

CHAPTER ONE

CHRISTIANITY AND THE ROAD FROM ATLANTIS

For all things are naked and open.

Hebrews IV:13

Prophecy has come to most of the Western world through the *Holy Bible*. Christianity has accepted that its origin is based upon the spirit of God, having inspired the patriarchs, the prophets, and the apostles to record his word. Here lies our first point of departure, for there are three main roads to choose from before embarking on any examination of religious scripture. You can believe that this inspiration came to mankind from within, from God, or from some other intelligent entity either ethereal or extraterrestrial.

The canonical books of the *Holy Bible* vary from one Christian sect to another, but conventional history agrees that the *Old Testament* begins with the earliest Judaic texts. The term conventional history must be applied to denote that similarities to Sumerian and Babylonian writings are usually limited to historical footnotes.

I will mention at the outset, that the academic standards set by scientists, historians, and scholars are the benchmarks all of us have been schooled to use when we measure the intangible aspects of religious scripture. Realize, however, that such standards have always been fluid in time. Faith alone has not unearthed, dated, nor translated any ancient text upon which each reader might base his or her beliefs. Scientists and scholars have labored to help us understand these works using the conventions available to them. Their hard work helps make the spiritual sale, and so it becomes necessary then to at least acknowledge how these texts evolved over time. For in today's world, the religious scriptures in all faiths seem to invite endless debate and endless controversy as people huddle around various translations and interpretations, just as our forebears used to huddle around their tribal fires for warmth.

Deuteronomy 31:24 (King James)

And it came to pass when Moses made an end to writing this law in a book...

Deuteronomy 31:25 (King James)

That Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying,

Deuteronomy 31:26 (King James)

Take this book and put it inside of the ark...

Although attributed to Moses, there is scholarly consensus that the first five books of the Hebrew Bible, known as the *Torah* to Jews and called the *Pentateuch* by the early Greeks, are a compilation of oral traditions written down centuries after his death,

perhaps near 1100 BCE. The redundancy of events, the differences in literary styles and narrations, and the use of two different names for God (Yahweh and Elohim) are just a few of the indications that in the centuries before canonization, these five books appear to have had several authors and editors.¹ But whether prophesied by Moses or *vaticinia ex eventu* (prophecy after the event), it is made abundantly clear that after settling in Canaan, the children of Israel would have a tendency to drift away from the “*book of the law*.”

Deuteronomy 31:29 (King James)

For I know that after my death ye will utterly corrupt yourselves.

In *II Kings* you will read that the *Torah* was lost around the same time that the Canaanite gods came to be worshiped in the Temple of Jerusalem. Throughout the books of the *Old Testament* the god of Moses vies with the Canaanite gods, Baal and Ashtaroth, as deities of Hebrew worship. This is an important battle and mytheme.



Israel under King David 1000-961 BCE

This particular form of Canaanite worship will become a central aspect of Nostradamus’ *Epistle* and the later chapters of this book. Solomon was the first historical person of note to lead the Hebrews on the road to paganism. During his reign from 961 to 922 BCE not only did he oversee the construction of the Temple of Jerusalem, but he also oversaw the construction of temples built to worship the various gods of his many different wives, including the malevolent Ammonite god, Molech, who was associated with Baal.

¹ Craddock, Fred B., Tucker, Gene M., Encarta, “Bible”, Microsoft, 2002.

According to the 2nd century CE text, the *Testament of Solomon*, Sabaoth, the *Lord of Forces*, gave Solomon a ring of power that allowed him to capture demons, whereupon he commanded them to build the first Temple. These are important points to which I will return, for the symbolism arising out of the myths of Solomon are clues to the mysteries behind the religious, business, and political powers of today.

I Kings 11:7 (King James)

Then did Solomon build a high place... for Molech, the abomination of the Ammonites.

I Kings 11:9 (King James)

And the Lord was angry with Solomon...

How long the *Torah* remained lost is uncertain, but in 621 BCE, as workmen were making repairs to the three hundred year old Temple, the *Torah* was rediscovered. In *II Kings*, the High Priest Hilkiah presents “*the book of the law*” to Josiah, the King of Judah. It may have been fate or a power struggle within Josiah’s court that led to its reappearance, but the *Torah* was used by Josiah to revive the traditions of the Jewish people as well as continue his war against the Canaanite pagan cults that had flourished for centuries in the territories of Israel. It seems, however, that his efforts did not assuage God’s wrath. Josiah was killed at the Battle of Megiddo in 609 BCE and Jerusalem fell to Babylon just twelve years later.

Most religious historians believe that sometime during the dark years of conquest and slavery known as the Babylonian Captivity, the five books of Moses were finally accepted as the first Jewish canon.²



Babylon under Nebuchadnezzar II 586 BCE

² The New Encyclopedia Britannica, “Biblical Literature”, Volume 14, Macropaedia, 1989, pg. 757.

When Nebuchadnezzar II conquered Jerusalem in 597 BCE, not only did he plunder “*sacred items*” from the Temple, but he also took the prophet Daniel back to Babylon with three other young men. All four were “*cunning in knowledge, and understanding science.*”

The book of *Daniel* has become very important to modern Christian eschatology. The name Daniel is translated as, “*Elohim has judged.*” This *Old Testament* book has the same themes of judgment and apocalypse as seen in some of the *Dead Sea Scrolls*, the *New Testament*, and the *Book of Enoch*.

