

Astrology in the Bible

Ralph Ellis

Abstract

The Old and New Testaments are often portrayed as being written in isolation, and bearing little or no connection to the beliefs that preceded them. But this view is unlikely in the extreme, as the Israelites were resident in Egypt for many centuries prior to the claimed Exodus and were likely to have been influenced by Egyptian monotheism (of Pharaoh Akhenaton).¹ It is well known, for instance, that Proverbs 22 comes from the *Instructions of Amenemopet*, while elements of the Sermon on the Mount come from *Maxims of Ani*.² There are many other examples of Egyptian influence in the Bible.

This particular article explores the possibility that Egyptian astrology was once a central component within both Judaism and Christianity, but that it has been obscured from popular view by subsequent transcriptions, translations and deliberate obfuscation of the original text. Indeed, the evidence that follows also suggests that the astrological foundations of some secular symbolism may likewise have been lost to mainstream historical understanding. The observations presented here may be considered subjective, but the evidence is so consistent as to be on a par with the best that religio-historical research has to offer.

Precession

Readers who have received an orthodox Christian education may be quite confident that the Bible contains no information or veneration of “heretical” beliefs like astrology whatsoever. In fact, surely astrology is Pagan and idolatrous and the complete antithesis of Judaism and Christianity? While this may be a widely held view among the general public, it is simply not true, and so it may come as a bit of a surprise to some readers to learn that astrology was originally a central component within Judaeo-Christian society and beliefs.

And while the more enlightened reader may observe that many references to the heavens can be found in the Tanakh and Gospels—including the Jewish good luck greeting of *mazel tov*, which is more accurately translated as “good constellation”—references to astrology and the zodiac appear to be entirely absent. It is only when we look deeper into these sometimes incomprehensible texts that we can find references to astrology; but this is not the daily astrology found in modern magazines, rather a study and veneration of millennial astrology. This long-term study of the heavens is known as precessional astrology, and it is more akin to what we would now call astronomy, as it is based upon an actual astronomical event known as the precession of the equinox.

Precession is an actual astronomical effect that changes the dominant constellation that rises with the dawn Sun at the vernal equinox (the spring equinox) roughly every 2,140 years. It happens because the earth “wobbles” gyroscopically on its axis, making the axis of the Earth rotate around the constellation of Draco (around the ecliptic pole) once every 25,680 years. But this rotation has a secondary effect, which causes the vernal equinox sunrise (the vernal point) to pass through each constellation in turn, but in a retrograde fashion to normal

About the Author

Ralph Ellis has worked as a software engineer for many years, and has put that analytical training to good use in the analysis of historical and biblical texts. For more than 30 years Ralph has toured the Mediterranean, researching Egyptian and biblical history and looking for similarities and parallels between these two disciplines from the secular viewpoint. The outcome of this tireless research is ten books that connect biblical history directly with Egyptian history, in a fashion that has never been explored previously. For more information visit: www.edfu-books.com/.

astrology. Therefore, the Sun takes about 2,140 years to transit each of the twelve constellations. The terminology this celestial motion generates is as follows:

- The very long period of 25,680 years is called the Great Year.
- The shorter period of 2,140 years is known as the Great Month.

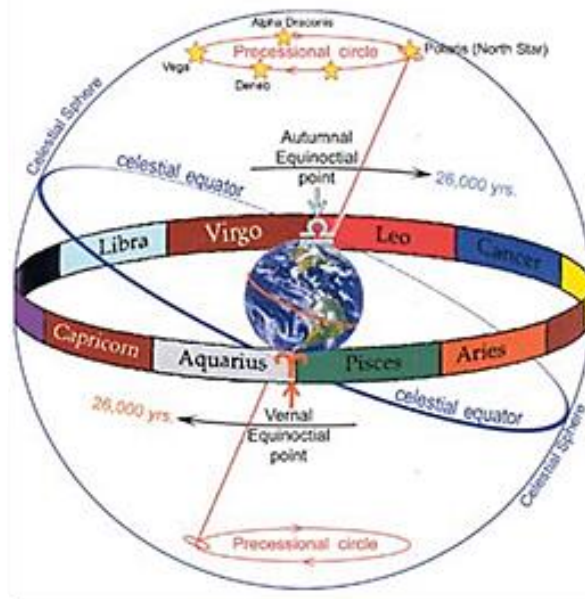


Figure 1. The precession of the equinox around the constellation of Draco takes nearly 26,000 years to complete. This period is known as a Great Year. This precessional “wobble” moves the ‘vernal point’ through each constellation of the zodiac, one by one.

