

ON

THE ORIGIN OF RELIGION

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Introduction

From the Gnostics, to the Templar Knights, to the Illuminati, to Leonardo da Vinci, many of the world's most influential people claimed to know a secret about the history of civilization. Some believe that secret involved Jesus being married or having children. The truth is much more significant. The secret that the elite throughout history have been guarding was that the ministry of Jesus was coordinated by the network of nomadic tribal nations that surrounded the Roman Empire.

The case for this thesis begins with a re-examination of Eurasian hunters and gatherers.

Chapter 1 highlights the recent changes that have occurred in our understanding of the population density and cultural capacity of hunting and gathering communities around the world.

Chapter 1 displays the evidence that ancient hunters and gatherers were tracking the relationship between astronomy and biology (the relationship between the solar and lunar calendar and the herding and mating patterns of wild animals). The chapter also highlights the evidence left by hunters and gatherers demonstrating how advanced nomadic societies had become. Recent discoveries have proven that, prior to the Agricultural Revolution, European hunters and gatherers had developed specialization of jobs and were being managed by powerful and stable governments.

Chapter 2 opens the examination of the history of civilization with the presence of sophisticated tribal nations in mind.

Chapter 2 highlights excerpts from the earliest known document that records dangerous enemies living in the surrounding wilderness referred to as the "gods" of the mountains. Chapter 2 argues that the authors were not referring to metaphysical deities but to the network of nomadic tribal leaders that existed throughout Europe and Asia.

Chapter 2 takes this context through the evidence surrounding the rise and fall of the Akkadian Empire. The Akkadian Empire collapses a few generations after its founding due to a series of invasions by armies of hunters and gatherers. Ancient documents record that the invasions were coordinated by the gods and goddesses living in the surrounding mountains. The chapter argues that the Akkadian mythologies were documenting a genuine nomadic enemy and that the invasions that brought down the empire were being coordinated by the leadership within the nomadic tribal nations of Eurasia.

Chapter 3 examines the ancient literary record through this context. The Akkadian mythologies are just one set of myths that render history about the war between the growing civilizations of Eurasia and the nomadic tribal nations. The chapter identifies how many historical elements regarding the war between nomads and agriculturalists have been preserved in ancient dragon mythologies.

In Chapter 4, the Book of Job is examined with the opening four chapters in mind. The Book of Job chronicles an event where a small population of agriculturalists is put through a program of punishment, training, and reward. Close examination of the Book of Job reveals that it is measuring the changing mental perceptions of an unsuspecting victim through time. The document's existence proves that at some point in our history nomadic tribal nations coordinated a project involving the behavioral manipulation of humans towards intensified obedience. The Book of Job is a blueprint for how to domesticate human beings.

Chapter 5 examines the Old Testament. The chapter excerpts large sections of Exodus demonstrating how clearly the nomadic presence is documented in the text. The chapter illuminates the historical context of the Exodus as a broad coalition of nomadic tribal nations was attacking Egypt at the same time that the nation of Israel first appears in the historical record.

Chapter 6 examines the ministry of Jesus and the Gnostic gospels. The Gnostic gospels hide their literal messages by utiliz-

ing a simple coded system. Once the code is applied to the Gnostic gospels, they contain all of the evidence necessary to prove that the nomadic tribal nations of Eurasia premeditated the Late Migration Events and coordinated the ministry of Jesus as part of a broader effort to gain control of the Roman Empire.

1 Eurasian Hunters and Gatherers

One clear trend has emerged in the archeological record around the world over the last several decades; ancient hunters and gatherers were vastly more advanced than anyone previously assumed.

Anthropologists have recently begun to piece together the long history of the Eurasian hunter gatherer and our understanding of their capacity has radically shifted from what it was just a few decades ago. In 1998, Ian Tattersall's *Becoming Human* compiled some of the latest data concerning pre-Neolithic hunters and gatherers.

“There's much in the long record of Cro-Magnon life between about 40 and 10 thousand years ago that is totally unprecedented in the record now available to us.” (Tattersall, *Becoming Human*, chapter 1)

“Physically they were indistinguishable from living *Homo sapiens*; and, in its richness and complexity, the surviving material evidence of their lives indicates unequivocally that they were our intellectual equals.” (Tattersall, chapter 1)

The Cro-Magnons had an unprecedented knowledge of the habits of their prey. We see this not only in the wide range of animals they consumed, but in the placement of their camps and in their art. Many sites lie close to places at which herds of such mammals as reindeer would have had to ford streams, at which time they would have been particularly vulnerable to ambush hunters; and vast accumulations of animal bones, sometimes showing evidence of cooking, have been found in association with stone tools at the ends of blind valleys into which the victims must have been stampeded, or at the bases of cliffs over which they must have been chased. We know for certain that the Cro-Magnons carefully monitored their prey over the seasons of the year: animal depictions sometimes show bison in summer molting pelage, stags baying in the au-

tumn rut, woolly rhinoceroses displaying the skin fold that was visible only in summer, or salmon with the curious spur on the lower jaw that males develop in the spawning season.” (Tattersal)

“Elaborate shelters were rigged up at open sites and were often much more complex than bare necessity demanded. The most remarkable such structures are known from localities on the central European plain about 15 thousand years old.”(Tattersal)

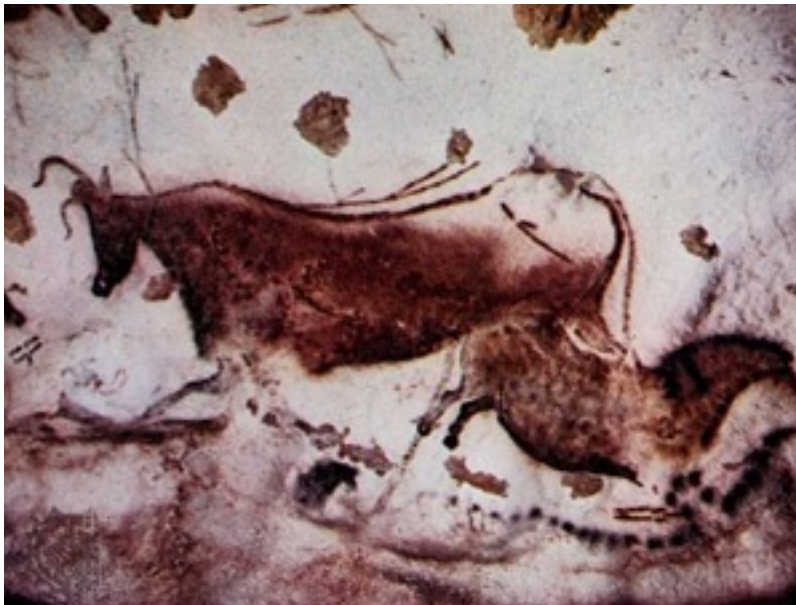
“The sheer amount of effort put into the aesthetic productions found in the graves suggests that decoration, elaboration, and art were integral components of the lives and societies of the people who made them... Art was emphatically not an occasional or incidental occupation among these people... The societies concerned must have been running considerable economic surpluses to have allowed the disposal in this way of objects that were so valuable in terms of the time taken to make them. These people clearly didn't have to devote all their time to the basic business of making a living; they were efficient enough exploiters of their environment that leisure was available for symbolic pursuits of this kind.” (Tattersal)

“This list of Cro-Magnon innovations could go on and on; for these people, already formidably equipped on their arrival in Europe, continued to add to their material and behavioral complexity with an amazing wealth of ingenuity and invention. Nothing like this appears in the record left by any earlier humans. Truly, a new kind of being was on Earth.” (Tattersall, Becoming Human)

Cave paintings demonstrating that ancient hunters and gatherers knew of the relationship between the solar and lunar calendar and animal behavior dates back tens of thousands of years. The largest selection of such paintings are in Lascaux cave in southern France. Created over 19,000 years ago, Lascaux Cave contains engravings and paintings of many kinds of animals from the region.



Lascaux Cave: 17,000 BCE, hunters during the fall mating season



Lascaux Cave: 17,000 BCE, Bull and Horse showing solar and lunar calculations

Late in the 20th century, biologists studying Lascaux cave discovered that the paintings contain hash marks, dots, and boxes around the animals that were not originally understood because at the time of the cave's discovery in the 1920's the lunar effect on the herding and mating patterns of wild animals was unknown. Once modern biologists gained the knowledge required to fully appreciate the paintings, the implications of the findings sent a ripple throughout the academic world.

Biologists applied the knowledge of the lunar effect on biological patterns to the paintings and realized that ancient hunters and gatherers were calculating the window of time during which the particular event that was depicted would occur based on several celestial patterns. When the paintings are understood in the proper light, they represent centuries of accurately recorded herding, mating, and foaling patterns of wild animals.

Monitoring the solar and lunar relationship to biology allowed the Eurasian hunters and gatherers a significantly greater advantage in the wild. The discovery that astronomy and biology were related would have been the foundation upon which ancient hunters and gatherers dominated their environment.

After hunters and gatherers discovered that they could track the habits of their prey against the sun and the moon, the nomadic peoples of Eurasia developed into a network of very sophisticated societies. Hunters and gatherers developed a network of tribal nations that spanned the Eurasian continent. By the time of the Agricultural Revolution, the nomadic tribal nations of Eurasia had developed stable hierarchies of government and they were capable of implementing large-scale community projects.

In 1994, a massive temple complex was discovered in Turkey proving how advanced ancient hunters and gatherers had become. Carbon dating has confirmed that the megalithic temples of Gobekli Tepe were completed over 11,000 years ago and therefore must have been constructed by European hunters and gatherers.



Gobekli Tepe: 9,000-11,000 BCE, One of many temples being excavated in Turkey created by hunters and gatherers

“Predating Stonehenge by 6,000 years, Turkey’s stunning Gobekli Tepe upends the conventional view of the rise of civilization.” (Curry)

“‘It was pretty clear we were dealing with a hunter-gatherer site,’ Peters says.’ The abundant remnants of wild game indicate that the people who lived here had not yet domesticated animals or farmed.” (Klauss Schmidt)

The temples at Gobekli Tepe are an engineering and cultural achievement that date to a time when nobody was supposed to be around who could have created them. Building projects like those at Gobekli require structured authority, a large workforce, and advanced engineering. The intricate sculptures and reliefs found on the temples further required professional level stonemasons and sculptors. After the temples were found to be pre-Neolithic, anthropologists recognized that there is a substantial gap in our understanding of human history.

