

Name Him To Claim Him-Part 3

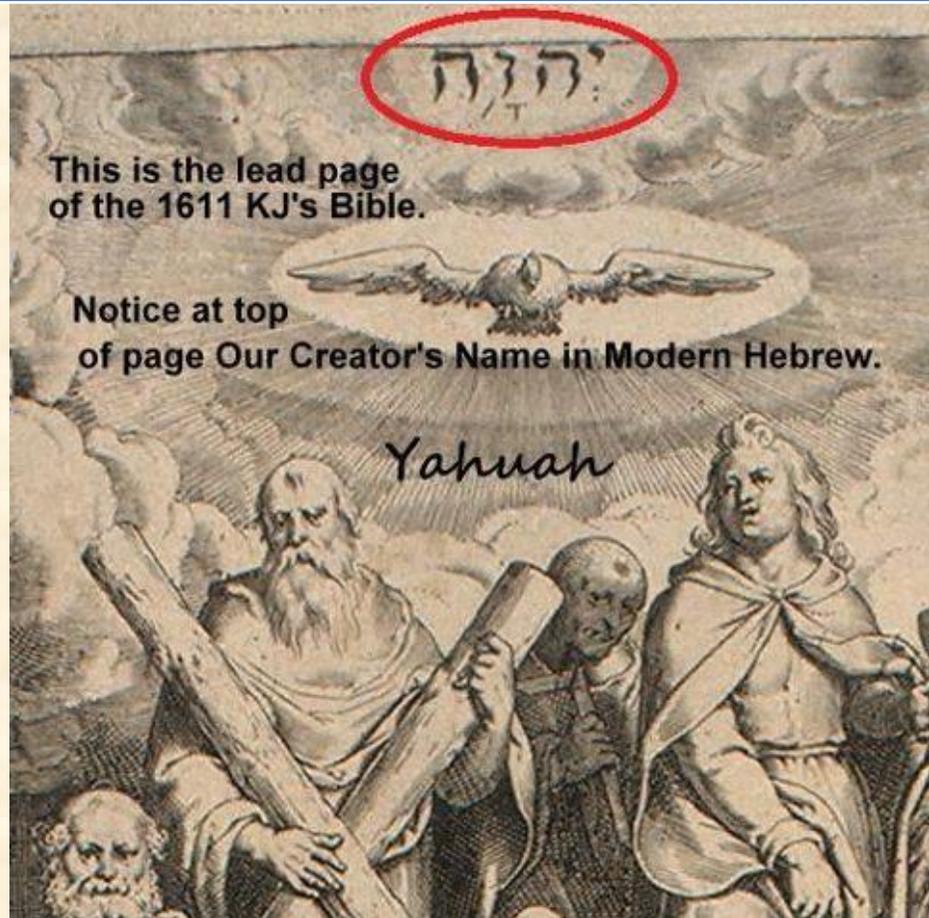
The
Tetragrammaton
Wicked
or
Set apart
Which Came First?

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Proverbs 30:4

Who hath ascended up into
heaven, or descended?
who hath gathered the
wind in his fists? who hath
bound the waters in a
garment? who hath
established all the ends of
the earth? what *is* his
name, and what *is* his son's
name, if thou canst tell?

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*My personal study on
why I have come to trust
the importance of calling
on The Creator's Name
and His Son's Name
using as close to the
original pronunciation as
possible.*

Items of Discussion

- Part 1 The Only Opinion that matters is Yahuah's
- Part 2 YHWH-The Name The Cover UP
- Part 3 **The Tetragrammaton-Wicked or Set apart-Which Came First?**
- Part 4 The Hebrew Roots/Scared Name/Messianic Movement
- Part 5 The Kabala/Freemasons and the KJV
- Part 6 The Initial Breaking of The 3rd Commandment
- Part 7 OT Scriptures on the Importance of Yahuah's Name
- Part 8 Historical Names In The OT/NT
- Part 9 Archeological Evidence for OT Names
- Part 10 De-Greecing The Names and Hebrew Thought
- Part 11 The Manuscripts
- Part 12 Jew/Gentile.. Who are the Scriptures Talking To?
- Part 13 Can We Be Saved In the Name of Jesus or other Pronunciations of Yahusha?
- Part 14 Truth Seeking Spirit No Matter Where The Truth Leads
- Part 15 Resources

Part 3

The Tetragrammaton Wicked or Set Apart?

Who Was First- YHWH or Shatan?

יהוה אלהים

YHWH or YHVH or YHUH

Yahuah's Name is known as the "Tetragrammaton" in **Greek** for "the four letters"

One of the great concerns against the use of the Tetragrammaton is due to its connection to flagrant satanic organizations, ie Cabbalism and Freemasons. But is that a fair criticism? As I pointed out in the introduction of this study, shatan the adversary and his minions are equal opportunity spoilers. They are the master counterfeiters and liars. Would it not be expected of them to do this? Have we not been warned in Scripture that they would in fact do this? So I ask, should we let them get away with it? I think not. They are the ones in darkness and causing confusion. The adversary is the one that wants to be like The Most High! It makes perfect sense he would then take His Name above all Names and twist it, try to hide it and use portions for his own title to cause controversy, but notice and this is very important, they never use Yah's full name or they go the Jehovah route which is a sly way to make you think they are using Yahuah's name. Shatan does not want the name, he just wants to use enough of it to discredit it and call Yahuah a liar.

As we proved in Part 1, it is Yahuah, Himself that dictated to Moshe how His Name was to be spelled and used, so why are we not DEFENDING that? Why are some siding with shatan in encouraging believers to cover over His name with a title that almost every pagan cult on the planet uses? Nothing has changed in 6,000 years. To try and do the most damage, people say that אלהים is a pagan "fire god" from pagan religions, making this shatan's one-two punch. The "proof" they use, would only make sense if:

- You ignore what יהוה said in all the Scriptures presented in Part One and Two
- You Ignore all the History in the Scriptures that tell of the falling away from יהוה to pagan idols
- Fail to realize that His Name was known to mankind since Genesis Chapter 2:4, creation week, thus pre-dating any pagan god!
- Fail to realize that since it pre-dates all pagan gods, the "pg"s must be the counterfeits.

In the "Dangers of the Name" package of information presented to me were a few articles that were trying to prove that YHWH was of pagan origins. As I read through it my Spirit was screaming this Scripture (you will see why in a moment):

Psalms 38:20 They also that render **evil** for good are mine adversaries; because I follow *the thing that good is*.

One of the articles was written by a "Dr." (I won't embarrass him by name) and was so poorly researched it really is nothing more than blasphemy. He uses "facts" from vile and I mean one of "the vilest books" I have read by an atheist to prove his undocumented points. I have left the name of the book out on purpose. I refuse to promote it in any way.

Regarding this book, the person who sent me the "Dangers" packet says : "William Harwood in the book above offers an expose on the name of Yahweh. He says it is the name of a female goddess. **While Harwood is an atheist and his goal is to destroy both the God of the Old Testament and "Jesus" of the new, he nevertheless offers some shocking information on the name of Yahweh that is sure to shake the Yahwist sacred name movement to its foundation.** They must prove him wrong in borrowing the name of Yahwah and adding the masculine "weh" and making it Yahweh. Scholars have their work cut out for them now. The little guys who are not scholars will not by mere words of denial cause this expose of Yahweh as the name of a false god to go away. "

Where do I begin with this???

I am supposed to be shaken, because someone who wrote a book that is DEMON POSSESSED to the toenails and who is out to "Destroy both the God of the Old Testament and "Jesus" in the New Testament" talks trash about My Almighty Yahuah? I have to be some kind of Scholar to debunk this???

I don't think so. The Christian who sent this to me is admitting that this guy is of Shatan, and his whole intent is to drag people from the truth! However, in respect to Yahuah's name, Harwood must be right! Then the Christian defends his case that "God" and "Jesus" are the true names to be used instead??

You do not have to be a scholar to know that "god" is a title and not a name.

Come on! This is embarrassing! I read Harwood's book and besides being vile, there is nothing "scholarly" about it! Just this guy's opinion! Harwood is also big on quoting other atheists.

Here is just a touch of his demonic ranting so you don't think I'm exaggerating. Here he is quoting George Smith.

Atheism: The Case against God -by George Smith. "Unfortunately, the invention of writing led to the depiction of capricious, temperamental, xenophobic, genocidal, morally RETARDED gods in sacred scrolls in which their every atrocity and irrationality was not merely acknowledged but unequivocally applauded by their equally vicious and irrational creators. The consequence was that, while the god-worshippers who created them continued evolving their gods' moral evolution ceased as soon as their concept of right and wrong was frozen in a "bible", in the case of the Jewish and Christian gods, two thousand years ago and more. By categorizing fiction composed by morally RETARDED culture as Revealed Truth, Judaism and Christianity are to this day saddled with gods that, to quote George Smith," by any reasonable standard of human decency, must be judged as morally repugnant."

Here is where he is supposed to really get us by his knowledge of language!

"The ending "ah" was feminine singular. For a long period the Jewish god was Yahuw, as is attested in documents from Egypt. When Yahuwah was masculinized to Yahweh, the consonants-only spelling YHWH, remained unchanged , but the pronunciation no longer

ended in "ah". It is inconceivable that a feminine ending would have later been added. I therefore deduce that the reappearance of YHWH represented a survival of the name's earlier form, and that therefore YHWH was female. To retain the traditional spelling while maintaining that the god was male, a change of pronunciation had to take place."

He produces no scholarly confirmation! Just, "I therefore deduce". So by this reasoning, that is NOT based on any Hebrew language skill, how then does he explain Isaiah, or Jeremiah or Joshua or Nehemiah (forgive the English spelling)?! These are not female names! Yahu is just a shortened form of Yahuah- you know, like Netanyahu the prime minister of Israel! Yod-Hey-Wah vs Yod-Hey- Wah- Hey.

Since אֱלֹהִים did not create vowel points, do you really think He created gendered words? The vowel points and the grammar are all man-made! Even if it was changed, who cares? Grammar is not inspired! Just more distraction caused by the adversary for people to fight over and cause division.

I'm not going to waste my time debunking any more of this vile creature's ramblings, and SHAME on those who would put him up as someone of any credibility to even speak on the subject so Set Apart as the protocol of the correct way to address The Almighty and all it entails.

I also want you to remember from the Etymology chart for "god" -"Originally a neuter noun in Germanic, the gender shifted to masculine after the coming of Christianity." That is documented! Not Female to Male - Genderless to Male! But that was just for the word "God". Not Yahuah! He never sites any references so I have no idea where he dreamed this up.

I myself do not use Yah-WEY. I will explain that in Part 13. But I would NOT disrespect anyone who is using it. I know that the Father is happy we are trying to get it right! I say toe-mah-toes, they say Toe-May-toes.. anyway you try and pronounce it will not make it PAGAN or a meaningless title!

I don't have to be a scholar to prove my points- All I need is Scripture! Here it is:
ISAIAH 42:8 I am אֱלֹהִים: that is my name: and my glory will I not give to another, neither my praise to graven images.

If you will not believe when Yahuah Himself speaks, it kind of reminds me of when Yahusha said,

"You search the Scriptures, because you think you possess everlasting life in them. And these are the ones that bear witness of Me. But you do not desire to come to Me in order to possess life. I do not receive esteem from men, but I know you, that you do not have the love of The Almighty in you. I have come in MY FATHERS NAME and you do not receive Me. If another comes in his own name, him you would receive." John 5:39-43.

The Savior's Hebrew name YAHUSHA has His Father's Name in it! You cannot deny how important that is! How do you show love of the Father? You become a part of His family so that the Covenant promises apply to you. That is what He has asked us to do so He could leagaly adopt us.

This "Dr" who wrote the article also quotes a man who promotes that Mary and "Jesus" (here after I will refer to as JC) were married and had children! Is this really the best scholarly sources to use to debate something as serious as the proper name of The Almighty Creator? I have proven that YHWH was used in Genesis 2:4. That was the first week of creation! That means the oldest usage was by Yahuah Himself so the fact that Shatan used His Name to blaspheme Him later is not surprising but also helps me prove my point. In Part 1, we see lots of Scripture showing how Yahuah was upset they were not using His name correctly. Worse still, they abandoned Him for Baal (The Lord) and other idols, but there is an even bigger evil here. This "Dr." who wrote this article, is laying a foundation that Yahuah is lying and YHWH is not His name nor the name He commands us to call Him. If you think the "Dr" is right, then you MUST rip the Old Testament out of your bibles. Yahuah is a liar and therefore cannot be trusted.

Now you have another problem. Yahusha (JC) quotes the Old Testament and actually in the streets and synagogue says Yahuah's name!

Luk 4:14 And Yahusha ~~Jesus~~ returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

Luk 4:15 And He taught in their synagogues, being glorified of all.

Luk 4:16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read.

Luk 4:17 And there was delivered unto him the book of the prophet Isaiah. And when he had opened the book, he found the place where it was written,

Luk 4:18 The Spirit of ~~the Lord~~ Yahuah is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

Luk 4:19 To preach the acceptable year of ~~the Lord~~ Yahuah.

Luk 4:20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

Luk 4:21 And he began to say unto them, This day is this scripture fulfilled in your ears.

Here is the quote in Isaiah..Look for H3068 אֲדֹנָי or H3069 אֲדֹנָי and Adonay a cover for אֲדֹנָי.

Isa 61:1 The Spirit^{H7307} of the Lord^{H136} **GOD אֲדֹנָי^{H3069}** is upon^{H5921} me; because^{H3282} **the LORD אֲדֹנָי^{H3068}** hath anointed^{H4886} me to preach good tidings^{H1319} unto the meek;^{H6035} he hath sent^{H7971} me to bind up^{H2280} the brokenhearted,^{H7665 H3820} to proclaim^{H7121} liberty^{H1865} to the captives,^{H7617} and the opening of the prison^{H6495} to *them that are* bound;^{H631}

Isa 61:2 To proclaim^{H7121} the acceptable^{H7522} year^{H8141} of the **LORD אֲדֹנָי, H3068** and the day^{H3117} of vengeance^{H5359} **of our God; H430** to comfort^{H5162} all^{H3605} that mourn;^{H57}

Yahusha said Yahuah's name 3 times! He is not speaking Greek. He is in the synagogue teaching! Greek would have been prohibited. The reason they have found Greek signs on the walls of some of the synagogues, was to tell them not to proceed past that point due to being uncircumcised! We know the Hebrew Name He was using אֲדֹנָי because He was reading the Hebrew scrolls! That is why in Luke 4:20, all eyes were fastened on Him!

If, as this "Dr." is trying to convince you, YHWH is a pagan deity, then as a Christian, you must reject JC! He says He is the Son of the Most High- who we have proven is Yahuah! If Yahuah is a pagan deity, then "JC" is the son of a pagan deity by his own mouth. If you are going to take the position that YHWH is a pagan deity then you must reject the whole bible as it is full of lies! YHWH said He is NOT a pagan god, but The Most High! Nice work "Dr". Also to the person who sent this to me to steer me away from the "Danger" and is using the "Dr" 's website as a source.. **Again, shame on you! What kind of spirit do you think was leading this "Dr." to present such information? Do you think this leads one to or away from The Almighty Father and His Son? And yet you would use these as credible sources?**

However if you see that Yahuah is The Almighty and Yahusha who comes in His name is His Son, there is no contradiction from the OT to the NT. It is seamless and reliable. Trustworthy- just like אֱלֹהִים!

These same people jump up and down about the inerrancy of The Scriptures! You cannot have it both ways! Either Scriptures are correct and אֱלֹהִים is the Name of the Most High-The Almighty of Abraham, Isaac and Yacob, which no one disputes, or The Scriptures are pure fiction about an evil pagan god and his son, just like shatan said. I'm not saying however that the English Scriptures are inerrant. They obviously are riddled with misconception and deceit, but we can clean them up and find our way home, just like אֱלֹהִים said we could. That is what learning the Torah in Hebrew does. Word by word, you will come to understand the real essence of Yah.

The Ruach Ha Qodesh teaches those who understand that to hear Yahuah's voice you must read His words to comprehend His meanings. If you think we are not told to read and understand and observe what we see then think again.

Pro 8:1 Doth not^{H3808} wisdom^{H2451} cry?^{H7121} and understanding^{H8394} put forth^{H5414} her voice?^{H6963}

Pro 8:2 She standeth^{H5324} in the top^{H7218} of high places,^{H4791} by^{H5921} the way^{H1870} in the places^{H1004} of the paths.^{H5410}

Pro 8:3 She crieth^{H7442} at^{H3027} the gates,^{H8179} at the entry^{H6310} of the city,^{H7176} at the coming^{H3996} in at the doors.^{H6607}

Pro 8:4 Unto^{H413} you, O men,^{H376} I call;^{H7121} and my voice^{H6963} is to^{H413} the sons^{H1121} of man.^{H120}

Pro 8:5 O ye simple,^{H6612} understand^{H995} wisdom:^{H6195} and, ye fools,^{H3684} be ye of an understanding^{H995} heart.^{H3820}

Pro 8:6 Hear;^{H8085} for^{H3588} I will speak^{H1696} of excellent things;^{H5057} and the opening^{H4669} of my lips^{H8193} *shall be* right things.^{H4339}

Pro 8:7 For^{H3588} my mouth^{H2441} shall speak^{H1897} truth;^{H571} and wickedness^{H7562} is an abomination^{H8441} to my lips.^{H8193}

Pro 8:8 All^{H3605} the words^{H561} of my mouth^{H6310} *are* in righteousness;^{H6664} *there is* nothing^{H369} froward^{H6617} or perverse^{H6141} in them.

Pro 8:9 They *are* all^{H3605} plain^{H5228} to him that understandeth,^{H995} and right^{H3477} to them that find^{H4672} knowledge.^{H1847}

Pro 8:10 Receive^{H3947} my instruction,^{H4148} and not^{H408} silver;^{H3701} and knowledge^{H1847} rather than choice gold.^{H4480 H977 H2742}

Pro 8:11 For^{H3588} wisdom^{H2451} is better^{H2896} than rubies;^{H4480 H6443} and all^{H3605} the things that may be desired^{H2656} are not^{H3808} to be compared^{H7737} to it.

Pro 8:12 I^{H589} wisdom^{H2451} dwell^{H7931} with prudence,^{H6195} and find out^{H4672} knowledge^{H1847} of witty inventions.^{H4209}

Pro 8:13 The fear^{H2374} (**remember this should be revere**) of the LORD אַיִן^{H3068} is to *****hate**^{H8130} **This is a perfect translation***** evil:^{H7451} pride,^{H1344} and arrogance,^{H1347} and the evil^{H7451} way,^{H1870} and the froward^{H8419} mouth,^{H6310} do I hate.^{H8130}

Pro 8:14 Counsel^{H6098} is mine, and sound wisdom:^{H8454} I^{H589} *am* understanding;^{H998} I have strength.^{H1369}

Pro 8:17 I^{H589} love^{H157} them that love^{H157} me; and **those that seek me early**^{H7836} shall **find**^{H4672} **me**.

Pro 8:18 Riches^{H6239} and honour^{H3519} *are* with^{H854} me; *yea*, durable^{H6276} riches^{H1952} and righteousness.^{H6666}

Pro 8:19 My fruit^{H6529} is better^{H2896} than gold,^{H4480 H2742} *yea*, than fine gold;^{H4480 H6337} and my revenue^{H8393} than choice^{H977} silver.^{H4480 H3701}

Pro 8:20 I lead^{H1980} in the way^{H734} of righteousness,^{H6666} in the midst^{H8432} of the paths^{H5410} of judgment:^{H4941}

Pro 8:21 That I may cause those that love^{H157} me to inherit^{H5157} substance;^{H3426} and I will fill^{H4390} their treasures.^{H214}

Pro 8:22 The LORD אַיִן^{H3068} possessed^{H7069} me in the beginning^{H7225} of his way,^{H1870} before^{H6924} his works^{H4659} of old.^{H4480 H227}

Pro 8:23 I was set up^{H5258} from everlasting,^{H4480 H5769} from the beginning,^{H4480 H7218} or ever^{H4480 H6924} the earth^{H776} was.

