

Listen to Me

Choose of Your Own Volition to Engage...

Returning to the sixth chapter of *Bare'syth* / Genesis, and to Yahowah's assessment of the human condition prior to the flood, we find God defining the most troubling and debilitating aspects of man's fallen nature. And since we have been focused investigating the reasons man is prone to either corrupt or ignore Yahowah's testimony, replacing sound advice with the deadly and damning schemes of man, let's reestablish our bearings. This discussion began...

“Indeed, when the defilement and slaying, the contemptible attitude and disgraceful wounding of the descendants of Adam came to exist on an ongoing basis, it increased dramatically, growing to the point of being multiplied in a myriad of ways, reaching into the tens of thousands shooting arrows at one another within the area around the presence of the descendants of Adam. And daughters were born to them. (*Bare'syth* / Genesis 6:1)

Then the sons of the Almighty saw that the daughters of Adam were indeed desirable and valuable. So they grasped hold of and took for themselves women which they chose. (*Bare'syth* / Genesis 6:2)

Then Yahowah said, ‘My Spirit shall not remain nor abide with the descendants of ‘Adam forever because, in addition to this, he is flesh and prone to proclaiming, publishing, and preaching news which is

considered good and beneficial by those who hear it. So for a period of time, it shall come to be that his days will be one-hundred-twenty years.’ (*Bare’syth / Genesis 6:3*)

There were for a limited period of time, the Nephylm, those who prostrate themselves and are stillborn, falling in prayer, battle, and status, who were militaristic and thus met with an untimely death, existing in the region in those days, but also those bearing a resemblance to them in a slightly different form for some time thereafter.

By association, the sons of the Almighty came to, making a habit of pursuing the daughters of man (the female descendants of ‘Adam), and they conceived children for themselves.

These warriors and political leaders, prominent individuals with the ability to fight who prevailed in their quest for military and political power, who were from a relatively long time ago, were individuals with reputations and recognizable names.” (*Bare’syth / Genesis 6:4*)

Which brings us to...

“So Yahowah saw and understood as a result that indeed, the depravity, wrongdoing, and immorality, the corruption and destructive nature, in addition to the perverse attitude of mankind as descendants of ‘Adam, was excessive and being exalted throughout the region.

And also, every inclination and motivation, and most especially the way ideas were formed and framed regarding his thoughts, inventions, and reasoning which affect his judgment were continually wrong every day without exception. (*Bare’syth / Genesis 6:5*)

So, Yahowah, as a result of His compassion, was

sorry and lamented, disappointed that He had engaged with the descendants of 'Adam in the material realm. He was distressed over what He had fashioned and formed, hurt by His creation's deliberate distortions with regard to His decision and emotional response. (*Bare'syth / Genesis 6:6*)

Then Yahowah said, 'I will remove the contamination of the descendants of 'Adam, which for the benefit of the relationship, I brought into existence out of the Almighty's material realm.

For concerning humankind, inclusive of the predatory beasts, the testimony of the slithering reptiles, and the winged creatures of the spiritual realm, surely, I regret as an expression of My sympathy that I have engaged with them.' (*Bare'syth / Genesis 6:7*)

But Noah (the Trustworthy Guide to a Beautifully Prepared and Restful Spiritual Home) attained, discovered, and experienced favorable acceptance in the sight of Yahowah. (*Bare'syth / Genesis 6:8*)

This then is the genealogical record and story of Noah. The Trustworthy Guide to a Beautifully Prepared and Restful Spiritual Home was individually right, and thus upright and vindicated.

He was unobjectionable and perfected by being entirely correct with regard to the truth among his generation, his time, people, and place. Alongside the Almighty, Noah walked alone and independently. (*Bare'syth / Genesis 6:9*)

And Noah (the Trustworthy Guide Home) conceived and fathered three sons, with Shem (the Proper and Designated Name who was father of the *Yahuwdym*), Cham (the Passionately Idolatrous Sun

Worshiper who was the father of Cana'an and forefather of Islam), and Yepheth (the most Popular Deception; opening the broad and popular way which deceives, entices, and seduces the simple-minded, naïve, and gullible, who was the forefather of the Greeks, Romans, Roman Catholics, Christians, and Europeans). (*Bare'syth* / Genesis 6:10)

Now this region was corrupt, a slime pit of putrid matters in the presence of the Almighty. And the realm was filled with the proclamation of and satisfied with the overwhelming abundance of malicious false testimony, destructive violence, cruel oppression, and vicious terrorism. (*Bare'syth* / Genesis 6:11)

God observed and considered this region of the material realm. So now listen carefully, be especially observant, and notice that it was perverted and corrupt, that she had become a swamp of murky ideas, a dark dungeon of the dead and dying depriving them of their life and liberty.

For indeed, every human prone to preaching was corrupting because he had ravaged his victims with his perversions which were a result of his way. (*Bare'syth* / Genesis 6:12)

So then God spoke while approaching Noah (the Trustworthy Guide to a Beautifully Prepared and Restful Spiritual Home), 'A limitation constraining every human prone to preaching has come, for I have noticed that, indeed, the region is filled with the proclamation of and satisfied with the overwhelming abundance of malicious false testimony, destructive violence, cruel oppression, and vicious terrorism.

So because of their presence, now pay attention to Me, listen carefully and be especially observant, standing up and taking notice that they are corrupting the material realm. (*Bare'syth* / Genesis 6:13)

Choose of your own volition to engage, working to make an Ark of laminated and resinous wooden timbers, constructing rooms within the ship.

And then cover her, including the house and also the outside, with pitch. (*Bare'syth* / Genesis 6:14)

This specifically and singularly exists to show the way to the benefits of the relationship: Make her an Ark of 300 cubits in length and 50 cubits in width. And 30 forearms (which is the first letter in Yahowah's name: א) in height, you should make a roof for the Ark. (*Bare'syth* / Genesis 6:15)

Therefore, to a cubit, and in consideration of the forearm, she yearns to completely fulfill Her purpose as part of moving in the direction of ascending to a higher dimension. So therefore, place a doorway in her side. A lower and lowest second and third, She wants you to make. (*Bare'syth* / Genesis 6:16)

So now look up and pay attention to Me, I, Myself, am going to return and bring the flood of waters upon the region to devastate and destroy the corruption of every human prone to preaching in whom is a living spirit from beneath the spiritual realm. All who are in the region will pass away. (*Bare'syth* / Genesis 6:17)

Then I will take a stand, establishing, as a result, My Covenant with you, and you will come to, enter, and be included within the Ark with you and your sons, your wife, and your son's wives with you.” (*Bare'syth* / Genesis 6:18)

“And Noach, the Trustworthy Guide to a Beautifully Prepared Home, engaged and acted in a manner consistent with everything which beneficially shows the way to the relationship God had instructed of him, correctly doing so, acting and engaging accordingly, expending the effort to accomplish the

task and profiting from it, endeavoring to acquire the knowledge which leads to understanding.” (*Bare'syth* / Genesis 6:22)

Now that we have surveyed the surface of this swamp and are safely positioned within the Ark, let's journey deeper into God's Word. There is so much more to learn. Let's close our mouths and hold our noses as we return to *Bare'syth* 6:5, where God reveals...

