



Asherah and El: Founding Canaanite deities permeating the Old Testament (Gray, Willis). Asherah, the Semitic name of the Great Goddess, whose origin differs from Astarte, was “in wisdom the Mistress of the Gods”, called by the Sumerians Ashnan “the strength of all things”, a “kindly and beautiful maiden.” The Canaanites called her “She who gives birth to the Gods” and as the “Lady who traverses the Sea” she is Goddess of both the Sea and Moon (Walker 66). In the Old Testament she is identified with her sacred groves. Horned El is likewise the beneficent “Ancient of Days” founding progenitor God castrated by warlike Ba’al.

The ‘Elohim and Ancient Near Eastern Tradition

The ‘Elohim and the Blessing of Jacob

Before the time of the Exodus, the deities were worshipped collectively as the Elohim, the many forms of ‘deity’. El meaning simply ‘god’ is also identifiable with the kind old grandfather god of Canaan, who is horned like the Moon God Sin but expresses also the primal male fertility characteristics of ithyphallic gods Nabu and Hermes. As heavenly scribe, these are both also bearers of the covenant. El’s many forms include El-shaddai - Almighty, the Lord of the Mountains; Bethel ‘the house of god’ is mentioned in Jeremiah 48:13 as a god. Baityl, like El is one of the four founding Canaanite deities (Kraeling 88); El-Elyon - god the most high. El is the oldest of the Canaanite Gods. He had two wives whom he met over the sea, Athirat (Asherah) and Anath. He is the ‘ancient of days’ the archetype of the wooly-headed beneficent patriarch of Daniel. Later he is emasculated by the verdant warrior fertility God Ba’al and Athirat’s children are destroyed by Anath as Ba’al’s consort.

The Elohim included two forms of the Goddess as shown in the blessing of Jacob of the twelve tribes (Gen 49), probably the oldest passage in the Bible (Freedman 1987 322). This specifically blesses Joseph Emphasis on the eternal is characteristic of the moon deity of immortality.

“Even by the god of thy father who shall help thee, and by the Almighty (El -shaddai), who shall bless thee with the blessings of heaven above (Sin astral deity), blessings of the deep that lies under (primal chaos Tiamat Leviathan), blessings of the breast and womb (Asherah - the creatrix of living things) prevailing from the everlasting mountains to the eternal hills.

Alillat Ibrahim

Many components of Genesis mythology, including Eden (p 731), Tree of Life, the flood, are sourced in Sumeria. Sumeria has its own flood myth and there are relics of a major flood early in Ur's history. The "ram in the thick" is also a motif found at Ur as well as the 'golden calf' whose horns symbolize the moon back to Paleolithic times (Woolley 1954 3). Genesis 11:31-12:2 states that Abraham originated from Ur and journeyed with his father Terah to Harran, setting out for Canaan only after Terah died. Ur is near the mouths of the Tigris and Euphrates, Harran is in Southern Turkey, the northern limit of the valley of Mesopotamia, suggesting this journey was a meaningful one related to the common Moon God of the two centres, Nannar or Sin. Nannar lived in harmony with his Moon Goddess consort Ningal. Libations were offered before them to the Tree of Life (Woolley). Many of Abraham's relatives and ancestors lived in the vicinity of Harran. Several key names in Abraham's family, Terah (compare Yerah Moon God of Canaan), Laban (p 482), Sarah and Milcah are all derived from worship of the Moon Deity (Bright 80, 91). Yerah or Yarikh, temple at Hazor (Gray), is known for his avid courtship of Nikkal-and-Ib 'great lady and clear/bright/fruit' (Ningal) and his marriage ceremony to her.



Left: Golden Calf at the head of a lyre from Ur Right: The "ram in the thick" Ur (right Woolley 1954). "And Abraham stretched forth his hand and took the knife to slay his son ... but an angel of the Lord said you have shown your fear God ... and Abraham lifted up his eyes and saw a ram behind him caught in the thick ... and offered him up in stead of his son." Gen 22:10 (Empoli, Uffizi).

The deification of Ab-ram, which in the earliest documents is a synonym for Ab-Sin (Briffault 3:108) is consistent with the ancestor worship associated with the Moon God in Aramaic cultures in which rites were regularly held to worship ancestors in cities stretching from Mari to Canaan. The Alillat Ibrahim, or religion of Abraham, was widespread among Semitic peoples. He was worshipped at the Ka'aba (Briffault v3 108).

A tradition reported by Eutychius runs as follows: "At the time of Abraham there reigned Shabib (Sheba), the wife of Sinn, priestess of the mountain, who built Nisib and Edessa and surrounded them with walls. She founded also the sanctuary of Harran, and made an idol of gold, called Sinn." Al-Kindi reports in the tenth century

that Abraham lived with his people 90 years in the land of Harran, worshipping a deity famous in the land and adored by the men of Harran under the name of the moon (Briffault 3:108). Al-Kindy claimed this was al-Uzza, but in Harran, Sin was supreme, although the moon did become female as al-Uzza in much later times.

The pattern of the two venus wives of the moon pervades the patriarchs and continues through Jewish and Canaanite history. Abraham had two wives, Sarah and Hagar who departed. Jacob also had Rachel and Leah. El courted two goddesses of the sea by roasting a bird for them, presumably Athirat and Anat. Yahweh was worshipped at Elephantine with two wives, (Briffault v3 82) apparently the same two goddesses (Kraeling 88). Adam was the husband of both Eve and Lilith, two particularly challenging women. Moses was known both for the Cushite princess Tharbis (Silver 76) and Zipporah the Midianite. Much later, we find Jesus in a similar position regarding Mary and Martha. His crucifixion is celebrated at the full moon.



Ur-Nammu of Ur offers libations to the Tree of Life before Nannar and Ningal (Woolley 1954)

Harran continued to play a central role in the lives of the patriarchs. Jacob returned to Haran and spent fourteen years there (seven for each wife). He gained the name Isra-El (struggles with god) while at Harran, resulting in him becoming a lamed king (Gen 32:25). The twelve sons of Jacob who represent the 'amphictyony' - the confederation of twelve tribes are lunar and astral in origin, representing the

twelve months or zodiacal signs, in a rotating stewardship of the sacred sanctuary. This is paralleled in Greece (Gottwald 376). Meeting and probably officiating in rotation at the tabernacle is consistent with the astral worship noted among Semitic nomads starting from the time of Hammurabi around 1750 BC, promulgator of written law (Briffault 3/85).

