Demystifying the Bible

Capt. Joseph H. (Cass) Forrington

If you believe the Bible is 100% accurate, you are wrong. For instance, the Bible in Scripture. The number 40 generally just symbolizes a long period of testing, trial or probation. The Bible is not always literal, and like fish stories, wherein the fish gets bigger every time the story is told, verbally passed on stories usually become exaggerated.

It is thereby better to be a Bible scholar, instead of just someone who just studies the Bible. Also, miracles normally happen within the normal laws of nature, though there are exceptions. This is because, as we are all the Creator's children, we all have divine power in faith. This is particularly true with healings. Jesus had no power to heal, and when someone was healed after listening to him, he always said it was the person's faith that made them whole, not anything he did. Today's doctors are taught that their patients must believe they can be healed for them to get well. If a doctor with a kindly bedside manner is having no success with a patient, the doctor might bring in a gruff, no nonsense, doctor to "consult" to try to stimulate the patient's faith.

For this reason, I will not be discussing individual "miracles" of healing or people being struck down as punishment. However, I would note that in ancient times, a simple skin rash could be something someone was isolated for as leprosy. Most often it was not leprosy and when the condition went away the person could re-enter society. When it was said Jesus healed the lepers, they most likely were not actual lepers, though even a leper can be healed through their individual faith. They were also not healed on the spot. He told them that when they were healed, they should report to the priests in the temple and go through the rituals for cleansing.

Many of the stories in the Bible are examples of the effects of the moral law, like the story of David. Whether completely factual or not, they show that there is moral law in this world just as real as the laws of physics.

We begin at the beginning: Genesis.

Genesis

Genesis is the creation story of one people, the Hebrews. Though normally attributed to Moses by the Hebraic faiths, most scholars agree it had its origin in the 5th or 6th century BC, long after Moses. It is considered to be more mythical

than historical. For instance, if Adam and Eve were the first family on Earth, who did Cain have to fear after he killed Abel? Why did he need a mark? Who did he go live amongst?

It begins the story in Mesopotamia.

It does begin with truth. The Creator does manifest the universe out of light It imagines into being. The Creator also had no beginning and will have no end. It exists simply because It is self-aware: “I am that I am”. If there were no light or universe, It would exist in a dark void, eternally alone, just “I am, I am, I am….” This is a horrible state of being, but, fortunately, It can manifest light, and out of that light can manifest worlds It can incarnate Itself into, to lose Itself and escape Its eternal loneliness and pass Its eternity. All living things are that, not just people, ALL living things..

It is the very Life within all the cells in all living things. It is neither male nor female, and we are all created in Its image in spirit, not our physical forms. If you would know the Creator, know yourself, your spirit. Does the Creator have a sense of humor? Do you? Does the Creator get angry? Do you? Does the Creator love music? Do you? Does the Creator hate boredom? Do you? Does the Creator fear loneliness? Do you?

Life does not begin in the womb. It is the eternal Life of the Creator. It is in the sperm and ovum and passed on from generation to generation. It is a flowing river. When the sperm and ovum unite, it is but one Life in the egg, not two, that uses the genetic code It has created over time to build each new life **form** It inhabits. This is not just in people, but ALL living things. We are all one in It and we are ALL Its children, and that Life is our eternal soul. Our petty little egos come and go with each life form. If the Creator just saved one ego per world It manifested through eternity, there would have to be an infinite heaven to house them. The Creator is in ITS heaven, here. It loses Itself here to escape Its eternal loneliness and pass Its eternity, which is why we are all lost to some degree and why we hate boredom and FEAR loneliness, which we use as a punishment.

The most important other to one eternally alone, is a loving other. Hence, It makes us male and female and, as the Creator’s children, we participate in the creation by bringing forth more loving others from within us. All of us are merely more of us coming forth from within us. No matter how that process is traced backwards in time, we come to just One.

Getting back to Genesis; there was no apple tree. The story is saying that like all the creatures on Earth, humankind exists in a hunter/gatherer state, like the Amazon Indians and others still do, where food need merely be collected for free, just as all creatures get fed every day, until they become the meal, themselves. ☺ If humans had been content with this, they would have remained as the other creatures, just like other hunter/gatherers exist today. It is the knowledge of good and evil that makes people different, and caused us to go beyond that simple subsistence existence, taking up agriculture and all that followed, right up to adventures in outer space. This is not evil, a "fall from grace", it is how the Creator has made us, and, therefore, good. unless you think the Creator is evil.

Genesis attributes this desire for "more" to women, i.e., Eve. This is, of course, from the male point of view. And, of course, males also want more than that simple existence. But it does show that even way back in history, women hated to see men just sitting on the couch. ☺

So, seeking more food security should there be drought or other reasons for food scarcity, people began to sow and reap and we have moved on into outer space from there.

In Genesis 5, we are told the lineage from Adam to Noah through a single line of first-born males who seemed to live extraordinarily long lives. This is because each lunar cycle is counted as a year. If the numbers are merely divided by 12, the number of full moons per year, we get the life spans in years; i.e., Adam, 930/12 = 77.5; Seth, 912/12 = 76; Enosh, 905/12 = 75. This does not work for how old they were when they had their first male child; i.e, Adam, 130/12 = 10.8. This is most likely because the age is computed from puberty, and not from birth, making Adam about 22-23.

It could be that the lineage from Adam to Noah is accurate, as it is not that long a lineage through first-born sons. There is a conflict, however, between Genesis 4, where Cain is the first-born of Adam and Abel the second-born, and Genesis 5, where Seth is named a first-born to Adam.

When we get to Genesis 6, we find a version of the story of Gilgamesh, a story much before Noah's time, some estimating it to be 1,200 years before Noah. It cannot be literal as there is no way creatures from the Americas could have made it to the ark. Also, carnivorous creatures would have to be fed meat, insect eaters, insects, etc. There are an estimated 8.7 million species on Earth and no ark of any

size could carry two of each along with their food sources, even when those living in the waters are subtracted. Even the size of the ark must be questioned, as a man and his three sons would take years to construct such a vessel.

It is likely there was a man, perhaps named Gilgamesh, who did foresee a flood coming and who managed to build a craft that he used to save many animals, probably mostly domesticated animals. He most likely lived in Mesopotamia and was aware that the rivers flooded the plain on a regular basis and just prepared himself for the next devastating flood.

It must be remembered that people in that age had no idea of the size of the Earth, and a vast local flood could be perceived by them as "covering the whole Earth".

It could also be there was a man named Noah, who, knowing the story of Gilgamesh, decided to also prepare himself so he, too, would be prepared for the next flood.

We have no way of determining if the lineages from Noah to Abram (later Abraham) are accurate, but they could be. People took great pride in their oral histories and genealogies in those days. The story of the Tower of Babel, of course, is mythical, as we now know the origins of the various peoples on the planet and how their languages evolved.

The tale of Abram (Abraham) is most likely a mixture of truth and fable, elaborated on through the years as the history of the Hebrews progressed. Angels do not exist and could often be a portrayal of people who acted in an angelic fashion, something people still do to this day. It is also not possible that Isaac was born so late in the lives of Abraham and Sarah, if they indeed lived that long. We also do not know if Abraham actually intended to sacrifice Isaac, as that could just be an affirmation that the Creator does not want human sacrifice, something common in many pagan cultures worldwide.