“So (*wa*) **Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **saw, perceived, and understood** (*ra'ah* – literally observed, actually considered, and consistently revealed, viewed, discovered, and made His perspective known because of its ongoing consequences (qal imperfect)) **as a result that indeed** (*ky* – truly and surely, emphasizing and strengthening this statement), **the depravity, wrongdoing, destructive nature, and perverse attitude** (*ra'ah* – the wickedness, immorality, and evil, the harmful, troubling, and calamity, the corrupting and misfortunate criminal behavior which was injurious, disastrous, and miserable, creating the distressful and ruinous circumstances) **of mankind, these descendants of 'Adam** (*ha 'adam* – humankind), **was excessive and being exalted** (*rab* – was enormous and inordinate, was abundant and prolific) **throughout the region** (*ba ha 'erets* – within the land, territory, and material realm).

And also that (*wa*) **every inclination, conception, and motivation, most especially the way ideas are formed and framed** (*kol yetser* – everything conceived and imagined, fashioned and formed, every desire and ambition, all of the impulses and tendencies, especially the many ways issues are framed and character is defined, the way ideas are shaped and forged and plans are devised, prepared, and ordained, the very framework of

their society and purpose; from *yatsar* – to form, fashion, and frame premeditated and pre-ordained ideas) **regarding his thoughts, inventions, musings, reasoning, and plans** (*machashabah* – in association with his cognitive abilities and thinking, the way he schemes, plots, and devises things, even the purpose of the myths he invents and meditates upon, his artificial constructs and contrived ideas; from *chashab* – to cunningly invent imaginary accounts and then justify and esteem them, imputing value to them) **which affect his judgment and perspective** (*leb huw'* – with regard to his reasoning, the way he processes information, his ability to evaluate evidence in a rational way and respond appropriately, his inner nature, his character and heart) **were exclusively and continually** (*raq* – were restricted to, uniquely and only yielding, always and without exception, chronically and sickeningly producing those who were undernourished and unhealthy, those who spit and drool) **wrong** (*ra'* – bad, not good, immoral, ignorant, and irrational, wicked and evil, undesirable and harmful, injurious and troubling) **every day without exception** (*kol ha yowm* – all of the time).” (*Bare'syth* / In the Beginning / Genesis 6:5)

According to God, Barnum and Bailey were wrong. It is possible to fool most of the people most of the time. Man was doing so then, and he is doing so again now.

Over the course of many years, I've had the opportunity to lead readers on a wide variety of investigations as we have sought to understand something God has revealed along the way. And without exception, not only have our adventures in learning been rewarded, we have always found Yahowah affirming what we discovered, usually in a subsequent statement. But seldom has an affirmation been this immediate or appropriate.

For those who are listening, Yahowah just revealed

that we were right – not just about the legacy of the Nephylism, not just about the harmful nature of religion, but also regarding how the inventions and schemes of man tend to produce the likes of the Christian New Testament. It wasn't an accident. It was deliberate. It was not of God. It was the conniving invention of man. And it is wrong.

We interjected ourselves into this discussion because we were looking for affirmation that “*hineh* – pay attention” provides the proper perspective from which to assess and accept Yahowah's provisions to uphold life. But rather than going directly to *hineh*, which is not cited until the 13th verse, we decided to observe what God had to say that led up to this revelation, recognizing that the context He provided would facilitate greater understanding.

As a result, we are able to better appreciate Yahowah's perspective on what ails man. And based upon how boldly He shares these insights, we can reasonably surmise that understanding the cause and consequence of religious malfeasance is as important as comprehending God's plan to resolve our failings.

Beginning at the beginning, Yahowah leads by example. He wants us to be observant, so He is observant. He “*ra'ah* – literally observed, actually considered, and consistently discovered, making His perspective known because of its ongoing consequences.” Observation is the catalyst to knowing, and without knowing, there is no understanding.

It is fascinating to note that while “*ra'ah* – saw, perceived, and understood” is transliterated similarly to “*ra'ah* – depravity, wrongdoing, and calamity,” they are written differently in Hebrew. To “see” is רָאָה, while “evil” was written רָעָה.

And this brings up an interesting perspective on the

way words are conveyed in Hebrew. In “see,” man א is shown facing the א, the first letter in “‘ab – א א – Father” and “‘el – א א – God.” In “evil,” man א is forming his own perspective א on א humankind. And this perspective isn’t just limited to these words, but to almost every word containing a א. If the individual is facing a letter that is found in Yahowah’s אאאא name or one of His favorite titles, the word conveys positive connotations, whereas if we are shown looking away from God, with our back to Him, the implications are typically derogatory.

Ky, translated “as a result,” is important in this context because it reveals that the deplorable situation Yahowah observed was a consequence of the ongoing legacy of the Nephylm and the negative implications of “these warriors and political leaders, the prominent individuals with the ability to fight who prevailed in their quest for military and political power.” The notion that they were “valiant heroes” has been eliminated. They caused the conditions Yahowah deplored.

Equally important, by connecting cause and consequence with *ky*, Yahowah has just validated the lessons we learned by considering the root of *Nephylm*. They and those who were similar and followed in their footsteps, the Sumerians, Babylonians, Assyrians, Hittites, Canaanites, Philistines, Egyptians, Phoenicians, Carthaginians, Greeks, Persians, Romans, Byzantines, Muslims, Ottomans, Brits, Nazis, and Anglo-Americans, would be comprised of “*naphal* – religious people who would bow down in prayer and die as a result.”

Their “miscarriage of justice would lead to stillborn children who would meet with an untimely death.” Year after year, century upon century, they would “fall in prayer, battle, and status, going from a higher position to a lower one.” Separated from God by bowing down, they were dead men walking – resembling the zombies we

have previously discussed.

The reason for the impending flood was that humankind's "*ra'ah* – depravity" was "*rab* – great." Man was "wrong" and the consequences were "injurious." "Evil" not only "prevailed and was prolific," it was "being exalted." This is likely a foreshadowing of a culture run amuck through Political Correctness, where all manner of moral turpitude is celebrated as if it were a source of pride. Also serving as a harbinger of our time, an "abundance" of "criminal behavior" had become "overwhelmingly" "destructive." Man's "corruptions" were "commonplace." That is to say, truth had become so unpopular, it no longer appeared credible. Such is the case now as you read these words.

While it is a global problem now, five-thousand years ago the degradation of humankind was a regional concern. God is describing the fallen condition attributable to the descendants of 'Adam as they migrated out of Eden along the Tigris and Euphrates rivers. '*Erets* does not mean "Earth" in the sense of the planet, but instead "land or region." It can also identify the "material realm," which is distinct and separate from the "*shamaym* – spiritual realm."

This is critical for several reasons. First, man's "*neshamah* – conscience" was being misused, and it was only passed along to the direct descendants of 'Adam – all of whom lived in this region. Second, the flood was isolated to this part of the world, and was not a global catastrophe. And third, just as Satan had inspired the exodus from Eden, the Adversary and his fallen envoys were belligerents in this battle involving the material and spiritual realms.

According to God, man's depravity was deliberate, a derivative of his "*kol yetser* – every inclination and motivation." Man's deadly nature was "premeditated and

planned.” He had become a natural born killer. His “every impulse and tendency” was corrupting and harmful. The strategy man deployed to achieve this debilitating and deadly condition lies at the heart of *yetser*, which speaks of “framing an issue.” It is how religions are formed, how politicians prevail, how generals motivate soldiers to kill. Twisted and jaundiced perceptions create an alternate and artificial reality whereby a perverted perspective causes deceptions to appear credible. It is how one fools most of the people most of the time.

“*Machashabah* – the cognitive ability to devise contrived schemes” is possible only in the presence of a functioning *neshamah*. But just like Yahowah’s other gifts to humankind, mortal life and freewill, each can be used to understand and advance the truth or to preach and accept a perversion of it.