Harran was renowned throughout the ancient world as a centre of occult learning. It integrated Egyptian, Greek and Babylonian spirituality into the Hermetic inner teaching of Hermes trismegistus - of the past, present and future. Harran's astral worship including the mysteries of the north continued right into the Islamic era as Qur'anic *hanif* or *sabians* - 'people of the book', ending only with the Mongol invasions and contributed both to gnosticism and to the traditions of the Imams. The Mandaeans, John the Baptists followers are believed to have sojourned there.

Aramaean King surmounted by lunar crest (Oxford Bible).

Deut 26:5 "A wandering Aramaean was my father [Jacob]"

At Mari, ancestor worship was commonly performed through the Moon God in a *kispum* ceremony. "At the new moon and full moon I regularly placed before him his pure bread and precious water. Sin release them [the ghosts of the ances-



tors] to eat their bread and drink their water.” (Malamat 24) Responsibility for dead ancestors fell on the guardian of heir, who would receive the father's deities. Conversely, by stealing her father's gods, Rachel was stealing Laban's inheritance.

A kispum-like ceremony is mentioned in 1 Samuel 20:18 “Then Jonathan said to David, Tomorrow is the new moon: and thou shalt be missed, because thy seat will be empty [at the king's table]. And when thou hast stayed three days, then thou shalt go down quickly, and come to the place where thou didst hide thyself” which lingers to this day in Israeli folklore. In Isaiah 8:19 we also read “should not a people seek unto their God (ancestral spirits)? for the living to the dead?” It was common practice in Israel and Phoenicia to lament for the dead with cuttings of hair (p 186).

Many of the names of the early tribal deities indicate a close link between ancestor worship and the deity, in which the god becomes patron of the clan deified in the person of the ancestor. We thus have the Mighty One of Jacob and in Gen 31 when Laban pursues Jacob, each swear by their gods, Jacob by the God of Abraham by the fear of his father Isaac and Laban by the God of Nahor.

At Mari, in the first quarter of the second millennium BC, a social continuum developed between the city duellers and the nomads in the outerlying areas. The Ben-jaminites were a tribe noted at Mari which had specific associations with Harran. The names Abi-ram (Abraham) Yasmah-El (Ishmael) Yaqob-El (Jacob), a name also shared by a Hyksos chief and El-Laban (Laban) all appear at Mari. The root mlk denoting melech king or in its sacrificial form Moloch is also found. Another word at Mari in this time which will come to have significance in islam is *ummah* or “mother” unit of the nomadic tribes (Malamat 31, Bright 70). Mari despite its patriarchal culture was noted for the independence of its women, who officiated prominently as priestesses (Dalley 97, Batto). Nuzi texts also indicate special provision for daughters to inherit “as sons”.

Malamat (54) comments further that the unusual genealogy of Nahor in Gen 22:20-24 suggests that Abraham was originally one of the wandering sons traditionally listed as children of concubines (Ishmael etc.) in the Old Testament as opposed to the blessed (p 483) sons (Isaac, Jacob). The children of Israel are the wanderers from Aram-Naharaim on the upper Harbur. This is ironically the same place the ten tribes were later deported to by the Assyrians after the fall of Megiddo. Such pastoral migrations were noted at Mari. Nahor occurs in the Mari texts as Nakhur a town in the vicinity of Harran (Gen 24:10) governed in the eighteenth century BC by an Amorite prince, and later Assyrian texts mention a town after Terah's name (Bright 70) and names derived from the same roots as Gad (fortune) and Dan.

A particular form of the Elohim worshipped until the destruction of the sanctuaries in 622 BC was the “Host of Heaven” the very astral deities surrounding the Moon God. Abraham left shrines at many high places and in many natural sacred sites, including the oak groves of Shechem and Mamre, which many centuries later was still a noted pagan shrine (Walker 5). A old tradition associates the Oak of Mamre with a vision by Abraham of the Son of Man.: Gen 18:1 And the Lord appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day; And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground.” Gen 21:33 And Abraham planted a grove in Beersheba, and called there on the name of the Lord, the everlasting God.

Abraham's line were buried before Mamre. "And the field of Ephron in Machpelah, before Mamre, the field, and the cave therein, and all the trees in the field, that were in all the borders round about, were made sure unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city. And after this, Abraham buried Sarah his wife in the cave of the field ... And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre; ... there they buried Isaac and Rebekah his wife; and there buried Leah. ... And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people and his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah."

Jacob leaves the strange gods at the oak of Shechem and becomes Israel at Elbethel. Gen 35:2 "Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean ... And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem. ... So Jacob came to Luz, that is, Bethel, and he built there an altar, and called the place Elbethel: because there God appeared unto him, when he fled from the face of his brother. ... And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel."



Seti I giving offerings to Thoth and to Hathor (Pritchard 1954, Willis)
Moon Eye of Horus or Udjat (inset Willis)

Thoth and Hathor: Logos and Fertility

In the beginning was the word, and the word was with god and the word was god.

This statement of the Logos or divine word applies to Moses, bearer of the divine word in the tablets of the law, every bit as much as to Jesus.

"That the god of [Egypt whose sacred city was Khemenu, also called Hermopolis by the Greeks after Thot's alter-ego Hermes], represented as ibis or baboon, was essentially a moon god, who measured time, counted the days, numbered the months and recorded the years. Lunar divinities, as we know are everywhere supposed to exercise the most varied powers: they command the mysterious forces of the universe; they know the sounds words and gestures by which these forces are put in motion, and not content with using them for their own benefit they also teach their

worshippers the art of employing them. Thot formed no exception to this rule. He was the lord of the voice, master of words and books, possessor and inventor of those magic writings which nothing in heaven, on earth or in hades can withstand. He had discovered the incantations which evoke and control the gods; he had transcribed the texts and noted the melodies of these incantations; he recited them with that true intonation which renders them all powerful, and every one, whether god or man to whom he imparted them, and whose voice he made true became like himself the master of the universe. He had accomplished creation, not by a muscular effort to which the rest of the cosmogonical gods primarily owed their birth but by means of formulas or even of the voice alone, the first time when he awoke in the Nu. The articulate word and the voice were believed to be the most potent of the creative forces, not remaining immaterial on issuing from the lips, but condensing so to speak into tangible substances, into bodies which were themselves animated by creative life and energy” (Maspero143).

Thoth was an ancient deity of Egypt going back to the earliest dynasties who remained outside the solar Heliopolitan ennead, and instead had his own cult center at Hermopolis. He is renowned for his wisdom, speaking the sacred words of creation, and for healing the moon eye of Horus. He is thus associated with the origin of written and spoken language, science and medicine and the power of magic. As scribe of the gods he is also the legislator of social order and justice, the Lord of Laws. “I Thoth am the protector of the weak and of him whose property is violated”, just as was Yahweh.