We know Sodom and Gomorrah existed, as we have now unearthed their remains, and we know they were destroyed by a "heavenly" blast, a meteor burst like the one that flattened much of Tunguska in Siberia on June 30, 1908. The evidence for that is clear, including the discovery of the resultant crater. The rest of Lot's story regarding his exodus from Sodom might be partly true, though it is not possible his wife was turned to a pillar of salt. https://www.timesofisrael.com/evidence-of-sodom-meteor-blast-cause-of-biblical-destruction-say-scientists/

In Genesis 17 we find the first circumcision. We know today that circumcision prevents painful male penile infections and it is a common practice for people of all faiths. It is most likely this was the original reason for the first circumcision, though it is presented as being otherwise. This would be why the uncircumcised are later called "unclean". Apparently the practice was abandoned during the time spent wandering in the desert, but was reinstated when the Hebrews crossed the Jordan river into Israel.

From this point on through Genesis 50 and the death of Joseph, we hear the stories of the lineage of Abraham, which we can take as oral tradition based on truth, though, of course elaborated on regarding conversations with angels and the Creator, and other aspects. It should be noted, however, that there is no historical evidence, other than the Bible, that the story of Joseph and his relatives in Egypt is true. This, then, brings us to Exodus.

Exodus

Just as there is no evidence in Egyptian history confirming Joseph's story in Egypt is true, neither is there any Egyptian evidence that the Hebrews were slaves in Egypt or that Moses actually existed. This being said, however, the histories of Joseph and Moses are so detailed and elaborate, it is hard to believe they are not mostly true. It is also true that regimes in any country often try to erase national embarrassments from their histories, and the Egyptian histories of the Hebrews in Egypt could well have been expunged from the Egyptian records after the Hebrew exodus.

As we go through the Bible in this narrative, there are many stories about the people and their lives and many of those stories contain moral lessons and demonstrate that there are moral laws at work in the world, just as sure as the laws of physics. This narrative is not concerned with those stories, which might be completely accurate or partially accurate, or just made up. Only the miracles will be discussed from here on in, showing how the Creator works through natural means and explain when occurrences have been misunderstood so as to appear to be miraculous, when they were not.

Thus, in Exodus, we go to Exodus 3 and the burning bush. The miraculous nature of the burning bush is not as portrayed. No one in modern times bears witness to such things, and we have far more people in the world. The natural explanation for the burning bush is St. Elmo's fire, something that is well known to occur naturally, especially near volcanoes, so Horeb (later called Mt. Sinai) was most

likely a volcano. How Moses interpreted it may be as it is presented in Exodus 3, however.

The extent of the conversation with the Creator is also not true, as the Creator does not converse with us in that way, and there are no angels. That is not to say that these thoughts did not come to Moses from within, as that is where all inspiration comes from, and that is often how the Creator motivates us to move forward in different ways and along certain paths of action.

The fact that the Creator is said to say Its name is “I am who I am”, and “I am”, is deeply insightful, for this is the state of the Creator. It only exists because It exists and had no beginning and will have no end. There is no explanation for It existing beyond that. It also has no name, for It had no parent to name It. In other places in the Bible it says the name is “unpronounceable”, and some came to call it “Yahweh”, but that term probably had no vowels at the time, making it unpronounceable and just a representation of It.

Moses’s staff turning into a snake and back again, and the hand turning leprous and back again would have been caused by volcanic gasses, which are known to cause hallucinations.

The promise to turn the waters of the Nile red when the staff was put into it is most likely proof that this tale was written down after the exodus and the plagues. The fact that the pharaoh was not impressed by the rod/snake and leprous hand manifestations probably indicates that these things only happened to Moses on the mountain, when he was hallucinating, and were never actually performed in front of the pharaoh’s court. Moses would have been compelled to include them in the story, however, because they were so real to him on the mountain.

Although no one has yet been able to prove which volcano could have been Horeb/Sinai, it still remains the best explanation for not just Moses’ visions, but also the pillar of smoke and fire the Hebrews headed for during the Exodus, and the splitting open of the ground and swallowing up some of the Hebrews who were worshipping the golden calf.. The area is volcanic and just because no one has proven the specific point of eruption, does not mean it did not happen.

In Exodus 7 we get to the Nile turning red and the 10 plagues. The following is copied from the USA National Institutes of Health site:
https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2442724/

Begin Quote:

"The vivid Old Testament saga of the 10 plagues that devastated the land of Egypt and its people (Exodus 1-12) has intrigued some to seek rational explanations for a chronicle of disasters that befell one population yet spared another. Indeed, biblical scholars in a 21st century translation of the Old Testament concede that from an historical standpoint, the first nine plagues resemble natural events well known in the Middle East, save for their patterns and rapid succession [1]. In light of present day knowledge, we offer a fresh, cohesive, and rational explanation of these events, with the implication that they could recur. The 10 plagues are: 1. the Nile River turns bloody, fouling drinking water and killing fish. 2. Frogs leave the Nile for dry land, invade Egyptian homes and die, causing a great stench. 3. Annoying small insects swarm. 4. Annoying large insects swarm. 5. An epizootic kills different types of livestock in pasture. 6. Boils afflict beasts and humans. 7. An especially severe thunderstorm with lightning and hailstones destroys crops near harvest. 8. Strong winds bear swarms of locusts to obliterate remaining crops. 9. "Palpable darkness" obscures all light. 10. Firstborn Egyptians and their surviving firstborn animals die, while Israelites and their livestock live.

Brief Literature Review

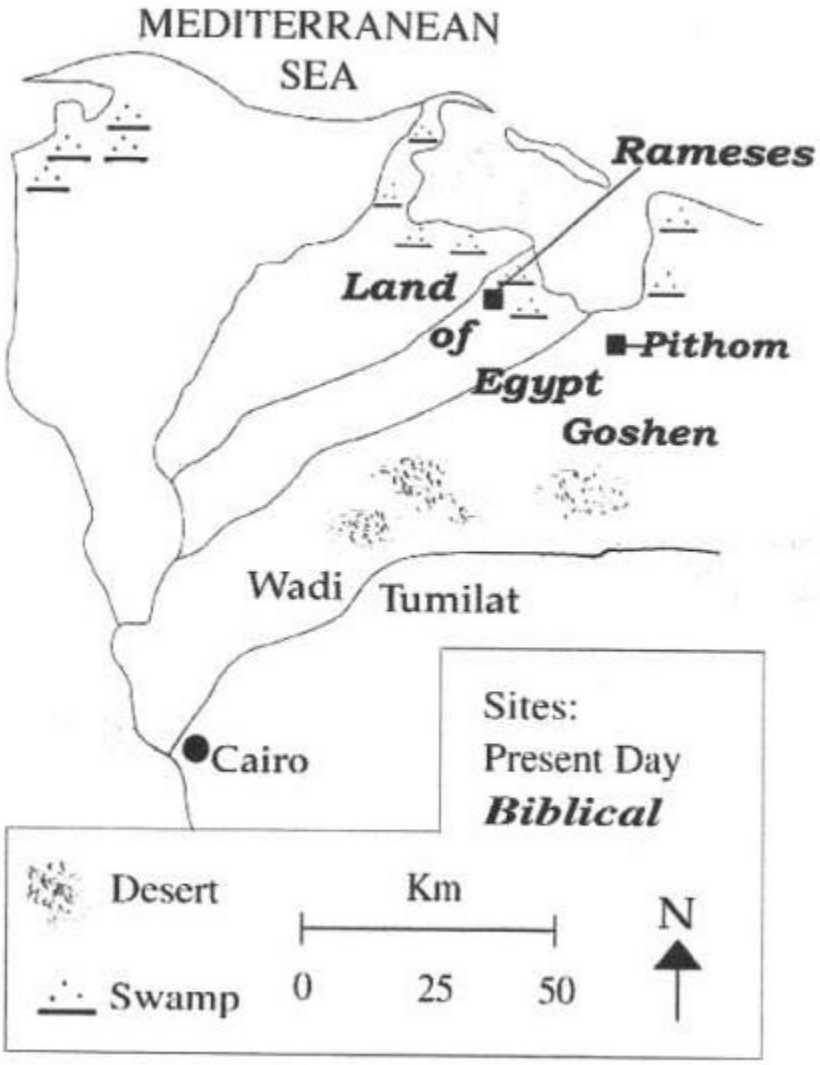
In parallel with scientific advances, succeeding authors have offered progressively rational explanations for the plagues, as well summarized by Marr and Malloy [2]. Over the past half-century, authors of four key papers have put forward competing scientific views. These are characterized by differing suggestions for origins of plagues 1 and 5, and whether there was a common source for some plagues, or alternatively serial connections between them. In the late 1950s, Hort attributed the bloody appearance of the Nile River and the fish kill of plague 1 to reddish silt and freshwater flagellates (*Euglenia sanguinea, Haematococcus pluvialis*) being carried downstream by torrential waters to overflow onto the flood plain of the Nile Delta [3,4]. She proposed that the unusually strong river overflow caused anthrax spores in contaminated soil to germinate and initiate the epizootic of plague 5 and attributed all but the hail of plague 7 to Nile overflow. Several decades later, Schoental suggested that red tide due to pigment-producing marine dinoflagellates was responsible for the bloody Nile and fish kill. She, however, proposed a sequential plague connection, e.g., the flies of plague 4 transmitting an unknown infectious agent to cause plague 5 [5]. Hoyte, in 1993, postulated different fresh water dinoflagellates (Gymnodinium and Glenodinium sp.) as causing plague 1, but agreed with Schoental that the flies of plague 4 transmitted the agent of plague 5, and also caused plague 6 [6] As origin of plague 5, Hoyte rejected previously suggested bacterial and viral agents — including *Bacillus anthracis* and Rift Valley fever virus (RVFV) — based upon differing livestock

