned. Later it would become Eve and she would occupy the zodiac space of Virgo. It is from this

*Regulus is coincidentally three separate stars that cannot be seen with the naked eye. confusion that the Hebrew tales arose about Adam's having a wife (Lilith) prior to Eve.

There are various parallel myths concerning man's removal from Paradise. I would argue that this one stems from a tale in which the man is removed from Paradise and the woman is retained as a consort of the god.

As previously mentioned, the rivers needed to

be removed from the text. At the end of the story only the man is exiled from Eden, and it was not for disobedience but to prevent man from eating from the Tree of Life and living forever.

Proto-text

Gen 2:4 These are the histories of the heavens and earth in the day that YHWH made earth and heaven. **7** And YHWH formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being. **8** And YHWH planted a garden eastward, in Eden; and there he put the man whom he had formed. **9** And out of the ground made YHWH to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

15 And YHWH took the man, and put him into the Garden of Eden to dress it and to keep it. **16** And YHWH commanded the man, saying, "Of every tree of the garden thou mayest freely eat: **17** but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eats thereof thou shalt surely die." **18** And YHWH said, "It is not good that the man should be alone; I will make him a helpmate for him." **21** And YHWH caused a deep sleep to fall upon the man, and he slept; and he took one of his ribs, and

closed up the flesh instead thereof: **22** and the rib, which YHWH had taken from the man, he made a woman, and brought her unto the man.

3:1 Now the serpent was more subtle than any beast of the field which YHWH had made. And he said unto the woman, "Yea, hath God said, 'Ye shall not eat of any tree of the garden?'" **3:2** And the woman said unto the serpent, "Of the fruit of the trees of the garden we may eat: **3** but of the fruit of the tree which is in the midst of the garden, God hath said, 'Ye shall not eat of it, neither shall ye touch it, lest ye die.'" **4** And the serpent said unto the woman, "Ye shall not surely die: **5** for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil." **6b** She took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat. **9** Then the Lord God called to Adam and said to him, "Where are you?" **11b** Have you eaten from the tree of which I commanded you that you should not eat?" **12** Then the man said, "The woman whom You gave to be with me, she gave me of the tree, and I ate." **13** And the Lord God said to the woman, "What is this you have done?" The woman said, "The serpent deceived me, and I ate."

14 So the Lord God said to the serpent:

"Because you have done this, You are cursed more than all cattle, And more than every beast of the field; On your belly you shall go, And you shall eat dust All the days of your life. **15** And I will put enmity Between you and the woman, And between your seed and her Seed; He shall bruise your head, And you shall bruise His heel."

22 And YHWH said, "Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever"—**23** Therefore YHWH sent him forth from the garden of Eden, to till the ground from whence he was taken. **24** So he drove out the man: and he placed at the east of the garden of Eden Cherubims and a flaming sword which turned every way, to keep the way of the tree of life.

¹ R. O. Faulkner, *The Ancient Egyptian Book of the Dead* (University of Texas Press, 1985), 78–79.

² Anne Wright, "Constellation of Words," (October 16, 2008). <http://www.constellationsofwords.com/stars/Regulus.html>.

"At one time these four stars marked the two Equinoxes and two Solstices. Aldebaran marked the zero Aries point [vernal equinox] in 3044 BC, Antares marked zero Libra [autumnal equinox] 3052 BC, Fomalhaut marked zero Capricorn

[winter solstice], 2582 BC, Regulus marked zero Cancer 2345 BC [summer solstice].”^o

Wright uses a commercially available computer program to calculate exact years. The constellations of Leo, Taurus, Aquarius, and Scorpio marked the four cardinal points until circa 2000–1800 BCE when the summer solstice went from Leo into Cancer. In spite of the change these points remained in vogue among authors such as Ezekiel writing centuries later when he invoked their image in his vision of Ezekiel 1:6–10 when he combines an ox (Taurus), a man (Aquarius), a lion (Leo), and an eagle (Scorpio was an eagle in ancient times). Wright’s statement may appear confusing to the average reader. The stars mentioned are in the constellations Taurus, Scorpio, Aquarius, and Leo, respectively.

³ Brown, Driver, Briggs, and Gesenius, *The KJV Old Testament Hebrew Lexicon*. <http://www.Crosswalk.com>. A common translation for “histories” in KJV and other versions is “generations.”

James Strong, *ew Strong’s Concise Concordance of the Bible* (Thomas Nelson Publishers, 1990), Entry 8435:

descendants, results, proceedings, generations, genealogies

•account of men and their descendants

1. genealogical list of one’s descendants
 2. one’s contemporaries
 3. course of history (of creation, etc.)
- begetting or account of heaven (metaph)

⁴ John S. Kselman, *Harper’s Bible Commentary*, ed. James L. Mays (HarperCollins, 1988), 87. “While most scholars consider 2:4a to be the end of the P (Priestly) creation account echoing 1:1, some understand it rather as the heading of the second creation account.”

⁵ Richard H. Allen, *Star names, Their Lore and Meaning* (Dover Publishing), 253.

“The adaptation of this animal’s form for a zodiac sign has fancifully been attributed to the fact that when the sun was among its stars in midsummer the lions of the desert left their accustomed haunts for the banks of the Nile, where they would find relief from the heat in the waters of the inundation; and Pliny is authority for the statement that the Egyptians worshipped the stars of Leo because the rise of the great river was coincident with the sun’s entrance among them. For the same reason the great Androsphinx is said to have been sculptured with Leo’s body and the head of the adjacent Virgo; although Egyptologists maintain that the head represented one of the early kings or the god Harmachis.”

There are several nineteenth-century authors

who make this same claim, ascertaining that this marked the beginning and end of the zodiac and the beginning of Egypt as a civilization, when the summer solstice moved from Virgo into Leo circa 4000 BCE.

6 *Wikipedia*, “Egyptian language,” http://en.wikipedia.org/wiki/Egyptian_language. “Egyptian was a fairly typical Afro-Asiatic language. At the heart of Egyptian vocabulary was a root of three consonants. Sometimes there were only two, for example /r/ ‘sun’ (where the apostrophe represents a voiced pharyngeal fricative); others, such as /nfr/, which means beautiful, and some could be as large as five /sxdxd/ ‘be upside-down’. Vowels and other consonants were then added to this root in order to derive words, in the same way as Arabic and other Afro-Asiatic languages do today. However, we do not know what these vowels would have been, since like other Afro-Asiatic languages, Egyptian does not write vowels; hence ‘ankh’ could represent either ‘life’, ‘to live’ or ‘living’. In transcription, ‘a’, ‘i’ and ‘u’ all represent consonants; for example, the name Tutankhamen was written in Egyptian ‘tw t ‘nkh ymn’ (the apostrophe represents a voiced pharyngeal fricative.) The voiced pharyngeal fricative is a type of consonantal sound, used in some spoken languages. Experts have assigned

generic sounds to these values in order to fake a pronunciation. Unfortunately, this convention has often been mistaken for actual pronunciation.”

7 *Africa Within*, “The Egyptian Great Year and Christianity,” <http://www.africawithin.com>.

“The root of ATM is TM [TEM/TUM], which has several meanings, i.e. ‘mankind’, ‘people’, ‘completion’. ATUM is the complete Divine Man. A cognate root of TEM is DEM, which means, ‘to name’, as the biblical Adam was the namer of animals. Note also with reference to the Great Year that Genesis represents not only the creation of the cosmos but also the beginning of a new cosmic time-cycle. The Great year begins in the Age of Leo [circa 10,000 BCE]; ATUM is the lion-faced one, who creates Shu and Tefnut, also represented in lion forms. Another parallel we should take note of is that in Hebrew adam [*sic*] is ‘adu-mah’ (clay like/ made of clay); the Kemetic deity Khnum - who is shown as a Ram - is depicted sitting at a potters wheel fashioning the gods out of clay. Then we have Adam’s consort Eve [Heb. CHAVVAH/HAVVAH] seduced by the serpent in the Tree of Life. The Kemetic Great Mother Serpent is HEFA; the name also means ‘fruit’—as in the fruit of Life. Our biblical Genesis is taken from the funerary rituals of Kemet. The parallels do not end there; the Garden of Eden

[Heb. ADN], the mythical land where they are created is also represented as the great enclosure in religious motifs while in Kemetic, DEN means 'enclosure'. When Adam and Eve are cast out of Eden and settle in the land of Nod. Nod is NUD in Kemet ['outside of/away from'].”

I do not subscribe to all the tenets of this statement. It is enough to say “Adam” and “Atum” are similar and are most likely cognates.

8 Gerald Massey, *Ancient Egypt, The Light of the World*. Volume 1 (Kessinger Publishers), 438:

“We are told in the texts that ‘men are mortal since the time of Ra’ that is since the time when a father in heaven or Amenta was depicted in the image of man instead of being some pre-human and totemic type. This was Atum. Atum in the solar mythos was Ra in his first sovereignty and Atum = Hebrew Adam was primordial man. Otherwise stated Atum was the first god delineated in the form of a man....In Hebrew *Genesis*, when the man as Adam was created (ch. i.26) he was to have dominion over all creatures of the water, air and earth. And Atum or Tum in the Ritual (ch.79), is designated ‘the Lord of all creatures.’”

Rudolph Anthes, *Mythologies of the Ancient World*, ed. Samuel N. Kramer (Doubleday, 1961), 38–39.

“‘Atum’ means ‘the one who has been completed by absorbing others.’ Also he is identified as the primeval earth hill. These facts suggest that he was conceived as a divine representative of all those first living beings....which originated in the primeval earth hill.”

9 Miriam Lichtheim, trans., *Ancient Egyptian Literature, Volume I: The Old and Middle Kingdom*. Cited in *The Memphite Theology* (October 16, 2008),

<http://www.kheper.net/topics/Egypt/Memphis.html>.

“‘He who made all and created the gods.’ And he is Ta-tenen, who gave birth to the gods, and from whom every thing came forth, foods, provisions, divine offerings, all good things. Thus it is recognized and understood that he is the mightiest of the gods. Thus Ptah was satisfied after he had made all things and all divine words.”

Gerald Massey claims Atum was formed from clay, while another source claims he was beaten from metal. Atum is known as the “self-begotten” because he came to life via masturbation. Ptah-Nun is considered his father in the Shabaka Stone dated 700 BCE.

10 *Creation*, “Ancient Egypt’s Creation—The Beginnings,”

<http://www.peraset.org/creation.htm>. Quotes the Shabaka Stone:

“Sight, hearing, breathing—they report to the heart, and it makes every understanding come forth. As to the tongue, it repeats what the heart has devised. Thus all the gods were born and the Ennead was completed. For every word of the god came about through what the heart devised and the tongue commanded.”

¹¹ *Egypt Voyager*, “Religion lesson 3,” http://www.egyptvoyager.com/religionlessons_3_part2.htm.

“Khnum was seen as the craftsman of mankind because he fashioned humans on his potter’s wheel. The temple inscriptions [Esna-Upper Egypt] vividly describe how the god moulded the human body from clay. This version of the myth of the creation of mankind is the most explicit and it reveals incredible anatomical details.”

Robert Graves and Raphael Patai, *Hebrew Myths* (Doubleday and Company, 1964), 63.

“In Egypt, either the God Khnum or the God Ptah created man on a potter’s wheel; in Babylon either the Goddess Aruru or the God Ea kneaded man from clay. Prometheus used a certain red clay at Panopeus.”

¹² James Strong, *ew Strong’s Concise Concordance of the Bible* (Thomas Nelson

Publishers, 1990), Entry 0430.

‘elohiym el-o-heem’ plural of 433; gods in the ordinary sense; but specifically used (in the plural thus, especially with the article) of the supreme God; occasionally applied by way of deference to magistrates; and sometimes as a superlative: angels, X exceeding, God (gods)(-dess, -ly), X (very) great, judges, X mighty.

¹³ “Our Savior’s Name,” (October 16, 2008). <http://www.iahushua.com/ST-RP/name.htm>.

“Oxford English Dictionary

“Jehovah (_____) [sic]

“The English and common European representation, since the 16th c., of the Hebrew divine name Yhwh. This word (the ‘sacred tetragrammaton’) having come to be considered by the Jews too sacred for utterance, was pointed in the O.T. by the Masoretes with the vowels ‘ (= a), o, a, of adonai, as a direction to the reader to substitute Adonai for the ‘ineffable name’; which is actually done by Jerome in the Vulgate translation of Exodus vi. 3, and hence by Wyclif. Students of Hebrew at the Revival of Letters took these vowels as those of the word Yhwh (IHUH, JHVH) itself, which was accordingly transliterated in Latin spelling as IeHoVa (H), i.e. Iehoua (h). It is now held that the original name was IaHUe (H), i.e. Jahve (h), or with the English

values of the letters, Yahwe (h), and one or other of these forms is now generally used by writers upon the religion of the Hebrews. The word has generally been understood to be a derivative of the verb hawah to be, to exist, as if 'he that is', 'the self-existent', or 'the one ever coming into manifestation'; this origin is now disputed, but no conjectured derivation which has been substituted has found general acceptance."

There is also some evidence under Elephantine Papyri in *The Interpreters Dictionary of the Bible* that IAHU or IAHO was used by the fourth-century BCE Aramaic-speaking Jews that lived in the Nile delta.

This information is in dispute and may very well be incorrect. It is not essential to this thesis.

¹⁴ Brown, Driver, Briggs, and Gesenius, *The KJV Old Testament Hebrew Lexicon*.
<http://www.Crosswalk.com>.

James Strong, *ew Strong's Concise Concordance of the Bible* (Thomas Nelson Publishers, 1990), Entry 0119:

to be red, red

•(Qal)

1. ruddy (of Nazarites)

•(Pual)

1. to be rubbed red 2. dyed red

3. reddened

• (Hiphil)

1. to cause to show red 2. to glare

3. to emit (show) redness

•(Hithpael)

1. to redden

2. to grow red

3. to look red

¹⁵ This reference of the Double Lion is frequently used in Faulkner's *Book of the Dead* for Atum, Spells 17, 38b, 78, etc.

¹⁶ *Crystalinks*, Ellie Crystal,
<http://www.crystalinks.com/egyptgods2.html>.

"In preparation for sunrise, the god Atum holds a winged serpent who is about to devour ten stars symbolizing the ten hours of the night that have elapsed. The sun god's boat in the middle row now bears a red sun disk on its bow. It is preceded by twelve men carrying the protective serpent believed to encircle the world. The semicircular shapes in the bottom row are pits into which knife-wielding goddesses have tossed the dismembered bodies of the sun god's enemies. This gruesome punishment was thought to explain the blood-red color of the rising sun.

Atum was one of the most ancient gods in Egypt and was part of the Heliopolitan cosmology. Originally an earth god, he became associated

with Re, the sun god. Specifically, he was considered to be the setting sun.”

17 Ibid. “Atum was a bisexual god. He embodied both the male and female aspects of life.”

18 Robert Graves and Raphael Patai, *Hebrew Myths* (Doubleday and Company, 1964), 67.

“Primeval Man was held by the Babylonians to be androgynous...Enkidu [had] androgynous features... The Hebrew tradition evidently derives from Greek sources...in a Tannaitic midrash to describe the bisexual Adam are Greek: *androgynos*, man-woman and *diprosopon*, ‘two-faced.’”

Ibid., 66.

“He [God] designed a single one [human] with a male face looking forward and a female looking back. He changed His mind, removed Adam’s backward-looking face and built a woman’s body for it.”

This story sounds like the creation of the constellation Virgo taken from Asad. 19 Robert Graves and Raphael Patai, *Hebrew Myths* (Doubleday and Company, 1964), 61. As this was a giant constellation, a myth evolved in which Adam was a giant. Adam was so huge that his frame would stretch from one end of the earth to the other when he lay down. When he stood up, his head would reach the Divine Throne.

20 Richard H. Allen, *Star names, Their Lore and Meaning* (Dover Publishing, 1963), 252ff. Leo has not always been viewed as the small figure that we know now. At the time of Claudius Ptolemaeus, some 150 years after the birth of Christ, Leo was seen as an enormous animal which extended far to the east; incorporating stars of the constellation we now call Cancer, the Crab. A star cluster in the Crab, called the Beehive (Praesepe), formed the whiskers of the Lion and its nose. The question mark became the mane and hairy neck, while the body remained the same as our present Lion. Denebola formed the rear quarters and a wonderful curly tail which stretched upwards to the stars of the constellation which we now know as Coma Berenices. In those far-off days Coma Berenices formed the tuft of Leo’s tail. In ancient Arabia, that somewhat mythical Lion included Gemini, Cancer, Leo, Virgo, Libra, and parts of other constellations, both north and south of the zodiac; but the later Arabians also adopted Ptolemy’s Leo (the Leo constellation we know now) and transferred to it the Asad of the early constellation.

21 Richard H. Allen, *Star names, Their Lore and Meaning* (Dover Publishing, 1963), 469.

22 Brown, Driver, Briggs, and Gesenius, *The KJV*

Old Testament Hebrew Lexicon.
<http://www.Crosswalk.com>.

James Strong, *ew Strong's Concise Concordance of the Bible* (Thomas Nelson Publishers, 1990),
Entry 6763:

- # side, rib, beam
- rib (of man)
- rib (of hill, ridge, etc)
- side-chambers or cells (of temple structure)
- rib, plank, board (of cedar or fir)
- leaves (of door)
- side (of ark)

The root word (6760) means "to limp or make lame."

23 Richard H. Allen, *Star ames, Their Lore and Meaning* (Dover Publishing, 1963), 469.

24 Robert Graves and Raphael Patai, *Hebrew Myths* (Doubleday and Company, 1964), 66.
"Some say that God created Eve not from Adam's rib, but from a tail."

25 E. W. Bullinger, *The Witness of the Stars* (Kregel Publications, 1893), 165.

"Other stars not identified, are named *Sarcam* (Hebrew), *the joining*; intimating that here is the point were the two ends of the Zodiacal circle have their *joining*." Richard H. Allen, *Star ames, Their Lore and Meaning* (Dover Publishing, 1963), 171. Allen never mentions this star. Other

authors mention the star, but it is not certain if they have their own source or used Bullinger. The context in which Bullinger uses the star is insignificant to his work; hence, I would consider it accurate with there being no need to exaggerate. The question is: What star is this? The tail of Leo seems to be the logical place, but Denebola is a star of the current day Leo. Bullinger ignored the large Leo or Asad constellation which would have placed the star more in Coma, known in ancient Egypt as "Many Stars." Sarcam must have developed after the breakup of Asad with Denebola possibly representing Eve as a rib of the great lion in the original tale.

26 Richard H. Wilkinson, *The Complete Gods and Goddesses of Ancient Egypt* (Thames & Hudson, 2003), 99.

27 Robert Graves and Raphael Patai, *Hebrew Myths* (Doubleday and Company, 1964), 69.

28 *Mythopedia*, anatolia.htm.

"Kubaba (f.; Karkhemish)

Kubaba was very likely the prototype of Cybele.
Kubaba's name is compared to Khumbaba.

- It is now known that Kubaba is the Bronze Age name for the city goddess of Carcemish on the Euphrates,
- Kubaba sat on a throne, opposite to Karhuhas,

and was a queen.

- Kubaba was married to Adamma.
- Kubaba was seated on a lion.
- Kubaba was a cave.
- Kubaba was a hollow jar.”

29 Ibid.

“**Hebat** (f.)

- Hebat is identical with^dUtu^{URU}Arinna.
- Hebat was a mountain goddess.
- Hebat was a mother goddess.
- Hebat had a son Sarruma.
- Hebat had a vizier Tiyabenti.
- The lion was Hebat’s sacred animal.”

30 Giovanni Pettinato, *The Archives of Ebla* (Garden City, NY: Doubleday & Company, 1981), 251. “The Eblaites accepted at least four deities of the Hurrian pantheon: Adamma, Astabi, Hapat, and Ishara.”

31 Robert Graves and Raphael Patai, *Hebrew Myths* (Doubleday and Company, 1964), 68. “Lilith is usually derived from the Babylonian-Assyrian word *liltu*, ‘a female demon, or wind spirit’...she appears earlier as ‘Lillake’ on a 2000B.C. Sumerian tablet from Ur.”

32 J. G. Macqueen, *The Hittites* (Boulder, Colorado: Westview Press, 1975). Macqueen places the influence of the Hittite Empire over the

Near East within the years 1650–1160 BCE.

33 Pierre Grimal, ed., *Larousse World Mythology* (Chartwell Books Inc., 1973), 57. This early depiction of Virgo links her to Venus, the “light-bringer.” What happens is simple: Ishtar as Venus copulates with the moon (moon-god) to give birth to the sun (sun-god). Ishtar as Virgo becomes the consort of Leo, the sun-god. This is why in ancient mythology the mother becomes the consort of the son, who then becomes his own father. In our text, Virgo as Eve consorts with Leo (Adam). She is the “light bringer,” as she gives birth to Cain, who becomes the father of civilization. The cycle then completes itself when Eve/Ishtar/Venus as Bethsheba consorts with David, a lunar representation, and gives birth to Solomon who is solar.

In Christianity, the myth is a bit distorted. Mary is the virgin consort of YHWH, the moon. She would actually be Venus as the “light-bringer,” but also Virgo. Jesus is a solar representation. Mary Magdalene, described as the other Mary, would be his consort. She would also represent Virgo/ Venus.

34 Richard H. Allen, *Star names, Their Lore and Meaning* (Dover Publishing, 1963), 460ff. Allen says the ancients equated Virgo to the Roman Ceres, Egypt’s Isis, Ishtar, Bel’s wife, Bethulah in

Judea, and Bethulta in Syria. He declares that the later Arabic astronomers adopted the Greek figure, broke up Asad, and “called it Al Adhrā al Nahīfah, the Innocent Maiden.”

35 *Sky Goddess*, “Virgo.” <http://langlab.uta.edu/German/lana.rings/skygoddess/virgo.htm>.

“Why would a virgin be a goddess of fertility? Students of Greek mythology can very easily be puzzling (and puzzled) when they write: ‘Virgo (The Virgin): Ancient writers disagree as to who is represented by this constellation; candidates include Dike (Justice) who might then be holding the scales of the neighbouring constellation Libra (the scales). *Curiously* [my italics] the goddess Demeter is another suggestion, even though she had several children’ (Bellingham, 123). The mystery may well be solved in the following statement: “Holy Virgin” was the title of harlot-priestesses [*sic*] of Ishtar, Asherah, or Aphrodite. The title didn’t mean physical virginity; it meant simply “unmarried.” The function of such “holy virgins” was to dispense the Mother’s grace through sexual worship; to heal; to prophesy; to perform sacred dances; to wail for the dead; and to become Brides of God’ (Walker, 1048). In fact, the use of the word ‘harlot’ is unfortunate, for ‘harlot’ denotes a woman of low morals, where such was not the case back then,

for these priestesses practiced ‘sacred sexual customs.’ According to Stone, “The sacred sexual customs of the female religion offer us another of the apparent ties between the worship of the Divine Ancestress as it was known in Sumer, Babylon, Anatolia, Greece, Carthage, Sicily, Cyprus and even in Canaan. Women who made love in the temples were known in their own language as “sacred women,” “the undefiled.” Their Akkadian name of *qadishtu* is literally translated as “sanctified women” or “holy women.” 157. 36 Gerald T. Sheppard, “Commentary on Isaiah. *Harper’s Bible Commentary*,” (New York:

Harper & Row, 1988), 555–556. A graduate of Bethany Bible College, Fuller Theological Seminary, and Yale Divinity School, Dr. Sheppard is the author of numerous articles on biblical criticism.

“The Hebrew noun for ‘young woman’ neither requires she be a virgin nor precludes the possibility. The LXX rendered this noun as ‘virgin’, which was taken in Matt. 1:22–23 to be a promise fulfilled in the birth of Christ. However, many other Greek translations rendered the same noun as simply ‘young woman.’ ...Martin Luther allegedly offered a hundredgulden to anyone who could show a reference in the OT to a

married woman designated by this term. One might argue the 'young woman' in Prov. 30:19 is by implication not a virgin. ...Isa. 7:14 does not specify the tense of the relevant verb. The most recent translation of the Hebrew Scripture by the Jewish Publication Society reads 'a young girl has conceived'.... In the original historical setting 'the woman' appears to be a person known to the king and to Isaiah and the child's life should be contemporaneous with the events of the next few years."

³⁷ James Strong, *ew Strong's Publishers*, 1990), Entry 1984:

Concise Concordance of the Bible (Thomas Nelson

"[P]rimitive root; to be clear (orig. of sound, but usually of color); to shine; hence, to make a show, to boast; and thus to be (clamorously) foolish; to rave; causatively, to celebrate; also to stultify: (make) boast (self), celebrate, commend, (deal, make), fool(-ish, -ly), glory, give (light), be (make, feign self) mad (against), give in marriage, (sing., be worthy of) praise, rage, renowned, shine."

³⁸ Barbara G. Walker, *The Woman's Encyclopedia of Myths and Secrets* (HarperCollins, 1983), 551. Under the Lucifer entry:

"'Light-bringer,' Latin title of the morning star god who announced the daily birth of the sun.

Canaanites called him Shaher. ...Shaher coveted the superior glory of the sun-god and tried to usurp his throne, but was defeated and cast down from heaven like a lightning bolt.

Seventh century BCE pagan writings included this song 'How hast thou fallen from heaven Helel' son Shaher! Thou didst say in thy heart, I will ascend to heaven, above the circumpolar stars I will raise my throne, and I will dwell on the Mount of Council in the back of the north; I will mount on the back of a cloud, I will be like unto Elyon."

Compare this to *Isa.* 14:12-14:

"How art thou fallen from heaven, O Lucifer, son of the morning! ... For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High."

³⁹ Richard H. Allen, *Star names, Their Lore and Meaning* (Dover Publishing, 1963), 466. "Spica signifies and marks the Ear of Wheat."

⁴⁰ *Ibid.* I suspect many of these Hebrew names such as Tsemeh and Bethulah are of a later influence and have no bearing on the astral religion per se as it pertains to the original or core text. However, later these meanings become

important to New Testament astral manifestations.

41 Richard H. Allen, *Star names, Their Lore and Meaning* (Dover Publishing, 1963), 468. "In Babylon and representing the whole constellation, it [*Spica*] personified the wife of Bēl ... It was also Emuku Tin tir Ki, the Might of the Abode of Life, a common title for Babylon itself."

42 Samuel N. Kramer, ed., *Mythologies of the Ancient World* (Doubleday, 1961), 102.

"The Sumerian paradise is located according to our poem in Dilmun. It is the same Dilmun where later the Babylonian and Semitic people who conquered the Sumerians, located their "land of living," the home of immortals. And there is good indication that the Biblical paradise [Eden] ... may have been originally identical with Dilmun, the Sumerian paradise-land."

43 Geoffrey Bibby, *Looking for Dilmun* (New York: Alfred A. Knopf, 1969). Bibby also mentions neighboring Qatar as part as Dilmun.

44 Samuel N. Kramer, ed., *Mythologies of the Ancient World* (Doubleday, 1961), 102. "Again the passage in our poem describing the watering of Dilmun by the sun-god with fresh water brought up from the earth is reminiscent of the Biblical 'But there went up a mist (?) from the earth and watered the whole face of the ground'

(Genesis 2:6)."

45 E. W. Bullinger, *The Witness of the Stars* (Kregel Publications, 1893), 164–165. Bullinger does not cite a reference. These translations, even if accurate, I suspect came at a later date, possibly by those who knew of the significance of the constellation. Bullinger never relates Leo to Adam or Eden. Allen relates the meanings of names of the stars in question to Lion parts. Thus, Denebola was "The Lion's Tail."

46 Richard H. Allen, *Star names, Their Lore and Meaning* (Dover Publishing, 1963), 179. "[T]he Greeks and Romans...more or less associated [Corvus] with the Cup and with the Hydra on whose body it rests."

Ibid., 183.

"This was long considered a part of a threefold constellation *Hydra et Corvus et Crater* but modern astronomers catalogue it separately."

47 Anne Wright, "Constellation of Words," <http://www.constellationsofwords.com/Constellations/Corvus.html>.

48 Richard H. Allen, *Star names, Their Lore and Meaning* (Dover Publishing, 1963), 183.

"The Romans additionally knew it as Urna, Calix, Scyphus, and poetically as Poculum, the Cup. The Greeks also called it a 'Water-bucket'. It has also been known as the mixing-bowl in the

Euphratean myth of Istar-Kirke, Browne referring to the words of the prophet Jeremiah, "Babylon hath been a golden cup in the Lord's hand." Hewitt also identifies it with "the Akkadians' *Mummu Tiamut*, the 'chaos of the sea', 'the mother of heaven and earth', and 'the child of Tiamut', 'the mother (*mut*) of living things (*tia*)'. In early Arabia it was Al Ma'laf, the Stall. It has also been connected with the 'Soma Cup' of ancient India and with the 'Cup of Christ', the Holy Grail."

49 Barbara G. Walker, *The Woman's Encyclopedia of Myths and Secrets* (Harper-Collins, 1983), 352. "The real origins of the Holy Grail were not Christian, but pagan. ... Like the Celts' holy Cauldron of Regeneration, which it resembled, the blood-filled vessel was a womb symbol meaning rebirth in the ...Gnostic sense of reincarnation."

50 Benjamin Walker, *Gnosticism, Its History and Influence* (Northamptonshire, England: Crucible Press, 1989), 157. "Borborites included the Haimatittoi probably so called because they drank menstrual blood."

51 Richard H. Allen, *Star ames, Their Lore and Meaning* (Dover Publishing, 1963), 181.

"The Hebrews knew it as *Ōrebh*, or *Ōrev*, the Raven. It was also known as according to Allen as

"the Camel," "the tent," "the throne of the unarmed one," and "the rump of Asad."

E. W. Bullinger, *The Witness of the Stars* (Kregel Publications, 1893), 168. Bullinger claims Corvus was named Her-na in the Denderah planisphere; Her, meaning "the enemy," and Na, meaning "breaking up" or "failing."

Joanne Conman, "The Round Zodiac Ceiling of the Temple of Hathor." (Spring 2002). <http://home.maine.rr.com/imyunnut/Den.Round.htm>.

"Behind Satet is her mother, a woman seated in a chair holding two water jars. Anuket (or Anukis, to the Greeks) is another goddess associated with the origin the Nile flood. Her shrine was at Seheil on Egypt's southernmost border. She is one of the three consorts of the god Khnum. Anuket wears a headdress made from feathers of red parrots, which are found in the Sudan, linking her to areas to the south of Egypt. The Greeks associated her with Hestia, the goddess of the hearth."

52 Photo Credit. <http://www.bibleorigins.net/Serpentningishzida.htm>. Another interesting seal from this time period. I snatched it from a website discussing aspects of Joseph Campbell's theories involving the contrary role of the serpent from the Babylonian to Hebrew accounts. Not once was it hinted at that this is simply a cosmic representation. Why do scholars ignore the

obvious?

What is conspicuously missing from this picture is a depiction of Ishtar as Virgo. I would speculate this seal originated in a period just after the reign of Narām-Sîn when Ishtar was despised. Ishtar is actually on the seal, but not on this picture. She is simply represented by a star (Venus), but not in human form.

53 Anne Baring and Jules Cashford, *The Myth of the Goddess* (Viking Arkana, 1991), 213.

54 *University of Oregon* website.

<http://darkwing.uoregon.edu/~dfalk/courses/bible/creation%20myths.htm>.

55 Richard H. Allen, *Star names, Their Lore and Meaning* (Dover Publishing, 1963), 257. "In Euphratean astronomy it was *Gus-ba-ra*, the Flame, or the Red Fire, of the House of the East."

56 Anne Wright, "Constellation of Words,"

<http://www.constellationsofwords.com/stars/R-egulus.html>.

57 James Strong, *ew Strong's Concise Concordance of the Bible* (Thomas Nelson Publishers, 1990), Entries 3742 and 3743. "3742 kruwb ker-oob' of uncertain derivation; a cherub or imaginary figure: cherub, (plural) cherubims. 3743 Kruwb ker-oob' the same as 3742; Kerub, a place in Bab.: Cherub" A place in Babylon—now compare that to Spica as the Might of the Abode

of Life, a common title for Babylon itself.

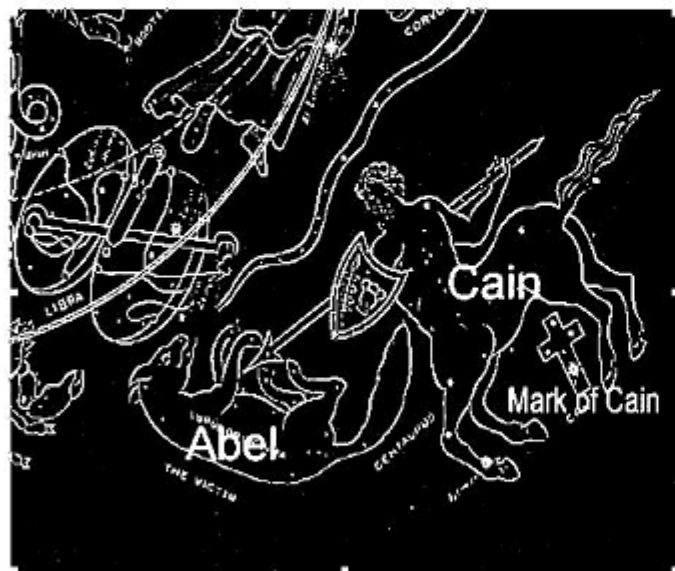
58 Barbara G. Walker, *The Woman's Encyclopedia of Myths and Secrets* (Harper-Collins, 1983), 164. "Hebrew *kerubh*, the Babylonian totemic animal deities combining eagle wings, lion feet, bull's heads and serpent tails—animal symbol of the four seasons, cardinal directions and elements." The picture actually has a man's face and a lion's tail. No doubt there were several representations, all with a similar meaning.

59 R. O. Faulkner, *The Ancient Egyptian Book of the Dead* (University of Texas Press, 1985), 112, Spell 117.

60 *Fixed Star Meanings*, (October 16, 2008) <http://critters.50megs.com/planet/fixedstars2.htm>. For the record, I do not endorse astrology. Nor is this work intended to be an endorsement, although I am not naïve enough to doubt many people may view this work as a vindication of astrology. I have included this section so the reader can compare the modern-day astrological interpretation of the stars used for prophecy and compare them to their biblical use. In some cases the modern interpretation enhances the biblical text, or vice versa. In other cases the two are mutually exclusive.

Cain and Abel

Abel is the constellation Lupus who is killed by Cain represented by Centaurus. Abel plays a minor role in this tale and may even not have been mentioned in the Proto-text. The story is centered on the descendents of Cain creating civilization.



Cain and Abel in the Stars Cain

The meaning of the word Cain (*qayin*) is to “strike fast” with a spear.¹ Clearly

Centaurus/Cain is killing Lupus/Abel with a spear. Cain went and dwelled east of Eden in the land of Nod. Nod is an ironic term for a specific location, as its root word means a vagabond or to wander.² I would suggest this was a metaphoric representation of the migration of people from Dilmun to Mesopotamia.³ Cain built a city and became the father of culture and civilization. It seems odd that the lineage for someone who is cursed would become the creators of art, music, masonry, and metallurgy. Cain would be akin to the mythical Enki, who would build the world’s first city and also introduces various cultural needs.⁴

The descendents of Cain were likewise builders and artisans. Genesis 4:20–22:

20 Adah gave birth to Jabal; he was the father of those who dwell in tents and {have} livestock. **21** His brother’s name was Jubal; he was the father of all those who play the lyre and pipe. **22** As for Zillah, she also gave birth to Tubal-cain, the forger of all implements of bronze and iron; and the sister of Tubal-cain was Naamah.

In Egypt, in the planisphere of Denderah, Centaurus is also represented by a lion, supposedly Atum, who created all that exists.⁵ The story of Centaurus as Chiron has similarities

to Cain as the “Father of Civilization.” Centaurus was associated with a specific centaur named Chiron. Chiron was raised by the twins Apollo (Phoebus) and Artemis (Diana), who taught him medicine, hunting, music, astronomy, and many other arts. These skills he passed on to Heracles (Hercules), Crotus, Hylas, Peleus, Castor and Pollux, Aeneas, Jason, Aristaeus, Achilles, Orpheus, Atalanta, Linus, Pholus the Centaur, and Asklepios (Aesculapius).⁶

It is uncertain why this constellation represented the genesis of civilization. The brightest star in the constellation marked the autumnal equinox in Egypt from 3800–2575 BCE.⁷ This was an age of city building and the beginning of various crafts.

Abel

The name Abel means “empty, transitory, and vain.”⁸ This is hardly an appropriate meaning for the name of a person YHWH would grieve over at his death. Most likely the story was an insertion. Abel is simply the victim of Cain and nothing more. The curses against Cain were added, as well as the lament for the death of the “empty” one.

Lupus was an animal sacrificed by Centaurus on an altar.⁹ Likewise, Abel was killed as a sacrifice, most likely to YHWH.

Genealogy

Chiron was supposed to have raised Jason (of the Argo), who is similar to the biblical Noah. As it turns out, in the Yahwist tale Noah was the son of Lamech, descendent of Cain (Genesis 5:28–29). This was one of the later changes to the Bible. Noah’s history was changed to make him a descendent of Seth, whose name is not mentioned in “J.”¹⁰ It is odd that the name Seth was used to decontaminate the fact that Noah was descendent from Cain. The name Seth comes from the Egyptian Set or Sut. He was their Cain who murdered his own brother.

Here are the ancestries side by side; Seth’s descendents clearly do not belong in the text. I have my doubts about Cain’s descendents, too.

Genesis 4:17–19 Genesis 5:4–29

1 Cain (a) Seth (a)

2 Enoch (b) Enos (b) 3 Irad (c)

4 Methujael (d)

5 Methusael (e)

6 Lamech (f)

7 -

8 -

Cainan (a)

Mahalaliel (d) Jared (c)

Enoch (b)

Methuselah (e) Lamech (f)

Fratricide Mythology is filled with tales of fratricide. Set and Horus, along with Romulus and Remus, are the most famous outside of the Bible. In Persia, it

was Ahriman and Ahura Mazda, who both offered sacrifices to Vayu. Ahriman's sacrifice was refused. He became a traitor and a devil.¹¹ The problem with the Bible's story is the internal inconsistency. God curses Cain, while at the same time placing a mark upon him to prevent his death. Because of the inconsistency this obviously would be a later addition to the text. Cain has already established himself as both a killer and the father of civilization. In order to sanitize the story Cain must simultaneously be punished and be allowed to live. Thus, we have the mark and the curse.

The Southern Cross

The Southern Cross is an interesting sign at the ankle of Centaurus. While it was visible in this age, it was not as yet established as a constellation.¹² It is in this area of the heavens I would personally place the crucifixion of Jesus, with Christ as Lupus, the sacrifice being speared in the side. The Passion of Christ is another story which relies mostly on Greek and Roman astrology.

The Jews would later claim the "Mark of Cain" was the letter Teth translated as Tau.¹³ This letter looks similar to the Southern Cross.

Other Stars and Names

Two of the original stars in Centaurus would have been the Arabic Hadar and Wazn, which mean "ground" and "weight" respectively.¹⁴ Quoting Jamieson's 1822 work *Celestial Atlas*, Bullinger claims Centaurus' ancient Arabic and Chaldaic name was *Al Beze* or the Hebrew *Bezeh*, meaning "the despised."¹⁵ Allen concedes to the name, but has no idea how to translate it.¹⁶

Bullinger also claims the constellation was once called Asmeath, which means "sin offering"; and the name Cheiron [*sic*] means "who pierces."¹⁷ Allen does not mention Asmeath and translates Chiron as "the Handy One."¹⁸

The difference in the meaning of the constellation from the Greek (the Handy One) to the Chaldean (the despised) is quite opposing. I would claim the Chaldaic representation is taking its cue from a version of the story of Cain where he is "despised." The Greeks still see Centaurus from the original perspective as the "Father of Civilization."

Modern Astrological Influence of Major

Stars

Toliman (a star in Alpha Centauri's hoof):

Influence of learning, the lessons of life.¹⁹

Comments on the Proto-text

This is a sanitized version of the Cain and Abel saga. I consolidated all artisans into the children of Cain instead of his distant grandchildren. I deleted the word "iron." Naamah was known as the mother of the Amorites.²⁰ In the Akkadian story, Enki is the builder of civilization.

Proto-text

Gen. 4:1 And the man knew his wife; and she conceived, and bore Cain, and said, "I have gotten a man with [the help of] Jehovah." **2** And again she bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. **8b** When they were in the field, Cain rose up against Abel his brother, and slew him. **16ac** Cain dwelt in the land of Nod, on the east of Eden. **17** And Cain knew his wife; and she conceived, and bare Enoch: and he built a city, and called the name of the city, after the name of his son, Enoch. **20** And [she] bare Jabal: he was the father of such as dwell in tents and [have] cattle. **21** And his brother's name was Jubal: he was the father of all such as handle the harp and pipe. **22b** She also bare Tubal-cain, the forger of every cutting instrument of brass: and the sister of Tubal-cain

was Naamah.

¹ James Strong, *ew Strong's Concise Concordance of the Bible* (Thomas Nelson Publishers, 1990), Entry 7013: "qayin kah'-yin from 6969 in the original sense of fixity; a lance (as striking fast): spear."

² James Strong, *ew Strong's Concise Concordance of the Bible* (Thomas Nelson Publishers, 1990), Entry 5012: "nowd node (only defect. nod {node}); from 5110; exile: wandering."

³ Mudarras Kadhiri Gaznavi, "Sumerian Myths," http://www.geocities.com/spenta_mainyu_2/sumer1.htm. "According to the story on clay tablets of the Sumerian Lu-dingir-ra (could be translated as 'God's man') who lived 4000 years ago, this is the answer to 'where they had come from?': *We migrated to where we are living now thousands of years ago ... Our people came to this land from a mountainous country to the northeast. But it is also said that some of them had come via sea from a land called Dilmun in the east. And the reason behind this migration is said to be the onset of an unexplained drought in their warm and rainy country. Great Enlil had some of us "darkheads" settle here... According to the rumours and results of my research as to why we have called ourselves "darkheads," I*

found out that before our forefathers migrated here, blonde haired and blue eyed people were living next to their country.”

4 Samuel N. Kramer, ed., *Mythologies of the Ancient World* (Doubleday, 1961), 100. “Enki applies himself to the earth’s cultural needs...he lays foundations, aligns the bricks, and builds houses.”

5 R. O. Faulkner, *The Ancient Egyptian Book of the Dead* (University of Texas Press, 1985), 78, spell 79. “I am Atum who made the sky and created what exists.”

6 “Rich’s Pegopedia,” <http://users.cwnet.com/xephyr/rich/fantasy/Pegopedia.html>. “Cheiron was raised by the twins Apollo (Phoebus) & Artemis (Diana) who taught him medicine, hunting, music, astronomy and many other arts. As an infant, Athena placed her hand on Cheiron’s forehead and imbued him with extraordinary intelligence. Being a centaur Magne, Cheiron was famous for his goodness and great wisdom and, in turn, was noted for the tutelage of such great heroes as Herakles (Hercules), Croton, Hylas, Peleus, Castor & Pollux, Aeneas, Jason, Aristaeus, Achilles, Orpheus, Atalanta, Linus, Pholus the Centaur and Asklepios (Aesculapius).”

7 Richard H. Allen, *Star Names, Their Lore and Meaning* (Dover Publishing, 1963), 152–153.

“Alpha’s splendor naturally made it an object of worship on the Nile, and its first visible emergence from the sun’s rays, in the morning at the autumnal equinox, has been connected by Lockyer with the orientation of at least nine temples in northern Egypt dating from 3800 to 2575 B.C., and of several in southern Egypt from 3700 B.C. onward. As such object of worship it seems to have been known as **Serk-t**.”

Note that this is in conflict with the temple of Denderah’s representation of Centaurus as Atum. Serk-t was the wife of Ptah, while Atum was their self-begotten son. This may have just been a regional difference in interpretation.

8 James Strong, *ew Strong’s Concise Concordance of the Bible* (Thomas Nelson Publishers, 1990), Entries 1891 and 1892. “1891 habal haw-bal’ a primitive root; to be vain in act, word, or expectation; specifically to lead astray: be (become, make) vain. 1892 hebel heh’bel or (rarely in the abs.) habel {hab-ale’}; from 1891; emptiness or vanity; figuratively, something transitory and unsatisfactory; often used as an adverb: X altogether, vain, vanity.”

9 Anne Wright, “Constellation of Words,” <http://www.constellationsofwords.com/Constellations/Lupus.htm>.

The Greeks and Ptolemy thought of these stars merely as a generic wild animal, the **Therion** that the Centaur (Centaurus) was taking to Ara, the Altar, skewered on a pike as a sacrificial offering. Greek **ther**, means wild beast. **Therion** comes from the Indo-European root ***ghwer-** 'Wild beast'. Derivatives: **feral**, **fierce**, **ferocious**, (these words from Latin *ferus*), **treacle**, **theropod** (these words from Greek *ther*, wild beast).

Richard H. Allen, *Star names, Their Lore and Meaning* (Dover Publishing, 1963), 278. Allen backs up the names of the stars.

E. W. Bullinger, *The Witness of the Stars* (Kregel Publications, 1893), 51. Bullinger claims here that the Hebrew name of the constellation Asedah and Arabic name Asedaton both mean "to be slain." Allen claims the Arabic name was Al Asadah, "the lioness," refuting Bullinger's claim. Allen also claims the Euphratean cylinders considered this constellation to be Ubat, "the Beast of Death" or "Star of the Dead Fathers," a title attributed to the Akkadians.

¹⁰ William Harwood, *Mythology's Last Gods, Yahweh and Jesus*. (Prometheus Books, 1992), 74. "That Cain and Set were originally the same person...can be seen when we compare the Yahwist's genealogy of the descendants of Cain

(GENESIS 4) with the Priestly genealogies of the descendants of Set (GENESIS 5, 10)." Harwood equates Seth to Set and writes accordingly.

¹¹ Barbara G. Walker, *The Woman's Encyclopedia of Myths and Secrets* (HarperCollins, 1983), 132.

¹² Richard H. Allen, *Star names, Their Lore and Meaning* (Dover Publishing, 1963), 184. "It was unknown to the ancients by its present title, its four chief stars being noted by Ptolemy as a part of the Centaur ... However in India (pg.185) it was known as **Sūla**, 'The Beam of the Crucifixion.'"

¹³ Robert Graves and Raphael Patai, *Hebrew Myths* (Doubleday and Company, 1964), 96–97.

"[The incidence of] [M]ediaeval texts with the Hebrew *teth* is prompted perhaps by Ezekiel IX. 4–6, where God sets a mark (*tav*).... But the characters for *tav*, the last letter of the Hebrew and Phoenician alphabets, was a cross; and from it derived the Greek character *tau* which, according to Lucian's *Court of Vowels*, inspired the idea of crucifixion.... [T]he Midrash has substituted as Cain's brand the letter...*teth*."

¹⁴ Richard H. Allen, *Star names, Their Lore and Meaning* (Dover Publishing, 1963), 152. "Arabic **Hadar**, Ground, and **Wazn**, Weight."

¹⁵ E. W. Bullinger, *The Witness of the Stars* (Kregel Publications, 1893), 40.

James Strong, *ew Strong's Concise Concordance of the Bible* (Thomas Nelson Publishers, 1990), 959. "Despised: bazah baw-zaw' a primitive root; to disesteem: despise, disdain, contemn (-ptible), + think to scorn, vile person."

16 Richard H. Allen, *Star names, Their Lore and Meaning* (Dover Publishing, 1963), 150. "**Albeze...Albeze** and **Albize**, -unintelligible."

17 E. W. Bullinger, *The Witness of the Stars* (Kregel Publications, 1893), 40-41.

18 Richard H. Allen, *Star names, Their Lore and Meaning* (Dover Publishing, 1963), 149.

"Eratosthenes asserted that the stellar figure represented a title that, in its transcribed, forms Chiron and Chyron, was in frequent poetical use in classical times. This has appropriately been translated 'the Handy One' [the Greek word *kheir*'hand' from which our word 'chiropractic' comes; also the word 'surgery' is related]."

19 *Fixed Star Meanings*, <http://critters.www4.5omg.com/planet/fixedstars2.htm>.

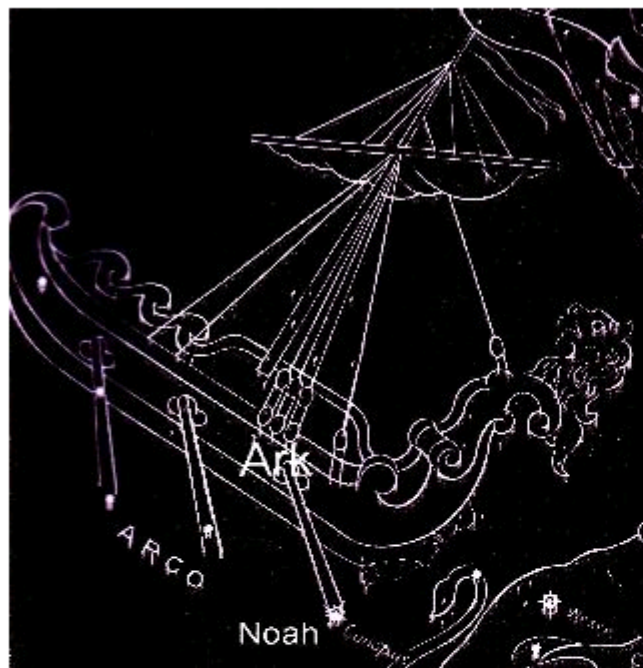
20 James Strong, *ew Strong's Concise Concordance of the Bible* (Thomas Nelson Publishers, 1990), Entries 5279ff.

"5279 Na`amah nah-am-aw' feminine of 5277; pleasantness; Naamah, the name of an antediluvian woman, of an Ammonitess, and of a place in Palestine: Naamah. 5277 Na`am nah'-am

from 5276; pleasure; Naam, an Israelite: Naam. 5276 Na`em naw-ame' a primitive root; to be agreeable (literally or figuratively): pass in beauty, be delight, be pleasant, be sweet."

Noah and the Flood

The ark is represented by the constellation Argo. It is logical that a boat would represent a boat. It would be nice if all the text was this simple. Of course, if it were this easy, there would be no need to write a book. oah, on the ark, is the star Canopus. oah lands on the star(s) Hadar.



ephililim

Mankind is being punished by a flood for its wickedness. The Nephilim¹ were added to the text to soften YHWH's position against man. Shemhaza, one of the fallen angels, repented and hangs upside down in the constellation Orion.² This story was most likely added as an influence of the Greek story of Orion, who according to Apollodorus³ attempted to have his way with the seven virgin Pleiades. The story was inserted in

this spot as opposed to another because Orion was associated with Noah. The importance of story placement was due primarily to cosmic considerations. As we shall see later, the story of Nimrod, another Orion representation,⁴ was placed just after the story of Noah.

The Chaldean name for this constellation (Orion) is Niphla, or "the mighty."⁵

The Flood narrative and Cancer⁶

Noah and the flood are represented in the area under the constellation of Cancer the Crab. "Berössös asserted that the earth was to be submerged when all the planets met in Cancer and consumed by fire when they met in Capricorn."⁷ This sign was typically represented by a scarab (beetle). In more ancient Egypt, it was represented by a tortoise⁸ and during the Roman age it was represented by Hermanubis⁹ (Egyptian Hermes) with the head of an ibis, considered a fisher. Parenthetically, this is significant to the New Testament cosmic myth, as Jesus was born in Cancer and is said to have been a "fisher" of men; Hermes is frequently compared to Jesus by authors such as G.R.S. Mead.*

Cancer marked the beginning of the rainy season in Egypt. The Egyptians called the month and constellation Mesore, which means

“rebirth.”¹⁰ In Egypt the flood was associated with the zodiac constellation Cancer. Our storyteller associates the flood with Asad, of which Cancer is a part.

One of the harbingers of the coming annual flood were the beetles, which would roll their seeds up into little balls of dung¹¹ and bury them along the banks of the Nile just as the waters began to rise. The Asian Bahners have a tale which overtly connects the flood to the constellation of the crab.

The Asian Bahners remembered how once the kite quarreled with the crab. The crab’s skull was pecked so hard that a hole appeared. In revenge the crab caused the sea and the rivers to rise until they reached the sky. All living beings perished, except a brother and a sister. They were saved in a big chest. These two humans had with them a pair of every sort of animal. They floated on the waters for seven days and seven nights. Then, on command of the spirits, a cock started crowing to let the brother and sister know the waters were descending. So they let the birds fly away, then the other animals were let loose. A black ant brought two grains of rice to the humans and they planted them. The next morning the plain was covered with rich crop.¹²

Argo avis: The Ark

Located in the sky below Cancer and Leo is the constellation Argo the ship. In Egypt this was the ark that carried Isis and Osiris during the flood.

*Jesus’ birthday is celebrated in Capricorn, not Cancer. However, in the astral religion, Jesus was born at the summer solstice. John the Baptist was beheaded at the winter solstice.

Many cultures outside Egypt and Greece recognize this sign as an ark or ship.¹³ One source claims the Ark (Argo) would appear above the horizon for just forty days (The forty days and nights of rain in the Bible). I could not verify this. While clever, I would assume this explanation to be incorrect. Scholars contend the number forty was used to denote an unspecified period of time. My contention is that the number forty was added to the text in various locations as astral guides. The number forty signified a constellation cycle.* It would instruct the informed reader that when the episode ended, that constellation use would cease.

The remaking of the world by a flood generally indicates a new World Age in many mythologies. While the passing of World Ages became a troublesome biblical concern, as the texts had to be rewritten, it was of no concern for the author(s) writing in what appears to be the

closing centuries of the age of Taurus. These dates are the approximate beginning of each World Age. These differ from author to author:[†]

Leo 11010 BCE Creation and garden
Cancer 8850 BCE Age of the flood

Gemini 6690 BCE Twins: founding of many civilizations

Taurus 4138 BCE Egypt rules

Aries 1954 BCE Babylon rules
Pisces 69 BCE Judea rules

Aquarius 2485 CE Palestine/Phoenicia rules

* It can be in years or days. Moses' forty years in the desert would represent the constellation Cetus. David's rule for forty years is Sagittarius. Solomon's forty years is the Southern Crown. I would suggest multiples of forty would represent a zodiac cycle such as 400 or 560 years, with editors being in disagreement on how long it should last.

[†]This is from various resources. I chose what I thought was best. The comments in the righthand box are based on what I believe the significance is of each zodiac sign. The flood designated a new beginning to the ancients, but not necessarily a "World Age," as that phrase is relatively modern. From ancient writings it would appear they were aware of some kind of precession of the equinox.

They were also aware that this was infrequent, but seemed to be clueless as to its exact length. I would guess from their writings they believed these periods were 400, 480, 520, or 1,000 years. This could have been based on a short zodiac constellation precession of the Pleiades. Our standard twelve-zodiac system yields a "World Age" that lasts approximately 2,200 years. It wouldn't be until about 130 BCE that Greek astronomer Hipparchus would claim discovery of the precession of the equinoxes.

oah

A Hebrew midrash has Noah's birth coinciding with Adam's death.¹⁴ This makes sense as a division of the zodiac constellation of Asad into smaller constellations. The consequence of these additional zodiac constellations would then separate Abraham from the Leo constellation network and make him part of the Cancer constellation network.* The extraordinarily long lives of the persons of this era were inspired by the Babylonian antediluvian kings list, recorded by Berossos, and later inserted.¹⁵

The midrashim claimed Noah was the son of Lamech who descends from Cain, not Seth. This corresponds with the Yahwist's tale, which ignores the insertion of Seth's story. Noah, the

midrash continues, had cheeks “whiter than snow and redder than a rose; his eyes like rays of the morning sun; his hair long and curly; his face aglow with light.” Lamech suspected his wife Zillah had been unfaithful, and that Noah was an offspring of one of the “Watchers,” or “Fallen Ones.”¹⁶

The myth of Noah is important. His description as a bright light pinpoints his identification with the star Canopus. This bright blue star would take on a reddish appearance because of its position near the horizon. Canopus is an extremely bright star associated with the rudder of Argo and was considered the navigator of the boat of the dead. It was known as the Star of Osiris. The ancient Egyptian name was Karhana. An Egyptian priestly poet wrote of it as Karhana, “the star which pours his light in a glance of fire, when he disperses the morning dew.”¹⁷ The Arabs knew Canopus as Suhail, or Suhel, the Plain. This word also was a personal title in Arabia, the symbol of what is brilliant, glorious, and beautiful—and applied to a handsome person. The ancient representation of Argo is different from today’s version. It was inverted so that it pointed in the opposite direction. The modern constellation has the star Canopus in the oar when it was actually located in the rudder.

Clearly, Noah is the navigator of the ark. Those who wrote the midrash of Noah’s facial description did so by writing down qualities associated with Canopus from these aforesaid cultures.

When the flood had subsided Noah landed on the star known as Hadar, which means “ground.”¹⁸ There are three stars near the horizon with this

* Currently the Asad/Leo constellation group ends with the death of the patriarch Abraham. Neither Adam nor Noah died in the Proto-text. Their deaths as recorded in the Bible are so different from other texts in the Bible that they are designated as “R” source material (Genesis 5:5 and 9:29). The death of subsequent patriarchs will be “P,” “J,” or “E” material. In the Samson saga, Cancer or at least one of its stars is part of Leo. Abraham is associated with Cancer (as part of Asad), as his death comes after all the action that takes place in Cancer concludes. The later editors would add stories to make Abraham more strongly associated with Cancer after the summer solstice entered that constellation and Asad was broken up. This was to keep Abraham “solar.” More explanation will be given when the Triad is discussed.

name. One is located in the previously mentioned Centaurus. Another may be associated

with Argo Navis. A third one, known as Phad, is believed to be derived from Hadar.¹⁹ It is located in the constellation modern astronomers have named Columba, the Dove of Noah. It may have been known in earlier times, as it may have been alluded to in the *Paedagogus* of Saint Clement of Alexandria.²⁰

The Dove and the Crow

In the Bible, a dove was sent out to find the dry land, but in other mythologies it was typically a raven.²¹ The raven (Genesis 8:6) would be later inserted in the story of Noah. In this case, the raven would be represented by the constellation Corvus. There will be no birds, dove or raven, in our Prototext. These were added in what I will call “cosmic myth syncretism.”

The Holocene Wet Period and the World Flood Mythology

It has been suggested that the worldwide flood could represent the climatic changes that occurred during the Holocene period, generally given as 6000–3000 BCE. There was a gradual increase in ocean levels during this period. There were also wide-scale floods and droughts. These traumatic climate oscillations forced people to leave their Garden of Eden style of life and become centrally located in order to survive. This

led to a centrally organized administrative system and to the development of irrigation systems. Construction of the irrigation systems led to the development of further math and science. This is why civilization suddenly appears after people have populated the planet for thousands of years.*

There is a long list of scientific evidence that points to a dramatic change of climate during this period.²²

In the Bible story, waters also came up from the earth as they did in the Holocene period. The magnitude and destruction of the flood was greatly exaggerated, needless to say. Perhaps this is because when the biblical account was written the flood had occurred so far in the past that the story had grown into a well-embellished epic. Most likely the Holocene flooding was not the basis for flood lore, as the events were too distant in the past.

The world flood myth was probably derived from severe local flooding. Those cultures under the influence of Middle Eastern astral religion developed and maintained parallel stories which would coincide, as we shall see, with the constellation Argo Navis.

Other theories proposed—such as an actual world flood, or a world history in which all myths have a

single genesis—do not stand up to scientific scrutiny.

*This is one theory on why civilization suddenly appeared. There are others, and the reason may even vary from one civilization to the next.

Another theory for flood mythology would be the annual flooding of the Nile during the spring and summer months. Indeed, many places flooded after the winter snows melted.

The earliest known flood mythology is the Sumerian text that dates to no earlier than 2600 BCE.

Modern Astrological Influence of Major Stars

Canopus: This star, a beacon in the southern sky and thought by the ancients to symbolize the great pathfinder, is still used by NASA for navigational purposes. Influence: The Pathfinder; Ptolemy gives this, the rudder of the Argo, the influences of Saturn and Jupiter. This star, when active in a chart, indicates an individual who finds new ways and methods of doing things.²³

Comments on the Proto-text

There are a plethora of clues pointing to a rewrite, or later insertions, in this text. The first major problem is the anachronism of the “clean beasts” in Genesis 7:2, 7:8, and 8:20. It is in

Leviticus chapter 11 where God first defines for man (Moses, in this case) exactly what the laws are for clean beasts. The source documents for this explanation are both “P” and “D.”²⁴ The implication is that this information would have been inserted or combined with the older “J” text. It would make far more sense to insert this explanatory material in the Noah tale, since Noah had to utilize this knowledge about cleanliness centuries before Moses.*

Logically, the definition of clean animals would have been inserted into the text first. This would make Noah’s “clean beasts” much later insertions. The most intriguing aspect of this whole quandary is that scholars consider Noah’s tales of “clean beasts” to be part of the original “J” tale. This would make “J” material (the earliest text) based upon sources written centuries later. This is another reason why the living document hypothesis makes the most sense.

When we look at the text itself, we can see where we have some insertions. In Genesis 7:1 YHWH commands Noah to load his family into the ark. Noah and his family finally are loaded into the ark in verse 7:15 (and again in 7:16). In verses 8:3–4 the waters abated and the ark was on dry ground, resting on Ararat.²⁵ Then the

next thing you know we are back in the water and Noah is sending out birds. The family finally debarks in verse 8:18.

I also omitted the details of the ark construction and the lament of YHWH. YHWH is angry enough to destroy everyone with a flood and I think he should stay that way. The construction is far too detailed for an early second

*According to Bishop Usher's chronology, the Deluge took place in 2350 BCE and the Exodus in 1250 BCE.

millennium BCE poem about the constellations. Moreover, the "J" source has no building of an ark; Noah simply gets into an existing one (Argo Navis).²⁶ **Proto-text**

Gen. 6:1a And it came to pass, when men began to multiply on the face of the ground **5a** And YHWH saw that the wickedness of man was great in the earth. **7a** And YHWH said, "I will destroy man whom I have created from the face of the ground." **8** But Noah found favor in the eyes of YHWH.

7:1a And YHWH said unto Noah, "Come thou and all thy house into the ark." **17bcd** And the waters increased, and bore up the ark, and it was lifted up above the earth. **23ac** And every living thing was destroyed that was upon the face of the

ground, and Noah only was left, and they that were with him in the ark.

8:2b The rain from heaven were restrained; **3a** and the waters returned from off the earth continually. **13bd** Noah looked and behold the face of the ground was dried. **18ac** And Noah went forth and his wives and sons with him.*

* Verse 8:18ac fits in nicely at this point. It may very well not be part of the text. Scholars contend this block of verses, 8:15-19 is "P" source material. I will use "P" material as Prototext, although I do take care to avoid it when possible.

¹ James Strong, *ew Strong's Concise Concordance of the Bible* (Thomas Nelson Publishers, 1990), Entries 5303ff.

"5303 nphiyl nef-eel' or nphil {nef-eel'}; from 5307; properly, a feller, i.e. a bully or tyrant: giant. 5307 naphal naw-fal' a primitive root; to fall, in a great variety of applications (intransitive or causative, literal or figurative): be accepted, cast (down, self, (lots), out), cease, die, divide (by lot), (let) fail, (cause to, let, make, ready to) fall (away, down, -en, -ing), fell(-ing), fugitive, have (inheritance), inferior, be judged (by mistake for 6419), lay (along), (cause to) lie down, light (down), be (X hast) lost, lying, overthrow, overwhelm, perish, present(-ed, -ing), (make to)

rot, slay, smite out, X surely, throw down.”

2 Robert Graves and Raphael Patai, *Hebrew Myths* (Doubleday and Company, 1964), 101. “Shemhazai repented, and set himself in the southern sky...head down, feet up...the constellation named Orion by the Greeks.”

3 Apollodorus of Athens, an Athenian grammarian, who lived about 140 BCE. He was a prolific and versatile writer. There is extant under his name a treatise, the *Bibliothēke*, on the gods and the heroic age, a valuable authority on ancient mythology. Logic would assume his tales are based on an older oral tradition.

4 In Egypt, Orion was known as Osiris (Graves and Patai, 1964, 105). In Upsala, Odin was known as the “God of the Hanged,” as men were sacrificed by hanging to him. J.G. Frazer, *The Golden Bough*, (Macmillan Publishing, 1963), 412.

5 E. W. Bullinger, *The Witness of the Stars* (Kregel Publications, 1893), 127. Allen does not deny this claim but throws caution when he claims, “[sic], has not been confirmed by modern scholars.”

6 James Strong, *ew Strong's Concise Concordance of iphla*, attributed to Chaldaea
the Bible (Thomas Nelson Publishers, 1990),

Entry 3999. “mabbuwl mab-bool’ from 2986 in the sense of flowing; a deluge: -flood.” This word is unique in Hebrew in that it only refers to the specific flood of Noah. In *atural Genesis Volume 2* (188–189), Gerald Massey compares this unique word to nearly two dozen similar Inner-African words for water, rain, and rainy season. He claims this shows an African genesis for all flood myths.

