

## HOW MANY “GODS” ARE THERE IN THE BIBLE?

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How many “Gods” are there in the Bible? Plenty more than the Reader would think. But we must discern God from god, and not all “gods” are God, and God is not all gods. That’s just for starters; there’s more to come, next.

Think on this: If there is only one God, why does The Bible command us to have “no other gods before Him”? (Exo. 20:3-6); the very word, “gods”— all Scriptural texts extant always using the plural, as in, ‘more than one; many’ — in the Biblical Commandment indicates other gods exist. If this were not true, there would be no reason to prohibit an act which could not be accomplished; that which does not exist cannot even be acknowledged. So what’s the problem, with this gods idea?

It has been alleged that there are over 600 names for our Heavenly Father to be found in the Bible. It can be readily admitted that many people in the world today are rather opinionated; and as often these people tend to make dogmatic statements on subjects with which they are unfamiliar, or totally ignorant, or about which they cannot prove with any accuracy at all. Yet these erroneous and false statements have more than simply influenced some unsuspecting and innocent person, impressed with the biblical bluster of these proponents, to draw certain equally false conclusions. It is essential and imperative that we “prove all things” and “hold fast” only to that which is good. (1st Thessalonians 5:21). Our Scriptures do not say anywhere that our Israelite God’s Sacred Name can be found as having 600 names, sub-names, nor even 100, but that there is only one Sacred Name given to us, to whom we must Pray and Obey.

In our pursuit to understand the Sacred Name and Its correct pronunciation (as if we could determine it, with only the four consonants available to us), and its supposed alternative Names, it is also notable that while most people in Western “Christian” civilization believe there is only one God — and that this one God is God for everyone; a “universal” God, who “loves” everyone all the same, all the time, and equally so. The Bible they rely upon when arriving at that conclusion actually reveals there are many gods, and these gods are not all the same, nor are they the god of everyone, nor do they love everyone equally — and the choice of one’s God or gods is all important in obtaining results when praying. Here, the Reader can contemplate for a few pages, many pages, actually, on the many “gods” there are in The Bible, and this will re-enforce the necessity for knowing and naming the true God of true Israel — the Only One for the Israelites to know, worship and from whom to expect both Blessings and Disciplines.

Our God, as the One True Living God of the true Israelites, who are the Caucasian peoples of essentially the Western World, acts in our Israelite lives in a peculiar way, as if in a “relationship”; as if He were the “husband” of Israel, and the entirety of Israel, men, women, and children, are considered by Him as his proverbial “wife,” or such similar styled “covenant

relationship.” (Cf. Isa. 54:5, Jer. 31:32<sup>1/</sup>), and our God Yahweh obviously does not want us to go “fooling around” with any other gods; not only that, if we do worship some god not our own, that other “god” will see to it that if the ‘cheating wife’ (that’s us) does not return to Him to whom we belong, that god will assure this Wife becomes discontent with the true Husband. (Observe our ancestors as the Old Testament version of Israel, acting *in contra*: Ezek. 16:32, Hos. 2:2). But many of the other (supposed) gods of the other peoples and nations found in Scripture, including those god(s) of the supposed anti-Israelites, the so-called “Jews,” are more than happy to see their own subjects run around with other gods, seeking what respite they might from those “other gods.” (Ezek. 16:17, Hos. Chps 4,5). Caucasian Israelites should not follow after those mis-leaders. Those others, as non-Israelites, may appear to be happy, and they probably are happy — but only they can “get away with it,” whereas Israelites cannot. This is one of the great points of The Bible that has been mis-represented or never represented by so many people, in or out of a pastoral, preaching Office.

But when reading The Bible, we find there are two spellings of the word: one is “God” and another is “god.” Do we pray to, and obey, the one with a “Big G” or “little g”? When the Reader searches through most any Bible, there will be seen how the God of Israel is capitalized — “G”, whereas the “other gods” are in lower-case — “g” (similar to the differences of Lord, LORD, and LORD, each with its own “case,” each with its own meaning and divine Identity). There should be no mistake here, unless that Bible’s translator, editor, or typesetter introduced those “gods” as equal to our One, True, Living God. (It happens, for one reason or another, none good nor helpful).

Everyone thinks there are three major, and therefore only three, religions: Judaism, Christianity (erroneously lumping together Roman Catholicism with Protestant), and Islam. But in fact and in practice, there are many religions, more than can be counted; and is a god for each one, and sometimes there are many gods for each of them — more than can be counted. Any closer review of the religious activities in some mass-urban “multi-cultural,” multi-racial society will prove this to be true.

Presented below is a brief listing of the many small-g “gods” of the Bible, at least this many — and only those found in the Bible; countless other gods and their worshipers exist beyond that actually narrow scope of the Scriptural times during the “Old Testament. And there are people in that ancient Old Testament time who actually prayed to these other “gods.” It usually amazes most people to hear that the descendants of those pagan god worshipers that appear in the Old Testament still pray to these same gods to this very day; those people essentially look the same as their ancient-most ancestors, and they essentially pray to their ancient-most ancestors’ god(s), also. They know that; we do not know that. Not only have the racial differences of those ancient days survived to be with us today — for our lack of such knowledge, they are existing amongst us unrecognized, their religions are with us also — again, for our lack of knowledge, existing amongst us unrecognized.

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<sup>1/</sup> THE COVENANT RELATIONSHIP: the Covenant of Yahweh with Abram-Abraham, Gen. 15:18ff, 17:5-9ff; with Jacob, Gen. 35:11-12; with All Israel, Exo. 19:2-6, 24:7, 34:11-12, 27-28; Lev. Chp. 26, Deut. Chp. 28, etc.

Here, from several different Bibles, Bible Dictionaries, and Bible Encyclopedias available, there will be found at least the following names for the many gods and names of some of the people who worshiped them. The wider scope of search would result in a much longer list. These are only the ones found in The Bible. With the advent of the “Internet,” a search for Biblical or other names for one of these “gods” will often be quite fruitful, if not surprising.