susceptibilities to infectious agents, offering instead the protozoon, *Trypanosoma evansi*. Thereafter, Marr and Malloy suggested a different species of freshwater dinoflagellates (cyanobacteria) for plague 1 and made a connection with plague 2 by proposing that dinoflagellate toxins forced frogs to flee the river. Moreover, they presented a model in which each of the first nine plagues shaped the next, thereby greatly advancing the concept of sequential plague causation. They also revived consideration of viral origin for plague 5 by suggesting that two viruses — African horse sickness and Bluetongue — were responsible, having been spread by vector insects of plague 3 [2]. In contrast to varying opinions as to plagues 1 and 5, authors of the three papers addressing plague 9 all agreed the cause was a sandstorm [2,4,6]. Therefore, while differing in detail, previous scholars have considered that living agents and abnormal climatic conditions (also manifested in the hail of plague 7 and the winds of plague 8) account for the first nine plagues.

It is the 10th plague — the seemingly inexplicably pattern of selective killing of Egyptian firstborn humans and animals yet sparing all Hebrew humans and animals — that has posed the thorniest problem for rational elucidation. Attempts to explain plague 10 vary greatly. Hort essentially avoided the issue by proposing translation and transcription errors. In her view, the original Old Testament concept of this plague was the "destruction of the first-fruits" — meaning crops, not children. Hoyte also downplayed the significance of firstborn deaths, maintaining it was symbolic for the death of the pharaoh's eldest son from typhoid fever. (Hoyte also took note of hyperbole or poetic license in quantitative biblical descriptions, e.g., death of "all" animals or contamination of "all" waters, as do current biblical scholars [7]). Somewhat more creatively, Schoental, and later Marr and Malloy, argued that the firstborn died from lethal mycotoxins (e.g., *Stachybotrys atra*) arising in moldy granaries. The latter argued that primogeniture permitted firstborn humans to have had first and greatest exposure to the moldy food, as did dominance for firstborn animals. They attributed survival of younger human and animal siblings to their prompt perception and avoidance of dangers lurking in moldy granaries — but offered no support.

There is also contention as to the location of the biblical land of Egypt: Hort considered it to have been the whole Nile valley as far south as ancient Nubia, whereas Hoyte argued that the Hebrews of the Old Testament would have perceived it only as the Nile Delta. In either event, it would have likely included the places of forced Hebrew labor at the "treasure cities" of Rameses and Pithom in the northeastern Nile Delta and Egyptian dwelling places close to the Mediterranean coast (Figure) [7-9]. By contrast, scholars generally agree that the part of the land of Egypt known as the region of Goshen would have been further inland, north of present day Wadi Tumilat and under desert climate influences [2,3,7]. Situated at a periphery of the coastal plain, Goshen would have been a

pastureland for settled and transient foreigners, including semi-nomadic Hebrew herders.



Figure

A composite representation of the ancient eastern Nile Delta (not to scale) that indicates the proposed general locations of biblical sites and a diagram (to scale) of the present day region [derived from information in 8,9,10]. As a port city, Rameses would have had direct access to one of the ancient branches of the Nile River shown north of modern Cairo.

Addressing the central biological or weather event in each plague, we now offer a fresh explanation of both remote and proximate causation, based on historical

examples of comparable catastrophes. We also put forward a simple biological explanation for the seemingly inexplicable 10th plague.

Focal Climate Change Proposal of Causation

Drawing from present day knowledge of the interplay of climatic conditions, ecological changes, and arthropod-borne and arthropod-caused diseases, we suggest that the immediate cause of all plagues — in biblical sequence — was unseasonable and progressive climate warming along the eastern Mediterranean coast where Israelites worked in forced labor. The seminal event for the warming would have been an El Niño-Southern Oscillation (ENSO) teleconnection. The inland region of Goshen — beyond the climate warming — essentially would have escaped the unseasonable effects.

The El Niño warming component of the ENSO cycle occurs when the Southern Oscillation reverses the usual low atmospheric pressure system over the western Pacific Ocean to the east, thereby raising surface temperatures of the central and eastern Pacific in the tropics and atmospheric temperatures of adjacent land masses. This climatic effect may go beyond the tropics, as when an El Niño warms the eastern Mediterranean basin during late winter and early spring [10]. Hence, biblical Egypt as perceived by Hebrews at labor in "treasure cities" near the Mediterranean coast (Figure) would have been in a credible location to experience ENSO-induced climatic warming. In Africa, India, South America, and China, ENSO atmospheric warming has caused heavy rainfall; mosquito-borne outbreaks of Rift Valley fever (RVF), malaria, and dengue; explosion of swarming locusts; and an historically severe red tide causing massive fish kills [11-16]. Indeed, a disaster of biblical proportions began in coastal Peru in March 1925 when an ENSO warmed the surface of the eastern Pacific Ocean and raised the ambient temperature of adjacent coastlands from 15° to 26° C over some three months, bringing deluging rain to a usually arid region [12,14]. Large numbers of frogs, dragonflies, crickets, and mosquitoes appeared and were followed by epidemic diseases — seemingly dengue and malaria. It is noteworthy that climate warming alone, without rain, may initiate outbreaks of mosquito-borne disease. This repeatedly occurred in Colombia during the last decades of the 20th century when ENSO-induced increases in ambient temperature together with drought led to stagnation of moving rivers, breeding of vector mosquitoes, and outbreaks of dengue and malaria [17].

Authoritative Bibles and Translation Inconsistencies

For consistency, we used the well-recognized and authoritative sources of two different translations of the Old Testament published in the 20th and 21st centuries by the Jewish Publication Society [18,19]. Since not all scholars agree that the

word choices in these translations reflect the original Hebrew text, we also include independent scholarly opinion (personal communication, Ms. Janice Friend). The cause of plague 3, 'kinim' (phonetically) has been interpreted to mean either gnats or lice, and is translated as "gnats" in the 20th century edition and "vermin" in the 21st, the latter adding in annotation that 'kinim' is a non-specific description of small insects including mosquitoes and lice. However, in the Hebrew text 'kinim' is used in two ways (Exodus 8:12-15): 'ha'aretz v'haya l'kinim', [take the staff and strike the earth and there will be 'kinim'] and 'v'lo yacholu vat'hi hakinim ba'adam uvab'haima' [and the 'kinim' ate or bit both man and beast].