Since it was Nebuchadnezzar’s father that reestablished the Chaldean Dynasty in Babylon, some commentators suggest that the reference to science in *Daniel* 1:4 is associated with astrology or the science of astronomy.³ The Chaldeans pioneered the observation and recording of the apparent motion of the planets and stars. To this day many stars still bear the names given to them by Chaldean astronomers. This interest in astronomy is also coincident with the fact that out of the entire Bible, only in the book of *Daniel* will you find mention of the mysterious group of beings known as the Watchers; who had apparently given their blessing to Nebuchadnezzar’s rule.

More commonly known as the Fallen Angels, they play the central part in all End of Days prophecy. Despite the beliefs of tribulation and apocalypse that today’s Christians have come to accept, many people regard angels and demons as fanciful or abstract. If any of my readers take religious scripture literally, then this subject is the proverbial elephant in the living room. In the following three chapters I will discuss them completely, for the Watchers are the main reason there is to be an apocalypse and the need for a Final Judgment. Amazingly, throughout both the Old and New Testaments, they are only mentioned in the book of *Daniel* – and just three times. There are many detailed descriptions of them in extracanonical texts predating Christianity, and it is clear that the Apostles had access to many of these older writings.

Matthew 24:15 (King James)

When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet...

There are some researchers that suggest Daniel might have been a composite figure and so place the origin of this *Old Testament* book to approximately 165 BCE, nearer the dates of many of the *Dead Sea Scrolls*.⁴ Several small fragments of the text found with the scrolls have reinforced this opinion. However, with access to the ancient libraries of Babylon and Persia, I believe that the *Old Testament* books from the *Pentateuch* to *Daniel*, as well as most of the *Dead Sea Scrolls*, were all set down or took form during the Captivity by those Hebrews who were, “*cunning in knowledge, and understanding science.*”

³ Jordan, James B., “Daniel: Historical & Chronological Comments (II)”, 1995.

⁴ The New Encyclopedia Britannica, “Daniel, Book of”, Volume 3, Micropaedia, 1989, pg. 875.

Where the dividing line is between history and myth becomes the main debate. The reality of the Watchers is substantial enough that many ancient texts are devoted to describing them. The historical records of other cultures such as the Egyptians have corroborated many past events accounted for in the *Old Testament*. But it seems that neither the religious faithful nor the secular skeptics will win any debate until archeologists uncover more of history's lost secrets.

Like any good puzzle, the remnants of texts that we have at our disposal today must be put together at points of commonality. As we add more pieces we eventually see the larger picture. So, I have tried to assemble all of these ancient texts by the consistency of the mythemes and not by writings specific to any one culture, any one religious denomination, or any particular belief system. I realize that this is blasphemous to the most orthodox, but a necessary requirement for any true investigation.

The fact that Daniel, one of the most renowned prophets of all time, is connected in the same text with the Watchers invites a closer look.

The Watchers were known to be the quiet manipulators of human affairs, and they warned Nebuchadnezzar II in a series of dreams that Daniel was called upon to interpret. As I will show, the quasi-ethereal ability of the Watchers to influence the physical world is the basis for human worship and ultimately human political intrigue.

Daniel 4:13 (King James)

I saw in the visions of my head upon my bed, and, behold a watcher and a holy one came down from heaven.

Whether the Watchers and the Holy Ones are one and the same remains unknown. In most texts, in my determination, the context repeatedly indicates that the Holy Ones are overseers of the Watchers, or they were at one point in time. The following verse from the book of *Daniel* is the most important point in this chapter and indeed this book. It should be kept in mind by every reader as they advance through these pages: for humanity, the universe is entirely deterministic.

Daniel 4:17 (King James)

This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

Thus, it seems that the Holy Ones make their demands and the Watchers choose certain people to deliver the message. As you will see, this becomes an important point when considering both prophecy and religion, for there are so many competing and antagonistic beliefs that have been inspired by divine intervention, that there seem to be two or more competing agendas at work throughout history.

Rising to the highest positions within the courts of Babylon and Persia, Daniel's legendary wisdom influenced two of history's greatest empires. Always refer to *Daniel*

4:17 when studying the historical record and weighing the future. The Watchers, or more likely the Holy Ones, are the puppet masters, and as I will show, the evidence suggests that the prophets of history were chosen to be the conduits of their agenda.

Written history begins in the Kingdom of Babylonia. Iraq is a land where all the secrets lie. No doubt Daniel was privy to many of them, for it was his specialized knowledge that made him one of the first captives taken by Nebuchadnezzar II. I believe it is no coincidence that the *Torah* became the canon for Judaism in the land where human beings first gathered to form cities.



The Kingdom of Babylonia from 4000–2330 BCE

The ancient city of Babylon lies approximately fifty-five miles south of Baghdad. Within the borders of Iraq lay the ruins of many fallen empires. The seeds of civilization are said to have sprouted at Sumer nearly seven thousand years ago. The Land of Shinar, as it is called in the Bible, has been a land of continual warfare right up until the present day.

In the modern-day city of Mosul in northern Iraq, beneath the ruins of Nineveh, once the capital of the Assyrian Empire, King Ashurbanipal's great library lay buried for over two millennia. From 1842 to 1854, British and French archeologists unearthed over twenty-five thousand cuneiform tablets, including the oldest known literary work, the *Epic of Gilgamesh*, which holds a nearly four thousand year old account of the Flood.



Source: http://www.orinst.ox.ac.uk/nme/akkadian_info.shtml

The Akkadian *Epic of Gilgamesh* is the oldest recovered account of the Flood.