But the constellations are not all of the same size, and so the Great Months are not all of the same duration. The established start-dates for the recent Great Months are as follows (all dates +/- 20 years or so):

Sign	Start date	Icon
Taurus	4300 BC	(bulls)
Aries (sheep)	1750 BC	
Pisces	10 AD	(fish)
Aquarius (water) ³	2550 AD	(wa- ter)

There is often some disagreement over these dates, because many astrologers simply assume that all the constellations are of equal size, and thus suppose 2140 years for each Great Month. However, in the author's view, this methodology is erroneous, and the date for the new Great Month should be taken at the point when the vernal point (the Sun rising at

the spring equinox) first approaches the next constellation. Since Pisces is quite a large constellation, this methodology means that the Great Month of Aquarius does not start until the year 2550. The dotted red line in Fig 2 demonstrates this claim quite well, as the Vernal Point on this diagram has still not quite exited from Pisces by the year 2500. The information above was taken from Voyager 4.0.3, one of the most respected computer planispheres which includes all the precessional effects, including standard precession and nutation.

It is also worth noting that the star charts used in modern astrology, as given in magazines and newspapers, are nearly one precessional month out of date as they have not been updated since the turn of the first-century.⁴ Thus the constellation that everyone thinks they were born under is completely incorrect. Most Aquarians should become Capricornians, and

most Capricornians should become Sagitarians, etc., etc., throughout the whole of the zodiac.

So if we are to discover any references to astrology within the Bible, it is likely that we need to look at precessional astrology; and the first change in the constellations for which we might find evidence happened in about 1750 BC, when Taurus (the bull) turned into Aries (the ram). Remember that this millennial movement of the Sun through the constellations is a factual astronomical event, as can be seen on the following image from a computer

planisphere, where the path of the Sun is marked in red. The numbers here are in thousands of years either side of our normal year zero (00 AD). As can be seen, in about 1800 - 1700 BC the vernal equinox sunrise was moving away from Taurus (the bull) towards Aries (the sheep), while in about AD 10 it moved from Aries (sheep) to Pisces (fish). The boundary between these constellations is not clear-cut, which is why there are differences of opinion about the precise date for each Great Month.

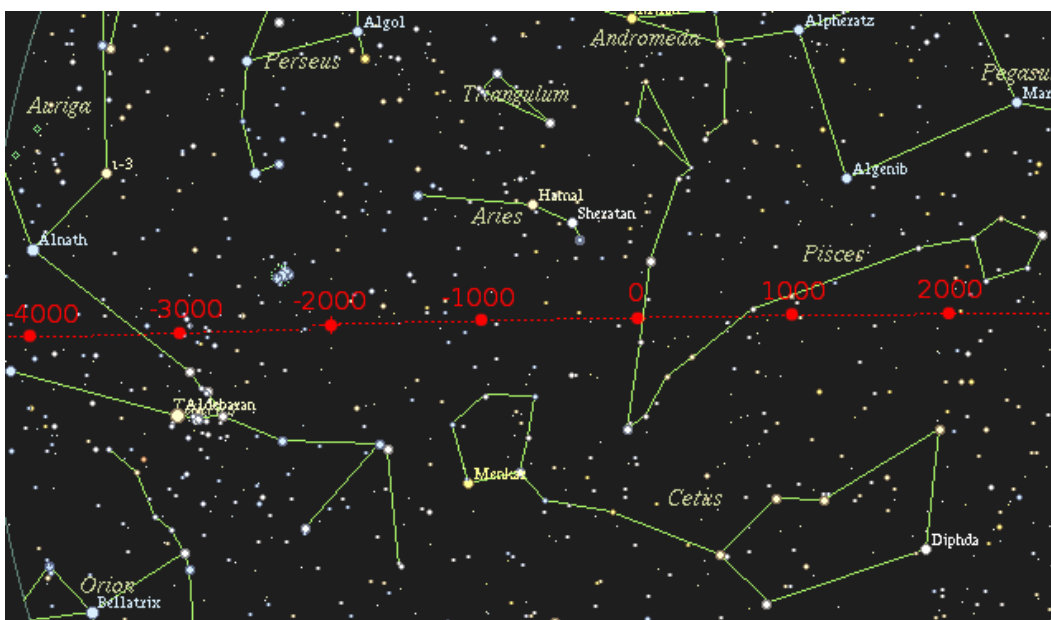


Figure 2. The path of the vernal equinox sunrise (the Vernal Point), as it courses through the constellations. In 1750 BC, it moved from Taurus to Aries, while in about AD 10 it moved from Aries to Pisces.⁵