Pro 8:24 When *there were* no^{H369} depths,^{H8415} I was brought forth;^{H2342} when *there were* no^{H369} fountains^{H4599} abounding^{H3513} with water.^{H4325}

Pro 8:25 Before^{H2962} the mountains^{H2022} were settled,^{H2883} before^{H6440} the hills^{H1389} was I brought forth:^{H2342}

Pro 8:26 While as yet^{H5704} He had not^{H3808} made^{H6213} the earth,^{H776} nor the fields,^{H2351} nor the highest part^{H7218} of the dust^{H6083} of the world.^{H8398}

Pro 8:27 When He prepared^{H3559} the heavens,^{H8064} I^{H589} *was* there:^{H8033} when He set^{H2710} a compass^{H2329} upon^{H5921} the face^{H6440} of the depth:^{H8415}

Pro 8:28 When he established^{H553} the clouds^{H7834} above:^{H4480} ^{H4605} when he strengthened^{H5810} the fountains^{H5869} of the deep:^{H8415}

Pro 8:29 When he gave^{H7760} to the sea^{H3220} His decree,^{H2706} that the waters^{H4325} should not^{H3808} pass^{H5674} His commandment:^{H6310} when He appointed^{H2710} the foundations^{H4146} of the earth:^{H776}

Pro 8:30 Then I was^{H1961} by^{H681} Him, *as* one brought up^{H525} *with him:* and I was^{H1961} daily^{H3117} ^{H3117} *his* delight,^{H8191} rejoicing^{H7832} always^{H3605} ^{H6256} before^{H6440} Him;

Pro 8:31 Rejoicing^{H7832} in the habitable part^{H8398} of His earth;^{H776} and my delights^{H8191} *were* with^{H854} the sons^{H1121} of men.^{H120}

Pro 8:32 Now^{H6258} therefore hearken^{H8085} unto me, O ye children:^{H1121} for blessed^{H835} *are they that keep* ^{H8104} my ways.^{H1870}

Pro 8:33 Hear^{H8085} instruction,^{H4148} and be wise,^{H2449} and refuse^{H6544} it not.^{H408}

Pro 8:34 Blessed^{H835} *is* the man^{H120} that heareth^{H8085} me, watching^{H8245} daily^{H3117} ^{H3117} at^{H5921} my gates,^{H1817} waiting^{H8104} at the posts^{H4201} of my doors.^{H6607}

Pro 8:35 For^{H3588} whoso findeth^{H4672} me findeth^{H4672} life,^{H2416} and shall obtain^{H6329} favour^{H7522} of the LORD **יהוה**.^{H4480} ^{H3068}

Pro 8:36 But he that sinneth against^{H2398} me wrongeth^{H2554} his own soul:^{H5315} all^{H3605} they that hate^{H8130} me love^{H157} death.^{H4194}

Yahuah is pretty straight forward, once you read His words not through the eyes of religious doctrine but just from His words.

I will, however, in the spirit of EliYahu (Elijah) say "bring it on"!! I will also list other frequent lies that are told to seekers to misrepresent what YHWH is. Some of this trash comes from the Theosophical Society, yet another 'great' satanic resource. I will stack the deck for the "Dr." and those like him, with more research than this man did, just as EilYahu poured water on the wood, to prove beyond a shadow of a doubt, YHWH is The Only Almighty Creator- above His Name there is no other. That Name is **יהוה**! Eliyahu was the very last Prophet for Yahuah, all the rest were killed. Pretty lonely spot don't you think? But look at his courage.

1 Kings 18:18-19,21-22, 24,16-40. 863 BCE

1Ki 18:18 And he (Elijah) answered,^{H559} I have not^{H3808} troubled^{H5916 (H853)} Israel;^{H3478} but^{H3588 H518} thou,^{H859} and thy father's^{H1} house,^{H1004} in that ye have forsaken^{H5800 (H853)} the commandments^{H4687} of the LORD **יהוה**,^{H3068} and thou hast followed^{H1980 H310} Baalim **the LORD**.^{H1168}

1Ki 18:19 Now^{H6258} therefore send,^{H7971} and gather^{H6908} to^{H413} me^(H853) all^{H3605} Israel^{H3478} unto^{H413} mount^{H2022} Carmel,^{H3760} and the prophets^{H5030} of Baal **the LORD** ^{H1168} four^{H702} hundred^{H3967} and fifty,^{H2572} and the prophets^{H5030} of the groves^{H842} four^{H702} hundred,^{H3967} which eat^{H398} at Jezebel's^{H348} table.^{H7979}

1Ki 18:21 And Elijah^{H452} came^{H5066} unto^{H413} all^{H3605} the people,^{H5971} and said,^{H559} How long^{H5704 H4970} halt^{H6452} ye^{H859} between^{H5921} two^{H8147} opinions?^{H5587} if^{H518} the LORD **יהוה** ^{H3068} be God,^{H430} follow^{H1980 H310} him: but if^{H518} Baal **the LORD**,^{H1168} then follow^{H1980 H310} him. And the people^{H5971} answered^{H6030} him not^{H3808} a word.^{H1697}

1Ki 18:22 Then said^{H559} Elijah^{H452} unto^{H413} the people,^{H5971} I,^{H589} even I only,^{H905} remain^{H3498} a prophet^{H5030} of the LORD **יהוה**;^{H3068} but Baal's **The LORD's** ^{H1168} prophets^{H5030} are four^{H702} hundred^{H3967} and fifty^{H2572} men.^{H376}

1Ki 18:24 And call^{H7121} ye on the name^{H8034} of your gods,^{H430} and I^{H589} will call^{H7121} on the name^{H8034} of the LORD **יהוה**;^{H3068} and the God^{H430} that^{H834} answereth^{H6030} by fire,^{H784} let him^{H1931} be^{H1961} God.^{H430} And all^{H3605} the people^{H5971} answered^{H6030} and said,^{H559} It is well^{H2896} spoken.^{H1697}

1Ki 18:26 And they took^{H3947 (H853)} the bullock^{H6499} which^{H834} was given^{H5414} them, and they dressed^{H6213} it, and called^{H7121} on the name^{H8034} of Baal **the LORD** ^{H1168} from morning^{H4480 H1242} even until^{H5704} noon,^{H6672} saying,^{H559} O Baal **the LORD**,^{H1168} hear^{H6030} us. But *there was no*^{H369} voice,^{H6963} nor^{H369} any that answered.^{H6030} And they leaped^{H6452} upon^{H5921} the altar^{H4196} which^{H834} was made.^{H6213}

1Ki 18:27 And it came to pass^{H1961} at noon,^{H6672} that Elijah^{H452} mocked^{H2048} them, and said,^{H559} Cry^{H7121} aloud:^{H6963 H1419} for^{H3588} he^{H1931} is a god;^{H430} either^{H3588} he is talking,^{H7879} or^{H3588} he is pursuing,^{H7873} or^{H3588} he is in a journey,^{H1870} or peradventure^{H194} he^{H1931} sleepeth,^{H3463} and must be awaked.^{H3364}

1Ki 18:28 And they cried^{H7121} aloud,^{H6963 H1419} and cut themselves^{H1413} after their manner^{H4941} with knives^{H2719} and lancets,^{H7420} till^{H5704} the blood^{H1818} gushed out^{H8210} upon^{H5921} them.

1Ki 18:29 And it came to pass,^{H1961} when midday^{H6672} was past,^{H5674} and they prophesied^{H5012} until^{H5704} the *time* of the offering^{H5927} of the *evening* sacrifice,^{H4503} that *there was neither*^{H369} voice,^{H6963} nor^{H369} any to answer,^{H6030} nor^{H369} any that regarded.^{H7182}

1Ki 18:30 And Elijah^{H452} said^{H559} unto all^{H3605} the people,^{H5971} Come near^{H5066} unto^{H413} me. And all^{H3605} the people^{H5971} came near^{H5066} unto^{H413} him. And he repaired^{H7495} (H853) the altar^{H4196} **of the LORD יהוה** ^{H3068} that was broken down.^{H2040}

1Ki 18:31 And Elijah^{H452} took^{H3947} twelve^{H8147 H6240} stones,^{H68} according to the number^{H4557} of the tribes^{H7626} of the sons^{H1121} of Jacob,^{H3290} unto^{H413} whom^{H834} the word^{H1697} **of the LORD יהוה^{H3068}** came,^{H1961} saying,^{H559} Israel^{H3478} shall be^{H1961} thy name.^{H8034}

1Ki 18:32 And with^{H854} the stones^{H68} he built^{H1129} an altar^{H4196} in the name^{H8034} of the LORD יהוה^{H3068} and he made^{H6213} a trench^{H8585} about^{H5439} the altar,^{H4196} as great as would contain^{H1004} two measures^{H5429} of seed.^{H2233}

1Ki 18:33 And he put^{H6186 (H853)} the wood^{H6086} in order, and cut^{H5408 (H853)} the bullock^{H6499} in pieces, and laid^{H7760} him on^{H5921} the wood,^{H6086} and said,^{H559} Fill^{H4390} four^{H702} barrels^{H3537} with water,^{H4325} and pour^{H3332} it on^{H5921} the burnt sacrifice,^{H5930} and on^{H5921} the wood.^{H6086}

1Ki 18:34 And he said,^{H559} Do it the second time.^{H8138} And they did it the second time.^{H8138} And he said,^{H559} Do it the third time.^{H8027} And they did it the third time.^{H8027}

1Ki 18:35 And the water^{H4325} ran^{H1980} round about^{H5439} the altar;^{H4196} and he filled^{H4390 (H853)} the trench^{H8585} also^{H1571} with water.^{H4325}

1Ki 18:36 And it came to pass^{H1961} at the time of the offering^{H5927} of the evening sacrifice,^{H4503} that Elijah^{H452} the prophet^{H5030} came near,^{H5066} and said,^{H559} **LORD יהוה^{H3068} God** The Everlasting ^{H430} of Abraham,^{H85} Isaac,^{H3327} and of Israel,^{H3478} let it be known^{H3045} this day^{H3117} that^{H3588} thou^{H859} art The Everlasting God^{H430} in Israel,^{H3478} and that I^{H589} am thy servant,^{H5650} and that I have done^{H6213 (H853)} all^{H3605} these^{H428} things^{H1697} at thy word.^{H1697}

1Ki 18:37 Hear^{H6030} me, **O LORD יהוה^{H3068}**, hear^{H6030} me, that this^{H2088} people^{H5971} may know^{H3045} that^{H3588} thou^{H859} art **the LORD יהוה^{H3068} God** The Everlasting,^{H430} and that thou^{H859} hast turned^{H5437 (H853)} their heart^{H3820} back again.^{H322}

1Ki 18:38 Then the fire^{H784} **of the LORD יהוה^{H3068}** fell,^{H5307} and consumed^{H398 (H853)} the burnt sacrifice,^{H5930} and the wood,^{H6086} and the stones,^{H68} and the dust,^{H6083} and licked up^{H3897} the water^{H4325} that^{H834} was in the trench.^{H8585}

1Ki 18:39 And when all^{H3605} the people^{H5971} saw^{H7200} it, they fell^{H5307} on^{H5921} their faces:^{H6440} and they said,^{H559} **The LORD יהוה^{H3068} he^{H1931} is the Everlasting God;**^{H430} **the LORD יהוה^{H3068} he^{H1931} is the Everlasting God.**^{H430}

Remember that shatan is a braggart and pride has always been his downfall. Thankfully so! Because every time the Jewish Priests or Constantine or The Catholics or the Freemasons or the Elites lay a stumbling block and change the word of Yahuah, or His Name, they have to brag about it. As we saw in Part 2, they are more than happy to tell us they covered over YHWH with Lord, God and Adonay. Good news for us, bad news for them. According to Scripture, Yahuah will deal with them, but are we supposed to just ignore what they did and pretend

it never happened and use these satanic cover up words? No! We are suppose to HATE this!

Pro 8:13 The fear^{H3374} (remember this should be revere) of the LORD אֱלֹהִים^{H3068} is to ***hate^{H8130} This is a perfect translation *** evil:^{H7451} pride,^{H1344} and arrogancy,^{H1347} and the evil^{H7451} way,^{H1870} and the froward^{H8419} mouth,^{H6310} do I hate.^{H8130}

You cannot serve two masters, once you know the truth. You must never stop looking for truth! Both in the Original Covenant and Yahusha told us in the New Writings, that we would find the "The lying pen of the scribes"! How did we miss this warning all these years? It cannot be any more plain. Just like His name we just read over it and do not take the time to really consider what it means. Do not make the mistake of taking one version of the Scriptures and making it an idol-teaching that it is perfect and so people should look no further for truth. There are mistakes in them, which man made by shatan's instructions. But we can find the errors, correct them and restore His Words, just as Yahuah through Yahusha restores us His people.

ON WITH THE CONTEST OF אֱלֹהִים VS SHATAN 2013

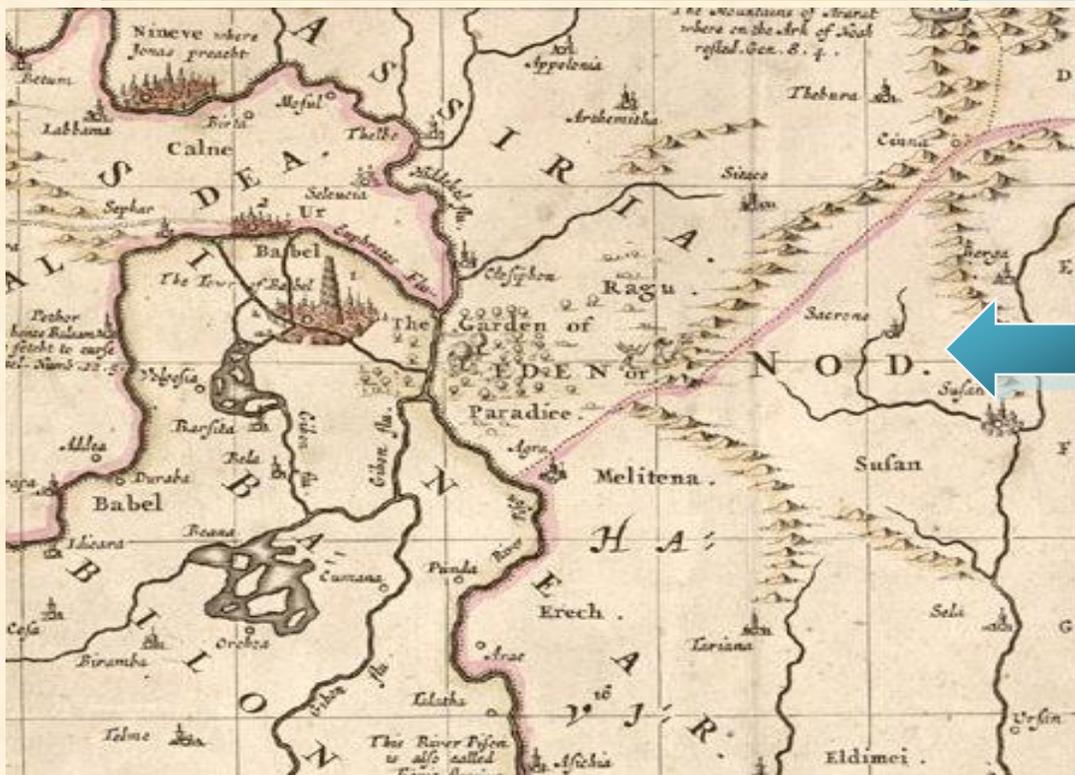
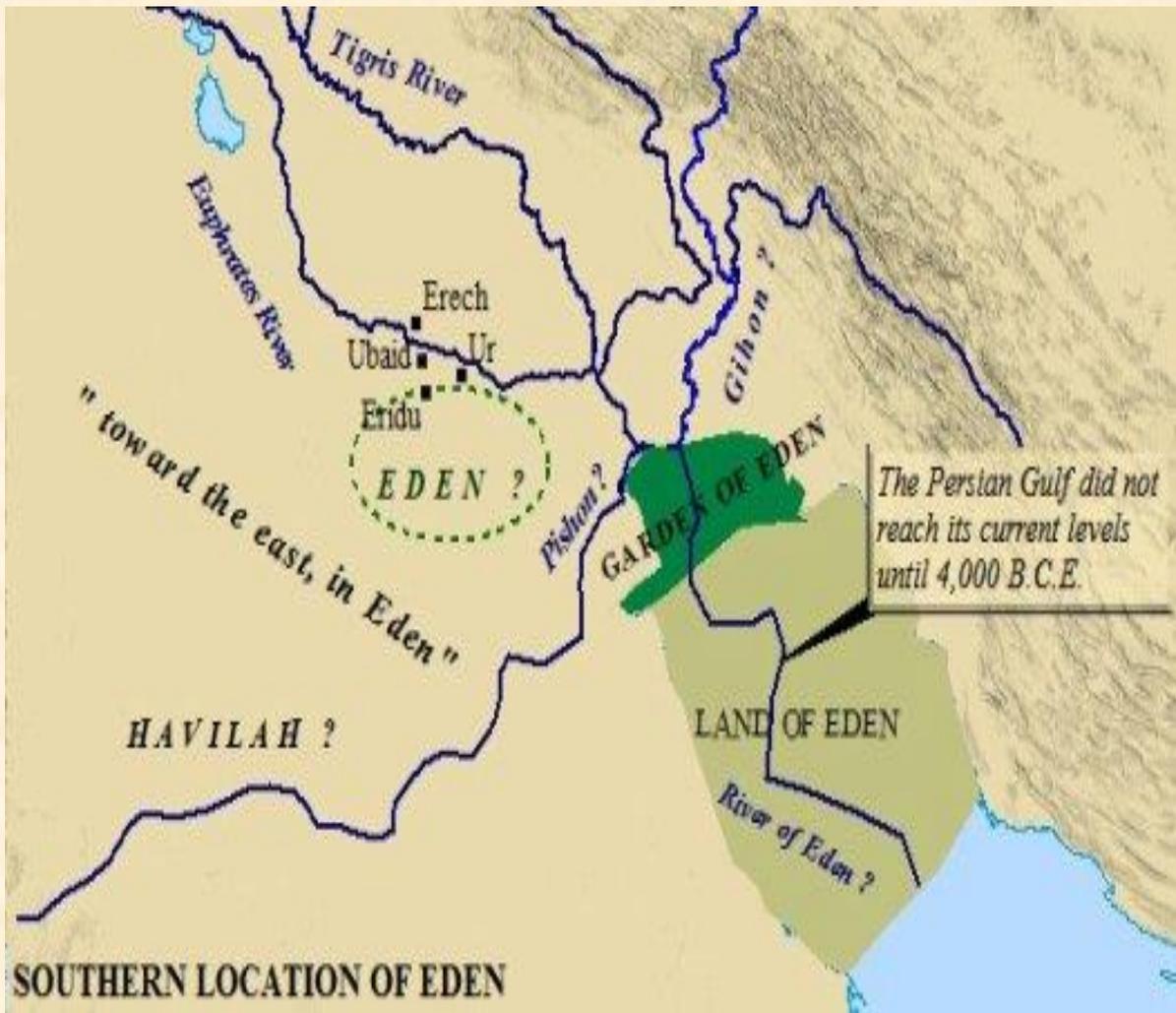
First a little of "His-Story"simplified.

The tribes and people who believed in אֱלֹהִים as The Only Almighty, were dispersed for turning away from אֱלֹהִים, and went into pagan areas and fell into their culture. But they kept a bit of their own, just like the Christian's singing "My Sweet Lord", Sunday worship, the cross, the Eucharist, holidays and on and on.

I think Scripture is quite clear that this was the case. אֱלֹהִים was quite upset about it. The fact that we can find archeological evidence of this and know from Scripture what happened to those people should really make us take אֱלֹהִים at His word and stop following the way of the pagans and listening to shatan's lies!

- Adam had Cain and Abel. It is obvious אַדָּם's personal name was known to them (proof from Chapter two onward) They even knew to make an offering to אַדָּם. A Note here, it was not that Cain's offering was unacceptable (if it was his best) but notice it was Cain's attitude that אַדָּם was taking him to task for and warning him that "Sin is crouching at the door and its desire is for you, but you should master it." The adversary, shatan was back. We even know from Yahusha's teaching, that before you bring an offering to אַדָּם, you must make things right. If you have any issues with anyone, address it or אַדָּם will not accept it! I think this is the explanation of why אַדָּם rejected Cain's offering. His spirit was not right and jealous of Abel so אַדָּם rejected his attitude, not his vegetables. Gen 4:5-7. Shatan was invading the first family again and getting a stronghold. This is important as we will trace where some of Cain's family went and what they did after he committed the first murder. Also, extraordinarily was his continued lack of remorse or reverence to אַדָּם when אַדָּם was giving him his judgment Gen 4:11-15. However, just as extraordinary was אַדָּם patience toward him even then.
- Cain settled his family in the land of Nod- East of Eden. Now H5074 Nadad or נָדָד means : to retreat, flee, depart, move, wander about, to be chased away. Since Nod is not a real location of a city, this map is a guess as to where he might have gone. However let's look at "In the land of Nod" in Hebrew. The word translated as "land" is Erets H776. The same word in Genesis 1:1. So really Cain wandered the Earth east of Eden.