He is the protector of the goddess Ma'at who personified cosmic and earthly order. He is the leader of the sky, the earth and the nether world, Lord of Heaven, the silver sun, the brightly shining, Lord of Time the Reckoner (of time), and very anciently the Chief of Heaven. He that increaseth time and multiplieth the years. He that looketh through bodies and can read the secrets of men's hearts. He is the means by which all sacred rituals are achieved, without whom nothing can be furthered.

He gives to mankind, not only knowledge, but the very faculties of mind. He is the donor of human far-sightedness and astuteness. His wisdom is of such a nature that it will lead to resolution and satisfaction of all disputing parties. Both Thoth and Sin are described as “he who soothes the heart of the gods”. “He is the Lord of Friendliness”, “God of exceptional goodness among the gods”. The merits of Thoth for the human community can best be characterized by calling him a “culture hero”.

*“Thoth thou sweet well for someone who suffers thirst in the desert.
He is closed for him who speaks and he is open for him who is silent.”*

Thoth has a complex relationship with the Goddess Hathor (the house of Horus). Both are primal deities who have no formal consort. Their relationship extends far beyond the simple roles of Nannar and his Moon Goddess consort Ningal to a complementary relationship of independent creative deities. Thoth represents the principles of cosmic order and harmony, while Hathor represents fertility, creativity and inebriety. Both are ancient primal deities, which have neither consort nor parent. Thoth goes back at least as far as the third dynasty and Hathor to the first.

*“Praised be thee Thoth, Lord of Hermopolis,
who hath created himself, he was not born, the sole god.”*

They are both deities of the underworld who are favorites in prayers of the deceased. Thoth is the psychopomp who takes the deceased to heaven on his wings and initiates the deceased into his secret wisdom. Hathor will offer the deceased a precious

drink from her tree and will let him sit beside her under her tree. "I sit under the branches of the tree in the vicinity of Hathor". "The wings of the sky-doors will be opened for thy beauty (person). Thou risest up. Thou seest Hathor." The butchers who have to prepare the sacred offering are told "move your arm for the consecrated gift for the Lord of Eternity (Thoth) and to the Mistress of Inebriety (Hathor), so that they might receive him who brings this (gift) as a blessed one (in the hereafter)". (Bleeker). Hathor is also the Asherah, the vegetation Goddess who is present in her sacred sycamore tree, and gives nourishment from the midst of her tree even in the underworld.



Hathor offers a drink of sacred waters from her sycamore (Cook).

Each is involved in different myths in healing the sacred moon eye of Horus which was struck out by Seth. Hathor heals the eye with the milk of a Gazelle. Thoth in restoring the moon eye to fullness is the healing magician who can make whole what has been already destroyed. The eye becomes a symbol of eternal regeneration which resurrects the dead Osiris in the underworld, thus identifying Thoth-Hermes with the cult of eternal life. Hathor makes a journey to Heliopolis "bearing the writings of the words of Thoth" - the so-called Book of Thoth, which is regarded as the secret book of magic power, in modern times to become a title for the Tarot. Both are pivotal in the life of Egyptian kings. It is Thoth who permits Re to fertilize the Queen and Hathor who suckles the young King.

The legends of Thoth and Hathor include a charming and pivotal myth of historic rapprochement between God and Goddess. Hathor as Tefnet, the savage lioness, was in the Nubian desert, in her militant angry form, devastating humanity as the angry

searing sun eye. To save humanity, Thoth was sent to Hathor. He spoke his sacred words of wisdom to her calming her and inviting her to come willingly to the land of Egypt to become the joyful Goddess of fertility, dance, song and particularly inebriety - 'sex, drugs and rock and roll'! The Maternal *mysterium tremendum* is thus accommodated to the human condition, despite retaining the essence of her tumultuous nature. It remains part of Thoth's duty to calm down Hathor each day. "Hathor is the divine being who daily brings good fortune to man whom Thoth wishes may have a rich and sound life" (Bleeker 48). This myth appears to be a record of ancient ecocrisis due to human impact. Thus shall Thoth again speak these sacred words to bring the Goddess of Fertility back from our brink of ecocrisis to become the eternal principle of unfolding evolutionary splendour!

Hathor leaves the sacrificial cycle to Isis and Osiris and despite being liable to volatile emotions is the loving creatress. "The gods play the sistrum for Hathor, the goddesses dance for her to dispel her bad temper." Her festival of inebriety was no mere drunken debauchery, but a state of ecstasy engendered in honour of the goddess - pacifying her and the participants alike.

*She is the beloved of her people:
We gladden Thy majesty daily
And Thy heart rejoices when Thou hearest our songs
We rejoice when we behold thee Every day, every day.
For thou art the mistress of jubilation
the mistress of music, the queen of harp-playing,
whose face shines each day, who knows no sorrow.
Our hearts are uplifted by the sight of thy majesty.
For thou art the possessor of the garland of flowers,
the leader of the choral dance
The bestower of inebriety that knows no end! (Bleeker 1)*

Hathor's dimension of love extends beyond sexuality to foster the affection of the heart by which two young people come together:

*"I send a prayer to my goddess (Hathor)
That she may give me the present of my sister (my love)".
"O Golden One, let it be in her heart,
Then I shall hasten to the brother (loved one)
and I shall kiss him in the presence of his comrades
Brother, O I am among the women
destined for you by the Goddess".
The Golden One has destined her for you, O my friend.
I prayed for her and she heard my prayer.
She destined my mistress for me.
And she came of her own will to see me.
How tremendous is that which overcame me.
I rejoice, I exalt, I am very proud,
since the moment when it was said:
"See here she is". (Bleeker 41)*

She is the goddess of the nocturnal sky (netherworld) - "She who loves silence". "Dedicate all beautiful good things to Hathor, mistress of inebriety, to Hathor ruler of the desert." The Greeks also called Hathor Aphrodite-Urania so she is al-Uzza, just as she is comparable Ishtar. She has stars at the point of her horns, ears, on the forehead and on her body. "May the golden give life to thy nose, may the ruler of the stars be united with thee". As the "golden one", Hathor is the sky-cow who bears the sun eye between her horns and nurses the infant Horus-Re.