Torah Shepherds

But how does all of this fit into the biblical storyline? Where does the Torah mention the vernal equinox or the zodiac? This is where a researcher has to look critically and laterally at what the Torah was trying to originally explain, before it was either poorly or purposely mistranslated. The first clue to reality of biblical astrology is that the biblical patriarchs of this very same era (1800 - 1700 BC) became known as “shepherds” just as the Great Month of Taurus (bulls) ended, and the Great Month

of Aries (sheep) began. Was this change in name merely a coincidence or was it due to the fact that the Jews chose to become poor shepherds who tended a few sheep? Actually, no, and we can be confident of this answer because the change in terminology was both widespread and consistent throughout biblical history. In addition, we know that Abraham, the first of these biblical “shepherds” was hardly a poverty-stricken nomad with a small flock of goats. Respective accounts from the Torah and Josephus Flavius, the first-century CE historian⁶ contradicts these claims.

And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, who numbered three hundred and eighteen, and pursued them unto Dan. (Gen 14:14)⁷

And what did ... our forefather Abraham do? Did he avenge the insult by force of arms? Yet he had three hundred and eighteen army officers under him and an immense army under each of them. (Jewish War 5:9:4)⁸

There is a significant discrepancy here –the Torah records 318 trained servants, while Josephus indicates that these servants were actually army officers. So which account is accurate? It is worth remembering that Josephus was using a much older Torah than the one extant in modern Judaism, for he was given the Torah from the ruins of the Temple of Jerusalem in AD 70, by commander (emperor) Titus.⁹ Furthermore, William Whiston (1617-1752), the English theologian, historian, and mathematician, best known for his translations of Josephus, claims that this scroll dated from the fifth-century reign of Artaxerxes,¹⁰ and so it is likely that Josephus' version of these events is the more authoritative. This is perhaps confirmed by the biblical account which uses the term *chaniyk* (Kynx) for "trained servant," which in this context may well have been derived from *chaniyth* (tynx) meaning "spear."¹¹

The result of this textual comparison suggests that Abraham had an army led by 318 commanders. If each commander was a centurion, Abraham's army would have numbered 31,800 men, which is quite an army for a poverty-stricken shepherd with a few dozen goats, as he and the patriarchs are often portrayed. So why does the Torah contain accounts that conflict so strongly with the popular view that is promulgated by the Judaeo-Christian priesthood? One answer is that the scribes might have changed these accounts in order to portray their heroes in a more favorable light, rather than concede that the patriarchs led a powerful military force that lost a bitter civil war in Egypt and were forced out of the country.

The Hyksos¹²

In addition to the biblical patriarchs being shepherds, the Hyksos pharaohs of Egypt were similarly known as shepherds—the Shepherd Kings. And since Abraham was a "shepherd" who controlled a vast army some 30,000 strong, it is highly likely that he was actually a Hyksos king—especially since the Hyksos were one of the few peoples in this era that could have afforded such a large standing army. While this confident assertion may seem controversial and without merit at this stage, a later article will prove to greater satisfaction that the Hyksos and Israelites were indeed one and the same people. However, just as an illustration of the evidence available in favor of this proposition, Josephus Flavius says of his people, the Israelites:

(Manetho) promised to interpret the Egyptian history out of their sacred writings, and premised this: that "our people had come into Egypt, many ten thousands in number, and subdued its inhabitants;" and when he had further confessed that "we went out of that country afterward, and settled in that country which is now called Judea, and there built Jerusalem and its temple." Now thus far he followed his ancient records...¹³