The Reader must remember, or now become aware, that those people who worshiped these pagan gods on one hand did not reverence Yahweh, and were not led by Yahweh’s Holy Spirit — nor were any other of these gods listed here; but on the other hand, Scripture will show in many places where Deuteronomy 32:31 was very much true and in effect. Hence those people knew the difference between Yahweh and the many gods (el, elohim) they worshiped. Those “gods” were made for them; the Israelite’s God was made for Israelites. One people ought not to pray to the other’s god or God and yet not expect divine trouble for doing so, from one God or another god.

ADRAMMELECH and ANAMMELECH the gods of the Sepharvites, who burned their children in the fire. (2nd Kings 17:31). Anam’melech (a-nam’e-lek; “Anu is king”). Anu was the Babylonian god of the sky.

AMON (“the hidden one”), originally a local god of Thebes (biblical No-amon, the capital of Upper Egypt; Nah. 3:8; Jer. 46:25, RV).

‘ANAT (Anath; a-nat), the patroness of sex and war, the paramour of Aliyan Baal; identified with the “queen of heaven” to whom the people who were living in Pathros in the land of Egypt offered incense in Jeremiah’s day (Jer. 44:15-19).

ARTEMIS (ar’te-mis), a goddess known among the Greeks as Artemis and among the Romans as Diana. “Artemis of the Ephesians” was not a Greek divinity, but Asiatic. (The Acts 19:35).

ASHERAH (a-she’ra; plural, Asherim), a pagan goddess in Northern Syria; or, Asherat, “Lady of the Sea,” and consort of El. (1st Kings 15:13; 2nd Kings 21:7, 1st Kings 18:19, 2nd Kings 23:4). aka, Ashtoreth (Ashtoroth), Asherah (Asherim), and Anath (Anathoth).

ASHIMA (ash’ima), the god of Hamath, and in Samaria (2nd Kings 17:30-31).

ASHTORETH (ash’to-reth), or Asharoth or Astarte, a Canaanite goddess, and of the Sidonians. (1st Kings 11:33);

ATARGATIS (a-tar’ga-tis; from Greek. atargatis from the Aram. `Atar or `Attar (Astarte) plus `Atah. Probably the same form of the Phrygian Atis, a god of vegetation). A Syrian divinity, the great goddess of fertility among the Aramaeans. (Not specifically mentioned in The Bible, but see: 2nd Macc.. 12:26).

BAAL (ba’al), the common Canaanite word for “master lord.” Baal was one of the chief male deities of the Canaanite pantheon. (found 68 times in NASU, 63 KJV), and commonly used in individual’s names. (And yet this name is also used for a city’s center-status, such as a

“capital city,” or “county seat,” i.e., Baalath-beer (1 Chron 4:33), Baal Gad or Baal hermon (Josh. 11:17, 12:7, Judg. 3:3, Baal-hazor (2nd Sam. 22:13)).

BAAL-BERITH' (ba'al-be-rith; “lord of the covenant”), the great weather god; Baal was worshiped at Shechem after the death of Gideon (Judg. 8:33; 9:4).

BAALIM (ba'al-im; Hebrew language plural of Ba'al). This is a general term including not only images of Baal, but various concepts of the god. There were numerous Baalim deities.

BAAL-PE'OR (ba'al-pe'or; “Baal of Peor”), a Moabite deity worshiped on the summit of Mt. Peor with immoral rites. The name is probably another form of Chemosh. (Num. 25:1-9, Ps. 106:28, Hosea 9:10. But compare Baal, as part of a major city's name, above).

BAAL-ZE'BUB (ba'al-ze'bub), worshiped by Philistines at Ekron. (2nd Kings 1:2).

BEL (bal; Akkad. Belu, related to or derived from Hebrew “ba'al,” “lord”), the patron god of Babylon (Jer. 51:44) identified with Marduk, head of the Babylonian pantheon. The Israelites called him Merodach. (Jer. 50:2).

CASTOR (kas'tor) and Pol'lux (pol'ux; Greek dioskouroi, “sons of Jupiter”), in Acts 28:11, KJV; twin sons of Zeus (NASU, at marginal note, 1).

CHEMOSH(ke-mosh), the national deity of the Moabites, honored with horribly cruel rites like those of Molech, to whom children were sacrificed in the fire.(Judg. 11:23-24, 1st Kings 11:33)

DAGON (da'gon; Heb. dagan). An ancient Mesopotamian deity; or, Beth-dagon (Josh. 15:41, Judg. 16:23).

EL, the head of the Canaanite pantheon, who was the hero of sordid escapades and crimes. He was a bloody tyrant who dethroned his father, murdered his favorite son, and decapitated his daughter. It would be easy for a Bible reader to confuse this god with El of Israel's God.

GAD. A Canaanite deity rendered “Fortune,” the god of good Luck (Isa. 65:11 NASU, see marginal note). (Not related to nor deification of Gad, seventh son of Jacob-Israel).

HERMES (her'miz), the Greek god, identical with Mercury, the Roman god of commerce and protector of the grain trade. (Acts 14:12).

KIYYUN (ki'un), or Kaiwan or Kewan, representing Akkad. Kaiwanu, the name of Ninib or Saturn; Molech; “star gods.” (Amos 5:26, NASU marginal note)

MALCHAM, or MALCAM (mal'kam), the national god of the Ammonites equated sometimes with Molech or Moloch

MENI (me'ni), the god of destiny, fate, or fortune worshiped by the ancient Hebrews in time of apostasy: (Isa. 65:11; see NASU marginal note).

MILCOM (mil'cum; "their king"), a form of Malcham, the national god of Ammon and the Ammonites (Judg. 11:23-24, 1st Kings 11:5; 2nd Kings 23:13). see also, Chemosh.