Hathor maintained a special presence in Sinai on the high places such as Serabit,

where the nomadic mining tribes worshipped her. (Maspero 354, Petrie 85). In Egyptian inscriptions, “Qadesh beloved of Ptah” appears as the Syrian and Canaanite fertility goddess known from terra-cotta figurines from many sites in Palestine (p 491). Hathor is also known as The Lady of Byblos and is thus Astarte or Athirat. The twin curled headdress is characteristic of all three goddesses.

Hathor is the sacred cow of heaven. In the excavations at Gezeh, in Palestine, “a number of figures of bulls have been found, the usual representation of Yahweh, and with them the corresponding figures of cows” (Briffault v3 187), consistent with Hathor assuming the role of consort of Yahweh as the Queen of Heaven.



Timna: Hathor Egyptian period, Phallic teraphim and ‘Nehustan’ from Midianite period. (Rothenberg)

Musa: High Priest of the Moon God?

Musa or Moses is traditionally described as the monotheist who is the bearer of the tablets of Yahweh's law. Flinders Petrie claimed the name was derived from Thutmose, Ahmose etc. meaning “unfathered son of a princess”. His origin in the bulrushes has a precursor in Heracles of Canopus and Sargon of Akkad (Walker 676) a millennium before “My priestly mother conceived me, in secret she bore me. She set me in the basket of rushes. With bitumen she sealed my lid” (Time 14 Dec 98). Horus is similarly described.

Miles (97) notes Moses has an Egyptian rather than an Israelite name, and his father is not named in the Tanakh, a highly exceptional omission. “Does this omission suggest that Moses was illegitimate? That he had an Egyptian father? ... the voice from the burning bush subsumes “the God of your father,” whoever Moses' father was”. One suggestion is that Moses' mother was co-opted as a surrogate slave wife by the Pharaoh's daughter to sire from her husband because of her own infertility in precisely the manner of Hagar.

The mythology of his origin in the bulrushes and his high rank in Egypt led Sigmund Freud to suggest that Moses was a follower of the monotheistic sun god Aton of the period of Akhenaten around 1350 BC. This pharaoh instituted an aberrant culture which had unusual creative arts, but rejected previous cults with the exception of the Pharaoh as the son of the Sun God, representing an evolution of the beneficent aspect of Ra.

Akhenaton c 1350 BC (Willis 52).



Akhenaton embarked on a severe repression of all other gods. There is an inscription "O thou only God, there is no other God than thou." Freud took this to be a fore-echo of "*Schema Jisroel Adonai Elo-henu Adonai Echod*" - "Hear Israel, our Lord God is the only God." The influence of the monotheistic idea is of significance and Aton clearly does have a place in the cultural origins of monotheism, but the worship of Aton was a cultural aberration which did not survive its founder and messianic embodiment the Pharaoh himself. Aton is also not associated with a moral order in the same way. It is more likely that Moses' Egyptian influence came from

deeper more long-lasting cultural roots. Other historical analyses contradict the timing of this origin and place the Exodus at the time of Rameses II.

There is in fact nothing in the Biblical accounts nor the ten commandments which indicate that the 'historical Moses' was an exclusive monotheist. The extensive rewriting of history that occurred after the apocryphal re-discovery of the Deuteronomistic texts, some 600 years later and again by the Priestly redactionist make it difficult to get a genuine picture of Moses' teachings. The circumstantial evidence is consistent with Moses being a priest of the high Moon God, by the name of Yaho.

To put a gloss on the discussion, we have the story of the cultural hieros gamos of Moses as a 'priestly messiah' who transforms the religious paradigm in a similar shocking manner to Jesus by reinterpreting the most abstract of Egyptian religious and Hapiru desert experience into a new articulate social force of historical redemption through 'literacy' - the logos. In this, Moses also figures similarly to Jesus in his complex relationship with women.

The Pharaoh's daughter Meroe, the wife of Chenephres, ruler of the delta lands, is barren. She adopts Moses. It is possible that, in the manner also traditional to Abraham, she offers her handmaiden to her husband to secure an heir, which would ironically make Moses a Jew by maternal descent only. The episode of the bulrushes may have been a ritual aspect of Moses' adoption by the Princess, gaining his name 'drawn from water' as a spiritual title. Infanticide of male *hapiru* 'outsider' children may well have also occurred. It was commonplace in ancient cultures (p 626).

Exodus of course claims Moses as a semi-incestuous, full-blooded Levite: 6:20 "And Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram were an hundred and thirty and seven years."

Moses thus grows up as the son of an Egyptian princess, as the Bible recounts, and learns from the inside the intellectual dimensions of current Egyptian thinking. He is brought up as an interpreter of sacred wisdom. He becomes a priest of Thoth who is an Egyptian manifestation of the God of Abraham (the God of his mother's fathers).. He discovers how the intellectual tradition of Thoth makes it possible to use sacred

language as a vehicle for religious and ethical understanding.

As a young prince, he is commissioned to lead a military expedition to pacify Nubia, in which the ibis is used to secure a safe passage through snake-filled desert and finds a camp called 'Hermopolis' and marries the Nubian princess Tharbis as a ritual consecration of the treaty he secured in fulfillment of the legend of Thoth and Nubian Hathor (Silver D 74). Jules-Cesar Lelorgne de Savigny, a founder of morphology, who illustrated black and white ibises, notes that the white ibis, venerated for protecting their land from serpents never actually eats snakes. Nevertheless, ancient embalmers respected and conserved the myth however, by placing snakes in the stomach cavities of the birds they mummified (Sci. Am. Sept. 94).

Moses subsequently becomes the victim of a court intrigue, and flees for his life to the Eastern desert (Silver D 85). There he discovers the complementary aspect of his cultural identity, the fellow kinsman of his *hapriu* side. He meets Zipporah drawing water, marries her and becomes a shepherd for her father Ruel or Jethro, a Midianite priest. Moses does not instigate circumcision. Indeed it is Zipporah who saves him from death. Cohn (1993 182) comments: "Yahweh decided to kill him and would have done so but for the intervention of a woman who claimed Moses as her bridegroom" Exod 4:25 "Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, 'Surely a bloody husband art thou to me'." While leading the flocks he has the visionary shamanic experience of the burning bush and the snake. This episode could have been a lone vigil at a mountain tent shrine similar to those found at Serabit and Timna. Moses takes off his shoes. The God is abstract, nameless - almost Vedantic. Moses resolves to lead his Hapiru clansmen out of their predicament into a new life of wisdom and unity, imparting to them the full dimensions of the ethics and good judgement that are the hall-mark of both Thoth and Moses desert vigils. He returns to Egypt, later sending back Zipporah to her Midianite father. He becomes a key figure in the period of social turbulence which culminates in the Exodus.

