

Name YHUH To Claim Yahuah

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

Part 3 C

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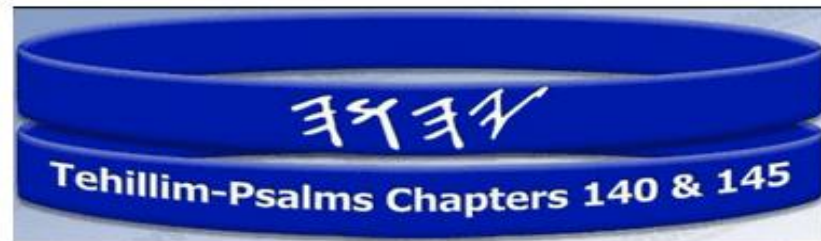
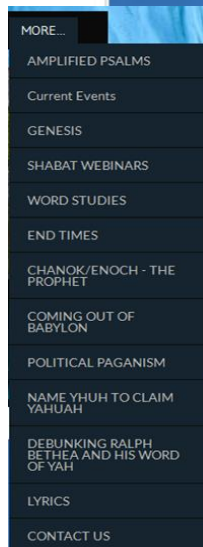
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Chokmah is Hebrew for wisdom and all praise to Yahuah for leading us in our quest for that. **Read more**



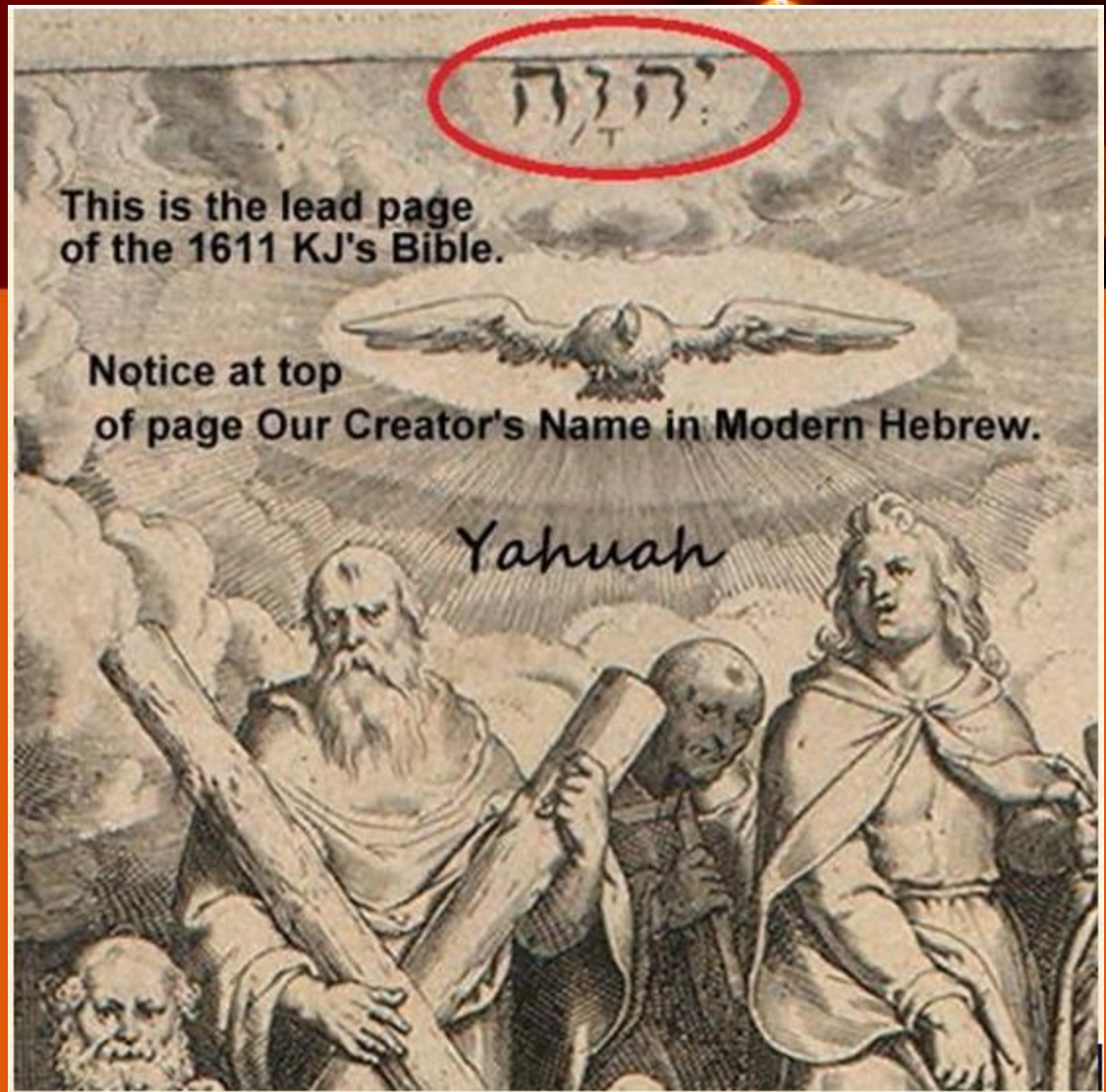
Part 3C
The
Tetragrammaton

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.**

In our last installment of part 3 we will finish looking at the arguments others have made as they try to throw the rock and wooden idols at Yahuah hoping that this somehow will shatter the truth of who Yahuah is. So let the contest continue. So far the count is:

3492 - 4 SHATAN - 0

More Mixing Yah With Common deities

"Yah was identified with the Aramaic Thunder-god, Adad. A coin from the fourth century B.C. in southern Philisti (when the Jews were in subjection to the Persian kings) has the only known representation of the Hebrew Deity. The letters YHW were inscribed just above a bird which the god held on his arm. The most likely identification of the god Yah of Gaza is the Hebrew, Phoenician, and Aramaic Sun-god El or Elohim whom the Hebrews had long since identified with Yah." (*Great Events of Bible Time, pp. 42-43*).





Doesn't Adad in the coin look like Zeus?
Shatan is a one trick pony!

Wow! "Great Events of Bible Time", again has very sloppy research. First off there are no letters above the bird that supposedly says YHW! The letters at the right side does not spell Yah! And the resemblance to what would later become Zeus is remarkable.

See below the proper translation! It's Baal of Tarz or Lord of Tarus!



These are the Hebrew Charters for YHW

𐤅𐤄𐤅

Waw (W) Hay (H) Yod (Y) **This coin does not spell YHW!**



This does

A stater of Tarsus issued under Persian authority in the 4th century BCE. The inscription reads Baal Tarz "Lord of Tarsus" He holds a lily-tipped scepter in his left hand and a vine cutting with a cluster of grapes, an eagle (?) holding an ear of wheat. Baal in Ugaritic myths (12th century BCE) was associated with rains that made possible agriculture and he was called the "rider of the clouds" which was an *epithet also borne by Yahweh in the Bible. * <http://www.bibleorigins.net/YahwehWheelCoin.html>

Great Events of Bible Time needs to do a lot better research! This is the second time they gave bad information about Yahauh. Do you see how easy it is to lie about this?

*I have not found any Scripture that says אֲיָאֵז had the epithet as "rider of the clouds". Could it be, they were reading Ezekiel's prophecy? That is too much to hope for.

אֲיָאֵז – 5 shatan – 0

When we read about Adad, who was the pagan thunder god that people keep trying to confuse us with 𐎠𐎶𐎵, we see that he was also known as the Akkadian Adad or Ramman 'Thunderer' cognate with Aramaic 'Rimmon'.

Adad



Assyrian soldiers
carrying a statue of
Adad.

Adad in Akkadian and Ishkur in Sumerian are the names of the storm-god in the Babylonian-Assyrian pantheon, both usually written by the logogram DIM. The Akkadian god Adad is cognate in name and functions with northwest Semitic god Hadad.

In Akkadian Adad is also known as Ramman 'Thunderer' cognate with Aramaic 'Rimmon' which was a byname of the Aramaic Hadad. (Ramman was formerly incorrectly taken by many scholars to be an independent Babylonian god later identified with the Amorite god Hadad.)

The Sumerian Ishkur appears in the list of gods found at Fara but was of far less importance than the Akkadian Adad later became, probably partly because storms and rain are scarce in southern Babylonia and agriculture there depends on irrigation instead. Also, the gods Enlil and Ninurta also had storm god features which decreased Ishkur's distinctiveness. He sometimes appears as the assistant or companion of one or the other of the two.

When Enki distributed the destinies, he made Ishkur inspector of the cosmos. In one litany Ishkur is proclaimed again and again as "great radiant bull, your name is heaven" and also called son of An, lord of Karkara; twin-brother of Enki, lord of abundance, lord who rides the storm, lion of heaven.

In other texts Adad/Ishkur is sometimes son of the moon god Nanna/Sin by Ningal and brother of Utu/Shamash and Inana/Ishtar. He is also occasionally son of Enlil.

Adad/Ishkur's consort (both in early Sumerian and later Assyrian texts) was Shala, a goddess of grain, who is also sometimes associated with the god Dagan. She was also called Gubarra in the earliest texts. The fire god Gibil (named Gerra in Akkadian) is sometimes the son of Ishkur and Shala.

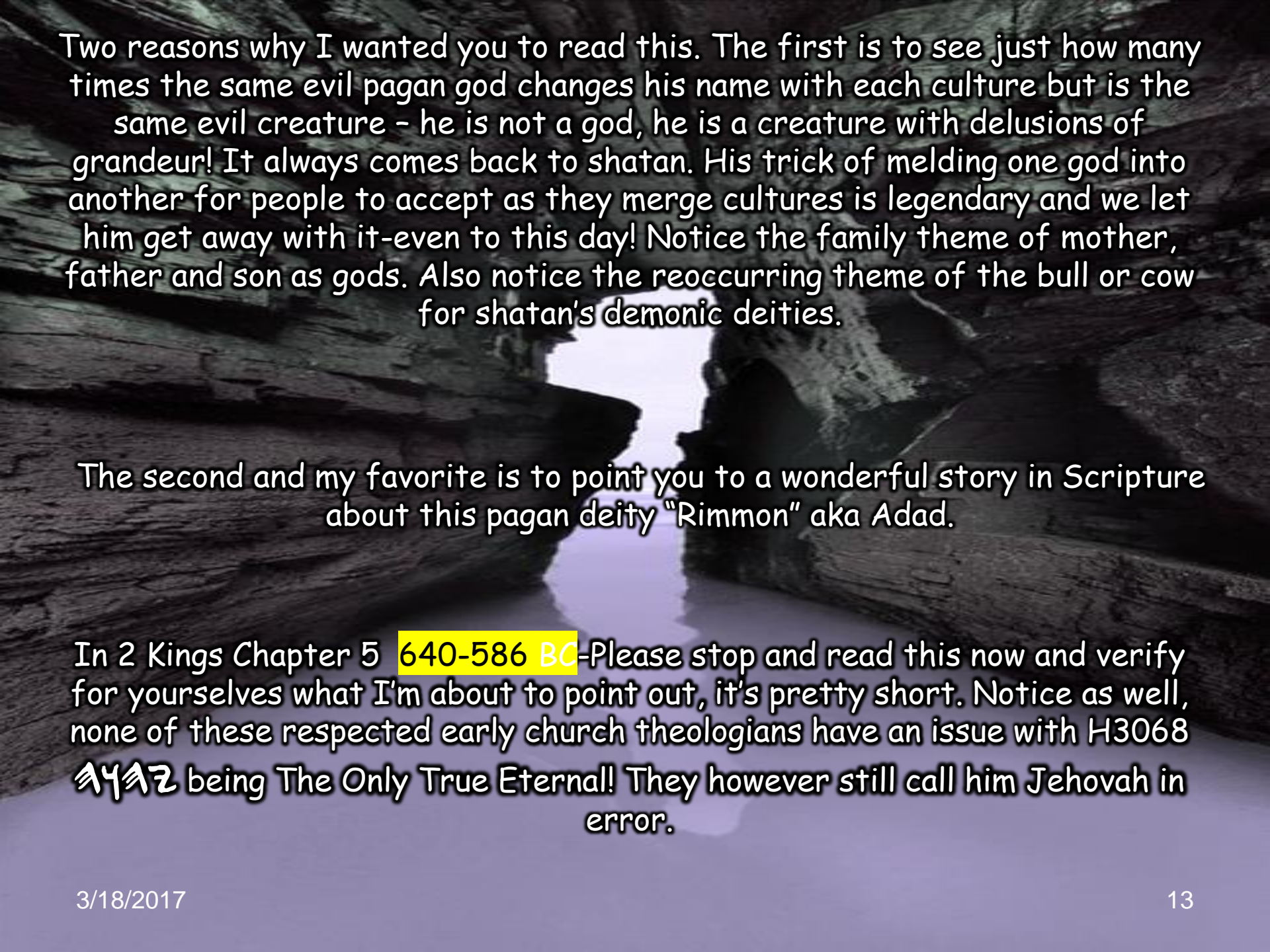
Adad/Ishkur's special animal is the bull. He is naturally identified with the Anatolian storm-god Teshub. Occasionally Adad/Ishkur is identified with **the god Amurru, the god of the Amorites.**

The Babylonian center of Adad/Ishkur's cult was Karkara in the south, his chief temple being E.Karkara and Shala his spouse being worshipped in a temple named E.Durku. But among the Assyrians his cult was especially developed along with his warrior aspect. From the reign of Tiglath-Pileser I (1115–1077 BCE), Adad had a double sanctuary in Assur which he shared with Anu. Anu is often associated with Adad in invocations. The name Adad and various alternate forms and bynames (Dadu, Bir, Dadda) are often found in the names of the Assyrian kings.

Adad/Ishkur presents two aspects in the hymns, incantations, and votive inscriptions. On the one hand he is the god who, through bringing on the rain in due season, causes the land to become fertile, and, on the other hand, the storms that he sends out bring havoc and destruction. He is pictured on monuments and cylinder seals (sometimes with a horned helmet) with the lightning and the thunderbolt (sometimes in the form of a spear), and in the hymns the somber aspects of the god on the whole predominate. His association with the sun-god, Shamash, due to the natural combination of the two deities who alternate in the control of nature, leads to imbuing him with some of the traits belonging to a solar deity.

Shamash and Adad became in combination the gods of oracles and of divination in general. Whether the will of the gods is determined through the inspection of the liver of the sacrificial animal, through observing the action of oil bubbles in a basin of water or through the observation of the movements of the heavenly bodies, it is Shamash and Adad who, in the ritual connected with divination, are invariably invoked. Similarly in the annals and votive inscriptions of the kings, when oracles are referred to, Shamash and Adad are always named as the gods addressed, and their ordinary designation in such instances is bele biri 'lords of divination'.

<http://www.tagate.com/thunder/gods/adad.shtml>



Two reasons why I wanted you to read this. The first is to see just how many times the same evil pagan god changes his name with each culture but is the same evil creature - he is not a god, he is a creature with delusions of grandeur! It always comes back to shatan. His trick of melding one god into another for people to accept as they merge cultures is legendary and we let him get away with it-even to this day! Notice the family theme of mother, father and son as gods. Also notice the reoccurring theme of the bull or cow for shatan's demonic deities.

The second and my favorite is to point you to a wonderful story in Scripture about this pagan deity "Rimmon" aka Adad.

In 2 Kings Chapter 5 **640-586 BC**-Please stop and read this now and verify for yourselves what I'm about to point out, it's pretty short. Notice as well, none of these respected early church theologians have an issue with H3068 **𐤀𐤃𐤁𐤏** being The Only True Eternal! They however still call him Jehovah in error.



Adad

Also known as Rimmon

Darbys Commentary:

“Elisha goes also beyond the borders of Israel in dispensing the blessing of which he is the instrument; and, when the king of Israel is troubled at Naaman's coming, Elisha heals the leprosy of this Gentile, who is brought to acknowledge Jehovah, the God of Israel, as the only true God.”

Clark's Commentary: 5:15

There is no God in all the earth - Those termed gods are no gods; the God of Israel is sole God in all the earth. See my sermon on this subject.

