

YAH-TAMAH

YAH-AMAZED

יהמזד - יהמזד

YAH-MAZED

THE YAH-MAZE PROJECT
PART 1C 1:8
THE 7 SET APART ASSEMBLIES
OF REVELATION

THE REVELATION OF



FINDING THE ARK OF PROTECTION WHILE WALKING IN YAH'S MAZE



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Name YHUH -PDFS to videos

AMPLIFIED PSALMS

ANOTHER BRICK IN THE WALL

ANCIENT HISTORY

WORD STUDIES

END TIMES

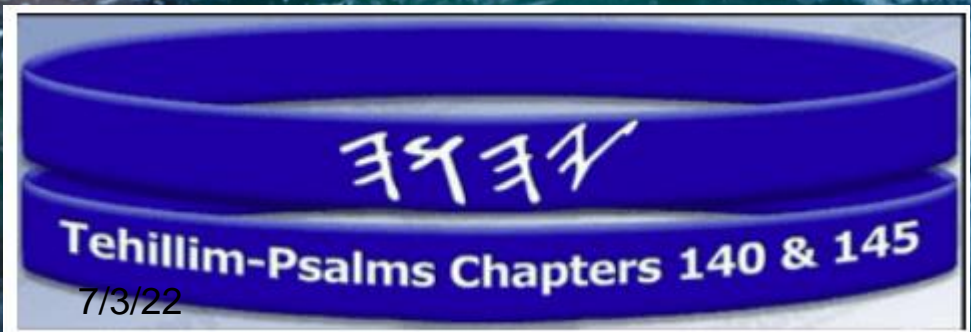
CHANOK/ENOCH - THE PROPHET

COMING OUT OF BABYLON

POLITICAL PAGANISM



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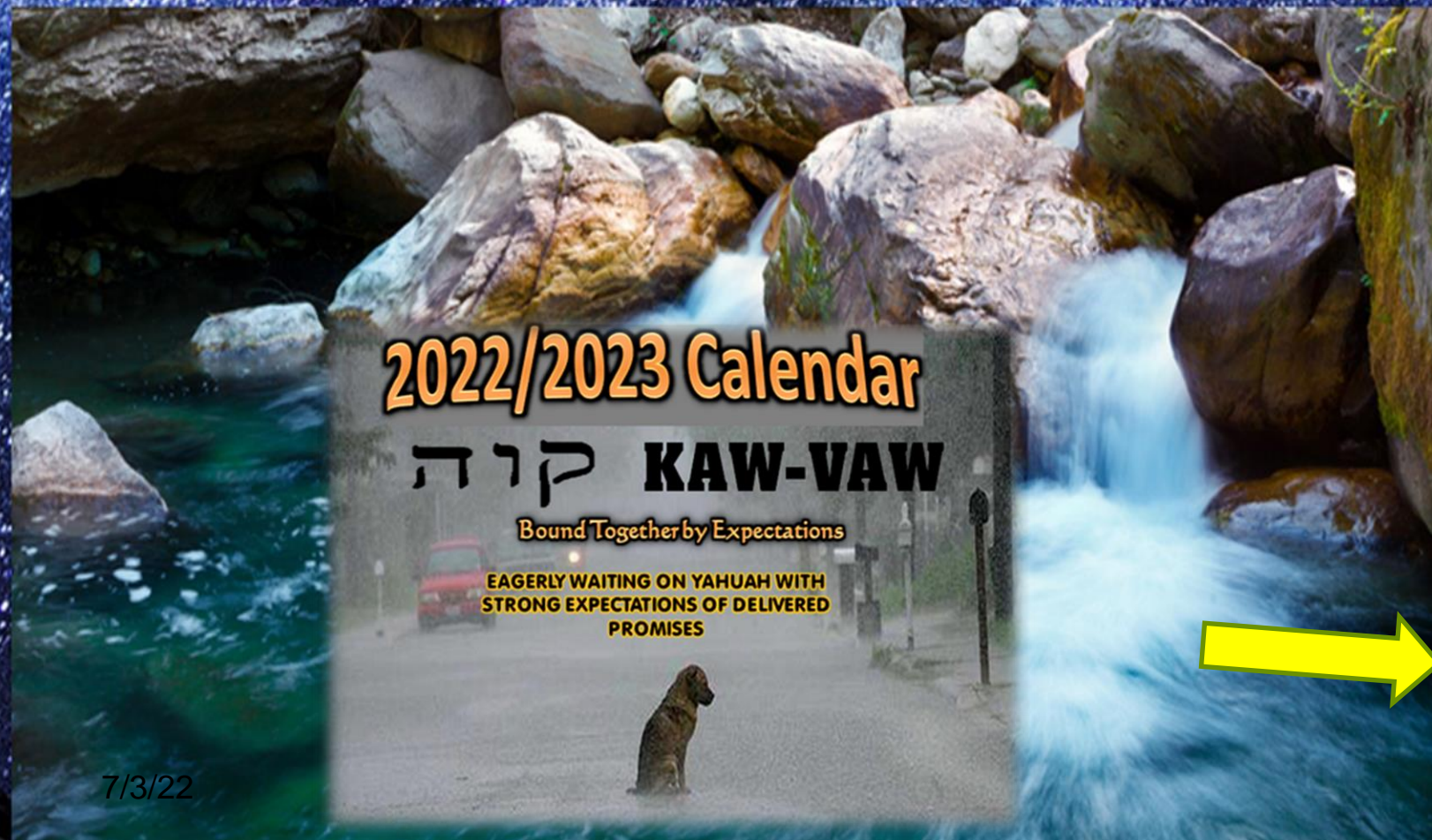
PRAISE MUSIC

APPOINTED TIMES (FEASTS)

THE COVENANT

GENESIS

MORE...



2022/2023 Calendar

קוה **KAW-VAW**

Bound Together by Expectations

EAGERLY WAITING ON YAHUAH WITH STRONG EXPECTATIONS OF DELIVERED PROMISES

7/3/22

- MORE...
- MAJORING ON THE MAJORS
- THE TRIAL OF SAUL/PAUL
- NAME YHUH TO CLAIM YAHUAH
- Name YHUH -PDFS to videos
- AMPLIFIED PSALMS
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- END TIMES
- CHANOK/ENOCH - THE PROPHET**
- COMING OUT OF BABYLON
- POLITICAL PAGANISM






Yahuah's Chokmah PRO

Joined 4 years ago | United States

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

 Yahuah's Oasis

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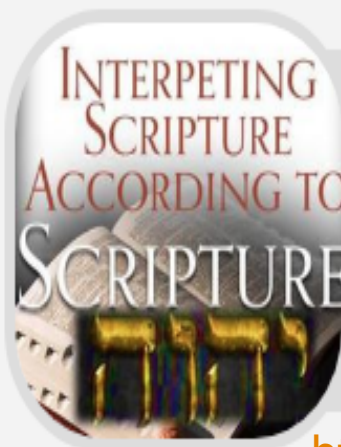
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7/3/22
2/06/2019



Studies with Scripture explaining the Covenant with Yahuah - what He expects as well as what He offers us as His children. There are chronological studies showing when they first showed up in Scripture and with amplification of Scripture one will find a whole new look for the Father of the Universe.



YAHUAH'S CHOKMAH

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Tina Helmuth

since: February 20th 2021

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Imagine if you will a "stupid tax" -- imagine also how that would pay off ALL debt, just collecting from the liberals and snowflakes. Time to get back to critical thinking!!!!

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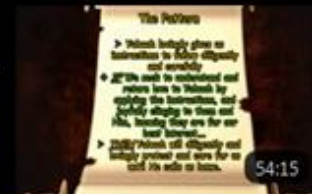
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We'd like to welcome you to our site YAH STRUCK, where we are introducing the YAH STRUCK series of books. Though they are fictional, they are based on Child Trafficking as well as real events that have happened, though they are disguised. The books have a supernatural aspect to them with the help and strong presence of our Heavenly Father and Creator YAH and a group of Covenant family members destined to take on the sheer evil itself - in all its forms. You will also find blogs and merchandise to help support us as we promote the Name and Authority of Yahuah in this world.

In the fashion of all Hebrew words YAH-STRUCK has two sides. Yahuah can strike us in Righteous Vengeance, or to wake us up and get us to turn back around to Him or the best, for us to be YAH-STRUCK in amazement of Loyal Love, kindness and sheer brilliance.





It just takes the flip of a coin to decide between good and evil!



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YAHUAH'S OASIS

We invite you to download the book *Suffer the Little Children* for free – just click on this picture and it will take you to Yahuah's Oasis – go to the **End Time** tab and scroll down – this is in PDF form, if you prefer an E-Book, you can find that below.

