

Name YHUH To Claim Yahuah

Helping Others To Learn, Love and Use the Name of
The Creator Of The Universe

Part 3 B

The Tetragrammaton יהוה
Wicked or Set Apart? Which Came First?

THERE ARE TWO WAYS OF SPREADING LIGHT
TO BE THE CANDLE OR THE MIRROR THAT REFLECTS IT

Name Him To Claim Him-Part 3

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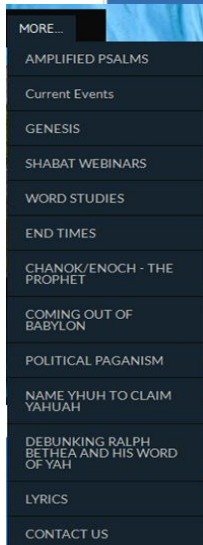
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Chokmah is Hebrew for wisdom and all praise to Yahuah for leading us in our quest for that. **Read more**



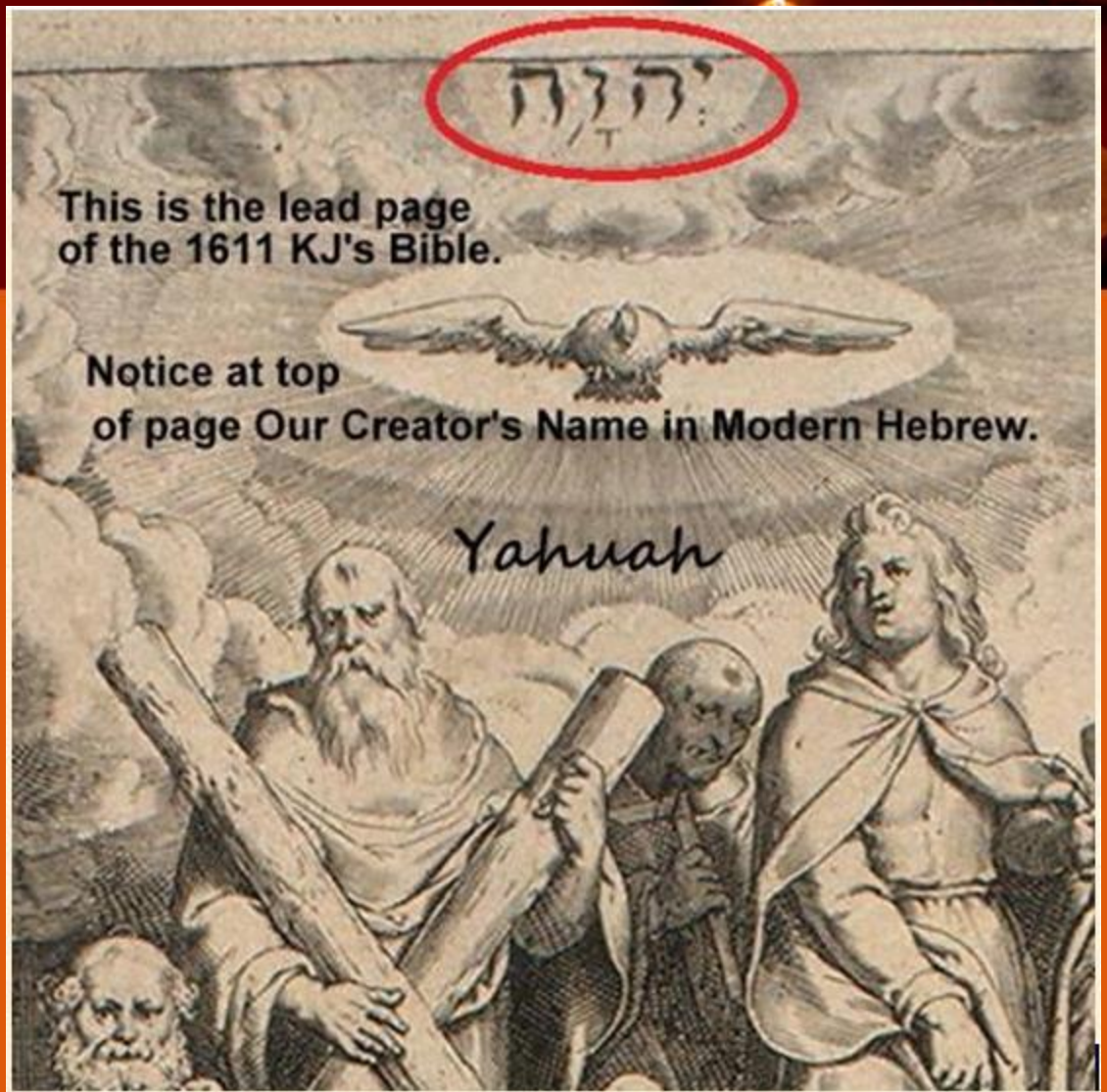
Part 3B
The
Tetragrammaton

יהוה

Wicked or Set Apart
which Came First?

Proverbs 30:4

Who hath ascended up into
heaven, or descended? Who has
gathered the wind in His fists?
Who has bound the waters in a
garment? Who has established all
the ends of the earth? What *is His*
name, and what *is His son's name*,
if you can tell?



**There is no excuse for not knowing His
name.**

Last time we left you with a cliff hanger about the burning bush- and we promise we will get to that. In this part not only are we going to answer the question if the Tetragrammaton is wicked but also we will point out where by the choice of words in the English, Yahuah's stature- His character has been reduced which then perpetrates the error that Yahuah is one of many deities. Not the Creator of the universe, above all in the universe.

So let dig into the story and this very deep investigation starting off with where it took place- Horeb.

Exo 3:1 Now Moses^{H4872} kept^{H1961 H7462 (H853)} the flock^{H6629} of Jethro^{H3503} his father in law,^{H2859} the priest^{H3548} of Midian:^{H4080} and he led^{H5090 (H853)} the flock^{H6629} **to the backside^{H310} of the desert,^{H4057} and came^{H935} to^{H413} the mountain^{H2022} of Eternal(God),^{H430} even to Horeb.^{H2722}**

Exo 3:2 And the angel^{H4397} of (The LORD) **אֱלֹהִים**^{H3068} appeared^{H7200} to^{H413} him in a flame^{H3827} of fire^{H784} out of the midst^{H4480 H8432} of a bush:^{H5572} and he looked,^{H7200} and, behold,^{H2009} **the bush^{H5572} burned^{H1197} with fire,^{H784} and the bush^{H5572} was not^{H369} consumed.^{H398}**

Exo 3:3 And Moses^{H4872} said,^{H559} I will now^{H4994} turn aside,^{H5493} and see^{H7200} this^{H2088} great^{H1419 (H853)} sight,^{H4758} why^{H4069} **the bush^{H5572} is not^{H3808} burnt.^{H1197}**

Exo 3:4 And when (The LORD) **אֱלֹהִים**^{H3068} saw^{H7200} that^{H3588} he turned aside^{H5493} to see,^{H7200} **Eternal(God)^{H430} called^{H7121} to^{H413} him out of the midst^{H4480 H8432} of the bush,^{H5572} and said,^{H559} Moses,^{H4872} Moses.^{H4872} And he said,^{H559} Here^{H2009} am I.**

Exo 3:5 And He said,^{H559} Draw **not nigh^{H7126 H408} here:^{H1988} put off^{H5394} your shoes^{H5275} from off^{H4480 H5921} your feet,^{H7272} **for^{H3588} the place^{H4725} whereon^{H834 H5921} you^{H859} stand^{H5975} is (holy) Set Apart^{H6944} ground.^{H127}****

Exo 3:6 Moreover He said,^{H559} I^{H595} am the **Eternal(God)^{H430} of Your father,^{H1} the Eternal(God)^{H430} of Abraham,^{H85} the Eternal(God)^{H430} of Isaac,^{H3327} and the Eternal(God)^{H430} of Jacob.^{H3290} And Moses^{H4872} hid^{H5641} His face;^{H6440} for^{H3588} He was afraid^{H3372} to look^{H4480 H5027} upon^{H413} **Eternal(God).^{H430}****

Exo 3:7 And (The LORD) **אֱלֹהִים**^{H3068} said,^{H559} I have surely seen^{H7200 H7200 (H853)} the affliction^{H6040} of My people^{H5971} which^{H834} are in Egypt,^{H4714} and have heard^{H8085} their cry^{H6818} by reason of^{H4480 H6440} their taskmasters;^{H5065} for^{H3588} I know^{H3045 (H853)} their sorrows;^{H4341}

Exo 3:8 And I am come down^{H3381} to deliver^{H5337} them out of the hand^{H4480 H3027} of the Egyptians,^{H4714} and to bring them up^{H5927} out of^{H4480} that^{H1931} land^{H776} to^{H413} a good^{H2896} land^{H776} and a large,^{H7342} unto^{H413} a land^{H776} flowing^{H2100} with milk^{H2461} and honey;^{H1706} **to^{H413} the place^{H4725} of the Canaanites,^{H3669} and the Hittites,^{H2850} and the Amorites,^{H567} and the Perizzites,^{H6522} and the Hivites,^{H2340} and the Jebusites.^{H2983}**

Exo 3:9 Now^{H6258} therefore, behold,^{H2009} the cry^{H6818} of the children^{H1121} of Israel^{H3478} is come^{H935} to^{H413} Me: and I have also^{H1571} seen^{H7200 (H853)} the oppression^{H3906} wherewith^{H834} the Egyptians^{H4714} oppress^{H3905} them.

Exo 3:10 Come^{H1980} now^{H6258} therefore, and I will send^{H7971} You to^{H413} Pharaoh,^{H6547} that You may bring forth^{H3318 (H853)} My people^{H5971} the children^{H1121} of Israel^{H3478} out of Egypt.^{H4480 H4714}

Exo 3:11 And Moses^{H4872} said^{H559} to^{H413} **Eternal**(God),^{H430} Who^{H4310} *am* I,^{H595} that^{H3588} I should go^{H1980} to^{H413} Pharaoh,^{H6547} and that^{H3588} I should bring forth^{H3318 (H853)} the children^{H1121} of Israel^{H3478} out of Egypt?^{H4480 H4714}

Exo 3:12 And He said,^{H559} Certainly^{H3588} I will be^{H1961} with^{H5973} you; and this^{H2088} *shall be* a token^{H226} to you, that^{H3588} I^{H595} have sent^{H7971} you: When you have brought forth^{H3318 (H853)} the people^{H5971} out of Egypt,^{H4480 H4714} you shall serve^{H5647 (H853)} **Eternal**(God)^{H430} **upon^{H5921} this^{H2088} mountain.^{H2022}**

Exo 3:13 And Moses^{H4872} said^{H559} to^{H413} Eternal(God),^{H430} Behold,^{H2009} when I^{H595} come^{H935} to^{H413} the children^{H1121} of Israel,^{H3478} and shall say^{H559} to them, The Eternal(God)^{H430} of your fathers^{H1} has sent^{H7971} me to^{H413} you; and they shall say^{H559} to me, What^{H4100} is His name?^{H8034} what^{H4100} shall I say^{H559} to^{H413} them?

Exo 3:14 And Eternal(God)^{H430} said^{H559} to^{H413} Moses,^{H4872} I AM^{H1961} THAT^{H834} I AM:^{H1961} and he said,^{H559} This^{H3541} shall you say^{H559} to the children^{H1121} of Israel,^{H3478} I AM^{H1961} has sent^{H7971} me to^{H413} you.

Exo 3:15 And Eternal(God)^{H430} said^{H559} moreover^{H5750} to^{H413} Moses,^{H4872} This^{H3541} shall you say^{H559} to^{H413} the children^{H1121} of Israel,^{H3478} (The LORD) **אֲנִי אֲנִי** ^{H3068} Eternal(God)^{H430} of your fathers,^{H1} the Eternal(God)^{H430} of Abraham,^{H85} the Eternal(God)^{H430} of Isaac,^{H3327} and the Eternal(God)^{H430} of Jacob,^{H3290} has sent^{H7971} me to^{H413} you: this^{H2088} is My name^{H8034} for ever,^{H5769} and this^{H2088} is My memorial^{H2143} to all generations.^{H1755 H1755}

Exo 3:16 Go,^{H1980} and gather^{H622 (H853)} the elders^{H2205} of Israel^{H3478} together, and say^{H559} to^{H413} them, (The LORD) **אֲנִי אֲנִי** ^{H3068} Eternal(God)^{H430} of your fathers,^{H1} the Eternal(God)^{H430} of Abraham,^{H85} of Isaac,^{H3327} and of Jacob,^{H3290} appeared^{H7200} to^{H413} me, saying,^{H559} I have surely visited^{H6485 H6485} you, and seen that which is done^{H6213} to you in Egypt:^{H4714}

Exo 3:17 And I have said,^{H559} I will bring you up^{H5927 (H853)} out of the affliction^{H4480 H6040} of Egypt^{H4714} to^{H413} the land^{H776} of the Canaanites,^{H3669} and the Hittites,^{H2850} and the Amorites,^{H567} and the Perizzites,^{H6522} and the Hivites,^{H2340} and the Jebusites,^{H2983} to^{H413} a land^{H776} flowing^{H2100} with milk^{H2461} and honey.^{H1706}

Exo 3:18 And they shall hearken -(carefully considered, discerned, listened-
shama) H8085 to your voice: H6963 and you shall come, H935 you H859 and the elders H2205
of Israel, H3478 to H413 the king H4428 of Egypt, H4714 and you shall say H559 to H413 him, (The
LORD) אֲנִי אֲנִי H3068 Eternal(God) H430 of the Hebrews (one from beyond- Ibriy) H5680
has met H7136 with H5921 us: and now H6258 let us go, H1980 we beseech you, H4994 three H7969
days' H3117 journey H1870 into the wilderness, H4057 that we may sacrifice H2076 to (The LORD)
אֲנִי אֲנִי H3068 our Eternal(God). H430

What have we learned? This is the first time that Yahuah has re-introduced Himself to mankind with His name and Title. It's the formal introduction to Moshe. He also says He has been paying attention and closely monitoring His people's condition! Pretty big occasion! He tells Moshe that he is standing on Set apart ground and that Moshe will serve Him on this same mountain top! This place, the back side of the desert where the mountain of Yahuah is, is called Horeb. It is special. We also know its 3 days journey from where they were in Egypt to Horeb.

What else happened here? Well, that is where Yahuah had Moshe bring the Children of Israel! Back to this same spot! Prophecy fulfilled!

Exo 17:5 And (The LORD) אַיִן H3068 said H559 to H413 Moses, H4872 Go on H5674 before H6440 the people, H5971 and take H3947 with H854 you of the elders H4480 H2205 of Israel; H3478 and your rod, H4294 wherewith H834 you smote H5221 strong covenant mark אַלף טאָו H853 the river, H2975 take H3947 in your hand, H3027 and go. H1980

Exo 17:6 Behold, H2009 I will stand H5975 before H6440 you there H8033 upon H5921 the rock H6697 in Horeb; H2722 and you shall smite H5221 the rock, H6697 and there shall come H3318 water H4325 out of H4480 it, that the people H5971 may drink. H8354 And Moses H4872 did H6213 so H3651 in the sight H5869 of the elders H2205 of Israel. H3478

Yahuah stood once again upon this same place in Horeb where Moshe gave water to the people. And we know they stayed there for at least a year.