It is clear from this and other quotations that Josephus equated the Israelites with the Hyksos, despite this assertion probably being controversial even in this early era. More recently, some Egyptologists have questioned whether "Hyksos" does indeed mean "Shepherd," and thus questioned the obvious connection between the Hyksos pharaohs and the biblical Patriarchs. This translation was originally made by Manetho, the 3rd century BC Egyptian historian whom Josephus was quoting, and yet we can be fairly sure that Manetho was correct because the title Hykau Khasut (ie: the Hyksos) is spelt with the shepherd's crook. In fact, since the initial term, Hykau meaning "king," contains the shepherd's crook, this title can easily be read as "Shepherd King" without including the secondary title Khasut meaning "Foreign Lands."¹⁴



Figure 3. The hieroglyphs for Hykau Khasut (Kings of the Foreign Lands), which Manetho transliterates and shortens into “Hyksos” (the Shepherd Kings). Wallis Budge indicates that the second word in this title may have been derived from the Shasu, a Semitic people.

In addition to these historical “shepherds,” we have many other conversions to sheep veneration within this age or era—kings who were born during the Great Month of Aries. These include Alexander the Great and Pharaoh Ptolemy III, who both wore the horns of a ram (Aries) in their hair. They did so, at least in part, not because a ram is a masculine animal, but

because they had been born in the Great Month of Aries, and recognized themselves as Kings of Aries (or Shepherd Kings). This transposition in cosmic veneration, from Taurus-bulls to Aries-sheep, was also why Gilgamesh, the great Sumerian hero-figure, killed the Bull of Heaven (Taurus).



Figure 4. Alexander the Great (above) and Pharaoh Ptolemy III (below) both wore ram's horns, in recognition and celebration of the Great Month of Aries. They also wore a “Diadema” headband, tied behind the head that represented the circular course of the Sun through the constellations.¹⁵

The reverse of Alexander's coin shows an image of “Britannia,” the same symbol that has been embossed onto many British coins throughout the centuries, but the image is actually of the goddess Athena. The bust of 'Ptolemy' shown here is actually Ptolemy in the guise of Hercules, and the ram's horn is cleverly disguised just above the central hole. Note also that this coin of Ptolemy displays a “Christian: Chi-Rho symbol, between the legs of the eagle, but do remember that this coin was struck in the 3rd century BC. For an in-depth discussion on the Sabaeen origins of the chi-rho symbol, please see the book “King Jesus.”

Joseph and Pharaoh

So what further evidence do we find in the Bible that the early Judaic priesthood venerated the precessional zodiac? Surprising as it may seem, we may well have a verbatim description of this change in the Great Month, from Taurus to Aries, in the Torah story of Joseph—the patriarch who wore a coat of many colors.¹⁶

The period in question is just after the historically attested Exodus of the Hyksos Pharaohs of Egypt, who were evicted from Egypt in about 1570 BC.¹⁷ Remember that the Hyksos were known as the Shepherd Pharaohs, and it will be a frequent assertion in this article that these Hyksos peoples were related to or allied to the Israelites, which is why the Israelite patriarchs were known as “shepherds.” In the Torah’s account of these events, Joseph went down into Egypt and became both the Prime Minister of Egypt (the Vizier) and the High Priest of Heliopolis. Joseph then invites his brothers down into Egypt; but he has a warning for them and says to them:

And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation? You shall say, “Thy servants’ trade has been about cattle from our youth even until now, both we, and also our fathers”.... for every shepherd is an abomination unto the Egyptians. (Gen 46:33)¹⁸

However, while this sentence is quite clear, it makes absolutely no sense in agricultural terms, for the Egyptians had no proscription against eating sheep. Quite the reverse; in fact, for it was the bull that was sacred in Egypt, much as it is in India to this day. But this warning makes every sense in terms of precessional astronomy, and its attendant veneration or religion. What Joseph actually meant by this warning was:

And it shall come to pass, when Pharaoh shall call you, and shall say, What is your religion? You shall say, “Thy servants’

religion has been to venerate the Apis-bull (Taurus) from our youth even until now, both we, and also our fathers” ... for every Hyksos Shepherd (venerator of Aries) is an abomination unto the Egyptians. (Gen 46:33)¹⁹

Of course, the Hyksos Shepherds were an abomination to the (Upper) Egyptians, because they had only just waged a prolonged and very bitter civil war against the Hyksos and evicted them from the country. Thus this particular Torah verse is probably a word-for-word account of a meeting between Joseph and the Upper Egyptian pharaoh. In other words, the Torah does contain valid and very interesting historical information, if we know how to interpret it, and much of that information points towards precessional astrology being a central component of the early Judaeo-Christian belief system.