“Discovering that hunter-gatherers had constructed Gobekli Tepe was like finding that someone had built a 747 in a basement with an X-Acto knife.” (National Geographic, *Birth of Religion*, June 2012)

“Scholars have long believed that only after people learned to farm and live in settled communities did they have the time, organization and resources to construct temples and support complicated social structures.” (National Geographic, *Birth of Religion*, June 2012)

“Our picture of foragers was always just small, mobile groups, a few dozen people. They cannot make big permanent structures, we thought, because they must move around to follow the resources. They can’t maintain a separate class of priests and craft workers, because they can’t carry around all the extra supplies to feed them. Then here is Gobekli Tepe, and they obviously did that.” (National Geographic, *Birth of Religion*, June 2012)

As it has been to the archaeologists excavating Gobekli, it should be striking to any student of history that, before animals were ever domesticated, hunters and gatherers had the ability to engineer megalithic structures. In order to construct such a complex, European hunters and gatherers must have achieved a level of cultural capacity far more sophisticated than scavenging bands of isolated families. Instead of dispersed nomadic scavengers, the cultural landscape of Eurasia shifts to a network of well governed societies if one simply assumes that the people creating Gobekli were not orders of magnitude more advanced than the rest of the continent’s inhabitants.

The shift that has occurred in our understanding of hunting and gathering societies has been consistent around the world. The most significant shift in our model of hunters and gatherers relates to their population density. Scholars used to estimate that the pre-Columbian population of the Americas was less than a few million. The consensus has now shifted to about 50 million, with some arguing for 100 million or more. In the recent book *1491*,

historian Charles Mann writes that there were huge numbers of Indians **“who were not living lightly on the land but were landscaping and manipulating their world in ways we are now only beginning to understand.”** (Mann, 1491)

One of the more dramatic pieces of evidence for the cultural capacity of Native Americans is a site called “Cahokia” located in Southern Illinois. Cahokia was a 2,200-acre cultural center positioned across the Mississippi River from modern day St. Louis.

“The city covered nearly six square miles and 10,000 to 20,000 people lived here. Houses were arranged in rows and around open plazas, and vast agricultural fields lay outside the city.” <http://cahokiamounds.org/learn/>

“These industrious people moved an estimated fifty-five million cubic feet of earth to create this network of mounds and community plazas. Monks Mound covers an area of 14 acres and rises in 4 terraces to a height of 100 feet, and was topped by a massive 5,000 square-foot building another 50 feet-high. Monks Mound is a testament to the sophisticated engineering skills of these people. Additionally, they built several ‘Woodhenges’, large post-circle monuments that appear to have been used as calendars, and they also constructed several defensive palisades nearly two-miles long around the central ceremonial precinct.” (http://www.stateparks.com/cahokia_mounds.html)

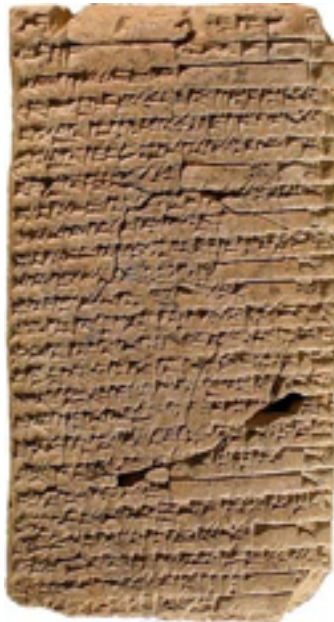
According to the U.S. Department of Interior, Cahokia was named a World Heritage site because it contains enough cultural accomplishments to dramatically alter our understanding of Native Americans. Tens of thousands of recovered artifacts demonstrate that Cahokia was the center of vast territories of trade. The official analysis concluded, **“Data recovered from this mound indicate that distinct social stratification was present at the Cahokia site, and extensive economic relationships existed between Cahokia and widely separated areas of the middle portion of North America.”** (Fowler 1969, 1972)

The evidence left by pre-Neolithic human societies around the world has established that hunters and gatherers lived in considerably higher populations than previously assumed and they were capable of implementing monumental cultural projects.

In the same way that Native Americans resisted the expansion of European colonies, the expanding population of the first agriculturalists must have encountered the Eurasian continent's hunters and gatherers. History does not assume that hunters and gatherers made a significant impact on the rise of civilization because we have dramatically underestimated their population density and cultural capacity. Although historians have assumed that the Eurasian network of nomads presented no significant threat to early agricultural communities, our understanding of nomadic culture has now changed. What was once overlooked as a population of disorganized and dispersed nomadic scavengers is now known to have been a densely populated network of tribal nations containing structured hierarchies of government.

2 The Gods of the Mountains

The tablet photographed below is the oldest known document in the world. It is a document titled the *Instructions of Shuruppak*,



The Instructions of Shuruppak: 2,600 BCE

From the earliest historical record, we find evidence that hunters and gatherers were threatening agricultural communities, but the threat was recorded as if it were originating from literal deities. On the whole, the *Instructions of Shuruppak* lists a straightforward set of rules. Some of the rules offer advice such as “**you should not make a well in your field; people will cause damage on it for you.**” (lns. 15-18) or “**you should not pass judgment when you drink beer**” (ln. 126). Among dozens of lines of practical observations, however, is one instruction that stands out.

Instructions of Shuruppak (lines 266-271) **“To get lost is bad for a dog; but terrible for a man. On the unfamiliar way at the edge of the mountains, the gods of the mountains are man-eaters. They do not build houses there as men do; they do not build cities there as men do.”**

[The Electronic Text Corpus of Sumerian Literature](#), Oxford 1998

From one of our earliest documents, it is clear that a powerful threat against civilization was living in the mountains. Details in the text signal that the author was referring to hunters and gatherers. The author makes special note that the gods from the mountains do not build permanent structures like houses or cities. The *Instructions of Shuruppak* is a pristine example of how the nomadic threat was documented in ancient literature. When read in its proper context, lines 266-241 were warning inhabitants near ancient Nippur not to travel into the surrounding wilderness because the further from the city people traveled, the more likely they would encounter hostile hunters and gatherers.

Roughly 300 years after the *Instructions of Shuruppak* were written, the “gods of the mountains” appear as pivotal figures during the rise and fall of what many historians regard as the world’s first empire. Following the conquests of King Sargon of Akkad, the Akkadian Empire was the first agricultural kingdom to unite northern and southern Mesopotamia under a single throne. King Sargon ruled over dozens of cities in an area that stretched from the Mediterranean Sea to the Persian Gulf.

One account suggests that King Sargon’s core military force numbered 5,400 men. If that account is accurate, then Sargon’s standing army would have constituted the largest army of the time.

“The armies of Sumer and Akkad represented the pinnacle of military development in the Bronze Age. No army of the same period could match the Sumerians in military effectiveness and weaponry. The Sumerian civilization produced no fewer than six major new weapons and defensive systems,

all of which set the standard for other armies of the Bronze Age and Iron Ages.”

<http://history-world.org/akkadians.htm>

One of the undisputed facts of King Sargon’s reign was the appointment of his daughter Enheduanna as high priestess. After being appointed, Enheduanna begins a series of written correspondence with Inanna, the “goddess of heaven”. It is assumed that Enheduanna believed Inanna was a literal deity, but every detail in Enheduanna’s writings supports the conclusion that Inanna was a nomadic tribal leader. Below is a sampling of excerpts from the *Hymns of Enheduanna*.

“Who opposes Inanna who is supreme over the mountains? Her great awesomeness covers the great mountain and levels the roads. A leopard of the hills, Inanna rips to pieces the spacious cattle-pens. Inanna sets on fire the high plain and fields of the city, which Inanna has looked at in anger.

“Knowing well how to plan conflicts, she destroys mighty lands with arrows and strength.”

“It is her game to speed conflict and battle, untiring, strapping on her sandals. She cuts to pieces him who shows no respect.”

“She stirs confusion and chaos against those who are disobedient to her.”

“Wherever <Inanna> specifies cities become ruin mounds and haunted places, and shrines become waste land. Once she has specified approval of a place, it experiences no destruction. Once she has specified destruction for a place, it experiences no approval.”

“Without Inanna, great An makes no decisions, and the Enlil determines no destinies. She makes their verdicts final.”

<http://etcsl.orinst.ox.ac.uk/>

Inanna is described as operating within a network of powerful leaders who have total dominion over the cities of Akkad. She uses a variety of tactics to assert her authority including poisoning the water supplies and targeting the road systems.

A few generations after Enheduanna's death, armies of nomadic warriors began attacking Mesopotamia and eventually overwhelmed the Akkadian Empire.

“As Akkadian defenses went into a decline, the Gutians began to practice hit-and-run tactics on Mesopotamia; they would be long gone by the time forces could arrive to deal with the situation. Their raids crippled the economy of Sumer. Travel became unsafe, as did work in the fields, resulting in famine. The Gutians eventually overran Akkad, and as the King List tells us, their army also subdued Uruk for hegemony of Sumer.” (http://en.wikipedia.org/wiki/Gutian_people)

“The Guti were a mountain people of ancient Mesopotamia who lived primarily around Hamadan in the central Zagros Range. Sumerian sources portray the Gutians as “a barbarous, ravenous people from Gutian in the mountains.” http://en.wikipedia.org/wiki/Gutian_people

“Cuneiform sources suggest that the Gutians' administration showed little concern for maintaining agriculture, written records, or public safety; they reputedly released all farm animals to roam about Mesopotamia freely, and soon brought about famine and rocketing grain prices.” http://en.wikipedia.org/wiki/Akkadian_Empire#Collapse_of_the_Akkadian_Empire

An account of the Gutian invasions has survived into the modern era in a document titled the “Curse of Akkad.” The following is directly translated into English from the “*Curse of Akkad*”.

