

Euphrates: a problem of geography  
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*all Bible verses herein are taken from the King James translation unless otherwise noted. A line will be frequently used to cross out either poorly translated words or ones of special focus with the OBRY inserted immediately after. Such as river 𐤅𐤏𐤓𐤕<sub>5104</sub>. As has been the case in previous articles, I will frequently (and deliberately) NOT cross out all proper and/or specific nouns, and will seem inconsistent in that way. I can assure you this is not an inconsistency nor complacency, but my best attempt to ease nearly any reader into OBRY, instead of performing a universal swap of all proper and specific nouns, which I believe would be too much of an overload of vital information. It is my hope that those who study along with me will acquire a better and better sense of OBRY as we go.*

Gen 15:18 In the same day the LORD 𐤅𐤏𐤓𐤕<sub>3068</sub> made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt 𐤅𐤏𐤓𐤕<sub>4714</sub> unto the great river, the river Euphrates  
Gen 17:8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God 𐤅𐤏𐤓𐤕<sub>430</sub> .  
Gen 10:19 And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha.

At this point I could, quite literally, rest my case...on those three verses. Within those three simple statements, from one book of the Bible, its abundantly clear that the Euphrates cannot be the Biblical 𐤅𐤏𐤓𐤕<sub>6578</sub>. If you didn't catch it, carefully read them one more time.

Any reader of those parallel passages who did not have an existing and contradictory model present already in their mind would quite naturally conclude that 𐤅𐤏𐤓𐤕<sub>6578</sub> (translated as Euphrates) constituted part of the border of the Canaanites, or properly "𐤅𐤏𐤓𐤕<sub>3669</sub>". With a little more examination, it's clear that the Philistines, or properly "𐤅𐤏𐤓𐤕<sub>6430</sub>", and their city Gaza "𐤅𐤏𐤓𐤕<sub>5804</sub>" is at the border comprised of the river "𐤅𐤏𐤓𐤕<sub>5104</sub>" 𐤅𐤏𐤓𐤕<sub>4714</sub> (Jos 15:47). The Great Sea constitutes the western border and Sidon "𐤅𐤏𐤓𐤕<sub>6721</sub>" is in the north. "All the land of Canaan" thus equates to "from Sidon to Gaza" thus equates to "𐤅𐤏𐤓𐤕<sub>5104</sub> 𐤅𐤏𐤓𐤕<sub>4714</sub> to 𐤅𐤏𐤓𐤕<sub>5104</sub> 𐤅𐤏𐤓𐤕<sub>6578</sub>".

Without the current accepted model driven into our minds through all the maps printed within our Bibles, the current State of Israel deception, and the absence of honest and critical voices in the academic community, we'd not have the first problem with understanding that 𐤅𐤏𐤓𐤕<sub>6578</sub> was promised as the northern extremity and received as such from the time Israel "𐤅𐤏𐤓𐤕<sub>3478</sub>" entered 𐤅𐤏𐤓𐤕<sub>3667</sub> with Joshua "𐤅𐤏𐤓𐤕<sub>3091</sub>" until the tribes along the river were entirely displaced due to centuries of disobedience. We would see that, instead of a river running southeast to the Persian Gulf, it is a river running westward to the Great Sea.

Without the distorted lens we're forced to look through, we'd see a great river adjoining a broad landscape of mountains and dense tall trees called 𐤅𐤏𐤓𐤕<sub>3844</sub> or "the lebanun". We'd understand the reason 𐤅𐤏𐤓𐤕<sub>6865</sub>, so-called "Tyre" was so abundant in trade, and why all the cities and lands along the northern border were so affluent and populous. It is because they were along or near the 𐤅𐤏𐤓𐤕<sub>6578</sub> and near the mouth of great 𐤅𐤏𐤓𐤕<sub>6578</sub> was 𐤅𐤏𐤓𐤕<sub>6865</sub> and 𐤅𐤏𐤓𐤕<sub>6721</sub> (so-called Tyre and Sidon). All of these features are within the text. It is our responsibility to simply acknowledge that.

But, of course, not all will do this. Most, in fact, will be repulsed by waves of cognitive dissonance, or will just choose to safely cling to what they've been told. Yet others will adhere to the secular sources over the direct Biblical ones. I invite all who are able and willing to explore the 𐤅𐤏𐤓𐤕<sub>6578</sub> with me. I assure you that when we are finished you'll have no doubt that the Great 𐤅𐤏𐤓𐤕<sub>6578</sub> could never be, and never was the Euphrates.

## The Border of Inheritance

So, what do we know about the  $\text{ገገ}^{\text{6578}}$  anyways? It's first appearance, in Gen 2:14, simply lists it as the 4th  $\text{ኅዳሩ}^{\text{5104}}$ , proceeding from the prominent  $\text{ኅዳሩ}^{\text{5104}}$  of the  $\text{ገንዘብ}^{\text{1588}}$ , "garden". That's it. The former three  $\text{ኅዳሩ}^{\text{5104}}$  listed all have some level of description of where they run, (not "where they once ran"). These rivers are contemporary with  $\text{ሞሠዓ}^{\text{4872}}$ , "Moses". Even though we get no description of the course of  $\text{ገገ}^{\text{6578}}$ , it gets, by far, the most page time. Is this a coincidence?

The second appearance of  $\text{ገገ}^{\text{6578}}$  is a chief building block upon which this paper is predicated. Gen 15:18, "In the same day ~~the LORD~~  $\text{ጌዳዳ}^{\text{3068}}$  made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of  $\text{ኅዳሩ}^{\text{5104}}$  Egypt  $\text{ሞሶሪ}^{\text{4714}}$  unto the great river  $\text{ኅዳሩ}^{\text{5104}}$ , the river  $\text{ኅዳሩ}^{\text{5104}}$  Euphrates  $\text{ገገ}^{\text{6578}}$ ", so from  $\text{ኅዳሩ}^{\text{5104}}$   $\text{ሞሶሪ}^{\text{4714}}$  unto  $\text{ኅዳሩ}^{\text{5104}}$   $\text{ገገ}^{\text{6578}}$  are the boundaries promised by  $\text{ጌዳዳ}^{\text{3068}}$ . And, incidentally, a  $\text{ኅዳሩ}^{\text{5104}}$  can, in no way, be a wadi. Wadis don't make for good borders as they are dry most of the time. Try this, "a wadi proceeded from the garden to water it and afterward split into four heads"??? It doesn't work well...or at all actually. A  $\text{ኅዳሩ}^{\text{5104}}$  cannot be a wadi. So, the idea that a wadi in the north of what is called Sinai being  $\text{ኅዳሩ}^{\text{5104}}$   $\text{ሞሶሪ}^{\text{4714}}$  is untenable. So, moving forward, are there any other passages which list the  $\text{ገገ}^{\text{6578}}$  as one of the borders of the  $\text{ሁገጌ}^{\text{1121}}$  "sons of"  $\text{ጌወሪ}^{\text{3478}}$ ? Yes... and they are:

Deu 11:24 Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates  $\text{ኅዳሩ}^{\text{5104}}$   $\text{ገገ}^{\text{6578}}$ , even unto the uttermost sea shall your coast be.

Jos 1:4 From the wilderness and this Lebanon even unto the great river, the river Euphrates  $\text{ኅዳሩ}^{\text{5104}}$   $\text{ገገ}^{\text{6578}}$ , all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast.

honorable mention:

Exo 23:31 And I will set thy bounds from the Red sea  $\text{ጌዳዳ}^{\text{3220}}$   $\text{ቶሃ}^{\text{5488}}$  even unto the sea of the Philistines, and from the desert wilderness unto the river:  $\text{ኅዳሩ}^{\text{5104}}$  for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.

\*Two quick items: for the last verse, it should be stated that there are many wildernesses ( $\text{ሞሳላሳ}^{\text{4057}}$ ) spoken of from really all over the place; however, the southern area is far more synonymous for this. And, besides for one instance in which the  $\text{ወይሃ}^{\text{7883}}$  (the river of  $\text{ሞሶሪ}^{\text{4714}}$ ) is called a  $\text{ኅዳሩ}^{\text{5104}}$ , it is typically called a  $\text{ኅይሌ}^{\text{5157}}$  and that will be briefly expounded upon later.