MOLECH (mo'lek; Heb. melek, "king"), or Sikkuth, Saturn. A pagan deity honored by the sacrifice of children, in which they were caused to pass through or into the fire. Worship of Molech was stringently prohibited by Hebrew law (Lev. 18:21; 20:1-5; see also, Jer. 7:29-34; Ezek. 16:20-22; 23:37-39; Amos 5:26, marginal note). No form of ancient idolatry was more abhorrent than Molech worship.

NEBO (ne'bo; Akkad. Nabu), a Babylonian deity of wisdom and literature (Isa. 46:1, Ezra 4:10).

NEHUSHTAN (ne-hush'tan), a contemptuous epithet applied to the bronze serpent, which the Israelites had turned into an object of worship (2nd Kings 18:4).

NERGAL (ner'gal), the Babylonian sun-god of Cuth. (2nd Kings 17:30-31).

NIBHAZ (nib'haz), an idol worshiped by the Avvites; an Elamite god.(2nd Kings 17:31).

NISROCH (nis'rok), a god of Assyria at Nineveh (2nd Kings 19:36-37).

RIMMON (rim'un; "pomegranate"), a Syrian deity worshiped at Damascus; the temple or "house of Rimmon" (2nd Kings 5:18); or, Hadad-rimmon, since Hadad was the supreme deity or sun-god of the Syrians.

ROMPHA (rom'fa), a deity worshiped by the Israelites in the desert (Acts 7:43, "the star of the god Rompha"; another "star god"?). The quotation in Acts is from a corrupted translation of Kaiwan (Akkad. Kaimanu), the name of Saturn, and was understood to be the god Kiyyun (Amos 5:26). KJV: Remphan, NIV, Rephan; and others: Romphan, Rempham, Raiphan.

SATAN, and her demons as gods (elohim) of the Philistines. (Notice the feminine gender in describing "Satan"<sup>2/</sup> [This one is everyone's favorite; the one we all love to hate, and hate to love]).

SHAGGY GOAT (Heb. sa`ir, "shaggy, hairy"), or SAT'YR, demonic creatures dancing among the ruins of Babylon (Isa. 13:21, see marg.) and Edomite cities (Isa. 34:14); "goat demons" (Lev. 17:7) and "satyrs" (2nd Chron 11:15)

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<sup>2/</sup> SATAN, or The Devil. The concept of "evil," as associated with "Satan" and "the devil," is the result of at least a translational error. The original Old Testament Hebrew / Israelite language word "satan" (which in the New Testament is "devil") means merely "opponent," or "adversary." Satan does not represent an independent being who, or which, is separate from "God" and capable of destroying, even little by little, one by one, the Works of our Israelite God. The word "devil" appears only in the N.T.

SIKKUTH (si'kuth), a star deity (Amos 5:26 NASU), RSV "Sakkuth," but in the KJV and ASV translated "tabernacle" and in the NIV "shrine"; "Succoth.", Sakkut, the Babylonian designation of the planet Saturn.

SUCCOTH-BENOTH (suc'oth-be'noth). a Samarian idol (2nd Kings 17:30); identified with Zarpanitum, the consort of Marduk, the patron god of Babylon (but not of the Sumers, Sumerians).

TAMMUZ (tam-uz). a Babylonian deity. (Ezek. 8:14, see also Jer. 22:18, Amos 8:10).

TARTAK (tar'tak), an Avvite heathen deity in Samaria, mentioned with Nibhaz. (2nd Kings 17:31).

ZEUS In Greek mythology, king of the gods and of men. He is identical with the Roman Jupiter (Acts 14:12-13); include with him all the other Greek, and Roman, 'gods many.'

There was (and most likely yet is) the God of the Valleys (1st Kings 20:28); a God of Fortresses (Dan. 11:38); and The (unnamed) God of the Land, or The Customs of the God of the Land (2nd Kings 17:26). "Nature worship" has become popularized, particularly in America today, with subtle Anti-Christ's and Anti-Israelites encouraging one to 'think environmentally,' to 'talk to the trees; listen to the rocks.'

The many gods of peoples, and of nations in The Bible:

The ancestors of Israel "beyond the River" had their gods (Josh. 24:14ff; note "plural" gods), and Saul's and his son's armor was put into the house of their gods (1st Chron. 10:10). The two golden calves erected by Jeroboam at Dan and Bethel to keep the people from going to Jerusalem to worship are called gods (1st Kings 12:28; 2nd Chron. 13:8ff. Fortunately, after suffering enough Adversity, they also repented and reaped the Blessings for adhering to Yahweh).

The ancient city Ur of the Chaldees was the center for the worship of Sin, the Moon-god.

The gods of Laban and his family (Gen. 31:30,32; 35:2,4), who somehow wandered from "the faith" in worshipping Yahweh. (Laban was Rebackah's brother, and uncle and father-in-law to Jacob-Israel).

The gods of the Amorites (Judg. 6:10) are not named, but they probably were the same as the gods of the Canaanites.

The gods of the Canaanites were Nature-gods, and their worship was that of the productive and chiefly reproductive or fertility powers of Nature.

The plagues of Egypt were specially directed against their wretched nature gods, such as bird gods and other animal deities (Num. 33:4; Ex. 12:12).

The champion Goliath cursed David by his gods (1st Sam. 17:43).

The gods of Damascus were worshiped in the house of the god Rimmon (2nd Kings 5:18).

There were many gods in Syria. (2nd Chron. 28:23)

Solomon's many wives worshiped their own gods, and he provided the means for their worship while they lived in his palace. Chief among these were Chemosh of Moab and Molech of Ammon (1st Kings 11:2,4,8).