When applied to Yahowah’s guidance and teaching, our *neshamah*’s capacity for reason is mankind’s most enlightening and empowering attribute. But it can also serve to inspire faith and instigate war. In this context, and cognizant of the fact that *machashabah* is derived from *chashab*, it speaks of “cunningly inventing imaginary accounts” and then not only “justifying these mythical constructs,” but also “elevating such musings to the point that they are revered.”

The old adage is true. Garbage in, garbage out. Myths were being promoted with a religious zeal. Everyone, from cleric to king, from lord to general, was singing out of the same hymnal. But there is yet another way to fool most of the people most of the time, and that is to negate the functionality of their *neshamah* – conscience. This can be done in several ways.

Rome crucified those who acted or thought independently. Its legacy, the Roman Catholic Church, branded them as heretics and then tortured them to

dissuade similar considerations. Today, political correctness is used to deactivate our *neshamah* by not only inverting truth and lies and thus destabilizing the individual, those who dare challenge their indoctrination are publicly humiliated and disgraced. This is what Yahowah was referring to when He said that “their judgment, ability to reason, and perspective” were “continually and exclusively” “wrong.” And therein is the core of the issue.

This is not what Yahowah had intended. Eden was a land devoid of religion and politics. There were no militaries or death. And the brief interlude of deception was a result of *ha satan* corrupting God’s testimony, removing what God had actually revealed from its context, and then twisting His intent to seduce the unwary into accepting a lie. Chawah was then guilty of adding to Yah’s testimony, going beyond what He had said, not unlike Rabbis with their Talmud, Mishneh, and Zohar and Christians with their New Testament.

God had envisioned a close and personal relationship based upon trust, upon open and honest communication. Man came to prefer religion, as it empowered men to rule over others as if he were God. The swamp had become so murky and polluted, life was unsustainable. Mankind was on a collision course with self-annihilation. In this environment, Yahowah was essentially unknowable and life was unsustainable.

“So (wa – then) Yahowah (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration), **as a result of His compassion, was sorry and lamented** (*nacham* – was disappointed, sympathetically grieving and regretting (nifal imperfect – passively, at no fault of His own, Yahowah was disappointed and therefore lamented with ongoing consequences which would

unfold throughout time)) **that** (*ky* – therefore it follows accordingly because) **He had engaged with** (*‘asah ‘eth* – He had endeavored to perform, acting on behalf of (qal perfect – formed a genuine relationship even if for a limited period of time with)) **the descendants of ‘Adam** (*ha ‘adam* – humankind) **in the region** (*ba ha ‘erets* – within the material realm).

He was distressed over what He had fashioned and formed (*‘atsab* – He was hurt by His creation and consumed by grief, indeed injured by these deliberate distortions (hitpael imperfect – Yahowah, and He alone, was suffering the effect of what His creation was continuing to perpetrate, causing ongoing consternation)) **with regard to** (*‘el* – in conjunction with) **His decision and reasoning** (*leb huw’* – His judgment in this regard, His viewpoint and motivation).” (*Bare’syth* / In the Beginning / Genesis 6:6)

While *nacham* is simplistically rendered “regretted” in most English bibles, the word is considerably more complex because it is “driven by compassion.” God “felt sympathy” for those who were being misled and abused. His “grief” was born out of “concern.”

Exercising good judgment, Yahowah recognized that the gift of the *neshamah* was necessary if God and man were going to communicate meaningfully. He also knew that freewill was essential for the resulting relationship to be mutually beneficial and enjoyable. But as double-edged swords, each could cut both ways.

It is hard for us to imagine God becoming so disappointed that He would regret His own decision. But this is how it had to be. If the Covenant was going to model a family, if we were going to be treated as sons and daughters rather than toys to be played with, mankind had to be afforded the opportunity to foil God’s intent.

Moreover, had God become a micromanager,

prompting every good choice while preventing bad decisions, thereby predestining the outcome, it would have all been for naught – nothing but a charade. Just because Yahowah can peer into our future and witness the consequence of our decisions, both good and bad, does not mean that He predestines us to that outcome. If He were to do so, we'd be nothing more than pawns to be pushed around on a game board.

If you have ever loved and lost, you know the feeling. Your intentions may have been sublime, but nonetheless, unrequited love leads to grief, consternation, and tears. But even we, corrupt as we may be, know that it is better to have loved and lost than to never have experienced love at all. For our Heavenly Father it was worth the risk, as evidenced by the fact He would give mankind yet another chance.

Before we move on, there are two additional words which would benefit from further clarification. The first is *'asah*, which is inappropriately rendered in religious publications to suggest that God regretted having “made” man. But in the context of a relationship, and particularly when used in harmony with *'eth*, *'asah 'eth* is more accurately translated “engaged with” or “performed on behalf of” humankind. Relationships require both parties to participate, so just as God wants us to “engage with” Him by “acting upon” the terms and conditions of His Covenant, He sets the example for us to follow, always taking the first step.

Therefore, it is the relationship that soured, not the inherent design of creation, life, or the Covenant. The universe was perfectly planned, but it required chaos to be interesting. If everything was orchestrated and predicable, it wouldn't have been worth God's time or effort.

The second under-appreciated term is *'atsab*. At first

glance, it may appear as if God simply repeated Himself because the secondary connotation of *'atsab* and *nacham* are somewhat similar. However, they are used in a different context. *Nacham* reveals that “compassion was the reason for being disappointed” by the descendants of ‘Adam, whereas *'atsab* was used “in conjunction with” Yahowah’s “emotional distress” over the “deliberate distortions” which were “affecting His perspective” on humanity, especially considering what He was offering and had done on our behalf.

God’s next sentence is being rendered in the manner most consistent with the reasons behind His intervention. But since there is a considerable range of viable options, I’ll explain why these definitions are appropriate when chosen from among the alternatives.

“Then (*wa* – so) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **said** (*'amar* – promised in response), **‘I will remove the contamination** (*machah* – I will wash away and blot out the corruption and infection (qal imperfect)) **of the descendants of ‘Adam** (*ha 'adam* – of humankind, of those made in God’s image with a *neshamah*), **which for the benefit of the relationship** (*'asher* – to show the way to life), **I brought into existence** (*bara'* – I have created (qal perfect)) **out of the material realm** (*min 'al paneh ha 'erets* – from presenting their opposition to the land by their presence in the region).

Because as a result of humankind (*min 'adam*), **inclusive of the predatory beasts** (*'ad bahemah* – including plundering, warlike animals and the herd mentality of the ongoing witness and continued testimony of these frightening and fearsome monsters), **the testimony of the slithering reptiles** (*'ad ramas* – the warlike nature of the serpentine aggressors), **and** (*wa*) **the winged creatures** (*'owph* – beings that can fly, swiftly

darting about while dispensing darkness and gloom) **of the spiritual realm** (*shamaym* – heavens), **indeed** (*ky* – surely, denoting these exceptions)), **I regret as an expression of My sympathy** (*nacham* – compassion moved Me to pity, sorry and lamenting, disappointed (nifal imperfect – passively, at no fault of His own, Yahowah was saddened and therefore lamented with ongoing consequences which would unfold throughout time)) **that** (*ky*) **I have engaged with** (‘*asah* ‘*eth* – I have endeavored to perform, acting on behalf of (qal perfect – formed a genuine relationship even if for a limited period of time with)) **them** (*hem* – addressing the descendants of ‘Adam).” (*Bare’syth* / In the Beginning / Genesis 6:7)

There is a reason behind every decision Yahowah makes to intervene. In spite of religious claims to the contrary, God so seldom interferes, when He alters the course of human events, we ought to take notice and consider His motivation. In this case, *machah* answers our question. Man had become a contaminant, a deadly infection whose corrupting influence was poisoning His creation. Unless He removed the toxin, life would be unsustainable.