Obviously, the border descriptions, such as these, aren't coming from a cardinal directional viewpoint, lest  $\text{ኅይሌ}^{\text{3220}}$   $\text{ኅይሌ}^{\text{1419}}$  "the sea the great" and  $\text{ኅይሌ}^{\text{5158}}$   $\text{ሞሶሪ}^{\text{4714}}$  are one in the same, and that is not the case. What IS the case, however, is that we can establish two more things: 1)  $\text{ጌወሪ}^{\text{3478}}$  did receive their inheritance as promised at least by  $\text{ሁገጌ}^{\text{1732}}$  "David's" day, (actually much earlier), and 2) that  $\text{ገገ}^{\text{6578}}$  is in the north, or  $\text{ኮገገ}^{\text{6828}}$ .

Let's address the second point first.

We can use many direct and indirect verses to do this, but here are two direct ones:

Jer 46:6 Let not the swift flee away, nor the mighty man escape; they shall stumble, and fall toward the north by the river Euphrates  $\text{ኅዳሩ}^{\text{5104}}$   $\text{ገገ}^{\text{6578}}$ .

Jer 46:10 For this is the day of the Lord GOD of hosts  $\text{ሁገጌ}^{\text{136}}$   $\text{ጌዳዳ}^{\text{3068}}$   $\text{ኮገገ}^{\text{6635}}$ , a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord GOD of hosts  $\text{ሁገጌ}^{\text{136}}$   $\text{ጌዳዳ}^{\text{3068}}$   $\text{ኮገገ}^{\text{6635}}$  hath a sacrifice in the north country by the river Euphrates  $\text{ኅዳሩ}^{\text{5104}}$   $\text{ገገ}^{\text{6578}}$ .

As I mentioned, there are more passages that indirectly say the same, but first let us look at the first point: that **𐤀𐤍𐤁𐤁**<sup>1121</sup> **𐤆𐤍𐤒𐤕**<sup>3478</sup> had received their full inheritance, as this is a point of contention to this day. The two most glaring passages are:

2Sa 8:3 David smote also Hadadezer, the son of Rehob, king of Zobah, as he went to recover his border at the ~~river Euphrates~~ **𐤍𐤏𐤓**<sup>5104</sup> **𐤍𐤓𐤕**<sup>6578</sup>.

1Ch 18:3 And David smote ~~Hadarezer~~ Hadadezer king of Zobah unto Hamath, as he went to stablish his dominion by the ~~river Euphrates~~ **𐤍𐤏𐤓**<sup>5104</sup> **𐤍𐤓𐤕**<sup>6578</sup>.

(there should be no difference in the name of **𐤏𐤁𐤀𐤐𐤑𐤓**<sup>1909/1928</sup>, since it is the same OBRY name in both passages)

Now, a word of some interest in 2 Sa 8:3, is **𐤏𐤍𐤁𐤁**<sup>7725</sup>. Its said to be from the root **𐤍𐤀**<sup>7725</sup>. **𐤍𐤀**<sup>7725</sup> is used, contextually, for "return" and works well; however, in the form "**𐤏𐤍𐤁𐤁**<sup>7725</sup>" it seems to imply force or greater expenditure, and appears in the same form in Gen 14:16, (**𐤕𐤀𐤓𐤓**<sup>87</sup> returns **𐤅𐤏**<sup>3876</sup> and his possessions from the band of kings), Gen 37:22, (**𐤓𐤕𐤀**<sup>7205</sup> tries to deliver **𐤆𐤓𐤓**<sup>3130</sup> from the murderous hands of his brothers and return him to their father), and 2 Ki 16:6, (where **𐤓𐤕𐤀**<sup>7526</sup>, king of **𐤕𐤓**<sup>758</sup>, recovers **𐤕𐤆**<sup>359</sup> from **𐤆𐤍𐤏𐤓**<sup>3063</sup>) It appears elsewhere with the same meaning and impact. It implies both force and energetic return... not new acquisition.

Now, as far as **𐤀𐤍𐤁𐤁**<sup>1121</sup> **𐤆𐤍𐤒𐤕**<sup>3478</sup> receiving their full inheritance unto **𐤍𐤓𐤕**<sup>6578</sup>, far earlier than **𐤀𐤏𐤁**<sup>1732</sup>, "David's" time (in fact, from Joshua's time), as promised over and again by **𐤆𐤍𐤏𐤓**<sup>3068</sup>, consider:

Deu 1:7 Turn you, and take your journey, and go to the mount of the Amorites, and unto all the places nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great ~~river~~ **𐤍𐤏𐤓**<sup>5104</sup>, the ~~river Euphrates~~ **𐤍𐤏𐤓**<sup>5104</sup> **𐤍𐤓𐤕**<sup>6578</sup>.

Deu 1:8 Behold, I have set the land before you: go in and possess the land which the ~~LORD~~ **𐤆𐤍𐤏𐤓**<sup>3068</sup> sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them.

What boundaries of land did **𐤆𐤍𐤏𐤓**<sup>3068</sup> swear to the Patriarchs? Gen 15:18, "... from the ~~river of Egypt~~ **𐤍𐤏𐤓**<sup>5104</sup> **𐤍𐤓𐤕**<sup>4714</sup> unto the great ~~river~~ **𐤍𐤏𐤓**<sup>5104</sup>, the ~~river Euphrates~~ **𐤍𐤏𐤓**<sup>5104</sup> **𐤍𐤓𐤕**<sup>6578</sup>". So, what would they spy out if not from the **𐤍𐤏𐤓**<sup>5104</sup> (or as cited earlier) "**𐤍𐤀**<sup>5158</sup>" (2 Ki 24:7, 1 Ki 8:65, 2 Ch 7:8) **𐤍𐤓𐤕**<sup>4714</sup> to the **𐤍𐤏𐤓**<sup>5104</sup> **𐤍𐤓𐤕**<sup>6578</sup>? This is exactly what they did; however, the **𐤕𐤆**<sup>430</sup> who's glory it is to conceal His words, told us in this way:

Num 13:21 So they went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath.

This passage is saying they searched from the southern extremity to the northern extremity.

But that passage didn't say "to **𐤍𐤓𐤕**<sup>6578</sup>", it said "unto Rehob, as men come to Hamath". What does Rehob and Hamath have to do with **𐤍𐤓𐤕**<sup>6578</sup>? Actually, quite a lot, which will see more as we go, so pay close attention.

As you will see, in the following passage, the **𐤍𐤀**<sup>4057</sup> **𐤕𐤓**<sup>6790</sup> or "wilderness of Zin", comprises a portion of the southern border of **𐤆𐤍𐤒𐤕**<sup>3478</sup>.

Num 34:4 And your border shall turn from the south to the ascent of Akrabbim, and pass on to Zin: and the going forth thereof shall be from the south to Kadeshbarnea, and shall go on to Hazaraddar, and pass on to Azmon:

Num 34:5 And the border shall fetch a compass from Azmon unto the river of Egypt **ገይ**<sup>5158</sup> **ጣሩ**<sup>4714</sup>, and the goings out of it shall be at the sea.

\*Incidentally, the reason the **ወይዘሮ**<sup>7883</sup> is called a **ገሩ**<sup>5104</sup> sometimes and **ገይ**<sup>5158</sup> other times is because a **ገሩ**<sup>5104</sup> is a **ገይ**<sup>5158</sup>, but not every **ገይ**<sup>5158</sup> is a **ገሩ**<sup>5104</sup>. Think of it like: a river is a stream, but not every stream is a river.

From **ሩ**<sup>6790</sup> "Zin" unto **ሪይ**<sup>7340</sup> **ረሀ**<sup>935</sup> **ይ**<sup>2574</sup> or "Rehob to come to Hamath" were their search parameters. Do you remember king **ሩወደ**<sup>1909/1928</sup>? He was the king of **ሩሀ**<sup>6678</sup>, whom David fought while recovering his border at **ገሩ**<sup>6578</sup>. He was also the son of **ሪይ**<sup>7340</sup>, (2 Sa 8:3 and 8:12). Many places are named after a patriarch, such as **ይ**<sup>2574</sup> and **ሩደ**<sup>6721</sup> (Gen 10:15 and 18). The people of **ሪይ**<sup>7340</sup> and **ረሀ-ሪይ**<sup>1050</sup> were both **ሩሀ**<sup>761</sup> just as were those of **ሩሀ**<sup>6678</sup>. In 2 Sa 8:9-10, the king of **ይ**<sup>2574</sup> sends gifts with his son to **ደሃ**<sup>1732</sup> "David" because he had frequent wars with **ሩወደ**<sup>1909/1928</sup>. So, **ይ**<sup>2574</sup>, **ሩሀ**<sup>6678</sup>, and **ሪይ**<sup>7340</sup> are obviously in near proximity to one another, and since "David smote **Hadarezer** Hadadezer king of Zobah unto Hamath" when recovering his border at **ገሩ**<sup>6578</sup>, this is why the spies went "unto Rehob, as men come to Hamath" to search their full borders.