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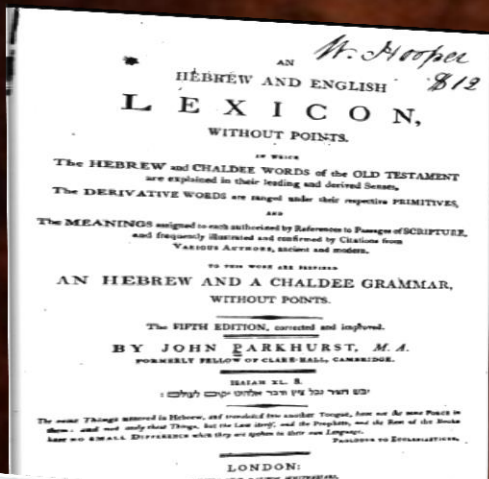
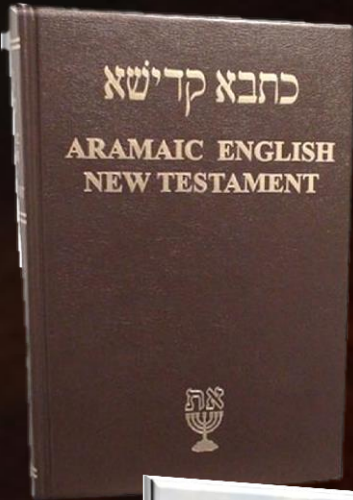
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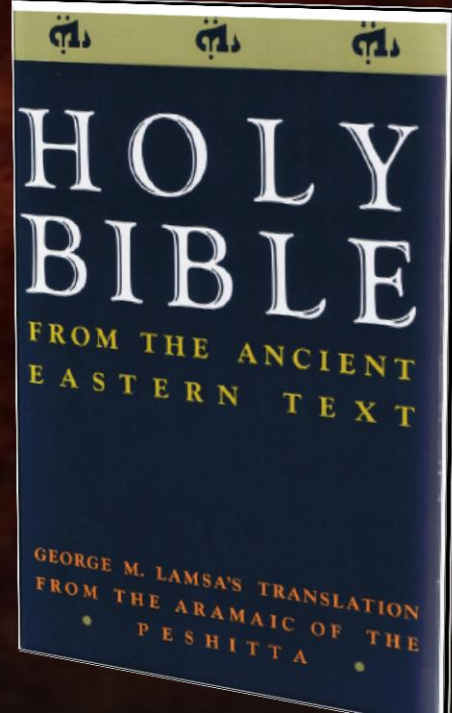
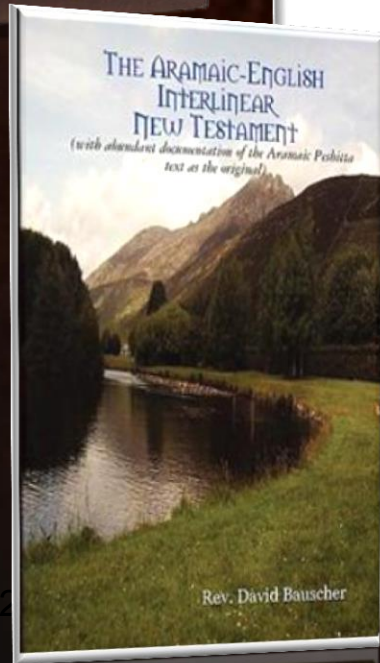
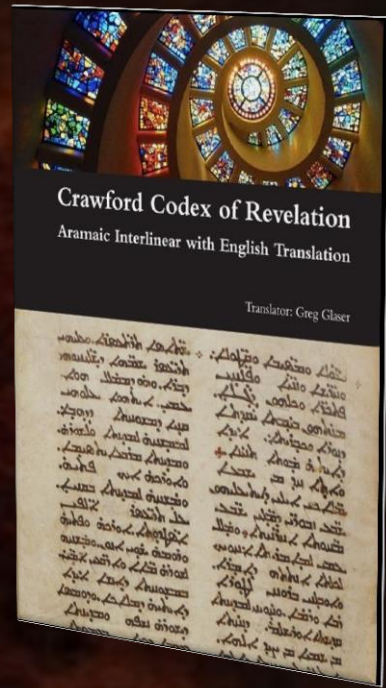
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Our Primary scripture source will be the AENT which we have used over the years. It will be much more accurate than Greek and we will consult Blue Letter Bible on line for confirmation. As always we will restore Yahuah's and Yahusha's proper names in the texts. We will also be looking at the Crawford, the Aramaic NT interlinear, George Lamsa's and J.W. Etheridge's translation of the Peshitta and John Parkhurst's Hebrew To English Lexicon without points.



J.W. Etheridge's Translation of the Aramaic Peshitta



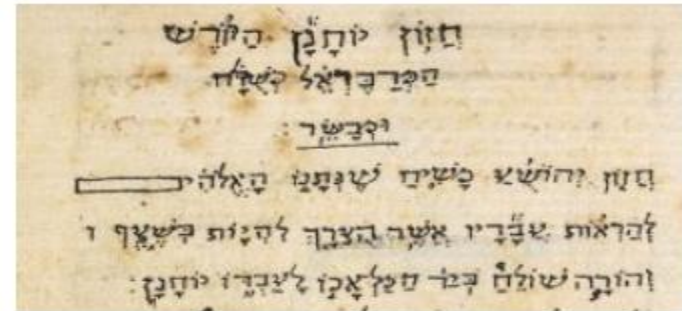
7/3/22

We also have a gem from the 17th century- a Hebrew manuscript of Revelation! Not the whole book but it is in the British Library under Sloane MS 237.

http://www.bl.uk/manuscripts/Viewer.aspx?ref=sloane_ms_237_fs001r



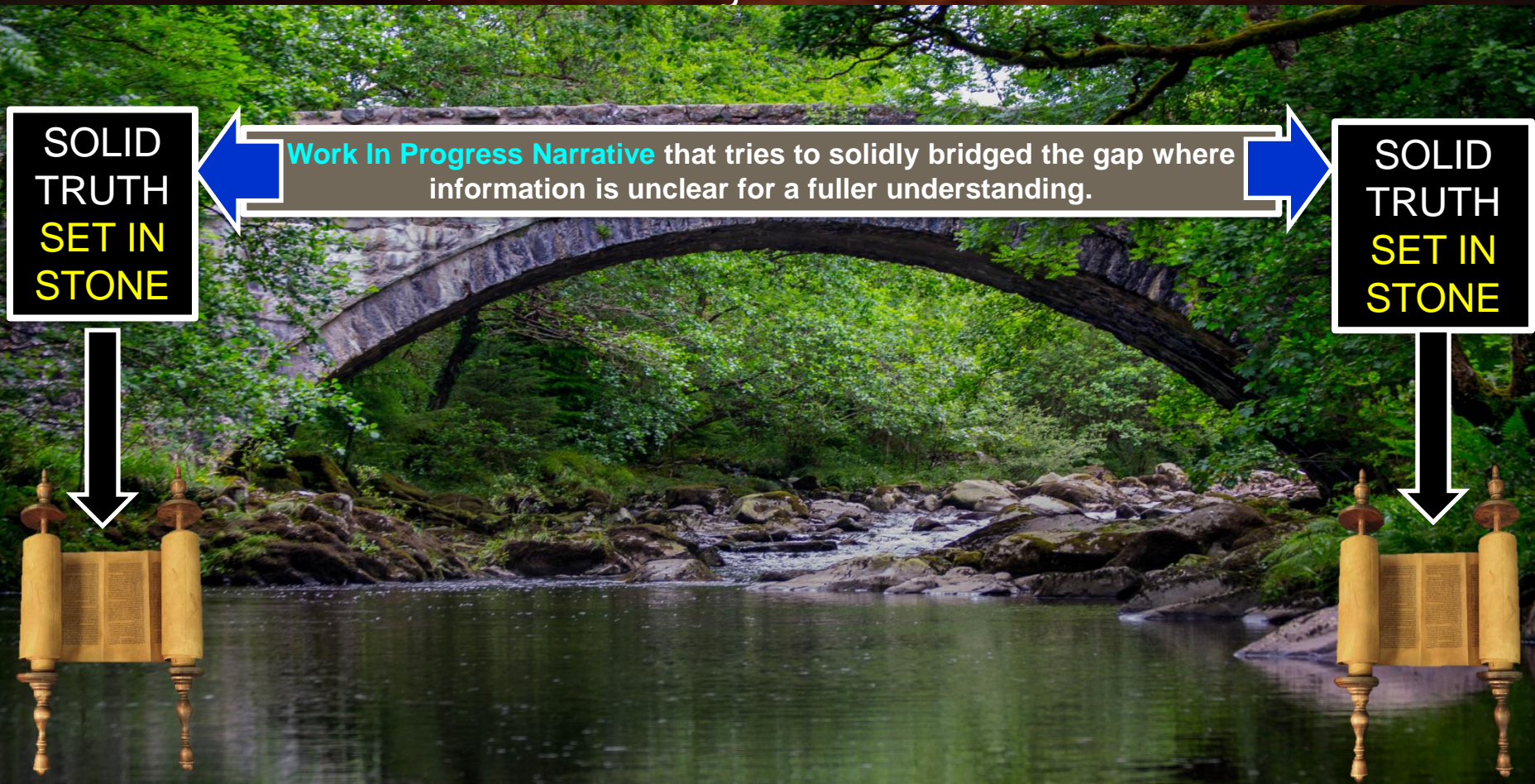
This episode of *Hebrew Voices* is one of the most exciting things I have ever discovered: **A Hebrew Manuscript of the Book of Revelation!** This 17th century manuscript in the British Library contains the name Yehovah with full vowels and refers to "Yehoshua Mashiach". Torah-loving Methodist pastor AJ Bernard and the mysterious "T-Bone" joined me for a lively discussion of the Hebrew text and English translation. We unpacked topics such as the "Aleph Tav", the Jewish understanding of the Messiah coming on the clouds, and the meaning of Yehovah's holy Name.



מִן יוֹם יוֹתָן הַקֹּדֶשׁ
הַקְּדוֹשׁ אֱלֹהֵינוּ
יְהוָה
מִן יוֹם וְהוֹשָׁע בְּשֵׁמוֹ יֵשׁוּעַ הַמָּלֵךְ
לְהַרְאוֹת אֲנִי אֶשֶׁה בְּעֵינֶיךָ לְהַגִּיד בְּשֵׁמוֹ
וְהוֹרָה שׁוֹלֵם דָּבָר מִפְּלֹאקוֹ לְעֵבְדוֹ יוֹתָן

AS A REMINDER.....

The "Work In Progress Narrative", while also drawn from Scripture and other sources most of the time does not affect our eternal destination, and does have more speculation due to pieces still missing. Thus we reason what options can be plausible. If at any time this takes us into a space that contradicts Scripture, or cannot connect the truths on either side, it can no longer be an option. Think of the WIPN as a plausible bridge from one solid truth to another but a land mass of truth is missing or unclear underneath.



In part 1C, We look at a very important verse. Yes just one verse. I was shocked too. But it not only deals with who Yahuah is, what He goes by, but also what Lo shema has done to belittle the title and how we have unwittingly gone along with it. Scholars lie to us. Hollywood propagandizes us.

We all stand on a razors edge and we want to focus on Yahuah's softer side that forgives us, provides for our every need, guides us and loves us. That side we are drawn to. But we must give equal admiration and deep respect for His other side. The all powerful protector, defender, arbiter of justice that with a word can pulverize the universe into nothingness. This is the side we must have a deep AWE and reverence for. The continued belittling of who He is and the major effort to align Him with fake gods is not only disgusting, it is a fatal mistake. So lets get started.