Gen 4:16 And Cain goeth out from before Yahuah, and dwelleth in the earth, moving about east of Eden;





I now offer as concrete proof that the Name אַחַז was being spoken out loud before 5000BC. With the birth of Enosh, man began to profane His name. But you would never see this in the English King James or most other English bible unless you looked up the Hebrew.

Gen 4:26 And to Seth, ^{H8352} to him ^{H1931} also ^{H1571} there was born ^{H3205} a son, ^{H1121} and he called ^{H7121} (H853) his name ^{H8034} Enos; ^{H583} then ^{H227} **began** ^{H2490} **men to call** ^{H7121} **upon the name** ^{H8034} **of the LORD** ^{H3068} **hwby.**

Strong's H2490 - chahal

חָחַל

Strong's H2490 Chahal is not "began". It means to profane. To defile, pollute, desecrate, to make common, violate the honor of, to violate a covenant, to be weak or sick. So at this point in time men started the downhill slide, became polluted in spirit and started to make Yahuah's name of no

consequence.

Interestingly, the International Standard Version got it right this time.

(ISV) Seth also fathered a son, whom he named Enosh. At that time, profaning the name of the LORD began.

The Targum of Jonathan says:

Quote:

And Adam knew his wife again, at the end of a hundred and thirty years after Habel had been slain; and she bare a son, and called his name Sheth; for she said, ~~The Lord~~ Yahuah hath given me another son instead of Habel whom Kain slew. And to Sheth also was born a son, and he called his name Enosh. **That was the generation in whose days they began to err, and to make themselves idols, and surnamed their idols by the name of the Word of the Lord.**
(read Baal)

The Targum of Onkelos says:

Quote:

And Adam knew yet his wife, and she bare a son, and called his name Sheth; Because, said she, ~~the Lord~~ Yahuah hath given me another son instead of Habel, whom Kain slew. And to Sheth also was born a son, and he called his name Enosh. **Then in his days the sons of men desisted (or forbore) from praying in the name of ~~the Lord~~ Yahuah.**

Here's Rabbi Maimonides (Rambam) on the subject of idolatry(☹ Not a fan of his, but there are nuggets everywhere) Born 1135CE

"In the days of Enos the sons of Adam erred with great error, and the counsel of the wise men of that age became brutish, and Enos himself was (one) of them that erred....And in process of time there stood up false prophets among the sons of Adam, which said that ~~God~~ The Everlasting had commanded and said unto them, Worship such a star, or all the stars, and do sacrifice unto them thus and thus; and build a temple for it, and make an image of it, that all the people, women, and children may worship it.

And the false prophet showed them the image which he had feigned out of his own heart, and said it was the image of such a star, which was made known unto him by prophecy. And they began after this manner to make images in temples, and under trees, and on tops of mountains and hills, and assembled together and worshipped them, etc. And this thing was spread through all the world, to serve images with services different one from another, and to sacrifice unto and worship them. So, in process of time, the glorious and fearful name (of God) was forgotten out of the mouth of all living, and out of their knowledge, and they acknowledged him not."

English (KJV)	Strong's	Root Form (Hebrew)	Tense
And to Seth,	PHR. H8352	שֵׁת Sheth	
to him	PHR. H1931	הוּא huw'	
also there was born	PHR. H3205	יָלַד yalad	TENSE
a son;	PHR. H1121	בֶּן ben	
and he called	PHR. H7121	קָרָא qara'	TENSE
his name	PHR. H8034	שֵׁם shem	
Enos:	H583	אֲנוֹשׁ 'Enowsh	
then began men	PHR. H2490	חָלַל chalal	TENSE
to call	PHR. H7121	קָרָא qara'	TENSE
upon the name	PHR. H8034	שֵׁם shem	
of the LORD.	PHR. H3068	יְהוָה Yēhovah	

Strong's H2490 - chalal

חָלַל

Transliteration	Pronunciation
chalal	khā·lal' (Key)
Part of Speech	Root Word (Etymology)
verb	A primitive root [compare חָלַל (H2470)]
TWOT Reference	
660,661	
Outline of Biblical Usage	
1) to profane, defile, pollute, desecrate, begin a) (Niphal) 1) to profane oneself, defile oneself, pollute oneself a) ritually b) sexually 2) to be polluted, be defiled b) (Piel) 1) to profane, make common, defile, pollute 2) to violate the honour of, dishonour 3) to violate (a covenant) 4) to treat as common c) (Pual) to profane (name of God) d) (Hiphil) 1) to let be profaned 2) to begin e) (Hophal) to be begun 2) to wound (fatally), bore through, pierce, bore a) (Qal) to pierce b) (Pual) to be stain c) (Poel) to wound, pierce d) (Poal) to be wounded 3) (Piel) to play the flute or pipe	

Gen 4:26 And to Seth,^{H8352} to him^{H1931} also^{H1571} there was born^{H3205} a son;^{H1121} and he called^{H7121} (^{H853}) his name^{H8034} Enos:^{H583} then^{H227} began^{H2490} men to call^{H7121} upon the name^{H8034} of the LORD יהוה.^{H3068}

This is the last verse of the 4th chapter and it does not make any sense to say at this late date that mankind, finally started to call on Yahuah's name. Adam called on Him from the very start, but it does make sense that it was about the time that Cain's side of the family started to serve shatan and their own egos and turned away from Yahuah.

From Darby Commentary:

Darby Only Knows The Most High's Name As-Jehovah ** The men in those ancient days would not have said Jehovah- there is no "J" in Hebrew or Greek or Latin for that matter.

“Seth, set up, and men calling on the name of God in relationship with them, that is, on Jehovah. Driven from the presence of God, Cain seeks, in the importance of his family, in the arts and the enjoyments of life, temporal consolation, and tries to render the world, where God had sent him forth as a vagabond, a settled abode and as agreeable as possible, far from God. Sin has here the character of forgetfulness of all that had passed in the history of

man; of hatred against grace and against him who was the object and vessel of it; of pride and indifference; and then despair, which seeks comfort in worldliness. “

Note #1

Nod is "vagabond." God had made him Nod; and he settles himself, calls "the land after his own name," or at least his son's name, as an inheritance, and embellishes his city with arts and the delights of music — a remarkable picture.

So Cain does what most people are doing today. He raised his family to live for the day and seek the pleasures of entertainment and forget we have an Eternal Father. His family spread this lifestyle everywhere they went. And it was effective!

Question: How many people do you know today, that love the Torah-the instructions from The Almighty and know His and His Son's Name?

Now, how many people do you know that know all about earthly celebrities and sports figures? Read their books, watch their games and know all the scores?

These "stars" cannot offer eternal life! Our Father has written a book! Nobody reads it! It tells you how to have eternal life and people ignore it like the plague! Yet they try every medical procedure and diet possible to extend their mortal existence and kill themselves trying to stay young and beautiful! They have no desire to meet or have a relationship with The Creator!

Did you ever wonder about the snake on the medical seal? That should give you a hint. How obvious does it have to be?



φαρμακεία

Transliteration <i>pharmakeia</i>		Pronunciation fär-mä-kā'-ä (Key)	
Part of Speech feminine noun		Root Word (Etymology) From φαρμακεύς (G5332)	
TDNT Reference n/a	Vines View Entry		
Outline of Biblical Usage			

- 1) the use or the administering of drugs
- 2) poisoning
- 3) sorcery, magical arts, often found in connection with idolatry and fostered by it
- 4) metaph. the deceptions and seductions of idolatry

Authorized Version (KJV) Translation Count – Total: 3

[AV](#) – [sorcery](#) 2, [witchcraft](#) 1

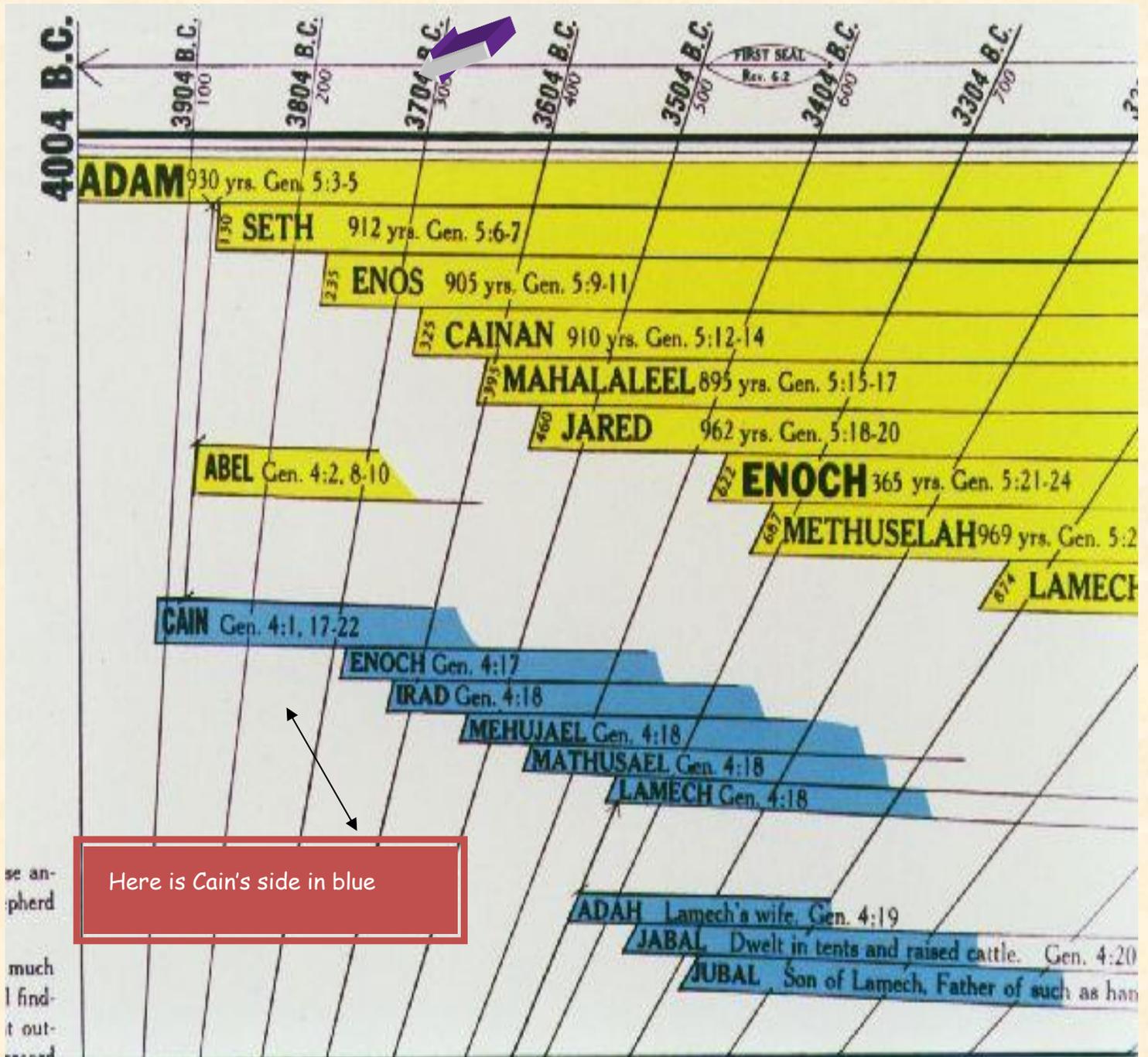
We call it pharmaceuticals - Scripture calls it witchcraft and sorcery because of where the knowledge comes from. It is poisoning, because you can't drug your way to good health.

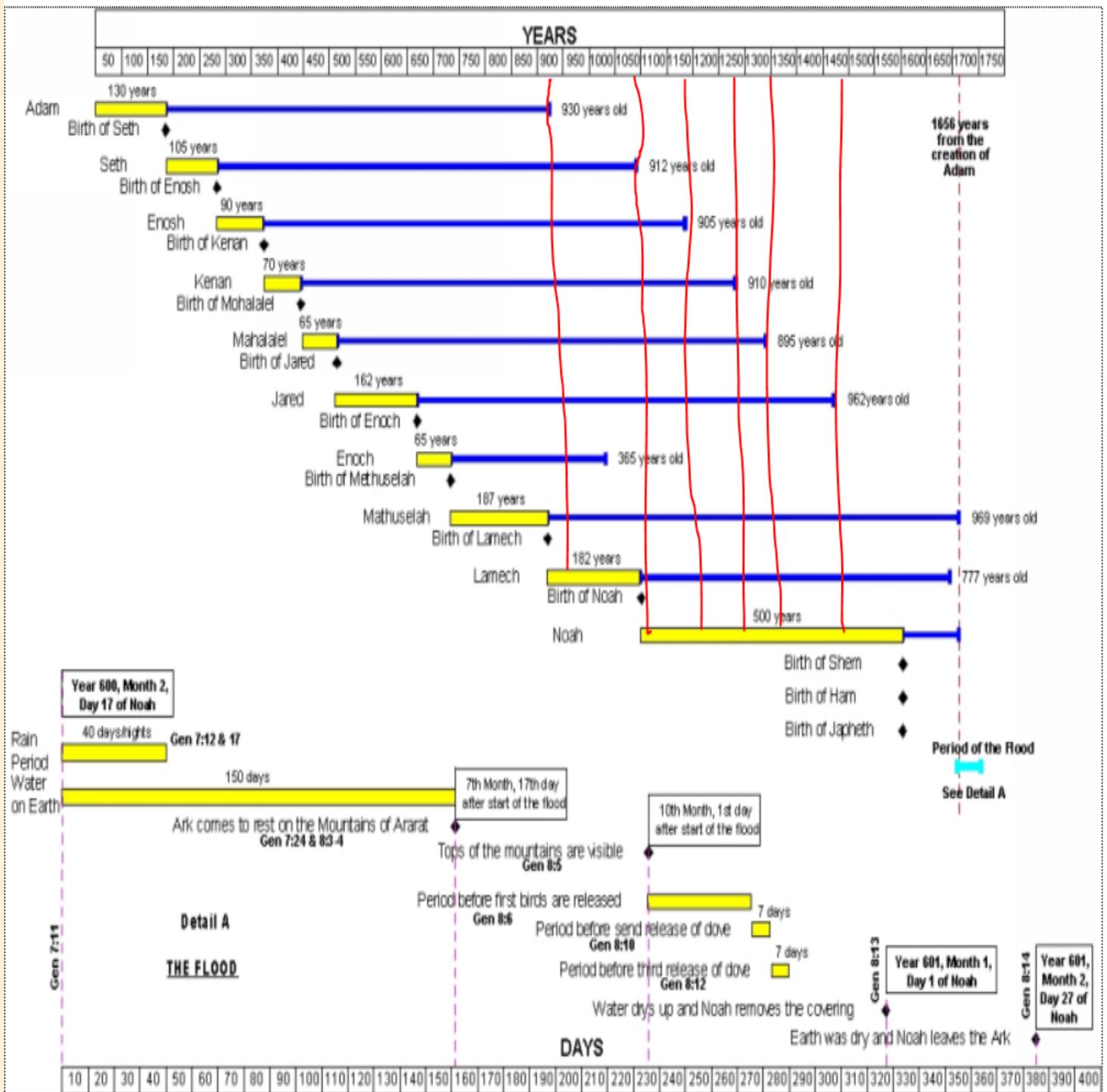
Shatan is very effective isn't he? He's still showing himself to be a snake in the grass.

It is important to realize, that (from the chart below) we can see the wisdom that would have been passed down to Seth's side of the family, since Cain was out of the area. Adam was alive until Noah was born!!

אֵלֶּה's name and all that happened from His creation would easily pass FIRST HAND to Noah! Noah had access to Adam, Seth, Enosh, Kanan, Mahalalel, Yared, Enoch, Methuselah and of course Lamech, his dad. Can any rational person think that these great men, who would produce the line which Yahusha the Messiah would come, would not know the name of The Most High? What bedtime stories they must have heard! Remember! From the book of Yahsher we read that Abraham lived with Noah when he was a small boy! WOW!

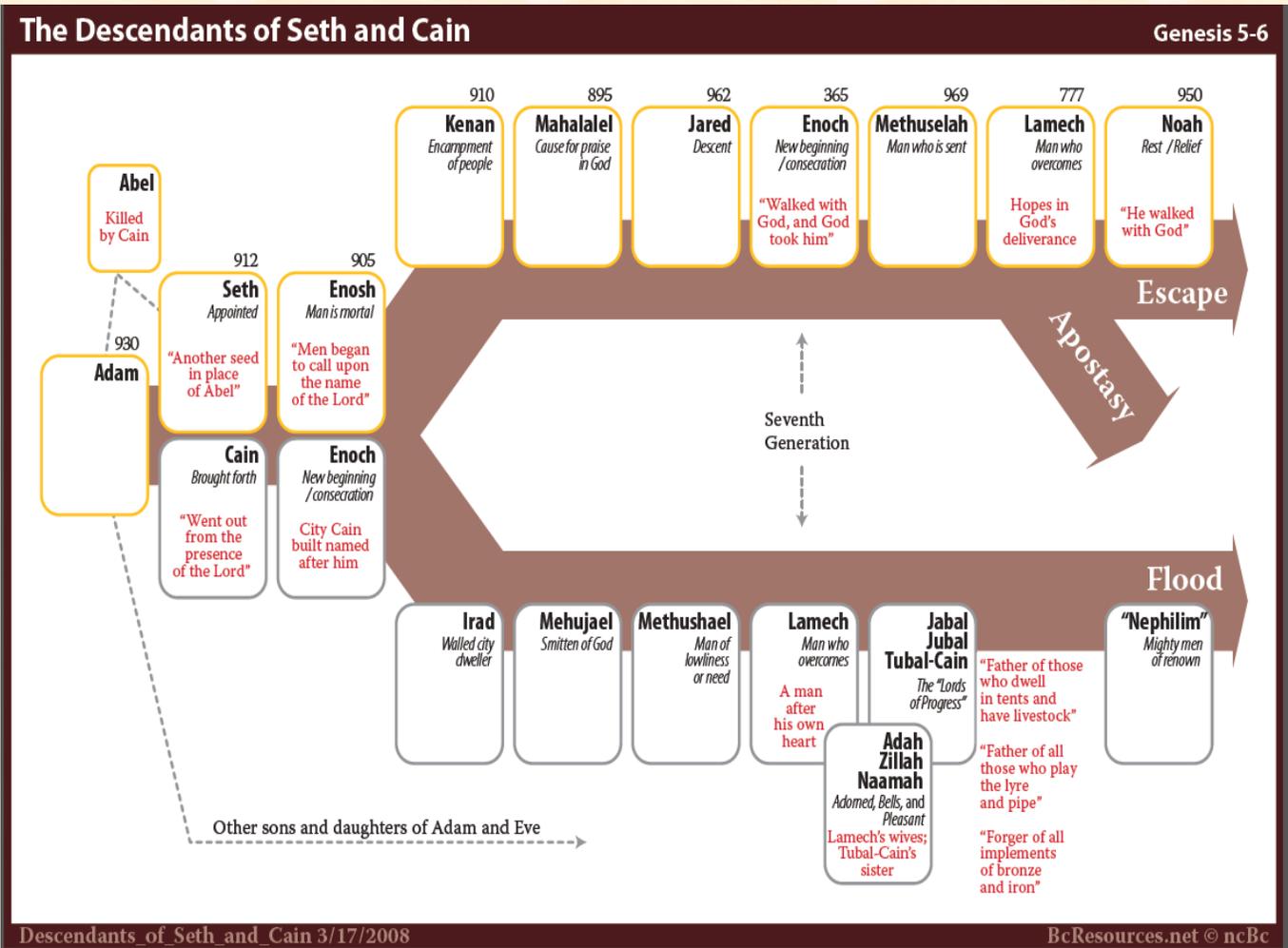
Granted, Shatan did have a line on the other side that was literally Hell bent on counterfeiting and corrupting the name of אֵלֶּהֶם. Also looking at this Timeline- Shem, Ham and Japheth would also have the privilege of knowing first hand, Enoch, (who was so righteous he walked with אֵלֶּהֶם into heaven), Methushalah and Lamech! So they would have had first-hand teachings of the most righteous men that lived before the flood to teach their children for generations AFTER the flood!





It is to be expected and proven by Scripture, that the Name of Yahuah, taught by Noah as well as the disciples, would be found in many cultures. Some however, did not let go of the baggage of the pagan culture to learn the Torah as Yahusha preached "as was His custom" on Sabbath.