There is even less unanimity for the translation of 'arov,' the cause of plague 4 (Exodus 8:17-20): 'tishachet ha'aretz mip'nai he'arov' [the land was devastated {destroyed, decayed, or spoiled} in the face of the 'arov']. The 20th century version translates 'arov' as "swarms of flies;" the 21st as "swarms of insects," adding in annotation that the meaning is uncertain. Some rabbinic scholars consider the meaning to be flies; others, wild animals based in part on a literal interpretation of Psalm 78:45. "He sent among them swarms of 'arov', which devoured {bit or ate} them; and frogs, which destroyed them." Most Hagaddot, however, interpret 'arov' to mean flies as do seven of nine articles addressing plague 4 in literature reviewed by Marr and Malloy [2].

We take 'kinim' to mean various small, annoying insects including mosquitoes and midges, and 'arov' as a contrasting general term for larger organisms, particularly flies.

There are also differences in translations in plagues 5 and 10 as to the subjects of epizootic disease. The 20th century translation employs "cattle" in both; however, the 21st century version uses "livestock" in plague 5 and "cattle" in plague 10. In the Hebrew text, plague 5 is visited upon beasts or a group of animals as 'b'mikn'cha asher basadei, basousim, bachamorim, bag'malim babakar ovatzon' [among your herds, among your horses, donkeys, camels, cattle and sheep] (Exodus 9:3). The victims in plague 10 are 'b'heima' as in 'kol b'chor b'heima' [every firstborn among the beasts] (Exodus 12:29) and 'mayadam v'ad b'heima h' [among men and among beasts] (Exodus 12:12). The word 'b'heima' is used throughout Exodus 11 and 12 as meaning beasts.

We take "cattle" to be a generic term for two distinct collections of livestock: animals in pasture that are killed in plague 5 and animals destroyed in plague 10 that are located elsewhere — presumably at Egyptian dwellings.

ENSO Effects and the First Six Plagues

As a parallel to the 1925 Peruvian and more recent ENSO episodes, unseasonable and progressive focal climate warming would have lasted two to three months. This span would have permitted a biblical perspective of plagues as a

concatenation of successive, and somewhat overlapping, disasters. Coinciding with the start of the lambing season and the later celebration of Passover, plague 1 would have begun near the vernal equinox as the ENSO teleconnection raised ambient temperatures above 20° C. Plague 6 would have occurred one to two months later, when continued warming brought daily temperature highs above 23° C. At that time, tropical ocean temperatures usually would have been less than 18° C during March and cooler than now, according to a paleoclimatological model [20].

- 1. Water temperatures rising above 18° C at ancient debouching branches of the Nile River would have stimulated growth of dinoflagellates cysts as has historically occurred in the harbor of Alexandria, Egypt [21,22]. *Alexandrium miniutum* grows well in waters of low salinity having input of nutrient-rich freshwater, conditions likely to have obtained in biblical times at the outflow of the Nile at its late winter-early spring low as human and animal waste and other sewage flowed toward the confined estuary. When temperatures exceeded 20° C, eutrophication and nutrient upwelling would have promoted massive algal blooms of red tide and their toxins. Prevailing onshore north winds would have blown the toxic blooms upriver, causing its bloody appearance, fouled drinking water, and fish kill.
- 2. Increasing water temperatures would have stimulated activity of frogs (e.g., *Rana ridibunda* [23]), and the toxic river environment would have forced active frogs to flee to land. Toward nightfall as temperatures fell, the frogs would have sought warmth in human dwellings; later, lethargic and dehydrated, they would have succumbed to opportunistic infection [5]. Anaerobic bacteria growing in frog carrion would have made the land stink.
- 3. Continued atmospheric warming would have fostered breeding in swampy areas of various annoying small insects such as biting midges (Culicoides species) and sand flies (Phlebotomus species). Culex, Aedes, and other mosquitoes would have hatched in irrigation ditches near pastures — some to become virus vectors in plague 5 [24-26].
- 4. Biting flies, having hatched in soil heavily polluted with animal urine and feces, also would have become abundant with warming weather. As noted by others, stable and black flies (including Stomxys and Simulian species) would have been especially bothersome [2,3,6]. Eggs of some non-biting flies would have hatched on or about animals or humans — in bedding or clothes; their larvae, being capable of growth in mammalian tissue, would later cause plague 6 [27].
- 5. Concurrent RVFV infection in ruminants and West Nile virus (WNV) in equine species would account for the epizootic of plague 5, having been freshly introduced into the Delta at a time when neither had been present for

10 to 20 years. At temperatures generally ranging between 20° C and 22° C, vector mosquitoes systematically and slowly would have spread both viruses to livestock throughout the pastures, eventually infecting the vast majority. Mature Egyptian herdsmen exposed in the pastures would have been unaffected, having acquired active immunity in long-past exposures [28,29]. In historic times, both RVFV and WNV intermittently have been introduced into the Nile Delta without becoming established for long periods: RVFV episodically has been transported with infected livestock, and WNV intermittently spread by infected birds [30,31].

- 6. After hatching, specific fly larvae would burrow into skin and subcutaneous tissues of livestock and humans and develop in situ to cause furuncular myiasis, manifested as inflammatory nodules or boils. Historically in Egypt and Saudi Arabia, several species have caused myiasis in camels, goats, and sheep [27]. In humans, the tumbu fly (*Cordylobia anthropophaga*) has played a role [32,33]. Tumbu fly larvae often produce myiasis in legs and buttocks, which might explain the biblical observation that Egyptian "magicians could not stand before Moses because of the boils" [34].

ENSO Effect and the Last Four Plagues

By late April or May, progressive rises in coastal warming would have brought daily high temperatures above 25° C to initiate a supercell storm and cause plague 7. As rising temperatures progressed and daily highs along the coast approached 29° C, lasting effects of plague 7 would set conditions for plagues 8 to 10.

- 7. Severe springtime storms occasionally arise in the Middle East. A dangerous hailstorm occurred in Egypt as recently as 1999 [35,36]. The storm of plague 7 was especially severe, bringing hailstones "such as had not fallen upon Egypt since it had become a nation." It would have started as warm, moist sea air moving over the northern Delta collided with cool, dry inland air, causing thunder, lightning, heavy rains, and then large hailstones, destroying crops near harvest. Afterward, the storm would have left puddles of rainwater and promoted new vegetation from pastures to dwelling places.
- 8. Violent storm winds blowing first east and then west from the desert would have, respectively, conveyed swarms of desert locusts (*Schistocerca gregaria*) into and out of coastal Egypt. An exact parallel occurred in 1967, as swarming desert locusts were first brought to the seacoast of Egypt from the Arabian Desert by a cyclonic east wind, and then carried away by a similar west wind [37].
- 9. As violent storm winds subsided, prevailing warm sea winds laden with moisture would have returned to the northern Delta to overlay cool desert air

left by plague 8. Condensation of moisture would yield a dense advection fog. This sea fog would have obscured all light along the coast. Absent dissipating wind or air shift for three days, darkness would have persisted. Dense fogs in Egypt have caused multiple fatal vehicular accidents as recently as 2006 [38].

- 10. New vegetation and water puddles resulting from the storm of plague 7 would have promoted breeding of mosquitoes and attracted birds. With ambient temperatures approaching 29° C, both Aedes and Culex mosquitoes would have become increasingly efficient for disseminating RVFV, and Culex species for disseminating WNV to Egyptian inhabitants of humble and palatial dwellings [39,40]. Immune mature Egyptians would have survived exposures to both viruses [30,31]. Non-immune younger Egyptians (including firstborn) and domiciled livestock would have died from one or the other.