A plague is never stopped by treating the symptoms or by accommodating the pathogen. It is only when the host which carries and spreads the disease is either cleansed of it or removed and unable to infect others, and the breeding ground for the next outbreak disinfected and sanitized, that a region becomes safe to inhabit. God was doing what any loving father would do to protect His home and family. Had He not intervened when He did, man would have destroyed himself and God would have become unknowable.

In translating these words, the broad range of meanings associated with *min*, ‘*ad*, *bahemah*, and *ramas* should be considered. For example, since the usual translation of *min* as “from” does not work in this context,

the most logical choice becomes “because as a result,” denoting “the reason behind and cause of” what follows.

We have dealt with ‘*ad* before and noted that its primary connotation denotes something which “endures forever,” as opposed to simply “until.” But since “eternity” does not fit within this context, we are compelled to reestablish something we discovered previously.

The Hebrew word, ‘*ed*, meaning “eternal witness and restoring testimony,” would have been written identically in the text. Also revealing, ‘*ad* describes a “predator stalking and plundering prey as booty in war.” This, therefore, gives us a lot to consider prior to rendering the word one way or the other.

This is relevant because there would be no reason for God to truncate the lives of “domesticated animals” which is how *bahemah* is often translated. But now in conjunction with the full cadre of connotations associated with ‘*ad*, we can use them to ascribe revealing characteristics to these “beasts,” explaining why the region would be better off without them.

Likewise, *remes* can be rendered “moving or creeping things,” and thus by implication, that which “slithers.” This depicts the lowly and serpentine nature of a venomous snake, especially considering the serpent’s association with the harmful and deadly nature of so many human schemes. Additionally, the affinity between “those who aggressively trample and destroy, often in militaristic pursuit,” and Yahowah’s depiction of the Roman Catholic Church in Daniel is too similar to ignore.

Lastly, while ‘*owph* can be translated “bird,” demons are “‘*owph* – winged creatures that can fly, quickly darting through space and time while dispensing darkness and gloom.” And then there is the potential association with “‘*owts* – counsel and plans” which are “‘*owa*’ –

distorting and perverting.”

Moreover, these “*owph* – winged creatures” are being associated with the “*shamaym* – spiritual realm,” suggesting that God is referring to fallen *mal’ak*. Further, since a spiritual being cannot be killed, even by God, it’s important that we correctly convey the meaning of *machah*, because Yahowah can and will “remove their contamination and corruption.”

Thankfully, Yahowah does not require perfection, isn’t impressed by popularity, and was willing to give us a second chance. Thankfully, Noach was willing to listen to God and engage, doing what Yahowah wanted done. It doesn’t actually take much to please God because His goal is to perfect us in ways that are pleasing to us.

Yah is remarkably accommodating of those who accept what He is offering and reject what He opposes. By doing these very things, Noach served as a trustworthy guide.

“**But** (*wa*) **Noach** (*Noach* – Trustworthy Guide to a Beautifully Prepared and Restful Home; from *noachah* – to be a dependable guide who provides trustworthy directions, to be a reliable leader, to help create a favorable opportunity and *nuwach* – restful abode and dwelling place, a home which is beautifully prepared and adorned) **attained** (*matsa’* – discovered and found, encountered and met with, obtained and experienced, recognized and acquired (qal perfect)) **favorable acceptance** (*chen* – compassion and mercy, kindness and a favorable disposition and response; from *chanan* – to treat mercifully and favorably) **in the sight** (*ba ‘ayn* – before the appearance and presence, in the perception, perspective, and understanding, from the viewpoint) **of Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence).” (*Bare’syth* / In the Beginning /

Genesis 6:8)

Should you be wondering why Noah, alone, was favorably accepted by Yahowah, that question is answered in God's next statement. He, alone, was right.

“This is the ('eleh) genealogical record and story (*towledowth* – account of the family line and descendants, the written record of the life; from *yalad* – the children who are born) **of Noah** (*Noach* – Trustworthy Guide to a Beautifully Prepared and Restful Home; from *noachah* – to be a dependable guide who provides trustworthy directions, to be a reliable leader, to help create a favorable opportunity and *nuwach* – restful abode and dwelling place, a home which is beautifully prepared and adorned). **Noach** (*Noach* – Trustworthy Guide to a Beautifully Prepared and Restful Home) **was individually** (*'ysh* – an individual who was) **right** (*tsadaq* – upright, properly aligned and in accord with the standard, righteous and vindicated).

He was (*hayah* – he came to be and existed as (qal perfect) **unobjectionable and perfected by being entirely correct with regard to the truth** (*tamym* – blameless, completely sound, and unblemished, without handicap, innocent, and right; from *tamam* – lacking nothing and therefore completely perfect) **among** (*ba* – in and with) **his generation** (*dowr huw'* – his time, people, and place, his age, lineage, and generation, his period and dwelling place).

Alongside the Almighty (*'eth ha 'elohym* – in association with God), **Noach** (*Noach* – Trustworthy Guide to a Beautifully Prepared and Restful Home) **walked alone and independently** (*halak* – journeyed through life (hitpael perfect – affirms that Noah acted alone and that he was not assisted or influenced by anyone else up to this point).” (*Bare'syth* / In the Beginning / Genesis 6:9)

The means to God's mercy, the path to vindication, the way to perfection is found through an accurate assessment of the truth. Observe the Towrah and follow its guidance. The Trustworthy Guide to God's Home was unique in his generation in this regard. He is yet another affirmation that the path to God has never been popular. Very few people are willing to consider the truth, much less accept it.

Some may object at this point and protest that the Towrah did not yet exist. But the evidence suggests otherwise. It is evident from this statement that Noach not only listened to Yahowah's Instructions, God's Guidance, Directions, and Teaching (and thus to His Towrah), he engaged accordingly.

For example, here Noach is depicted walking with God, distinct from everyone else, and as a result, he was perfected. He was thereby in accord with the first three conditions of the Covenant, which instruct us to separate ourselves from the family of man and to rely on Yahowah instead, becoming perfected by walking to Him. In fact, since the fourth condition asks us to observe these very conditions, Noach was in accord with it as well. More than anything, Yahowah teaches us to listen to Him and respond, engaging in a manner consistent with His instructions. Noach is the living embodiment of this idea, which is probably why his name indicates that he was a trustworthy guide, someone whose example we should follow.

“And (wa) Noach (*Noach* – the Trustworthy Guide Home) **conceived** (*yalad* – fathered) **three sons** (*shalosh benym*), **with** (*'eth*) **Shem** (*Shem* – the Proper and Designated Name; from *shem* – the personal and proper name, reputation, designation, status, and renown; father of *Yahuwdym*), (*wa 'eth*) **Cham** (*Cham* – Passionately Idolatrous; from *chamam* and *chamah* – to become aroused with passion and inflamed with emotion while

worshipping the sun and sun-related imagery; father of Cana'an), and (*wa 'eth*) **Yepheth** (*Yepheth* – Popular Deception; from *pathah* – opening the broad and popular way which deceives, entices, and seduces the simple-minded, naïve, and gullible; forefather of the Greeks, Romans, Roman Catholics, Christians, and Europeans).” (*Bare'syth* / In the Beginning / Genesis 6:10)

One of the most egregious crimes ever perpetrated involves changing the names Yahowah chose for Himself and others. Consider how the story of Noach serves as a reliable guide, bringing those willing to follow him to God's home. Or ponder the significance of associating the Chosen People with the very name and reputation of God. What's more, the rivals for the land, the Cana'anites, were not only “passionately idolatrous,” they “worshiped the sun.” But that all pales in comparison to what Yahowah called the Greeks, the Romans, Roman Catholics, and Christian Europeans.