I have proven that in Genesis 4:26, some time after the birth of Enos, man began profaning the name of Yahuah. That would be approximately 3704 BC, and it still continues. Does this somehow prove that Yahuah was a pagan deity? It is just the opposite. It proves Scripture is true!



As you can see, Cain's side of the family produced some lawless types of people, who were only after the worldly things of shatan and were a wandering people all over the earth. Now compare that, to Seth's side before the flood who settled down in one place. Both sides knew the Name of אֱלֹהִים but since Cain's side was clearly rebellious to אֱלֹהִים, it is predictable that archeology would provide proof of their disobedience. Our current history would show the same thing to people 1,000 years from now. But what does this prove? That אֱלֹהִים is a pagan god? Or that Scripture is correct again in documenting where man had chosen to follow shatan and disrespect our Creator!

I will try and go in chronological order with these pagan deities that are supposed to be connected to Yahuah. But there is a huge overlapping and renaming or recycling of deities, so bear with me.

Since The Hindu's think their religion is timeless I will start with them.

The Hindu/Vedic Connection to Yahuah

The accusation that Yahuah is connected to Vedic chants is another example of cut and paste research without checking the sources, it took me 5 minutes to find and debunk this. But you have to be willing to not take someone's word as truth but search out a claim.

"Many Vedic chants of praise also contain Yah, e.g. Rama-yah, Isha-ya (Yah my Divine Husband), Jai-ya (Yah as joy); Shiva-ya (Yah is purity, holiness, truth); Krishna ya (Yah is the transcendental loving Witness); Vishnu yah (Yah is all pervasive Light); Kali ya (Yah is the creative manifesting force or energy)." etc. etc.

<http://www.corplink.com.au/~roman/Sacred.html>

Let's go to a Vedic Chant site and see what Yah means.

Sri Saraswathi Vidyalaya

Sri Krishna Temple, Morganville, NJ 07751, USA

www.krishnatemple.org March 2006

Om, Yo|pam Pushpam Veda| Pushpa| van Prajava||n Pashumaan Bha|vati.
Chandraama vaa apaam pushpam|| Pushpa|van, Prajavaa||n Pashumaan Bha|vati
Yah = who; Apam = belonging to waters; Pushpam = Flowers, Veda = Understands;
possess flowers; Prajavan = progeny; Bhavati = begets. Chandramava = Chandra,
Apam = belonging to waters; Pushpam = Taking the form of flower; pushpavan =
possessing flowers; Prajavan = Progeny; pasuman = possessing wealth; Bhavati =
becomes.

In all the four Vedas both water and the divinity within are greatly praised. Chandra (moon) was born out of Kshira Samudra (the ocean of milk). Since it is the work of water, moon is described as a water flower (Apam Pushpam). In this water moon holds the place of a flower. He represents beauty, coolness, appreciation. Those who perceive the moon as a flower floating on water, will attain happiness, peace, enhancement and beauty. Those who realize the ability of water, the way it resides and its boundless beauty, will themselves become popular, good citizens, will be blessed with wealth and

well supported in society.

Yah = the word "who" a **pronoun** to the Hindi- not Yahuah, The Most High as a proper noun-a name.

I will give another example:

Ya evam Veda | Yo | paamaayata | nam Veda | Ayata | navan Bhavati

Ya = One who, Evam = In this way; **Veda = Understands yah** = that person, Apam = About the water (yah + apam = yopam); Ayatanam = the origin; Veda = understands; Ayatanavan = Having a place; Bhavati = becomes.

One who understands that water is the origin of the world (at the end of Pralaya and the next cycle of Vitpatti) will realize how this place has evolved.

These verses are Vedic chants that need to pronounced properly based on the Swara system described above. Therefore, it is important to sincerely learn and pronounce these verses with the formal method of chanting, learnt through a teacher (Guru). Translation by: K. Raghunandan

Ya = One who. This is more like evolution doctrine. They say, if you understand the water you understand how earth evolved. This again is not the teaching of **אֵלֹהִים** or The Scriptures. This in no way references **אֵלֹהִים** of Genesis Chapter 2. It is just a word. I will give two more examples of their chants.

Yo | | gneraayatha | nam Veda | Ayata | navan bhavati

Apova Agnerayata | nam Ayata | navan bhavati

Ya Evam Veda | Yo | paamaayata | nam Veda | Ayata | navan Bhavati

Agnirva = In addition, Agni or fire; For Apam = Waters; Ayatanam = house (place); Iti = In this way; **Yah = Who**; Veda = understands; Ayatanavan = Having place; Bhavati = becomes; **Yah = who**; Agneh = Belonging to Agni; Ayatanam = place; Veda = understands; Ayatanavan = Having a place; Bhavati = Indeed he / she; Apova = Waters, agneh = For fire; Ayatanam = Place; Evam = In this way; Yah = Who; Veda = understands; Ayatanavan = Possessing a place; Bhavati = becomes.

Agni (fire) supports water. Agni (fire) in Avantara Srishti (recreation at the end of PraLaya) "Apova Idam Agre Salilam Aseet" according to this Srishti, **before creation, the waters were responsible for the universe. Those who know the mutually supporting relation between water and fire pervading this world, understand this world.** While earth is covered by water (most of it is even now covered by water) and the fire (energy) remains in earth's core. The fire is prevalent in surfaces that are not covered by water. Fire also prevails in regions below water (ocean bed) erupting from time to time.

Vaayurva apamaayata | nam Ayata | navan bhavati

Yo Vayoraayatanam Veda | Ayata | navan bhavati

Apo vy Vaayorayatha | nam Ayata | navan bhavati

Ya Evam Veda | Yo | paamaayata | nam Veda | Ayata | navan Bhavati

Vayurva = Also, the air; Apam = for waters, ayatanam = Having as the place;

Ayatanavan = Possessing the state; Bhavati = In deed he; **Yah = who**; Vayoh =

Belonging to air; ayatanam = the place; veda = understands; Aporvai = Waters; Vahyoh

= air; ayatanam = as the place to reside; **Yah = who ever**; Veda = understands;

ayatanavan = Possessing the place (State); Bhavati = Indeed be. **Yah = Who**; Apam =

Belonging to waters; Ayatanam = State; Veda = understands; Ayatanavan = possessing

the place; Bhavati = indeed be;

"Vayoragnih, Agnerapah" According to this Sriti about Maha Srishti (great creation), it is stated that Agni is born out of Vayu (air is essential to sustain a fire) and from Agni water is born. In Maha Sriti for water through Agni, air is the cause and in Avantara Sristi water is the main cause for all. **One who understands this interdependency is deemed to be absolved of rebirth and attains the Divinity.**

These verses are Vedic chants that need to be pronounced properly based on the Swara system described above. Therefore, it is important to sincerely learn and pronounce these verses with the formal method of chanting, learnt through a teacher (Guru).

Translation by: K. Raghunandan

They are certainly not giving Yah the credit for creation.

Here is our first false god they try to connect with אַיָאָז and it's not true.

אַיָאָז 1 - SHATAN - 0

Yahuah Is A Walking Tree?!

" The Protoindoeuropean god Yayash, Yaë or Yave, a protective god whose symbol was a tree, signifying possibly **"walking", "going", "a pilgrim"**, has been dated back to the Indus River valley, circa **2900 B.C.E.** He has been identified with the Turko Syrian YHVH, a "sacred animal or organization".

This is very interesting because even though they were pagan, I will give them kudos for retaining that there is a connection between אַיָאָז and an important tree. It should have been The Tree of Life- Halleluyah! They should have remembered the tree of knowledge of good and Evil. However, I think it had more to do with the confusion of combining Asherah and that is the tree they are

talking about. The **walking and pilgrim** notations are obvious references to Cain's satanic line- they were the wanderers spreading lies mixed with some truth about what or who Yahuah is. One thing for sure He is NOT an Animal or Organization! What was really going on? Read 2nd Kings, chapter 18. Time period here was 640BC but it's the same old same old.

The second misconception spread is debunked but you see the connection to where the misinformation came from, the wandering clan of Cain.

אֵלֶּיךָ-2 SHATAN-O

Yah the sky god

"Yahweh appears to have been originally a sky god - a god of thunder and lightning. He was associated with mountains and was called by the enemies of Israel 'a god of the hills'. His manifestation was often as fire, as at Mount Sinai and in the burning bush." - Great Events of Bible Times

Apparently the "Great Events of Bible Times" folks never read Genesis or in Hebrew "Bersheith" where "originally" אֵלֶּיךָ, is the creator of everything! This is embarrassing that a book about Scripture would be so obvious in showing who they serve. I would think this "Great Event" of creation would trump all notions of pagan origin that followed *after creation*! Am I being too logical?

If you entertain the notion that "Yahweh is ONLY the sky god, a god only of thunder and lightning and that His manifestation was the "burning bush" at Mount Horeb- again you better throw out your Bibles! This is only one part of nature under אֵלֶּיךָ's control. Again a bit of truth mixed in to confuse. אֵלֶּיךָ was the essence of the burning at Mount Horeb. Do Christian's doubt this? The reference to אֵלֶּיךָ being known as 'a god of the hills" is again the result of poor research, what they are referring to is the term "El Shaddi".

That title really means:

AL Shaddi (Again they covered AL with EL) which is "Almighty of Fierce Strength" in Hebrew. I'm sure the pagans thought it meant 'a god of the hills' since they had a god for every whim! But that is not what the Hebrew says it means.

Do you see how these satanic lies somehow end up in Christian books, just like "My Sweet Lord" ends up on their lips, very Sad indeed. Let's look at some of the powerful ways Yahuah shows His essence in Scripture.

Isa 30:30 And **the LORD אַיִן** shall cause^(H853) his glorious^{H1935} voice^{H6963} to be heard,^{H8085} and shall shew^{H7200} the lighting down^{H5183} of his arm,^{H2220} with the indignation^{H2197} of his anger,^{H639} and **with the flame^{H3851} of a devouring^{H398} fire,** with scattering,^{H5311} and tempest,^{H2230} and hailstones.^{H68 H1259}

Mat 3:16 And ^{G2532} Jesus Yahusha,^{G2424} when he was baptized,^{G907} went up^{G305} straightway^{G2117} out of^{G575} the ^{G3588} water:^{G5204} and, ^{G2532} lo,^{G2400} the ^{G3588} heavens^{G3772} were opened^{G455} unto him,^{G846} and ^{G2532} he saw^{G1492} the ^{G3588} Spirit^{G4151} **of God-The Almighty^{G2316}** descending^{G2597} like^{G5616} a dove,^{G4058} **and^{G2532} lighting^{G2064} upon^{G1909} him:**^{G846}

Yes, אַיִן is in control of the lightning and fire but He most certainly is not reduced to the Almighty of only lightning and fire. He tells us in "Job" or Yab that they **belong to Him.**

Job 38:35 Canst thou send^{H7971} lightnings,^{H1300} that they may go,^{H1980} and say^{H559} unto thee, Here^{H2009} we are?

Psa 18:13 **The LORD אַיִן** also thundered^{H7481} in the heavens,^{H8064} and the Highest^{H5945} gave^{H5414} his voice;^{H6963} **hail^{H1259} stones and coals^{H1513} of fire.**^{H784}

Psa 18:14 Yea, he sent out^{H7971} his arrows,^{H2671} and scattered^{H6327} them; and he shot out^{H7232} **lightnings,^{H1300} and discomfited^{H2000} them.**

Psa 97:1 **The LORD אַיִן** reigneth,^{H4427} let the earth^{H776} rejoice;^{H1523} let the multitude^{H7227} of isles^{H339} be glad^{H8055} thereof.

Psa 97:2 Clouds^{H6051} and darkness^{H6205} are round about^{H5439} him: righteousness^{H6664} and judgment^{H4941} are the habitation^{H4349} of his throne.^{H3678}

Psa 97:3 **A fire^{H784} goeth^{H1980} before^{H6440} him, and burneth up^{H3857} his enemies^{H6862} round about.**^{H5439}

Psa 97:4 **His lightnings^{H1300} enlightened^{H215} the world:**^{H8398} the earth^{H776} saw,^{H7200} and trembled.^{H2342}

Psa 97:5 The hills^{H2022} melted^{H4549} like wax^{H1749} at the presence^{H4480 H6440} **of the LORD אַיִן,**^{H3068} at the presence^{H4480 H6440} **of the Lord^{H113} of the whole^{H3605} earth.**^{H776}

Psa 97:6 The heavens^{H8064} declare^{H5046} his righteousness,^{H6664} and all^{H3605} the people^{H5971} see^{H7200} his glory.^{H3519}

Psa 135:3 Praise^{H1984} **the LORD;** ^{H3050} **for** ^{H3588} **the LORD** ^{H3068} **is good;** ^{H2896} sing
praises^{H2167} unto his name; ^{H8034} **for** ^{H3588} **it is pleasant.** ^{H5273}
Psa 135:4 For^{H3588} **the LORD** ^{H3050} hath chosen^{H977} Jacob^{H3290} unto himself, *and* Israel^{H3478} for
his peculiar treasure. ^{H5459}
Psa 135:5 For^{H3588} I^{H589} know^{H3045} that^{H3588} **the LORD** ^{H3068} **is great,** ^{H1419} *and that our*
Lord^{H113} **is above all** ^{H4480 H3605} **gods.** ^{H430}
Psa 135:6 Whatsoever^{H3605 H834} **the LORD** ^{H3068} pleased, ^{H2654} *that did* ^{H6213} he in
heaven, ^{H8064} *and in earth,* ^{H776} *in the seas,* ^{H3220} *and all* ^{H3605} *deep places.* ^{H8415}
Psa 135:7 He causeth the vapours^{H5387} to ascend^{H5927} from the ends^{H4480 H7097} of the earth; ^{H776}
he maketh ^{H6213} **lightnings** ^{H1300} **for the rain;** ^{H4306} **he bringeth** ^{H3318} **the wind** ^{H7307} **out of his**
treasuries. ^{H4480 H214}

Rev 4:5 And^{G2532} out^{G1537} of the^{G3588} throne^{G2362} **proceeded** ^{G1607} **lightnings** ^{G796} *and* ^{G2532}
thunderings ^{G1027} *and* ^{G2532} voices: ^{G5456} *and* ^{G2532} *there were seven* ^{G2033} lamps ^{G2985} of fire ^{G4442}
burning^{G2545} before^{G1799} the^{G3588} throne, ^{G2362} which^{G3739} are^{G1526} the^{G3588} seven ^{G2033}
Spirits^{G4151} of God. ^{G2316}
Rev 11:19 And^{G2532} **the** ^{G3588} temple^{G3485} of God^{G2316} **was opened** ^{G455} in^{G1722} heaven, ^{G3772}
and ^{G2532} there was seen^{G3700} in^{G1722} his^{G848} temple^{G3485} **the** ^{G3588} ark^{G2787} of his^{G848}
testament: ^{G1242} *and* ^{G2532} there were^{G1096} **lightnings,** ^{G796} *and* ^{G2532} voices, ^{G5456} *and* ^{G2532}
thunderings, ^{G1027} *and* ^{G2532} an earthquake, ^{G4578} *and* ^{G2532} great^{G3173} hail. ^{G5464}

Rev 16:18 And^{G2532} there were^{G1096} voices, ^{G5456} *and* ^{G2532} thunders, ^{G1027} *and* ^{G2532} **lightnings;** ^{G796}
and ^{G2532} there was^{G1096} a great^{G3173} earthquake, ^{G4578} such as^{G3634} was^{G1096} not^{G3756} since^{G575}
^{G3739} men^{G444} were^{G1096} upon^{G1909} the^{G3588} earth, ^{G1093} so mighty^{G5082} an earthquake, ^{G4578} *and*
so^{G3779} great. ^{G3173}

What about that "burning bush" story? Want to learn something awesome? You will never find it unless you start digging into the words with a lexicon.

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

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

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

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

Exo 3:5 And he said, ^{H559} Draw not nigh ^{H7126} ^{H408} hither: ^{H1988} put off ^{H5394} thy shoes ^{H5275} from off ^{H4480} ^{H5921} thy feet, ^{H7272} **for** ^{H3588} **the place** ^{H4725} **whereon** ^{H834} ^{H5921} **thou** ^{H859} **standest** ^{H5975} **is holy** ^{H6944} **ground.** ^{H127}

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

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

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

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

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

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

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

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

Exo 3:14 And God^{H430} said^{H559} unto^{H413} Moses, **H4872 I AM^{H1961} THAT^{H834} I AM:^{H1961}** and he said, ^{H559} Thus^{H3541} shalt thou say^{H559} unto the children^{H1121} of Israel, ^{H3478} **I AM^{H1961}** hath sent^{H7971} me unto^{H413} you.

Exo 3:15 And God^{H430} said^{H559} moreover^{H5750} unto^{H413} Moses, ^{H4872} Thus^{H3541} shalt thou say^{H559} unto^{H413} the children^{H1121} of Israel, ^{H3478} **The LORD ~~אֱלֹהִים~~ ^{H3068}** God^{H430} of your fathers, ^{H1} the God^{H430} of Abraham, ^{H85} the God^{H430} of Isaac, ^{H3327} and the God^{H430} of Jacob, ^{H3290} hath sent^{H7971} me unto^{H413} you: this^{H2088} is my name^{H8034} for ever, ^{H5769} and this^{H2088} is my memorial^{H2143} unto all generations. ^{H1755} ^{H1755}

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

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

Exo 3:18 And they shall hearken^{H8085} to thy voice: ^{H6963} and thou shalt come, ^{H935} thou^{H859} and the elders^{H2205} of Israel, ^{H3478} unto^{H413} the king^{H4428} of Egypt, ^{H4714} and ye shall say^{H559} unto^{H413} him, **The LORD ~~אֱלֹהִים~~ ^{H3068}** God^{H430} of the Hebrews^{H5680} hath met^{H7136} with^{H5921} us: and now^{H6258} let us go, ^{H1980} we beseech thee, ^{H4994} **three^{H7969} days'** ^{H3117} **journey^{H1870}** into the wilderness, ^{H4057} that we may sacrifice^{H2076} to the LORD ~~אֱלֹהִים~~ ^{H3068} our God. ^{H430}

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

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

Exo 17:5 And the LORD ~~אֱלֹהִים~~ ^{H3068} said^{H559} unto^{H413} Moses, ^{H4872} Go on^{H5674} before^{H6440} the people, ^{H5971} and take^{H3947} with^{H854} thee of the elders^{H4480} ^{H2205} of Israel, ^{H3478} and thy rod, ^{H4294} wherewith^{H834} thou smotest^{H5221} (H853) the river, ^{H2975} take^{H3947} in thine hand, ^{H3027} and go. ^{H1980}

Exo 17:6 Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

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

Deu 1:1 These be the words which Moses spake unto all Israel on this side Jordan in the wilderness, in the plain over against the Red sea, between Paran and Tophel, and Laban, and Hazeroth, and Dizahab.

Deu 1:2 (There are eleven days' journey from Horeb by the way of mount Seir unto Kadeshbarnea.)

Deu 1:5 On this side Jordan, in the land of Moab, began Moses to declare this law, saying,

Deu 1:6 The LORD hwhy our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount.

Deu 1:7 Turn you, and take your journey, and go to the mount of the Amorites, and unto all the places nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.

Deu 1:8 Behold, I have set the land before you: go in and possess the land which the LORD sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them

They were given the Torah there! Pretty Special!

Deu 1:18 And I commanded you at that time all the things which ye should do.

Deu 1:19 And when we departed from Horeb, we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and we came to Kadeshbarnea.

Deu 1:20 And I said unto you, Ye are come unto the mountain of the Amorites, which the LORD our God doth give unto us.

Deu 1:21 Behold, the LORD thy God hath set the land before thee: go up and possess it, as the LORD God of thy fathers hath said unto thee; fear not, neither be discouraged.

Deu 4:10 *Specially* the day^{H3117} that^{H834} thou stoodest^{H5975} before^{H6440} the LORD אָיָאֵל^{H3068} thy God^{H430} in Horeb,^{H2722} when the LORD hwy^{H3068} said^{H559} unto^{H413} me, Gather me the people together,^{H6950 (H853) H5971} and I will make them hear^{H8085 (H853)} my words,^{H1697} that^{H834} they may learn^{H3925} to fear^{H3372} me all^{H3605} the days^{H3117} that^{H834} they^{H1992} shall live^{H2416} upon^{H5921} the earth,^{H127} and *that* they may teach^{H3925} their children.^{H1121}

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

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

Deu 4:13 And he declared^{H5046} unto you^(H853) his covenant,^{H1285} which^{H834} he commanded^{H6680} you to perform,^{H6213} *even* ten^{H6235} commandments;^{H1697} and he wrote^{H3789} them upon^{H5921} two^{H8147} tables^{H3871} of stone.^{H68}

Deu 4:14 And the LORD אָיָאֵל^{H3068} commanded^{H6680} me at that^{H1931} time^{H6256} to teach^{H3925} you statutes^{H2706} and judgments,^{H4941} that ye might do^{H6213} them in the land^{H776} whither^{H834 H8033} ye^{H859} go over^{H5674} to possess^{H3423} it.