Discussion

Disturbed climatic conditions over the biblical land of Egypt clearly are evident in the Old Testament account of plagues 7 and 8, bespeaking the turbulent atmospheric events of a supercell storm bearing hailstones to destroy crops and veering winds to drive swarms of locusts to and fro. Unseasonable springtime warming would have precipitated such a storm, like the thunderstorm over the Sinai desert of Egypt in April 1998 occurring after an unusual one-week heat wave [35]. To account for an extended two- to three-month period of unseasonable climate warming that would have led to the succession of plagues, it is necessary to infer a more extraordinary climatic phenomenon. We make the case that the seminal event was an ENSO teleconnection, causing progressive warming along the Mediterranean coast of biblical Egypt for such duration. Goshen, lying beyond the boundary of climate change, would thereby escape all or most plagues.

The description of the 10 plagues depicts an increasingly severe sequence of public health catastrophes: red tide and its toxic sequels of fish kill, water pollution and expulsion of frogs from the Nile; explosions of various arthropod populations; two episodes of epizootic and epidemic diseases (the second causing deaths of firstborn); a turbulent atmosphere with thunder, lightning, rain and hail, and then violent winds; and loss of daylight. Historical records of catastrophes occurring after atmospheric disturbances caused by ENSO teleconnections mirror the Old Testament account, save for hail and loss of daylight [16,11-15,17]. We propose that the hail and loss of daylight also had an ENSO origin in a supercell storm. The Old Testament record provides an opportunity to consider the breadth of public services that might be required in event of another series of ENSO calamities. Were a populous region to now be struck with catastrophes that parallel the biblical

elements, essential public health, medical, and veterinary services likely would be overwhelmed. In fact, as preparation for adverse public health effects of climate change, Fromkin and colleagues at the U.S. Centers for Disease Control and Prevention are calling upon public health policymakers and professionals at all levels to plan coordinated responses [41]. In event of sustained increases in mean ambient temperatures, they anticipate a risk of tropical arthropod-borne infectious diseases, including RVFV and WNV outbreaks, and propose both surveillance of vector-borne diseases and the potential-for-vector-borne-diseases, the latter to be done by monitoring temperature, rainfall and vector populations.

Virus Diseases, Livestock Stress and Plague 5

Bunyavirus and flavivirus outbreaks have been documented after an ENSO cycle [11,17]. Neither RVFV (a bunyavirus) nor WNV (a flavivirus) alone can account for disease in all livestock types enumerated in plague 5. Whereas WNV infection often may be fatal to equines [42], we find no reports of WNV infection causing serious disease, let alone death, in adult camels. In contrast, RVFV infection is often deadly for many ruminant species, but does not cause clinical signs in equines [43]. Some young ruminants are especially susceptible to RVFV: The mortality rate of infection for newborn lambs is greater than 90 percent, whereas for sheep it is 30 percent [44]. Healthy mature camels usually manifest no clinical findings of RVFV infection, save abortion [5,43,45]. When severely stressed, however, camels may die from RVFV infection. Early in the 1977 RVF outbreak in Egypt, there were 39 implicated RVFV deaths in 40 camels in transit from the Sudan; the animals also suffered trypanosomiasis and starvation [46,47]. Ultimately, this lot accounted for 69 percent of all 56 camel deaths in the outbreak [47]. Again in the 2000 Saudi Arabian RVF outbreak, deaths of tens of thousands of infected camels and other livestock occurred among livestock in transport at the Red Sea port of Jazan [48]. In both outbreaks, RVFV infection was the proverbial "last straw" for the camels — the ultimate in a chain of stresses that accompany livestock transportation [49]. In the Old Testament chronicle, RVFV infection would have been the ultimate stress for camels and other ruminants in pasture — already suffering exposure to inclement weather, parasitic infestations, malnutrition owing to poor quality of late winter pasturage, and dehydration due to the limited water in irrigation ditches at seasonally low levels. Livestock recently acquired from nomadic caravans additionally would have borne stresses inherent to transportation. Among severely stressed biblical equines, the virulence of WNV infection also would have been enhanced, as has been demonstrated in laboratory animals [50].

Epidemiology and Pathogenesis of Plague 10

The ancient and continuing Egyptian practice of stabling livestock within dwellings would have facilitated human contact with RVFV-infected livestock [29]. Since RVFV may be secondarily spread by direct contact, susceptible biblical Egyptians would have become infected at their homes during care or butchering of RVFV-infected animals, as well as through direct contact with infected persons [51,52]. They also would have been exposed to RVFV through milk of infected animals — in pastoral communities, milk is still a food staple. Moreover, RVFV and some strains of WNV may cause fulminating hepatic and/or hemorrhagic disease in humans [46,52-55]. When hepatic disease was a feature of fatal human RVFV infection, autopsies in Egypt often showed advanced schistosomal cirrhosis [56]. As schistosomiasis was endemic among ancient Egyptians, hepatic cirrhosis due to schistosomiasis would have been expected [57]. Fulminating RVFV or WNV infection superimposed upon preexisting hepatic cirrhosis would have been rapidly lethal to susceptible biblical Egyptians [53]. Finally, to the extent it was prevalent, a specific genetic characteristic among non-immune biblical Egyptians — the defective CCR5 allele leading to absence of chemokine receptor CCR5 — would have increased fatal outcomes of WNV infection [58].

In those parts of Africa where RVFV and WNV were enzootic during the 20th century, the prevalence of antibodies to each, although widespread, was low in persons younger than 15 to 20 years [30,31]. Lacking the active immunity of mature elders, firstborn biblical Egyptian children exposed to RVFV through contact or to either virus through mosquito transmission would have been unprotected from lethal infection. Conversely, younger siblings still or recently at breast, possessing transplacental passive immunity, would have been protected. Such a dramatic contrast would have fostered the perception of vulnerability of the firstborn in plague 10.

Eventuation of Plague 5 into Plague 10

Residual effects of the heavy rains of plague 7 would have extended the geographical range of transmission of both viruses from pastures to human habitations. Close to dwelling places of the biblical Egyptians, new vegetation and standing water would have increased vector mosquito numbers and attracted birds [59,60]. Around the dwellings, infected birds would have amplified WNV, and infected lambs would have amplified RVFV. In plague 10, the contrast in mortalities of RVFV-infected lambs with RVFV-infected sheep near human dwellings — absent stresses of pasture life — would have lent a perception of widespread deaths among firstborn animals.

As atmospheric warming continued, the end result of masses of newly hatched vector mosquitoes near Egyptian dwellings rapidly amplifying both viruses, in concert with secondary contact spread of RVFV, would have been the devastating

plague 10. At the time of plague 5, postulated ambient temperatures greater than 20° C but less than 23° C would have permitted Aedes and Culex mosquito vectors to steadily — but not rapidly — transmit RVFV among pastured ruminants, and Culex species to slowly spread WNV from flocks of nearby birds to grazing equines. Continued climbing temperatures, along with many more mosquito vectors, would have accelerated transmission of both viruses; at ambient temperatures of 26° C, these mosquitoes would have become very efficient transmitters [39,40]. Historically, some period of warm weather is necessary for introduced RVFV to develop into a major outbreak. RVFV was brought into Egypt in 1977 and spread northward largely unnoticed through the summer and early autumn; in October, it exploded into an epidemic and epizootic in the Nile Delta [25,46,47]. Similarly, RVFV was identified in Saudi Arabia in mosquitoes in 1999, yet was recognized as an epidemic and epizootic only in August-September 2000 [48,61]. Along this line, experimental findings demonstrate a need for physical warming of vector mosquitoes for WNV transmission. No WNV could be recovered from virus-inoculated Culex mosquitoes held at 10° C; however, WNV was recovered from comparably inoculated mosquitoes additionally warmed to 26° C for three to six weeks [62].