The Galilee Zodiac

But the centuries passed, and the Earth continued to wobble or precess on its axis, in its predictable fashion, and the Great Month of Aries finally drew to a close at the turn of the first-century AD. We then witnessed the rise of the Great Month of Pisces, and the simultaneous rise of the New Testament accounts. And it is in the Nazarene creed of Jesus and James that we find further evidence for the veneration of astrology in the Bible. The first evidence for this comes from recent archaeology in the region. Six very early synagogues have been excavated in Judaea and Jordan in the last decades and strange as it seemed to archaeologists and rabbis alike, all of them had a mosaic zodiac on the floor.²⁰

The following example is the magnificent zodiac at Hamat Teverya, just south of Tiberias on the Sea of Galilee, which is worth looking at in some detail.²¹ So contentious are these zodiacs, and the alternate history of Judaism that they betray, that the Hamat zodiac was attacked and badly damaged in 2012.²²

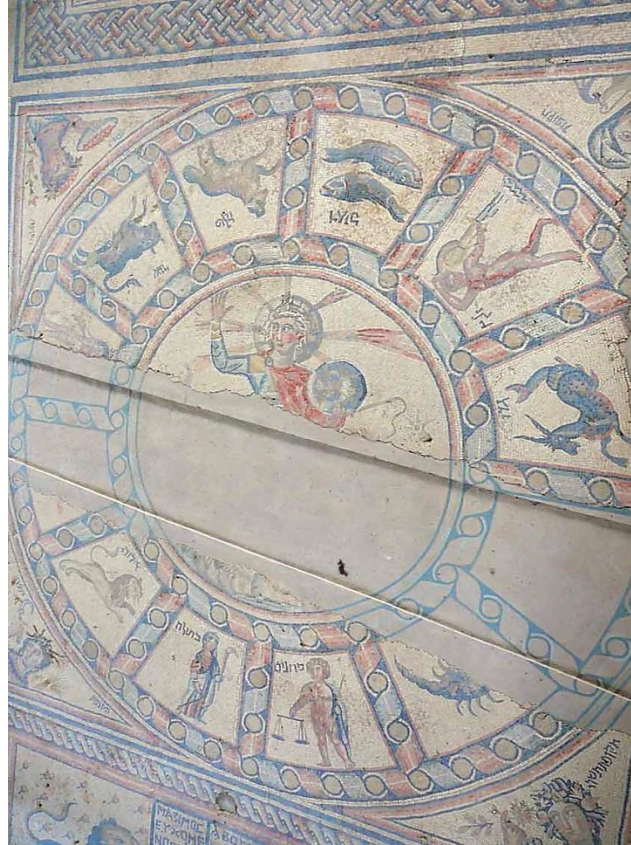


Figure 5. The zodiac on the floor of the synagogue excavated at Hamat Teverya. The “Jesus-figure” wearing a halo in the center of the zodiac is Helios, the Sun-god. Thus the Sun is surrounded by the twelve constellations, just as it is on a planisphere.

As we are beginning to see, all these early religions were Sabaeen (celestial and astrological), whose priests studied the Cosmos and the Solar System; and yet despite our recognition of their expertise, this zodiac still contains some remarkable and unexpected surprises. Firstly, it confirms that early (Nazarene) Judaism was tracking the precession of the equinox, because the head of Helios (the Sun) has been deliberately arranged in this zodiac to point at the conjunction between Aries and Pisces. Helios is pointing at a precessional date of the early 1st century AD, the very era when the Great Month of Aries gave way to the Great Month of Pisces. Thus the artist or priest who designed this zodiac clearly knew about precession, and no doubt he depicted this conjunction because this mosaic was constructed at this very time. (There is a record of Josephus Flavius being sent to a palace of

Herod, four furlongs south of Tiberias, to destroy depictions of animals there. Interestingly, the event described in this report points to the Tiberias zodiac, which also lies four furlongs south of Tiberias and contains depictions of animals.)²³

Note also that Helios, the Sun-god, is holding a blue spherical Earth. Remember that this is most probably a 1st century mosaic, and yet the artist knew that the Earth was spherical and looked blue when viewed from space. This explains why Copernicus was widely viewed as a charlatan in masonic circles, for the Emerald Tablets had long ago indicated that the planets were spherical and the Solar System was heliocentric.²⁴ But it has to be said that the predominance of blue seas on this mosaic’s spherical Earth is suggestive of a deep understanding of our world.