7 Richard H. Allen, *Star ames, Their Lore and Meaning* (Dover Publishing, 1963), 108.

8 Ibid., 109. “Jensen makes it the Tortoise of Babylon and it was so figured there and Egypt 4000 B.C.; although the Egyptian records of about 2000 B.C. it is described as a Scarabaeus, sacred as it specific name *sacer* signifies.”

9 E. W. Bullinger, *The Witness of the Stars* (Kregel Publications, 1893), 147. “The more ancient Egyptians placed *Hermanubis* or *Hermes*, with the head of an ibis or hawk, as the symbol of the sign now allotted to Cancer.” It all depends on what is your definition of “ancient.”

The connection between Hermanubis and Cancer is noted on Roman Egyptian coinage. It could come from an earlier tradition.

Michael J. Covilli, *Coins of Roman Egypt*
http://www.coinsofromanegypt.org/html/library/bmc_intro/html%20files/coinage_2.html.

10 Gerald Massey, *Ancient Egypt, The Light of*

the World. Volume 1 (Kessinger Publishers), 294.

“Mesore or Mesuri, from mes, for birth, and uri, later eri, the inundation.” It referred to annual flooding of the Nile. Mesut is the word for evening, which actually means the “time of birth.” Gerald Massey, *Ancient Egypt, The Light of the World*. Volume 1 (Kessinger Publishers), 728.

“The Messu, or the Messianic prince of peace, was born into the world at Memphis in the cult of Ptah as the Egyptian Jesus, with the title of Iu-em-hetep, he who comes with peace or plenty and good fortune as the type of an eternal youth..”

It would seem the words “Mesore“ and “Messiah“ either possess a common root, or one is derived from the other.

¹¹ Richard H. Allen, *Star ames, Their Lore and Meaning* (Dover Publishing, 1963), 109. “This was the Greek κάραβος, with its nest-ball of earth in its claws.”

Manley P. Hall, *The Secret Teachings of All Ages* (Philosophical Research Society Inc, 1988) 86– 87. “Plutarch noted the fact that the scarab rolled its peculiar ball of dung backwards, while the insect itself faced the opposite direction. This made it an especially fitting symbol for the Sun, because this orb (according to Egyptian astronomy) was rolling from west to east,

although apparently moving in the opposite direction. An Egyptian allegory states that the sunrise is caused by the scarab unfolding its wings which stretch out as glorious colors on each side of itsbody the solar globe-and that when it folds its wings under its’ dark shell at sunset, night follows.”

¹² Sir James G.Frazer, *Folklore in the Old Testament* (Macmillan, 1988 reprint), 82.

¹³ Richard H. Allen, *Star ames, Their Lore and Meaning* (Dover Publishing, 1963), 66. “In ancient Egypt it was seen as the boat which carried Isis and Osiris over the deluge. And the Hindus said that it performed the same function for Isi and Iswara, they called it the ship Argha, which is similar to the Greek title. Others say that the word Argo comes from the Semitic word arek meaning ‘long.’”

¹⁴ Robert Graves and Raphael Patai, *Hebrew Myths* (Doubleday and Company, 1964), 109. “At Noah’s birth, which coincided with Adam’s death.”

¹⁵ Robert Graves and Raphael Patai, *Hebrew Myths* (Doubleday and Company, 1964), 132. “The ages of the Patriarchs...are the modest Hebrew equivalents of the much larger lifespans attributed the Babylonians to their antediluvian kings.” Alulim 28,800 years, Alamar 36,000

years, Enmenluanna 43,200 years, Dumuzi 36,000 years, etc. If you were to take these ages and divide them by 480 years, a twelve-sign zodiac cycle of forty years per sign, you would get realistic ages.

16 Ibid., 108–109.

17 Richard H. Allen, *Star names, Their Lore and Meaning* (Dover Publishing, 1963), 67–71

18 Ibid., 152. “Arabic **Hadar**, ground.”

19 Ibid., 167. “*Phaet*, *Phact*, and *Phad* are all modern names for this, perhaps of uncertain derivation, but said to be from the *Hadar* word for ‘Earth’ or ‘Ground.’”

20 Ibid., 166. “Sigma sive insignia vestra sint Columba, sive Navis coelestis cursu in coelum tendens sive Lyra Musica, in recordationem Apostoli Piscatoris.”

21 J. F. Bierlein, *Parallel Myths* (New York: Ballantine Books, 1994), 126. In the *Epic of Gilgamesh* it was a swallow and a raven.

orthwest Creation etwork, “Flood Legends from Around the World.” <http://www.nwcreation.net/noahlegends.html>.

In SW Tanzania it was a hawk and a dove. The Chaldean account is “some birds.” The Aztec Tapanet let loose a dove. The Delaware Indians used “a bird.” The Algonquin legend has Michabo setting forth a raven in their flood story. In other raven

and bird legends they are represented as the eyes of the gods. In this case the bird is most likely not the constellation Corvus, but Aquila. Many cultures do not have a bird in their flood myth. Greece is one example. To them, the constellation Corvus had a different legend which was unrelated to the flood.

22 Various websites discuss the Holocene Wet Period. I will list a few:

Richard L. Meehan., *Climate, Culture, and Catastrophe in the Ancient World* www.stanford.edu/~meehan/donnelyr/summary.html.

O.K. Davis, *Bibliography of Global Climate*

<http://www.geo.arizona.edu/palynology/geos462/holobib.html>.

Trevor Palmer, *Cambridge Conference Website* <http://abob.libs.uga.edu/bobk/ccc/ce102899.html>.

23 *Fixed Star Meanings*. <http://critters.www4.5omags.com/planet/fixedstars2.htm>.

24 William Harwood, *Mythology's Last Gods, Yahweh and Jesus* (Prometheus Books, 1992), 115. Lev. 11:1–23 P, 11:24–40 R, 11:41–13:46 P.

25 James Strong, *ew Strong's Concise Concordance of the Bible* (Thomas Nelson Publishers, 1990), Entry 780.

“‘Ararat ar-aw-rat’ of foreign origin; Ararat (or rather Armenia): Ararat, Armenia. This

Armenian mountain (Bible does not specify Mt. Ararat) was most likely fashioned after Mt. Nisir of the *Gilgamesh Epic*.”

Robert Graves and Raphael Patai, *Hebrew Myths* (Doubleday and Company, 1964), 117.

“Remains of ark on Mount Ararat—”Mount Judi near Lake Van—the ark is mentioned by Josephus who quotes Berossus and other historians; Berossus had stated that the Kurds still chipped pieces of bitumen from it for use as amulets. A recent American expedition claims to have found half-fossilized timbers there dating from about 1500 BC. And the Armenian historian, Moses of Chorene, calls this sacred site Nachidsheuan (the first place of descent). Ararat appears in an inscription of Shalmanessar I of Assyria (1272–1243 BC) as Uruatri or Uratri. Later it becomes Urartu, and refers to an independent kingdom surrounding Lake Van, known to the Hebrews of Biblical times as the Land of Ararat (2 Kings 19:37; Isaiah 37:38).”

26 William Harwood, *Mythology's Last Gods, Yahweh and Jesus* (Prometheus Books, 1992), 112. Genesis 6:09b–6:22 listed as “P” source material.

Post-Flood Noah

After oah debarks from the ark he becomes

Orion. His descendents are represented in three constellations: Canis Major, Canis Minor, and Lepus.



oah as Orion

Noah debarks and now is represented by Orion. The Bible story is presented in this way:

9:21 And he drank of the wine, and was drunken; and he was uncovered in his tent. **22** And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. **23** And Shem and Japheth took a garment and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. **24**

And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.

There are several interesting aspects of this tale. A Hebrew midrash explains that at the height of Noah's drunkenness, he exposed himself to Canaan, who proceeded to unman Noah with a stout cord around the genitals. Ham thought this was funny and told the story to his brothers, who failed to grasp the humor.

In the Greek version, it was Cronus and his four brothers—Coeus, Crius, Hyperion, and Iapetus (Japheth)—who castrated Uranus. Another similarity to the Greek tale includes how the strength of the waters overwhelmed the dark Earth, but by the skills of Zeus, the ebbing tide suddenly drained off the flood. From these were descended our ancestors, young men sprung from the beginning from the stock of the daughters of Iapetus and from the powerful sons of Cronus. (Pindar, Olympian, 0.9.49 [sixth century BCE]). Consequently, there is more here than a mere similarity in the sound of the name Iapetus/-Japheth. We have here several lines of convergence:¹

1 Similar-sounding names. Japheth/Iapetus

2 Both have the same progeny. Madai/Medes

3 Both have a brother who violates his father.

Ham/Cronus

4 This violation is associated with the act of sleeping.

5 Both have post-flood descendants. Their descendents were the whole world.

In the Hittite myth, it was Anu's genitals that were bitten off by his laughing son Kumarbi. The castration explanation was possibly edited out of Genesis because it would eliminate a great patriarch from God's congregation. Deuteronomy 23:1:

He that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the Lord.

The idea of the removal or biting off of the genitals comes from the constellations themselves. The three-star belt of Orion points directly at Sirius in Canis Major, who represents the castrator. In Egypt, Orion represented the god Osiris, who was missing a penis after being reassembled.

The place of the incident (inside a tent) and the phallic connection could be the famous nebula Ensis, the sword sheath of Orion. This smudge in the sheath could have represented the missing phallus. While this nebula is faintly visible now it may have been more visible in ancient times.

There is no mention of this nebula in ancient literature and its discovery is attributed to Christian Huygens in 1656.² There is a mention by Allen of the belt being known as the vagina, with no mention of its origin; it is most likely Babylonian.³ The reference to the belt as a vagina would be enough to symbolize a castrated man, since the constellation is considered to be male.

There is an area below the belt near the nebula that lacks stars and appears dark. This is another possible location for the missing organ. The picture of the Orion Nebula is magnified.



The Descendents of oah

Cronus was father time. Sirius would be the ideal spot for him, as this marked the beginning of the Egyptian Sothis year.⁴ In the Bible tale, the brothers have their heads turned around as they cover Noah. This is similar to the two-faced Janus, the Roman god of the New Year, their

Cronus.⁵ In Canis Minor, the brightest star, Procyon, means “Redeemer.”⁶ There is a lesser-known star named Al Shemeliya in Arabic. It means “the prince of the left hand” and answers to Sirius.⁷

In Canis Major, there is a similarly named star Al Shi□□rā al □□Abūr al Yamaniyyah, or “prince of the right hand.”

The offspring of Japheth would be in Canis Minor. This is the most northern constellation of the two and is associated with the peoples of the north as described in chapter 10 of Genesis.⁸ Most likely the original location of Japheth’s descendents would be associated with Syria, as the name Al Shi□□rā al Shamāliyyah suggests.⁹

Sirius, known as Tistrya in Persia, was the “chieftain of the east,” and it also represented Shem as the father of the race of Semites.¹⁰

Ham would be associated with the west or south. He would most likely be Al Shi□□rā al □□Abūr al Yamaniyyah. The midrash associates his descendents with the black race.¹¹ I have omitted Ham from the Proto-text. His presence does not make sense. Ham committed the offense, but Canaan is punished. Canaan now becomes the third son of Noah. Canaan commits the offense and is punished.

Canis Major in Egypt was represented by the black, jackal-headed Anibus.¹² His symbol is a black and white blood-covered cloak. His title is “chief of the westerners”—a title that refers to location of the realm of the dead. Anibus assisted the gods in putting the pieces of Osiris (Orion) back together. When it was all said and done, Osiris was still missing his penis, which was swallowed by a fish representing the winter solstice.

There is a tradition where Canis Major is represented by a black dog (black-headed Anibus?) and Canis Minor is represented by a white dog. The origin of this is unknown, but it is well-known in occult or tarot card circles.¹³ The tradition correctly represents the skin color usually associated with the descendents of Japheth and Ham.

The four stars of the constellation of Lepus the Hare,* located in the subservient position at the footstool of Orion, would represent the sons of Canaan. My belief is that the specific number and names of the sons of Canaan were added to the Proto-text based on there being four major stars in Lepus.



Anubis (Canis Major/Ham) as the dark-headed jackal
Modern Astrological Influence of Major Stars¹⁴

Bellatrix: It gives great civil or military honor, but danger of sudden dishonor, fame, wealth, eminent friends, and liability to accidents which cause blindness and ruin.

* For some reason, Lepus the Hare was associated with the moon. It would therefore be a symbol of renewal; like the moon, it would die to be reborn. Eostre was the goddess of renewal. Her earthly symbol was the moon-hare, which became the Easter Bunny. Eostre was the equivalent of the Egyptian Isis, who is associated with Sirius. The Egyptian resurrection involved the god Osiris as Orion.

Procyon: It gives activity, violence, sudden and violent malevolence, sudden preferment by

exertion, elevation ending in disaster, danger of dog bites, and hydrophobia, and makes its natives petulant, saucy, giddy, weaknatured, timid, unfortunate, proud, easily angered, careless, and violent.

Betelgeuse: Said to be a harbinger of wealth.

Sirius: It gives honor, fame, wealth, ardor, faithfulness, devotion, passion, and resentment, and makes its natives custodians, curators, and guardians.

Comments on the Proto-text

I have omitted all of chapter 10, which is nothing more than an inserted list of generations. Verse 9:19 repeats the fact that Noah had sons, as stated in verse eighteen, and then adds the claim that from these offspring the whole earth was populated. This is known as expansion by parallelism. It was used to add material in *Gilgamesh*. The additional information in the second line is always new. When the flood was transformed from a local event to something universal, it made this addition necessary in order to explain how all the nations came into being. Previously, these nations represented no more than the abodes of the descendents of Cain. This also made all of chapter 10 necessary for the same reason.

The original editors did a botched job on this

text. It lacks serious internal continuity. It was, in fact, carelessly edited.

Ham sees his father naked. Granted, this is a euphemism for some other crime, but without the castration aspect the punishment becomes inexplicably severe. Even if Ham was the culprit, the innocent son certainly should not have been cursed. The line (Gen. 9:24) "And Noah awoke from his wine and knew what his youngest son had done to him" points to a gap in the narrative. Again, the castration aspect fits neatly.

Verse twenty-three makes two references to Noah's sons having their faces turned backward. I assumed the explanation about carrying the garment was inserted to explain why their faces were turned backward, an explanation which is unnecessary when one knows the cosmic significance. It was deleted, along with other excess information that contributed nothing to the plot.

Verse twenty-two looks as if it was also inserted. I would suggest the possibility that the Proto-text did not have this line, or if it did have this line, it was missing 22b. This line would have been added when the text about the castration was removed.

I changed the translation slightly, substituting the more offensive but nevertheless more accurate

word “slave” for “servant.”¹⁵

Proto-text

Gen 9:20 And Noah began to be a husbandman, and planted a vineyard: **21** and he drank of the wine, and was drunk. And he was uncovered within his tent. **22ac** And Canaan saw the nakedness of his father, and told his two brethren without. **23** And Shem and Japheth took a garment, and covered the nakedness of their father. And their faces were backward. **24** And Noah awoke from his wine, and knew what his youngest son had done unto him. **25** And he said, Cursed be Canaan; A slave of slaves shall he be unto his brethren.

¹ Robert Graves and Raphael Patai, *Hebrew Myths* (Doubleday and Company, 1964), 120–124. There is extensive information comparing Noah’s tale to the Greek legend.

² Richard H. Allen, *Star names, Their Lore and Meaning* (Dover Publishing, 1963), 316. Cicero first mentions Ensis as a separate constellation as the “Sword of the Giant,” which includes the stars of the belt of Orion. Pliny also considered it a separate constellation.

“Since the Gilgamesh tales are, at origin, accounts of cosmic happenings in the heavens, what is going on behind the scenes in these tales is generally of a cosmic nature. The gods An, Enlil

and Enki are not merely grandfather, father and son in the sense familiar from Greek religion of Uranus, Cronos (Saturn), Jupiter. They actually represent three separate bands of the sky. Hence it is that a dispute or quarrel between them may represent conflicts between those regions of the sky.

Different star constellations lie in different regions or bands of sky, so that the gods of the bands have affinities with different mythological figures identified with those constellations. For instance, Enki’s band of sky is the Southern Sky. The star Canopus was therefore especially sacred to him, lying as it does within the constellation of Argo deep in the Southern sky. Enki’s special city of Eridu was the southernmost city of Sumer, near the Persian Gulf, and its southern position in Sumer corresponded to the southern position of Enki’s sky band. In Tablet IX we encounter Enki’s direct intervention in advising the construction of an ark to survive the Great Flood (the prototype of the story of Noah). This ark corresponds to Enki’s constellation of Argo.”

³ *Ibid.*, 315.

⁴ Richard H. Allen, *Star names, Their Lore and Meaning* (Dover Publishing, 1963), 123.

“It [Sirius] is the only star known to us with absolute certitude in the Egyptian records—its

hieroglyph, a dog, often appearing on the mountain and temple walls of the Nile country. Its worship, chiefly, in the north, perhaps did not commence till 3285 B.C., when its helical rising at the summer solstice marked Egypt's New Year and the beginning of the inundation."

5 Barbara G. Walker, *The Woman's Encyclopedia of Myths and Secrets* (HarperCollins, 1983), 461.

Technically Saturn, the half brother of Janus, is the equivalent of Cronus. It is believed that Saturn came to Italy when Janus was ruler. Janus welcomed him, and Saturn taught the people to tame the grape vine, and to sow and harvest. Janus was already long established as a Roman god before they borrowed Greek deities. Janus was the two-faced gate keeper and was not associated with the planet Saturn. I would suggest Saturn was created as the half brother of Janus to correspond to the planetary and harvest aspect of Cronus, while Janus maintained the dual face of the gatekeeper associated with the New Year (January). Christianity converted his shrine in Naples to that of St. Januarius.

6 E. W. Bullinger, *The Witness of the Stars* (Kregel Publications, 1893), 145. Unknown translation of Allen. Most likely, Bullinger was comparing Procyon to Strong's entry number 6306.

James Strong, *ew Strong's Concise Concordance of the Bible* (Thomas Nelson Publishers, 1990), Entry 6406:

"pidyowm pid-yome' or pidyom {pid-yome'}; also pidyown {pid-yone'}; or pidyon {pid-yone'}; from 6299; a ransom; —ransom, that were redeemed, redemption."

7 Ibid., 133–145. Allen mentions the star and translates more akin to Northern Sirius. That is not to say Bullinger is completely off base. The northern and southern nature of the stars had a left- and right-handed nature to them. Allen further writes about *Al Shi* □ □ *rā al* □ □ *Abūr al Yamaniyyah*: "From the geographic names originated the Arabic adjectives *Yamaniyyah* and *Shamāliyyah*, Southern and Northern: although the former literally signifies On the Right-hand Side, i.e. to an observer facing eastward towards Mecca." One can infer from this that Bullinger's *Al Shemeliya* would therefore mean "On the Left Handed Side."

8 Genesis 10:1–5. This list is associated with European and northern Asian people. I do not include chapter 10 in the Proto-text.

9 Richard H. Allen, *Star names, Their Lore and Meaning* (Dover Publishing, 1963), 132. "[T]he Bright Star of Syria, thus named because it disappeared from the Arab's view at its setting

beyond that country.”

¹⁰ Ibid., 122. Allen refers to it as “the Tistar, or Chieftain’s Star.” Bullinger, citing Euphratean Stellar Researches, calls it “the Chieftain of the East.” In the Gospel of Matthew, this would be the “Star of the East.”

¹¹ Robert Graves and Raphael Patai, *Hebrew Myths* (Doubleday and Company, 1964), 121. “Canaan’s children shall be born ugly and black...and their male member shamefully elongated.”

¹² Some references list Canis Minor as being associated with Anibus. I would also contend Boötes is associated with Anibus. Astropunk, *Peoria Astronomical Society*. <http://www.astronomical.org/oldsite/portal/modules/wfsection/article.php?articleid=15>.

¹³ Oswald Wirth, *The Tarot of the Magicians*, trans. Richard Gardner and Diana Faber (Maine: Samuel Weiser Inc., 1990), 139: “The little white dog (Canis Minor) on the left yaps furiously at the impious who refuse to believe what is accepted as being true. He stands up on his hind legs, for he feels that he is in the service of spiritual interests. The big black dog (Canis Major) on the right remains lying down by reason of his positivism which keeps him attached

to the earth.”

On a side note, this tradition has been carried into the Harry Potter series, in the person of his godfather, Sirius Black. Godfather Black can change himself into a black dog. Sirius has a brother Regulus, who has “the heart of a lion.” Black’s cousin is named for the Bellatrix, which represented an Amazon in Orion. In ancient days, Bellatrix was simply the roar of the lion.

¹⁴ *Fixed Star Meanings*. <http://www4.50megs.com/planet/fixedstars2.htm>.

Anne

Wright,

<http://www.constellationsofwords.com>.

¹⁵ James Strong, *ew Strong’s Concise Concordance of the Bible* (Thomas Nelson Publishers, 1990), Entry 5660. “ebed eh’-bed.”

Ibid., Entry 5647. “A servant: to keep in bondage, bondman, (bond-) servant, (man-) servant.”

Gilgamesh

Elements of both the biblical “J” and “P” sources appear in the Gilgamesh deluge. Scholarship logically assumes the biblical text was copied from the older *Gilgamesh* text. If that was the case, then the authors would have copied all the specific aspects* at one time and not piecemeal over a span of time.

The consequence of this is that my Proto-text

would have to contain all aspects of the “P” source material—which would make for a confusingly repetitious cosmic myth in the middle of what appears to be a non-repetitious, flowing text. However, upon a more in-depth study of the *Epic of Gilgamesh*, I was not only able to solve this quandary, but uncovered ample data to support my original thesis.

A Simplified View

The *Epic of Gilgamesh*¹ first appeared circa 2200–2000 BCE. It predates my Proto-text by a few centuries. It was a story that was translated into many languages and retold throughout the Middle East over a period of at least two thousand years. A reference to Gilgamesh has been found in the Dead Sea Scrolls (4Q530 Col. 2).

Fragments of the story of Gilgamesh have been found dating to the 2200–2000 BCE era. There are also fragments dating to circa 1400 BCE, with complete text dating to circa 200 BCE. It is from these latest redactions that biblical scholars make their comparisons to Noah. The earliest text contains no details of the flood narrative. Scholars contend that the details were added later and were once part of a Sumerian deluge story.

Gilgamesh is considered to have been a real Babylonian king who lived circa 2700 BCE. The

story of his life is so full of apparent myth that it is impossible to ascertain any truth in the tale. Unsurprisingly, I see it as an astral myth. References to the “Heavenly Bull” in the text make this verdict compulsory.

Gilgamesh is a strong man, similar to Samson. He is skilled with all weapons and can kill any man or even a “group of men.” He is a tyrant in his role as ruler, so the gods send Enkidu to Earth as “his equal.” The two butt heads at first, then later become “brothers.”

After the two of them together defeat the “Heavenly Bull,” the gods kill Enkidu. Gilgamesh attempts to resurrect Enkidu, but fails. As a consequence, he comes to fear his own mortality. In the oldest text, in order to ensure his

* Examples of specific aspects are: loading of animals, release of the bird, making of a sacrifice, reason for the flood, landing on a mountain, etc. These elements appear in the *Epic of Gilgamesh* in the same sequence as in the tale of Noah. The logical conclusion is that the texts are not independent and one was copied from the other. immortality, he simply constructs a stele, or monument, atop the Cedar Mountain.²

Gilgamesh hears of a man who is immortal and desires to know his secret. He consults with a

barmaid who is able to give him advice. Gilgamesh finds the man, Utnapishtim, in a faraway land. Utnapishtim tells him how the gods gave him immortality because of the great flood. It is at this point that the whole flood story is inserted into the text.

Utnapishtim tells Gilgamesh that this was a one-time opportunity; however, there exists a plant which offers rejuvenation and which grows on the bottom of the ocean. Gilgamesh retrieves the plant (Crater) and waits to get old before consuming the plant. Unfortunately for Gilgamesh, a snake (Hydra) consumes the plant before he does.

This is just a brief overview. We will look at the specific aspects in more detail.

Literary Technique versus Redaction

One of the interesting things I have discovered in Tigay's *The Evolution of the Gilgamesh Epic*, were the techniques used by ancient writers to insert material into an existing text. As it turns out, they used the same techniques as those I have previously described in examining the Bible.

The foremost of these techniques is *Weideraufnahme*, or resumptive repetition. Resumptive repetition is used as a literary technique whereby the author deviates from an original point and then returns the reader to that point. This is done

by repeating the phrase immediately before and after the diversion. In the Bible this is considered a literary device or technique. However, in the *Epic of Gilgamesh*—and where we have the older version of the text—we can demonstrate that this was an editorial technique. In *Gilgamesh*, resumptive repetition is used exclusively to insert new material into the text. Tigay cites several examples where previously unknown material was placed into the original epic using this technique.

A further logical deduction would be that the authors of the Bible, who emulated those of Babylon, also used the same technique of resumptive repetition to insert new material into the Hebrew text. This would be especially true where it has been convincingly demonstrated that the information is out of place either chronologically or cosmologically.

There are parts of the text where a word or phrase has simply been added. Sometimes, a word has been altered or changed either for clarity or because of a possible mistranslation. Later, I will suggest that our Rachel, a “she-sheep,” had originally been a “she-goat.” It is possible that this alteration was the result of something as simple as a corruption of the text. In regard to the *Epic of Gilgamesh*, Tigay claims

“much of the new material has a homogenizing effect.” This is exactly what we have been seeing in the biblical text. It also seems that genealogies were a favorite choice of material to be added as prologues to a text.

There is, moreover, an expansion by parallelism in the *Epic of Gilgamesh*. A line is added to explain or re-state a line and add its consequence. In the Bible, the second line appears typically as “a” and “b” segments of a sentence, where the second half of the parallel sentence is new material. In my Proto-text I have deleted these additional lines. This literary device was used by the redactors of the *Epic of Gilgamesh* to append lines.

There are times when the text has been expanded to add a new idea, or the text has been altered and the meaning is completely different. Characters who appear in the earlier texts change their roles in later texts. This is what I discovered in several instances regarding David, Jacob, Abraham, Moses, and even YHWH. In such cases, I had to revert to an earlier text—where their roles, significance, and character were found to be different from what they were in the later polished version.

Contradictions exist in the later versions of the *Epic of Gilgamesh*. These are considered by

Tigay to be added text. What Tigay does in his analysis is vindicate my findings evidencing literary additions to the Bible.

Cosmic Aspects

What we have already seen in the simple mentioning of the “Heavenly Bull” is one aspect of a cosmic myth. The “Heavenly Bull” must be Taurus. When Gilgamesh and his “brother” Enkidu defeat the “Heavenly Bull,” this can be seen as a reference to Taurus’s position at the foot of the Gemini twins and his subservience to them. Enkidu threw the thigh of the bull at Ishtar. The thigh of the bull represents Ursa Major in the planisphere of Denderah .

If Gilgamesh and Enkidu represent Gemini, they should have some similarities to the lunar-solar myth, as that of Esau and Jacob, which will be covered later.

Enkidu was depicted as being hairy. This would relate him to the solar aspect of Esau, as hair represents the sun’s rays. As in the tale of Romulus and Remus (the Roman Gemini), Enkidu was raised by animals.

In earlier texts, the two comrades would defeat the horrible Humbaba, or Huwawa. This was a bird-like creature. Most likely it was a bird which rode on the back of the “Heavenly Bull.”

If Enkidu was solar, would not Gilgamesh be lunar? That would be the logical conclusion. Unfortunately, I have seen nothing to connect Gilgamesh to the moon. If anything, he is solar. His strength is typical of a solar god. His lust for women is solar. It was Enkidu who had to stop Gilgamesh from exercising his right to sleep with every new bride. It would seem both were solar, when clearly one should be lunar. The moon-god never appears in the *Epic of Gilgamesh*. Perhaps this was a political criticism of Narām-Sîn, who was a lover of the moon-god.

At the end of the story, the key to the secret of a prolonged life was found at the bottom of the ocean. It was destroyed by the serpent. This brings to mind our story of Eden. The serpent (Hydra) tricked man into giving up eternal life. Note that the plant and fruit are located low in the heavens, as Corvus and Crater. These low constellations dip below the horizon—out of sight—and would be natural in a cosmic myth where they were to be placed on the bottom of the ocean.

In one episode, Gilgamesh strangles a lion (Leo/Asad) and conquers the city of Uruk.

Ishtar and aräm-Sîn

Ishtar is conspicuously missing from the oldest *Gilgamesh* text and appears only as an addition

to later texts. It was not that Ishtar did not exist at that time: she did, and she was an important goddess. In the older *Gilgamesh* texts there is the phrase “abode of Anu.” In later texts, this was changed to “abode of Anu and Ishtar.” However, in other texts (non*Gilgamesh*) of the older Babylonian period, the phrase appears intact as “abode of Anu and Ishtar,” indicating there was an intentional omission of the goddess Ishtar.

Tigay assumes that this deliberate omission was political in nature and represented a struggle of that era. Since this was written circa the era of Narām-Sîn, it becomes very clear. Narām-Sîn had replaced the temples of Enlil with Ishtar. Not everyone was happy about it. It would seem that detractors of Narām-Sîn were responsible for this *Gilgamesh* text.

In the ancient Babylonian version, a lowly barmaid gives Gilgamesh some *carpe diem* philosophy. Such philosophy, I would claim, became popular during the era of the Great Famine. The text echoes a conflict between hedonism and militarism. Narām-Sîn proclaimed the advice in a stele he had constructed. This is the same advice David (our Narām-Sîn) would give to Uriah on the eve of battle, to “wash his feet” (2 Sam. 11:8). Narām-Sîn wrote this advice:

“Whosoever you are, whether governor or

prince or anyone else I have made and inscribed a stele for you .[R]ead this document, listen to its words .Enjoy yourself in the bosom of your wife, strengthen your walls .Bind your weapons and put them in a corner, spare your warriors and take heed of yourself. Though he wander(s) through your land, go not to him.”³

The question now becomes: if this is an anti-Narām-Sîn epic, why would they incorporate his philosophy into the story? Could it be that, while they disagree with his religious prejudices, they like Narām-Sîn as a ruler? It was intended as sarcasm. Many had the idea that in order to be a man one had to restrain hedonistic desires and do one’s duty by proving oneself in battle—something Gilgamesh had already done. By having a lowly barmaid* speak

* In ancient times, barmaids were also prostitutes. Inns were places where a traveler would be comforted in all manners. This was not only true in Babylon circa 2200 BCE, but also during the Roman Empire and throughout Europe during the Middle Ages. I am not sure when or if the custom was discontinued—having no experience in this area. Barmaid prostitutes were the words of Narām-Sîn, the text would be considered to be sarcasm and not something to be

taken seriously.

Authorship

When Sargon I took over Babylon he instituted a tradition of installing the daughter of the king to be the priestess of the moon-god at Ur. Sargon’s daughter, En-hendu-Ana, was the first of such priestesses and a prolific writer. Modern historians describe her as “the Shakespeare of Sumerian Literature.” She wrote hymns for all the temples and said, “What I have done here no one has done before.”⁴

She also placed into a hymn to Inanna (*nin-me-sara*) biographical material. She established a precedent of combining history with religious myths in writing. From the various dates speculated for the lives of the royal family it would appear she lived well into the reign of Narām-Sîn, although it does appear he outlived her, as one would suspect.

When the Amorite king Gungunum conquered the city of Ur circa 1930 BCE, and attempted to restore its culture, he would have used the texts and history available to him. I would suggest that, as any foreign ruler might do, Gungunum fused the religious teachings and history of the Amorites into the Akkadian texts of Ur. The story of Abraham oozes with such fusion. The author used the pre-existing positions of the stars as

measured under the Akkadians in the Early Bronze Age for storytelling considerations.



En-hendu-Anna
Daughter of Sargon
"The Shakespeare
of Sumerian
Literature"

looked down upon because they kept their profits, whereas temple prostitutes were revered and praised. Temple prostitutes' profits went to the temple.

The Sumerian Deluge

As previously stated, the detailed flood story was not originally included in the *Epic of Gilgamesh*. In one older version, Gilgamesh reached Utnapishtim, "but stylistic considerations suggest that this version did not have Utnapishtim retell the entire flood story as he does in later versions."⁵ Versions from circa 1400 BCE have some "P" elements of the flood tale, such as the releasing of the bird, but are missing

others, such as the command to load the animals. These older versions also give the reason for the flood, which would later be omitted from the text.

The Sumerian version of the deluge is primitive by comparison. There are no details of the construction of the vessel, although we do know it was huge and had a window. Animals are not ordered on board, but are on board because they are to be sacrificed. There is no releasing of any raven, crow, or dove. There is a sacrifice of animals when the flood ends. The flood is designed to destroy certain cult centers, and it is uncertain whether it is considered to be worldwide. Animals seem to have been sacrificed on board the ship in lieu of a special altar built on land.

I would claim that the initial biblical flood story was inspired by this text. The "J" source loosely follows elements of this version. After details were added to the *Epic of Gilgamesh*, these would have been incorporated into the story of Noah, as well.

Conclusion

It is plain to see that scholarship has missed it. The *Epic of Gilgamesh* should be used as a template to reconstruct how the Old Testament portion of the Bible was written. Wellhausen does not stand up under scrutiny because earlier texts

of Gilgamesh contain both “J” and “P” material together. Likewise, the unified text theory does not work very well, as higher criticisms make it clear that the Bible text has had multiple authors. The living document hypothesis is the only solution to textual anomalies.

1 Jeffrey H. Tigay, *The Evolution of the Gilgamesh Epic* (University of Pennsylvania Press: Bolchazy-Carducci Publishers, 2002).

and

James B. Pritchard, ed., Samuel N. Kramer and E. A. Speiser, trans., *The Ancient Near East, Volume I*. (Princeton, NJ: Princeton University Press, 1985).

Note: Quotes from the *Epic of Gilgamesh* draw extensively on the two abovementioned sources. All Tigay quotes are from his above-mentioned book.

2 Jeffrey Tigay, op. cit., 76–77. “The Cedar Mountain is implicitly located in the east as is typically the case with the Cedar Mountain connected with the sun in the Sumerian texts.”

This is footnoted with a reference to Mt. Hašur “located in the east, in the vicinity of Aratta and Mt. Sabum.”

3 Jeffrey Tigay, op. cit., 145. This is the source of my edited version.

4 Information on the royal family can be found

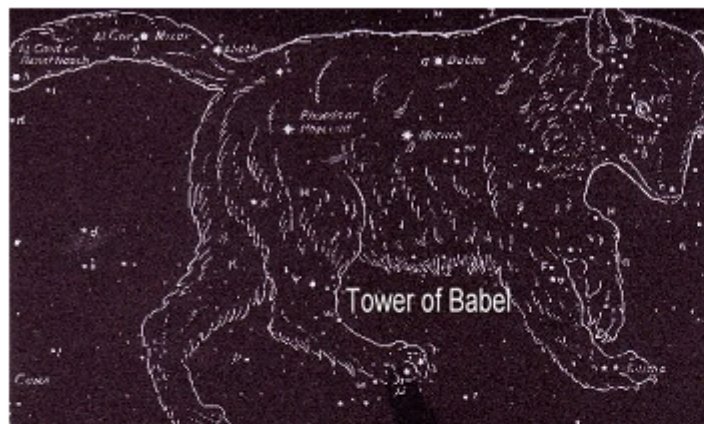
at Dra. Ma Vázquez Hoy’s website October 18, 2008. *Imperio Acadio Sargon I Semitas en Mesopotamia ana Vasquez Hoys*. <http://www.uned.es/geo-1-historia-antiguauniversal/ACADIOS/ACADIOS%20GENERAL%20ENTRADA.htm.htm>.

5 Jeffrey Tigay, op. cit., 49.

Nimrod and the Tower of Babel

“ *I am Orion who treads his land, who precedes the stars of the sky which are on the body of my mother ut...I am Osiris.*” Egyptian Book of the Dead¹

Nimrod is a repeat of the constellation Orion. That is why this story is placed by Noah’s tent scene. The Tower of Babel is Ursa Major. It was associated with the constellation of Cancer.



imrod

The Bible says very little about Nimrod. He was the son of Cush and was a “mighty hunter before the Lord” (Gen. 10:9). He was also a builder and made a kingdom of “Babel, and Erech and Accad and Calneh in the land of Shinar.”² In the constellations there is only one great hunter and that is Orion. The Jews called the constellation of Orion *Gibbōr*, which they considered Nimrod.³

In the preceding chapter we identified Orion as Noah. How can he be Nimrod too? The answer is simple. This story is from a different time period. Nimrod is not in the Yahwist’s tale. Inserting the story of Nimrod in its proper astrological sequence confirms that the final redactor was aware of the astrological significance of the tale.

Remember, the original Old Testament is a guidebook to the heavens. As astral myths evolved, additions were made.

The second problem we encounter is the origin of Nimrod from Cush (Ethiopia). Clearly the Babylonians are not the descendents of Ethiopians. Nimrod has not been identified in any Babylonia texts. Some noted scholars have attempted to identify Nimrod with the Cassite Kings of Babylon originating from Kashshu, now called Kurdistan. They ruled Babylon from the sixteenth to the twelfth century BCE. The name of their god was Kashshu. It is further suggested that Nimrod may have evolved from the name Ninurta, associated with another Cassite god, Murudash.⁴ This would make for a different determination for the location of Cush, which traditionally has been accepted as Ethiopia. There is an alternative theory from Egypt.

The Egyptian Cushite version of the chase of the stag, or ram, by Orion (Osiris) is as follows:

When Osiris was returning home after his triumphant African tour, he and his army were unable to find water and were in a terrible state of dehydration. They were on the verge of death when a ram appeared in front of them. They viewed the appearance of the ram as a heavenly sign and they at once gave chase. To their great

astonishment and relief the ram led them to the shade and cool waters of an oasis. Osiris explained the event by saying that the ram was Amon (who is symbolized as a ram) and to show his gratitude he raised a temple to his honor on the spot. Amon was elevated to the stars as the constellation of Aires [sic] (the ram) so that when the sun is in the house of Aires [sic] in spring, nature shall revive its life. The Egyptian dictionary explains the word Cush to also mean 'tomb RAM.' Nimrod and his people were Cushites and they also ruled Egypt at one time before founding Babylon.⁵

It would appear the author of the Bible story maintained that Nimrod was a great hunter in Cush and retained the relationship to the constellation Aries (associated with the Amorites and Assyria) by making Babylon, controlled by the Assyrians, the location.

The Arabians had several names for Orion: *Al Jabbar*, "The Giant"; *Al Shujā*, "The Snake"; *Al Babādur*, "The Strong One."⁶ It is even believed by some that the three major pyramids on the Giza plateau were placed in a mirror alignment with the belt of Orion.

The original Hebrew word for Orion is *Ke Sil*,⁷ which signifies "foolishness," "impiousness," "arrogance," and "rebelliousness." Orion is also

called *Gibbōr*, "the Giant." Many early Hebrews considered Orion to be Nimrod, who was bound to the sky for rebellion against Jehovah.⁸ The name *Gibbōr* would be an individual associated with the giants that the flood was supposed to kill. The name *Ke Sil*, or "fool," was used to belittle the worshippers of the constellation Orion. *Ke Sil* in its plural is "constellations." Even today Nimrod is slang for "fool."⁹

The Tower of Babel

Bible scholars place the tale of the Tower of Babel in the book of "J."¹⁰ The constellation Ursa Major is distant from Orion and seems out of place. It was most likely considered part of a constellation group associated with the flood.*

Biblical astral religionists seem to be divided as to which constellation represents the tower. Some claim it is Ursa Minor, others Ursa Major. Since the constellations are so similar, it is easy to make a case for either one. After the Babylonian deluge, Hasisadra built an altar on the peak of a mountain and Babylon turned to sin. There was a revolt against the great god Anu, "King of the Holy Mound." The rebels built a stronghold but were confounded in their work.¹¹ What they constructed by day was undone at night. The supreme god gave a command to "make strange

their speech” (Gen 11:7). The basic idea was that the fall of the Tower of Babylon represented the shift in the polar star. This is supported by the Hindu legend which claims a Tree of Knowledge, located in the center of the earth, grew tall to the heavens. The tree was proud that its branches protected all the people and gathered them together. Brahma decided to punish the tree’s pride by cutting off the branches and dispersing mankind all over the surface of the earth.

Apt, “the great hippopotamus,” was the Great Bear. Gerald Massey describes it as follows: “Apt was the builder of a heaven that was founded on the seven pillars of Hepatanomis.” These were seven giants. This structure was apparently known as one of the “upliftings of Shu.”[†]

There is an old Egyptian legend which claims that, when Shu-Anhur lifted up the paradise, or “park,” of Am-Khemmen, he was compelled to make use of a mound or a staircase in order to reach its height. According to Maspero, the mound was famous throughout Egypt. This event supposedly took place at Hermopolis, where Thoth, a moon-god, was lord.¹² A figure of the mound is pictured in the Ritual, which illustrates it as a pyramid with seven steps known as the “ladder,” or “staircase,” of Shu. Shu is pictured as a man standing with

* The question then begs: Why is this story here in the first place if the constellation is out of place? At some point in time the constellations became extremely organized. Each zodiac constellation ruled over three other constellations, making an even forty-eight constellations. Bullinger associated Ursa Minor, Ursa Major, and Argo with Cancer. Orion was associated with Taurus.

[†]Shu has been described as having the face of an ape, as visualized by the African Kafi people, with the head of hair of a monkey, specifically an Aani—the variety known to the Taht people. Massey has entertained a pre-scientific notion that such Egyptian stories are related to sub-Saharan tribes and go back to the Bushmen, which in turn he links to ancestral man-apes. Following this line of thinking, religion can be traced to a time when ape-like creatures became men. It should be unnecessary to point out that this conjecture of Massey’s is entirely lacking in empirical support.

arms raised—usually holding his daughter Nut and standing over his son Geb. Shu, along with his sister Tefnut, were the first deities to be created by Atum. He is the lord of cool air and the upper sky. He was believed to be the one responsible—like Atlas—for holding up the firmament and

separating it from the Earth.¹³ As with the Tower of Babel, the Egyptians related the story to an actual location.

According to a Hebrew midrash, the tower had seven staircases on the eastern side to ascend and seven on the western side to descend. From the top of the Tower, Nimrod's men would shoot arrows into the heavens. The angels would catch them, put some blood on them for deception, and toss the arrows back. The archers thought they had killed all of Heaven's inhabitants.¹⁴ This last part would seem to indicate they were on Ursa Major, shooting at the angels on Ursa Minor. Because of the proximity of Ursa Major to the constellation Cancer, I believe it was the intent of the author to reference the Great Bear. Ursa Major would be used again in the story of Jacob and Joseph, with mostly "E" source material, making the Tower of Babel story the default story for Ursa Major. Ursa Minor must be used in the tale of Abimelech and Jotham.

In Egypt there was a celebration of the raising of the sacred Djed Pillar that was associated with Ursa Major. The tail of Ursa Major is the pillar with the square of the Big Dipper, representing the square base of the Djed Pillar. Distinctive features of the pillar are:

- Four horizontal bars surmounting a vertical shaft
- Vertical striations between each bar
- The same striations shown in profile on the sides of the Djed, creating a curved appearance
 - Four bands around the neck of the shaft
- A small capital sometimes seen surmounting the Djed
- The Djed is often seen standing on a rectangular base

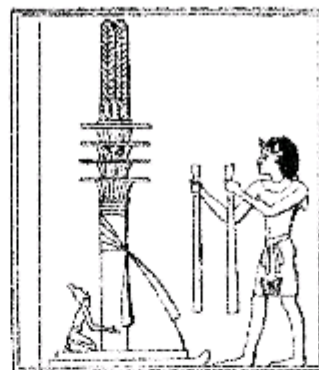
The reconstruction of the body of Osiris took place at Djedu. It was located in the delta of the Nile—by no coincidence, one of the northernmost points of Egypt, just as Ursa Major is the northernmost point in the sky. It marked an annual resurrection of Osiris and the end of the flood season, when the fields could be sown. It would seem that the desire to manifest heaven on Earth started in Egypt.

According to Plutarch's famous work, *On Isis and Osiris*, the story involves the murder of Osiris, in which his body is trapped inside a chest and becomes enclosed in a huge tree at Byblos. The trunk of this tree, containing the body of Osiris, is then cut down and turned into a pillar for the house of the king. This pillar is referred to by the Djed hieroglyph, and the branches of this

magnificent tree were said to have been turned into representations of the four cardinal points. These four pillars were considered the four sons of Horus according to the *Pyramid Texts*. I would suggest that these four points represented the four stars that constituted the base of Ursa Major.

In the Pyramid texts there is a phrase, “O you of Djedu, O Djed pillar which is in the ‘Place Where his Soul is Found’ [T]he King finds you seated on the Tower of the Mummified Body on which the gods sit; the owners of doubles are bound for him.” (Pyramid Text 410)¹⁵

“The Bier” and “the Great Coffin” were other titles of Ursa Major. In other traditions, the seven stars are a bier followed by mourners, as in the Arabic *Banat Na’ash al Kubra*, “the Daughters of the Great Bier,” the Mourners. They saw the constellation as a funeral procession, attributing this title to the slow and solemn motion of the figure around the pole, with the stars of the Dipper as the coffin and the handle as mourners. Arabian Christians identified them as “the Bier of Lazarus.”¹⁶



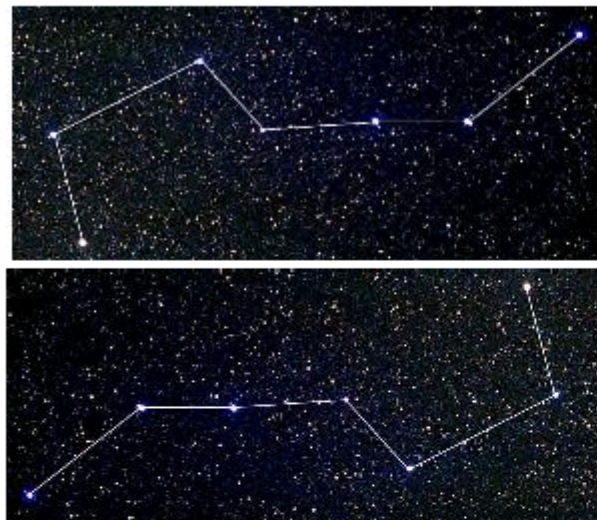
The

Raising of the Djed Pillar

The Arab story of Ursa Major shows some similarities to the Djed Pole:

Alcor [tip of the tail] was the little infant in the arms of one of the ‘Mourners’. The constellation of the Great Bear was seen as a funeral procession, around a Bier or coffin (bear and bier come from the same root word). The bier was marked by the Plough or Big Dipper stars on the body of the Bear—*Merak*, *Dubhe*, *Phaeda*, and *Megrez*. The coffin was followed by “Mourners”; the three big stars on the tail of the Great Bear; *Alioth*, *Mizar*, and *Alkaid*. These mourners, the children of *Al a’ash*, who was murdered by *Al Jadi*, the pole-star *Polaris*, are still nightly surrounding him in their thirst for vengeance, the *walidan* among the daughters, the star *Mizar*-holding in her arms her new-born infant, the little

Alcor.¹⁷



It is possible the ancients simply viewed Ursa Major as a pyramid step case which was overturned or inverted as the night progressed.

Bible Contradiction

The Bible gives us two separate accounts for the origins of languages. In speaking of the sons of Noah, Genesis 10:20 states: "These are the sons of Ham after their families, after their tongues in their countries and in their nations." This conflicts with the Tower of Babel tale. At least one of these stories must go.*

Modern Astrological Influence of Major Stars¹⁸

Dubhe: Credited with the destructiveness associated with Mars.

* The narrative of the Tower of Babel is traditionally considered the story of the origin of languages. However, in the previous chapter, the sons of Noah and their families (a sparse population by any comparison) disperse themselves according to their languages or "tongues." This chapter has been traditionally referred to as "The Table of Nations." Clearly, mankind is dispersed to different nations, cultures, and languages prior to Genesis 11:1, which suddenly springs on us, "And the earth was of one language, and of one speech."

Comments on the Proto-text

I shortened the text where it repeated itself or added unnecessary information.

Proto-text

Gen 11:1 Now the whole earth had one language and the same words. **2** And as they migrated from the east, they came upon a plain in the land of Shinar¹⁹ and settled there. **4ac** And they said, "Come, let us build ourselves a city, otherwise we shall be scattered abroad upon the face of the whole earth." **5a** YHWH came down to see the city and the tower. **6ac** YHWH said, "Look, they are one people, and they have all one

language; and now nothing will be impossible for them. 7a Come, let us go down, and confuse their language” 8a YHWH scattered them abroad from there over the face of all the earth.

1 R. O. Faulkner, *The Ancient Egyptian Book of the Dead* (University of Texas Press, 1985), 70.

2 Genesis 10:8–10.

3 Richard H. Allen, *Star names, Their Lore and Meaning* (Dover Publishing, 1963), 309.

“Later the Jews called Orion Gibbōr, the giant, considered as Nimrod bound to the sky for rebellion against Jehovah....universal Eastern tradition, signifies a Lurking Enemy, or a Hunter of men rather than beasts.” As time progressed ideals about Orion changed for various possible reasons, syncretism for one. This new view of Orion needed to be incorporated into the text. Naturally it would be added to the text where Orion was used previously.

4 Robert Graves and Raphael Patai, *Hebrew Myths* (Doubleday and Company, 1964), 127–128. Graves and Patai go on to also state Nimrod is the Hebraicized name from the verb *marod*, “to rebel.” They link him to Shemhazai and the Greek hero Orion.

5 Fred Hámori. October 18, 2008, *The Legend of the Stagg*, users.cwnet.com/millenia/stagg.htm.

6 Richard H. Allen, op. cit., 308–309.

7 James Strong, *ew Strong's Concise Concordance of the Bible* (Thomas Nelson Publishers, 1990), Entry 3685.

“Kciyl kes-eel’ the same as 3684; any notable constellation; specifically Orion (as if a burly one): constellation, Orion. 3684 kciyl kes-eel’ from 3688; properly, fat, i.e. (figuratively) stupid or silly: fool (-ish). 3687 kciyluwth kes-eel-ooth’ from 3684; silliness: foolish. 3688 kacal kaw-sal’ a primitive root; properly, to be fat, i.e. (figuratively) silly: be foolish.”

8 Richard H. Allen, op. cit., 309. In addition to the Hebrew name Gibbōr on page 306, the Syrian name of the constellation is also given as Gabbāra, “the Giant.”

9 Mark Israel, “Nimrod.” <http://alt-usage-english.org/excerpts/fxnimrod.html>.

“Genesis 10:8–9, in describing how the Seventy Nations were founded by the descendants of Noah, says that Nimrod, son of Cush, son of Ham, son of Noah, was ‘a mighty man on earth’ and ‘a mighty hunter before the LORD’. The word ‘nimrod’ is recorded in English since 1545 with the (now obsolete) meaning ‘tyrant’, and since 1712 with the meaning ‘hunter.’

In contemporary U.S. slang, ‘nimrod’ means ‘fool, numbskull’. Rex Knepp ingeniously suggested that the origin of this was Bugs Bunny’s

taunt of Elmer Fudd: 'So long, Nimrod.' Unfortunately for this theory, Jesse Sheidlower says that Random House has two citations of 'nimrod' = 'numbskull' from the 1930s, before the Bugs Bunny episode containing the taunt."

10 William Harwood, *Mythology's Last Gods, Yahweh and Jesus* (Prometheus Books, 1992), 112. Genesis 11:1-09 ("J").

11 Gerald Massey, *Ancient Egypt, Vol.2* (London: Kessinger Publishers, 1885), 625.
and

Gerald Massey, *The atural Genesis, Vol. 2* (London: Kessinger Publishers, 1885), 227.

12 E. A. Budge, *Wallis Egyptian Religion* (New York: University Books, 1959), 116-119.

13 Caroline Seawright, <http://www.touregypt.net/featurestories/shu.htm>.

"Shu (Su) was the god of dry air, wind and the atmosphere. He was also related to the sun, possibly as an aspect of sunlight. He was the son of the creator god, father of the twin sky and the earth deities and the one who held the sky off of the earth... He was also called to 'lift up' the spirits of the dead so that they might rise up to the heavens, known as the 'light land', reached by means of a giant 'ladder' that Shu was thought to hold up... He also was believed to hold up Nut, the sky goddess and his daughter, above his son the

earth god Geb. Without Shu holding the two apart, the Egyptians believed that there would be no area in which to create the life they saw all around them. The Egyptians believed that there were also pillars to help Shu lift up the sky - these pillars were on the four cardinal points, and were known as the 'Pillars of Shu.'"

14 Robert Graves and Raphael Patai, *Hebrew Myths* (Doubleday and Company, 1964), 126f.

15 Vincent Brown,
<http://www.pyramidofman.com/Djed/>. This resource covers much of the information on the Djed Pillar.

"This connection of the Four Sons of Horus with the constellation Ursa Major has been discussed by Egyptologist John Gee. His entire master's thesis was on the Four Sons of Horus, in which he noted that they were originally equated with the four stars of the 'bowl' of the Big Dipper... Notes on the Sons of Horus, Master's Thesis Partial Requirement, FARMS, 1991: 35."

16 Richard H. Allen, op. cit., 432-433.

17 Anne Wright, <http://www.constellationsofwords.com/stars/Alcor.html>.

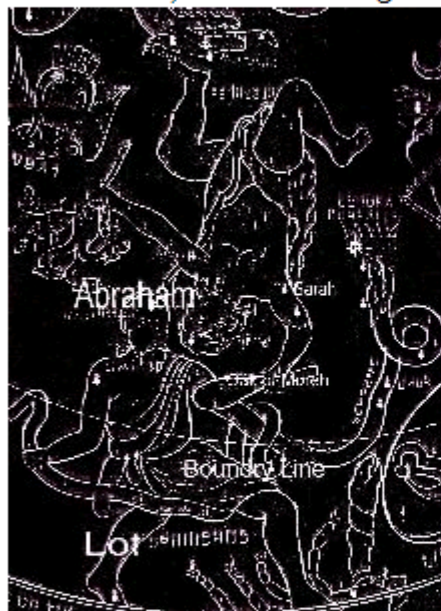
18 Anne Wright, op. cit

19 James Strong, op. cit., Entry 8152. "Shin`ar shin-awr' probably of foreign derivation; Shinar, a plain in Babylonia: Shinar = 'country of two

rivers.”

Abraham

“*Good boy, in Virgo’s lap.*” – Shakespeare, *Titus Andronicus*, Act IV Scene 3.

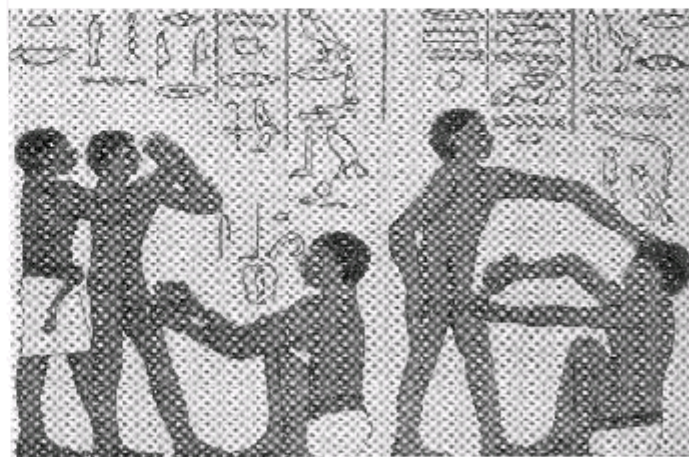


Abraham and Lot, along with their disputed lands, are the constellations of Hercules and Ophiuchus. The story of Sodom and Gomorrah appears in the next chapter.

A Priestly Tale: Circumcision

In comparing the Yahwist tale to the Bible, we discover that two important stories in the

Abraham saga do not appear in the book of “J,” according to Wellhausen. The first one is the matter of circumcision.¹ Now, one would think something as culturally important to the Jews would have originated in the book of “J,” but it did not. The custom of circumcision, as far as we can tell, originated in Africa.² In Egypt it was generally required for the Pharaohs to undergo circumcision, but an option for everyone else.³ When Israel started circumcision for its entire people, it was a way to signify they were all chosen of God, as was the Pharaoh.



Circumcision Scene from Djedu Pillar

In astral theology, circumcision is associated with the constellation Orion. The Yahwist

previously linked this constellation to the castrated Noah, and it was also linked to Nimrod by way of a non-Yahwist insertion. In the Egyptian saga, Osiris (Orion) is cut into fourteen pieces by Sut. Isis searches for the pieces and finds all of them but one: the phallus. She then constructs a phallus for Osiris and becomes impregnated by him. It is also very possible circumcision relates to a solar representation, as the phallic power of the sun.

In his engrossing book, *The Sirius Mystery*, Robert Temple describes how certain other African peoples, the Dogon and the Bambara of Mali, whose traditions are clearly Egypto-Libyan, looked upon circumcision:

In Bambara mythology, Sirius represents Mouso Koroni Koundye, twin of Pemba, maker of the earth, a mythical woman whom he chased through space and was never able to catch. In every respect Mouso Koroni Koundye is comparable to [the Dogon's] Yasigui.

She inaugurated circumcision and excision and, as a result, Sirius is the star of circumcision, for both Bambara and Dogon alike.⁴

The Sacrifice of Isaac

The second important story not in "J" is the tale of Abraham taking his son Isaac to be sacrificed

on an altar, but then sacrifices a ram instead.⁵ This has caused many scholars to look to the constellation of the ram, Aries. This was the story of Athamas and Phrixus.⁶ However, this story is inserted into the text too early to be about Aries. The explanation could be in Orion.

The constellation Orion is sometimes pictured as headless. The head of Osiris represented the sun. This is why all headless horsemen happen to ride at night and disappear at sunrise. In the Narmer Plate⁷ Orion appears to be ready to decapitate his victim. Orion is the origin of the skull and crossbones sign. There have been some claims that Isaac represents a headless god. The Abrahamic substitution of a ram caught in the thicket would be symbolized in the constellation Auriga. Isaac would be a headless Orion.



The Giant represents
the constellation of Orion



The constellation of Orion:
the Soul of Osiris

**Narmer plate on left, headless and legless rendition of Orion on right
Abraham in Egypt**

Abraham in Egypt is another insertion*; it replays the mythology of the constellation Virgo. This tale is important—as it will grow, combine with the myths of Cancer, and later emerge as the story of the nativity of Christ. Abraham's origin is in the constellation of Coma, or Coma Berenices (Hair of Berenice). It is typically represented by a wig of hair. This is the classic astronomer's tale:

Around 240 B.C., Leo was robbed of his splendid tail. The astronomer-priest under Ptolemy III chopped off the tail of Leo when they invented the new constellation Coma Berenices (Berenice's Hair).

In ancient Egypt, one story has it that an Egyptian Queen of the third century B.C., named Berenice, was grief-stricken

*The story of Abraham in Egypt is "J" source material.

when her husband went off to war. So concerned was she for his safe return that she promised the gods that she would cut off her beautiful hair if he returned safely.

He did return, and faithful to her word she cut off her hair and placed it in the temple as an

offering to the gods who watched over her husband. Berenice's husband longed to see his wife's beautiful hair again and visited the temple. He was met by the temple guardians who told him that only moments ago the hair had disappeared, an act of the gods. So pleased were the gods with Berenice's sacrifice that they placed her hair in the sky for all to admire. Thereafter, all the King had to do to see his wife's hair was look up to the sky.⁸

There is some disagreement over the origin of the constellation. In the star map in the ancient Temple of Denderah the constellation is not Leo's tail or a wig, as the above claim would have us believe, but a mother sitting with a child in her hand. In Egypt it was Shes-nu, "the desired son."⁹ This constellation was associated with Virgo. This blessed son, or "desire of all nations," shows up in the blessings God gave Abraham in chapter 12 of Genesis:

1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: 2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the

earth be blessed.



Coma in
Denderah

In order to get this blessing, Abraham had to leave his father's house and travel into Egypt. It would seem that the constellations of Virgo and Leo— associated with the beginning of time—are also associated with Egypt, the land of the Sphinx. All the great figures in ancient biblical astral theology had to come out of Egypt in some way, shape, or form to be recognized as a “desire of all nations.” In addition to Abraham, Moses and Jesus also came out of Egypt. Although Jesus' stay was short and uneventful, the prophecy was included in Matthew 2:15:

And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

Matthew took the account of Jesus and made it astrologically correct. Hosea 11:1 speaks of Israel coming out of Egypt as a child: “When Israel was a child, then I loved him, and called my son out of Egypt.”

This was actually seen as prophecy—although it was fulfilled when Abraham or Moses left Egypt. Believing this was prophecy makes sense if we accept the idea that the rabbis maintained the texts were astrological. Scholars claim from internal evidence that Matthew was written for a Jewish audience. The story which has Jesus in Egypt was necessary only if one were to make Jesus into a god of the heavens. It is unique to the Gospel of Matthew. Jesus comes out of Egypt as a child, just as the constellation proclaims. We will make further Jesus comparisons when we discuss Isaac and the constellation of Cancer.

The account of Abraham in Egypt reestablishes his connection to Leo and Virgo. While in Egypt, Abraham leases his wife Sarah to the pharaoh. In ancient times Virgo was also associated with the harlot and promiscuity, not necessarily virginity. This would later cause chaos and mass confusion in religion when Virgo suddenly became a virgin. This accounts for the two Marys in the story of Jesus. Sarah's relationship to the pharaoh, who represents Egypt/Leo, and her name, which means both “mistress” and “queen,”¹⁰ establishes her soundly in Virgo as she becomes the new Eve to the chosen race. Sarah would have been Spica, known later to the Hebrews as Shabbōleth, an “Ear of Wheat.” In Babylon, the

star representing that constellation was Sa-Sha-Shirū, the wife of Bel. In early astrology this star was a sign of unfruitfulness and a portent of injustice toward innocence, but later represented eminence, renown, and riches.¹¹ Unquestionably, this is symbolic of the story of Abraham in Egypt.

After being the mistress of the pharaoh and having her husband sire a child by another woman, Sarah gives birth in her old age. She is past the time of menopause. Abraham leaves Egypt (Virgo/Leo) and travels up to Hercules and Ophiucus (Negeb and Shechem), where he was originally before he went to Egypt (Genesis 12:6–9).

This verse ties very neatly into Genesis 13:2. We can omit the whole story of Abraham's bartering his wife in Egypt, which is a repeat use of the myth of the constellations Leo and Virgo. This episode shows the evolution of the constellation Virgo. She first appears as Gaia, our earth mother, just as Ceres and Eve. Later Virgo becomes the prostitute, or "Holy Whore." She would later end up as a Sacred Virgin and would retain all those past qualities as different societies blended their astral theologies. Then finally, in Christianity they would split the whore and the virgin to produce the two Marys.

The constellation Coma was originally considered part of the lion, Asad. It would later be associated with nation founders, great men, miraculous births, and child-prodigy stories of the Roman era. For that reason, I would have to consider the saga of Abraham in Egypt as not part of the Proto-text.

Likewise, since the name Sarah is associated with the constellation Virgo, I would have to assume it was added and will not appear in the Proto-text, similar to Noah's wife and Eve.

Abraham's Birth narrative

A characteristic of a ruler associated with Coma also came to mean a miraculous birth from the constellation Virgo. The Jews did not recognize the virginity of Virgo, so their biggest miracle came from barren women having children in Cancer. When the Greeks took over, Virgo became a virgin. Roman emperors and all great persons in history were seen as being ordained by the gods to rule, or be great. They were considered to have come out of the constellation Coma and were born of a virgin.

What is missing in this tale is the miraculous birth of Abraham. In fact, Abraham does not have a birth or lineage in "J" at all. What was inserted was mundane. Genesis 11:26 states "and Terah

lived seventy years, and begat Abraham, Nabor, and Haran.”

According to later astral theology, Abraham should have had a miraculous birth. In the original tale he does not require one, because Coma does not yet exist as a separate constellation. The Yahwist wrote this saga before the age of the miraculous birth. When the Jews changed their astral theology, they gave Abraham a miraculous birth: they created an account linking him to the constellation Coma. By now it was too late to insert this tale into the Old Testament text, so it became part of the *Book of Jasher*:

And it was in the night that Abram was born, that all the servants of Terah, and all the wise men of Nimrod, and his conjurors came and ate and drank in the house of Terah, and they rejoiced with him on that night.

And when all the wise men and conjurors went out from the house of Terah, they lifted up their eyes toward heaven that night to look at the stars, and they saw, and behold one very large comet came from the east and ran in the heavens, and he swallowed up the four stars from the four sides of the heavens.

And all the wise men of the king and his

conjurors were astonished at the sight, and the sages understood this matter, and they knew its import.