It is as if Yahowsha' was citing this statement in His Instruction on the Mount when He said that the broad and popular path leads to death and destruction, because the most popular religion in human history grew among the Greeks and Romans. Christianity became the “open, broad, and popular way which deceives, entices, and seduces the simple-minded, naïve, and gullible.” It was just a list of names, and yet it became a recital on future history.

Shem, Cham, and Yepheth, along with their wives, were invited aboard the Ark, not on their own account, but because they were part of Noach's family. It was a gift from one Father to another. And while it is enticing for those of us with children, since Yahowah did not specifically say that our sons would be afforded the same consideration as Noach's sons, we ought not extrapolate this beyond seeing the gesture as another affirmation of God's character.

Considering what Yah says next, it is a shame that not one in a million people know the reason for the flood. In fact, I suspect that most people believe that it was either their lack of faith or immorality, not man's propensity for religious corruption and political violence.

“Now (*wa* – so then) **this region of the material realm** (*ha 'erets* – the land) **was corrupt** (*shachath* – was a slime pit of putrid matters, a swamp of murky ideas, a dark dungeon which imprisons, and a grave where decomposing bodies are buried, destroyed, ravaged, and devastated by the perversions which deprive the dead and dying of their life and liberty (nifal imperfect – those in the material realm carried out and then endured the full implications of the verb with ongoing consequences)) **in the presence** (*ba la paneh*) **of the Almighty** (*ha 'elohym*).

And the region (*wa ha 'erets* – the material realm) **was filled with the proclamation of and satisfied with the overwhelming abundance of** (*male'* – unequivocally promoted and wholeheartedly preached, succeeding though the deployment of armaments and an abundance of (nifal imperfect)) **malicious false testimony, destructive violence, cruel oppression, and vicious terrorism** (*hamas* – that which was completely wrong, horrifically maiming and wantonly unrestrained in killing, viciously intimidating, encouraging depraved plunder and looting, severe injustice and cruel and ruthless behavior, a complete lack of moral restraint as a result of witnesses being completely wrong, injustice and theft in an environment where thinking is flawed and plots are devised which are horrific, mistreating everyone and everything).” (*Bare'syth* / In the Beginning / Genesis 6:11)

So there you have it. The reason for the flood was the “propensity of man to provide false testimony resulting in widespread corruption and overwhelming violence.” And

may I suggest, that since two of these things are related and lead to the third, the false witnesses were wrong because they were corrupting God's testimony, and that is what caused the overwhelming preponderance of people to be mistreated.

We have to dig deep, and search related words, to find any hint of sexual impropriety here. And it's unlikely that would have been the issue since God isn't preoccupied with promiscuity. Also, since God has no relationship with overtly political individuals, the politics of the place wouldn't have been would not have been the driving factor in their annihilation. Therefore, the prevailing issue had to be the twisting and perverting of His testimony in proximity to His people. They were promoting the worship of false gods. This problem had become so pervasive, God was on the verge of becoming unknown, and worse, unknowable, even in the Promised Land. This brings us back full circle, with God validating, through the implications of *hamas*, the swamp parable in which I explained that God could not be known by analyzing its contents.

The resulting violent assault on His creation ran the gamut from government oppression to intimidating terrorism, from the horrific maiming of innocent people to the injustice of widespread plunder and looting. These things had become commonplace. It was cruel. And it was all wrong.

But shouldn't we be asking ourselves: How is what Yahowah described any different from what we have experienced over the past century? And since every indication is that man is far more likely to provide false testimony, is more corrupt and oppressive today, especially deadly and prone to terrorism, how do you think God presently views what humankind is doing to His creation?

While it is hilarious that the Islamic terrorist group has chosen to call themselves “*HAMAS* – ruthless terrorists and violent oppressors,” that isn’t actually the most fascinating aspect of the word. *Hamas* depicts a “false witness who is responsible for wrongfully mistreating others.” Violence, oppression, terrorism, and death come as a result of errant and misleading testimony.

For anyone who has read the Qur’an and Hadith, they see “Islam” flashing before their eyes. It is the poster child for *hamas*. But that is true in large part because it is the nature of every religion, and each emerged from its predecessor. It is why God through Daniel vividly depicted Babylon evolving into the beasts of Persia, Greece, Imperial Rome, and Roman Catholicism.

Malicious testimony had led to destructive violence, cruel oppression, vicious terrorism, horrific maiming and wanton and unrestrained killing. The people God had created to love were now being viciously intimidated, plundered and looted. Cruel and ruthless men completely lacking moral restraint were unjustly mistreating His creation as false witnesses, perverting His testimony to advance their horrific schemes. It was more than God could endure.

In the context of Hebrew lexicons, *hamas* is sandwiched between words like: “*hamam* – to burn with lust and to be enraged,” “*haman* – to worship at a pagan altar,” “*hamas* – to think up and devise plans and plots,” “*hamets* – to add yeast, causing hateful feelings and grief, to oppress and treat people ruthlessly and wrongfully, to have our souls stained as a result of consuming yeasted foods and beverages, and to be mentally and spiritually inebriated and soured as a result of consuming an excess of intoxicating alcoholic libations fermented with yeast,” in addition to “*hamaq* – turn and wander away” while “*hamar* – adrift in an anguishing storm resulting in severe emotional distress and torment.”

It may not have been Yahowah's intent for us to associate all of these universally negative concepts with the resolutely harmful and adverse aspects of *hamas*, but there is a profound and undeniable nugget worthy of our undivided attention. *Hamets* is self-explanatory and vital to our understanding, especially with regard to Yahowah's provisions for life. "*Hamets* – yeast" is the fermenting fungus Yahowah removes from His Covenant children on UnYeasted Bread to perfect us.

But if we act counter to God in this regard, and "*hamets* – add yeast," then it will "cause hateful feelings" towards God and man, and therefore "grief." Yeast is symbolic of man's "propensity to oppress people and treat them ruthlessly and wrongfully." Unless it is removed on *Matsah*, we "*hamets* – are stained as a result of consuming yeasted foods and beverages." *Hamets* "leads to becoming inebriated and soured as a result of consuming an excess of intoxicating alcoholic libations fermented with yeast," thereby impairing our judgment. When our ability to think is degraded, when we choose to ingest what God wants to remove, we are more likely to accept rather than reject the most corrupting institution man has ever devised: religion. And this is the result of and leads to "*hamas* – false testimony, violence, and oppression."

Hamas describes the cause and consequence of "*hamets* – the intoxicating and corrupting influences of the fungus of yeast" – the stain of religious and political rebellion that must be removed for Yahowah to perfect us. To make us "*tsadaq* – right," and thus like Noach, that which is "*hamas* – wrong" must be removed. The Ark lifted Noach and his family over a sea of *hamas*.

By making these connections, we come to understand that the yeast we are symbolically asked to remove on *Matsah* represents that which is invalid, and that which Yahowah is thereby removing to make us

right. Once we reject the false teaching of religion, the injustice of government, and the deadly nature of established militaries from our lives, we are prepared to embrace the truth.

It has been a long journey, but we have reached our goal. The first of three successive deployments of “*hineh* – pay attention” follow.

“**God** (*‘elohym*) **observed and considered** (*ra’ah* – viewed and perceived, inspected and understood (qal imperfect)) **this region of the material realm** (*‘eth ha ‘erets* – the land and territory).