Absent similar climatic conditions in Goshen, comparable disasters would not have occurred. Interestingly, recent studies in the Nile Delta utilizing the newer technique of thermal scanning radiometry correlate the focal distribution of filariasis, a disease also transmitted by Aedes, Culex, and other mosquitoes, with focal surface and subsurface moisture in the soil and plant canopy [63]. This finding lends support to the view that the occurrence of the 10th plague in the land of Egypt, but not in Goshen, may have been due in large part to focal differences in moisture.

That overlapping mosquito-borne outbreaks of virus disease do occur was repeatedly documented in episodes caused by Western encephalitis and St. Louis encephalitis viruses in Kern County, California, during the latter decades of the 20th century [64]. Recovery of WNV from mosquitoes in a setting of enzootic RVF in Mauritania in 1987 and at the end of an RFV epidemic in Egypt in 2002 provides historical support to the concept that these viruses together could have caused plagues 5 and 10 [65,26]. Additionally, observations made during an RVF outbreak in Mauritania in 1988 seem relevant: As expected, the finding of icterus was significantly greater among persons with laboratory evidence of recent RVFV infection than in those without [52]. However, this was not the case for individuals having hemorrhagic signs, which led the seasoned investigators to consider the possibility of an additional outbreak agent.

Conclusions and Outlook

The present analysis of the origin of the Old Testament plagues offers a possible unifying theory of interrelation of a single atmospheric event with a series of unseasonable climate changes causing all calamities. Continuing scientific advances may permit future development of a formal hypothesis based on our analysis. 1) Directions for new inquiry could include new scientific investigations to explore possibilities of ENSO occurrences having caused major climate changes along the southeastern Mediterranean littoral during biblical times — current measurement of flood heights of the Nile River and tree ring widths in Asia along with analyses of ice core samples offer climate estimates of only the past 500 years [66]. New measurements of isotope tracers in banded reef coral in the Red Sea and temperature at various depths in the earth's surface might reconstruct earlier climatic conditions and permit estimations of variations across a range of inter-seasonal to inter-decadal periods in ancient times [10]. 2) If nucleic acids from mummified humans and animals permitted reconstruction of viruses, this might shed light on origins of epidemics and epizootics in biblical Egypt [67]. 3) Continuing studies of historical descriptions in ancient written sources could yield new insights into contemporary climatologically related health risks. Outbreaks of arthropod-viruses are documented throughout tropical and subtropical regions following ENSO atmospheric reversals [11,13,14,17]. Recent dissemination of so-called "tropical" viruses such as Bluetongue, Chikungunya fever, and WN has resulted in autochthonous infections in mid-latitude zones [68-70]. In future ENSO cycles, such viruses may be important public health concerns in temperate regions.

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End Quote

The reason the Hebrews were spared during the first Passover is because they spread lamb's blood on the sides and tops of the doorframes of their houses. The pests carrying the deadly pestilence were then drawn to the blood and did not go further into their houses. The pestilence would most likely have lasted longer than the one night it is portrayed as.

By the time of the last plague, the Egyptians were glad to pay the Hebrews to leave, hence they gave them the gold, silver and clothes mentioned in the Bible.

In Exodus 13 we get the pillar of smoke and fire from the volcano mentioned above and in Exodus 14 we have the crossing of the Red Sea. The Red Sea is not

where the Hebrews crossed. There is no way they could have made that far a journey south before pharaoh and his army caught up with them in the allotted time mentioned in the Bible, and it is too deep for wind to have opened a path for them. Most scholars agree the proper interpretation is the Sea of Reeds, which modern Egyptians believe was located where the Great Bitter Lake is, along the Suez Canal.

The Sea of Reeds was called that because it was shallow and reeds grew up through the water. This means a strong wind could easily cause the water to recede and then flow back quickly if the wind stopped. It also means the bottom of the sea would be muddy, making it difficult to traverse when there was water, and easy to traverse by walking on the reeds, which would lay down like a mat, when the water was not present. Thus, the Hebrews could walk across on the mat-like reeds, while pharaoh's horses and chariots would get bogged down when the water returned.

In Exodus 15 we find the story of the purification of the water at Marah (meaning "bitter") by Moses by throwing in a piece of wood. A known wood from that area still used for the rapid purification of water today is the Moringa tree. This was probably common knowledge in Egypt at that time.

In Exodus 16, we find the story of the Manna. Manna is still being eaten today. From the following site: https://www.independent.co.uk/news/science/the-beetle-cocoon-that-was-manna-for-moses-1306263.html,

"Manna was almost certainly trehalose, a white crystalline carbohydrate made of two glucose molecules joined together. It is one of very few naturally occurring molecules that taste sweet, although it is only half as sweet as sugar. What the Israelites were gathering was the cocoon of the parasitic beetle Trehala Manna from which trehalose gets its name, and which explains Moses' warning not to hoard it: "Some, however, did not listen ... and it became full of maggots and stank." The cocoons, found on thorn bushes in the Middle East, are highly nutritious, consisting of 30 per cent trehalose plus protein.

Trehalose occurs in honey, bread, beer, wine and vinegar, while Japanese shiitake mushrooms and baker's yeast contain as much as 20 per cent.

Trehalose has remarkable preserving power and is produced by creatures that lie dormant under drought conditions. Some plants can lose over 95 per cent of their water content and still survive, thanks to the trehalose in their cells."

In Exodus 17, we find the story of water from the rocks. From the site, https://www.sciencedirect.com/science/article/pii/S0166111608714225,

"Below all the Middle Eastern countries bordering the Saharo-Arabian deserts, extend thick layers of sandstone that contain thousands of billions of cubic meters of water. One can visualize it as a tremendous sponge, made up of sandstone, saturated with water. The water under many areas is fresh and good, under others brackish and even salty. Under some areas it is at a shallow depth, under some areas deep drilling is needed to tap the water bearing layers, and in some areas it comes up to the surface and flows as artesian wells or springs."

Moses would have known which layers contained water and how it could be accessed by breaking the surface of the rocks.

In the rest of Exodus we see Moses establishing a nation, establishing laws, creating religious rituals, priesthood and taxation. This was done, not according to the words of the Creator, but according to what Moses thought best. He used the words he put in the Creator's mouth to make his power absolute. We all know the Creator did not reside in the ark, as Moses professed, for the Creator is everywhere. There is much blood sacrifice and many death penalties modern people rightfully find abhorrent, as these are primitive things done by primitive people who are full of superstition. In so doing, he established his line as the kings of the Hebrews. This bespeaks the arrogance of Moses, who also taught the Hebrews to practice genocide, something he would be imprisoned or executed for in today's world. But these were the ways of the peoples in his time, and must be judged in that light, and not by today's standards. What is amazing is that he decreed so many other just laws in a time when his nomadic people had no jails.