Barnes's Commentary 5:15

There is no God ... - Compare the marginal references; but in none of them are the expressions quite so strong as here. Naaman seems absolutely to renounce all belief in any other God but Yahweh. !! Yeah!! Barnes gets the Name mostly right!

Keil and Delitzsch Commentary 5:15-18

“May Jehovah forgive thy servant in this thing, when my lord (the king of Syria) goeth into the house of Rimmon, to fall down (worship) there, and he supports himself upon my hand, that I fall down (with him) in the house of Rimmon; if I (thus) fall down in the house of Rimmon, may,” etc. It is very evident from Naaman's explanation, “for thy servant,” etc., that he wanted to take a load of earth with him out of the land of Israel, that he might be able to offer sacrifice upon it to the God of Israel, because he was still a slave to the polytheistic superstition, that no god could be worshipped in a proper and acceptable manner except in his own land, or upon an altar built of the earth of his own land. And because Naaman's knowledge of God was still adulterated with superstition, he was not yet prepared to make an unreserved confession before men of his faith in Jehovah as the only true God, but hoped that Jehovah would forgive him if he still continued to join outwardly in the worship of idols, so far as his official duty required. **Rimmon (i.e., the pomegranate) is here, and probably also in the local name Hadad-rimmon (Zec 12:11), the name of the supreme deity of the Damascene Syrians, and probably only a contracted form of Hadad-rimmon, since Hadad was the supreme deity or sun-god of the Syrians (see at 2Sa 8:3), signifying the sun-god with the modification expressed by Rimmon, which has been differently interpreted according to the supposed derivation of the word. Some derive the name from רמם = רום, as the supreme god of heaven, like the Ἐλιοῦν of Sanchun. (Cler., Seld., Ges. thes. p. 1292); others from רמון, a pomegranate, as a *faecundantis*, since the pomegranate with its abundance of seeds is used in the symbolism of both Oriental and Greek mythology along with the Phallus as a symbol of the generative power (vid., Bähr, *Symbolik*, ii. pp. 122, 123), and is also found upon Assyrian monuments (vid., Layard, *Nineveh and its Remains*, p. 343); others again, with less probability, from רמך, *jaculari*, as the sun-god who vivifies and fertilizes the earth with his rays, like the ἐκηβόλος Ἀπόλλων; and others from רמך = Arab. *rmm*, *computruit*, as the dying winter sun (according to Movers and Hitzig; see Leyrer in Herzog's *Cyclopaedia*). - The words “and he supports himself upon my hand” are not to be understood literally, but are a general expressly denoting the service which Naaman had to render as the aide-de-camp to his king (cf. 2Ki 7:2, 2Ki 7:17). For the Chaldaic form רמון, see Ewald, §156, α. - In the repetition of the words “if I fall down in the temple of Rimmon,” etc., he expresses the urgency of his wish.**

Pomegranate Symbol



Detail of *Madonna of the Pomegranate* by Sandro Botticelli, 1487. Uffizi Gallery, Florence

The **pomegranate** is a symbol of the resurrection and the hope of eternal life. Because of its abundance of seeds, it can also symbolize royalty and the church, where the seeds represent the many believers who make up the one universal church.

The pomegranate symbol derives from the ancient myth of Properspina and her annual return to earth in the spring.

Christianity adopted this theme, with the pomegranate associated with the Resurrection of Christ and of believers instead of the annual resurrection of crops.

The seeds bursting forth from the pomegranate are also likened to Christ bursting forth from the tomb.

In Christian art, the pomegranate is often held by the Christ Child in depictions of the Madonna and Child, such as the famous example by Botticelli pictured at right.

Pomegranates are often used in church decorations on the Sundays after Pentecost.

Sources

1. "Pomegranate." Peter and Linda Murray, *Oxford Dictionary of Christian Art* (2004).
2. Patricia S. Klein, *Worship Without Words: The Signs and Symbols of Our Faith* (2000).
3. *Symbols in Christian Art and Architecture* by Walter E. Gast. Top illustration of pomegranate also by Mr. Gast.

<http://www.religionfacts.com/christianity/symbols/pomegranate.htm>

<http://einron.hubpages.com/hub/godsfruitpomegranatesymbolism>

This is so AWESOME! Na'aman used to worship Rimmon -aka Adad and אַדַּד was the one who healed him from leprosy! Slam dunk proof, there is no way people could think at that time (as some will claim) that אַדַּד and Adad are the same. And just in case you think it was not specifically אַדַּד (H3068 and H3069) who did the healing, here is the KJV with Strong's numbers:

2Ki 5:10 And Elisha^{H477} sent^{H7971} a messenger^{H4397} to^{H413} him, saying, ^{H559} Go^{H1980} and wash^{H7364} in Jordan^{H3383} seven^{H7651} times, ^{H6471} and your flesh^{H1320} shall come again^{H7725} to you, and you shall be clean. ^{H2891}

2Ki 5:11 But Naaman^{H5283} was wroth, ^{H7107} and went away, ^{H1980} and said, ^{H559} Behold, ^{H2009} I yought, ^{H559} He will surely come out ^{H3318} ^{H3318} to^{H413} me, and stand, ^{H5975} and call^{H7121} on the name^{H8034} of the LORD אַדַּד^{H3068} his Eternal-(God), ^{H430} and strike^{H5130} his hand^{H3027} over^{H413} the place, ^{H4725} and recover^{H622} the leper. ^{H6879}

2Ki 5:14 Then went he down, ^{H3381} and dipped^{H2881} himself seven^{H7651} times^{H6471} in Jordan, ^{H3383} according to the saying^{H1697} of the man^{H376} of Eternal-(God): ^{H430} and his flesh^{H1320} came again^{H7725} like to the flesh^{H1320} of a little^{H6996} child, ^{H5288} and he was clean. ^{H2891}

2Ki 5:15 And he returned^{H7725} to^{H413} the man^{H376} of Eternal-(God), ^{H430} he^{H1931} and all^{H3605} his company, ^{H4264} and came, ^{H935} and stood^{H5975} before^{H6440} him: and he said, ^{H559}

2Ki 5:16 Behold, ^{H2009} now^{H4994} I know^{H3045} that^{H3588} *there is no* ^{H369} Eternal-(God)^{H430} in all^{H3605} the earth, ^{H776} but^{H3588} ^{H518} in Israel: ^{H3478} now^{H6258} therefore, I pray you, ^{H4994} take^{H3947} a blessing^{H1293} of^{H4480} strong covenant mark אַדַּד alef Tau ^{H854} your servant. ^{H5650}

(By the way, to return to Elisha was way out of Na'aman's way. Jordan to Samaria was 32 miles and it was an additional 20 miles back to Damascus-lengthening his journey by 3 days! This is only the second recorded time in Scripture that someone with leprosy was healed and said THANK YOU!)

2Ki 5:16 But he said, ^{H559} As **the LORD אֱלֹהִים^{H3068}** lives, ^{H2416} before ^{H6440} whom ^{H834} I stand, ^{H5975} I will receive ^{H3947} none. And he urged ^{H6484} him to take ^{H3947} it; but he refused. ^{H3985}

2Ki 5:17 And Naaman ^{H5283} said, ^{H559} Shall there not ^{H3808} then, I pray you, ^{H4994} be given ^{H5414} to your servant ^{H5650} two mules' ^{H6776} ^{H6505} burden ^{H4853} of earth? ^{H127} for ^{H3588} your servant ^{H5650} will henceforth ^{H5750} offer ^{H6213} neither ^{H3808} burnt offering ^{H5930} nor sacrifice ^{H2077} to other ^{H312} gods, ^{H430} but ^{H3588} ^{H518} **unto the LORD אֱלֹהִים^{H3068}**.

2Ki 5:18 In this ^{H2088} thing ^{H1697} **the LORD אֱלֹהִים^{H3068}** pardon ^{H5545} thy servant, ^{H5650} that when my master ^{H113} goeth ^{H935} into the house ^{H1004} **of Rimmon^{H7417}** to worship ^{H7812} there, ^{H8033} and he ^{H1931} leaneth ^{H8172} on ^{H5921} my hand, ^{H3027} and I bow myself ^{H7812} in the **house ^{H1004} of Rimmon: ^{H7417}** when I bow down myself ^{H7812} in the **house ^{H1004} of Rimmon, ^{H7417}** **the LORD אֱלֹהִים^{H3068}** pardon ^{H5545} your servant ^{H5650} in this ^{H2088} thing. ^{H1697}

The lie that is spread today, that the people thought The Most High of Israel, אֱלֹהִים and Adad or Rimmon was the same is totally debunked by SCRIPTURE! Not only is it clear the King and Prophet of Israel worshipped only אֱלֹהִים but the Gentiles knew they did as well! Just AWESOME!

AYAZ – 6 shatan – 0

The next bit of information is from Biblical Archeology Report: The Top 10 Biblical Archeology Discoveries from 2011: It is pretty long and detailed, but I want you to read all they have to say in the several articles that they have published on this subject. If it supports the Scriptures its great but they don't have that slant. I would say fair and balanced. Remember, EL and BAAL were Canaanite gods.



Courtesy Avraham Biran and Hebrew Union College-Jewish Institute of Religion

Unusually large Phoenician script, deeply incised before firing of the original vessel, forms the inscription on the potsherd at left. The inscription reads, "Belonging to Baalpelet." The name means "may Baal rescue," referring to the pagan god Baal. It was excavated from a seventh-century B.C.E. building in 1968.

The name Baalpelet means “may Baal rescue.” As Baal was a pagan god, it is unlikely that Baalpelet the jar owner was an Israelite.

Eight years later, in 1976, in a disturbed level of occupation (thus, it cannot be precisely dated by stratigraphy), the Tel Dan team found an unusual bilingual inscription—in Greek and Aramaic—incised on a stone, mentioning the “God who is in Dan.” This inscription conclusively established that the site was Biblical Dan.

Courtesy Avraham Biran and Hebrew Union College-Jewish Institute of Religion



Definitely Dan, Professor Biran's 1976 discovery of this 6-by-10-inch limestone tablet confirmed the identity of the site he was digging. The bilingual inscription in Greek (top three lines) and Aramaic (bottom line) refers to a person named Zoilos who made a vow to the “god who is in Dan,” or, in an alternative reading, to the “god of the Danites.” Found in Tel Dan's sacred area, this votive inscription dates to the late third or early second centuries B.C.E. based on the style of the scripts.

Another ten excavation seasons passed without a hint of an inscription. Then, in 1986, in a layer of violent destruction attributed to the Assyrian conquest of northern Israel by Tiglathpileser III in 733/732 B.C.E., a stamped jar handle was found. The seal that made the impression had belonged to someone named *Immadiyo*, that is, "God is with me." The *-yo* element in the name is a shortened form of Yahweh (the personal name of the Israelite God) used in the northern kingdom, Israel. *Immadiyo* is thus a Yahwistic name that may reflect *Immadiyo's*, or his parents', devotion to the Israelite God.

In 1988, they uncovered another Yahwistic name on an eighth-century B.C.E. jar handle: *zkryo*, meaning "God (Yahweh) remembers" or "May God (Yahweh) remember." This is a very common name in the Bible, perhaps more easily recognizable by transliterating it with vowels: *Zecharya* or, even more recognizably, *Zechariah* or *Zachariah* (the same name in Hebrew). Another Biblical form of the name is *Zecharyahu*, especially in Judah. Young's Bible concordance lists 27 different men named *Zechariah* in the Bible, and two named *Zachariah*. In the New Testament, *Zechariah* was the name of John the Baptist's father (Luke 1).

One of the Biblical Zechariahs was the son of Jeroboam II; he succeeded his father to the throne of Israel (in about 753 B.C.E.) and held it for a bare six months. At that time Dan was included in the kingdom of Israel. It is tantalizing to imagine that perhaps the seal belonged to a king, King Zechariah of eighth-century B.C.E. Israel. The date of the seal impression and the date of the king's reign do seem to fit.

It's important to read these next few articles because people bring up the connection of אֲשֶׁרָה and Asherah.

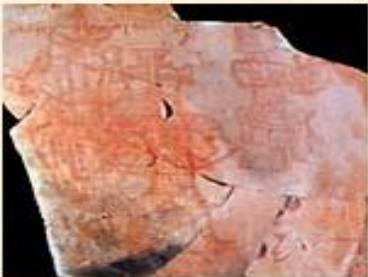
"A letter found in a mound northwest of the modern town of Ta'annek written in the fifth century B.C. proves that 'Yah' was a deity of the Canaanites. Yah is associated with the Canaanitish Mother-goddess, Ashtart-Anat as seen by the Father-Mother titles of the deity of the Jews at Elephantine. There, the title of Anat-Yaw is seen as well as Ashim-Bethel and Afat-Bethel where the titles of Astarte are combined with the Sun-god, Bethel. At Gaza, Yah appears as a Sun-god on a coin and coins were frequently inscribed with the figure of Ashtart-Yaw, Anat-Yaw, and Anat-Bethel, which corresponds to the Phoenician Melk-Ashtart and Eshmun-Ashtart" - *The Mythology of All Races, Vol. 5, p. 44.*

A point to remember: due to the 2nd Instruction, Yahudum did not put people or any image of Yahuah on their coins. It would be breaking the Torah and also very degrading. But the Greeks and every other culture had no problem with it.

Cutting and pasting inflammatory headlines from 1984 into 2013 research seems a bit lazy, when in this case the original thinking can be debunked by current understandings. You can see how a theory was put out and then advanced and then as more information comes to light the truth starts to emerge. Unfortunately the websites people cut and paste from to prove an agenda that Yahuah is a pagan deity is never updated. But this too has a positive result. The BAR magazine is not religious; it only deals with Archeological finds.

BAR 27:03, May/June 2001

Yahweh and His Asherah: The Debate Continues



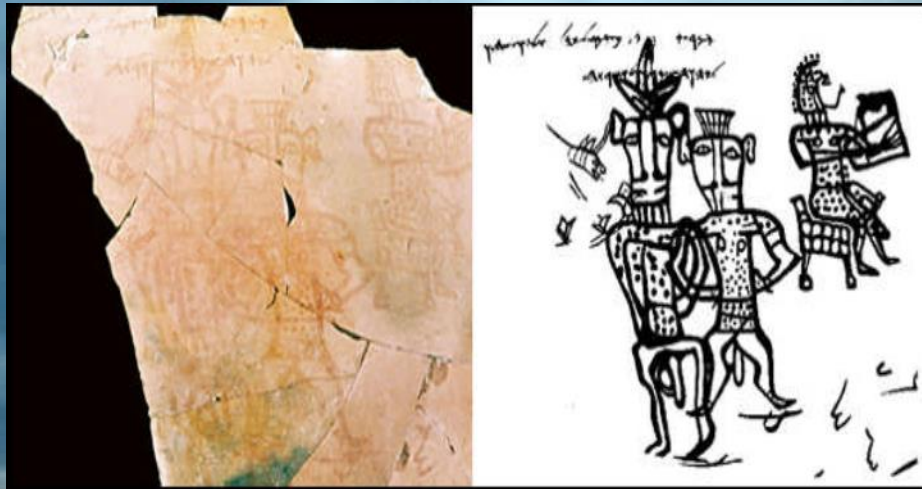
Over the last two decades scholars have argued about the meaning of three roughly drawn figures and an inscription (“I bless you by Yahweh of Samaria and by his Asherah”) reconstructed from the fragments of a storage jar excavated at Kuntillet ‘Ajrud, in the Sinai desert. Might the inscription imply that some ancient worshippers believed the God of the Israelites had a female consort? If Yahweh is the large figure on the left, which of the other two figures represents his Asherah? Or perhaps the Asherah is shown elsewhere on the jar and not in this drawing at all (see the stylized tree over the lion’s back, reconstructed from other fragments of the same jar). Or could “Asherah” in this context mean Yahweh’s holy place and not even pertain to a consort?



Yahweh and His Asherah" The Kuntillet 'Ajrud Ostraca

Did Yahweh Have a Consort?