So now (*wa*) **listen carefully, be especially observant, and notice that** (*hineh* – pay attention, something important is being accentuated, behold the insights being emphasized, note the details in this narrative and consider the context, because, surely, they should change your perspective) **it was perverted and corrupt** (*shachath* – she had become a slime pit of putrid matters, a swamp of murky ideas, a dark dungeon which imprisoned, and a grave where decomposing bodies were buried, she had ravaged everything and was destroyed by the perversions which deprived the dead and dying of their life and liberty (nifil perfect – those advancing the mayhem in the region not only caused all of these problems, they also suffered the effect of them as well)).

For indeed (*ky*), **every** (*kol*) **human prone to preaching** (*basar* – animalistic individual and physical and biological entity inclined to proclaim, publish, and preach news considered good and beneficial by those who hear it) **was corrupting others** (*shachath* – he had caused others to endure a slime pit of putrid matters, he had promoted a swamp of murky ideas, he had created a dark dungeon, ravaging his victims with his perversions which deprived the dead and dying of their life and liberty (hifil perfect – those doing the preaching were corrupting)) **as**

a result of his way (*'eth derek huw'* – according to their manner and path).” (*Bare'syth* / In the Beginning / Genesis 6:12)

Before you accept this translation as accurate, you should know that there are a couple of alternative ways to present the concluding sentence. While I chose to blend both aspects of *basar* into a cohesive whole, it can be limited to: “creature, living thing, biological life, human, animal, or flesh.” Doing so would yield:

“For (*ky*) he was corrupting (*shachath*) every (*kol*) creature, human, and animal (*basar* – living thing, biological life, and flesh) by (*'eth* – according to, as a result of, or through) his way (*derek huw'*).” While this is an acceptable rendering of each word, there are grammatical and contextual issues with the resulting translation.

The grammatical incongruity is a result of the third person-feminine singular prefix associated with the verb, *shachath*, in the second of these three sentences. It could be conveyed as either “it was perverted” or “she was corrupting.” The feminine pronoun was addressing *'erets* which is also feminine. So then with *shachath* prefixed in the third person-masculine singular the second time it is used, who or what is “he” or it addressing? The only way to resolve this problem is to present *basar*, which is masculine singular, as the subject rather than the object of the verb. That is not unreasonable, because its position following the verb is exactly where we would expect to find the subject in a Hebrew sentence. So then with *basar* as the subject, but then limited in scope, the concluding sentence would read:

“For (*ky*) every (*kol*) creature, human, or animal (*basar* – living thing, biological life, and flesh) was corrupting (*shachath*) with (*'eth* – according to, as a result of, or through) his way (*derek huw'*) in the region

(*ba ha 'erets*)." That is not only senseless, because with the hifil stem applied to *shachath*, the subject is causing the object to participate in the action. Therefore, it is saying that the *basar* "was corrupting" with his way as opposed to the *basar* "was corrupt."

These grammatical issues aside, since there are vastly better words for "human," like *'adam* or *'ysh*, we'd be left scratching our heads and wondering how "every animal or creature" was corrupting? Surely God wasn't blaming the prey for being maimed, terrorized, and slaughtered. Moreover, since animals do not have a conscience, and cannot read or write, it would be inappropriate to suggest that they were somehow immoral or that they had somehow corrupted something.

However, by translating *basar* in accordance with its verbal root, "to preach, publish, and announce news which is perceived as good," the statement correctly addresses the source of the corruption as well as the violent oppression: cleric and king. And perhaps that is why Yahowah asked us to "*hineh* – pay attention to the details as they are presented in the context of the discussion."

Before we move on to the next sentence, a word of caution. I could be wrong. There may be a resolution to the grammatical and contextual problems that has escaped my grasp. There is no such thing as a perfect translation and I have never claimed to be inerrant. And as a result, you'd be better served if you examined the text for yourself and then considered the possibilities. Typically, Yahowah communicates in layers, with multiple interpretations intended. So as is often the case, we could come to different conclusions and both be right.

I have shared these concerns and possibilities with you because I want you to understand the thought process behind a translation and the choices that are available to

us. By revealing my analysis, I am deliberately opening myself up to criticism, because critical thinking leads to understanding.

The purpose of this chapter, right from the outset, has been to explore how the insights associated with “*hineh* – pay attention” might lead us to a better understanding of how to properly access Yahowah’s provisions to uphold life. And since Yahowah was on the precipice of extinguishing life in this region with the notable exception of Noach and his family, God’s treasure chest of knowledge is being opened for our enlightenment and edification. It is by opening our eyes and poking around that we will be enriched by the experience.

It is at this point that Yahowah commenced sharing His Towrah Teaching with Noach, instructing and guiding him, so that he would be able to navigate away from trouble. Noach and his family would participate in their salvation. Furthermore, Yahowah is unlike a lord or general who dictates an order and demands compliance. He wants His children to understand the reasons behind His instructions so that we become thinking participants.

“So then (wa) God (‘elohym) spoke (‘amar – said, promised, affirmed, and explained (qal imperfect)) while approaching (la – concerning and on behalf of) Noach (Noach – Trustworthy Guide to a Beautifully Prepared and Restful Home; from *noachah* – to be a dependable guide who provides trustworthy directions, to be a reliable leader, to help create a favorable opportunity and *nuwach* – restful abode and dwelling place, a home which is beautifully prepared and adorned), ‘A limitation constraining (qets – the cessation, furthest extremity, limits, and boundary which will not be exceeded for some time; from *qatsats* – cutting off and separating, tearing asunder) every (kol) human prone to preaching (basar – animalistic individual and physical and biological entity inclined to proclaim, publish, and preach news

considered good and beneficial by those who hear it) **has come** (*bow'* – will occur and will be brought into effect regarding him (qal perfect third person singular masculine)) **for I have noticed** (*la paneh 'any* – because I will turn away from My presence) **that indeed** (*ky*), **the region** (*ha 'erets* – that the material realm) **is filled with the proclamation of and satisfied with the overwhelming abundance of** (*male'* – unequivocally promoted and wholeheartedly preached, succeeding though the deployment of armaments and an abundance of (qal perfect)) **malicious false testimony, destructive violence, cruel oppression, and vicious terrorism** (*hamas* – that which was completely wrong, horrifically maiming and wantonly unrestrained in killing, viciously intimidating, encouraging depraved plunder and looting, severe injustice and cruel and ruthless behavior, a complete lack of moral restraint as a result of witnesses being completely wrong, injustice and theft in an environment where thinking is flawed and plots are devised which are horrific, mistreating everyone and everything).

So because of their presence (*min paneh hem* – as a result of their expression, the extent of their mouth, and on account of their turning away as well as their opposition), **now** (*wa* – then) **pay attention to Me, listen carefully being especially observant, standing up and taking notice that** (*hineh 'any* – behold, something important about Me is being conveyed, the insights and the details in My declaration are being emphasized in this context for your consideration because they should change your perspective regarding Me, causing you to look up and reach up to Me) **they are corrupting** (*shachath hem* – they have caused others to endure a slime pit of putrid matters, they have promoted a swamp of murky ideas, they have created a dark dungeon which imprisoned and a grave where decomposing bodies are buried, they have ravaged their victims with their

perversions, thereby deprived the dead and dying of their life and liberty, destroying them (hifil – those doing the preaching were corrupting, destroying, perverting, and sliming the earth, perverting)) **the material realm** (*'eth ha 'erets* – the region).” (*Bare'syth / In the Beginning / Genesis 6:13*)

Once again, and to be consistent, I've elected to render *basar* as every “human prone to preaching” because the problem is obviously religious corruptions promoted by false witnesses. But since most every bible translation has God “destroying all flesh,” it's important that you know that there are viable options which, when considered, justify Yahowah's actions, making them reasonable, even appropriate and compassionate.