Deu 4:15 Take ye therefore good heed^{H8104 H3966} unto yourselves;^{H5315} for^{H3588} ye saw^{H7200} no^{H3808} manner^{H3605} of similitude^{H8544} on the day^{H3117} that the LORD אָיָאֵל^{H3068} spake^{H1696} unto^{H413} you in Horeb^{H2722} out of the midst^{H4480 H8432} of the fire:^{H784}

Deu 5:2 The LORD אָיָאֵל^{H3068} our God^{H430} made^{H3772} a covenant^{H1285} with^{H5973} us in Horeb.^{H2722}

Deu 5:3 The LORD אָיָאֵל^{H3068} made^{H3772} not^{H3808 (H853)} this^{H2063} covenant^{H1285} with^{H854} our fathers,^{H1} but^{H3588} with^{H854} us, *even* us,^{H587} who^{H428} are all^{H3605} of us here^{H6311} alive^{H2416} this day.^{H3117}

Deu 5:4 The LORD אָיָאֵל^{H3068} talked^{H1696} with^{H5973} you face to face^{H6440 H6440} in the mount^{H2022} out of the midst^{H4480 H8432} of the fire,^{H784}

Remember this 40 day time frame ☺

Deu 9:7 Remember,^{H2142} and forget^{H7911} not,^{H408 (H853)} how^{H834} thou provokedst^{H7107 (H853)} the LORD אָיָאֵל^{H3068} thy God^{H430} to wrath in the wilderness:^{H4057} from^{H4480} the day^{H3117} that^{H834} thou didst depart^{H3318} out of the land^{H4480 H776} of Egypt,^{H4714} until^{H5704} ye came^{H935} unto^{H5704} this^{H2088} place,^{H4725} ye have been^{H1961} rebellious^{H4784} against^{H5973} the LORD אָיָאֵל.^{H3068}

Deu 9:8 Also in Horeb^{H2722} ye provoked^{H7107 (H853)} the LORD אָיָאֵל^{H3068} to wrath, so that the LORD אָיָאֵל^{H3068} was angry^{H599} with you to have destroyed^{H8045} you.

Deu 9:9 When I was gone up^{H5927} into the mount^{H2022} to receive^{H3947} the tables^{H3871} of stone,^{H68} *even* the tables^{H3871} of the covenant^{H1285} which^{H834} the LORD אָיָאֵל^{H3068} made^{H3772} with^{H5973} you, then I abode^{H3427} in the mount^{H2022} forty^{H705} days^{H3117} and forty^{H705} nights,^{H3915} I neither^{H3808} did eat^{H398} bread^{H3899} nor^{H3808} drink^{H38354} water:^{H4325}

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

Deu 9:11 And it came to pass^{H1961} at the end^{H4480 H7093} of forty^{H705} days^{H3117} and forty^{H705} nights,^{H3915} that the LORD אָיָאֵל^{H3068} gave^{H5414 H413} me^(H853) the two^{H8147} tables^{H3871} of stone,^{H68} *even* the tables^{H3871} of the covenant.^{H1285}

Deu 9:12 And the LORD אָיָאֵל H3068 said H559 unto H413 me, Arise, H6965 get thee down H3381 quickly H4118 from hence; H4480 H2088 for H3588 thy people H5971 which H834 thou hast brought forth H3318 out of Egypt H4480 H4714 have corrupted H7843 themselves; they are quickly H4118 turned aside H5493 out of H4480 the way H1870 which H834 I commanded H6680 them; they have made H6213 them a molten image. H4541

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

Deu 18:15 The LORD אָיָאֵל H3068 thy God H430 will raise up H6965 unto thee a Prophet H5030 from the midst H4480 H7130 of thee, of thy brethren, H4480 H251 like unto me; H3644 unto H413 him ye shall hearken; H8085

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

Deu 18:17 And the LORD אָיָאֵל H3068 said H559 unto H413 me, They have well H3190 spoken that which H834 they have spoken. H1696

Deu 18:18 I will raise them up H6965 a Prophet H5030 from among H4480 H7130 their brethren, H251 like unto thee, H3644 and will put H5414 my words H1697 in his mouth; H6310 and he shall speak H1696 unto H413 them (H853) all H3605 that H834 I shall command H6680 him.

Deu 18:19 And it shall come to pass, H1961 that whosoever H376 H834 will not H3808 hearken H8085 unto H413 my words H1697 which H834 he shall speak H1696 in my name, H8034 I H595 will require H1875 it of H4480 H5973 him.

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

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

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

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

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

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

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

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

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

1Ki 19:9 And he came^{H935} thither^{H8033} unto^{H413} a cave,^{H4631} and lodged^{H3885} there,^{H8033} and, behold,^{H2009} the word^{H1697} of the LORD **אֲנִי**^{H3068} came to^{H413} him, and he said^{H559} unto him, What^{H4100} doest thou here,^{H6311} Elijah?^{H452}

1Ki 19:10 And he said,^{H559} I have been very jealous^{H7065} ~~H7065~~ for the LORD **אֲנִי**^{H3068} God^{H430} of hosts:^{H6635} for^{H3588} the children^{H1121} of Israel^{H3478} have forsaken^{H5800} thy covenant,^{H1285} thrown down^{H2040} (H853) thine altars,^{H4196} **and slain^{H2026} thy prophets^{H5030} with the sword,^{H2719} and I,^{H589} even I only,^{H905} am left;^{H3498} and they seek^{H1245} (H853) my life,^{H5315} to take it away.^{H3947}**

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

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

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

1Ki 19:14 And he said,^{H559} I have been very jealous^{H7065} ~~H7065~~ for the LORD **אֲנִי**^{H3068} God^{H430} of hosts:^{H6635} because^{H3588} the children^{H1121} of Israel^{H3478} have forsaken^{H5800} thy covenant,^{H1285} thrown down^{H2040} (H853) thine altars,^{H4196} and slain^{H2026} thy prophets^{H5030} with the sword,^{H2719} and I,^{H589} *even* I only,^{H905} am left;^{H3498} and they seek^{H1245} (H853) my life,^{H5315} to take it away.^{H3947}

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

1Ki 19:16 And Jehu^{H3058} the son^{H1121} of Nimshi^{H5250} shalt thou anoint^{H4886} *to be* king^{H4428} over^{H5921} Israel:^{H3478} and Elisha^{H477} the son^{H1121} of Shaphat^{H8202} of Abelmeholah^{H4480} H65 shalt thou anoint^{H4886} *to be* prophet^{H5030} in thy room.^{H8478}

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

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

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

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

Mal 4:4 Remember^{H2142} ye the law^{H8451} of Moses^{H4872} my servant,^{H5650} which^{H834} I commanded unto^{H6680} him in **Horeb^{H2722}** for^{H5921} all^{H3605} Israel,^{H3478} *with* the statutes^{H2706} and judgments.^{H4941}

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

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

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

Horeb:

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

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

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

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

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

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

AH5572 was used 6 times. 5 of those 6 times was in this story of the "burning bush"! 1 time in Deut 33:16 and that was referring to this story. So here we have a word that is only used for this particular story about Yahuah appearing to

Moshe in a grand gesture of His majesty by.... setting a bush on fire. Really??
EliYahu got to see a whole lot more majesty than that!

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

It makes more sense, that Yahuah, in His majesty, was setting the top of a high, rocky (non combustible) mountain on fire and not a piece of vegetation. From our Scriptures, we find Yahuah setting this mountain top on fire a lot!

Look at Moshe's reaction to the sight. He turned aside, but can also mean to "draw near to a person or thing. Once again the translation does not make sense. Moshe would not *turn away from* "this great sight" to see why it was not burnt. He would have to come closer.

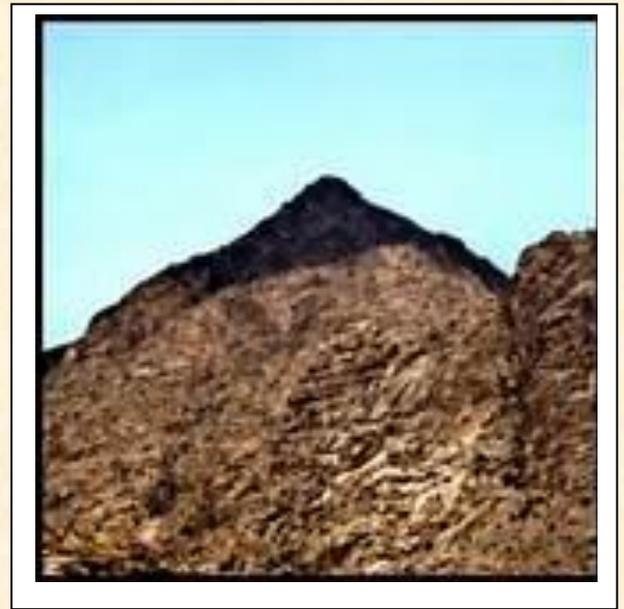
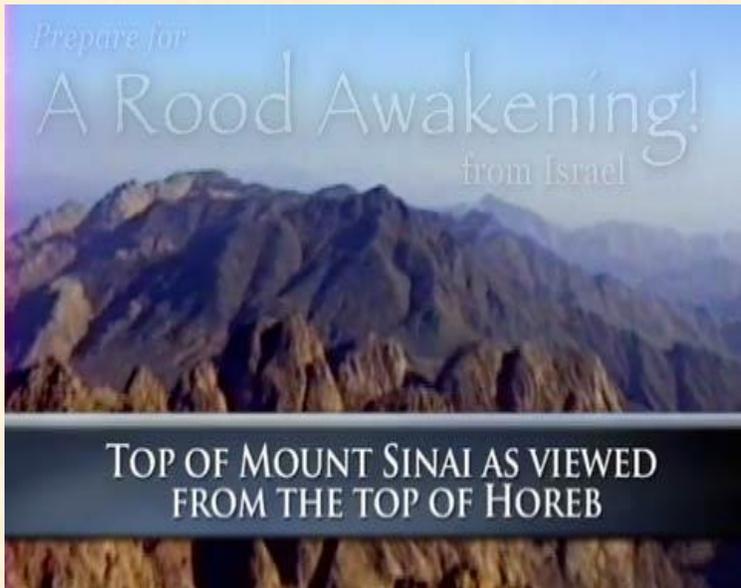
Exo 3:3 And Moses^{H4872} said,^{H559} I will now^{H4994} turn aside,^{H5493} and see^{H7200} this^{H2088} great^{H1419 (H853)} sight,^{H4758} why^{H4069} **the bush**^{H5572} is not^{H3808} burnt.^{H1197}

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

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

Let's get a visual on this.

You can see Google map pictures of where Mt. Sinai looks as though the top is burnt that Ron Wyatt found in Saudi Arabia.



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



Mt Horeb- Peak of Mount Sinai

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

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

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

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

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

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

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

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

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

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

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

What is really curious is, that there is a wonderful Hebrew word Strong's H7880 Shin/Yod/Chet or שִׁיחַ “Shiyach” that means bush, plant or shrub-that they could have used.

Brothers and Sisters, we need to be very careful of the leaven that is brought in to limit Yahuah by putting Him into a bush or degrading Him as just one of many pagan gods in control of fire. If you believe this to be true, then how do you

rationalize the fact that the un-named god of the KJV that everyone prays to, also has the power over the fire and lightning and all of creation? The same one that I have proven *has a name* and it is Yahuah! I bet the next time you hear the story of "the burning bush" you won't think of it the same way! Hopefully, if you have the chance you can pass on what you have learned!

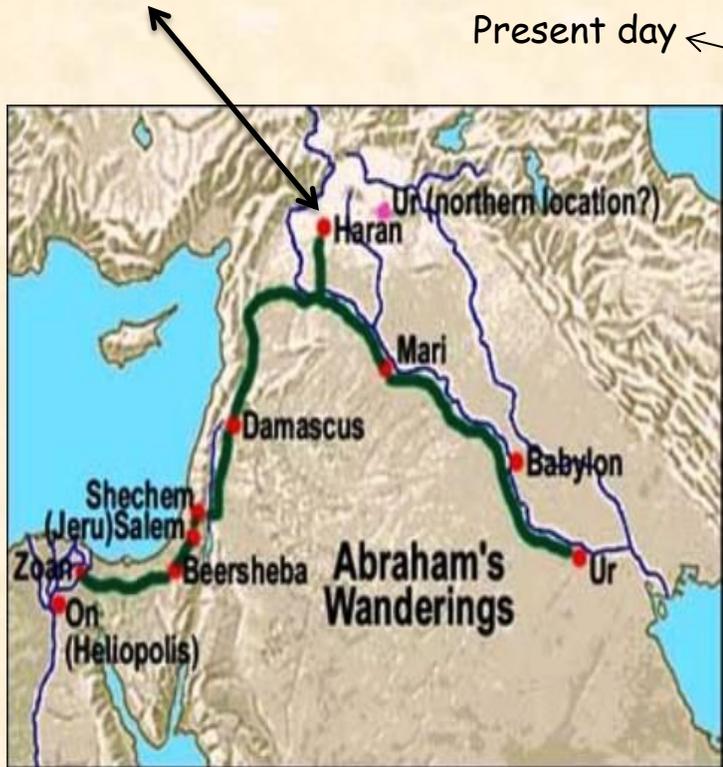
3792 - 3 SHATAN - 0

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

Approx 1906-1739 BC

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

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



Present day ←



Gen 31:30 And now,^{H6258} *though* thou wouldst needs be gone,^{H1980 H1980} because^{H3588} thou sore longedst^{H3700 H3700} after thy father's^{H1} house,^{H1004} *yet* wherefore^{H4100} hast thou stolen^{H1589 (H853)} **my gods?**^{H430}

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

Later still it was a problem: approx 1906 BCE

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

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

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

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

Exodus approx 1491 BC-The Covenant

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

Exo 34:12 Take heed^{H8104} to thyself, lest^{H6435} thou make^{H3772} a covenant^{H1285} with the inhabitants^{H3427} of the land^{H776} whither^{H834 H5921} thou^{H859} goest,^{H935} lest^{H6435} it be^{H1961} for a snare^{H4170} in the midst^{H7130} of thee:

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

Exo 34:14 For^{H3588} **thou shalt worship**^{H7812} **no**^{H3808} **other**^{H312} **god:**^{H410} **for**^{H3588} **the LORD** **hwhy,**^{H3068} whose name^{H8034} *is* Jealous,^{H7067} *is* a jealous^{H7067} God:^{H410}

Exo 34:15 Lest^{H6435} thou make^{H3772} a covenant^{H1285} with the inhabitants^{H3427} of the land,^{H776} and they go a whoring^{H2181} after^{H310} their gods,^{H430} and do sacrifice^{H2076} unto their gods,^{H430} and *one* call^{H7121} thee, and thou eat^{H398} of his sacrifice;^{H4480 H2077}

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

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

Exo 34:18 (H853) The feast^{H2282} of unleavened bread^{H4682} shalt thou keep.^{H8104} Seven^{H7651} days^{H3117} thou shalt eat^{H398} unleavened bread,^{H4682} as^{H834} I commanded^{H6680} thee, in the time^{H4150} of the month^{H2320} Abib:^{H24} for^{H3588} in the month^{H2320} Abib^{H24} thou camest out^{H3318} from Egypt.^{H4480 H4714}

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

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

Exo 34:23 Thrice^{H7969 H6471} in the year^{H8141} shall all^{H3605} your men children^{H2138} appear^{H7200 (H853)} before^{H6440} the Lord^{H113} **אֱלֹהִים**,^{H3068} the God^{H430} of Israel.^{H3478}

Exo 34:24 For^{H3588} I will cast out^{H3423} the nations^{H1471} before^{H4480 H6440} thee, and enlarge^{H7337 (H853)} thy borders:^{H1366} neither^{H3808} shall any man^{H376} desire^{H2530 (H853)} thy land,^{H776} when thou shalt go up^{H5927} to appear^{H7200 (H853)} before^{H6440} the LORD **אֱלֹהִים**^{H3068} thy God^{H430} thrice^{H7969 H6471} in the year.^{H8141}

Exo 34:27 And the LORD **אֱלֹהִים**^{H3068} said^{H559} unto^{H413} Moses,^{H4872} Write^{H3789} thou^(H853) these^{H428} words:^{H1697} for^{H3588} after^{H5921} the tenor^{H6310} of these^{H428} words^{H1697} I have made^{H3772} a covenant^{H1285} with^{H854} thee and with^{H854} Israel.^{H3478}

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

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

You will notice an overlapping of gods and goddesses and even how they were handed back and forth into the Greek mythology. That is because shatan is not creative or inventive. He has one or two tricks he just keeps repackaging. As long

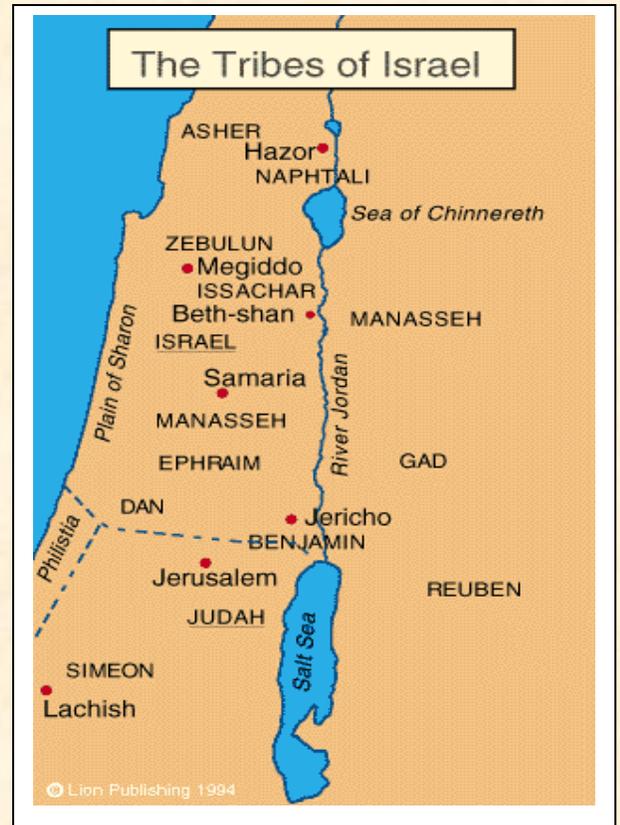
as he can keep humans from knowing history or better yet- rewrite history, he can get away with it. The masses just don't want to hold his feet to the fire. But Yahuah will, in time.

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

Cains side



Shems side



Who were the the Amorites and who were their gods?

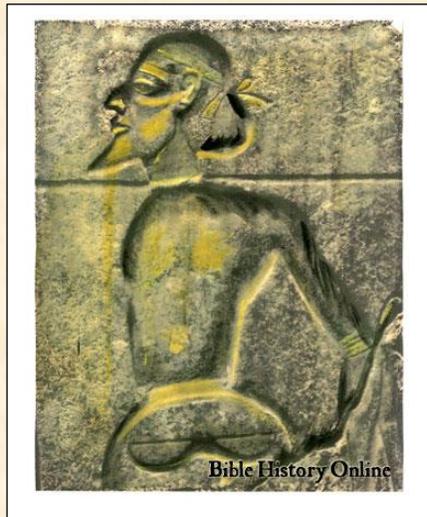
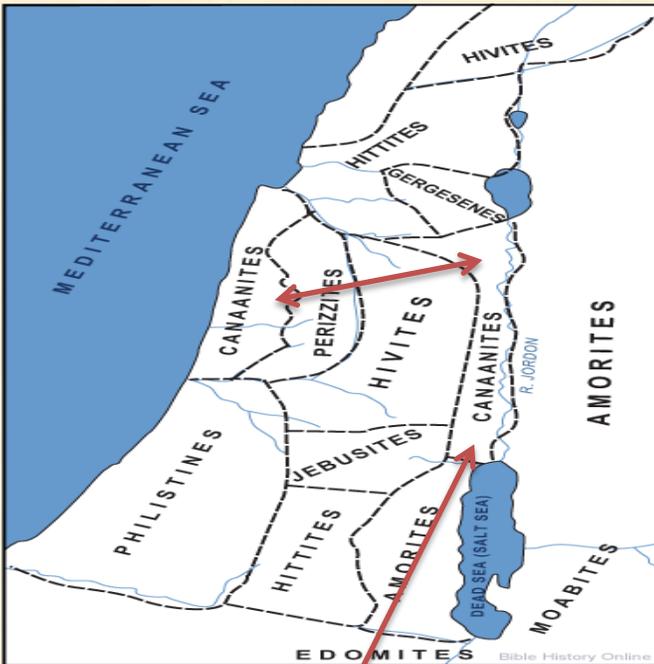
They were highland mountaineers who inhabited the land of Canaan, descendants of Canaan -the son of Ham. They were giants and most probably nephilim. Their king was Og who was described as the last of the Remnant of the Raphaim (Deut. 3:11)



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



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



Who were the Canaanites and who were their gods?