By Ze'ev Meshel

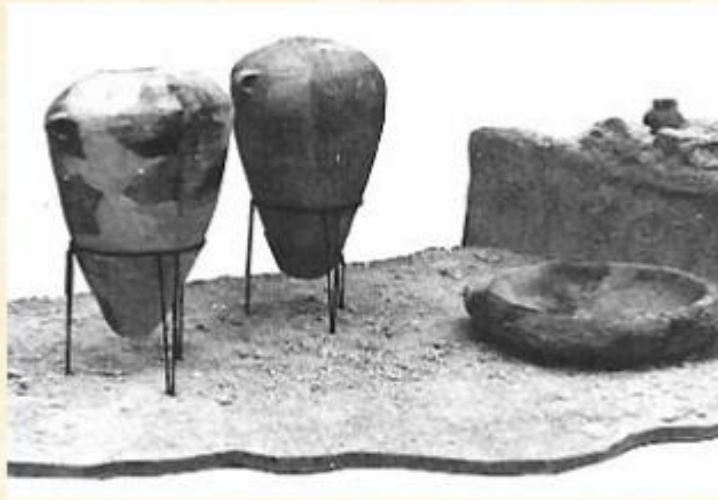


An inscription, preserved on an inscribed potsherd (or ostrakon) from the site of Kuntillet 'Ajrud in the Sinai, makes reference to "Yahweh and his Asherah," suggesting that some Israelites believed their God had a wife. (See artist's rendering right.)

The ostrakon shows a large cow-eared figure standing on the left and a seated lyre-player on the right. In the center is a drawing of the god Bes. Bes, originally an Egyptian demigod, is recognized by his arms akimbo and his characteristic headdress. The figures on the left have exposed genitals or tails. The inscription above the two left hand figures includes the enigmatic words *asherah* ("consort", "holy of holies," or "tree-symbol") and *shomron* ("guard" or "the city of Shomron"). If the correct reading is "consort," two of the three figures may represent Yahweh and his consort.

The Book of Kings describes a time during **the ninth–seventh centuries B.C.E.** when the land was divided into two kingdoms—Judah in the south and Israel in the north. Phoenicia and Israel were linked by commerce and royal marriages and Hebrew monotheism struggled to resist the attraction of pagan gods. The prophets Elijah, Elisha, Amos and Isaiah inveighed against transgressions. At Kuntillet 'Ajrud, a remote desert way-station in the wilderness of northern Sinai, we found evidence of the multiplicity of religious practices which provoked the prophets' fury. excavation in 1975 and 1976 we uncovered a remarkable (and completely unexpected) collection of ancient Hebrew and Phoenician inscriptions painted on plaster walls and large storage jars and incised on stone vessels. When the inscriptions were read, we discovered that they provided clear evidence that Kuntillet 'Ajrud was not merely a resting place for desert travelers but was principally a religious center. The inscriptions contain the names of El and Yahweh, words for God used in the Hebrew Bible. Yahweh (spelled YHWH in Hebrew consonantal writing) is the holy name of the Hebrew God as it appears in the Bible. El, a generic term for God, is also used in the Bible to refer specifically to the Hebrew God. But the religious inscriptions from Kuntillet 'Ajrud also contain the names of pagan gods and goddesses, like Baal and Asherah. Both the travelers who stopped at this desert religious center and its few inhabitants were not all dedicated to the pure monotheistic principles espoused by the Hebrew prophets of their day. Some of these people may have been syncretistic Israelites mixing their Yahwistic principles with pagan influences. Others may have been Phoenicians—we also found some Phoenician inscriptions. Still others may have been pagans of other beliefs. The most spectacular of the finds were two large pithoi (singular: pithos) or storage jars.

Each of these storage jars is over 3 feet high and weighs (empty) almost 30 pounds. Although both pithoi were found in fragments, they proved to be almost completely restorable. On the outside of each of these pithoi were several crude, folk-art drawings in red and black ink as well as a number of religious inscriptions. Two of these pictures may even be Yahweh and his consort—a blasphemous concept never before suggested by an archaeological discovery!



The two large pithoi, bearing drawings and inscriptions, on display in the Israel Museum next to the 400 pound stone bowl.

The first announcement and photographs of the Kuntillet 'Ajrud finds were published in the March 1976 issue of BAR ("Cache of Hebrew and Phoenician Inscriptions Found in the Desert").

Kuntillet 'Ajrud is located about 40 miles south of Kadesh-Barnea and sits on a hill which rises beside the Wadi Quraiya. Old maps reveal that the site is a crossroads of desert tracks:

one leads from Gaza through Kadesh-Barnea to Eilat; another traverses the Sinai along the Wadi Quraiya; and a third branches off to the south via Temed, a well-known way station in later times, to the center of southern Sinai.

The site was discovered by the famous English explorer Edward Palmer who surveyed the Sinai Peninsula in the 1860s and visited 'Ajrud in 1869. There he carried out a small sounding into the ancient remains and subsequently identified the site as Gypsaria, a site known from Roman sources as a station on the Roman road from Gaza to Eilat.



After the 1967 Six-Day War we came to the site and by examining the sherds which lay strewn about we were able to detect Palmer's error easily and to date the site to Iron Age II or the Israelite period. This new date identified the site as the southernmost outpost of the Judean kingdom, and it became a prime candidate for excavation.



The ruined walls of the rectangular west building at Kuntillet 'Ajrud occupy most of the summit of the hill. Closest to the observer is the entryway and immediately beyond is the benchroom with its small square storage room at either end (seen most clearly on the right side). In the foreground are fragments of walls and all that remains of another building that disappeared when the hill eroded.

A fragment of a Phoenician inscription was found *in situ* on the north jamb of the doorway leading from the benchroom to the courtyard. Unfortunately, it is so faded that it cannot be read.

Near the entrance to the western store room, fragments of another inscription on plaster were found. It, too, had originally been written on the jamb of the entrance to this store room. It resembles the other inscription in its poor state of preservation and fragmentary condition. It can, however, be read partially. The words which we have been able to decipher include: *wb'rh.'l.b* ... “and in the (just) ways of El”

brk.b'l.bym.ml ... “blessed be Ba'al in the day of ...”

šm.'l.bym.ml ... “the name of El in the day of ...”

The original location of these inscriptions—on the door jambs—recalls the Biblical verse: “And you shall write them on the doorposts of your home and on one your gates” (Deuteronomy 6:9).

(Deuteronomy 6:9).

Another inscription was found on a plaster fragment which had dropped off the wall of the benchroom. It reads: ... *brk.ymm.wyšb'w / hytb.yhwh* ... The religious content is clear.

Brk.ymm means "blessed be their day" and *hytb.yhwh* means "Yahweh favored." Although these texts are extremely incomplete and difficult to decipher, they are clearly religious in nature and appear to consist of requests, prayers and blessings.

The most dramatic discoveries were on two pithoi, previously mentioned, which were restored from sherds found in the benchroom. Both pithoi were densely covered with drawings as well as inscriptions. The drawings and inscriptions frequently overlapped. Most were executed in red ink and all are in early Hebrew script. Because of their very poor condition, we used a special photographic technique to bring out the script to help us decipher it.

The first large pithos contains two drawings, one on either side. One of the drawings includes three figures: a seated woman playing the lyre; the god Bes in the center with his genitals (or tail) exposed between his legs; and another unidentified deity on the left similarly exposed. Bes stands in his characteristic stance, arms akimbo with his customary feathered headdress. Originally an Egyptian demi-god, in the course of time Bes was adopted by most other countries in the ancient Near East and figures depicting him have been found frequently in Syria, Phoenicia and the Mediterranean islands.

The inscription written across the top of the drawing and over the unusual headdress of the god (goddess?) on the left reads as follows:

'mr.' ... h. k. 'mr.lyhl ... wlyw'sh.w ... brkt.'tkm.

lyhwh.smrn.wl'srth.

The first portion of the inscription seems to be a statement in the form "X said to Y and Z" but only the word *'mr* "said" and the name *yw'sh* "Yo'asah" are legible.

The words following can be read in several ways. It is clearly a blessing which begins "May you be blessed by *Yahweh*." Then come the two final words *smrn* and *wl'srth*.^b The former, pronounced "shomrenu" in Hebrew, may have the meaning "protect us" or "guard us." The same letters can also be read as "Shomron," a proper name referring to the Biblical city of Shomron (Samaria), the capital of the Northern Kingdom. Which of the two interpretations is preferable?

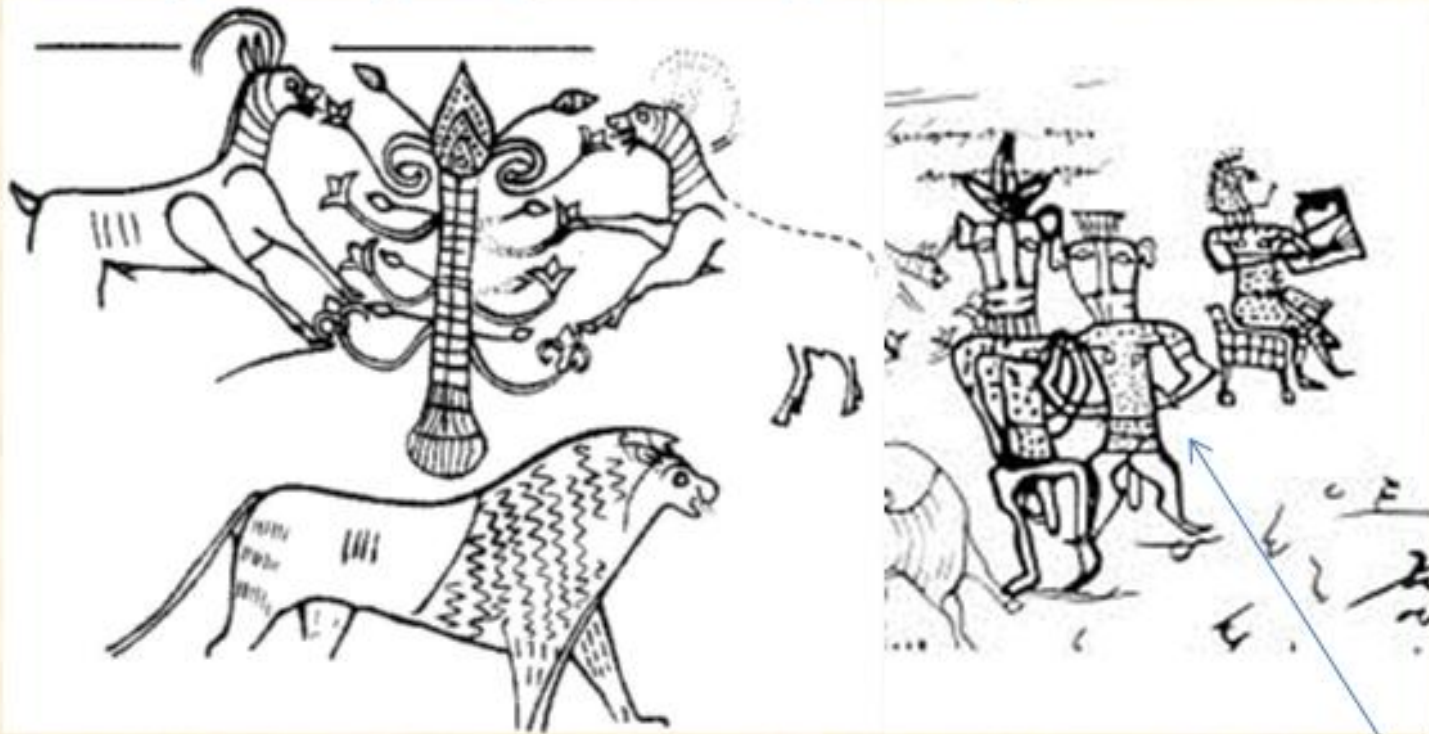
We cannot be sure. It would seem at first that the translation of *smrn* as "protect" is clearly preferable to "Shomron" because, in the Bible, *Yhwh* (Yahweh) is never followed by a proper name (with the exception of the title *tsebaot*, usually translated "God of Hosts"). However, there is an argument for the translation "Shomron" which we will present below.

The meaning of the last word *'srth* (pronounced "Asherato") is even more enigmatic.

Asherah is a pagan female deity mentioned frequently as the consort of Baal. But the "to" ending is a possessive form and this form is not used in Hebrew in connection with a proper name.

However, if Asherah had the generic meaning of a female deity who was Yahweh's consort, then the possessive form could have been used. Asherah or Asherat also has two other meanings:

first, it can refer to an object, usually a tree, which symbolizes a deity; second, it can mean a *cella* or holy of holies (or shrine). With either of these two meanings the possessive ending "o" would be grammatically correct. Thus it would be proper to say "his (Yahweh's) holy of holies" or "his (Yahweh's) tree symbol or "his (Yahweh's) consort."



It is enticing to try to find a connection between the inscription and the drawings below it. One notices that the faces and ears of the two figures on the left resemble a cow or a calf. The calf may have had a holy meaning in the northern kingdom of Israel—suggested by the fact that Jeroboam erected a statue of a golden calf in the sanctuary at Bethel and at Dan (1 Kings 12:29).

Therefore, the depiction of deities with cow-like faces suggests that perhaps the inscription above them may be read "Yahweh of Shomron." It is also possible that two of the three figures (the lady with the lyre, the Bes or the other standing person) may be depictions of "Yahweh and his consort" if the final phrase is read in this way—a thoroughly blasphemous notion, but one which seems consistent with the diverse religious influences at Kuntillet 'Ajrud.

On the other side of this same large pithos is a drawing of a "tree-of-life," sprouting lily flowers, and flanked on either side by ibexes. Below the tree of life is a majestic lion in motion.

This pithos also contains a drawing of a cow, head turned back, suckling its calf. These motifs are well known in the Syro-Phoenician world, and we found many close comparisons to the 'Ajrud drawings. It is easy to see that the artistic execution at 'Ajrud is not refined; we may be quite sure that the drawings were by local artists who, although isolated in the desert, were influenced by the Syro-Phoenician cultural environment.

Who or What Was Yahweh's Asherah?

Startling new inscriptions from two different sites reopen the debate about the meaning of asherah

By André Lemaire



New inscriptions from two different sites have reopened the debate about the meaning of asherah, a term often used in the Bible. Is it—or she—a goddess? Is it a holy place? Or perhaps a sacred tree? Or a pole? Or possibly a grove of trees? All these suggestions have been proposed at one time or another by scholars.

The question is especially intriguing because, as a result of these new inscriptions, the inquiry now arises in connection with the sacred unpronounceable name of Israel's God, usually written YHWH, or Yahweh.^a **Whatever an asherah is, Yahweh had one!**

The first of these inscriptions came to light, as seems to be the case so often, as a result of an illegal excavation by Bedouin or by Arab farmers. A few months after the Six-Day War of June 1967, when Old and New Jerusalem were reunited, some Iron Age material, including a short Hebrew inscription on limestone cut from a tomb wall, was offered on the Jerusalem antiquities market. All this material, including about 125 pieces of eighth-century B.C. pottery and a collection of iron and bronze implements as well as the inscription, was acquired by Dr. William G. Dever for Hebrew Union College, with which he was then associated. After considerable intrigue, the material was traced to a small Arab village named Khirbet el-Kom, just eight miles west of Hebron in the territory of Judah. There Dever located a group of Iron Age tombs that gave evidence of having been recently robbed on a very large scale. The materials Dever had purchased obviously came from this site. Dever immediately undertook a salvage excavation of the site.

In the course of his excavation, Dever not only located the tomb from which the inscription had been cut, he also found two other Hebrew inscriptions carved on the limestone walls of the tomb-cave. All the inscriptions could be dated on epigraphic grounds^b to the eighth century B.C. Two of the three inscriptions are short and simple. One reads as follows: "Belonging to Ophai, the son of Nethanyahu, (is) this tomb-chamber." The second, written in ink, reads nearly the same: "Belonging to Ophai, the son of Nethanyahu."