Hineh 'any, when spoken in God's voice and proclaimed in the midst of a life or death situation, represents the ultimate form of “behold,” because it directs our attention to Yahowah, Himself. He is, after all, the provision for life.

God's Towrah Instruction continues with...

“Choose of your own volition to engage, working to make (*'asah* – of your own freewill expend the considerable effort and energy endeavoring to accomplish something beneficial, electing to produce it using existing materials, while celebrating the resulting achievement of building (qal imperative second-person-masculine singular as an expression of volition in the second person genuinely engage and literally fashion, choosing to manufacture)) **on your own behalf** (*la 'atah* – for you to approach) **an Ark** (*tebah* – large ship; from *tabuw'ah* and *tabuwn* – to enhance understanding, to yield knowledge, to increase discretion) **of laminated and resinous wooden timbers** (*'etsy gopher* – wood beams glued together with pitch), **constructing** (*'asah* – making) **rooms** (*qen* – compartments, from receptacles

for bird nests to stalls for mammals) **within** (*'eth*) **the ship** (*tebah* – ark to increase understanding). **And then** (*wa*) **cover her** (*kaphar* *'eith hy'* – coat and seal her as a symbol of reconciliation), **including** (*min*) **the house** (*beyth* – home) **and also** (*wa*) **inclusive of** (*min*) **the exterior** (*huwts* – outside), **with** (*ba*) **pitch** (*kopher* – water-sealing substance comprised of organic material similar to tar).” (*Bare'syth* / In the Beginning / Genesis 6:14)

As with the Covenant, to gain access to the Ark, we have to be willing to act, engaging of our own freewill. This association between God's family and this vessel is why the Ark is presented as a “*beyth* – home.” Also, since the Children of the Covenant are “*kaphar* – covered and protected” by the Set-Apart Spirit, the Ark carrying His children would also be covered. As for the laminated beams, they would not only be stronger, Noach and his family would have been able to maneuver them into place. By providing this guidance, Yahowah was demonstrating that it does not require super-human skill to do as He has asked or to benefit from what He is offering.

This next instruction from God, much like the previous one, provided specific directions to Noach, with God telling him precisely what he needed to do to survive. Noach would either accept them and act accordingly, or he would die. God did not ask Noach for maritime advice, alternative approaches to shipbuilding, or to critique His plan to rescue Noach and his family from the fate awaiting humankind. And we do not find Noach proposing a new covenant, believing that God's approach was unachievable or overly demanding. Noach did not respond like Paul. The Ark is not representative of Christianity. It is the antithesis of it.

This entire story exists to present and explain the Covenant. If we are willing to listen to God's instructions

and act upon them, distancing ourselves from the ways of man while trusting God, He will do for us as He did for Noah. Just as the story of Abraham passing Yahowah's test by taking Yitschaq to Mount Mowryah serves as a foreshadowing of Passover, God's directions and provisions on behalf of Noah foreshadows the Covenant with Abraham.

And that is why God said...

“This specifically and singularly exists (*wa zeh*) to show the way to the benefits of the relationship (*‘asher* – revealing the way to a fortunate and joyful place by correctly conveying the teaching and guidance required to pursue life the right way).

Make her (*‘asah ‘eth hy’* – act in such a way, expending considerable effort to understand the energy needed to construct her) **an Ark** (*ha tebah* – a ship) **of 300 cubits** (*shalosh ‘amah* – 300 forearms, 150 strides or meters measured using the distance from an elbow to the tip of the fingers of an outstretched hand) **in length** (*‘orek* – long; from *‘arok* and *‘urym* – to endure a long time, to approach the region with the proper orientation, directed toward the light) **and 50 cubits** (*hamesh ‘amah* – fifty forearms) **in width** (*rochab* – in breadth or wide, denoting that which is broad, gaping, and spacious; from *rachab* – the vastly popular way of life for those who do not know and who have difficulty understanding which is celebrated in the public squares and city centers).

Then 30 forearms (*wa salowhym ‘amah* – then thirty cubits) **in height** (*qowmah* – to hold one's head high, back straight, walking with one's eyes lifted toward the sky) **you should make** (*‘asah* – you should create and construct) **a roof** (*tsohar* – a covering; from *tsahar* – olive press) **accordingly the Ark** (*la ha tebah*).” (*Bare'syith / In the Beginning / Genesis 6:15*)

When first proposing to Noah that an Ark be built

according to His specifications, Yahowah used the imperative mood, thereby informing Noach that the decision to proceed along this course would be his choice. So while Noach was given the option to accept or reject God's plan, once onboard, he would be relying upon Yahowah's ability to guide him through these troubled waters.

As it relates to a cubit, it is interesting to note that since the measurement is from the elbow to the tip of the fingers of an outstretched hand, this representation of a forearm and hand is essentially a Yowd יָד, the first letter in יְהוָה – Yahowah's name. The implication is that to endure for a long time, grasp hold of Yahowah's outstretched arm and hand.

Also interesting, we find a confluence of derogatory concepts in "*hamesh* – fifty." Recognizing that five is both the number of confusion and of Satan, there is an affinity with "*rahab* – the broad and limitless way," which is not only the next word in the previous statement, it reflects the broad and popular way of religion that Yahowsha' said during His Instruction on the Mount leads most people to their death and ultimate destruction of their soul.

Hamesh is also remarkably similar to "*hamas* – malicious false testimony, destructive violence, cruel oppression, and vicious terrorism, that which was horrifically maiming and wantonly unrestrained in killing, viciously intimidating, encouraging depraved plunder and looting, severe injustice and cruel and ruthless behavior, a complete lack of moral restraint as a result of witnesses being completely wrong in their conception of flawed schemes." *Hamesh* presents "armed militants engaged in battle." And as we discovered earlier, *hamar* describes "fermented beverages and stormy seas," while *hamaq* is "to wander away." These things are all encapsulated in the problems associated

with “*hamets* – yeast.”

To the best of my knowledge, there isn't a single bible translation that properly conveys the intent of the following instruction. And there are three reasons for this sorry state of affairs. First, very few understand that this entire story exists to introduce the Covenant, which is represented by the Ark. So while the directions lead to the construction of a seaworthy vessel, God is only indirectly talking about a ship. I suspect that this is one of the reasons they assume that the following statement calls for one door and two “decks,” even though they all acknowledge that the word for “deck” was not included in the sentence.

Second, Christians, and thus bible publishers, are universally oblivious when it comes to the nature of the “*Ruwach Qodesh* – Set-Apart Spirit.” Using the inappropriate monikers, “Holy Ghost” or “Holy Spirit,” they have no concept as to what it means to be “set apart” or that the *Ruwach* is our Spiritual Mother, representing the Maternal aspects of Yahowah's nature. Her role relative to the Towrah, Covenant, and now the Ark explains why all three are feminine, and also why in the following statement her desires relative to the Ark's construction are being expressed in third-person-singular feminine using the jussive volitional mood.

Third, not one in a million people is aware of one of the most repeated and essential instructions in the whole of Yahowah's testimony – that there are three doors through which human souls may pass at the end of their life. The religions of Christianity and Islam have promoted a myth that makes their god out to be a monster, one who would eternally torture every soul who rejects him. It is why there are three alternatives, not two. These are now being presented in the Ark.