Deu 1:1 These ^{H428} be the words ^{H1697} which ^{H834} Moses ^{H4872} spoke ^{H1696} to ^{H413} all ^{H3605} Israel ^{H3478} on this side ^{H5676} Jordan ^{H3383} in the wilderness, ^{H4057} in the plain ^{H6160} over against ^{H4136} the Red ^{H5489} sea, between ^{H996} Paran, ^{H6290} and Tophel, ^{H8603} and Laban, ^{H3837} and Hazeroth, ^{H2698} and Dizahab. ^{H1774}

Deu 1:2 ^{H259} ^{H6240} There are eleven ^{H3117} days ^{H4480} ^{H2722} journey from Horeb by the way ^{H1870} of mount ^{H2022} Seir ^{H8165} unto ^{H5704} Kadeshbarnea. ^{H6947}

Deu 1:5 On this side ^{H5676} Jordan, ^{H3383} in the land ^{H776} of Moab, ^{H4124} began ^{H2974} Moses ^{H4872} to declare ^{H874} ^{H853} this ^{H2063} law Instruction- Torah, ^{H8451} saying, ^{H559}

Deu 1:6 (The LORD) ^{H3068} אֵלֹהֵינוּ our Eternal (God) ^{H430} spoke ^{H1696} to ^{H413} us in Horeb, ^{H2722} saying, ^{H559} ^{H3427} You have dwelt ^{H7227} long enough ^{H2088} in this ^{H2022} mount:

Deu 1:7 Turn ^{H6437} you, and take your journey, ^{H5265} and go ^{H935} to the mount ^{H2022} of the Amorites, ^{H567} and to ^{H413} all ^{H3605} the places nigh ^{H7934} thereunto, in the plain, ^{H6160} in the hills, ^{H2022} and in the vale, ^{H8219} and in the south, ^{H5045} and by the sea ^{H3220} side, ^{H2348} to the land ^{H776} **of the Canaanites**, ^{H3669} and to Lebanon, ^{H3844} to ^{H5704} the great ^{H1419} river, ^{H5104} the river ^{H5104} Euphrates. ^{H6578}

Deu 1:8 Behold, ^{H7200} I have set ^{H5414} ^{H853} the land ^{H776} before ^{H6440} you: go in ^{H935} and possess ^{H3423} ^{H853} the land ^{H776} which ^{H834} (The LORD) אֵלֹהֵינוּ ^{H3068} sware ^{H7650} to your fathers, ^{H1} Abraham, ^{H85} Isaac, ^{H3327} and Jacob, ^{H3290} to give ^{H5414} to them and to their seed ^{H2233} after ^{H310} them

They were given the Torah there! Pretty Special!

Deu 1:18 And I commanded (give charge, appoint, bade- tsauah)^{H6680} you at that^{H1931} time^{H6256 (H853)} all^{H3605} the things^{H1697} which^{H834} you should do.^{H6213}

Deu 1:19 And when we departed^{H5265} from Horeb,^{H4480 H2722} we went through^{H1980 (H853)} all^{H3605} that^{H1931} great^{H1419} and terrible^{H3372} wilderness,^{H4057} which^{H834} you saw^{H7200} by the way^{H1870} of the mountain^{H2022} of the Amorites,^{H567} as^{H834} (The LORD) אַיִן אֵלֹהִים^{H3068} our Eternal(God)^{H430} commanded (give charge, appoint, bade- tsauah)^{H6680} us; and we came^{H935} to^{H5704} Kadeshbarnea.^{H6947}

Deu 1:20 And I said^{H559} to^{H413} you, you are come^{H935} to^{H5704} the mountain^{H2022} of the Amorites,^{H567} which^{H834} (The LORD) אַיִן אֵלֹהִים^{H3068} our Eternal(God)^{H430} does give^{H5414} to us.

Deu 1:21 Behold,^{H7200} (The LORD) אַיִן אֵלֹהִים^{H3068} your Eternal(God)^{H430} has set^{H5414 (H853)} the land^{H776} before^{H6440} you: go up^{H5927} and possess^{H3423} it, as^{H834} (The LORD) אַיִן אֵלֹהִים^{H3068} Eternal(God)^{H430} of your fathers^{H1} has said^{H1696} to you; fear^{H3372} not,^{H408} neither^{H408} be discouraged.^{H2865}

Deu 4:10 *Specially* the day^{H3117} that^{H834} you stood^{H5975} before^{H6440} (The LORD) אַיִן
H3068 your Eternal(God)^{H430} in Horeb,^{H2722} when (The LORD) אַיִן H3068 said^{H559} to^{H413}
me, Gather Me the people together,^{H6950} strong covenant mark אַיִן alef Tau (H853)
H5971 and I will make them hear^{H8085} strong covenant mark אַיִן alef Tau (H853) My
words,^{H1697} that^{H834} they may learn^{H3925} to fear (revere, stand with awe-yara)^{H3372}
Me all^{H3605} the days^{H3117} that^{H834} they^{H1992} shall live^{H2416} upon^{H5921} the earth,^{H127} and
that they may teach^{H3925} their children.^{H1121}

Deu 4:11 And you came near^{H7126} and stood^{H5975} under^{H8478} the mountain;^{H2022}
and the mountain^{H2022} burned^{H1197} with fire^{H784} to^{H5704} the midst^{H3820} of
heaven,^{H8064} with darkness,^{H2822} clouds,^{H6051} and thick darkness.^{H6205}

Deu 4:12 And (The LORD) אַיִן H3068 spake^{H1696} to^{H413} you out of the midst^{H4480}
H8432 of the fire:^{H784} you^{H859} heard^{H8085} the voice^{H6963} of the words,^{H1697} but
saw^{H7200} no^{H369} similitude;^{H8544} only^{H2108} ye heard a voice.^{H6963}

Deu 4:13 And He declared^{H5046} to you^(H853) his covenant (alliance, pledge,
treaty, agreement – byriyth),^{H1285} which^{H834} he commanded (give charge,
appoint, bade- tsauah^{H6680} you to perform,^{H6213} even ten^{H6235}
commandments (words, utterances- debar);^{H1697} and He wrote^{H3789}
them upon^{H5921} two^{H8147} tables^{H3871} of stone.^{H68}

Deu 4:14 And (The LORD) אֱלֹהִים H3068 commanded (give charge, appoint, bade-
tsauah H6680 me at that H1931 time H6256 to teach (diligently and skillfully
instruct and train – **lamed**) H3925 you statutes (statue, prescribed action,
enactment, ordinance – **choq**) H2706 and judgments (terms and conditions-
mitzwah H4941), H4941 that you might do H6213 them in the land H776
whither H834 H8033 you H859 go over H5674 to possess H3423 it.

Deu 4:15 Take you therefore good heed H8104 H3966 to yourselves; H5315 for H3588
you saw H7200 no H3808 manner H3605 of similitude H8544 on the day H3117 that
(The LORD) אֱלֹהִים H3068 **spoke H1696 to H413 you in Horeb H2722 out of the
midst H4480 H8432 of the fire: H784**

Deu 5:2 (The LORD) אֱלֹהִים H3068 our Eternal (God) H430 made H3772 a
covenant (alliance, pledge, treaty, agreement – **byriyth**), H1285 with H5973 us in
Horeb. H2722

Deu 5:3 (The LORD) אֱלֹהִים H3068 made H3772 not H3808 (H853) this H2063
covenant (alliance, pledge, treaty, agreement – **byriyth**), H1285 with H854 our
fathers, H1 but H3588 with H854 us, *even us*, H587 who H428 *are* all H3605 of us
here H6311 alive H2416 this day. H3117

Deu 5:4 (The LORD) אֱלֹהִים H3068 talked H1696 with H5973 you face to face H6440 H6440
in the mount H2022 out of the midst H4480 H8432 of the fire, H784

Remember this 40 day time frame ☺

Deu 9:7 Remember,^{H2142} *and* forget^{H7911} not,^{H408} strong covenant mark אֵלֵף alef Tau^(H853) how^{H834} you provok^{H7107} strong covenant mark אֵלֵף alef Tau^(H853) (The LORD) אֵלֵף אֵלֵף^{H3068} your Eternal(God)^{H430} to wrath in the wilderness:^{H4057} from^{H4480} the day^{H3117} that^{H834} you did depart^{H3318} out of the land^{H4480} H776 of Egypt,^{H4714} until^{H5704} you came^{H935} to^{H5704} this^{H2088} place,^{H4725} **you have been^{H1961} rebellious^{H4784} against^{H5973} (The LORD) אֵלֵף אֵלֵף^{H3068}**

Deu 9:8 **Also in Horeb^{H2722} you provoked^{H7107} strong covenant mark אֵלֵף alef Tau^(H853) (The LORD) אֵלֵף אֵלֵף^{H3068} to wrath, so that (The LORD) אֵלֵף אֵלֵף^{H3068} was angry^{H599} with you to have destroyed^{H8045} you.**

Deu 9:9 When I was gone up^{H5927} into the mount^{H2022} to receive^{H3947} the tables^{H3871} of stone,^{H68} *even* the tables^{H3871} of the covenant (alliance, pledge, treaty, agreement – byriyth),^{H1285} which^{H834} (The LORD) אֵלֵף אֵלֵף^{H3068} made^{H3772} with^{H5973} you, then I abode^{H3427} in the mount^{H2022} forty^{H705} days^{H3117} and forty^{H705} nights,^{H3915} I neither^{H3808} did eat^{H398} bread^{H3899} nor^{H3808} drink^{H8354} water:^{H4325}

Deu 9:10 (The LORD) אַיִן H3068 delivered H5414 to H413 me (H853) two H8147 tables H3871 of stone H68 written H3789 with the finger H676 of Eternal (God); H430 and on H5921 them *was written* according to all H3605 the words, H1697 which H834 (The LORD) אַיִן H3068 spake H1696 with H5973 you **in the mount H2022 out of the midst H4480 H8432 of the fire H784** in the day H3117 of the assembly. H6951

Deu 9:11 And it came to pass H1961 at the end H4480 H7093 of forty H705 days H3117 and forty H705 nights, H3915 that (The LORD) אַיִן H3068 gave H5414 H413 me (H853) the two H8147 tables H3871 of stone, H68 *even* the tables H3871 of the covenant (alliance, pledge, treaty, agreement – byriyth), H1285

Deu 9:12 And (The LORD) אַיִן H3068 said H559 to H413 me, Arise, H6965 get you down H3381 quickly H4118 from here; H4480 H2088 for H3588 your people H5971 which H834 you have brought forth H3318 out of Egypt H4480 H4714 have corrupted H7843 *themselves*; they are quickly H4118 turned aside H5493 out of H4480 the way H1870 which H834 I commanded (give charge, appoint, bade- tsauah) H6680 them; they have made H6213 them a molten image. H4541

Deu 9:13 Furthermore (The LORD) אַיִן H3068 spoke H559 to H413 me, saying, H559 I have seen H7200 (H853) this H2088 people, H5971 and, behold, H2009 it H1931 is a stiffnecked H7186 H6203 people: H5971

Deu 18:15 (The LORD) אַיִן H3068 thy Eternal (God) H430 will raise up H6965 to you a Prophet H5030 from the midst H4480 H7130 of you, of you brethren, H4480 H251 like to Me; H3644 to H413 Him you shall hearken (carefully considered with interest, listen-shama); H8085

Deu 18:16 According to all H3605 that H834 you desired H7592 of H4480 H5973 (The LORD) אַיִן H3068 your Eternal (God) H430 in Horeb H2722 in the day H3117 of the assembly, H6951 saying, H559 Let me not H3808 hear H8085 again H3254 (H853) the voice H6963 of (The LORD) אַיִן H3068 my Eternal (God), H430 neither H3808 let me see H7200 this H2063 great H1419 fire H784 any more, H5750 that I die H4191 not. H3808

Deu 18:17 And (The LORD) אַיִן H3068 said H559 to H413 me, They have well H3190 spoken that which H834 they have spoken. H1696

Deu 18:18 I will raise them up^{H6965} a Prophet^{H5030} from among^{H4480 H7130} their brethren,^{H251} like to you,^{H3644} and will put^{H5414} My words^{H1697} in his mouth;^{H6310} and he shall speak^{H1696} to^{H413} them^(H853) all^{H3605} that^{H834} I shall command (*give charge, appoint, bade- tsauah*)^{H6680} him.

18:19 **And it shall come to pass,**^{H1961} **that whosoever**^{H376H834} **will not**^{H3808} **hearken**(carefully consider with interest, listen- shama^{H8085} **to**^{H413} **My words**^{H1697} **which**^{H834} **he shall speak**^{H1696} **in My name** (character, reputation- shem),^{H8034} **I**^{H595} **will require** (enquire, seek- darash)^{H1875} **it of** (after-min)^{H4480} (against-im)^{H5973} **him.**

1Ki 8:9 *There was* nothing^{H369} in the ark^{H727} save^{H7535} the two^{H8147} tables^{H3871} of stone,^{H68} which^{H834} Moses^{H4872} put^{H5117} there^{H8033} **at Horeb,**^{H2722} when^{H834} (TheLORD)^{H3068} **אָיָן**^{H3068} made^{H3772} a covenant with^{H5973} the children^{H1121} of Israel,^{H3478} when they came out^{H3318} of the land^{H4480 H776} of Egypt.^{H4714}

Now remember the 40 days? This is around 875-853 BCE.

Ki 19:2 Then Jezebel^{H348} sent^{H7971} a messenger^{H4397} to^{H413} Elijah,^{H452} saying,^{H559} So^{H3541} let the gods^{H430} do^{H6213} *to me*, and more^{H3254} also,^{H3541} if^{H3588} I make^{H7760} not^(H853) your life^{H5315} as the life^{H5315} of one^{H259} of^{H4480} them by to morrow^{H4279} about this time.^{H6256}

1Ki 19:3 And when he saw^{H7200} *that*, he arose,^{H6965} and went^{H1980} for^{H413} his life,^{H5315} and came^{H935} to Beersheba,^{H884} which^{H834} *belongeth* to Judah,^{H3063} and left^{H5117} ^(H853) his servant^{H5288} there.^{H8033}

1Ki 19:4 But he himself^{H1931} went^{H1980} **a day's^{H3117} journey^{H1870} into the wilderness,**^{H4057} and came^{H935} and sat down^{H3427} under^{H8478} a^{H259} juniper tree:^{H7574} and he requested^{H7592} ^(H853) for himself^{H5315} that he might die;^{H4191} and said,^{H559} It is enough;^{H7227} now,^{H6258} **(The LORD) אַיִן,**^{H3068} take away^{H3947} my life;^{H5315} for^{H3588} ^I^{H595} *am* not^{H3808} better^{H2896} than my fathers.^{H4480} ^{H1}

1Ki 19:5 And as he lay^{H7901} and slept^{H3462} under^{H8478} a^{H259} juniper tree,^{H7574} behold,^{H2009} then^{H2088} an angel^{H4397} touched^{H5060} him, and said^{H559} to him, Arise^{H6965} *and* eat.^{H398}

1Ki 19:6 And he looked,^{H5027} and, behold,^{H2009} *there was* a cake^{H5692} baked on the coals,^{H7529} and a cruse^{H6835} of water^{H4325} at his head.^{H4763} And he did eat^{H398} and drink,^{H8354} and laid him down^{H7901} again.^{H7725}

1Ki 19:7 And the angel^{H4397} of (The LORD) אַיָּאֵל^{H3068} came again^{H7725} the second time,^{H8145} and touched^{H5060} him, and said,^{H559} Arise^{H6965} and eat;^{H398} because^{H3588} the journey^{H1870} is too great^{H7227} for^{H4480} you.