The Assyrian Empire from 1800-1600, 1244-1208, and 699-627 BCE

The Assyrian Empire reached its zenith during the reign of Ashurbanipal II, which ended in 627 BCE. His scribes were the first to systematically collect and catalogue texts reported to have been written before the Flood. And it was the Flood that appears to have

been his grandfather's main preoccupation. For during Sennacherib's invasion of Kurdistan, he was said to have visited Al Judi, another legendary mountain where Noah's Ark supposedly came to rest. There he collected fragments of the ark still to be found, and then built a monument commemorating the gods who shared the sacrifice with Utnapishtim, the Assyrian hero of the Flood.⁵

Ashurbanipal II⁶

'I Ashur-bani-pal ... read the beautiful clay tablets from Sumer and the Akkadian writing, which is hard to master. I had the joy of reading inscriptions on stone from the time before the flood.

Daniel came to prominence in Nebuchadnezzar's court only a few years after the Babylonians and Medes had sacked Nineveh in 612 BCE. It is a matter of conjecture as to what texts he may have had access to, but Hebraic scripture seems to have been heavily influenced by these ancient Assyrian and Babylonian writings. More importantly, it is another instance in early history where Hebrew sages have wielded considerable influence in a foreign court, following in the traditions of Joseph and Moses.

Many elements within the book of *Daniel* are seen in other sacred texts saved by the Essenes, a communal Jewish sect that settled at Khirbat Qumran (Jordan) along the Dead Sea during the 3rd century BCE. There is no record in the Bible or any rabbinical commentary of this isolated group of approximately four thousand people; only the Hellenistic and Roman historians mention them. When the Romans crushed the Jewish rebellion in 67 CE, the Essenes hid over six hundred of their most sacred scrolls in clay vessels deep in the caves above the Dead Sea. In Book Three, I will show how a correlation between the book of *Daniel*, the *Dead Sea Scrolls*, and the *New Testament* appears to validate Edgar Cayce's claim that Jesus Christ and the Apostles were part of this ascetic Jewish group.

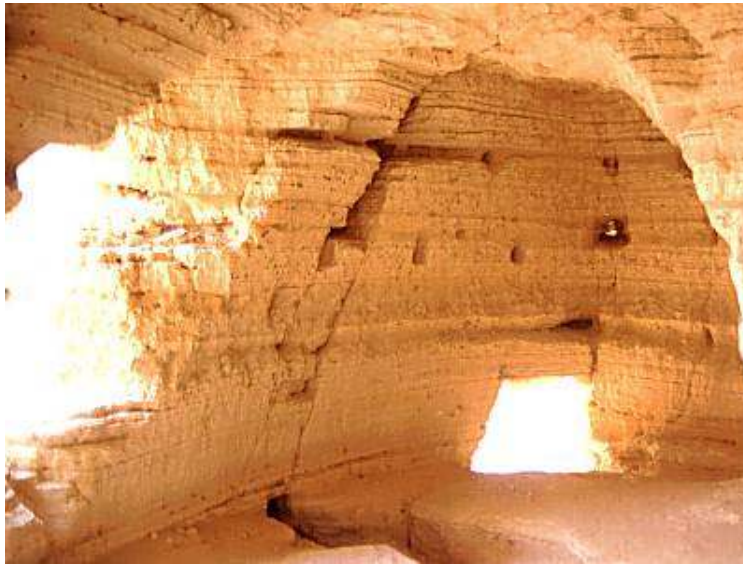


Source: <http://www.bibleplaces.com/qumrancaves.htm>

In Cave One the first seven Dead Sea Scrolls were found. In Cave Four portions of two hundred texts were found, including all the books of the Old Testament with the exception of Esther.

⁵ Collins, Andrew, "From The Ashes of Angels, The Forbidden Legacy of a Fallen Race", Bear and Company, 1996, p.239.

⁶Levarie, Norma, "The Art and History of Books", New Castle, DE: Oak Knoll Press, 1995.



Source: <http://www.bibleplaces.com/qumrancaves.htm>

Inside of Cave Four nearly fifteen thousand fragments were found making up the two hundred books.

Not only did the Essenes pass down the strictest traditions, customs, and beliefs of the Jewish people, but also, I believe, they were designated to pass down hidden knowledge held by men like Daniel and Enoch. The association of these two prophets with the Watchers in both the *Old Testament* and the *Book of Enoch* suggests that perhaps there are secret traditions linked to the beliefs of Jesus Christ that are not too well known. The *Dead Sea Scrolls*, and especially the *Book of Enoch*, all mention the coming of the Elect during the End of Days.

As I will show, the purpose of the Essenes may be to prepare people “*cunning in knowledge, and understanding science.*”

This may invoke popular conspiracy theories and best selling novels such as *The Da Vinci Code* by author Dan Brown, but the belief that secret societies protect such ancient knowledge is itself centuries old. This is certainly well documented in *Holy Blood, Holy Grail*, by Michael Baigent, Richard Leigh, and Henry Lincoln. Presently, such paranoid notions are vigorously ridiculed and the term conspiracy theorist has become the standard derogatory barb used to quiet those that believe a handful of men can shape history. But the reality and power of organizations such as the Knights Templar, the Knights of Malta, and Freemasonry can be supported by centuries of documentation.