Easton's Bible Dictionary

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

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

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

designate the non-Israelite inhabitants of the land in general ([Genesis 12:6](#); [Numbers 21:3](#); [Judges 1:10](#)).

Who were their gods?

From Wikipedia, the free encyclopedia

Pantheon

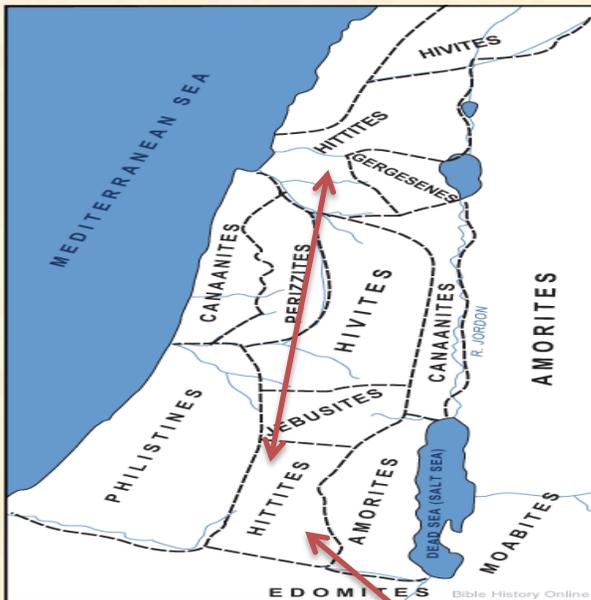


📄 Ba'al with raised arm, 14th-12th century BC, found at Ras Shamra (ancient [Ugarit](#)), [Louvre](#)

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

- [Anat](#), virgin goddess of war and strife, sister and putative mate of Ba'al Hadad
- [Athirat](#), "walker of the sea", Mother Goddess, wife of El (also known as [Elat](#) and after the Bronze Age as Asherah)
- [Athtart](#), better known by her Greek name **Astarte**, assists Anat in **The Myth of Ba'al** **
- [Attar](#), god of the morning star ("son of the morning") who tried to take the place of the dead Baal and failed. Male counterpart of Athtart.
- Baalat or Baalit, the wife or female counterpart of [Baal](#) (also [Belili](#))
- [Ba'al Hadad](#) (lit. master of thunder), storm god.
- [Baal Hammon](#), god of fertility and renewer of all energies in the Phoenician colonies of the Western Mediterranean
- [Dagon](#), god of crop fertility and grain, father of Ba'al Hadad
- [El Elyon](#) (lit. God Most High) and [El](#); also transliterated as [Ilu](#)
- [Eshmun](#), god, or as *Baalat Asclepius*, goddess, of healing
- Ishat, goddess of fire. She was slain by [Anat](#).^{[1][2][3]}
- [Kotharat](#), goddesses of marriage and pregnancy
- [Kothar-wa-Khasis](#), the skilled, god of craftsmanship
- [Lotan](#), the twisting, seven-headed serpent ally of Yam
- [Marqod](#), God of Dance
- [Melqart](#), king of the city, the underworld and cycle of vegetation in [Tyre](#)
- [Molech](#) or Moloch, putative god of fire^[4]
- [Mot](#) or Mawat, god of death (not worshiped or given offerings)
- [Nikkal-wa-Ib](#), goddess of orchards and fruit

- [Qadeshtu](#), lit. "Holy One", putative goddess of love.
- [Resheph](#), god of plague and of healing
- [Shachar](#) and [Shalim](#), twin gods of dawn and dusk, respectively
- [Shamayim](#), (lit. skies) the god of the heavens
- [Shapash](#), also transliterated Shapshu, goddess of the sun; sometimes equated with the Mesopotamian sun god [Shemesh](#)^[5] whose gender is disputed^[6]
- [Yaw](#) (lit. sea-river) the god of the sea and the river,^[7] also called Judge Nahar (judge of the river). Possibly the same being as Yahweh. ^{[8][9][10]}
- **Yahweh may exist as an ending of some Amorite male names,^[11] a Canaanite mention of Yahweh, found on the Mesha Stele, refers to the god of Israel contrasted with Chemosh.^[12] He may also be Yah or Yamm in the Ba'al Epic, **** we will discuss this a little later on******
- [Yarikh](#), god of the moon and husband of Nikkal



From the Egyptian monuments we learn that "the Hittites were a people with yellow skins and 'Mongoloid' features, whose receding foreheads, oblique eyes, and protruding upper jaws are represented as faithfully on their own monuments as they are on those of Egypt, so that we cannot accuse the Egyptian artists of caricaturing their enemies. The original seat of the Hittite tribes was the mountain ranges of Taurus. They belonged to Asia Minor, and not to Syria.

Who were the gods of the Hittites?

Easton's Bible Dictionary

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

(1.) The Semites, living on the east of the isthmus of Suez. They were nomadic and pastoral tribes.

(2.) The **Phoenicians**, who were merchants and traders; and (**Cannaites**)

(3.) **The Hittites**, who were the warlike element of this confederation of tribes. They inhabited the whole region between the Euphrates and Damascus, their chief cities being Carchemish on the Euphrates, and Kadesh, now Tell Neby Mendeh, in the Orontes valley, about six miles south of the Lake of Homs. These Hittites seem to have risen to great power as a nation, as for a long time they were formidable rivals of the

Egyptian and Assyrian empires. In the book of Joshua they always appear as the dominant race to the north of Galilee.

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

Who were their gods?

List of Hittite deities

From Wikipedia, the free encyclopedia

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



- [Sutekh](#) - weather god, possibly another name for Teshub
- [Suwaliyat](#) - brother of Teshub
- [Tawara](#) - collective of nursery goddesses
- [Telepinu](#) - god of farming (Hattic)
- [Teshub](#) - god of the sky, weather and storms (Hurrian)
- [Tilla](#) - bull god
- [Upelluri](#) - god of dreaming (Hurrian)
- Wurrukatte - god of war (Hattic Wurunkatte)
- [Zababa](#) - god of war, possibly another name for Wurrukatte
- **Hittite Gods**
- http://history-world.org/hittite_gods.htm
- B = Babylonian

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

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

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

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

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

HEBAT: Wife of Teshub.

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

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

illuyankas's daughter: See Illuyankas.

IMBALURIS: A messenger of Kumarbis.

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

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

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

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

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

MUKISANUS: Vizier of Kumarbis.

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

SHAUSHKA: a Love Goddess.

teshub's son: See Illuyankas.

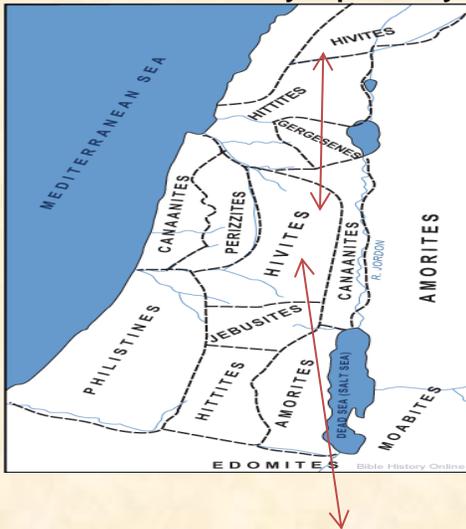
TELEPINUS: **He is like Tammuz, a fertility god.** He becomes enraged for reasons unknown and storms off into the steppe lands where he falls asleep. Draught and famine ensue. He was brought back by a Bee, after extensive searching by the gods had failed. Son of Teshub.

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

UBELLURIS: **This deity is much like the Greek Atlas**, who supports the world on his shoulders. Ulikummis was

placed on his right shoulder by the Irsirra deities to grow tall and strong. Ubelluris didn't even notice the presence until Ea pointed it out to him.

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



Who were the Hivites and who were their gods?

Easton's Bible Dictionary

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

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

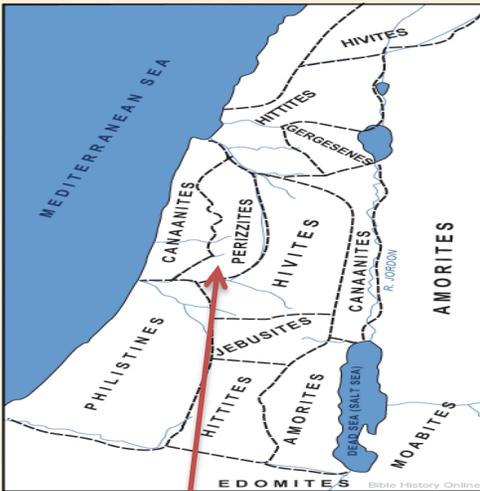
They are next mentioned during the Conquest ([Joshua 9:7](#); [11:19](#)). They principally inhabited the northern confines of Western Palestine ([Joshua 11:3](#); [Judges 3:3](#)). A remnant of them still existed in the time of Solomon ([1 Kings 9:20](#)).



Who were the gods of the Jebusites?

Wikipedia, the free encyclopedia

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



Who were the gods of the Perizzites?

JewishEncyclopedia .com

The unedited full-text of the 1906 Jewish Encyclopedia

PERIZZITES (פְּרִיזִי):

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

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

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- Cheyne and Black, Encyc. Bibl. s.v.;
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Leviticus appox 1445-1491BCE Again Yahuah forbids Idols! He knows what they are doing!

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

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

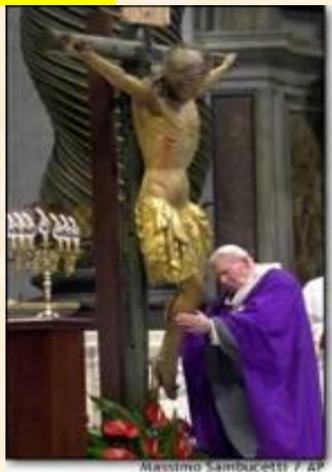
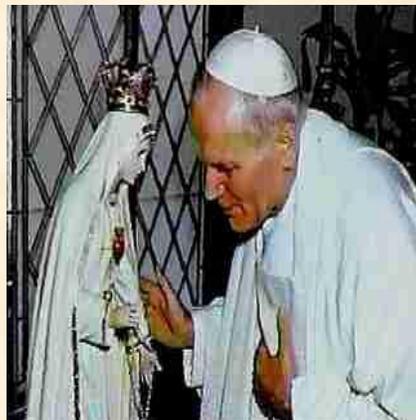


Idols from Abrahams time

Deuteronomy 1407-1406 BCE Appox

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

Nothing new is under the sun.



Seriously!
How embarrassing is this?



Catholic priest: “My mother god dwells in India”

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



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

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

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



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

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

The lady who encountered this Irishmen writes:

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

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

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

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

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

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

Deu 11:28 And a curse,^{H7045} if^{H518} ye will not^{H3808} obey^{H8085 H413} the commandments^{H4687} of the LORD^{אֲנִי}^{H3068} your God,^{H430} but turn aside^{H5493} out of^{H4480} the way^{H1870} which^{H834} I^{H595} command^{H6680} you this day,^{H3117} to go^{H1980} after^{H310} other^{H312} gods,^{H430} which^{H834} ye have not^{H3808} known.^{H3045}

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

Deu 13:2 And the sign^{H226} or the wonder^{H4159} come to pass,^{H935} whereof^{H834} he spake^{H1696} unto^{H413} thee, saying,^{H559} Let us go^{H1980} after^{H310} other^{H312} gods,^{H430} which^{H834} thou hast not^{H3808} known,^{H3045} and let us serve^{H5647} them;

Deu 13:6 If^{H3588} thy brother,^{H251} the son^{H1121} of thy mother,^{H517} or^{H176} thy son,^{H1121} or^{H176} thy daughter,^{H1323} or^{H176} the wife^{H802} of thy bosom,^{H2436} or^{H176} thy friend,^{H7453} which^{H834} is as thine own soul,^{H5315} entice^{H5496} thee secretly,^{H5643} saying,^{H559} Let us go^{H1980} and serve^{H5647} other^{H312} gods,^{H430} which^{H834} thou hast not^{H3808} known,^{H3045} thou,^{H859} nor thy fathers;^{H1}

Deu 13:7 Namely, of the gods^{H4480 H430} of the people^{H5971} which^{H834} are round about^{H5439} you, nigh^{H7138} unto^{H413} thee, or^{H176} far off^{H7350} from^{H4480} thee, from the one end^{H4480 H7097} of the earth^{H776} even unto^{H5704} the other end^{H7097} of the earth;^{H776}

Deu 13:13 *Certain* men,^{H376} the children^{H1121} of Belial,^{H1100} are gone out^{H3318} from among^{H4480 H7130} you, and have withdrawn^{H5080 (H853)} the inhabitants^{H3427} of their city,^{H5892} saying,^{H559} Let us go^{H1980} and serve^{H5647} other^{H312} gods,^{H430} which^{H834} ye have not^{H3808} known;^{H3045}

Deu 17:3 And hath gone^{H1980} and served^{H5647} other^{H312} gods,^{H430} and worshipped^{H7812} them, either the sun,^{H8121} or^{H176} moon,^{H3394} or^{H176} any^{H3605} of the host^{H6635} of heaven,^{H8064} which^{H834} I have not^{H3808} commanded;^{H6680}

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

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

Deu 28:14 And thou shalt not^{H3808} go aside^{H5493} from any^{H4480 H3605} of the words^{H1697} which^{H834} I^{H595} command^{H6680} thee this day,^{H3117} to the right hand,^{H3225} or to the left,^{H8040} to go^{H1980} after^{H310} other^{H312} gods^{H430} to serve^{H5647} them.

Deu 28:36 The LORD **אֱלֹהֵינוּ**^{H3068} shall bring^{H1980} thee, and thy king^{H4428} which^{H834} thou shalt set^{H6965} over^{H5921} thee, unto^{H413} a nation^{H1471} which^{H834} neither^{H3808} thou^{H859} nor thy fathers^{H1} have known;^{H3045} and there^{H8033} shalt thou serve^{H5647} other^{H312} gods,^{H430} wood^{H6086} and stone.^{H68}

Deu 28:64 And the LORD **אֱלֹהֵינוּ**^{H3068} shall scatter^{H6327} thee among all^{H3605} people,^{H5971} from the one end^{H4480 H7097} of the earth^{H776} even unto^{H5704} the other;^{H7097 (H776)} and there^{H8033} thou shalt serve^{H5647} other^{H312} gods,^{H430} which^{H834} neither^{H3808} thou^{H859} nor thy fathers^{H1} have known,^{H3045} even wood^{H6086} and stone.^{H68}

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

Deu 29:26 For they went^{H1980} and served^{H5647} other^{H312} gods,^{H430} and worshipped^{H7812} them, gods^{H430} whom^{H834} they knew^{H3045} not,^{H3808} and *whom* he had not^{H3808} given^{H2505} unto them:

Deu 30:17 But if^{H518} thine heart^{H3824} turn away,^{H6437} so that thou wilt not^{H3808} hear,^{H8085} but shalt be drawn away,^{H5080} and worship^{H7812} other^{H312} gods,^{H430} and serve^{H5647} them;

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

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

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

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

Deu 32:17 They sacrificed^{H2076} unto devils,^{H7700} not^{H3808} to God;^{H433} to gods^{H430} whom they knew^{H3045} not,^{H3808} to new^{H2319} *gods that came*^{H935} newly up,^{H4480 H7138} whom your fathers^{H1} feared^{H8175} not.^{H3808}

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

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

Here is some Archeological proof that they were mixing Yahuah and pagan deities, just like He said they were! This does not make Yahuah a pagan deity, it makes the people extremely wicked and they paid a high price for it.

Astarte 1800 BC

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

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

Among the Semites, Ashtarte was a fertility goddess, her center of worship, the entire Middle East. She was a sea goddess of the northern Semites and was equated with Allat, Elat, and Mut.

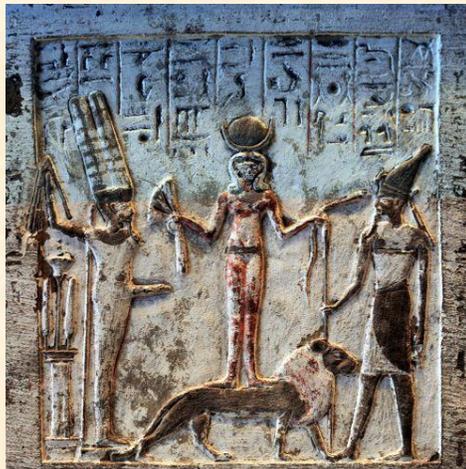
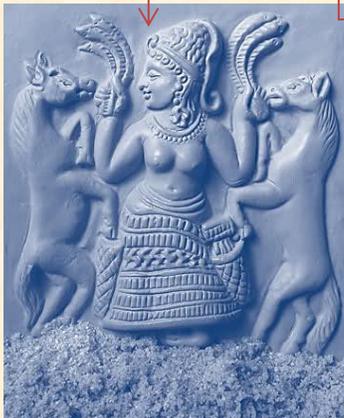
Lucian called her the Syrian Dea, or great goddess. Her animal was the sphinx which was typically depicted on either side of her throne. Among the Babylonians, she became Ishtar.



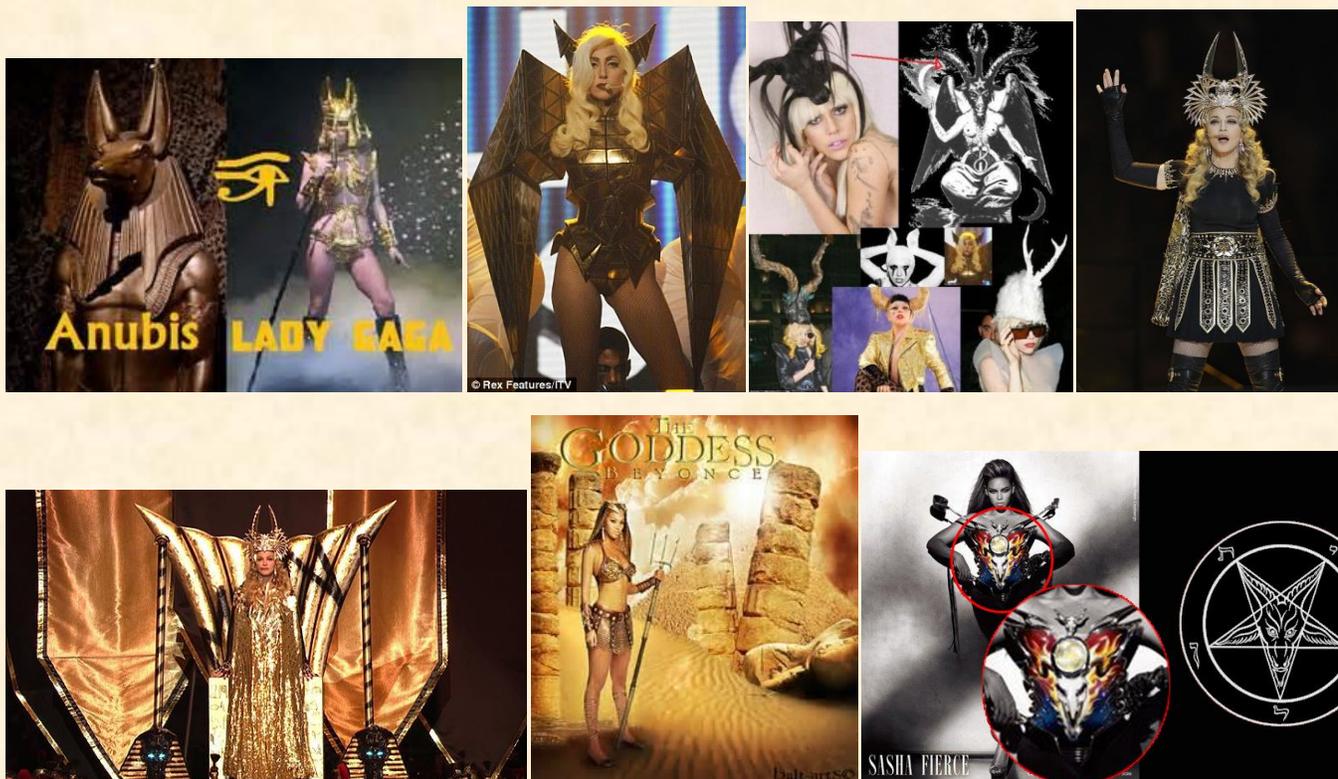
here shown with Pan and Cupid

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

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



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

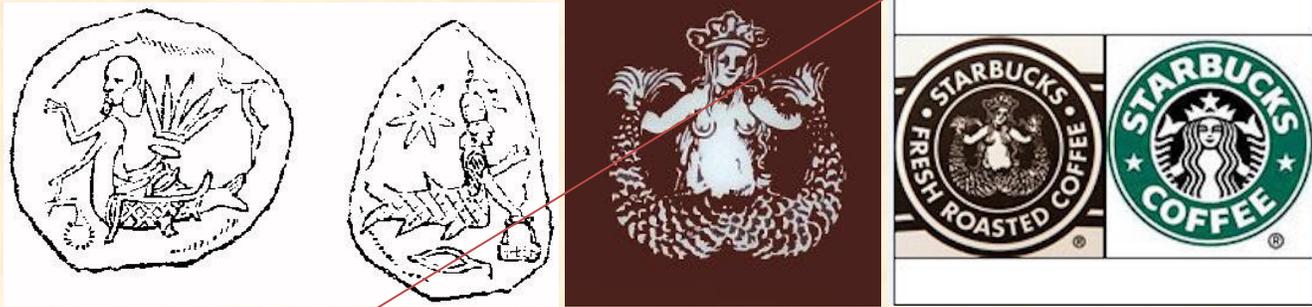


Would you let these people babysit your child... you already are!