The longest and most interesting inscription, however, is what appeared to Dever to be a four-line inscription carved on a pillar between two tomb chambers. Unfortunately, some of it is very difficult to read because it was incised as a graffito^c in the soft chalky rock of the tomb. Line three's meaning is especially difficult to determine; most of the letters on this line were incised twice, but the second time the engraver did not scratch them exactly on the same line, so that most of the letters are doubled and the general aspect is very confusing. In 1970, Dever published the inscription together with his reading and interpretation of it,¹ recognizing that "line 3 is most difficult." Although Dever gave what he called a "tentative translation," he conceded that "perhaps the whole last line [line 3] is to be divided [into words] and understood quite differently." (The letters are not divided into words but simply run on in a continuous sequence; moreover, since Hebrew is written for the most part without vowels, interpretation can be quite difficult.)

In these circumstances, I decided it would be desirable to attempt my own reading of the inscription, which, after a careful study of the incisions, I published in 1977.² In general, I was in accord with Dever with respect to much of the inscription, but I disagreed with him significantly in the reading of line 3. By dividing the letters into words differently, I discovered a reference to an asherah. Both Dever and I read Yahweh at the end of line 2, so in my reading this was to become an asherah of Yahweh.

In addition, at the end of the inscription there were some scratchings that Dever did not identify as part of the inscription. He recognized the Hebrew letters hrvl (LSÖRTH), but he did not offer a translation. In my examination of the inscription, I concluded that these letters were the fifth line of the inscription and read them as hrval (L'SÖRTH), another reference to asherah. Finally, I saw at least the hint of a sixth line of the inscription that Dever did not see at all. This line too may contain a reference to asherah.

My reading and translation of the inscription is as follows:

1. Uryahu the wealthy man had it written
2. Blessed be Uryahu by Yahweh
3. and by his asherah; from his enemies he saved him!
4. (written) by Onyahu.
5. ... and by his asherah
6. ... (and by) his (ashe)r(ah)

The words and letters in parentheses are reconstructions not actually in the inscription. In addition, I have changed the position of “by his asherah” in line 3; in the original it appears after “enemies.” I believe that the engraver, working in the dark of the tomb with only an oil lamp for light, made a mistake, perhaps forgetting to carve “by his asherah” at the beginning of the line and then writing it after “from his enemies.”

In any event, the reading of asherah now seems quite certain.^d It is confirmed by the undoubted reference to asherah in line 5 and the probable reference in line 6.

When we transpose the reference to asherah in line 3 to the beginning of the line, as I believe we must do, we are able to resurrect what was probably an old popular blessing formula from the middle of the eighth century B.C., the date of this inscription as indicated by an analysis of the letters and spellings. Although this blessing formula—“Blessed by Yahweh and his asherah”—appears only once in the inscription and despite some uncertainty in the transposition, it seemed to me very likely that this formula was extremely common at that time.

It is not hard to imagine the excitement and satisfaction with which I greeted the news—just when my translation was being printed—that another inscription bearing this very same formula had been found in an excavation in Sinai.

In fact, the archaeologists working in Sinai had excavated their inscription shortly before my publication of the Khirbet el-Kom inscription. This Sinai excavation, in 1975 and 1976 at a site known as Kuntillet Ajrud, was directed by Ze'ev Meshel of Tel Aviv University (see “**Did Yahweh Have a Consort?**” **BAR** 04:03).³ The site lies about 40 miles south of Kadesh Barnea and about 55 miles northwest of Eilat, almost on the border of the Negev. The major building on the site was apparently a kind of caravansary for travelers and traders. It was perhaps also a guard station protecting the desert crossroads connecting the Nile Delta with Gaza and Eilat. Dozens of crudely painted inscriptions were found on the plastered walls and on large storage jars.

Many questions have been raised about these intriguing and highly important inscriptions from Kuntilet Ajrud, and they have already been the subject of numerous scholarly articles.⁴ But at least one thing is clear: asherah after Yahweh in a blessing formula is repeated several times. Thus, for example, on one storage jar we find “I bless you by Yahweh of Samaria and by his asherah” (*brkt tkm lyhwh sūmrn wlsūrth*) (*pithos 1*, lines 1–2).



Another reads: “I bless you by Yahweh of Teiman and by his asherah” (*brktk lyhwh tmn wlsūrth*) (*pithos 2*, lines 4–6).

Similar blessing formulas seem to appear in the Phoenician inscriptions painted on the plaster walls of Kuntillet Ajrud, which, like the Old Hebrew inscriptions on the storage jars, can be dated on paleographical grounds to the first half of the eighth century, about 776–750 B.C.,⁵ during Jeroboam II's reign. The mention of "Samaria" and the way the personal names are written with the ending *-yw* seem to indicate that these Kuntillet Ajrud inscriptions were written by people from the northern kingdom of Israel, rather than the southern kingdom of Judah.

The inscriptions from Kuntillet Ajrud of course strongly reinforce my reading of the inscription from Khirbet el-Kom.

It is now clear that we must confront blessing formulas mentioning Yahweh's asherah. These blessing formulas were used by people from Judah (as at Khirbet el-Kom) as well as by people from Israel (as at Kuntillet Ajrud) in about the middle of the eighth century B.C., that is, during the period before Hezekiah's reign (c. 719–699 B.C.) and during the religious reforms associated with his reign.

In understanding these blessing formulas, we must start with the fact that Yahweh had an asherah. The asherah is clearly associated with Yahweh. It is, of course, tempting to conclude that asherah is a goddess—more precisely, Yahweh’s consort. And indeed, this interpretation has been urged by several commentators,⁶ especially by scholars who are familiar with the texts from Ugarit and are also experts in other ancient non-Hebrew Semitic religions. It is these materials that most strongly suggest that asherah is in fact a goddess.

The famous site of Ugarit, on the Syrian coast, yielded a cache of 14th- to 13th-century B.C. cuneiform tablets that are a primary source for understanding pre-Israelite, Canaanite religion.^e Included in the cache are several ritual texts and at least three religious epic myths. Among the many goddesses who appear in the Ugaritic texts is Athirat, the consort of the great god El. Athirat is the Ugaritic linguistic equivalent of Hebrew asherah.^f One of Athirat’s epithets is “Athirat-of-the-Sea (*atrt ym*).” As El’s consort, she is also called “creator (or begetter) of the gods (*qny ilm*).” The cult of Athirat was especially strong in Late Bronze Age Tyre (15th to 13th centuries B.C.). In one Ugaritic myth, the Story of Keret, we learn of a sanctuary dedicated to “Athirat of the Tyrians.”⁷



**** This proves the point that the people were mixing and matching the idols with אֲשֵׁרָה!**

It is well-known that in Israelite religion Yahweh replaced the great god El as Israel's God. If Yahweh replaced El, it would seem logical to suppose that under Canaanite influence asherah replaced Athirat, and that, at least in the popular religion of ancient Israel if not in the purer form of that religion reflected in the Bible, asherah functioned as the consort or wife of Yahweh.

Moreover, a number of Biblical texts seem consistent with this interpretation. In **Judges 3:7**, we read that during Joshua's time (c. second half of the 13th century B.C.), "The Israelites did what was offensive to Yahweh; they ignored Yahweh their God and worshipped Baalim (plural of Baal) and Asherot (plural of asherah)." Here the asherot are worshipped in association with a god.

In **1 Kings 18–19**, the prophet Elijah, in the ninth century, asks King Ahab to summon on Mount Carmel "450 prophets of Baal and 400 prophets of Asherah." Again asherah is associated with a god (Baal); this time the asherah even has prophets, apparently about as many as Baal.

Asherah is again associated with Baal during the religious reform of King Josiah (c. 622 B.C.) when Josiah ordered "the objects made for Baal and Asherah" removed from the Temple and burned (**2 Kings 23:4**).

In the Iron Age (12th to 6th centuries B.C.) levels of excavations all over Israel, one of the most common finds are small female fertility figurines. We now have hundreds of these figurines.⁸ Several archaeologists and Biblical scholars have identified these figurines as representations of a goddess Asherah.⁹

Moreover, on one of the large storage jars (called *pithoi*) from Kuntillet Ajrud, some commentators believe they see asherah as a goddess depicted in a drawing, standing beside a figure identified as Yahweh.¹⁰

Despite what may appear to be the formidable case I have summarized above, I do not believe that asherah is a goddess-consort to Yahweh either in the Khirbet el-Kom inscription or in the Kuntillet Ajrud inscriptions. Neither do I believe that asherah refers to a goddess in the Biblical texts I have cited. Let us look at the evidence more closely. He is also unusual because, from a very early period, he had a *deme* named after him in the Greek city of Athens—it doesn't get much more Greek and cosmopolitan than that!



First, we return to the drawing on the storage jar from Kuntillet Ajrud, which supposedly features asherah standing beside a figure representing Yahweh. The middle figure on the storage jar, in a group of three with two standing on the left and one seated on the right, is clearly the Egyptian god Bes, easily recognized by his arms akimbo and his feathered headdress. Additional study of the figure standing on the left reveals that it too is clearly a depiction of Bes. There is no reason to believe that the left figure is Yahweh or that the middle figure is a depiction of Yahweh's consort, an asherah.¹¹ In short, there is no figure here that could possibly be Yahweh. This leaves us with the figure of a seated female lyre player on the far right. She is simply a lyre player accompanying the standing figures of Bes. The storage jar does contain an inscription referring to Yahweh's asherah, but the drawing on the jar in no way suggests that the word asherah as used in the inscription means a goddess or a consort.

Upon careful study, the Ugaritic texts are no more persuasive than the drawing on the storage jar from Kuntillet Ajrud. We are considering whether references to Yahweh's asherah in the eighth century B.C. are intended to refer to a female consort. In assessing what light is shed on this question by the Ugaritic texts, we must remember that they were written at least 500 years earlier, in a different country (on the northern Syrian coast) and in a different language (Ugaritic). The use of Ugaritic parallels in this instance is probably an example of excessive use of religious comparativism to reach an extreme and invalid conclusion. Phoenician texts of the first millennium, which are much closer in time to our references to Yahweh's asherah than the Ugaritic texts of the second millennium, make no mention of a goddess asherah.¹² Baal is often mentioned in these texts, especially in votive inscriptions and as part of personal names,^g but no reference is ever made to his asherah.

This brings us to the Biblical references to Baal and asherah. Without the support of the Ugaritic texts referring to asherah as a goddess and without the depiction of an asherah goddess on the storage jar from Kuntillet Ajrud, there is no reason to interpret asherah in the Biblical references cited above as a goddess. Nor is there any special or peculiar reason to interpret the common fertility figurines of the Iron Age as depictions of a goddess Asherah.

Moreover, knowledge of Hebrew grammar reveals that there is an insuperable grammatical obstacle to interpreting these Biblical passages as references to the name of a goddess. This argument is not hard to understand, but it does require a little background. In English we use the definite article “the” to make a noun definite or, as the scholars say, determinated. In Hebrew, the prefix *ha* is used for this purpose. But in Hebrew (as in English), proper names are determinated;¹³ they do not normally take the prefix *ha*. You would no more say “the asherah” or *ha-asherah* if it were the name of a goddess than you would say “the Susie.” (A rare exception is when the Hebrew name is used not as a personal name but as an appellative; that is, when it has become a common noun, for example, when Baal is used to denote not the name of a particular god, but simply *lord*.) Asherah is used in the Bible, however, with the definite article (“the” or *ha-*). There are many examples of this, for example, Judges 6:25, 6:26, 6:30 and 1 Kings 16:33. Thus, these Biblical references to asherah preceded by the definite article indicate that asherah is not, in these references, a personal name.

Moreover, personal names in Hebrew never have a pronominal (or pronoun) suffix, such as *-y* meaning “my.” The new inscriptions from Khirbet el-Kom and Kuntillet Ajrud show that asherah can be constructed with a pronominal (or pronoun) suffix, in this case, *-h*, meaning “his.”

Thus, it is clear that neither in these Biblical passages nor in the Old Hebrew inscriptions from Khirbet el-Kom and Kuntillet Ajrud is asherah a personal name of a goddess. It is a generic noun referring to something else.

Another possibility is that an asherah is simply a holy “place.” This interpretation is suggested by comparisons with other Semitic languages. In Akkadian, *asirtu* indicates a holy “place,” a “sanctuary.”¹⁴ Cognates from eighth-century B.C. Old Aramaic¹⁵ have the same meaning, as do cognates in Middle (roughly 500 B.C.) and Late (third century B.C.) Punic Phoenician.¹⁶ On this basis, one prominent scholar has suggested that we understand the Hebrew word asherah as a holy place or sanctuary.¹⁷



Even though asherah is often associated in the Bible with a sacred place, especially the so-called “high places” or *bamot* (singular *bamah*), the context seems to indicate that the asherah is not the high place itself or the whole sanctuary but rather a cultic object which is part of the high place. In short, asherah is more specific.

Let us look more closely at a few of the Biblical references. (There are too many to cite them all.)

Asherot are mentioned most prominently in connection with the two great religious reforms of the Old Testament, the first by King Hezekiah of Judah at the end of the eighth century B.C. and the second by King Josiah of Judah toward the end of the seventh century B.C.

Hezekiah’s reform is described in **2 Kings 18:4**:

“He [Hezekiah] abolished the hill-shrines (*bamot*) and smashed the sacred pillars (*massebot*) and cut down the asherah. He also broke into pieces the bronze serpent which Moses had made.”

The book of Deuteronomy is usually associated with the Josianic reform of the next century. It was then, many scholars believe, that most of Deuteronomy was written. In this passage from Deuteronomy, the Lord commands the Israelites through Moses:

“You shall not **plant a tree as an asherah** beside the altar of Yahweh your God that you shall build; you shall not set up a sacred pillar (*massebah*) which Yahweh your God hates” (**Deuteronomy 16:21–22**).

In the first quotation above (the one from **2 Kings**), asherah is preceded by the definite article “the” (the Hebrew letter *he*), an indication that asherah is not the personal name of a goddess.

Both these passages make clear that the suppression of Yahweh's asherah was one of the principal aims of both Hezekiah's religious reform and Josiah's.

These passages also reflect the fact that an asherah is a wooden object associated with the cult of the high places (*bamot*). From other Biblical passages we learn that an asherah can be planted (*nt* \', Deuteronomy 16:21), pulled down (*ntsû* \', Micah 5:13), cut (*krt*, Exodus 34:13) and burned (*srp*, Deuteronomy 12:3), but generally it stands up (*'md*, cf. 2 Kings 13:6).

In rabbinic commentaries as well as in some ancient translations into Greek (like the Septuagint of the third century B.C.) as well as in the King James Version, asherah is translated grove. Others suggest it should be translated as a wooden pole. Either is possible, but I prefer to think of it as a sacred tree or possibly a group of trees, as in a grove. Some commentators who see the term as referring to a sacred pole suggest that this pole was a symbol—or possibly a wooden statue—of a goddess Asherah.¹⁸



Interpreting asherah as a sacred tree or grove conforms very well with what we know generally about the cultic places of the ancient Near East (Egypt, Mesopotamia and Syria-Palestine). A sacred tree, or grove, or garden is frequently associated with a sanctuary or cult place (see for instance **Judith 3:8**). The tradition of the sacred tree is found as late as the 19th century A.D. in a few Palestinian villages.



Nevertheless, it must be conceded that the references to asherah associated with Baal could point in the direction of an asherah's being a goddess. But all the references to asherah in association with Baal are relatively late (in terms of when the Biblical text was actually written down)—that is, **beginning in the late eighth century B.C.**



In the late **eighth century B.C.**, about the time of Hezekiah's religious reformation and his centralization of the cult in Jerusalem (which is why all outlying cult centers were destroyed), we notice the beginnings of some transformation in the attitude toward the asherah. This transformation appears not only in the context of Hezekiah's religious reformation in the eighth century but also in the context of the religious reformation associated with the writing of the book of Deuteronomy, led by King Josiah, in the late seventh century B.C. The latter occurred, of course, after a certain amount of Israelite backsliding following Hezekiah's reforms.