CORN MAZE

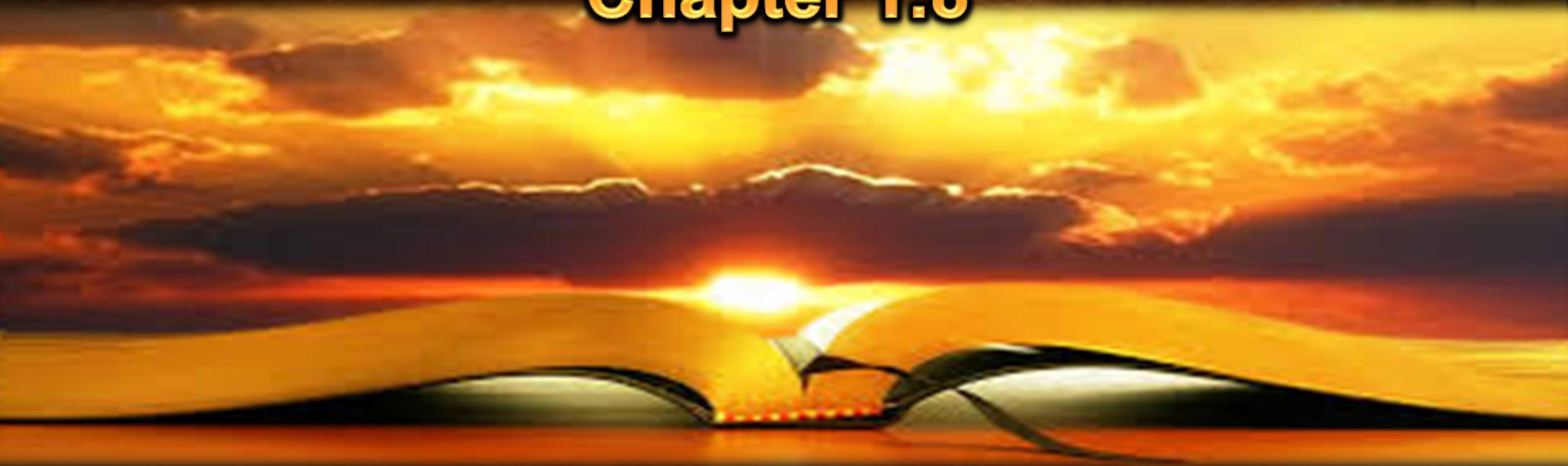
**Yahusha Teaches How To Grill
Corn**



THE REVELATION OF



Chapter 1:8



Rev 1:8.

“I am Alap, also Taw,” says the Master YHWH, Eternal; who is, and was, and is to come, (Ehyeh Asher Ehyeh) the Omnipotent. **Aramaic/English NT VERSION**

GEORGE M. LAMSA'S TRANSLATION
FROM THE ARAMAIC OF THE
● P E S H I T T A ●

8 I am Aleph and Tau, the beginning and the ending says Yahuah Eternal, who is and who was and who is to come, The Almighty.

Footnote #4 AENT edited by us- Comic Sans font

Alap-Taw holds a universe of meaning. ***Aleph*** speaks of the absolute supreme leadership and authority of ***YHWH***; ***Taw*** is the mark of ***Perfection of YHWH***.

This reveals “***YHWH is Salvation***” as the First, Last, Beginning and the End. The Ten Instructions begin with the letter ***Aleph***, “***Anochi (I) am YHWH your Eternal who has brought you out of the land of Egypt...***” (Exodus 20:2). The Father ***YHWH*** is ***Ain Sof*** (without end) He is infinite.

Taw reveals how to be Perfected with the mark of ***Yahuah's Covenant plan***; ***Taw*** is the first letter of ***Tefilin*** (prayers), ***Torah*** and ***Teshuva*** (turning to ***YHWH***) which speaks of the transformation that takes place when we change our citizenship from slaves to ***Covenant Children of Yahuah***. The ***Aleph Tau*** as we have explained before is the ***Strong Covenant Mark***. It is this mark we need upon us for eternal bliss and not the mark of the beast which leads to eternal separation from ***Yahuah***.

It's sad to note that ***James Murdock*** simply translated “***Alap–Taw***” into the Greek “***alpha and the omega***” rather than restore the original; however, ***Murdock*** had a propensity to Grecianize the ***Aramaic NT***.
Much more revelation of the Kingdom is available to students who consider the original language.

The Greek translators either did not realize the prophetic significance of each word and letter, or perhaps the revelation was far too controversial in the religio-political system of their day.

Alap-Taw speaks of *Emet* (Truth) which is the basis for the true *Emunah* (Trust) “which was once delivered to the set-apart believers.” Also note that “*Ehyeh Asher Ehyeh*” is the title *Yahuah* gives Himself, “*I that I am/I will be what I will be*”. It is meant to contain all the states of being in Hebrew. Yochanan appears to be writing down a explanation, “who is, who was, who is to come” that evokes this title, which in turn goes well with “*The Alap and theTaw/Beginning and the End*”. *Yahuah*, is the Name we are to call Him for all time (Exodus 3:14-16). Similarly, a third person switch occurs here, for though YHWH is speaking, it becomes “who was” and “who is”. However, the term “third person” is meant as a technical grammatical term dealing with “he/she/it” not as a literal multiplication of divine persons. YHWH is One and there is no other beside Him.



Text is color-encoded for ease of reading

Crawford's uniqueness

Blue = Unique to Crawford

Red = Illegible in Crawford

Purple = Red + Blue

Black = Consistent with SP
Samaritan Pentateuch



The Crawford

Revelation 1:8

speaks

ܘܢܩܠܘܢ

tav

ܬܘܒܐ

also/face

ܘܦܢܝܘܢ

aleph

ܘܐܠܦܐ

have (to myself)

ܘܠܘܘܠܐܝܘܒܐܝܢܐ

I

ܘܐܢܝܐ

who is/has

ܘܥܠܡܐܝܢܐܝܢܐ

He

ܘܥܠܡܐܝܢܐܝܢܐ

who was/had

ܘܥܠܡܐܝܢܐܝܢܐ

He

ܘܥܠܡܐܝܢܐܝܢܐ

Alha

ܘܐܠܗܐ

Lord/Marya

ܘܡܪܝܐܢܐ

all

ܘܥܠܡܐܝܢܐܝܢܐ

who holds

(plural)

ܘܥܠܡܐܝܢܐܝܢܐ

He

ܘܥܠܡܐܝܢܐܝܢܐ

who

comes/signs

ܘܥܠܡܐܝܢܐܝܢܐ

and He

ܘܥܠܡܐܝܢܐܝܢܐ

being

ܘܥܠܡܐܝܢܐܝܢܐ

The Peshitta Aramaic-English New Testament

An Interlinear Translation

8 אֲנָא (I) אֵלֶּף (Alap *) וְתָו (& Tau) אֲמַר (says) מְרִיא (Jehovah) אֱלֹהֵא (God)
 הוּ (He) דְּאִיתְּוּהִי (Who is) וְאִיתְּוּהִי (& been) הוּא (He has) וְאִתְּוּהִי (& He is coming)
 הוּ (He) דְּאִתְּוּהִי (Who holds) כֻּל (all)

This is the second witness with the Crawford that Yahuah "holds all".
 That is a wonderful description showing who is in control which is a shame other translations left out.

J.W.Etheridge's
 Translation
 of the Aramaic
 Peshitta

Full disclosure we are editing the KJVish words like cometh and saith and the Lord.

v.8 I am Olaph and Thau, says Aloha Yahuah , who is, and who was, and who comes, the **Omnipotent**.

LEXICON;

WITHOUT POINTS:

IN WHICH

THE HEBREW AND CHALDEE WORDS

OF THE

OLD TESTAMENT

ARE EXPLAINED IN THEIR LEADING AND DERIVED SENSES,

THE

DERIVATIVE WORDS ARE RANGED UNDER THEIR RESPECTIVE PRIMITIVES,
AND THE MEANINGS ASSIGNED TO EACH AUTHORIZED

BY REFERENCES TO PASSAGES OF SCRIPTURE, AND FREQUENTLY ILLUSTRATED AND CONFIRMED
BY CITATIONS FROM VARIOUS AUTHORS, ANCIENT AND MODERN.

TO THIS WORK ARE PREFIXED,

A HEBREW AND A CHALDEE GRAMMAR,
WITHOUT POINTS.

A NEW EDITION, CORRECTED, ENLARGED, AND IMPROVED.

By JOHN PARKHURST, M. A.

FORMERLY FELLOW OF CLARE-HALL, CAMBRIDGE.

Yahuah calls us, and if we answer, puts into our minds things we would never have thought of. He is approaching us! Questions we need to seek answers for. We recognize something that calls things up in our minds. The letter symbols for Yahuah's name.

אתא Chald.

Page 34

The same as Heb. אתה, to come. Ezra v. 16 Isa. xxi. 12: in which latter passage ob-

אתה

With a radical, but mutable or omissible, ה.

I. To come, come to, come near, approach, come speedily. Deut. xxxiii. 2. Job iii. 25. Prov. i. 27. Isa. xli. 25, & al. As a N. fem. plur. אתה things coming, things to come. occ. Isa. xli. 23. xlv. 11. As a N. with a formative י, יאתה access, entrance. occ. Ezek. xl. 15.

II. As a N. אות plur. אותה, אותה and אותה a sign or token, in general any thing that shows, or causeth to come into the mind any other thing, whether past, (Num. xvi. 38. xvii. 10.) present (Jud. vi. 17.*) or future, (1 Sam. xiv. 10. Isa. xx. 3. Ezek. iv. 3. which might not otherwise appear: even a future thing is sometimes given as a sign of a thing present or future. Exod. iii. 12. 1 Sam. ii. 34. 2 K. xix. 29. Isa. vii. 14. Jer. xlv. 29, 30. It is frequently applied to miraculous signs. See inter al. Exod. iv. 8, 9, 17, 28, 30. viii. 23. x. 1, 2.

Old Testament (Hebrew) for "sign"

H226	אוֹת	'ôṭ	sign(s), token(s), ensign(s), miracles, mark
H852	אֶת	'āṭ	<u>sign</u>

Gesenius' Hebrew-Chaldee Lexicon [?]

אוֹת (for אֶת from אָוֶה No. III; comp. ^{א-ט}אֵי or ^{א-ט}אֵי) sign for ^{א-ט}אוֹת from אוֹי), Pl. אוֹתוֹת m. and f. (comp. sing, Gen. 9:12; Ex. 4:8, plur. Ex. 4:9; Josh. 24:17), **a sign** (Ch. אֶת, Syr. ܐܬܐ pl. ܐܬܘܬܐ). Exod. 12:13; Josh. 2:12; Gen. 1:14; וְהָיוּ לְאוֹתוֹת וּלְמוֹעֲדִים “and they shall be (the lights of heaven) **for signs and times,**” i.e. by ἐν δὲ διὰ δνοῖν, **signs of times.** It is—

(1) **a military ensign**, and specially that of each particular tribe, differing from אֶת standard, which belonged to each camp of three tribes, Num. 2:2, seq.

(2) **a sign of something past**, which serves to keep it in memory, Ex:13:9, 16; Deu. 6:8, hence a memorial, monument, Isa. 55:13; Eze. 14:8.—

It can be a physical sign. It definitely is something that is important and has a meaning. It is also something we recognize from the past that may be happening again and we should remember the outcome.