1Ki 19:8 And he arose,^{H6965} and did eat^{H398} and drink,^{H8354} and went^{H1980} in the strength^{H3581} of that^{H1931} meat^{H396} forty^{H705} days^{H3117} and forty^{H705} nights^{H3915} to^{H5704} Horeb^{H2722} the mount^{H2022} of Eternal(God).^{H430}

1Ki 19:9 And he came^{H935} there^{H8033} to^{H413} a cave,^{H4631} and lodged^{H3885} there;^{H8033} and, behold,^{H2009} the word^{H1697} of (The LORD) אַיָּאֵל^{H3068} came to^{H413} him, and he said^{H559} to him, What^{H4100} does you here,^{H6311} Elijah?^{H452}

1Ki 19:10 And he said,^{H559} I have been very jealous^{H7065} H7065 for (The LORD) אַיָּאֵל^{H3068} Eternal(God)^{H430} of hosts:^{H6635} for^{H3588} the children^{H1121} of Israel^{H3478} have forsaken^{H5800} Your covenant (alliance, pledge, treaty, agreement – byriyth),^{H1285} thrown down^{H2040} strong covenant mark אַלֶּף טָוֹ (H853) Your altars,^{H4196} and slain^{H2026} your prophets^{H5030} with the sword;^{H2719} and I,^{H589} even I only,^{H905} am left;^{H3498} and they seek^{H1245} strong covenant mark אַלֶּף טָוֹ (H853) my life,^{H5315} to take it away.^{H3947}

1Ki 19:11 And he said, ^{H559} Go forth, ^{H3318} and **stand** ^{H5975} upon the mount ^{H2022} before ^{H6440} (The LORD) **אֲיָאֵל**. ^{H3068} And, behold, ^{H2009} (The LORD) **אֲיָאֵל**. ^{H3068} passed by, ^{H5674} and a great ^{H1419} and strong ^{H2389} wind ^{H7307} rent ^{H6561} the mountains, ^{H2022} and brake in pieces ^{H7665} the rocks ^{H5553} before ^{H6440} (The LORD) **אֲיָאֵל**; ^{H3068} but (The LORD) **אֲיָאֵל**. ^{H3068} was not ^{H3808} in the wind: ^{H7307} and after ^{H310} the wind ^{H7307} an earthquake; ^{H7494} but (The LORD) **אֲיָאֵל**. ^{H3068} was not ^{H3808} in the earthquake: ^{H7494}

1Ki 19:12 And after ^{H310} the earthquake ^{H7494} a fire; ^{H784} but (The LORD) **אֲיָאֵל**. ^{H3068} was not ^{H3808} in the fire: ^{H784} and after ^{H310} the fire ^{H784} a still ^{H1827} small ^{H1851} voice. ^{H6963}

1Ki 19:13 And it was ^{H1961} so, when Elijah ^{H452} heard ^{H8085} it, that he wrapped ^{H3874} his face ^{H6440} in his mantle, ^{H155} and went out, ^{H3318} and stood ^{H5975} in the entering in ^{H6607} of the cave. ^{H4631} And, behold, ^{H2009} there came a voice ^{H6963} to ^{H413} him, and said, ^{H559} What ^{H4100} are you doing here, ^{H6311} Elijah? ^{H452}

1Ki 19:14 And he said,^{H559} I have been very jealous^{H7065 H7065} for (The LORD) **אֲדֹנָי**^{H3068} Eternal(God)^{H430} of hosts:^{H6635} because^{H3588} the children^{H1121} of Israel^{H3478} have forsaken^{H5800} your covenant (alliance, pledge, treaty, agreement – byriyth),^{H1285} thrown down^{H2040} **strong covenant mark אֵל תּוֹ**^(H853) Your altars,^{H4196} and slain^{H2026} Your prophets^{H5030} with the sword;^{H2719} and I,^{H589} *even* I only,^{H905} am left;^{H3498} and they seek^{H1245 (H853)} my life,^{H5315} to take it away.^{H3947}

1Ki 19:15 And (The LORD) **אֲדֹנָי**^{H3068} said^{H559} to^{H413} him, Go,^{H1980} return^{H7725} on your way^{H1870} to the wilderness^{H4057} of Damascus:^{H1834} and when you come,^{H935} anoint^{H4886 (H853)} Hazael^{H2371} *to be king*^{H4428} over^{H5921} Syria:^{H758}

1Ki 19:16 And Jehu (Yahu – **יְהוּ**)^{H3058} the son^{H1121} of Nimshi^{H5250} shall you anoint^{H4886} *to be king*^{H4428} over^{H5921} Israel:^{H3478} and Elisha^{H477} the son^{H1121} of Shaphat^{H8202} of Abelmeholah^{H4480 H65} shall you anoint^{H4886} *to be prophet*^{H5030} in your room.^{H8478}

1Ki 19:17 And it shall come to pass,^{H1961} *that* him that escapes^{H4422} the sword^{H4480 H2719} of Hazael^{H2371} shall Jehu (Yahu – **יְהוּ**)^{H3058} slay:^{H4191} and him that escapes^{H4422} from the sword^{H4480 H2719} of Jehu (Yahu – **יְהוּ**)^{H3058} shall Elisha^{H477} slay.^{H4191}

1Ki 19:18 Yet I have left^{H7604} *me* seven^{H7651} thousand^{H505} in Israel,^{H3478} **all^{H3605} the knees^{H1290} which^{H834} have not^{H3808} bowed^{H3766} unto Baal (THE LORD),^{H1168} and every^{H3605} mouth^{H6310} which^{H834} has not^{H3808} kissed^{H5401} him.**

Wow, please take note that Yahuah will not spare those who have bowed to Baal (The Lord) and turned away. This is important for our study- (Even though I have gotten off subject a bit.) Don't you love that after all the commotion it was Yah's small voice that came to EliYahu? How sweet is this?

And the last book in the Original Covenant and last Prophet Malachi

Mal 4:4 Remember^{H2142} you the law (Instruction-Torah)^{H8451} of Moses^{H4872} My servant,^{H5650} which^{H834} I commanded (give charge, appoint, bade-**tsauah**) to^{H6680} him in **Horeb**^{H2722} for^{H5921} all^{H3605} Israel,^{H3478} *with* the statutes (statue, prescribed action, enactment, ordinance –**choq**^{H2706} and judgments (terms and conditions- mitzwah).^{H4941}

Mal 4:5 Behold,^{H2009} I^{H595} will send^{H7971} you^(H853) Elijah^{H452} the prophet^{H5030} before^{H6440} the coming^{H935} of the great^{H1419} and dreadful^{H3372} day^{H3117} of (The LORD) **אָזְזַר** :^{H3068}

Mal 4:6 And he shall turn^{H7725} the heart^{H3820} of the fathers^{H1} to^{H5921} the children,^{H1121} and the heart^{H3820} of the children^{H1121} to^{H5921} their fathers,^{H1} lest^{H6435} I come^{H935} and smite^{H5221 (H853)} the earth^{H776} with a curse.^{H2764}

Yahuah is talking to the people on top of Mount Horeb, giving them the Torah. Yes this is Set-Apart ground! It's interesting because in Debarim or Deuteronomy it clearly says this was done on Horeb. But Exodus or Shemoth always calls it Sinai. This could explain it.

Horeb:

desert or mountain of the dried-up ground, a general name for the whole mountain range of which Sinai was one of the summits (Exd 3:1; 17:6; 33:6; Psa 106:19, etc.). The modern name of the whole range is Jebel Musa. It is a huge mountain block, about 2 miles long by about 1 in breadth, with a very spacious plain at its north-east end, called the Er Rahah, in which the Israelites encamped for nearly a whole year. (See SINAI.)

So what does this have to do with our "burning bush"? I am establishing that on Horeb, Yah consistently burns the top of the mountain, not bushes. Let's look at the words for 'bush'. There are 2 in Hebrew and 1 in Greek

KJV Concordance for -"bush"-			
Primary Results		LexiConc	
Below are the results of the LexiConc search using your criteria. (More Info) There are 3 LexiConc entries that match "bush."			
Strong's #	Hb/Gk Word	Pronunciation	English Equivalent
Old Testament (Hebrew) for "bush"			
H5572	<i>cēnah</i>	sen-eh'	bush
H7880	<i>siyach</i>	sē'-akh	bush , shrub, plant
New Testament (Greek) for "bush"			
G942	<i>batos</i>	bā'-tos	bush , bramble bush

The word they used in our story is H5572 Cenah and they lead you to believe it's from an unused root word meaning to prick. But if we look also at H5573 spelled exactly the same way we see Ceneh. This is "thorny" but also a Rocky height with crags!

Strong's H5572 - cēnah	
סְנָה	
Transliteration	Pronunciation
cēnah	sen-eh' (Key)
Part of Speech	Root Word (Etymology)
masculine noun	From an unused root meaning to prick
TWOT Reference	
1520	
Outline of Biblical Usage	
1) a bush, thorny bush a) the burning bush of Moses b) perhaps a blackberry bush	
Authorized Version (KJV) Translation Count – Total: 6	
AV – bush 6	
Gesenius's Lexicon (Help)	
סְנָה masc. a bush, thorn-bush, Ex. 3:2, seq.; Deu. 33:16 (Syr. ܣܢܗ id., Arab. سَنَا and سَنَا senna, senna leaves).	
Word / Phrase / Strong's Search	
< Previous Strong's H5571	Next Strong's H5573 >

Strong's H5573 - Ceneh	
סְנָה	
Transliteration	Pronunciation
Ceneh	seh-neh' (Key)
Part of Speech	Root Word (Etymology)
proper locative noun	The same as סְנָה (H5572)
TWOT Reference	
n/a	
Outline of Biblical Usage	
Seneh = "thorny"	
1) a rocky height with crags which stood in the passage of Michmash 6.5 miles (10.4 km) north of Jerusalem; Jonathan attacked the Philistine outpost on this height	
Authorized Version (KJV) Translation Count – Total: 1	
AV – Seneh 1	
Gesenius's Lexicon (Help)	
סְנָה (perhaps i. q. שֵׁן "tooth," "crag," [Seneh], pr. n. of a crag over against Michmash, 1 Sa. 14:4. [In Thes. "in pause for סְנָה."])	
Word / Phrase / Strong's Search	

H5572 was used 6 times. 5 of those 6 times was in this story of the "burning bush"! 1 time in Deut 33:16 and that was referring to this story. So here we have a word that is only used for this particular story about Yahuah appearing to Moshe in a grand gesture of His majesty by..... setting a bush on fire. Really?? EliYahu got to see a whole lot more majesty than that! 25

Remember, Strong's was created to support the King James definitions! We see H5573, spelled the same way, it would be a rocky mountain top!

It makes more sense, that Yahuah, in His majesty, was setting the top of a high, rocky (non combustible) mountain on fire and not a piece of vegetation. From our Scriptures, we find Yahuah setting this mountain top on fire a lot! Look at Moshe's reaction to the sight. He turned aside, but can also mean to "draw near to a person or thing. Once again the translation does not make sense. Moshe would not *turn away from* "this great sight" to see why it was not burnt. He would have to come closer.

Exo 3:3 And Moses^{H4872} said,^{H559} I will now^{H4994} turn aside,^{H5493} and see^{H7200} this^{H2088} great^{H1419} strong covenant mark אַלֶּף טָוֹ (H853) sight,^{H4758} why^{H4069} the bush^{H5572} is not^{H3808} burnt.^{H1197}

But Yahuah, stopped him and said don't come closer until he had taken off his sandals as it was set apart ground.

Doesn't it make more sense that Moshe was taken aback, not by a bush burning but the great sight of a mountain top on fire!?! Or was he walking around a bush thinking how majestic this was? Remember this is a strong covenant mark!

Or was he walking around a bush thinking how majestic this was?

This puts it into perspective- shrinking a majestic site to get us on our knees instead of looking up and lifting our hands to Yah's true Awesomeness.



So here is a opportunity to dwell into a traditional verse and yet it may have a completely different reading. The word in question is סַנְהָה **sanah**. It is H5572 which is the same spelling as H5573 a rocky height with crags or cliff top. There are no wild black berry bushes in Israel that we could find.

From Craig Winn..

Saneh, “bush,” and *sanah*, “high rocky place,” are indistinguishable in the Hebrew text. However, courtesy of Ron Wyatt, and many others who followed in his footsteps, I’ve seen pictures of the burnt rocky heights of Mount Horeb. And since Yahowah is the “Rock of our Salvation,” I’d opt for “high rocky place” over “thorn bush.”

- סַנְהָה *səneh(h)'* with fire, but the **bush** was not being
סַנְהָה *səneh(h)* briar, species of bramble
noun, singular, absolute ± common, masculine, definite
with ה
Sense: **bush** – any type of low growing plant that still
contains a number of main branches.
BDB **black-berry bush**
GHCLOT a bush, thorn-bush
CHALOT thorny shrub

סנה

With a radical ה final, as appears by the following noun being masculine.

It occurs not as a verb, and the ideal meaning is uncertain; but as a N. mas. סנה a bush. So the LXX βατος, and Vulg. rubus. It is used only for that in which Jehovah appeared to Moses. occ. Exod. iii. 2-4. Deut. xxxiii. 16, *The good will שכני סנה of those who dwell in the bush*: from this last text it is evident that Jehovah appeared to Moses in more persons than one, as he did to Abraham, Gen. xviii. of which see under כרב II. p. 342, col. 1.

Hence, perhaps, Gr. σιωω to hurt, wound (which may be the radical idea of the Heb. סנה), Lat. sentis a thorn, bush.

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שנה

winter-apartment was wainscotted with inlaid work of mother-of-pearl, ivory of different colours, and olive-wood."

Amos, ch. vi. 4, speaks of שן מררן sofas of (i. e. adorned or inlaid with) ivory. So in Homer Odyss. xix. lin 55, 56, we read of κλισιην—δινωτην ΕΛΕΦΑΝΤΙ και αργυρω a couch wreathed with ivory and silver; and Odyss. xxiii. lin. 199, 200, of "λεχος—δαιδαλων χρυσει και αργυρω ηδ' ΕΛΕΦΑΝΤΙ, variegating a bed with gold, silver, and ivory."

3. A point or crag of a rock, resembling a tooth. occ. 1 Sam. xiv. 4, 5. Job xxxix. 28.

Digging into Parkhurst's lexicon(1829) we find that the Shin has the crag definition but the Samek's meaning is uncertain.

סנה S5573 GK6175 n.pr.rup. (= thorny, cf.);—a cliff opp. the cliff called צועץ, 1 S 14:4 (Ginsb as here; Baer

סנה, van d. H. סנה); Θ Σεννααρ. Brown, F., Driver, S. R., &

Briggs, C. A. (1977). Enhanced Brown-Driver-Briggs Hebrew and English Lexicon (p. 702). Oxford: Clarendon Press.

Lexicon :: Strong's H5572 - cēnah

סנה

Transliteration	Pronunciation
cēnah	sen eh' (Key)
Part of Speech	Root Word (Etymology)
masculine noun	From an unused root meaning to prick

Dictionary Aids

TWOT Reference: 1520

KJV Translation Count — Total: 6x

The KJV translates Strong's H5572 in the following manner: bush (6x).

Outline of Biblical Usage [?]

- I. a bush, thorny bush
- A. the burning bush of Moses
- B. perhaps a blackberry bush

Exo 3:2 And the angel^{H4397} of Yahuah^{H3068} appeared^{H7200} to^{H413} him in a flame^{H3827} of fire^{H784} out of the midst^{H4480 H8432} of a bush:^{H5572} and he looked,^{H7200} and, behold,^{H2009} the bush^{H5572} burned^{H1197} with fire,^{H784} and the bush^{H5572} was not^{H369} consumed.^{H398}

Exo 3:3 And Moses^{H4872} said,^{H559} I will now^{H4994} turn aside,^{H5493} and see^{H7200} this^{H2088} great^{H1419 (H853)} sight,^{H4758} why^{H4069} the bush^{H5572} is not^{H3808} burnt.^{H1197}


Exo 3:4 And when Yahuah^{H3068} saw^{H7200} that^{H3588} he turned aside^{H5493} to see,^{H7200} Everlasting^{H430} called^{H7121} to^{H413} him out of the midst^{H4480 H8432} of the bush,^{H5572} and said,^{H559} Moses,^{H4872} Moses.^{H4872} And he said,^{H559} Here^{H2009} am I.

Note that all the uses of H5572 deal exclusively with this story! Notice the root starts with Shin not Samek.

This proves the shin and samek switch back and forth.

Lexicon :: Strong's H5572

שִׁנָּה

Transliteration	Pronunciation
cēnah	sen'-eh' (Key)
Part of Speech	Root Word (Etymology)
masculine noun	From an unused root meaning to prick
Dictionary Aids	<ul style="list-style-type: none"> #7899  sek (968a); from an unused word; a thorn;— NASB - pricks(1).
TWOT Reference: 1620	
KJV Translation Count — Total: 6x	
The KJV translates Strongs H5572 in the following manner: bush (6x).	
Outline of Biblical Usage [?]	
<ul style="list-style-type: none"> I. a bush, thorny bush <ul style="list-style-type: none"> A. the burning bush of Moses B. perhaps a blackberry bush 	

Deu 33:16 And for the precious things^{H4480 H4022} of the earth^{H776} and fulness^{H4393} thereof, and for the good will^{H7522} of him that dwelt^{H7931} in the bush:^{H5572} let the blessing come^{H935} upon the head^{H7218} of Joseph,^{H3130} and upon the top of the head^{H6936} of him that was separated^{H5139} from his brethren.^{H251}

These are the other Hebrew words for bush that could have been used and also thorny. Why would H5572 take on the thorny definition?

H5097	<i>nahalol</i>	nah·hal·ōle'	<u>bushes</u> ✓
H5572	<i>cēnah</i>	sen·eh'	<u>bush</u> ✓
H7880	<i>siyach</i>	sē'·akh	<u>bush</u> , shrub, plant ✓
H8534	<i>taltal</i>	tal·tal'	<u>bushy</u> ✓

Lexicon :: Strong's H7880 - *siyach* Aa

שִׂיחַ

Transliteration	Pronunciation
<i>siyach</i>	sē'·akh (Key)
Part of Speech	Root Word (Etymology)
masculine noun	From שִׂיחַ (H7878)

Dictionary Aids

TWOT Reference: 2256a

KJV Translation Count — Total: 4x

The KJV translates Strong's H7880 in the following manner: bush (2x), shrub (1x), plant (1x).

Outline of Biblical Usage [?]

1. bush, plant, shrub

Strong's Definitions [?] (Strong's Definitions Legend)

שִׂיחַ *siyach*, see'-akh; from H7878; a shoot (as if uttered or put forth), i.e. (generally) shrubbery:—bush, plant, shrub.