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

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

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



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

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

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

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

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

We know EL was a Canaanite deity, but we *do not know* if **Ishum-Bethel** for example was a believer of אֱלֹהִים. But what does this really prove. If you live in a city where

there are Muslims, atheists, Catholics and Mormons, are you corrupted by their religion? So this is really an unjust sweeping statement by Hislop. There is and will always be a remnant of אַיִז's children- staying set apart-Proclaiming His name!

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

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

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

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

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

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

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

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

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

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

Gesenius's Lexicon (Help)
<p>I. עָנָה—(1) prop. TO SING, i. q. Arab. غنى Conj. II. IV. (this signification, although unfrequent, seems, however, to be primary, see Piel; compare Lat. <i>cano</i>, Pers. خواندن to sing, to call, to read; Sansc. <i>gai</i>), Ex. 15:21; followed by עָנָה to praise with song, 1 Sam. 21:12; 29:5; Ps. 147:7; hence <i>to cry out</i> (compare Lat. <i>actor canit, cantat</i>, i. q. <i>declamat, fdyreit laut</i>), used of the shout of soldiers in battle, Ex. 32:18; Jer. 51:14; of jackals in the deserts, Isa. 13:22 (compare <i>cantus galli, gallicinium</i>). It is applied to any one who <i>pronounces</i> any thing <i>solemnly and with a loud voice</i> (compare Lat. <i>cantare, cantor</i>, used of any one who often says, inculcates, or affirms any thing, Ter. Plaut.; Cic. Orat. i. 55); hence—(a) used of God uttering an oracle, 1 Sam. 9:17, וַיִּהְיֶה עֲנָהוּ "Jehovah declared to him" (Samuel); Gen. 41:16, "God announces welfare to Pharaoh;" compare Deut. 20:11. Used in a forensic sense—(b) of a judge giving sentence, Exod. 23:2; and—(c) of a witness giving evidence, solemnly affirming any thing; hence to testify, with an acc. of the thing, Deut. 19:16; followed by עָנָה for whom (Gen. 30:33; 1 Sa. 12:3) or <i>against</i> whom (Num. 35:30; Deut. 19:18; 2 Sam. 1:16) testimony is given. More fully עָנָה עֲדָה Ex. 20:16. Hence—</p> <p>32:12.—(bb) in a good sense, of those who answer the prayers of any one, who hear and answer a petitioner; and thus it is often used of God hearing and answering men, 1 Sam. 14:39; Psa. 3:5; 4:2. There is a pregnant construction, Ps. 22:22, מִפְּרִי הַרְמִים עֲנֵיתָנִי "answer (and deliver) me from the horns of the Remim;" hence—(cc) with an acc. of pers. and עָנָה of the thing, <i>to answer any one in any thing</i>, i. e. <i>to be bountiful to him, to bestow</i> the thing, Ps. 65:6; and with an acc. of the thing, Ecc. 10:19, הַכֶּסֶף יַעֲנֶה אֶת־הַכֹּל "money answers with all things" (imparts all), gewähret alles, compare Hos. 2:23, 24.</p>

4492 - 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

𐤨𐤊𐤍

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 𐤨𐤊𐤍 had the epithet as "rider of the clouds". Could it be, they were reading Ezekiel's prophecy? Too much to hope for.

𐤨𐤊𐤍 – 5 shatan – 0

When we read about Adad, who was the pagan thunder god that people keep trying to confuse us with 𒀭𒌷𒍪, 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 אַדָּד being The Only True Eternal! They however still call him Jehovah in error.



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 רַמַם = רַמַם, as the supreme god of heaven, like the Ἐλιοῦν of Sanchun. (Cler., Seld., Ges. thes. p. 1292); others from רַמון, 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 רַמַר, jaculari, as the sun-god who vivifies and fertilizes the earth with his rays, like the ἐκρηβόλος Ἀπόλλων; and others from רַמַם = 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 רַמַם, see Ewald, §156, a. - In the repetition of the words “if I fall down in the temple of Rimmon,” etc., he expresses the urgency of his wish.**



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

Pomegranate Symbol

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 אֲדָד 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 אֲדָד and Adad are the same. And just in case you think it was not specifically אֲדָד (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} unto^{H413} him, saying,^{H559} Go^{H1980} and wash^{H7364} in Jordan^{H3383} seven^{H7651} times,^{H6471} and thy flesh^{H1320} shall come again^{H7725} to thee, and thou shalt be clean.^{H2891}

2Ki 5:11 But Naaman^{H5283} was wroth,^{H7107} and went away,^{H1980} and said,^{H559} Behold,^{H2009} I thought,^{H559} He will surely come out^{H3318 H3318} to^{H413} me, and stand,^{H5975} **and call^{H7121} on the name^{H8034} of the LORD ^{יהוה}H3068** his 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 God:^{H430} and his flesh^{H1320} came again^{H7725} like unto 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 God,^{H430} he^{H1931} and all^{H3605} his company,^{H4264} and came,^{H935} and stood^{H5975} before^{H6440} him: and he said,^{H559} Behold,^{H2009} now^{H4994} I know^{H3045} that^{H3588} *there is no*^{H369} God^{H430} in all^{H3605} the earth,^{H776} but^{H3588 H518} in Israel:^{H3478} now^{H6258} therefore, I pray thee,^{H4994} take^{H3947} a blessing^{H1293} of^{H4480 H854} thy 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 ^{יהוה}H3068** liveth,^{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 thee,^{H4994} be given^{H5414} to thy servant^{H5650} two mules'^{H6776 H6505} burden^{H4853} of earth?^{H127} for^{H3588} thy servant^{H5650} will henceforth^{H5750} offer^{H6213} neither^{H3808} burnt offering^{H5930} nor sacrifice^{H2077} unto other^{H312} gods,^{H430} but^{H3588 H518} **unto the LORD ^{יהוה}H3068**

2Ki 5:18 In this^{H2088} thing^{H1697} **the LORD ^{יהוה}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 ^{יהוה}H3068** pardon^{H5545} thy 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 were 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!

אֱלֹהִים – 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 Scriptres 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.

A sherd inscribed with seven letters in Phoenician script. It read “belonging to Baalpelet.” 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 nor 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



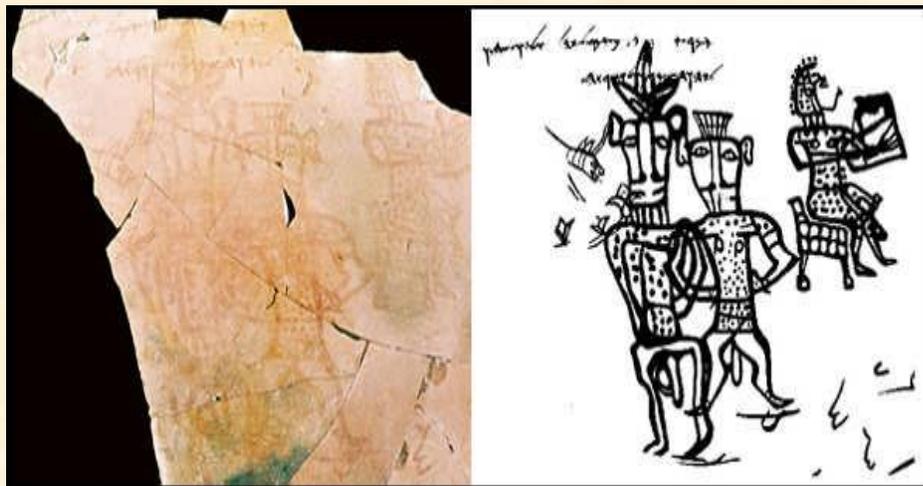
Over the last two decades scholars have argued about the meaning of three roughly drawn figures and an inscription ("I bless you by Yahweh of Samaria and by his Asherah") reconstructed from the fragments of a storage jar excavated at Kuntilet 'Ajrud, in the Sinai desert. Might the inscription imply that 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



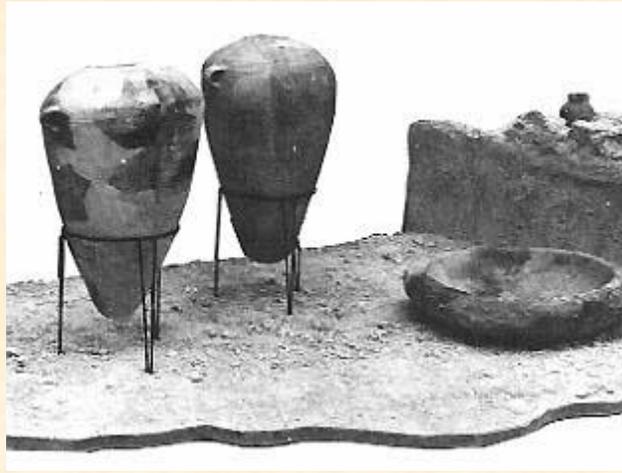
An inscription, preserved on an inscribed potsherd (or ostracum) from the site of Kuntillet ‘Ajrud in the Sinai, makes reference to “Yahweh and his Asherah,” suggesting that some Israelites believed their God had a wife. (See artist’s rendering right.)

The ostracum 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!



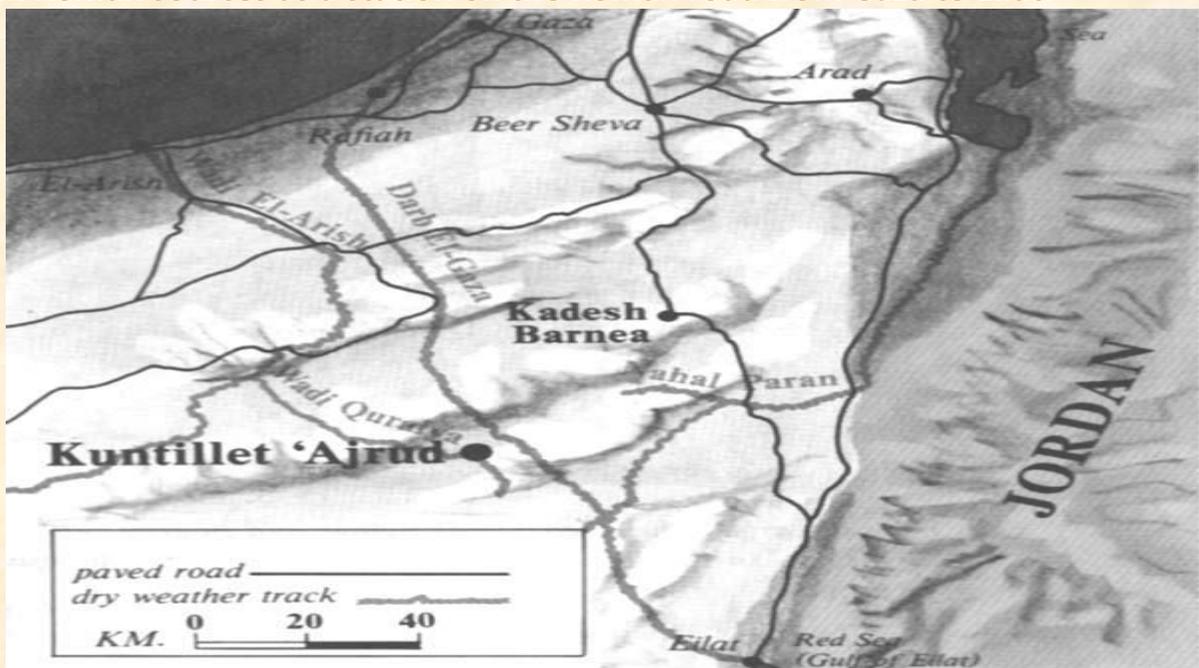
The two large pithoi, bearing drawings and inscriptions, on display in the Israel Museum next to the 400 pound stone bowl.

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 your gates" (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.

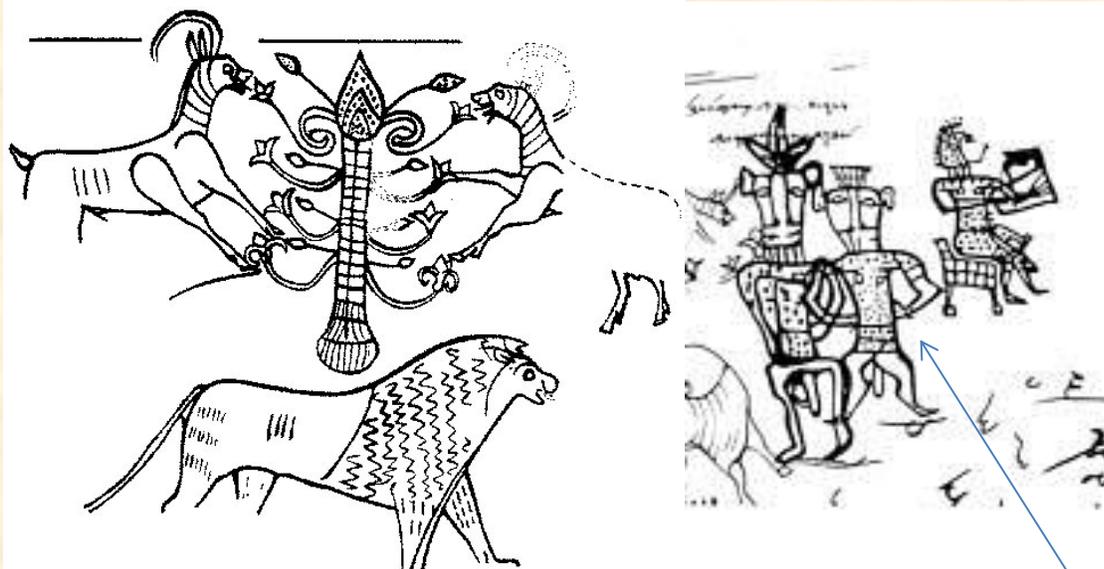
The words following can be read in several ways. It is clearly a blessing which begins “May you be blessed by Yahweh.” Then come the two final words *smrn* and *wl'srth*.^b The former, pronounced “shomrenu” in Hebrew, may have the meaning “protect us” or “guard us.” The same letters can also be read 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 (LSǾRTH), 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’SǾRTH), 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 Kuntillet 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 lyhw h sūmrn wl'sūrth*) (*pithos* 1, lines 1–2).



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

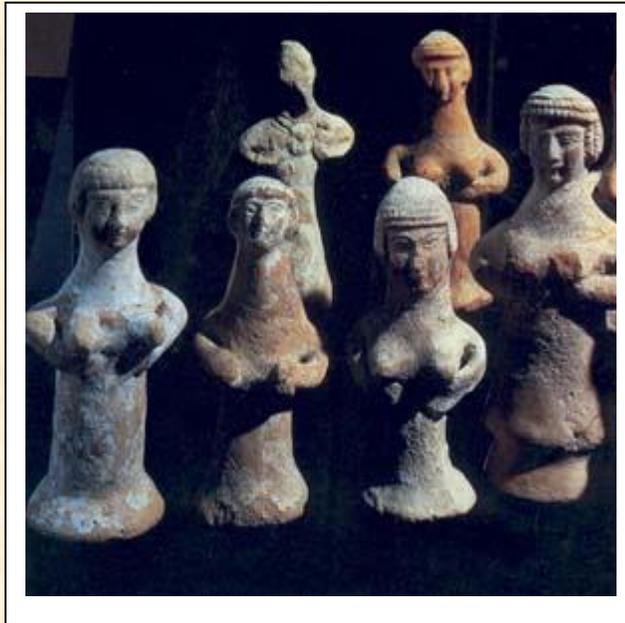
Similar blessing formulas seem to appear in the Phoenician inscriptions painted on the plaster walls of Kuntillet Ajrud, which, like the Old Hebrew inscriptions on the storage jars, can be dated on paleographical grounds to the first half of the eighth century, about 776–750 B.C.,⁵ during Jeroboam II’s 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 HWHY!**

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,⁸ 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, a 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**).

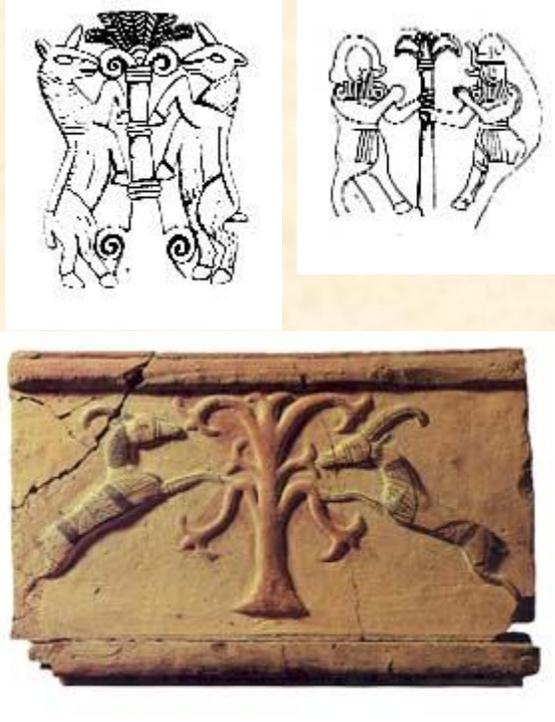
In the first quotation above (the one from 2 Kings), asherah is preceded by the definite article “the” (the Hebrew letter *he*), an indication that asherah is not the personal name of a goddess.

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 (*ʿmd*, 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 (massébot) 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.