The mixed-blood, multi-raced, multi-cultural peoples transplanted or induced into the land, after the Captivities of Israel and Judah, had their various gods and mingled their service with that of Yahweh, after being taught by a (probably an adulterated "Judeo-Christian"-styled) priest of Yahweh. The names of some of these gods were Succoth-benoth, Nergal, Ashima, Nibhaz, Tartak, Adrammelech (2nd Kings 17:29-31,33).

The gods of Seir were brought to Jerusalem by Amaziah, but the names are not given (2nd Chron. 25:14).

The gods of the nations conquered by Sennacherib and his fathers, namely, Hamoth, Arpad, Sepharvaim, Hena, Ivvah (2nd Kings 18:33-35, 19:13). Also those conquered by Sennacherib's fathers, Gozan, Haran, Rezeph, Eden or Telassar (2nd Kings 19:12; Isa 36:18-20; 2nd Chron. 32:13ff).

Gods of Moab are mentioned in Ruth 1:15; 1st Kings 11:1,7.

Gods of Babylon and the graven images of her gods are referred to in Isa. 21:9; 42:17; Bel and Nebo mentioned in Isa. 46:1; other gods of silver and gold (Ezra 1:7; Dan. 4:8-9,18; 5:4,11,14,23).

Nineveh's gods are merely referred to in Nah. 1:14, but Nineveh, at Jonah's exhortation, repented, and was spared destruction. (Jonah Chp. 3).

The coastlands or borders and peninsulas of the Aegean Sea had numerous idol gods, shrines and devotees. Isaiah challenged them to prove that they are gods (Isa. 41:22ff).

The Philistines — the ones most Bible readers love to hate almost more than the Canaanites or the "Jews" — venerated Satan and their demons as gods (elohim). To the Philistines, Yahweh was simply another god (el); hence they gave Yahweh the same title: god (el, elohim), that they had originally given to Satan and her demons (which we today follow so mindlessly).

The Arameans worshiped the same gods (elohim) as did the Philistines, considering Yahweh as simply another god (el), and gave Him the same titles, El, Elohim, that the Philistines originally gave to Satan and her demons.(1st Sam. 5:7, 1st Kings 20:23).<sup>3/</sup>

As far as the Israelites themselves are concerned, these pagan gods were not to be mentioned by them. (Ex. 23:13; Josh. 23:7). They are not to be worshiped, but destroyed. (Ex. 23:24). Israelites are to make no covenant with the people or their gods, because those would be a snare to them. (Ex. 23:32; Deut. 6:14; 7:4,25). A curse will follow any defection from Yahweh to them. (Deut. 11:28; 28:14ff; 12:3,30; 13:7; 20:18; 29:17). These gods are an abomination to Yahweh. (Deut. 12:31; 20:18; 29:17; 32:37; Ezek. 7:20; 1st Kings 11:5; 2nd Kings 23:13). They are to be considered as foreign gods to Israel. (1st Sam. 7:3ff; Josh. 24:20,23; Judg. 10:16; 2nd Chron. 14:3; 33:15).

All this did not help the Israelites of today, when their spiritual leaders, upon whom those same Israelites rely for spiritual education and maintenance, failed to properly and completely instruct their Church members in The Way. And this is complained of many times in Scripture, some of which is as follows:

“To this day they [the Israelites] do according to the earlier customs: they do not fear [give reverence to, obey] Yahweh, nor do they follow their [more correctly, Yahweh’s] statutes or their ordinances or the law, or the commandments which Yahweh [Yahweh] commanded the sons of Jacob, whom He named Israel; with whom Yahweh made a covenant and commanded them, saying,

“You shall not fear other gods, nor bow down yourselves to them nor serve them nor sacrifice to them. But Yahweh, who brought you up from the land of Egypt with great power and with an outstretched arm, Him you shall fear, and to Him you shall bow yourselves down, and to Him you shall sacrifice.

“The statutes and the ordinances and the law and the commandment which He wrote for you, you shall observe to do forever; and you shall not fear other gods. The covenant that I have made with you, you shall not forget, nor shall you fear other gods.

“But Yahweh your God you shall fear; and He will deliver you from the hand of all your enemies.

“However, they did not listen, but they did according to their earlier custom. So while these [Israelite] nations feared Yahweh, they also served their idols; their children likewise and their grandchildren, as their fathers did, so they do to this day. (2nd Kings 17:34-41 NASU, “the LORD” replaced with “Yahweh”). Is it true, that there is nothing new under the sun? Or did they follow their ancestors?<sup>4/</sup>

Confusing the matter are Bible quotes which provide existence of other gods by declaring the superiority of Yahweh over all the other gods, saying Yahweh was “greater than all gods,” implying others (Ex. 15:11; 18:11); “God of gods, and Lord of lords” (Deut. 10:14,17); “The

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<sup>3/</sup> PHILISTINES, ARMANEANS. See: *The Book of Yahweh: The Holy Scriptures* (1996, 9th Ed.), at 1st Sam. 5:7, p. 226, n.1, 1st Kings 20:23, p. 296, n.1., quoting *Interpreter’s Dictionary of the Bible*, Volume I., Page 817.

<sup>4/</sup> IDOLS. Consider the “family idols” of Laban, as Rachel, Jacob’s second wife, took them with her as the Jacob family removed from Laban’s household. (Gen. 31:19, 30). What “idols,” what “gods”? Contemplate the reasons Rachel did not reveal them (31:34).

Mighty One” (Josh. 22:22); “to be feared above all gods” (1st Chron. 16:25; 2nd Chron. 2:5; Ps 96:4ff); “King above all gods” (Ps. 95:3; 97:7,9; 86:8; 135:5; 136:2; 138:1; Jer. 10:11; Zeph. 2:11; Dan. 2:18,47). But happily, the prophet Jeremiah advances (himself and hopefully the Israelites) so far toward a pure and well-defined monotheism that he speaks of all other gods as “not gods.” They have no existence to Yahweh. (Jer. 2:11; 5:7; 16:20). A similar position is taken in Isa Chpp. 41; 43, etc.