Helios, who is placed in the center of the Hamat Teverya zodiac, is pointing to the precessional conjunction between Aries (sheep) and Pisces (fish), which occurred in the early 1st century AD. It is at this time that Jesus, who was said to be born as a Lamb of God²⁵ (Aries), becomes a Fisherman or a Fisher of Men (Pisces).²⁶ Therefore, the image of Helios on this zodiac most probably represents Jesus himself, as the Son or Sun of God (the play on words also holds in the Greek), surrounded by the twelve signs of the zodiac, his twelve apostles and/or twelve tribes of Israel. In the clearest possible terms, the gospels are spelling out the true astrological basis and nature of Jesus Nazarene Church, by referencing “lambs” and “fish” in the correct astrological sequence, context and era; and by using the specific number symbolism of 12.

This overt link to the Age of Pisces is one of the reasons why the gospels placed such an emphasis on Jesus and miraculous fish catch in the Sea of Galilee. When Jesus lowered his nets into the sea to “catch fish” he was fishing for those who understood the significance of the Aries precession into Pisces, and were able to reorient themselves to these new, incoming energies.²⁷ The story of the “loaves and fishes,” where the bread represents knowledge²⁸ and fish represent Pisces, accords with the precessional theme. Seen in this light, these so-called biblical “miracles” might be seen as an occult record of pious evangelism for the Nazarene Church and its veneration of Pisces.

End of an Age

As we have seen from the previous examples, both the Old Testament and the New Testament contain verses that clearly relate a knowledge and veneration of precessional astrology. However, in many instances, the English translators appear to have done their best to conceal these cosmic and astrological allusions. Our first example is from Mathew:

And as (Jesus) sat upon the Mount of Olives, the disciples came unto him, saying: “Tell us when shall these things be? and what shall be the sign of thy coming and of the End of the World?” (Mathew 24:3)

The translation of this verse form is not very enlightening because the translator used *kosmos* (meaning “world” in Greek) as opposed to *aion* (meaning “age”). The word *aion* actually refers to an “age,” just as it does in English to this day. An alternative translation of this verse might well be:

And as (Jesus) sat upon the mount of Olives, the disciples came unto him, saying: “Tell us, when shall these things be? and what shall be the sign of thy coming, and of the End of the Age?” (Mathew 24:3)

So what “Age” was ending in the early 1st century AD, that Jesus could enlighten his disciples about? The answer is obvious, for the “End of the Age” being discussed here is the end of the Age of Aries in about AD 10. In other words, this verse contains a double conundrum, for here we have the twelve disciples, who represent the twelve constellations, asking a question about the ruling constellation of that era. Undoubtedly, this was a deliberate literary device by the gospel author that only the Enlightened were supposed to understand—although it has to be said that many of the disciples are regularly portrayed as understanding very little of the occult (hidden) aspects of the Nazarene creed.

It is possible to make a further translation of this verse involving the word “sign.” The word “sign” seems to be used to indicate a portent, yet the Greek word for “sign” (*semeion*), literally means a “mark” or “token.” Thus we might reasonably re-translate this verse once more, and derive:

And as (Jesus) sat upon the mount of Olives, the disciples came unto him, saying: “Tell us, when shall these things be? and what shall be the sign of the constellation at thy coming, and the sign of the constellation at the End of the Age” (Mathew 24:3)

Thus we are now in a position to answer the disciples’ questions, and we could advise them that: “Jesus was born at the conjunction between the Age of Aries and the Age of Pisces, and this new era will not end until we reach the Dawning of the Age of Aquarius—these are the signs, grips, tokens and Ages you must study and pass on to future generations.”