During these two major religious reformations, asherot were officially and definitively expelled from Israelite religion. What had been acceptable in the patriarchal age was no longer acceptable. The outlying cult places—the high places (bamot) with their sacred pillars (massebot) and asherot were no longer tolerated. They had to be destroyed. The Bible, especially those passages containing historical accounts attributed to the so-called Deuteronomic historian (that is, to the same tradition that produced the book of Deuteronomy), preserves polemical texts directed against these cult centers scattered about the country.

To argue more effectively against these outlying cult centers, the Biblical polemicist sought to associate them and their constituent parts with the **debased Canaanite religion and the cult of Baal. The message to the people of Israel was that they must reject the outlying cult centers, including the asherot, just as they must reject the cult of Baal (and other gods).**

The objectification of aspects of the divine and the personification of cultic objects is a common phenomenon in the history of religions.¹⁹ We find it, for example, in Ugarit and in Aram.^h Among a polytheistic people, such an evolution is unobjectionable. But to people of a monotheistic or monolatricⁱ religion, such an evolution is a very serious threat, raising the specter of an anathema. The eighth-century prophet Hosea inveighs against the high places (bamot), although they were acceptable in the patriarchal age. The prophet tells us that the Lord will destroy the high places; thorns and thistles will then grow on the altars (mizbehot), and the mountains where once these cult places stood will humiliate the people (**Hosea 10:8**).

Amos, from about the same period, prophesies that for the transgressions of the people, the Lord will destroy the altars (mizbehot) of Beth-el and cut off their horns (**Amos 3:14**); the high places (bamot) of Isaac will be desolate (**Amos 7:9**).

We may assume that the asherot were similarly condemned (**Deuteronomy 16:21–22**). The prophets were fearful that these cultic objects might become sacred in themselves, as a god, and so become rivals of Yahweh.

The recent inscriptions from Khirbet el-Kom and Kuntillet Ajrud help illuminate the prophet's messages. They help us understand why the asherah was rejected from official Israelite religion at the end of the eighth century B.C. In these inscriptions, asherah is still a generic name, as shown by the pronominal (or pronoun) suffix, but it is on the way to being personified, as reflected in the way the asherah is associated with Yahweh in blessing. In a more subtle psychological or theological way, we are witnessing a kind of birth of a hypostasis in which the essence of the divine is bound to a cultic object; that is, an aspect of the divine is becoming concretized or reified—and may soon rival God himself.

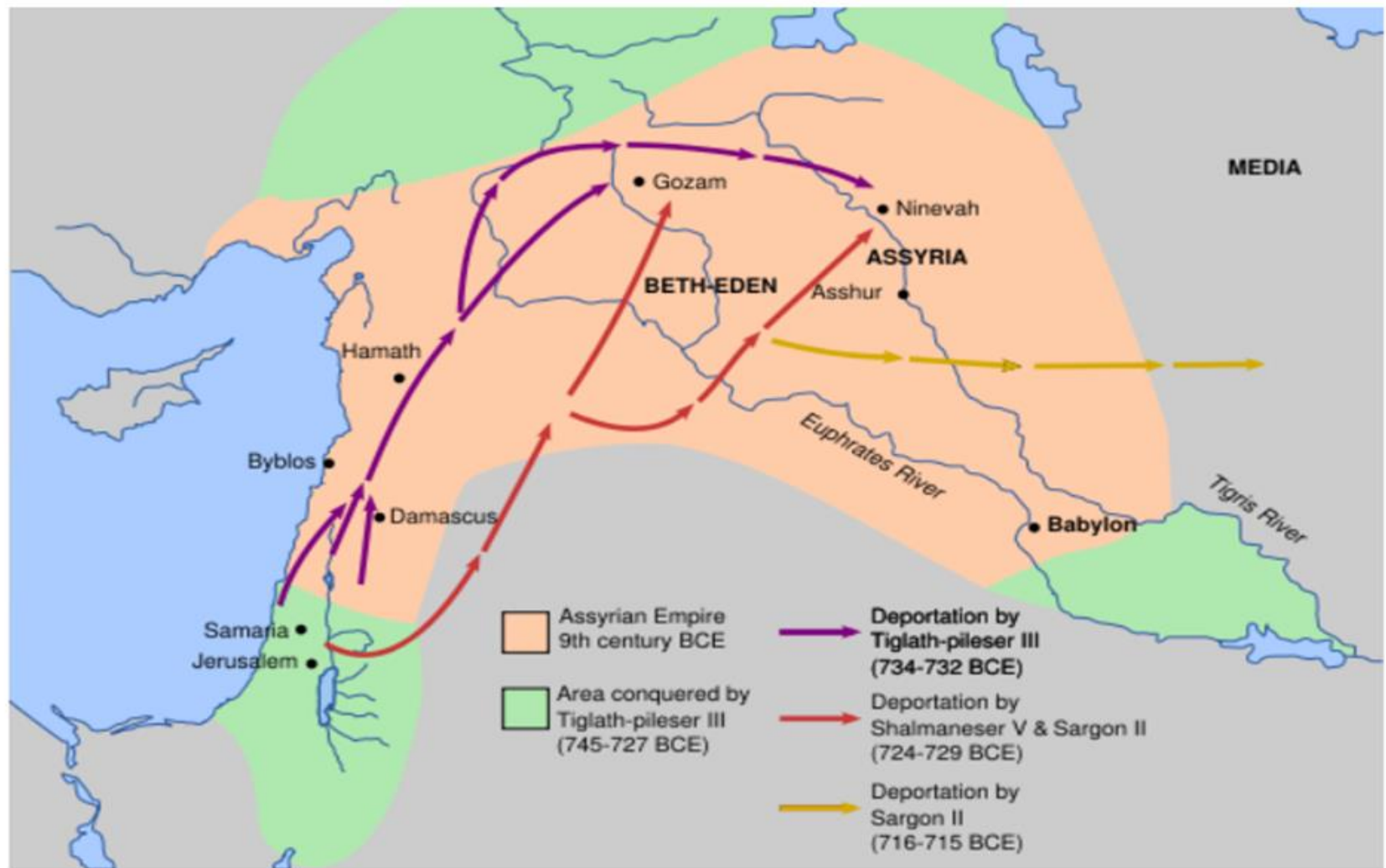
Thus these recently recovered inscriptions do more than give us direct evidence of an eighth-century blessing formula; they also illuminate an important chapter in the history of Israelite religion. They help us to understand the nature of popular Israelite religion before Hezekiah's reforms. They also help us to understand why the prophets and kings (or at least some of them) sought to suppress the traditional local sanctuaries, which very probably contained sacred trees known as asherot.

Reference for this article:

Lemaire, André. "Who or What Was Yahweh's Asherah?" *Biblical Archaeology Review*, Nov/Dec 1984, 42-51. <http://members.bib-arch.org/publication.asp?PubID=BSBA&Volume=10&Issue=6&ArticleID=2> (accessed 4/12/2012)

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Let's put a time frame on this for a better understanding.



DEPORTATIONS OF ISRAELITES BY THE ASSYRIAN EMPIRE

On to the next one. Pagan leaders know the name of Yahuah! This should not be a shock to anyone by now. But somehow this indicts Yahuah as being a pagan diety.

"Pagan leaders used the name Yahweh. The name was inscribed on the Moabite Stone in Jordan about 830 B.C. exactly as it appeared in the Old Testament. The Lachish Letters, written between 589-587 B.C. and discovered in 1935 in the ancient town of Lachish near Jerusalem, frequently used the name Yahweh."

<http://www.plim.org/Sacred%20Names%20Article.html>)



DEPORTATIONS OF ISRAELITES BY THE ASSYRIAN EMPIRE

As you can see from the map, it is not surprising that we have the same pagan mixed religions in ancient history that we do today as well as the misconceptions that some hold. I will do a deeper look at the Lachish letters in the archeology Part 9.

Myth with a little truth from the 12th Century BCE -corresponding with the entry of Israel into Canaan.

" Yw, Yawu, Yah, Iahu, IeouYw or Yawu is given as the original name of Yam in the Myth of Ba`al from Ugarit, and is probably the same as Ieou in Philo of Byblos' Phoenician History. He is possibly to be identified with Yahweh. Coincidentally, a likely pronunciation of Yod-Heh-Vau-Heh really is Yahuh (Yahoo!)."
<http://www.geocities.com/SoHo/Lofts/2938/mindei.html>

Just the fact that they would try and pin reality to a myth is laughable. A myth by definition is not a true story! And "possibly" tied to Yahuah? Where are the facts?

Dictionary.com

myth

noun

1. a traditional or legendary story, usually concerning some being or hero or event, with or without a determinable basis of fact or a natural explanation, especially one that is concerned with deities or demigods and explains some practice, rite, or phenomenon of nature.
2. stories or matter of this kind: *realm of myth.*
3. any invented story, idea, or concept: *His account of the event is pure myth.*
4. an imaginary or fictitious thing or person.
5. an unproved or false collective belief that is used to justify a social institution.

Here are some facts:

In the late 1920's a Syrian farmer plowing a field on a hill turned up a strange clay tablet. A French archaeological team went to investigate. In 1928, that hill, behind Ras Shamra, a sleepy north Syrian port town, was discovered to be a tel, a mound which was actually the site of an ancient city. Within it were the ruins of Ugarit, a major Bronze Age Canaanite city, including a large palace and two temples. Many clay tablets were found during the course of the dig, including a number within the Chief Priest's quarters.

The tablets were in cuneiform, but examination quickly revealed that although the shapes of the characters were familiar, they were unrelated to the familiar cuneiforms of Sumer and Akkad. Rather than the usual thousands, there were only 28 characters. A relationship between this character set and Hebrew allowed the French team, led by Charles Virolleaud, to make early tentative translations between 1930-1933.

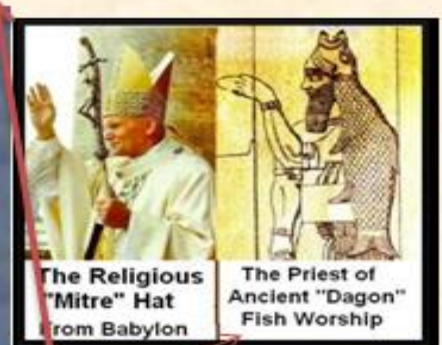
The Baal Cycle series of stories are summarized thus:

- [Yam](#) wants to rule over the other gods and be the most powerful of all
- Baal-Hadad opposes Yam and slays him
- Baal-Hadad, with the help of [Anath](#) and [Athirat](#), persuades [El](#) to allow him a palace
- Baal-Hadad commissions [Kothar-wa-Khasis](#) to build him a palace.
- King of the gods and ruler of the world seeks to subjugate [Mot](#)
- Mot kills Baal-Hadad
- Anath brutally kills Mot, grinds him up and scatters ashes
- Baal-Hadad returns to Mount Saphon
- Mot, having recovered from being ground up and scattered, challenges Baal-Hadad
- Baal-Hadad refuses; Mot submits
- Baal-Hadad rules again





The priest of Dagon wears the same Mitre hat that the Pope wears. Rather Fishy.



The Religious "Mitre" Hat from Babylon

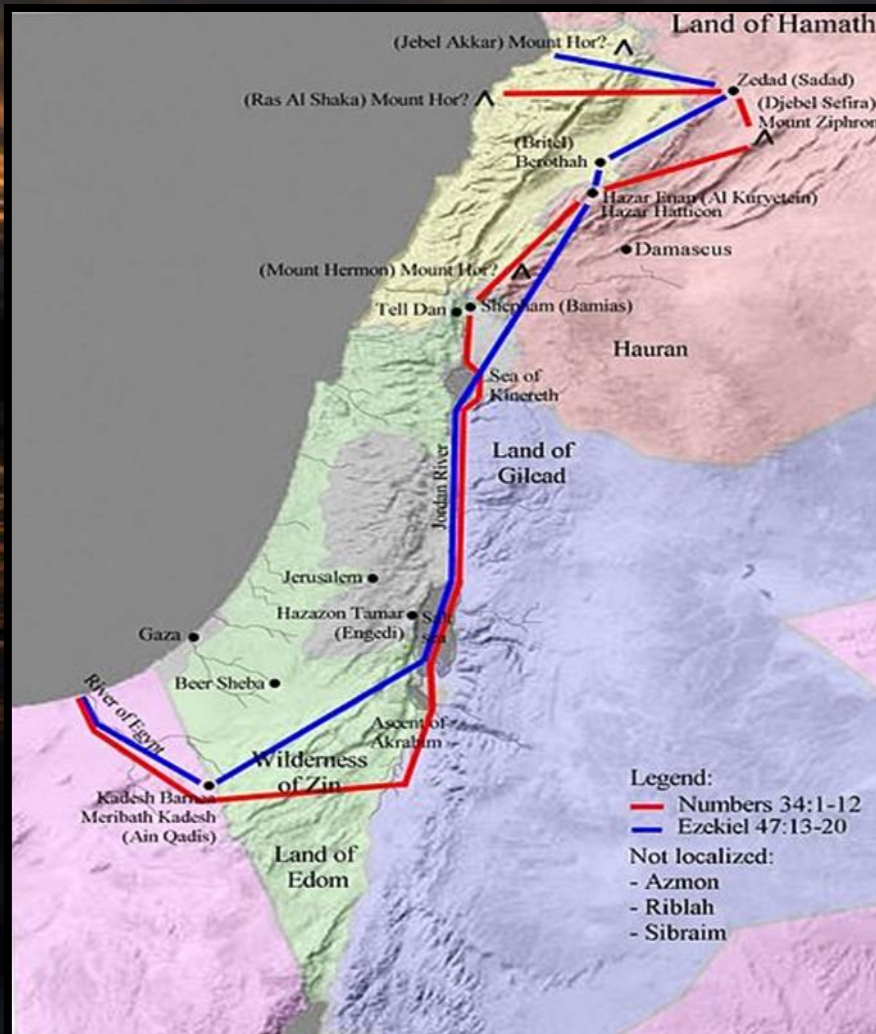
The Priest of Ancient "Dagon" Fish Worship

Among the other gods worshipped at Ugarit there are Dagon, Tirosh, Horon, Nahar, Resheph, Kotar Hosis, **Shachar (who is the equivalent of Satan and means Dawn)**, and Shalem. The folks at Ugarit were also plagued by a host of demons and lesser gods. The people at Ugarit saw the desert as the place which was most inhabited by demons (they were like the Israelites in this belief). KTU 1.102:15-28 is a list of these demons.

The only thing I believe they got correct is the pronunciation of the Names. For Philo's part, he was a Gnostic and embraced the Greek mind set. Not a grand source for any serious person seeking the Most High or His Son! Yahuah is not Yam!

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A map to help place people of the time.



You can see what a big area this was for the pagan gods to float from one place to the next.

Map of Canaan, with the border defined by Numbers 34:1–12 shown in red.

The Lies this time have a modern twist straight out of the Davinci Code which is a rehash of the Knights Templar and Rosicrucianism. Nothing new under the sun!

"Originally, these four consonants [in YHWH] represented the four members of the Heavenly Family:

Y represented El the Father;

H was Asherah the Mother;

W corresponded to He the Son; and

H was the Daughter Anath.

"In accordance with the royal traditions of the time and region, God's mysterious bride, the Matronit, was also reckoned to be his sister. In the Jewish cult of the Cabbala God's dual male-female image was perpetuated. Meanwhile other sects perceived the Shekinah or Matronit as the female presence of God on Earth. The divine marital chamber was the sanctuary of the Jerusalem Temple, but from the moment the Temple was destroyed, the Matronit was destined to roam the Earth while the male aspect of Jehovah was left to rule the heavens alone."

- Laurence Gardner, *Bloodline of the Holy Grail*, p. 18 (Source: *Biblical Beginnings in Canaan*, Op. Cit.)

And on page 63 we already covered this Anath issue and now Gardner switch hits the gender for this lie!?? What a nincompoop!