These groups formed the first banking and commercial structures of Europe and the Western world; to think that a generational order centuries old would wither away to time is preposterous. Generally, sons follow their fathers. The world has always been run by nepotism and so oligarchies and ruling families have become the main social structures in history. The evidence makes it quite clear: secret societies have existed for millennia. The more powerful ones have generally been more fanatical and ruthless, as I briefly

mentioned in the Introduction. The complexity of the conspiracies and the secret societies that contend against one and other will gradually unfold throughout this book, but it appears that their agendas converge toward the mysterious intentions of the beings known as the Watchers.

The emergence of the Essenes is an important clue to understanding the evolution and purpose of Christianity. It is the continuation of the resurrected god myth that begins with the Sumerian tale of DEMU.ZID and continues with the Egyptian tale of Osiris, and the Akkadian tale of Tammuz. The Syrians and Greeks recount this story as the myth of Adonis, whom they named after the Phoenician god Adoni. For the Jewish people, one of the spoken names of G-d is the Phoenician plural form, Adonai.

In his well-researched book, *From the Ashes of Angels*, Andrew Collins proposes that there is considerable evidence that some Judeo-Christian mythologies may extend beyond the long noted similarities to Babylonian and Persian cultures. Collins suggests that there are myths that can be traced back to a pre-Uratian culture, which settled along the shores of Lake Van in eastern Turkey around 9000 BCE.

Historically, monotheism arose between 1350 and 1334 BCE with the Egyptian Pharaoh Amenhotep IV, who was also known as Akhenaton. His cult of Aten did not survive long after his death, as the Egyptian priests appear to have had control over his young son, Tutankhamen. But as the people of Egypt returned to worshipping their old pantheon of gods, it is possible to speculate that survivors of this first monotheistic cult took their beliefs underground.

Some scholars believe that Moses may have been part of Akhenaton's court and when he fled Egypt during the Exodus, elements of Akhenaton's monotheism influenced the beliefs of the Hebrew people that followed Moses into the desert.⁷

In *The Hiram Key* authors Christopher Knight and Robert Lomas present ample evidence that the Hyksos invasion of Egypt between 1780 BCE and 1560 BCE can be associated with Semitic tribes in Syria and Palestine who formed a loose confederation known as the Shepherd Kings. The Egyptians called these nomadic tribes Habiru. They were generally regarded as mercenaries and brigands who controlled Egypt for over two centuries. The authors have also linked the murder of Pharaoh Seqenenre Tao II in 1560 BCE with the Freemasonry myth of the murder of Hiram Abif, which supposedly led to the overthrow of the Hyksos invaders by his avenging son, Kamose.

There is great debate about the Hysksos, who adopted much of the Egyptian culture as their own during the occupation. Some scholars suggest that this mercenary army was led by Mitannian Hittites.⁸ If the Hysksos and Habiru were indeed Hebrews allied with the Hittite Empire that would place them in conflict with the Egyptians right up until 1258 BCE, when Ramesses II signed one of the first recorded peace treaties in history.

⁷ Freud, Sigmund, "Moses and Monotheism", Sigmund Freud, Vintage Books, 1939.

⁸ MacKenzie, Donald A., *Myths of Babylonia and Assyria*, Kindle Edition, 1915, pg. 271

As Knight and Lomas suggest, after their occupation of Egypt, the Habiru would not be well regarded and those remaining or trapped in Egypt were probably made slaves.

It thus seems likely that somewhere in the seventy-six years between Akhenaton's death and Rameses' peace treaty with the Hittites, Moses led the Hebrews out of Egypt and into Canaan.

As is well known and amply covered in many college textbooks, much of Judeo-Christian theology is clearly predated by Zoroastrianism, which some scholars believe may have developed out of Indo-Iranian religions around 1750 BCE and not the oft-stated 600 BCE found in many of those same textbooks. Supporting this theory are the similarities between the *Zend Avesta*, which are the Zoroasterian sacred writings, and the *Rig Veda*, which is India's oldest literary work.⁹ More importantly, however, is Plato's dating; he places Zoroaster all the way back to 6300 BCE. As you will see, this is the same timeframe that some Vedic scholars believe the *Vedas* were first set down in Sanskrit.

Known as Zarathustra in the ancient Persian language, Zoroaster was said to have received divine revelations from the "*Lord of Wisdom*" whom he called Ahura Mazda. Zoroaster believed in a dualistic universe; from the eternal opposition between Truth and Lie arose good and evil. Ahura Mazda defended Truth, and his antagonist, Angra Mainya, was allied with Lie.

The concept of a war between the forces of light and dark, the major theme of many of the *Dead Sea Scrolls*, can be traced back to these teachings. All the main tenets of Christianity are, in fact, found in the dualism introduced by Zoroaster. Ultimately, a final savior, Saoshyant, born from a virgin, will raise the dead and assemble a final judgment.¹⁰

Citing conventional history, Zoroaster is thought to have studied the doctrines of the Magi, however, accepting the older origins of Zoroaster makes it more likely that the Magi arose as a Zoroastrian sect. The Magi spread out across the Levant, and the Magian priesthood of Media was a powerful caste supposedly founded by Perses. Legend has it that the son of the Greek hero that slew the Medusa also brought magic to Persia. The land that once bore his name is now known as Iran.

New Larousse Encyclopedia of Mythology p.317 (Graves)

Perseus, they say, brought to Persia initiation and magic; which by his secrets made the fire of the sky descend...