“Enlil was considering what should be destroyed in return for the wrecking of his beloved temple. He lifted his gaze toward the Gubin Mountains, and made all the inhabitants of

the broad mountain ranges descend. Enlil brought out of the mountains those who do not resemble other people, who are not reckoned as part of the land, the Gutians, an unbridled people, with human intelligence but canine instincts and monkeys' features. Like small birds they swooped on the ground in great flocks. Because of Enlil, they stretched their arms out across the plain like a net for animals. Nothing escaped their clutches, no one left their grasp. Messengers no longer travelled the highways, the courier's boat no longer passed along the rivers. The Gutians drove the goats out of their folds and compelled their herdsmen to follow them; they drove the cows out of their pens and compelled their cowherds to follow them. The doors of the city gates of the land lay dislodged in mud, and all the foreign lands uttered bitter cries from the walls of their cities. They established gardens for themselves within the cities, and not as usual on the wide plain outside. As if it had been before the time when cities were built and founded..."

The Curse of Akkad records that the nomadic invasion that brought down the Akkadian Empire was ordered by the god Enlil. Once it is understood that the Akkadian Empire was surrounded by a network of nomadic tribal nations, a new context emerges to challenge the assumption that Enlil was a literal deity. Enheduanna's writings and the "Curse of Akkad" should be read knowing that powerful nomadic rulers surrounded the Akkadian Empire. The interpretation that Enlil and Inanna represented leadership positions within the network of nomadic tribal nations is supported by dozens of details within the text. Inanna, lives in the mountains, attacks the husbanded livestock and burns down the farmlands of Enheduanna's people. Inanna and Enlil are feared as having the capacity to destroy cities at will and are credited with ordering the Gutian invasions.

The Gutian invasions are believed to be a product of the weakening of the empire and not the cause of it simply because historians could not fathom a nomadic enemy capable of coordinating such a sophisticated military maneuver. The mythological record provides compelling evidence that a powerful network of

nomadic tribal leaders coordinated a sustained military effort that collapsed the Akkadian Empire.

The above historical framework merges the archaeological, historical, and mythological records into a single coherent narrative. The gap between mythology and history can be closed once it is recognized that the gods and goddesses were representing the nomadic tribal leaders. With an understanding that sophisticated tribal nations were present in the region, it becomes possible to see how the Akkadian Empire was being diminished by a series of strategies coordinated by the nomadic leadership to disrupt the growth of agricultural communities. Under the pressure of a coordinated military campaign led by surrounding armies of hunters and gatherers, the Akkadians were weakened and eventually destroyed.

4 The Dragon

The hymns of Enheduanna and the *Curse of Akkad* are just the tip of the iceberg. Almost every culture on Earth preserved the history of the nomadic war against civilization. The war between nomads and agriculturalists in Europe and Asia is the inspiration for the countless battles recorded around the world between legendary warrior heroes and fire breathing dragons. Much of the gap between history and mythology is closed at the point of the dragon's tale.

The origin of the dragon has presented itself to be a significant mystery because no other mythical animal has had an impact on such a large portion of the ancient world. The dragon symbol is represented on flags, statues, city walls, jewelry, and coinage from every corner of Earth. Dragons have been found among the earliest Sumerian and Indus Valley civilizations. The oldest dragon artifacts so far discovered date to over 4,500 years before the Common Era.

Finding that a mythical symbol is being used around the world can be easily explained in the modern era, but the dragon enjoyed global saturation well before mass communication or transportation could have carried it to all of the continents. It should be arresting to the careful observer both the scope of the distribution of the symbol as well as the specific way in which the symbol is often used. From distant corners of the Eurasian Hemisphere, flags from Spain, Russian, Ethiopia and Poland depict an armed warrior thrusting a spear into the mouth of an attacking dragon.



Moscow



Spain



Ethiopia



Poland

The distribution of the image is only a portion of the dragon's mystery. For the solution to the dragon phenomenon to have sufficient explanatory scope, the nearly global use of dragons in ancient literature must also be explained. In the 1960's, mythologist Dr. Joseph Fontenrose analyzed dozens of ancient dragon mythologies and found a distinct pattern running throughout almost all of them.

“Setting the Greek myths alongside the relevant Oriental myths, we see a common pattern underlies the whole group of myths.” (Fontenrose, *Python a Study of Delphic Myth and its Origins*)

Fontenrose condensed the pattern into an outline. Each element represented a feature that was found in all or almost all of the myths in his study. Below is the Fontenrose pattern.

1. The enemy was of divine origin.

- a. He was son the primordial mother: chaos demon or Earth goddess.
- b. He was son of a father god: chaos demon or deposed father god or ruling father god.
- c. He had a wife or female companion of like origin and character

2. The enemy had a distinctive habitation

- a. The feature of geographical correspondence: The enemy lived in a region in which myth tellers were wont to place the dwelling of monsters and demons in general.
- b. He lived in a cave, hut, or tree
- c. He was guardian or spirit of a spring
- d. He lived in sea, lake, or river

3. The enemy had extraordinary appearance and properties

- a. He was gigantic
- b. He had nonhuman form: most often that of a snake, but also lizard, crocodile, scorpion, fish, hippopotamus, boar, lion, wolf, eagle, vulture, hawk, etc. sometimes a mixed form of various combinations of bestial and human members
- c. He had several heads, arms, legs, etc

- d. He sent death by fire, glance, or breath: poison laden breath
- e. He could change his shape at will
- f. He was a death spirit, evil demon, spectre, rising from the lower world
- g. He was a wind, flood, storm, plague, famine, drought

4. The enemy was vicious and greedy

- a. He plundered, robbed, murdered, made war
- b. He was a despotic ruler or master who oppressed his subjects and imposed tribute
- c. He carried off the young of man and beast
- d. He was gluttonous, devouring whole herds
- e. He was a man-eater
- f. He was a lecher and ravisher, demanding that maidens be offered to him
- g. He commanded a road and killed travelers upon it, often in a contest that he forced upon them.
- h. He blockaded rivers and springs to keep men from water; or he drained rivers in his thirst

5. The enemy conspired against heaven

- a. He wanted to Rule the World
- b. His mother, or wife or female companion incited him

6. A divine champion appeared to face him

- a. The weather god or sky god went forth to fight him
- b. It was his first exploit, he was then a boy or youth

7. The champion fought the enemy

- a. The champion, using his favorite weapons, fought and killed the enemy
- b. He had to use numerous missiles, for the enemy was formidable or had an invulnerable hide.
- c. The other gods were panicstricken: they appeased the enemy or fled
- d. The champion's sister, wife, or mother helped him
- e. The champion was helped by another god or hero
- f. The enemy fled during the combat

g. The combat was the central encounter of gigantomochy

8. The champion nearly lost the battle

- a. He suffered temporary defeat or death
- b. The enemy removed a potent organ from his body or took a potent object from him.
- c. The enemy overcame him after luring him to a feast.
- d. The enemy's consort seduced the Champion to his destruction, or entered into a liaison with him.
- e. The dead champion was lamented
- f. The enemy was finally destroyed after being outwitted, deceived, or bewitched.
- g. He punishes the enemy by imprisoning him in the lower world or under a mountain.
- h. He celebrated his victory with a banquet or other festivities.

9. The enemy was finally destroyed after being outwitted, deceived, or bewitched: he was especially susceptible to lures of (a) food and (b) sex: he was easily taken in by (c) disguise; (d) magic was employed against him.

10. The Champion disposed of the Enemy and celebrated his victory.

- a. He punished the Enemy, even after killing him, by imprisoning him in the lower world or under a mountain, or by mutilating or cutting up or exposing his corpse.
- b. He celebrated his victory with a banquet or other festivities;
- c. He was purified of blood pollution
- d. He instituted a cult, ritual, festival, and built a temple for himself.

“A common pattern implies a single origin for all who have it. If it is true that a particular myth pattern was diffused over a great part of the Old World, from Greece, to India and south to Egypt, if not further, and manifested in many national variants, then it must have had an unusual significance to the people who first told and adopted it.” (Fontenrose, Python, a Study of Delphic Myth and its Origins)

Finding a pattern within many separate mythologies is interesting because while any one myth could be considered a work of fiction, a pattern in the mythologies has to be based on something historical.

The number of dragon mythologies following the Fontenrose pattern creates a thumbprint far too specific to be random. When dragon mythologies from around Eurasia are studied collectively, it becomes nearly inescapable that the symbol of the dragon was originally created to represent the armies of the nomadic tribal nations of Eurasia. Nearly every dragon mythology begins with a dragon attacking an agricultural community from somewhere in the wilderness. The dragon uses a variety of methods targeting the village's livestock, roads, and water supplies. It is difficult not to notice the similarities between the Fontenrose pattern and the hymns of Enheduanna. The dragon would often speak and could appear as an army of warriors demanding young maidens and other tributes.

The only historical event that follows the dragon's narrative is the war between hunters and gatherers and agriculturalists. The origin of the dragon has eluded historians because the solution to the dragon phenomenon requires knowing that a network of sophisticated tribal nations existed on the Eurasian Continent. Adding into consideration that nations of hunters and gatherers were coordinating a resistance effort against the growth of agricultural communities supplies the historical context that is necessary to solve the mystery. Through this lens, dragon mythologies from around the world can be studied for their historical content.

Among the dragon mythologies following the Fontenrose pattern, one of the most richly detailed is the epic poem *Beowulf*. *Beowulf* is an example of a mythology carrying the hidden history of the agriculturalist's struggle against hunters and gatherers over territorial supremacy on the European continent. Once it is understood that the giant, the giant's mother, and the dragon all represented enemy nomads, the story springs to life.

As those familiar with the narrative know, *Beowulf* begins with an outpost of agriculturalists celebrating recent battle victories. The agriculturalists build a giant hall to celebrate their victories. Each night they fill the hall with singing and laughter, but an enemy living in the wilderness does not appreciate the jubilation. The giant Grendel was displaced from the valley by the settlement and conspires to attack the small outpost. Grendel begins attacking the village until the king closes the hall of victory and sends word for help. Beowulf and his men arrive a short while later promising to rid the community of the threat.