In Jos 19:24-31, the inheritance of the tribe of **ሩሀ**<sup>836</sup> "Asher" is described. It includes **ሪይ**<sup>7340</sup>. It also includes **ሩ**<sup>6865</sup> and **ሩደ**<sup>6721</sup>. Jos 19:32-39 describes the inheritance of **ገሩ**<sup>5321</sup> "Naphtali". Both **ሩ**<sup>6865</sup> and **ይ**<sup>2574</sup> are listed within the scope of **ገሩ**<sup>5321</sup>. Unfortunately, most translators also list the descriptive words along with "Tyre and Hamath" as additional cities, whereas I believe this is either a mistake or deliberate deception. It reads, "**ሩ**<sup>5892</sup> **ሀሩ**<sup>4013</sup> **ሩደ**<sup>6661</sup> **ሩ**<sup>6865</sup> **ሃይ**<sup>2575</sup> **ሩ**<sup>7557</sup> **ሃሩ**<sup>3672</sup>", which, I believe, would be more appropriately translated, "and the fortified cities: the sides of **ሩ**, and strips of **ይ**, and **ሃሩ**" Either way, **ሩሀ**<sup>836</sup> occupied **ሩደ**<sup>6721</sup>, which we saw as a northern extremity earlier and we'll see again in Jos 13, and **ገሩ**<sup>5321</sup> occupied portions of **ይ**<sup>2574</sup>, which we'll see later is synonymous with or parallel to the **ገሩ**<sup>6578</sup>.

There are some who may argue, "they just never acquired a border at **ገሩ**<sup>6578</sup> until **ደሃ**<sup>1732</sup> and then only briefly", but that argument would not be following the evidence. If **ሩሀ**<sup>3068</sup> promises a border at **ገሩ**<sup>6578</sup> multiple times, (Gen 15:18, Deu 11:24, Jsh 1:4), is it or is it not precisely where He expects **ሩሀ**<sup>3478</sup> to go and acquire land unto? You see, He did not simply make an offer to **ሩሀ**<sup>185</sup>, **ሩደ**<sup>3327</sup>, and **ሩወደ**<sup>3290</sup> and their descendants to occupy a certain geographical area. He said, "it WILL be so". In the **ሀሩ**<sup>4057</sup> "wilderness", **ሩሀ**<sup>3068</sup> made a covenant with **ረሀ**<sup>1121</sup> **ሩሀ**<sup>3478</sup> concerning land occupation, (Deu 29 and 30). In Deu 11:24, He repeats what they will possess, "from the river **ሩሀ**<sup>5104</sup>, the river **Euphrates ሩሀ**<sup>5104</sup> **ገሩ**<sup>6578</sup>, even unto the uttermost sea shall your coast be", and in verse 31 He states, "you WILL occupy, you WILL possess", as in "immediately".

In Joshua 13, the account states that Joshua was old, but **ሩሀ**<sup>3068</sup> said to him, "there is yet much land to be taken". In 13:4-5, **ሩሀ**<sup>3068</sup> is telling **ሩሀ**<sup>3091</sup> what land remains in the North. He list **ሩደ**<sup>6721</sup>, **ሩ**<sup>663</sup>, **ሀረሀ**<sup>3844</sup>, and **ሀረ**<sup>1171</sup> beneath **ሩ**<sup>2022</sup> **ሀሩ**<sup>2768</sup> unto **ረሀ**<sup>935</sup> **ይ**<sup>2574</sup>. Again, did **ሩሀ**<sup>3068</sup> change His mind or were they to occupy to **ሩሀ**<sup>5104</sup> **ገሩ**<sup>6578</sup>? When **ደሃ**<sup>1732</sup> went to return his border at **ገሩ**<sup>6578</sup> and defeated king **ሩወደ**<sup>1909/1928</sup>, wasn't it the king of **ይ**<sup>2574</sup> who sent him gifts because of the wars he'd had with **ሩሀ**<sup>6678</sup>? Wasn't the Lebanon associated with **ገሩ**<sup>6578</sup> in Deu 1:7? Didn't the scouts go from **ሀሩ**<sup>4057</sup> **ሩ**<sup>6790</sup>, (one extremity), to **ሪይ**<sup>734</sup> **ረሀ**<sup>935</sup> **ይ**<sup>2574</sup> "Rehob to come in Hamath", (the other extremity), in Num 13:21? Did not **ሩሀ**<sup>836</sup> "Asher" and **ገሩ**<sup>5321</sup> "Nephtali" inhabit locations directly related to the northern border?

When **ሩሀ**<sup>3068</sup> is describing the northern land to be taken, He makes a sweep from west to east then east to west. Jos 13:5 "And the land of the Giblites, and all Lebanon, toward the sunrising, from Baalgad under mount Hermon unto the entering into Hamath." "all Lebanon, toward the sunrising" - west to east. Now, east to west, "All the inhabitants of the hill country from Lebanon unto Misrephothmaim, and all the Sidonians, them will I drive out from before the children of Israel". So,

He's been thorough about the northern border. If these places are what needed taking to establish the northern border, what do you suppose runs right through there, from east to west? Is it the border, the northern border promised? If so, the  $\text{ገገጽ}_{6578}$  must be there. If you say, "no", you must assert that  $\text{ጌሁሁ}_{3068}$  forgot His promise or changed His mind. Why would He expect full obedience and not deliver full inheritance?

You'll remember, earlier, Deu 29-30 was cited concerning the covenant that if the sons of  $\text{ጌሁሁ}_{3478}$  kept the laws, statutes, and judgments of  $\text{ጌሁሁ}_{3068}$  they get the land promised their fathers along with many blessings. If they did not, they would be struck by disease, violence, and cast from the land. This covenant is referenced many times and it's always an even agreement: the land and blessings promised the Patriarchs in exchange for the keeping of the laws, statutes, and judgments. Does anyone think if  $\text{ጌሁሁ}_{3478}$  kept 50% of their end they should have all the land and blessings? If not, then why would anyone think  $\text{ጌሁሁ}_{3068}$  would expect 100% compliance from them and only deliver a partial percentage of the land?

At this point, there's no question that  $\text{ኅዳር}_{5104}$   $\text{ገገጽ}_{6578}$  was the intended, promised, and achieved border. We've seen that  $\text{ጉጌገ}_{6721}$ ,  $\text{ፀጠጽ}_{2574}$ ,  $\text{ጸይገ}_{7340}$ , and  $\text{ሠረገሃ}_{3844}$  are directly associated with the northern border and the northern border is the  $\text{ገገጽ}_{6578}$ . We've seen two tribes taking possession of these locations and David reacquiring the border at  $\text{ገገጽ}_{6578}$ . There was never a change of plans since it was promised to  $\text{ሄረዳም}_{85}$  that his descendants would occupy from  $\text{ኅዳር}_{5104}$   $\text{ጠገር}_{4714}$  to  $\text{ኅዳር}_{5104}$   $\text{ገገጽ}_{6578}$ , all the land of the  $\text{ሄኮካ}_{3669}$ , and their land stretched from  $\text{ጉጌገ}_{6721}$  to  $\text{ዐረብ}_{5804}$  or  $\text{ኅዳር}_{5104}$   $\text{ገገጽ}_{6578}$  to  $\text{ኅዳር}_{5104}$   $\text{ጠገር}_{4714}$ . We've also seen that  $\text{ፀጠጽ}_{2574}$  is on an east/west trajectory with  $\text{ሐር}_{2022}$   $\text{ፀጠጽ}_{2768}$  "Mount Hermon", along with  $\text{ሠረገሃ}_{3844}$  "the Lebanon" and  $\text{ጉጌገ}_{6721}$  "Sidon", and that is going to make  $\text{ገገጽ}_{6578}$  being "Euphrates", which is across hundreds of miles of desert to the northeast of these locations, entirely unworkable. But, if for any reason, these facts are not yet convincing.....