Remember what Yahuah said about it to be sure we are staying within His will and under His protection.

Symbolism will be their downfall, so we should also be aware of marketing logos, hand gestures, and outright worship of idols from the past.

(3) *a sign of something future, a portent*, τύπος τοῦ μέλλοντος [?] (Rom. 5:14), i. q. מוֹפֵת. Isa. 8:18; “behold, I and the children whom Jehovah hath given me are for signs and wonders in Israel from Jehovah of hosts,” i. e. by the names divinely bestowed upon us, all of which are of good omen (יְשׁוּעָה: “the salvation of God,” עִמּוֹנָאֵל “God with us,” Isa. 7:14; 8:8; Shear Jashub, 7:3); God makes us types of future things as signifying future welfare. [Gesenius

We are going to take a look at Isaiah 8:6-22 at some point- it is timely, speaks of future and what it means to be a light for Yahuah. We are to shine so others see the sign of Yahuah in us and are drawn to Him.

(4) *the sign of anything which cannot itself be seen*, Gen. 1:14, ex. gr. “the sign of the covenant,” circumcision, Gen. 17:11, of the sabbath, Ex. 31:13, hence, *token, proof, argument*, Kennzeichen, Beweis; comp. Lat. *signum*, Cic. Invent. 1, 34; Gr. τεκμήριον, σημεῖον, Job 21:29, and hence a miracle, as a sign of the divine power, i. q. מוֹפֵת Deu. 4:34; 6:22; 7:19; 29:2; 34:11, see my remarks at length on Isa. 7:11; [see Matt. 1:23, as to the meaning of the passage]. Of the prophetic *sign* or [“*token of the truth of a prophecy*, viz. when God, or the prophet as his interpreter, foretells some minor event, the fulfilment of which serves as a *sign or proof* of the future fulfilment of the whole prophecy. Ex. 3:12; Deu. 13:2, 3; 1 Sa. 2:27—34; 10:7—9; 2 Ki. 19:29; 20:8, 9; Isa. 7:11—14; 38:7, 22; Jer. 44:29, 30, comp. Mar. 13:4; Luke 1:18; 2:12.” Ges. add.]

Think about this. Do we have a physical mark of the Covenant upon us that people can see? Or is it our behavior based upon our trust in what Yahuah has said that others will interpret as us walking in Covenant with Him? If we do not believe Him, we are just playing a role.

Back to Parkhurst...

אתה

With a radical, but mutable or omissible, ה.

Gen. iv. 15, should be rendered, *And the Lord gave Cain a sign, (i. e. worked some miracle to convince him) that whosoever found him should not kill him.* Comp. Exod. x. 2. in Heb.

WOW! This perfectly explains the Strong Covenant Mark and confirms what we just looked at. What a great example. Cain trusted in his mind and soul that Yahuah had a curse on anyone who would seek to harm him. He lived his life with no fear of being killed and must have bragged about it because Lamech knew all about it.

Gen 4:14 Behold, You hast driven me out this day from the face of the earth; and I shall be hid from your face; and I will be a fugitive and a vagabond in the earth; and it will come to pass, *that* every one that finds me will kill or murder me.

4:15 Then Yahuah said to him (Cain), Therefore whosoever kills or murders Cain..... vengeance will be taken on him sevenfold. And Yahuah established and set this in place as a proof of His pledge [H226](#) toward Cain, in order that any finding him should beat, strike, scourge, wound or kill him.

Gen 4:24

If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

I was reading an article about the death of Cain, which most I didn't think passed the smell test. But I did glean this question which is fascinating! Yahuah gave His promise to Cain that whoever kills him will suffer **sevenfold vengeance**. Why, for starters, would Yahuah want to promise such a thing? "It is one thing to tell him that he would be protected from would-be-killers -- but why extend to Cain, a murderer, the assurance that one who kills him will be punished seven times more severely than the crime warrants?"

Yahuah didn't extend this courtesy to Abel, the innocent victim of murder. Why extend it to Cain? And there's another problem, too: What exactly does "seven-fold vengeance" really mean?

Presumably, the worst thing Yahuah could do to a killer of Cain, by way of vengeance, would be to kill that person himself. But that's not sevenfold vengeance -- that's just plain vanilla vengeance -- a simple tit-for-tat. **Where does the "seven" part fit in?**

7/3/22



Once again Grammar may have the answer!

Rashi notes a grammatical oddity in the verse in question and suggests that the phrase "**whoever kills Cain / sevenfold he will be avenged**" should actually be read as two entirely separate statements, one referring to avenging Cain -- the other, to avenging Abel. First, Yahuah states "whoever kills Cain...", and the rest of the thought is left unsaid, implying an unspoken threat: "Whoever kills Cain ... well, we won't even talk about what happens to him." As for the rest of the phrase, "sevenfold will he be avenged," **Rashi suggests that this refers to the way Abel's killer will be avenged.**

Cain's line would be snuffed out after the 7th Generation. That was the price. Abel did not have children to populate the earth and Yahuah would not let Cain's line continue after the flood. Now remember, a generation is not a set number of years. If a person has a child at 200 that is the same as a person now days having a kid at 20. 1 generation has been started.

After murdering his brother Abel, Cain left with his wife and founded an advanced civilization. Notice their descendants did not lead primitive lives, but very quickly made rapid cultural and technological advances. The Bible does not give us a record of all Cain's descendants but those who are mentioned help us to understand what life was like in those early days.

The account and genealogy of those chosen always comes after those that were rejected

e.g. Cain's history before Seth (Gen 4:17; Gen 4:25-5:32)



NO ONE REMAINED OF CAIN'S LINE FROM THE FLOOD- STOPPING 7TH GENERATION FROM MOVING FORWARD. DESTROYED 7 FOLD.

7/3/22

<http://searchtheword.org.uk/2019/04/21/cains-family-tree/>

5.

Lamech

6.

Jabal

Jubal

Tubal-cain

Jabal was the father of those who lived nomadic lives in tents and were skilled herdsmen (Genesis 4v20).

The first to build and play both stringed and wind musical instruments (Genesis 4v21)

Tubal-cain was skilled in metalworking with iron and brass (Genesis 4v22)

These "Skills" were taught to the people of the earth and defiled them by the fallen ones. Only Noah's line was pure. These skills still remain and are still being taught to the ones willing to rebel against Yahuah.

Jub 4:31 At the close of this jubilee (19th) Cain was killed after him (Adam) in the same year; for his house fell upon him and he died in the midst of his house, and he was killed by its stones; for with a stone he had killed Abel, and by a stone was he killed in righteous judgment.

Preflood Lineages

The Left: Genesis 4:17-22
(The Beast)

1. Cain
2. Enoch
3. Irad
4. Mehujael
5. Methusael
6. Lamech
7. Jabal, Jubal (Adah)
Tubal-cain (Zillah)
Naamah (Daughter)

No future generations

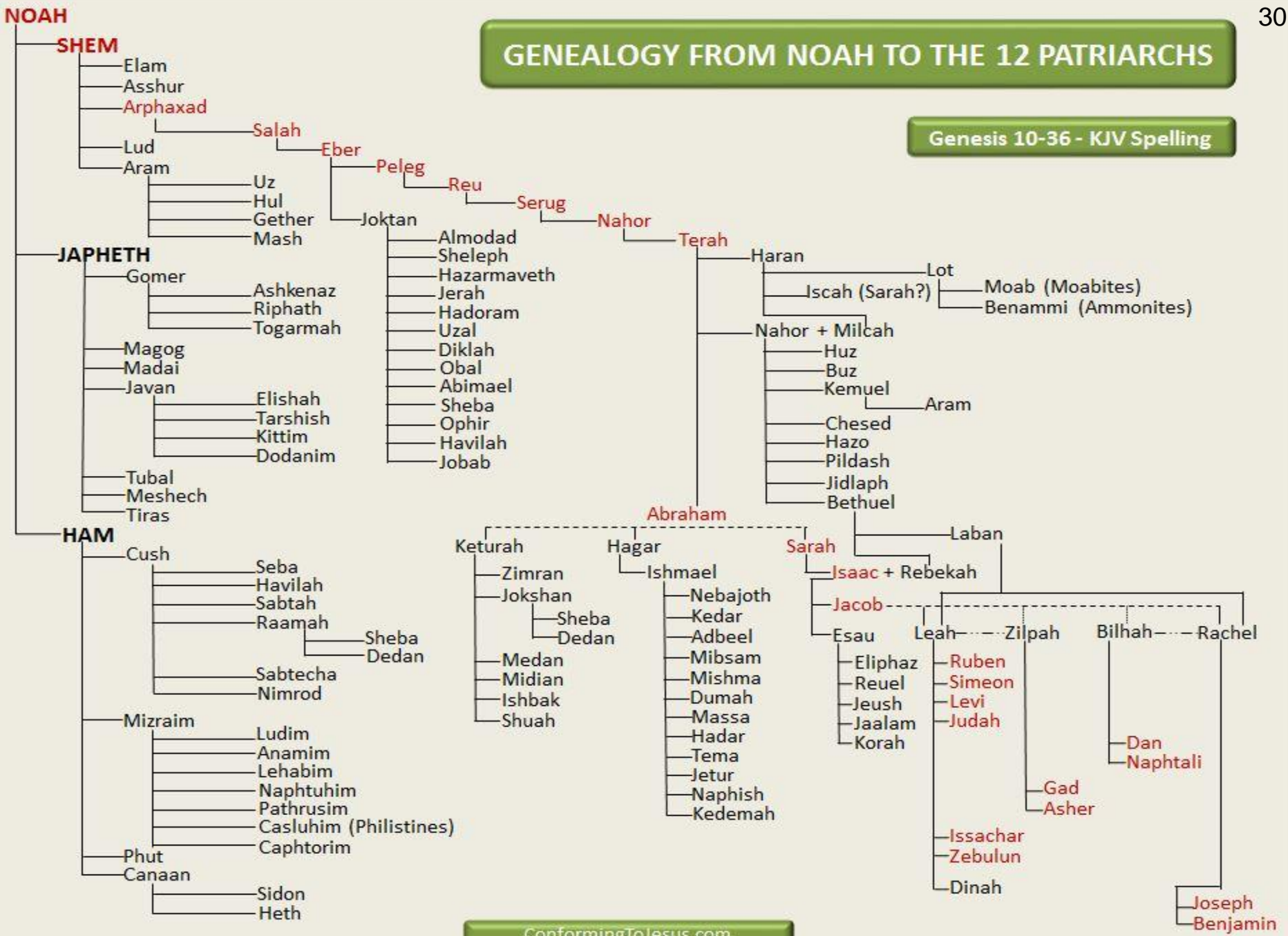
The Right: Genesis 5: 1-32
I Chronicles 1:1-14

- Seth (Abel's Successor)**
- Enos
- Cainan
- Mahalaleel
- Jared
- Enoch
- Methuselah
- Lamech
- Noah
- Shem, Ham, Japeth
- REPOPULATED THE EARTH**

Flood

GENEALOGY FROM NOAH TO THE 12 PATRIARCHS

Genesis 10-36 - KJV Spelling



The First Blade



Fashioned from the taw of a donkey, the First Blade is the weapon used by Cain to kill his brother Abel. He did this as Lucifer was trying to corrupt Abel. So that Abel's soul would go to Heaven, Cain agreed to kill him and become a soldier for Lucifer. Lucifer gave Cain a mark from which the blade draws its power.