As a priest of Thoth, Moses in one person fulfils the roles of both Sin the God of Wisdom and Nabo the Heavenly Scribe. His journey in Sinai is a symbolic journey between the mountains of these two gods. Moses received the covenant on Mt. Sinai, the Mountain of Sin, (also called Horeb and Har Elohim) after passing through the wilderness of Zin. Sinim is the mythical place of spiritual belonging. Isaiah 49:11 "And I will make all my mountains a way, and my highways shall be exalted. Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim." Moses died on Mount Nabo.



Three representations of an Exodus High Priest.
Bible Venice 1489, Denmark 1589, Zohar 1706. (Mellenkoff)

Lydus expressly asserts that “the Chaldeans called their god Yaho”. A Babylonian text reads “The god Ib is my god Yau” (Briffault 3:108). The real names of gods were often kept secret. Yahweh told Moses he was the God of Abraham but under another name, and said instead “*Ehyeh Asher Ehyeh* - I am that I am” (Exod 3:14) - he was “god whom no one can name” just as Nannar was, as was the tabu in Old Testament times (Lev 25:16). This statement is traced to the Elhoistic author writing after the separation of Solomon's kingdom (Flanders et. al. 76). Yaho is also referred to by Diodorus Siculus, the Valentinian gnostics, the Kabbala and Yahuq among pre-Islamic Arabs. A stele from Byblos, specifically cites Yaveh-Melek, ‘Yahweh the King’, [who] worships the Queen of Heaven. “It may well be that, ... the name of the god of the Levites as it appeared in their cult cry Hallelu Yah was the true name of the semitic god in all his local forms.... The first part of this cry is still used as a salutation to the new moon among the Bedawi and in Abyssinia” (Briffault v3 110).

A list of Amenhotep III (1402-1364 BC) also mentions the land of the nomad tribes of Yhw and the names Seir, Laban and Samati, the Qenites of the House of Rechab who were affiliated with the Midianites (1 Chr 2:55). One from Rameses III specifically links Yahu with the name Reuel, the same as that of the priest of Midian, Jethro, Moses' father in law”, whose flocks he was tending when he saw the burning bush (Num 10:29, Exod 2:18). During the Exodus Jethro visits Moses, pays his respects to Yahweh, offers advice on judgement and goes his way, just as Hobab his son does later. Exodus 18:1: “When Jethro, the priest of Midian, Moses' father in law, heard of all that God had done for Moses, ... then Jethro, Moses' father in law, took Zipporah, Moses' wife, after he had sent her back.” And with her two sons Gershom ‘an alien in a strange land’ and Eliezer ‘god is my help’ went to visit Moses. ... “And Moses let his Father-in law depart and he went his own way.” Ruel's sons are also called Nahath, Zerah, Shammah, and Mizzah - rising, descending, here and there suggestive of astral worship (Bartlett 89). Thus, although there is a close link with the Midianites, the Bible also emphasizes their separateness.

Moses was a renowned magician and prophet. He carried the staff of the serpent (Num 21:8), a characteristic of both god and Mercury, and standard as the uraeus crowning the heads of Egyptian deities and pharaohs. The serpent staff of magic he received in the epiphany of the burning bush (Exod 4:4) strengthens this association.

The term *law'iu* or Levite means serpent. The leviathan later, like Tiamat, became the dark forces of the underworld, like the dark moon. The brazen serpent he bore before him, crafted by the Midianite miners, called Nehustan was only destroyed many centuries later in the reign of Hezekiah (p 496). The costume of Levite priests included a crescent moon on the head dress. The concept of the sabbath day is implicitly lunar. Briffault notes that the association between the serpent and the moon God is common to Ur, Babylonian pictography and South Arabia (3/108).

Syrian Rue is widespread and specifically found on Jebel Musa, one candidate for the Mt. Sinai of Moses. The 'burning bush' and the manna from heaven was derived from an Acacia (p 89). The combination may have given Moses access to a potent visionary preparation know later to the Bedouins of al-Lat.

A copper serpent was the only votive object at a Midianite tent shrine (p 467) at the copper mines of Timna, atop an older temple to Hathor, which had suffered an earthquake and been deserted by the Egyptians towards the end of the 12th century BC. (Weinfeld 1987, Rothenberg 1972). The temple was cleared of its votive objects to Hathor and refashioned as a 'tabernacle' defacing stones used in their standing pillars. Two phallic idols were also found with a pile of offerings outside. The association between the serpent and male fertility and inheritance is characteristic of ithyphallic gods Hermes and Nabu. Hermes carries the caduceus (p 744) and Nabu is the wise serpent (p 744) sometimes sexually associated with the pomegranate (p 745). Like Thoth, they are the scribes of the covenant with god and of the logos.

At Serabit, particularly before the sacred cave, the Egyptian worship of Hathor is overlaid on even more ancient Semitic worship of the Goddess "in the high places" of a type which would form a source for later Israelite ritual (Petrie 186-192). Shelters on the hillside are also consistent with night vigils reminiscent of Jacob's (Gen 28:10) before anointing the stone at Bethel (Petrie 68). Later desecration has also occurred here.

Just as Naram-sin and Ishtar were horned, so it appears that Moses became horned when he ascended Mt. Sinai, met god face to face and returned with the tablets. Exod 34:29: "And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him."



Images of Moses display a horned hat and then horns: Aelfric 1025 AD, Moses with serpent 1225, Sluter 1404, Michaelangelo 1513, Freud 20th century (Mellenkoff). St. Jerome's commentary states: "Moses also went up into a cloud and a fog in order

that he might contemplate the mystery of God, which the people left behind could not see. Finally after forty days the common people with their clouded eyes could not look at Moses' face because it had been 'glorified,' or as it says in the Hebrew, 'horned.'" Jerome had two different translations for the Hebrew *qeren* available to him: 'glorified' (shining) in the Septuagint, and 'horned' in the Aquila version. Familiar with both (he drew material from many different sources), perhaps in his scholarly search for what he believed to be the original word, he chose "horned." Jerome's own comments make it eminently clear that he made a conscious choice, not a simple translation error; and furthermore, that he thought of "horned" metaphorically (Mellinkoff 77). The alternative definition of *qeren* is rays of light. These are also portrayed emanating from Moses. Of course, shining + horned = moon.