And they said to each other, [‘]This only betokens the child that has been born to Terah this night, who will grow up and be fruitful, and multiply, and possess all the earth, he and his children for ever, and he and his seed will slay great kings, and inherit their lands.[’]

And the wise men and conjurors went home that night, and in the morning all these wise men and conjurors rose up early, and assembled in an appointed house.

And they spoke and said to each other, Behold the sight that we saw last night is hidden from the king, it has not been made known to him.

And should this thing get known to the king in the latter days, he will say to us, Why have you concealed this matter from me, and then we shall all suffer death; therefore, now let us go and tell the king the sight which we saw, and the interpretation thereof, and we shall then remain clear.

And they did so, and they all went to the king and bowed down to him to the ground, and they said, May the king live, may the king live.

We heard that a son was born to Terah the son

of Nahor, the prince of thy host, and we yester night came to his house, and we ate and drank and rejoiced with him that night.

And when thy servants went out from the house of Terah, to go to our respective homes to abide there for the night, we lifted up our eyes to heaven, and we saw a great star coming from the east, and the same star ran with great speed, and swallowed up four great stars, from the four sides of the heavens.

And thy servants were astonished at the sight which we saw, and were greatly terrified, and we made our judgment upon the sight, and knew by our wisdom the proper interpretation thereof, that this thing applies to the child that is born to Terah, who will grow up and multiply greatly, and become powerful, and kill all the kings of the earth, and inherit all their lands, he and his seed forever.

And now our lord and king, behold we have truly acquainted thee with what we have seen concerning this child.

If it seemeth good to the king to give his father value for this child, we will slay him before he shall grow up and increase in the land, and his evil increase against us, that we and our children perish through his evil.

And the king heard their words and they seemed

good in his sight, and he sent and called for Terah, and Terah came before the king.

And the king said to Terah, I have been told that a son was yester night born to thee, and after this manner was observed in the heavens at his birth.

And now therefore give me the child, that we may slay him before his evil springs up against us, and I will give thee for his value, thy house full of silver and gold.

And Terah answered the king and said to him: My Lord and king, I have heard thy words, and thy servant shall do all that his king desireth.

But my lord and king, I will tell thee what happened to me yester night, that I may see what advice the king will give his servant, and then I will answer the king upon what he has just spoken; and the king said, Speak.

And Terah said to the king, Ayon, son of Mored, came to me yester night, saying,

Give unto me the great and beautiful horse that the king gave thee, and I will give thee silver and gold, and straw and provender for its value; and I said to him, Wait till I see the king concerning thy words, and behold whatever the king saith, that will I do.

And now my lord and king, behold I have made

this thing known to thee, and the advice which my king will give unto his servant, that will I follow.

And the king heard the words of Terah, and his anger was kindled and he considered him in the light of a fool.

And the king answered Terah, and he said to him, Art thou so silly, ignorant, or deficient in understanding, to do this thing, to give thy beautiful horse for silver and gold or even for straw and provender?

Art thou so short of silver and gold, that thou shouldst do this thing, because thou canst not obtain straw and provender to feed thy horse? And what is silver and gold to thee, or straw and provender, that thou shouldst give away that fine horse which I gave thee, like which there is none to be had on the whole earth?

And the king left off speaking, and Terah answered the king, saying, like unto this has the king spoken to his servant; I beseech thee, my lord and king, what is this which thou didst say unto me, saying, Give thy son that we may slay him, and I will give thee silver and gold for his value; what shall I do with silver and gold after the death of my son? Who shall inherit me? Surely then at my death, the silver and gold will return to my king who gave it.

And when the king heard the words of Terah, and the parable which he brought concerning the king, it grieved him greatly and he was vexed at this thing, and his anger burned within him.

And Terah saw that the anger of the king was kindled against him, and he answered the king, saying, All that I have is in the king's power; whatever the king desireth to do to his servant, that let him do, yea, even my son, he is in the king's power, without value in exchange, he and his two brothers that are older than he.

And the king said to Terah, No, but I will purchase thy younger son for a price.

And Terah answered the king, saying, I beseech thee my lord and king to let thy servant speak a word before thee, and let the king hear the word of his servant, and Terah said, Let my king give me three days' time till I consider this matter within myself, and consult with my family concerning the words of my king; and he pressed the king greatly to agree to this.

And the king hearkened to Terah, and he did so and he gave him three days' time, and Terah went out from the king's presence, and he came home to his family and spoke to them all the words of the king; and the people were greatly afraid.

And it was in the third day that the king sent to Terah, saying, Send me thy son for a price as I spoke to thee; and shouldst thou not do this, I will send and slay all thou hast in thy house, so that thou shalt not even have a dog remaining.

And Terah hastened, (as the thing was urgent from the king), and he took a child from one of his servants, which his handmaid had born to him that day, and Terah brought the child to the king and received value for him.

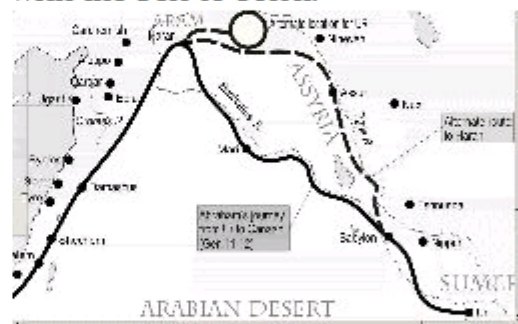
And the Lord was with Terah in this matter, that Nimrod might not cause Abram's death, and the king took the child from Terah and with all his might dashed his head to the ground, for he thought it had been Abram; and this was concealed from him from that day, and it was forgotten by the king, as it was the will of Providence not to suffer Abram's death.

And Terah took Abram his son secretly, together with his mother and nurse, and he concealed them in a cave, and he brought them their provisions monthly.

And the Lord was with Abram in the cave and he grew up, and Abram was in the cave ten years, and the king and his princes, soothsayers and sages, thought that the king had killed Abram.¹²

This narrative shares several elements with

that of the birth of Christ. There is the omen of a star in the sky, or in this case a comet (Gk. κομήτης "comet," literally "hair tail" < κόμη "hair"; L. coma "hair"). There is also a cavehiding event similar to other Christian narratives.¹³ Yet another narrative has Nimrod reading the prophecy himself and, further, has a slaughter of newborn males. In the Christian narrative, Herod is Nimrod as the constellation Orion. The Star of the East is Sirius. The three magi are associated with the belt of Orion.



Scholars have suggested an alternate location

for Ur in Turkey. You can even visit the cave where Abraham was born in Urfa.

Some scholars are disturbed by the distance from Ur to Haran (about one thousand miles) and have suggested an alternate view of the location of the biblical Ur closer to Haran. Abraham had to travel this distance (Genesis chapter 11). Both Ur and Haran were known for their worship of the moon-god. The problem is not with the text, but the scholars who do not understand how this book came about. This passage is a fingerprint. It connects the Amorite city of Haran to the city of Ur. This is precisely the type of narrative that Gungunum would have used after the Amorites conquered Ur. It suggests the Amorites descended from the scattered people of Ur. Who better to rule the city than your kinsmen?

The Original Tale of Abraham and Lot

After omitting much of what we know of Abraham, what is there left of the Proto-text? Abraham is the hero of two main stories.

One is of Sodom and Gomorrah, the topic of our next chapter, and the other about the division of the lands with Lot. I would combine Genesis 12:9 with 13:1, where the claim is made that Lot was traveling with Abraham—a fact that is again introduced in verse 13:5. Thus, the Proto-text

should read:

12:9 So Abram journeyed, going on still toward the South. **13:5** Lot also, who went with Abram, had flocks and herds and tents.

Abraham leaves the land of his birth and goes to a large area YHWH shows him. I would presume this land of his birth would correspond astrally to an area of the sky near Ursa Major, where we left off. Abraham was from Ur,* a city known for its moon-god worship.¹⁴

Abraham travels to Shechem, which means “shoulder” or “spur of the hill.”¹⁵ This most likely corresponds to the shoulder of Ophiuchus. Abraham and Lot went as far as Alon Moreh, or “plain of the teacher,” or perhaps “plain of the early rain,” or even “plain of the hill.”¹⁶ The “plain of the teacher” or “plain of the hill” would correspond to an astral area somewhere in the constellation Ophiuchus. Ophiuchus was considered a healer and a shepherd. I would consider an alternative etymology—a primary definition—of Alon,¹⁷ which would be a tree, typically an oak tree. In that case, the “oak of Moreh” would correspond to the oak club of Hercules. This would join the two constellations together. This definition would make more sense from a cosmic myth point of view. In secular

terms, however, the use of an oak tree as a

* At the risk of contradicting myself, it is possible that both Ur and Haran were not mentioned in the Proto-text. The way the story is woven into chapter 11 genealogies makes the identification of the Proto-text by normal means difficult without altering the overall style of writing. Most likely the Proto-text was rewritten for story continuity.

landmark makes less sense than the word plain. I would suggest that is why the alternative definition of "a plain" was chosen in most translations.

The other cities in which Abraham built an altar I would consider insertions. The hills of Beth-El are astrally in Gemini (Esau and Jacob) and Ai can be located in the head of Pegasus (Joshua, Part I). This would encompass over half the constellations. This is not characteristically the way "J" writes, although they may have been part of the Proto-text for political reasons and not astrological. I will omit them at this time.

The hill would correspond to the upper constellation of Hercules, the shoulder to the lower constellation of Ophiuchus. While astrally in Hercules, Abraham built an altar to Yahweh. This story would have been added when Hercules became known as "the One who Kneels on both

Knees."¹⁸ Abraham would be represented by the brightest star in the constellation, Ras Algethi, which is "the head of the kneeling man." This would be a later definition of the star. Its original Arab name was most likely Ras Kalb al Rāi, "the Shepherd's Dog."¹⁹ Sarah could be linked to the star Kornephorus vel Rutilicus, which is perhaps the diminutive of rutilus, "golden red," or "glittering."

There are some problems with this analysis and translation. Allen recognizes that this translation is inappropriate for this star and is most likely incorrect. He claims it should be rutrum, which was "a sharp instrument of husbandry or war, in Roman times that Hercules in some early representations, especially on the Arabic globes is carrying."²⁰

This constellation, which was pasture land to the ancient Arabs, actually represented the god Melkarth/Melqart to the Phoenicians. This god's characteristics were similar to those of Abraham. It would appear that the authors of this text combined the two prevailing views of the constellation, namely, "hero" and "pasture land," into one tale.

Melqart was a sea god and was also associated with the sun. The name Melqart is a slight

compression of Phoenician Milk-Qart “the King of the City,” and he appears to have been first worshipped in the city of Tyre. The name of Melqart was invoked in oaths, calling on him to sanction contracts. In the story of Issac, a servant swears an oath to Abraham by placing his hand on Abraham’s testicles (Gen 24:9).²¹

The similarities would seem to end there. The author(s) of this text, although culturally related to the Phoenicians, show disdain for them and their religious beliefs. We will see this same thing later in the chapter on Samson. The common trait among Marqart, Hercules, and Abraham was the constant toiling aspect of their life. The land division now becomes the important topic.

Ophiuchus is typically depicted as a shepherd who struggles with a serpent (Serpens). The serpent was also viewed as the broad tail of a sheep. As a serpent, it served as the origin of our medical symbol.

In Ophiuchus, the astral Abraham and the astral Lot have a dispute over their herds, so they decide to separate. The stars Yed Posterior, Yed Prior, Han, Ophiuchi Sabik, Unukalhai, and epsilon of Serpens constituted the Nasak al Yamaniyy, “the Southern Boundary Line of the Raudah (or pasture),”²² which occupies a large

portion of the heavens. Other stars in Ophiuchus and Hercules form the Nasak al Shamiyyah, or Northern Boundary. The stars between these two Nasak’s marked the Raudah, or pasture, itself and Al Aghnam, the sheep within it—now the Club of Hercules (Kajam is the main star).²³ These sheep were guarded by the Shepherd and his Dog, the two lucidae, or alpha stars, marking the heads of Ophiuchus (Ras Alhague, “the Shepherd”) and Hercules (Ras Algethi, “the Dog”). Thus, the constellations Hercules and Ophiuchus marked the pasture land. When they separated, astral Lot went east to the direction of Sodom—which is in Libra. Astral Abraham would have gone in the opposite direction, back up to Hercules. In this story we have a division of land, as one would expect with the ancient meaning of these constellations. This is then followed by a judgment of God in Libra. In Egypt this story is played in reverse: there is a judgment followed by a separation of land.

On October 9, Ra judges the dispute between Horus and Set. On October 13, the Black Land is given to Horus and the Red Land is given to Set.²⁴ In the Bible, the division of land took place between Abraham and Lot. In the heavens, this took place in the constellation Ophiuchus and was associated with Libra. Set would have taken the

Red Land, most likely associated with Corona Borealis and Hercules. Horus would have taken the white, or Corona Australis.

The conflict between Set and Horus is an Egyptian version of yin and yang set in Ophiuchus. Ophiuchus means “he who holds the serpent“ and that is how he is depicted. The struggle will last forever, since the two wage it on equal terms with equal powers.

Ebla and Abraham

There are those who believe Abraham, or at least the name Abraham, can be identified in the Ebla archives. Ebla was ruled by a council of elders who elected the monarch for what appears to be a period of seven years. This discovery comes from a list of kings in which the third king is named Ebrum. He seemed to have been the most popular of the kings mentioned, having served four terms. Ebrum set up a dynasty whereby he was succeeded by his son Ibbi-Sipish and grandson Dubuhu-Hada. King IbbiSipish “divided the executive power among his closest relatives.” The two sons of Ibbi-Sipish, Dubuhu-Hada and Iputura, shared power, as one looked after foreign affairs and the other domestic affairs.²⁵

Modern Astrological Influence of the Stars

There are no major stars in this location, but the

influence of the constellations is interesting.

Hercules : “It is said to give strength of character, tenacity and fixity of purpose, an ardent nature and dangerous passions. The constellation is indicative of events that affect large portions of mankind ” This is Abraham.²⁶

Ophiuchus : “It is said to give a passionate, blindly good-hearted, and wasteful and easily seduced nature, together with little happiness, unseen dangers, enmity, strife and slander. Pliny said that it occasioned much mortality by poisoning.”²⁷ This is Lot.

Comments on the Proto-text

I will recap the main points. I combined the verses where Abraham travels with Lot and deleted the material in between. When we eliminated the placement of Abraham in Egypt, we eliminated his Egyptian handmaiden Hagar—and thus Ishmael. Later, in the story of Joseph we will be forced to choose the Midianites over the Ishmaelites.

We also eliminated what was already considered material foreign to “J,” such as the circumcision and sacrifice of Isaac. The altar building, an optional tale, was eliminated because it appears the stars did not support the text in this Middle Bronze Age era. I changed the “plain” to the

“oak.” I would suggest the club of Hercules was originally an oak tree which evolved into an oak club, although I have no hard evidence of this. The whole phrase “Alon Moreh” is optional, but the text works better with the phrase. Genesis 13:9 could be shortened, as it repeats itself.

What we end up with is a simple text designed to move us away from Ursa Major and recast the stars of the constellations, Hercules and Ophiuchus, in their ancient basic elements, representing pasture land in the process of being divided, much as it was in Egypt.

The name Sarah could not have been in any Akkadian text, although it may have been added by Gungunum. The text works with or without the name. For now, I am deleting it.

Proto-text

Gen 11:27b Terah begat Abram, Nahor, and Haran. Haran begat Lot. **28a** And Haran died before his father Terah in his native land, in Ur. **29a** And Abram and Nahor took wives. **31ace** And Terah took his son Abram and his grandson Lot, the son of Haran and went out with them from Ur to Haran and dwelt there.

12:1 Now YHWH said unto Abram, “Get thee out of thy country, and from thy kindred, and from thy father’s house, unto the land that I will

show thee:”

12:4ac So Abram went, as YHWH had spoken unto him; and Lot went with him from Haran. **6a** And Abram passed through the land unto the place of Shechem, unto the Oak of Moreh. **9a** And Abram journeyed, going on still toward the South. **13:5** And Lot also, who went with Abram, had flocks, and herds, and tents. **7a** And there was strife between the herdsmen of Abram’s cattle and the herdsmen of Lot’s cattle. **8a** And Abram said unto Lot **9b** “separate thyself, I pray thee, from me. If [thou wilt take] the left hand, then I will go to the right.” **10a** And Lot lifted up his eyes, and beheld all the Plain of the Jordan **12b** and moved his tent as far as Sodom.

¹ William Harwood, *Mythology’s Last Gods, Yahweh and Jesus* (Prometheus Books, 1992), 112. Genesis 17:1–27 “P.”

² Marilyn Fayre and Donna Macris, “Circumcision: A Medical or a Human Rights Issue?” *Journal of Urse-Midwifery*, Volume 37, no. 2 (March/April 1992), 87S–96S.

“While some researchers believe that circumcision was practiced as early as 6,000 years ago on the west coast of Africa, the earliest record of circumcision, an Egyptian bas-relief, dates back to 2800 BC.”

³ *ational Organization for Circumcision*

Information Resource Centers, Gerald A. Larue, "Religious Traditions and Circumcision." (Paper presented at The Second International Symposium on Circumcision, San Francisco, CA, April 30–May 3, 1991.) <http://www.nocirc.org/symposia/second/larue.html>.

"However, not all Egyptians were circumcised. X-rays of the mummy of the Eighteenth Dynasty Pharaoh Ahomse (16th Century B. C. E.) prove that he was not circumcised. It is possible that his successor, Amenhotep I, also was uncircumcised (Harris, Weeks, 126–130). It has also been suggested that although circumcision was common among the upper classes and may be recognized as a puberty rite, it was not a requirement. The poorer common folk did not necessarily undergo circumcision. Circumcision was practiced by some Semitic groups. Jeremiah in the seventh century included Edomites, Ammonites and Moabites as among the circumcised (9:25). Assyrians and Babylonians were not circumcised. Nor were the Philistines who are derogatively defined in the Bible as "the uncircumcised" (Jug. 14:3; 15:18; 1 Sam 14:6, etc.)... Herodotus suggested that other peoples, including the Jews borrowed the custom from the Egyptians (II, 104) but there is no way to verify this statement."

4 Robert Temple, *The Sirius Mystery*, (Inner Tradition, 1987). I would like to add that, outside of this passage, there is really very little in which I am in agreement with this author.

5 William Harwood, *Mythology's Last Gods, Yahweh and Jesus* (Prometheus Books, 1992), 112: Genesis 21:34–22:10 "E," 22:11–22:16a "R," 22:16b–22:19 "E."

6 Robert Graves and Raphael Patai, *Hebrew Myths* (Doubleday and Company, 1964), 176. "Abraham's attempted sacrifice of Isaac is paralleled in Greek myth: the Cadmean story of Athamas and Phrixus."

7 Audrey Fletcher, *The Egyptians and armer Plate and Osiris, the Lord of Precession*. "Ancient the Constellations" Part 9. www.ancient-egypt.hypermart.net/osirisprecession.

"The omission of Orion's head and legs in the constellation of Orion, illustrated above, is immediately noticeable. It would seem that *Orion has had his legs and his head chopped off!* A similar practice was observed by the Knights Templar five and a half thousand years later when they were buried. By adopting this practice the deceased Knights Templar became as one with Orion and, by implication, Osiris. The "skull and crossbones"...Orion's missing hands and legs were also adopted by the Knight's Templar as

their emblem...*the severed head of Orion* is in fact the sun.”

8 Andy Rossow, “The Constellation of Coma Berenices: Mythology and History.” <http://www.coldwater.k12.mi.us/lms/planetarium/myth/comaberanices.html>.

9 E. W. Bullinger, *The Witness of the Stars* (Kregel Publications, 1893), 35. Allen simply thinks the Egyptians knew the constellation as “Many Stars (171).” “Many Stars” could be a reference to many offspring. Sawey Seshmu—”The Two Sons of Seshmu.” The figure of a falcon-headed male is listed on the planisphere in Denderah and an unidentified falcon—some believe to be Corvus—is located near Coma. Bullinger claims Coma comes from the Hebrew word for “desire,” as in the “desire of all nations.”

James Strong, op. cit., Entry 2530. “*chamad khaw-mad*’ a primitive root; to delight in: beauty, greatly beloved, covet, delectable thing, (X great) delight, desire, goodly, lust, (be) pleasant (thing), precious (thing).”

10 James Strong, op. cit., Entry 8282. “*sarah saw-raw*’ feminine of 8269; a mistress, i.e. female noble: lady, princess, queen.”

11 Richard H. Allen, op. cit., 467–468.

12 *Christian Classics Ethereal Library*, “The Book of Jasher.”

<http://www.ccel.org/a/anonymous/jasher/home.html>. From its polished appearance and length, it is clearly a later writing. Some scholars don’t claim it is an outright forgery, but rather a book with interpolations. Its authenticity is not our concern, but rather the intent of the authors to write a proper cosmic myth. This lengthy story coincides very well with shorter midrashim concerning Abraham’s birth. They can be found in:

Robert Graves and Raphael Patai, *Hebrew Myths* (Doubleday and Company, 1964), 134–135.

13 The cave is first mentioned in the Pseudo-Gospel of James (PGJ 18). According to the Pseudo-Gospel of Matthew, Mary moved from a cave to the stable three days after giving birth to Jesus (PGM14).

14 *Easton’s Bible Dictionary*. <http://www.botcw.com/bible/kjv/easton/east3747.htm>.

“Ur - light, or the moon city, a city of the Chaldees...is represented by the mounds (of bricks cemented by bitumen) of el-Mugheir, i.e., ‘the bitumined,’ or ‘the town of bitumen,’... Ur was consecrated to the worship of Sin, the Babylonian moon-god.”

15 James Strong, op. cit., Entry 7926.

“*shkem shek-em*’ from 7925; the neck (between the shoulders) as the place of burdens;

figuratively, the spur of a hill: back, X consent, portion, shoulder.”

16 James Strong, op. cit., Entry 4175.

“*mowreh mo-reh*’ from 3384; an archer; also teacher or teaching; also the early rain (see 3138): (early) rain. 4176 *Mowreh mo-reh*’ or Moreh {mo-reh’}; the same as 4175; Moreh, a Canaanite; also a hill (perhaps named from him): Moreh.”

17 James Strong, op. cit., Entry 436.

“*elown ay-lone*’ prolonged from 352; an oak or other strong tree: plain. See also 356 437 *allown al-lone*’ a variation of 436: oak 352 *ayil ah’-yil* from the same as **193**; properly, strength; hence, anything strong; specifically a chief (politically); also a ram (from his strength); a pilaster (as a strong support); an oak or other strong tree: mighty (man), lintel, oak, post, ram, tree.”

18 Richard H. Allen, op. cit., 242. “*Al Jāthiyy āla Rukbataihī*, the One who Kneels on both Knees.”

19 Ibid., 243. “*Al Rās al Jāthiyy*, the Kneeler’s Head...The nomads’ title for it was *Al Kalb al Rā’i*, the Shepard’s Dog.”

20 Ibid., 244.

21 Edward Lipiński written at Belgium, Semitic Languages: Outline of a Comparative Grammar, *Orientalia Lovaniensia analecta*, **80**, Peeters Leeuven (2001).

And

Corinine Bonnet, *Melqart: Cultes et mythes de l’Héraclès tyrien en Méditerranée* (Leuven and Namur) 1988.

“*Melqart* (less accurately *Melkart*, *Melkarth* or *Melgart* (Greek disposed of the letter Q (Qoppa), replacing it with additional use of K (Kappa) and G (Gamma)), Akkadian *Milqartu*, was the tutelary god of the Phoenician city of Tyre, as Eshmun protected Sidon. The name is a slight compression of Phoenician *MilkQart* “the King of the City.” *Melqart* was often titled *Ba’al ?ur* “Lord of Tyre” [this ‘?’, like ancient Hebrew *samekh*, was probably a voiceless alveolar fricative, or (possibly) ejective]. In Greek he was normally referred to as the *Tyrian Herakles* and in Latin as the *Tyrian Hercules*, presumably because of a close resemblance to the Greek hero/god Herakles in mythology and cult.”

Ibid. An interesting story of “Hercules of Tyre”:

“Gregory Nazianzen (Oratio 4.108) and Cassiodorus (Variae 1.2) relate how Tyrian Heracles and the nymph Tyrus were walking along the beach when Heracles’ dog, who was accompanying them, devoured a murex snail and gained a beautiful purple color around its mouth. Tyrus told Heracles she would never accept him as her lover until he gave her a robe of that same

color. So Heracles gathered many murex shells, extracted the dye from them, and dyed the first garment of the color later called Tyrian purple. The murex shell appears on the very earliest Tyrian coins and then reappears again on coins in Imperial Roman times.” In this story the purple color is the star Arcturus in the constellation Boötes located near the constellation Hercules. This would represent Joseph’s coat of many colors and the robe Jesus wore while being mocked.

²² Richard H. Allen, *op. cit.*, 301–302.

²³ *Ibid.*, 246. “*Kajam* is *Cujam*, from *Caia*, the accusative of *Caia*, the word used by Horace for the ‘Club of Hercules’, which is marked by this star.”

²⁴ *Ancient Egyptian Festival Calendar*, <http://showcase.netins.net/web/ankh/calendar1.html>.

These dates are considered approximate by the author, who attempted to align the ancient dates to our modern-day calendar. These dates are not to be considered serious scholarship. They are nonetheless in the location of the calendar we associate with Libra.

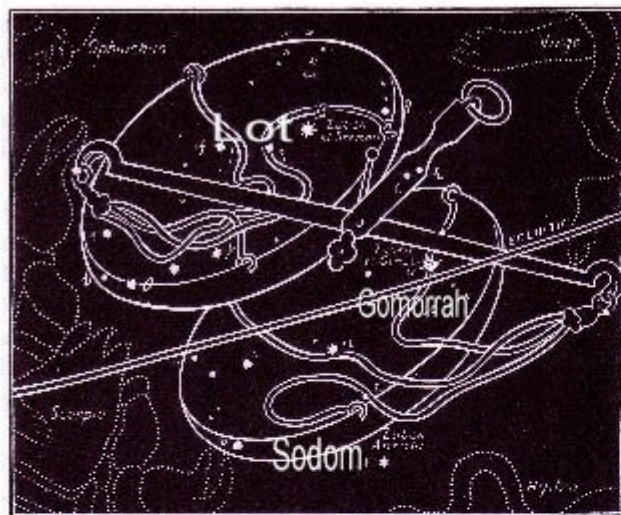
²⁵ Giovanni Pettinato, *The Archives of Ebla*. (Garden City, New York: Doubleday & Company, Inc., 1981), 69–94. The book does mention that there seemed to be a special role of the Queen

Mother in deciding allotments to the sons and perhaps in choosing the king after Ebrum—as it appears the sons who ruled were clearly not the firstborn. The author compares this to the role of the Hittite Tawanannas and that of the biblical Rebecca.

²⁶ Anne Wright, <http://www.constellationsofwords.com/stars/RasAlgethi.html>. ²⁷ Anne Wright, <http://www.constellationsofwords.com/stars/RasAlhague.html>.

Sodom and Gomorrah

The story of Sodom and Gomorrah is in the constellation of Libra, which symbolizes the judgment of God.



Libra

Libra contains three notable stars. The brightest is Zuben al Genubi, “the Southern Claw.” The second brightest is Zuben al Chemali, “the Northern Claw.”¹ These names were adopted based on the Greek idea of the constellation. Libra was considered the claws of Scorpio:²

The Romans claimed to have created Libra from the ancient Scorpion’s claws. But at least as early as 2000 BCE, the constellation of Libra was associated with the judgment of the living and the dead in Babylonia. Here, Zabanitu, who represented the Scales, weighed souls of the

deceased. The Sumerians called Libra *Zi-Ba Ana* - ‘the Balance of Heaven.’³

The scales were thought to have been originally associated with the weighing of the harvest. In a cosmic myth this constellation would represent the judgment of souls both in Babylon and Egypt. In the planisphere of the Temple of Denderah, Libra is represented by scales. In Babylon, the symbol for Libra is representative of a Euphratean Altar.⁴

Zuben al Genubi was part of a larger Babylonian ecliptic constellation *Nūru-sha-Shūtu*, the “Southern Light.” Along with Zuben al Chemali and Zuben al Akrabi (the third notable star), this may have been part of the Euphratean Entena-mas-luv, the star of the tail of the enormous Hydra.⁵ This was most likely an extension of the constellation Hydra, our garden serpent, which tempted man. In this light, YHWH’s judgment against the cities of Sodom and Gomorrah would be a continuance of YHWH’s battle against the temptations of the serpent.

Bullinger’s World of Coincidence

Bullinger claims Zuben al Genubi is “price which is deficient” and Zuben al Chemali “the price which covers.” The third star according to

Bullinger is Zuben al Akrabi, which is “the price of conflict.”⁶ Bullinger’s translations have been called into question by other scholars. I have discovered what he does is to take the nearest Hebrew equivalent of the Arabic name. This could be considered questionable scholarship. In spite of that, his definitions have a way of relating to the original story of the Old Testament, i.e., they work. In this particular case, Bullinger claims these definitions apply to Christ as a “redeemer.” He never mentions Sodom and Gomorrah in relation to these stars.

The name Lot means “to cover or wrap.”⁷ This would align him loosely with Zuben al Chemali (the price that covers) of the northern section, leaving the two cities in the southern half. Gomorrah, which comes from the root word *amar*, meaning “to gather grain or to make merchandise of,”⁸ would most likely be Zuben al Genubi. The name Sodom means “scorch.”⁹ It would be the remaining star, Zuben al Akrabi. Robson, in *Fixed Stars and Constellations*, agrees with Bullinger and lists Zubenelschemali as “Scale North,” and says it is symbolically called “The Full Price” or “the price which covers.”¹⁰

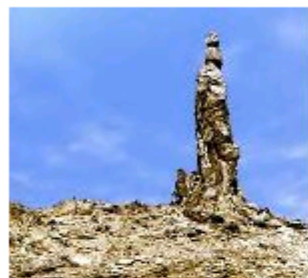
The Cities of the Plain

The Bible redactors had, in their wisdom, added

three more cities¹¹ which have a connection with Scorpio. Today Scorpio has two claws, although no main stars reside there. The main stars of Scorpio lie within its body. One star in the tail of Scorpio has the name Lesath, which means “the sting.”¹² Bullinger translates it as “the perverse.”¹³ The second star in the tail is Shaula, which simply means “the stinger.”¹⁴ The main star of Scorpio is the bright red star Antares. The name of the star means “equivalent of Mars (Aries)” due to its red color.¹⁵ One of the three additional cities is Adamah, or Admah. The name implies redness,¹⁶ which would link it to Antares. The two stars in the tail are very close together and are sometimes grouped together. Occasionally they are simply known as Lashaa, or Leshat, or Lasha. The city of Lasha, which means “to break through,”¹⁷ would most likely be this star. The third city, Zeboim, the name of which is based on a root meaning “prominence or splendor (as conspicuous),”¹⁸ was ruled by Shemeber, whose name comes from a root that means “conspicuous position.”¹⁹ I would suggest this was the star in the head of Scorpio, Acrab.

There is some confusion among scholars about the assignment of authorship of the three cities of

the plain (mentioned in endnote 11). This is because the original Akkadian text had two cities while the Amorites added the extra three historical cities.



Lot's wife pillar stone
which overlooks the
Dead Sea.

Autumnal Equinox

The question one must be asking at this point is why these plain cities were added to Sodom and Gomorrah. Were they actually destroyed? If so, should they not be part of the Proto-text? In reading the biblical text, there is a concentration on these two cities (Sodom and Gomorrah) as opposed to the other three. I have yet to hear a sermon on the “wickedness” of Adamah, Lasha, or Zeboim.* This leads me, as well as others, to surmise that these three cities were not part of the Proto-text.

The reason why these cities were added was to connect the event of judgment in Libra with that of Scorpio, particularly Antares, which was the star that marked the autumnal equinox prior to

1190 BCE. At this time the equinox moved into the constellation of Libra.²⁰ The text was altered to make Libra the new equinox. This was done rather sloppily by adding the three cities of the plain now associated with Scorpio and making a pillar of salt to mark the location. It may have been that Scorpio and Libra were initially separate constellations and were combined into one constellation when the autumnal equinox went from Scorpio to Libra. Then, centuries later they were again separated.

*Admittedly, I am not much of a church person. I did a Google search and came up with “no results.”

Lot's Daughters

This story was added as the meaning of the constellations changed, especially that pesky Virgo. The enemy of the seed or its temptation is now Scorpio/Libra, who is placed at Virgo's feet. There is a judgment now made by Lot. Genesis 18:9:

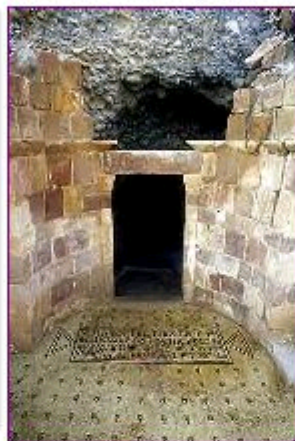
“This one comes to reside and then he *judges!*”

Lot now becomes the judge in Libra. His young daughters are pure and know no man. This is a clear connection to Virgo, which is now considered a virgin. They get Lot drunk and have sex with their father in a cave or the “dark constellation” of Cancer. Virgo is also associated with Erigone,

The

the winemaker's daughter.²¹ Lot's daughters are most likely symbolized by the stars Spica and Porrima in Virgo. This would have been the time when the constellation Virgo became the triple goddess of lust, virginity, and the harvest.

Monastery built 605 CE in Safi (Zoar) at entrance to the cave once occupied by Lot and his daughters.



In the Canaanite version of this story, it is the god El who has relations with his two daughters. They bear the children of El, who are the Dawn and Dusk.²² This marks a similarity to Gemini, and the twins Esau and Jacob. They represent the day and night, respectively. In the case of El the incest is considered a fertility issue, which would direct us again to Virgo. Lot and his daughters is an adaptation of this Canaanite tale, as it plays basically in the same constellations.

The Historical Sodom and Gomorrah²³

Southeast of the Dead Sea are located the remains of five sites, each at the head of a small wadi. From north to south the sites are:

- Bab edh-Dhra
- Numeira
- Safi
- Feifa
- Khanazir

Safi, one of the sites unearthed, is identified on the famous Madaba Mosaic Map. The map, found on the floor of a sixth-century CE Byzantine church, categorically identifies Safi with Zoar, one of the Cities of the Plain.

The principal site of Bab edh-Dhra, lying right at the edge of the Lisan, which is the peninsula jutting into the Dead Sea, stands on the remains of a town with a cemetery which contained an estimated 500,000 people.

All five sites date from the same archaeological period, the Early Bronze Age—conventionally dated between 3150 and 2350 BCE. The site of Numeira was consumed by fire around 2350 BCE using the same convention. Numeira and Bab edh-Dhra have been associated with Sodom and Gomorrah. They have some similarities to the biblical cities. The name Gomorrah stems from a root which means “to bind sheaves and make

merchandise of.” From the ruins, we know that the main occupants were textile makers who used flax fibers. Ruins have yielded thousands of loomwoven textiles.



A. Northern Lobe of Dead Sea. B. Southern Lobe Partly Dried Out 1. Bab edh-Dhra (Sodom) 2. Numeira (Gomorrah) 3. Safi (Zoar/Bela) 4. Feifa (Adamah) 5. Khanazir (Zeboim)²⁴
The Akkadian Text

In the original Akkadian text, Ishum pleads with Irra, the god of pestilence, not to destroy the cities of Babylon and Erech. Erech is a city of “eunuchs and sodomites” who make merry in the temple of Eanna (Ishtar) “whose maleness Ishtar had turned to femaleness in order to terrify man.”²⁵

The text appears to have been written about the meteor strike against two Babylonian cities, followed by the conquest of Sargon I. It is possible

the disdain for Ishtar came later, during a post-Narām-Sîn era.

Like Abraham, Ishum pleads with the god, claiming he will also kill innocent people. The story ends with a prophecy that the Akkadian people will rule over all the nations in the region, similar to the prophecy that Abraham will rule all nations.

Abraham was originally based on Ishum, the fire god, while the Akkadians were the first “chosen people.” One tradition claims Ishum was the son of the solar god Shamash. Other traditions claim he is Shamash’s brother, which would account for the solar nature of Abraham to be discussed in the section on “the Triad.”

Modern Astrological Influence of Major Stars

There are none. The stars are too dim to be of major significance. Since the Greeks considered Libra as part of Scorpio it had no astrological identity of its own.

Comments on the Proto-text

The scene inside the city of Sodom is too wordy. Some of it may indeed have been part of the original Amorite text, but certainly not all of it. It lacks a certain poetic quality. I would have expected the specific sin of Sodom being

mentioned, but the text does so in such a roundabout fashion that I have concluded it to have been a later redaction.

The whole scene of the birth of Ishmael and the miraculous conception of Isaac has to be eliminated from any Proto-text. Both relate extremely well to the constellation of Cancer, which is our next constellation. The problem is that the Yahwist does not have Abraham in Cancer, as yet. Abraham is still in the constellation Hercules. In fact, he is at the Oaks of Mamre.

The constellation Cancer does not begin until Isaac's servant ventures there. We will discuss this in detail in the next chapter.

Proto-text

Gen.18:17 And the LORD said, "Shall I hide from Abraham that thing which I do: **18a** Seeing that Abraham shall surely become a great and mighty nation?"

18:20 And YHWH said, "The cry of Sodom and Gomorrah is great, and their sin is very grievous." **23** And Abraham drew near, and said, "Wilt thou also destroy the righteous with the wicked? **25b** shall not the Judge of all the earth do right?"

19:24a Then YHWH rained upon Sodom and upon Gomorrah brimstone and fire from Jehovah

out of heaven.

19:27ac And Abraham got up early in the morning **28ac** and he looked toward Sodom and Gomorrah, and beheld [that] the smoke of the land went up as the smoke of a furnace.

¹ Richard H. Allen, *Star ames, Their Lore and Meaning* (Dover Publishing, 1963), 276.

"Zubeneshamali is Arabic Az-Zuban ash-Shamali, 'The northern claw'; the titles were borrowed from the Greeks. Zuben el Chamali, Al Zuban al Shamaliyyah, and Vazneschemali, are variations of the spelling."

"Kiffa borealis is Arabic and Latin for 'The Northern Scale Tray.'"

² Ibid., 269. "The early Greeks did not associate its stars with a balance, so that many thought it substituted in comparatively recent times for the Chelae, the Claws of the Scorpion."

³ "Heavenly Properties," <http://www.forecaster-s.co.nz/Pages/Horoscopes/Origins/libra.htm>.

⁴ Richard H. Allen, op. cit., 273.

"Brown thinks that its present symbol, generally considered a representation of the beam of the balance, shows the archaic Euphratean Altar, located in the zodiac next proceeding Scorpio.... Sometimes this figure was varied to that of a Censer, or frequently to a Lamp." This would give

us our smoky appearance later in the story.

5 Ibid., 276.

“The two alphas [Zuben Elgenubi] were the determinants of the 21st Babylonian ecliptic constellation Nūru-sha-Shūtu, ‘the Southern Light’; and some have included beta [Zubenel-schemali] and gamma [Zuben Elakrab] with them in the Euphratean Entena-mas-luv, ‘the Star of the Tail-tip’, as though they marked that part of the enormous, but undetermined, ancient Hydra of Chaldaea, the very early Afr of Arabia.”

6 E. W. Bullinger, *The Witness of the Stars* (Kregel Publications, 1893), 45–47.

7 James Strong, *ew Strong’s Concise Concordance of the Bible* (Thomas Nelson Publishers, 1990), Entry 3875. “lowt lote from 3874; a veil: covering 3874 luwt loot a primitive root; to wrap up: cast, wrap.”

8 James Strong, op. cit., Entry 6017:

“‘Amorah am-o-raw’ from 6014; a (ruined) heap; Amorah, a place in Palestine: Gomorrah. 6014 `amar aw-mar’ a primitive root; properly, apparently to heap; figuratively, to chastise (as if piling blows); specifically (as denominative from 6016) to gather grain: bind sheaves, make merchandise of.”

9 Ibid., Entry 5467. Cdom sed-ome’ from an unused root meaning to scorch; burnt (i.e.,

volcanic or bituminous) district; Sedom, a place near the Dead Sea: Sodom.

10 Anne Wright, <http://www.constellationsofwords.com/stars/Zubenelshamali.html>.

“Robson (in *Fixed Stars and Constellations*) lists it as ‘Scale North’ and said it is symbolically called ‘The Full Price’ or ‘the price which covers’. [The two scales of Libra were the Price of the Deficient (Zuben Algenubi) balanced by the Price which Covers (Zubenelschemali)].”

11 The three cities Adamah, Lasha, and Zeboim are listed as “J” source in:

William Harwood, *Mythology’s Last Gods, Yahweh and Jesus* (Prometheus Books, 1992), 112.

Richard E. Friedman, *The Hidden Book in the Bible* (HarperCollins, 1998). Friedman, in his attempt to identify the Proto-text, omits the cities, as does:

David Rosenberg and Harold Bloom, *Book of J* (New York: Grove Weidenfeld, 1990).

12 Richard H. Allen, op. cit., 371. “Lesath or Lesuth is from Al-Las’ah, the Sting.”

13 E. W. Bullinger, *The Witness of the Stars* (Kregel Publications, 1893), 55.

“The sting is called in Hebrew *Lesath* (Chaldee, *Lesha*), which means *the perverse*.”

Most likely this is:

James Strong, op. cit., Entry 3891. "Izuwth lez-ooth' from 3868; perverseness: perverse."

14 Richard H. Allen, op. cit., 370. "Shaula probably is from Al Shaulah, the Sting."

15 Ibid., 364-365. "Antares... 'similar to' or the 'rival of' Mars, in reference to its color...or in Homeric signification of words, the 'equivalent of Mars'."

16 James Strong, op. cit., Entry 127. "'adamah ad-aw-maw' from 119; soil (from its general redness): country, earth, ground, husband (-man) (-ry), land."

17 Ibid., Entry 3962. "Lesha` leh'-shah from an unused root thought to mean to break through; a boiling spring; Lesha, a place probably East of the Jordan: Lasha." 18 Ibid., Entry 6636.

"Tsbo'iym tseb-o-eem' or (more correctly) Tsbiiym {tseb-ee-yeem'}; or Tsbiiym {tseb-ee-yeem'}; plural of 6643; gazelles; Tseboim or Tsebijim, a place in Palestine: Zeboim, Zeboim. 6643 tsbiy tseb-ee' from 6638 in the sense of prominence; splendor (as conspicuous); also a gazelle (as beautiful): beautiful (ty), glorious (-ry), goodly, pleasant, roe (-buck)."

19 Ibid., Entry 8038.

"Shem'eber shem-ay'-ber apparently from 8034 and 83; name of pinion, i.e. illustrious;

Shemeber, a king of Zeboim: Shemeber. 8034 shem shame a primitive word (perhaps rather from 7760 through the idea of definite and conspicuous position; Compare 8064); an appellation, as a mark or memorial of individuality; by implication honor, authority, character: + base, (in-) fame (-ous), named (-d), renown, report."

20 Dennis Smith, "Exploit Science Center—Astronomy Newsletter," <http://www.explorit.org/astronews/astroJun-98.html>. "According to the late Julius Staal, around 1190 B.C. the sun visited this constellation during the autumnal equinox and so, he believed that at that early date, Libra came to represent the 'balance' between night and day.

21 Richard H. Allen, *Star names, Their Lore and Meaning* (Dover Publishing, 1963), 461. "Virgo also was Erigone...Sometimes she was figured with the Scales in her hands [Astraea]."

22 Samuel N. Kramer, ed., *Mythologies of the Ancient World* (Doubleday, 1961), Cyrus H. Gordon author *Canaanite Mythology* 188-189.

23 Jeffrey J. Harrison, *To the Ends of the Earth—Sodom and Gomorrah*. <http://www.totheends.com/sodom.html>.

24 Ibid. 25 Samuel N. Kramer, ed., *Mythologies of the Ancient World* (Doubleday, 1961),

Isaac

The story of Isaac takes place within the constellation of Cancer. This is also the constellation where Jesus was born, according to the Gospel of Matthew.



Cancer and the Barren Birth

In Egypt, Cancer was the dung beetle, known as the scarab, which would ball up her small eggs inside balls of dung. They would grow and hatch

in what would appear to be a spontaneous birth.¹ From this action Cancer became the sign associated with barren births.

This constellation remained merely as a barren birth for quite some time, until the Greeks came along and tinkered with it. They connected the barren birth to Virgo and made it into a virginal birth. When Cancer became the constellation of the summer solstice, this extended the story to include the birth of the sun god. This would become a “son god,” with Leo as the surrogate father and the virgin as the mother. It was through the constellation of Cancer that souls arrived on earth by way of a heavenly gate.² When we add the Coma constellation to this, we end up with the annunciation of the birth of a wondrous child prodigy.



Egyptian Scarab on left, dung beetle on right

By the time of Christ, the Romans had taken this to the extreme, with all great men having miraculous births as the son of a god. In addition to the Caesars having some sort of miracle birth,

stories were generated to include famous people in the past such as Pythagoras and Alexander the Great.³

All of the Bible's barren and virginal births are likewise associated with Cancer. This would include Isaac, Esau, Jacob, Samson, and Jesus.

In the Bible's story of Abraham there are two barren births. One is by Sarah, who gives birth to Isaac when she is past menopause. The second is by Rebekah, of the twins Esau and Jacob. Note that at no time does the Bible pretend these women were virgins during their marriage. The question would be which one (if either, or both) is part of the Proto-text?

The story throughout Cancer reflects the saga of Isaac. The barren birth of Esau and Jacob would be more in order. Sarah's barren birth would have been inserted at a later date, along with the stories about circumcision, the attempted sacrifice of Isaac, and the birth of Ishmael. This would be an attempt to keep Abraham associated with the summer solstice after it was discovered that it had moved from Leo to Cancer. It would not have been a problem initially, as this was part of the grand constellation Asad. When that constellation was broken up, Abraham was left out of the summer solstice.⁴

While Rebekah's barren birth may have been

part of the Proto-text, I believe the barren birth story is based on an Egyptian syncretism. The Babylonian and Arab view of this constellation did not appear to have the barren birth aspect. As such, I would have to say that this story was also added either at the same time or prior to the barren birth by Sarah.

Ishmael

Hagar gave birth to Ishmael, who would be "a wild ass of a man." Genesis 16:12 usually translates his description as just "a wild man," not "a wild ass of a man." The word used is *pereh*.⁵ It means "running wild, the onager or wild ass." Its prime root means "to be fruitful." There is some implication of wild promiscuous sex in the name, and in the constellation's symbol of a sixtynine.

There are two stars in Cancer which represent the "Northern Ass" and the "Southern Ass." They are Asellus Boreas and Asellus Australis.⁶ Sarah laughed when she found out she was giving birth to Isaac, whose name means "laughter or mocking."⁷ Ishmael becomes a wild ass, while Isaac is pictured as a laughing jackass. Thus, we have the two asses in the sons of Sarah.

The Arabs adopted the names from the Greeks and knew them as Al Himārain, the Two Asses.⁸ These were originally part of Asad, as

portions of the mouth and muzzle of the lion.⁹

This would make the story of Ishmael, who is compared to an ass, come from later syncretism. Isaac, by way of his name, is only loosely connected to the ass. It is possible this could stem from Isaac being fooled by Rebekah with the Esau/Jacob switch.

Praesepe

At the center of Cancer is a cluster of stars known today as “The Beehive.” In the Greek-Roman times it was called Praesepe and generally known as “The Manger” or “The Crib.”¹⁰ It would appear this area was originally considered a rest stop or oasis and evolved into a manger or crib, which played out in the nativity scene of Christ.

Isaac’s servant¹¹ travels to Nahor, the root of which means “snorting or a nostril.”¹² This would be Praesepe, located in the head of the crab, between the claws.

Isaac’s servant asks for a place to stay at the house of Rebekah’s father and she offers him a bed of straw. This seemed acceptable and even comfortable in this age, unlike the humble stigmatism later attached to the similar accommodations offered to Mary at the birth of Jesus.

Rebekah

Rebekah will be the mother of Gemini, the twins Jacob and Esau. She is the star Acubens. The name Rebekah means “to clog by tying up the fetlock or fettering by beauty.”¹³ In this case, Isaac was held by the beauty of Rebekah. The Arabic name for this star is Az-Zubana, meaning “The Claws.”¹⁴ Their name for the constellation is Sertan or Sartan, meaning “Crab.”¹⁵ The Modern Hebrew word for crab is Sartan (the word “serrated” derives from the holding, or “scissors,” action of the claw).¹⁶

The Dark Constellation

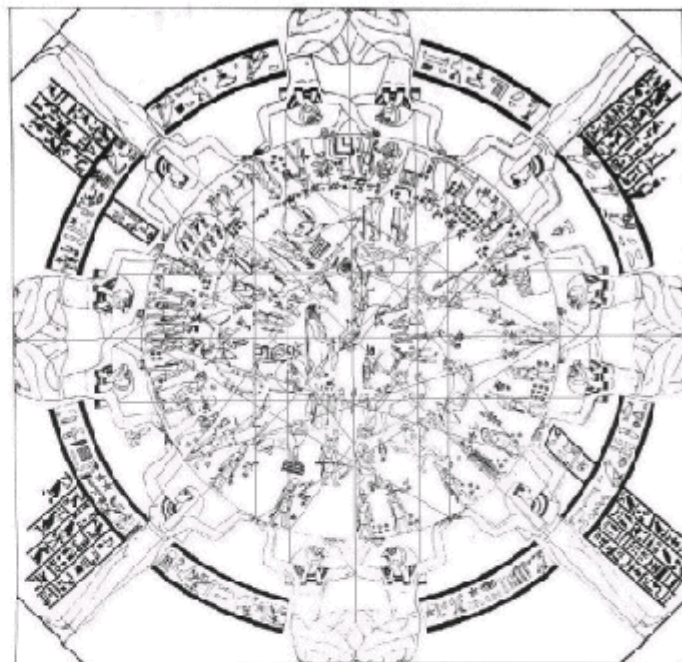
Because of the lack of stars, Cancer was known as “The Dark Sign.”¹⁷ How this plays out in astral myths is that dark areas are frequently hiding places, wells, or caves. The star Az-Zubana would eventually be translated— or mistranslated—as Acubene. In Hebrew and Arabic this word means “the sheltering, or hiding, place.”¹⁸ From this we get the cave where Lot had sex with his daughters. There seems to be some sexual impropriety otherwise associated with the constellation. In our text, Rebekah and Isaac get married in a hasty fashion, without any consent or pre-arrangement from her father, as normally was required in that era.

This dark area would also serve as the “Cave of the Nativity.” We now have Herod and the magi in Orion, the Star of the East in Sirius, the cave, the manger, Mary’s ass in Cancer, the annunciation in Coma, and the virgin in Virgo. The ox and lamb which appear in classic nativity scenes are also astrological and representative of the nativity scene of Horus.¹⁹ In this case, the ox represents the passing age or equinox of Taurus, and the lamb the new age or equinox of Aries.

Al Tarf

Al Tarf is the last, or easternmost, star in Cancer. This is “the glance” of the lion, which Allen defines as “the End”²⁰ and is located in the southern foot. It also may have been related to the beauty of Rebekah, which captured Isaac.

Isaac and Rebekah end up at Beer-lahai-roi, “well of the living one seeing me.”²¹ Wells are also considered dark areas, tying this location in neatly with Cancer.



Planisphere of the Temple of Denderah

Cancer is shown as a dung beetle at the head of Leo. The left hind leg of Cancer is located at the head of Gemini. The other picture is of a man between Leo and Gemini. He represents the planet Jupiter.

Modern Astrological Influence of Major Stars

Cancer has no major stars. The ancients believed the moon was in Cancer at the time of creation.²²

Comments on the Proto-text

With Hagar eliminated, we can eliminate most of Genesis 21. Chapter 22 deals with the near-sacrifice of Isaac. This takes us from the birth of Isaac to

his journey to get a wife in chapter 24. We can eliminate the needless servant information, although textually we seem to need the servant to secure a wife. I would speculate that this text was altered to add the servant information—which meant the deletion of the name Isaac. The camels are a symbol of wealth. They do not relate well in an astral sense. We can delete information about them and still maintain a cogent text.

The names of Rebekah's kinfolk did not relate well with the stars, so we eliminated them. The idea that Rebekah took off to live with Isaac without first having a proper marriage was altered to include a long, exhaustive story of servants and of YHWH commanding the marriage. Isaac did not go back to Abraham, as the text claims. This does not fit in with where he lived at Beer-lahai-roi to the south. The statement that Rebekah was a virgin I viewed as an attempt to purify their hasty marriage. It was eliminated, as was her barren birth.

I retained the statement about the death of Abraham. Abraham's death would represent the

end of Asad. I also eliminate the name of Sarah, as previously discussed in the Abraham chapter.

Proto-text

Gen. 21:2a And [Abraham's wife] conceived, and bare Abraham a son.

3ac And Abraham called the name of his son Isaac.

24:1a And Abraham was old. **2** And Abraham said unto [Isaac], **4a** "Thou shalt go unto my country, and to my kindred, and take a wife."

10c And he arose, and went unto the city of Nahor. **14a** And let it come to pass, that the damsel to whom I shall say, "Let down thy pitcher, I pray thee, that I may drink;" and she shall say, "Drink." **16ac** And the damsel was very fair to look upon and she went down to the well, and filled her pitcher, and came up. **19a** And when she had done giving him drink **23ac** And [he] said, "I pray thee: is there room in thy father's house for us to lodge in?" **25** She said moreover unto him, "We have both straw and provender enough, and room to lodge in."

54ac And they did eat and drink and they rose up in the morning, **61ac** And Rebekah arose and followed the man. **67b** and she became his wife; and he loved her.

25:8a And Abraham gave up the ghost, and died in a good old age **11b** And Isaac dwelt by

Beer-lahai-roi. **21b** and Rebekah his wife conceived.

The Breakup of Asad

From my research it appears that the ancients conceived of larger constellations which were then broken up into smaller ones. This is apparently the case in Egypt, where initially there was a small core of gods and goddesses, which then grew by leaps and bounds. The functions once performed by the old order of gods were taken over by a new group of gods.* My best example of this is Neith.

Neith was an ancient goddess. She was the first, or self-begotten, goddess. She encompassed the many constellations associated with Virgo and Libra. Later, separate gods would take over her various duties. This fact tends to suggest that constellations were initially large and then broken up. Of course, to add to the confusion, the older goddess was not eliminated.

Neith wore the red crown of Lower Egypt. This associated her with Corona Borealis.²³ She invented childbirth, so she is also our Eve, or Virgo. As the creator of handicraft, industry, arts, weaving, hunting, war, and medicine, she is our Cain and the constellation Centaurus. Being associated with medicine would tie her to

Serpens. Neith is depicted with a bow and two crossed arrows. She is also the sky goddess. Sometimes Neith is pictured as slaying a person with her bow. This would represent her as the killer of Lupus. She also was considered a judge—a Libra connection. She was the mortuary goddess of mummification and watched over the canopic jars and Wesir's bier. This would have her in the roll of Anubis in the constellation Boötes, and overlooking the bier of Ursa Major.



Neith goes forth to Atum (Leo) on September 7.²⁴ She is also the ancient goddess of war and wisdom. On September 13, fires are lit to honor the dead. Being a war god, sky god, going forth to Atum, lighting fires, and being self-begotten—all combined—would cause one to speculate whether she also represented the summer solstice. The summer solstice was in Virgo between 6000 and 4000 BCE. This would make her a very ancient goddess indeed if this was the case.

*There are many resources for Egyptian gods and their functions. It sometimes is confusing because the primary gods varied not only from place to place, but over time.

It was in this month that Samson, a solar representation, lit the fires of the foxes' tails and burned the crops of the Philistines.²⁵ This could be a later corruption of the lighting of the fires of Neith. Samson and Shamash—like Neith—assumed the role of judges.

It is possible, if not likely, that a few of the constellations were in place in 4000 BCE and were bestowed with meanings and stories similar to those of a later age. There would be changes, of course—especially with the precession of the equinoxes every few thousand years. The first “renaissance period” can be seen in Egypt when various gods and goddesses replaced Neith. The second “renaissance period” was circa 2350–2000 BCE during the Great Famine, as the equinox moved into the Pleiades.

¹ Richard H. Allen, *Star names, Their Lore and Meaning* (Dover Publishing, 1963), 109.

“[I]n Egypt records of about 2000 B.C. it was described as a Scarabaeus...with its nest-ball of earth in its claws.” The eggs were believed to be inside the dung ball. Technically the eggs are

planted in the ground and the dung ball is rolled next to them for food.

² Ibid., 107. “[A]ccording to Chaldaean [*sic*] and Platonist philosophy, it was supposed Gate of Men through which souls descended from heaven into human bodies.”

³ Plutarch, Suetonius, and Aulus Gellius are full of such stories.

Greg Kane, *Pagan Origins of the Christ Myth*
http://www.medmalexperts.com/POCM/pagan-ideas_virgin_birth.html.

“It is said that his father Philip fell in love with Olympias, Alexander’s mother, at the time when they were both initiated into the mysteries at Samothrace.... On the night before the marriage was consummated, the bride dreamed that there was a crash of thunder, that her womb was struck by a thunderbolt, and that there followed a blinding flash from which a great sheet of flame blazed up and spread far and wide before it finally died away.... Rome’s founder, Romulus, was the Son of the God Mars, and Rea Silvia, a mortal Vestal virgin. The first Roman emperor Augustus (62 BCE - 14 CE), was the son of the God Apollo, conceived by a holy snake.”

Ibid.:

“It is said that his father Philip fell in love with Olympias, Alexander’s mother, at the time when

they were both initiated into the mysteries at Samothrace... On the night before the marriage was consummated, the bride dreamed that there was a crash of thunder, that her womb was struck by a thunderbolt, and that there followed a blinding flash from which a great sheet of flame blazed up and spread far and wide before it finally died away. . . .[The soothsayer] Aristander of Telmessus . . . declared that the woman must be pregnant. . . . At another time a serpent was seen stretched out at Olympias' side as she slept, and it was this more than anything else, we are told, which weakened Philip's passion and cooled his affection for her, so that from that time on he seldom came to sleep with her. The reason for this may either have been that he was afraid she would cast some evil spell or charm upon him or else that he recoiled from her embrace because he believed that she was the consort of some higher being. [Livy, *History* 1.3–4].”

Ibid.:

“It is recorded that the mother of Scipio Africanus, the elder, had the same experience as Olympias, Philip the Great's wife and Alexander the Great's mother,... his mother had long been believed sterile and that Publius Scipio, her husband, had despaired of having children. Then, while her husband was away and she was sleeping

on her own, a huge snake was seen beside her, in her room and in her bed; when those who saw this snake shouted out in terror, it vanished and could not be found. Scipio consulted the haruspices about this and they held a sacrifice and gave a response that children would be born. Not long after the sighting of the snake, the woman began to show all signs of being pregnant; in the tenth month, she gave birth to this Publius Africanus, the man who defeated Hannibal and the Carthaginians in the Second Punic War. But it is much more because of his achievements than because of that prodigy that he also <i.e., as well as Alexander> is thought to be a man of godlike quality.” [Aulus Gellius, *Attic Nights* VI. 1.1–6, second century AD].

4 The time of the change of the procession of the summer solstice from Leo to Cancer was considered circa 1954 BCE. The solstice actually reached the westernmost part of Cancer in 1841 BCE. The author of the Proto-text was oblivious to any change.

5 James Strong, *ew Strong's Concise Concordance of the Bible* (Thomas Nelson Publishers, 1990), Entry 6501.

“pere' (peh'-reh) or pereh {peh'-reh}; from [entry]6500 in the secondary sense of running wild; the onager: wild (ass). [entry] 6500 para'

paw-raw' a primitive root; to bear fruit: be fruitful."

6 Richard H. Allen, *Star names, Their Lore and Meaning* (Dover Publishing, 1963), 111.

"They were the Northern and the Southern Ass Colt, the *Ovot*, or Asses, of Ptolemy and the Greeks; the Aselli, or Asini, of the Latins, and now popularly known as 'The Donkeys.'"

7 James Strong, op. cit., Entry 3327.

"Yitschaq yits-khawk' from 6711; laughter (i.e. mchery); Jitschak (or Isaac), son of Abraham: Isaac. Compare 3446 6711 tsachaq tsaw-khak' a primitive root; to laugh outright (in merriment or scorn); by implication, to sport: laugh, mock, play, make sport."

8 Richard H. Allen, op. cit., 111. "[T]he Arabians similarly knew them as Al Himārain, the Two Asses."

9 Anne Wright, <http://www.constellationsofworlds.com/stars/AsellusAstral.html>.

"The Arabic *manzil* Al Nathrah, the Gap in the hair under the muzzle of the supposed immense ancient Lion that the Arabs had here, was chiefly formed by Praesaepae; but later gamma (Asellus Borealis) and delta (Asellus Australis) – the Aselli – were sometimes included, when it was Al Himarain, the Two Asses, a title adopted from the Greeks. The Arabs also knew it as Al Fnm al Asad

and as Al Anf al Asad, the Mouth, and the Muzzle, of the Lion, both referring to the early figure."

10 Richard H. Allen, op. cit., 113. "Popularly it also is the Manger or Crib, the Φάτση of Aratos and Eratosthenes...these from the Arabians' Al Ma'laf, the Stall...derived from the Greek."

11 In the Proto-text I will change this from Isaac's servant to just Isaac.

12 James Strong, op. cit., Entry 5152. Nachowr naw-khore' from the same as 5170; snorer; Nochor, the name of the grandfather and a brother of Abraham: Nahor. 5170 nachar nakh'-ar and (feminine) nacharah {nakh-ar-aw'}; from an unused root meaning to snort or snore; a snorting: nostrils, snorting.

13 James Strong, op. cit., Entry 7259. "Ribqah rib-kaw' from an unused root probably meaning to clog by tying up the fetlock; fettering (by beauty); Ribkah, the wife of Isaac: Rebekah."

14 Richard H. Allen, op. cit., 111. "Acubens...is not Chaldaean, but from the Arabic Al Zubanāh, the Claws."

15 Ibid. "Sartan and Sertan are from the Arabic word for the whole figure."

16 Isaac Mozeson, *The Word* (Shaplosky Publishers, New York 1989).

" *Etymology*: Sartan means crab in Modern

Hebrew. This cognate of SERRATED was modeled after the German *cribetz*. QaB does fit the crab or Cancer theme of interiority... a creature with its home, or CAB, on its back. A CABIN or CABANA is a similar shelter. Other Biblical citations render the QooBaH as a brothel, a hastily made tent for undercover activities. The key here is hidden activity and secret emotion/passion, not mere sexuality.”

17 Richard H. Allen, op. cit., 109.

“Showing but few stars, and its *lucida* being less than a 4th-magnitude, it was the Dark Sign, quaintly described as black and without eyes.” Pg 108: “Kircher said that in Coptic Egypt, it was...the Power of Darkness.”

18 E. W. Bullinger, *The Witness of the Stars* (Kregel Publications, 1893), 148. “*Acubene*, which in Hebrew and Arabic, means *the sheltering* or *hiding-place*.”

19 “Nativity scene of Horus.” Taken from four scenes on the wall of the Holy of Holies in the Temple of Amen in Luxor built by Amenhotep III circa 1700 BCE.

20 Richard H. Allen, op. cit., 111. “Al Tarf, the End...” Anne Wright claims it was “the glance” based on the ancient constellation of Asad.

21 James Strong, op. cit., Entry 883.

“B’er la-Chay Ro’iy be-ayr’ lakh-ah’ee ro-ee’

from 875 and 2416 (with prefix) and 7203; well of a living (One) my Seer; Beer-Lachai-Roi, a place in the Desert: Beer-lahai-roi.”

22 Richard H. Allen, op. cit., 107/108.

“In astrology, with Scorpio and Pisces, it was the Watery Trigon; and has been the House of the Moon, from the early belief that this luminary was located here at the creation.”

23 “This associated her with Corona Borealis.” We touched on this earlier. This will be discussed in more detail of the main body of the text when we get to Tamar.

24 “Neith goes forth to Atum (Leo) on September 7th.” Again, these dates are estimates of celebrations of the Egyptian Calendar.

25 “Samson, a solar representation, lit the fires of the foxes’ tails and burned the crops of the Philistines.” This will be discussed when we get to Samson.

Esau and Jacob

Jacob and Esau, the twins, are Gemini, the twins.