And that is only a rather incomplete list of the many pagan gods found in some of the Bible Dictionaries, Encyclopedias, and Commentaries, etc., whose editors found the names of these gods in the Bible, for us all to see and of whom to be aware. And yet it does not account for all the gods which archeology and anthropology has discovered in that same geographical area, nor anywhere else in the world not contemplated by the ultimately narrow scope of Scripture.

In those ancient times, there was a multitude of complex intermingling of non-Israelite, “pagan” gods and goddesses, of vegetation god cults and the goddess cults, and other “nature”-styled deities; there was, and yet is, the Great Mother cult, particularly female fertility gods, mother goddesses, and reproductive goddesses, represented usually as a cow goddess, with their respective national-god names, attaching or detaching over the hundreds of years among the non-Israelite peoples of the (pre-)First (Old) Testament times. Many of the pagan gods were adopted by each varying people, and then adapted in various ways, according to their particular social or individual needs, often retaining the original name of the god or goddess, as it was known among those whom they obtained that god, to the confusion of modern-day researchers. Some but not all of the lengthy list of ancient gods and goddesses not mentioned in Scripture, but known to classical literature students, ancient historians and anthropologists and archeologists of ancient peoples, would be:

Of Babylon and Assyria: their supposedly “gods of healing” were Allatu or Ereshkigal, Ea, Gibil or Giru, Gula or Bau or Ninkarrak, Ishtar; Nubu or Nebo, Ninib or Ninurta, Nusku, Sarpânîtum, Shamash, Sin; others were Marduk, god of the city of Babylonia, with his consort Zarpanit; El, mentioned above, sometimes described as a remote, shadowy supreme being, the Father of Years; Yam, god of seas and rivers, with Athtar, god of springs and wells, and viceroy (second place) to El, the supreme god; Babylonian triad of Anu, god of heaven, highest god of Mesopotamia, father and king of the gods, “sky, shining, bright”; Enlil, storm god, king of the gods, lord of the winds; deity of Sumaria, Ninlil, earth divinity and father of the gods, aka Aruru, Nintu, Ninma, Nigal and Ninhursag (also identifiable with Ki and Ninmah, earth-mother of the land; Enki, or Ea, the water god, lord of the watery deep, lord of the earth and of the underworld, god of wisdom; Ishtar, Nabu, Nergal, Marduk and Ninib; Dumuzi-Tammuz, the Young god, 48; Tor-El; Mot, god of sterility and drought.

Of Egypt: Horus, son of Osiris, Horus the Elder, Harakhte, ‘lord of heaven,’ the falcon-god, source of life; Atum; Nun; Phat, Phat-Nun, “the Great One,” a self created god of Memphis and father-god of Atum, Phat-Nuunet, his mother-goddess; Amon-Re king of gods; Min, local Egyptian god of Koptos (or, Qift), sky and fertility deity, related to Amon; Osiris; Isis; Shu; Seth, the Sky and weather, rain and storm god; Thoth at Hermopolis; Atum-Re at Heliopolis, the supreme god; the Egyptian cosmology (creation and existence of the universe) of the “Great Ennead” of Shu, the air-god and father-god of goddess Nut; Geb, god of earth; Tefnut, god of

moisture; Nut, god of the sky, counterpart to Nun, the abyss; daughter of Shu and Tefnut, wife of Geb the earth-god and of the underworld and heavens, clouds; cow; identified also as mother of Isis, and Osiris; mother of the gods, as “goddesses of many names,” similar to Magna Mater of western Asia, Greece, Rome; Osiris, Isis, goddess of many names, queen of all gods and goddesses; a throne woman of kingship; daughter of god Geb and goddess Nut, gods of earth and heavens, wife/brother of Osiris; Seth, Nephthys; Re, sun god at Heliopolis, later Amon at Thebes; Hathor, Egypt, daughter of goddess Nut and god Re and mother of both Re and Horus, as the sky- and cow-goddess, mistress of the stars, lady of the West and underworlds, love, music and sacred dance; Neith, cow goddess; virgin mother of the sun-god, sky goddess, mother of Re, identified with Isis as wife of Osiris, later as Hathor the Great Goddess, the mother of all gods; aka Neit-Hotep and Meryt-Neit; goddess of hunting; watery chaos, as with Nut; akin to Nut, and similar to the Greek’s Diana; Rhea, consort of Kronos, god of, and counterpart of Anatolian (later known as Asia Minor, near Turkey) goddess Kybele; Anata, mistress of the sky, lady of the gods, daughter of Ptah or Re, et al. Others known as healing or protective gods and goddesses would be ‘Anquet, goddess of the South, of the river cataracts (as a triad with Khnûmu and Satet), deity of fertility and childbirth; Apis (pronounced Hap), god of Memphis from early times, “the holy god,” the origin of medicine; Bes or B<sup>6</sup>sa, a purely human god of negro or negroid character, deity of pleasure, mirth, laughter, music dancing, and slaughter, with magic power; Êpet or Uêret, a composite being, deity of parturition, protector of children and from illness, mistress of talismans (amulets, charms); Hat-hôr, goddess of love and women, joy, and music, mother of the world, creator of the heavens and earth, mistress of heaven and the underworld, receiver the dead, protector of mothers; I-m-hotep, god and astrologer of the priests of R<sup>6</sup>, scribe of the gods, author or words of power to protect the dead, the good physician, deity of physicians, protector from sterility; Isis or Êset, goddess as a protective deity, god of the underworld and kingdom of the dead, judge of the dead, fertility, love, protector of women, with powers of a magician, the supreme enchantress, sorceress, great of magic, god of childbirth and of children; Khonsu or Khons, moon god, renowned for miraculous cures, god of earth, sea and sky, the great god who drove away devils; Neith, goddess of weaving; Nekhbet, Nephthys or Nebet-hôt, Ptah, Sekhmet, Serapis or Osorhap, Thoth or Thout or Tahuti, Ubastet or Bastet, Uzoit or Uazit or Buto (Uto)