We have seen that variety of archaeological, historical and mythological evidence from Egypt suggests Moses was a priest of the moon god Thoth associated with the ibis the snake-killing sacred bird. Artapanus notes that Moses was adopted by the princess Meroe, who was barren, and that he was called *hermes interpreter* [of the sacred texts]. This would precisely explain the birth of the teachings of Moses in the form of the word of god - the *logos*. Josephus states that Moses, as the Prince of Egypt he is described to be, leads a force into Nubia. He chooses a circuitous and dangerous inland route, infested with snakes and releases flocks of tame ibises to secure a safe passage (just as his brazen serpent did in Sinai). He then makes a treaty with the defending capital and marries the princess Tharbis. (Silver D 74-81) She, rather than Midianite Zipporah appear to be the Cushite wife despised by Aaron and Miriam: Numbers 12:1: "And Miriam and Aaron spake against Moses because of the Ethiopian woman (Cushite) whom he had married: for he had married an Ethiopian woman." The journey of Moses to Nubia, which is also confirmed in Artapanus's account, can thus also be seen as the journey of the priest of Thoth fulfilling in real life the myth of the homecoming of Hathor.

Documents from a temple precinct of a temple to Yahweh at Leontopolis in Egypt consecrated by Onias heading a Jewish military contingent c. 100BC and destroyed by Vespasian after the Jewish revolt in 66CE, referred to the fact that it was on a previous site which had many animal mummies, consistent with having been the old site of a previous temple which claimed the privilege of Isaiah 19:19 "In that day there shall be an altar to the Lord inside the land of Egypt - and it shall serve as a symbol and reminder". This suggests that it was built on a more ancient temple of Moses' followers who worshipped and mummified the sacred ibis, as is common in temples of Thoth (Silver 85).

Miriam, whose name is the title of the sea goddess Mari-anna (Graves 397, Walker 584) appears to have originally been a female priestess on a par with Moses. It is Miriam who celebrates when the Egyptians are swallowed in the Reed Sea: Exodus 15:20 "And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea." "Moses sister, later thought to be Miriam in Num 26:59 witnesses the discovery of the baby by Pharaoh's daughter (Exod 2:4) and thus becomes the mother of his second birth" thus resembling Isis (Haskins 47). From the hostility expressed by Aaron and Miriam it might appear that the Cushite had allegiance to a competing deity.. This is however seen in a different light by taking into account Jewish midrash. Here a picture emerges of Miriam as founding prophetess of Moses life, who prophesied his coming and left him incomplete on her

death leading to his striking the waters at her well of Meribah where she herself lay. Micah 6:4 reveals a deep secret of the origin of Zion when he says “And I sent before you Moses, Aaron and Miriam.” confirming Miriam as founding prophetess of Zion.

One also has to bear in mind that Tacitus says that the *hapiru* were exiled from Egypt because of a disfiguring skin disease (Walker 677), rather than escaping over the Reed Sea through divine intervention. The episodes of the Exodus are plainly wracked with such skin disease. Miriam caught this disease for a week immediately after uttering against Zipporah: Num 12:10 “And behold Miriam became leprous white as snow.” Thaumaturgic revenge on the prophetess.

The Decalogue

The final form of the Decalogue dates as late as 550 BC (Robin Lane Fox 54) and cannot be construed to be Moses’ logos:

The opening commandments of the decalogue concern God: (1) Thou shalt have no gods before me. [This does not mean no other gods at all, just primacy]; (2) Thou shalt make no graven image of the heaven, earth or waters under. Do not worship other idols for I am a jealous god who will plague the children of unfaithful parents unto the fourth generation, [a standard era of ancestor worship]; (3) Do not take the Lord’s name in vain; (4) Honour the Sabbath.

The rest regulate human relationships: (5) Honor one’s father and mother. Do not (6) kill, (7) commit adultery (possess another’s spouse), (8) steal, (9) bear false witness, or (10) covet thy neighbour’s house, wife, servants, or cattle [a wife having intermediate status between cattle and property].

The decalogue applies only to relations among the chosen. Not only murder, but genocide of the nations was standard: “‘A parochial perspective characterizes most religions,’ says John Hartung, ‘because most religions were developed by groups whose survival depended upon competition with other groups. Such religions, and the in-group morality they foster, tend to outlive the competition that spawned them’ ... The ten commandments, he reveals apply to Israelites but not heathen people, as reaffirmed throughout the Talmud, by later scholars such as Maimonides [Moses ben Maimon] and repeatedly by the kings and prophets of the Torah. Modern translations ... usually blur this point. But genocide was as central a part of God’s instructions as morality. When Joshua killed twelve thousand heathen in a day (p 662) and gave thanks to the Lord afterwards by carving the ten commandments in stone, including the phrase ‘Thou shalt not kill’ [Joshua 8:32], he was not being hypocritical. Like all good group-selectionists, the Jewish God was as severe towards the out-group as he was moral to the in-group.” (Ridley 1996).

Monotheists pride themselves that their god is the ultimate real god, the true god of creation and in history to his chosen people, without reflecting on whether the deity really has the ‘right stuff’ to be cosmic. A god cannot be jealous unless: (1) they are egotistical and (2) there are other gods or goddesses.

A series of probably older commandments are then ‘appended’ to the decalogue, including first-born male sacrifice to God: (11) All that openeth the matrix is mine; and every firstling among thy cattle that is male. All the firstborn of thy sons thou shalt redeem. And none shall appear before me empty. Thou shalt keep: (12) The feast of unleavened bread, the feast of weeks, of the firstfruits of wheat harvest, and

the feast of ingathering at the year's end. (13) Thrice in the year shall all your men-children appear before the Lord God, the God of Israel. For I will cast out the nations before thee. (14) Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning. (15) The first of the firstfruits of thy land thou shalt bring unto the house of the Lord thy God. (16) Thou shalt not seethe a kid in his mother's milk - a cryptic reference to Orphic sacrifice "Like a kid I have fallen into milk" (Graves 1948 218).

The Golden Calf and the Smashed Logos

We now begin to see a very different picture of Moses, one more like the avenging Dionysus (p 617) 'gentle and terrible'. Did Moses eat too many herbs on Mt. Sinai? (p 90) Why is this man 'meek above all men' so terrible? While we traditionally turn to the Bible as 'gospel' evidence, Moses above all others has been subject to massive editorial and political redaction by much later 'Yahweh-only' cultists. These images of Moses are thus perhaps even less reliable than our previous apoc-
hlyphal ones.



Receiving the tablets with 'horns of light' - Chagall. Smashing the Tablets - Rembrandt
Numbers 12:3 "Now the man Moses was very meek, above all the men which were upon the face of the earth." Yet he is portrayed as smashing the tablets of God and setting the Levites about killing all who would worship the golden calf.