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}

I absolutely reject the information above from Laurence Gardner as well as his book "Bloodline of the Holy Grail". This is pure Cabbala and NOT the teachings of Yahusha/אֱלֹהִים. If you look above he speaks of a divine marital chamber that was in the sanctuary of the Jerusalem Temple. If this was the case, Yahusha would have destroyed that temple along with the money changers He ran out of the Temple. It would have been more important for Him to speak out against that practice than the washing of hands perversion of Torah, but there is no mention of a marital chamber in any of the Gospels. The sad thing is I have seen the information above 'cut and pasted' into a lot of websites, touting this as facts!

These 'christian' websites slander the name of Yahuah and Yahusha by using satanic/cabbalistic information that has no facts! I thought 'christians' believed the Word of 'God'? As you can see I have proven all my points using the KJV!

Now they want to change teams and use demonic information to say their 'God' is a liar just because He says His name is אֱלֹהִים? Wow!

1. Cabbala is not a source for truth
2. Laurence Gardner is not a source for truth
3. Satan can call אֱלֹהִים a lamp post but that does not make it true.

Gardner is out to make a buck on outrageous claims. There is not one Scripture that will back up anything this man has said.

אֱלֹהִים -9 shatan -0

Map of the Ancient Near East during the Amarna Period, showing the great powers of the day: Egypt (green), Hatti (yellow), the Kassite kingdom of Babylon (purple), Middle Assyrian Empire (grey), and Mitanni (red). Lighter areas show direct control, darker areas represent spheres of influence. The extent of the Achaean/Mycenaean civilization is shown in orange



I have no idea how anyone can say they read The Scriptures and could still entertain the idea that Yahuah or Yah is the same or in cahoots with these pagan Canaanite deities. These are the exact deities that אֱלֹהִים Himself was warring against. He cannot be both. So you either believe the Scriptures or you don't at this point. If you believe the Scriptures then you will see these for what they are, demonic heresy! I will say, however if we continue to use titles of El or Eloheim or Lord or God for אֱלֹהִים, then we are just as guilty today of putting Him in the same company as these Canaanite deities! Let us learn from this, the importance of our words! Even Solomon, in grave error, built temples to these deities because of His foreign wives. This was not approved of by אֱלֹהִים and was specifically warned against or we would kindle His wrath. Is that what we want?

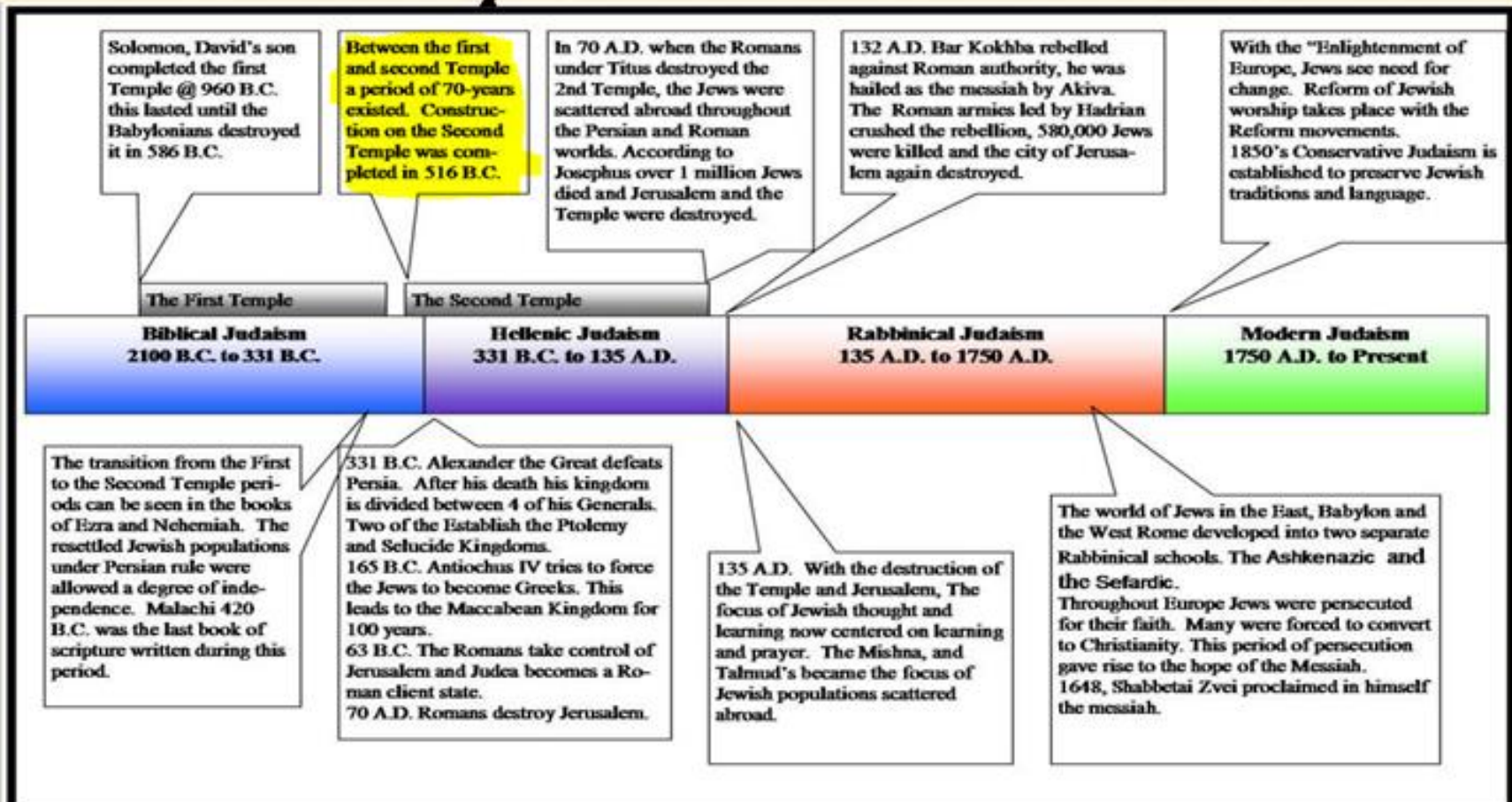
Let us put this into perspective with Scripture timelines!

2 Kings:

640 B.C.

1 Chronicles:

430 B.C.



THE NEW BABYLONIAN EMPIRE (Nebuchadnezzar) and THE KINGDOM OF EGYPT

MAP 6

CA. 600—586 B.C. (2 KINGS 24-25)

MAP 6 KEY

- New Babylonian Empire
- Kingdom of Egypt



There are two important collections of data that one has to take into account when dealing with the name of God: The Elephantine Papyri and the Samaritan Papyri from the Wadi Daliyeh. They show that the following names of God were in use.

Figure 3:

YHWH Yahveh

YHW (or: YHH) Yaho (or Yahu)

YH Ya

The Elephantine papyri date to **the fifth century BCE**, the Wadi Daliyeh papyri stem from the fourth century BCE. The Elephantine papyri contain the correspondence from the Jewish officials of the Elephantine community to the officials in Samaria and Jerusalem regarding the rebuilding of their recently destroyed temple.²¹ Unfortunately, the responses to these letters were never found. The Wadi Daliyeh papyri are official documents that were taken into the caves along the river by a group of Samaritans who tried to escape from the revenge of Alexander the Great. Most of these documents are legal papers.²² In both collections, one can read the name of God as Yaho (or Yahu) and Ya.²³ For the name of God written with three consonants, see for instance, The Elephantine Papyri (= EP) B19, English translation, recto, line 11 (= p. 140, line 9): ... the Temple of YHW...²⁴ and the Wadi Daliyeh Samaria Papyri (= WDSP) 8, p. 88, line 7: ... to Mikayahu... , the last part of the person's name is the three-letter name of God 'yahu'(YHW).²⁵



Fourfold
Salutation

The welfare of our lord may the God of Heaven seek after abundantly at all times, and favor may He grant you before Darius the king and the princes more than now a thousand times, and long life may He give you, and happy and strong may you be at all times.

Report

Now, your servant Jedaniah and his colleagues thus say:

Plot

In the month of Tammuz, year 14 of Darius, the king, when Arsames had

the god departed and gone to the king, the priests of Khnug who are in Elephantine the fortress, in agreement with Vidranga who was Chief here, (said), saying:

„The Temple of YHW the God which is in Elephantine the fortress let them remove from there.“

Order

Afterwards, that Vidranga, the wicked, a letter sent to Naphaina his son, who was Troop Commander in Syene the fortress, saying:

„The Temple which is in Elephantine the fortress let them demolish.“

Porten, Bezael: *The Elephantine Papyri in English. Three Millennia of cross-cultural continuity and change.* Leiden 1996, B19, p. 140, line 9

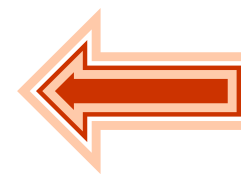


Image 4: Porten, Bezael: *The Elephantine Papyri in English. Three Millennia of cross-cultural continuity and change.* Leiden 1996, B19, p. 140, line 9.

Very clearly this was a temple of יהוה that they wanted to destroy! They were fleeing for their lives- if יהוה's children were worshipping ba'al there would have been no problem. So how does this historical information get turned into shatanic propaganda? A little truth mixed with lies and no one wants to take the time to check the sources. Sounds a lot like our news media sources today. Maybe people are just so used to being lied to, the truth has become unimportant. I will promise you, there will come a day when the truth will set you free and the lies that were never challenged but repackaged into 'tradition' will lead you the furthest from the promised land and eternal life. When you learn and act upon the truth the lies no longer keep you tied down to shatan. Does that make sense?

The shorter forms of the name of God seem also to be pronounced independently of personal names. The Samaritans thus seem to have pronounced the Name of God as Jaho or Ja. That the shorter names of God were pronounced is also mentioned by Theodoretus. In his work on Exodus, more precisely in *Questio* 15, he speaks about the pronunciation of the *Tetragrammaton*. He states that the Samaritans pronounced it יהו , whereas the Jews pronounced it יהוה .²⁹ The shorter name of God is also used in the Bible. An obvious example is the short phrase “Allelujah” (praise to Jah).

Looking at the data, I do not see evidence anywhere in the manuscripts that the different forms of the Name of God were not to be pronounced. There are neither special signs that were attached to the *grammata* indicating its non-pronunciation nor special remarks made about the different names of God, nor special scripts used. To the contrary, short phrases like Allelujah and the personal names, with the two and three-letter names of God seem to

suggest the use and the pronunciation of the three- and two-letter, if not also of the four-letter names of God³⁰ from the fifth century BCE to at least the third century BCE, both in

Egypt and in Palestine (Samaria).

Most of the above is spot on but I can't understand "researchers" still promoting that ancient people would be speaking words starting with "J", as we see above, when it was not in any language in any of the areas and was invented in the 1500's! It is so deceitful!

http://bibleencyclopedia.net/index.php/Book_Of_Hosea

Hosea prophesied during a dark and melancholy era of Israel's history, the period of the Northern Kingdom's decline and fall **in the 8th century BC**. The apostasy of the people was rampant, having turned away from YHWH in order to serve the calves of Jeroboam (see 1 Kings 12:26-30; Hosea 8:4-6) and Baal, a Canaanite god of fertility.

The list of kings reveals that Hosea prophesied c. **780-710 BC**, and was a contemporary of Isaiah and Amos (compare Hosea 1:1, Isaiah 1:1, and Amos 1:1). Along with Amos, Hosea's target audience was the Northern Kingdom, while Isaiah's prophecies were directed primarily towards the Southern Kingdom of Judah.

Hosea was himself a native of the Northern Kingdom, and wrote in a distinctive northern dialect.

Hos 2:16 And it shall be ^{H1961} at that ^{H1931} day, ^{H3117} says ^{H5002} the LORD ^{H1412}, ^{H3068} that you shall call ^{H7121} me Ishi; ^{H376} and shall call ^{H7121} me no ^{H3808} more ^{H5750} Baali. ^{H1180}

Hos 2:17 For I will take away ^{H5493} (H853) the names ^{H8034} of Baalim ^{H1168} out of her mouth, ^{H4480} ^{H6310} and they shall no ^{H3808} more ^{H5750} be remembered ^{H2142} by their name. ^{H8034}

The Deception continues in the Greek

"It was from the divine name Yah that the Greeks took 'Ie' in the invocations of the gods, especially the god Apollo. The name 'Ie' was written from right to left and inscribed over the great door of the temple of Apollo at Delphi (Taylor, p. 183). Iao, a variant of the Tetragrammaton, was applied to the Graeco-Egyptian god Harpocrates or Horus. Horus was called Harpocrates by the Greeks. The ancient Greeks had an acclamation similar to Hallelujah (Praise you Yah). They used Hallulujee in the beginning and ending of their hymns in honor of Apollo." - Taylor, p. 183. Source:

<http://www.bibleresearch.org/law/sacredname.html>

Again this is a lie. There is no "J" in Greek, so they would not be saying HalluluJee! And Greek is written just like English left to right!

Godfrey Higgins came up with this and he's a Freemason and Humanist.

Godfrey Higgins

From Wikipedia, the free encyclopedia

Anacalypsis

An Attempt to Draw Aside the Veil of the Sacred Aios; or an Inquiry into the Origin of Languages, Nations and Religions



Godfrey Higgins

Volume 1
No. 1, 1831



The *Anacalypsis* of Godfrey Higgins

Godfrey Higgins (January 30, 1772 in [Owston, Yorkshire, England](#) – August 9, 1833), was an [archaeologist](#), [Freemason](#) and Fellow of the [Society of Antiquaries](#), [humanist](#), social reformer, and [author of various now-esoteric](#) and rare books. He was remembered by his parish as a "political radical, reforming county magistrate and idiosyncratic historian of religions".

The tetragrammaton is written in several ancient Hebrew and Greek manuscripts using this old Hebrew script.

early Greek representations:

ΠΙΠΙ

Pipi

ΙΑΩ

Iaô

ΙΑΟΥΕ

Iaoue

Greek manuscripts of the Jewish scriptures and Greek magical texts represent the Tetragrammaton in several ways. The examples above include an attempt to mimic the Hebrew letters with Greek and two transliterations. Old Hebrew is used in a couple of old manuscripts. Another common approach is to use the Greek word Kyrios, "Lord." Occasionally, we find "Adonai" in Greek.

Apparently The Greeks could not decide what the definition for EI was for sure. For Taylor above to say it was definite that they knew it was the "divine name of Yah" is very misleading. The Greeks did not write right to left

But we are supposed to believe that this one time they did and were paying tribute to אַיָּאָ? This is wild speculation on Taylor's part and against the very nature of the Greeks who were polytheist and even had an unknown god they bowed to just in case they missed one! If they took the letters and switched them to read left to right to incorporate the symbol to mean Apollo to confuse or better yet fuse Yah and Apollo together, that could be possible. Make no mistake though, it was not Yah they were worshiping. Just deceiving the people who might recognize the letters into thinking that Apollo was the Greek form of Yahuah.

Here are some samples of how they would try writing the Tetragrammaton.

Plutarch's treatise entitled *On the EI at Delphi*."

This is a good resource that proves this was written during this very time. Notice however this was from the Greek magical texts, not a credible source and Greek manuscripts of the Hebrew Scriptures. I have already shown that there are manuscripts that actually have Yahuah as יהוה! So no need to try and transliterate it in Greek. Also there were Greek "Divine Placeholders" that were used for יהוה, the Set apart Spirit and Yahusha. We will get into that in Part 10 and 13.

<http://www.truthbeknown.com/apollo-chrest.html>

It is further claimed that this sun god and son of God was given the epithet IH or "IE," which appears on a Larissan epitaph discovered at the Greek sacred site of Delphi, ostensibly representing the year of "age" ("eton") of 18. If Apollo essentially was called "IE the Chrēstos," centuries before the common era, we find ourselves faced with an important precedent for "Iesous the Christos" or Jesus Christ.