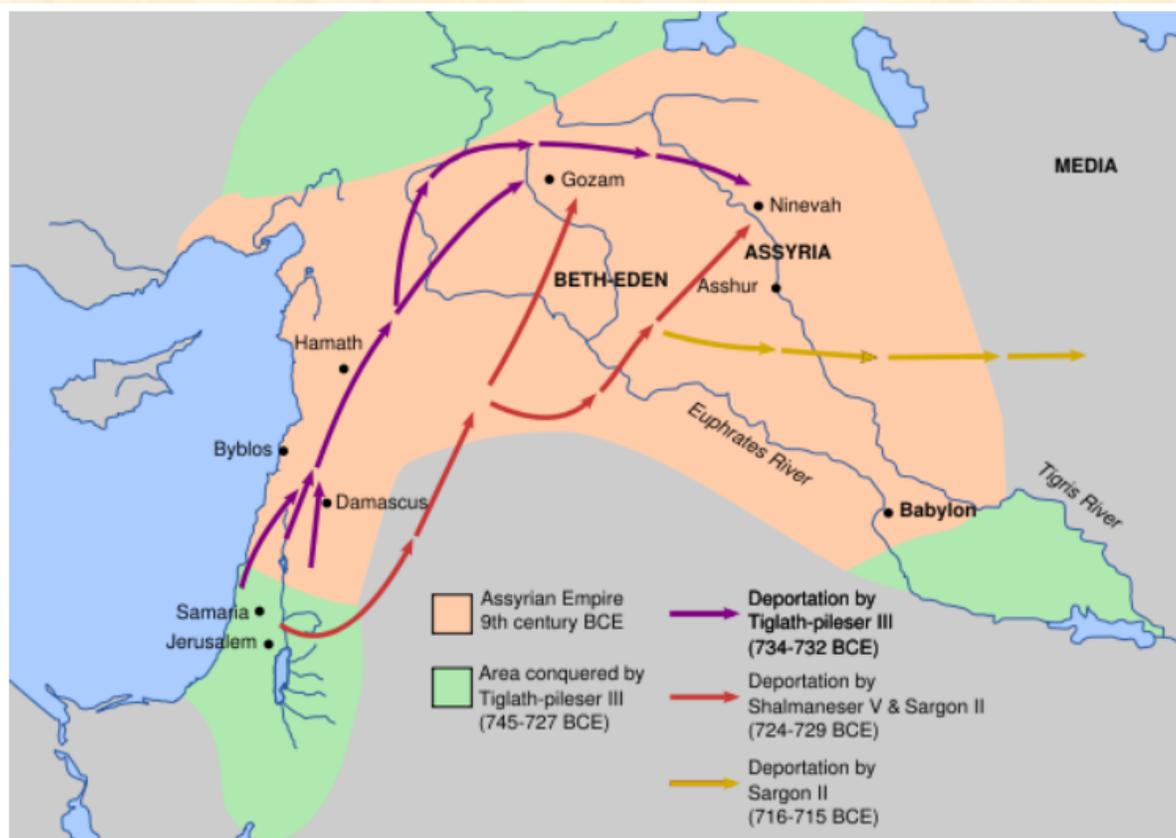
Thus these recently recovered inscriptions do more than give us direct evidence of an eighth-century blessing formula; they also illuminate an important chapter in the history of Israelite religion. They help us to understand the nature of popular Israelite religion before Hezekiah's reforms. They also 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)

אֲשֶׁרָה - 7 shatan - 0

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



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>)

As you can see from the map above, 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, leuoYw or Yawu is given as the original name of Yam in the Myth of Ba`al from Ugarit, and is probably the same as leuo 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?

Dictionay.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.

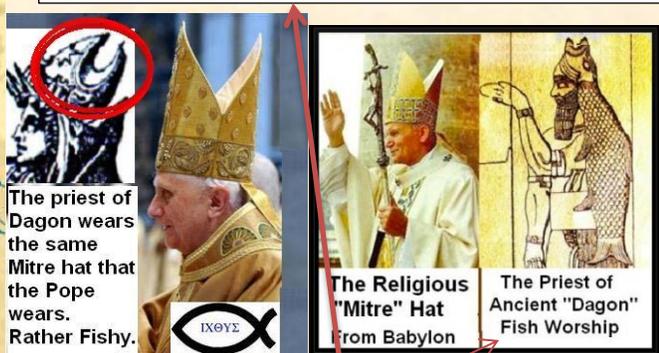
Here are some facts:

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



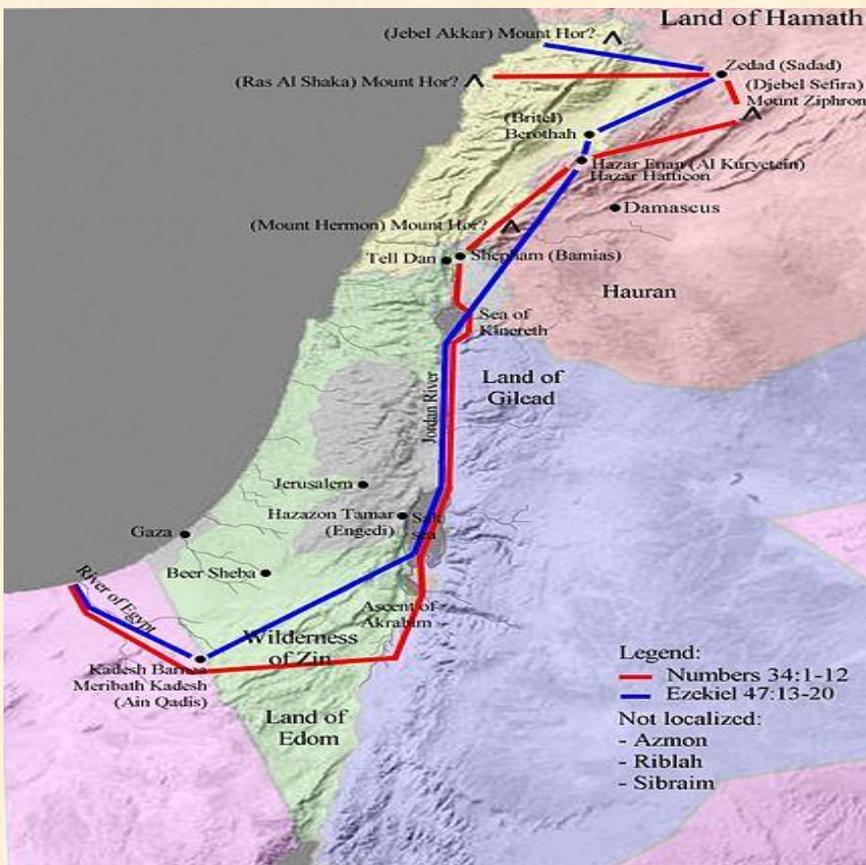
Among the other gods worshipped at Ugarit there are Dagon, Tirosh, Horon, Nahar, Resheph, Kotar Hosis, **Shachar (who is the equivalent of Satan and means Dawn)**, and Shalem. The folks at Ugarit were also plagued by a host of demons and

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!

אֲזַמּוֹן - 8 shatan - 0

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 - שַׂטָּן - 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?

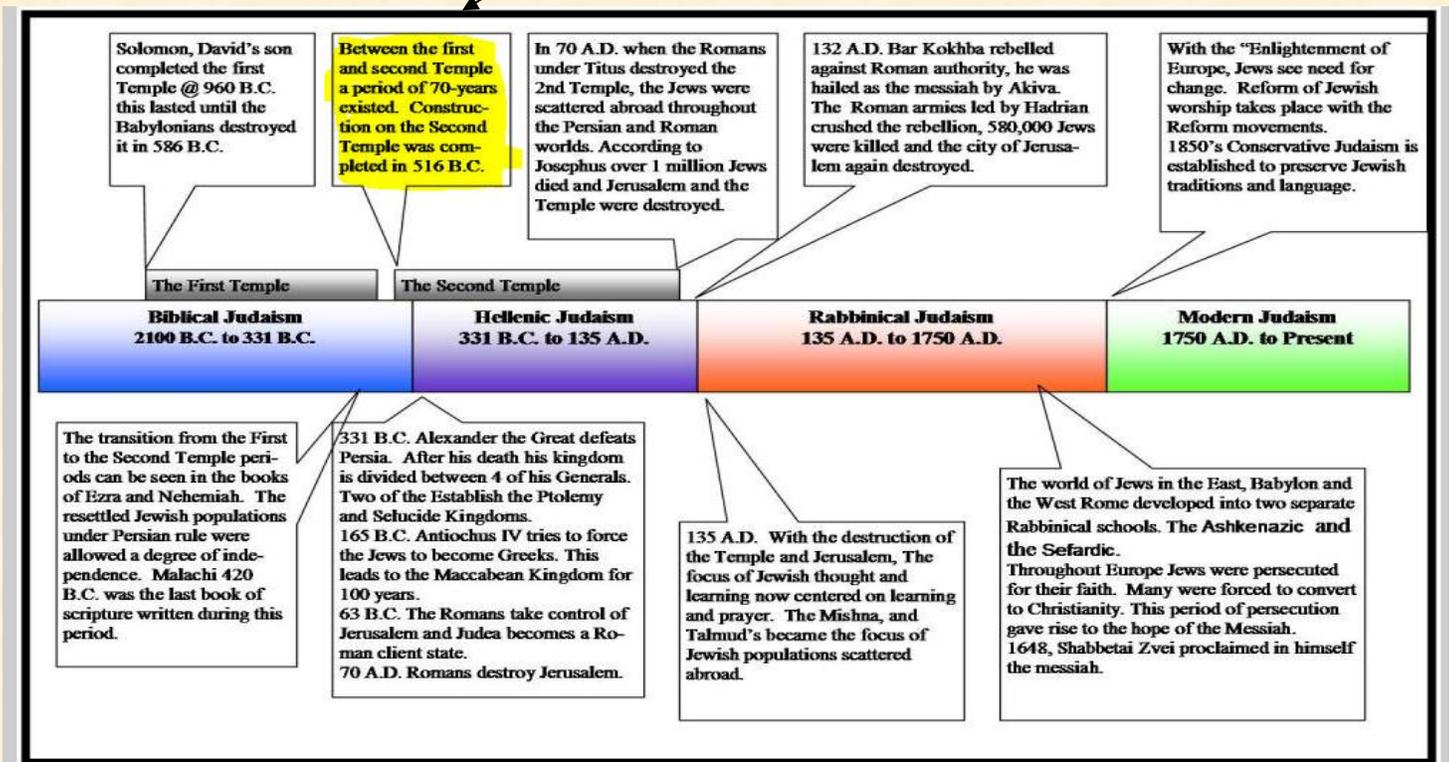
Let us put this into perspective with Scripture timelines!

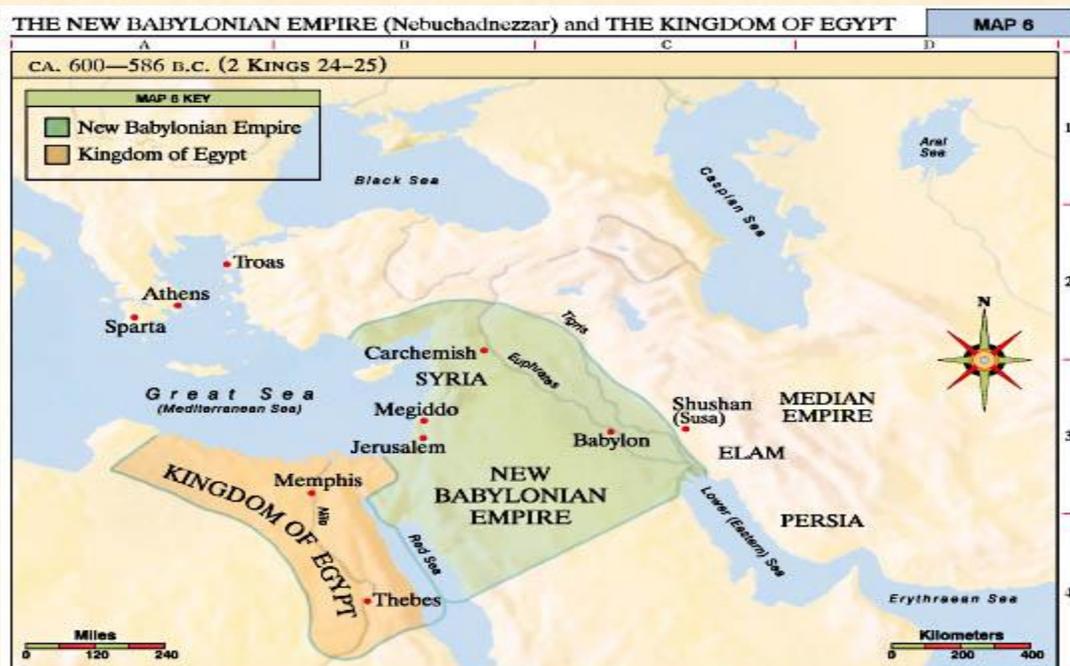
2 Kings:

640 B.C.

1 Chronicles:

430 B.C.





De Troyer, The Names of God – lectio difficilior 2/2005 – <http://www.lectio.unibe.ch>

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.

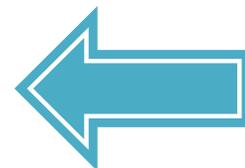
Figure 3:

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

Image 4: Porten, Bezalel: *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 אֱלֹהִים that they wanted to destroy! They were fleeing for their lives- if אֱלֹהִים'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 $\lambda\alpha\beta\acute{\epsilon}$, whereas the Jews pronounced it $\lambda\acute{\alpha}$.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} saith^{H5002} the LORD **אֲנִי**,^{H3068} that thou shalt call^{H7121} me Ishi;^{H376} and shalt 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:

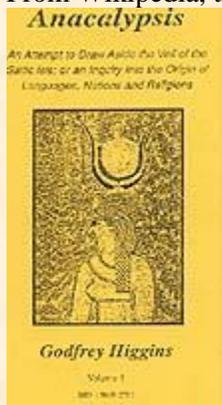
<http://www.bibleresearch.org/law/sacredname.html>

Again this is a lie. There is no "J" in Greek, so they would not be saying Hallulu**J**ee! 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



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".

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 אַיִן? 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.

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

early Greek representations:

ΠΙΠΙ

Pipi

ΙΑΩ

Iaô

IAOYE

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.

"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 אֲחַאז ! So no need to try and transliterate it in Greek. Also there were Greek "Divine Placeholders" that were used for אֲחַאז , 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

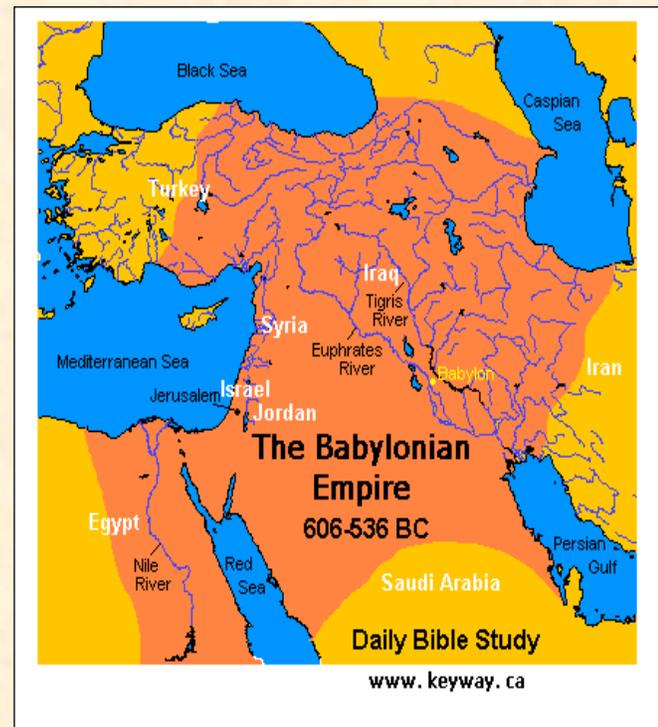
More bad research and faulty reasoning does not change Genesis Chapter 2 -which was long before the 4th century BC!

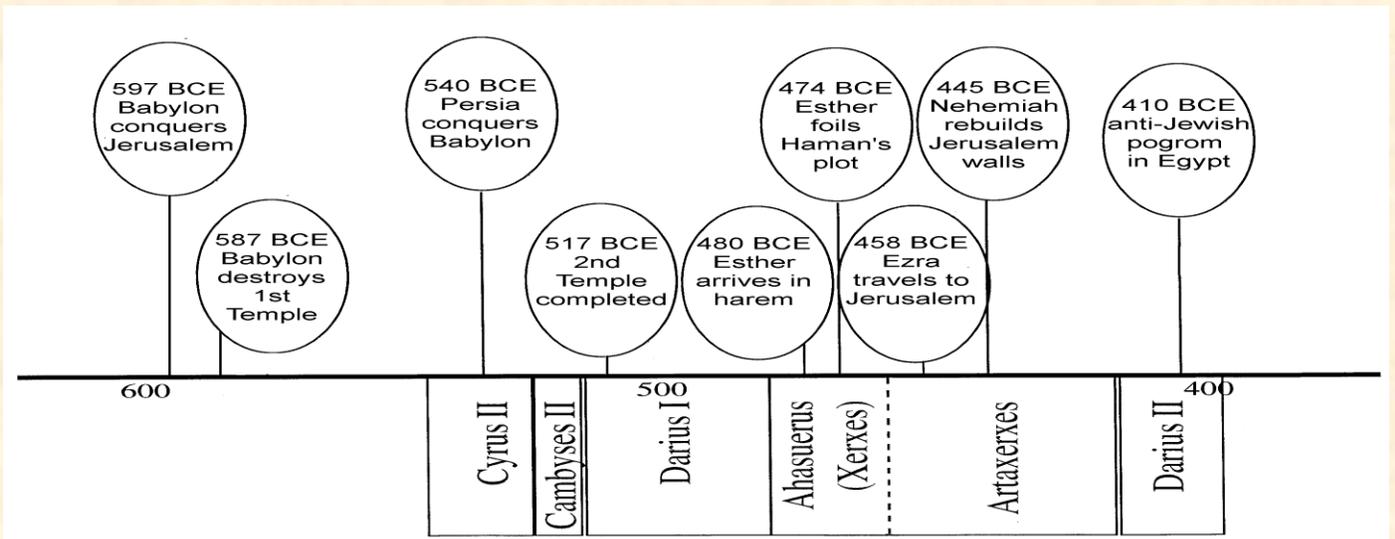
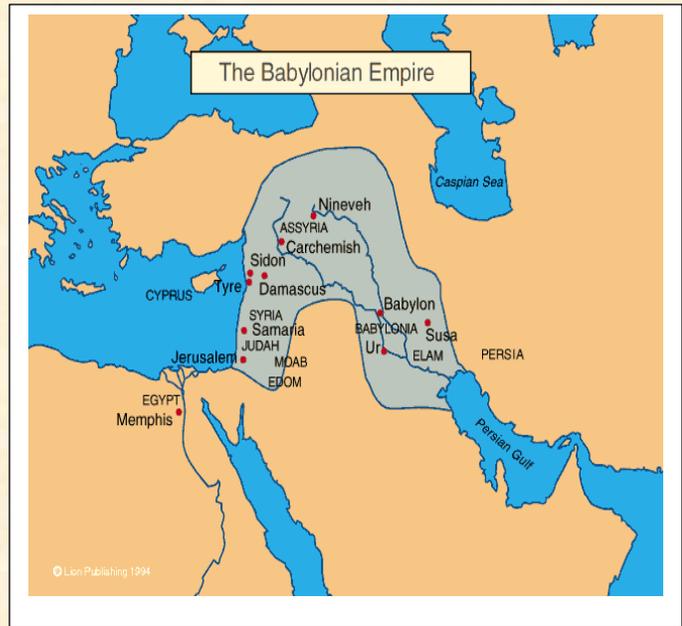
There will be some great detailed information on the Greek Divine Placeholders and evidence that the actual four letters of the Fathers name was written in Hebrew in the Greek Septuagint in Parts 11 and 14!

So why the need to go from writing אַיָּאָ 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.

אָוְחָו – 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 Hanukah 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. **אלהים** has not changed His name, but you can see from all the pagan deities that shatan changes with every culture. **אלהים** 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 יְיָ

(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)} unto you^{H5869} to serve^{H5647 (H853)} the LORD **יְיָ**,^{H3068} choose^{H977} you this day^{H3117 (H853)} whom^{H4310} ye 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} ye^{H859} dwell:^{H3427} but as for me^{H595} and my house,^{H1004} we will serve^{H5647 (H853)} the LORD **יְיָ**.^{H3068}

Ask yourself the question EliYahu 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} unto^{H413} all^{H3605} the people,^{H5971} and said,^{H559} **How long^{H5704} shall^{H6152} ye^{H850} between^{H5091} two^{H8147} opinions?^{H5387} if^{H518} the LORD^{H3068} be God,^{H430} follow^{H1980} H310 him: but if^{H518} Baal,^{H1168} then follow^{H1980} H310 him.** 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 holy,^{G40} let him be holy^{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 Blavotsky, 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.

Background:



Blavatsky Brooch and Symbol

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. *Psalms*). 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 thee' (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 lightning 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 **אֲנִי**^{H3068} our God^{H430} hath shewed^{H7200} us^(H853) his glory^{H3519} and his greatness,^{H1433} and we have heard^{H8085} his voice^{H6963} out of the midst^{H4480} ^{H8432} of the fire:^{H784} we have seen^{H7200} this^{H2088} day^{H3117} that^{H3588} God^{H430} doth talk^{H1696} with^{H854} man,^{H120} and He liveth.^{H242}

1Sa 14:39 For,^{H3588} as the LORD **אֲנִי**^{H3068} liveth,^{H2416} which saveth^{H3467} ^(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} liveth,^{H2416} and *that* he shall stand^{H6965} at the latter^{H314} *day* upon^{H5921} the earth:^{H6083}

It is not easy! It is the hardest thing a person will ever do. But we are never alone.