Gemini, the Sign of the Sun and the Moon

Gemini is represented by the twins Castor and Pollux.¹ The Greeks claimed to have invented them, giving them the significant names Pollux, as Hercules (sun-god), and Castor, as Apollo (moon-god). In Rome they were referred to as the “pile of bricks,” representing the building of Rome by Romulus and Remus. Archibald Henry Sayce claims the Sumerian name for the month of Gemini signified “bricks.”²

In mythology, hair typically represents the rays of the sun. Esau’s red hair represented the sun, or

more specifically the dusk. Jacob would represent the moon, thus being the favorite of YHWH, the moon-god. The first star in the head of the first twin nearest Cancer is Pollux (Hercules). This is Esau, the firstborn. The star in the next twin’s head is Castor (Apollo). This is smoothskinned Jacob. Jacob came out holding on to the heel of Esau; hence, the name of Jacob, which means “heel holder.”³ The star in the heel or foot of Esau is called Al Henah. Its other name was Almeisan, “the shining one.”⁴

The star Pollux (Esau) sometimes has a reddish tint.⁵ Robert Brown, Jr.— writes Allen—claims that the Euphratean representation of Gemini is of “small naked male child-figures, one standing upon its head and the other standing upon the former, feet to feet, the original Twins being the sun and moon, when one is up the other is generally down.”⁶

The Blessing Problem

The question becomes, why did the blessings and birthright go to the second born? Certainly Esau was not so hungry or crazy as to sell his inheritance for a bowl of red lentils. This story, as well as the stolen blessing, makes no sense. Was Isaac that far gone, not to know which son was which? And once he gave his blessing, could he

not have reneged on it, claiming he was wrongfully deceived? Of course he could have. The story only makes sense if one considers it as a cosmic correlation.

Triad

It is time to introduce the concept of the ancient Triad. A Triad is three gods clumped together to represent one concept. Several such Triads exist. In Egypt the best-known Triad was that of Osiris, Isis, and Horus. However, the Triad I am concerned with represents the various times of the day: sunrise, midday, and evening. In the Hindu religion, this is easily seen by the titles of the gods themselves: Brahma, the creator; Vishnu, the sustainer; and Shiva, the destroyer. In Greece, this Triad consisted of three women: Hebe, the virgin; Hera, the mother; and Hecate, the crone. Christianity has its own trinity which corresponds to this schema: God the father, creator; Jesus the savior with a solar halo; and the mysterious Holy Spirit. Judaism has its Triad in the form of Abraham, Isaac, and Jacob, as seen in their daily prayers.

The Hebrews established three daily prayers:⁷

Abraham *Shacharit*, the morning prayer

Isaac *Mincha*, the afternoon prayer

Jacob *Ma'ariv*, the evening prayer

Each prayer has its own special character, as

determined by the mood of that time of day.

Abraham was the beginning or seed of Israel.⁸

“Abraham rose early in the morning, to the place where he had [previously] stood before God.” [Gen 19:27]

Isaac was the daytime sun.⁹ “Isaac went out to contemplate in the field at eventide.” [Gen 24:64]

And Jacob was the night.¹⁰ “He chanced upon the place and stayed overnight, for it became suddenly night.” [Gen 28:11]

In this triad scenario, Esau would not represent the daylight, as that was Isaac's role. Esau, with his redness, would be the setting sun. So here we have Isaac, advanced with age and poor vision, symbolizing the waning moments of the sun, being tricked into giving his blessing to Jacob as the night, bypassing the red-haired Esau. So Jacob flees and stays in a place because the sun is setting. Gen 28:11a:

“And he lighted upon a certain place, and tarried there all night, because the sun was set.”

Mebsuta

Richard Elliot Friedman translates Genesis 29:1 thusly: “And Jacob lifted his feet and went to the land of the people of the east.”

This translation not only ties in nicely to the direction we need to look for our next

constellation/episode, but also names the star in Castor's knee, Mebsuta, the name of which means "treading under feet."¹¹

Modern Astrological Influence of Major Stars¹²

Castor: Influence over writing or creating. Castor influences success or creativity which flows easily, without pain and trauma.

Pollux: The twin star to Castor, Pollux represents the painful process of learning and discovering. The tormented artist, the person who sees or encounters the more difficult side of things. These difficulties can take the main focus, swamping the person who constantly struggles to pull himself into clearer light. Influence: the pain of creativity.

Alhena: A bright white star in the left foot of the Southern Twin; from Al Han'ah (a "brand" or "mark"), it has been called "the wound in the tendon Achilles." As to influence, Ptolemy gave it the nature of Mercury and Venus; Alvidas, that of Moon and Venus. It is linked to the concept of a mark placed on the one who is important, a person with a mission. It bestows eminence in art, but there can be accidents affecting the feet.

Comments on the Proto-text

I edited out the part about deer and venison. I am certain this has some astral significance related to the moon, although I am uncertain of its exact

nature and era of influence. The problem with the venison is that Rebekah substituted goat meat. Isaac is made out to be a lover of venison and certainly he would have noticed the difference; hence, the venison was dropped in favor of the slaughter of two kids. Two must be a reference to Gemini—perhaps the two stars which are the lesser twins, Alhena and Propus, located in the feet. I doubt that it takes two kids to make a bowl of soup.

The goat-skin raiment of Jacob is, in part, a play on words. In Sargon's Akkadia, Uz, "the goat," was a sun-god at Sippara. Uz is depicted wearing goat-skins, the sacred dress of Babylonian priests. The Semitic word "uzzu," meaning "glory," as in the "glory of the eyes," is a play on the Akkadian "uz" for goat. Normally Uz was associated with Capricorn.¹³ Isaac was associated with the sun. The goat-skin deception would have been seen as a pun.

Isaac now prefers Esau, for no apparent reason, without the venison. This is perhaps Esau associating himself with the daylight. Likewise, I eliminated the selling of the birthright for a bowl

of red lentils. This story was added to soften the view of Jacob as someone who outright steals Esau's birthright. After all, if Esau had sold Jacob his birthright, there would be no need for him to trick Isaac. One of the stories must go.

Rebekah now takes on a more forceful role. Jacob is almost reluctant in this charade and appears to simply be obeying the direct commands of his mother.

I would argue that the great blessings YHWH gave Jacob were added later. Even so, it is not outside the realm of possibility they were part of the Proto-text, although they do have that "holier than thou" flavor to them that usually indicates something added later.

Verse 28:19a about Beth-el is optional.

Proto-text

Gen. 25:21b And Rebekah his wife conceived **22** And the children struggled together within her. **24** And when her days to be delivered were fulfilled, behold, there were twins in her womb. **25** And the first came forth red, all over like a hairy garment. And they called his name Esau. **26a** And after that came forth his brother, and his hand had hold on Esau's heel. And his name was called Jacob. **28ac** Now Isaac loved Esau. And Rebekah loved Jacob.

27:1bd When Isaac was old, and his eyes were dim, he called Esau his elder son, and said unto him, **2b** "Behold now, I am old, I know not the day of my death. **4** And make me savory food, such as I love, and bring it to me, that I may eat. That my soul may bless thee before I die."

5a And Rebekah heard when Isaac spake to Esau his son. **6** And Rebekah spake unto Jacob her son, saying, **8** "Obey my voice according to that which I command thee. **9** Go now to the flock, and fetch me from thence two good kids of the goats. And I will make them savory food for thy father, such that he loves. **10** And thou shalt bring it to thy father that he may eat, so that he may bless thee before his death."

14 And he went, and fetched, and brought them to his mother. And his mother made savory food, such as his father loved. **15** And Rebekah took the goodly garments of Esau her elder son, which were with her in the house, and put them upon Jacob her younger son. **16** And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck. **17** And she gave the savory food and the bread, which she had prepared, into the hand of her son Jacob.

18 And he came unto his father, **21** And Isaac said unto Jacob, "Come near, I pray thee, that I

may feel thee, my son.” **22** And Jacob went near unto Isaac his father and he felt him, **23** And he discerned him not, because his hands were hairy, as his brother Esau’s hands. So he blessed him.

41ac And Esau hated Jacob because of the blessing wherewith his father blessed him. And Esau said, “I slay my brother Jacob.” **42** And the words of Esau her elder son were told to Rebekah. And she sent and called Jacob her younger son, and said unto him, “Behold, thy brother Esau, as touching thee, doth comfort himself, [purposing] to kill thee. **43** Now therefore, my son, obey my voice. And arise, flee thou to Laban my brother to Haran.”

28:10ac And Jacob went toward Haran.

28:11a And he lighted upon a certain place, and tarried there all night, because the sun was set.

28:13 And, behold, Jehovah stood above it, and said, “I am YHWH, **15** I am with thee, and will keep thee, whithersoever thou goes, and will bring thee again into this land.” **16a** And Jacob awaked out of his sleep, and he said, “Surely YHWH is in this place.”

19a And he called the name of that place Beth-el.

¹ Richard H. Allen, op. cit., 223. “Individually they [Gemini] were Castor and Pollux.”

² E. W. Bullinger, *The Witness of the Stars* (Kregel Publications, 1893), 225.

“Another symbol was a Pile of Bricks, referring to the building of the first city and the fratricidal brothers - the Romulus and Remus of Roman legend; although thus with a very different character from that generally assigned to our Heavenly Twins. Similarly Sayce says the Sumerian name for the month May-June, when the sun was in Gemini - signified ‘Bricks.’”

³ James Strong, *ew Strong’s Concise Concordance of the Bible* (Thomas Nelson Publishers, 1990), Entry 3290.

“Ya`aqob yah-ak-obe’ from 6117; heel-catcher (i.e. supplanter); Jaakob, the Israelitish patriarch: Jacob. 6117 `aqab aw-kab’ a primitive root; properly, to swell out or up; used only as denominative from 6119, to seize by the heel; figuratively, to circumvent (as if tripping up the heels); also to restrain (as if holding by the heel): take by the heel, stay, supplant, X utterly.”

⁴ Richard H. Allen, op. cit., 234. Almeisan, Almisan, Almeisam, and Almisam are from Al-Maisan, “The shining one.” Another interpretation or title is the “Proudly Marching One.”

⁵ Anne Wright, <http://www.constellationsofwords.com/stars/Pollux.html>. “A ‘yellowish’ or ‘reddish,’ star positioned on the head of the Southern Twin.”

6 Richard H. Allen, op. cit., 225.

7 Rabbi Berel Wein, "Mincha: The Afternoon Prayer."

http://www.aish.com/literacy/mitzvahs/Mincha_-_The_Afternoon_Prayer.asp.

"Jews are bidden to pray three times daily to God. The Shacharit prayer takes place in the morning.... The Maariv prayer takes place at night, after sunset.... The shortest prayer service of the day takes place in the afternoon, or at least just before sunset, and is called Mincha.... Our Sages attribute the origin of our three daily prayer services to our patriarchs, Abraham, Isaac and Jacob. Abraham created the prayer time for Shacharit, Isaac for Mincha and Jacob for Maariv."

8 Rabbi Noson Weisz, "Negotiating with God."
http://www.aish.com/spirituality/prayer/Mayanot_on_Prayer_4_Negotiating_with_God.a.sp.

"Abraham established the practice of Shacharit, the Morning Prayer, as it is written: '*Abraham arose early in the morning to the place where he had stood before God* [Genesis 19,27];" 'stood means stood in prayer, as it is written:'"

9 Rabbi Berel Wein, Article cited.

"The rabbis of the Talmud deduced the role of Isaac in creating Mincha from the verse in the

Torah that tell us that "Isaac went out to converse in the field" (Genesis 24:63-65). Converse with who? The Torah itself is silent on the subject. The rabbis are of the opinion that the conversation was between Isaac and God. And since the Torah describes this event as happening 'before evening,' Jewish tradition placed the time of Mincha as being in the afternoon before the time of the sun setting."

10 Rav Abraham I. Kook, "VaYetze: The Prayers of the Avot." http://www.geocities.com/m_yericho/ravkook/VAYETZ58.htm. "And what distinguishes Ma'ariv, the evening prayer? Leaving his parents' home, Jacob stopped for the night in Bethel. There he dreamt of ascending and descending angels and Divine promises. Jacob awoke the following morning awestruck: he had not been aware of [the] holiness of his encampment. 'He chanced upon the place and stayed overnight, for it became suddenly night.'" [Genesis 28:11]

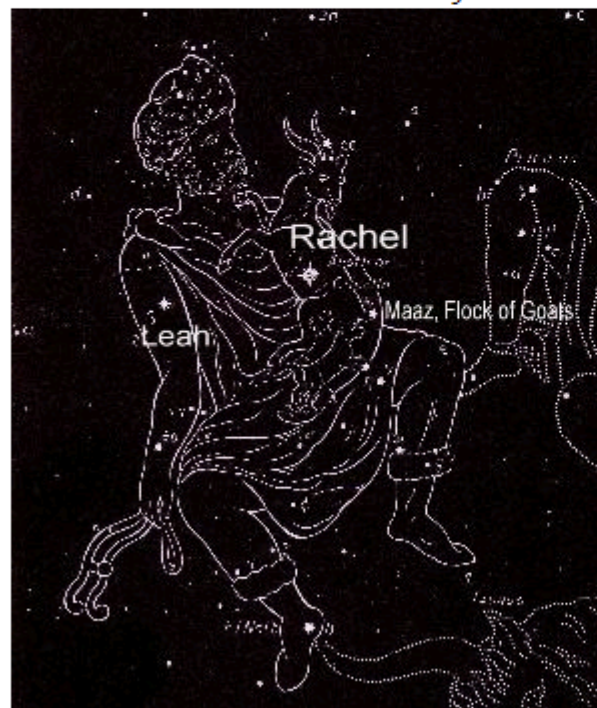
11 E. W. Bullinger, *The Witness of the Stars* (Kregel Publications, 1893), 139. "*Mebstuta*, which means *treading under feet*." Hinckley defines it (Allen, op. cit., 235) as "drawn in paw" from the ancient constellation Asad.

12 *Fixed Star Meanings*, <http://critters.www4.5omg.com/planet/fixedstars2.htm>.

13 A.H. Sayce, *Lectures on the Origin and Growth of Religion* (Williams and Norgate, 1887), 285.

Jacob and Rachel

Auriga, the constellation of the Shepherd or Charioteer¹, is where Jacob meets Rachel, who tends the sheep. Jacob and Esau are reunited in Gemini. Rachel dies in Ursa Major.



Auriga

Auriga is known as The Wagoner, or “charioteer,” although he is depicted without a chariot. Instead, Auriga has a goat. This is how it was portrayed on the Euphrates from a sculpture at Nimrod.² It has been suggested Auriga’s chariot was either running over Taurus, or his wagon or plow was being pulled by Taurus. This suggests the ancients connected Taurus and Auriga.

Rachel as Capella

Jacob enters the new constellation and sees flocks of sheep in Auriga, the constellation of the shepherd. He first sees Rachel (her name means ewe)³ tending a flock and falls in love with her as the brightest star in the constellation. The brightest star in Auriga is Alioth or Capella, which means “she-goat.”⁴ It would seem the ancient Hebrew/Canaanite constellation differed slightly, opting for a she-sheep instead of a she-goat.

Leah

Leah would be the star known as Haedi to the Latins. It was coupled with Capella, and together the Arabs knew them as Al Jadyain, “The Two Young He Goats.” They were also known as “The Lambs.” Allen also speculates some of the names for this star may have been derived from the

name Al Said al Thani, “The Second Arm.”⁵

Menkilinon

Allen signifies Menkilinon as the “Shoulder of the Rein-holder.”⁶ Bullinger claims it signifies “bands or chains of goats.”⁷ Coming from Gemini, Jacob would have passed through Menkilinon to reach Rachel in Capella.

Menkilinon could have represented either Laban, Jacob’s uncle and soonto-be father-in-law, or the initial meeting of Rachel and Jacob.

Maaz

Another star in Auriga is Maaz, which means “flock of goats.”⁸ This would have been the sheep tended by Rachel.

Later this would be the story of Jacob working for Laban—separating speckled and spotted goats as well as brown and white lambs. Jacob got to keep the speckled and spotted goats, and the brown lambs. In order to tilt the odds in his genetic favor, he uses multiple colored rods of an almond tree (Luz, the original name of Beth-el,⁹ means “almond tree”),¹⁰ and also peels strips for white bark (Laban, from a root meaning “white”)¹¹ in order to determine the outcome of the color of the kids. The color of the rod near where the sheep and goats copulated as they drank determined the color of their hair. (Gregor Mendel was not

published until 1866.)

Goats versus Sheep

The question one would ask is, what happened to the goats in Rachel’s tale? Why is she a she-sheep instead of a she-goat? My speculation is that the original story was altered slightly when the equinox passed into Aries. By making Jacob’s wife into a she-sheep, this would make her the mother of Aries. I would suggest her original name was Ya’el, meaning “mountain goat” (y’l) and was cleverly altered to Rachel (r x l).

Return to Gemini

Jacob returns to his place of birth (Gemini) and unites with his brother Esau. The old Coptic name for Gemini is Pi-Mahi, meaning “the united”—as in brotherhood. The Hebrew name of the constellation is Thaumim, which also means “united.”¹² Cosmically, this does not work too well, as the story doubles back through Gemini.

Rape of Dinah

The rape of Dinah, which means “judge,”¹³ is the Bible’s version of the abduction of Helen of Troy. This story is an insertion. Helen is kidnapped and her brothers Castor and Pollux come to her rescue, destroying the city of Troy in the process. Dinah is avenged by her brothers, Simeon and Levi.

Dinah went out to see the “daughters of the land” (Gen 34:1). This is an odd phrase, unless the “daughters of the land” are the seven sisters of the Pleiades. The Pleiades are a group of stars within the constellation Taurus. The name “Pleiades” means “the congregation of the judge.”¹⁴ Helen, whose name means “light,”¹⁵ would have been Al Cyone, or “the center star.”

Dinah is defiled by Shechem in the Pleiades, which is located in the shoulder of Taurus. The name of Shechem, who was the son of the chief of this adjacent land, means “shoulder.”¹⁶ Shechem is also a city in Manasseh, which we will identify with a horn of Taurus (Joseph in Egypt).

An agreement was made between Hamor (Shechem’s father) and Jacob over the proper restitution for the rape of Dinah. She would marry her rapist (justified under the laws of Moses).¹⁷ The men of Hamor would become circumcised and would unite their kingdom with the sons of Jacob, with them taking the daughters of Hamor and the men of Hamor taking the daughters of Jacob.

While the village men were lying around in their tents hurting from the circumcision, Levi and Simeon went in and slew them. They took their animals and despoiled their wealth. Jacob was

upset when he heard of this, because he feared the Canaanites would gather together and kill him in revenge. The land that the brothers defiled would have been part of their inheritance. This accounts for the puzzling phrase in Simeon and Levi’s blessing, “dugged down a well,” which is a poor KJV translation (Gen 49:6). A more literal translation would be they “crippled an ox.”¹⁸ This refers to the damage they did in the constellation Taurus by destroying the wealth and village of Hamor.

Robert Graves contends that both stories, the Rape of Dinah and Helen of Troy, originate in the older Ugarit Text. Prince Keret (*Krt*) is ordered by God to besiege Udum, where his lawful spouse Hurriya has taken refuge with her lover.¹⁹ It is clear that the two stories are more similar to each other than the common original proposed by Graves. It is more likely that one originated from the other. The story of Dinah is the simpler of the two. The battle for Troy is well embellished, whereas the sacking of Shechem is a simple story. One could conjecture that the story of Dinah is the older of the two, and dates back before the *Iliad*, which is believed to have originated circa 800 BCE.

The main problem with the story is the anachronism of circumcision. Whole communities

or groups of people were not circumcised in the Middle East in the Early Bronze Age. Even in Egypt, it was generally the pharaohs who were circumcised. The overall text would be enhanced if the story of Dinah was deleted. The Proto-text would go smoothly from Genesis 33:16 to Genesis 35:21.

In speaking to Simeon and Levi, Jacob mentions that they “killed a man” (Genesis 49:6). This would be a gross understatement if in fact they slaughtered a whole village, as the text states. By having them kill only two people (one man each) the blessing now makes sense. Based on the blessings, I would claim that the story of the rape of Dinah was perhaps added in a two-step process, with the second addition made to include circumcision.

The rape of the Sabine women by the twins Romulus and Remus would use the same two constellations, Gemini and the Pleiades. In this case, there are some role reversals. Instead of being the rescuer or avenger of the defiled woman, Gemini is the perpetrator.

Death of Rachel

Jacob is on the move again. This time, he moves westward into the constellation Ursa Major. In Ursa Major, where Rachel died, Jacob gave her a pillar “to this day” (Gen. 35:20). The phrase “to

this day” is a code phrase used to indicate there is a star to mark the spot. We previously associated Rachel with the star Alioth, the she-goat. This name of the star is used a second time in the tail of Ursa Major.²⁰ Thus, we have two stars with the same name. One is the living Rachel, the other is the dead Rachel. Eder, their location, literally means “a flock.”²¹

The constellation of Ursa Major is identified with a flock²² and previously we identified the Ursa Major area as the location of the Tower of Babel. Thus, the “tower of Eder” should be somewhere around the tail of the Great Bear, where Rachel dies.

Reuben

I omitted Reuben from the Proto-text. It seems his story is the result of a later Greek influence. It is here, in Ursa Major, where Reuben took his father’s concubine, Bilhah. The midrashim have embellished the story to make this easy to identify. In one version, Reuben was inflicted with a disease to his genitals.²³

Bilhah originates in the Pleiades as the star Merope/Electra. I mention both star names, as they are sometimes confused. Merope marries a mortal man, Sisyphus. She is the only one of the sisters to do so. She is ashamed and hides in the

arctic region. She reappears in Ursa Major as the star Alcor, which is in the tail of Ursa Major. This star is said to be the lost Pleiad, Electra. In this case, Reuben represents the mortal Sisyphus.²⁴

Modern Astrological Influence of Major Stars²⁵

Alcyone: Influence: Medically, it is linked to eyesight. It is connected with visions and mystical abilities, but also ruthless judgment. Said to have the nature of Moon/Mars, it causes love eminence, blindness from fevers (or poor eyesight in general), smallpox, and accidents to the face.

Capella: Influence: Love of movement. Fast, love of speed, freedom without aggression. Strength and determination, quick to take action. Ptolemy—the female star in the Charioteer; influence of Mercury and Mars with Haedi; their rising in October was a dreaded signal for the stormy season. Navigation would cease.

Comments on the Proto-text

Esau's entourage was eliminated, insofar as I attempted to make the story realistic. I would claim all the greatness in numbers of forces was a later addition, as the importance of Jacob and Esau developed within the culture. The pillar of Rachel is an optional text that I have removed. The role of Ursa Major was more aptly used by

the Tower of Babel story. Our next story takes place in the constellation of Boötes. Using Ursa Major at this point gives us a link, or constellation pathway, to Boötes. However, once in this arena of space, we will have to “warp” back to Taurus, but the text will make the link apparent.

Genesis 37:2a, which states “this is the history of Jacob” or “these are the genealogies of Jacob,” can dually be read as “this was the history of Jacob.” Thus would end our Gemini constellation group. It is a clever statement which completes the story of Jacob and begins the story of his offspring. It would make no sense to put a statement “this is the history of Jacob” in the midst of his tale. It must either be an introduction or a conclusion. I chose to make it a conclusion, as logic would dictate.

There could not have been twelve sons, as this was to symbolize a zodiac that seemingly did not exist in this age (Early Bronze Age). I eliminated ten of them. (See Jacob's Blessing.)

Proto-text

Gen. 29:1 Then Jacob went on his journey, and came to the land of the people of the east.

29:9a While he was yet speaking with them, Rachel came with her father's sheep. **10b** when

Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, **12** And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son. And she ran and told her father. **13b** when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house.

16 And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel. **17** Leah was tender eyed; but Rachel was beautiful and well favoured. **18** And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter.

20a And Jacob served seven years for Rachel;

21a And Jacob said unto Laban, "Give me my wife, for my days are fulfilled," **22** And Laban gathered together all the men of the place, and made a feast. **23** And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her.

25 And it came to pass, that in the morning, behold, it was Leah: and he said to Laban, "What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?" **26** And Laban said, "It must not be so done in our country, to give the younger

before the firstborn. **27** Fulfill her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years." **28** And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also. **30** And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.

32a And Leah conceived and bare a son. **35b** And she said, "I praise YHWH [and] called his name Judah."

30:23a And [Rachel] conceived, and bare a son **24a** and she called his name Joseph.

37:2a This [was] the history of Jacob.

¹ E. W. Bullinger, *The Witness of the Stars* (Kregel Publications, 1893), 134. Bullinger claims the name Auriga is from a Hebrew root which means shepherd. Most likely he is referring to Strong's *Concordance*. Entry 7462:

"ra`ah raw-aw' a primitive root; to tend a flock; i.e. pasture it; intransitively, to graze (literally or figuratively); generally to rule; by extension, to associate with (as a friend):—X break, companion, keep company with, devour, eat up, evil entreat, feed, use as a friend, make friendship with, herdsman, keep (sheep)(-er), pastor, + shearing house, shepherd, wander, waste."

² Richard H. Allen, *Star names, Their Lore and*

Meaning (Dover Publishing, 1963), 83– 84.

“A sculpture from Nimroud is an almost exact representation of Auriga with the Goat carried on the left arm.”

3 James Strong, *ew Strong's Concise Concordance of the Bible* (Thomas Nelson Publishers, 1990), Entry 7353.

“rachel raw-kale’ from an unused root meaning to journey; a ewe (the females being the predominant element of a flock) (as a good traveller):—ewe, sheep.”

4 Richard H. Allen, op. cit., 86.

“This has been known as *Capella*, the Little She-goat, since at least the times of Manilius, Ovid, and Pliny.” Allen on page 88 claims *Capella* was also known as the “Shepherd’s Star,” but places that title in more recent times.

5 *Ibid.*, 90.

“Propertius wrote of them, in the singular, as **Haedus**: Albumasar, as **Agni**, the Lambs; the Arabians knew them as **Al Jadyain**, the Two Young He Goats, and Bayer, in the plural **Capallae**. ζ appeared in the original edition of the *Alfonsine Tables* as **Sadatoni**;...strangely changed from either **Al dhat al ‘Inān**, the Rein-holder, or more probably from **Al said al Thani**, the second arm.”

6 *Ibid.*, 89.

“Menkalinan, Menkalinam, Menkalina are from *Al Mankib Dhi-al-'Inan*, the Shoulder of the Rein-holder.”

7 E. W. Bullinger, *The Witness of the Stars* (Kregel Publications, 1893), 134.

“*Menkilinon* ... means the band, or chain of the goats.”

8 Richard H. Allen, op. cit., 90: “*Al ‘Ināz* the group of Goats.”

9 Robert Graves and Raphael Patai, *Hebrew Myths* (Doubleday and Company, 1964), 207.

“Bethel, which was a Canaanite shrine long before the Hebrew patriarchal age, lies ten miles north of Jerusalem and about a mile east of Luz. Its name is preserved by the Arab village of Betin. Archaeological evidence shows almost continuous settlement of this area from the twenty-first century B.C. until the first century A.D.”

10 James Strong, op. cit.

Entry 3869.

“luwz looz probably of foreign origin; some kind of nut-tree, perhaps the almond:— hazel.”

Entry 3870.

“Luwz looz probably from 3869 (as growing there); Luz, the name of two places in Palestine:—Luz.”

11 *Ibid.*, Entry 3836.

“laban law-bawn’ or (Genesis 49:12) laben {law-bane’}; from 3835; white:— white.”

12 E. W. Bullinger, *The Witness of the Stars* (Kregel Publications, 1893), 137.

“The old Coptic name was *Pi-Mahi*, the united, as in brotherhood...The Hebrew name is *Thaumim* which means united...The Arabic *Al Tauman* means the same.”

13 James Strong, op. cit., Entry 1783.

“Diy nah dee-naw’ fem. of 1779; justice; Dinah, the daughter of Jacob:—Dinah 1779 duwn doon from 1777; judgement [*sic*] (the suit, justice, sentence or tribunal); by impl. also strife:—cause, judgement, [*sic*] plea, strife.”

14 E. W. Bullinger, *The Witness of the Stars* (Kregel Publications, 1893), 121.

“*Pleiades*...[, which] means the congregation of the judge or ruler [,] comes to us through the Greek Septuagint as the translation of the Hebrew *kīmāh*, which means the heap or accumulation....” Allen claims (398) they were known as “*Al Thurayya*, the Many Little Ones.” Bullinger’s translation would be a subsequent one indicating a late insertion of the text.

15 Funk & Wagnall’s *ew Practical Standard Dictionary of the English Language*. Charles Earle Funk, ed., Volume 1. 1949 edition. Page 616: “*Helen* [*<Gr., light*].”

16 James Strong, op. cit., Entry 7928.

“Shekem sheh’-kem for 7926 ; Shekem, the name of a Hivite and two Israelites:— Shechem.7926 shkem shek-em’ from 7925; the neck (between the shoulders) as the place of burdens; figuratively, the spur of a hill:—back, X consent, portion, shoulder.”

17 Deuteronomy KJV 22:28–29.

“ 28 If a man meets a virgin who is not betrothed, and seizes her and lies with her, and they are found, 29 then the man who lay with her shall give to the father of the young woman fifty shekels of silver, and she shall be his wife, because he has violated her; he may not put her away all his days.”

18 Genesis KJV 49:6. Friedman (*The Hidden Book in the Bible*, 123) prefers “crippled an ox.”

19 Robert Graves and Raphael Patai, *Hebrew Myths* (Doubleday and Company, 1964), 238. 20 Richard H. Allen, op. cit., 439. This is interesting, because Allen claims this is a “modern” designation which has originated in the first edition of the *Alfonsine Tables* and appeared in Chaucer’s time as *Aliot*. “Scalinger said, from *Alyat*, the Fat Tail of the Eastern Sheep.” This would be a good description of Rachel, the she-sheep.

21 James Strong, op. cit., Entry 5739.

“eder ay’-der from 5737; an arrangement, i.e. muster (of animals):—drove, flock, herd”

22 E. W. Bullinger, *The Witness of the Stars* (Kregel Publications, 1893), 155.

“The Arabs still call it *Al aish*, or *Annaish*, the assembled together as sheep in a fold...The brightest star, (in the back) is named *Dubhe*, which...means a *herd of animals* or *flock*.” Allen (pg. 437) translates *Dubhe* as “the Bear” a shortened form for “the back of the bear.” Allen (pg. 432) renders *Banāt a’ ash al Kubrā* as the “Daughters of the Great Bier”; i.e., “the Mourners.” Ursa Major was the coffin or bier of Osiris. Bullinger must have had in mind *Strong’s* entry 1699 dober do’-ber from 1696 (in its original sense); a pasture (from its arrangement of the flock): fold, manner.

23 Robert Graves and Raphael Patai, op. cit., 241.

“God saw Reuben’s act and punished him for seven months with a cruel disease to the genitals.”

24 Anne Wright, <http://www.constellationsofwords.com/stars/Electra.html>.

“This star is not visible to the naked eye; Electra is the missing Pleiad who withdrew her light in sorrow at the destruction of Llium, the house of Dardanus. Electra, they say, left her sisters and took a place in the Arctic Circle.”

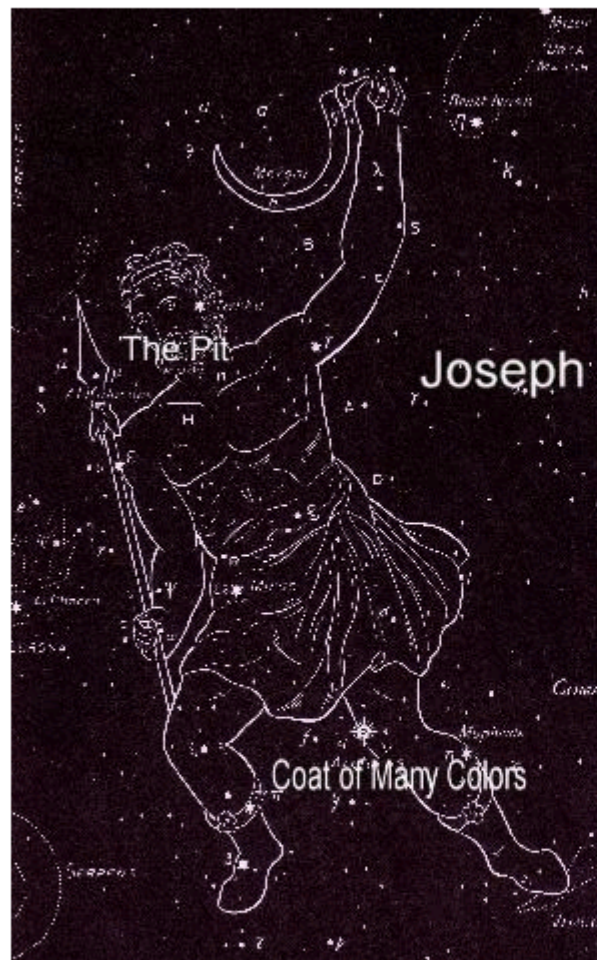
Dee Finney, “The 7 Sisters of the Pleiades— The Big Dipper” <http://www.greatdreams.com/pleiades/7sisters.htm>.

“This is the seventh of the sisters. She alone, married a mortal man and she repents of it, Sisyphus, and hid her face in shame at being the only one not married to a god and from shame at the deed, she alone of the sisters hides herself in the sky (there is some dispute over whether it is Merope or Electra that hides herself, i.e. the star does not shine). Her husband, Sisyphus, son of Æolus, grandson of Deucalion (the Greek Noah), and great-grandson of Prometheus. Sisyphus founded the city of Ephyre (Corinth) and later revealed Zeus’s rape of Ægina to her father Asopus (a river), for which Zeus condemned him to roll a huge stone up a hill in Hades, only to have it roll back down each time the task was nearly done.”

25 *Fixed Star Meanings*, <http://critters.www4.5Omegas.com/planet/fixestars2.htm>.

Joseph in the Pit

The scene moves from the tail of Ursa Major into Boötes. This is where Joseph is placed into the pit.



Boötes and Arcturus

The colorful garnet star Arcturus is the coat of many colors. In the New Testament, this star

would represent the mock robe of Jesus. On the Euphrates, Arcturus is identified as “Shepherd of the Heavenly Flock.”¹ This is Joseph’s role in Boötes. The idea that Joseph was a seer may have come from the Chaldean identification with Boötes as a “Guardian Messenger,”² although most likely it dates back to Egypt and Anubis.

Boötes and Arcturus are together the herdsman and the ox driver.³ Boötes is the inventor of the plow. In this tale Joseph is a dutiful shepherd, as the constellation suggests. This causes him problems when he informs on the sons of Bilhah. Being an ox driver neatly ties him to the constellation of the ox, Taurus—where Joseph ultimately ends up.

The Pit

The star Nekkar is connected to wild animals, such as hyenas or female wolves. The “brothers” took the coat and claimed Joseph was killed by wild animals. The coat remained behind in the guise of the star Arcturus, while Joseph was sold into Egypt by “Ishmaelites” who would have been heading toward Cancer. We previously identified Ishmael as a star in Cancer. However, this story was not part of the Proto-text; since there was no Ishmael, there can be no Ishmaelites. Fortunately, the text also claims Joseph was

rescued by Midianites and taken into Egypt. Later we will identify the Midianites with the Pleiades in Taurus.*

The well where Joseph was tossed seems to be a slight mystery. This would normally imply a nebula or dark spot in space. Boötes seems void of such voids. Most likely the pit was a trapezoid formed by the stars Nekkar, Seginus, Princeps, and Alkajurops. This was where predators would lie in wait for the ancient fold to come around the pole.⁴

The Egyptians referred to the constellation Boötes as Smat, “the one who rules or governs”⁵—which is what Joseph did in Egypt. Boötes was considered a symbol for Egypt itself, as was Taurus. Joseph is a shepherd, an ox man, and a governor—as the constellations suggest. In our Proto-text, the governor role of Joseph is not present. It is possible this trait was added later.

Anubis

Allen writes, “It was said that Boötes was the national sign of ancient Egypt, the myth of the dismemberment of Osiris originating in the successive settings of its stars; and he was called *Bacchus*, or *Sabazius*, the ancient name for Bacchus and Noah.”⁶ He also claims Boötes had some association with Orion. I personally see this

constellation as representing Anubis—who wore the tri-colored coat of red, black, and white.

* At this point, in the interest of intellectual fairness I would like to introduce an idea of Dr. Gary A. Rendsberg. He contends that ancient texts used contradictory phrases to indicate the mental emotion of the person(s) in question. In this case, the fact that two different groups rescued Joseph was intended by the author to show the confused mental state of Joseph while in the pit. Apparently, none of the half dozen or so Hebrew words translated as “confusion” in the Old Testament would work as well.

Boötes is also located next to the Northern Crown, which I will identify later as being associated with Bast. In the *Coffin Text*, Anubis is the son of Bast. In another text he is the son of the cow-goddess Hesat,⁷ a Taurus connection like in the story of Joseph. There appears to be an insistence among the ancients to connect Boötes with Taurus, as did our biblical text.

As well as doing the embalming, Anubis guarded the Necropolis. This would be the animal overlooking the pit, hole, grave, or tomb in the trapezoid of Boötes. Another title for this constellation was Haris, from Al Haris al Sama’ “the Guard” or “Protector.” This was another

name of the star Seginus, part of the pit.

The staff carried by Anubis would be Alkajurops—the “crook,” or “staff,”⁸ of Boötes. The star Merga is the “reaper” of Boötes, which he carried in his left hand. It represents the small crook in the left hand of Anubis. Boötes and Anubis carry the same implements.

The hyena of Boötes is similar to the jackal, which was another representation of Anubis.⁹ Graves and Patai connect Joseph in the Pit with Anubis. “Silver divination cups used in the cult of Anubis, the Egyptian Hermes [Hermes was the messenger of the gods], are mentioned by Pliny. It appears that a portrait of the god was engraved inside the cup Talmudists assumed that such cups had guardian angels to whom they attributed divinatory powers.”¹⁰ This would connect the pit to the fortune telling of Joseph. The silver cup would be filled with water, and an object was dropped in so that one could view the ripples. The seer would look at the ripples and discern what the gods had in store. In this story, Joseph as a seer is ironically placed in a dry pit. It is possible that in the Proto-text the pit had water in it and its dryness was added later.

Modern Astrological Influence of Major Stars¹¹

Arcturus: It gives riches, status, and gain through voyages and navigation. This star embodies the daring to strike out and take a new path; to try a new method; to go in a direction which has not been traveled before.

Comments on the Proto-text

As stated in the previous chapter, the story of Jacob has ended. His mourning and sorrow therefore cannot be part of the Proto-text.

The text presents two dreams. One is shared with his brothers, while the second dream is shared between his brothers and his father, whose story has ended. The second story, which has the astrological references, has been removed. This story would have been added with the blessings of the twelve sons.

I deleted any reference to the dryness of the pit. The pit may have had water in it, as the story about Anubis suggests.

Joseph was not sold into slavery, but was simply rescued out of the pit by passing Midianites.

Proto-text

Gen. 37:2bd Joseph was feeding the flock with his brethren; and he was a lad with the sons of Bilhah and Joseph brought the evil report of them unto their father

3c and he made him a coat of many colors.

5a Once Joseph had a dream, and when he told it to his brothers **6** He said to them, “Listen to this dream that I dreamed. **7** There we were, binding sheaves in the field. Suddenly my sheaf rose and stood upright; then your sheaves gathered around it, and bowed down to my sheaf.”

37:11a And his brethren envied him.

23 And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph of his coat, the coat of many colors that was on him;

24a And they took him, and cast him into a pit

28a Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, **28c** And they brought Joseph into Egypt.

¹ Richard H. Allen, *Star names, Their Lore and Meaning* (Dover Publishing, 1963), 101:

“Smith and Sayce have said on the Euphrates it was the *Shepherd of the Heavenly Flock*, or the *Shepherd of the Life of Heaven*.”

² Ibid.

“It has been identified with the Chaladaeans’ [sic] *Papsukal*, the Guardian Messenger...” Allen also states another Arabic name; “*Al Haris al Sama*, the ‘Keeper of Heaven,’ perhaps came from the star’s early visibility in the twilight owing to its great northern declination, as though

on the lookout for the safety and proper deportment of his lesser stellar companions, and so ‘Patriarch Mentor of the Train.’ This subsequently became *Al Haris al Simak*, ‘the Keeper of Simak’, probably referring to Spica, ‘the Unarmed One’.”

³ Ibid., 93.

“The not infrequent title *Herdsmen*, from the French *Bouvier*, also is appropriate, for not only was he associated with the Oxen of the Wain, but in Arab days the near-by circumpolar stars were regarded as a *Fold* with its inmates and enemies.”

⁴ Ibid., 103. “*akkar* and *ekkar* are from the Arabic name for the whole constellation...With γ , δ , and μ , it constituted the trapezium *Al Dhi’bah* the Female Wolves, or perhaps *Hyaenas* [sic], and early asterism of the Arabs before they adopted the Greek constellation; these animals, with others, similar shown by the stars in Draco and near it, lying in wait for the occupants of the ancient Fold around the pole.”

⁵ E. W. Bullinger, *The Witness of the Stars* (Kregel Publications, 1893), 42.

“The ancient Egyptians called him *Smat*, which means *one who rules, subdues, and governs*.”

⁶ Richard H. Allen, *Star names, Their Lore and Meaning* (Dover Publishing, 1963), 96.

⁷ Caroline Seawright, “Gods of Egypt.”

www.touregypt.net/godsofegypt/anubis.htm.

“In some stories, Anubis is the son of Ra and Nephthys, or Set and Nephthys (probably due to Set and Anubis having the same totem animal). Some have Heset as his mother, and still others say Bast. This apparent confusion is still another sign of Anubis’ origins in the most ancient of times. He also has a daughter, Kabechet, who helps him in the mummification.”

8 Richard H. Allen, *Star names, Their Lore and Meaning* (Dover Publishing, 1963), 105. “**Alkalurops** was the Arabian adaptation of *Κολλορόβος*, used by Hesychios for Herdsman’s Club, Crook, or Staff.”

9 *Op cit.* “Feature Stories.” <http://www.touregypt.net/featurestories/anubis.htm>.

“Anubis was often identified by the word *sab*, ‘jackal’ rather than ‘dog’ (*iwiw*). Though to the Egyptians there was not a great deal of difference between the two canines, so there is some confusion over which animal Anubis actually was. The animal is sometimes referred to as the ‘Anubis animal’ as it is unknown which exact species of canine that Anubis actually was based on... It was believed that Anubis was the one who invented the process of mummification... As protector of the necropolis, Anubis was known as ‘He Who is Upon the Mountain.’”

10 Robert Graves and Raphael Patai, *Hebrew Myths* (Doubleday and Company, 1964), 267. 11 *Fixed Star Meanings*, critters.www4.50megs.com/planet/fixedstars2.htm.

Judah

There are two sons of Jacob: Judah and Joseph. The story of Judah takes place in the orthern Crown, near Boötes.



Paraphrased Story

Judah descends from Boötes and takes a wife named Shuah, whose name means “wealth.”¹ They have three sons: Er (“awake”),² Onan (“strong and vigorous”),³ and Shelah (“a petition”).⁴ Er marries Tamar (“palm tree”)⁵ and then dies. Judah tells Onan to take Tamar as his

wife, but Onan refuses to give her his seed. So God kills Onan. Tamar is then instructed by Judah to live with her father as a widow, until such time as Shelah would come of age.

When Shelah came of age, Judah did not give Tamar to him. So, Tamar took off her widow clothes and dressed as a prostitute with a veil. Judah bought her for a kid goat which he promised to send. Tamar took his seal, cord, and staff as collateral. She became pregnant by Judah—her true identity still unknown to him.

When Judah found out Tamar was pregnant, he demanded she be burned. She showed Judah his belongings and claimed that the owner of them was the father. Judah realized his error and allowed her to live. She then had twins in a birth involving a bizarre scarlet thread, during which the second child came out first. One child stuck out his hand and a red thread was tied around it. Then the hand went back into Tamar. The child without the string became the first one out the birth canal. (Tell me if that is possible.) Bullinger never associates the Northern Crown with this story, but he does claim it to be the crown of Jesus and the glory of his “second coming.”⁶

Corona Borealis (orthern Crown)

There is a small constellation known as the Corona Borealis located west of Boötes. It is

known as the constellation of the Second Coming, according to Bullinger. In this tale the second child was born first. The crown of the constellation is a symbol for wealth (*Shuah*).

“One star in this group outshines all the others; situated about halfway along the curve, this star is alpha—Corona Borealis, Gemma, or ‘the Gem Star,’ and in ancient Arabia also called Alphecca, ‘the Bright Dish.’ Arabs and other Eastern people often called this constellation the ‘Beggar’s Bowl’ or the ‘Broken Ring.’”⁷ The dish or bowl is a symbol of the womb. This would represent Tamar. Her encounter as a temple prostitute with Judah would fit well with the “beggar’s bowl” image, with the bowl being a representation of the yoni.*

The Greek Myth of the orthern Crown

“This constellation] belonged to the story of Ariadne, the daughter of King Minos of Crete, whose ball of thread helped Theseus to defeat the Minotaur and escape from the labyrinth and later went with him to Naxos where he deserted her. Dionysus then meets her and takes her as his wife. He places their wedding crown in heaven. This exquisite circlet of stars looks very much like a crown.”⁸

The thread and maze is symbolically important.

It represents the womb and umbilical cord. This was typical symbolism in ancient times. This constellation in Egypt was the Red Crown of Lower Egypt, which is always depicted with an attached spiral.



*Female sexual organ.

Tamar Tamar, like Ariadne, lost her first love. Both tales involve a string. It is clear that the stories are only slightly related, showing no heavy influence, but perhaps some minor syncretism.

There are many connections that can be made with the palm tree, or date palm—as the name Tamar suggests. This tree was sacred to Isis and Ishtar.⁹ It was also considered to be the “Tree of Life.”¹⁰ In the midrash, Tamar was considered to be a seer and knew her womb would give birth to the Messiah.¹¹ She obeyed Amorite law, which required every woman to spend seven days as a

prostitute prior to being married.¹² The palm tree can also be a phallus symbolizing masturbation, as the name “palm” implies.

Onan

The sin of Onan is that of the wasted seed. There is a Celtic legend about this constellation. Possibly this same lore was believed in the Middle East also.

Between the dates of May 10–18, there occurs a meteor shower. This shower is connected to the constellation of Corona Borealis.¹³ It was believed these meteors were actually souls descending to earth who were looking to be reborn.¹⁴ If seed was spilled on the ground during this period, then that soul looking for a host would be lost. This would be the reasoning for the sin of the wasted seed.

Joseph and Potiphar’s Wife

When we continue on with the tale of the previously mentioned Theseus of the labyrinth, we have a parallel with our next story: Joseph and Potiphar’s wife.

Theseus had a son, Hippolytus. It is said that Hippolytus’ stepmother Phaedra lusted after the boy and killed herself in despair after he had rejected her, but not before writing a note to her husband Theseus, charging Hippolytus with rape.

Reading the note, Theseus banished Hippolytus from the city and prayed to the god Poseidon to strike him down. As Hippolytus drove off in his chariot, the horses drawing the chariot were thrown into a panic by the vision of a giant bull (Taurus) emerging from the sea. The chariot crashed and Hippolytus was killed.¹⁵ Hippolytus would be the charioteer who is also represented as the constellation Auriga, the birthplace of Joseph. Taurus would represent Joseph in Egypt, as we shall see later.

One midrash links the two stories in this constellation. It claims that Potiphar's wife had a duty to her husband to bear children. If she had "succeeded in getting twins from Joseph [,] she might have been praised as highly as Tamar."¹⁶

The story of Joseph's refusal of the woman and her false accusations has other parallels in mythology. The story of Biadice and Phrixus takes place in the constellation of Aries. That of Anteia and Bellerophon is set in the constellation of Perseus.

It would seem that this scene should take place in the Corona Borealis, but I would place it in the constellation of Perseus as a parallel to the myth of Anteia and Bellerophon.¹⁷ In Greek mythology, Bellerophon was originally called Hipponoüs. He

changed his name after he murdered a countryman and was forced to flee into exile. He became a suppliant at the court of King Proetus of Argos, whose wife Anteia falsely accused him of trying to seduce her. Here we have a similarity in the story with a name change. However, this is as far as the resemblance goes. Bellerophon was in Perseus, which touches on Taurus. Perseus, in astrology charts, indicates an adventurous person who is less than honest. This would seem to fit Potiphar's wife. The Hebrew word for garment, *beget*, also means "treachery, deceit."¹⁸ The key element, the garment of Joseph in the hand of the woman, is not apparent in either constellation without a stretch of the imagination. It does, however, appear in the constellation Andromeda.

Andromeda is pictured as a chained woman. The northern star in the train of the dress of the "chained woman" is Al Dhail, "the Train of the Garment."¹⁹ Andromeda is also coupled with Venus, the goddess of love. In Andromeda we find the garment, the lust of Venus, and imprisonment—the three main elements of the story.

Perseus is "the Champion." He moves swiftly by the wings on his feet (Joseph flees and ascends rapidly from prison to become viceroy). In early

illustrations he is a nude youth.²⁰

Potiphar's tale does have some astral connections, but it is not as smooth. It uses constellations that will be used again elsewhere, forcing us to make decisions as to which story will remain as the Proto-text and which story would be the later insertion. The transition of Joseph directly to the viceroy of Egypt in "Taurus the Ox" was established in the constellation Boötes. As we shall find out later (in "Joseph in Egypt"), Joseph's position was most likely not mentioned in the Proto-text.

The story of Joseph and Potiphar's wife is a version of the Egyptian story of the two brothers²¹ known to have existed circa 1225 BCE. I would assume the Greeks borrowed from that story.

Joseph is given a wife named Asenath, meaning "of the goddess Neith."²² Neith is also the goddess of the red crown.²³ This connects to the Northern Crown with the red thread of Tamar. She is sometimes depicted as one of the Pleiades, which are in Taurus.²⁴ This story was inserted to make the transition from the Northern Crown to Taurus. Our Proto-text jumps from Boötes to Taurus, but detours through the Northern Crown. This must have proved confusing for

ancient astrologers, so they made an additional leap to Taurus from the Northern Crown by inserting the story of Joseph and Potiphar's wife.

The Jews and Arabs associated the Pleiades with the rump of Aries and not Taurus.²⁵ It was most likely considered its own constellation. We will use the Pleiades in association with Moses.

The Egyptian Myth of Bast as the Northern Crown

Bast was a cat, the daughter of Ra. She was represented in the constellation of Corona Borealis. In the biblical text, Tamar represents Bast. Tamar had a child by her father-in-law, Judah (later representing Leo). Bast was the daughter of Ra (also Leo). The festival of Bast was described by Herodotus (*Histories, Book II*, chapter 60):²⁶

When the people are on their way to Bubastis, they go by river, a great number in every boat, men and women together. Some of the women make a noise with rattles, others play flutes all the way, while the rest of the women, and the men, sing and clap their hands. As they travel by river to Bubastis, whenever they come near any other town they bring their boat near the bank; then some of the women do as I have said, while some shout mockery of the women of the town;

others dance, and others stand up and lift their skirts. They do this whenever they come alongside any riverside town. But when they have reached Bubastis, they make a festival with great sacrifices, and more wine is drunk at this feast than in the whole year besides. It is customary for men and women (but not children) to assemble there to the number of seven hundred thousand, as the people of the place say.

The lifting of the skirts in a sexual manner fits in nicely with the “beggar’s bowl” description of the constellation Corona Borealis.

Her name has the hieroglyph of a ‘bas’-jar with the feminine ending of ‘t’. These jars were heavy perfume jars, often filled with expensive perfumes—they were very valuable in Egypt, considering the Egyptian need (with the hot weather) of makeup, bathing, hygiene and (of course) perfume. Bast, by her name, seems to be related to perfumes in some way. Her son Nefertem, a solar god, was a god of perfumes and alchemy, which [fact] supports the theory.²⁷

The jars are representative of the bowl, which is a symbol for the yoni. That is why the skirts are raised.

Modern Astrological Influence of Major Stars²⁸

Alphecca: “It gives honor, dignity and poetical

and artistic ability.”

“Alphecca is noted for conveying honor, dignity and artistic ability. But like all Venusian stars it can also have its undesirable effects. Medieval astrologers, who tended to emphasize the more perverse side of astrology, asserted that Alphecca rising indicates a life spent in a variety of pleasurable pursuits by an individual who decked his body with adornments, secretly engaged in love affairs or adultery and who ‘bedded boys and girls’ according to Firmicus Maternus. If the star is setting, disgrace will come of all this”

Comments on the Proto-text

There are major cuts in the story of Joseph and his rise to power in Egypt. The story of Joseph and the Pharaoh (Genesis 40:1–41:54) is considered “E”

and “P” source material.²⁹ Therefore, cutting it from the Proto-text should not cause any alarm.

The story of Joseph and Potiphar’s wife is considered “J” source material. Astrologically—and perhaps even historically—to place the story in the Prototext would be anachronistic.

The main story of the Northern Crown deals with the spilling of seed and Tamar playing the harlot. Most of the text concerns cleansing. Judah could not legally have relations with his

daughter-in-law, so Onan had to be killed in order to sever the relationship. Onan had to have a reason for being evil in YHWH's eyes, so Tamar became his brother's wife first. This was his excuse for the spilling of seed. Tamar just could not play the harlot without being a widow and without good reason. Onan had to die, and the third son had to be created and promised to her.

In my abbreviated text, Judah takes a wife and has a son. Tamar becomes Onan's wife. Onan, for some unknown reason, spills his seed on the ground. Tamar then becomes a prostitute. Judah pays to sleep with his daughter-in-law, who then becomes pregnant. Judah demands to know who the father of the child is, for Onan is not doing his duty. As it turns out, it was Judah. The text also works without Genesis 38:10. In this case, YHWH does not kill a man for spilling his seed, and Tamar really does play a prostitute. It is probable this was an Amorite story without an Akkadian precursor. **Proto-text**

Gen. 38:1a And it came to pass at that time, that Judah went down from his brethren **2** And Judah saw there a daughter of a certain Canaanite. And he took her, and went in unto her **3a** And she conceived, and bares a son; **4b** and she called his name Onan.

6ac And Judah took a wife for his [son], and her

name was Tamar. **7a** Judah's [son], was wicked in the sight of YHWH. **8ac** And Judah said unto Onan, "Go in unto thy wife, and perform the duty of a husband," **9a** And it came to pass, when he went in unto his wife, that he spilled it on the ground **14b** And she [Tamar] covered herself with her veil, and wrapped herself, and sat in the gate of Enaim. **15** When Judah saw her, he thought her to be a harlot; for she had covered her face.

38:16a And he turned unto her by the way, and said, "Come, I pray thee, let me come in unto thee." And she said, "What wilt thou give me, that thou mayest come in unto me?" **18ac** And he said, "What shall I give thee?" And she said, "Thy signet and thy cord, and thy staff that is in thy hand." And he gave them to her, and came in unto her, and she conceived by him.

24ac And it came to pass about three months after, that it was told Judah, saying, "Tamar hath played the harlot; and moreover, behold, she is with child." And Judah said, "Bring her forth." **25** When she was brought forth, she sent to her father-in-law, saying, "By the man, whose these are, am I with child:" and she said, "Discern, I pray thee, whose are these, the signet, and the cords, and the staff."

26ac And Judah acknowledged them, and he

knew her again no more.

1 James Strong, *ew Strong's Concise Concordance of the Bible* (Thomas Nelson Publishers, 1990), Entry 7770. "Wealth." 2005 <www.crosswalk.com>. *Crosswalk* website.

2 *Ibid.*, Entry 6147. "Awake."

3 *Ibid.*, Entry 209. "Strong." From 207, "vigorous."

4 *Ibid.*, Entry 7956. "A petition."

5 *Ibid.*, Entry 8559. "Palm tree."

6 E. W. Bullinger, *The Witness of the Stars* (Kregel Publications, 1893), 52–53. Bullinger associates the Corona with Libra. This would be a correct New Testament association, as Libra was the trial of Jesus, with the Corona his crown of thorns. The scarlet thread and crimson blood would be the same symbols. Bullinger compares the Northern Crown to the crown of glory versus the crown of thorns.

7 "Astroprof's Page," <http://astroprofspage.com/archives/1027>.

"Corona Borealis is the 'Northern Crown.' The ancient Greeks only know of the one crown, so it was the 'Wreath' to them. It is tiara shape formed of stars. According to mythology, Corona Borealis was the crown worn by Ariadne, daughter of Minos... The Arabs also did not see this as a crown. To them, this was a beggar's bowl. The

brightest star in the bowl was called Alphecca, 'the bright dish.'"

9 Robert Graves and Raphael Patai, *Hebrew Myths* (Doubleday and Company, 1964), 247.

8 *Ibid.*

"*Tamar* means 'palm-tree', and the palm was sacred to the Love-and-Birth goddess Isis, otherwise known as Ishtar or, among the Arabs as Lāt or Ilāt. Arabians worshipped the great palm of Nejran, annually draping it with women's clothes and ornaments."

Graves claims originally that Tamar would not have been related to Judah, but that the red thread would be in the text as it relates to a symbol of prostitution. I claim the opposite. If such a story existed, it is lost. The color red, as it relates to prostitution, may indeed have been born in this constellation, but I would suggest it came later. The idea of "red on Friday," indicating a prostitute, is still in vogue in today's society. Friday is Venus's day.

10 Barbara G. Walker, *The Woman's Encyclopedia of Myths and Secrets* (HarperCollins, 1983), 764.

"In the Babylonian myth of the primal garden, the palm tree was the Tree of Life, a dwelling place of the Goddess Astarte. The Hebrew version of her name was Tamar, 'Palm Tree'."

11 Robert Graves and Raphael Patai, *op.cit.* 245.

“Like all noble mothers of Israel, Tamar possessed the gift of prophecy. She foresaw that the Messiah would descend from her; and it was this prescience that prompted her to obey Amorite law by which every girl, before marriage, must spend seven days outside the city gate selling herself to strangers.”

12 Barbara G. Walker, *op. cit.*, 820. “By Amorite sacred law, ‘she who was about to marry should sit in fornication seven days by the gate (of the temple).”

13 Richard H. Allen, *Star ames, Their Lore and Meaning* (Dover Publishing, 1963), 179. Allen claims the dates run from April 12 to June 30. They are known as the “Coronids.”

14 Aisling Bronach, *Celtic Skies*. <http://www.shadowdrake.com/celtic/celticskies.html>.

“The constellation known as Corona Borealis was called *Caer Arianrhodd* [“fort of the gift-silver”] or *Llys Arianrhodd* [“court of the gift-silver”], by the Welsh. From May 10th to the 18th, there are meteor showers which appear near this constellation. These shooting stars are believed to be souls returning to earth to be reborn.”

15 Euripides. *Hippolytus*. Circa 420 BCE.

16 Robert Graves and Raphael Patai, *op.cit.*, 256.

17 Ibid. “The same story appears in the Greek myths of Biadice and Phrixus, Anteia and Bellerophon, and Phaedra and Hippolytus.”

18 James Strong, *op. cit.*, Entry 899.

“begeg behg’-ed from 898; a covering, i.e. clothing; also treachery or pillage: apparel, cloth(-es, ing), garment, lap, rag, raiment, robe, X very (treacherously), vesture, wardrobe 898 bagad baw-gad’ a primitive root; to cover (with a garment); figuratively, to act covertly; by implication, to pillage: deal deceitfully (treacherously, unfaithfully), offend, transgress(-or), (depart), treacherous (dealer, -ly, man), unfaithful(-ly, man), X very.”

19 Richard H. Allen, *Star ames, Their Lore and Meaning* (Dover Publishing, 1963), 38.

“*Al Dhail*, the Train of the Garment, the Arabic equivalent of Ptolemy’s σῦραμα.”

When the Arabs borrow from the Greeks this generally indicates a later meaning, which typically does not apply to the Proto-text, but will certainly apply to a later, amended text.

20 Ibid., 329. “Perseus, the Champion...shown in early illustrations as a nude youth wearing...<http://recordsontheweb.com/media/ccp0/prodsm/ram.jpg> winged sandals with a light scarf thrown around his body.” Joseph is a lad of seventeen and flees minus his garment.

21 James B. Pritchard, ed., *The Ancient ear East*. Volume I, (Princeton University Press, 1973), 12. "This part of the story has general similarity to the story of Joseph and Potiphar's wife.... The manuscript can be closely dated to about 1225 B.C. in the Nineteenth Dynasty."

22 James Strong, op. cit., Entry 621. <http://www.crosswalk.com>.

Asenath = "belonging to the goddess Neith" a. the wife of Joseph

23 Caroline B. Seawright, *Creator it, Goddess of Weaving, War, Hunting and the Red Crown, Deity, Mother of Ra*. <http://www.thekeep.org/~kunoichi/kunoichi/themestream/n-it.html>.

"Nit (Net, Neit, Neith) was the predynastic goddess of war and weaving, the goddess of the Red Crown of Lower Egypt... She was linked to with [sic] a number of goddesses including Isis, Bast, Wadjet, Nekhbet, Mut and Sekhmet. As a cow, she was linked to both Nut and Hathor."

24 *Pleiades in Legend and Myth*. http://www.pleiade.org/pleiades_02.html. "To the ancient Egyptians they represented the goddess Net or Neith, the 'divine mother and lady of heaven.'"

25 Richard H. Allen, *Star ames, Their Lore and Meaning* (Dover Publishing, 1963), 392. "The

Arabians and Jews put them on the rump of Aries."

26 Rev. Henry F. Cary, *Herodotus*. (London: George Bell & Sons York Street, Covert Gardens, 1891), 118. Literally translated from the text of Bachr.

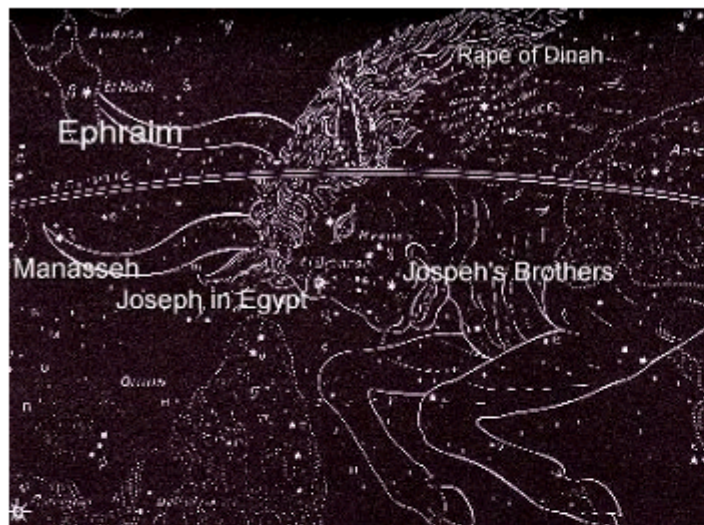
27 Caroline B. Seawright, *Perfumed Protector, Cat Goddess*. <http://www.thekeep.org/~kunoichi/kunoichi/themestream/bast.html>.

28 Anne Wright, <http://www.constellationsofworlds.com/stars/Alphecca.html>.

29 William Harwood, *Mythology's Last Gods, Yahweh and Jesus* (Prometheus Books, 1992), 113. J 38:1-39:23; E 40:1-41; 44; P 41:45-Richard H. Allen, *Star ames, Their Lore and Meaning* (Dover Publishing, 1963), 41:46a E 41:46b-41:54 J 41:55-42:4.

Joseph in Egypt

Joseph in Egypt takes place in Taurus.



The Hyades and Al Debaran

The Hyades, which means the “Rainy Ones,”¹ represent the brothers of Joseph who have come to gather grain from the land of abundance. Generosity is a trait of the sign Taurus. The Hyades is generally linked to family relationships, typically sisters,² as are the Pleiades.

The “colloquial title for the Hyades among the Roman country-people was *Suculae*, ‘the Little Pigs.’”³ It was thought that the title might come from the resemblance of the group to a pig’s jaws or because Al Debaran and its companion stars were like a sow with her litter. Pliny accounts for

it with the fact that the continual rains of spring made the roads so miry that these stars seemed to delight in dirt, like swine.

Joseph can be seen as the sow feeding his brothers. This was the rainy season. From this constellation we get the idea of “saving for a rainy day” and using a “piggy bank.” Joseph is Al Debaran.

The Arab name for Al Debaran was Al Muhdij, “the Female Camel.” The Hyades were considered “Little Camels.”⁴ A similar symbolism was used in ancient Rome, except that the Romans had pigs instead of camels.

Manasseh and Ephraim

Manasseh and Ephraim are in the head of Taurus. Manasseh is the older of the two; this would indicate he is the westernmost of the two horns, similar to Esau’s being the oldest and westernmost. Jacob gives a double blessing to Ephraim. Ephraim represents Al Natih, the northernmost star, which is shared with the constellation Auriga—thus the double blessing. After the blessings of the sons, the Yahwist tells us they all lived and died in Egypt. Horns represent sons in ancient symbolism.

The story of Joseph’s sons could have been added when Joseph’s extra brothers were added.

Modern Astrological Influence of Major

Stars⁵

Al Debaran: Influence: Like the other three Royal Stars, Al Debaran promises great success as long as certain conditions are fulfilled. The issue for Al Debaran is one of integrity. If any strive to achieve but sacrifice their integrity, this becomes their downfall.