The Magi worshipped Ahura Mazda and his son Mithra. It has been suggested that Ahura may also refer to the thirty-three ruling Devas in Vedic mythology.¹¹ For the

⁹Collins, Andrew, "From The Ashes of Angels, The Forbidden Legacy of a Fallen Race", Bear and Company, 1996, p.102.

¹⁰ Humbach, Helmet, "The Gathas of Zarathushtra", 1991.

¹¹ Kuiper, B. F. J, "Ahura", Encyclopaedia Iranica, Mazda Publishers Inc., 2002

Zoroastrians, the Devas were believed to be former Asuras who had rebelled and were exiled to Earth as evil spirits. Mithra leads the yazatas, or the spirits of Truth. He is said to hold the power of light, and he is thought to be the archetype for sun worship.



The Persian Empire at its apex

Known as one of the Mystery Religions, Mithraism spread from Persia to the far reaches of the Greco-Roman world during the Hellenistic era. The sect came to Rome in 63 BCE when Pompey the Great brought Cilician pirates back to the city as slaves.¹² Though considered a minor religion, many Roman soldiers adopted it as their faith. It was fully entrenched when Christianity first appeared. Besides sharing the underground world of Rome's catacombs to gather in worship, the followers of Mithraism and Christianity shared certain basic rituals, each practiced baptism, a communion of bread and wine, they each believed in the use of holy water and each celebrated December 25th as the birth of their deity.

Zoroastrians have long regarded the Ahuras as beneficial, and the Devas are thought of as demons. As I will show further on, in Hindu mythology the Asuras and Devas take on opposite roles. Also, from the word, Deva, whose root means shining, comes the words divine and deity from the Latin deus. All of these names are related to the Indo-European sky god Dyeus, known in Greek mythology as Zeus.

¹² Larson, Martin A., "The Story of Christian Origins", 1977

Western and Eastern religious roots seem to date back to the nomadic Indo-Aryan people of Central Asia who began settling in Northern Iraq, Persia and the Indus Valley around 1500 BCE. It is thought that a split in belief systems occurred when the proto-migrating group separated and one party formed the Zoroastrian pantheon of gods and the other party formed the Vedic pantheon of gods, with each group sharing elements of their original beliefs. There are some scholars and archeologists that propose that this proto-migrating group originated in Turkmenistan around 2200 BCE.¹³ This area is known as the Bactria-Margiana Archaeological Complex or the Oxus civilization.

The 2nd millennium BCE was a critical period in the religious history of cultures around the globe, for many societies adopted the gods that they are aligned with today. From the period of Akhenaton to Abraham, monotheism seems to have taken hold in the Middle East. More importantly, in the latter centuries of this same millennium the ideas of a dualistic universe laid the foundation for the three Abrahamic religions to come: Judaism, Christianity, and Islam.

This religious reorientation may have been induced by a natural disaster of global proportions. Supporting this idea is the fact that during this same time period archeologists have noted a rapid decline in the preexisting culture in the Indus Valley as well as the destruction of the Minoan civilization on Crete from what appears to have been a massive earthquake. In Book Three, I will detail how the tenuous dates of these events come very close to 1640 BCE and the enormous eruption of the volcano on the Greek island of Santorini. The weather changes that followed appear to have caused a worldwide migration.

Coincidentally enough, in southern Mexico, the Olmec civilization came into existence in the centuries just after this eruption. They are thought to be the progenitors of the two largest Mesoamerican civilizations, the Mayans and the Aztecs. This period in history sees the conquest and destruction of very old empires and the beginnings of the empires from which the modern world has been built.

Zoroastrians and Magians, preceding many other sects throughout history, wound up persecuting each other as the fate of the ancient Mesopotamian and Persian kingdoms waxed and waned and belief systems changed like the tide. Myths and histories became interwoven with the dominant ideologies of the ruling king. Local heroes and characters replaced the original cast, while the structure of the myths stayed the same.

Mythologies, in other words, can be compared to long running Broadway plays that take to the road with a new lineup of actors. This is not difficult to accept when comparing mythemes. Abraham is thought to have come from the Babylonian city of Ur around 2000 BCE. It is easy to see that the tales of Utnapishtim and the Flood were probably carried to Hebron, where they formed the frame work of Noah and the Flood, and the revised tales were retold in Egypt, where it seems Moses was placed in a reed boat as an

¹³ Sarianidi, V.I. "Origins of the Bronze Age Oasis of Central Asia, Preface", Peabody Museum, Harvard University, 1994

infant, just as the ancient Babylonian king, Gilgamesh, had been placed in a reed boat as an infant.

In 586 BCE, after Solomon's Temple was destroyed and all the Jews in Jerusalem were finally enslaved and taken to Babylon, it seems that Hebrew scribes put all these myths together while they were held captive in the oldest kingdom on Earth. Even though many Jews were freed in 538 BCE after Cyrus the Great conquered Babylon, some did not return to Jerusalem until Ezra left the Persian court of Artaxerxes in 458 BCE.

There can be little doubt that during more than a century of access to the libraries of two of history's greatest empires, the Hebrew people were able to fill in the blanks to their own past, for Abraham, the patriarch of Judaism, had left Babylon nearly fifteen hundred years earlier. Canonization of the *Torah* was most likely implemented during this period to prevent further redactions.

The remaining books of the Hebrew Bible, the *Nevi'im*, "*the book of the prophets*," it appears to have been in acceptance by 200 BCE, and as I mentioned, the *Ketuvim*, "*the book of writings*," of which *Daniel* is the last chapter, it seems to have been made part of the Jewish canon before the end of 100 CE. Scholars also believe that each of these texts appear to have had many authors.¹⁴

These ancient works are the written record and foundation of Western civilization, and yet they still invite debate. Both Christians and Jews disagree on which is the most valid of the known Judaic texts, so each faith has established its own standard.