The poem is then divided into separate battle scenes. The first battle is with the giant Grendel, the second is with Grendel's mother, and the third is against the dragon. Beowulf and his men battle the giants and dragons until finally defeating them.

One of the conspicuous features in the study of dragon mythologies is that there is a discernible difference between European and Asian dragons. The differences among ancient dragon mythologies between Western Europe and Asia are readily noticeable. Dragons in almost all of the mythologies from Western Europe seek only to destroy their enemies, but the legends of dragons throughout Asia show them being much more cooperative.

"In contrast with the European dragons which were considered evil, the Chinese dragon traditionally symbolized potent and auspicious powers particularly control over water, rainfall, and floods. In pre-modern times, many Chinese villages, especially those close to rivers and seas, had temples dedicated to their local "dragon king". In times of drought or flooding, it was customary for the local gentry and government officials to lead the community in offering sacrifices and conducting other religious rites to appease the dragon. Initially, the dragon was benevolent but the Buddhists introduced the concept of malevolent influence among some dragons." (Wikipedia, Chinese Dragon)



Hongshan pig dragon: 4,000-4700 BCE

Photographed above is one of the oldest dragon artifacts ever excavated. The pig dragons of the Hongshan culture date to the mid-5th millennium BC. Hongshan dragons are referred to as pig dragons because they combine a pig and a dragon coiled into a single image.

Due to the obvious similarities, most historians agree that the pig dragon evolved into the Yin and Yang. As separate entities, the Yin and Yang represent characteristic differences between the nomadic and agricultural way of life. The Yang is associated with mountains, forests, and wild animals, while the Yin is associated with valleys, riverbeds, and domesticated animals. Together, the Yin and Yang represent opposites working together or harmonies within opposing forces. As the prototype for the Yin and Yang, the pig dragons carried the ancestor to this message symbolizing that agricultural and nomadic communities could cooperate in harmony.

The mystery of the dragon's origin has proved difficult to solve because no known historical event accounts for the number and dispersion of mythologies following the Fontenrose pattern. Without the knowledge that a network of nomadic tribal nations existed on the Eurasian continent, mythologists have been forced into psychoanalytical explanations for the dragon pattern or have assumed that the various myths were relating to a multitude of separate events.

The pattern in dragon mythologies is explained only when it is factored into the historical equation that nomadic tribal nations were using the dragon as a symbol for their armies. The war of transition that occurred after the discovery of animal husbandry elegantly solves the mystery of the dragon because it is a single conflict with a global footprint. *Beowulf* fits within the dragon pattern as a mythology preserving the history of the nomadic resistance to the arrival of agriculturalists in Northwestern Europe.

The pattern in dragon mythologies provides evidence that nomadic tribal nations coordinated a resistance effort against the spread of civilization but understanding that hunters and gatherers engaged in a collective effort to limit the expansion of agricultural societies is only the beginning of the dragon's story. The territorial resistance of the West and the relatively cooperative relationships of the East were not the only two strategies that the tribal nations employed.

In the heart of the Middle East, hunters and gatherers developed a strategy that was so utterly diabolical, if not for undeniable evidence, it could not be imagined. Using the same process of punishment, training, and reward that agriculturalists used on their livestock, hunters and gatherers began applying the principles of animal husbandry to humans.

A document detailing how this extraordinary feat was accomplished has been hiding in plain sight. Over the course of history, millions of people have read it and many have devoted their lives to better understanding it. The document that will eventually turn history upside down and lay all doubts to rest as to the capac-

ity and ingenuity of Eurasian hunters and gatherers is the Book of Job.

5 The Book of Job

Many people are familiar with the basic outline of the Job narrative. God punishes a small farmer and his loyalties are tested as his friends come to give their advice on the matter. The friends and Job discuss what effect the attacks should have on Job's relationship to his God.

The book of Job is structured by a prose prologue and epilogue framing several rounds of poetic conversations between Job and five different responders - Eliphaz, Bildad, Zophar, Elihu, and Yahweh. In the prologue, Job is clearly described as an agriculturist living in a valley where he husband animals and has many servants and houses.

Job:1.1 (NIV)1 In the land of Uz there lived a man whose name was Job.

Job 1.2 (NIV) He had seven sons and three daughters, and he owned seven thousand sheep, three thousand camels, five hundred yoke of oxen and five hundred donkeys, and had a large number of servants.

As the prologue continues, a group of individuals that surround and protect Job call a meeting to see what should be done with him. One of the members of the meeting (the adversary) argues that Job is only loyal to his lord because the lord is protecting him. **"The Lord put a hedge about him, and about his house, and about all that he has on every side."**(Job 1.10) The group decides to try a different approach. The council decides to test the limits of how much pain can be inflicted on Job before he will turn against his Lord.

Job is then tested through a series of incrementally devastating attacks from losing his possessions to having his family killed to being personally assaulted.

Job 1.14-19: And there came a messenger unto Job, and said, "The oxen were plowing, and the asses

feeding beside them: And the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee."

Job 1.16: While he was yet speaking, there came also another, and said, "The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee."

Job 1.17: While he was yet speaking, there came also another, and said, "The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee."

Job 1.18-19: While he was yet speaking, there came also another, and said, "Thy sons and thy daughters were eating and drinking wine in their eldest brother's house: And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee."

Notice the description of the attack in Job 1:16 as a "fire of God is fallen from heaven" and in Job 1:19 as "a great wind from the wilderness". Later in the document, the attacks are described in greater detail.

Job 16.12-14: Yahweh has made me his target; his archers surround me. Without pity, he pierces my kidneys and spills my gall on the ground. Again and again he bursts upon me; he rushes at me like a warrior.

Job 30.12-14: On my right the tribe attacks; they lay snares for my feet, they build their siege ramps against me. They break up my road; they succeed in destroying me. 'No one can help him,' they say.

After the prologue, Job responds to the attacks he has just suffered. One by one, Job and the friends cycle through conversa-

tions as Job offers his defense and the friends argue for the attackers. Throughout the course of the dialogues, Job's responses begin to slowly shift from defiance to relative submission.

Even before the portions of the document that refer specifically to the dragon are factored into the equation, the Book of Job becomes interesting in light of the fact that highly organized populations of hunters and gatherers were present throughout Eurasia when this document was created. Job is being physically attacked by a presence living in the surrounding wilderness with whom he continuously attempts to reason. Throughout the course of the ordeal, Job is visited by a series of individuals who speak with him about how he should respond to the attacks and his responses reflect a growing submission to authority.

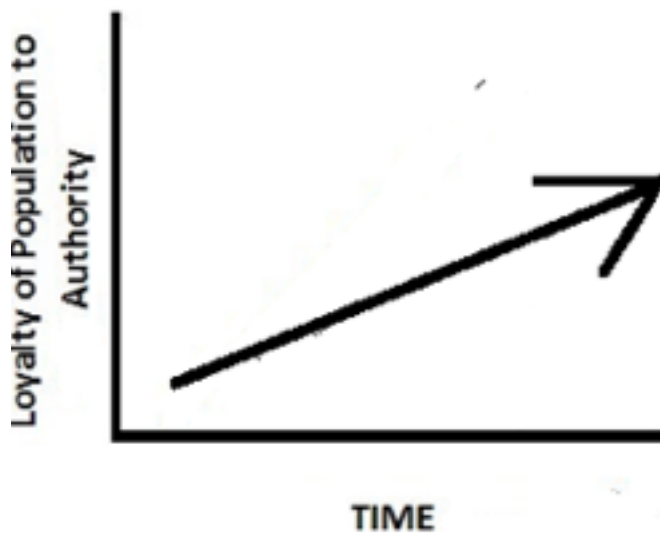


fig. 1

The Book of Job was tracking the effect of punishment and reward on the loyalty of the population to authority.

Prologue - Dialogues - Epilogue

(Punishment)

(Training)

(Reward)

Whatever significance is to be given to smaller details, it cannot be denied that the Book of Job is monitoring the evolving responses of an unsuspecting victim over time and recording that the victim's responses are trending towards obedience. The central character is being put through a process of incrementally intense punishment, training, and reward. If this process were to be implemented, it would have the precise effect recorded in the dialogues. It would alter the individual's behavior by intensifying their obedience to authority.

If the events recorded in the Book of Job were reenacted, it would have the effect of altering people's behavior. The Book of Job is a blueprint for the process of how to domesticate humans.

As a blueprint, the central character is representing agricultural communities in general. This explanation fully accounts for the unique structure of the document. The Book of Job is structured with a prologue, a poetic section where the dialogues take place, and an epilogue. The prologue describes how the punishments were administered to Job and the epilogue records Job's restoration. Outlining the elements of punishment and reward, the prologue and epilogue set the parameters of the training program.

The training program was captured within the series of dialogues between Job and the visitors. The cycles of dialogue documented the population's changing responses to the punishment. Each cycle captured the affect the training was having on a new generation of citizens. This feature explains why the foreigners visit Job in descending order of age. In nomadic culture, the use of this mnemonic device represented the passing of time. The descending order of ages represented the passage of generations.

Confirmation that the Book of Job was originally authored by hunters and gatherers is that the term dragon appears throughout the document in strategic locations. The dragon makes a criti-

cal appearance in the narrative in chapter 30 vs 29. The dragon's original message as the symbol of the nomadic resistance fits perfectly into the context of the sentence and then the chapter where it is found. The dragon's inclusion in the chapter is particularly significant because its placement is far too pivotal for happenstance. For the fullest possible context, the entire chapter is reprinted below.