This blade is the only weapon that can vanquish the Knights of Hell

Using the blade slowly destroys the humanity of the bearer tainting the soul with pure evil.

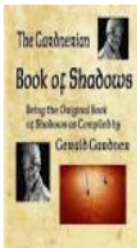
Upon the death of the bearer then will rise shortly after as a Knight of Hell.

The blade itself has the power to vanquish anything which Lucifer himself could kill.
The Blade cannot be destroyed.

Since we know the children of the Nephilim survived the flood, so the spirit of rebellion that was in Cain. Ham's line is problematic as well as Lot's contribution of incest and tolerance of LGBTQ+ lunacy. Look at the insanity people embrace!

Book of Shadows

Book by Gerald Gardner



A Book of Shadows is a book containing religious text and instructions for magical rituals found within the Neopagan religion of Wicca. Since its conception in the 1970s, it has made its way into many pagan practices and paths. [Wikipedia](#)

Author: [Gerald Gardner](#)

Mark Of Cain



The Mark Of Cain is a brand which was placed upon Cain by the Angel Lucifer.

The Mark, when used in conjunction with the First Blade, turns the bearer into a Murderer.

The Mark acts as the source of Power for the First Blade.

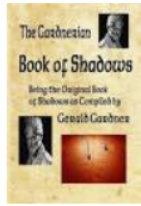
The Mark can be transferred to another who is deemed worthy of it by the current bearer.

Bearing the mark comes at a great cost to ones humanity. Shortly after the death of the bearer, they will rise again as a Knight Of Hell

Wow so willing to mark themselves. Very sad. Another mark of Cain must be a lack of any wisdom.

Book of Shadows

Book by Gerald Gardner



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Author: Gerald Gardner



III. As a N. fem. plur. אתת *ensigns*, and it should seem of the smaller or inferior kind, such as *flags* or the like. occ. Num. ii. 2, where דגל and אתת are different things. Comp. דגל.

IV. As a N. את *a coulter*, which comes before the ploughshare in ploughing. So Pliny, "Culter vocatur, prædensam, prius quam proscindatur, terram secans, futurisque sulcis vestigia præscribens incisuris, quas resupinus in arando mordeat vomer." That is called the coulter which cuts the stiff ground, before it is broken up, thus marking out the future furrows to the slanting ploughshare." Nat. Hist. lib. xviii. cap. 18. 1 Sam. xiii. 20. Isa. ii. 4. Joel iii. 15. & al.



A coulter or colter (Latin 'culter' = **'knife'**) is a vertically mounted component of many plows that cuts an edge about 7 inches (18 cm) **deep ahead of a plowshare. Its most effective depth is determined by soil conditions.**

In his 1854 book, Henry Stephens used dynamometer measurements to conclude that a plow without a coulter took about the same amount of force to pull **but using a coulter resulted in a much cleaner result.[1] It softens the soil, allowing the plow to undercut the furrow made by the coulter.**

-  **SEEDS**
The Word
-  **SOIL**
Hearts of People
-  **BIRDS**
the devil
-  **ROCKS**
temptation
-  **THORNS**
worries, riches and pleasures of this life
-  **FRUIT**
obedience, good works, faithfulness



4 Types of Soil

A Sower Went Out to Sow

Pathway :
- trampled on
- birds ate it up
~ **Destroyed** ~



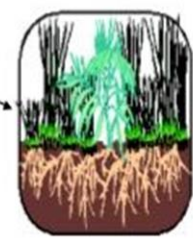
packed soil



stony ground

Rocky :
- not rooted ;
- sun-scorched
~ **Withered away** ~

Thorny:
- choked
- suffocated
~ **Died** ~



thorny ground



good soil

Good Soil :
- grew up,
- increased,
- yielded
~ **Fruitful** ~

If we stay committed to the Strong Covenant Mark of Yahuah we will yield good fruit. He had to till and dig a lot of hard ground to plant His word deep in us, to keep us safe and protected.

VI. **את** or **אתה**, *thou*, a pronoun of the second person, denoting one *near or present*, and addressed to him or her, as such. freq. occ. Also, *of thee, thine*. 1 K. xxi. 12, & al. plur. **אתם** *ye*, freq. occ.

VII. **א** a particle denoting *nearness, approach*.
1. *The very substance of a thing, the, the very.*†

SEEK

יְהוָה יִקְרָא

WHILE HE MAY BE FOUND

CALL UPON HIM

WHILE HE IS NEAR

Jer 23:23

**“Am I an Eternal who is close
by,” declares יְהוָה, “and not an
Eternal who is far away?”**

NEHEMIA'S WALL

Uncovering Ancient Hebrew Sources of Faith
with NEHEMIA GORDON

Nehemia has from the Sloan MS 237.

<p>(8) I am the Aleph and the Tav, says Yehovah the Eternal ..</p>	<p>[8] ח אָנִי הָאֵלֶּף וְהַתָּו אֲמַר יְהוָה הָאֱלֹהִים</p>
<p>He that is, and he was will be, and he that will come, the Shaddai.</p>	<p>הוֹיָה וְיִהְיֶה וְשִׁבּוֹא הַשְּׂדַי :</p>

“Ani ha’aleph vehataav’ omer Yehovah, haElohim. Hoyeh
vayihyeh vesheyavo haShaddai.”

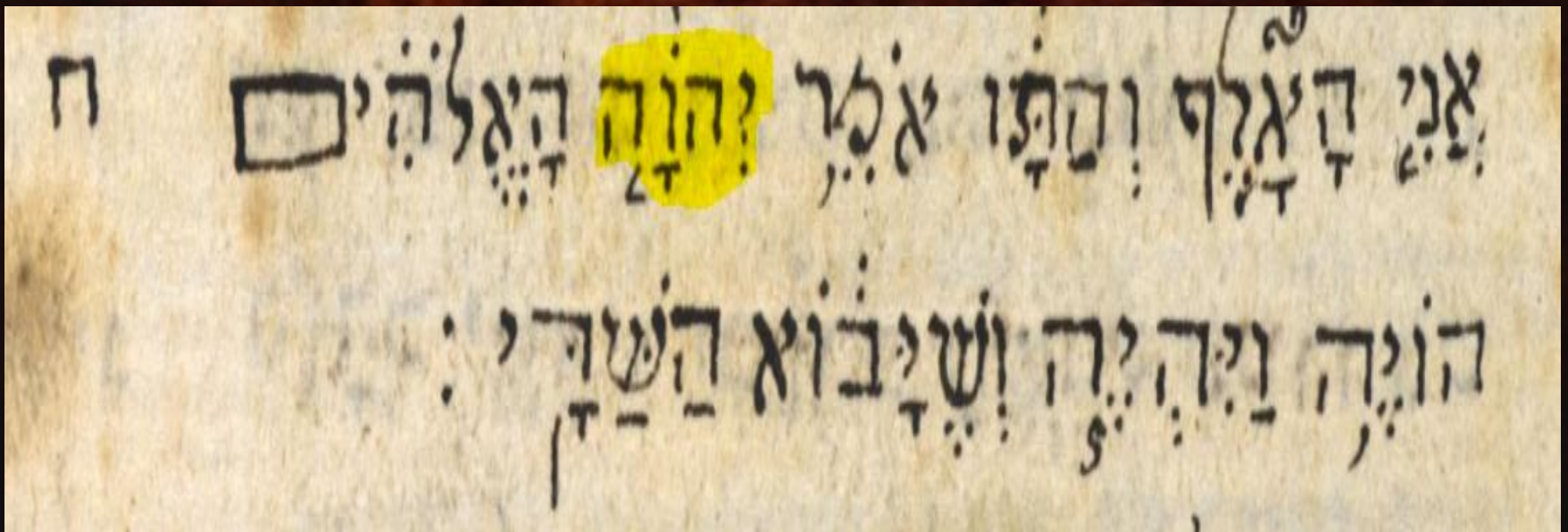
“I am the Aleph and the Tav,’ says Yahuah, the Eternal.
He that is and He that will be, and He that will come, the Shaddai.”

Nehemia: All right, the one I’ve been waiting for, verse 8!

Nehemia: If we're translating from Greek you could write the alpha and the omega. Alpha and the omega obviously are the first and last letters of the Greek alphabet. *Aleph* and *Tav* are the first and last letters of the Hebrew alphabet, and He says, "Yahuah Eternal," and Yahuah has full vowels in this 17th century manuscript... this is incredible! It's incredible.

T-Bone: I was almost speechless when I saw that.

Nehemia: I shouted. I actually thought, "Oh, I don't want to get arrested." Like I was literally shouting. [laughing]



Nehemia: We looked at two different Hebrew versions of the Book of Revelation that everyone agrees are translated from Greek. And we all agree they're translated from Greek because we know who translated them and when.

The first one is from a guy named Franz Delitzsch and the other is from a man named Salkinsohn.

Salkinsohn was actually a Jewish convert to Christianity, Delitzsch was a Christian who was involved in proselytizing Jews, and they both translated the New Testament into Hebrew from Greek, **and they both independently translate this as "I am the Aleph and the Tav," and have Yahuah there.** let's say this *is* a translation from Greek. So, we have *three independent translations* from Greek from three different people. One is a Jew, one is a Christian, and we don't know who translated this one, and they're spanning hundreds of years, right, going back to at least the 17th century, possibly earlier, all the way to the 19th century. **So, over a period of 400 plus years, you have three different people translating this as "Aleph and Tav" and Yahuah".**



א ו'

I WILL MAKE

Your Name

TO BE REMEMBERED

TEHILLIM 45:17

Nehemia: What that tells me is that anybody reading the Greek can reasonably understand and independently arrive at the conclusion that alpha and omega in Hebrew would be *Aleph Tav*, and that when it talks here about in the Greek “Lord”, what’s the exact phrase in the Greek, there?