Of Syria: a triad of gods, Anu, Alalu and Enlil; of Iran, Varuna; Ershkigal, Assyrian queen of the underworld; Indo-European sky gods: Varuna, head of the pantheon of sky, sun, wind and storm gods, similar to Greek Ouranos; Dyaus Pitar, counterpart of Greek’s Zeus and Roman Jupiter, fertilizing rain and thunder; and goddess Atargatis, of Hierapolis, sharing a temple with Zeus, Hera and Kore; Aphrodite; Ariemis of the Greeks, representing the three aspects of womanhood, wife and mother, over and mistress, and chase and beautiful virgin; the gods Baal, and goddesses Anat, sister and wife of Baal; Asherah, goddess of the corn cult, originally the wife of the old shadowy supreme deity, El, and as adversary of Baal, she joined with Anat; Kheta, as national goddess. Aleyan-Baal, storm god and weather god, similar to Marduk in Babylonia; Mot, or Lptn, god of mercy and lord of the underworld and death, drought and sterility. Baal, later known as Melkart, and Asherah, chief deities of Tyre.

The Gods of Phoenecia: Ba’al-marp<sup>6</sup>, a local medicine god; Eshmun, chief god and moon deity, of the northern heavens; and Tanit, goddess of protector of childbirth and children, the local great healing mother-god.

The gods of Anatolia (Asia Minor): Teshub, the weather god; Ahura Mazda, the wise-lord of the Avesta peoples; Mesopotamia's mother-goddesses: the earth-goddess, aka Ninhursaga, Mah, Ninmah, Inanna-Ishtar, Nintu or Aruru; Nintu-ama-Kalamma, the lady who gives birth; the mother of the land; Dam-gal-nunna, the great spouse of the prince, as wife of Enki, the water god of wisdom; Inanna-Ishtar and Dumuzi-Tammuz (the Young god); Inanna, the Sumarian (not the Samaritan) counterpart of Assyrian Ishtar; Dumuzi of Sumeria as Tummuz of Assyria, incarnations of creative powers of spring; Inanna, queen of heaven as wife of Anu; Munbarshegunu, the ancient goddess of Nippur; Nanna, moon god, daughter of Ninlil and Enlil, and other underworld deities; Nammu, mother of Anu and Ki, heaven and earth; Kwoth, East Africa; Dyaus Pitar of the Indo-Europeans, of sky & weather. Ishtar, or Inanna, "is of course the Great Mother,<sup>5/</sup> worshipped throughout the land, to whom the Enna precinct [where several temples were located] at Uruk was dedicated ." (Modernly, Uruk is Warka, yet it was Erech of the Old Testament, along with Babel (Gen. 10:10), and associated with the name of Gilgamesh, one of the earliest dynastic rulers, and hero of their Flood epic, if not mythical or legendary, story). Lloyd, Archaeology of Mesopotamia, Chp. Three, The Threshold of Written History, pp. 57, 49-51).

Of India: The } dityas, Agni; Apah; The ANins; Bhaisajyar~j~or Bhaisajyagurul Bram~; Brhaspati; Daksa; Dhanvavtari; Dh~tr; Indra; The Maruts; SarasvatS Savitr; Soma; Sãya; Tvastr; Varuna; V~t~or V~yu.

Of Iranian gods: Ahur~ni; Airyaman; AredvSSãra An~hita; Ashi; Cisti; Drv~spa; Haoma; Mithra (of Mithraism); Thra' taona or FarSIB; thrita; Tishtrya; Verethraghna; and Yima.

Other gods and goddesses of the times and other peoples were often duplications of the gods of yet other peoples described above: there was a Queen of Heaven; Anath-Yahu, comparable to Yo-Elat in the Ugaritic texts; the male weather-god was the principle deity of the Hittites; the Hurrians' goddess Hebat or Hepatu, Hepit, consort of the weather-god Tshub; Sharruma or Sharma, similar to the Hittite gods. Habat was also known as the prototype of MA, chief mother-goddess of Asia Minor (Anatolia); Hannashanna was the grandmother-god in Anatolia; the sun-goddess Wurusemu or Arinitti of the Arinna peoples; Shauskha, sister of the god Tshub, goddess of sexuality and love, Anatolian counterpart to Babylon's Ishtar; Nintud, the Sumerian's mother goddess; Telipinu, son of the weather-god of Syria; the god Hatti,<sup>6/</sup> assisted by goddess Inaras; gods Kybele and Attis, son of the virgin-goddess Nana; the goddesses Ia, Agdistis; the goddess Rhea of the island of Crete, worshiped with frantic dancing and wild music, aka Ge or Gaia; Britomartis or Diktyinna, the mountain-mother goddess and mistress of the beasts; Demeter, corn-goddess and/or earth goddess, with her daughter, Kore, corn-maiden; Ningal, of Ur; Kelios, the Minoan sun-god.

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<sup>5/</sup> THE "GREAT MOTHER" is worshiped to this day, even by those of the probably misguided or misinformed Caucasian (and as often "Israelite" peoples), who are, until now perhaps, unaware of their divine Place and Faith; and especially worshiped amongst the adherents of Wicca, or Witchcraft, The Craft. Men occasionally adhere to Wicca, but mostly women are the prominent participants in modern times, and that once worthy socio-political "equal pay for equal work," soon becoming the "women's movement" of ordinary, normal working class women later became 'feminism,' dominated by many homosexual women who happily and openly practiced this evil.

<sup>6/</sup> HATTI, Chatti, as a people, were the ancient ancestors of some of the Assyrians (later found among the Germans of Old Europe) are mentioned as being "soldiers and little else."