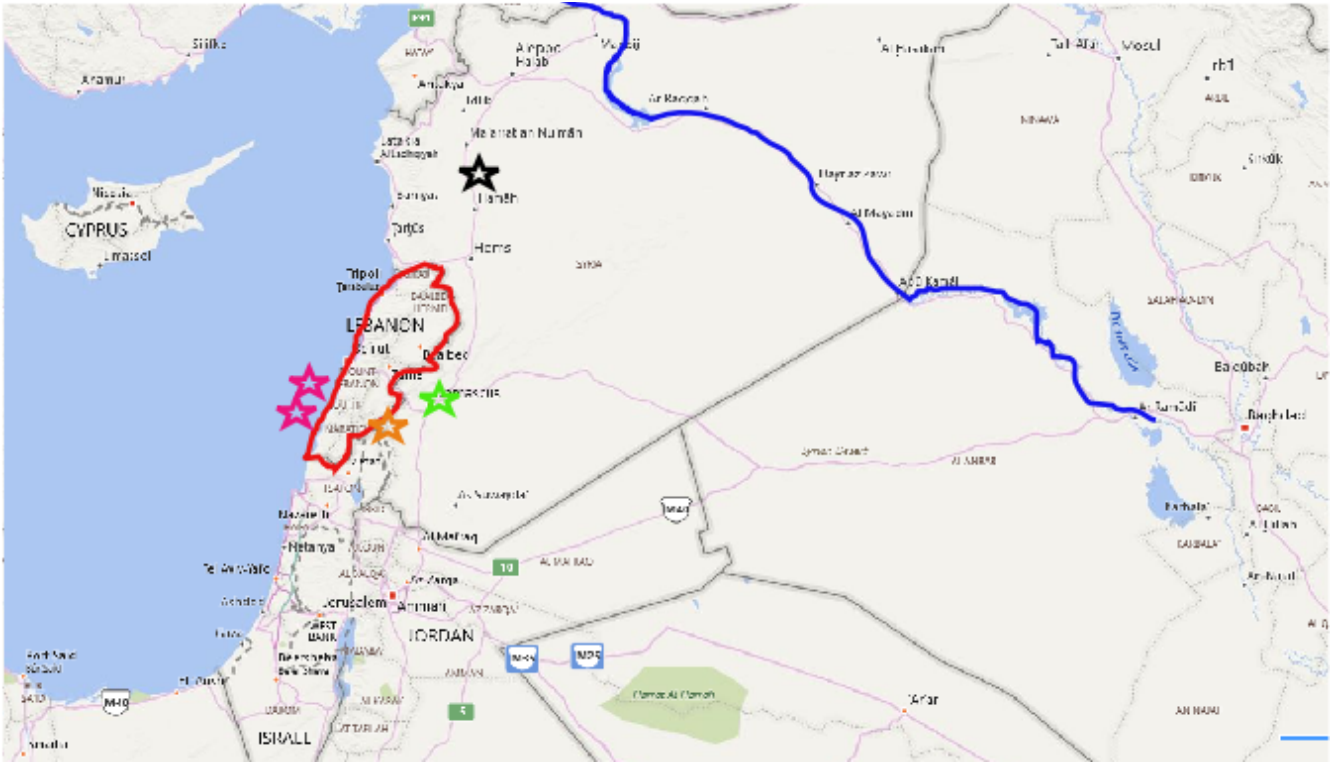
Consider Riblah

$\text{ጸይገ}_{7247}$  "Riblah", gained notoriety later in the accounts of Kings and Chronicles as the location where both  $\text{ገሮሐ}_{6547}$   $\text{ኅላላ}_{6549}$  (or sometimes  $\text{ኅላላ}$ ) "Pharaohnechoh" and  $\text{ከላላ}_{5019}$  "Nebuchadnezzar" sat to pronounce judgment on the kings of  $\text{ጌሁሁ}_{3063}$  "Judah". In 2 Ch 35:20 we're told, "when Josiah had prepared the temple, Necho king of Egypt  $\text{ጠገር}_{4714}$  came up to fight against Carchemish by Euphrates  $\text{ገገጽ}_{6578}$ ". Its not too easy to try to figure where  $\text{ሄረዳም}_{3751}$  "Carchemish" is, but with a few other scriptures and some deduction we'll see that it is, at the least, in proximity to  $\text{ጸይገ}_{7247}$  and  $\text{ጸይገ}_{7247}$  is in proximity to "Megiddo" and  $\text{ገገጽ}_{6578}$ .

The first interesting thing is that  $\text{ኅላላ}_{6549}$  and king  $\text{ጌሁሁ}_{2977}$  of  $\text{ጌሁሁ}_{3063}$  "Josiah of Judah" fight at  $\text{ጠገር}_{4023}$ ? Looking at the above map, "Megiddo" is maybe 30 miles southwest of Lake Tiberias (as the crow flies), hundreds of miles from Euphrates, and yet they battled there? How was this so? If  $\text{ጠገር}_{4714}$  were Egypt what king would march his army through the punishment of Sinai and Negev only to most likely encounter hostiles through Judah? Egypt is on the sea. You sail your army to the most neutral port and march them to your target location as quickly as possible. Nechoh's battle was with the King of  $\text{ሄላላ}_{804}$  "Assyria" not  $\text{ጌሁሁ}_{3063}$ . He could have easily, (and may I add, intelligently), sailed his army north of today's Lebanon. And how would  $\text{ጌሁሁ}_{2977}$  "Josiah" know in advance to catch  $\text{ኅላላ}_{6549}$  at "Megiddo"? If I were  $\text{ኅላላ}_{6549}$  I'd avoid any skirmish until my goal at  $\text{ገገጽ}_{6578}$  was complete. But, this is obviously what he did.

When  $\text{ጌሁሁ}_{2977}$  heard  $\text{ኅላላ}_{6549}$  was (or had) fought  $\text{ሄላላ}_{804}$  at  $\text{ገገጽ}_{6578}$  he decided to go to war against him. Why? You see,  $\text{ጌሁሁ}_{3063}$  didn't care for  $\text{ሄላላ}_{804}$  at all, nor did they have any specific grudge against  $\text{ጠገር}_{4714}$ .  $\text{ጌሁሁ}_{2977}$  had been very successful as king in going into regions not under Judah's direct control up to that point. He had waged the most thorough campaign to destroy the high places and idols, in all the land, of any king up to that point, as witnessed in 2Ch 34:6,





The point is, 𐤆𐤆𐤃<sup>6549</sup> went to fight 𐤔𐤍𐤓<sup>804</sup> in 𐤕𐤓𐤕𐤏<sup>3751</sup> at the 𐤆𐤏𐤓<sup>5104</sup> 𐤒𐤓<sup>6578</sup> yet he sits in judgment in 𐤓𐤏𐤏𐤏<sup>7247</sup> (2 Ki 23:33). The same thing occurs beginning at Jer 46:2, "Against Egypt 𐤍𐤓𐤓𐤏<sup>4714</sup>, against the army of Pharaohnecho king of Egypt 𐤍𐤓𐤓𐤏<sup>4714</sup>, which was by the river Euphrates 𐤆𐤏𐤓<sup>5104</sup> 𐤒𐤓<sup>6578</sup> in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah.", and yet we see 𐤆𐤏𐤓𐤏𐤏<sup>5019</sup> doing the very same thing as 𐤆𐤆𐤃<sup>6549</sup>, 2Ki 25:6 "So they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him." So, they both battled in 𐤕𐤓𐤕𐤏<sup>3751</sup> at 𐤒𐤓<sup>6578</sup> and they're both sitting in judgment at 𐤓𐤏𐤏𐤏<sup>7247</sup>, in the land of 𐤁𐤍<sup>2574</sup>, which is three steps down heading south from 𐤁𐤓𐤓 𐤐𐤏𐤆𐤆<sup>2704</sup> (which borders "Damascus"?). Refer again to the above map. Can this possibly work in Palestine?

So, what if it's a different 𐤓𐤏𐤏𐤏<sup>7247</sup>? A different 𐤓𐤏𐤏𐤏<sup>7247</sup> that's also in 𐤁𐤍<sup>2574</sup>? So, besides 2 Ki 23:33, 25:21, Jer 39:5, 52:9, and 52:27, there's, again, Jos 13:5 to consider, "And the land of the Giblites, and all Lebanon, toward the sunrising, from Baalgad under mount Hermon unto the entering into Hamath." These are the northern areas and are being listed in a west-east orientation, and there is 𐤁𐤍<sup>2574</sup>. Besides Ezk 47 and 48 putting Hamath on the northern border, Num 34:8-9 does as well, and remember, 𐤁𐤍𐤏<sup>1834</sup> (as they insist on translating it "Damascus") is on the far side of that border. Refer again to the map if its even necessary at this point. One thing that is utterly indisputable is that 𐤁𐤍<sup>2574</sup> is always associated with the northern border, as is 𐤁𐤍𐤏<sup>1834</sup> as is the 𐤆𐤏𐤓<sup>5104</sup>.