AJ Bernard: *Kurios Deos*.

Nehemia: *Kurios Deos*, which is “Lord, God”, that when you see that phrase “*Kurios hotheos*”, that would be the conclusion - that it’s “Lord, God”. Interestingly, I see the Textus Receptus only has *Kurios* but then the GNT28, the Nestle-Aland 28 has “*Kurios hotheos*”, which is “Lord, the God,” which is “***Yahuah ha Eternal***”, and here in the Peshitta it has “*Maria elaha*.”

Nehemia: I feel like Scoobie Doo right now, “Ooh!” And **whether it’s from Greek or the original Hebrew, this is clearly bringing us back to the original Hebrew.** And this is a third witness in addition to Salkinsohn and Delitzsch, **that this is what the Hebrew had to read.** I mean, that is powerful stuff.



(8) I am the Aleph and the Tav,
says Yehovah the Eternal ..

[8] ח אָנִי הָאֵלֶּף וְהַתָּו אֵמַר
יְהוָה הָאֵלֶּהִים

He that is, and he was will be, and
he that will come, the Shaddai.

הוֹיָה וְיִהְיֶה וְשׁוּבוֹ הַשְּׁדַי :

Nehemia: So, now AJ, can you talk to us just a bit about... and I'm going to get out of your way, because we're going to go into some stuff that I try to stay out of, which is the phrase, "Hoyeh veyihyeh vesheyavo", "He that is, and He that will be, and He that is to come."

AJ Bernard: I love that phrase. I will sing that meditatively sometimes, because it's the breakdown of the name of God. I once had a Hebrew Professor in seminary tell me that you can't put a name on God because that necessarily limits Him.

Nehemia: Wait, wait, wait! So, God says, "This is My name forever," but your professor says, "You can't put a name on God!" [laughing]

AJ Bernard: Yeah, that was it. We actually used the phrase, "Ein sof", which means, "without end".

Nehemia: That actually comes straight out of Kabbalah, did you know that?

AJ Bernard: Yes, I did. I have another friend who's been preaching Kabbalah to me.

Pastors in seminary being taught Kabbalah by Hebrew professors. Hmm
what could go wrong?

Nehemia: Meaning, what Kabbalah teaches, or the key teaching of Kabbalah, is that the true God is unknowable, He's infinite and us finite humans can't know Him, and that infinite deity is called "*Ein sof*", which means literally "no end", and that what we experience are 10 emanations that come out of God, like light from the candle. That's the basic teaching of Kabbalah. Wait, so you had a Christian Seminary teacher who taught this?

AJ Bernard: I did, yes. And I pointed out to this professor that the name "Yehovah" is a contraction of "*Haya, Hoveh, and Yihiyeh*", which means, "was" as in "forever was", "is" and "will be" as in "forever will be".

Nehemia: Amen.

AJ Bernard: It's not limiting in any way at all.



YAHUAH

"I am YAHUAH your Eloah, who brought you out of the land of Egypt, out of the house of slavery. You shall not have another Eloah besides me."
Exodus 20:2-3

- **Nehemia:** People ask me all the time, “What does Yehovah mean?” And it’s very obvious to the Jewish ear that Yehovah, the meaning is explained in Exodus 3:14, where it says, “*Ehiyeh asher Ehiyeh*”, which is, “I am that which I am” or “I will be that which I will be”, and actually, they’re both true there in the nuance, meaning you had this repetitive action in the Hebrew imperfect. “I am now and will continue to be in the future” is really what it means. And so, that’s clearly the explanation of *Yud-Hey-Vav-Hey*, which comes from that root, “*Haya, Hoveh, Yihiyeh*”, meaning He says, “I am now and I will continue to be in the future.”

Exo 3:14

And Eternal said to Moses, 'I AM THAT WHICH I AM;' He said also, 'This you say to the sons of Israel, I AM has sent me to you.'

Exo 3:15

Then Eternal said to Moses, say this to the sons of Israel, *Yahuah*, Eternal of your fathers, Eternal of Abraham, Eternal of Isaac, and Eternal of Jacob, has sent me to you; this *is* My name -- to the age, and this My memorial, to generation -- generation.

When we speak of Him we speak of Him as we put that *Yud* in front which means, “He will be,” and it becomes, “*Haya, Hoveh, Yihiyeh*, He was...” meaning, “He always has been”, “*Hoveh*”, “He is now”, “*veYihyeh*”, “and He will continue to be in the future, always.” And it’s just obvious to the Hebrew ear, maybe it’s partially obvious because I grew up singing in the synagogue a song, “*Vehu Haya, vehu Hoveh, vehu Yihiyeh betifara*,” which is, “He was, He is, and He will be in glory.”

And I did an interview recently with a Samaritan leader, and I’ll share about this more in a different place, but he says to me, “Do you know what it means?” and I say, “Well, I know what the name *Yud-Hey-Vav-hey* means, but you tell me what you believe it means.” He says, “What it means is, ‘*Haya, Hoveh, Yihiyeh*.’”

Nehemia: So, we've got it from the Jews. We got it from the Samaritans, and we have it in the Book of Revelation. Like that's three witnesses to me.

AJ Bernard: Well yeah, even in the Greek it uses, "Him who is and who was, and who is to come."

He that is, and he was will be, and
he that will come, the Shaddai.

הוֹיָה וְיִהְיֶה וְשִׁבּוֹא הַשֵּׁדַי :

Nehemia: Right, and that appears a number of times in the Greek version of the New Testament, it's pretty powerful stuff, wow. And then, at the end here we have "Shaddai". *Shaddai* is often translated as "Almighty". This is extremely controversial, what I'm about to say, but it's quite clear to me that the word "Shaddai" comes from the word "shed". *Shed* is usually translated as "demon".

However, *there is no evidence for that, that is a later Hebrew concept*. In the Tanakh, "shed" means spirit, and the context is it says, "Don't sacrifice to *shedim*," so they translate it as, "Don't sacrifice to demons," but really it means, *"Don't sacrifice to spirits."*

He that is, and he was will be, and he that will come, the Shaddai.

הוֹיָה וַיְהִיָּה וְשִׁבּוֹא הַשְּׁדַי :

And *Shaddai* has what we call the “majestic plural.” You could literally translate it as “My spirits”, but it’s understood this majestic plural as indicating something great. It’s actually the same form as “*Adonai*” or “*Elohai*”, meaning “*Adonai*” literally is “my Lords,” but we translate it as “my Lord” with a capital L or “my great Lord”, and *Elohai* is “my God” with a capital G, “my great God”, and here, it’s “my great spirit”. That’s pretty clear to me what *Shaddai* means. People want to say it means “my breast”, that makes absolutely no sense whatsoever.

AJ Bernard: In preparing for this, I was looking at that word, and there were even some sites that said that this is the name of the mountain in Canaan, and it refers to the “mountain God”. And I thought that was kind of ridiculous.

Nehemia: That’s one of the most ridiculous things I’ve ever heard in my whole life.
[laughing] What?

AJ Bernard: Yeah, I thought so too, yeah.

Nehemia: So, there’s a mountain that’s not mentioned anywhere else? Where is this mountain? I’ve never heard of this mountain. It’s bizarre.

AJ Bernard: It's called "Shad" I think. The mountain...

Nehemia: Mount Shad?

AJ Bernard: The mountain of Shad, and this is the God who lives on that mountain, which I thought was silly.

Nehemia: Even if there is a mountain named Shad, that makes no sense whatsoever. Yeah, De'ur which is a location, which obviously... Well, that's a person's name, Elitzur ben Shde'ur," which means "the light of *Shaddai*". No, that's utterly ridiculous. Even if there were such a mountain, so where's the word "mountain God" here? **They're just making stuff up. That's what scholars do, they like to make stuff up.**



LEXICON;

WITHOUT POINTS:

IN WHICH

THE HEBREW AND CHALDEE WORDS

OF THE

OLD TESTAMENT

ARE EXPLAINED IN THEIR LEADING AND DERIVED SENSES,

THE

DERIVATIVE WORDS ARE RANGED UNDER THEIR RESPECTIVE PRIMITIVES,

AND THE MEANINGS ASSIGNED TO EACH AUTHORIZED

BY REFERENCES TO PASSAGES OF SCRIPTURE, AND FREQUENTLY ILLUSTRATED AND CONFIRMED

BY CITATIONS FROM VARIOUS AUTHORS, ANCIENT AND MODERN.

TO THIS WORK ARE PREFIXED,

A HEBREW AND A CHALDEE GRAMMAR,

WITHOUT POINTS.

A NEW EDITION, CORRECTED, ENLARGED, AND IMPROVED.

By JOHN PARKHURST, M. A.

FORMERLY FELLOW OF CLARE-HALL, CAMBRIDGE.