Of the Greeks: there were at least gods Zeus, the sky- and weather god, Posideon, and Hades, all sons of Rhea or Ge/Gaia with Kronos; and goddesses Demeter, Hera; and of the Roman: Venus, Mercury, Mars, Jupiter, and Saturn, among the many. Yet this is not mentioning the oracles of Delphi, Apollo, Phythia, the Sibylline oracles, and others including the many religions founded upon these gods, such as Mithraism (a mono-theistic religion so close in many aspects, ways and beliefs to the newly arriving “Christianity” that, except for Constintine’s convenient visionary intervention, it almost succeeded in overcoming Christianity in superior place). The gods and goddesses of the Egyptians, Mycenaean, Ionian, Greek and Roman gods are easily discovered in any ancient history book, and amount to many in number for each “civilization” discussed.

And since, as Irishmen, the Danites of true Israel are associated with the “Celts” of Europe, and because pagan “gods and goddesses” are plentifully found in Irish literature (written about such adherents, the origin of whom remains to be discovered), these were the among the Celtic deities, often as a healing-god: Belenus, Borvo or Bormo, Brigit or Brigantia or Brigindo; Damona; Díancecht; Goibniu; Grannos; Lug; Mabon or Maponos; Miach or Midach; Mogounos or Mogon; Sirona; Sul; and other deities named in various inscriptions more directly connected with healing were Abnobda, Addus, Arduinna, Griselicæ Nymphæ, Ilixo, Ivaos or Ivavus, Laha, Lelhumnus, Lenus, Luxovius, Ollototæ, Segeta, Sequana, Siquatis, and Virotutis).

There were also other religions in the ancient times Middle East (and perhaps yet to this ‘modern time’), established by the priests, adherents and followers of the above “gods many,” among which, at or near the time of The Gospel events were the ‘Mystery Cults,’ “the origin of which lies far back beyond the reach of history but seems to have rested in a strong belief in a relation between human life, with its manifold aspirations, and the yearly dying and rising again of nature. The recognition of this real or fancied relation emerged into a cult in Thrace [an ancient nation in S.E. Europe near the river Danube, far north of Greece; a people celebrated by Homer as allies of ancient Troy] during the sixth century B.C., based on the myth of Dionysus [a Greek god, occasionally confused with the ‘Dionysus the Elder,’ a man, and a governmental tyrant, c.350 B.C.; nor Dionysius, the correspondent of Eusebius] and the Titans [several Greek gods opposed to the Olympian god Zeus and his chosen successor, the god Dionysus, resulting in the conflicts not found with a monotheistic God as Yahweh]. In the frenzied ceremonies of this cult the raw flesh of a bull was eaten by worshippers and they believed themselves united with the deity whom it embodied or represented.” (J.W.C. Wand, D.D., Bishop of London, formerly Archbishop of Brisbane, *A History of the Early Church to A.D. 500* (Methuen & Co. Ltd, London, 3rd Ed.,1937, 1957), Chp. XIII., The Rivals of Christianity, §I., p. 136).

There also were followers of at least these four religions competing with early Christianity. The best known were Eleusian Mysteries, deriving their name from Eleusis, twelve miles from Athens, originating in ancient Greece (and based upon the myth of Demeter, Greek goddess of agriculture, and her daughter Persephone, another Greek goddess, queen of the Underworld. Others from Phrygia (an ancient country in W. Central Asia, near the Dardanelles,<sup>7/</sup>

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<sup>7/</sup> DARDANELLES, allegedly, according to legend (which bears some truth it, compared to myth, which is mere fiction) settled by Darda, the son of Judah’s twin son Zerah (Gen. 38:30, compared to Solomon’s wisdom 1st Kings 4:31), and founder of Troy after the Captivities of true Israel. Some may suggest it was Dan, fifth-born son of Jacob-Israel, merely by the “dan” letter-sequence.

in N.W, Turkey) honored the goddess Cybele (or Kybel<sup>6</sup>), a nature god of people in ancient Asia Minor, with some bull worship. A third cult was the worship of the Egyptian goddess Isis<sup>8</sup>; in the Golden Ass, by Lucius Apuleius, Roman satirist, A.D. 200, (the only surviving work of Roman Latin fiction, wherein a young man obsessed with magic ends up made into an beast of burden). Isis was identified herself with most if not all of the principal female deities of the time.

And the most competitive was called Mithrasim, worshiping Mithras the sun god, identified with Sol Invictus, who conquered the darkness and renewed his strength every morning; it was a monotheistic religion (and probably still practiced, as are any of the “ancient” religions mentioned in the Work Book or elsewhere), derived from what was at that time an old Aryan deity from India and Persia, coming through Asia Minor. Mithraism had been warmly welcomed in the West, as was Christianity, especially by the Romans, who by this time had a racially and nationally mixed soldiery in the Western provinces.

“These cults were strong rivals of the Church on the institutional side. In their easy tolerance [i.e., of inter-racial marriage, co-mingling — dilution or confusion, actually, of ideas on deity, etc.] they were quite unlike Christianity, but they resemble it closely in so far as they were both individualist and universalist.<sup>9</sup> The old nationalist [essentially here, a desire for social, if not geographic, separatism from other racial and religious peoples] and aristocratic [originally, those ‘born and bred to govern’] sentiment was beginning to break down, and the two units of society were now the individual and humanity as a whole. In these cults all barriers were broken down: women were admitted as well as men, slaves as well as the free-born. In a period of doubt and disorganisation they offered a guarantee of salvation and immortality.” (Wand, *History Early Church*, pp. 137, 138. Is this what today’s Son-worshiping Churches do now, in our moment of political, and religious, and racial, and societal ‘doubt and dis-organization’? ‘Let them have Today! We have the Hereafter!’ , “they” say; but what about the *Here & Now*? The Adversaries of Israel and of Yahwism rejoice when we as Israelites look so far ahead in our spiritual travels that we stumble over the very blocks that bounce us off-course).