Comments on the Proto-text

This is a mutilated version of what we have been accustomed to seeing. Since Jacob's story is over, he cannot be in this text. This also eliminates the anachronistic chariots, which did not exist in Egypt at this time (EB III). When we eliminate Jacob, we end up eliminating Benjamin, too. I was concerned for a moment that I would not have any text left. Alas, the heartfelt reunion was also eliminated. Joseph recognized his brethren but did not reveal himself. He did recall his simple dream. Perhaps his parting line—"See that ye fall not out by the way"—was a clue to his identity, a reference to his fall into the pit.

Al Debaran, the star which represented Joseph, is also the ancient star of the vernal equinox. In this case, I can see no effort on the part of the author to connect this star to the equinox. By the time the Proto-text was written, Al Debaran was out of place for the equinox.* If the Jews had

considered the Pleiades as part of Taurus, then they would have made this star the equinox, as it was the brightest star in the constellation. However, the equinox was far closer to the Pleiades than Al Debaran. Since the Pleiades was considered separate from Taurus or perhaps part of Aries, Al Debaran would not be considered for the equinox among the Hebrews, but it would retain that significance in Egypt and Babylon.

In chapter 1 of the book of Ezekiel, the four cardinal points are used in the telling of the prophet's vision. The four faces of verse ten represented the four cardinal points. The man was Aquarius, the lion was Leo, the eagle was

* In regard to the vernal equinox, the Pleiades were at zero degrees in 2141 BCE. Al Debaran, the eye of the bull of Taurus, was the original or traditional point, of the equinox in Taurus. It was at zero degrees in 3044 BCE.

Scorpio, and the Ox was Taurus. This shows a syncretism, most likely of Babylonian extraction since he lived in the land of the Chaldeans, whose name was practically a synonym for "astrologers."

Proto-text

Gen. 41:56a And the famine was over all the face of the earth. **57a** And all countries came into Egypt to buy grain.

42:3ac And Joseph's brethren went down to buy grain from Egypt. **8** And Joseph knew his brethren, but they knew not him.

9 And Joseph remembered the dream which he dreamed of them.

44:1a And he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry. **2b** And he did according to the word that Joseph had spoken.

45:22 To all of them he gave each man changes of raiment; **24** So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

Exodus 1:6 And Joseph died, and all his brethren, and all that generation.

¹ Richard H. Allen, *Star names, Their Lore and Meaning* (Dover Publishing, 1963), 387. "Hyades ...'to rain' referring to the wet period...in the latter parts of May and November." Bullinger renders Hyades as "the congregated," perhaps a more apropos definition for our needs—except I have no idea where he came up with it (121).

² *Ibid*: "Mythically they were the daughters of Atlas and Aethra...Similarly they were said to be the Nysiades, the nymphs of Nysa, the teachers of Bacchus in India."

³ *Ibid.*, 388.

⁴ *Ibid.*, 384. "Al Bīrūnī quoted, as titles indigenous to Arabia, *Al Fanīk*, the Stallion Camel; *Al Fatīk*, the Fat Camel, and *Al Muhdij*, the Female Camel,—the smaller adjacent stars of the Hyades being the *Little Camels*."

⁵ "Critters," <http://www4.50megs.com/planet/fixedstars2.htm>.

Jacob's Blessings

*The reason why Jacob had twelve sons is because there are twelve signs in the zodiac, according to a Hebrew midrash.*¹

Various biblical astrology authors have speculated on the correspondence of Jacob's sons to the twelve zodiac signs. I believe I have them correct.

Constellation Web-1 Bullinger Web-2 Barrett's Web-3 Magus

Aries

Taurus

**Gad Gad Naphtali Gad Naphtali
Issachar Ephraim Issachar Ephraim
Issachar /Manasse**

h

Gemini **Simeon Benjamin Simeon
/Levi**

Benjami Issachar Joseph

**Manasseh Simeon/ Levi Cancer Issachar
Issachar n**

Judah Judah Judah

Dinah Zebulon Asher

Judah Judah Naphtali Asher

Leo

Virgo

Libra

Scorpio

Sagittarius Capricorn Aquarius Pisces

Dan Dan Asher Levi Dan Dan Joseph

Asher Levi Dan Gad Asher Dan

Benjamin Joseph

Levi

Gad

Joseph

Simeon/ Levi

Issachar

Judah

Asher

Dan

Dan

Naphtali

Naphtali Naphtali Benjamin Zebulon

Benjamin Benjamin Reuben Reuben Reuben

Reuben Reuben Reuben Zebulon Simeon

Zebulon Simeon Gad Zebulon

**Various speculations on how the twelve
Tribes align with the zodiac**

It is plain to see that when we get beyond the constellations of Aquarius, Leo, and Scorpio, there are differences in interpretations. I am certain about eight of my twelve selections. Here are the blessings in Genesis chapter 49:

1 And Jacob called unto his sons, and said; Gather yourselves together, that I may tell you that which shall befall you in the last days. **2** Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.

3 Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power: **4** Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couch.

5 Simeon and Levi are brethren; instruments of cruelty are in their habitations. **6** O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their self-will they digged down a wall.

7 Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.

8 Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. **9** Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? **10** The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. **11** Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:

12 His eyes shall be red with wine, and his teeth white with milk.

13 Zebulun shall dwell at the haven of the sea; and he shall be for a haven of ships; and his border shall be unto Zidon.

14 Issachar is a strong ass couching down between two burdens: **15** And he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute.

16 Dan shall judge his people, as one of the tribes of Israel.

17 Dan shall be a serpent by the way, an adder in the path that biteth the horse heels, so that his rider shall fall backward. **18** I have waited for thy

salvation, O LORD.

19 Gad, a troop shall overcome him: but he shall overcome at the last.

20 Out of Asher his bread shall be fat, and he shall yield royal dainties.

21 Naphtali is a hind let loose: he giveth goodly words. **22** Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall. **23** The archers have sorely grieved him, and shot at him, and hated him. **24** But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel), **25** Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: **26** The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

27 Benjamin shall ravine as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

Bible scholars who do not incorporate the zodiac in their studies have referred to the blessings as

“obscure and puzzling.”² The blessings are not puzzling when one uses the zodiac.

There were three unanimous picks among the twelve sons. We will start with them.

Judah as Leo “the Lion” is a simple connection. Judah is described three times in connection to a lion.

Reuben is the firstborn. Aquarius is the first constellation. Reuben being described as “unstable as water” places him in the sign of water, Aquarius.

Dan is also unanimous as Scorpio, the snake that bites at the heels. This image of Scorpio goes back to the garden. Scorpio/Virgo is a duo image of Leo/Hydra.

Joseph is another obvious one. He gets the blessing of his father for the future generations. His sons Ephraim and Manasseh are the horns of Taurus. Horns typically represented male offspring. Later, in Revelation, the beast will appear with two horns. This means the beast has two sons. For this reason, we have the odd blessing of Joseph’s head.

If we examine the organization of the passages we see that Dan is listed twice, and Simeon and Levi are lumped together. In a second blessing, Dan is called the “judge of his people.” Dan is also Libra. To the Greeks, Scorpio and Libra were part of the

same constellation. Most likely they were separate constellations in Babylon.

This leaves the two brothers, Simeon and Levi, set to occupy one constellation as they receive an identical blessing. This occurs in Gemini. Jacob says, “I’ll divide them in Jacob.” Is he speaking of himself? This is not likely. Jacob is one of the brothers in Gemini. He is speaking of himself as if he were the constellation Gemini. More clearly stated, that would be, “I’ll divide them in Gemini.” Simeon and Levi are Gemini.

Issachar should be easy for the reader to identify at this point, since we have already covered Cancer in detail. Cancer is the constellation where the ass resides. Issachar as a “strong ass” is one clue. The other is “he saw rest.” Cancer is the constellation of the ass and of resting.

Gad represents victory. So does Aries the Ram.

At this point we can take an educated deduction.

Pisces represents fishers. Zebulon was associated with the shore and with boats.

Asher is the masculine form of Ashera, or Ishtar. They are the constellation Virgo. Asher’s connection to bread is seen in the constellation, as Virgo holds wheat and corn in her hand.

The last two are a little vague. Sagittarius was associated with the centaur Chiron. Chiron was a teacher and gave people guidance for their lives. For that reason I would have to place Naphtali,

our wordsmith, in that constellation.

This leaves us with Benjamin, who has the dual “wolf nature”; he devours his prey and also shares it. This is similar to Capricorn, who is half-goat and half-fish. Capricorn is the last month of the old year and the first of the new year. This dual nature is indicative of the god Janus, who also ruled the new year. Since the story made a point to mention Reuben as the oldest and the first constellation of the new year, it would only be fitting that the mentioning of Benjamin as the youngest would make him Capricorn, the last constellation of the year.

What should be mentioned is that these blessings were added after the Hebrews had adopted the twelve signs of the zodiac, either from the Babylonians or the Greeks.

Allen claims that each tribe had a banner which exhibited a zodiac sign, although there is no universal agreement among the Hebrews themselves. I have no idea where or when this originated. I suspect these are late midrash interpretations. They are:

Aries: Gad and Naphtali³

Taurus: Joseph, Manasseh, and Ephraim; Simeon and Levi; and Issachar⁴

Gemini: Benjamin, Simeon, and Levi⁵

Cancer: Issachar⁶

Leo: Judah⁷

Virgo: Asher⁸

Libra: Asher⁹

Scorpio: Dan¹⁰

Sagittarius: Ephraim and Manasseh¹¹

Capricorn: Naphtali, Benjamin, and Reuben¹²

Aquarius: Reuben¹³

Pisces: Simeon and Levi, and Gad¹⁴

There is, however, a dating problem with this scenario. The Hebrews celebrated their new year at the vernal equinox, not in January. January did not become the first month of the calendar year in the Mediterranean world until 153 BCE.¹⁵ This would mean a very late redaction period for this text, unless one considers it a coincidence that the first and last born would fall into what, centuries later, would be the first and last months. Since the other sons do not fall in sequence according to their sign, this may indeed be the case.¹⁶

On the other hand, the idea of a late redaction is not without precedence. We know from the Dead Sea Scrolls that additions and changes were still being made to the Old Testament in the first century CE. For instance, in Numbers 21:12 we have this text [And the Lord] sai[d to Moses, “Do

not harass Moab nor engage them in battle, for] I will not give an[y of its land to you as a possession, since I have given Ar to the descendants of Lot for a possession.”¹⁷

Not only were the Jews making additions to their sacred texts at this late date, but they were also making revisions. For instance, in 2 Samuel 6:13 the sacrifice was changed from “an ox and a fatling” to “seven bulls and seven rams.”¹⁸ Clearly, here the redactors were adding some astral significance to the text.

Psalms—made to look as if written by David—were also being composed.¹⁹

We have evidence of numerous changes, albeit minor changes mostly, from the Dead Sea Scrolls manuscripts to our current manuscript. However, if we assume the Proto-text was written circa 2150 BCE, then the minor changes we see in one period would have been multiplied many times over. The authors of the book *The Dead Sea Scrolls Bible* downplayed these changes and additions. In spite of that, they did come to the conclusion that,

[A]lthough the mechanics of the processes that led to the establishment of a ‘fixed text’ are lost to us ... the evidence from the Dead Sea scrolls suggests that the current character of the Hebrew Bible dates to the early second century

CE. Indeed, this is one of the important contributions of the Dead Sea Scrolls: the Bible can now be seen in its final stages of development in the latter centuries BCE and even the first century CE...messianic musings were founded on the blessings to the tribe of Judah in Genesis 49:10.²⁰

The Amorites had adopted a twelve-sign zodiac and adapted it for their ten-sign zodiac. At some point in time, the ten-sign zodiac disappeared in Amorite/Jewish literature and was replaced with the twelve-sign scheme. The dating of the blessing passages is important, as it shows a major change in Hebrew astrology.

¹ Robert Graves and Raphael Patai, *Hebrew Myths* (Doubleday and Company, 1964), 206.

“God said, ‘This is a sign that the twelve pious sons whom I give you shall form a single nation! Are there not twelve signs of the Zodiac, twelve hours in the day, twelve hours in the night, and twelve months in the year?’”

² John S. Kselman, *Harper’s Bible Commentary* ed., James L. May (HarperCollins, 1988), 127. “[t]he poetry of Genesis 49:2–27 contains many obscurities and unsolved puzzles.”

³ Richard H. Allen, *Star names, Their Lore and Meaning* (Dover Publishing, 1963), 78.

⁴ *Ibid.*, 381.

5 Ibid., 223.

6 Ibid., 108.

7 Ibid., 253.

8 Ibid., 464.

9 Ibid., 273.

10 Ibid., 362.

11 Ibid., 352.

12 Ibid., 138.

13 Ibid., 48.

14 Ibid., 339.

15 <http://www.theholidayspot.com/newyear/history.htm>.

“It was the Romans who first used January 1 as the beginning of the year in 153 B.C. Prior to that March 25, the date of the vernal equinox, was celebrated as their New Year’s Day.”

16 There is yet another explanation which does not involve the calendar, and that is that Reuben was not the firstborn.

Gary Greenberg, in his book *101 Myths of the Bible* (2002, 162) claims it was a metaphor. “When Israel came out of Egypt and circled around to Canaan, it first went through Jordan. The southernmost Israelite territory in Jordan was Reuben; hence, poetically Reuben was the firstborn of Israel.”

It is possible the text of the blessings was inserted prior to the Roman creation of the

calendar, and therefore the concurrence of Reuben/January/Aquarius/firstborn is just a coincidence.

17 Albegg, Martin, Jr. et al. *The Dead Sea Scrolls Bible*. HarperCollins, 1999. Page 125, 4QNum (b) SP.

18 Ibid., 242, 4QSam (a).

19 Ibid., 581ff. 20 Ibid., 4.

Moses in Egypt, and the Exodus

The story of Moses in Egypt takes place on the Eridanus River, which represents the Nile. Midian is located in the Pleiades. Moses meets God as a burning bush—most likely in Perseus.



The Laws of Moses

From the time when Moses became the law-giver, an exceedingly large number of additions have been made to the text concerning this matter. There is an exhaustive series of laws, rules, and other legal items that simply were not in the Proto-text, nor do these additions have anything to do with the cosmic myth. These will not be addressed, as they are not pertinent to our theory.

Eridanus

South of Taurus is the constellation Eridanus. This represented a river in every Middle East culture. In Egypt it was the Nile River.¹ The constellation is crossed by the paws of Cetus, “the sea monster,” and then resumes as a portion corresponding to the Red Sea.² The body of Eridanus extends from the footstool of Orion, which we have previously identified with the sons of Ham, who just happen to include those who settled Egypt.

The beginning of the river starts our tale of Moses. Three stars near Lepus, the footstool, are related to ostrich eggs. Al Baid is one of the ostrich eggs. It is of an unusually white color.³ This would represent the infant Moses, who is of the house of Levi. Levi is the root of the word Leviathan,⁴ the crocodile of the Nile. Cursa, a nearby star, in combination with 1 Omicron and 2 Eridani, were called the “Ostrich’s Nest.”⁵ This would represent the basket in which Moses was placed. A third nearby star is Al Kaid; it represented “egg shells.”⁶ These together signified the death of the firstborn. Moses grows up and murders an Egyptian and then flees to Midian. In our Proto-text, references to the house of Levi have been deleted, as they appear

to be anachronistic. We will address Al Kaid shortly.

Pleiades

In Midian, Moses meets Reuel, (“friend of God”)⁷ also called Jethro (“abundance”)⁸ elsewhere in the Bible. The meaning of the first name could put us anywhere in the constellations. However, Jethro’s name (“abundance”) would hint at Taurus, which is associated with generosity. I would suggest that Jethro’s name was added when the Hebrews took the Pleiades from the rump of Aries and added it to Taurus due to Greek or Babylonian influence. Reuel had seven daughters. The seven daughters of Reuel are the Pleiades, which are known as “the seven sisters.”⁹

It would be logical for one of the stars to represent the wife of Moses. Celaeno would be my first choice. In Greek mythology, she was the wife of Poseidon.¹⁰ Moses’ parting of the waters would loosely connect him to a seagod. The name of Moses’ wife was Zipporah, which means “bird or fowl.”¹¹ This would imply some confusion as to the identity of Celaeno, whose name means “black cloud.” In Greek mythology there was another woman named “Celaeno” who was a Harpy, a bird-like creature. There was a tradition in 2000

BCE to give bird names to the Pleiades.¹² Their son is named Gershom, but oddly, he plays no major role in the Bible, other than his circumcision.

Gershom was so named because he was a “stranger in a strange land.”¹³ This would indicate that he represented Perseus, whose foot is in the Pleiades, but is a separate constellation. Perseus’s foot touches the Pleiades at the star Menkib.¹⁴



The man wears only a belt (Orion) and embraces a bull (Taurus). On the back of the bull is a bird (Pleiades).

Perseus

Perseus is “the breaker”: his name means to “break through and distribute.”¹⁵ This was the message God gave Moses in the burning bush. He was to gather up his people, break through the

barriers of Egypt, and distribute them into the Promised Land. Bullinger claims Micah 2:13 used this imagery to explain the meaning of Perseus:

The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it: and their king shall pass before them, and the LORD on the head of them.¹⁶

This association of Moses with Perseus as a champion, or “breaker,” would come later. I would contend that Perseus is Gershom.

The burning bush Moses envisions is the star Al Gol. This star is a binary star, and its brightness changes a scale of two magnitudes over time and then dims.¹⁷ This would have seemed eerie to the ancients, who, in their imagination, made it into the head of Medusa.¹⁸ The Yahwist instead uses the “flickering” to turn it into the vocal “burning bush.”

In the myth of Medusa, the head is used to slay the sea monster, Cetus.¹⁹ Cetus will play an important role in the story of Moses. Later, Moses will meet YHWH, who will show Moses his “back parts”—as no human can look at the face of god, or Medusa.²⁰

The Vernal Equinox

On route back to Egypt, Gershom is circumcised by Zipporah. This should take place in the

Pleiades at the vernal equinox; however, it was redacted²¹ to connect it to the star Rigel in the foot of Orion. Rigel is shared by two constellations, Orion and Eridanus. It is where the giant scorpion stung Orion.²² Now, it would be here where Gershom is circumcised—in the foot of Orion. When Gershom was circumcised, the Yahwist made a point to let us know his foot was touched. This leads us back to Eridanus or Egypt by connecting the foot of Perseus in the Pleiades with the foot of Orion. Exodus 4:25:

Then Zipporah took a sharp stone and cut off the foreskin of her son and cast it at Moses’ feet, and said, ‘Surely you are a husband of blood to me!’

The King James Version is not that accurate, but it does mention the feet. A more literal translation would be:

And Zipporah took a flint and cut her son’s foreskin and touched his feet; and she said, because you’re a bloodbridegroom to me.

The translators had assumed that “his feet” had referred to the feet of Moses and so had inserted the name Moses for “his.” I would also suggest changing the word “feet” back to its original singular “foot” and that “his” should refer to Gershom. Hence, she “cut her son’s foreskin and

touched his foot.”

The circumcision of Gershom would not be an anachronism in this case because it is the circumcision of just one individual, not part of a group practice. The implication of his circumcision would direct us to the royal link Moses had to the pharaoh. By circumcising his son, Moses identifies him with the pharaoh. The text is confusing; even the experts cannot really explain it.²³ YHWH is associated with the moon; circumcision is associated with the sun, as is the person of the pharaoh. The struggle between the two would indicate a sunrise, the night giving way to the rising of the sun.

The geographic location of Midian is uncertain. It is normally considered the northern Arabian Peninsula. The *Book of Jasher* claims it is east of Cush (Ethiopia). The fact that the astral location of Midian is in the Pleiades implies that it was near Egypt, or at least under its control, perhaps in the Sinai Peninsula. Since Zipporah’s father was of the priesthood, the circumcision could have been called for as a requirement of her social class.

In Perseus, Al Gol represented Jehovah. As the head of Medusa, it has a sinister nature associated with it. The Hebrews knew this star as Rosh haSitan, “the head of Satan,” or “the head of

the adversary.” This would put Jehovah in the position as an adversary. This would explain God’s attack on Moses in Exodus 4:24:

And it came to pass on the way, at the encampment, that the Lord met him and sought to kill him.

You can bet Bible scholars have a dickens of a time with that one. This circumcision story is the point of the vernal equinox. We have the

emerging sun (circumcision) in a new life (son of Moses). This requires a sacrifice. The firstborn of Egypt will now be sacrificed. As previously mentioned, the Pleiades were at zero degrees in 2141 BCE. Al Debaran, the eye of Taurus, was the original or traditional point of the equinox. It was at zero degrees in 3044 BCE. This is a strong indication as to a time of authorship of the Proto-text.

The Exodus

The battle between Moses and the pharaoh, and the plagues of Egypt— these Friedman claims are not present; however, they are contained in the book of “J.” The plagues of the Egyptians could be stars in Eridanus. Rana, a star in the river, means “bullfrog.”²⁴ Here we encounter the “plague of frogs.” This rendition of the star’s name is a Latin name. Most likely the plague was added later.

Al Kaid, or “ostrich shells,”²⁵ would represent the death of the firstborn. This connection would be necessary to give the circumcision of Gershom any meaning. The deaths were the sacrifice of the first fruits of the vernal equinox. The rest of the plagues do not seem to have astrological counterparts, although they may very well be quasi-historical, as this was the time of the Great Famine.

Moses took his people, led by a column of cloud during the day and a column of fire by night. This would be the following of the Eridanus itself. The river is seen as a fiery river according to Bullinger,²⁶ so at night it would represent a column of fire. This could have been a later interpretation, as Allen knows nothing about a flame being associated with the Eridanus among the ancient Arabs.

The Hebrews made it to the end of the constellation and crossed at the star Acamar. Acamar was called Akhir an-Nahr by the Arabs and means “the End of the River.” “Ulug Beg [an Arab astronomer], called it Al Thalirn, the Ostrich, but Hyde rendered this as the Dam, as if blocking the flow of the stream to the south.” Bullialdus used a Greek word meaning the “Furrow.”²⁷

The Egyptians were not as fortunate. They were tossed into the sea by Yahweh. This is represented by the constellation Cetus, the sea monster, with his paws crossing the Eridanus, impeding or crushing anyone underneath. Exodus 14:31:

And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses.

This translation does not do the cosmic myth justice. It literally should be read:

And Israel saw the big hand that Yahweh had used against Egypt, and the people feared Yahweh, and trusted in Yahweh and Moses his servant.

In the literal translation we can actually see where God uses his “paw” or hand against the Egyptians. Without a literal translation, the astral meaning is lost. The crushing of the Egyptians is the Paw of Cetus.

Modern Astrological Influence of Major Stars

Eridanus:²⁸ “Eridanus gives a love of knowledge and science, much travel and many changes, a position of authority, but danger of accidents, especially at sea and of drowning.”

Al Gol:²⁹ “It causes misfortune, violence, decapitation, hanging, electrocution and mob violence, and gives a dogged and violent nature that causes death to the native or others. It is the most evil star in the heavens” (Robson). Poor teeth. Brutality and violence. Arabic commanders in chief, in times of conquest, made it a point that no important battles were begun when the light of Algol was weak.” (Algol is an eclipsing binary; every sixty-eight hours and forty-nine minutes the demon “blinks” for roughly eight hours as the dimmer star of the pair passes between the brighter and the earth.)

Pleiades:³⁰ “They are said to make their natives wanton, ambitious, turbulent, optimistic and peaceful; to give many journeys and voyages, success in agriculture and through active intelligence; and to cause blindness, disgrace and a violent death. Their influence is distinctly evil and there is no astrological warrant for the oft-quoted passage Job (xxxviii. 31) “Canst thou bind the sweet influences of Pleiades...? “which is probably a mistranslation.”

Al Cyone:³¹ “It causes love, eminence, blindness from fevers, small pox, and accidents to the face.”

Comments on the Proto-text

We made some major changes to this text,

which should be of no surprise at this point. The reason why the woman hid the child in the bushes seems unclear to the reader in our day and age. However, when it was written, the reason would have been obvious. It was because of the Great Famine. The woman wanted to make certain the child was cared for, so she made sure the pharaoh’s daughter (daughter of Pepi II) would find it. The child was raised by the pharaoh’s daughter and her sister.

The story becomes simplistic. Moses never asks the pharaoh to leave. He just goes on his own when things start to get tough in Egypt. There are no chosen people, or “children of Israel.” These were later additions. In fact, Moses simply fled with a group of frightened people with no specific designation.

Proto-text

Exodus 2:2b And [a] woman conceived, and bared a son. **3b** She took for him an ark of bulrushes, and daubed it with slime and with pitch;* and she put the child therein, and laid it in the flags by the river’s brink. **5ac** And the

daughter of the Pharaoh came down to bathe at the river; and she saw the ark among the flags, **6a** And she opened it, and saw the child **7ac** Then said [to the] sister to Pharaoh’s daughter, **9b** “Take this child away, and nurse it for me.”

2:11bd When Moses was grown up, he went out unto his brethren, and he saw an Egyptian smiting one of his brethren. **12b** And he smote the Egyptian.

15 Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.

16 Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father's flock.

17b Moses stood up and helped them, and watered their flock. **18** And when they came to Reuel their father, he said, "How is it that ye are come so soon to-day?" **19ac** And they said, "An Egyptian drew water for us, and watered the flock." **20ac** And he said unto his daughters, "Call him, that he may eat bread." **21** And Moses was content to dwell with the man: and he gave Moses Zipporah, his daughter

22 And she bare a son, and he called his name Gershom for he said, "I have been a stranger in a strange land.

23a And it came to pass in the course of those many days, that the king of Egypt died.

3:2a And YHWH appeared unto him in a flame of fire out of the midst of a bush

4: 19ac And YHWH said unto Moses "Go, return into Egypt; for all the men are dead that sought thy life." **20ac** And Moses took his wife and his son, and he returned to the land of Egypt.

* This is either an anachronism or a Babylonian tale. Egypt used wax and papyrus in this age for sealant. Pitch was used around the Dead Sea. Pitch was used for the "basket" of King Sargon I, whose similarity to Moses will be discussed later.

24 And it came to pass on the way at the lodging-place, that YHWH met him, and sought to kill him. **25** Then Zipporah took a flint, and cut off the foreskin of her son. **26** So he let him alone.

12:29a And it came to pass at midnight, that YHWH smote all the firstborn in the land of Egypt.

14:5a And it was told the king of Egypt that the people had fled.

9a And the Egyptians pursued after them.

21b And YHWH caused the sea to go [back] by a strong east wind all the night, and made the sea dry land, and the waters were divided. **23** And the Egyptians pursued and went after them in the midst of the sea.

27b And the sea returned to its strength when the morning appeared; and the Egyptians fled against it; and YHWH overthrew the Egyptians in

the midst of the sea.

31 And Israel saw the big hand that YHWH had used against Egypt, and the people feared YHWH, and trusted in YHWH and Moses his servant

¹ Richard H. Allen, *Star names, Their Lore and Meaning* (Dover Publishing, 1963), 215ff (Paraphrased):

Eridanus flows into the portion of the heavens they called “the Sea.” It is a mythical river, but has been associated with many geographical rivers: the Nile, the Euphrates, the Po in Italy and the Rhone or Rhine in Germany, the Ebro in Spain. Others thought our Eridanus the sky representative of the Jordan, or of the Red Sea, which the Israelites passed over as on dry land.

² It could possibly morph into the Red Sea. The Eridanus was divided into two parts, a Northern Stream and a Southern Stream, where the paw of Cetus was the dividing line. Some saw this as the two rivers of the Nile, while others viewed the southern part as the mouth of the river opening up into the ocean. I would claim that the Proto-text was the Nile, and not the Red Sea. Later, the Red Sea would be added to the text, perhaps due to a change in the astral view of Eridanus, or perhaps just to make the story cohesive.

³ Richard H. Allen, *Star names, Their Lore and*

Meaning (Dover Publishing, 1963), 219. “In early Arabia this was *Al Baïd*, the Egg, from its peculiarly white color, as well as from its position near the Ostrich’s Nest.”

⁴ James Strong, *ew Strong’s Concise Concordance of the Bible* (Thomas Nelson Publishers, 1990), Entry 3882.

“[The] livyathan liv-yaw-thawn’ from 3867; a wreathed animal, i.e. a serpent (especially the crocodile or some other large sea-monster); figuratively, the constellation of the dragon; also as a symbol of Bab.: leviathan, mourning. 3878 Leviy lay-vee’ from 3867; attached; Levi, a son of Jacob; Levi.”

I believe this association of Moses with Levi came later. I did not place it in the Proto-text.

⁵ Anne Wright, Anne “Cursa,” <http://www.constellationsofwords.com/stars/Cursa.html>.

“The Arabic name for *Cursa*, *Al-Kursi* (1), “The chair” or *Al Kursiyy al Jauzah*, the “Chair,” or “Footstool,” of the Central One, i.e. Orion, formed by beta, lamda, and psi Eridani and regarded as the support of his left foot. In the earlier astronomy of the Arabs it was one of *Al Udha al a’am*, “the Ostrich’s Nest,” that some extended to omega1 and omega 2.”

⁶ Richard H. Allen, op. cit., 220. “*Al Kaid*, the Egg-Shells, thrown out from the nest close by.”

7 James Strong, op. cit., Entry 7467.

“R`uw`el reh-oo-ale’ from the same as 7466 and 410; friend of God; Reuel, the name of Moses’ father-in-law, also of an Edomite and an Israelite: Raguel, Reuel.”

8 Strong, James. op. cit., Entry 3503.

“Yithrow yith-ro’ from 3499 with pron. suffix; his excellence; Jethro, Moses’ father-in-law: Jethro. Compare 3500. 3499 yether yeh’-ther from 3498; properly, an overhanging, i.e. (by implication) an excess, superiority, remainder; also a small rope (as hanging free): + abundant, cord, exceeding, excellency (-ent), what they leave, that hath left, plentifully, remnant, residue, rest, string, with.”

9 Richard H. Allen, op. cit., 398.

“The Arabs knew them as ‘*Al Thurayya*, the Many Little Ones.’” Allen relates that many cultures had the idea that the Pleiades represented the number seven, although they were not always sisters. Allan goes on to state (Page 393) that Job may have referred to it as “*Kimāh*, a Cluster or Heap” from the Babylonian-Assyrian *Kimtu*, which signifies a “Family Group.” It is possible the Proto-text claimed that Reuel had “many daughters” as opposed to “seven.” However, there are enough ancient references to the number seven as being

associated with the Pleiades that we can assume a high probability that the Proto-text indeed said “seven.”

10 Anne Wright, “Celaeno,” <http://www.constellationsofwords.com/stars/Celaeno.html>.

“One of the Pleiades or Seven Sisters. In Greek myth Celaeno was married to Poseidon and with him mother of Lycus (1), Nycteus, Eurypylus (5) and Triton. She was also said to be mother of Deucalion (1) by Prometheus. Another Celaeno was one of the Harpies.”

11 James Strong, op. cit., Entry 6855.

“Tsipporah tsip-po-raw’ feminine of 6833; bird; Tsipporah, Moses’ wife: Zipporah.”

Entry 6833.

“tsippowr tsip-pore’ or tsippor {tsip-pore’}; from 6852; a little bird (as hopping): bird, fowl, sparrow.”

Moses’ wife could actually be any star. The Greek tradition would come after this text was written. I would claim her name was derived from the city of Sippara, the patron deity of which was “the divine storm-bird” known as Lugal-banda. Like Prometheus, Lugal-banda was an outcast who had stolen the knowledge of fire from the gods and gave it to man. Zu was the traditional name for Lugal-banda. The “divine bull” or Taurus was described as the offspring of

Zu. This fact would associate Zu with the bird of the Pleiades.

To recap: Zipporah, whose name means “bird or fowl,” shares her name with a city which worships a bird that represented the Pleiades. The Pleiades represented seven sisters. Zipporah was one of seven sisters.

¹² Richard H. Allen, op. cit., 404.

Quoting D’Arcy Wentworth Thompson, “In what appears to have been the most vigorous period of ancient astronomy (not later than 2000 B.C., but continuing long afterwards to influence legend and nomenclature) the sun rose at the vernal equinox, in conjunction with the Pleiad, in the sign of Taurus: the Pleiad is in many languages associated with bird names...and I am inclined to take the bird on the bull’s back in coins ...of the Pleiad.”

¹³ Exodus 2:22.

¹⁴ Limestone cup from Uruk: Ht 12.7 cm. 3,100–3,000 BCE, Uruk in Southern Iraq. Photo from page 53 of D. Collon’s *Ancient ear Eastern Art*.

¹⁵ E. W. Bullinger, *The Witness of the Stars* (Kregel Publications, 1893), 115. Bullinger relates Perseus to the Hebrew word Peretz or Perets, Strong’s word 6556 perets peh’-rets from 6555; a break (literally or figuratively): breach, breaking

forth (in), X forth, gap.

Richard H. Allen, op. cit., 329. Allen claims Perseus was “the Champion” or “the Rescuer.” Clearly he was some form of hero.

¹⁶ E. W. Bullinger, op. cit., 115.

¹⁷ Richard H. Allen, Richard Hinckley, op. cit., 333. Allen claims that, while this aspect of the star is visible, he has found no notation of it until the year 1672.

¹⁸ Ibid., 332. Both Hipparchos and Pliny made it the Head of Medusa. Allen claimed this because “Al Ghūl literally signifies a mischief-maker.” The Hebrews knew it as “Satan’s Head.” This, of course, would have come much later during the Babylonian captivity when they adopted Satan. Allen claims some have called it the Blinking Demon, but he could find no evidence of it.

¹⁹ “Rich’s Pegopedia,” <http://thanasis.com/store/medusa.htm>

“Perseus, guided and gifted by the Gods; slew Medusa. He used her head to slay the Sea Monster (Cetus).”

²⁰ Exodus 33:23. “And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.”

²¹ I claim it is redacted because the story in which Orion was stung in his foot is Greek and does not seem to appear in any

Arab/Babylonian/Assyrian myth about Orion. They saw the star simply as *Rijl Jauzah al Yusra'*, "the Left Leg of the Jauzah" (Allen, Richard Hinckley. op. cit., 312).

22 Anne Wright, "Rigel," <http://www.constellationsofwords.com/stars/Rigel.html>.

"Rigel is said to be the part of Orion that was stung by the Scorpion. Orion boasted that he would exterminate all the animals on Earth, and was punished for his brazenness by the Goddess of Earth, Gaia, who sent a giant scorpion and ordered it to sting Orion. As mighty as Orion was, after only a brief battle, the scorpion managed to deliver the hunter a deadly sting on the heel, and believed by some to be in the position of this star."

23 P. Kyle McCarter Jr., *Harper's Bible Commentary*, ed., James L. May (HarperCollins, 1988), 136.

"The most difficult part of this passage is the enigmatic incident recorded in vv. 24–26. No motive is given for the attack. Presumably the attacker is some minor divinity... Thus the episode shows the blood of circumcision, like pascal blood (12:13), was thought of as having power to fend off demonic assaults. If this is the case it is surprising that the attacker is called 'Yahweh' (the Septuagint understandably

modifies this to 'an angel of Yahweh'). Nor are we told who is attacked or to whose feet (probably means genitals) Zipporah touches her son's prepuce... [Most commentators] assume that Moses is intended in both cases."

The experts cannot understand why YHWH as the sinister Al Gol attacks Moses, so they have to alter the text "understandably."

24 Anne Wright. "Rana." <http://www.constellationsofwords.com/stars/Rana.html>. *Winshop* website: "A star in the River Eridanus. Rana is a Latin word for the genus 'bullfrog'; so called because of its strong croak, said to sound like a bull bellowing. (Allen)."

25 Richard Hinckley Allen. op. cit., 220: "Burritt's *Kied*, from *Al Kaid*, the Egg-shells, thrown out by the nest close by."

26 E. W. Bullinger, *The Witness of the Stars* (Kregel Publications, 1893), 130.

27 *Ibid.*, 219.

28 Anne Wright, "Achemar," <http://www.constellationsofwords.com/stars/Achernar.html>.

29 Anne Wright, "Al Gol," <http://www.constellationsofwords.com/stars/Algol.html>.

30 Anne Wright, "Al Cyrone," <http://www.constellationsofwords.com/stars/Alcyone.html>. 31 *Ibid.*

Moses the Conqueror

Moses wanders the huge nearly starless constellation of Cetus. He then conquers various Canaanite sects in the constellation of Aries, where he dies.

Cetus¹

The constellation of Cetus is vast, with relatively few stars. It is a metaphorical desert in the sky where the Hebrews were lost for forty years. While they were there, manna rained down from heaven. This would be grain coming from the constellation of abundance and grain, Taurus, located above the head of Cetus.*

Cetus also represented a whale or a great fish. It has been speculated that this was the constellation that swallowed Jonah, a winter-solstice representation.² This is incorrect. Pisces Australis would be the location of the fish. The Arabian astronomers knew the constellation as Al Ketu, from the Greek name.³ Prior to this influence, the constellation was pictured differently in Arabia. The head of Cetus was known as Al Kaff al Jidmah, “the Part of the Hand”, and was most likely the hand which pushed the Egyptians back. Some of the stars were hen ostriches, others a necklace.⁴

Mira

The Yahwist has the Hebrews reach the edge of the land of Canaan. Canaan corresponds to the zodiacal constellation Aries. This would place them somewhere in Cetus, but near Aries. The most peculiar star in this area is Mira, another star that oscillates like the burning bush. The distinction is that the naked eye can see it go from visible magnitudes to invisible magnitudes. It is located in the neck of Cetus. The star is garnet in color and is called the “south pole” of the Milky Way. Its title was “Wonderful Star.”⁵ The appearance and disappearance of the star Mira would account for the odd instructions about having infrequent access to YHWH on Sinai. Sometimes YHWH would be on Mt. Sinai (Mira), and other times he would not be there, making sporadic appearances just like the star.

I connect Mira with Mt. Sinai. Menkar, the brightest star in the constellation, may have been connected to the person of YHWH as he was commanding Moses from Mt. Sinai. In fact, the constellation was associated astrologically with the ability to command, especially in war.⁶

*This biblical episode I do not consider part of the Proto-text. The forty-year period represented a “constellation” period.

Other Additions to the Text

Exodus 32 has an interesting narrative insertion concerning the image of the golden calf. The Hebrews are cosmically in the stars between the zodiac constellations of Taurus and Aries, wandering around in Cetus. Some of the Hebrews decided they wanted to go back to the old constellation of Taurus, so they made an image of a calf. However, the constellations do not turn that way. They must push forward and worship the lamb. This ties in nicely with the precession of the vernal equinox. This story would have been inserted after it was discovered that the vernal equinox had changed from Taurus/Pleiades to Aries.

Another inserted story is the construction of the Ark of the Covenant. The Ark of the Covenant is the constellation Ara. It cannot come into play until Sagittarius arrives on the scene. This was the promise of God for the future of Israel. It housed the star Mira as YHWH. Thus Mira, or YHWH, was hidden unless Moses wanted to unleash him.

Aries⁷

The Yahwist skips all of Leviticus and enters into Numbers, where Moses sends out spies to the land of Canaan (Aries). Aries is the sign of war and victory. Great fighters are associated with Aries. When the Hebrews spied on Canaan they

saw great fortified cities and fighters that were giants (Nephilim).⁸ The cities, as described, mirrored the layout of Aries. Amalek lived in the Negeb, or the “southland.” This would be the flank of Aries where the star Al Botain is located. The name means “Little Belly,” and it is associated astrologically with finding treasure and retaining captives.⁹

The Hittites, Jebusites, and Amorites all live in the mountains or the head and horns of Aries.* The Canaanites live by the sea and along the Jordan River. The sea and the Jordan River is Pisces. The leg of Aries passes through a stream which connects the two fish. One of the fish is located near the head of Aries. In the Denderah Zodiac, Aries is called Tametouris Ammon, which means “the reign, or government, of Ammon.” In Syria it was Amroo.¹⁰ The head of Aries would be the home of the Amorites.

The situation becomes confused. Some of the crowd wants to return to Egypt and not go to the Promised Land. Caleb is Moses’ cheerleader. Caleb means to “yelp as a dog” or “attack as a dog.”¹¹ I would contend that this confusion is another insertion. It is very wordy and adds little cosmological significance.

*I have removed all references to groups, such as

the Hittites and the Jebusites, from the proposed Proto-text, except for the Canaanites, the Amorites, and the Moabites.

The children of Israel* return to the mountain (Mira), only this time Yahweh is not there. This is because Mira, the oscillating star, is now invisible. This fact allowed the Amalekites and Canaanites who lived in the valley (in the flank of Aries) to travel to the wilderness and attack the Israelites in the mountain of their god.

Moses spoke to the children of Israel in the wilderness, and the Earth opened its mouth and swallowed them. There is a star in Cetus—Menkar, which means “the nostril”—which actually marks the monster’s open jaws.¹² Numbers 16:32a:

And the earth opened her mouth and swallowed them up....

The image of Cetus as a monster would again indicate a late redaction. Moses sent messages out from Kadesh, a city at the edge of their border.

Kadesh means “sanctuary,” but is from a root word meaning “male temple prostitute.”¹³ Likewise, Caleb has the same implied meaning as a “male prostitute.” It is possible they are represented by

the same star or group of stars in the head of Cetus.

The Israelites first fought with the King of Arad in Negeb, located in the flank of Aries. Here, Israelis were taken and retained as prisoners, as is implied in the astrological meaning associated with the star Al Botain. Arad

was destroyed circa 2700–2650 BCE.¹⁴ This is anachronistic with the text. It is not a problem, however, as the intent was to position the cities

astrologically. Some sources, Daniel Lazare,¹⁵ for one, claim that Arad was occupied from 3500–2200 BCE. Hormah—mentioned later in the text—would be a definite addition, as it is believed to be a Middle Bronze II city. It is very likely that the phrase “King of Arad” was an Iron Age addition, since the city was resettled during that period. My best information on Arad was that the city was destroyed earlier and that this was a rural settlement in this period (Early Bronze III). Arad would have been added to the text after it was reestablished in the Iron Age. Moses conquered the rest of Aries, but never

made it into Pisces, the Promised Land. This is not because YHWH did not want Moses to reach that far, it simply is not his constellation. Moses must die at the end of the Aries group as someone who represents the vernal equinox. His story cannot enter Pisces.

The three stars in the Ram's head represent the rest of his conquests.

Hamal, or Al Natih, is the brightest of the three stars and is located in the forehead of the Ram. It was inferred from the Euphratean tablets that

"[Hamal] might be the Star of the Flocks; while other Euphratean names have been Lu-lim, or Lu-nit, the Ram's Eye; and Si-mal, or Si-mul, the Horn Star, which came down even to late astrology as the Ram's Horn. It also was

* "Children of Israel" is an anachronistic term and is not used in the Proto-text. I use Israelis, Israel, Israelite, etc., for convention's sake, instead of using a wordy correct phrase such as "people who would later call themselves Israelites."

Anuv, and had its constellation's titles I-ku and I-ku-u—by abbreviation, Ku— the Prince, or the

Leading One, the Ram that led the heavenly flock."¹⁶ Sihon, whose name means "warrior,"¹⁷ is the king of the Amorites, and he leads his people (flock) into battle. Heshbon, the main city, means "stronghold."¹⁸ The stars Sheratan and Mesarthim are both in the left horn. Together they are "the protective twins" usually associated with Hamal and sometimes forming a tripod.¹⁹

Heshbon is anachronistic. It did not exist in this era; thus, it must be removed from the text.²⁰ There is an uncharacteristic poetic introduction of Heshbon. In Numbers 21:25 the Israelites take all the cities and live in the land of the Amorites. In verse 21:31 they again live in the Amorite land. The inserted material between these nearly identical phrases introduces Heshbon. It was common for the redactors to introduce a concept between two identical or nearly identical phrases and then use that model in later insertions. This is an example of resumptive repetition. At this point, it becomes a matter of a few more simple deletions to remove Heshbon from the other verses.

After the conquests were complete, the Israelis intermingled with the "daughters of Moab." These were associated with Baal-peor²¹ or "Lord of the Gap." The gap and the bonding of the

people are represented in the star or constellation known as Al Risha—also known as “the knot” or “the band.”²² It is a star that ties together Pisces and binds it to Cetus. The fish are bound to Cetus as the Israelites are bound to the daughters of Moab. The bonding implies a unifying influence. Moses ordered their death. This would allow them to proceed to the Promised Land.

The “gap,” or Baal-peor, would be a dark triangular area where the cords of Pisces separate, but before it gets to the leg of Aries, which cuts across it. The Yahwist tells us that Moses was buried in Moab, opposite Baal-peor, and has no grave marker (star). This would put him in the Ram’s leg, which has no major star, on the border to the Promised Land (Pisces). The Aries constellation group ends with the death of Moses.

Moses and King Sargon

The birth of Moses, who led the Exodus, is similar to that of the legendary

King Sargon I:

My lowly mother conceived and bore me in secrecy; placed me in a basket of rushes; sealed with bitumen, and set me in

a river, which however did not engulf me. The river bore me up. And it carried me to Akku, the irrigator, who took me from the river, raised me

as his son, and made me a gardener: and while I was a gardener, the goddess Ishtar loved me. Then I ruled the kingdom....²³

King Sargon, like Moses, would represent the constellations Eridanus and

Aries.* Like Moses, Sargon conquered the Amorites. It was Sargon who conquered the “cedars of Lebanon,” the home of the Amorites. He was not only a great military leader, but also an ingenious administrator. Sargon had a library constructed. The Observations of Bel consisted of seventy-two books dealing with complex astronomical matters. It registered and described comets, conjunctions of the sun and moon, and phases of the planet Venus.²⁴

Face of Sargon



Statue of Marduk



The preceding photo of Marduk actually represents the King's portrayal of Marduk during the New Year's celebration at the vernal equinox. Note the Taurus bull in his hand. Marduk is seen as the champion of order versus chaos. Atonement through sacrifice was a prelude to renewal of just rule and abundance.²⁵

It is generally stated that the name "Moses" is an Egyptian name. I will claim that this is incorrect. The name Moses derives from the

Assyrian word *masu*, which means "hero." This title was given to Merodach (Marduk) who defended civilization against the dragon and chaos. This compares to Moses versus the pharaoh. This title was also given to Nergal, who was "the sun of night" and whose job was to illuminate the afterworld. This was the light which would lead Moses at night. Aries, the sign of Moses, was called *lu-masi*, or "sheep of the hero."²⁶ Moses died on Mt. Nebo in sight of the moon city of Jericho.²⁷

*Unlike Moses, Sargon would also represent Taurus as part of the Babylonian vernal equinox of that era.

Donald A. Mackenzie writes, "As all goddesses became forms of Ishtar, so did all gods become forms of Merodach. Sin was 'Merodach as illuminator of night', Nergal was 'Merodach of war', Addu (Ramman) was 'Merodach of rain', and so on. A colophon which contains a text in which these identifications are detailed, appears to be 'a copy,' says Professor Pinches, 'of an old inscription', which, he thinks, may go back as far as 2000 B.C. This is the period at which the name *Yau^m-ilu*, 'Jah is god', is found, together with references to *ilu* as the name for the one great god, and is also, roughly, the date of Abraham,

who, it may be noted, was a Babylonian of Ur of the Chaldees.

“In one of the hymns Merodach is addressed as follows:

Who shall escape from before thy power?

Thy will is an eternal mystery!

Thou makest it plain in heaven

And in the earth.

Command the sea

And the sea obeyeth thee.

Command the tempest

And the tempest becometh a calm.

Command the winding course

Of the Euphrates,

And the will of Merodach

Shall arrest the floods.

Lord, thou art holy!

Who is like unto thee?

Merodach thou art honoured ²⁸Among the gods that bear a name.”

Moses is a cosmic representation of Sargon deified as Marduk, the god of Babylon. After Sargon died, his two sons succeeded him.

Mackenzie believes the gods were being “consolidated” into two basic gods, one male and one female. I would think it was three basic gods. One god was solar. One god was lunar. And the goddess was Venus. Egypt experimented with

monotheism with just a solar god, which failed. However, after that failed experiment Amon-Re, a god of Thebes, became the supreme deity. His sacred animal was the ram. He represented Aries, the constellation of the new vernal equinox.

What happened is clear. The precession of the equinox changed all the cardinal points and the relative importance of the gods who represented those constellations. This caused chaos in the priesthood, as these constellation gods “proved unreliable.” This led to the consolidation and/or rejection of these gods. The trinity would now consist of the Moon, the Sun, and Venus. In Christianity, this would be YHWH, Jesus, and Mary.

In Egypt, the solar god was combined with the god of the new vernal equinox, Amon. The sphinxes made in the image of a lion’s body and a ram’s head confirms this theory, as well as demonstrating the Sphinx is zodiacal.

The precession of the equinox caused a disturbance among the priests. Among the Judean Canaanites, later known as Jews, this would lead to monotheism.



The Ram-headed Sphinxes of Amon-Re

The precession of the equinoxes was not in itself powerful enough to cause a dramatic change to monotheism. There were other factors involved, including the power of the priesthood and state. When one nation or city-state would conquer the other, their god or gods would become inferior to the supreme god of the victor. In many ways they would lose aspects of their divinity and become more regarded as local “saints” than being part of the hierarchy, as it was practiced in Greece. It is primarily by this mechanism that various gods became simply “heroes” within the Amorite framework, copied by the author(s) of the Old Testament. This was similar to Christianity making saints out of foreign gods. It was simply good business to keep them around, even in a diminished capacity.

Many times the particular aspects of the deity

would change in order to be in accordance with a culture’s particular belief. The Romans, for example, identified their own god Saturn with that of Kronos, even though the essential characteristics of the two gods remained altogether different.

Moses and Bacchus

The Greek and Roman Dionysus/Bacchus was a parallel to Moses. Both presided over the celebration of the vernal equinox. The celebrations are quite different, but the equinox cosmological myths have some similarities. Moses’ equinox celebration, or Passover, would be associated with the Eridanus and the Pleiades. Bacchus’s equinox would be related more to Cetus and Aries. Both tales contain elements of all these constellations due to changes in the story which were prompted by the precession of the equinox, as it passed from Taurus/Pleiades to Aries. The Bacchus/Dionysus rite would have come from the Egyptian Osiris. The rite of the Egyptian god, in turn, had stemmed from the era of the Great Famine, as did Passover.



Michelangelo's
horned Moses



From Pompeii.
Dionysus stands besides
Mt. Vesuvius



Horned
Alexander the
Great, son of
Ammon.
Daniel 8:4

Modern Astrological Influence of Major Stars

Hamal:²⁹ It causes violence, brutishness, cruelty, and premeditated crime.

Sheratan:³⁰ It causes bodily injuries, unscrupulous defeat, and destruction by fire, war, or earthquake.

Menkar:³¹ It causes disease, disgrace, ruin, injury from beasts, sickness, and loss of fortune.

Cetus:³² (constellation). It is said to cause laziness and idleness, but to confer an emotional and charitable nature, with the ability to command, especially in war. Makes one amiable, prudent, happy on sea and land, and helps to recover lost goods.

Comments on the Proto-text

Most of the specific places Moses conquered

were associated with Iron Age cities. This would indicate a rewrite of script when these cities became prominent in that period. Since the cities were of the Amorite, Canaanite, and Moabite people, they had to be placed properly in the constellations; that is, within Aries. It is immaterial whether these cities were actually conquered by Moses or someone else. The importance was to place them properly in the corresponding astral region which was allotted to them. In order to do this, their names had to be inserted in the story where Aries appears.

Much was added to the Moses section of the text. As the "law giver," Moses had to include an extensive amount of rules and regulations. Since Moses was associated with the vernal equinox, the procession of his astral correspondence from the Pleiades to Aries also generated additions. Some of these additions took on the characteristics of the story of Dionysus/Bacchus.

The inserted blessings in Deuteronomy 33 are not cosmologically sound. They mimic the style and language of the original blessings but make no sense when compared to the constellations. They appear to be red herrings.

The original Akkadian text would have been far different from the one presented here. It would have been a story of Sargon as Marduk

performing heroic deeds at the time of the vernal equinox. The birth narrative of Moses is a fingerprint which links him to Sargon. The Amorites changed the text considerably, possibly due to differences in their spring rites, changing the name of Sargon or Marduk (whoever was in the original) to *masu*.

At some point in time, an Egyptian connection was made. Some might argue it was a representation of the Hyksos expulsion or some other real exodus. It could have been simply a convenient way to give the story overall continuity by providing a connecting link between Joseph in Egypt and the remainder of the text.

Proto-text

Exodus 19:18a And Mount Sinai, the whole of it, smoked, because YHWH descended upon it in fire; **20a** And YHWH came down upon Mount Sinai

34:5a And YHWH descended in the cloud 11
“Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite.”

Numbers 13:17a And Moses sent them to spy out the land of Canaan **22ac** And they went up by the South, and the children of Anak, were there. **23** And they came unto the valley of Eshcol,

27a And they told him, and said, “We came unto the land whither thou sent us. **28** Howbeit the people that dwell in the land are strong, and the cities are fortified, [and] very great: and moreover we saw the children of Anak there.**29** Amalek dwells in the land of the South; and the Amorite, dwell in the hill-country; and the Canaanite dwells by the sea, and along by the side of the Jordan.

32b The land, through which we have gone to spy it out, is a land that eats up the inhabitants thereof; and all the people that we saw in it are men of great stature.”

21:1ac And the Canaanite, who dwelled in the south, took some of them captive. **3ac** [Then] YHWH delivered up the Canaanites and they utterly destroyed them and their cities.

32 And Moses sent to spy out Jazer; and they took the towns thereof, and drove out the Amorites that were there.**33** And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he and all his people, to battle at Edrei. **35** So they smote him, and they possessed his land

25:1b and the people began to play the harlot with the daughters of Moab: 2 for they called the people unto the sacrifices of their gods; and the

people did eat, and bowed down to their gods.

5ac And Moses said, "Slay ye every one his men that have joined themselves unto Baal-peor."

Deuteronomy 34:5a So Moses the servant of YHWH died there in the land of Moab. **6** And he buried him in the valley in the land of Moab over against Beth-peor: but no man knows of his sepulcher unto this day.

¹ Richard H. Allen, *Star names, Their Lore and Meaning* (Dover Publishing, 1963), 161.

"Cetus, the Sea-Monster, or Whale, is a large sprawling figure: its bulky body lies south of the Celestial Equator while its head protrudes above the Equator. It occupies a space of 50 degrees in length by 20 degrees in breadth, and so is one of the most extended of the sky figures; yet it shows no star larger than of the 2nd magnitude, and only one of that luster. Cetus sometimes represented swimming in the River Eridanus, although usually as resting on the bank with fore-paws in the water; its head, directly under Aries, marked by an irregular pentagon of stars, and its body stretching from the bend in Eridanus to that in the Stream from the Urn [of Aquarius]."

² Richard H. Allen, op. cit., 162. "The biblical school of the 17th century of course saw here the *Whale that swallowed Jonah*."

³ Ibid. "The Arabian astronomers of course knew the Greek constellation and called it *Al Ketus*."

⁴ Ibid.

"[B]ut their predecessors, who had not heard of the Royal Family and its foe, separated these stars into three very different asterisms. Those in the head, α, γ, δ, λ, μ, ξ¹ and ξ², were the *Al Kaff al Jidmah*, the Part of a Hand from a fancied resemblance to their Stained hand, our Cassiopeia; η, θ, τ, ζ, and υ, in the body of Cetus, were *Al a'āmāt*, the Hen Ostriches; and the four in a straight line of 3^o length across the tail, all lettered φ were *Al ithām*, the Necklace."

⁵ Ibid., 164–165. "Described as a deep garnet color, the south pole of the Milky Way, located in the neck of Cetus, the Whale or Sea-Monster, and has been called the constellation's necklace. This is a very remarkable star, *Mira*, *Stella Mira*, and *Collum Ceti* are all titles for this 'Wonderful Star'.... An eclipsing binary, (two stars that periodically obscure each other and rapidly dim), subject to extreme irregularities. Mira is a long-period variable star with a cycle of about 331 days from one period of maximum brightness to the next. This period is sometimes a little erratic and can be off by as much as 30 days either way. For about five months Mira is invisible, then in the next six months it gradually increases in

brilliance, until finally it shines with the beautiful sparkle of a star of the second magnitude. This peak of brilliance lasts for about a fortnight, after which time it again starts slowly to fade. At various times it has not been seen at all with the naked eye for several years consecutively, — and its maxima and minima are even more irregular.”
6 Anne Wright, “Menkar,” <http://www.constellationsofwords.com/stars/Menkar.html>.

“According to Ptolemy this constellation is like Saturn. It is said to cause laziness and idleness, but to confer an emotional and charitable nature, with ability to command especially in war. Makes one amiable, prudent, happy by sea and land, and helps to recover lost goods.”
7 Richard H. Allen, op. cit., 77.

“The Jewish Nisan, our March-April, was associated with Aries, Josephus said that it was when the Sun was here in this month that his people were released from the bondage of Egypt; and so was the same month Nisanu of Assyria, where Aries represented the Altar and the Sacrifice, when a ram was sacrificed.”
8 Numbers 13:33.

9 Richard H. Allen, op. cit., 82. “*Botein* is from *Al Butain*, ‘The little belly’, the dual of *Al Batn*, the Belly, probably from some early Arabic figuring, for in modern maps the star lies on the tail.”

Anne Wright, <http://www.constellationsofwords.com/stars/Botein.html>. “Influences: Helps the finding of treasures and retaining of captives.”

10 E. W. Bullinger, *The Witness of the Stars* (Kregel Publications, 1893), 105.

“In the Denderah Zodiac its name is *Tametouris Ammon*, which means *the reign, dominion, or government of Ammon*...The Syriac name is *Amroo*.”

Allen prefers the “Amru” spelling. He claims the Egyptians named the constellation *Arnum*, “the Lord of the Head.” Richard H. Allen, op. cit., 78–79.

11 James Strong, op. cit., Entry 3612. “Kaleb kaw-labe’ perhaps a form of 3611, or else from the same root in the sense of forcible; Caleb, the name of three Israelites: Caleb. 3611 keleb keh’-leb from an unused root means. to yelp, or else to attack; a dog; hence (by euphemism) a male prostitute: dog.”

12 Richard H. Allen, op. cit., 162.

“*Menkar, Monkar, Menkab*, from *Al Minkar*, or *Al-Minkhar*, ‘the Nose’ or the ‘Nostril’, is the popular, but inappropriate name, for it marks the Monster’s open jaws.”

13 James Strong, op. cit., Entry 6946.

“Qadesh kaw-dashe’ the same as 6945; sanctuary; Kadesh, a place in the Desert: Kadesh.

Compare 6947. 6945 qadesh kaw-dashe' from 6942; a (quasi) sacred person, i.e. (technically) a (male) devotee (by prostitution) to licentious idolatry: sodomite, unclean."

14 William H. Stiebing, *Out of the Desert* (Prometheus Books, 1989), 71.

"Tel 'Arad was excavated...A series of fortresses from the Iron Age and the Persian, Hellenistic, Roman and early Arab periods were uncovered. These fortresses had been preceded by a large city in the Early Bronze Age II (c. 2900– 2700 B.C.). But as with Beer-sheba no remains from the Middle or Late Bronze Age were found."

15 Daniel Lazare, "False Testament: Archeology Refutes the Bible's Claim to History," *Harper's Magazine*. (March 2002).

"The Book of Numbers states that, following their escape, the Israelites came under attack from the 'Canaanite king of Arad, who lived in the Negev,' as they were 'coming along the road to Atharim.' But although excavations showed that a city of Arad existed in the early Bronze Age from roughly 3500 to 2200 B.C., and that an Iron Age fort arose on the site beginning in roughly 1150 B.C., it was deserted during the years in between."

16 Richard H. Allen, op. cit., 80.

17 Brown, Driver, Briggs, and Gesenius, *The KJV*

Old Testament Hebrew Lexicon.
<http://www.Crosswalk.com>.

Sihon = "warrior"

1. king of the Amorites at the time of the conquest and defeated by Moses in Transjordan.

18 Brown, Driver, Briggs, and Gesenius, *The KJV Old Testament Hebrew Lexicon*.

<http://www.Crosswalk.com>.

Heshbon = "stronghold"

1. the capital city of Sihon, king of the Amorites, located on the western border of the high plain and on the border line between the tribes of Reuben and Gad.

19 Richard H. Allen, op. cit., 82.

"Beta (this star Sheratan) and gamma (Mesarthim) were the Persian *Padevar*, 'the Protecting Pair'; the Sogdian *Bashish*, 'the Protector'... Alpha [Hamal], beta [Sheratan], and gamma [Mesarthim] may have been the Jewish *Shalisha*, — more correctly *Shalish*, — some musical instrument of triangular shape, a title also of Triangulum. And they formed one of the several *Athafiyiy*, Trivets or Tripods; this Arabic word indicating an arrangement of three stones on which nomads placed a kettle, or pot, in an open-air kitchen; others being in Draco, Orion, Musca, and Lyra."

20 William H. Stiebing, *Out of the Desert*

(Prometheus Books, 1989), 135:

“The EB III [Early Bronze III] archaeological finds from Dibon, Jericho, Ai, Lachish, Bethel, Hazor, and Dan can be reconciled with the Biblical accounts of the conquest of those cities. The same cannot be said for Kadesh-Barnea, Arad, Hormah, Heshbon, Aroer, Gibeon and Hebron, which do seem to have been occupied in the EB III [Early Bronze III] period.” Stiebing is of the same conviction as most authors, that the stories of conquest were all written down in one sitting and applied to only one age. Without the notion of a living document the text can never match the historical record.

21 James Strong, op. cit., Entry 1187.

“Ba`al P`owr bah`-al peh-ore` from 1168 and 6465; Baal of Peor; Baal-Peor, a Moabitish deity: Baal-peor 6465 P`owr peh-ore` from 6473; a gap; Peor, a mountain East of Jordan; also (for 1187) a deity worshipped there: Peor. See also 1047.”

22 Richard H. Allen, op. cit., 342.

“Alrisha is also called Okda from the Arabic Al-`Uqdah, ‘The knot’. Variations on Alrisha are Al Rescha, Al Rischa, Al Risha`, or Ar-Risha`. This word originally may have come from the Babylonian Riksu, ‘Cord’.” Pliny had mentioned the cords of Pisces as a distinct constellation from the Band.

23 Joseph Campbell, *Occidental Mythology* (Penguin Group Publication, 1991), 73.

Joseph Campbell concludes on page 74 that this story of Sargon’s youth is “from a cosmological myth,” but has no idea what constellation(s) may be involved and does not even venture a guess. Since Sargon’s basket story is nearly identical to that of Moses, it would follow then that Moses’ story would also be based on a cosmological myth. Campbell stops short at this conjunction.

24 Case Western University Reserve, A. H. Sayce, *Lectures on the Origin and Growth of Religion* (Williams and Norgate, 1887), 29, http://www.cwru.edu/UL/preserve/Etana/hibbert_lectures_1887/title.pdf.

25 Veronica Ions, *The World’s Mythology* (The Hamlyn Publishing Group Limited, 1974), 1819.

26 Ibid., 45-49.

This is a work which needs to be reevaluated by scholars. Sayce seems to be one of the few people who have been on the right track. Merodach’s struggle against the dragon was viewed as an eclipse. He suffered or endured seven hardships or plagues. These were sent by the god Anu:

- The sword or lightning of rain
- The vampire or beast which devoured the corpse
- A leopard

- A serpent
- A watchdog
- A violent tempest which blows against the king
- A baleful wind

Merodach slung his boomerang forth and struck Tiamut the dragon and “the evil wind that ever seizes behind showed its face. And Tiamut (the dragon of the sea) opened her mouth to swallow it, but the god made the evil wind descend so she could not close her lips; with the force of the winds he filled her stomach, and her heart was sicken and her mouth distorted.”

Under Hammurabi, Marduk rose in popularity to the level of the supreme god.

27 James Strong, op. cit., Entry 3405.

“Yriychow yer-ee-kho’ or Yrechow {yer-ay-kho’}; or variation (1Kings 16:34) Yriychoh {yer-ee-kho’}; perhaps from 3394; its month; or else from 7306; fragrant; Jericho or Jerecho, a place in Palestine: Jericho. 3394 yareach yaw-ray’akh from the same as 3391; the moon: moon. Yrechow. See 3405.”

Deuteronomy 34:1a “And Moses went up from the plains of Moab unto mount Nebo, to the top of Pisgah, that is over against Jericho.”

28 Donald A. Mackenzie, *Myths of Babylon and Assyria* (London: The Gresham Publishing Company, 1915), 160–161.

29 Anne Wright, “Hamal,” <http://www.constellationsofwords.com/stars/Hamal.html>. 30 Anne Wright, “Sheratan,” <http://www.constellationsofwords.com/stars/Sheratan.html>. 31 Anne Wright, “Menkar,” <http://www.constellationsofwords.com/stars/Menkar.html>. 32 Ibid.