Old Testament (Hebrew) for "thorn"

H329	<i>'atad</i>	ā·tād'	bramble, Atad, <u>thorns</u>
H2312	<i>chedeq</i>	khā'·dek	<u>thorn</u> , brier
H2336	<i>chowach</i>	khō'·akh	thistle(s), <u>thorn</u> (s), brambles
H4534	<i>mēcuwkah</i>	mes·ū·kā'	<u>thorn</u> hedge
H5285	<i>na'atsuwts</i>	nah·ats·ūts'	<u>thorn</u>
H5518	<i>ciyr</i>	sēr	pot, caldron, <u>thorns</u> , washpot, pans, fishhooks
H5544	<i>cilown</i>	sil·lōn'	brier, <u>thorn</u>
H6791	<i>fsen</i>	tsān	<u>thorn</u>
H6796	<i>fsaniyn</i>	tsā·nēn'	<u>thorn</u>
H6975	<i>qowts</i>	kōtse	<u>thorn</u>
H7063	<i>qimmashown</i>	kim·mā·shone'	<u>thorn</u>
H7898	<i>shayith</i>	shah'·yith	<u>thorn</u>

Lexicon :: Strong's H5573 - *Ceneh* Aa

סְנֵה

Transliteration	Pronunciation
<i>Ceneh</i>	seh-neh' (Key)
Part of Speech	Root Word (Etymology)
proper locative noun	The same as סְנֵה (H5572)

KJV Translation Count — Total: 1x

The KJV translates Strong's H5573 in the following manner: *Seneh* (1x).

Outline of Biblical Usage [?]

- i. *Seneh* = "thorny"
 - A. a rocky height with crags which stood in the passage of Michmash 6.5 miles (10.4 km) north of Jerusalem; Jonathan attacked the Philistine outpost on this height

Strong's Definitions [?] (Strong's Definitions Legend)

סְנֵה *Ceneh*, seh-neh'; the same as H5572; thorn; *Seneh*, a crag in Palestine.—*Seneh*.

Gesenius' Hebrew-Chaldee Lexicon

סְנֵה (perhaps i. q. שֵׁן "tooth," "crag," [*Senah*], pr. n. of a crag over against Michmash, 1 Sa. 14:4.

Lexicon :: Strong's H8129 - *Shen* Aa

שֵׁן

Transliteration	Pronunciation
<i>Shen</i>	shān (Key)
Part of Speech	Root Word (Etymology)
proper locative noun	The same as שֵׁן (H8127)

KJV Translation Count — Total: 1x

The KJV translates Strong's H8129 in the following manner: *Shen* (1x).

Outline of Biblical Usage [?]

- i. *Shen* = "crag"
 - A. a place in Palestine
 - i. evidently somewhere in the neighbourhood of Mizpah

Strong's Definitions [?] (Strong's Definitions Legend)

שֵׁן *Shēn*, shān; the same as H8127; crag; *Shen*, a place in Palestine.—*Shen*.

Here we have the word pointing toward the rocky height with crags but notice it does not start with shin but samek! You will find that the **ס** samek and the **ש** shin over time have become interchangeable- just like alef **א** and ayin **ע**. So it is good to always double check both spots.

Antiquities of the Jews, bk.III, chapter III. Further on, in chapter XI, Josephus states the following: "...and when he [Moses] CAME TO THE CITY MIDIAN, which lay upon the Red Sea...he sat upon a certain well....It was not far from the city...These virgins [Jethro's daughters], who took care of their father's flocks, which sort of work it was customary and very familiar for women to do IN THE COUNTRY OF THE TROGLODYTES...." (Book II, section 1 & 2).

This land of the TROGLODYTES was visited by Charles Doughty when he passed through an area of northwestern Arabia called the MEDAIN. In his book he explains that the MEDAIN is the "Syrian caravaners' name for the hewn monuments in the **CRAGS OF EL-HEJR** on the Haj road, SIX REMOVES NORTH OF MEDINA." The publisher of Doughty's book notes that "Mr. Doughty found the TROGLODYTE CITIES to be sandstone cliffs with the funeral monuments sculptured in them of an antique town, and like those which are seen in the 'Valley of Moses' or Petra" (*Travels in Arabia Deserta*, pp. 136-137).

שְׁנָא

Transliteration	Pronunciation
shēna' (Aramaic)	shen-ah' (Key)
Part of Speech	Root Word (Etymology)
verb	Corresponding to שְׁנָא (H8132)

KJV Translation Count — Total: 21x

The KJV translates Strong's H8133 in the following manner: change (14x), diverse (5x), alter (2x).

Outline of Biblical Usage [?]

- i. to change, be altered, be changed
 - A. (P'al) to change, be changed
 - B. (Pael) to change, transform, frustrate
 - i. different (participle)
 - C. (Ithpael) to be changed
 - D. (Aphel) to change, alter

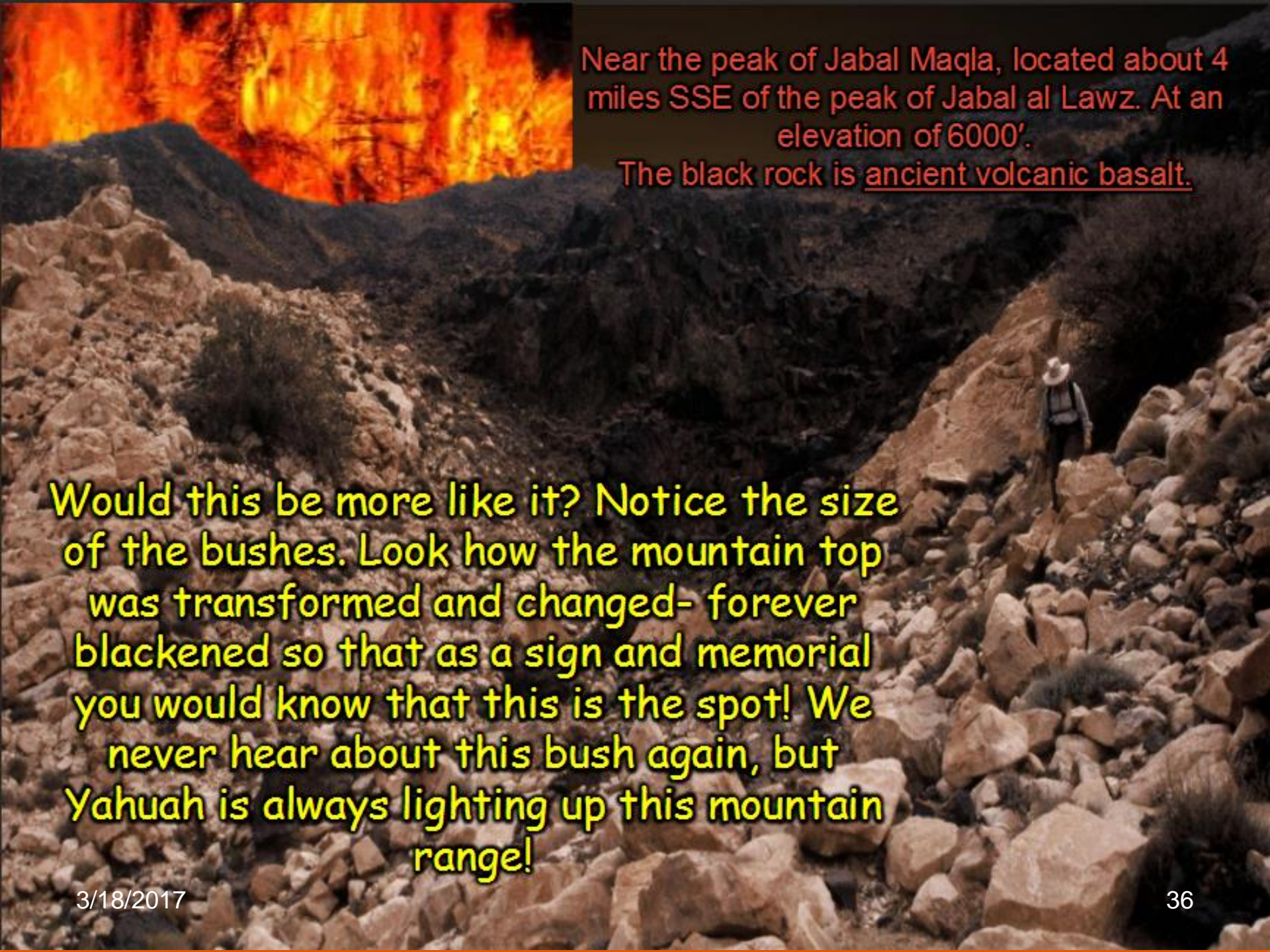
Same spelling now except with a Shin. Something being changed and altered or transformed. Very interesting clue for us. Mt Horeb is the spot Yah brings His people back to again and again. The Mt was transformed as we are who become part of the covenant.

The definition of shrub or bush leads us to a vision like the picture below. Little in stature and low to the ground.

Question: As a Shepard would not your first instinct be to put it out for the safety of your flock?

Yahuah the creator of the universe sets a bush on fire and speaks from it as a sign of His majesty? Or.....



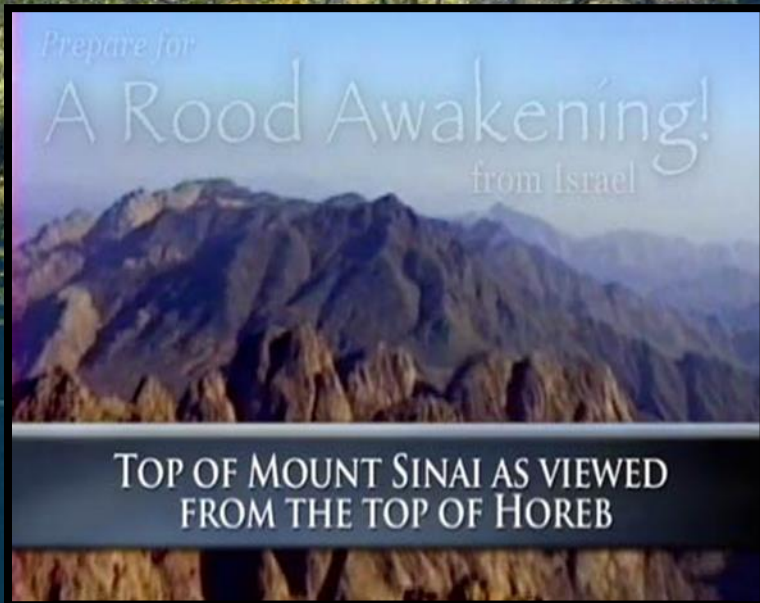


Near the peak of Jabal Maqla, located about 4 miles SSE of the peak of Jabal al Lawz. At an elevation of 6000'.

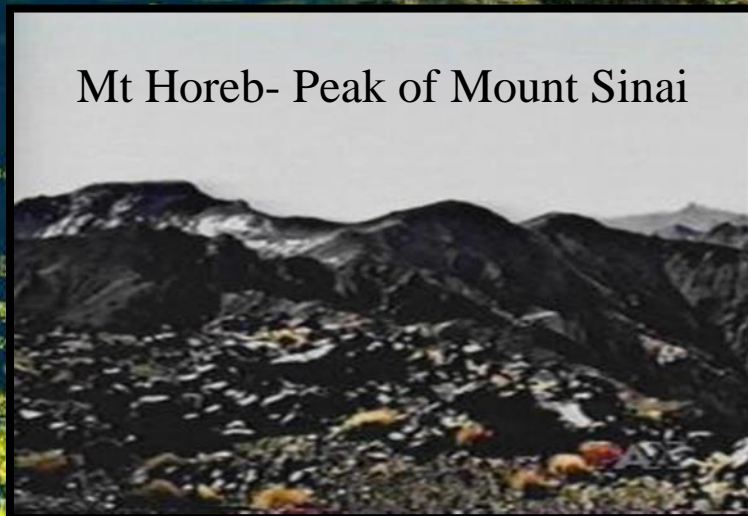
The black rock is ancient volcanic basalt.

Would this be more like it? Notice the size of the bushes. Look how the mountain top was transformed and changed- forever blackened so that as a sign and memorial you would know that this is the spot! We never hear about this bush again, but Yahuah is always lighting up this mountain range!

Let's get an actual visual on this.
You can see Google map pictures of where Mt. Sinai looks as though the top is burnt that Ron Wyatt found in Saudi Arabia.



Cornuke: We found the top of the mountain to be black, as if the rocks had been burnt, possibly confirming biblical scripture that the Yahuah descended upon it in fire and smoke.



Yahuah told Moshe he was standing on Hallowed or set apart ground because from that mountain He would bring the people back and from that very spot He would again show Himself with fire and smoke and give them the Torah and make a covenant. Yahuah repeats things and symbols over and over. The odds that a burning bush, (that happened only once in history), was the extraordinary site or a precursor of what Yahuah would do in the future in this very same spot is not likely. Yah is all about symmetry! He repeats Himself a lot!

Why would the translators want to reduce Yah to a burning bush?
Anything to diminish what the covenant is all about.

So I got curious as to the Greek word they used for bush when they were talking about this story.

So here they are saying this word for thorn or bramble bush comes from H1324! Hey !! That is not either one of the words that was used in the Original Covenant! Lets look that up. Ok This is clearly not right! This means a liquid measure! What does this have to do with a mountain or a Bush.. but wait what is this??

Strong's G942 - <i>batos</i>	
βάτος	
Transliteration	Pronunciation
<i>batos</i>	bă'-tos (Key)
Part of Speech	Root Word (Etymology)
masculine noun	Of Hebrew origin בַּת (H1324)
TDNT Reference	Vines
n/a	View Entry
Outline of Biblical Usage	
1) a thorn or bramble bush	
Authorized Version (KJV) Translation Count – Total: 5	
AV – bush 4, bramble bush 1	
Thayer's Lexicon (Help)	
<p>βάτος, -ov, ἡ and (in Mk. xii. 26 G L T Tr WH) ὁ, (the latter acc. to Moeris, Attic; the former Hellenistic; cf. Fritzsche on Mk. p. 532; W. 63 (62) [cf. 36; B. 12 (11)]), [fr. Hom. down], <i>a thorn or bramble-bush</i> [cf. B. D. s. v. Bush]: Lk. vi. 44; Acts vii. 30, 35; ἐπὶ τοῦ (τῆς) βάρου at the Bush, i. e. where it tells about the Bush, Mk. xii. 26; Lk. xx. 37; cf. Fritzsche on Ro. xi. 2; [B.D. s. v. Bible IV. 1].*</p>	

Strong's H1324 - <i>bath</i>	
בַּת	
Transliteration	Pronunciation
<i>bath</i>	bath (Key)
Part of Speech	Root Word (Etymology)
masculine/feminine noun	Probably from the same as בַּתָּה (H1327)
TWOT Reference	
298a	
Outline of Biblical Usage	
1) bath, a unit of liquid measure, equal to dry measure ephah (about 9 imperial gallons or 40 litres, rabbinical writings give sizes of one-half this amount)	
Authorized Version (KJV) Translation Count – Total: 13	
AV – bath 13	
Gesenius's Lexicon (Help)	
<p>II. בַּת (from the root בָּתַת No. 1), pl. בָּתִּים comm. (m. Eze. 45:10; f. Isa. 5:10), <i>a measure of fluids</i>, as of wine and oil, of the same content as אֵיפָה of any thing dry. It may be called in Lat. <i>amphora</i>. Ten baths made a homer (חֹמֶר, see Eze. 45:11, 14); the tenth part of a bath was called עֶמְרָה 1 Ki. 7:26, 38; 2 Chron. 2:9; 4:5; Eze. 45:10, seq.; Isa. loc. cit. Joseph. Arch. viii. 2, § 9, ὁ δὲ βάτος δύναται χωρηῆσαι ξέστας ἐβδομήκοντα δύο.</p>	

Let's dig a little deeper and look at H1327.