Allow me to illustrate and elaborate:

Eze 47:17 And the border from the sea shall be Hazarenan, the border of Damascus 𐤁𐤍𐤏<sup>1834</sup>, and the north northward, and the border of Hamath 𐤁𐤍<sup>2574</sup>. And this is the north side.

2Ki 14:25 He restored the coast of Israel from the entering of Hamath 𐤁𐤍<sup>2574</sup> unto the sea of the plain, according to the word of the LORD God of Israel 𐤏𐤏𐤏𐤏<sup>3068</sup> 𐤔𐤏𐤏<sup>430</sup> 𐤏𐤍𐤓𐤏<sup>3478</sup>, which he spake by the hand of his servant Jonah, the son of Amittai, the prophet, which was of Gathhepher.

1Ki 8:65 And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath **ፀጠጵ**<sup>2574</sup> unto the river of Egypt **ኣገረ**<sup>4714</sup>, before the LORD our God **ጌላላላ**<sup>3068</sup> **ጌላላላ**<sup>430</sup>, seven days and seven days, even fourteen days.

1Ki 4:21 And Solomon **ወሊ**<sup>8010</sup> reigned over all kingdoms from the river **ኣላላ**<sup>5104</sup> unto the land of the Philistines, and unto the border of Egypt **ኣገረ**<sup>4714</sup>: they brought presents, and served Solomon all the days of his life.

And what did we just witness? One, that **ፈላላ**<sup>1834</sup> and **ፀጠጵ**<sup>2574</sup> border **ፀጠጵ**<sup>2704</sup> at **ጌላላላ**<sup>3478</sup>' NE border. Two, that **ጌላላላ**<sup>3379</sup> "restored" (that word "**ላላላ**<sup>7725</sup>" again) the border of **ጌላላላ**<sup>3478</sup>. This is the very same border **ፈላላ**<sup>1732</sup> had **ላላላ**<sup>7725</sup> or "restored" in 2 Sa 8:3, (the **ገላላ**<sup>6578</sup>), but just as in Num 13:21 it is called "**ላላላ**<sup>935</sup> or **ላላላ**<sup>935</sup> **ፀጠጵ**<sup>2574</sup>" meaning to come to **ፀጠጵ**. **ፀጠጵ** is very broad. We've not only witnessed it at areas of **ጌላላላ**<sup>3478</sup>' eastern border, but as witnessed in Eze 47:20, "The west side also shall be the great sea from the border, till a man come over against Hamath. This is the west side", it runs all the way to the great sea. It is also called "**ፀጠጵ**<sup>2574</sup> **ላላላ**<sup>7227</sup>" or "**ፀጠጵ** the broad" in Ams 6:2.

In the third passage, we saw **ወሊ**<sup>8010</sup> hold a great feast and all **ጌላላላ**<sup>3478</sup> holds this as well: this is one of many passages that swap "**ላላላ**<sup>935</sup> **ፀጠጵ**<sup>2574</sup>" with "**ኣላላ**<sup>5104</sup> **ገላላ**<sup>6578</sup>". And we know **ጌላላላ**<sup>3478</sup>' border was, at this time, concretely to **ገላላ**<sup>6578</sup>, since we witnessed **ወሊ**<sup>8010</sup>' father secure it in 2 Sa 8:3 and 1 Ch 18:3. And in the last passage we see a solidification of the synonymy between "**ላላላ**<sup>935</sup> **ፀጠጵ**<sup>2574</sup>" and "the **ኣላላ**<sup>5104</sup>". Now, before anyone perks up and says, "ahhh, but which **ኣላላ**?", don't worry, we're going to cover that too.

But first, in addition to all the damning information against Euphrates and the Middle East as the Biblical location we've seen so far, think on the following. **ፀጠጵ**<sup>2574</sup> is a wealthy place, from (2 Sa 8:10), and strong (Ams 6:2), as was **ፈላላ**<sup>1834</sup> and **ላላላ**<sup>6865</sup> and **ላላላ**<sup>6721</sup>. How do you suppose they got so wealthy and strong? They are rich and mighty like the cities of the **ገላላ**<sup>6430</sup>. The **ገላላ**<sup>6430</sup> are on the border to **ኣገረ**<sup>4714</sup>, the river **ወላላ**<sup>7883</sup> and the sea. The most prosperous cities in the world are on the sea and mouth of a great river. A sea port is good, but a port at a mouth... the best. Why? Commerce... and the maximum of commerce. You can put a port on the sea just about anywhere. You aren't going to be truly effective at trade however lest you can attract the maximum amount of sellers and buyers. A port on the sea, in which all peoples have to carry their goods to it by land, is fine until another port with a better road opens. **ላላላ**<sup>6865</sup> and **ላላላ**<sup>6721</sup> were mighty sea ports for many long centuries. Their assumed locations along today's Lebanese coast are inconsequential... nothing special. These Biblical towers of commerce traded with nations the world over. And how did they keep such a coveted position in world trade like that? From all evidence I can glean from the Bible, it's because they were at the mouth of **ገላላ**<sup>6578</sup> or very near to it, and many peoples shipped to them on the **ገላላ**<sup>6578</sup>, (even **ፀላላ**<sup>5731/5729</sup>, per Eze 27:23, as in "Eden", and **ላላላ**<sup>804</sup> or "Assyria", among many many others traded with her), and from there they shipped and received goods from the wide world. A complex river system, stretching far inland, would be the perfect vehicle to glean so much trade. The idea that a "silk road" situation could compare to the commerce we see these empires participating in is absurd, nor does the Middle East have (or ever had) the kinds of commodities in the staggering numbers we see being traded throughout these empires on the **ገላላ**<sup>6578</sup>.

If **ገላላ**<sup>6578</sup> were today's Euphrates it would mean **ገላላ**<sup>6547</sup> **ኣላላ**<sup>6549</sup> fought **ላላላ**<sup>804</sup> to secure a position on the Euphrates nearer the source than mouth. For what exactly? He would have the **ላላላ**<sup>3778</sup> empire all along the southern length of the river, so shipping would be out, lest he would want to be taxed to death or go to war with them to control the length of Euphrates. Empire expansion has everything to do with revenue. The idea of a king of Egypt going to war somewhere in the upper Euphrates has no rhyme or reason. No serious gains. No point. A war near the mouth in a land that **ላላላ**<sup>804</sup> was already controlling all the way to the sea, though... that has real financial potential.



Incidentally, is it not interesting how **ጊጊጊ**<sup>894</sup> and **ገጊሃጊገገገገ**<sup>5019</sup> are never referred to as "from the East: "ጥገገ<sup>6924</sup>, or **ገገገገ**<sup>4217</sup> **ገገገገ**<sup>1053</sup>".

Another consideration is that of Ezekiel's prophecy against the king of **ገገገገ**<sup>4714</sup>, who at the time was **ገገገ**<sup>6549</sup>. The entirety of chapter 31 is good to read, but let's look at the very telling passages. Remember, **ገገገገ**<sup>6547</sup> **ገገገ**<sup>6549</sup> defeated the king of **ገገገገ**<sup>804</sup> at the **ገገገ**<sup>6578</sup> and we immediately see him battling **ገገገገገገ**<sup>2977</sup> at **ገገገገ**<sup>4023</sup> and sitting to judge at **ገገገገገገ**<sup>7247</sup>.

Eze 31:3 Behold, the Assyrian was a cedar in Lebanon with fair branches

Eze 31:4 The waters made him great, the deep set him up on high with her rivers **ገገገ**<sup>5104</sup> running round about his plants, and sent out her little rivers unto all the trees of the field.