The Fisher Kings

In addition to tracking the path of the constellations, the Sabaeen-Nazarene priesthood was always looking for a special monarch who was born at the start of the new Age, the next Great Month. And Jesus was that special king, an anointed one, the messiah or Christ.²⁹ Jesus was not simply the King of the Jews; he can also be viewed as the first King of Pisces—the first of the Fisher Kings of Arthurian legend. In a paper on the Fisher King from the University of Idaho’s Arthurian and Grail resource pages, we read the following:

It is generally well-accepted that the fish is a symbol of Christ. In one prayer (Iesous CHristos Theou HUios Soter, or Jesus Christ, Son of God the Saviour (the first

letters of each word spell out the Greek word for fish. Christ Himself is known as the fisher, and the fishnet is the symbol of the Christian sermon. Accordingly, the name of the Fisher King is connected with the words of the Saviour: “I shall make ye fishers of men” (Matth. IV.19, Mark I.17, Luke V.10), which would make anyone who converts many a rich fisher. Moreover, since fishing is directly equated with proselytizing in later Christianized versions, it makes sense that these sources would disregard the physical act of fishing altogether.³⁰

It is for these reasons that early Christianity adopted the symbolism of the fish and the primary Christian monogram, IXΘΥΣ, pronounced *ichthys*, which is Greek for “fish.”

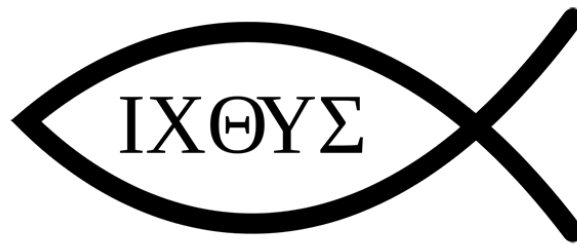


Figure 6. The modern IXΘΥΣ fish symbolism for Christianity, often displayed as a bumper-sticker on cars.

The enlightened and illuminated celestial creed of Nazarene Sabaeism was all but extinguished by the creed of Simple Judaism (Christianity) that followed it. Yet this celestial knowledge was not entirely extinguished, as much of it went underground, which is why the later Arthurian legends continually spoke of a line of semi-mythical Fisher Kings—the continuing line of kings who were born during the Great Month of Pisces and understood and venerated this Piscean symbolism. Just like Alexander and Ptolemy, who displayed the ram-horn symbolism of Aries in their hair, the symbol of the Merovingian kings of Gaul was the fish.³¹

As readers can perhaps now see, early Judaeo-Christianity could well be described as a Nazarene-Sabaeian stellar creed that looked to the stars and the planets; and the motions of these stellar bodies not only determined future

events, they also tracked and documented the lives and reigns of the various monarchs and monarchies. If a monarch is known to have been the third king of the Age of Aries, the date of his or her reign can be established with some precision and confidence, because their reign is marked and delineated by the movements of the heavens above. In fact, we use the very same chronological system to this day, for the year zero in our current calendar was not set to mark the birth of Jesus, rather it was set to honor the start of the Age of Pisces. So at the time of writing, we are now in *the year 2013 of the Age of Pisces*.

Conclusion

The evidence presented in this article is interesting on a number of levels. Firstly, it demonstrates that significant events described in the Torah and Gospels were recording the

knowledge and veneration of the precessional zodiac, which was one of the primary foundations of the Judaeo-Christian creed. But if readers accept this argument, they also have to accept that this veneration has been deliberately obscured, presumably for religio-political reasons, to portray the zodiac's symbolism as being agricultural or pastoral. It also means that the Greco-Egyptian zodiac that we are familiar with today was established in its present form in at least the early second millennium BC. Therefore, the classical zodiac must predate Greek culture and civilization. There is also the intriguing possibility, contained within the Torah accounts, that the biblical authors were recording verbatim discussions between Joseph and Pharaoh.

And finally, there is evidence that this knowledge of the precessional zodiac has been lost, not only to modern religious authorities but also to the historical fraternity too, who do not appear to understand the ram's horn symbolism for Alexander the Great and Ptolemy III. However, this knowledge was not lost in the 1st century, with the demise of the Nazarene Church, and so in the next article we shall move on to the Middle Ages and Arthurian Legend, and see convincing evidence that the precessional zodiac was known about and fully understood even in this late era.

Note: This article was extracted from the following books by Ralph Ellis: *Cleopatra to Christ; King Jesus; Mary Magdalene; Princess of Orange and Jesus, King of Edessa.*

¹ The idea that the religion of Pharaoh Akhenaton served as the foundation for Judaic monotheism is explored in: *Moses and Monotheism*, by Sigmund Freud.