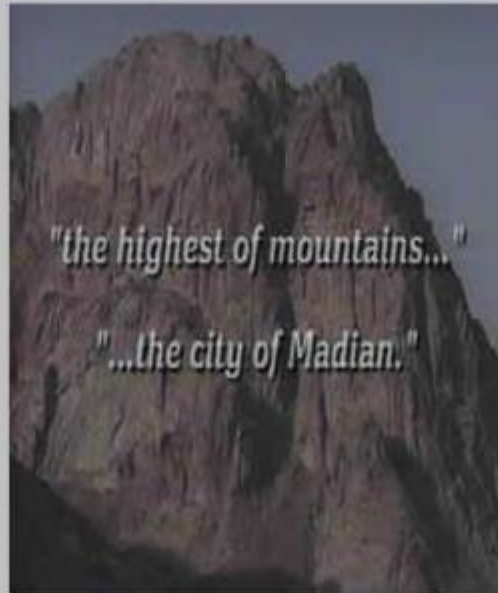
Strong's H1327 - <i>battah</i>	
בַּתָּה	
Transliteration	Pronunciation
<i>battah</i>	bat-tä' (Key)
Part of Speech	Root Word (Etymology)
feminine noun	From an unused root (meaning to break in pieces)
TWOT Reference	
298b	
Outline of Biblical Usage	
1) cliff, precipice, steep	
Authorized Version (KJV) Translation Count – Total: 1	
AV – desolate 1	
Gesenius's Lexicon (Help)	
<p>בַּתָּה fem. <i>desolation</i> (from the root בָּתַח No. 2. Isa. 7:19, גְּחֹלֵי הַבְּתוֹת “desolated (desert) vallies,” or “abrupt vallies” (comp. בָּצוּר broken off, abrupt, headlong, and <i>ραγός</i> from <i>ρήγνυμι</i>); but the former meaning is preferable. It does not appear that we should read differently the <i>ἄπαξ λεγόμενον</i> —</p>	
Word / Phrase / Strong's Search	

So here we have it! This was the real word and a perfect description of what this place represents. Also remember this?

1Ki 19:11 And he said, ^{H559} Go forth, ^{H3318} and stand ^{H5975} upon the mount ^{H2022} before ^{H6440} the LORD **אֲנִי** ^{H3068} And, behold, ^{H2009} the LORD **אֲנִי** ^{H3068} passed by, ^{H5674} and a great ^{H1419} and **strong** ^{H2389} **wind** ^{H7307} **rent** ^{H6561} **the mountains,** ^{H2022} and **brake in pieces** ^{H7665} **the rocks** ^{H5553} before ^{H6440} the LORD **אֲנִי**; ^{H3068} but the LORD **אֲנִי** ^{H3068} was not ^{H3808} in the wind: ^{H7307} and after ^{H310} the wind ^{H7307} an earthquake; ^{H7494} but the LORD **אֲנִי** ^{H3068} was not ^{H3808} in the earthquake: ^{H7494}

Cliff-Precipice- Steep- broken off in pieces- in the Desert! WOW! This totally describes where they were. This is high level translation tampering to the max! Here the Greek helped us find where "the body was buried" within the Masoritic text. From this we learned we can find truth in the Greek as well.

Josephus Said It Was the Highest Mountain



Josephus said that Mt. Sinai **"was the highest of mountains in the city of Madian"** which is just outside the town of Al Bad. Jebel el Lawz is the highest mountain in the upper two thirds of the country. Also, Philo said Mt. Sinai was located east of the Sinai Peninsula and south of Palestine.



Fig. 22. Long Distance View of Split Rock. Moller, 244. Photo, courtesy of Jim and Penny Caldwell.

Exodus 3:4

וַיֵּרָא יְהוָה בִּי סָר לְרֵאֹת וַיִּקְרָא אֵלָיו
אֱלֹהִים מִתּוֹךְ הַסֵּנֶה וַיֹּאמֶר מֹשֶׁה מֹשֶׁה

וַיֹּאמֶר הֲנִי: |

And Yahweh saw that he turned aside to see,
and God called to him from the midst of the
bush, and he said, "Moses, Moses." And he

said, "Here I am." | LEB

4Yahowah saw (*ra'ah* - noticed) **that indeed**
(*kiy*) **he had turned away and retreated**
(*suwr*) **to** (*la*) **see** (*ra'ah* - to gain a
perspective), **so G** (*'elohym*) **called out and**
summoned (*qara'* - invited) **him from** (*min*)
the midst (*tawek* - middle) **of the rocky**
heights (*sanah/saneh* - or thorn bush) **and said**
(*'amar* - responded), **'Moseh, Moseh.'** **And he**
said (*'amar* - responded and answered),
'Indeed (*hineh* - look and see), **I am here**
(*'any*). **CW**

And when Eloowwem saw that he turned aside to look, Eloowwem called to him from the midst of the crag/bush and said, Mooshe, Mooshe. And he said "here I am." SP

The last thing in the world Yahowah wanted was for Moseh to turn away and retreat. That is why Yahowah summoned Moseh by name.

3/18/2017

Then saw Yahuah that he retreated and departed to examine and inspect, and called in the direction of him the Eternal out of the center of the crag/bush and said "Mosha, Mosha". And he said "I am here!"

While **Yah** can manifest Himself in any form He chooses, light, which is timeless, illuminating, and the purest form of energy, is His favorite. However, we mortals can only come so close to this much energy without the source of life becoming destructive. Such may have been the case here. I say “may” because there are different ways to translate the Hebrew letters Aleph-Lamed (לא). They can convey ‘el/God, ‘el/power, ‘el/to or toward, or ‘al/not, nothing, or none.

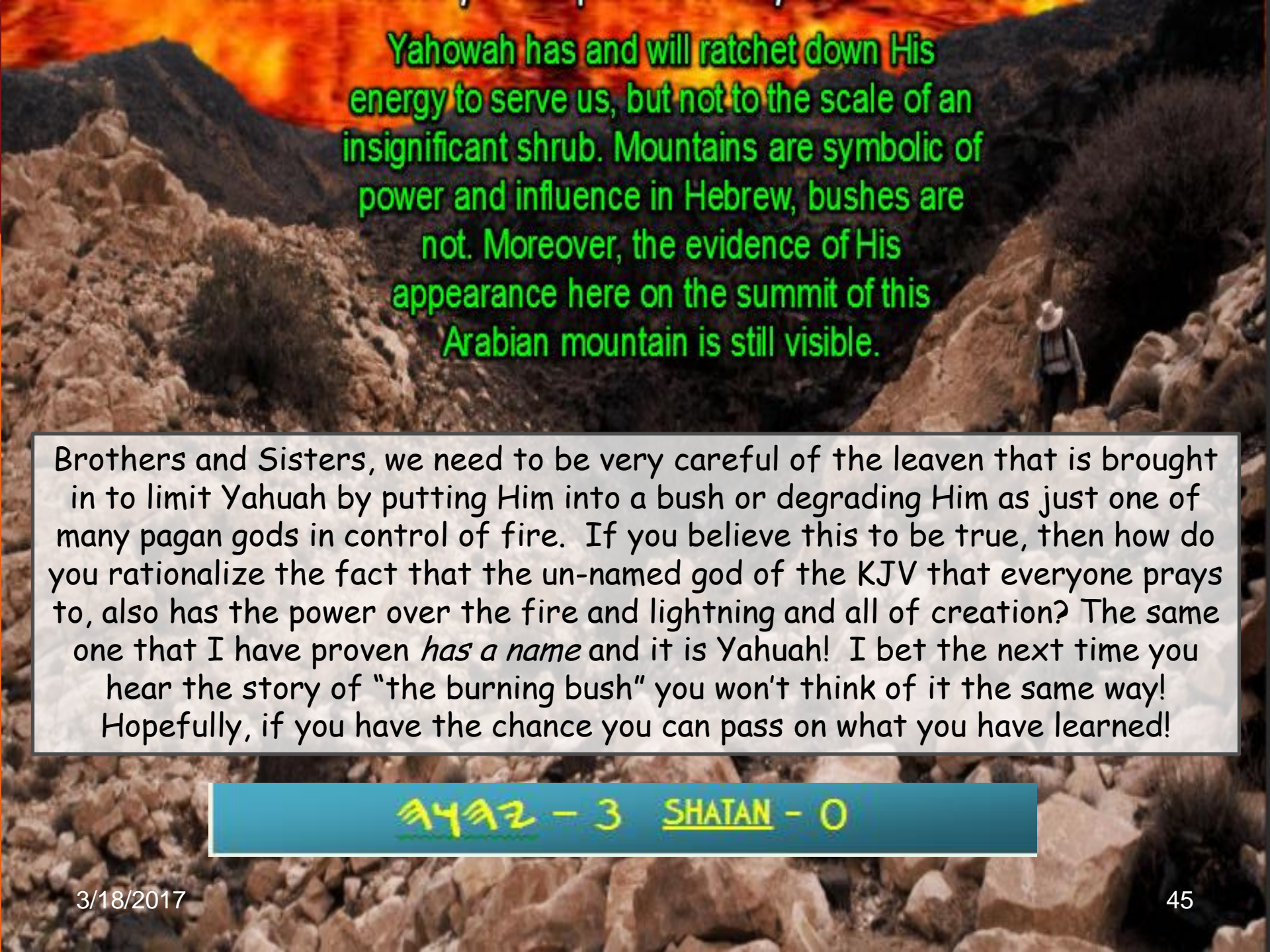
So it is either: “**And** (*wa*) **said** (*‘amar*) **don’t** (*‘al*) **come near** (*qarab* – approach) **here** (*halom* – toward this place) ” or “**And** (*wa*) **G** (*‘el*) **said** (*‘amar*), ‘**Approach and draw near** (*qarab* – come) **this place** (*halom* – toward here) ”

The first rendition, while consistent with most all English translations, doesn’t work in this context because the last speaker was Moseh, and this is clearly **Yah** speaking now.

Moreover, Moseh was already walking away, something **Yahuah** wanted to stop, which is why He summoned him by name. Further, it is inconsistent with **Yahowah**’s purpose to send someone away. He wants us to draw us near.

Exodus 3:5

וַיֹּאמֶר אֱלֹהִים אֶל־מֹשֶׁה אַל־תִּקְרַב הָלֵם שְׁלִנְעַלְיָךְ מֵעַל רַגְלֶיךָ כִּי הַמָּקוֹם אֲשֶׁר אַתָּה עוֹמֵד עָלָיו
 And he said, “You must not come near to here. Take off your sandals from on your feet, because the place on which you are standing, it is holy ground.” | LEB



Yahowah has and will ratchet down His energy to serve us, but not to the scale of an insignificant shrub. Mountains are symbolic of power and influence in Hebrew, bushes are not. Moreover, the evidence of His appearance here on the summit of this Arabian mountain is still visible.

Brothers and Sisters, we need to be very careful of the leaven that is brought in to limit Yahuah by putting Him into a bush or degrading Him as just one of many pagan gods in control of fire. If you believe this to be true, then how do you rationalize the fact that the un-named god of the KJV that everyone prays to, also has the power over the fire and lightning and all of creation? The same one that I have proven *has a name* and it is Yahuah! I bet the next time you hear the story of "the burning bush" you won't think of it the same way! Hopefully, if you have the chance you can pass on what you have learned!

3432 - 3 SHATAN - 0

Let's take a look at the span of time that shows the backsliding of Yahuah's people. When we look at the next set of pagan gods that they try to associate Yahuah with, it will help make more sense as to why this is bad propaganda.

Appox 1906-1739 BC

In Genesis we have the story of Rachel (Ya'acob's wife) taking her father Laban's idols. Her father was Ya'acob's uncle. So Rebakah (Isaac's wife) knew Yah but not her brother. They had lived in Haran.

Gen 29:4 And Jacob^{H3290} said^{H559} unto them, My brethren,^{H251} whence^{H4480 H370} be ye?^{H859} And they said,^{H559} Of Haran^{H4480 H2771} are we.^{H587}

Gen 31:30 And now,^{H6258} though you would need to be gone,^{H1980 H1980} because^{H3588} you sore longest^{H3700 H3700} after your father's^{H1} house,^{H1004} yet wherefore^{H4100} have you stolen^{H1589 (H853)} my gods?^{H430}

Gen 31:32 With^{H5973} whomsoever^{H834} you find^{H4672} strong covenant mark **א** alef Tau^(H853) thy gods,^{H430} let him not^{H3808} live: ^{H2421} before^{H5048} our brethren^{H251} discern^{H5234} you what^{H4100} is your with^{H5973} me, and take^{H3947} it to you. For Jacob^{H3290} knew^{H3045} not^{H3808} that^{H3588} Rachel^{H7354} had stolen^{H1589} them.

Gen 29:4 And Jacob^{H3290} said^{H559} unto them, My brethren,^{H251} whence^{H4480 H370} be ye?^{H859} And they said,^{H559} Of Haran^{H4480 H2771} are we.^{H587}

Present day



Later still it was a problem: approx 1906 BCE

Gen 35:2 Then Jacob^{H3290} said^{H559} to^{H413} his household,^{H1004} and to^{H413} all^{H3605} that^{H834} were with^{H5973} him, Put away^{H5493 (H853)} the strange^{H5236} gods^{H430} that^{H834} are among^{H8432} you, and be clean,^{H2891} and change^{H2498} your garments:^{H8071}

Gen 35:3 And let us arise,^{H6965} and go up^{H5927} to Bethel;^{H1008} and I will make^{H6213} there^{H8033} an altar^{H4196} to your Eternal(God),^{H410} who answered^{H6030} me in the day^{H3117} of my distress,^{H6869} and was^{H1961} with^{H5973} me in the way^{H1870} which^{H834} I went.^{H1980}

Gen 35:4 And they gave^{H5414} to^{H413} Jacob^{H3290 (H853)} all^{H3605} the strange^{H5236} gods^{H430} which^{H834} were in their hand,^{H3027} and all their earrings^{H5141} which^{H834} were in their ears;^{H241} and Jacob^{H3290} hid^{H2934} them under^{H8478} the oak^{H424} which^{H834} was by^{H5973} Shechem.^{H7927}

Now let's look at the gods that were worshiped by the people where Yahuah was taking His people into from Mitsrayim or Egypt.

Exodus approx 1491 BC-The Covenant

Exo 34:11 Observe^{H8104} you^(H853) that which^{H834} I^{H595} command (give charge, appoint, bade- tsauah)^{H6680} you this day: ^{H3117} behold, ^{H2009} I drive out ^{H1644} before ^{H4480} ^{H6440} you^(H853) **the Amorite,^{H567} and the Canaanite,^{H3669} and the Hittite,^{H2850} and the Perizzite,^{H6522} and the Hivite,^{H2340} and the Jebusite.^{H2983}**

Exo 34:12 Take heed^{H8104} to yourself, lest^{H6435} you make^{H3772} a covenant (alliance, pledge, treaty, agreement – byriyth)^{H1285} with the inhabitants^{H3427} of the land^{H776} where ever^{H834} ^{H5921} you^{H859} go, ^{H935} lest^{H6435} it be^{H1961} for a snare^{H4170} in the midst^{H7130} of you:

Exo 34:13 But^{H3588} you shall destroy^{H5422} ^(H853) their altars, ^{H4196} break^{H7665} their images, ^{H4676} and cut down^{H3772} their groves: ^{H842}

Exo 34:14 For^{H3588} you shall worship^{H7812} no^{H3808} other^{H312} god: ^{H410} for^{H3588} (The LORD) **אֱלֹהִים**, ^{H3068} whose name^{H8034} is Jealous, ^{H7067} is a jealous ^{H7067} Eternal (God): ^{H410}

Exo 34:15 Lest^{H6435} you make^{H3772} a covenant (alliance, pledge, treaty, agreement – byriyth)^{H1285} with the inhabitants^{H3427} of the land, ^{H776} and they go a whoring^{H2181} after^{H310} their gods, ^{H430} and do sacrifice^{H2076} to their gods, ^{H430} and *one* call^{H7121} you, and you eat^{H398} of his sacrifice; ^{H4480} ^{H2077}

Exo 34:16 And you take^{H3947} of their daughters^{H4480} ^{H1323} to your sons, ^{H1121} and their daughters^{H1323} go a whoring^{H2181} after^{H310} their gods, ^{H430} and make^(H853) your sons^{H1121} go a whoring^{H2181} after^{H310} their gods. ^{H430}

Exo 34:17 Thou shalt make^{H6213} you no^{H3808} molten^{H4541} gods. ^{H430}

Exo 34:18 ^(H853) The feast^{H2282} of unleavened bread^{H4682} shalt you keep (guard, give heed, observe -shamar)^{H8104}. Seven^{H7651} days^{H3117} you shalt eat^{H398} unleavened bread, ^{H4682} as^{H834} I commanded (give charge, appoint, bade- tsauah)^{H6680} you, in the time^{H4150} of the month^{H2320} Abib: ^{H24} for^{H3588} in the month^{H2320} Abib^{H24} you came out^{H3318} from Egypt. ^{H4480} ^{H4714}

Exo 34:21 Six^{H8337} days^{H3117} you shalt work,^{H5647} but on the seventh^{H7637} day^{H3117} you shalt rest:^{H7673} in earing time^{H2758} and in harvest^{H7105} you shalt rest.^{H7673}