Eze 31:12 And strangers, the terrible of the nations, have cut him off, and have left him: upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land

There is a lot of imagery in Ezekiel and in this chapter and the next. Prophecy often involves a subtle weaving of symbolism with literalism. In the same book, if Ezekiel is prophesying against **ገገገ**<sup>6865</sup> there is a great deal of sea imagery. It's not all literal, but some is. Bible prophecy blends pertinent imagery with reality. Consider also Isaiah's prophecy against the king of **ጊጊጊ**<sup>894</sup> in chapter 14. The same form is employed. **ገገገገ**<sup>804</sup> would have been a great tree in **ገገገገገገ**<sup>3844</sup> with **ገገገ**<sup>5104</sup> and smaller streams running out from it, with the beast and birds nesting in and underneath because **ገገገገ**<sup>804</sup> had controlled the entire region of the **ገገገ**<sup>6578</sup> for over a century by then. **ገገገገገገ**<sup>3844</sup> is prolifically associated with the northern most regions of **ገገገገገገ**<sup>3478</sup>' border, as is **ገገገ**<sup>5104</sup> **ገገገ**<sup>6578</sup>.

#### A Brief look over the NER

This section is brief, but packs a real punch, so please pay close attention.

According to the kjv, Jos 24:2 reads, "Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and they served other gods.". That's interesting. Flood? Like "Noah's Flood" = **ገገገገገገ**<sup>3999</sup> **ገገገገ**<sup>4325</sup>? No. It's **ገገገ**<sup>5104</sup>. The text reads **ገገገገ**<sup>5676</sup> **ገገገገ**<sup>5104</sup> or "on the other side of the river". This expression is used countless times of one's orientation to **ገገገገ**<sup>3383</sup>, commonly translated as "Jordan". You may see **ገገገገ**<sup>5676</sup> **ገገገገገገ**<sup>3383</sup> = "on the other side of yarden", or **ገገገገ**<sup>5676</sup> **ገገገገገገ**<sup>3383</sup> = "crossing of yarden". But here, and many other places, it's just **ገገገገ**<sup>5104</sup> or "the **ገገገ**". Even though Psa 66:6 and Job 40:23 illude to **ገገገገ**<sup>3383</sup> being a **ገገገ**<sup>5104</sup>, as well as Gen 15:18 and Isa 11:15 calling the **ገገገገገገ**<sup>7883</sup> a **ገገገ**<sup>5104</sup>, we can be certain, through exhaustive cross-checking, that when you see **ገገገገ**<sup>5104</sup> with no modifier, it's **ገገገ**<sup>6578</sup>. Exo 23:31 is a perfect example: "and from the desert unto the river". Desert = **ገገገገ**<sup>4057</sup>, which is absolutely associated with the southern border and is selectively called "desert" instead of "wilderness" , and river = **ገገገ**<sup>5104</sup>, which is the "Great River" = **ገገገገ**<sup>5104</sup> **ገገገገገገ**<sup>1419</sup>, **ገገገ**<sup>5104</sup> **ገገገ**<sup>6578</sup>. Furthermore, **ገገገ**<sup>6578</sup> is the only **ገገገ**<sup>5104</sup> called **ገገገገገገ**<sup>1419</sup> in **ገገገገ**<sup>3667</sup>, so it logically follows that if only one river in all the land is called "the great river", any time one referred to "the river" with no modifier, it would be "the great river" of the land. Can I back that up? Sure:

1Ki 4:21 And Solomon reigned over all kingdoms from the river **ገገገ**<sup>5104</sup> unto the land of the Philistines, and unto the border of Egypt **ገገገገ**<sup>4714</sup>

2Ch 9:26 And he reigned over all the kings from the river **ገገገ**<sup>5104</sup> even unto the land of the Philistines, and to the border of Egypt **ገገገገ**<sup>4714</sup>

Isa 27:12 And it shall come to pass in that day, that the LORD **ገገገገ**<sup>3068</sup> shall beat off from the channel of the river **ገገገ**<sup>5104</sup> unto the stream **ገገገ**<sup>5158</sup> of Egypt **ገገገገ**<sup>4714</sup>, and ye shall be gathered one by one, O ye children of Israel. (I just can't help but noting the poor use of verbiage in this passage)

When **ጊህሃወ**<sub>3091</sub> "Joshua" says what he says in Jos 24, there's no doubt he is talking about **ገጽ**<sub>6578</sub>, and as they (Abraham, Terah, and Nachor) dwelt in **ገረገ**<sub>2771</sub> or "Haran", which is **ገረገ**<sub>6307</sub>, the people known to be just on the other side of the **ገጽ**<sub>6578</sub> is the **ሃረገ**<sub>761</sub>. Nachor's son Bethual is even called an **ሃረገ**<sub>761</sub> in Gen 28:2. The **ሃረገ**<sub>761</sub> people are always translated as Syrians and **ሃረገ**<sub>758</sub> as Syria, but I assure you the **ሃረገ**<sub>761</sub> and **ሃረገ**<sub>758</sub> of the Bible and the Syrians and Syria of today cannot be the same.

If we are stuck in the Middle East for location, we can't reconcile the maps to the Bible. The land of Syria extends from what is today called the Golan Heights and Lebanon to the Euphrates and past as it's northern and southern borders gradually constrict until they meet at a small stretch of the Tigris. Except for a few cities like **ሃረገ**<sub>6678</sub>, **ሞላሃ**<sub>4601</sub>, **ገረገ-ገረገ**<sub>1050</sub>, and **ሃረገ-ገረገ**<sub>382</sub>, (2 Sa 10:6), which were always areas of strife, the **ሃረገ**<sub>761</sub> dwelt **ገረገ**<sub>5676</sub> **ሃረገ**<sub>5104</sub> "from over the river", (2 Sa 10:16). This **ሃረገ**<sub>5104</sub> is, as just proven, **ገጽ**<sub>6578</sub>. The translators of modern Bibles know this. This is why they always render **ሃረገ**<sub>761</sub> as "Mesopotamia", except once in Psa 60:1, where its rendered, "Aramnaharaim". Both of the titles used for translation are confusing and misleading. Is this an accident?

What does Merriam-Webster say about Mesopotamia?

- 1 region of southwestern Asia between the Tigris and the Euphrates rivers extending from the mountains of eastern Asia Minor to the Persian Gulf
- 2 the entire Tigris–Euphrates valley

I just don't know how that's possible. Aren't we told that Assyria = **ሃረገ**<sub>804</sub> occupied the northern parts of this region and Babylon = **ገረገ**<sub>894</sub> the south? Even if we go with today's map of Syria, that's hardy Mesopotamia. Maybe the kjv didn't look very well at the maps when they decided **ሃረገ**<sub>761</sub> was "Mesopotamia".

The thing is, the Psalms are loaded with cross-references to other books. In the case of Psa 60:1, we have a reference in 2 Sa 8 and 1 Ch 18. Lets look at all three:

Psa 60:1 To the chief Musician upon Shushaneduth, Michtam of David, to teach; when he strove with **Aramnaharaim** **ሃረገ**<sub>761</sub> and with **Aramzobah** **ሃረገ**<sub>758</sub> **ሃረገ**<sub>6678</sub>, when Joab returned, and smote of Edom in the valley of salt twelve thousand...

2Sa 8:3 David smote also Hadadezer, the son of Rehob, king of **Zobah** **ሃረገ**<sub>6678</sub>, as he went to recover his border at the river **Euphrates** **ሃረገ**<sub>5104</sub> **ገጽ**<sub>6578</sub>.

2Sa 8:5 And when the ~~Syrians of Damascus~~ **ሃረገ**<sub>758</sub> **ገረገ**<sub>1834</sub> came to succour Hadadezer king of **Zobah** **ሃረገ**<sub>6678</sub>, David slew ~~of the Syrians~~ **ሃረገ**<sub>758</sub> (in **ሃረገ**<sub>758</sub>) two and twenty thousand men.

2Sa 8:14 And he put garrisons in Edom; throughout all Edom put he garrisons, and all they of Edom became David's servants. And ~~the LORD~~ **ጊህሃወ**<sub>3068</sub> preserved David whithersoever he went.

1Ch 18:3 And David smote Hadarezer king of **Zobah** **ሃረገ**<sub>6678</sub> unto Hamath, as he went to stablish his dominion by ~~the river Euphrates~~ **ሃረገ**<sub>5104</sub> **ገጽ**<sub>6578</sub>.

1Ch 18:5 And when ~~the Syrians of Damascus~~ **ሃረገ**<sub>758</sub> **ገረገ**<sub>1834</sub> came to help Hadarezer king of **Zobah** **ሃረገ**<sub>6678</sub>, David slew ~~of the Syrians~~ **ሃረገ**<sub>758</sub> (in **ሃረገ**<sub>758</sub>) two and twenty thousand men.

1Ch 18:6 Then David put garrisons in ~~Syriadamascus~~ **ሃረገ**<sub>758</sub> **ገረገ**<sub>1834</sub>; and the ~~Syrians~~ **ሃረገ**<sub>758</sub> became David's servants, and brought gifts...