Akkadian Empire under Sargon I from 2335-2279 BCE

¹⁴ The New Encyclopedia Britannica, "Biblical Literature", Volume 14, Macropaedia, 1989, pg. 759

The Hebrew language of the *Old Testament*, with its Phoenician roots, stretches back to 2335 BCE and the rise of the Akkadian Empire. After Sargon I conquered the ancient Sumerian cities in the countries now known as Iraq and Syria, he built a bureaucracy that extended from the Persian Gulf to the Mediterranean. Akkadian, a Semitic dialect, became the dominant language.

The etymological cycle for most major languages begins when they are the lingua franca of countries bound by trade and economics. They rise to replace the secular language of a conquered or decaying empire, and finally recede as the next empire imposes its own language and customs.

After the Babylonian Captivity, Hebrew scribes began adopting Aramaic. By 300 BCE, it became the predominate language of Palestine, and Hebrew withered to just a language of religious ritual and writing, much as Latin has become today. Over the centuries this threat to Hebrew culture no doubt influenced the Masoretes, Jewish scholars who began annotating scripture starting around the 5th century CE.

The cycle of war and conquest has always been responsible for the dissemination of much religious thought, much like a storm spreading seeds on the wind. The tolerance of each empire's individual ruler seems to have set the range for spreading the tenets of any particular belief system and allowing it to take root.

After Alexander the Great's death, one of his generals, Ptolemy I Soter, became the ruler of Egypt and founded the legendary Library of Alexandria. His son, Ptolemy II Philadelphus, King from 285 to 246 BCE, expanded the library until it was said to contain over five hundred thousand scrolls. It is thought that during this period, the *Torah* was translated into Greek. Tradition holds that seventy-two translators from the twelve tribes of Israel produced the *Septuagint* in seventy-two days, though the title is derived from the Latin septuaginta meaning seventy.

Seventy-two happens to be a symbolic number, and here is an appropriate point to briefly mention the importance that gematria and numerology seems to play in ancient scripture, religious belief systems, and strangely enough the historical record. It will be another common thread throughout this book. From the Egyptians, to the Pythagoreans, and to the Freemasons of today, there have been numerous cults and secret societies devoted to the math and geometry that define humanity's place in the cosmos. This long, secret history is encoded in the architecture at Giza in Egypt, Stonehenge in England, Teotihuacan in Mexico, and even in the United States in downtown Washington D.C.

Whether it is in regards to religion, politics, or business, all ritualistic behavior has its clubs, codes, passwords, and secret handshakes. The perpetuation of secret knowledge is the unspoken legacy that gives these groups their timeless power. Over the centuries, the gathered evidence for this is overwhelming. Richard C. Hoagland and Erol Torun have discovered a major part of that mathematical code and the rituals attached to it.¹⁵ I

¹⁵ Hoagland, R., Bara, M. "Dark Mission, the Secret History of NASA, Feral House, (2007), pg. 8.

will examine their hypothesis in Book Three. Their theory can allow one to predict the behavior of NASA, the military, and world leaders.

With this fact in mind, however, it does suggest that there is the possibility of a code within the Hebrew Bible and perhaps the prophecies of Nostradamus. The Kabbalah, a branch of Hebrew metaphysics, is built upon such relationships between math and language, so it cannot be ruled out. The work of Stan Tenen and the *Meru Foundation* suggests that the Hebrew language may even be symbolic of today's most current research in higher dimensional mathematics and physics.¹⁶

Consider, though, that even the works of William Shakespeare have not been immune to such musings and controversy. Centuries later it is still debated that supposed codes in Latin reveal that the English philosopher Francis Bacon was the real author behind Shakespeare.

One would think that in texts as old as the *Holy Bible* or those of Nostradamus all such codes would crumble from the tiniest misspelling or grammatical error carried from edition to edition. For the *Old Testament*, it would certainly require a strict adherence to the root language and the original text generation after generation.

Masora means tradition in Hebrew, and the Masoretes did try to preserve the precise form and pronunciation of the Hebrew Bible, or *TaNakh* as it is known from the first letters making up the books of the *Torah*, the *Nevi'im*, and the *Ketuvim*. But Hebrew was originally written in a language that contained only twenty-two consonants. These Jewish scholars began adding vowel points and punctuation long after Aramaic replaced the Hebrew language around 300 BCE.

Eventually, Mishnaic Hebrew would wax and wane as a spoken language and Amoriac Hebrew would be used in literary works, while the Masoretes used only Tiberian Hebrew to interpret the *Tanakh* until 1425 CE. The oldest acknowledged authoritative version of the Hebrew Bible is the Masoretes 10th century edition known as the Aleppo Codex.

In somewhat of an ironic twist, it was only several centuries after the *Septuagint* appeared that the remaining Hebrew Scriptures had been translated into Greek. From this split in the Bible's evolution, some scholars now accept the 4th and 5th century Greek manuscripts, the *Codex Vaticanus*, the *Codex Sinaiticus*, and the *Codex Alexandrinus* as the superior versions of the *Old Testament*.¹⁷

As the last book of the *Tanakh*, was coming into acceptance, Christianity, being a Jewish sect, began adopting its own canons. The earliest dates for the writings in the *New Testament* are placed between 50 CE and 120 CE. The oldest existing text is a fragment of the *Gospel of John* that dates to approximately 120 CE. It is debated whether the

¹⁶ <http://www.meru.org/>

¹⁷ Craddock, Fred B., Tucker, Gene M., Encarta, "Bible", Microsoft, 2002.

original language of the gospels was Aramaic or Greek, but Koine, an Attic dialect, was the lingua franca of that time period.