While Moses sojourns with God, the people below are deviating: Exodus 32: "The people brake off their gold earrings and gave them to Aaron and he fashioned it into a golden calf. And they said, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." And they rose up early on the morrow and offered burnt offerings and peace offerings the people sat down to eat and drink and rose up to play." ... Despite the existence of Nehustan, we are expected to believe that Moses was so enraged by the Golden Calf, (a symbol of the Moon God and of Hathor, patron Goddess of Sinai) that: "When Moses saw that the people were naked; he said unto the Levites: 'Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.' And

the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.”

Karen Armstrong notes: “The Moses story reminds us of the difficulty and danger of religion. At its best, it reminds us of the sacred rights of all human beings. This is the spirit of the ten commandments. ... But religion, like any human activity can be abused. It can be used to give a divine seal of sacred approval to some of our most obnoxious prejudices and policies and Moses is the first person in the Bible to succumb to this temptation.

The passage in Exodus 32:4 “These be thy gods, O Israel, which brought thee up out of the land of Egypt.” is echoed almost verbatim in 1 Kings 12:28 “behold thy gods, O Israel, which brought thee up out of the land of Egypt.” The entire passage can thus be deduced to refer to later Judean outrage at the golden calves of Bethel and Dan. As noted (p 467), both cows and bulls were found at Gezeh. Some historians believe Moses’ bad press comes from the fact that the priests of Dan and Bethel descended from him (p 490) while those of Jerusalem came from Aaron (NZ Herald 2 Jan 1999). This is redaction by role reversal - Biblical double-think.

Having smashed the precious tablets of God, Moses returns to the mountain and receives the invective to destroy the Asherah: Exod 34:12 “Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be a snare in the midst of thee: Ye shall destroy their altars, break their images, and cut down their groves: For thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God: Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice; And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.” This again is ‘Yahweh-only’ rhetoric of the later times of Hezekiah and Josiah, unlikely to resemble Moses’ teachings in any way.

Patriarchal Violence at Ba’al Peor

There are also further complexities in the violent episode of Ba’al peor (Num 25:3) attributed to the wiles of the Midianites. In this episode a plague is stayed by violently attacking the whoredom of the men of Israel with the women of Moab. Pinehas runs a copulating couple through with a javelin. This is regarded as a turning point of the whole exodus for Moses. Ba'al Peor means “Lord of the Cleft” (Walker 86). It represents the fertility rite between the phallic god of the Phoenicians and the cleft of the Asherah. This is the first of a watershed of episodes which attest to the repression of female reproductive choice. At Baalpeor it was a Midianitish woman, but Moses himself had a Cushite wife (p 472), so the problem is not nationality but ‘whoring’. The result is murder and then genocide of women who have known men and slavery for the rest:

“One of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who were weeping before the door of the tabernacle of the congregation. And when Pinehas, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from among the congregation, and took a javelin in his hand; And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly” (Num 25:6).

“Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women children, that have not known a man by lying with him, keep alive for yourselves” (Num 31:17).

Kadesh and the Waters of Meribah

Moses was declared tabu after smiting the rock at Meribah, freeing the waters of Kadesh (Qadesh) Num 20:11, after dissension among the people of the Exodus who had to depend on mana from heaven for food and scarce and bitter waters. Significantly this is where Miriam died linking her again to the sacred waters and their dearth. He was committed to death on the sacred mountain while still in full possession of his faculties, because he had not sanctified the spring of the Goddess in the name of Yahweh: Deut 32:48 “And the LORD spake unto Moses that selfsame day, saying, get thee up unto mount Nebo in the land of Moab, over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession and die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, because ye trespassed against me among the children of Israel at the waters of Meribah Kadesh, in the wilderness of Zin; (Sin) because ye sanctified me not in the midst of the children of Israel.”

Horned Moses and the sacred water
(Old Test).

This is not without irony because Wellhausen (Smith WR 181) has shown that the oldest Hebrew tradition refers the origin of the Torah to the divine sentences taught by Moses at Kadesh. The term En-Mispat ‘waters of controversy’ refers to the drinking of ‘holy water’ (p 484) to test a person, instead of casting lots [urim and thummim] (Smith WR 181). Hagar in Gen 16:7 herself fled from Sarah to the ‘fountain of judgement’ between Kadesh and Bered where she knew from the deity ‘thou seest me’ of the birth of Ishmael. One cannot but lament at Yahweh's fit of jealousy by the springs of the goddess Qadesh, but likewise one cannot but marvel at this journey of Moses from the Mountain of Sin to the Mountain of Nabo as being as graphic as Abraham's journey from Ur to Harran, regardless of occasional conjecture that these place names could have derived from later Assyrian conquests.



As Freud (1939) has pointed out, the cultural disconnection as Exodus proceeds, indicates a fracture of the tradition, corresponding to an overthrow of the religion of Moses by a nascent tribal cult, worshipping a more violent desert deity, possibly a Zeus-like Ba'al-shamin (Lord of Heaven), thunder god of the skies and mountains, a violent event possibly associated with Ba'al Peor. This period has left a continuing angst in the Hebrew psyche. It is signal that the actual site of Mt. Sinai is

debated and there was no tradition of pilgrimage to the founding spot of the covenanting prophet. In this overthrow, the cosmic Moon deity of the logos, Yaho, devolved into the patron deity of the hapiru, retaining his aniconic astral aspect, while moving closer to features both of El, the gentle Canaanite father deity and Ba'al the impetuous storm god of Canaan.

Diminishing the Moon

“Tradition teaches that for the sake of their refusal to give their jewelry to the making of the Golden Bull-calf at Sinai, the women of Israel were given by God an exemption from work on Rosh Hodesh - the renewing of the moon at the beginning of the Jewish lunar month (p 646). ... The first four chapters of Exodus lay out a female-male rhythm of the first stage of the liberation of the Mitzrayim in which women are crucial. It is they who take the initiative and teach men the process of freedom, because they know the mysteries of birth. Thus the midwives save the baby boys; Miriam and Pharaoh's daughter Moses; Moses must flee to seven women and a well, marry Zipporah, and have a child before he can experience the burning bush; and Zipporah must complete the birth by teaching him to circumcise his son before he can reenter Egypt to become the liberator. Zipporah was not Jewish. Was she a celebrator of the moon? She is associated like Rivkah and Rahel, with a well - tides (p 482) and the female cycle”. (Waskow 265).