1Ch 18:13 And he put garrisons in Edom; and all the Edomites became David's servants. Thus ~~the LORD~~ **ጊህሃወ**<sub>3068</sub> preserved David whithersoever he went.

These are all parallel passages: Psa 60:1- Aramzobah = 2 Sa 8:3, 1 Ch 18:3- Zobah. Psa 60:1- Aramnaharaim = 2 Sa 8:5, 1 Ch 18:5-6- ጥራጣር<sup>758</sup> ልጣጠጥ<sup>1834</sup>. Let me simplify... what these three parallel passages are telling us is that ልጣጠጥ<sup>1834</sup> (which we are told is Damascus) and ጥራጣር<sup>763</sup> (which we are told is Mesopotamia), are one and the same. Let it sink in. I wouldn't say ልጣጠጥ<sup>1834</sup> is the fullness of ጥራጣር<sup>763</sup>, but certainly the one is within the other.

That really begs the question: If there is no deliberate deception at play here, why not translate ጥራጣር<sup>763</sup> as "Mesopotamia" in Psa 60:1, as in every other occurrence? Is it because the moment someone cross-references these passages they'll realize what I've just demonstrated: that there's no way Mesopotamia and Damascus are synonymous? Is the reason the Bible replaces ጥራጣር<sup>763</sup> with ልጣጠጥ<sup>1834</sup>/ ልጣጠጥ<sup>1834</sup> because as Isaiah the prophet wrote, "For the head of Syria ጥራጣር<sup>758</sup> is Damascus ልጣጠጥ<sup>1834</sup>" ( Isa 7:8)? So, as was pointed out earlier, if only a few ጥራጣር<sup>761</sup> cities were on ጊወጥረ<sup>3478</sup> side of the ጎረቤት<sup>5104</sup> and the rest, including ልጣጠጥ<sup>1834</sup> were on the other side of the ጎረቤት<sup>5104</sup> and we know Damascus isn't in Mesopotamia and the ጎረቤት is ገጽ... well, as usual their whole model falls apart.

### In Conclusion

Let it be known that I am certainly not unsympathetic to those who may find themselves having strong negative reactions to such large paradigm shifts as Palestine not being the Land of Promise. When I first encountered a very few authors suggesting Palestine was the wrong locale I thought it would be relatively easy to prove them wrong, and yet here I am. I did not choose this road. It was chosen for me. One may not ignore what they are shown and hope to go on to other things with any degree of understanding. So, now this is my road. I don't regret it nor do I do it begrudgingly. I do this with the full knowledge that many accepted historical records bear witness against me, but I choose to bear witness to the Word.

Man is predisposed to desiring a puzzle to be solved, a mystery to be understood, a motive to be outed. Its part of our nature. Why? "It is the glory of God to conceal the word, and the glory of kings to search out the speech." (DRB). Speaking of ጊወጥረ<sup>3091</sup> ልጣጠጥ<sup>4899</sup>, Paul writes in 2 Ti 3:16, "And without controversy great is the mystery of godliness". That, and He, is a mystery as well. Many mysteries has He left for His children to be found out in His time. The keys to eschatology lie within our understanding of the beginning and of the ages past. The great ጥረጥረ<sup>430</sup> has woven such marvels throughout His Word, is it any wonder that ጊወጥረ<sup>3091</sup> would speak in parables and thank the Father for not revealing the truth to many?

But this, now, is no further mystery. This is clarity. The word was not meant to be a mystery for all time, but a light is shown upon it in the appointed day. It is now that time. And what has the light shown to us herein?

1. The light has led us to understand that this land of ሂጎጎ<sup>3667</sup> was given to our father ጥረጥረ<sup>185</sup> and his progeny for an everlasting possession: Gen 17:8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of ~~Canaan~~ ሂጎጎ<sup>3667</sup>, for an everlasting possession; and I will be their ጌጅ ጥረጥረ<sup>430</sup>.
2. The light has shown us the parameters of that land: Gen 10:19 And the border of the ~~Canaanites~~ ሂጎጎ<sup>3669</sup> was from ~~Sidon~~ ጥረጥረ<sup>6721</sup>, as thou comest to Gerar, unto ~~Gaza~~ ጐረቤት<sup>5804</sup>; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha.
3. And again we were shown the promised borders: Gen 15:18 In the same day the LORD ጊወጥረ<sup>3068</sup> made a covenant with Abram, saying, Unto thy seed have I given this land, from the ~~river of Egypt~~ ጎረቤት<sup>5104</sup> ጣጥረ<sup>4714</sup> unto the great river ጎረቤት<sup>5104</sup>, the ~~river Euphrates~~ ጎረቤት<sup>5104</sup> ገጽ<sup>6578</sup>:

4. We've seen Gaza "OZ<sup>4</sup><sub>5804</sub>" is at the southern extremity: Jos 15:47 Ashdod with her towns and her villages, Gaza OZ<sup>4</sup><sub>5804</sub> with her towns and her villages, unto the river of Egypt <sup>1</sup>EL<sub>5158</sub> <sup>ḥ</sup>Ṣ<sup>2</sup><sub>4714</sub>, and the great sea, and the border
5. We've also seen Ḥ<sup>Ṣ</sup><sub>6578</sub> is in the north: Jer 46:6 Let not the swift flee away, nor the mighty man escape; they shall stumble, and fall toward the north by the river Euphrates <sup>1</sup>Ḥ<sup>Ṣ</sup><sub>5104</sub> Ḥ<sup>Ṣ</sup><sub>6578</sub>.
6. In Deu 11:24, Jos 1:4, and Exo 23:31 we've witnessed <sup>2</sup>Ḥ<sup>Ṣ</sup><sub>3068</sub> re-commit to the promised borders from Gen 15:18 and 17:8, and in Num 13:21 we see the parameters the spies searched out: So they went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath.
7. In Deu 1:7 we saw where they were directed to go: Turn you, and take your journey, and go to the mount of the Amorites, and unto all the places nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites <sup>Ṣ</sup>Ḥ<sup>Ṣ</sup><sub>3669</sub>, and unto Lebanon, unto the great river <sup>1</sup>Ḥ<sup>Ṣ</sup><sub>5104</sub>, the river Euphrates <sup>1</sup>Ḥ<sup>Ṣ</sup><sub>5104</sub> Ḥ<sup>Ṣ</sup><sub>6578</sub>.
8. We saw <sup>Ḥ</sup>Ḥ<sup>Ṣ</sup><sub>3844</sub> and <sup>Ḥ</sup>Ḥ<sup>Ṣ</sup><sub>2574</sub> continually associated with the northern border: Jos 13:5 And the land of the Giblites, and all Lebanon, toward the sunrising, from Baalgad under mount Hermon unto the entering into Hamath. And also, Num 34:7-9: And this shall be your north border: from the great sea ye shall point out for you mount Hor: From mount Hor ye shall point out your border unto the entrance of Hamath; and the goings forth of the border shall be to Zedad: And the border shall go on to Ziphron, and the goings out of it shall be at Hazarenan: this shall be your north border. And again, Jos 1:4 From the wilderness and this Lebanon even unto the great river, the river Euphrates <sup>1</sup>Ḥ<sup>Ṣ</sup><sub>5104</sub> Ḥ<sup>Ṣ</sup><sub>6578</sub>, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast.
9. We saw <sup>Ḥ</sup>Ḥ<sup>Ṣ</sup><sub>1732</sub> defeat <sup>Ḥ</sup>Ḥ<sup>Ṣ</sup><sub>1909/1928</sub> unto <sup>Ḥ</sup>Ḥ<sup>Ṣ</sup><sub>2574</sub> when recovering his border at Ḥ<sup>Ṣ</sup><sub>6578</sub>: 1Ch 18:3 And David smote Hadarezer Hadadezer king of Zobah unto Hamath, as he went to stablish his dominion by the river Euphrates <sup>1</sup>Ḥ<sup>Ṣ</sup><sub>5104</sub> Ḥ<sup>Ṣ</sup><sub>6578</sub>.
10. We saw that <sup>Ḥ</sup>Ḥ<sup>Ṣ</sup><sub>7247</sub> was listed as the third marker heading south on <sup>2</sup>WR<sup>Ṣ</sup><sub>3478</sub>' east border: Num 34:11 And the coast shall go down from Shepham to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the side of the sea of Chinnereth eastward:
11. We saw that <sup>Ḥ</sup>Ḥ<sup>Ṣ</sup><sub>7247</sub> was in <sup>Ṣ</sup>Ḥ<sup>Ṣ</sup><sub>776</sub> <sup>Ḥ</sup>Ḥ<sup>Ṣ</sup><sub>2574</sub>: 2Ki 23:33 And Pharaohnechoh put him in bands at Riblah in the land of Hamath. And, 2Ki 25:21 And the king of Babylon smote them, and slew them at Riblah in the land of Hamath. Furthermore, we've witnessed both the king of <sup>Ḥ</sup>Ḥ<sup>Ṣ</sup><sub>4714</sub> and of <sup>Ḥ</sup>Ḥ<sup>Ṣ</sup><sub>894</sub> take control of the Ḥ<sup>Ṣ</sup><sub>6578</sub> and yet sit in judgement at <sup>Ḥ</sup>Ḥ<sup>Ṣ</sup><sub>7247</sub>.
12. We've seen "the <sup>1</sup>Ḥ<sup>Ṣ</sup><sub>5104</sub>/<sup>Ḥ</sup>Ḥ<sup>Ṣ</sup><sub>5104</sub>" directly paralleled to <sup>Ḥ</sup>Ḥ<sup>Ṣ</sup><sub>2574</sub> which, again, is south of <sup>Ḥ</sup>Ḥ<sup>Ṣ</sup><sub>1834</sub> (which we are told is Damascus). 1Ki 4:21 And Solomon reigned over all kingdoms from the river <sup>Ḥ</sup>Ḥ<sup>Ṣ</sup><sub>5104</sub> unto the land of the Philistines, and unto the border of Egypt <sup>Ḥ</sup>Ḥ<sup>Ṣ</sup><sub>4714</sub>. And the parallel: 1Ki 8:65 And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath unto the river of Egypt <sup>1</sup>EL<sub>5158</sub> <sup>Ḥ</sup>Ḥ<sup>Ṣ</sup><sub>4714</sub>.
13. We've seen that <sup>Ḥ</sup>Ḥ<sup>Ṣ</sup><sub>1834</sub> is claimed to be Damascus but cannot be, (as it is neither in Mesopotamia nor on the Euphrates/Ḥ<sup>Ṣ</sup>), and it is north of <sup>Ḥ</sup>Ḥ<sup>Ṣ</sup><sub>7247</sub> and thus north of <sup>Ḥ</sup>Ḥ<sup>Ṣ</sup><sub>2574</sub>: Eze 47:17 And the border from the sea shall be Hazarenan, the border of Damascus, and the north northward, and the border of Hamath. And this is the north side. And, Num 34:9-11 And the border shall go on to Ziphron, and the goings out of it shall be at Hazarenan: this shall be your north border. And ye shall point out your east border from Hazarenan to Shepham: And the coast shall go down from Shepham to Riblah.
14. We've seen that to say "the <sup>1</sup>Ḥ<sup>Ṣ</sup><sub>5104</sub>/<sup>Ḥ</sup>Ḥ<sup>Ṣ</sup><sub>5104</sub>" is to say "Ḥ<sup>Ṣ</sup><sub>6578</sub>": Jos 24:2 Your fathers dwelt on the other side of the flood <sup>Ḥ</sup>Ḥ<sup>Ṣ</sup><sub>5104</sub> in old time. 2Sa 10:16 And Hadarezer sent, and brought