שדד

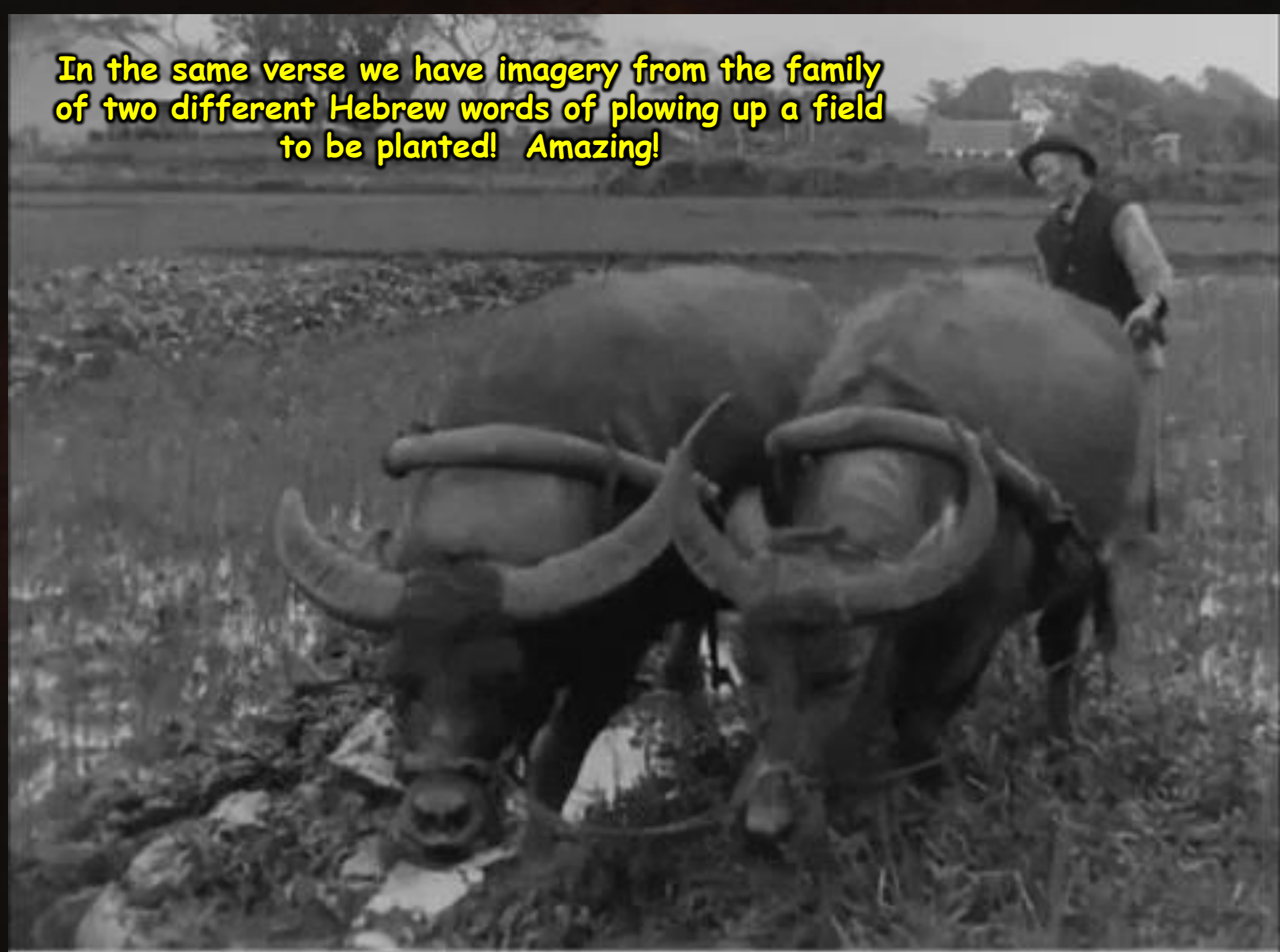
I. *To shatter, demolish, destroy, waste.* occ. Ps. xvii. 9. xci. 6. Prov. xi. 3. In Niph. *to be destroyed, wasted.* occ. Mic. ii. 4. In Huph.

שדד I. *To shatter to pieces, break all to pieces,* as we say. occ. Hos. x. 2.

II. *To break, or shatter to pieces the clods of ploughed ground.* occ. Job xxxix. 10. Isa. xxviii. 24. Hos. x. 11. So Symmachus excellently in Job βωλοκοπησει, and Vulg. in Job confringet glebas *will he break the clods,* in Hos. confringet sulcos *will break the furrows,* and in Isa. farriet *will harrow.* But in Job Schultens renders it by the term of art, offringet, observing in a note that *the countrymen call the first ploughing of the ground proscindere, the second, offringere; † and indeed it does not appear that the ancient inhabitants of Palestine and the neighbouring countries used to harrow their land; and Russell expressly remarks concerning the modern manner of cultivation near Aleppo, that "no harrow is used, but the ground is ploughed a second time after it is sown, to cover the grain."* Nat. Hist. p. 16. In Isa. xxviii. 24, פרוח seems to answer to the *first* ploughing (proscindet); שדד to the *second* (offringet.) It is evident that the *second* ploughing must be easier work than the *first*, but even this the question in Job implies that the פרוח would not perform.

III. *To demolish, destroy, waste.* See Jud. v. 27. Prov. xix. 26. Jer. li. 55. Ezek. xxxii. 12. Joel i. 10. Nah. iii. 7. *As a participle or participial N.* שדד or שדד *a destroyer, waster.* Job xv. 21. Isa. xvi. 4. xxi. 2. Jer. xv. 8, & al. freq.

**In the same verse we have imagery from the family
of two different Hebrew words of plowing up a field
to be planted! Amazing!**



שדה

With a radical, but mutable or omissible, ה.

To pour out or forth, to SHED. It occurs not as a V. in Heb. but the idea evidently appears from the following derivative nouns.

I. As a N. *mas.* שדה (the ה being radical as in the next word) plur. fem. שדות *a cup-bearer, who pours out wine at feasts.* So the LXX, preserving the idea, οἰνοχοον και οἰνοχοας, from οἶνος wine, and χεω to pour out. occ. Eccles. ii. 8. It appears from Gen. xl. 9, 11, that the kings of Egypt, and from Neh. i. 11, that the kings of Persia had one chief *male cup-bearer*, and so likewise might Solomon, with a number of *females* under him. But Aquila in Eccles. renders the Heb. word κυλικιον και κυλικια *a cup and (smaller) cups.* Jerome scyphos et urceolos (Vulg. urceos) *goblets and pots.* See Jerome and Montfaucon's Hexapla on the text.

* New and Complete Dictionary of Arts, &c. in LIME.

See Varro De Re Rustica, i. 19, and Ainsworth's Dictionary in Proscindo and Offringo.

PROPHETIC WORD

REFRESHED



"You prepare a table before me
in the presence of my enemies;
You anoint my head with oil;
My cup OVERFLOWS."

PSALM 23:5

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Yah's Manna

Yah's Manna

Yah's Manna

Yah's Manna

Yah's Manna

Yah's Manna

Yah's Manna

II. As a N. mas. שדה *a field or ground*, which

being opened or ploughed *pours forth* part of itself, water, &c. into the tubes of seeds, plants, and trees, and so *yields sustenance* to men and animals. See Gen. xxiii. 17, 20. Lev. xxvii. 21, 24. Ezek. xvii. 8. Joel i. 10; in all which texts שדה is construed as a *mas. N.* and consequently the final ה is *radical*. Comp. Gen. xiv. 7. xxiii. 17, 19.

To which I think may be added some other passages where שד is commonly taken for a plural N. as Ruth i. 1, 2, 6, 22; Jer. iv. 17; on which last text Sir John Chardin remarks, that “as in the East pulse, roots, &c. grow in open and uninclosed *fields*, when they begin to be fit to gather, they place *guards*, if near a great road, more, if distant, fewer, who place themselves in a round about these grounds, as is practised in Arabia.”* Also, as a N. in reg. שד *a field*. Lev. xix. 9, 19. Jer. xxxii. 7, 8, & al.



Because he holds fast to me in love,
I will deliver him; I will protect him,
because he knows my name

Yahuah

III. As a N. **יְדִי** one of the *divine names or titles*, q. d. *the pourer or shedder forth*, i. e. of **☉ blessings**, both temporal and spiritual, “*all-bountiful*.” Bate. See Gen.· xxviii. 3. xxxv. 11. xliii. 14. xlix. 25. Exod. vi. 3, *I appeared to Abraham, to Isaac, and to Jacob* **בְּאֵל שְׁדֵי** *as the Lord all-bountiful, but by my name יהוה Jehovah I was not known to them.* That the name **יהוה** itself was known to Abraham, Isaac, and Jacob, is certain from Gen. xii. 8. xiii. 4. xiv. 22. xv. 2, 6, 7. xxvi. 25. xxviii. 13, 16, and many other passages; but God was not *experimentally* known, or had not displayed himself to them under the character of **JEHOVAH**, the *all-perfect and all-powerful being*, as he was now about to do in a train of astonishing miracles for the deliverance of his people and the destruction of their enemies. Comp. ver. 6—8.

Bad translations can cause the Scriptures to seem to contradict other passages. Thank goodness Parkhurst was hip to this. He adds a flavor but what he misses is that it is a question not a statement.

Exo 6:2

And Eternal spoke to Moses, and said to him, I am YAHUAH:

Exo 6:3

And I appeared to Abraham, to Isaac, and to Jacob, by Al Shaddai, and by My name YAHUAH was I not known to them?

Gesenius' Hebrew-Chaldee Lexicon [?]

יְדִי m., *most powerful, Almighty*, an epith. of Jehovah; sometimes with **אֵל** prefixed, Gen. 17:1; 28:3; Ex. 6:3; sometimes simply, Job 5:17; 6:4; 8:3; 13:3; and often in that book; Genesis 49:25; Ruth 1:20, 21, etc. It is the plur. excellentiæ, from the sing. **יָדִי** powerful (compare Arab. **شديد** powerful, strong; root **יָדַי** No. 1); with the plur. termination (Lehrg. p. 523). This has indeed been called in question by Verbrugg. (de Nominum Hebræorum, pl. Numero, ed. 2, Erlang. 1752) and Ewald (Hebr. Gram., p. 298, 423); but without good grounds. LXX. often **παντοκράτωρ**. Vulg. in Pentat. *Omnipotens*.

IV. **As a N. שד, plur. שדים a breast or teat which sheds or pours forth milk.** Gen. xlix. 25. Job xxiv. 9. Ps. xxii. 10. Lam. iv. 3. Comp. Isa. lx. 16. lxvi. 11. So the Vulg. uber, mamma, and mamilla, and the LXX very frequently render it by *μαστος*, as Aquila, Symmachus, and Theodotion likewise do in Isa. lxvi. 11.

This again is where it starts to get crazy. Look at these pictures of idols and what do you see? Amazing how this ties back to one of the 7 cities that was sent a message, so not completely off topic.

Diana of Ephesus



Artemis of Ephesus (known as the “Great Artemis” statue), 1st century CE from Trajan period (Ephesus Archaeological Museum)

With breasts aplenty, it’s easy to tell that Diana of Ephesus was an ancient goddess of fertility



Fountain of Diana of Ephesus, Villa
d'Este, 16th century

Diana of Ephesus was a very popular goddess in ancient times (in fact, some readers may be interested to know that worship of Diana is mentioned in the Bible (see Acts 19:28 and Acts 19:35). Additionally, Diana's temple at Ephesus (Temple of Artemis) was one of the seven wonders of the ancient world.

V. As a N. mas. plur. שָׂדִים *the pourers forth*, mentioned as objects of idolatrous worship, Deut. xxxii. 17. Psal. cvi. 37; from this latter passage it appears that the Canaanites worshipped these שָׂדִים; and from them the valley of *the Siddim*, הַשְּׂדִים, of which we read. Gen. xiv. 3, 8, 10, so early as the time of Abraham, was probably denominated. So it seems emphatically observed by the sacred

* See Harmer's Observations, vol. i. p. 455.