Joshua, Part 1

The first part of Joshua’s conquest of Jericho and Ai takes place in the constellations of Pisces and Pegasus.



un

Joshua was the son of Nun, whose name means “fish.”¹ We now enter Pisces, the sign of two fish.

“It was the Babylonian Nūnu, the Syriac Nūno...all translated as fish. It has also been found on Euphratean remains as Nuni, the Fishes.”² The sign was associated with an increase in the multitudes. Jesus’ name is the Greek version of Joshua.³ He fed the multitudes with two fish.⁴

The Greek Story of Pisces and Friday the Thirteenth

Pisces was also associated with Venus and Cupid, who dove into the water and turned themselves into fish to avoid the monster Typhon. In order not to lose each other in the water, they tied themselves together.⁵ Friday is the day that honors Venus, the goddess of love.⁶ Fish eaten on that day in her honor were considered an aphrodisiac. Lovemaking was done on Friday, also in her honor. Conflicts arose when Friday fell on the thirteenth. Thirteen was the number of the menstruation cycle because there are thirteen lunar months in a solar year. In several cultures it was taboo to make love during this time.⁷

Rahab

Pisces has few major stars. In addition to one mentioned in “The Band” there is Al Pherg. It was known as “the cord of the fish.”⁸

In our next episode, two spies enter in Pisces and visit the prostitute Rahab, whose name is the same as that of a sea monster.⁹ Being a prostitute makes her comparable to Venus, the love goddess. The two spies were hidden in the constellation of Pisces as Venus hid in the water. In this case, they were concealed in stalks of flax.¹⁰ The Arabs considered the cords of Pisces to have been made of flax.¹¹

Rahab’s house was part of the rampart of the city of Jericho. This would indicate a possible boundary to the next constellation, but partly concealed. In the adjacent constellation of Pegasus, the star Kerb is located under the wing of the horse, Pegasus. It is associated with the cross bars of a well and a bucket-rope.¹² The action of lowering a rope is repeated in the biblical text. Joshua 2:15:

Then she let them down by a cord through the window: for her house was upon the town wall, and she dwelt upon the wall.

Afterward, the spies went to “the mountains” for three days, and when the pursuers “returned,” they could go back (Josh. 2:16). The star Sheat on the shoulder/leg of Pegasus means “who goes forth and returns.”¹³ Rahab then ties a scarlet rope to her window.

The River Jordan and More Circumcision

This now brings us to the crossing of the Jordan River. This is an inserted story. Joshua departed from Shittim, which means “acacias.”¹⁴ Acacias start to bloom in the desert during February and March, the time of Pisces. The ark they tote is made from the same wood. They go to Zaretan, their crossing point. At this junction, you may be looking at your map of the constellations and asking, “Where is the River Jordan?” We seem to have used up all of our heavenly rivers. Jordan is a phantom river. Pegasus is only half of a horse. The back half is never pictured because it is in the water. This phantom water would be the River Jordan.

When Perseus cut off Medusa’s head, Pegasus, whose name means the “springs of the ocean,” was born from the blood that fell into the sea. Pegasus was raised by the Muses and his hoof marks caused their fountain of inspiration to start flowing.¹⁵ The Medusa’s head which gave birth to this constellation was Yahweh, as the burning bush. He is now being carried in the ark. The crossing point would be at Al Genib, which means “he who carries.”¹⁶ The Arabic name, Al Fargh al Thani, was interpreted as “rear spout of the bucket.”¹⁷ This is the Jordan, the banks of which

overflow. This would associate the Jordan River with Matar, a star in Pegasus’s knee, which means “to cause to overflow.”¹⁸ Joshua 3:15:

And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest)....

Then something odd happens. Joshua has to circumcise Israel a *second time*; although the explanation is that they were disobedient to YHWH (after he had parted the waters for them to cross). In Joshua 5:2–9:

2 At that time the LORD said unto Joshua, Make thee sharp knives, and circumcise *again* the children of Israel the *second time*. **3** And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins. **4** And this is the cause why Joshua did circumcise: All the people that came out of Egypt, that were males, even all the men of war, died in the wilderness by the way, after they came out of Egypt. **5** Now all the people that came out were circumcised: but all the people that were born in the wilderness by the way as they came forth out of Egypt, them *they had not circumcised*. **6** For the children of Israel walked forty years in the wilderness, till all the people that were men of

war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto whom the LORD sware that he would not shew them the land, which the LORD sware unto their fathers that he would give us, a land that floweth with milk and honey. **7** And their children, whom he raised up in their stead, them Joshua circumcised: for they were *uncircumcised, because they had not circumcised them by the way.* **8** And it came to pass, when they had done circumcising all the people that they abode in their places in the camp, till they were whole. **9** And the LORD said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto this day. (italics mine)

Moses forgot to circumcise the children of Israel—all the children of Israel—while in the desert. The passage implies that circumcision was an Egyptian custom (which it was) that was now being adopted by the children of Israel.

The nice thing about this passage is that it tells us exactly where it took place, and a place that is here “unto this day” means a visible star. Gilgal means “a wheel rolling.”¹⁹ That would be the star Markab, which in Arabic means “vehicle, saddle or ship or anything ridden upon.”²⁰ This is the forespout of the bucket. The Hebrew meaning of

Markab is “returning from afar.”²¹ So at this point, the Hebrews return from afar (Egypt), leave their foreskins at the fore-bucket. Like the river crossing, the circumcision is a late insertion.

In Joshua 4:9 there is a reference to the twelve men who set up twelve stones in the Jordan River, which are “there unto this day.” The astral Jordan River has no stars,²² let alone twelve of them. Joshua 4:9 has not been identified as part of the Yahwist’s Tale²³ and is a red herring. I cannot say whether the insertion was made by someone who did not fully understand the reason behind this text or by someone as a deliberate deceit. Perhaps there is an astral meaning I have yet to discover.

There are three major problems with the preceding passages. First of all, there is no analog to the real Jordan River in the stars. The second problem is the circumcision Yahweh needs to perform before he could show the Israelites the land of milk and honey. This is a contradiction, since they had already crossed the Jordan and entered the Promised Land. The third problem is that the Ark of the Covenant is out of place astrologically. We must therefore eliminate the whole river crossing episode and the circumcision in our Proto-text, as well as later references to

the ark. This can actually be done without affecting the continuity of the story.

Jericho

Outside of Jericho, Joshua meets a man who is the commander of Yahweh's armies. Joshua is instructed by the man on how to take the city of Jericho. The next stars one would encounter traveling from Markab would be Sadalbari, in the wing of Pegasus, and Homan, in the neck of Pegasus. Sadalbari was the Arabic Sa'd al-Bari', "the Lucky Star of the Excellent One" or "the Good Luck of the Excelling One."²⁴ The Arabic name for Homan is Sa'd al Humam, "the Lucky Star of the Hero."²⁵ It was good fortune that Joshua found this man for his advice.

Joshua was instructed to do a number of things in order to bring down Jericho, all involving the number seven. Seven is a quasi-lunar number because it is one-fourth of twenty-eight, a lunar cycle. Jericho means "its moon" or simply "moon."²⁶ Joshua completely destroyed the city of Jericho and curses anyone who rebuilds it. For that reason there is no star for it.

The moon-destruction story seems a bit odd until we look at the myth behind the constellation. Pegasus was connected to the Sun. It is said to have been placed in the heavens by the early

Aryans to represent Asva, the Sun. Pegasus appears on coins of Corinth from 500 to 430 BCE, and from 350 to 338 BCE, and 200 years thereafter, complete with wings; as well as on coins of Carthage, with the asterisk of the Sun, or with the winged disk, and the hooded snakes over its back. The winged horse is the Sun or the Cosmic Horse, as is the white horse, and represents pure intellect—the unblemished, innocence, life and light—and is ridden by heroes. The white horse of the ocean is also related to the fiery and humid elements.

Pegasus depicts the passage from one plane to another; he carries the thunderbolts of Zeus. White horses draw the chariot of Mithra as the sungod. The inserted story of the circumcision would be connected to the birth of the Sun as it gains its strength after the winter solstice.²⁷

Ai

After the fall of Jericho there was this little incident with the kingdom of Ai. This would relate to the star in the mouth or nose of Pegasus, Enif or Al-Anf, which means "water," but was also called "the nose" or "the mouth" or "the lip."²⁸ It was associated with "something steep" or "danger."²⁹ In Joshua 7:5:

And the men of Ai smote of them about thirty

and six men: for they chased them from before the gate even unto Shebarim, and smote them in the going down: wherefore the hearts of the people melted, and became as water.

Here in this one line we have all the elements of the star: water, danger, a steep precipice, and the gate as the mouth. The king of Ai would be covered at the entrance to the city “till this day” with a big pile of rocks at the locus of this star. The ambush of Ai should be present in the stars in some shape or form, but one is not obvious. Perhaps Biham, a “good luck” star located near Enif, is the scene. Various meanings for Biham are “the livestock,” “the good luck of the two beasts,” and “the thirsty camels.”³⁰

The valley of Anchor is slightly puzzling because it should represent a star. Achan had hidden some stolen treasure. He then took Anchon’s sons, daughters, gold, silver, livestock, etc., and stoned him to death.

Since it takes place in the valley, I would assume that this would be in the body of Pegasus. Pegasus shares a star with Andromeda Alpheratz, which means “the broken-down.”³¹ It is the navel of Pegasus (the valley) and the head of Andromeda.³² Achan, whose name means “troubler,”³³ and whose booty and life has been

taken in the valley, would be in tune with the name of the star as the broken-down. Even I would say this requires a stretch of the imagination. Because of this and certain textual considerations, I would claim that this is another insertion. Soon after Joshua’s men meet a defeat at Ai, the scene changes to Anchor, and then back to Ai. Both scenes are initiated with the same phrase “And Yahweh said to Joshua”³⁴ an indication of inserted material which must be removed to uncover the Proto-text.

Both these cities were destroyed in the Early Bronze III period.³⁵ Stiebing writes:³⁶

At the end of the Early Bronze III period Jericho was destroyed...The last of these cities [Ai] was destroyed at the end of the Early Bronze III period c. 2300 B.C.



Mound
of stones
at Ai

³⁷

Modern Astrological Influence of Major Stars³⁸

Pegasus: The constellation portends events concerning ships and the ocean and also changes in the weather. In medieval times, it was said to indicate vain individuals with a great deal of ambition, but with very poor judgment.

Comments on the Proto-text

Again we had to delete all references to Israel. This worked out very well, as it also tossed out information which did not mesh well either as a cosmological myth or with the known aspects of the Early Bronze III to Middle Bronze Age I era. Like Moses' grave marker, this story gives us a spot, Jericho, where there is no star. The details of the ambush at Ai offer very little in a cosmological sense. It too must be removed. The great heaps of stones piled by Joshua are still there today.

Proto-text

Joshua 2:1 And Joshua the son of Nun sent out of Shittim two men as spies secretly, saying, "Go, view the land, and Jericho." And they went and

came into the house of a harlot whose name was Rahab, and lay there. **2a** And it was told [to] the king of Jericho. **3a** And the king of Jericho sent unto Rahab, saying, "Bring forth the men that are come to thee." **6** But she had brought them up to the roof, and hid them with the stalks of flax,

which she had laid in order upon the roof.

15 Then she let them down by a cord through the window: for her house was upon the side of the wall, and she dwelt upon the wall. **16ac** And she said unto them, "Get you to the mountain, and hide yourselves there three days, and afterward may ye go your way." **17a** And the men said unto her, **18** "Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down."

21 And she said, "According unto your words, so be it." And she sent them away, and they departed: and she bound the scarlet line in the window. **22a** And they went, and came unto the mountain, and abode there three days, **23** Then the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun; and they told him all that had befallen them.

6:1ac Now Jericho was straightly shut up; none went out, and none came in. **2** And YHWH said unto Joshua, "See, I have given into thy hand Jericho, **17a** And the city shall be a complete destruction and everything devoted to YHWH."

6:24a And they burnt the city with fire.

8:1ac And YHWH said unto Joshua, "Take all the people of war with thee, and arise, go up to Ai;

2 And thou shalt do to Ai and her king as thou didst unto Jericho and her king.” 3a So Joshua arose, and all the people of war, to go up to Ai
28 Joshua burnt Ai, and made it a heap for ever, even a desolation, unto this day.

29 And the king of Ai he hanged on a tree until the eventide: and at the going down of the Sun Joshua commanded, and they took his body down from the tree, and cast it at the entrance of the gate of the city, and raised thereon a great heap of stones, unto this day.

1 James Strong, *ew Strong's Concise Concordance of the Bible* (Thomas Nelson Publishers, 1990), Entry 05126, [http://bible.crosswalk.com/Lexicons/Hebrew/hebrew.cgi?number=05126&version=.](http://bible.crosswalk.com/Lexicons/Hebrew/hebrew.cgi?number=05126&version=)

“Nun = ‘fish’ or ‘posterity’

1. father of Joshua the successor of Moses.”

2 Richard H. Allen, *Star names, Their Lore and Meaning* (Dover Publishing, 1963), 337. It should now start to dawn on the casual skeptic of this thesis that, after going through the text and the constellations in a somewhat contiguous fashion, for us to happen on a constellation with the same name as a character in our story is starting to go beyond the realm of normal statistical probability.

3 James Strong, *op. cit.*, Entry 2424. Their Greek lexicon gives Strong's Hebrew number 3091,

Joshua, as the Hebrew source for the name “Jesus.”

4 Matthew chapter 14; Mark chapter 6; Luke chapter 9; John chapter 6. It is one of the few miracles important enough to appear in all four Gospels.

5 Anne Wright, <http://www.constellationsofworlds.com/Constellations/Pisces.html>.

“The two fishes of Pisces are bound by a cord and swim in different directions. The story goes that to escape Typhon (can also mean a typhoon) both Venus/Aphrodite and Cupid/Eros changed into fishes and disappeared into the the sea. In order not to lose each other in the dark waters of the Euphrates, they tied their tails together with a long cord, the alpha star, Alrisha, representing the knot of the cord. Or, alternatively, Pisces is the two fishes that carried Venus and Cupid to safety. This escape is commemorated in Pisces. The Romans knew them as ‘Venus et Cupido’. [A number of other constellations arise from the attack of the great beast Typhon, sent by the Titans to crush the Olympians in their epic war for heavenly supremacy.]”

6 Barbara G. Walker, *The Woman's Encyclopedia of Myths and Secrets* (HarperCollins, 1983), 314. “Friday was *dies veneris* in Latin, the Day of Venus, or of lovemaking: Freya's Day in Teutonic

Europe.”

7 Feminist Women's Health Center “Menstrual Cycles: What Really Happens in those 28 Days?!” <http://www.fwhc.org/health/moon.htm>.

“The lunar calendar's thirteen 28-day months had four 7-day weeks, marking the new, waxing, full, and waning moons. Thirteen months is 364 days. Pagan traditions describe an annual cycle as a 13 months and a day. Even today, Easter is the first Sunday after the first full moon after the spring equinox. The 13 month calendar also led to pagan reverence for the number 13 and the Christian attempts to demolish it. Generally, the ancient symbols of matriarchy were the night, moon and 13. Patriarchy (under Christianity) honored the day, the sun and 12.”

Barbara G. Walker, op. cit., 635–648. Walker comments that many cultures, including that of the Jews, associated menstrual blood with snakes. Eve, it was said, started her period after having sex with the serpent. It was also dangerous to have a woman who was menstruating glare at you. Walker compares it to a Medusa stare—who, by the way, had a head full of snakes. All of this was, of course, associated with a lunar goddess. The Hebrews were a patriarchal society having a lunar god, not a goddess. This god was our YHWH. The star Al Gol, which represented

Medusa, also represented YHWH. “Medusa had magic blood...she represented the dreaded life-and-death-giving moon-blood of women” (629). YHWH as a burning bush is the menstruating woman of the Greeks.

8 Ann Wright, “AlPherg,” <http://www.constellationsofwords.com/stars/AlPherg.html>.

“*Fomalsamakah Al phargh*, an Arab word, means an outpouring of water and the mouth or lip of any vessel used for liquids. This marked the 1st ecliptic constellation of the Babylonians, *Kullat una*, the ‘Cord of the Fish’. Another meaning may be the ‘Dwelling of the Fish’. The uniting cords linking the two fishes of Pisces, branching from alpha through omicron, pi, eta, and rho to the tail of the northernmost Fish, and through xi, nu, mu, f, epsilon, zeta, and delta to omega that marks the tail of the one to the south, were Ptolemy's ..., ‘thread,’ The Arabians knew these cords as *Al H'ait al Kattaniyy*, the ‘Flaxen Thread’. Cicero called them *Vincla*, the ‘Bonds’; another name was *Alligamentum linteum* or *luteum*, divided by Hevelius into *Linum boreum* and *austrium*. (Allen).”

9 James Strong, op. cit., Entry 7294 (same as 7293). Reproduced in “Rehab.” <http://bible.crosstalk.com/Lexicons/Hebrew/heb.cgi?number=07294&version=kjv>.

“Rahab = ‘breadth’

1. storm, arrogance (but only as names)

2. mythical sea monster

3. emblematic name of Egypt”

10 Joshua 2:6.

11 Richard H. Allen, op. cit., 342. “The Arabians knew these cords as *Al H'ait al Kattāniyy*, the Flaxen Thread.”

12 Ibid., 329. “[W]as Al Sufi’s *Sa’d al a’amah*, which Knobel thinks should be *Al a’āim*, The Cross-bars over a well; but they also were known as *Al Karab*, the Bucket-rope.”

13 E. W. Bullinger, *The Witness of the Stars* (Kregel Publications, 1893), 90. “The star β (in the near shoulder) is called *Sheat*, i.e., *who goeth and returneth*.” The star is actually very low on the shoulder. Anne Wright lists it as being on the leg.

Richard H. Allen, op. cit., 325–326. Allen claims that *Sheat* comes from various Arabs words for “leg,” “horse’s shoulder,” or “upper part of the arm.” He goes on to claim this star formed a corner of a “Couch or Bed.”

14 James Strong, op. cit., Entry 7851. “Shittiyim shit-teem’ the same as the plural of 7848; acacia trees; Shittim, a place East of the Jordan: Shittim.”

15 Anne Wright, <http://www.constellationsofworlds.com/Constellations/Pegasus.html>.

ds.com/Constellations/Pegasus.html.

16 E. W. Bullinger, op. cit., 90. “*Al Genib*, *who carries*.” Allen (326) renders it as either “the Wing” or “the Side.”

17 Richard H. Allen, op. cit., 326. “Professor Whitney’s list as *Al Fargh al Mu’hir*, the Rear Spout.”

18 E. W. Bullinger, op. cit., 90. “*Matar* (Arabic) *who causes to overflow*.” Richard H. Allen, *Star names, Their Lore and Meaning* (Dover Publishing, 1963), 328. Allen renders *Matar* as “the Fortunate Rain.”

19 James Strong, op. cit., Entry 05126. Reproduced in “Gilgal.”

<http://bible.crosswalk.com/Lexicons/Hebrew/hebrew.cgi?number=1536&version=.1>. “wheel.”

20 Richard H. Allen, op. cit., 324. “[T]he Arab’s word for a Saddle, Ship, or Vehicle,— anything ridden upon,—that was early applied to this star.”

21 E. W. Bullinger, op. cit., 90. “[T]he ancient Hebrew name of *Markab* which means *returning from afar*.”

22 The cosmic Jordan River, the water of Pegasus.

23 William Harwood, *Mythology’s Last Gods, Yahweh and Jesus* (Prometheus Books, 1992), 117. Joshua “P. 4:09–4:13” Listed as a “P” source.

24 Richard H. Allen, op. cit., 328. “[T]he Good Luck of the Excelling One, but Kazwini designated it as *Sa’d al āzi*’ the Good Luck of the Camel Striving to Get to Pasture.”

25 Ibid., 327. “the Lucky Star of the Hero.”

26 James Strong, op. cit., Entry 3405.

“Yriychow yer-ee-kho’ or Yrechow {yer-ay-kho’}; or variation (1Kings 16:34) Yriychoh {yer-ee-kho’}; perhaps from 3394; its month; or else from 7306; fragrant; Jericho or Jerecho, a place in Palestine: Jericho. 3394 yareach yaw-ray’akh from the same as 3391; the moon: moon. Yrechow. See 3405. 3391 yerach yeh’-rakh from an unused root of uncertain signification; a lunation, i.e. month: month, moon.”

27 Anne Wright, <http://www.constellationsofwords.com/Constellations/Pegasus.html>.

“The winged Horse is the sun or the Cosmic Horse, as is also the white horse, and represents pure intellect, the unblemished, innocence, life and light, and is ridden by heroes. The white horse of the ocean is also related to the fiery and humid principles. Pegasus depicts the passage from one plane to another, he carries the thunderbolts of Zeus. White horses draw the chariot of Mithra as songod. [p.85 “*An Illustrated Encyclopedia of Traditional Symbols*,” 1978, JC

Cooper, Thames and Hudson].”

“It is said to have been placed in the heavens by the early Aryans to represent *Asva*, the Sun. The figure was considered incomplete, a possible reason for this being given under Aries. Thus it was characterized as, ‘cut in two,’ or as if partly hidden in the clouds; the Half-visible Libyan Horse. Translated from Greece by the Romans, it was *Equus* and elsewhere it was *Cornipes*, Horn-footed; *Sonipes*, Noisy-footed. [SLM (Allen, Richard Hinckley. *Star names: Their Lore and Meaning*.)].

Jewish legends made it the mighty Nimrod’s Horse; ‘are swifter than eagles’. Pegasus appears on coins of Corinth from 500 to 430 BCE, and from 350 to 338 BCE, and 200 years thereafter, -complete and with wings; as well as on coins of Carthage, with the asterisk of the sun, or with the winged disc, and the hooded snakes over its back. It is also shown on a coin of Narbonne as a sectional winged figure, and as a winged horse on a Euphratean gem, with a bull’s head, a crescent moon, and three stars in the field. A coin of Panormus, the modern Palermo, has the Horse’s head. The Bridled Horse, used for the figurehead on a ship, which would account for the constellation being shown with only the head and forequarters; others have considered it of

Egyptian origin, from *Pag*, “to cease,” and *Sus*, “a vessel,” thus symbolizing the cessation of navigation at the change of the Nile flow. From this, Pegasus seems to have been regarded, in those countries at least, as the sky emblem of a ship. In the old work the *Des frudion of Troye*, we read of ‘a ship built by Perseus, and named Pegasus, which was likened to a flying horse.’” [SLM (Allen, Richard Hinckley. *Star names: Their Lore and Meaning*.)]”

28 Richard H. Allen, op. cit., 327. “*Al Anf*, the Nose...it was also the Horse’s Mouth...and the Lip.”

29 Ibid. “With θ , and the star *a* Aquarii, it was the 23d *sieu*, *Goei*, or *Wei*, Steep or Danger, anciently *Gui*.”

30 Ibid., 328. “Al Sufi’s *Sa’d al Bahāim*, the Good Luck of the Two Beasts...*Bihām*, the Young of domestic animals. It appears on the Dresden Globe as *Al Hawā’im*, the Thirsty Camels.”

31 E. W. Bullinger, op. cit., 101. “*Al Phiratz* (Arabic) *the broken down*.”

32 Richard H. Allen, op. cit., 35. “[T]he Horse’s Navel as this star formerly was associated with Pegasus, whence it was transferred to the Woman’s hair.”

33 James Strong, op. cit., Entry 5912. “‘Akan aw-kawn’ from an unused root meaning to

trouble; troublesome; Akan, an Israelite: Achan. Compare 5917.”

34 Joshua 7:10 and 8:1.

35 Sometimes called Early Bronze IV, Middle Bronze I, among others. The years of concern are 2300–2000 BCE.

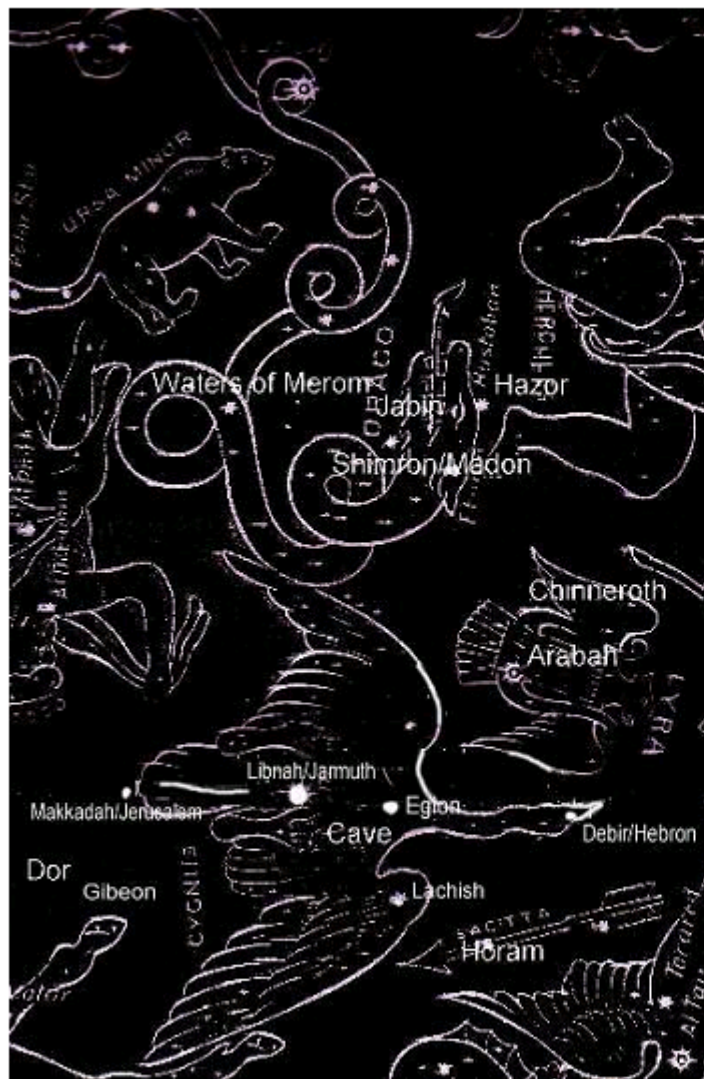
36 William H. Stiebing, *Out of the Desert* (Prometheus Books, 1989), 80, 84.

37 Photo from Marquet-Krause, Judith Les Fouilles de ‘Ay (et-Tell), 1933–1935 (Bibliothèque Archeologique et Historique 45) Paris: 1949, 16.

38 Anne Wright, “Markab,” <http://www.constellationsofwords.com/stars/Markab.html>.

Joshua, Part 2

Joshua next faces the five Amorite Kings of the constellation Cygnus, the Swan. Afterward, Joshua battles a league of city-states led by Hazor from the constellation of Draco and those of the south from Lyra.



Chronology Problems of Biblical Proportions

One of the major problems for anyone who wants to date the period of the alleged Exodus is the subsequent conquests of Joshua. Many of the cities mentioned have extensive archaeological data. The main problem, as we have already seen with some previous cities, is that there is no single period that fits the data. In fact, we are not even close with any one period. In spite of this, there are those who contend that there is nothing wrong with the text, faulting archaeology and radiometric dating. I do not. Clearly there are textual problems. These are solved when we claim the text is a living document. Let us look at the cities mentioned. William H. Stiebing Jr.'s *Out of the Desert* is my source of information unless otherwise noted.

Jericho: Destroyed at the end of Early Bronze III. Destroyed at the end of Middle Bronze II C or LB I. Not occupied in the Iron Age. The stone walls were destroyed at the end of Early Bronze III. (Used in Proto-text)

Ai: Destroyed at the end of Early Bronze III. No Middle Bronze occupation. Small Iron Age village. No evidence of destruction. (Used in Proto-text)

Gibeon: Little to no Early Bronze III occupation.

Village in Early Bronze I. Existed in Middle Bronze II. No occupation in Late Bronze I. A walled town in the Iron Age. (Omitted from Proto-text)

Lachish: Occupied in Early Bronze III, Middle Bronze II. Unoccupied in most of Iron I. (Omitted from Proto-text)

Hazor: Destroyed in Early Bronze III. Destroyed in Middle Bronze II C. Small city in the Iron Age. No wall. (Used in Proto-text)

Hebron: No Early Bronze III occupation. Destroyed at the end of Middle Bronze II C. Occupied in the Iron Age. (Omitted from Proto-text) Makkedah, Libnah, Eglon, Debir: Location uncertain. (Debir is used as the name of a king. Otherwise, everything is omitted.)

Jarmuth: Not excavated enough to draw conclusions.¹ (Omitted from Proto-text)

Dor: Founded about 2000 BCE. (Omitted from Proto-text)²

Sidon: Great Phoenician city-state founded circa 2750 BCE. (Used in Proto-text)³

Achshaph: Ancient Phoenician city-state. Identification uncertain. (Used in Proto-text)⁴

Madon, Shimron: Identification uncertain. (Used in Proto-text)⁵

It appears from the above cities that there were

at least two periods of destruction alluded to in the Bible. There is one destruction in the Early Bronze III period and another major destruction in Middle Bronze II C. From this list it would seem that Ai is the major “fly in the ointment” for a dating in Middle Bronze II C.

However, when we add the cities of Moses, we come up with a third period of invasion, the Iron Age. Heshbon, Dibon, and Aroer were not even occupied in the Middle Bronze age. And of those three, only Aroer was occupied in the LB period. These three cities are part of an Iron Age addition to the text.

Gibeon

Gibeon, or “hill city,” is the next adventure tale.⁶ This story involves the five kings and Joshua’s memorable act in which he made the sun stand still for a day. Hills generally mean either being at the head of a constellation or going up (north) in the sky chart, as we have discovered. In this case, Gibeon would be a shared star between the constellations of Pegasus and Cygnus, Azelfafage.⁷ Bullinger divides it into two stars: Azel, “who goes and returns quickly,” and Fafage, “the gloriously shining forth.”⁸ In this case, Azel fits the case very nicely for Gibeon. The people from Gibeon pretended that they lived far

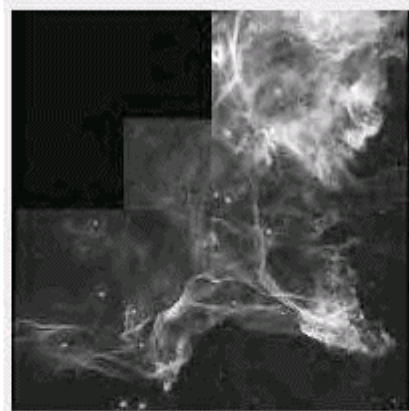
away when they visited Joshua, whereas in reality they lived with them. Thus, when they visited, they went and returned quickly. Joshua made a pact to defend Gibeon from invaders. Once it was learned that Gibeon had made peace with Joshua, the five kings decided to attack.

The kings came from faraway places to attack Gibeon, only to be rained on by hailstones and then witness the sun standing still. The Greek legend of the constellation is as follows:

In one myth, this constellation is related to the story of Phaethon, a mortal son of Helios, the sun god. Phaethon got his father to agree to let him drive his sun chariot, and his reckless driving threatened to destroy the earth. Zeus intervened and hurled a thunderbolt at Phaethon, who fell into the Eridanus River. Phaethon's devoted friend, Cygnus, dived into the water in search of the body. Apollo took pity on Cygnus and changed him into a swan, placing him in the heavens.⁹

The elements are the same. In the Greek legend we have a runaway sun in the sky and a shooting star, i.e., a hailstone from heaven. The Swan is seen as flying into the Milky Way. This area of the sky is bright and acted as a "second sun." This is where the sun stood still. Cygnus was the location of a supernova 15,000 years ago—which accounts

for its nighttime brightness.¹⁰ This area of space would certainly have been far brighter 4000 years ago.



The Cygnus Loop, where Joshua stopped the sun.

An association is made with a meteor shower in both the Hebrew and Greek stories. While there are modern-day meteor showers associated with Cygnus, none were recorded back then. There was, however, a very wellknown ancient meteor shower known to have originated in Lyra, a nearby constellation, in 700 BCE.¹¹ The story of the meteor shower would be a later insertion, as Beth-Horon did not exist in the Early Bronze III.¹²

Joshua had the sun stand still in Gibeon, which

is in Cygnus/Pegasus, and the moon stand still in the Valley of Ajalon, or a “valley of a field of deer.”¹³ Exactly where the moon was I do not know. In some mythologies deer have been associated with Orion, Sirius, and Cassiopeia.

The five kings hid in a cave. From our experience with Cancer we know a cave signifies a dark area in the sky. In the heart of Cygnus, near Sadar, there is a dark area known as the Cygnus Rift.¹⁴ Here, I would suggest, is the location of the cave. There are other dark areas near the constellation so I cannot be certain. This one would be located near the base of the neck, and after all, Joshua commanded his soldiers to put their feet at the base of the kings’ necks. The North America Nebula with its dark Gulf of Mexico is near Deneb, although very faint to the naked eye. I believe it would have been far more visible in ancient times. With the nebula being so faint, it is possible that the cave was simply the center of a trapezoid made by four of the stars, similar to Joseph’s pit.

While the kings were in the cave, stones were rolled over its mouth. When the stones were removed, the kings were killed and then placed back in the cave and the stones replaced. The big stones put over the mouth of the cave that are “there until this day” (Josh. 10:27) would be the

five stars in Cygnus.

Starting at the tail, Joshua enters the constellation of Cygnus and conquers Makkedah, “the place of the shepherds,”¹⁵ represented by the connecting star Azelfafage. I realize this is a repeat use of this star. It is possible Gibeon was not represented by this star, but represented by the starless space which shone brightly from the supernova, or it could be it was simply not part of the Proto-text. It is also possible that, since the star is used in two constellations, it was given dual usage.

In verse 10:10 Joshua attacks Makkedah, and kills its king in verse 28. I do not consider the list of cities as part of the Proto-text.

The cities Joshua attacked and captured are given as Makkedah, Libnah, Lachish (aided by Horam of Gezer), Eglon, Hebron, and Debir.

Deneb, meaning “tail,” is the name of the star in the tail of Cygnus.¹⁶ It is also the brightest and whitest star in the constellation, and next in line following the stars from the tail of Cygnus to its head.¹⁷ Libnah, represented by Deneb, is derived from a word which signifies “white.”¹⁸

The third city attacked was Lachish. By process of elimination, its location would be the wing star, Gienah.

The fourth city attacked, which is near the center of the constellation, is Eglon. It is represented by Sadar, the name of which in Hebrew means “he who returns as in a circle.”¹⁹ Eglon derives from a root word meaning “to revolve.”²⁰

Debir means “sanctuary” or “innermost room” or “oracle.”²¹ King Horam, who had to “go up” to help out, may be represented by the presence of a small, insignificant star Sham in the constellation Sagitta. Sagitta is a small arrow that points to Cygnus. We will make use of this constellation later. Horam, like all the other locations in this group, is an insertion. I would place this city in the beak of Cygnus near Sagitta. The name of this star is Albireo. It is the “hen’s beak.” This is the area I would also place Hebron as historically it has been a royal or capital city and should belong in the head. The beak is the closest star to the head of the swan.

Lyra, the “harp,” represents the two kingdoms of the south, Chinneroth, which happens to mean “harp-shaped,”²² and Arabah, which is “desert.”²³ Vega, the brightest in the constellation, is called “the vulture star.”²⁴ Vega would be Arabah and the star Sheliak, or “tortoise shell” or “lyre,”²⁵ would be Chinneroth, “the harp.” In the Greek story, Hermes found an

empty tortoise shell and made a harp from it. The other attack group is to the north, or upper area of the sky. North of Lyra is the constellation Draco. Jabin, the king of Hazor, is the head of Draco. The author tells us that Hazor was at the head in Joshua 11:10:

And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdoms.

The name Jabin means “he whom God observes.”²⁶ Alwaid is a star situated in the head of Draco, known also as “the Dragon’s eye.”²⁷ In Hebrew it was Rastaban, “head of the subtle serpent.”²⁸

Achshaph, the name of which means “to practice witchcraft,”²⁹ is a city located at the foot of Mt. Carmel.³⁰ There is a general air of evil associated with the constellation Draco.³¹ The name of a third city, Shimron, means “watch-height,” and Madon means “strife.” Mizpah, another name mentioned, means “watchtower.”³² Between the “he whom God observes” and all the references to high places, this must be a constellation near the top of the heavens. Four to five stars make up the head of Draco.³³ These would be those cities.

The battle scene takes place at the waters of Merom, which means “high place.”³⁴ I would assume this to be the body of the snake, which looks like a river. Giansa, the name of a star located in the body of Draco, means “the Poison Place.”³⁵ Either here or at the place of Thuban, “the snake”³⁶ (or “the dragon’s tail”)³⁷ would be the place of the battle. Dor means “generation,” “age,” or “dwelling,”³⁸ and is most likely the small constellation Equuleus. Kitalpha is the main star. Arabs called it Al Faras al Awwal, “the First Horse.”³⁹

The significance of this battle may not be apparent. This will later represent Armageddon, as spoken of in both the Zend-Avesta and Revelation. This is when all the kingdoms of the north (Draco) will swoop down and attack Israel.

According to the traditional point of view, it is at this point that the story of “J” ends. Joshua dies, ending the Pisces complex. I would also add Joshua’s death to the Proto-text, as it was typical of the storytelling technique of our original author to include the death of the hero. Joshua 24:29a and 30a:

29a Now it came to pass after these things that Joshua the son of Nun, the servant of the Lord,

died. **30a** And they buried him within the border of his inheritance at Timnath Serah. The name Timnath Serah means “portion of the sun.”⁴⁰



The Historical Joshua

Joshua is quasi-historical, in that he shares cosmic myth aspects with an historical person. After the Akkadian empire fell, they were overrun by barbarians known as Gutians, who

came down from the north. Utehegal (also written Ute-hegal) rose up and led an army of two thousand soldiers and liberated his home city of Uruk (home of Gilgamesh).

His conquests or liberations did not stop there; he also liberated Ur, Eridu, and Nippur. With the aid of the war-goddess Inanna, the lioness of battle, he was able to capture the Gutian leader, Titigan, whom he called “the serpent of the mountains.” He then marched Titigan to his court, where he placed his foot on his neck. Utehegal proclaimed himself the “King of the Four Quarters.”

41

The similarities of the “serpent from the mountains” and the image of Draco may be coincidental. When we add the image of Cygnus, with the placing of the foot on the neck of a conquered king, we now have a dual cosmic symbolism which may have been the basis for this specific aspect of Joshua’s conquest.

Modern Astrological Influence of Major Stars⁴²

Markab: “It gives honor, riches, fortune, danger from fevers, cuts, blows, stabs [can be operations nowadays—Anne Wright] and fire and a violent death.”

Sheat: “It causes extreme misfortune, murder,

suicide, and drowning.”

Vega: “It gives beneficence, ideality, hopefulness, refinement and changeability, and makes its natives grave, sober, outwardly pretentious and usually lascivious.”

Draco: “Draco gives an artistic and emotional but somber nature, a penetrating and analytical mind, much travel and many friends, but danger of robbery and accidental poisoning. It gives craft, ingenuity, and valor. The Ancients claimed that when a comet was in Draco, poison was scattered over the world. By the Kabalists it is associated with the Hebrew letter Mem and the 13th Tarot Trump, Death.”

Comments on the Proto-text

The main problem of Moses and Joshua is the abundance of place names of destroyed cities for which there is no support for any one age. Apologists claim misidentification of sites or lack of evidence for this inconsistency. I would claim there are textual problems. This is the simplest explanation by far.

The mention of Jerusalem in the text is puzzling. Clearly, Jerusalem existed in the Early Bronze III era, so dating is not the problem. It will be used later in the constellation of Sagittarius in the story of David. Geographically it is placed correctly in

Cygnus, as the other four cities are physically located near Jerusalem. This would imply that the “City of David” was not initially Jerusalem.

Proto-text

Joshua 10:1ac Now it came to pass, when Adoni-zedek heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; **2a** [he] feared greatly. **3** Wherefore Adoni-zedek sent unto Hoham and unto Piram and unto Japhia and unto Debir saying, **4a** ”Come up unto me and help me.”

5a Therefore the five kings of the Amorites gathered themselves together, and went up, they and all their hosts.

7ac So Joshua went up and all the people of war with him.

12a Then spake Joshua to YHWH in the day when YHWH delivered up the Amorites. **13ac** And the Sun stood still, and the Moon stayed, Until the nation had avenged themselves of their enemies. **15a** And Joshua returned. **16a** And these five kings fled, and hid themselves in the cave.

22 Then said Joshua, “Open the mouth of the cave, and bring forth those five kings unto me out of the cave.” **23a** And they did so, and brought forth those five kings unto him out of the cave.

10:24bd when they brought forth those kings unto Joshua, And they came near, and put their feet upon the necks of them. **26ac** And afterward Joshua smote them and hanged them on five trees. **27b** and they took them down off the trees, and cast them into the cave wherein they had hidden themselves, and laid great stones on the mouth of the cave, unto this very day.

11:1 And it came to pass, when Jabin king of Hazor heard thereof, that he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph, **2a** and to the kings that were on the north, in the hill-country, and in the Arabah south of Chinneroth, and in the lowland, **3ac** to the Canaanite on the east and on the west, and the Amorite in the hill-country. **4** And they went out, they and all their hosts with them, much people, even as the sand that is upon the sea-shore in multitude, with horses and chariots very many. **5a** And all these kings met together; and they came and encamped together at the waters of Merom.

7 So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly, and fell upon them. **8ac** And YHWH smote them, and chased them unto great Sidon, and unto Misrephoth-maim, and unto the valley of Mizpeh eastward; and they smote them, until

they left them none remaining. **9a** And Joshua did unto them as YHWH bade him.

24:29a And it came to pass after these things, that Joshua the son of Nun, the servant of YHWH, died. **30a** And they buried him in the border of his inheritance in Timnath Serah.

1 Most likely this was the city of Yarmati conquered by Sargon. Some scholars have identified Jarmuth with modern-day Yarmuk.

2 California Institute for Ancient Studies, "Archaeological Excavations"

<http://www.specialtyinterests.net/excavations.html>. "The archaeological finds, however, indicate that Dor was founded as early as the 20th century BCE (Middle Bronze Age IIA). This was the Canaanite city that occupied the site for nearly a thousand years - until about 1200 BCE."

3 The NEXUS History and Chronology: www.fortunecity.com/tatooine/acegarp/898/1000bc601.htm: "2750: Tyre: founded by Phoenicians, also Sidon & Byblos [Herodotus]."

4 International Bible Encyclopedia: library.crossmap.com/read/encyclopedia/isb/Achshaph: "Several attempts have been made to identify the site of it, but explorers are not agreed as to the identification."

5 Introduction to Biblical Archaeology III: [www.](http://www.eblaforum.org/library/bcah/intbibarcho3.html)

[eblaforum.org/library/bcah/intbibarcho3.html](http://www.eblaforum.org/library/bcah/intbibarcho3.html).

6 *Strong's Concordance* entry: 1391 Gib'own ghib-ohn' from the same as 1387; hilly; Gibon, a place in Palestine: Gibeon 1387 Geba' gheh'-bah from the same as 1375, a hillock; Geba, a place in Palestine: Gaba, Geba, Gibeah.

7 Richard H. Allen, *Star names, Their Lore and Meaning* (Dover Publishing, 1963), 197.

"It follows either that the foot of Pegasus [now marked by π Pegasi] extended to this star, or that in this region was supposed to be located the feet of the Stallion which, as we shall see farther on, some Arab astronomers introduced between Pegasus and the Swan."

8 Bullinger E. W. Bullinger, *The Witness of the Stars* (Kregel Publications, 1893), 92. "The two stars in the tail now marked in the maps as π 1 and π 2, are named *Azel, who goes and returns quickly*; and *Fafage, gloriously shining forth*." Allen (pg. 197) renders this star as "the Horse's Foot or Track" or "Tail of the Hen."

9 James Milne, "Stories Behind the Constellations," <http://www.poohcorner.org/Archive/constellations.html>.

10 Hubble Telescope website: hubblesite.org/newscenter/newsdesk/archive/releases/1995/11/: "This Hubble telescope image shows a small

portion of a nebula called the 'Cygnus Loop.' This nebula is an expanding blast wave from a stellar cataclysm, a supernova explosion, which occurred about 15,000 years ago. The supernova blast wave... has recently hit a denser-than-average interstellar gas. This collision drives shock waves into the cloud that heats the interstellar gas, causing it to glow."

11 *How to View the Lyrid Meteor Showers* www.ehow.com/how_16541_view-lyridmeteor.html: "Meteor activity diminishes from January to April, but mid-April brings the Lyrid Meteors, first observed in China in 700 BCE. Stargazers can expect to see one or two shooting stars every few minutes."

12 Walter Reinhold Warttig Mattfeld y de la Torre, <http://www.bibleorigins.net/RohlsChronologyDeconstructed.html>.

"Upper Beth-Horon, today called Beit `Ur el-Fauqa, Survey No. 28:16, Middle

Bronze, Iron I, Iron II, Persian, Roman
Upper Beth-Horon, or Beit `Ur el-Fauqa, Survey No. 143:16, Iron II, Hellenistic, Roman
Lower Beth-Horon, Bet `Ur et-Tahta No. 22:15.
Iron I, Iron II, Persian, Hellenistic, Roman."

13 *Strong's Concordance* entry: 357 'Ayalown ah-yaw-lone' from 354; deer-field; Ajalon, the

name of five places in Palestine: Aijalon, Ajalon. 354 'ayal ah-yawl' an intensive form of 352 (in the sense of ram); a stag or male deer: hart.

14 Robert Nemiroff (GMU) & Jerry Bonnell (USRA). *Astronomy Picture of the Day: The Milky Way ear the orthern Cross*: antwrp.gsfc.nasa.gov/apod/ap960515.html. "Just below Deneb lies the suggestively shaped North America emission nebula. Deneb is the brightest star in the constellation Cygnus, located in the tail of this celestial swan. Cygnus contains the asterism known as the Northern Cross and marks one side of the "Great Rift" in the Milky Way, a series of dark obscuring dust clouds which stretches on through the constellation Sagittarius. Deneb defines the top of the Northern Cross while the body of the cross extends past the upper right corner of the picture. Cygnus also harbors the most famous candidate for a black hole in our galaxy, Cygnus X-1."

15 James Strong, op. cit., Entry 4719.

"Maqqedah mak-kay-daw' from the same as 5348 in the denominative sense of herding (Compare 5349); fold; Makkedah, a place in Palestine: Makkedah. 5349 noqed no-kade' active participle from the same as 5348; a spotter (of sheep or cattle), i.e. the owner or tender (who thus marks them): herdman, sheepmaster."

16 Richard H. Allen, op. cit., 195. “Deneb is from *Al Dhanab al Dajājah*, the Hen’s Tail.”

17 Richard H. Allen, *Star names, Their Lore and Meaning* (Dover Publishing, 1963), 195. “α, 1.4 brilliant white.”

18 *Strong’s Concordance* entry: 3841: Libnâh lib-naw’; the same as 3839. A place in the desert and one in Pal. 3839: Libneh, lib-neh’: from 3835; some sort of whitish tree, perh. the *storax* popular. 3835 Lâban, law-ban’; a prim. root; to be (or become) white; also (as denom. From 3843) to make bricks:—make brick, be (made, make) white (-r).

19 E. W. Bullinger, *The Witness of the Stars* (Kregel Publications, 1893), 91. “The star γ (in the body) is called *Sadr* (Hebrew), *who returns as in a circle*.” Allen (pg. 197) identifies *Sadr* as “the Hen’s Breast” and as one of the *Al Fawaris* of the Arabs or “the Riders.”

20 *Strong’s Concordance* entry: 5700 `Eglown eg-lawn’ from 5695; vituline; Eglon, the name of a place in Palestine and of a Moabitish king:—Eglon. 5695 `egel ay-ghel from the same as 5696; a (male) calf (as frisking round), especially one nearly grown (i.e. a steer):—bullock, calf. 5696 `agol aw-gole’ or magowl {aw-gole’}; from an unused root meaning to revolve, circular:—round.

21 *Strong’s Concordance* entry: 1688 Dbiyr

deb-eer’ or (shortened) Dbir (Josh. 13:26 (but see

3810)) {deb-eer’}; the same as 1687; Debir, the name of an Amoritish king and of two places in Palestine: Debir 1687 dbiyr deb-eer’ or (shortened) dbir {deb-eer’}; from 1696 (apparently in the sense of oracle); the shrine or innermost part of the sanctuary: oracle.

22 *Strong’s Concordance* entry: 3672 Kinnrowth kin-ner-oth’ or Kinnereth {kin-neh’-reth}; respectively plural and singular feminine from the same as 3658; perhaps harp-shaped; Kinneroth or Kinnereth, a place in Palestine: Chinnereth, Chinneroth, Cinneroth. 3658 kinnowr kin-nore’ from a unused root meaning to twang; a harp: -harp.

23 *Strong’s Concordance* entry: 6160 `arabah ar-aw-baw’ from 6150 (in the sense of sterility); a desert; especially (with the article prefix) the (generally) sterile valley of the Jordan and its continuation to the Red Sea: Arabah, champaign, desert, evening, heaven, plain, wilderness. See also 1026 1026 Beyth ha-`Arabah bayth haw-ar-aw-baw from 1004 and 6160 with the article interposed; house of the Desert; Beth-ha-Arabah, a place in Palestine: Beth-arabah.

24 Anne Wright, "Vega," <http://www.constellationsofwords.com/stars/Vega.html>. "Vega from Arabic Al-Waqi', 'The stooping' eagle or 'The swooping Vulture', and is often referred to as 'The Vulture Star', 'The Sitting Vulture.'"

25 Ibid. "*Shelyak* and *Shiliak* are from *Al Shilyak*, one of the Arabian names for Lyra; translated 'tortoise' [Referring to the legendary origin of the instrument associated with Lyra. Hermes found an empty shell of a tortoise cast upon the shore with the dried tendons stretched across it and used it as a plucked string musical instrument]."

26 www.crosswalk.com: Jabin = "whom God observes" Strong's entry: 2985.

27 Anne Wright, "Alwaid," <http://www.constellationsofwords.com/stars/Alwaid.html>. "A yellow binary star situated in the head of the Dragon, Draco, and anciently called; 'The Nebulous Star in the Dragon's Eye'." Allen (pg. 207) claims this ancient translation is incorrect. He claims it should be translated as "Mother Camels" or "the Lute Player." Other titles are "the Dancer" or "Trotting Camel."

28 E. W. Bullinger, *The Witness of the Stars* (Kregel Publications, 1893), 72. "Hebrew name *Rastaban*, and means *the head of the subtle*

(*serpent*)." Allen concurs (207) it was called *Rastaban* and translates as "the Dragon's Head."

29 *Strong's Concordance* entry: 407 'Akshaph ak-shawf' from 3784; fascination; Acshaph, a place in Palestine: Achshaph. 3784 kashaph kaw-shaf a primitive root; properly, to whisper a spell, i.e. to enchant or practise magic: sorcerer, (use) witch(-craft).

30 www.crosswalk.com: Achshaph = "I shall be bewitched"

1. city in north Canaan at foot of Mt Carmel.

31 Anne Wright, <http://www.constellationsofwords.com/Constellations/Draco.html>. "**Draco** from the Latin **dracon**, Greek **drakon**, from **drak**, 'monster with the evil eye', cognate with Sanskrit **darc** (see), Avestic **darstis** (sight), Old Irish **derc** (eye), Old English **torht**, and Old High German **zorahht**, from the Indo-European root ***derk**- 'To see'."

32 www.crosswalk.com: Shimron = "watch-height" n pr m (8110); Madon = "strife" (4068); Mizpeh = "watchtower" (4708).

33 β, γ, μ, ν, ξ (Mu is in the head and was considered the nose or tongue of the dragon, but is typically not listed as the four stars that make up the head.)

34 www.crosswalk.com: Merom = "high place" (4792).

35 Richard H. Allen, op. cit., 210.

“*Giansar* and *Giauzar* are variously derived: either from Al Jauza’, ‘the Twins’, — a little star is in close proximity, — or from Al Jauzah, ‘the Central One’, as it is nearly midway between the Pointers and Polaris-; or, and still better, from the Persian Ghauzar, — Al Biruni’s Jauzahar of Sasanian origin, — ‘the Poison Place’, referring to the notion that the nodes, or points where the moon crosses the ecliptic, were poisonous because they ‘happened to be called the Head and Tail of the Dragon.’”

36 Anne Wright, “Thuban,” <http://www.constellationsofwords.com/stars/Thuban.html>. “Thuban from Arabic Ath-Thu’ban, “The snake.”

37 Richard H. Allen, op. cit., 206.

“Among seamen it has been the *Dragon’s Tail*. Pg. 208–209 Allen connects this star to *Eltanin* (γ) and states: “Apet, Bast, Mut, Sekhet, and Taurt were all titles of one goddess in the Nile worship, symbolized by this star.”

38 James Strong, op. cit., Entry 1755.

“dowr dore or (shortened) dor {dore}; from 1752; properly, a revolution of time, i.e. an age or generation; also a dwelling: age, Xevermore, generation, (n-)ever, posterity 1752 duwr dure a primitive root; properly, to gyrate (or move in a circle), i.e. to remain: dwell.”

39 Richard H. Allen, op. cit., 213. “The Arabic name for Kitalpha is Qit’at al-Faras, or *Al Kitah al Faras*, ‘Part of the horse’. *Kitel Phard*, *Kitalphar* are other names.”

Equuleus is the head of a horse with a flowing mane which the Arabs called *Al Faras al Auwal*, “the First Horse.”

40 www.crosswalk.com: Timnath-heres or Timnath-serah = “portion of the sun” or “abundant portion” (8556).

41 Susan Wise Bauer, *The History of the Ancient World* (W.W. Norton, 2007), 124. 42 Anne Wright, “Constellation of Words,” <http://www.constellationsofwords.com>.

Abimelech and Jotham

The story of Abimelech and Jotham takes place in three constellations: Cepheus, Cassiopeia, and Ursa Minor.



Cepheus

Our Proto-text picks up in Judges 8:30 in the constellation Cepheus, “the king.” Abimelech, whose name means “my father is the king,”¹ went to Shechem, “the shoulder.”² Aldermin, a star in the shoulder of the king, means “right arm.” It also signifies—along with Alphirk, in the belt—a “flock.”³ This would correspond to the profuse number of Abimelech’s siblings.

The father of Abimelech was Jerubbaal, represented as the constellation Cepheus. Jerubbaal means “Baal will contend.”⁴ In Judges 7:1 his name was changed to Gideon. He does not figure prominently in the Proto-text. “In Mesopotamia Cepheus was identified with the king of the city-state of Babylon, in which role he was considered to be the earthly son of Bel (the Old Testament Baal) and the Sumerian Enlil.”⁵ He was originally the son of Baal in a high heavenly position. Baal did indeed contend for the highest position in the heavens; however, he was overthrown. Thus we have the name Gideon, which means “hewer.”⁶ He cut down the highest spot on the heavens. As we shall soon see, this turns out to be another Cepheus reference, due to the turning of the constellation.

Judges 9:2 has an odd phrase:

Speak, I pray you, in the ears of all the men of Shechem, Whether is better for you, either that all the sons of Jerubbaal, which are threescore and ten persons, reign over you, or that one reign over you? remember also that I am your bone and your flesh.

“Speak in the ears” is the odd phrase. This would be a reference to Erakis, a garnet star in the right ear of Cepheus. The garnet is of the

color that implies deceitfulness.⁷ In this case, it is symbolizing the deceitfulness of Abimelech in using the money given to him by his brothers to hire mercenaries to kill them.

Al Rai, a star in the knee of Cepheus, according to Bullinger, means “[he] who bruises or breaks.”⁸ This would describe the murder of the siblings. Jotham, whose name means “YHWH is perfect,”⁹ was spared because he hid in the foot of Cepheus—which also happens to be a star shared with Ursa Minor, namely Polaris. Polaris is the center point of the heavens around which the stars turn.¹⁰

Cassiopeia and Ursa Minor

Abimelech gathered the citizens at the “oak of the pillar” in Shechem with the entire house of Millo (“rampart mound”).¹¹ I would suggest that this oak is the staff Cepheus holds in his right hand. Millo, being only a rampart, would imply a less hilly, or northerly, constellation and would be Caph, a nearby star in the constellation Cassiopeia. Caph is located in the throne of “the queen.” Al Tizini designated the star as Al Sanam al Nakah, “the Camel’s Hump,” referring to a contemporaneous Persian figure.¹² Here we have a correspondence between “hump” and “mound.”

Jotham spoke to the people from Mount Gerizim. Notice that Abimelech is associated with a mound and Jotham with a mount. In Judges 9:7, Jotham speaks from Polaris:

And when they told it to Jotham, he went and stood in the top of Mount Gerizim,^[13] and lifted up his voice, and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you.

God could hear the people from that point. The Phoenicians defined Ursa Minor as the “Speaking Constellation” or “Guiding One,” indicating to their sailors the course to steer at sea.¹⁴

Jotham next goes into a lot of tree imagery. This would resonate with what is said of Ursa Minor. He specifically mentions the olive tree—and most importantly the fig tree. The Persians considered Ursa Minor to be their Tree of Life, in the guise of a date palm.¹⁵ Next, Jotham hides out in Beer, which is a “desert oasis” or a “well.”¹⁶ It is considered to be near Hebron, which would place Jotham in one of those dark nebulae in or around Cygnus. With Jotham gone, the people of Shechem set up ambushes on the mountaintop roads. Polaris was also taken to be a “pathway”—typically where an ambush would be staged.¹⁷

Meanwhile, some loud and boastful brothers pass through Shechem. This is a trait of the constellation Cassiopeia, according to Ptolemy.¹⁸ This trait would seem to be a later addition to the constellation. The ancient Arabs viewed that constellation as a hand stained with henna or, along with Cepheus, one of two dogs.¹⁹ This story is confusing and would seem to have been a later insertion. The brothers then arrived at their house of God (Ursa Minor), drank, and partied.

The story becomes weird. The boastful brothers went to Shechem and besieged the city at sunrise. This could refer to an eastern attack. Abimelech ambushed the army and destroyed it in the field. There are then some very odd passages about the shadows of mountains looking like people and about the real people coming from the “plain of Meonenim” (Judges 9:37). This could also refer to Draco. I suggest that this is the wrong interpretation. Elon translated as “plain,” is also “a great tree”—something we would expect from a polar constellation.²⁰ Meonenim has an association with witchcraft,²¹ which is associated with Draco.

Upside-down Cepheus

Abimelech conquers a number of cities which have towers and then has his skull crushed by a

woman with a millstone—apparently having stood too close to a fortified wall. God has his revenge for Abimelech’s wrongdoing and Jotham returns to the people.

The action essentially takes place in the same location using previously discussed stars. However, now things go the other way, and Abimelech loses his life in Judges 9:57:

And all the evil of the men of Shechem did God render^[22] upon their heads: and upon them came the curse of Jotham the son of Jerubbaal.

Literally this should be “and God brought them back on their heads.”²³ What is at play here is a description of the movement of Cepheus, Ursa Minor, and Cassiopeia in relation to the heavens. As the nighttime sky turns, Cepheus and Cassiopeia become inverted or turned upside down. In this case, all the high towers (stars near the top) fall relative to their constellation figure. When Cepheus is on his head, Jotham, who is Polaris in the foot of Cepheus, stands over him. Cepheus is on his head, presumably having his skull cracked open by Cassiopeia with a millstone.²⁴

The Historical Account

After Sargon I died, his two sons succeeded him. They were suspected of being twins. They had to

fight numerous campaigns to retain the empire. Rimush, son of Sargon (2279–2270 BCE),²⁵ was the first of the two to rule. Upon ascension he put down rebellions in Ur, Umma, Adab, Der, Lagash, and Kazallu in Sumer, and Elam and Barakhshi in Iran, but he probably lost Syria. Palace intrigue led to his assassination, possibly by supporters of his brother.²⁶ He was assassinated by having his head bashed in with a clay tablet. Having his head crushed reminds me of the tale of Abimelech, whose head was crushed and who was succeeded by his brother. Manishtushu, Rimush's brother, ruled in the years 2270–2255 BCE.

Modern Astrological Influence of Major Stars

Cepheus:²⁷ “It gives authority and a sober mind, sometimes making its natives judges or arbitrators, but exposes to cruel and severe trials. If in an angle, it causes death by hanging, decapitation, crucifixion or impalement.”

Cassiopeia:²⁸ “It is said to give haughtiness, boastfulness and exaggerated pride, but at the same time the power of commanding respect.”

Polaris:²⁹ “It causes much sickness, trouble, loss of fortune, disgrace and great affliction, and may give legacies and inheritances attended by much evil. The Arabs were of the opinion that the

contemplation of Polaris cured ophthalmia.”

Comments on the Proto-text

Rather than jump straight into Aquarius, the author decides to do some tidying up. While his focus is at the top of the constellation world, he chooses to grab a few more constellations in this region.

There appears to be much additional material in this story—a situation which seems to be par for the course. I would say most of this material came about due to various opinions as to the nature of the constellations involved. In this case, the change had nothing to do with the precession of the equinoxes; rather, a change in how the constellations were viewed. Once again this points to syncretism.

The death of Abimelech by the gentle hand of a woman may have been added. Most likely his head was simply crushed. The female aspect would have been appended later, when the constellation of Cassiopeia changed from a hand stained with henna to that of a woman.

We needed to eliminate the confusing parts of this text, with the boastful brothers and the multiple references to trees and towers for which there are no points or stars. This text shows resumptive repetition in Judges 9:25b and verse

47: "And it was told to Abimelech." The inserted phrases can be edited to make a simpler and cleaner text.

Proto-text

Judges 9:1a And Abimelech the son of Jerubbaal went to Shechem unto his mother's brethren, **2** "Speak, I pray you, in the ears of all the men of

Shechem, Whether is better for you, that all the sons of Jerubbaal rule over you, or that one rule over you?" **3b** and their hearts inclined to follow Abimelech; for they said, "He is our brother."

9:4ac And they gave him silver out of the house of Baal-berith, wherewith Abimelech hired vain and light fellows, who followed him. **5ac** And he went unto his father's house at Ophrah^[30], and slew his brethren the sons of Jerubbaal, but Jotham the youngest son of Jerubbaal was left; for he hid himself. **6** And all the men of Shechem assembled themselves together, and all the house of Millo, and went and made Abimelech king, by the oak of the pillar that was in Shechem.

21 And Jotham ran away, and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother.

23a And God sent an evil spirit between Abimelech and the men of Shechem

9:25a And the men of Shechem set an ambush

for him on the tops of the mountains.

47 And it was told Abimelech that all the men of the tower of Shechem were gathered together.

52 And Abimelech came unto the tower, and fought against it, and drew near unto the door of the tower to burn it with fire. **53ac** And an upper millstone [was cast] upon Abimelech's head, and broke his skull **54b** and he died.

56ac Thus YHWH repaid Abimelech for the crime he committed against his father in killing his brothers; **57** and YHWH also made all the wickedness of the people of Shechem fall back on their heads, and on them came the curse of Jotham son of Jerubbaal.

¹ *The AS Old Testament Hebrew Lexicon*. Strong's number 040. <http://bible.crosswalk.com/Lexicons/Hebrew/heb.cgi?number=040&version=nas>. "Abimelech = 'Melek is father' or 'my father is king.'"

² *Ibid*. Strong's number 7927. <http://bible.crosswalk.com/Lexicons/Hebrew/heb.cgi?number=7927&version=nas>. "Shechem = 'back' or 'shoulder' n pr m."

³ Richard H. Allen, *Star ames, Their Lore and Meaning* (Dover Publishing, 1963), 157. "**Alderamin** from **Al Deraimin** of the *Alfonsine Tables* of 1521, originally was **Al**

Dhirā' al Yamīn, the Right Arm, but it now marks that shoulder. ..Uleg Beg more appropriately called α, β, and η **Alkawākib al Firk**, the Stars of the Flock.”

4 James Strong, *ew Strong's Concise Concordance of the Bible* (Thomas Nelson Publishers, 1990), Entry 3378. “Yrubba'al yer-oob-bah'-al from 7378 and 1168; Baal will contend; Jerubbaal, a symbol. name of Gideon: Jerubbaal.”

5 Geoffrey Cornelius, Geoffrey. *Starlore Handbook, An Essential Guide to the ight Sky*. 64. Quoted in “CepheusThe Ethiopian King.”

6 <http://bible.crosswalk.com/Lexicons/Hebrew/hebrew.cgi?number=1439&version=nas>. “Gideon='hewer'.”

7 Anne Wright, “Erakis,” <http://www.constellationsofwords.com/stars/Erakis.html>. “A star close to the right ear of the Ethiopian King, Cepheus. *Erakis* is called ‘The Garnet Star’.”

8 E. W. Bullinger, *The Witness of the Stars* (Kregel Publications, 1893), 103. “The next, γ (in the left knee), is called *Al Rai*, which means *who bruises or breaks*.” Allen believes (158) it is from *Al Rāi*, “the Shepherd.”