out the Syrians  $\text{V}\text{R}^{\text{M}}_{1758}$  that were beyond the river  $\text{H}\text{Y}\text{H}\text{R}_{5104}$ , ( $\text{V}\text{R}^{\text{M}}$  is beyond  $\text{J}\text{R}\text{X}$ ). Exo 23:31 And I will set thy bounds from the Red-sea  $\text{Z}^{\text{M}}_{3220}$   $\text{F}\text{Y}\text{J}_{5488}$  even unto the sea of the Philistines, and from the desert unto the river:  $\text{H}\text{Y}\text{H}\text{R}_{5104}$ . These references to  $\text{H}\text{Y}\text{H}\text{R}_{5104}$ , and others, are easily proven to be  $\text{J}\text{R}\text{X}_{6578}$ .

So, now we've seen every possible parallel verse, subtle clue, and outright ironclad statement contained within the OBRY scriptures to help us understand this specific portion of geography of the land given to our father  $\text{V}\text{L}\text{R}\text{H}^{\text{M}}_{185}$  and to us. We've now seen more than enough scriptural material to come to the conclusion that  $\text{J}\text{R}\text{X}_{6578}$  is certainly not, and never was, the Euphrates of today.

Yes, it leaves us with a vacuum. So, where is it? Well, it certainly is a good sized river that runs westward to a great western sea. It certainly has three siblings that all sprang from the same source river. Very few situations like that exist today, but I do know of at least one. I also know that most passages alluding to the Redeemer King to come are followed by descriptions of us being brought back to the land in latter times by the working of  $\text{Z}\text{H}\text{Y}\text{H}_{3068}$ , not to be confused with the working of Rothschild. I know the land would remain desolate (desolate does not equal desert) for many long years. I know that all the cities, including Jerusalem ( $\text{V}\text{Z}\text{Y}\text{H}_{6726}$ ) would be leveled and no future inhabitant would even be able to tell this great empire was there. I know the surrounding lands and kingdoms will be inhabited by the descendants of Israel and Judah, not because they must war on countries full of peoples (as the imposters are now doing), but because  $\text{Z}\text{H}\text{Y}\text{H}_{3068}$  would, and did, desolate all the lands. He gave the land much time to lay fallow, in ruins, to decompose, and to clear the memory of our failures as a people when we had our Redeemer King put to death.

In slavery we left, in slavery we returned... our memories blank and histories rewritten. Someone has gone to great lengths to hide from us the land promised to us: rivers and harbors altered, dammed, dredged and rerouted. Massive areas of lands are claimed and governed by the revolving pack of wolves in power under the auspices of "protecting our natural beauties" while they pollute anything or place that suits their agenda of acquisition of wealth. While their soldiers and surveyors pushed westward to spy out the remnants of what still remained their publishers followed their academics and archaeologists into the distant lands of Egypt, Palestine, Jordan, Mesopotamia, Lebanon and Syria, claiming to trip over ancient Stella and unearth whole libraries of tablets linking that land to the Bible. The Smithsonian financed western US exploration while buying up or stealing by threat every OBRY artifact unearthed by farmers and developers, (the Smithsonian currently has no records of any such matters). Free Mason and Kabbalist Joseph Smith introduces an alternate history/religion which, to this day, has it's adherents off the scent of the true meaning of all the American artifacts and archeology they uncover. The ghostly remnants of great cities still cannot be entirely erased from the North American landscape. The regime that has had power in the Land has destroyed more breathtaking architecture than they've built.

At this point, I will digress. Many people have a hard enough time processing the fact that Palestine and the Middle East are incompatible with the Bible, much less to comprehend the Americas' role in world history and the black hole of information surrounding her. I can't offer you the explanations and criticisms of absolutely every source that would run contrary to the Biblical information I've shown you herein, but that's where I was counting on others to dig in. I've seen enough to affirm that all of it is a house of cards.

I'm certainly not presuming to tell you what to believe, but if you believe the witness of the Bible above secular, controlled, often demonstrably altered history I can point the way to understanding the Bible apart from other sources we were taught as historic parallels, but were, in fact, just stories. "Just a story!", clamor the critics. Most of whom haven't spent a full hour in total actually reading the Bible. Just a story? It is THE STORY: the record, the law, the genealogies, the nations, the covenants, the prophecies, the account of  $\text{Z}\text{H}\text{Y}\text{H}_{3068}$  and mankind and the  $\text{V}\text{A}^{\text{M}}_{120}$ , his transgression, his

descendants, the seed-lines, and זְרָאֵל<sup>3478</sup>, the children of His promise. It is the record and promise of our redemption, our resurrection, and our return to the Land. Maybe Esther is just a story, but the whole of the so called "Old Testament" is our history, geography, language, prophecy, and promises.

The whole truth, is ordained to be told. The enemy is destined to come to naught and light, peace, and love will dominate men once again. This is one ray of that light, but the more rays that are added the greater will be our ability to see. For we know that "the creation waits with eager expectation for the children of God to be revealed" and moreover, "it will come to pass that, in the location where it was said to them, 'You are not my people,' they will be called 'sons of the living God.'"