Job 30.1-31: (King James Version)

1 But now they that are younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.

2 Yea, whereto might the strength of their hands profit me, in whom old age was perished?

3 For want and famine they were solitary; fleeing into the wilderness in former time desolate and waste.

4 Who cut up mallows by the bushes, and juniper roots for their meat?

5 They were driven forth from among men, (they cried after them as after a thief);

6 To dwell in the cliffs of the valleys, in caves of the earth, and in the rocks.

7 Among the bushes they brayed; under the nettles they were gathered together.

8 They were children of fools, yea, children of base men: they were viler than the earth.

9 And now am I their song, yea, I am their byword.

10 They abhor me, they flee far from me, and spare not to spit in my face.

**11 Because he hath loosed my cord, and afflicted me,
they have also let loose the bridle before me.**

**12 Upon my right hand rise the youth; they push away
my feet, and they raise up against me the ways of their de-
struction.**

**13 They mar my path, they set forward my calamity,
they have no helper.**

**14 They came upon me as a wide breaking in of waters:
in the desolation they rolled themselves upon me.**

**15 Terrors are turned upon me: they pursue my soul as
the wind: and my welfare passeth away as a cloud.**

**16 And now my soul is poured out upon me; the days of
affliction have taken hold upon me.**

**17 My bones are pierced in me in the night season: and
my sinews take no rest.**

**18 By the great force of my disease is my garment
changed: it bindeth me about as the collar of my coat.**

**19 He hath cast me into the mire, and I am become like
dust and ashes.**

**20 I cry unto thee, and thou dost not hear me: I stand
up, and thou regardest me not.**

**21 Thou art become cruel to me: with thy strong hand
thou opposest thyself against me.**

**22 Thou liftest me up to the wind; thou causest me to
ride upon it, and dissolvest my substance.**

**23 For I know that thou wilt bring me to death, and to
the house appointed for all living.**

**24 Howbeit he will not stretch out his hand to the grave,
though they cry in his destruction.**

25 Did not I weep for him that was in trouble? Was not my soul grieved for the poor?

26 When I looked for good, then evil came unto me: and when I waited for light, there came darkness.

27 My bowels boiled, and rested not: the days of affliction prevented me.

28 I went mourning without the sun: I stood up, and I cried in the congregation.

29 I am a brother to dragons, and a companion to owls.

30 My skin is black upon me, and my bones are burned with heat.

31 My harp also is turned to mourning, and my organ into the voice of them that weep.

Chapter 30 is often called the chapter of the mockers because mysterious characters known only as “they” appear who are never identified. This is just the first part of the chapter’s mystery. Notice the shift that occurs in verse 9 regarding Job’s relationship with the “they”. In the first eight verses Job refers disrespectfully towards them stating that he would not allow their fathers around his dogs. The relationship that is established at the beginning of the chapter is not sustained, however, as half way through Job experiences an abrupt conversion. In verse 9 Job’s situation abruptly shifts as he laments **"And now am I their song, yea, I am their byword. They abhor me, they flee far from me, and spare not to spit in my face."** For the rest of the chapter, Job’s relative position with relationship to the “they” continues to deteriorate. Job seeks for their approval and they now disregard or actively harm him in return. A subject of ridicule from those he once disdained is the context in which Job delivers the line **"I stood up, and I cried in the congregation. "I am a brother to dragons..."**

Exchanging the concept of a literal dragon with the concept of the nomadic armies fits perfectly into the context of the chapter. Once the dragon is understood in this context, many details within the text confirm that the “they” being referred to throughout the chapter are displaced hunters and gatherers. The author explains how in a former time “they” were driven from the valleys into the wilderness. “They” were forced to live in the cliffs, caves, and rocks and were known to dig up juniper roots and other wild vegetation for food.

A dragon appears again in Yahweh’s closing speech, but before mentioning the dragon, Yahweh questions Job about his knowledge of nature.

Job 38:31-38:32 Can you bring forth the constellations in their seasons or lead out the Bear with its cubs? (NIV)

Job 40:1-2: Do you know when the mountain goats give birth? Do you watch when the doe bears her fawn? Do you count the months till they bear? Do you know the time they give birth? (NIV)

The speech by Yahweh recorded in the Book of Job provides an extraordinary piece of evidence considering it has now been established that the nomadic tribal nations of Eurasia were preserving this exact set of knowledge. Yahweh declares that Job must submit to the Lords authority first because of the disparity between their knowledge of the natural world and secondly because Yahweh is more powerful. As evidence of his strength, Yahweh tells Job to consider his control over the dragon Leviathan.

Job 41:19-21: Flames stream from its mouth; sparks of fire shoot out. Smoke pours from its nostrils as from a boiling pot over burning reeds. Its breath sets coals ablaze, and flames dart from its mouth.

Job 41:27-29: The sword that reaches it has no effect, nor does the spear or the dart or the javelin. Iron it treats like straw and bronze like rotten wood. Arrows do not make it

flee; sling stones are like chaff to it. A club seems to it but a piece of straw; it laughs at the rattling of the lance.

Job 41.9-10: Any hope of subduing it is false; the mere sight of it is overpowering. No one is fierce enough to rouse him. Who then is able to stand against me?

Yahweh's closing words call attention to a fire-breathing dragon that is impervious to weapons and has the ability to destroy Job at any time. As a symbol for the nomadic armies, the dragon is the conceptual key allowing Job's original message to come through. Summarizing his response to Job, Yahweh claims his authority is predicated upon the fact that he knows more about the relationship between astronomy and biology and can call upon the armies of the nomadic world.

Once it is verified by the broader academic community that the Book of Job was created by hunters and gatherers, the impact on history will be severe. The Book of Job monitors the evolving responses of an unsuspecting agriculturalist through a program of punishment, training, and reward. In the hands of a nomadic tribal leader, the Book of Job is a blueprint for how to evolve a population's behavior over time. The Book of Job proves that hunters and gatherers had developed techniques to husband humans.

Contemporary biblical scholar Carol Newsom solved the riddle of Job getting incredibly close to this conclusion. According to Newsom, in order to properly read Job, an entirely unique lens is required of the reader, **“not submission to the authoritative voice of the prose tale, which seeks confirmation of a truth already known, not the exercise of rational judgment, which discriminates between competing arguments, but the transformation of perception through ascetic experience.”** In other words, the book of job was an exercise that worked to transform the perceptions of a human being through the use of pain.

As a creation of literature, the Book of Job is an enigma, but as a blueprint for altering human behavior, every detail of the book's structure and narrative has purpose.

Once it is established that the Book of Job was originally a template for how to alter human behavior, all of history must be reevaluated through this almost unimaginable new lens. A document from our ancient historical record is a multi-generational study of the effects of punishment and reward on the evolving loyalties of unsuspecting human beings.

If the Book of Job was created by hunters and gatherers, it means that the nomadic tribal nations of Eurasia were manipulating multiple agricultural settlements during the Late Bronze Age. This would be inescapable.

“Archaeological discoveries made during the twentieth century have led researchers to speculate that the story of Job may have evolved from other cultural traditions, including the wisdom literature of the Edomites, Egyptian Pessimism, and Babylonian Skepticism. Samuel Noah Kramer in 1954 translated a Sumerian text treating the ‘Job motif’ known as ‘A man and his God’. Ludlul-bel-nemeqi is a Babylonian text, also known as the ‘Babylonian Job’, which concerns itself with the unjust suffering of an afflicted man.” (Wikipedia, Book of Job)

http://en.wikipedia.org/wiki/Book_of_Job

If it were the only ancient document in existence, the Book of Job would dramatically alter the history books concerning the rise of civilization. The Book of Job proves that hunters and gatherers were vastly more advanced than anyone has ever considered. The very existence of the Book of Job demonstrates that nations of nomads were applying the techniques of animal husbandry to human beings. The presence of the Book of Job in the historical record establishes *prima facie* that, throughout the entire rise of civilization on the Eurasian continent, nomadic tribal nations were manipulating the environment of agricultural communities in profound and frightening ways. It is through this context that the origin of the nation of Israel comes solidly into focus.

6 The Origin of Israel

The name Israel first appears in 1,209 BCE on the stele of the Egyptian pharaoh Merneptah. **The inscription reads "Israel is laid waste and her seed is not."**

The first mention of the nation of Israel in the historical record occurred during a catastrophic decline of Middle Eastern civilizations historians have referred to as the Late Bronze Age collapse. One of the mysteries of the collapse is how quickly the decline occurred. Within less than a hundred year period, almost every city in the Egyptian Empire was destroyed. During this period of history, anthropologists estimate that the total population of the region fell by over 80 percent. The remaining inhabitants abandoned written records and stopped making quality pottery leading to what many historians have called the "Ancient Dark Ages".

"Between 1206 and 1150 BCE, the cultural collapse of the Mycenaean kingdoms, the Hittite Empire in Anatolia and Syria, and the New Kingdom of Egypt in Syria and Canaan interrupted trade routes and severely reduced literacy. In the first phase of this period, almost every city between Pylos and Gaza was violently destroyed, and often left unoccupied thereafter." (http://en.wikipedia.org/wiki/Bronze_Age_collapse)

"The Bronze Age collapse is a transition in the Aegean Region, Southwestern Asia, and the Eastern Mediterranean from the Late Bronze Age to the Early Iron Age that historians such as M. Liverani S Richard, Robert Drews, Frank J Yurco, Amos Nur, Leonard R. Palmer, and others believe was violent, sudden and culturally disruptive." (http://en.wikipedia.org/wiki/Bronze_Age_collapse)

Similar to the events surrounding the fall of the Akkadian Empire, it is now well established that a powerful coalition of tribal nations was attacking the region throughout the period of decline. The Egyptian Empire was dealt a series of assaults by dozens of tribal nations referred to generally as the Sea Peoples.

“The Sea Peoples is the term used for a confederacy of seafaring raiders of the second millennium BCE. These Sea Peoples sailed into the eastern Mediterranean, caused political unrest, and attempted to enter or control Egyptian territory during the late 19th dynasty and especially during year eight of Ramesses III of the 20th Dynasty. Scholars believe that they invaded Cyprus, Hatti and the Levant. Although we know that the Sea peoples were great warriors, some evidence also suggests that the Sea Peoples had a high level of organization and military strategy. ” (Wikipedia, Sea Peoples)

Many first hand accounts of the Sea Peoples’ invasions have survived and there is direct evidence that the maneuver was coordinated. Referring to the battle of Djahy, for example, Ramesses describes a confederation of invaders working together in a campaign against his Empire.