There are a total of 36 death penalties in the Bible, but I could only find a list of 28: https://jesusalive.cc/death-penalty-sins-old-testament/

1.Murder (Ex 21:12,14)(Lev 24:17,21)(Num 35:16-21,30-31)
2. Kidnapping (Ex 21:16)(Deut 24:7)
3. Child sacrifice (Lev 20:2)
4. Both the man and woman who commit adultery (Lev 20:10)(Deut 22:22-24)
5. Rape (Deut 22:25)
6. Daughter of a priest who became a prostitute (Lev 21:9)
7. An idolater (Ex 22:20)(Deut 17:2-5)(Num 25:1-5)
8. Breaking the Sabbath (Ex 31:14)(Ex 35:2)(Num 15:32-36)
9. A woman having sex before marriage (Deut 22:21-22)
10. Homosexuality (Lev 20:13)

11. A man and his father's wife who have sex (Lev 20:11)
12. A man and daughter-in-law who have sex (Lev 20:12)
13. A man who marries a woman and her mother (all 3 must die) (Lev 20:14)
14. Bestiality (Sex with an animal) (Ex 22:19)(Lev 20:15-16)
15. A false prophet (Deut 13:5)(Deut 18:20)
16. A false witness (Deut 19:16-21)
17. A disobedient son (Deut 21:18-21)
18. A child who strikes his father or mother (Ex 21:15)
19. A child who curses his father or mother (Ex 21:17)(Lev 20:9)
20. Men who are fighting and hit a pregnant woman, causing her lose her baby (Ex 21:22-25)
21. A man whose ox kills someone after previously goring other people (Ex 21:28-29)
22. A sorceress (Ex 22:18)
23. A medium or spiritist (Lev 20:27)
24. A brother, son, daughter, wife, or friend who entices you to go after other gods (Deut 13:6-11)
25. Everyone in any town that entices people to go after other gods (Deut 13:12-15)
26. A blasphemer (Lev 24:10-16,23)
27. Anyone who failed to abide by a decision of the court (Deut 17:8-12)
28. Any non-Levite who tried to set up or take down the Tabernacle (Num 1:51)

Only some primitive societies within Islam still follow these bloody dictates.

Many of the laws of Moses are the basis of modern law, as they are fundamental concepts to human nature and appear in all societies worldwide.

That brings us to Leviticus.

Leviticus

In Leviticus we come to more of the law. What is most impressive are the dietary laws, as we now know the scientific reasons behind all of them. The reason Moses knew them, was because Egypt was an old society and just through simple observation over time they had come to know what was harmful and what was not. This is especially true as he was partially raised in the pharaonic household and the health of the pharaoh was closely guarded.

It is notable that the animal burnt offerings were of fat and the blood organs, and in Leviticus 3, it is stated that the all blood and fat was forbidden to be eaten. This is

because they knew that fat plugged the arteries and caused the diseases we see today. Also, raw blood could contain infectious organisms. In Leviticus 7, the penalty for eating blood is said the offender shall be cut off from the people. This was to protect the people from any infectious disease the blood eater may have contracted. Likewise, in Leviticus 12, menstrual blood and the blood from childbirth were considered to be unclean.

It should also be noted that the meat was not wasted. The priests and families who offered it as sacrifice, ate it. This helped provide for the priests, who did not raise their own food, and eased the burden of the family making the sacrifice.

It should also be noted that the requirement to offer sacrifices of food for the atonement of sin did not just deter sin, but also helped relieve the people of guilt, which in itself is very unhealthy in body and mind, as they felt they had now "paid a price" for the sin.

In Leviticus 10, Aaron's sons Nadab and Abihu die from catching fire after offering unauthorized fire with incense added on the alter. How they caught fire is not explained other than it came forth from "the Lord". In Leviticus 10.9, however, Moses tells Aaron, "You and your sons are not to drink wine or other fermented drink whenever you go into the tent of meeting, or you will die." This seems to indicate they were drunk at the time and somehow got careless and set themselves on fire.

In Leviticus 11, what is "clean and unclean" food is delineated. Some, like the pig and its relatives were banned for two reasons, their high fat content and because when eaten undercooked one could get trichinosis. All things that ate cadavers and predatory mammals were banned because carcasses are crawling with deadly bacteria . This is the same reason the dead were required to be buried before sunset. Decomposition begins immediately after death and is a rapid process.

Shellfish is banned because it is often deadly due to toxins that are naturally present seasonally, and from toxins due to human excrement, and it is hard to preserve after harvesting. In modern times, the dangers of shellfish have been greatly reduced because we can test the waters they come from, understand the seasonal toxins and have refrigeration, but a single bad clam or oyster can kill and

between 1973 and 2006, there were 4,020 illnesses, 161 hospitalizations, and 11 deaths in the United States, and many more worldwide.

In Leviticus 18, we have the laws governing sexual relations. These apply as much today as they did in the time of Moses. All societies ban incest, for instance. Most modern societies, however, do not impose the Mosaic death penalties in Leviticus 19 for breaking these laws, but others. Although some societies would now have some of these relations be considered normal and "clean", they are not. What they do is not "normal", being inherent in only a small percentage of the human population and nowhere else in nature. Also, the male homosexual and bestial acts are recreational instead of procreational, and include unclean acts that spread deadly, and other, diseases. Such people also have a very high rate of psychological disorders due to their inborn inclinations and suffer due to social ostracism from the heterosexual population, which finds their sexual acts repugnant and disgusting. It should be noted that lesbian relationships are not banned explicitly, though most modern Judaic sects consider such unions to be included as banned as part of the "ways of Egypt." It should also be noted that lesbian intercourse does not spread deadly, and other, diseases such as readily as male homosexual acts do.

Many insects are banned because they come into contact with cadavers and feed off of them, whereas grain eating insects are allowed.

In modern times we can safely eat pork because we know to cook it well and eat only the lean meat. Many modern people, however, eat not just the fat from pigs, but also other animals, leading to all kinds of cardiovascular problems and death.

Beyond Leviticus

The other books of the bible are too numerous to go through book-by-book for the purpose of this paper. As noted above, miracles of healing and damnation due to health are not covered here.

Other miracles;

In Numbers 17:1-11, AARON'S ROD "brought forth buds, and bloomed blossoms, and yielded almonds." This is a highly suspect miracle as it happened behind locked doors at night. Moses was faced with a rebellion and this supposed miracle made it possible for him to keep the Levites as the priestly class.

In Joshua 6:6-20, we have the story about the walls of Jericho falling down. There is no archeological evidence for this. Most scholars believe that for months ahead of the siege, Joshua filtered in people into Jericho. These could have been both

men and women. Then, when his army put on the great show of horns blaring, flags waving and marching around the city, he got the people to go up on the walls to watch the show. On the last day, he got a signal from his agents that the guards at the gates were also on the walls, and not at the gates, and when his agents gave the signal, a great shout from his troops was the signal for his agents to open the gates and the troops rushed in, taking the city. It was Jericho that "fell" to conquest, not the walls.

In Joshua 10:12-14, it is said the Sun and Moon stood still. If this had occurred, it would have been remarked on worldwide and there are no such remarks. They only seemed to stand still during the battle.

The New Testament:

Jesus' Birthday

April 17, 6 BCE

"Star" of Bethlehem: Jupiter heliacal rising (First view coming out from behind the Sun) in Aries, when the Sun, Jupiter, Saturn and the Moon aligned in the constellation Aries while Venus and Mars were in neighboring constellations. The Moon occulted Jupiter in Aries while rising in the East (just before sunrise). This conjunction was the "star", that the Magi saw in the EAST, not "over" Bethlehem to the West. No celestial objects hover, they all rise and set. Also, no planets pass over anywhere north of 28.5 degrees latitude, north or south, as those are the zodiac limits determined by the inclination of the Earth. Bethlehem is at 31 N.

The "3 wise men" (Magi) were astrologers, probably Zoroastrians from Iran, who would have recognized the planetary alignment in Aries as a sign a powerful leader, a king, was born in Israel in the House of David.

A theoretical astrophysicist from the University of Notre Dame, Grant Mathews notes:

"In fact it would have even meant that (the leader was) destined to die at an appointed time, which of course would have been significant for the Christ child, and may have been why they brought myrrh, which was an embalming fluid," Mathews said. "Saturn there would have made whoever was born as a leader a most powerful leader because Saturn had the strength to do it, in their view."