After Yahusha was martyred and Constantine became a "Christian" they were trying to meld Yahusha and Zeus together! This is thoroughly documented and he never stopped believing in the sun gods Zeus and Apollo. I will go into this more in Part 13. But really understand this. They said they borrowed the two letters from Yah to pay homage to invoke other deities including Apollo! So let this sink in, Iesous the Christos was originally used for ZEUS Centuries BEFORE Yahusha!
WHERE ARE YOUR PRAYERS GOING? JESUS is not the name that can save you!



There is another option as well. One theory was that "IE" meant "Thou Art"

<http://www.thezodiac.com/soul/oracle/thesecondoracleinscription.htm>

Know Thyself Part III - The Second Inscription: "Thou Art"

What many don't know is that, according to Plutarch, there was yet another inscription on Apollo's Oracle of Delphi temple. "Thou Art."

"The God, as it were, addresses each of us, as he enters, with his "Know Thyself", which is at least as good as "Hail". We answer the God back with "EI" (Thou Art), rendering to him the designation which is true and has no lie in it, and alone belongs to him, and to no other, that of Being... The opposite principle which we find in the universe, whatever its origin, is that which binds beings together and prevails over the corporeal weakness tending to destruction.

To my thinking the word "EI" is confronted with this false view, and testifies to the God that Thou Art, meaning that no shift or change has place in him, but that such things belong to some other god, or rather to some spirit set over Nature in its perishing and becoming, whether to affect either process or to undergo it. This appears from the names, in themselves opposite and contradictory. He is called Apollo, another is called Pluto; he is Delius (apparent), the other Aidoneus (invisible); he is Phoebus (bright), the other Skotios (full of darkness); by his side are the Muses, and Memory, with the other are Oblivion and Silence; he is Theorius and Phanæus, the other is "King of dim Night and ineffectual Sleep."

"Select Essays of Plutarch" (translator: A.O. Prickard, 1918)

It is also known that when the Hebrews lost control of the temple, a statue of Zeus was put into the Temple and pigs were slaughtered on the altar. This does not make Hebrews who worshipped The One True Almighty, Yahuah, also followers of ZEUS! This Temple was built in 4th Century BC. This caused the Macabean revolt in 166BC.

These & other coins of Antiochus IV can be seen on David Surber's excellent ancient coins website: www.wildwinds.com/coins



Coin of Antiochos IV. 175-164 BCE with diadem. on right figure of Zeus seated



Coin of Antiochos IV. 175-164 BCE with laureate head & features resembling Zeus

(Coins are not to scale)

Rev 9:11 And ^{G2532} they had ^{G2192} a king ^{G935} over ^{G1909} them, ^{G846} which is the ^{G3588} angel ^{G32} of the ^{G3588} bottomless pit, ^{G12} whose ^{G846} name ^{G3686} in the Hebrew tongue ^{G1447} is Abaddon, ^{G3} but ^{G2532} in ^{G1722} the ^{G3588} Greek tongue ^{G1673} hath ^{G2192} his name ^{G3686} Apollyon. ^{G623}

Outline of Biblical Usage

Apollyon = "Destroyer"

1) the angel of the bottomless pit, the Destroyer

More bad research and faulty reasoning does not change Genesis Chapter 2
-which was long before the 4th century BC!

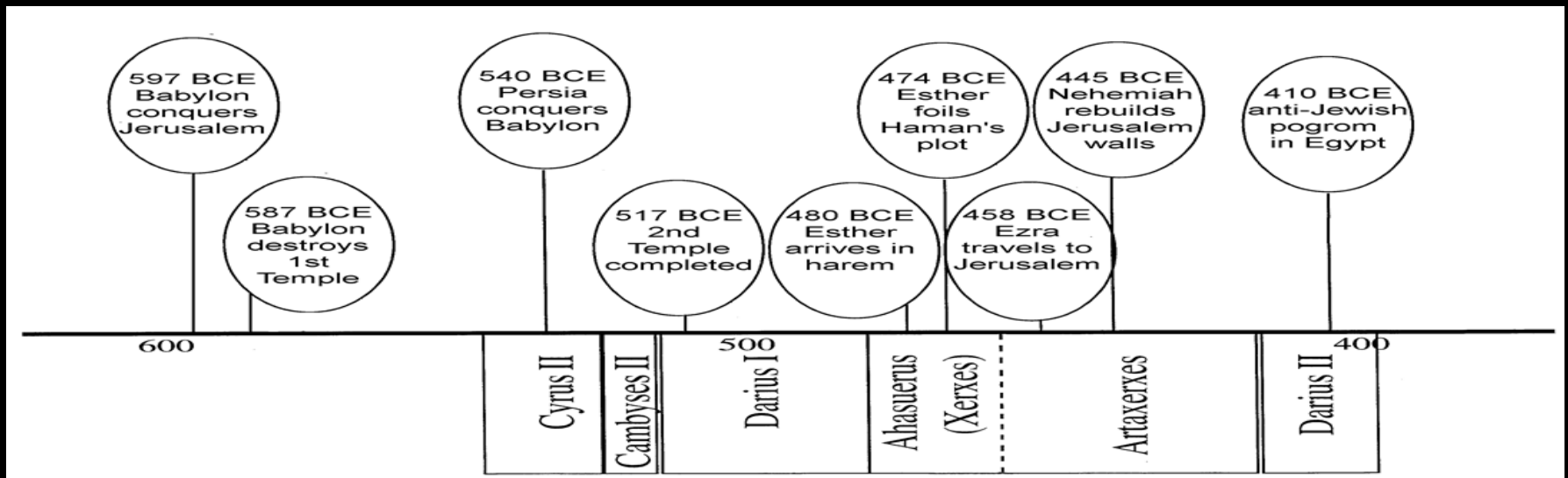
There will be some great detailed information on the Greek Divine
Placeholders and evidence that the actual four letters of the Fathers name
was written in Hebrew in the Greek Septuagint in Parts 11 and 14!

So why the need to go from writing יהוה to Divine placeholders to god and
lord using Theos and Kurios ? It helps if you are trying to resurrect a deity
everyone can rally around. They would take Zeus and his son Apollo and turn
that into one person Jesus and drop Yahuah

יהוה – 10 shatan – 0

Below are some maps to help with the visual of where cities were.





Quote from Charles Krauthammer - The Weekly Standard, May 11, 1998

"Israel is the very embodiment of Jewish continuity: It is the only nation on earth that inhabits the same land, bears the same name, speaks the same language, and worships the same God that it did 3,000 years ago. You dig the soil and you find pottery from Davidic times, coins from Bar Kokhba, and 2,000-year-old scrolls written in a script remarkably like the one that today advertises ice cream at the corner candy store."

The people of Israel (also called the "Jewish People") trace their origin to Abraham, who established the belief that there is only one God, the creator of the universe (see [Torah](#)). Abraham, his son Yitshak (Isaac), and grandson Jacob (Israel), are referred to as the patriarchs of the Israelites. All three patriarchs lived in the Land of Canaan, that later came to be known as the Land of Israel. They and their wives are buried in the Ma'arat HaMachpela, the Tomb of the Patriarchs, in [Hebron](#) (Genesis Chapter 23).

The name Israel derives from the name given to Jacob (Genesis 32:29). His 12 sons were the kernels of 12 tribes that later developed into the Jewish nation. The name Jew derives from Yehuda (Judah) one of the 12 sons of Jacob (Reuben, Shimon, Levi, Yehuda, Dan, Naphtali, Gad, Asher, Yisachar, Zevulun, Yosef, Binyamin)(Exodus 1:1). So, the names Israel, Israeli or Jewish refer to people of the same origin.

The descendants of Abraham crystallized into a nation at about 1300 BCE after their Exodus from Egypt under the leadership of Moses (Moshe in Hebrew). Soon after the Exodus, Moses transmitted to the people of this new emerging nation, the Torah, and the Ten Commandments (Exodus Chapter 20). After 40 years in the Sinai desert, Moses led them to the Land of Israel, that is cited in The Bible as the land promised by G-d to the descendants of the patriarchs, Abraham, Isaac and Jacob (Genesis 17:8).

The people of modern day Israel share the same language and culture shaped by the Jewish heritage and religion passed through generations starting with the founding father Abraham (ca. 1800 BCE). Thus, Jews have had continuous presence in the land of Israel for the past 3,300 years.

The rule of Israelites in the land of Israel starts with the conquests of Joshua (ca. 1250 BCE). The period from 1000-587 BCE is known as the "Period of the Kings". The most noteworthy kings were King David (1010-970 BCE), who made Jerusalem the Capital of Israel, and his son Solomon (Shlomo, 970-931 BCE), who built the first Temple in Jerusalem as prescribed in the Tanach (Old Testament).

In 587 BCE, Babylonian Nebuchadnezzar's army captured Jerusalem, destroyed the Temple, and exiled the Jews to Babylon (modern day Iraq).

The year 587 BCE marks a turning point in the history of the region. From this year onwards, the region was ruled or controlled by a succession of superpower empires of the time in the following order: Babylonian, Persian, Greek Hellenistic, Roman and Byzantine Empires, Islamic and Christian crusaders, Ottoman Empire, and the British Empire.

<http://www.science.co.il/Israel-history.php>

Foreign Empires that ruled in Israel

Period	Empire	Major Events
587 BCE	Babylonian	Destruction of the first Temple.
538-333 BCE	Persian	Return of the exiled Jews from Babylon and construction of the second Temple (520-515 BCE).
333-63 BCE	Hellenistic	Conquest of the region by the army of Alexander the Great (333 BCE). The Greeks generally allowed the Jews to run their state. But, during the rule of the king Antiochus IV, the Temple was desecrated. This brought about the revolt of the Maccabees, who established an independent rule. The related events are celebrated during the Hanukkah holiday .
63 BCE-313 CE	Roman	<p>The Roman army led by Titus conquered Jerusalem and destroyed the Second Temple at 70 CE. Jewish people were then exiled and dispersed to the Diaspora. In 132, Bar Kokhba organized a revolt against Roman rule, but was killed in a battle in Bethar in Judean Hills. Subsequently the Romans decimated the Jewish community, renamed Jerusalem as Aelia Capitolina and Judea as Palaestina to obliterate Jewish identification with the Land of Israel (the word Palestine, and the Arabic word Filastin originate from this Latin name).</p> <p>The remaining Jewish community moved to northern towns in the Galilee. Around 200 CE the Sanhedrin was moved to Tshipori (Zippori, Sepphoris). The Head of Sanhedrin, Rabbi Yehuda HaNassi (Judah the Prince), compiled the Jewish oral law, Mishna.</p>
313-636	Byzantine	
636-1099	Arab	Dome of the Rock was built by Caliph Abd el-Malik on the grounds of the destroyed Jewish Temple.
1099-1291	Crusaders	The crusaders came from Europe to capture the Holy Land following an appeal by Pope Urban II, and massacred the non-Christian population. Later Jewish community in Jerusalem expanded by immigration of Jews from Europe.
1291-1516	Mamluk	
1516-1918	Ottoman	During the reign of Sultan Suleiman the Magnificent (1520-1566) the walls of the Old City of Jerusalem were rebuilt. Population of the Jewish community in Jerusalem increased.
1917-1948	British	Great Britain recognized the rights of the Jewish people to establish a " national home in Palestine ". Yet they greatly curtailed entry of Jewish refugees into Israel even after World War II. They split Palestine mandate into an Arab state which has become the modern day Jordan, and Israel.

I think you see that this has been a Slam Dunkin' O' De Bunkin'. The truth does not change. אֱלֹהִים has not changed His name, but you can see from all the pagan deities that shatan changes with every culture. אֱלֹהִים is the same yesterday and today, just like He said He was/is/will be. I hope you have learned some interesting things and have a better perspective of History in the Scripture.

From The New Strong's Expanded Exhaustive Concordance of the Bible -
Expanded with the Best Vine's Dictionary of the Old and New Testament Words

Page 108- 109 In the Hebrew and Aramaic Dictionary Section

H3050 יָהּ (YAH)

The sacred name.

Names ending in "IAH" "JAH"

H3068 יְהוָה

(4) Its precise meaning is much debated. God chose it as His personal name by which He related specifically to His chosen or covenant people. Its first appearance in the biblical record is Gen 2:4: ..Apparently Adam knew Him by this personal or covenantal name from the beginning, since Sethcalled his son Enosh (ie, man as a weak and dependent creature)...The covenant found a fuller expression and application when God revealed Himself to Abraham (Gen 12:8), promising redemption in the form of national existence.

This promise became reality through Moses, to whom God explained that He was not only the "God who exists" but the "God who effects His will" Exodus 3:15-17. So, God explained the meaning of "I am who I am" (Exodus 3:14)

We see a continuous struggle for Yahuah to get His people away from shatan. It is the basic fight of good and evil.

Josh 24:15 And if^{H518} it seem **evil**^{H7489} (sad, displeasing) to you^{H5869} to serve^{H5647} (H853) the LORD **יהוה**,^{H3068} choose^{H977} you this day^{H3117} (H853) whom^{H4310} you will serve;^{H5647} whether^{H518} (H853) the gods^{H430} which^{H834} your fathers^{H1} served^{H5647} that^{H834} *were* on the other side^{H5676} of the flood,^{H5104} or^{H518} (H853) the gods^{H430} of the Amorites,^{H567} in whose land^{H776} you^{H859} dwell:^{H3427} but as for me^{H595} and my house,^{H1004} we will serve^{H5647} (H853) the LORD **יהוה**.^{H3068}

Ask yourself the question EliYahu (meaning -Yahu is my most high) asked! Remember at this time, he was the **ONLY** prophet of Yahuah left. One lone voice calling for people to return to Yah.

1Ki 18:21 And Elijah^{H452} came^{H5066} to^{H413} all^{H3605} the people,^{H5971} and said,^{H559} **How long**^{H5704} **will**^{H4970} **you**^{H6152} **hesitate**^{H859} (hesitate, dance, hop-paw'sakh) **between**^{H5921} **two**^{H8147} **opinions?**^{H5587} **if**^{H518} **the LORD** **יהוה**^{H3068} **be** the Eternal (God),^{H430} **follow**^{H1980} **Him**:^{H310} **but if**^{H518} **Baal**,^{H1168} **then follow**^{H1980} **him**.^{H310} **And the people**^{H5971} **answered**^{H6030} **him not**^{H3808} **a word**.^{H1697}

See how the message never changes.

Rev 22:11 He that is unjust,^{G91} let him be unjust^{G91} still:^{G2089} and^{G2532} he which is filthy,^{G4510} let him be filthy^{G4510} still:^{G2089} and^{G2532} he that is righteous,^{G1342} let him be righteous^{G1344} still:^{G2089} and^{G2532} he that is Set apart,^{G40} let him be Set apart^{G37} still.^{G2089}

the Encyclopedia Britannica states:

Yahweh, the God of the Israelites, his name being revealed to Moses as four Hebrew CONSONANTS (YHWH) CALLED THE TETRAGRAMMATON. AFTER THE EXILE (6TH CENTURY BC), and especially from the 3rd century BC on, Jews ceased to use the name Yahweh for two reasons. As Judaism became a universal religion through its proselytizing in the Greco-Roman world, the more common noun *elohim*, meaning "god," tended to replace Yahweh to demonstrate the universal sovereignty of Israel's God over all others. At the same time, the divine name was increasingly regarded as too sacred to be uttered; it was thus replaced vocally in the synagogue ritual by the Hebrew word Adonai ("My Lord"), which was translated as Kyrios ("Lord") in the Septuagint, the Greek version of the Old Testament.

I wanted to include some quotes from Madam Blavatsky, from the Theosophical Society here at the end. They clearly worship shatan and you can see where some of the misinformation comes from. I just wanted to give you proof that shatan is behind the defamation of Yahuah as well as the Torah, which modern Christianity has also adopted, very strange bedfellows indeed.