“The Sea Peoples made a conspiracy in their islands. All at once the lands were removed and scattered in the fray. No land could stand before their arms: from Hatti, Qode, Carchemish, Arzawa and Alashiya on, being cut at one time. A camp was set up in Amurru. They desolated its people, and its land was like that which has never come into being. They were coming forward toward Egypt, while the flame was prepared before them. Their confederation was the Peleset, Tjeker, Shekelesh, Denyen and Weshesh, lands united. They laid their hands upon the land as far as the circuit of the earth, their hearts confident and trusting: "Our plans will succeed!" (Madinet Habu mortuary temple)

The description recorded above of the attack identifies the Sea Peoples as an organized enemy capable of asserting itself at will. The attack is described as a rapid maneuver that involved a

coalition of many separate tribal nations. Ramses makes careful note to record that the enemies made a conspiracy in their homeland to attack the region.

The Sea Peoples also appear in several letters from the City of Ugarit. The letters provide a progression of events leading up to the attack on the city in 1,180 BCE. The Ugarit letters record that the Sea Peoples had begun questioning either the loyalty or the quality of the young king of Ugarit. The King of Ugarit is ordered to send someone for questioning but the young king failed to respond. The final letter was dated several years later just prior to the destruction of the city informing the military commanders that an enemy fleet of twenty ships had been spotted at sea. One Ugarit tablet reads, **“Behold the enemy ships came; my cities were burned; they did evil things in my country.”**

(ean Nougaryol et al. (1968) Ugaritica V: 87-90 no.24; letter RS 18.147)

Most historians assume that the various attacks leading up to the Late Bronze Age collapse were not part of an organized campaign because the attacks lasted for decades and involved a large cross-section of the nomadic world. Historians generally assume that the Sea Peoples were migrating away from their own set of disasters and that this exacerbated an ongoing systems failure that was occurring around Egypt predicated upon those same destabilizing phenomena. The confusion about what motivated the Sea Peoples is understandable since the invasions involved many separate tribal confederacies and lasted through several generations. It is hard for historians to imagine why multiple populations of tribal communities would choose to leave their homeland and over the course of the subsequent century begin attacking heavily fortified Egyptian territories. Without an historical framework that recognizes the full capacity of the nomadic world to mobilize large-scale maneuvers over time, no one could suspect that nomadic tribal leaders were coordinating the effort.

This new perspective explains why the earliest reference to Yahweh in the historical record is through one of the Sea Peoples

communities, the “Shasu of Yahweh”. Historian Donald Redford, Professor of Classics and Ancient Mediterranean studies at [Pennsylvania State University](#), wrote of the Shasu of Yahweh:

"The 'Land of the Shasu' is the mountainous districts of Se'ir east of the Araba, the valley south of the Dead Sea. For half a century it has been generally admitted that we have here the Tetragrammaton, the name of the Israelite god, 'Yahweh'; and if this is the case, as it undoubtedly is, the passage constitutes the whereabouts during the late fifteenth century BCE of an enclave revering this god. The only reasonable conclusion is that one major component in the later amalgam that constituted Israel, and the one with whom the worship of Yahweh originated, must be looked for among the Shasu of Edom already at the end of the fifteenth century BCE."

“The most frequent designation for the "Shasu" is the hill-country determinative. The name Shasu evolved from a transliteration of the Egyptian word š3sw, meaning "those who move on foot", into the term for Bedouin-type wanderers.” (Wikipedia, Shasu) <http://en.wikipedia.org/wiki/Shasu>

The Book of Job predicts this precise configuration as two separate groups of people are associated with the same deity. Applying the implications of Job, the Shasu were not the ancient Israelites themselves but rather the hunters and gatherers who were manipulating the Israelites.

The record of the Sea Peoples establishes that a coordinated nomadic assault on the entire Egyptian empire was underway during the same general time frame that the nation of Israel was first developing. Several of the nomadic tribes had Semitic origins and one tribe in particular is directly linked with the first appearance of Yahweh in the historical record.

The evidence will eventually prove that the nomadic tribal nations of Eurasia coordinated the Late Bronze Age collapse. The evidence will also establish that the nomadic tribal nations of the

Middle East were responsible for separating and training the Israelite population.

It is within this context that the Mt. Sinai event comes into focus.

Exodus 19.1-13: On the first day of the third month after the Israelites left Egypt—on that very day—they came to the Desert of Sinai. After they set out from Rephidim, they entered the Desert of Sinai, and Israel camped there in the desert in front of the mountain. Then Moses went up to God, and the Lord called to him from the mountain and said, “This is what you are to say to the descendants of Jacob and what you are to tell the people of Israel: ‘You yourselves have seen what I did to Egypt, and how I carried you on eagles’ wings and brought you to myself. Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine, you will be for me a kingdom of priests and a holy nation.’ These are the words you are to speak to the Israelites.”

So Moses went back and summoned the elders of the people and set before them all the words the Lord had commanded him to speak. The people all responded together, “We will do everything the Lord has said.” So Moses brought their answer back to the Lord.

The Lord said to Moses, “I am going to come to you in a dense cloud, so that the people will hear me speaking with you and will always put their trust in you.” Then Moses told the Lord what the people had said.

And the Lord said to Moses, “Go to the people and consecrate them today and tomorrow. Have them wash their clothes and be ready by the third day, because on that day the Lord will come down on Mount Sinai in the sight of all the people. Put limits for the people around the mountain and tell them, ‘Be careful that you do not approach the mountain or touch the foot of it. Whoever touches the mountain is to be put to death. They are to be stoned or shot with arrows. No person

or animal shall be permitted to live.’ Only when the ram’s horn sounds a long blast may they approach the mountain.”

The exchange between the Israelite leaders and Yahweh is recorded again in a later chapter when Moses goes up the mountain a second time:

Exodus 24.7-19: Moses and Aaron, Nadab and Abihu, and the seventy elders of Israel went up and saw the God of Israel. Under his feet was something like a pavement made of lapis lazuli, as bright blue as the sky. But God did not raise his hand against these leaders of the Israelites; they saw God, and they ate and drank. The Lord said to Moses, “Come up to me on the mountain and stay here, and I will give you the tablets of stone with the law and commandments I have written for their instruction.” Then Moses set out with Joshua his aide, and Moses went up on the mountain of God.

To the Israelites the glory of the Lord looked like a large fire on top of the mountain. For six days the cloud covered the mountain, and on the seventh day the Lord called to Moses from within the cloud. Then Moses entered the cloud as he went on up the mountain.

Exodus 33.7-11: Now Moses used to take a tent and pitch it outside the camp some distance away, calling it the ‘tent of meeting’. As Moses went into the tent, the pillar of cloud would come down and stay at the entrance, while the Lord spoke with Moses. The Lord would speak to Moses face to face, as one speaks to a friend.

During the encounter at Mt. Sinai, Yahweh gives detailed instructions commanding the Israelites to prepare and deliver daily servings of meat, bread, and wine to the edge of the wilderness boundary. The Israelites are told to deliver only the best and unblemished of the first fruits of their labor. Detailed instructions are given on how to butcher, cook, and even flavor the offerings. Below is a sampling of the instructions from Exodus and Leviticus giving examples of the demands.

Exodus 29.42: For the generations to come this burnt offering is to be made regularly at the entrance to the tent of meeting, before the Lord.

Exodus 29.38-41: This is what you are to offer on the altar regularly each day: two lambs a year old. Offer one in the morning and the other at twilight. With the first lamb offer a tenth of an ephah of the finest flour mixed with a quarter of a hin of oil from pressed olives, and a quarter of a hin of wine as a drink offering. Sacrifice the other lamb at twilight with the same grain offering and its drink offering as in the morning, a pleasing aroma, a food offering presented to the Lord.

Exodus 29.1-3: Take a young bull and two rams without defect. And from fine wheat flour, without yeast, make bread, and cakes mixed with oil, and wafers spread with oil. Put them in a basket and present them in it, along with the bull and the two rams.

Leviticus 2.14-15: If you bring a grain offering of first fruits to the Lord, offer crushed heads of new grain roasted in the fire. Put oil and incense on it.

Leviticus 2.4-7: If you bring a grain offering baked in an oven, it is to consist of the finest flour: either thick loaves made without yeast and with olive oil mixed in or thin loaves made without yeast and brushed with olive oil. If your grain offering is prepared on a griddle, it is to be made of the finest flour mixed with oil, and without yeast. Crumble it and pour oil on it; it is a grain offering. If your grain offering is cooked in a pan, it is to be made of the finest flour and some olive oil.

Leviticus 2.13: Season all your grain offerings with salt. Do not leave the salt of the covenant of your God out of your grain offerings; add salt to all your offerings.

With the perspective provided by Job, one can see how the hunters and gatherers surrounding the nation of Israel would have been in a position to benefit from these offerings.

The techniques used to intensify the obedience of the population and to thin the population of the less obedient are recorded in detail.

Exodus 32.26-29: So he stood at the entrance to the camp and said, "Whoever is for the Lord, come to me." And all the Levites rallied to him. Then he said to them, "This is what the Lord, the God of Israel, says: 'Each man strap a sword to his side. Go back and forth through the camp from one end to the other, each killing his brother and friend and neighbor.'" The Levites did as Moses commanded, and that day about three thousand of the people died. Then Moses said, "You have been set apart to the Lord today, for you were against your own sons and brothers, and he has blessed you this day.

The Levites are chosen based purely on their willingness to do the unthinkable. This process sets apart those people demonstrating the greatest proclivity towards blind loyalty to authority.

Various methods were used to measure the Israelite's level of obedience. Only those individuals who were openly disobedient or who missed an offering were usually punished, but this was not always the case. In some cases everyone was targeted unless they showed visible signs of distaste towards those who were not strictly following religious authority. This strategy raises the bar protecting only those who demonstrated open hostility towards the less obedient among them. Ezekiel records this strategy:

Ezekiel 9.3-6: Then the Lord called to the man clothed in linen who had the writing kit at his side and said to him, "Go throughout the city of Jerusalem and put a mark on the foreheads of those who grieve and lament over all the detestable things that are done in it. As I listened, he said to the others, "Follow him through the city and kill, without showing pity or compassion. Slaughter the old men, the young men and women, the mothers and children, but do not touch anyone who has the mark."