Similar to the academic disputes about the *Pentateuch* and other books of the *Old Testament*, the *New Testament* is also not immune to controversy. There seems to be enough evidence for some scholars to consider that the *Gospel of Mark* shares the same source as the gospels of *Matthew* and *Luke*.¹⁸ While Saint John the Evangelist is generally accepted as having authored *Revelation* after he was banished to the Island of Patmos in the Aegean Sea, *Revelation* has also been ascribed to Saint Mark. It clearly shares elements from the *Book of Enoch*, which was written centuries before Jesus Christ.¹⁹

If Edgar Cayce is right, then all of the apostles had access to the ancient *Dead Sea Scrolls* and there would naturally be an overlap of ideas and doctrine, for as the reader will discover in Book Three, Cayce and many others believe that Christianity had its beginning in the Jewish Essene community at Khirbat Qumran.

As Christianity spread throughout the Roman world, the scriptures of the *New Testament* had to be translated into the language of the ruling empire. By 367 CE the bishop of Alexandria, St. Athanasius, set the foundation of the New Covenant on the twenty-seven books now recognized as the *New Testament*, and in 382 CE. Pope Damasus I commissioned Eusebius Hieronymus, also known as St. Jerome, to produce a Latin Bible.

Using the *Septuagint*, Hebrew texts, and making revisions to the *New Testament* books, St. Jerome produced the *Vulgate*. For over a thousand years, the *Vulgate* stood alone as the primary doctrine of Christianity. For those of the Roman Catholic and Eastern Orthodox churches, the writings excluded from the Jewish canon but included in the *Septuagint* are known as deuterocanonical texts, and for Protestants they are known as the *Apocrypha*. Like Judaism, Christianity had its own books, epistles, and letters that predated acceptance by any ecclesiastical power; appropriately, these writings are now known as the *New Testament Apocrypha*.

Many of these extracanonical writings are extremely important in understanding the books of *Daniel* and *Revelation* and other prophetic works within the Old and New Testaments. The themes concerning the Watchers were established with Noah's great grandfather, Jared, and they will be completed on the Day of Judgment. This does not get much coverage in either testament of the *Holy Bible*.

The fall of the angels is the single defining event for three of the world's major religions. It created the duality we accept as good and evil. This singular cause is found in detail in the *Book of Enoch*, some of which I will present in the following three chapters. This pseudepigraphical text was read and quoted by the early Fathers of the Church; however, it soon became heretical and disappeared for nearly two thousand years.

¹⁸ The New Encyclopedia Britannica, "Biblical Literature", Volume 14, Macropaedia, 1989, pg. 822.

¹⁹ Charles, R.H., "The Book of Enoch", Kessinger Publishing, 1912.

James Bruce of Kinnaird, a Scottish nobleman and direct descendant of Robert the Bruce, rediscovered this ancient text on an expedition to Abyssinia. As an initiate of the oldest Freemasonry lodge in Scotland, which was founded by his family, it invites speculating about what secrets may have been passed down to him. In 1768 he left for Africa to search for this fabled book written by the patron saint of Freemasonry.²⁰

Modern day Ethiopia has long held some of the clues to Judeo-Christian mysteries dating back to the days of the love affair between King Solomon and the Queen of Sheba. Bruce scoured the libraries of ancient monasteries throughout the country for nearly five years; he finally returned to Europe in 1773 with three copies of what is now known as *I Enoch*, all written in Coptic. After placing one book in the National Library in Paris, the second at Bodleian Library at Oxford, and keeping the third for his private library, he would not live to see the translation published forty-eight years later in 1821.

James Bruce's epic discovery and the finding of much older fragments of the *Book of Enoch* among the *Dead Sea Scrolls* in 1947 hints at what remains lost and outside the boundaries of sanctified scripture. The *Book of Enoch* tests the limits of modern Judeo-Christian thought concerning the metaphysical, hence it seems to have induced great fear in the leaders of the early Christian church, who nearly succeeded in eradicating it.

This predilection of the Roman Catholic Church to enforce its doctrines by destroying people with different belief systems seems to be an inheritance from the Roman Empire who also employed the same tactic of manipulating religion to gain political advantage. In Book Two, I will take a closer look at those commentators on prophecy who cite predictions concerning the reemergence of the Roman Empire and the coming of the Antichrist.



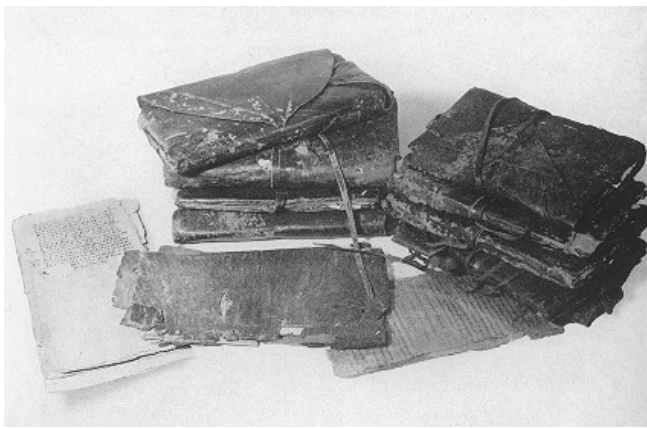
Source: <http://www.geocities.com/Athens/Parthenon/2026/azazel.html>

This fragment of the Book of Enoch was found among the Dead Sea Scrolls.