9 “Jotham.” <http://bible.crosswalk.com/Lexicons/Hebrew/hebrew.cgi?number=3147&version=nas>. Jotham=

“Jehovah is perfect.”

10 Anne Wright, “Polaris,” <http://www.constellationsofwords.com/stars/Polaris.html>.

“Polaris has long been an important star to sailors, caravans of old winding their way over the desert by night and others who navigated their way by the stars. Located almost directly overhead as seen from the North Pole, it is situated at the tip of the tail of the Little Bear, Ursa Minor and the Lucida of that constellation. Perhaps more than any star other than the Sun; Polaris has been regarded as the most important star in the heavens. It has been known by many names in the past; ‘the Pathway’; ‘the Pointer’ - indicating the way; ‘Navel of the World’, ‘Gate of Heaven’, ‘Hub of the Cosmos’, ‘the Highest Peak of the World Mountain’, ‘Lodestar’; ‘the Steering Star’; ‘the Ship Star’; and *Stella Maris* ‘Star of the Sea.’”

“millow’ mil-lo’ or mil-loe (2 Kings 12:20) {mil-lo’}; from 4390; a rampart (as filled in), i.e. the citadel:—Millo. See also 1037. 4390 male’ maw-lay’ or malae (Esth. 7:5) {maw-law’}; a primitive root, to fill or (intransitively) be full of, in a wide application (literally and figuratively):—accomplish, confirm, + consecrate, be at an end, be expired, be fenced, fill, fulfil, (be, become, X draw, give in, go) full(-ly, -ly set, tale),

(over-)flow, fulness, furnish, gather (selves, together), presume, replenish, satisfy, set, space, take a (hand-)full, + have wholly.”

11 James Strong, *op. cit.*, Entry 4407.

12 Richard H. Allen, *Star names, Their Lore and Meaning* (Dover Publishing, 1963), 146.

“*Caph*, *Chaph*, or *Kaff*, on the upper right-hand corner of the chair, are from the Arabic title of the constellation; but Al Tizini designated the star as *Al Sanām al ākah*, the Camel’s Hump, referring to the contemporaneous Persian figure.”

13 James Strong, *op. cit.*, Entry 1630.

“Griziyim gher-ee-zeem’ plural of an unused noun from 1629 (Compare 1511), cut up (i.e. rocky); Gerizim, a mountain of Palestine:—Gerizim. 1629 garaz gawraz’ a primitive root; to cut off:—cut off. Most likely this referred to the ambush, i.e. cut off.”

14 Richard H. Allen, *op. cit.*, 450. “Plutarch said that with the Phoenicians it was **Doube** or **Dobber** (?), similar to the Arabian title, but defined by Flamarion as the ‘Speaking Constellation’,—better, I think, the ‘Guiding One’, indicating to their sailors the course to steer at sea.”

15 Ibid.

“...the Persians figured [in Ursa Minor,] the *Myrobalanum* [plum fruit used in dyeing], or

Date-palm Seed or Fruit, which the group stars was thought to resemble.”

And

Jean Chevalier and Alain Gheerbrant , *The Penguin Dictionary of Symbols.*, (Penguin books, 1969,) 274. “The date palm is seen as a symbol of the world axis (or polar axis), or Tree of Life. (‘The righteous shall flourish like the date palm’ (Psalm 91: 12).)”

16 James Strong, *op. cit.*

Entry 876: “b’er be-ayr’ the same as 875; Beer, a place in the Desert, also one in Palestine: Beer.

Entry 875: “‘er be-ayr’ from 874; a pit; especially a well: pit, well.”

17 Anne Wright, “Polaris,” <http://www.constellationsofwords.com/stars/Polaris.html>. “It has been known by many names in the past; ‘the Pathway’; “‘the Pointer’ indicating the way; ‘Navel of the World’, ‘Gate of Heaven’, ‘Hub of the Cosmos’, ‘the Highest Peak of the World Mountain’, “Lodestar”; ‘the Steering Star’; ‘the Ship Star’; and *Stella Maris* ‘Star of the Sea.’”

18 Ibid. “Schedir,” <http://www.constellationsofwords.com/stars/Schedir.html>.

“According to Ptolemy this constellation is of the nature of Saturn and Venus. It is said to give haughtiness, boastfulness and exaggerated pride, but at the same time the power of commanding

respect.”

19 Richard H. Allen, op. cit., 143–144.

“[B]ut the early Arabs had a very different figure here, in no way connected with the lady as generally is supposed,—their *Kaff al H-adib*, the large Hand Stained with Henna, the bright stars marking the fingertips...the early Arabs additionally made *Two Dogs* out of Cassiopeia and Cepheus.”

20 James Strong, op. cit., Entry 436.

“‘elown ay-lone’ prolonged from 352; an oak or other strong tree: plain. See also 356. 352 ‘ayil ah’-yil from the same as 193; properly, strength; hence, anything strong; specifically a chief (politically); also a ram (from his strength); a pilaster (as a strong support); an oak or other strong tree: mighty (man), lintel, oak, post, ram, tree.”

21 Ibid., Entry 6049.

“‘anan aw-nan’ a primitive root; to cover; used only as a denominative from 6051, to cloud over; figuratively, to act covertly, i.e. practise magic: X bring, enchanter, Meonemin, observe(-r of) times, soothsayer, sorcerer.”

22 Ibid., Entry 7725. “shuwb shoob a primitive root; to turn back (hence, away) transitively or intransitively, literally or figuratively (not

necessarily with the idea of return to the starting point); generally to retreat; often adverbial, again: ((break, build, circumcise, dig, do anything, do evil, feed, lay down, lie down, lodge, make, rejoice, send, take, weep)) X again, (cause to) answer (+ again), X in any case (wise), X at all, averse, bring (again, back, home again), call (to mind), carry again (back), cease, X certainly, come again (back), X consider, + continually, convert, deliver (again), + deny, draw back, fetch home again, X fro, get (oneself) (back) again, X give (again), go again (back, home), (go) out, hinder, let, (see) more, X needs, be past, X pay, pervert, pull in again, put (again, up again), recall, recompense, recover, refresh, relieve, render (again), requite, rescue, restore, retrieve, (cause to, make to) return, reverse, reward, + say nay, send back, set again, slide back, still, X surely, take back (off), (cause to, make to) turn (again, self again, away, back, back again, backward, from, off), withdraw.”

23 Richard E. Friedman, *The Hidden Book in the Bible* (San Francisco: HarperCollins, 1998), 207.

24 Ibid., Entry 7392.

“rakab raw-kab’ a primitive root; to ride (on an animal or in a vehicle); causatively, to place upon (for riding or generally), to despatch: bring (on (horse)back), carry, get (oneself) up, on

(horse-)back, put, (cause to, make to) ride (in a chariot, on, -r), set.”

25 E. P. Grondine, “Worknotes on Man in the Ancient Near East and Impact Events.” Cambridge-Conference Network. <http://abob.lib-suga.edu/bobk/ccc/cc041702.html>.

These dates are using the “low chronology” and best suit my theory. Chronology seems to have been somewhat of a factor in the Proto-text. Middle chronology overlaps Naram Sin (Sargon’s grandson) with Pepi I. Pepi II works best, however, as a contemporary of Sargon I.

26 Joseph D. McNair, ed., “Mesopotamian King List 2800–500 BC,” <http://faculty.mdc.edu/jmcnair/joe2pages/Mesopotamia%20Kings%20List.htm>.

27 Anne Wright, “Erkais,” <http://www.constellationsofwords.com/stars/Erakis.html>.

28 Anne Wright, “Schedir,” <http://www.constellationsofwords.com/stars/Schedir.html>.

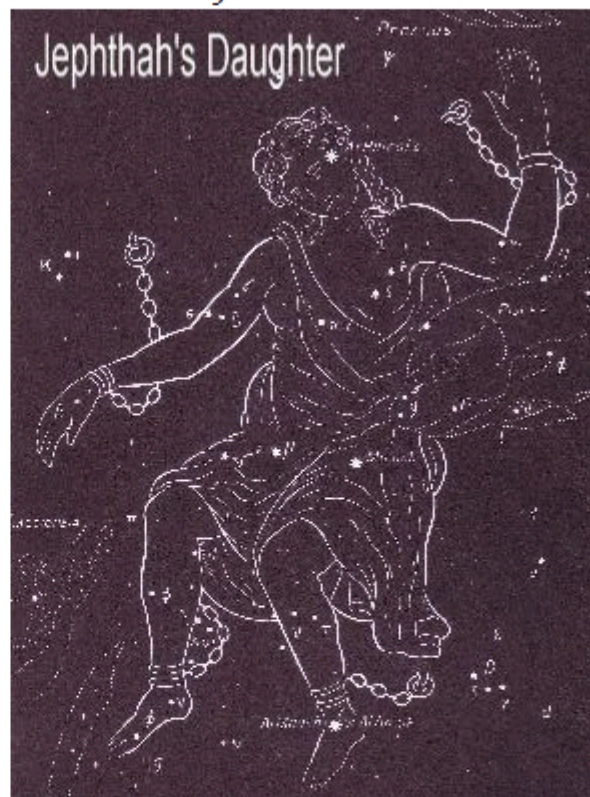
29 Anne Wright, “Polaris,” <http://www.constellationsofwords.com/stars/Polaris.html>.

30 The location of Ophrah is fairly certain. It has not been extensively excavated. The text will remain intact if “at Ophrah” is omitted.

Jephthah

The tale of Jephthah takes place in the

constellation of Andromeda.



Andromeda

At this point the author takes us to the crises in Ammon. Jephthah (“he will open”)¹ is brought back from exile to battle the children of Ammon, who have crossed over the River Jordan (Pegasus)² to battle against the Israelites.

Ammon is in Gilead, a rocky region. This would point to Cassiopeia/Andromeda. Jephthah, disinherited because he was the son of a prostitute, now returns to lead the army. He promises God that, if he is successful in his quest, he will sacrifice to him the first thing he sees upon his return. As fate would have it, Jephthah sees his daughter first. He then sacrifices her after giving her two months to lament her virginity. Astrologically, Andromeda is linked to “purity of thought.”³ Similarly, the virgin is linked to purity.

Andromeda is the daughter who is chained to a rock to be devoured by the sea monster Cetus because of her mother’s boast about their beauty. She is rescued by Perseus. In our biblical story it is a boast, or claim, by the father, and the daughter is not rescued. Andromeda is pictured with chains. Jephthah’s daughter is wearing tambourines or trimbrels, and she dances.⁴

Andromeda is a constellation associated with preparation for spring. The sacrifice of the virgin or end of virginity is symbolic of the opening of the spring.⁵ Jephthah’s daughter spends two winter months lamenting about her virginity. God does not condemn this human sacrifice. This would indicate an ancient origin for this story.

While Andromeda is clearly the sacrificed

daughter, their home was in Mizpeh, which means “watch tower.”⁶ Moreover, his daughter laments in the mountains. This would point to a constellation to the north, and most likely is a reference to Cassiopeia.

Modern Astrological Influence of Major Stars

Andromeda:⁷ “It is said to bestow purity of thought, virtue, honor and dignity upon its natives, but to cause battle with chimerical (wildly fanciful, highly improbable) fears and a tendency to become easily discouraged. It gives love between husband and wife and reconciles adulterers.”

Comments on the Proto-text

This is a second use of the constellation of Andromeda. The first time was with Joseph in prison. The whole Joseph story of his being sold in Egypt and his rise to power did not play out very well astrologically. This episode needed to be deleted. In all of Joseph’s dealings with his brothers he never brings up the fact that they sold him into bondage, nor did Jacob mention it when he handed out blessings.

A second possibility for the use of Andromeda was that it was part of the story of Joshua. This would have been the part of the story where he

would have to cross the River Jordan and undergo circumcision as part of a purification ritual for entering the Promised Land. While this story ties in better with the ancient Arab view of the star Alpheratz, the mass circumcision does not.

The story of Jephthah makes for a better Bronze Age cosmic myth. I have therefore retained it in lieu of the other possibilities.

Proto-text

Judges 11:1a Now Jephthah the Gileadite was a mighty man of valor.

5b And the elders of Gilead went to fetch Jephthah out of the land of Tob; **6** and they said unto Jephthah, “Come and be our chief, that we may fight with the children of Ammon.”

29a Then the Spirit of YHWH came upon Jephthah, **30** And Jephthah vowed a vow unto YHWH, and said, “If thou wilt indeed deliver the children of Ammon into my hand, **31** then it shall be, that whatsoever cometh forth from the doors of my house to meet me, when I return in peace from the children of Ammon, it shall be YHWH’s, and I will offer it up for a burnt-offering.” **32** So Jephthah passed over unto the children of Ammon to fight against them; and YHWH delivered them into his hand.

34a And Jephthah came to Mizpah unto his

house; and, behold, his daughter came out to meet him with tumbrels and with dances: and she was his only child. **35** And it came to pass, when he saw her, that he rent his clothes, and said, “Alas, my daughter! Thou hast brought me very low, and thou art one of them that trouble me; for I have opened my mouth unto YHWH, and I cannot go back.” **37a** And she said unto her father, “Let this thing be done for me: let me alone two months that I may depart and go down upon the mountains, and bewail my virginity.”

11:38ac And he said, “Go. And he sent her away for two months and bewailed her virginity upon the mountains.” **39** And it came to pass at the end of two months that she returned unto her father, who did with her according to his vow which he had vowed: and she knew not man.

1 Strong’s Concordance Entry 3316: “Yiphtach yif-tawkh’ from 6605; he will open; Jiphtach, an Israelite; also a place in Palestine: Jephthah, Jiphtah.”

Entry 6605.

“pathach paw-thakh’ a primitive root; to open wide (literally or figuratively); specifically, to loosen, begin, plough, carve: appear, break forth, draw (out), let go free, (en-)grave(-n), loose (self), (be, be set) open(-ing), put off, ungird, unstop, have vent.”

This appears to be the “opening” of spring—with blossoms opening up.

2 Most likely this is a reference to Alpheratz, the brightest star in Andromeda. It was originally part of Pegasus. It was the horse’s navel.

3 Anne Wright, “Alpheratz,” <http://www.constellationsofwords.com/stars/Alpheratz.html>.

“It is said to bestow purity of thought, virtue, honor and dignity upon its natives, but to cause battle with chimerical (wildly fanciful, highly improbable) fears and a tendency to become easily discouraged.”

4 Ibid.

There are actually several versions of The Andromeda myth. One goes this way:

“ Andromeda, the original “maiden in distress” is daughter of Cepheus, king of Ethiopeia, and his wife Cassiopeia. Cassiopeia was proud of her daughter’s beauty and boasted that Andromeda was more beautiful than the Sea Nymphs, the Nereids, who were daughters of Poseidon (Neptune). The Nereids complained to Poseidon who sent a sea monster (Cetus) to ravage the coast. With his kingdom in grave danger, Cepheus consulted the oracle of Ammon in Libya for advice. He learned the only way to save his kingdom was to sacrifice his daughter, Andromeda, to the sea monster. Andromeda is

chained to a rock and left to the mercy of the monster. The hero, Perseus, arrives at the scene and they fall in love. Perseus had a quick consultation with Cepheus and Cassiopeia; it is agreed that if he rescues their daughter, he could marry her. The sea monster (Cetus) arrives and Perseus kills it. Perseus breaks the chains that bound Andromeda to the rock and frees her. The wedding follows.”

5 Ibid.

“Andromeda has been identified with Ishtar, Kore, and Persephone, Persephone [being] a fertility goddess representing the seed. Persephone’s season is winter, when the seed is nestled in the earth and when Persephone is visiting Hades. When she rejoins her mother, Demeter, in the spring it is time for the seed to sprout. The world rejoices when mother and daughter reunite.”

6 James Strong, *ew Strong’s Concise Concordance of the Bible* (Thomas Nelson Publishers, 1990), Entry 4708.

“Mitspeh mits-peh’ the same as 4707; Mitspeh, the name of five places in Palestine: Mizpeh, watch tower. Compare 4709.”

Entry 4707.

“mitspeh mits-peh’ from 6822; an observatory, especially for military purposes: watch tower.”

Entry 6822.

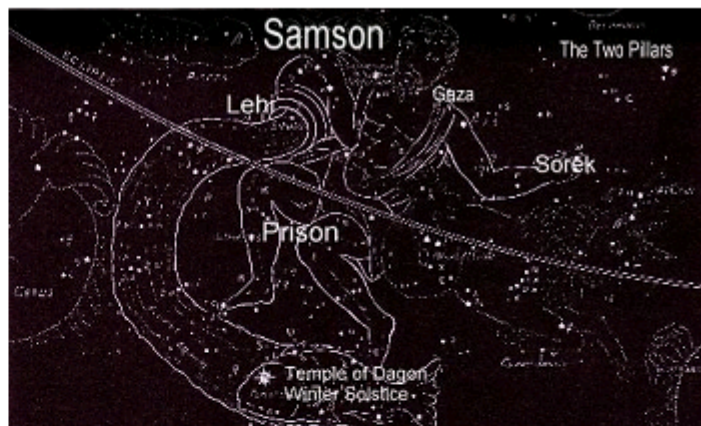
“tsaphah tsaw-faw’ a primitive root; properly, to lean forward, i.e. to peer into the distance; by implication, to observe, await: behold, espy, look up (well), wait for, (keep the) watch(-man).”

In this case, the daughter is looking into the future from the “watch tower.”

7 Anne Wright, “Alpheratz,” <http://www.constellationsofwords.com/stars/Alpheratz.html>.

Samson

Our current biblical text starts the tale of Samson during the summer constellations of Cancer, Leo, and Virgo. It jumps to Pisces/Pegasus, goes to Aquarius, up to the orthern Cross, and terminates in Pisces Australis.



Birth of a Solar God

The conception and birth of Samson is interesting. It is not in Aquarius, where our progression would lead us, but in Cancer. In this regard, the constellation usage is similar to that of the Jesus saga, in that both have their birth tale in Cancer. Early in the story we find Manoah (meaning “rest”¹ and associated with Cancer²) living in Zorah³ (“hornet,” or perhaps the beehive in Cancer⁴). Again we have a virgin or barren birth in Cancer. The child will be a Nazirite from birth.⁵ The lack of a razor on the head would indicate a solar connection. Long hair in ancient depictions normally indicates a solar god, as the hair was an imitation or metaphor of the sun’s rays.

Before Samson was born, two things happened. One is that an angel appeared and disappeared in a flame, and the second is that a kid-goat was offered as a sacrifice. The kid-goat possibly establishes a connection with the constellation of Capricorn, sign of the sea-goat; however, a more likely alternative is that there is another cosmic explanation. The flame that shot up from the altar was the heat or flame of the sun at the summer solstice.

Shamash and the Winter Solstice

Samson⁶ is the “Hebrew version of Shams-On in Arabia and Shamash in Sumeria. [He is] identical with Ra-Harakhti in Egypt and Heracles of Greece.”⁷ The twelve labors of Heracles “signify the progression of the sign through the zodiac.”⁸ Samson is not as sophisticated. His feats centered on the constellations of Leo and Virgo. Hair is symbolic of the sun’s rays. The cutting off of his hair and blinding of Samson represents the winter solstice, when the sun is at its weakest point. (Jonah in the belly or womb⁹ of the whale* and Red Riding Hood in the belly of the black wolf also symbolized this period.¹⁰) The wreaking of the Philistine temple perhaps symbolizes the sun’s power to dry out and crumble mud bricks. ¹¹Shamash, like Samson, was a judge

and subservient to the moon-god Sin.



Shamash between
Mashu's Twin Peaks,
Akkadian, 3rd millennium BCE
(British Museum).

Philistines in 1900 BCE

An anachronistic problem my thesis creates is the existence of the Philistines circa 1900 BCE. The Philistines did not exist in this area during this era, but the Phoenicians (or more specifically, their ancestors) did. The Phoenicians were a group ethnically and culturally similar to the Amorites. The Hebrew alphabet is derived from their alphabet.¹² The Phoenicians were seagoing traders and would have been obsessed with astronomy, as would the Canaanites, who traveled by night in the desert. The Hebrew name for Philistine is a cognate with the name Palestine.¹³ This would suggest the meaning implies a geographic area and not an ethnic group. The word which is used in Hebrew for Philistine means “land of sojourners.” This is normally interpreted as “foreigners.” I contend it is a reference to the traveling nature of the Phoenicians; i.e., “those hailing from the land of the travelers.” Philistine was most likely a

deliberate Septuagint mistranslation. The correct translation for the Proto-text is Phoenician or Palestinian. I will still use the term Philistine in my explanations of the Proto-text,

* Jesus calls it a whale. The Old Testament phrase translates as a “great fish.” The three days is the time frame given to the sun’s sojourn with the Earth during the winter solstice. In this tale, the “great fish” most likely is symbolic of the constellation Pisces Australis, which was the ancient home of the winter solstice star Fomalhaut.

as that is the most familiar to the reader. Later redactors undoubtedly had the Philistines in mind when they inserted material postdating the Philistine conquest. Hence, “Philistine” really did mean Philistine.

The stories of the Ugarit texts (in the Canaanite language) are similar to those in the Old Testament and appear to be structured astrologically.¹⁴

Between 2300 and 1900 BCE, the Phoenicians were conquered by a group of Canaanites who called themselves “Amorites.” We have now identified the mysterious ancient “Hebrews.” They are the Amorites or “Ammru,” as they were called. This was known as the Amorite period. For

the first two centuries of the second millennium they were the dominant group who would take over Mesopotamia.¹⁵

Around the turn of the second millennium BCE, the Amorites came and swallowed up every kingdom and city in the Middle East that they attacked. They built new cities on the mounds of the destroyed kingdoms, which later became the Canaanite cities of the Bible. They spoke a west-Semitic dialect that was a cross between Hebrew and Aramaic, and were called the Amurru (people of the west) by the Akkadian peoples of Mesopotamia. Racially, the people were a mixture of Northwest Semitic and Hurrian elements.

The Amorites ruled from Egypt to Babylon. The Hittites, Assyrians, and Hurrites were to the north. It would have been during this period that they obtained the original Akkadian tales and rewrote them. These reworked cosmic myths combined with history would form the roots of modern Judaism.

Asad

Samson is born in Cancer and is attracted to a woman in Leo. The author has Samson transverse Asad as the summer sun to demonstrate his superhuman power, then switches the story to Aquarius via Pegasus and

Pisces. Samson sees a Philistine woman who “pleaseth me well,” as cited in the KJV. Friedman interprets the last line of Judges 14:3 as “she’s right in my eyes.”¹⁶ This latter translation sits better with various puns. The woman, who is “right in his eyes,” will eventually lead to Samson becoming blind. This represents the power of the sun at the two opposing solstices. In the beginning of summer, Samson is so powerful he can have any woman he wants, even against tradition. In the winter, the eyes of the sun grow dim, as do Samson’s. Also represented is the sexual innuendo of desire of the phallic eye for the *yoni*, or male lust.

The constellation of Aquarius typically has a pitcher or urn (the *yoni*) associated with it. This was Samson’s attraction. It was due to Samson’s lust that he eventually came to bring down the Philistine temple. His lust was not considered in a sinful, evil, or negative light, but simply as how YHWH worked his plan for the heavens. His story of “wild escapades and sexual liaisons” baffles biblical scholars who do not see the connection with the solar deity.¹⁷

The Philistines were dominating Israel at this time. Samson’s first great feat was to kill a lion. Inside the lion he discovered bees, and then made a riddle of the whole incident with the wedding

party. This informs the reader he or she is in Asad: Cancer (“beehive” star(s), Praesepe) and Leo (“lion”). Samson goes to Timnah, which means “portion” or “to count, reckon, appoint, or tell.”¹⁸ As it turns out, his wife ruins his riddle under threat of fire (notice the frequent use of the word fire in this tale). Samson most likely would be represented by the star Regulus, previously mentioned as being associated with the summer solstice. In astrology, Denebola (Leo’s tail) is opposed to Regulus and would represent Samson’s wife.¹⁹

In order to make good on his bet, Samson kills thirty Philistines at Ashkelon (“fire of infamy”).²⁰ This could possibly be Regulus again or another star in Asad. With everything having a fire symbolism, it is hard to separate them. I suspect that the number thirty was used because it was the sacred number of Nanna-Sin, the moon-god, which would be the biblical YHWH.²¹

Samson’s wife is given to his companion. This would be a reference to Sarcam, the joining star between Virgo and Leo. The author then informs us that it is now the wheat season, so we know to progress to Virgo/Libra. Samson offers a kid-goat to visit his wife, who was just given away. I would suggest the star δ , not named on our modern

charts. “On the Euphrates it was *Lu Lim*, the Gazelle, Goat, or Stag”²²

Samson is refused on his visit and has a snit. This time he takes three hundred (thirty times ten)* foxes, lights their tails, and burns the grain of the Philistines. This would be the bright star, Spica, marking an “ear of wheat.”²³ The fire burned the vineyard and olive tree, which would be Vindemiatrix—which also signifies the “grape gatherer.”²⁴

Samson then strikes them “hip on thigh” a big blow (Judges 15:8). Auva is the star in the hip of Virgo. This was the “foot of the barker.”²⁵ The word “hip” actually refers to the lower leg, more typically the calf.²⁶ “Thigh” is a polite term for groin.²⁷ In other words, Samson kicks his enemies in the stones.

This concludes the summer reign of Samson, as he now goes to live at the cleft of the rock of Etam (“lair of the beast”).²⁸

Pisces/Pegasus

It would seem Etam is a cliff dwelling. This would be the same as the rampart dwelling of Rahab, in the wing of Pegasus-Kerb.

Because of Samson, the Philistines camped out in Judah. There is a piece of history missing in this

tale. How did the Philistines come to dominate the Hebrews in the first place? What sin did the Hebrews commit to cause this? To answer this question, an additional line was inserted in Judges 10:7 which was not part of the original Samson story:

And the anger of the LORD was hot against Israel, and he sold them into the hands of the Philistines, and into the hands of the children of Ammon.

*Thirty is the number of days in a solar month.

This of course was punishment for worshipping the wrong gods again. This line would have been added to the text at a later date, since the word Israel is mentioned. Most likely it is a real reference to the Philistines and not the Phoenicians.

The actual Philistine takeover would have corresponded to the invasion of the Peoples of the Seas, taking place circa 1175 BCE. In the classical Bible time line, this would be about the same time that Joshua was conquering this area— assuming a circa 1250 BCE Exodus. The destruction of the cities during this era attributed to Joshua was most likely caused by the historical invasion of the Peoples of the Sea.²⁹

Three thousand (thirty times one hundred) of

Samson's men came down from Judah to tie him up with two new ropes that were like flax. Judah is associated with Leo; however, Israel the nation is associated with a zodiac constellation conquered by Joshua, namely Pisces. Pisces was considered the "national constellation" of Israel.³⁰ The "double flax rope" is classical Pisces, as the rope in Pisces that connects the two fish is made from flax. The large group of men would be the "multitude" also represented by Pisces.

Aquarius and Delphinus

After Samson burned through the flaxen rope,³¹ he grabbed the fresh jawbone of an ass and killed a thousand men, then thirsted. He took the jawbone, cast it away, and then God opened up the earth and water came out. This takes place at Lehi ("jaw"),³² Ramat-Lehi ("height of jawbone"),³³ and Enhakkore ("eye or spirit of one calling"),³⁴ The place where the spring of water gushed forth is easy to figure out: it is the urn in Aquarius which spills the water. In Hebrew, Aquarius is called Deli; in Arabic, Al Dalw.³⁵ It is a water bucket. The "γ" star is known as Sadalachbia, "the Lucky Star of Hidden Things."³⁶ It is here Samson gets "lucky" in striking the hidden water.

The "jawbone of the ass" is a puzzler. Aquarius

was sometimes depicted as an ass carrying two urns of water.³⁷ It could also depict an ass-headed Phoenician/Canaanite god, perhaps a forerunner to Pallas (or Pales), an assheaded Baal. Palestine gets its name from Pales.³⁸ This act was to demean their god.

Samson now heads for Gaza ("strong, mighty, fierce")³⁹ to see a prostitute. He is at the gates of Gaza in the star Sadalsuud, located in the left shoulder of Aquarius. The star is called "Luck of Lucks," the star of mighty destiny.⁴⁰ It symbolizes the rising of the sun and the passing of winter. It was here the Philistines set an ambush for Samson. They waited all night for him at the city gate and said they would kill him at morning light. Samson slept until midnight and then got up. He took the hold of the doors to the city gate, along with the two door posts, placed them on his shoulders, and carried them up to the top of the mountain that faces Hebron. As you may recall, Hebron is in Cygnus.⁴¹ Going up from Aquarius is the constellation Delphinus, "the Dolphin," which is facing Cygnus.

The two pillars would later represent the polar axis around which the constellations turn. I am assuming that the polar axis concept had not been created in EB III or MB I, as Eratosthenes of

Cyrene is generally credited with the creation circa 200 BCE.* The dolphin of myth swims out beyond the Pillars of Hercules. Some early Christian sects (Nestorians, Melkites) considered the constellation as the “cross of Jesus.”⁴² This is evidence that they knew the cosmic myth of the Old Testament. The pillars carried by Samson would be represented by the same constellation as the cross carried by Jesus. Simon of Cyrene also carried this cross for Jesus. Coincidentally, it was Eratosthenes (273– 192 BCE) of Cyrene who, at the town of Cyrene, correctly determined the diameter and size of the Earth.⁴³

Samson then goes to the *wadi* Sorek. A *wadi* is a dry desert valley awaiting the spring rains. Sorek means “choice wine or grapes.”⁴⁴ This would be yet another star in Aquarius, Albali. The star is the “swallower,” as the desert swallows water. It got its name because this star seems to swallow the light of two brighter stars. In early depictions of Aquarius the left hand held grain stalks.⁴⁵

Delilah asks Samson how a person can tie him up so he is no longer strong. Samson gives her multiple answers. One is to use *seven* fresh cords that had never been dried. Then, it was *seven* new ropes. Then, it was a hair weave of *seven*

locks. The first two would represent the autumnal and vernal equinoxes. The hair would be the summer solstice. This leaves the winter solstice.

Delilah (“to make weak, feeble”)⁴⁶ makes Samson weak by cutting off seven locks of hair. The number seven in this case is a reference to the solar system: the five planets, sun, and moon. This is sometimes seen as a sexual reference. Delilah as the lily or *yoni* removes the phallic strength of the sun-god by drawing in his rays of strength. Haircutting in myths normally represented castration, as it was believed a man’s phallic power resided in his hair. Blinding was also associated with putting out the phallic eye. Aquarius was the “cup bearer.” Samson’s attraction and association with the women (the *yoni*, or “cup-bearer”) of the Philistines led to his demise.⁴⁷

Delilah has a barber cut off Samson’s hair. Samson’s eyes are put out: therefore, he loses his strength at the winter solstice, the only time when the Philistines can dominate him. He is placed in a prison house. I would suggest that the prison house is Skat, “the star of the foundation.”⁴⁸

Samson’s hair, like the sun, returns. During the Philistine feast to their god Dagon, Samson kills

3,000 (thirty times one hundred) Philistines on the roof of the temple by taking down the two middle pillars (poles of the winter and summer solstice). The temple is the star Fomalhaut, the ancient star designating the winter solstice. The constellation of the Pisces Australis was also associated with the fish-god Dagon.⁴⁹ Samson's death marks the end of Aquarius in the style of "J." He is then lifted up and buried in Cancer, a tomb between Zorah and Eshtaol.

*That is not to say those inventive Babylonians did not create it first, only to have been copied by the Greeks, which appears to have been the norm.

Modern Astrological Influence of Major Stars

Fomalhaut:⁵⁰ "It is said to be very fortunate and powerful and yet to cause malevolence of sublime scope and character, and change from a material to a spiritual form of expression. Cardan stated that together with the stars rising with twelve Libra it gives an immortal name."

Sadalmelik:⁵¹ " It causes persecution, lawsuits, extreme and sudden destruction and the death penalty." Most likely this star belongs in the text of Samson, as it is the brightest star in the constellation of Aquarius. It is "the Lucky One of

the Kingdom." Not much lore is written about the star.

Sadalsuud:⁵² "It is said to cause trouble and disgrace."

Albali:⁵³ "This star along with Ancha are indicative of danger, persecution and even death, but are also said to give good fortune."

Comments on the Proto-text

This was without a doubt the most difficult of the texts to edit. It almost appears as if the original story for Aquarius was removed and replaced with a new text. The star Fomalhaut pinpoints nicely the event for the winter solstice and temple destruction. However, the rest of the stars seem a bit forced in their usage and explanations. It is clear that the ancient Arabian names of these stars were established after Aquarius moved out of the winter solstice position. The Arab explanation for the names of these stars would apply to a month after the solstice. This could correspond to my 1930 BCE estimate, but most likely his story came later, perhaps replacing the original.

The first question should be, is Asad (birth and marriage of Samson) part of the Proto-text? To be honest, I just don't know. The literary content of the story is more cogent with this text. This differs from previous redaction, where

eliminating some text would either make no difference or actually enhance the literature.

If we leave Asad in the story of Samson, then the author deviates from a pattern he had previously followed by not re-using constellations. Does this really matter? After all, the solar aspect of Samson should give him special consideration. Most of the stars and constellations of Asad/Pisces/Pegasus are used in a similar way as before, except for the bees inside the lion. This is new and I consider it significant. There are no clear references to bees inside Asad in this era. I know I gave a plausible explanation in the endnotes (endnote four to this chapter), but that was speculation. Without the bees inside the lion, there can be no Asad story, because the bees play an integral part; they cannot simply be deleted from the text. There exists a Hittite myth which includes a bee finding the hiding place of the storm-god. So the use is not totally out of the question.

There should be a question of a rewrite of the text due to the precession of the equinoxes. The text leaves that question open. Should something have been added when the summer solstice moved from Leo to Cancer? The answer is yes and no. There appears to be an inserted story concerning the announcement of the barren birth

of Samson. This is Cancer. The text can be edited very neatly to delete this portion without distorting the basic story—thus giving us evidence of an added text. However, we must remember that Cancer was actually a part of Asad, so technically there was no real precession to a new constellation. This means that the story of the barren birth (properly edited) could have been part of the Proto-text. There also does not appear any attempt to link this story to Capricorn, which would have been normal when the winter solstice moved into that constellation. This linkage should have taken place in Judges 16:31, which actually would have linked the text back to Cancer and the summer solstice (Zorah = hornet, Manoah = rest). The text does contain an odd added phrase that Samson judged Israel for twenty years. This is mentioned after he was dead and buried. The number twenty in this case would have referred to half of a constellation period (a full constellation period is equal to forty years). This could be an obscure attempt to “push” the story, so to speak, a half constellation forward into Capricorn the sea-goat—with the tail end of the constellation also representing a fish, as it does in Pisces Australis. This would be a weak connection.

The story in Asad has a sign of poor redaction.

Samson gives his wedding guests seven days to figure out his riddle. After three days they admit defeat, as they cannot come up with the answer. Then, on the seventh day—the final day, one would assume—they ask Samson’s wife to “entice” him to answer. The woman goes before Samson and begins to weep in order for him to give her the answer. In the very next line, the Bible claims Samson answered his wife after she had been weeping at the feast for seven days. Clearly this text was layered.

Proto-text

Judges 14:1 And Samson went down to Timnah, and saw a woman in Timnah of the daughters of the Phoenicians. **2** And he came up, and told his father and his mother, and said, “I have seen a woman in Timnah of the daughters of the Phoenicians: now therefore get her for me to wife.” **3ac** Then his father and his mother said unto him, “Is there never a woman among the daughters of thy brethren?” And Samson said unto his father; “Get her for me; for she pleaseth me well.”

5 Then went Samson down, and his father and his mother, to Timnah, and came to the vineyards of Timnah: and, behold, a young lion roared against him. **6b** and he rent him as he would have rent a kid; and he had nothing in his hand: but he

told not his father or his mother what he had done. **7** And he went down, and talked with the woman, and she pleased Samson well. **8** And after a while he returned to take her; and he turned aside to see the carcass of the lion: and, behold, there was a swarm of bees in the body of the lion, and honey. **9** And he took it into his hands, and went on, eating as he went; and he came to his father and mother, and gave unto them, and they did eat: but he told them not that he had taken the honey out of the body of the lion.

10a And his father went down unto the woman: and Samson made there a feast. **11b** when they saw him that they brought thirty companions to be with him. **12** And Samson said unto them, “Let me now put forth a riddle unto you: if ye can declare it unto me within the seven days of the feast, and find it out, then I will give you thirty linen garments and thirty changes of raiment; **13** but if ye cannot declare it unto me, then shall ye give me thirty linen garments and thirty changes of raiment.” And they said unto him; “Put forth thy riddle, that we may hear it.” **14** And he said unto them, “Out of the eater came forth food, And out of the strong came forth sweetness.” And they could not in three days declare the riddle. **15** And it came to pass on the seventh day that they said unto Samson’s wife, “Entice thy husband, that he may declare unto us the riddle, lest we

burn thee and thy father's house with fire: have ye called us to impoverish us? is it not [so]?" **16a** And Samson's wife wept before him, **17b** and it came to pass on the seventh day, that he told her, **18** And the men of the city said unto him on the seventh day before the sun went down, "What is sweeter than honey? and what is stronger than a lion?" And he said unto them, "If ye had not plowed with my heifer, Ye had not found out my riddle." **19a** and he went down to Ashkelon, and smote thirty men of them, and took their spoil, and gave the changes [of raiment] unto them that declared the riddle. And his anger was kindled, and he went up to his father's house. **20** But Samson's wife was [given] to his companion, whom he had used as his friend.

15:1a In the time of wheat harvest, Samson visited his wife with a kid **2a** And her father said, "I verily thought that thou had utterly hated her; therefore I gave her to thy companion."

4 And Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between every two tails. **5ac** And when he had set the brands on fire, he let them go into the standing grain of the Phoenicians and also the olive yards. **6ac** Then the Phoenicians said, Who hath done this? And they said, Samson, the son-in-law of the Timnite,

And the Phoenicians came up, and burnt her and her father with fire. **7** And Samson said unto them, If ye do after this manner, surely I will be avenged of you, and after that I will cease.

8 And he smote them hip and thigh with a great slaughter: and he went down and dwelt in the cleft of the rock of Etam. **9ac** Then the Phoenicians went up and spread themselves in Lehi. **11ac** Then three thousand men went down to the cleft of the rock of Etam, and said to Samson,

12b , "We are come down to bind thee, that we may deliver thee into the hand of the Phoenicians." **13b**. And they bound him with two new ropes, and brought him up from the rock. **14ac** When he came unto Lehi, and the ropes that were upon his arms became as flax that was burnt with fire, and his bands dropped from off his hands. **15** And he found a fresh jawbone of an ass, and put forth his hand, and took it, and smote a thousand men therewith. **16** And Samson said, "With the jawbone of an ass, heaps upon heaps, with the jawbone of an ass have I smitten a thousand men." **17** And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand; and that place was called Ramath-lehi.

15:18a And he was sore athirst, and called on

YHWH, and said, “Thou hast given this great deliverance by the hand of thy servant; and now shall I die for thirst” **19a** But YHWH clave the hollow place and there came water thereout; and when he had drunk, his spirit came again, and he revived: wherefore the name thereof was called En-hakkore.

16:3a And Samson lay till midnight, and arose at midnight, and laid hold of the doors of the gate of the city, and the two posts, and plucked them up, bar and all, and put them upon his shoulders, and carried them up to the top of the mountain.

4 And it came to pass afterward, that he loved a woman in the valley of Sorek, whose name was Delilah. **5a** And the lords of the Phoenicians came up unto her, and said unto her, “Entice him, and see wherein his great strength lieth.” **6a** And Delilah said to Samson; “Tell me, I pray thee, wherein thy great strength lieth?” **17ac** And he told her all his heart, and said unto her, “There hath not come a razor upon my head; if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man.”

18a And when Delilah saw that he had told her all his heart **19b** and she called for a man, and shaved off the seven locks of his head. **21a** And the Phoenicians laid hold on him, and put out his eyes; and they brought him down to Gaza.

22 Howbeit the hair of his head began to grow again after he was shaven? **23** And the lords of the Phoenicians gathered them together to offer a great sacrifice unto Dagon their god, and to rejoice; for they said, “Our god hath delivered Samson our enemy into our hand.” **25bd** And they called for Samson and he made sport before them. And they set him between the pillars: **26** and Samson said unto the lad that held him by the hand, “Suffer me that I may feel the pillars whereupon the house rest, that I may lean upon them.”

29 And Samson took hold of the two middle pillars upon which the house rested, and leaned upon them, the one with his right hand, and the other with his left. **30a** And Samson said; “Let me die with the Phoenicians. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein.”

¹ James Strong, *ew Strong's Concise Concordance of the Bible* (Thomas Nelson Publishers, 1990), Entry 4495.

“Manowach maw-no'-akh the same as 4494; rest; Manoach, an Israelite: Manoah.” Entry 4494.

“manowach maw-no'-akh from 5117; quiet, i.e. (concretely) a settled spot, or (figuratively) a home: (place of) rest.”

2 In our tale, Cancer was associated with a resting spot for Isaac, an oasis. Ptolemy associated it with the popular NT manger or crib (Allen, op. cit., fn. 14, page 113). Bullinger associates Cancer with the word *Khan* for a traveler's nighttime rest stop or inn (Luke 2:7).

3 James Strong, op. cit., Entry 6881.

"Tsor`ah tsor-aw' apparently another form for 6880; Tsorah, a place in Palestine: Zareah, Zorah, Zoreah."

4

Entry 6880.

"tsir`ah tsir-aw' from 6879; a wasp (as stinging): hornet."

Praesepe . The "beehive" is considered a modern designation of unknown origin. This area was considered the muzzle or mouth of the lion Asad in ancient times. I can only speculate on how bees would have been connected to Cancer in ancient times. Cancer and Capricorn were considered gates or portals to the heavens. Bees were symbols of the bridge between the two worlds and were often carved on tombs in the Near East and the Aegean world. The Mycenaean *tholos* tombs took the form of beehives. Honey was used for embalming in Asia Minor 3500–1750 BCE. (Walker, op. cit., below in endnote 8, 407).

5 J. Cheryl Exum, *Harper's Bible Commentary* (Harper & Row, 1988), 257.

The Nazirite status is apparently of a tertiary redaction. Exum writes that "Samson's Nazirite status (verses 4–5, 7) has perplexed commentators." It seems Samson ignores the laws of the Nazirites in regard to avoiding wine, beer, and unclean food. Furthermore, he touches a dead carcass. "Nazirite status appears to be a later development in the tradition to provide a theological rationale for the strong man's strength that resides in his hair (16:17), a common folklore motif," according to Dr. Exum.

6 James Strong, op. cit., Entry 8123. "Shimshon shim-shone' from 8121; sunlight; Shimshon, an Israelite: Samson."

Entry 8121.

"shemesh sheh'-mesh from an unused root meaning to be brilliant; the sun; by implication, the east; figuratively, a ray, i.e. (arch.) a notched battlement: + east side(ward), sun ((rising)), + west(-ward), window. See also 1053."

Entry 8122.

"shemesh sheh'-mesh (Aramaic) corresponding to 8121; the sun: sun."

7 Barbara G. Walker, *The Woman's Encyclopedia of Myths and Secrets* (HarperCollins, 1983), 888.

8 Ibid.

9 James Strong, op. cit., Entry 4578.

“me`ah may-aw’ from an unused root probably meaning to be soft; used only in plural the intestines, or (collectively) the abdomen, figuratively, sympathy; by implication, a vest; by extens. the stomach, the uterus (or of men, the seat of generation), the heart (figuratively): belly, bowels, X heart, womb.”

10 T. W. Doane, *Bible Myths and Their Parallels in Other Religions* (New York: The Truth Seeker Co., 1948), 80.

Technically, Little Red Riding Hood is a symbol of the sun’s being devoured by the night. However, all the stories represent the temporary death of the sun.

11 “Shamash - Love to Know 1911,” <http://www.1911encyclopedia.org/Shamash>.

“The name signifies perhaps ‘servitor,’ and would thus point to a secondary position occupied at one time by this deity. Both in early and in late inscriptions Sha-mash is designated as the ‘offspring of Nannar [?],’ i.e. of the moon-god, and since, in an enumeration of the pantheon, Sin generally takes precedence of Shamash, it is in relationship, presumably, to the moon-god that the sun-god appears as the dependent power. Such a supposition would accord with the prominence acquired by the moon in the calendar

and in astrological calculations, as well as with the fact that the moon-cult belongs to the nomadic and therefore earlier, stage of civilization, whereas the sun-god rises to full importance only after the agricultural stage has been reached.

The attribute most commonly associated with Shamash is justice. Just as the sun disperses darkness, so Shamash brings wrong and injustice to light. Khammurabi attributes to Shamash the inspiration that led him to gather the existing laws and legal procedures into a code, and in the design accompanying the code the king represents himself in an attitude of adoration before Shamash as the embodiment of the idea of justice. Several centuries before Khammurabi, Ur-Engur [?] of the Ur dynasty (c. 2600 BC) declared that he rendered decisions ‘according to the just laws of Shamash.’ [more]

The consort of Shamash was known as A. She, however, is rarely mentioned in the inscriptions except in combination with Shamash.”

According to Allen (op. cit., fn. 24, 253) the Jews knew Leo as *Arye* and the Babylonians as *Aru* “all meaning a lion; the last title frequently being contracted to their letter equivalent to our **A**.” “A” is usual referred to as “AA” in contemporary writings. It would appear that the sun-god Shamash had the lion constellation of Asad as his

consort. This would most certainly be connected to Virgo. Ishtar would eventually take over for that constellation. We could consider "A" akin to the biblical Eve or the Hittite Heba. It is possible this was an ancient goddess such as the Egyptian Neith, who occupied multiple summer constellations under an ancient single constellation. When the constellations were broken up, "A" fell from favor and was replaced with Ishtar, et al.—unlike Neith, who had a strong enough following to stay on as a goddess contemporaneous with her replacements.

¹² Simon Ager, "Hebrew Script," <http://www.omniglot.com/writing/hebrew.htm>.

"The earliest Hebrew script was derived from a Phoenician script... The Phoenician alphabet developed from the proto-Canaanite alphabet."

¹³ "The NAS Old Testament Hebrew Lexicon." Strong's number 6429. <http://bible.crosswalk.com/Lexicons/Hebrew/heb.cgi?number=6429&version=nas>.

"Philistia = 'land of sojourners.'

The general territory on the west coast of Canaan or the entire country of Palestine."

King James usage: Palestina (3 times), Philistia (3), Philistine (1), Palestine (1).

¹⁴ The apparent structure of the Ugarit text is, of course, my opinion. And a darn good one, too, I might add.

¹⁵ Ernest Moyer, "The Amorites, Phoenicians, and Hebrews,"

www.egyptorigins.com/amorites.htm.

"The Amorites were members of this ancient Semitic-speaking people. The invasion of these nomadic people, called Amurru by the Akkadians and Martu by the Assyrians, was described as coming from the northwest. They were prominent in Mesopotamia, Syria, and Palestine in the early centuries of the second millennium BC. In the cuneiform sources from Sumeria (c. 2400–c. 2000 BC), they were identified as coming from the west.

Between about 2000 and 1800 BC they covered both Syria and Mesopotamia with a multitude of small principalities and cities, mostly governed by rulers bearing some name characteristic of the Semitic dialect that the Amorites spoke.

Almost all of the local kings in Babylonia (such as Hammurabi of Babylon) belonged to this stock."

And

Christopher B. Siren, "Canaanite/Ugaritic Mythology FAQ, ver. 1.2." <http://www.cs.uu.nl/wais/html/na-dir/mythology/canaanite-faq.html>.

"Between 2300 and 1900 BC, many of the coastal Canaanite cities were abandoned, sacked by the Amorites, with the inland cities of Aleppo

and Mari lost to them completely.”

16 Richard E. Friedman, *The Hidden Book in the Bible* (San Francisco: HarperCollins, 1998), 173.

17 J. Cheryl Exum, op. cit., 257:

“It is frequently observed that Samson does not behave as a judge. He does not lead any Israelite troops into battle but rather engages in personal vendettas against the Philistines. When one considers his wild escapades and sexual liaisons, his character leaves much to be desired. Unlike the major judges before him, he does not achieve Israel’s deliverance from its oppressor.”

18 James Strong, op. cit., Entry 8553.

“Timnah tim-naw’ from 4487; a portion assigned; Timnah, the name of two places in Palestine: Timnah, Timnath, Thimnathah.”

Entry 4487.

“manah maw-naw’ a primitive root; properly, to weigh out; by implication, to allot or constitute officially; also to enumerate or enroll: appoint, count, number, prepare, set, tell.”

19 Richard H. Allen, *Star names, Their Lore and Meaning* (Dover Publishing, 1963), 259. “Denebola was of unlucky influence in astrology, portending misfortune and disgrace, and thus opposed to Regulus in character as in position in the figure....Several small stars, some telescopic, in its immediate vicinity, are the *Companions of*

Denebola.”

20 *The AS Old Testament Hebrew Lexicon*. Strong’s number 831. <http://bible.crosswalk.com/Lexicons/Hebrew/heb.cgi?number=831&version=na>.

“Askelon or Ashkelon = ‘the fire of infamy: I shall be weighed’

1. a maritime city of the Philistines, southwest of Jerusalem.”

21 “Astronomy of Babylon” by Ahmad-IRIS 2007 <http://doormann.tripod.com/asssky.htm> “He [Sin] presided over the calendar and astrological divination. In accord with the approximate number of days in a month, 30 was his sacred number.”

It is interesting that the moon-god presides over astrological divination. That would have been one of the functions of the text, and may in fact have been the prime motivation for writing it.

22 Richard H. Allen, *Star names, Their Lore and Meaning* (Dover Publishing, 1963), 470.

23 Ibid., 466. “*Spica* signifies, and marks, the Ear of Wheat shown in the Virgin’s left hand.”

24 Ibid., 471.

“ *Vindemiatrix*...in Latin days it was *Vindemiator*.... *Vindemitor*... [,] *Provindemiator* and *Provindemia major*...[were] all signifying the ‘Grape-gatherer’ from its rising in the morning

just before the time of vintage.”

25 Ibid., 473.

26 *The AS Old Testament Hebrew Lexicon*.
Strong's number 7785.

<http://bible.crosswalk.com/Lexicons/Hebrew/heb.cgi?number=7785&version=nas>.

“1.leg, thigh

of man; specifically the lower leg (calf) as opposed to the thigh

of sacrificial animal; specifically the thigh, upper leg, hind leg, as the portion eaten “

King James usage: shoulder (13 times), legs (4), hip (1), thigh (1).

27 Ibid. Strong's number 3409.

“1.thigh, side, loin, base

a. thigh

1. outside of thigh (where sword was worn)

2. loins (as the seat of procreative power) b. side (flank) (of object)

c. base”

King James usage: thigh (21 times), side (7), shaft (3), loins (2), body (1).

28 Ibid.

“Etam = ‘lair of wild beasts’

a. a village of the tribe of Simeon

b. a town in Judah fortified and garrisoned by king Rehoboam of Judah and located between Bethlehem and Tekoa

c.a cliff; site uncertain”

29 William H. Stiebing Jr., *Out of the Desert* (Prometheus Books, 1989), 96.

“And since the twelfth and thirteenth centuries-B.C. were also a time of great turmoil, with Egyptian armies and “Sea Peoples” (including Philistines) invading Palestine, the Late Bronze II B destructions that did occur were not necessarily the work of Joshua and the Israelites.”

30 Kerry Magruder, “Pisces,” <http://homepage.mac.com/kvmagruder/bcp/aster/constellations/Psc.htm>.

“According to medieval tradition, Pisces was associated by ancient Babylonian or Persian magi with the nation of Israel, which led Kepler to consider it as a likely location of the star of Bethlehem. (Hellenistic and Roman astrologers associated Aries, not Pisces, with Israel.)”

Israel associated Aries with Babylon and considered Rome an extension of Babylon.

31 Judges 15:14. It should be no surprise that the ropes burn off of a solar representation.

32 James Strong, op. cit., Entry 3895.

“lchiy lekh-ee’ from an unused root meaning to be soft; the cheek (from its fleshiness); hence, the jaw-bone: cheek (bone), jaw (bone).”

33 James Strong, op. cit., Entry 7437.

“Ramath Lechiy raw’-math lekh’-ee from 7413 and 3895; height of a jaw-bone; Ramath-Lechi, a place in Palestine: Ramath-lehi.”

34 *The AS Old Testament Hebrew Lexicon*. Strong’s number 5875.

<http://bible.crosswalk.com/Lexicons/Hebrew/heb.cgi?number=5875&version=nas>.

“En-hakkore = ‘spring of One calling.’” 35 Richard H. Allen, op. cit., 47.

“With the Arabian it was *Al Dalw*, the Well-bucket; and Kazwini’s *Al Sākib al Mā*, the Water-pourer...The Persians knew it as *Dol* or *Dūl*; the Hebrews as *Delī* (Riccioli’s *Delle*) the Syrians, as *Daulo*, like the Latin *Dolium*;...all meaning a Waterbucket.”

36 Ibid. 52. “[W]hich has been interpreted [as] the Lucky Star of Hidden Things or Hiding-places.”

37 Ibid., 45. “[T]he Arabians...depicted a mule carrying two water-barrels.”

38 Barbara G. Walker, *The Woman’s Encyclopedia of Myths and Secrets* (HarperCollins, 1983), 763. “Archaic ass-god after whom both Palestine and Philistia were named.”

39 James Strong, op. cit., Entry 5804.

“Azzah az-zaw’ feminine of 5794; strong; Azzah, a place in Palestine: Azzah, Gaza. Entry 5794.

“az az from 5810; strong, vehement, harsh: fierce, + greedy, mighty, power, roughly, strong.”

40 Richard H. Allen, op. cit., 52.

“[They] liberally translated [it] the Luckiest of the Lucky.... On the Euphrates it was *Kaakkab ammax*, the Star of Mighty Destiny.”

41 And as in the story of Joshua, Hebron is omitted from the Proto-text, as there is no evidence of its existence in EB III.

42 Richard H. Allen, op. cit., 200.

“[T]he early Christians—the Melkite and Nestorian sects—considered it the *Cross of Jesus* transferred to the skies after his crucifixion; but in Kazwini’s day the learned of Arabia called α , β , γ , and δ *Al Ukūd* the Pearls or Precious Stones adorning *Al Salīb*, by which title the common people knew this Cross, the star ϵ towards the tail being *Al ‘Amūd al Salīb*, the Pillar of the Cross.” Allen goes on to claim the Arabs would later adopt the Greek dolphin as their symbol. Interesting enough we now have a connection between a fish and a cross in this constellation.”

43 David P. Stern, “From Stargazers to Starships,”

<http://www->

[istp.gsfc.nasa.gov/stargaze/Scolumb.htm](http://www-istp.gsfc.nasa.gov/stargaze/Scolumb.htm).

“The Alexandria philosopher *Eratosthenes* went one step further and actually estimated how large

the Earth was. He was told that on midsummer day (June 21) in the town of Syene in southern Egypt (today Aswan, near a huge dam on the river Nile) the noontime Sun was reflected in a deep well, meaning that it was right overhead, at zenith. Eratosthenes himself lived in Alexandria, near the river's mouth, north of Syene, about 5000 stadia north of Syene (the stadium, the size of a sports arena, was a unit of distance used by the Greeks). In Alexandria the Sun on the corresponding date did not quite reach zenith, and vertical objects still threw a short shadow. Eratosthenes established that the direction of the noon Sun differed from the zenith by an angle that was 1/50 of the circle, that is, 7.2 degrees, and from that he estimated the circumference of the Earth to be 250,000 stadia."

44 James Strong, op. cit., Entry 7796.

"Sowreq so-rake' the same as 8321; a vine; Sorek, a valley in Palestine: Sorek." Entry 8321.

"soreq so-rake' or sowreq {so-rake'}; and (feminine) soreqah {so-ray-kaw'}; from 8319 in the sense of redness (Compare 8320); a vine stock (properly, one yielding purple grapes, the richest variety): choice(-st, noble) wine. Compare 8291."

45 Richard H. Allen, *Star Names, Their Lore and Meaning* (Dover Publishing, 1963), 53-54.

"*Al Sa'd al Bula'*, the Good Fortune of the Swallower...but in some early drawings this was shown as a *Bunch of Grain Stalks*."

Allen also claims that in the fifth century the water being poured out was changed to wine, represented by the star Situla. This of course is far too late a reference to use for EB III. Most likely the reference is coincidental.

46 James Strong, op. cit., Entry 1807.

"Dliylah del-ee-law' from 1809; languishing: Delilah, a Philistine woman: Delilah."

Entry 1809.

"dalal daw-lal' a primitive root (Compare 1802); to slacken or be feeble; figuratively, to be oppressed: bring low, dry up, be emptied, be not equal, fail, be impoverished, be made thin."

Entry 1802.

"dalah daw-law' a primitive root (Compare 1809); properly, to dangle, i.e. to let down a bucket (for drawing out water); figuratively, to deliver: draw (out), X enough, lift up."

Interestingly enough, the verb meaning "making weak" is used as pun on a similar word which means, in reference to the constellation of Aquarius, "to draw out water." Note: It is *Strong's* which makes the comparison. I have merely pointed it out here.

47 Barbara G. Walker, *The Woman's Encyclopedia of Myths and Secrets* (HarperCollins, 1983), 370.

“For the sun gods, hair represented both ‘rays’ and virility. Apollo’s phallic function was implied by his epithet Chrysocomes, ‘He of the Golden Locks.’ Ceremonial castration was the meaning of the solar god’s haircuts, like Samson’s. A traditional site of the hero’s castration or hair cutting was Calvary, ‘Bald Skull’ a hill where sacrifices were performed.”

48 Richard H. Allen, op. cit., 53: “[O]r from Al Sāk, the shin-bone.... On the Euphrates...the Star of Foundation.”

49 Ibid ., 344–345. “La Lande asserted that Dupuis had proved this to be the sky symbol of the god Dāgōn of the Syrians.”

And

Anne Wright, “Fomalhaut,” <http://www.constellationsofwords.com/stars/Fomalhaut.html>.

“It was *Hastorang* in Persia 2582 B.C., at the winter solstice, and a Royal Star, one of the ‘four Guardians of Heaven’, sentinels watching over other stars; while about 500 B.C. it was the object of sunrise worship in the temple of Demeter at Eleusis.”

This one star/constellation was associated with both the temple of Dagon and the winter solstice.

We are beyond the realm of coincidences. The only thing that needs an explanation is why this cosmic myth has not been discovered before.

50 Anne Wright, “Fomalhaut,” <http://www.constellationsofwords.com/stars/Fomalhaut.html>. 51

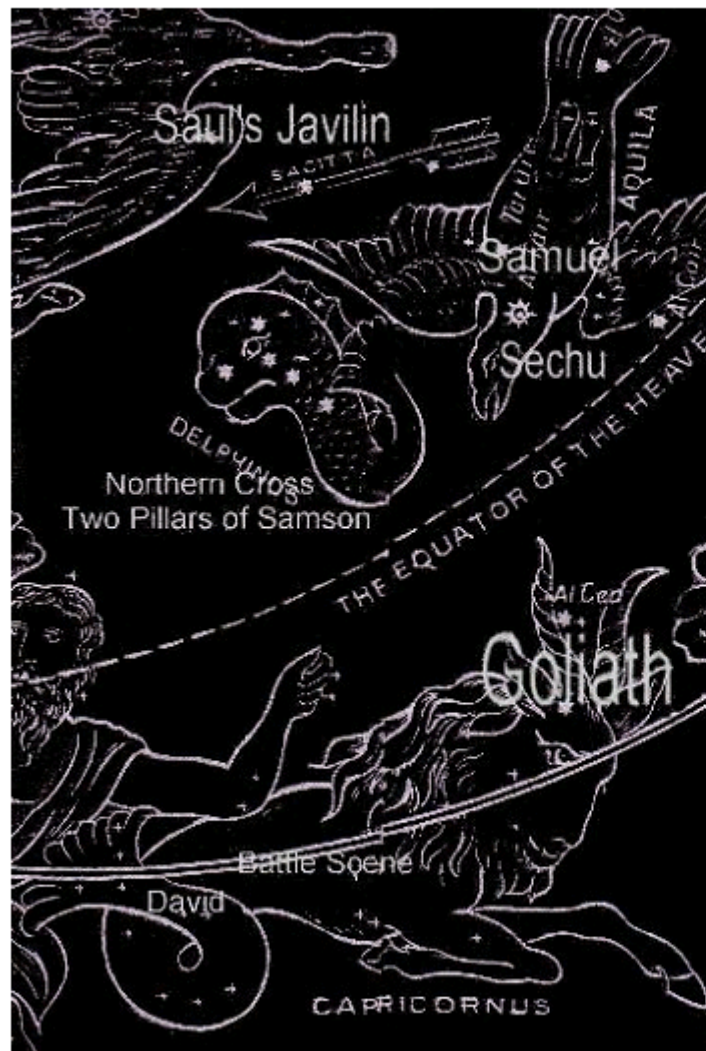
Anne Wright, “Sadalmelik,” <http://www.constellationsofwords.com/stars/Sadalmelek.html>. 52

Anne Wright, “Sadalsuud,” <http://www.constellationsofwords.com/stars/Sadalsuud.html>. 53

Anne Wright, “Albali,” <http://www.constellationsofwords.com/stars/Albali.html>.

David

David kills Goliath in Capricorn. He flees to Aquila and consults with the prophets. He is then made king of the City of David, represented by Sagittarius. He retrieves the ark from Ara, and kills Uriah at the autumnal equinox in Scorpio. Solomon is made king at the death of David, represented by the Southern Crown.



Capricorn

The next story plays out in Capricorn with irony. Israel is fighting against the Philistines (Phoenicians), only this time the Philistines have a strong giant champion in Goliath—as opposed to the story of Samson, who is the great warrior that attacks the Philistines. The original story shifts from Samson destroying the Philistine temple and then picks up at 1 Samuel 17:1 with the Philistines preparing for war against Israel. This story actually ties in very nicely with the Samson story because one would assume the Philistines would have been angry after Samson destroyed their temple. The Goliath-Samson juxtaposition is overlooked due to all the additions made to the Bible.

David was in the tail of Capricorn. He was the star Nashira. The fish tail of Capricorn represented Israel as a possible extension of Pisces the fish. The head of the goat was to be sacrificed as atonement. Goliath represented that sacrifice. Nashira represented “the bringer of good tidings.”¹ Goliath appeared in the head of Capricorn as the star(s)² Dabih and Geida Prima. The Arabic name for Dabih is Sa’d adh-dhabih, “the Lucky One of the slaughterer.”³ The Arabs would make a sacrifice at the helical rising of this star to aid with the return of captives.

The opposing camps were both atop mountains. The two met for battle in the valley between the head of the goat and tail of the fish. Castra, a star in the belly of Capricorn, depicted Goliath. The name Castra refers to a military fortress associated with an uncontrollable temper and destruction.⁴ It was the massive armor of Goliath.

David killed Goliath with a stone. The part of the text that has David cutting off the head of Goliath is a later addition.⁵ The addition of the severed head could have been a halfhearted attempt to link Capricorn to the winter solstice, from whence it progressed.⁶

Now everyone was happy. Saul had slain his thousands and David his ten thousands (1 Sam. 18:7). This was a Milky Way interpretation. Saul was seen as being before David in Capricorn. David was Sagittarius, the core and brightest spot of the Milky Way. Saul had part of the Milky Way, but did not shine as bright as David.⁷

David is an earthly representation of YHWH, the moon-god. Capricorn was represented in Babylon by a gem with a crescent moon.⁸ Here, we have David as a youth and with a sign of a young moon. Later, the Greeks would name

Capricorn Aegocerus (goat-horn). Aegocerus accompanied Zeus when he fought against the Titans on Mount Ida.⁹

Tale of Sinuhe

There is a similarity between the David and Goliath story and the Egyptian tale of Sinuhe written in the twentieth century BCE.¹⁰ I would claim they were derived from the same cosmic myth of Capricorn.