The actions of the prophets as recorded in the latter part of the Old Testament aligns with the conclusion that they were act-

ing as liaisons between nomadic leaders living in the wilderness and the civilian Israelites. It appears in several references that the prophets would wander deep into the wilderness to encounter the source of their messages.

Kings 19.3-4: He left his servant there, while he himself went a day's journey into the wilderness.

Kings 19.8-9: He traveled forty days and forty nights until he reached Horeb, the mountain of God. There he went into a cave and spent the night.

The punishments for disobedience described throughout the Old Testament are similar to the prescription in Job and follow the pattern of incremental intensity. The following account taken from the Book of Leviticus describes the kinds of punishments that were levied against the Israelites for disobedience.

Leviticus 26.3: If you follow my decrees and are careful to obey my commands

Leviticus 26.6-8: I will grant peace in the land, and you will lie down and no one will make you afraid. I will remove wild beasts from the land, and the sword will not pass through your country. You will pursue your enemies, and they will fall by the sword before you. Five of you will chase a hundred, and a hundred of you will chase ten thousand, and your enemies will fall by the sword before you.

Leviticus 26.14-16: But if you will not listen to me and carry out all these commands, then I will do this to you: I will bring on you sudden terror, wasting diseases and fever that will destroy your sight and sap your strength.

Leviticus 26.20-33: Your strength will be spent in vain, because your soil will not yield its crops, nor will the trees of your land yield their fruit. If you remain hostile toward me and refuse to listen to me, I will send wild animals against you, and they will rob you of your children, destroy your cattle and make you so few in number that your roads will be deserted.

If in spite of these things you do not accept my correction but continue to be hostile toward me, I will bring the sword on you to avenge the breaking of the covenant. When you withdraw into your cities, I will send a plague among you, and you will be given into enemy hands. When I cut off your supply of bread, ten women will be able to bake your bread in one oven.

If in spite of this you still do not listen to me but continue to be hostile toward me, you will eat the flesh of your sons and the flesh of your daughters. I will destroy your high places, cut down your incense altars and pile your dead bodies on the lifeless forms of your idols, and I will abhor you. I will turn your cities into ruins and lay waste your sanctuaries, and I will take no delight in the pleasing aroma of your offerings. I myself will lay waste the land, so that your enemies who live there will be appalled. I will scatter you among the nations and will draw out my sword and pursue you. Your land will be laid waste, and your cities will lie in ruins.

Numbers 14.18: visiting the iniquity of the fathers upon the children and the children's children to the third and the fourth generation.

Whatever the plan was for the future of the Job Program, the emerging Roman Empire began to present itself as a significant threat to nomadic authority. As the final centuries of the Pre-Common Era saw the Roman Empire develop into a global superpower, a strategy was being developed among the tribal nations of Eurasia to bring the Empire down. For the keepers of the knowledge of Job to finish the project they had begun with the Israelites, they had to bring Yahweh to Rome.

7. The Ministry of Jesus

When evaluating the ministry of Jesus given the above historical context, there are two questions to consider. Was there an historical Jesus and if so was his ministry coordinated by the nomadic tribal nations surrounding the Roman Empire?

The historicity of a literal character claiming to be the Jewish messiah around the turn of the first millennium is supported by several non-biblical sources but most of what is known about the historical Jesus still comes from the New Testament. Modern scholars have a much better understanding of the New Testament today than they did even a few decades ago. Taking all criticisms into account, the majority of modern historians accept the notion that there was an historical Jesus. While it has been demonstrated that symbolic mythology was certainly woven into the scriptures and minor discrepancies appear amidst the gospels, the trajectory in New Testament scholarship has been towards confirming the historicity of the central narrative. The similarities between the many early sources are much more compelling than the differences and the differences that have been found are among hundreds of versions written over multiple centuries in several languages.

There are a greater number of early and credible sources confirming the historicity of Jesus, in fact, than almost any other character from antiquity. Modern scholarship concludes that there were at least five independent sources used in the creation of the four Gospels alone. Noted New Testament scholar R.T. France writes: **“At the level of their literary and historical character we have a good reason to treat the gospels seriously as a source of information on the life and teachings of Jesus.”**

Scholars have generally agreed that the historical Jesus was born between 6 and 2 BCE and went mostly unaccounted for during his early life. He had a ministry of healing and preaching for one to three years around greater Judea. At some point in his min-

istry, Jesus traveled to Jerusalem where he caused a disturbance at Herod's Temple. According to the Gospels, Jesus put an embargo on merchandise carried through the temple, a sanction that would have disrupted commerce. The event occurred during Passover, a time when political and religious tensions were always at their peak. Most likely for this reason, the Gospels record that the temple guards arrested Jesus and turned him over to the Roman governor for trial.

Following the execution, most scholars hold historically probable that Jesus was buried in a tomb. Also historically likely is that a few days later, the tomb was found empty. Many historians hold firmly to the reliability of the Biblical statements on the empty tomb. The empty tomb portion of the narrative is a part of the earliest source material, some of which dates to within a few years of the crucifixion. It is notable that in the gospel of Mark, the empty tomb narrative is simple and lacks metaphysical embellishment. Many scholars have concluded that the Gospel of Mark has the earmarks of a genuine historical account.

Although there is debate over almost all of the events surrounding the historical Jesus, what is absolutely beyond possible doubt is that, shortly after Jesus was crucified, dozens of separate individuals and groups began proclaiming that Jesus had risen.

While some scholars have been reluctant to admit it, the generally accepted progression of historical events surrounding the ministry of Jesus leaves a significant mystery behind. If the actions of Jesus are described as self-delusion, it is still not possible to explain the empty tomb in the same way. The disciples who must have stolen the body and then proclaimed its resurrection did so in the face of immense persecution. The empty tomb, the many separate accounts of post-mortem appearances, and the Christian movement that followed, are either evidence of a supernatural event or the result of an incredibly well organized campaign.

Proof that the ministry of Jesus was an organized campaign coordinated by the tribal nations surrounding the Roman Empire is found in a set of documents commonly referred to as the Gnos-

tic gospels. The scarcity of original documents made analyzing Gnosticism difficult until a trove of Gnostic gospels was discovered in 1945 near the Egyptian town of Nag Hammadi. Though much of the initial find was unwittingly burned for kindling, over fifty Gnostic documents were salvaged and published in English in *The Nag Hammadi Library*. The following excerpts from the Hammadi discovery, like the temples of Gobekli, prove their thesis by their very existence.

The Gnostic gospels relinquish their hidden messages with the application of a simple code. Throughout the Gnostic gospels the authors use a variety of opposite paired terms like Heaven and Earth, Above and Below, Light and Dark, or Immortal and Mortal. The key to deciphering the Gnostic code is to recognize that all of the reflective opposites referred to the same nomadic and agricultural divide. Any reference to Heaven, the Aeon, the Perfect, the Invisible, or the Eternal realm referred to nomadic territory while references to the Earth, World, Abyss, Chaos, or Mortal realm referred to agricultural territory. Along with these terms, concepts with natural dichotomies such as Summer and Winter, Right and Left, Above and Below, and Male and Female all represented the nomadic/agricultural divide. Below is the bulk of the Gnostic code.

Nomadic Tribal Nations | Roman Empire

(Hunters and Gatherers) [(Agriculturalists)

Heaven	Earth
Gods/Goddesses/Archons	Man/Mankind
Sons/Daughters of God	Sons/Daughters of Man
Male/Father	Female/Mother
Immortal/Eternal	Mortal
Invisible	Visible
Above	Below
Outside	Inside
Light	Dark
Order	Chaos
Before	After
Summer	Winter
Mountains	Valleys
Creator	Creation
Dragon	Phoenix
Perfect	Imperfect
Pleroma/Aeon	World/Abyss

Sophia/Collected waters – nomadic intelligence

Once the code is applied, the original message preserved in the various parables becomes clear. To begin to see how the code functions, we will start with the Gnostic Gospel, "On the Origin of the World". The opening paragraph of "On the Origin of the World" only makes sense once the code is applied to the text.

On the Origin of the World: **"Seeing that everybody, gods of the world and mankind, says that nothing existed prior to chaos, I, in distinction to them, shall demonstrate that they are all mistaken, because they are not acquainted with the origin of chaos, nor with its root. Here is the demonstration."**

Once the code is applied, the message is clear. The author is claiming that although most people on both sides of the nomadic/agricultural divide assume that nothing existed prior to agriculture, the author claims that this is not the case. The author then claims to be able to demonstrate how this can be proven. While this alone is an extraordinary statement to make, the demonstration that the author gives is even more extraordinary. The demonstration is given as the following.

On the Origin of the World: **"After the natural structure of the immortal beings had completely developed, a likeness then emanated from Pistis; it is called Sophia (knowledge). The Sophia exercised volition and became a product resembling the primeval light. And immediately Sophia's will manifested itself as a likeness of heaven, having an unimaginable magnitude; The Sophia was between the immortal beings and those things that came into being after them; the Sophia functioned as a veil dividing mankind from the things above."**

Once the code is applied, an astonishing message emerges. The parable records that once the natural structures of the immortal beings had fully developed, a body of knowledge began to accumulate. This body of knowledge came from the astrological cycles and proved itself to have an "unimaginable magnitude." We now know that ancient hunters and gatherers were accumulating information about the relationship between the astrological cycles and biology, a relationship that influences nearly every pattern in

nature. The parable excerpted above records that the knowledge of this relationship functioned as a veil dividing agricultural communities from the world of hunters and gatherers.

In the Gnostic document titled *The Dialogue of the Savior*, the history of hunters and gatherers is recorded again.