² Miriam Lichtheim, *Ancient Egyptian Literature*, Vol. 1 (Berkeley, CA: University of California Press, 1973), 220.

³ Dates gathered from International Astronomical Union (IAU) data, and Voyager 4 planisphere.

⁴ <http://www.livescience.com/9292-wobbly-earth-means-horoscope-wrong.html>. (accessed October 30, 2013).

⁵ Chart from Voyager 4 planisphere software. Note that the change from Pisces to Aquarius

has to be after AD 2500, as the vernal point has still not exited Pisces at this date.

⁶ Josephus Flavius was a Roman Jew who was deeply involved in the Jewish Revolt of AD 70. He ended up being the chief Judaic propagandist for the Flavian Emperors of Rome, and through their patronage wrote a history of the Jewish Revolt and a comprehensive history of the Jewish people.

⁷ King James Bible

⁸ Josephus Flavius, *The Jewish War* (London: Penguin Books, 1970), 318.

⁹ Flavius Joesphus, *The Life of Flavius Josephus Life*, 75.

¹⁰ Flavius Josephus, *Against Apion*, Book 1, chapter 8, in *The New Complete Works of Josephus*, translated by William Whiston (Grand Rapids, Michigan: Kregel Publications, 1999) 939.

¹¹ Brown, Driver, Briggs, *Gesenius - Hebrew Aramaic English Lexicon* (Peabody MA: Hendrikson Publishers, 1996), 47.

¹² The Hyksos were a Semitic people who are thought to have invaded Egypt in the 13th dynasty and became a fully Egyptianized people, with their leaders ruling Egypt as pharaohs in the traditional Egyptian fashion. The Hyksos were ejected on a mass exodus at the beginning of the 18th dynasty and it will be the author's contention, in a later article, that this Hyksos Exodus was one and the same as the Biblical Exodus.

¹³ Flavius Josephus, *Against Apion*, Book 1 (Leiden, Netherlands: E.J. Brill, 1996), 1:14 and 1:26.

¹⁴ Ibid.

¹⁵ Adam Clarke, *Commentary on the Bible* (Ontario: Nelson Reference, 1832). See *Commentary on Psalms 65:11*.

¹⁶ Since Joseph had married the daughter of the (high) priest of Heliopolis, his ornate and colorful vestment signified that he was a priest of Heliopolis. See Exodus 41:45.

¹⁷ Peter Clayton, *Chronicle of the Pharaohs* (New York: Thames & Hudson). See entries for Kamose and Ahmose I.

¹⁸ King James Bible.

¹⁹ Ibid.

²⁰ Near Eastern Archaeology, A Reader. <http://www.biblicalarchaeology.org/daily/ancient-cultures/ancient-israel/jewish-worship-pagan-symbols/>. (accessed October 18, 2013)

²¹ <http://www.parks.org.il/parks/ParksAndRserve/Hamat%20Tverya%20National%20P>

[ark/Pages/default.aspx](#). (accessed October 18, 2013).

²² http://www.huffingtonpost.com/2012/05/29/israel-zodiac-mosaic-damaged_n_155298-5.html. (accessed October 18, 2013).

²³ Flavius Josephus, *The Life Josephus Flavius*, 12.

²⁴ Brian P. Copenhaver, *Hermetica: The Greek Corpus Hermeticum and the Latin Asclepius* (Cambridge, England: Cambridge University Press, 1995), 93.

²⁵ John 1:20 refers to Jesus as the “Lamb of God,” or “Agnus Dei” in John 1:29.

²⁶ Mathew 4:19 records Jesus as saying: “Follow me and I will make you fishers of men.”

²⁷ John 21:5-6.

²⁸ The notion that bread can refer to knowledge is made clear in Mathew 15: 21-28.

²⁹ Kings Saul, David and Solomon were also hailed as the Messiah or Christ, they too were Judaeen kings. See 2Sam 22:51 or 2Sam 23:1.

³⁰ http://www.uiweb.uidaho.edu/student_orgs/-arthurian_legend/grail/fisher/. (accessed October 30, 2013).

³¹ Godefroid Kurth, *Histoire poétique des Mérovingiens* (London: British Library, 2011), 39.