Yaniv Nadav/FLASH90



I could not find any sculptures or pictures of Isis with many breasts- may have been put down the memory hole.

historian, Gen. xiv. 3, that this place which had been thus idolatrously dedicated to the *genial powers of nature*, was changed into the *Salt Sea*, barren and waste. Comp. under מלח II. and note under קדש V. By the שָׂדִים it is highly probable the idolaters meant the *great agents of nature*, or *the heavens*, considered as giving *rain*, causing the earth to *send forth springs*, and *shed forth* her increase, vegetables to *yield* and *nourish* their fruit, and female animals to *abound* with *milk*, for the sustenance of their young. To these refer the *multimammæ* or *many-breasted* idols, which were worshipped among the heathen. Thus, for instance, Macrobius informs us that* “The whole body of the Egyptian goddess Isis was clustered over with *breasts*, because all things are *sustained and nourished by the earth or nature*.” And if this *many-breasted* kind was the idol of the Ephesian Diana, mentioned Acts xix. 24, &c. Thus Octavius, in Minucius Felix, cap. 21, p. 107, edit. Davies, elegantly describes her, Diana—

tom. i. p. 156, pl. 93—96, the reader may see several of these Ephesian Dianas represented with many breasts, and in plate 96, one of them has this inscription, ΦΥΣΙΣ ΠΑΝΑΙΟΛΟΣ ΠΑΝΤ. ΜΗΤ. and another, ΦΥΣΙΣ ΠΑΝΑΙΟΛΟΣ. On which Montfaucon judiciously remarks, “all the learned agree that all this (i. e. the various symbols which accompany this goddess) signify nature, or the world with all its productions. This is not conjecture. The inscriptions which we see on two of these statues prove it. One has Φυσις παναιολος, παντων μητηρ, all-various nature, mother of all things; the other Φυσις παναιολος all-various nature.”



Goddess as Queen Bee



www.floweringinloam.com



Pillar figurine from
Lachish.

(<https://www.metmuseum.org/art/collection/search/323163>)



Judean pillar figurines from Jerusalem, Beersheva, and Tell Areini Creative Commons Attribution-Share Alike 3.0 Unported, Chamberi

[https://upload.wikimedia.org/wikipedia/commons/9/9b/Judean_female_figurines -](https://upload.wikimedia.org/wikipedia/commons/9/9b/Judean_female_figurines_-_Israel_Museum%2C_Jerusalem.jpg)

[Israel_Museum%2C_Jerusalem.jpg](https://upload.wikimedia.org/wikipedia/commons/9/9b/Judean_female_figurines_-_Israel_Museum%2C_Jerusalem.jpg))

The worship of a **Mother-Goddess** was an integral part of the religion of **fallen** ancient Israel. Numerous goddess figurines, ritual objects, Although not many breasted, Asherah, **was very proud of her mammary glands.**

But to return to the Scriptures, I must add, that the *sacrificing of their sons and their daughters to the אֱלֹהִים and the shedding of their blood to those idols*, Ps. cvi. 37, 38, appears manifestly different from *burning them in the fire to Baal or Moloch*, which also they most horridly practised. The former kind of sacrifices seems to have greatly resembled those of the *Mexicans in America*, among whom, before the arrival of the Spaniards, “at the first appearance of *green corn, children were offered up*; when the *corn was a foot above the ground*; and again when it was two feet high, *holidays were kept, and more children butchered.* †

VI. As a N. אֶשְׂדָּא, plur. fem. אֶשְׂדָּוֹת *an effusion, spring, stream, or rill of water*. Num. xxi. 15. Deut. iv. 49. Josh. x. 40.

† Millar's History of the Propagation of Christianity, vol. ii. p. 214.



The skeleton of a child between 5 and 8 years old is displayed in the archaeological zone of Tula, on Monday. Archeologists of the Anthropology and History National Institute of Mexico have found 24 remains of children that are believed to be more than 1,000 years old, and might be remains of a sacrifice to the Aztec rain God Tlaloc. David De La Paz / EPA NBC News 4-18-2007

Ancient Child Sacrifice: The Legacy of Modern Abortion

Posted on November 13, 2019



I have recently done some research on child sacrifice in the Bible for the sake of a novel I am writing about Queen Jezebel and ancient Israel in the ninth-century B.C. Most readers of the Bible do not find it controversial that human sacrifice was performed in the ancient world and that it was prohibited by the God of the Hebrews. But as always, modern scholars and skeptics try to argue away the facts with their literary theories of deconstruction. If the Bible is wrong and the ancient world was not so bad, then we can go ahead and sacrifice our own children on our altars of convenience and dismiss those nagging guilty pangs of conscience that come from learning the lessons of history.

So I wrote an in-depth article about child sacrifice in the ancient world and the Bible.

[Read the article here at AmericanVision.org](http://AmericanVision.org),

Child sacrifice was one of **the abominable behaviors of Canaanites** that was repeatedly condemned by Yahuah (Deut. 12:31; also, Lev. 18:21; 20:2-5.) It was sometimes referred to directly as “burning their sons and daughters in the fire” (Deut. 12:31; also, 2 Kings 17:17; Jer.7:31; 19:5; Ezek. 16:20-21; 20:31.) or “passing them through the fire” (Deut. 18:10; 2 Kings 16:3; 17:17; 21:6; 23:10; 2 Chron 33:6; Jer. 32:35; Ezek. 16:21; 20:26, 32; 23:37), and sometimes indirectly as “shedding innocent blood” (2 Kings 21:16; also, 2 Kings 24:4; Isa. 59:7; Jer.22:3; 26:15; Psalm 106:38). **Those innocent victims are described as food eaten by the gods** (Ezek. 23:37-39).

To equate Yahuah with any definition of breasts to His title of Al Shaddai is so wrong on so many levels. We are putting on Him the attributes of a female pagan god who required child sacrifice! We are grateful that Yahuah has the feminine qualities of being patient and nurturing but when He is presenting Himself as Al Shaddai it is as the most powerful, most high, most macho attributes that should not be taken lightly or watered down. It has been drilled into our heads from commercials about “mother nature”, who does not exist. We need to make sure we give Yahuah the proper respect He is due always.

7/3/22



El Shaddai ASCENSION OF THE METATRON HD Remaster



El Shaddai, originally released in 2011, is a unique third-person action adventure filled with a deeply artistic world-building, outstanding aesthetics and thrilling battles. Experience an incredible mix of 2D-like platformer action and a colorful 3D world in an exceptional setting.

**Always
demeaning
Yahuah and
what is to be
reserved for
Him alone.
Shame on us!
Giving this
name to a
cartoon
character is
disgusting. And
it would be
wise not to use
it as the name
of your
ministry. Just
saying.**

(el shad-di')

All-Sufficient One, Lord God Almighty

Use in the Bible: In the Old Testament *El Shaddai* occurs 7 times. *El Shaddai* is first used in [Gen 17:1](#).

Strong's Reference: [7706](#)

***El Shaddai* in the Septuagint:** *theou saddai*...God Shaddai;*pantokratôr* (for Shaddai)...the Almighty

MEANING AND DERIVATION:

El is another name that is translated as “God” and can be used in conjunction with other words to designate various aspects of God’s character.

Another word much like ***Shaddai***, and from which many believe it derived, is *shad* meaning “breast” in Hebrew (some other scholars believe that the name is derived from an Akkadian word *Šadu*, meaning “mountain,” suggesting strength and power).

This refers to God completely nourishing, satisfying, and supplying His people with all their needs as a mother would her child. Connected with the word for God—*El*—this denotes a God who freely gives nourishment and blessing. He is our Sustainer.

Have mercy on us Yahuah. Here the blue letter bible gives credence to the Akkadian word (Hebrew was first) for the Mountain meaning. . First they put Him in a burning bush now the Almighty who uses the earth as a footstool can apparently in a mountain. SMH!

Also, they yoke up the many breasted Canaanite/ Egyptian/ Roman nature idol gods with the reputation of Yahuah. Let me be clear. His blessings do not come from His breasts! Yes He PROVIDES a land full of milk and honey and His Word from His very being. Al Shaddai is not soft and cuddly. This title signifies His masculine side of absolute power of control at His discretion. Remember He does not want anything to do with they way other idols are worshipped!


<https://blogs.blueletterbible.org/blb/2012/06/28/the-names-of-god-el-shaddai/>

Joel 1:15

**Ah! For the day! For the day of Yahuah is near. It will
come like destruction from Shaddai.**

Yahuah- Please keep reminding us to stay on the path! You are easy to love and cherish. We cling to You only as we....

TO DO LIST

1. Endure to the end!!
 2. Endure to the end!!!
 3. Endure to the
- 

THE REVELATION OF



1. The revelation to Yahusha the Mashiyach, which Yahuah gave to him (Yahusha) to show to his (Yahusha's) servants the things that must shortly occur **and by necessity be done with wrath**: and he (Yahusha) **signified and symbolized it to make clear, explain, notify, and which is consistently taught by Torah** by sending it, through his (Yahusha's) messenger to his servant Yahuchanon;
2. Who (Yahuchanon- John) bore witness to the Word of Yahuah, and to the testimony and martyrdom of Yahusha the Mashiyach, as to all and whatever that he saw.
3. His (Yahuah's) **blessings** to the **ones that are called** that reads aloud, and those who hear the words of this prophecy, and **guarding** for themselves the things that are written in it; for the time is near.

THE REVELATION OF



1:4. (From) Yochanan to the seven called out **assemblies** which are in Asia: **Favor?** to you and peace, from Him who is, and who was, and who is to come, **and** from the seven living creatures which are before His throne;

5. **and** from Yahusha the Mashiyach, the Witness and **martyr**, the Faithful, the First-born of the dead, and the **head ruler** of the kings of the earth; who has loved us, and **washed** us from our sins by his blood;

6. and has made us a **Kingdom of priests to Eternal the Father:** to whom be esteem and power, for ever and ever. **So be it.**

7. Behold, he comes with clouds; and all eyes will see him, and also they who pierced Him; and all the tribes of the earth will mourn on account of him. **Yes: So Be It.**

THE REVELATION OF



Rev 1:8 "I am Aleph, also Taw," says the Master YHWH, Eternal; **who is existing, and He who has always existed, and He who is coming,** (Ehyeh Asher Ehyeh) the Omnipotent- unlimited power, authority and influence Al Shaddai- He **who holds all.**

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יהוה

יהושע



**It's not hard- it is universal. It's not done away with, it is what brings everlasting life.
One Yahuah, One Yahusha, One Torah
One People.**