Exo 34:22 And thou shalt observe^{H6213} the feast^{H2282} of weeks,^{H7620} of the firstfruits^{H1061} of wheat^{H2406} harvest,^{H7105} and the feast^{H2282} of ingathering^{H614} at the year's^{H8141} end.^{H8622}

Exo 34:23 Thrice^{H7969} H6471 in the year^{H8141} shall all^{H3605} your men children^{H2138} appear^{H7200} strong covenant mark אַלֶּף טָוֹ (H853) before^{H6440} the Lord^{H113} adown GOD אֲנֹכִי, H3068 the Eternal(God)^{H430} of Israel.^{H3478}

Exo 34:24 For^{H3588} I will cast out^{H3423} the nations^{H1471} before^{H4480} H6440 you, and enlarge^{H7337} (H853) your borders:^{H1366} neither^{H3808} shall any man^{H376} desire^{H2530} strong covenant mark אַלֶּף טָוֹ (H853) your land,^{H776} when you shalt go up^{H5927} to appear^{H7200} (H853) before^{H6440} (The LORD) אֲנֹכִי H3068 your Eternal(God)^{H430} thrice^{H7969} H6471 in the year.^{H8141}

Exo 34:27 And (The LORD) אֲנֹכִי H3068 said^{H559} to^{H413} Moses,^{H4872} Write^{H3789} you^(H853) these^{H428} words:^{H1697} for^{H3588} after^{H5921} the tenor^{H6310} of these^{H428} words^{H1697} I have made^{H3772} a covenant (alliance, pledge, treaty, agreement – byriyth)^{H1285} with^{H854} you and with^{H854} Israel.^{H3478}

Exo 34:28 And he was^{H1961} there^{H8033} with^{H5973} the LORD אֲנֹכִי H3068 forty^{H705} days^{H3117} and forty^{H705} nights;^{H3915} he did neither^{H3808} eat^{H398} bread,^{H3899} nor^{H3808} drink^{H8354} water.^{H4325} And he wrote^{H3789} upon^{H5921} the tables^{H3871} (H853) the words^{H1697} of the covenant,^{H1285} the ten^{H6235} commandments (words, utterances- dabar).^{H1697}

Yahuah has just given the invitation to His feast days that He wants us to show up for, not the holidays that the other pagan people are doing. No Christian does this today. Can you imagine, the Creator of the universe asking you to show up to a party to be with Him as a family, and in doing so renewing and participating in the salvation plan-the only way for Him to redeem us, and it gets ignored and taught that "it's done away with"? It is an important part of the covenant! But now Christians can say a mythical "Sinners prayer" and that is supposed to cover you. Shocking, but it's not in Scripture, it is not the path home to Yahuah and they are praying to Baal, the lord. Is that where they want to end up? I don't think so.

You will notice an overlapping of gods and goddesses and even how they were handed back and forth into the Greek mythology. That is because shatan is not creative or inventive. He has one or two tricks he just keeps repackaging. As long as he can keep humans from knowing history or better yet- rewrite history, he can get away with it. The masses just don't want to hold his feet to the fire. But Yahuah will, in time.

You will also notice that most of these folks are from the side of Canaan. It's not exclusive, as they corrupted folks from Shem's side as well, just as shatan is doing today. Here are two views of who occupied the same land over the years.

Canaan's side



Shem's side



Who were the the Amorites and who were their gods?

They were highland mountaineers who inhabited the land of Canaan, descendants of Canaan -the son of Ham. They were giants and most probably nephilim. Their king was Og who was described as the last of the Remnant of the Raphaim (Deut. 3:11)



They are represented on the Egyptian monuments with fair skins, light hair, blue eyes, curved or hooked noses, and pointed beards. They worshiped the moon god Sin and Amurru.



Impression of the [cylinder seal](#) of [Ḫašḫamer](#), [ensi](#) (high priest) of Sin at [Iškun-Sin](#) ca. 2100 BC. The seated figure is probably king [Ur-Nammu](#), bestowing the governorship on [Ḫašḫamer](#), who is led before him by a [lamma](#) (protective goddess). [Sin/Nanna](#) himself is present in the form of a [crescent](#).



Who were the Canaanites and who were their gods?

Easton's Bible Dictionary

The descendants of Canaan, the son of Ham. Migrating from their original home, they seem to have reached the Persian Gulf, and to have there sojourned for some time. They thence "spread to the west, across the mountain chain of Lebanon to the very edge of the Mediterranean Sea, occupying all the land which later became Palestine, also to the north-west as far as the mountain chain of Taurus. This group was very numerous, and broken up into a great many peoples, as we can judge from the list of nations (Genesis 10), the 'sons of Canaan.'" Six different tribes are mentioned in Exodus 3:8, 17; 23:23; 33:2; 34:11.

In the Tell-el-Amarna tablets Canaan is found under the forms of Kinakhna and Kinakhkhi. Under the name of Kanana the Canaanites appear on Egyptian monuments, wearing a coat of mail and helmet, and distinguished by the use of spear and javelin and the battle-axe. They were called Phoenicians by the Greeks and Poeni by the Romans. By race the Canaanites were Semitic. They were famous as merchants and seamen, as well as for their artistic skill. **The chief object of their worship was the sun-god, who was addressed by the general name of Baal, "lord." Each locality had its special Baal, and the various local Baals were summed up under the name of Baalim, "lords."**

They were "dwellers in the lowlands" ([Numbers 13:29](#)), the great plains and valleys, the richest and most important parts of Palestine. Tyre and Sidon, their famous cities, were the centres of great commercial activity; and hence the name "Canaanite" came to signify a "trader" or "merchant" ([Job 41:6](#); [Proverbs 31:24](#), lit. "Canaanites;" Comp. [Zephaniah 1:11](#); [Ezek. 17:4](#)). The name "Canaanite" is also sometimes used to designate the non-Israelite inhabitants of the land in general ([Genesis 12:6](#); [Numbers 21:3](#); [Judges 1:10](#)).

Who were their gods?

From Wikipedia, the free encyclopedia

Pantheon

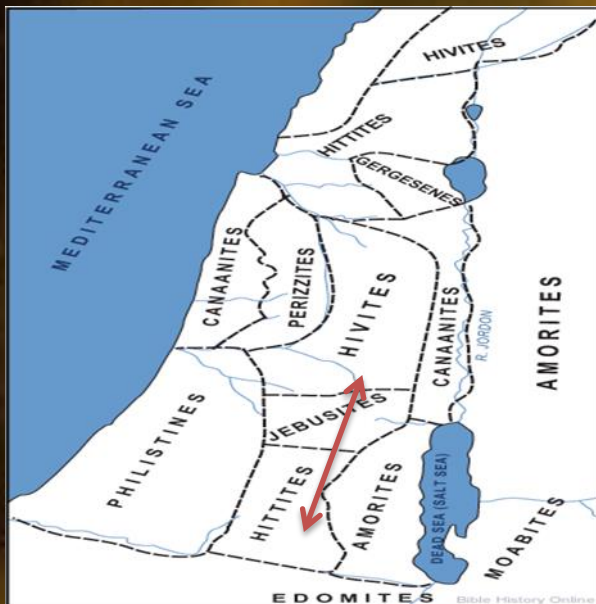


Ba'al with raised arm, 14th-12th century BC, found at Ras Shamra (ancient [Ugarit](#)), [Louvre](#)

A great number of [deities](#) were worshiped by the followers of the Canaanite religion; this is a partial listing:

- [Anat](#), virgin goddess of war and strife, sister and putative mate of Ba'al Hadad
- [Athirat](#), "walker of the sea", Mother Goddess, wife of El (also known as [Elat](#) and after the Bronze Age as Asherah)
- [Athtart](#), better known by her Greek name **Astarte**, assists **Anat in The Myth of Ba'al ****
- [Attar](#), god of the morning star ("son of the morning") who tried to take the place of the dead Baal and failed. Male counterpart of Athtart.
- Baalat or Baalit, the wife or female counterpart of [Baal](#) (also [Belili](#))
- [Ba'al Hadad](#) (lit. master of thunder), storm god.
- [Baal Hammon](#), god of fertility and renewer of all energies in the Phoenician colonies of the Western Mediterranean
- [Dagon](#), god of crop fertility and grain, father of Ba'al Hadad
- [El Elyon](#) (lit. God Most High) and [El](#); also transliterated as [Ilu](#)
- [Eshmun](#), god, or as *Baalat Asclepius*, goddess, of healing
- [Ishat](#), goddess of fire. She was slain by [Anat](#).^{[1][2][3]}
- [Kotharat](#), goddesses of marriage and pregnancy

- [Kothar-wa-Khasis](#), the skilled, god of craftsmanship
- [Lotan](#), the twisting, seven-headed serpent ally of Yam
- [Marqod](#), God of Dance
- [Melqart](#), king of the city, the underworld and cycle of vegetation in [Tyre](#)
- [Molech](#) or [Moloch](#), putative god of fire^[4]
- [Mot](#) or Mawat, god of death (not worshiped or given offerings)
- [Nikkal-wa-Ib](#), goddess of orchards and fruit
- [Qadeshtu](#), lit. "Holy One", putative goddess of love.
- [Resheph](#), god of plague and of healing
- [Shachar](#) and [Shalim](#), twin gods of dawn and dusk, respectively
- [Shamayim](#), (lit. skies) the god of the heavens
- [Shapash](#), also transliterated [Shapshu](#), goddess of the sun; sometimes equated with the Mesopotamian sun god [Shemesh](#)^[5] whose gender is disputed^[6]
- [Yaw](#) (lit. sea-river) the god of the sea and the river,^[7] also called Judge Nahar (judge of the river). Possibly the same being as Yahweh. ^{[8][9][10]}
- **[Yahweh](#) may exist as an ending of some Amorite male names,^[11] a Canaanite mention of [Yahweh](#), found on the [Mesha Stele](#), refers to the god of Israel contrasted with [Chemosh](#).^[12] He may also be [Yah](#) or [Yamm](#) in the [Ba'al Epic](#), **** we will discuss this a little later on******
- [Yarikh](#), god of the moon and husband of Nikkal



From the Egyptian monuments we learn that "the Hittites were a people with yellow skins and 'Mongoloid' features, whose receding foreheads, oblique eyes, and protruding upperjaws are represented as faithfully on their own monuments as they are on those of Egypt, so that we cannot accuse the Egyptian artists of caricaturing their enemies.

The original seat of the Hittite tribes was the mountain ranges of Taurus. They belonged to Asia Minor, and not to Syria.

Who were the gods of the Hittites?

Easton's Bible Dictionary

Palestine and Syria appear to have been originally inhabited by three different tribes.

- (1.) The Semites, living on the east of the isthmus of Suez. They were nomadic and pastoral tribes.
- (2.) The **Phoenicians**, who were merchants and traders; and (Cannaites)
- (3.) **The Hittites**, who were the warlike element of this confederation of tribes. They inhabited the whole region between the Euphrates and Damascus, their chief cities being Carchemish on the Euphrates, and Kadesh, now Tell Neby Mendeh, in the Orontes valley, about six miles south of the Lake of Homs. These Hittites seem to have risen to great power as a nation, as for a long time they were formidable rivals of the Egyptian and Assyrian empires. **In the book of Joshua they always appear as the dominant race to the north of Galilee.**

The Hebrew merchants exported horses from Egypt not only for the kings of Israel, but also for the Hittites ([1 Kings 10:28, 29](#)).

Who were their gods?

List of Hittite deities

From Wikipedia, the free encyclopedia

- A'as - god of wisdom, derived from the [Mesopotamian](#) god [Enki](#) (Ea)
- [Alalus](#) - primordial entity
- The sun goddess of the city of [Arinna](#) - sun goddess and consort of Tarhunt
- Arinniti - sun goddess, possibly another name for the sun goddess of the city of Arinna. In the late 14th century BC, King [Mursili II](#) was particularly devoted to Arinniti.^[17]
- Arma - minor moon god (Luwian)
- [Aruna](#), god of the sea and son of Kamrusepa
- Aserdus - goddess of fertility and wife of Elkunirsa
- Elkunirsa - creator god and husband of Aserdus
- **Ellel - god of the sky. He is invoked in state treaties as a protector of oaths.^[18]**
- Halki - god of grain
- [Hannahannah](#) - mother goddess (Hurrian)
- [Hanwasuit](#) - goddess of sovereignty
- [Hapantali](#) - pastors goddess
- [Hasameli](#) - god of metalworkers and craftsmen
- [Hatepuna](#) - daughter of the sea
- [Huttellurra](#) - collective of midwifery goddesses
- [Hittite sea god](#)
- [Inar](#) - god of woods and fields
- [Hutena](#) - goddesses of fate, similar to the [Moirai](#)
- [Inara](#) - goddess of the wild animals of the steppe (Hattic)
- **Ishara - goddess of oaths and love**
- [Istanu](#) - god of the sun and of judgement (from Hattic Eštan)
- [Istustaya and Papaya](#) - goddesses of destiny
- Jarri - god of plague and pestilence, "Lord of the Bow"
- [Kamrusepa](#) - goddess of healing, medicine and magic
- Kaskuh (Kaškuḫ; Kašku) - god of the moon. (Hurrian Kušuh) The [Luwian](#) peoples called him *Arma*.
- [Khipa](#) - tutelary deity
- [Kurunta](#) - god of wild animals and hunting (= Runda?)



- [Lelwani](#) - goddess of the underworld (Hattic?)
- [Pirwa](#) - deity of uncertain nature
- [Rundas](#) - god of the hunt and good fortune
- [Sandas](#) - lion god
- [Sarruma](#) - god of the mountains, son of Teshub and Hebat (Hurrian)
- [Šauška](#) - goddess of fertility, war and healing (Hurrian)
- [Sutekh](#) - weather god, possibly another name for Teshub
- [Suwaliyat](#) - brother of Teshub
- [Tawara](#) - collective of nursery goddesses
- [Telepinu](#) - god of farming (Hattic)
- [Teshub](#) - god of the sky, weather and storms (Hurrian)
- [Tilla](#) - bull god
- [Upelluri](#) - god of dreaming (Hurrian)
- Wurunkatte - god of war (Hattic Wurunkatte)
- [Zababa](#) - god of war, possibly another name for Wurunkatte

Hittite Gods

http://history-world.org/hittite_gods.htm

B = Babylonian

ALALUS: Father of Anus. Anus removed him from the throne.

ANUS: **Sky God.** Removed his father Alalus from the throne, and was, himself, removed by his son Kumarbis. B = Anu.

ARINNA: **Sun Goddess.** She sent an Eagle out in search of Telepinus. The effort failed.

EA: He resides in the Apsu, just as he does in Babylonia. What he does in the Hittite pantheon I don't know. He is the one who decided on how to defeat Ulikummis, by using the copper knife that was "used to separate heaven and earth". B.

ENLIL: Enlil also makes a guest appearance in the Ulikummis myth. He saw Ulikummis as a child and told the gods later, after the child had grown to it's great size, that they could not hope to defeat it.

HEBAT: Wife of Teshub.

HANNAHANNAS: **Queen of Heaven.** She urges Teshub to do something about Telepinus' disappearance. Teshub went as far as Telepinus' own door, where he banged on the door until he broke his hammer, and thus abandoned the quest.

ILLUYANKAS: A dragon slain by Teshub. There are two versions of this myth. In the old version, they two gods fight and Illuyankas wins. Teshub then goes to Inaras for advice, and she devises a trap for the dragon. She goes to him with large quantities of liqueur, and entices him to drink his fill. Once drunk, the dragon is bound, and Teshub appears with the other gods and kills him. In the later version, the two gods fight and Teshub, again, loses. Illuyankas then takes Teshub's eyes and heart. Teshub then has a son, who grows and marries Illuyankas' daughter. Teshub tells his son to ask for his eyes and heart as a wedding gift, and it is given. Restored, Teshub goes to face Illuyankas once more. At the point of vanquishing the dragon, Teshub's son finds out about the battle; realizing that he had been used for this purpose. He demanded that his father take him along with Illuyankas, and so Teshub killed them both.

Illuyankas's daughter: See Illuyankas.

IMBALURIS: A messenger of Kumarbis.

INARAS: Goddess who set a trap for Illuyankas in the old version of the myth.

IRSIRRA DEITIES, THE: Either the "Maidens of Heaven" or else they are underworld deities.

ISHTAR: Only appears in Hittite myth in an attempt to lull Ulikummis by undressing and singing to him. Her attempt failed as the creature didn't see or hear her. B.

KAMRUSEPAS: Goddess of healing and magick. She calms and purified Telepinus upon his return.