The above names of the many gods and goddesses, and an approximation of their “religions,” in the areas and peoples surrounding the Hebrews and the later Israelites were derived, in part, from E.O. James, Professor Emeritus of the History of Religion, University of London, Fellow of University College and of King’s College, London, *The Ancient Gods: The History and Diffusion of Religion in the ancient Near East and the Eastern Mediterranean* (G.P. Putnam’s Sons, New York, 1960), and Walter Addison Jayne, M.D., Emeritus Professor of Gynecology and Abnormal Surgery, University of Colorado, *The Healing Gods of Ancient Civilizations* (University Books, Inc., New Hyde Park, New York, 1962), and Biblesoft’s PC

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<sup>8</sup>/ ISIS, or Êset, goddess as a protective deity, god of the underworld and kingdom of the dead, judge of the dead, fertility, love, protector of women, with powers of a magician, the supreme enchantress, sorceress, great of magic, god of childbirth and of children.

<sup>9</sup>/ INDIVIDUAL & UNIVERSAL. “Universalism” being a result, as with the other religion, of co-mingling of deific ideas, induced, if not by surrounding suggestions, then by the Jewish impulse instilled by the alleged former rabbi Saul, posed as Apostle Paul. In the usual imposition of priestly oppressions, which must of necessity attach to organized hierarchal religion, how can some priest say, ‘We are all alike, all as one, one for all’ and then have a follower say, ‘Yes we are, but I am an individual’? Contradictions like that are both a suspended animation of common sense thinking, and, destructive of that supposed “individual,” as the goal.

Study Bible, with several others which Your Presenter has not mentioned, many with duplications of the other source(s).

All these were forbidden gods, and because of that, these forbidden religions, for the Israelites of the First (Old) Testament as much as they are forbidden for the Israelites of Today; and at least some of these gods the Israelites' fathers at one time or another did not know, ought not to know, or knew and (later) kept out of their sanctuary and out of their lives. (Dan. 11:38), yet the O.T. has many examples of not nearly the many times when later generations of Israelites were often mesmerized by the activities of other, non-Israelite, non-Yahweh worshipping peoples — especially those people with such tantalizing licentious sexual practices (as seen today at nearly every moment on that one-eyed Satan we call TeleVision), and it had drawn those Israelites, ancient and modern, away from their One True Living God, Yahweh, by the proponents of those pagan gods-many. (Those gods did not do it, their worshipers did it). These others, whether as knowing tempters or innocent practitioners, do this to the Israelites — the White, Caucasian people of today — to this very today. An alert mind, eye, and ear, would have seen this problem. “Listen to all, plucking a feather from every passing goose, but, follow no one [silly goose] absolutely.” Chinese proverb. (Bill Adler, editor, *The Quotable Birder* (The Lyon Press, New York, 2001), Chp. 5, ProvBirds, p. 133.

But what about the “Jewish god” of Judaism?

The difficulty with many people in discerning the true “value” of Judaism and its god, usually referred to as Adonai, is because Judaism, by means of its “holy book” the Talmud, highly lauded and essentially obeyed among Jewry, purports to have “spiritual” or “Godly” principles, and of course, it does, as all “religions” do; but then, name that “God,” display those “Principles,” exemplify those “Prayers,” and demonstrate those “Results.” And the Jews would have us equally in believe, and pray to, their “God and Principles,” alleging they match that of what Christianity also has as a God and Principles. But if the Reader were to review the “principles” of Judaism, they would find there could be, as one rabbi would list them, thirteen such “principles,” any one of which can be co-incidently found in the First (Old) Testament or any other “holy book”; thus the easy confusion, not to Jewry, but for Christians.

Which “God” is the subject of such adoration and “labeling”? The following traits or attributes set forth by the rabbi could apply to most any “god.”

1. The existence of a Creator.
2. The Unity of God.
3. God has no body or form.
4. God is eternal.
5. Prayer is due to God alone.
6. The truth of the words of the Prophets.
7. Moses was the greatest of all Prophets.
8. The whole of our Law was given to Moses on Sinai.
9. The Law will not be changed.
10. God knows the acts and thoughts of men.
11. Reward and Punishment.
12. Coming of the Messiah.

13. Resurrection of the dead.

(Rabbi Hirsch Braver, *Great Figures and Events in Jewish History* (Bloch Publishing Company — “The Jewish Book Concern,” New York, 1930), Chp. XXIV., Maimonides’ Principles of Judaism, pp. 175-183).

The Principles No. 11, 12, and 13 especially would be the most convincing to those Catholics and Christians alike, and others, unaware of the greater details of this religion, or “faith,” of Judaism, the same today as Yesterday when condemned in The Gospels by Yahshua, Jesus of Nazareth, The Master Christian. Who would suspect that the Jews, ever the hater of Jesus of Nazareth and all who believe in Him, would actually expect there would be a future “Messiah”?; or that the Jews, being as evil-minded as many of non-Jews believe the Jew to be, would also believe in any later Punishment for their own wrongdoing? (Perhaps that “Reward and Punishment” was intended for everyone else, not the Jew). Obviously, the Jew believes in Reward, since most of the Jews seek it without ceasing, lying asleep at night conjuring up ways to attain and obtain that “reward.” (Prov. 4:16). But the “Messiah” according to Jewish terms, is not an individual, or a God or god, but it is a people; the Jewish people, when they obtain control over all the world; and until the Messiah, as an event, occurs, the word and term and name of “Israel” shall not be applied to any “nation-state,” as it is today. That is how the Jews see it.

And so here, in this treatise on How Many Gods are there in the Bible, we find there are many; but only one of those are useful to the Israelites, anciently and modernly. Israelites must know their God and remain steadfast in worshipping Him, and no one, none, else.