It would have taken the Magi, who came from the east of Israel, most likely Iran or Mesopotamia/Babylon, about two or three years after they saw the "star" in the east, to get to Bethlehem to their west.

Jesus raising the dead girl:
Jesus told her parents to NOT say he raised her from the dead, that she was just sleeping. Was Jesus a liar or would he tell people to lie? There are different conditions that can mimic death.
Catalepsy is "a condition characterized by inactivity, decreased responsiveness to stimuli, and a tendency to maintain an immobile posture," according to the National Center for Biotechnology Information (NCBI). Often, the person's vital signs such as breathing and heartbeat drop to very low levels, so they are nearly undetectable, even by doctors. Epilepsy is known to be a cause of Catalepsy.

Lazarus could also have been afflicted this way. He could not have been dead as the body decomposes very quickly after death and it was 4 days before Jesus came. Human decomposition begins around four minutes after a person dies. The bacteria produced by decomposition are highly toxic to the living. This is why the Hebrews were told to bury their dead before sunset on the day they died.
24-72 hours after death — the internal organs decompose.
3-5 days after death — the body starts to bloat and blood-containing foam leaks from the mouth and nose.
From Wikipedia: "A **safety coffin** or **security coffin** is a coffin fitted with a mechanism to prevent premature burial or allow the occupant to signal that they have been buried alive. A large number of designs for safety coffins were patented during the 18th and 19th centuries and variations on the idea are still available today."
Do a search for people who have been rescued after being buried alive and you will find numerous examples.

When Jesus supposedly turned water into wine, he had them bring him the empty jugs. Those jugs had sediment and dregs in the bottom and along the insides of them. When the water was put in, it mixed with the dregs, which flavored and scented the water. Thus, the guests exclaimed it was the best wine ever because it wasn't raw, sharp, or yeasty and went down very easily. This was an example of the power of suggestion.

All 4 Gospels have the story of how Jesus miraculously fed 5,000 people with just a few loaves and fishes. This was not a miracle. In those days, when people went

out to hear a preacher, etc., they could not buy a cold beer and a chili dog when they got hungry, so some people would bring their own food and drink.

When those who did not bring food got hungry and started to leave, a disciple pointed this out and suggested Jesus call it a day. Instead Jesus told him to bring the loaves and fishes they had brought for themselves and he broke them into pieces in a basket and told him to pass it around. The disciple protested, saying they would be left with nothing for themselves and Jesus told him not to worry. As the basket made its way around, people simply followed Jesus' example of sharing and added food to the basket. By the time it made its way around, there were now several baskets of food. It was a simple lesson in sharing and of how, if we share, there is enough for all.

Did Jesus walk on water? There are mystics alive today who can do so. The external world we see and experience is being manifested from within us, for us. The observer affects the observed. We are part of a world of light, the spacetime/quantum continuum. This is quantum physics…..

What sins are we forgiven because Jesus died? Is the glutton forgiven gluttony? Is the thief forgiven theft? No. If you do a search for "what sins" he died for, you will find none. Only that it was for "your" sins. No one's sins are forgiven because the Creator did a human blood sacrifice. That is a horrible notion. Communion is a symbolic cannibalistic ritual. Being "bathed in the blood of the lamb" is a totally disgusting notion. The Creator stayed Abraham's hand when he was going to sacrifice Isaac. The Creator ABHORS blood sacrifice. It loves us all dearly, intimately and lovingly, and is full of mercy and grace. To say It murdered Jesus as a sacrifice for the atonement of our sins is blasphemy of the worst sort.

Jesus merely taught that if you repented, your sins are forgiven. This was a new idea at the time and ushered in the age of Romanticism. By stopping the stoning of the adulteress, he led us off of Moses' bloody path. But if one does not repent, one is not forgiven anything. The glutton will die a horrible death, whether the gluttony is in food, or alcohol, or sex, or drugs. A thief or murderer, when caught, will be punished.

When Jesus broke bread and wine at the last supper, saying, "do this in remembrance of me", he did not mean the bread wine were literally his flesh and blood, but the flesh and blood of the Creator, as the Creator is the life within all life forms, which is sacrificed each time any form eats another. We are all provided for

daily, and we all end up being lunch one day, one way or the other. 😊 He merely wanted to be remembered when we ate.

Did Judas "betray" Jesus. No? Jesus said one of them would turn him in that night and no one wanted to do it. So he said the one he gave the sop to would do it. ALL of them heard this exchange and Judas had to be sitting very close to Jesus for Jesus to be able to feed him the sop. Jesus PICKED Judas, his "most beloved disciple", to turn him in, then told him to go and do it, and then said Judas would regret ever being born. It was a terrible thing to ask Judas to do. Judas didn't think Jesus would be killed, as the priests did not have that power under Roman law, and when he was turned over to the Romans by the priests, he threw the silver back at them, denounced them, and killed himself in grief. Poor Juda is one of the least understood people in history: a beloved, loyal, disciple doing his master's bidding and then being damned as a traitor.

Was Jesus born of a virgin? No. Nazareth was a small village of about 120 people in about 20 families. They were all inter-related, from the house of David, and settled in Nazareth after the return from Babylon. A child of an unwed woman was not considered to be a bastard in those times, but if the father was a close relative, as banned by Moses, it was. A bastard was not allowed in the temple or the local synagogue and was shunned by the community. Mary was most likely molested by an uncle or other close relative and sought refuge with Joseph, who had shown an interest in her. The only reason Joseph would have undertaken a journey to Bethlehem, with Mary on a donkey, a very dangerous journey for a woman about to give birth, was so the midwives and others wouldn't know WHEN Jesus was born, which would have been too early considering when Joseph and Mary wed. Jesus would have been full term, and not a small, premature, baby. They had to get out of town before the birth.

Years later, when they returned, he most likely bore a close resemblance to his real father and was shunned by the community out of suspicion, and was later stoned when he returned to preach.

The resurrection of Jesus is also not understood correctly. When Thomas doubted Jesus was there, "Then Jesus said to Thomas, "Put your finger here and look at my hands. Reach out your hand and put it into my side". This means all of Jesus' gory wounds were present, including the terribly torn flesh from the scourging. This is not a man made whole. It is an apparition. Also, when a person was crucified, the nails were not driven through the hands and feet, where they would tear loose as

the victim writhed, but through the wrists and ankles. Is Jesus in heaven with these wounds?

In Luke 17:20-21, in the NIV it says: “Once, on being asked by the Pharisees when the kingdom of God would come, Jesus replied, “The coming of the kingdom of God is not something that can be observed, nor will people say, ‘Here it is,’ or ‘There it is,’ because the kingdom of God is in your midst.” In the NKJV: “The kingdom of God does not come with observation; nor will they say, ‘See here!’ or ‘See there!’ For indeed, the kingdom of God is within you” How is it accessed? Jesus said it is right at hand. Not “at hand” meaning sometime in the near future. It is right at hand now and the way to enter it is to simply love the Creator within you with all your heart and soul, as he did, and told us to do. You are the Creator’s child. The Creator is the very life within each cell of your body, creating you. The Creator is in Its heaven here and now. It is escaping Its eternal loneliness and passing Its eternity here, in ALL life “forms”, not just people. If you follow Jesus, instead of worshiping Jesus, you will see that. Ask and you shall receive. Knock and the door will be opened. It is that simple. The path to the kingdom of heaven is within you.

Those who wait for a life in heaven after they die, will never know heaven, because it is here and now, as Jesus taught. The life within us all is the same life, we just being different points of view for It, and It is eternal. Our puny egos are not. The Creator is eternal. If It saved just one soul per world It created through eternity, It would have to have an infinite heaven to house them. How silly to think It deems you worthy to keep around forever…..Just what the heck would you do for all that time, anyway? 😊