KUMARBIS: The Hittite High God (like El of the Canaanites), Father of the Gods. Removed his father, Anus, from the throne. In order to keep his son Teshub from removing him from the throne, he made Ulikummis to oppose him.

MUKISANUS: Vizier of Kumarbis.

sea goddess: Kumarbis went to this goddess for advice on how to stop Teshub from taking the throne. Her advice seems to have led to the creation of Ulikummis.

SHAUSHKA: a Love Goddess.

teshub's son: See Illuyankas.

TELEPINUS: He is like Tammuz, a fertility god. He becomes enraged for reasons unknown and storms off into the stepp lands where he falls asleep. Draught and famine ensue. He was brought back by a Bee, after extensive searching by the gods had failed. Son of Teshub.

TESHUB: Ruler God (like Baal of the Canaanites), son of Kumarbis. He is also a sun God, and a fertility God. He carries a hammer as a weapon. He defeated Ulikummis with the help of Ea. When Kumarbis first attempted to remove his father, Anus, from the throne, he bit off the Anus' loins in the struggle. Thus, Anus' seed was implanted within Kumarbis and Teshub was born.

UBELLURIS: This deity is much like the Greek Atlas, who supports the world on his shoulders. Ulikummis was placed on his right shoulder by the Irsirra deities to grow tall and strong. Ubelluris didn't even notice the presence until Ea pointed it out to him.

ULIKUMMIS: Son of Kumarbis. He was made to oppose Teshub. There is also mention that he destroys some of mankind. However, he is actually described as being blind, deaf, and dumb; as well as immobile. He was made of stone and placed on Ubelluris' shoulder to grow. He grew until he reached heaven itself. When the gods found him, Ishtar removed her clothing and attempted to lull him with music, but he didn't see or hear her (as he was a blind and deaf creature). The gods attempted to destroy him, but had no affect (he didn't even notice). Finally, Ea called for the Copper Knife that had been used in the seperation of heaven and earth. He then used the blade to sever Ulikummis from Ubelluris' shoulder; lopping the creature off at the feet. Teshub was then able to destroy the creature totally. It is interesting to note that this god's name is the same as a pair of twin volcanic mountains in Asia Minor. This may explain why he is said to be destroying mankind, even in his seemingly catatonic state.



Who were the Hivites and who were their gods?

Easton's Bible Dictionary

The **Hivites** were one group of descendants of Canaan, son of Ham, according to the Table of Nations in Genesis 10

One of the original tribes scattered over Palestine, from Hermon to Gibeon in the south. The name is interpreted as "midlanders" or "villagers" (Genesis 10:17; 1 Chronicles 1:15). They were probably a branch of the Hittites. At the time of Jacob's return to Canaan, Hamor the Hivite was the "prince of the land" (Genesis 24:2-28).

They are next mentioned during the Conquest (Joshua 9:7; 11:19). They principally inhabited the northern confines of Western Palestine (Joshua 11:3; Judges 3:3). A remnant of them still existed in the time of Solomon (1 Kings 9:20).



Who were the gods of the Jebusites?

Wikipedia, the free encyclopedia

The Hebrew Bible ([Tanakh](#)) contains the only surviving ancient text known to use the term *Jebusite* to describe the pre-[Israelite](#) inhabitants of Jerusalem; according to the [Table of Nations](#) at [Genesis 10](#), the Jebusites are identified as a [Canaanite](#) tribe, which is listed in third place among the Canaanite groups, between the [Biblical Hittites](#) and the [Amorites](#). Prior to modern archaeological studies, most [Biblical scholars](#) held the opinion that the Jebusites were identical to the Hittites, which continues to be the case, though less so.



Who were the gods of the Perizzites?

JewishEncyclopedia .com

The unedited full-text of the 1906 Jewish Encyclopedia

PERIZZITES (פְּרִזִּי):

Canaanitish tribe settled in the south of Palestine between Hor and Negeb, although it is not mentioned in the genealogy in Gen. x. According to the Biblical references, Abraham, when he entered Palestine, found the Perizzites dwelling near the Canaanites (*ib.* xiii. 7), and God promised to destroy both these peoples (*ib.* xv. 20). Jacob reproved his sons because of the crime of Shechem, inasmuch as he feared the Perizzites and the Canaanites (*ib.* xxxiv. 30). Moses promised the Israelites to bring them unto the place of the Perizzites and the Amorites (Ex. xxx. 8); and at a later time the tribes of Simeon and Judah conquered the Canaanites and the Perizzites (Judges i. 4). The Perizzites were among the tribes that were not subjected to tribute by Solomon (I Kings ix. 20-22), while the complaint was brought to Ezra that the priests and the Levites would not separate themselves from the Perizzites and the other peoples of the land (Ezra ix. 1).

The view was formerly held that the Perizzites were a prehistoric tribe which became assimilated to the Canaanites when the latter invaded Palestine; but this is in contradiction to the fact that the Perizzites are not mentioned in the genealogy. More recent commentators are of the opinion that the names "Perizi" and "Perazi" are identical, and that the Bible has included under the name "Perizzites" all stocks dwelling in unwalled towns.

Bibliography:

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- Cheyne and Black, Encyc. Bibl. s.v.;
- Hastings, Dict. Bible, s.v.

Leviticus appox 1445-1491BCE Again Yahuah forbids Idols! He knows what they are doing!

Lev 19:4 Turn^{H6437} you not^{H408} to^{H413} idols,^{H457} nor^{H3808} make^{H6213} to yourselves molten^{H4541} gods:^{H430} I^{H589} am the LORD **אֲנִי**^{H3068} your Eternal (God).^{H430}

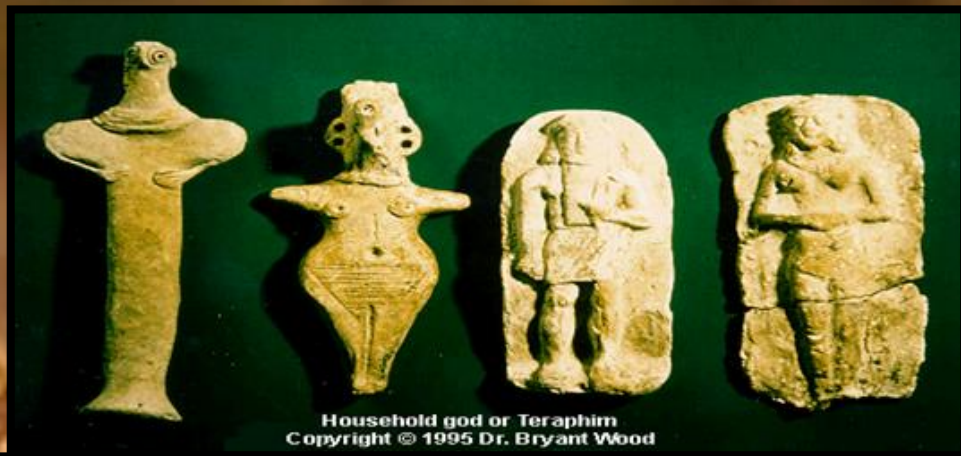
Yahuah actually said they will serve other gods-statues-proven by all the archeology finds we are now uncovering. They knew Yahuah and yet mixed and tried to worship Him in the way of the pagans by making idols



Idols from Abraham's time

Seriously!
How embarrassing is this?

Deuteronomy 1407-1406 BCE Appox



Household god or Teraphim
Copyright © 1995 Dr. Bryant Wood

Deu 4:28 And there^{H8033} you shall serve^{H5647} gods,^{H430} the work^{H4639} of men's^{H120} hands,^{H3027} wood^{H6086} and stone,^{H68} which^{H834} neither^{H3808} see,^{H7200} nor^{H3808} hear,^{H8085} nor^{H3808} eat,^{H398} nor^{H3808} smell.^{H7306}

Nothing new is under the sun



Catholic priest: "My mother god dwells in India"

"Mother dwells here. This is her home on Earth. She is her right now, and you are very close to her".



The Hindu mother of gods, Kali, dwells in Vailankani in South India.

This is a statement from Fr. Jack from Ireland. He told this to a Roman Catholic pilgrim, who was adoring idols at the Church of "Our Lady of Valankani" in South India.

His statement is recorded on Page 9, "*Crusaders voice*", Goa India. The November-December 2010 edition.



The Catholic idol at the site in Vailankani, Devi and Khrisna worshiped as Catholic Mary and her son.

The statement of the dwelling place of "his mother" was given by this Irish priest, as the reason for coming to India.

The lady who encountered this Irishmen writes:

"In his words I found strength and resolve in the purpose of my visit".

Deu 6:14 You shall not^{H3808} go^{H1980} after^{H310} other^{H312} gods,^{H430} of the gods^{H4480 H430} of the people^{H5971} which^{H834} are round about^{H5439} you;

Deu 7:4 For^{H3588} they will turn away^{H5493 (H853)} your son^{H1121} from following^{H4480 H310} Me, that they may serve^{H5647} other^{H312} gods:^{H430} so will the anger^{H639} of the LORD **אָאָר**^{H3068} be kindled^{H2734} against you, and destroy^{H8045} you suddenly.^{H4118}

Deu 7:16 And you shall consume^{H398 (H853)} all^{H3605} the people^{H5971} which^{H834} the LORD **אָאָר**^{H3068} your Eternal (God)^{H430} shall deliver^{H5414} you; your eye^{H5869} shall have no pity^{H2347 H3808} upon^{H5921} them: neither^{H3808} shall you serve^{H5647 (H853)} their gods;^{H430} for^{H3588} that^{H1931} will be a snare^{H4170} to you.

Deu 8:19 And it shall be,^{H1961} if^{H518} you do at all forget^{H7911 H7911 (H853)} the LORD **אָאָר**^{H3068} your Eternal (God) God,^{H430} and walk^{H1980} after^{H310} other^{H312} gods,^{H430} and serve^{H5647} them, and worship^{H7812} them, I testify^{H5749} against you this day^{H3117} that^{H3588} you shall surely perish.^{H6 H6}

Deu 11:6 And what^{H834} he did^{H6213} to Dathan^{H1885} and Abiram,^{H48} the sons^{H1121} of Eliab,^{H446} the son^{H1121} of Reuben:^{H7205} how^{H834} the earth^{H776} opened^{H6475 (H853)} her mouth,^{H6310} and swallowed them up,^{H1104} and their households,^{H1004} and their tents,^{H168} and all^{H3605} the substance^{H3351} that^{H834} was in their possession,^{H7272} in the midst^{H7130} of all^{H3605} Israel:^{H3478}

Deu 11:28 And a curse,^{H7045} if^{H518} you will not^{H3808} obey-(carefully considered, discerned, listened- **shama**)^{H8085 H413} the commandments-(terms and conditions, code of wisdom – **mitzwah**),^{H4687} of the LORD **אָאָר**^{H3068} your Eternal(God),^{H430} but turn aside^{H5493} out of^{H4480} the way^{H1870} which^{H834} I^{H595} command(give charge, appoint, bade- **tsauah**)^{H6680} you this day,^{H3117} to go^{H1980} after^{H310} other^{H312} gods,^{H430} which^{H834} you have not^{H3808} known (intimately understood, experienced, recognized- **yada**).^{H3045}

Deu 12:30 Take heed^{H8104} to yourself that^{H6435} you be not snared^{H5367} by following^{H310} them, after that^{H310} they be destroyed^{H8045} from before^{H4480 H6440} you; and that^{H6435} you enquire^{H1875} not after their gods,^{H430} saying,^{H559} How^{H349} did these^{H428} nations^{H1471} serve^{H5647 (H853)} their gods?^{H430} even so^{H3651} will I^{H589} do^{H6213} likewise.^{H1571}

Deu 13:2 And the sign^{H226} or the wonder^{H4159} come to pass,^{H935} whereof^{H834} He spoke^{H1696} to^{H413} you, saying,^{H559} Let us go^{H1980} after^{H310} other^{H310} gods,^{H430} which^{H834} you have not^{H3808} known (intimately understood, experienced, recognized-**yada**),^{H3045} and let us serve^{H5647} them;

Deu 13:6 If^{H3588} your brother,^{H251} the son^{H1121} of your mother,^{H517} or^{H176} your son,^{H1121} or^{H176} your daughter,^{H1323} or^{H176} the wife^{H802} of your bosom,^{H2436} or^{H176} your friend,^{H7453} which^{H834} is as your own soul,^{H5315} entice^{H5496} you secretly,^{H5643} saying,^{H559} Let us go^{H1980} and serve^{H5647} other^{H310} gods,^{H430} which^{H834} you have not^{H3808} known, (intimately understood, experienced, recognized-**yada**)^{H3045} you,^{H859} nor your fathers;^{H1}

Deu 13:7 Namely, of the gods^{H4480H430} of the people^{H5971} which^{H834} are round about^{H5439} you, nigh^{H7138} to^{H413} you, or^{H176} far off^{H7350} from^{H4480} you, from the *one* end^{H4480H7097} of the earth^{H776} even unto^{H5704} the *other* end^{H7097} of the earth;^{H776}

Deu 13:13 Certain men,^{H376} the children^{H1121} of Belial,^{H1100} are gone out^{H3318} from among^{H4480H7130} you, and have withdrawn^{H5080 (H853)} the inhabitants^{H3427} of their city,^{H5892} saying,^{H559} Let us go^{H1980} and serve^{H5647} **other**^{H312} gods,^{H430} which^{H834} you have not^{H3808} known (intimately understood, experienced, recognized-**yada**);^{H3045}

Deu 17:3 And has gone^{H1980} and served^{H5647} **other**^{H312} gods,^{H430} and worshipped^{H7812} them, either the sun,^{H8121} or^{H176} moon,^{H3394} or^{H176} any^{H3605} of the host^{H6635} of heaven,^{H8064} which^{H834} I have not^{H3808} **emmanded** (give charge, appoint, bade-**tsauah**) ;^{H6680}

Deu 18:20 But^{H389} the prophet,^{H5030} which^{H834} shall presume^{H2102} to speak^{H1696} a word^{H1697} in My name,^{H8034 (H853)} which^{H834} I have not^{H3808} **emmanded** (give charge, appoint, bade-**tsauah**) ^{H6680} him to speak,^{H1696} or that^{H834} shall speak^{H1696} **in the name**^{H8034} of **other**^{H312} gods,^{H430} even that^{H1931} prophet^{H5030} shall die.^{H4191}

Deu 20:18 That^{H4616} **they**^{H834} teach^{H3925} you not^{H3808} to do^{H6213} after all^{H3605} their abominations,^{H8441} which^{H834} they have done^{H6213} unto their gods;^{H430} **so should you sin**^{H2398} against the LORD **אנני**^{H3068} your **Eternal**-(God).^{H430}

Deu 28:14 And you shalt not^{H3808} go aside^{H5493} from any^{H4480H3605} of the words^{H1697} which^{H834} I^{H595} **emmand** (give charge, appoint, bade-**tsauah**) ^{H6680} you this day,^{H3117} **to the right hand**,^{H3225} or **to the left**,^{H8040} to go^{H1980} after^{H310} **other**^{H312} gods^{H430} to serve^{H5647} them.

Deu 28:36 The LORD יהוה H3068 shall bring H1980 you, and your king H4428 which H834 you shall set H6965 over H5921 you, to H413 a nation H1471 which H834 neither H3808 you H859 nor your fathers H1 have known (intimately understood, experienced, recognized-yada); H3045 and there H8033 shall you serve H5647 other H312 gods, H430 wood H6086 and stone. H68

Deu 28:64 And the LORD יהוה H3068 shall scatter H6327 you among all H3605 people, H5971 from the one end H4480 H7097 of the earth H776 even to H5704 the other; H7097 (H776) and there H8033 you shalt serve H5647 other H312 gods, H430 which H834 neither H3808 you H859 nor thy fathers H1 have known (intimately understood, experienced, recognized-yada), H3045 even wood H6086 and stone. H68

Deu 29:18 Lest H6435 there should be H3426 among you man, H376 or H176 woman, H802 or H176 family, H4940 or H176 tribe, H7626 whose H834 heart H3824 turns away H6437 this day H3117 from H4480 H5973 the LORD יהוה H3068 our Eternal-(God), H430 to go H1980 and serve H5647 (H853) the gods H430 of these H1992 nations; H1471 lest H6435 there should be H3426 among you a root H8328 that beareth H6509 gall H7219 and wormwood; H3939

Deu 29:26 For they went H1980 and served H5647 other H312 gods, H430 and worshipped H7812 them, gods H430 whom H834 they knew (intimately understood, experienced, recognized-yada) H3045 not, H3808 and whom he had not H3808 given H2505 to them:

Deu 30:17 But if H518 your heart H3824 turn away, H6437 so that you will not H3808 hear (carefully considered, discerned, listened- shama), H8085 but shall be drawn away, H5080 and worship H7812 other H312 gods, H430 and serve H5647 them;

Deu 31:16 And the LORD יהוה H3068 said H559 to H413 Moses, H4872 Behold, H2009 you shall sleep H7901 with H5973 your fathers; H1 and this H2088 people H5971 will rise up, H6965 and go a whoring H2181 after H310 the gods H430 of the strangers H5236 of the land, H776 whither H834 H8033 they H1931 go H935 to be among H7130 them, and will forsake H5800 Me, and break H6565 (H853) my covenant H1285 which H834 I have made H3772 with H854 them.