Theosophy is a blend of distorted forms of Hinduism and Buddhism with Western occultism. This spiritual movement took its modern form in 1875 in New York City, when Helena Petrovna Blavatsky founded the Theosophical Society. Her two principal books were *Isis Unveiled* and *The Secret Doctrine*; she also began the magazine *Lucifer* in 1887. A scholarly history of the Theosophical movement says of Blavatsky that "Everywhere she was involved with Freemasonry, Oriental secret societies, occult fraternities, and with the spiritualists who constituted, as it were, the exoteric 'church' from which doors opened to the more esoteric circles." Influential 20th century Theosophists included Alice Bailey (founder of the Lucifer Publishing Company in New York City in 1922, which is now known as the Lucis Trust), and Rudolf Steiner (founder of the Anthroposophical movement, a variant of Theosophy).

Throughout *The Secret Doctrine*, Blavatsky praised the Devil and belittled Yah.

- In Volume I, *Cosmogogenesis*, she wrote: "The devil is now called Darkness by the Church, whereas, in the Bible he is called the 'Son of God' (see Job), the bright star of early morning, Lucifer (see Isaiah). There is a whole philosophy of dogmatic craft in the reason why the first Archangel, who sprang from the depths of Chaos, was called Lux (Lucifer), the 'Luminous Son of the Morning,' or manvantaric Dawn. He was transformed by the Church into Lucifer or Satan, because he is higher and older than Jehovah, and had to be sacrificed to the new dogma."
- Satan and his rebellious host would thus prove, when the meaning of the allegory is explained, to have refused to create physical man, only to become the direct Saviours and the Creators of 'divine Man.' ... For, instead of remaining a mere blind, functioning medium, impelled and guided by fathomless LAW, the 'rebellious' Angel claimed and enforced his right of independent judgment and will, his right of free-agency and responsibility, since man and angel are alike under Karmic Law."
- "Thus 'SATAN' once he ceases to be viewed in the superstitious, dogmatic, un-philosophical spirit of the Churches, grows into the grandiose image of one who made of *terrestrial* a *divine* MAN; who gave him, throughout the long cycle of Mahâ-kalpa the law of the Spirit of Life, and made him free from the Sin of Ignorance, hence of death."
- Blavatsky dismissed the God of Abraham, Isaac, and Jacob as a "tribal god:" "History shows in every race and even tribe, especially in the Semitic nations, the natural impulse to exalt its own tribal deity above all others to the hegemony of the gods; and proves that the god of the Israelites was such a *tribal God*, and no more, even though the Christian Church, following the lead of the 'chosen' people, is pleased to enforce the worship of that one particular deity, and to anathematize all the others."

- She adds that "Jehovah has ever been in antiquity only 'a god among other Gods,' (lxxxii. Psalm). The Lord appears to Abraham, and while saying, 'I am the Almighty God,' yet adds, 'I will establish my covenant to be a God unto you' (Abraham) and unto his seed after him (Gen. xvii. 7) - not unto Aryan Europeans." ("Aryan Europeans" did abandon the "tribal" worship of Jehovah during the last century. They idolized Hitler, the Aryan race, and the German nation instead - with gruesome results.)
- Blavatsky claimed that the universal "religion of the ancients" was the worship of the Dragon and the Sun. She said, "The tradition of the Dragon and the Sun is echoed in every part of the world, both in its civilized and semi-savage regions. It took rise in the whisperings about secret initiations among the profane, and was established universally through the once universal heliolatrous religion. There was a time when the four parts of the world were covered with the temples sacred to the Sun and the Dragon; but the cult is now preserved mostly in China and the Buddhist countries. ... We find (a) the priests assuming the name of the gods they served; (b) the 'Dragons' held throughout all antiquity as the symbols of Immortality and Wisdom, of secret Knowledge and of Eternity; and (c) the hierophants of Egypt, of Babylon, and India, styling themselves generally the 'sons of the Dragon' and 'Serpents;' thus the teachings of the Secret Doctrine are thereby corroborated."
- .."the word "Elôhîm" is Kabalistically analyzed, show conclusively enough that the Elôhîm are not one, nor two, nor even a trinity, but a Host—the army of the creative powers. The Christian Church, in making of Jehovah—one of these very Elôhîm —the one Supreme God, has introduced hopeless confusion into the celestial hierarchy, in spite of the volumes written by Thomas Aquinas and his school on the subject."

NEW WORLD ORDER *Population Control – in 1888*

- In *The Secret Doctrine*, Blavatsky urged that an astrologically based form of natural family planning be taught to "the armies of the ragged and the poor:" "If instead of being taught in Sunday Schools useless lessons from the Bible, the armies of the ragged and the poor were taught Astrology - so far, at any rate, as the occult properties of the Moon and its hidden influences on generation are concerned, then there would be little need to fear increase of the population nor resort to the questionable literature of the Malthusians for its arrest." (At the time, world population was about 1.6 billion people, roughly one-quarter of the current human population.) In the 20th Century, many others would follow the trail that Blavatsky blazed, and would concern themselves with limiting reproduction among the poor.

I hope you recognized some of the claims that people made against Yahuah come from the satanic forces illustrated above. That should give you pause as well.

How many times have we seen in Scriptures, that just one lone voice kept the importance of the Covenant message going for the rest of us to hear?

I think Yahuah brings it to this fine point to show us just how in danger of teetering off to the point of no return we are and have been. It shows us how beguiling the adversary is! He fools the masses! It is one on one deception though as well. Each of us decides our own future based on if we accept Yahuah's gift on Yahuah's terms.

If you are a Sunday keeping Christian, are you feeling comfortable right now dumping all the pagan deception you have been taught and return to the Sabbath and the Torah and Yahuah? If you are hesitating, you are a living, breathing example of what we have been talking about in this Part 3.

Caught between two worlds, most will find it easier to just go back to being purposely drugged by the deception of shatan. After all no lighting bolt has struck them so far, so they are lulled into thinking to be lukewarm is ok. It is a short sighted choice, but at least they have been given the truth, so no excuse can be made. To fit in, some of our ancient ancestors were a lot like most people today. They played along to get along. People do not change much in this regard. If you don't want to use His Name, you are not adopted in His Chosen family. You are still calling on Baal. Keeping silent will not protect you. It leaves you unmarked. It says you are NOT a child of Yahuah. Be sure you understand that this is the conscious choice we all have to make.

It is interesting as well how many times Yahuah tells us He is alive! He is making a big point in two ways. Those other deities are not alive, they are a superstition. His way leads to Life, they lead to death.

Deu 5:24 And ye said,^{H559} Behold,^{H2005} the LORD **אֵלֹהֵינוּ**^{H3068} our Eternal (God)^{H430} has showed^{H7200} us^(H853) His glory (honor, reputation, reverence, splendor, esteem – **kabowd**^{H3519} and His greatness,^{H1433} and we have heard (carefully considered with interest, listen- **shama**)^{H8085} His voice^{H6963} out of the midst^{H4480} ^{H8432} of the fire:^{H784} we have seen^{H7200} this^{H2088} day^{H3117} that^{H3588} Eternal (God)^{H430} does talk^{H1696} with^{H854} man,^{H120} and He lives.^{H242}

1Sa 14:39 For,^{H3588} as the LORD **אֵלֹהֵינוּ**^{H3068} lives,^{H2416} which saves^{H3467} strong covenant mark **אֵלֵינוּ** **alef Tau**^(H853) Israel,^{H3478} though^{H3588} ^{H518} it be^{H3426} in Jonathan^{H3083} my son,^{H1121} he shall surely die.^{H4191} ^{H4191} But *there was* not a man^{H369} among all^{H4480} ^{H3605} the people^{H5971} *that* answered^{H6030} him.

Job 19:25 For I^{H589} know^{H3045} *that* my redeemer^{H1350} lives,^{H2416} and *that* he shall stand^{H6965} at the latter^{H314} *day* upon^{H5921} the earth:^{H6083}

It is not easy! We are surrounded on all sides! To come out of Babylon is the hardest thing a person will ever do. But we are never alone.

ARCH FROM TEMPLE OF BA'AL TO STAND IN NEW YORK

By Adam Eliyahu Berkowitz September 16, 2016 , 11:36 am



4.4K



25

34

133

5.8K



8+1

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“

“And I have seen unseemliness in the Nevium of Shomron: they prophesied by Baal, and caused My people Yisrael to err.” Jeremiah 23:13 (The Israel Bible™)



Temple of Palmyra, Syria, at night (Photo by Shutterstock)

Despite initially cancelling plans to erect a reproduction of the Victory Arch that stood for 1,800 years in front of the Temple of Ba'al in Palmyra, the Institute for Digital Archaeology (IDA) has announced they will recreate the arch destroyed by the Islamic State (ISIS) in **New York City's City Hall Park on September 19th.**

The original arch, built in the third century was a major archaeological site and one of Syria's biggest tourist attractions until it was destroyed by ISIS in October 2015. The arch was built by Roman Emperor Septimius Severus in front of a preexisting temple that was used to worship the pagan god, Bel, mentioned often in the Bible as Ba'al.

“

For he built again the high places which [Chizkiyahu](#) his father had destroyed; and he reared up altars for Baal, [II Kings 21:3](#)



Reproduction of Arch of Palmyra on display in Trafalgar Square London April 19 (Photo by Shutterstock)

The [reproduction](#) did go up in London as planned on April 19 during UNESCO Heritage Week, which coincided disturbingly with [Beltane](#), a major pagan festival for worshiping Ba'al. The New York presentation was reportedly cancelled, but has now reappeared.



From the 2012 Beltane Fire Festival bonfire on Calton Hill, Edinburgh, Scotland (Photo: Stefan Schäfer, Lich / Wikimedia Commons)

themoimportantnews.com/archives/this-week-the-arch-of-baal-was-displayed-for-the-third-time-in-honor-of-the-world-government-summit

Published February 16, 2017 This Week The 'Arch Of Baal' Was Displayed For The Third Time In Honor Of 'The World Government Summit'

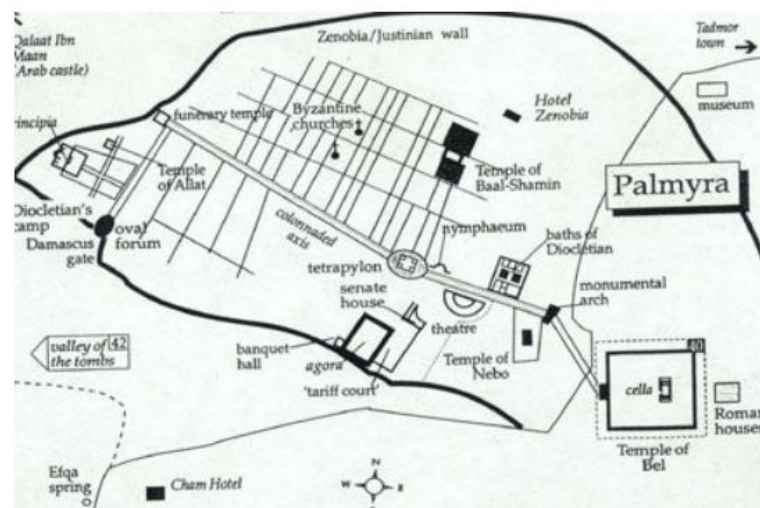


Did you know that 4,000 world leaders from 130 different countries gathered in Dubai this week for the World Government Summit? It was held from February 12th to February 14th, and it featured more than 100 internationally-known speakers including UN Secretary General Antonio Guterres, Christine Lagarde and Elon Musk. If you would like to know more about this shadowy group, you can visit the official website [right here](#). The first World Government Summit was held back in 2013, and that one was actually attended by Barack Obama. Unfortunately the mainstream media in the United States was almost entirely silent about this summit, so most of us in the western world didn't even hear about it.

A replica of a Roman arch that once stood in front of the pagan Temple of Ba'al was erected for the World Government Summit in Dubai this week, creating a scene that one rabbi claims symbolizes the dangerous fusion of Ishmael and Edom against Israel.

The original Roman Victory Arch stood for 1,800 years in Palmyra, Syria, until it was destroyed by ISIS in October 2015. A full-size 28-meter tall replica of the arch was created last year by the Institute for Digital Archeology, a joint project of Oxford and Harvard universities, and has been displayed twice before.

In ancient Palmyra, the Arch of Triumph connected the main street of the Colonnade with the Temple of Bel. If ordinary people of the time wanted to visit the Temple of Bel, they would pass through this arch. And once they were done, they would pass through this arch again on their way out.



And of course “Bel” and “Baal” are synonymous, and both titles can be traced all the way back to ancient Babylon and a very evil ruler named Nimrod. The following is an extended excerpt from one of my previous articles...

And of course “Bel” and “Baal” are synonymous, and both titles can be traced all the way back to ancient Babylon and a very evil ruler named Nimrod. The following is an extended excerpt [from one of my previous articles](#)...

In a previous article, I included a quote [from Wikipedia](#) that discusses how “Bel” is an ancient Babylonian term for “Lord” or “Master”, and that “Baal” comes from that original root word...

Bel (/; from [Akkadian](#) *bēlu*), signifying “lord” or “master”, is a [title](#) rather than a genuine name, applied to various gods in the [Mesopotamian religion](#) of [Akkad](#), [Assyria](#) and [Babylonia](#). The feminine form is [Belit](#) ‘Lady, Mistress’. *Bel* is represented in [Greek](#) as **Belos** and in [Latin](#) as **Belus**. Linguistically *Bel* is an [East Semitic](#) form cognate with [Northwest Semitic](#) **Baal** with the same meaning.

The title of “Bel” or “Baal” seems to have originally been used primarily for the Babylonian god Marduk. Here is more [from Wikipedia](#)...

Bel became especially used of the Babylonian god [Marduk](#) and when found in Assyrian and [neo-Babylonian](#) personal names or mentioned in inscriptions in a Mesopotamian context it can usually be taken as referring to Marduk and no other god. Similarly *Belit* without some disambiguation mostly refers to Bel Marduk’s spouse [Sarpanit](#). However Marduk’s mother, the Sumerian goddess called [Ninhursag](#), [Damkina](#), Ninmah and other names in Sumerian, was often known as *Belit-ili* ‘Lady of the Gods’ in Akkadian.

So where did “Marduk” come from?

Well, many scholars have traced the worship of Marduk all the way back to the historical figure of Nimrod...

Traditionally the Tower of Babel event has been associated with Nimrod, and Jewish commentaries as well as the Jewish historian Josephus both seem very emphatic on this point. Regarding the Sumerian name Enmerkar, the suffix “kar” means “hunter,” and so “Enmer-kar” is in fact “Enmer the Hunter,” just as Nimrod is referred to as the “Mighty Hunter” in Genesis 10. Furthermore, Enmerkar is named on the Sumerian King List as “the one who built Uruk,” just as Nimrod is described in Genesis 10:10 as having a kingdom that began in “Babel (Eridu) and Erech (Uruk)... in the land of Shinar.” **After Enmerkar’s death he became honored in Sumerian myth as the semi-divine hero Ninurta, and eventually this cult evolved into the great cult of Marduk, which became the state religion of Babylon after the conquests and religious innovations of Hammurabi.**

Are you starting to see how everything fits together?

And Nimrod was the great king of the very first “world government” in the post-flood world. The following is what Genesis 10:8-12 says in the Modern English Version...

. Therefore it is said, “Even like Nimrod the mighty hunter before the .”

So it seems more than a little bit strange that an arch with links to Nimrod has been erected to honor a summit devoted to the promotion of “world government” in our day.

It has been said that if we do not understand history we are doomed to repeat it. Nimrod’s world government in ancient times attempted to push God out of the picture, and the same thing is true with the globalists of today.

The globalists dream of a utopia where humanity has been united under a one world government, a one world economy and a one world religion. Donald Trump stands opposed to this twisted dream, and that is why the globalists hate him so much.

And the globalists understand the power of symbols very well. The erecting of this arch in Dubai at the exact same time the “World Government Summit” was being held sends a very powerful message.

Even though Donald Trump is now the president of the United States, the globalists are far from defeated, and if they have their way all of humanity will soon be within their ruthless grip.

It is not easy! We are surrounded on all sides! To come out of Babylon is the hardest thing a person will ever do. But we are never alone.

Next Time in Part 4 we will continue to look at
the Hebrew Roots/Sacred Name/Messianic
Movement.