Psalm 81

*Sing aloud unto God our strength: shout for joy unto the God of Jacob.
Raise a psalm, and sound the timbrel, the pleasant harp with the lyre.
Blow up the trumpet in the new moon, at the full moon, on our solemn feast day.
For it is a statute for Israel, and a law of the God of Jacob. ...
Thou calledst in trouble, and I delivered thee;
I answered thee in the secret place of thunder:
I proved thee at the waters of Meribah. Selah.*

In a Talmudic tradition, the moon complains to Yahweh that he has lost his pristine importance. “O Lord of the world, Is it not possible for two kings to wear the same crown?” But Yahweh says “Begone and become thou smaller” (Briffault v3 77). Jewish tradition still celebrates the new moon by commemorating dead ancestors as in the tradition of the Moon God with the saying “David, King of Israel is alive and flourishes” (Malamat 106). Jewish women are not forgetful of the immemorial object of Semitic cult, and when the new moon appears they recite reverently a prayer, saying: “May God cause thee to increase and mayest thou be enabled to bestow upon us a blessed month” (Briffault v3 117).

[When God created the sun and moon, the two great lights], the moon said to the Holy One, “Sovereign of the Universe! Can two rulers wear one crown?” He answered, “Go then and make yourself smaller!” ... R. Simeon ben Lakish declared, “Why is it that the he-goat offered on the New Moon [for a sin-offering] is distinctive in that there is written concerning it, ‘unto the Lord’?” Because the Holy One said, “Let this he-goat be an atonement for Me [for My sin] in making the moon smaller.”(Hullin 60a)

R. Akha said to R. Ashi: In the West, they pronounce the following blessing: “Blessed be the One Who renews the moons.” Whereupon he retorted: “Such a blessing even our women folk pronounce.” [Let there be added] ... “The moon He ordered that she should renew herself as a crown of beauty for those whom He sustains from the womb, and who will someday, like her, be renewed and magnify

their Maker in the same glory of His kingdom” (Sanhedrin 42a).

“The light of the moon shall become like the light of the sun.” Isaiah 30:26

Yahweh: God incorporating all deities

The nature of Yahweh underwent one of the most advanced literary inflations to occur in human history (p 548). This happened early as a core part of the religious tradition and lent Yahweh multi-dimensionality lacking in pre-literate deities. Many verses in the Psalms describe God in ways which identify him as a God of thunder and of weather and the oceans. A stormy god which strides forth in thunder and bathes the land in spring showers. Vengeful and verdant as Canaanite Ba'al was.

Psalm 77

*The waters saw thee, O God, the waters saw thee;
the depths also were troubled.
The clouds poured out water: the skies sent out a sound:
thine arrows also went abroad.
The voice of thy thunder was in the heaven:
the lightnings lightened the world:
the earth trembled and shook.
Thy way is in the sea, and thy path in the great waters,
and thy footsteps are not known.*

These characteristics broadened to that of a creator deity of the Earth and heavens, still significantly imbued with the storm god character with clouds as chariot, chambers in the waters and a voice of thunder.

Psalm 104

*Bless the LORD, O my soul. O LORD my God, thou art very great;
thou art clothed with honour and majesty.
Who coverest thyself with light as with a garment:
who stretchest out the heavens like a curtain:
Who layeth the beams of his chambers in the waters:
who maketh the clouds his chariot:
who walketh upon the wings of the wind:
Who maketh his angels spirits; his ministers a flaming fire:
Who laid the foundations of the earth, that it should not be removed for ever.
Thou coveredst it with the deep as with a garment: the waters stood above the mountains.
At thy rebuke they fled; at the voice of thy thunder they hasted away.*

In earlier verses Yahweh is merely the Lord of Hosts the military god among the community of deities, not as the sole God not without which there is no other.

Psalm 82

*God standeth in the congregation of the mighty; he judgeth among the gods.
How long will ye judge unjustly, and accept the persons of the wicked? Selah.
Defend the poor and fatherless: do justice to the afflicted and needy.
Deliver the poor and needy: rid them out of the hand of the wicked.
They know not, neither will they understand; they walk on in darkness:
all the foundations of the earth are out of course.
I have said, Ye are gods; and all of you are children of the most High.
But ye shall die like men, and fall like one of the princes.
Arise, O God, judge the earth: for thou shalt inherit all nations.*

Yahweh was also depicted as Canaanite El in later apocalypses from Daniel to Enoch in which God becomes the ‘Ancient of Days’ with white hair like wool.

“I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.” This passage indicates old man El clothed in the fiery char-

iot of the Sun god (Daniel 7:9).

By later centuries, particularly after the Persian era, Yahweh was to adopt all the characteristics of the Sun God drawn across the skies in his chariot, as in Isaiah 66:15 “For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.”

The patriarchal ascendancy thus accomplishes by syncretic assimilation into one deity all the manifestations of Sin, Nabu, the ancient Canaanite gods El the grand old man and Ba'al the god of the mountains and weather, who rides in a storm cloud and a verdant shower of rain and the Persian sun-god of light of which Ahura Mazda forms the archetype. However this deity is not god manifest on earth in history, but rather a series of unashamed cultural assimilations accruing to one male godhead all the diverse powers traditionally ascribed to the many ecosystemic parts of the polytheistic assembly.



Yahweh's name is on this coin 4th century BC near Gaza, depicting a sun-charioted figure holding his sacred eagle (Graves 1946 33).

2 Kings 2:8 And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground. And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto

thee; but if not, it shall not be so. And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

This identification with the sun God continues from Zoroastrian to Essene and finally Johannine dichotomies of light versus dark principles (p 569). The Essene calendar is predominantly solar as opposed to the Jewish lunar calendar, although despite its founding pretensions, dates to no earlier than 600 BC. As the sun of righteousness, Jesus is the son of the sun. As the light of the world, he is likewise.

The Nemesis in the return of the Queen of Heaven: At the 'Presentation of Mary', the budding Moon Goddess (p 420) is introduced to the moon-horned high-priest whose Yahweh-only tradition has diminished the moon and destroyed the Asherah. The Queen of Heaven is about to make her return in the name of gylanic (p 413) Jesus. He will be accursed by the Jews for this 'Edomite' act. - Titian (Benard)

The cost has been specific - the loss of virtually all the feminine attributes, particularly in regard to fertility sustainability and the physical responsibility for the continued nuturing and welfare of existence. Despite the fact that Yahweh variously portrays himself as a wifely, or even a fatherly-motherly god (p 555), these attributes are generally by analogy only and definitely not a presentation of the female as a manifestation of divinity.