Deu 31:18 And I^{H595} will surely hide^{H5641 H5641} My face^{H6440} in that^{H1931} day^{H3117} for^{H5921} all^{H3605} the evils^{H7451} which^{H834} they shall have wrought,^{H6213} in that^{H3588} they are turned^{H6437} to^{H413} other^{H312} gods.^{H430}

Deu 31:20 For^{H3588} when I shall have brought^{H935} them into^{H413} the land^{H127} which^{H834} I swear^{H7650} to their fathers,^{H1} that floweth^{H2100} with milk^{H2461} and honey;^{H1706} and they shall have eaten^{H398} and filled themselves,^{H7646} and waxen fat;^{H1878} **then will they turn^{H6437} to^{H413} other^{H312} gods,^{H430} and serve^{H5647} them, and provoke^{H5006} me, and break^{H6565 (H853)} my covenant.^{H1285}**

Deu 32:16 They provoked Him to jealousy^{H7065} with strange^{H2114} gods, with abominations^{H8441} provoked they him to anger.^{H3707}

Deu 32:17 They sacrificed^{H2976} to devils,^{H7706} not^{H3808} to Eternal-(God)elowahh);^{H433} to gods (elohiym^{H430}) whom they knew^{H3045} not,^{H3808} to new^{H2319} gods that came^{H935} newly up,^{H4480 H7138} whom your fathers^{H1} feared^{H8175} not.^{H3808}

Deu 32:37 And he shall say,^{H559} Where^{H335} are **their gods,**^{H430} their rock^{H6697} in whom they trusted,^{H2620}

There are a lot more verses but I just wanted to show that the people who were taken out of Egypt went right back into the old ways and and so have we , and Yahuah is NOT pleased! This proves that not only did Yahuah know they (we) were going to do this but by finding these trinkets in archeology we also confirm Scripture again and again. Instead of trying to insult and blaspheme the Name of Yahuah by calling Him a pagan deity, we should be rejoicing that we have more proof in the validity of Scripture! Please let the above Scriptures sink in. Yahuah will not share His Power or the magnificent work He has done with anyone. He does want HIS NAME to receive the accolades for it! Not an unknown-title ..god. That is why He says He is a jealous Almighty-that is part of His character. Here is some Archeological proof that they were mixing Yahuah and pagan deities, just like He said they were! This does not make Yahuah a pagan deity, it makes the people extremely wicked and they paid a high price for it.

Astarte 1800 BC

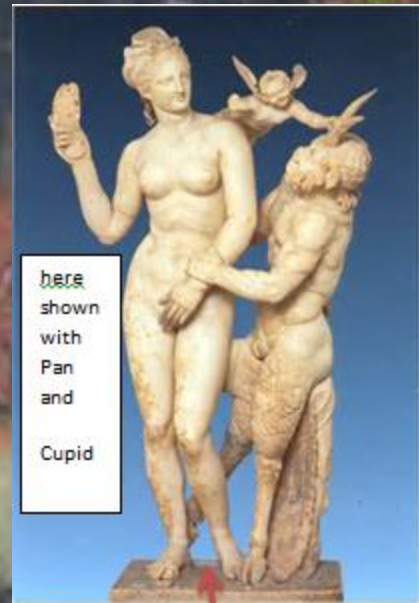
<http://www.angelfire.com/de/poetry/Whoswho/Astarte.html>

The origins of Astarte (Asherah, Asherat, Ashtart, Ashtareth, Ashtoreth, Ashtaroth, Atargatis, Athar, Attart) stretches back into antiquity. Inscriptions trace her earliest incarnation, Aserah, back to the third millennium BCE, Astarte gaining dominance around 1500 BCE. Aserah of the Sea (or Asheratian) was co-consort with Anat to El. She began as an Amorite goddess, then Canaanite and possibly Phoenician. As Aserah, she was the mother of seventy gods and goddesses, including Baal, Anat, Kathar-Wa-Hasis, and Athar. As Astarte, she was considered the consort of Baal.

Among the Semites, Ashtarte was a fertility goddess, her center of worship, the entire Middle East. She was a sea goddess of the northern Semites and was equated with Allat, Elat, and Mut. Lucian called her the Syrian Dea, or great goddess. Her animal was the sphinx which was typically depicted on either side of her throne. Among the Babylonians, she became Ishtar.



The Greeks equated her with Aphrodite, and both were goddesses of the planet Venus. In fact, Astarte (and most of her other names) means “star,” though it is sometimes translated as “womb” or “that which comes from the womb.” Temple prostitution was practiced among her devotees.



here shown with Pan and Cupid

As Ashtoreth, she was a goddess of war and sexual love in Egypt from 1800 BCE until the coming of Christianity. Known as the Lady of Horse and Chariots, she was depicted with the head of a lioness and mounted on a quadriga in a possible mistaken combination with Anhat. Most usually depicted in the nude, she is shown Egyptian style, with a crown of cows' horns enclosing a sun disc.



Lady gaga



Take notice of the current celebrities that people take their children to see.
Do you think Yahuah is pleased at this?



Would you let these people babysit your child... you already are!

In Egyptian myth, **she was given as either the daughter of Ra or Ptah through the goddess Neith.** According to one story, in the early days the gods were required to pay tribute of gold, silver, and precious stones to the sea. This they did, but the sea wanted more. So they sent Ashtoreth to the sea bearing more offerings. Instead of giving these however, she proceeded to mock the waters. The sea responded by demanding her as a gift. The great gods covered her in jewels and sent her back to the sea, accompanied by Seth. Though the end of the story is missing, it is assumed that Seth fought the sea and saved her.

As Aserah, she gave her name to the hilltop shrines under the trees which were so vilified by the writers of the biblical prophetic books. Translated as “grove” in the King James Version of the Bible, the aserah seems to have been a carved wooden pillar, representing the mother goddess and forming the focal point of worship in conjunction with the stone massebah. Worship by early Israelites at the aserah became one of the major irritations of the masculine oriented Semitic groups. **Many Semites viewed her as the queen of heaven and wife of Yahweh. (false)** Among the Sumerians however, her husband was Martu (or Amor, god of the Amorites). In fact, Solomon was said to have built a temple near Jerusalem in her honor. This conflict between patriarchal worshippers and their more matriarchal tolerant brethren is possibly how she was denigrated to the male Christian demon Astaroth in later times.

Atargatis (Derketo -Greek) is a variation of the Babylonian Atar'ate (found inscribed on coins), itself a contraction of Ashtart-Anat. She is the equivalent of Astarte. As a Syrian fish-goddess,



Think twice before you order your next coffee from here- who are you promoting?

she acts as the fertility goddess of Ascalon (her chief temple) and is usually depicted as a type of mermaid. In Rome, she was called Dea Syria. Worshipped at Hierapolis, northeast of Aleppo, along with her consort, Hadad, she was depicted adorned with a crown and carrying a sheaf of grain, and her throne was supported by lions, suggesting her power over nature. Merchants and mercenaries carried her cult throughout the Greek world, where she was considered a form of Aphrodite.

Atargatis is mentioned in the Apocrypha, and Judah Maccabeus defiled the temple at Carnaim. Without consideration for the sanctity of her temple, Judah slew the inhabitants that had fled there for refuge. Then he set fire to the temple and all its sacred relics.

Here is another quote that takes the real history out of context to make Yahuah one of the many gods.

"The collection of ancient manuscripts found at the Jewish colony of Elephantine demonstrates the use of Canaanite religious terminology in conjunction with the name of Israel's God Yahu. Such compound names as **Anath-Yahu**, Anath-Bethel, Ishum-Bethel, and Herem-Bethel are found there. These names all represent the attempt to combine differing philosophies and religious beliefs that were prevalent in the centuries following the Israelite conquest of Canaan. For example, Anath was the ancient Canaanite goddess, the sister of Baal (Bruce, p. 53), and Baal was one of the ancient names for Nimrod." (*Hislop, p. 232*).

We know EL was a Canaanite deity, but we *do not know* if **Ishum-Bethel** for example was a believer of אֱלֹהִים. But what does this really prove? If you live in a city where there are Muslims, atheists, Catholics and Mormons, are you corrupted by their religion? So this is really an unjust sweeping statement by Hislop. There is and will always be a remnant of אֱלֹהִים's children- staying set apart-Proclaiming His name! The flip side of this is that it should come as no surprise that they would find manuscripts showing Hebrews going after gods they should not have. We just saw Yahuah testify in advance to this fact!

As I said in Part 2, El may have been put into our Scriptures instead of AL. I have no doubt that EL is a pagan deity. I have not been able to track down this cover up, but it is not a hard conclusion to make. I will not use El or any of the forms of EL due to this connection.

This is the real story about the Colony of Elephantine. Also as a side note Anath- Yahu.. Does this ring a bell?

Jdg 3:26 And Ehud^{H261} escaped^{H4422} while^{H5704} they tarried,^{H4102} and passed beyond^{H5674 (H853)} the quarries,^{H6456} and escaped^{H4422} unto Seirath.^{H8167}



SEIRAH

se-i'-ra, se'-i-ra (ha-se'irah; Codex Vaticanus Seteirotha; Codex Alexandrinus See irotha; the King James Version, Seirath): The place to which Ehud escaped after his assassination of Eglon, king of Moab ([Judges 3:26](#)). The name is from the same root as the foregoing, and probably applied to some shaggy forest. The quarries by which he passed are said to have been by Gilgal ([Judges 3:19](#)), but there is nothing to guide us to an identification. Eusebius, in *Onomasticon*, gives the name, but no indication of the site.

Strong's Hebrew

H8167: Seirah

"goat," a city in Ephraim

Jdg 3:27 And it came to pass, ^{H1961} when he was come, ^{H935} that he blew ^{H8628} a trumpet ^{H7782} in the mountain ^{H2022} of Ephraim, ^{H669} and the children ^{H1121} of Israel ^{H3478} went down ^{H3381} with ^{H5973} him from ^{H4480} the mount, ^{H2022} and he ^{H1931} before ^{H6440} them.

Jdg 3:28 And he said ^{H559} to ^{H413} them, Follow ^{H7291} after ^{H310} me: for ^{H3588} **the LORD** ^{H3068} **אֲנִי** has delivered ^{H5414} (H853) your enemies ^{H341} (H853) the Moabites ^{H4124} into your hand. ^{H3027} And they went down ^{H3381} after ^{H310} him, and took ^{H3920} (H853) the fords ^{H4569} of Jordan ^{H3383} toward Moab, ^{H4124} and suffered ^{H5414} not ^{H3808} a man ^{H376} to pass over. ^{H5674}

Jdg 3:29 And they slew ^{H5221} of (H853) Moab ^{H4124} at that ^{H1931} time ^{H6256} about ten ^{H6235} thousand ^{H505} men, ^{H376} all ^{H3605} lusty, ^{H8082} and all ^{H3605} men ^{H376} of valour; ^{H2428} and there escaped ^{H4422} not ^{H3808} a man. ^{H376}

Jdg 3:30 So Moab ^{H4124} was subdued ^{H3665} that ^{H1931} day ^{H3117} under ^{H8478} the hand ^{H3027} of Israel. ^{H3478} And the land ^{H776} had rest ^{H8252} fourscore (80) ^{H8084} years. ^{H8141}

Jdg 3:31 And after ^{H310} him was ^{H1961} Shamgar ^{H8044} the son ^{H1121} of Anath, ^{H6067} which slew ^{H5221} of (H853) the Philistines ^{H6430} six ^{H8337} hundred ^{H3967} men ^{H376} with an ox ^{H1241} goad: ^{H4451} and he ^{H1931} also ^{H1571} delivered ^{H3467} (H853) Israel. ^{H3478}

It helps to understand what the name means. Anath-Yahu would mean "Yahuah for answered prayer". It could be that his mother and father after praying for a child was so thankful to Yahuah that they named their son Anath-Yahu. Clearly they were thankful to אֲנִי for something! That should be seen as a good and righteous thing, right?

Strong's H6067 - 'Anath	
עֲנָת	
Transliteration	Pronunciation
'Anath	an-äth' (Key)
Part of Speech	Root Word (Etymology)
proper masculine noun	From עָנָה (H6030)
TWOT Reference	
n/a	
Outline of Biblical Usage	
Anath = "answer"	
1) father of Shamgar	
Authorized Version (KJV) Translation Count – Total: 2	
AV – Anath 2	
Gesenius's Lexicon (Help)	
עֲנָת ("answer to prayer," from the root עָנָה, of the form פָּנֵת from the root פָּנָה) [<i>Anath</i>], pr. n. m. Jud. 3:31; 5:6.	

Strong's H6030 - 'anah	
עָנָה	
Transliteration	Pronunciation
'anah	ä-nä' (Key)
Part of Speech	Root Word (Etymology)
verb	A primitive root
TWOT Reference	
1650,1653	
Outline of Biblical Usage	
1) to answer, respond, testify, speak, shout	
a) (Qal)	
1) to answer, respond to	
2) to testify, respond as a witness	
b) (Niphal)	
1) to make answer	
2) to be answered, receive answer	
2) (Qal) to sing, utter tunefully	
3) (Qal) to dwell	
Authorized Version (KJV) Translation Count – Total: 329	
AV – answer 242, hear 42, testify 12, speak 8, sing 4, bear 3, cry 2, witness 2, give 1, misc 13	

Gesenius's Lexicon (Help)
I. עָנָה—(1) prop. TO SING , i. q. Arab. غنى Conj. II. IV. (this signification, although unfrequent, seems, however, to be primary, see Piel; compare Lat. <i>cano</i> , Pers. خواندن to sing, to call, to read; Sansc. <i>gai</i>), Ex. 15:21; followed by לְ to praise with song, 1 Sam. 21:12; 29:5; Ps. 147:7; hence <i>to cry out</i> (compare Lat. <i>actor canit, cantat</i> , i. q. <i>declamat, f̄dreit laut</i>), used of the shout of soldiers in battle, Ex. 32:18; Jer. 51:14; of jackals in the deserts, Isa. 13:22 (compare <i>cantus galli, gallicinium</i>). It is applied to any one who <i>pronounces</i> any thing <i>solemnly and with a loud voice</i> (compare Lat. <i>incantare, cantor</i> , used of any one who often says, inculcates, or affirms any thing, Ter. Plaut.; Cic. Orat. i. 55); hence—(a) used of God uttering an oracle , 1 Sam. 9:17, וַיְהוָה עָנָהוּ "Jehovah declared to him" (Samuel); Gen. 41:16, "God announces welfare to Pharaoh;" compare Deut. 20:11. Used in a forensic sense—(b) of a judge giving sentence, Exod. 23:2; and—(c) of a witness giving evidence, solemnly affirming any thing; hence to testify , with an acc. of the thing, Deut. 19:16; followed by לְ of him <i>for</i> whom (Gen. 30:33; 1 Sa. 12:3) or <i>against</i> whom (Num. 35:30; Deut. 19:18; 2 Sam. 1:16) testimony is given. More fully עָנָה עִירָ לְ Ex. 20:16. Hence—

32:12.—(bb) in a good sense, of those who answer the prayers of any one, who **hear and answer a petitioner**; and thus it is often used of God hearing and answering men, 1 Sam. 14:39; Psa. 3:5; 4:2. There is a pregnant construction, Ps. 22:22, לְמַפְרְנֵי הַקּוֹמִים עֲנֵיתָנִי "answer (and deliver) me from the horns of the Remim;" hence—(cc) with an acc. of pers. and לְ of the thing, *to answer any one in any thing*, i. e. *to be bountiful to him, to bestow the thing*, Ps. 65:6; and with an acc. of the thing, Ecc. 10:19, הַכֶּסֶף יַעֲנֶה אֶת־הַכֹּל "money answers with all things" (imparts all), gewährte alleš, compare Hos. 2:23, 24.

1412 - 4 SHATAN - 0



Next Time in Part 3C we will continue to look at the ancient deities that they mix up with Yahuah and use to sway people away from using His name.