The Dialogue of the Savior: Jesus said: **“When the Father established his relationship with the cosmos, he collected water from it, and his word came forth from it, and it inhabited many. It was higher than the path that surrounds the entire earth. The collected water existed outside of the Earth and acted as a great fire encircling the Earth like a wall. After a time many things outside became separated from what was inside. When the world was established, he looked at it and said to it, “Go and deliver to us from yourself in order that you may not be in want from generation to generation, and from age to age.” Then the Earth cast forth from itself fountains of milk and fountains of honey, and oil and wine and good fruits, and sweet flavor and good roots, in order that it might not be deficient from generation to generation, and from age to age.”** (*The Dialogue of the Savior*)

Once the code is applied to the text, this parable preserves the unmistakable history of hunters and gatherers. **“When the father established his relationship with the cosmos”** refers again to when hunters and gatherers first discovered that a relationship existed between biology and the astrological cycles. Jesus then said, **“he collected water from it, and his word came forth from it, and it inhabited many.”** The collection of water from the cosmos is a second reference to the growing catalog of knowledge that was being gained and shared within the network of hunters and gatherers. The parable continues, **“It was higher than the path that surrounds the entire earth. The collected water existed outside of the earth and acted as a great fire encircling the earth like a wall.”** Both parables record that the body of knowledge acted as a veil, or as an encircling wall of fire, separating two systems. From *On the Origin of the World* and *Dialogue with the Savior*, we get two accounts of the same phe-

nomenon. In both versions, a body of knowledge relating to the cosmos separated the world of hunters and gatherers from the world of agriculturalists.

After establishing that hunters and gatherers were withholding information about nature's relationship with the cosmos from agricultural societies, the parable continues, **"after a time, many things outside became separated from what was inside."** More of the code is utilized here as the inside/outside dichotomy is employed to record that a separation developed between the two systems. The parable concludes, **"When the world was established, he looked at it and said to it, "Go and deliver to us from yourself in order that you may not be in want from generation to generation, and from age to age. Then the Earth cast forth from itself fountains of milk and fountains of honey, and oil and wine and good fruits, and sweet flavor and good roots."** The history being preserved in this parable confirms that hunters and gatherers were using a disparity in knowledge to extract resources out of agricultural settlements.

Applying the code allows seemingly unintelligible parables to deliver tangible messages. In the *Dialogue with a Savior*, there is an exchange that can only be deciphered when it is known that the term "womanhood" referred to the Roman Empire.

Dialogue with a Savior: **Judas said, "You have told us this out of the mind of truth. When we pray, how should we pray?"**

The Lord said, "Pray in the place where there is no woman."

Matthew said, "'Pray in the place where there is no woman,' he tells us, meaning 'Destroy the works of womanhood,' not because there is any other manner of birth, but because they will cease giving birth."

Mary said, "They will never be obliterated."

The Lord said, "Who knows that they will not dissolve?"

Judas said to Matthew, "The works of womanhood will dissolve... Thus the disciples will become prepared for them."

The Lord said, "Right. For do they see you? Do they see those who receive you? Now behold! A true word is coming forth from the Father to the abyss, in silence with a flash of lightning, giving birth. Do they see it or overpower it?"

In this exchange, a number of points are noteworthy. The exchange begins with a simple question on how to pray. Jesus answers the question to pray where there "is no woman". Matthew unveils the next layer of the message by translating what Jesus means by this instruction. By telling people to pray where there are no women, Jesus really means to "destroy the works of womanhood". It is important to note that this exchange would make no tangible sense unless the reader was aware of the code and knew that the term "womanhood" referred to the Roman Empire

The final statement by Jesus is particularly interesting. Jesus tells his disciples that the Father (nomadic realm) is coordinating inside the abyss (Roman Empire) and implementing a strategy in silence out of sight of Roman leaders. This parable provides direct evidence that the nomadic tribal nations were planning an attack on the Roman Empire and that the historical Jesus was aware of the plan.

By applying the code to the rest of the Nag Hammadi library, the many parables of Jesus and his disciples come to life. Below is a selection of parables that readily display a literal message once the code is applied.

Gospel of Philip: Jesus said, "Those who sow in winter reap in summer. The winter is the world, the summer the Aeon (eternal realm). Let us sow in the world that we may reap in the summer. But if any man reaps in winter he will not actually reap but only pluck out, since it will not provide a harvest for such a person."

The selection above from the Gospel of Philip is significant because it directly refers to the code and demonstrates to the read-

er how the concepts of summer and winter were used to represent the nomadic/agricultural dichotomy. The parable begins “Those who sow in winter reap in summer.” It then reveals that any reference to winter is a reference to the world (civilization) and that all references to summer are references to the Aeon (nomadic realm). The parable relates the concept that nomads sowed efforts into civilization in order to reap benefits for the nomadic kingdoms.

Gospel of Philip: “There are domestic animals, like the bull and the ass and others of this kind. Others are wild and live apart in the deserts. Man ploughs the field by means of the domestic animals and from this he is nourished, he and the animals.... Compare the Perfect man. It is through powers which are submissive that he ploughs, preparing for everything to come into being...”

In the above parable, the author relates the husbanding process to human beings. The parable addresses the distinction between domesticated animals and wild animals and then goes on to explain that, in the same way that agriculturalists use the labor of domesticated animals, nomadic leaders plough the fields by using submissive agriculturalists.

The following expert from the Gospel of Philip is significant because it directly describes what the code is used for and how it functions.

Gospel of Philip: “Names given to the world are very deceptive, for they divert our thoughts from what is correct to what is incorrect. Thus one who hears the word "God" does not perceive what is correct, but perceives what is incorrect. So also with "the Father" and "the Son" and "the Holy Spirit" and "life" and "light" and "resurrection" and "the Church (Ecclesia)" and all the rest - people do not perceive what is correct but they perceive what is incorrect, unless they have come to know what is correct. The names which are heard in the world often deceive. If they were in the Aeon or eternal realm, they would at no time be used as names in the world. They have an end in the Aeon.

But truth brought names into existence in the world for our sakes, because it is not possible to learn the truth without these names. The archons wanted to deceive man, since they saw that he had a kinship with those that are truly good. They took the name of those that are good and gave it to those that are not good, so that through the names they might deceive him and bind them to those that are not good. And afterward, what a favor they do for them! These things they knew, for they wanted to take the free man and make him a slave to them forever.”

The Gnostic parables excerpted above are sufficient to establish both that the code functions and also that the ministry of Jesus was connected to the broader nomadic effort. By using coded language, the parables obscured a functioning message beneath the veneer of a spiritual or otherwise unintelligible narrative.

The ministry of Jesus becomes possible to explain once his role in the broader nomadic war is considered. The healing of the blind and lame, the feeding of the 5,000, and even the events surrounding the empty tomb become less mysterious once it is factored into the historical equation that Jesus was coordinating with the nomadic tribal nations surrounding the Roman Empire. Many details in the New Testament begin stand out within this context.

Luke 1:8 And the child grew and became strong in spirit; and he lived in the wilderness until he appeared publicly to Israel.

Mark 1:12-13: At once the Spirit sent him out into the wilderness, and he was in the wilderness forty days.

Luke 4:1 Then Jesus, full of the Holy Spirit, returned from the Jordan River and was led by the Spirit in the wilderness.

Mathew 5:16 Yet Jesus himself frequently withdrew to the wilderness and prayed.

After thirty years of life and preparation in the wilderness, Jesus begins his ministry in the heart of the holy land. He would have known that disrupting commerce at the temple around the tense time of Passover would put a person in danger of being arrested. The notion that the events were all being coordinated by the surrounding tribal authorities would not seem remotely plausible without understanding how sophisticated the network of nomadic tribal nations had become and how long term their strategies took to materialize.

Theologians arguing for the divinity of Jesus have good reasons to contend that the historical evidence is difficult to explain. When the historical Jesus is evaluated without appreciating his role within the broader nomadic effort, his ministry seems paradoxical. It is hard to pinpoint any coherent motive for his actions. He was not arguing for a return to Jewish tradition and he was not campaigning for his own personal power.

Jesus elegantly altered the fabric of the religion into which he was born and then willingly submitted himself to his own execution. After being executed by the state, his body goes missing, dozens of individuals and groups report encountering him, and a new religion springs up claiming his resurrection. The historical Jesus cannot be described as a lunatic because of the eloquence of his message, but it is also difficult to consider him a liar since his commitment to cause left him penniless and dead. The knowledge that these events were coordinated by the surrounding network of nomadic tribal nations is the missing element that bridges this logical chasm and the question of whether Jesus knew about the network is answered in the Gnostic gospels.

The confusion over Gnosticism is understandable considering how far conventional wisdom has to travel in order to appreciate the documents. The Nag Hammadi library is preserving the history of the nomadic tribal nations from their original discovery of the relationship between astronomy and biology, through their response to the rise of agriculture, and into their connection with the ministry of Jesus. It would be impossible to decipher the Nag Hammadi library without knowing that a sophisticated network of

nomadic tribal nations created a coded language allowing them to coordinate long term maneuvers against empires outside of their control.

It will only be a matter of time before the evidence accumulates to prove that the Gnostic code is real. When the simple substitution code described in this manuscript is applied to the documents in the Nag Hammadi library, it becomes impossible not to see that the code functions. Once the original message is excavated, the documents in the Nag Hammadi library prove that the nomadic tribal nations of Eurasia had created a program to extract resources out of agricultural communities, were responsible for coordinating the ministry of Jesus, and had premeditated a multi-century attack on the Roman Empire.

Epilogue

In the same way that the image of the Mona Lisa can be recreated using seemingly unrelated stamps, the nomadic response to the rise of civilization begins to reveal itself the further back from history one stands. The entire Nag Hammadi library and nearly every other mythology of antiquity can be translated into literal history with the application of the following code.

Hunters and Gatherers | Agriculturalists

Heaven	Earth
Gods/Goddesses	Man/Mankind
Sons/Daughters of God	Sons/Daughters of Man
Immortal	Mortal
Above	Below
Light	Dark
Father (Male)	Mother (Female)
Order	Chaos
Summer	Winter
Perfect	Imperfect
Mountains	Valleys
Dragon	Phoenix
Pleroma/Aeon	World/Chaos

Sophia/Collected waters - Nomadic intelligence