In this tale, Sinuhe was an outsider to the group. Sinuhe was challenged by the “mighty man of Retenu” who had come up to Sinuhe’s camp to confront him. In the case of Sinuhe, the bow was used as opposed to the sling. This could be a dual representation of the constellation Sagitta and Sagittarius the archer. Like David, Sinuhe would acquire much praise and wealth from this one battle. According to the tale, a burial pyramid was constructed for Sinuhe. Then he came to me as I was waiting, for I had placed myself near him...They said, “Is there another strong man who could fight against him?” Then (he took) his shield, his battle-axe and his armful of javelins. Now after I had let his weapon issue forth, I made his arrows pass by me uselessly, one close to another. He charged me, and I shot him, my arrow sticking in his neck. He cried out and fell on his nose. I felled him with his (own) battleaxe and

raised my cry of victory over his back, while every Asiatic roared. I gave praise to Montu [Egyptian god of war]...This ruler Ammi-enshi took me into his embrace...I became extensive in my wealth.¹¹

Sagitta

The whole story of Michal, Jonathan, and David's escape does not fit well into the constellations. In 1 Samuel 19:10, "David fled and escaped." Later in 1 Samuel 19:18, "David fled and escaped." Clearly, verses 19:11–17 need to be omitted, as this is resumptive repetition. Saul throws a spear or javelin at David and misses. This would be the constellation Sagitta, "the arrow."¹²

Aquila

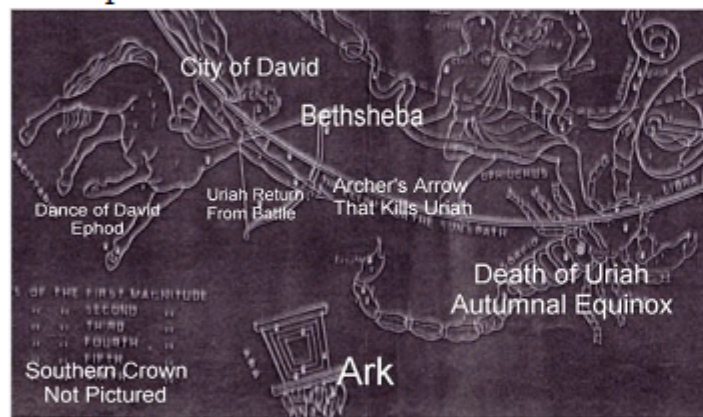
David goes to Samuel ("heard of God")¹³ at Ramah ("hill")¹⁴ and relates to Samuel what has transpired between him and Saul. When we see the word "hill," we are sometimes directed to a constellation just above the zodiac, as was Auriga. In this case, we are dealing with Aquila the eagle. Naioth, a place in Ramah, is the place of the prophets.¹⁵ As a prophet, Samuel represents the eyes of God. In ancient Egypt and Babylon, Aquila was "the Living Eye."¹⁶ Hence, we get the "place of the prophets." Saul goes to a big cistern in

Sechu ("watch tower").¹⁷ This would be the eye or head of the eagle which soars high and watches the Earth for Jupiter. The "cistern" would imply a dark space, and indeed Aquila is full of dark nebulae, although none are currently visible to the naked eye. They are faint and can be seen with binoculars. It is possible that the nebulas were visible 4,000 years ago. Samuel dies in 1 Samuel 25:1 and again in 1 Samuel 28:3. The text between these two lines would not be part of the Proto-text and is at least a tertiary redaction, since Samuel is left out of the Prototext altogether.

The next story is that of the witch of Endor ("fountains of Dor").¹⁸ Dor is Equuleus—not generally associated with witchcraft. That association is generally made with Draco. Samuel as the dead spirit who speaks would be in the head of Draco, and Saul dressed as a woman would play a part in the deception associated with Draco. The baking of the unleavened bread later came to be associated with Passover and would symbolize Israel's escape from Egypt. This cannot be part of the Proto-text and would have been added, as Draco took on the persona of necromancy. The witch of Endor, I conclude, is another insertion.

Cygnus

The story of the death of Saul and the struggle between the two households does not exist in the Proto-text. In 2 Samuel chapter 2, David goes to Hebron along with his followers. Hebron we earlier identified with the nearby constellation Cygnus. Saul dies and is buried in a rocky region of Gilead west of the Jordan River. None of this would be part of the Proto-text, as Hebron was unoccupied in EB III.



Sagittarius and Ara

David enters Sagittarius at the star Albalduh (located in the head). It is not a particularly bright star, but it occupies a large starless gap between the horns of Capricorn and the head of Sagittarius. The star was known as “the city” or “the district” and was associated with building.¹⁹ Albalduh was the City of David, the stronghold

surrounded by empty space.

I find this passage interesting, since it was said that the blind and lame feared David because his generosity was not for them. This is a characteristic of Sagittarius, whose generosity was for the rich. This is evidenced in 2 Samuel 5:6:

And the king and his men went to Jerusalem against the Jebusites, the inhabitants of the land, who spoke to David, saying, “You shall not come in here; but the blind and the lame will repel you,” thinking, “David cannot come in here.”

Sagittarius displayed the qualities of David, who was both poet and soldier. And as seen above, he was someone whose charity was not for the blind and lame.

[It has] long been associated with higher learning, philosophy, human progress, religion, life hereafter and God but always with a taint of paganism... Sagittarius rules the aristocracy; the gods – the aristocracy living on Mount Olympus were not happy with Prometheus for bringing fire to the people. The generosity for which Sagittarians are noted is generosity to the rich and big institutions, rather than to the poor. And the Centaur, by which the constellation of Sagittarius is illustrated, was often called simply the Archer, the emphasis being [more] on his

warlike prowess than his finer qualities as the educator and raiser of humanity. The aristocracy sometimes needed to wage war to maintain their position, if not enhance it. When not occupied with war, they had time for the pursuit of knowledge and the arts, which was generally shared amongst themselves. Knowledge was used to serve the elite, which would keep them in their position, and help keep them powerful.²⁰

In chapter 6 David gathered his men to retrieve the Ark. This is fairly simple and straightforward. They went to “bring up” the Ark.²¹ Southeast of Sagittarius is the constellation Ara, or Ark. It is an altar which dwells between Scorpio and Aquarius, two cardinal, or cherubim, points. Cherubims were at all four cardinal points in the heavens. They had only gone six paces with the Ark when David danced in his “ephod.” This would be the left leg of Sagittarius, although the meaning I assign seems a little stretched. The two stars in this region are Arkab Prior and Arkab Posterior. These represent the sole of the left foot and the tendon of the calf. This would be the dance which David did with all his might. Along with the star Rukbat, in the knee, they represented two birds, black and white magpies.²² This would represent the black and white stones associated with the ephod, known as Urim and Thummim. These

were used to communicate yes and no answers from YHWH himself. It was an ancient version of a fortunetelling eight-ball, except that apparently the people of the time took it seriously. Since God was in the Ark and David wore the ephod in front of it, this would mean that he assumed the role of the high priest and spoke for YHWH.²³

At eventide, David went to the roof of his house and saw Bethsheba bathing. David lay with her as her husband while Uriah was away fighting in a war. David called Uriah back from battle and asked him to go lie (“wash his feet”²⁴) with his wife. Uriah did not. Knowing Bethsheba was with his child and trying to avoid a sexual scandal, David had Uriah killed—apparently with an arrow—by placing him at the front of the battle.²⁵

This scene represents the bow of Sagittarius. David is on the roof of his house. This places him in the head of Sagittarius.

Bethsheba is the star at the north end of the bow of Sagittarius, and by no coincidence is where the head of Sagittarius (David) is facing. Kaus Boreal— along with the star Polis—formed the Akkadian Anu-ni-tum, said to have been associated with the great goddess Ishtar. Bethsheba is Ishtar.²⁶

The living Uriah is represented by the bow.

These stars are associated with the coming and going from the Milky Way. For that reason, David has Uriah return home and then sends him out again.

Uriah is then placed in front of the point of the arrow, Kaus Medius, where he is killed in Antares.

Bethsheba as Ishtar and the Sacrifice of Uriah

Bethsheba was the goddess Ishtar, Asherah, or Inanna. They were all basically the same.²⁷ Ishtar was a striking beauty and was desired by all men. She was also the opener of the womb, which proved to be a problem for David. Bethsheba was bathing, I would assume naked, on the rooftop. This would be Inanna after her descent, during which she removed a garment at each of the seven gates in order to pass. When she returned from the underworld, they demanded that someone take her place, which was her lover Dumuzi/Tammuz. Uriah, whose name means “flame of God,”²⁸ was sacrificed because of the lunar David. Solomon would build a temple for Asherah,²⁹ who was his mother astrologically.

A poem of Inanna and Dumuzi shows the close bond between priest, shepherd, and king, along

with certain sexual imagery associated with David and Sagittarius.

Inanna sang:

Last night as I, the queen, was shining bright,
Last night as I, the Queen of Heaven, was shining bright,
As I was shining bright and dancing,
Singing praises at the coming of the night—

Inanna called for the bed:

Let the bed that rejoices the heart be prepared!
Let the bed that sweetens the loins be prepared!
Let the bed of kingship be prepared!
Let the bed of queenship be prepared! Let the royal bed be prepared!

Inanna spread the bridal sheet across the bed.

She called to the king:

The bed is ready!

She called to her bridegroom:

The bed is waiting!

Inanna spoke:

I bathed for the wild bull,
I bathed for the shepherd Dumuzi,
I perfumed my sides with ointment,
I coated my mouth with sweet-smelling amber, I painted my eyes with kohl.

He shaped my loins with his fair hands,
The shepherd Dumuzi filled my lap with cream

and milk, He stroked my pubic hair, He watered my womb. He laid his hands on my holy vulva, He smoothed my black boat with cream, He quickened my narrow boat with milk, He caressed me on the bed.

Now I will caress my high priest on the bed, I will caress the faithful shepherd Dumuzi, I will caress his loins, the shepherdship of the land, I will decree a sweet fate for him.³⁰

The marriage sacrifice of Dumuzi/Tammuz occurs during the autumnal equinox.³¹ This would make Uriah the sacrifice of the equinox and would place him in Antares, in the heart of Scorpio. This is where Sagittarius is aiming his arrow. Antares means "Rival of Mars." Both David and Uriah were known as warriors. The Euphratean names were Bilu-sha-ziri, "The Lord of the Seed"; Kakshisa, "The Creator of Prosperity" (although this is generally assigned to Sirius); Dar Lugal, "The King," identified with "The God of Lightning"; Lugal Thdda, "The Lusty King"; and Masu Sar, "the Hero and the King."³²

As Lord of the Seed, there would again be an implication that Uriah was the real father of Solomon, assuming that he impregnated Bethsheba before she had her meeting with David. This would make the whole incident with

Bethsheba a setup, with Uriah accepting his fate as the sacrifice which would permit his son to rule the kingdom. The idea that Bethsheba was taking a bath for periodic cleansing would have been added later to show that the child belonged to David. This would demonstrate two redactions. One would be the aforesaid cleansing scene. The second would be the death of the first child born to David and Bethsheba. Both accomplish the same task in assigning parentage to David and eliminating any doubt that it might belong to Uriah.

The crowning of Solomon would be represented in the small constellation of Corona Australis, the "Southern Crown." The Southern Crown is also associated with Upper Egypt,* the home of the Queen of Sheba.

This completes the cycle as Solomon, a solar representation, takes us back to Adam as Leo and the summer solstice. Ishtar/Bethsheba as the consort of the moon-god/David gives birth to the sun. This explains why Ishtar is represented as Venus, Virgo, and a star in Sagittarius. She is needed in all three spots to complete the heavenly cycle.

The Historical David

The cosmic David was based on Naräm-Sîn, or "lover of Sin" (Sin = moongod). He declared

himself divine and built temples dedicated to the Goddess of Akkad, Ishtar. Narām-Sîn had committed sacrilege against the national Sumerian god, the supreme god Enlil, lord of the world and king of the gods. He wanted to build a temple in Akkad for the goddess Ishtar, but after performing extispicy (inspecting the bowels of an animal) to seek divine permission, he found the omens unfavorable. According to the legend he attacked and plundered Enlil's sanctuary, the famous Ekur (Sumerian "building," "temple" and *kur* "mountain") in the holy city of Nippur, in order to enforce a positive answer. Narām-Sîn gave himself the title "King of the Four Zones," considered a lunar reference.³³ A monument unearthed by J. de Morgan at Susa depicts him triumphing over the conquered Elamites. He is passing his spear through the prostrate body of a warrior whose hands are upraised in a pleading manner. The king is wearing a horned headdress (lunar representation).

The sins of the father were revenged by the downfall of Akkad under the reign of his son, the king Šar-kaliŠarri, "King of All Kings." The god Enlil seeks revenge by making the barbarian Gutians attack the empire. Note the common Biblical theme: being punished for worshipping the wrong god.

Narām-Sîn contains many of the elements of the David saga when we break the story down to its basic cosmic components. David, a lunar representation, was in love with Bethsheba (Ishtar), and sacrificed Uriah to obtain her. God (YHWH), who happens to be a moon-god, did not object to this relationship in the Proto-text. Stories claiming David got into trouble for his actions were additions.

Much of the text about David is not cosmic and may indeed be historical. Those parts may have been part of the Proto-text, but I have omitted them for simplification and because of uncertainty. After Utehegal died, Ur-Nammu took over the position of king. Ur-Nammu was married to the daughter of Utehegal, thus connecting Utehegal to a possible quasi-historical Saul as well as being Joshua.

Ur-Nammu made alliances and treaties to spread his empire, including a second marriage to the daughter of the king of Mari. He constructed new temples

* Upper Egypt is actually the southern part of Egypt. The "Upper" and "Lower" designations of Egypt are based upon the Nile, which flows from south to north, and not upon our conventional map orientation.

to the god Enlil, as well as rebuilt roads and walls, and dug canals. He reestablished civilization. He was considered a shepherd of the people in his funeral poems. His reign lasted eighteen years and he died about 2094 BCE.

I would contend that the lives of Ur-Nammu and Narām-Sîn were fused to make David.



Stele of Narām-Sîn shown with his bow

It is possible that the name “David” is a male version of the goddess Davkina. She was the mother of Tammuz (Uriah) and the wife of Ea. We are told that a temple of Tammuz existed at Akkad, where it was known by the double name of “the tower of mighty bulk” and “the shrine of observation” (recall David’s spying on

Bethsheba). The primitive home of Tammuz had been in the “garden” of Edin, or Eden. The sacrificial death of Uriah as Tammuz would bring us back to our zodiacal starting point.

Davkina was also the mother of Marduk who we have associated with Sargon I in the chapter on Moses. This again would appear to be a completion of a cycle. In that case, the “City of David” would have been the founding capital city of Babylon: Agade/Akkad.

To the Middle Bronze Age reader these relationships and meanings would have been apparent. David as a male Davkina would have been seen as the “cosmic father” of Uriah, and his marriage to Bethsheba would be the same as Ishtar or Venus being a consort of both the sun and the moon.

A second possibility for the origin of the name “David” comes from Sayce, who claims Dddul was a title used for Sargon.³⁴ Possibly it was used for Sargon’s grandson, Narām-Sîn, too.

The goat-god Uz was worshipped and was given a constellation (Capricorn). It was associated with the gods Sin (David), Shamash (in this case, Solomon), and Ishtar (Bethsheba), who were “set as companions at the approach to the deep in sight of the god Uz.”³⁵ In other words, they

comprised the constellation Sagittarius, which was before Capricorn.

Modern Astrological Influence of Major Stars

Giedi Prima:³⁶ It gives beneficence, sacrifice, and offerings.

Nashira:³⁷ It causes overcoming by evil, which is turned to success, and gives danger from beasts.

Aquila:³⁸ (constellation): It is said to give great imagination, strong passions, indomitable will, a dominating character, and influence over others; clairvoyance, a keen penetrating mind, and ability to do chemical research.

Antares:³⁹ It causes malevolence, destructiveness, liberality, broadmindedness, evil presages, and danger of fatality, and makes its natives rash, ravenous, headstrong, and destructive to themselves by their own obstinacy.

Sagittarius:⁴⁰ (constellation): The “Archer,” who is associated with the Hebrew letter Vau and the sixth tarot trump, “The Lovers.”

Comments on the Proto-text

The text is filled with resumptive repetition showing extensive redaction. In 1

Kings 2:12 Solomon sat on the throne, and his kingdom was “greatly” established. This happens

again in 1 Kings 2:45. Samuel dies in 1 Samuel 25:1

and again in 1 Samuel 28:3. The two deaths of Samuel do not seem to bother Bible scholars, nor do the two introductions of David in chapters 16 and 17 of 1

Samuel. This all seems like normal writing to them, and no redactions are suspected.

The word Hittite is deleted in the text in reference to Uriah. The Hittites did not exist in EB III. It is possible the word Hittite should be more literally translated like Philistine. That would make Uriah the “son of Cheth (Heth)” or “son of terror” for a more literal translation.⁴¹ This would tie in nicely to his Antares title, “rival of Mars.” The Amorites would have added the word Hittite at some point in time. The water shaft is an anachronism and has to be removed also. The water shaft or Warren Shaft was constructed about 1800 BCE.⁴²

When we eliminated the cleansing of Bethsheba and the death of her first child, it is now possible that Solomon was the son of Uriah. This idea would give the story an unsuspected twist, with Uriah as a willing sacrifice so his son could rule the kingdom.

The story of David is by far the most important tale in the book. It is afforded three zodiac

constellations. Sargon is afforded two by comparison.

Proto-text

1 Samuel 17:1ac Now the Phoenicians gathered together their armies to battle; and encamped between Socoh and Azekah, in Ephes-dammim. **2** And

Saul and [his] men were gathered together, and encamped in the vale of Elah, and set the battle in array against the Phoenicians. **3b** and there was a valley between them. **4a** And there went out a champion out of the camp of the Phoenicians **8ac** And he said unto them, “choose you a man for you, and let him come down to me.” **23** And David heard him. **40ac** Then he chose five smooth stones from the brook, and put them in his shepherd’s bag; his sling was in his hand **41a** And the Phoenician came on and drew near to David, **49** And David put his hand in his bag and took out a stone, and slung it, and struck the Phoenician on his forehead; the stone sank into his forehead, and he fell on his face to the ground. **50a** So David prevailed over the Phoenician with a sling and with a stone.

18:6ac And it came to pass as they came, when David returned from the slaughter of the Phoenician, that the women came out singing and dancing, to meet king Saul, with tabrets, with joy,

and with instruments of music. **7** And the women sang one to another as they played, and said, “Saul hath slain his thousands, And David his ten thousands.” **8a** And Saul was very wroth, and this saying displeased him. **10ac** And Saul sought to smite David with a spear; but he slipped away out of Saul’s presence,

18ac Now David fled, and escaped to Ramah. **19ac** And it was told Saul, saying, “Behold, David is in Ramah.”

19:22ac Then went he also to Ramah and came to the great well that is in Sechu. **24ac** And he stripped off his clothes, and he prophesied.

2 Samuel 2: 4ac And the men anointed David king.

5:9a And David dwelt in the stronghold, and [they] called it the city of David. **10** And David waxed greater and greater; for YHWH, the God of hosts, was with him.

6:2 And David arose, and went with all the people that were with him, from Baale-judah, to bring up from thence the ark of God, which is called by the Name, even the name of YHWH of hosts that sits on the Cherubims.

13 And it was so, that, when they that bare the ark of YHWH had gone six paces, he sacrificed an ox and a fatling. **14** And David danced before YHWH with all his might; and David was girded

with a linen ephod.

11:2 And it came to pass at eventide that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman bathing; and the woman was very beautiful to look upon. **3a** And David sent and inquired after the woman. And one said, "Is not this Bathsheba, the daughter of Eliam, the wife of Uriah?" **4** And David sent messengers, and took her; and she came in unto him, and he lay with her and she returned unto her house. **5** And the woman sent and told David, "I am with child."

6ac And David sent to Joab, [saying], "Send me Uriah." And Joab sent Uriah to David. **8** And David said to Uriah, "Go down to thy house, and wash thy feet." And Uriah departed out of the king's house,

14a And it came to pass in the morning, that David wrote a letter to Joab **15b** saying, "Set ye Uriah in the forefront of the hottest battle."

17ac And the men of the city went out, and fought with Joab: and there fell some of the people, even of the servants of David; and Uriah died also.

11:26 And when the wife of Uriah heard that Uriah her husband was dead, she made lamentation for her husband. **27a** And when the mourning was past, David sent and took her

home to his house, and she became his wife, and bare him a son. **24b** and he called his name Solomon. And YHWH loved him.

1 Kings 2:10 And David slept with his fathers, and was buried in the city of David.**12** And Solomon sat upon the throne of David his father; and his kingdom was established greatly.

¹ Richard H. Allen, *Star names, Their Lore and Meaning* (Dover Publishing, 1963), 141. "ashira is from *al Sa'd al ashirah*, the Fortunate One, or the Bringer of Good Tidings."

² This is actually a triple star with multiple names. It was seen as a single star.

³ Richard H. Allen, *op. cit.*, 140.

"[A]l *Sa'd al Dhābih*, the Lucky One of the Slaughters... [was] manifestly referring to the sacrifice celebrated by the heathen Arabs at the helical rising of Capricorn. And of similar significance was the Euphratean *Shak-shadi* and the Coptic *Eupeutōs*, or *Opeutus*, for the same lunar asterism of those peoples.... Brown [would] also say that α represented the 8thantediluvian king Amar Sin."

⁴ Anne Wright, "Castra," <http://www.constellationsofwords.com/stars/Castra.html>.

"Castra is said to mean 'Military camp' or 'fortress'. A small star in the Goat's belly."

This star is of a 4.7 magnitude and was most

likely insignificant in the Proto-text, and the overwhelming armor of Goliath could have been added at a much later date, as noted by the use of iron in the passage. Allen does not mention this star in connection with Babylon, Greece, or Arabia. This phrase could be added with the word iron omitted.

5 Richard E. Friedman, *The Hidden Book in the Bible* (HarperCollins Publishers, 1998), 217. Friedman also omits the severed head in his discovery of the “original prose.”

6 The head of Goliath in this case would represent the sun. Bullinger (op. cit., 76) defines *ashira as Sa'ad al aschira* as “the record of the cutting off.” The sacrifice, according to Leviticus 10:16–17 and Leviticus 16:18–22, claims there were two goats. One was sacrificed; the other was let go into the wild. Perhaps this is where the Philistines fled after the “sacrifice” of Goliath. I prefer my “winter solstice” explanation, but it is not the only plausible explanation.

7 “Galaxies— Crystalinkss,” <http://www.crystalinks.com/galaxies.html>.

“The Milky Way appears brightest in the direction of Sagittarius, where the galactic center lies.”

Perhaps it was not believed to be “millions,” as Anne suggests, but simply “tens of thousands.”

According to Allen (op. cit., 136), the ancients believed the world would be destroyed when all the planets met in Capricorn.

8 Richard H. Allen, op. cit., 137–138. “[A]n early Babylonian gem surmounted, not inappropriately, by a crescent moon, for Capricorn was a nocturnal sign.”

9 Theony Condos, *Star Myths of the Greeks and Romans: A Sourcebook* (Phanes Press, 1997), 71.

“According to Epimenides, the author of the *Cretica*, Aegocerus was honored because he was raised together with Zeus and because he accompanied Zeus when he latter fought against the Titan on Mount Ida.”

I believe the common theme here is fighting against giants.

10 James B. Pritchard, ed., *The Ancient ear East*. Volume I, (Princeton University Press, 1973), 5. “The story opens with the death of Amen-em-het I (about 1960 B.C.) and continues in the reign of his successor, Sen-User I (about 1971–1928 B.C.).”

11 Ibid., 9.

12 Richard H. Allen, op. cit., 350. “The Hebrews called it *Hēs* or *Hēts*; the Armenians and Persians, *Tigris*; and the Arabians *Al Sahm*, all meaning an Arrow.”

13 James Strong, *ew Strong's Concise*

Concordance of the Bible (Thomas Nelson Publishers, 1990), Entry 8050. "Shmuw'el sehm-oo-ale' from the passive participle of 8085 and 410; heard of God; Shemuel, the name of three Israelites: Samuel, Shemuel."

Closer in meaning to "one who hears God, as a prophet does."

14 Strong's number 7414. Posted at circa 2004 <<http://bible.crosswalk.com/Lexicons/Hebrew/heb.cgi?number=7414&version=nas>> . *Crosswalk* website:

"Ramah = 'hill' a. a town in Benjamin on the border of Ephraim about 5 miles (8 km) from Jerusalem and near to Gibeah

the home place of Samuel located in the hill country of Ephraim

a fortified city in Naphtali

landmark on the boundary of Asher, apparently between Tyre and Zidon a place of battle between Israel and Syria

1. also 'Ramoth-gilead'

a place rehabited by the Benjamites after the return from captivity."

15 Strong's number 5121. Posted at circa 2004 <<http://bible.crosswalk.com/Lexicons/Hebrew/heb.cgi?number=5121&version=nas>> . *Crosswalk* website:

"Naioth = 'habitations'

a.a dwelling place of prophets in the time of Samuel."

16 Richard H. Allen, op. cit., 56. "Euphratean... [known as] ...the Eagle, the Living Eye."

17 Strong's number 7906. Posted at circa 2004 <<http://bible.crosswalk.com/Lexicons/Hebrew/heb.cgi?number=7906&version=nas>> . *Crosswalk* website: Circa 2002 <www.Crosswalk.com>.

"Sechu = 'the watch-tower'

a. a place near Ramah with a great well."

18 Strong's number 5874. Posted at circa 2004 <<http://bible.crosswalk.com/Lexicons/Hebrew/heb.cgi?number=5874&version=nas>> . *Crosswalk* website:

"En-dor = 'fountain of Dor'

a. a place in the territory of Issachar yet possessed by Manasseh; located 4 miles (6.5 km) north of Tabor

1. place of residence of the spiritist consulted by king Saul."

19 Richard H. Allen, op. cit., 354-355. "Cuneiform inscriptions designate Sagittarius as the *Strong One*, the *Giant King of War*, and as the *Illuminator of the Great City*, personifying the archer god of war Nērgal.... The 19th *manzil* lay in the vacant space from the upper part of the figure toward the horns of the Sea-Goat, and was

known as *Al Baldah*, the City, or District, for this region is comparatively untenanted. It was marked by one scarcely distinguishable star, probably π , and was bound[ed] by six others in the form of a Bow, the Arabs *Kaus*, which however was not our Bow of Sagittarius.”

This is an interesting quote by Allen. The bow would relate better to the tale of Sinuhe, as would the god of war. We should remember that YHWH also had the title “Lord of Hosts” which would also equate our beloved moon-god to a war-god. This insignificant star in the head of Sagittarius would eventually become the great city of Jerusalem and the focal point for the biblical text. It reminds me of the later NT quote about the rejected stone of the builder becoming the cornerstone.

²⁰ Anne Wright, “Sagittarius, The Archer,” <http://www.winshop.com.au/anne/Sagittarius.html>. Unfortunately Anne Wright has revamped her web site. This is dead link. This information was not included on her new web site. <http://www.constellationsofwords.com/Constellations/Sagittarius.html>.

²¹ 2 Samuel 6:2. “And David arose, and went with all the people that were with him from Baale of Judah, to bring up the ark of God, whose name is called by the Lord of hosts that dwells between the cherubims.”

²² Richard H. Allen, op. cit., 357.

“Kazwini knew α [*Rukbat*] and the two *betas* [*Arkab Prior* and *Arkab Posterior*] as *Al Suradain*, the two Surad, desert birds differently described,—by some a ‘larger than sparrows’ and variegated black and white (magpies?); by others as yellow and larger than doves.”

²³ Emil G. Hirsch, *et al.* “Urim and Thummim,” <http://www.jewishencyclopedia.com/view.jsp?artid=52&letter=u>. “Objects connected with the breastplate of the high priest, and used as a kind of divine oracle.... The Urim and Thummim are implied, also, where ever [*sic*] in the earlier history of Israel mention is made of asking counsel of the Lord by means of the ephod.... The ancient, and most of the modern, explanations of these mysterious instruments through which Yhwh [*sic*] communicated His will to His chosen people identify them with (a) stones in the high priest’s breastplate, (b) sacred dice, and (c) little images of Truth and Justice such as are found round the neck of the mummy of an Egyptian priest.... The ‘Tablets of Destiny’ which occur in the Assyro-Babylonian account of Creation and otherwise figure in Assyro-Babylonian conceptions suggest the correct explanation of the Hebrew Urim and Thummim. One of the functions ascribed to the Babylonian seer was to

deliver oracles and to consult the god, whose answer was either 'Yes' or 'No'.... In the Babylonian accounts, only those gods who, in some way, were considered the messengers and mediators between the other gods and mankind were the lawful possessors of the Tablets of Destiny. In Israel the Urim and Thummim were entrusted by Yhwh to Moses, and through him to the high priest as the representative of Yhwh and as the mediator between God and the nation to whose decisions, through the Urim and Thummim, even kings bowed.... The Old Testament accounts of the Urim and Thummim indicate that there were only two objects (lots ?).... 'Urim and Thummim' correspond, then, to the Babylonian 'urtu' and 'timitu,' the latter a synonym of 'piristu' = oracle, oracular decision [of the gods]."

24 David M. Gunn, *Harper's Bible Commentary* (Harper & Row, 1988), 294. "[A]nd wash your feet' — a euphemism for sexual intercourse." Not to be confused with Jesus' washing all the feet of the apostles.

25 2 Samuel 11:20. "[K]new ye not that they would shoot from the wall."

26 Richard H. Allen, op. cit., 359. "With the same stars it may have been the Akkadian *Anu-nitum*, said to have been associated with the great

goddess *Ishtar*."

27 Jean Bottéro, Jean. *Mesopotamia* (The University of Chicago Press, 1992), 296. "*Inanna* is Sumerian for 'Lady of the sky' [Venus]; *Ištar* is the Semitic divine name used by the speakers of Akkadian."

Bottéro claims that the population of Mesopotamia was bilingual, with Sumerian eventually losing out to the Semitic languages. However, like Latin, it stuck around for centuries as a written language long after it was no longer spoken.

28 James Strong, op. cit., Entry 223. "Uwriyah oo-ree-yaw' or (prolonged) Uwriyahuw {oo-reeyaw'-hoo}; from 217 and 3050; flame of Jah; Urijah, the name of one Hittite and five Israelites: Uriah, Urijah."

29 2 Kings 23:13.

"And the high places that were before Jerusalem, which were on the right hand of the mount of corruption, which *Solomon* the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile."

30 Laura Wyrđ, "The Marriage of Innana &

Dumuzi”.

<http://www.reweaving.org/inanna2.html>. Edited for fair use.

³¹ Michael Magee, “Adonis or Tammuz, and the Descent into Hell,” <http://www.askwhy.co.uk/christianity/0656MysteryReligions.html>.

“Before 3000 BC, the youthful god Tammuz (Sumerian, Dumuzi) was known in Sumer as a god of fertility and of new life. He was a shepherd. He was a ‘healer’. He was ‘the faithful son’, (Sumerian, Dumu-zida) and a suffering saviour. The lamented death and joyful raising of Tammuz occurred every year and corresponded with the natural cycle of vegetation. Life died with his death at the end of spring, effectively the summer solstice in June, when the near eastern sun burns up the vegetation, and revived with his return from Hades, meaning death, when the autumn rains or floods watered the parched fields. Without him, there could be no life.

Tammuz dies and descends into the lower world. Inanna however would not stand aside and accept the god’s death and she rescued him from it, braving Hell’s terrors searching for him. While Inanna was below, the streams of fertility on earth dried up, nature languished and love was impotent. The great gods heard the petition of mortals, and the queen of the lower world was

forced to compromise. Inanna was sprinkled with the Water of Life (semen) and allowed to depart from the underworld with Tammuz. At each New Year, held initially at the autumnal equinox then at the spring equinox in Babylon (*Akitu*), the king temporarily [*sic*] abdicated, took the role of the god and, in a ritual marriage called the ‘*hierogamos*’, married the High Priestess playing the role of the goddess.”

³² Richard H. Allen, *op. cit.*, 365–366.

“‘similar to’ or the ‘rival of’ Mars.... Other Euphratean names were *Bilu-sha-ziri*, ‘The Lord of the Seed’; *Kak-shisa*, the Creator of Prosperity...although this is generally assigned to Sirius;...*Dar Lugal*, the King, identified with the god of lightning,” *Lugal Thdda*, the Lusty King...*Masu (?) Sar*, the Hero and the King.”

³³ Encyclopedia Britannica, “*Babylonia and Assyria*,”

http://6.1911encyclopedia.org/B/BA/BABYLONIA_AND_ASSYRIA.htm.

“Naram-Sin, followed up the successes of his father by marching into Magan, whose king he took captive. He assumed the imperial title of king Naram-Sin, of the four zones, and, like his father, was addressed as a god. He is even called the god of Agade (Akkad), reminding us of the divine honors claimed by the Pharaohs of Egypt,

whose territory now adjoined that of Babylonia. A finely executed bas-relief, representing Naram-Sin, and bearing a striking resemblance to early Egyptian art in many of its features, has been found at Diarbekr. Babylonian art, however, had already attained a high degree of excellence; two seal cylinders of the time of Sargon are among the most beautiful specimens of the gem-cutters art ever discovered. The empire was bound together by roads, along which there was a regular postal service; and clay seals, which took the place of stamps, are now in the Louvre bearing the names of Sargon and his son. A cadastral survey seems also to have been instituted, and one of the documents relating to it states that a certain Uru-Malik, whose name appears to indicate his Canaanitish origin, was governor of the land of the Amorites, as Syria and Palestine were called by the Babylonians. It is probable that the first collection of astronomical observations and terrestrial omens was made for a library established by Sargon."

34 A. H. Sayce, "The Religion of Ancient Babylon,"
28 LECTURE I: Hibbets lecture series circa 1898.

"Sargon was brought up. Akki took compassion of the little waif, and reared him as if he had been his own son. As he grew older he was set to till the garden and cultivate the fruit-trees, and while

engaged in this humble work attracted the love of the goddess Istar. Then came the hour of his deliverance from servile employment, and, like David, he made his way to a throne. For long years he ruled the black-headed race of Accad; he rode through subjugated countries in chariots of bronze, and crossed the Persian Gulf to the sacred isle of Dilmun. The very name the people gave him as a proof of his predestined rise to greatness. Sargon was not his real title. This was Sarganu, which a slight change of pronunciation altered into Sargina, a word that conveyed the meaning of (*L* constituted" or *L i* predestined" rcking'7 to his Akkadian subjects. It was the form assumed in their mouths by the Semitic *Xurru-hinu*, and thus reminded them of the Sun-god Tammuz, the youthful bridegroom of Istar who was addressed as *ablu kinu* or 'only son,' as well as of Nebo '(the very son" (*a 6 h hinu*) of the god Merodach. Sargina, however, was not the only name by which the king was known to them. They called him also *DddiZ* or *Dddul*, a title which the Semitic scribes afterwards explained to mean 'Sargon, the king of constituted right (*sur-kinti*), deviser of constituted lam, deviser of prosperity,' though its true signification was rather 'the very wise.'"

Sayce actually claims "David" comes from Dido,

Dodo, or Dod, the consort of the sun-god Tammuz. He also claims the origin of "Sinai" means "of Sin." Sin in this case is a reference to the moon-god. Moses would climb a mountain dedicated to the moon-god to get the Ten Commandments from a god we have connected to the moon (YHWH).

35 Ibid., 285.

36 Anne Wright, "Giedi Prima," <http://www.constellationsofwords.com/stars/GiediPrima.html>.

37 Anne Wright, "Nashira," <http://www.constellationsofwords.com/stars/Nashira.html>.

38 Anne Wright, "Altair," <http://www.constellationsofwords.com/stars/Altair.html>.

39 Anne Wright, "Antares," <http://www.constellationsofwords.com/stars/Antares.html>.

40 Anne Wright, "Rukbat," <http://www.constellationsofwords.com/stars/Rukbat.html>.

41 James Strong, op. cit., 2850. "Chittiy khit-tee' patronymically from 2845; a Chittite, or descendant of Cheth: Hittite, Hittities. 2845 Cheth khayth from 2865; terror; Cheth, an aboriginal Canaanite: Heth."

42 Elaine R. Fletcher, "New Archaeological Find Could Revolutionize Jerusalem History," <http://www.wfn.org/1998/08/msg00056.html>.

"Archaeologists looking for clues to the earliest Israelite presence in the city have spent the last

several years intensively exploring the City of David area but have found little to complete the historical record. They say no significant artifacts have been found from David's period, nor from the time of King Solomon, David's son, who, according to the Bible, launched a massive building campaign in the city and constructed the First Temple, which was destroyed in 586 B.C. by the Babylonians.

Instead the excavations exposed the foundations of an extensive water supply system connecting ancient Canaanite Jerusalem to its sole water source, the Gihon spring. The water system, prior to its full excavation, had previously been considered of early Israelite origins.

We thought that part of these water works were from the period of David and Solomon, but to my dismay, we have to date them 800 years before that," said Antiquities Authority archaeologist Ronnie Reich after leading journalists through the dank, damp system of tunnels. 'It's not only that the system was built earlier than King David - nobody imagined the extent of the city's defenses and the sophistication of the water system in the Canaanite period,' said Avny.

Archaeologists had previously believed that during the Canaanite period the spring lay in an unfortified position outside the Canaanite city

walls, vulnerable to enemy attack. But new excavations show the spring was actually massively fortified as early as 1800 B.C. And the system of aqueducts and channels leading from the spring south along the length of the ancient city fortifications was highly sophisticated. Meanwhile, the Canaanite city of Jerusalem was found to be twice the size of what had previously been believed - spanning an area of about 30 acres.”

Solomon

As you already know, the book of Kings did not end with Solomon’s ascension to the throne of Israel. Under Solomon, a great empire was established. This would follow into the next period known as the Middle Bronze II. It ran from circa 2000 to circa 1550 BCE. This was known as the age of the “Mighty” Canaanite city-states.¹ Mesopotamia and Syria were controlled by the Amorites.² Egypt would come under the control of the Hyksos, who were Asiatics. As stated in 2 Chronicles 9:26, “and he reigned over all the kings from the river [Euphrates] even unto the land of the Philistines [Palestine], and to the border of Egypt.”

It was during this time that the mines of the Sinai came under control of Asiatics. These were

named in modern times “King Solomon’s mines.”³ The Timna Valley mines became inactive in 1150 BCE, over a century *before* the traditional existence of Solomon.

The most famous king in this era was Hammurabi, who created a code which is believed to have influenced the laws of the Hebrews.⁴ In 1986, Dean Hickman published “The Dating of Hammurabi,” in which he gathers evidence that Hammurabi was a contemporary of David and Solomon. Rather than place David and Solomon in the era of Hammurabi (Middle Bronze II), for which we have ample evidence Hammurabi existed, he opted to place Hammurabi in the tenth century BCE as a contemporary of David and Solomon—an era for which there is little or no archaeological evidence. Hickman listed similarities between Zimri-Lim, a contemporary of Hammurabi and Rezin (or Rezon). Rezon was a Syrian adversary of King Solomon, and son of Eliada (I Kings 11:23).

Hammurabi’s opponents were Zimri-Lim (king of Mari, 1780–1760 BCE), Samsi-Adad (king of Assur, 1810–1785 BCE), and Rim-Sim (king of Larsa, with a long reign from 1825–1765 BCE). Samsi-Adad was Hadadezer, the Syrian, David’s opponent. Zimri-Lim killed Dawidum of the Benjamites. These names from the eighteenth

century BCE are interesting, as the tribe of Benjamin was associated with Saul and Dawidum is essentially the same name as David.⁵

Hammurabi obtained hegemony over Mesopotamia by a combination of clever politics and military successes. The era was known, inter alia, as the age of proverb writing. The court tales and battles of David and Solomon would be of this period. There is no evidence for a “United Monarchy” in the tenth century BCE. I predict that, in the future, scholars will scoff at the notion of placing the United Monarchy in the Iron Age. This is akin to placing the British Empire in the Dark Ages. There is a total lack of evidence in that period that such an empire existed, yet many “scholars” would argue that “lack of evidence is not evidence.” In archaeology, lack of evidence is evidence. Where there should be government records, trade records, buildings, and monuments, there is silence in the Iron Age. The contemporaries of the United Monarchy simply cannot be identified in the Iron Age.⁶



HAMMURABI (from his Code Stela)

Hammurabi

(left) enacts his laws empowered by sun-god Shamash (right).

The Bible claims that a pharaoh conquered Gezer and handed over that region to Solomon. Egypt then paid a great annual tribute to Solomon. There is no such record of a campaign in the Iron Age during the supposed time of Solomon.

Senusret III lived during the Middle Bronze Age. He conquered Gezer and then abandoned it

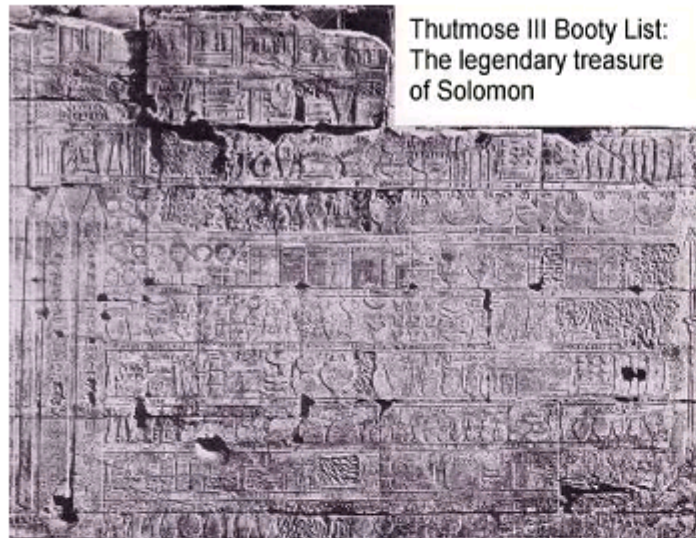
for some unexplained reason. The “tribute” paid to Solomon could have been the wealth of trade that went on between Egypt and Babylon during this era.⁷

Before Solomon died he was visited by the Queen of Sheba. I suspect this story was inserted as a legend to glorify the “wisdom” of Solomon. I see no real basis in history or in the cosmos for this story, other than that Sheba was associated with the Southern Crown.

The invasion of the biblical Shishak would have come at the end of this Middle Bronze II period. Thutmose III invaded the Levant and returned with much treasure from the prince of Kadesh. This treasure was inscribed on the temple of Thebes (Luxor). It is clearly the treasure of King Solomon. The first part is the actual treasure inscribed at Thebes. The part in parentheses is the corresponding biblical treasure:

Among his booty: a great throne of ivory overlaid with pure gold (2 Chr 9:17, ‘made a great throne of ivory and overlaid it with gold’); altars and tables of gold for sacrifice along with gold bowls, 100 plates, drinking vessels, knives making 435 lb. troy and cones of shewbread of silver and gold (1 Kings 7:48, ‘made all the vessels that pertained unto the house of the Lord: the altar of gold, and the table of gold whereupon the

shewbread was’); candlesticks with lamps and flowers (1 Kings 7:49, ‘candlesticks of pure gold...with the flowers, and the lamps’ [also 2 Chr 4:20–21]); 101 basins of gold (2 Chr 4:8, ‘made an hundred basons of gold’); gold chains (2 Chr 3:16, ‘And he made chains...’); gold and precious stones (2 Chr 3:5–6, ‘overlaid with fine gold...and he garnished the house with precious stones’); 200 targets and 300 shields of gold (2 Chr 9:15–16, ‘two hundred target of beaten gold...and three hundred shields he made of beaten gold’); hooks and implements of brass and gold (2 Chr 4:16, ‘pots, and the shovels, and the fleshhooks, and all their instruments of...bright brass’); carved animal figures of lions and oxen (1 Kings 7:29, ‘between the ledges were lions, oxen...’); lotus vials in gold and silver (1 Kings 7:26, ‘the brim of a cup with flowers of lilies’); a large brass altar (2 Chr 4:1, ‘an altar of brass’); 33 doors of beaten copper (2 Chr 4:9, ‘and overlaid the doors of them with brass’); and many more items. This was the legendary treasure of Solomon. Even the number of the individual items was the same. The prince of Kadesh possessed the treasure of Solomon.⁸



Thutmose III Booty List:
The legendary treasure
of Solomon

There is a succession of kings or rulers from Solomon to Omri. Omri was indeed a real king of Israel. His existence is not in doubt. It could be that the rulers in the period between Omri and Solomon were fashioned after real kings or that some rulers were fabricated for historical continuity. I will leave the exact locus of the disconnection for archaeologists to debate.

¹ Amihai Mazar, *Archaeology of the land of the Bible 1,000–586 BCE* (New York: Doubleday, 1990), 174. “Mighty Canaanite City States: The Middle Bronze II Period (ca. 2000–1550 BCE).”

² *Ibid.*, 192.

“During the time of the Mari archive, a political

status quo existed between the ‘Amorite’ kingdoms of Babylon, Larsa, and Eshnunna in southern Mesopotamia, Assyria, and Mari in northern Mesopotamia...The whole northern part of Fertile Crescent was thus integrated during this period by West Semitic hegemony.”

³ B. Rotenberg, “Timna: Valley of the Ancient Copper Mines,”

B. Rotenberg, “Timna: Valley of the Ancient Copper Mines,”

%20Archaeology/Archaeological%20Sites%20in-%20Israel%20-%20Timna %20Valley%20of.

<http://www.jewishvirtuallibrary.org/jsourc/Archaeology/timna.html>.

“The existence of the remains of copper production at Timna was known from surveys conducted at the end of last century, but scientific attention and public interest was aroused when in the 1930s Nelson Glueck attributed the copper mining at Timna to King Solomon (10th century BCE) and named the site ‘King Solomon’s Mines’; this theory has not been verified by subsequent field work.

With the decline of Egyptian control of the region in the middle of the 12th century BCE, the mines at Timna and the Hathor temple were abandoned.”

4 *The Encyclopedia of World History*, ed., Peter N. Stearns, "The Amorite Kingdoms: Old Assyrian Period 1830-1531." <http://www.bartleby.com/67/85.html>.

"1ST DY ASTY OF BABYLO (*Old Babylonian Empire*). The 1st Dynasty of Babylon was established under *Sumu-abum* (1894-1881). By the reign of *Sinmuballit* (1812-1793) the city controlled a region running for 60 miles along the Euphrates. *Hammurapi the Great* (1792-1750) took Uruk and Isin soon after his accession to the throne. For over 20 years, he concentrated on building and irrigation projects, organized a centralized administration, and issued the famous *Law Code of Hammurapi*. In 1764, Babylon was attacked by a coalition of Elam, Assyria, the Gutians, and Eshnunna, but Hammurapi defeated the coalition, annexed Eshnunna and Elam, and expanded the empire to the borders of Assyria and the Zagros. The Babylonian king then took *Larsa*, made it his southern capital, and in 1759 defeated *Mari* and tore down its walls. In 1757-1755, Hammurapi defeated another Assyrian invasion, and when Eshnunna revolted it was destroyed. Hammurapi now controlled all of Mesopotamia, with the exception of Assyria. In this period the Amorites completely assimilated into Akkadian culture, adopting their language,

religion, and culture. Two dialects of Akkadian were spoken, *Babylonian* in the south, and *Assyrian* in the north— Sumerian survived only in *scholarly writing*. *Marduk*, god of Babylon, replaced Enlil as king of the gods. The Marduk temple complex in Babylon was expanded, including the great ziggurat *E-temen-an-ki* ("House of the Foundation of Heaven and Earth"): the biblical *Tower of Babel* (Genesis 11:1-9)."

5 Damien Mackey, "Hammurabi and Zimri-Lim as Contemporaries of David and Solomon." <http://www.specialtyinterests.net/zimrilim.html>. *Biblical History* website.

I do not support the major thesis of this web site; however, the similarities between the contemporaries of the United Monarchy and those who lived in the Middle Bronze Age should not be ignored.

6 Margaret Steiner, "It's Not There: Archaeology Proves a Negative," *Biblical Archaeology Review* Volume 24 No.4 (July/August 1998), 26.

"The History of Jerusalem is going to have to be rewritten...There is very little evidence that a city existed here in Iron Age I...when David was supposed to have conquered it...there is no archaeological evidence that many people actually

lived in Jerusalem...it covered no more than 30 acres...no more than 2,000 people lived there.”

7 Jimmy Dunn, “Senusret III, the 5th King of the 12th Dynasty,”

<http://www.touregypt.net/featurestories/senusret3.htm>. *Tour Egypt*

“Most of Senusret III’s military attention was directed towards Nubia, but he is also noted for a campaign in Syria against the Mentjiu, where rather than a goal of expansion, he seems to have been after retribution and plunder. We owe this information to a stele belonging to an individual named Sobkkhu, who apparently also participated in the Nubian campaigns. The king apparently led this campaign himself, capturing the town of Sekmem, which may have been Shechem in the Mount Ephraim [sic] region.”

And

“SABDAweb Leksikon Ibrani.” www.sabda.org/s-abdaweb/tools/lexicon/?w=01507. “Gazer or Gezer = ‘portion’

a Levitical city on the border of Ephraim.”

And

Jimmy Dunn, “Amenemhet III, the 6th Ruler of Egypt’s 12th Dynasty,” www.touregypt.net/featurestories/amenemhet3.htm.

“Apparently Amenemhet III was also able to continue with good foreign relations also without

much military action. It is said that he was honored and respected from Kerma to Byblos, and during his reign many eastern workers, including peasants, soldiers and craftsmen, came to Egypt.”

Senusret III apparently conquered Shechem in the Mount Ephraim region. This would be the same as the Bible’s Gezer. His successor maintains peaceful relations with “eastern workers”; i.e., Asians. While tribute is not mentioned in the records, it would be a safe bet to say there was much trade.

Depending on what chronology one uses, Amenemhet IV and Queen Sobeknefru, or Nefrusobek the sister-wife of Amenemhet IV, could have been contemporaries of Hammurabi/Solomon. If we claim “Sheba” is Ethiopia, then Sobeknefru technically would have been the Queen of Sheba, although there is no historical fact to connect her to this title or as a queen who visited Hammurabi/Solomon.

8 This quotation is from my previous work *Bible Bloopers: Evidence That Demands a Verdict Too!* Here I compare the biblical account of Solomon’s treasure with the booty of Thutmose III as presented in a plate from the works of Breasted, *Records* Vol. II. The items are drawn out and the number of each item is presented

under it.

Jesus

The cosmic myth did not stop with this ancient text. It continued onward. Psalms, Isaiah, Daniel, Ezekiel, and Job all have overt astrological references. The explanations of the stories as given in the midrashim proved that the priesthood still knew the exact meaning of the cosmic myth within their text well into the second century CE, and perhaps the Middle Ages. The Jewish *Pseudepigrapha* and the Dead Sea Scrolls also had astrological references. In the New Testament, Revelation is an astrologer's dream. The book of Matthew was said to have been written for a Jewish audience. It also contains the most astrological references of the four Gospels.

The construction of the story of Jesus differs from the Old Testament. The story of Jesus started with only a partial cosmic myth—the passion—if we assume Mark was the earliest text. Numerous sayings and parables unrelated to any cosmic myth are included in this early manuscript. What we see in Matthew is the layering of cosmic myth on top of an existing text which already contained a cosmic myth. In the Old Testament we started with a cosmic myth and then layered in details that did not pertain to

the myth.

A second difference is that the equinoxes have progressed from the original Old Testament text. These should seem more familiar to us, with the vernal equinox in Aries, the autumnal equinox in Libra, and the summer and winter solstices in Cancer and Capricorn, respectively. There is no progression to new signs to add to the confusion of the text, although aspects of the ancient ordinances are still used.

A third difference is that Jesus is a solar god, whereas YHWH is a lunar god. As such, our cosmic myth coincides to the constellations 180 degrees out of phase with the lunar god. Thus, Jesus' winter-solstice birth is depicted in the summer constellations and his spring passion is depicted in the autumn constellations—constellations seen just before sunrise at the winter solstice and vernal equinox.

A fourth difference is in the meaning of the constellations and stars. This has evolved over a period of two thousand years. Clearly, it is based on a Greek influence. The significance of constellations as a group takes priority over individual stars, although certain stars will still retain their "star status."

From our previous study, it should be fairly

simple for nearly anyone to identify the cosmic-myth aspects of the story.¹ What follows is my interpretation of the cosmic myth of Jesus as presented in Matthew.

The Gospel of Matthew in the Stars

Chapter 1 of Matthew starts with the genealogy of Joseph. It incorporates our cosmic myths of Abraham, Isaac, Jacob, Judah and Tamar, and David and Solomon. This should not seem unusual. The text does refer to Joseph as “son of David.” This shows a significant relationship. The messiah was to come from the “house of David.” David, as you recall, was lunar. His son would be solar. As the “son of David,” this would connect Joseph to a solar sign, in this case Leo, the consort of Virgo, the virgin who can only be Mary.

Mary is the celestial Virgo. This fact is recognized unofficially by the Catholic Church in its celebration of the Immaculate Conception of Mary and her Assumption, as the dates are associated with ancient Roman rites involving Virgo.² The virgin bringing forth a son would be the constellation Coma, which was depicted as the virgin with a child.

Chapter 2 of Matthew deals very heavily with the cosmic myth. This chapter oozes with a fictional nature as the sole reference for Herod’s

“slaughter of the innocents.” This event certainly would have caused an uprising that would not have been missed by historians of that age.

Bethlehem, the birthplace of Jesus, is literally translated as “house of bread.” The word house can also be a zodiac constellation reference. Judging from ancient history, each house or clan was represented by a constellation. This custom dates from ancient Babylon, third millennium BCE. In this case, the “house of bread” would be Virgo, which was associated with wheat.

The author wanted us to associate Jesus with the summer solstice. With the addition of July and August to the calendar, the breakup of Asad would have been finalized—thus separating Libra, Virgo, Leo, and Cancer once and for all. It would seem the author is of the “old school,” inasmuch as he maintains a relationship of Virgo with the summer solstice. Jesus is called a “Nazarene,” as was Samson. Again, this is a representation of the long hair associated with the solar myth.

The “slaughter of the innocents” by Herod is very similar to the previously discussed midrash of the “slaughter of the innocents” by Nimrod, in Abraham’s myth. The Hebrews associated Nimrod with Orion. Herod fits Orion.

The three wise men that follow the “Star of the

East” would represent the three stars of the belt of Orion which follow Sirius (“Chieftain of the East”) across the sky. The three wise men replace the three sons of Noah. In modern representations one of the wise men is typically given dark skin, as if to represent the three races of man, as did the three sons of Noah. The ox and lamb in the modern nativity scene are a throwback to 2000 BCE, when the vernal equinox changed from Taurus (ox) to Aries (lamb). The ass would suggest an association with the stars of Cancer that represents the Northern and Southern Ass. The prophecy that pictures the messiah riding into Jerusalem on an ass would indicate an association with a solar deity, just as the asses of Cancer are associated with the summer solstice.

The “innocents,” or murdered children, could be represented by Lepus at the foot of Orion. It is also possible that they could be linked to the same star in Eridanus, which represented the murder of the firstborn in the tale of Moses. This would accord with the fact that the Holy Trio fled to Egypt and then returned— another Eridanus representation.

There is an odd statement about Rachel’s weeping for her children in Rama. Rama literally means “hill,” and Rachel was born in Auriga—an area associated with a hill.

From chapter 3 until the Passion Story, the text lacks any real connection to the cosmic myth other than the beheading of John the Baptist. The associations are loose, and the lack of continuity may mean they are merely coincidental. In chapter 3 the “wilderness” is typically Cetus, and the Jordan River would be in Pegasus. If we connect the dove to the story of Noah, then this watery baptism would best fit into Argo.

In chapter 4, Jesus’ sojourn in the wilderness is for forty days. This can take place astrologically only in Cetus. This is the wilderness Moses transverses for forty years. The mountain Jesus goes up onto would be the star *Mira*, which in the Old Testament corresponded to Mt. Sinai. Jesus meets Peter and Andrew— generally associated with Pisces because of their occupation as fishermen. Furthermore, the chapter mentions the lands of Zebulon (Pisces) and Nephthalim (Sagittarius).

Chapters 5 and 6 contain Jesus’ Sermon on the Mount. The most natural correspondence would be with Polaris in Ursa Minor where Jotham gave his speech. In chapter 7, Jesus tells us to “judge not,” which is a possible reference to Pleiades . When he speaks of “thy brother’s eye,” this would be the eye of Taurus, as it was with Joseph. Likewise, the sermon on alms giving is a further

reference to the generosity of Taurus, recalling its association with the beginning of the rainy season.

Chapter 8 of Matthew presents us with a Roman centurion. The soldier would typically point us to Aries. Jesus mentions the Triad of Abraham, Isaac, and Jacob. The tempest sea and the swine that perish in the water are most likely images evoking Eridanus.

Jesus is now in his own city. I would reckon this to be Pisces or Cygnus; it also could be Sagittarius. Matthew does a turnabout. He was sitting as a tax collector, then arose and followed Jesus. This would be the turnabout of the constellation of Cepheus. The two blind men who are bound to the devil would correspond to the binding of the Band in Pisces. (The Band was discussed in regard to Moses and the Moabites, associated more with Aries in that era.)

Chapters 10–13 are very trivial in regard to any cosmic-myth significance. A possible reference would be to Pegasus, as when Jesus commands the apostles to go to the lost sheep of Israel and then return. When Jesus teaches and preaches in the cities of the disciples, he could be almost anywhere in the constellation group bounded by Pisces, Pegasus, and Cygnus. Jesus, on being accused of being Satan, would most likely be Draco. The scene by the rocky shore may have

taken place in Andromeda.

In chapter 14, the midway point, is where we find the description of the decapitation of John the Baptist. The decapitation would be the winter solstice. This is a definite reference to Capricorn, which has the beheading of Goliath. Jesus then feeds the multitude with two fishes (unmistakably Pisces) and five loaves of bread (Cygnus, perhaps). The “Land of Gennesaret” literally means “the land of the harp,” thus makes this Lyra.

In chapter 15, there is a woman on a coast with a vexed daughter. This would be Cassiopeia/Andromeda. In chapter 16, Jesus gives his “take up the cross” speech, which is most likely a Delphinus (Northern Cross) reference. The “vision on the mount” in chapter 17 is most likely Aquila, the constellation of prophecy. Chapter 19 mentions eunuchs and the suffering of little children. Both references would be to Orion. In chapter 20, “the first shall be last” and “the last shall be first” would be a reference to Cepheus.

In chapter 21, Jesus enters the City of David—a location identified with Sagittarius. The temple incident would be representative of Ara. The prophecies in chapters 24 and 25 would be of Aquila. This is the point at which Jesus takes on the persona of David.

Chapter 26 begins a story with some very distinct cosmic references. Jesus is being attended to by a woman in Bethany. Bethany means “house of misery.” This would be a reference to Scorpio and its stinger. The conspiracy and treachery to capture Jesus, along with Judas’s kiss, would be Hydra, “the serpent.” Jesus’ praying in the garden would be an Eden reference; hence, also a reference to Leo/Virgo. The cup of the Last Supper is easily identified as Crater, “the cup,” both of which are said to give wisdom. The crowing of the cock is a phallic symbol relating to the sun. This would be either a Leo or a Cancer reference.

The next chapter is likewise filled with cosmic references. The Potter’s Field would be the ancient field of Ophiuchus, “the healer” or “the snake-holder,” with the repented Judas as Serpens. The trial and the two choices of Jesus or Barabbas would be stereotypically Libra, “the scales of judgment.” The name Pilate means “armed with a spear”; this is a natural allusion to Centaurus, killing his victim with spear in hand.

The mocking of Jesus is the same as the torment of Joseph in Boötes, complete with the garnet robe (coat of many colors) in the role of Arcturus. The bloody crown of thorns would be the scarlet color associated with the Corona

Borealis. Simon of Cyrene, carrying the cross, is once again Delphinus, the Northern Cross. The crucified Jesus is Lupus, and his cross is most likely an early version of the Southern Cross. The earthquake at the death of Jesus is the same as the earthquake at the death of Abel, who was also Lupus. Joseph of Arimathea—who tends to the body—would be Ophiuchus, as “the healer.”

In chapter 28, we have the two Marys—demonstrating the dual nature of Virgo. Hercules would be the likely association with the resurrected Jesus. Luke adds the detail of being crucified at Calvary, meaning “a skull” (Strong’s number 2898). The skull, or bald head, is symbolic of the castration, or death, of the sun-god.

The Jews were looking for a messiah to lead them against Rome. From this representation of Jesus, we would assume that he would take on the characteristics of a sun-god, since Yahweh was a moon-god. He would be from the house of David (lunar). The name Jesus, the Greek version of Joshua, was chosen because of the relationship of this name to the constellation and the new equinox in Pisces (“Joshua son of Nun,” which means “fish”). The Jews rejected Jesus and continued to search for their zodiac messiah, as depicted in their temples from the early years CE.

After 70 CE, with the fall of the temple in Jerusalem, the Jews became split over the astrological aspects of their book. Some still would adhere to it and continue a futile battle against Rome. Some would reject the idea altogether. A third group would end the association of stars with Earthly locations and, instead, have them represent peoples. For them, the destiny of the Jews to rule according to the stars would not be contingent on a location, but on a people.

¹ At this point, I believe it is not necessary to cite a source for every cosmic detail, as these have been very well covered. Aspects of cosmic myth should be intuitively obvious by now.

² What the Roman Catholic Church has done to Mary reflects pagan traditions. In ancient times, Virgo, the celestial virgin, would disappear behind the Sun's rays on August 15 (festival of the Assumption of the Virgin) and would reappear September 8 (celebration of the birth of the Virgin). August 15 was the time of the Roman celebration of the assumption of the virgin Astea and her reunion with her son. She was reborn on September 8. Mary had replaced the ancient pagan virgin goddesses, occupying the same temples, performing the same functions, and using the same symbols. In 380 CE the cults of Artemis and Diana were repressed by Emperor

Theodosius. The people worshipped Mary instead. Portraits of Mary started to pop up. Mary was seated identically to Isis, wearing the mural crown of Diana and boasting the gorgon of Athena on her breast. Athena's temple became Mary's temple. Notre Dame in Paris was built on the remains of a temple of Isis. Black Madonnas appeared in Europe, just like Isis was sometimes represented. The temple of Isis in Soissons, France, was dedicated to Mary. Isis's title, "Mother of God," was bestowed on Mary. On November 1, 1950, the Catholic Church issued an "infallible" statement proclaiming the Assumption of Mary, to be celebrated on the fifteenth of August.

Conclusions

The theory of the cosmic myth is in no way unique to the Bible. Babylon, Egypt, Greece, and perhaps all of the Middle East and Europe had such a basis for their myths and religions. Most likely this was also the basis for religious beliefs in the Americas and the Orient as well. What makes Judeo-Christianity different is that this cosmic myth has survived where the others have died out. One of the many reasons it has survived is due to the fact that it is no longer recognizable as a cosmic myth to its followers. The religion has evolved into something philosophical. The fact

that all of Christianity's dates of celebrations were previously marked by pagan traditions and are astrological dates seems to have caused only the Jehovah's Witnesses any real concern.

I cannot read articles about biblical stories or archaeology without realizing how much the author misses the point because of his or her failure to understand the cosmic myth. In one article concerning the finding of Hezekiah's seal, the author had an impossible time explaining why the seal of a Jewish king had the markings of a dung beetle in a Phoenician design.¹ As more Jewish synagogues are discovered with zodiacs in them, evidence mounts in my favor.

This book opens new avenues for research and discussion among scholars. Now archaeologists can use the ancient texts in a sensible manner. Bible scholars can no longer defend their positions by claiming that the archaeologists and their C-14 dating are incorrect. There is common ground in a living document based on a cosmic myth. For those whose faith is based on the Bible, their conclusion could be that God made the heavens to correspond to his "master plan," as Bullinger might claim. For the skeptic, mankind designed the heavenly constellations to correspond to history. While my book is written by a skeptic for skeptics, it is not totally out of touch with the

spirit of the Bible.

In the past, revised biblical chronologies had to rewrite the history of Egypt and the Middle East to fit with the chronologies of the Bible. Even with that, archaeology could not support any hypothesis developed by man, nor will it ever. All biblical chronologies are wrong except for mine, which contends that the Bible was written as a living document. This sounds very boastful, but the fact remains that it can be no other way.

Joseph Campbell's view of mythology also needs to be reexamined, as he neglected the importance of the stellar cosmos and its influence on humanity. This is a classic case of "Does art (the depiction of the cosmos) imitate man, or does man imitate art?"

My theory embraces all the scientific findings in archaeology. It accepts C-14 data as factual. It uses the best evidence available and does not use the "what if" or the "maybe we haven't found it" excuses of apologists and scholars alike. In archeology, lack of evidence is evidence.

My theory accepts what we know about how ancient texts were redacted by studying *Gilgamesh* and does not create a new system of unproven document fusion, as does Wellhausen.

The cosmic myth aspect of my theory is not

new. It is accepted that many ancient religions and stories are cosmic myths. I did not invent the phrase “cosmic myth.” What is new is how I applied it to the biblical texts, bringing them in line with all the other religions and beliefs of their age. To me, this makes the stories more interesting. We now understand their true origin and historical significance.

We have unlocked the secret.



Zodiac mosaic from synagogue at Sepphoris near Nazareth²

¹ Frank M. Cross, “King Hezekiah’s Seal Bears Phoenician Imagery,” *Biblical Archaeology Review* (March/April 1999), 45.

Cross’s conclusion: “There appears to have been a tendency to solarize Yahweh in Judah in the eighth century and later.”

² Photo from *Biblical Archaeology Review* Vol. 26 no. 5 (September/October 2000), 54.

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