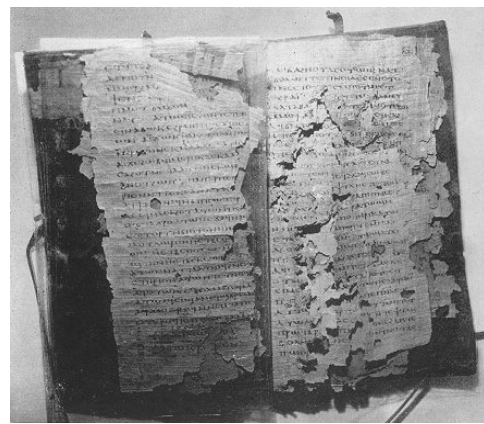
²⁰ Knight, Christopher & Lomas, Robert, "Uriel's Machine", Element Books, Inc., 2000, pg. 36

Unfortunately, the texts written by the Gnostic Christians suffered the same fate as the *Book of Enoch*. But in December of 1945, a farmer digging in a field for fertilizer outside of Nag Hammadi, Egypt uncovered an earthen vessel filled with thirteen bound papyrus codices. It is thought that somewhere around 390 CE monks from the nearby monastery of St. Pachomious buried the long lost Gnostic Gospels as the official church of the Roman Empire began purging heretical sects.

The recent translation of the *Gospel of Judas* has once again brought the world's attention to the writings of one of Christianity's oldest sects. It is the Nag Hammadi texts, however, that provide a complete picture of why the early Christian church tried to purge Gnostic Christian theology from all church doctrine. It is diametrically opposed to the ideas of original sin and humanity's fall from grace.



<http://www.hf.uib.no/i/ikrr/proak/NNGN.html>



Source: <http://www.gnosis.art.pl>

The Gnostic Christian texts found at Nag Hammadi, Egypt continue to reshape Christianity as the recent translation of the Gospel of Judas has shaken nearly two thousand years of accepted beliefs.

The fifty-two texts written in Coptic are bound within thirteen volumes and have become known as the *Nag Hammadi Codices*. The texts often refer to the “Archons” or the “Authorities” who rule humanity and the physical world. Archon is derived from the Greek word *archai*, which means elementary or from the beginning. As I will explore throughout this book, their ability to control human behavior is certainly similar to the ability of the Holy Ones and the Watchers to control human destiny.

The establishment of religious canon has long stirred passionate debates, divided houses, created schisms and sects, and sparked untold violence and warfare. Fighting the first rifts within Christianity, the Roman Emperor, Constantine the Great, convened the first ecumenical council at Nicaea (Iznik, Turkey) in 325 CE to codify the new religion of the Empire. Since then, the Roman Catholic Church has had twenty-one synods. The Eastern Orthodox Church acknowledges the first seven, and the leader of the Protestant Reformation, Martin Luther, accepted the first four.

As I have previously mentioned, Nostradamus had a great deal to say about this diversity of sects and the clash of different doctrines. It is the key to his *Epistle*. Sadly, for

thousands of years and in nearly every religion, it has motivated many people to spill much blood.

The *Holy Bible* has changed little since the *Vulgate*. In 1382 John Wycliffe completed the first English translation. The *Douay-Rheims Bible* appeared in 1609 and it remained in use by Roman Catholics until the 20th century. The *King James Bible* was published in its entirety in 1611, eighty-percent of it being comprised of the earlier work done in 1525 by English reformer William Tyndale. And who for his efforts, was declared a heretic and executed. The *King James Bible* was later updated to the English Revised Version in 1885, and then the Revised Standard Version came out in 1952.

The *New American Bible* was published in 1970, and it was the first complete Bible translated from Hebrew and Greek manuscripts by American Roman Catholic scholars. It was followed twelve years later by the first edition of the *New King James Bible*, which was published in contemporary American English.

So, as this author contends and as the *Apocrypha* suggests, every translation of an ancient text wears away a little more of the original meaning. There is a long trail across history from which to sweep up lost pieces and try to fit them back into a puzzle that dates back millennia. Of course, the only people that can do this are those people who have the ability to move beyond the sanctified writings of their own particular belief system.

I suggest that in any debate about the inherent meaning within Judeo-Christian religious scripture that many ancient extracanonical texts should be considered as equally valid as canonized texts. The historical facts simply are that within all religions, it is the politics of the most powerful faction within a church that determines what books and texts should be considered “holy.”

Many of the accepted ambiguities concerning the *Holy Bible* are much easier to present and agree upon than some of the well-known alternative and unconventional theories concerning the Old and New Testaments. It is the extracanonical texts of Judaism and Christianity that can fill in many details, and those details pose many serious questions about the Earth before the Flood and the hero of that first apocalypse, Noah.

There are, as I am sure every reader is aware, the various schools of belief in antediluvian civilizations. Few would think that legends of Atlantis, Lemuria, or the notions of ancient astronauts would pertain to a book on prophecy. But it turns out that Noah lived in a very strange time, and he was himself born a very special baby. This period of history is the starting point for all End of Days prophecy.