“So (*wa*) to a cubit (*'el 'amah* – in consideration of

the forearm (and by implication, the ✍ in Yahowah's name)), **she yearns to completely fulfill Her purpose** (*kalah hy'* – Her desire is to accomplish and complete Her mission, be fulfilled as a bride at Her wedding (piel imperfect energetic nun jussive – as an expression of third-person volition, the object is emphatically influenced by the result on an ongoing basis with unfolding consequences)) **as part of** (*min* – on account of the means to) **moving in the direction of** (*la* – concerning and on behalf of the reason for this approach to) **ascending to a higher dimension** (*ma'al* – lifting up and elevating on high, pertaining to an ascent to a spatial position and orientation that is beyond the current reference).

So therefore (*wa*), **place** (*sym* – locate, arrange for, and appoint with literal and ongoing ramifications (qal imperfect)) **a doorway** (*petah* – an entrance and opening, a portal to full disclosure of knowledge and a gateway to understanding which has been carved in stone and engraved as part of this written communication to open the way to respond, to be released and thus freed, to be drawn out, and to be liberated) **in her side** (*ba hy' sad* – in her flank).

A lower and lowest (*tachtym* – below and underneath representing the realm of death and the depths below as the lowest point or single dimension (plural); from *tachath* – as an alternative, a place in exchange for oppression and subjugation) **second** (*seny* – another one; from *shanah* – to repeatedly change, disguising one's aversions and perversions) **and** (*wa*) **third** (*shalyshy* – a third one; akin to *shalach* – to send away), **She wants you to make** (*'asah hy'* – She desires for you to construct, exerting the energy to create, engaging to get this done for Her (qal imperfect jussive – a genuine expression of third-person volition with unfolding consequences throughout time)).” (*Bare'syth* / In the Beginning / Genesis 6:16)

By using the jussive mood in association with the Ark, not once, but twice, we are confronted by the realization that this is no ordinary ship. As the symbol of the protective nature of the Covenant, the Ark represents the role our Spiritual Mother, the *Ruwach Qodesh*, plays in protecting God's Family.

The three doors represent the three options afforded every soul. We can accept and act upon the conditions to be part of Yahowah's family and choose the primary doorway of the Ark / Covenant which is Passover. This is the doorway through which Noach passed, and it leads directly to eternal life in God's home – to the realm of seven dimensions.

The second door is lower, but not the lowest. It is the gateway to the death and the destruction of one's soul. Those who fail either through augmentation or omission to act upon the Covenant's conditions and who do not answer Yahowah's Invitation to be Called Out and Meet on Passover exit life through door number two. It is not a penalty, just a consequence. There will be no suffering or anguish for such individuals. Separated from the source of life and from His provisions to uphold life, their soul will simply cease to exist upon their earthly demise. This middle door is the broadest and most popular option.

The third door is not just the lowest of the three, it is by far the worst selection. From God's perspective, since He personally paid the price to redeem us, to be just and indeed fair, a price must be paid for leading people astray. That penalty is eternal incarceration inside the likes of a black hole – a lightless and thus Godless one-dimensional realm where nothing escapes. While there are no fires and no physical tortures of any kind, an eternity spent among religious zealots, political leaders, and military advocates will be hellish.

So yes indeed, just like life itself, the Ark would have

three doors, with the highest of those portals leading to life in the seventh dimension. The Set-Apart Spirit will fulfill Her mission.

The third of three deployments of *hineh* follows, alerting us once again that it is in our interest to pay attention.

“Now, look up and pay very close attention to Me (*wa ‘any hineh* – therefore, behold, here I Am, so stand up, look up, and reach up to Me, and in addition listen carefully to Me and to this narrative, considering every detail, being especially cognizant of the context, here and now at the present time recognizing that this point is being emphasized to provide an important contrast).

I, Myself, am going to return and bring (*‘any bow’* – I will arrive and pursue, I will direct and cause (hifil – the subject causes the object to endure the effect of the verb)), **accordingly** (*‘eth* – as a result and for this reason), **the flood** (*ha mabuwl* – the deluge by way of the sea which inundates in overwhelming proportions; related to *mabown* – to instruct and teach, providing an education in the Towrah which leads to a preferable solution and outcome, *mabuwa’* – an upwelling of underground water, and *mabuwkah* – a societal upheaval for the confused) **of waters** (*maym* – sea water and other sources of water, plural, and thus water from more than one source) **upon the region** (*‘al ha ‘erets* – over and on account of the material realm) **to devastate and destroy the corruption** (*shachat* – to negate the putrid slime pit, human incarceration in a lightless dungeon, and the decay leading to death and destruction in *She’owl*) **of every (kol) human prone to preaching** (*basar* – animalistic individual and physical and biological entity inclined to proclaim, publish, and preach news considered good and beneficial by those who hear it) **in whom (ba huw’) is a living spirit (ruwach chayym) from beneath (min tachat** – from below) **the spiritual realm (ha shamaym** – the

abode of God).

All (kol) who ('asher) are in (ba) the region (ha 'erets – this part of the material realm) will pass away (gawa' – will give up the ghost, yielding up the demonic spirit (qal imperfect)).” (Bare'syth / In the Beginning / Genesis 6:17)

While almost every bible renders *ruwach* as breath, that isn't a permissible translation. *Ruwach* should only be translated “spirit” or “wind.” *Nepesh*, which is the Hebrew word for “soul,” is actually the term for “breath.” The connection between a soul and breath should be obvious because not only is a soul common to all animals, as long as an animal is breathing, its soul is intact, making breath the sign that it is conscious and alive.

And with regard to spirit and wind, since no animal begins life with a spirit inside of it, but can be influenced by them, spirits are akin to the wind which is an unseen outside influence. As for mankind, the method of influence is via our *neshamah*, which facilitates willing possession by either the Set-Apart Spirit or a demonic spirit.

These things considered, Yahowah is hereby associating “living spirits” with “humans prone to preaching.” These spirits are, of course, fallen *mal'ak* aligned with the Adversary known as demons. That is why they are shown as “from” but also “beneath and below” the “spiritual realm.”

Spirits cannot be killed. They do not die. So *She'owl* was constructed to incarcerate the fallen *mal'ak* and the humans who have aided and abetted them. And in this light, it is interesting that Yahowah did not use *muwl*, the primary Hebrew word for “dying and death,” but instead selected *gawa'*, which is only used fifteen times, all in reference to the transition from mortal life to an external existence, either in the Covenant or estranged from it. As

such, it is translated “pass away” two thirds of the time it is used. These demon-possessed religious and political leaders prone to preaching and publishing will pass out of this life and transition away from God, going to *She’owl*.

In this regard, *gawa’* and the related *gawph* convey “being hidden away in the midst of something, and thus being out of sight.” It speaks of “shutting the door once someone is inside.” Advancing these ideas, *guwphah* is the “hollowed out remains of a corpse,” and thus addresses a dead body without a soul.

All of this is symbolic of *She’owl* – the realm of the dead who are incarcerated within a black hole. And while I’ve been critical of English bible translations, their most common renderings for *gawa’* are telling: “give up the ghost” and “yield up the ghost.” As long as one recognizes that a “ghost” is a demonic spirit, the implication is accurate.

As an interesting aside, since most of those reading this chapter have previously read *Yada Yah*, the reason I did not mention the welling up of “deep ocean water,” at this, the first mention of the flood, is because *tahowm*, the basis of that insight, appears in *Bare’syth* / Genesis 7:11.

It not only describes the impetus of the regional flood, which occurred as a result of the 2968 BCE comet or asteroid impact in the Indian Ocean (the Burckle Crater is dated between 2800 and 3000 BCE) and resulting mega-tsunami, it explains why the Black Sea transitioned abruptly at this same time from fresh to salt water, leaving the Nephylm civilizations buried beneath five-hundred feet of water.

From the first hello, this has been about Yahowah’s Covenant. And make no mistake, there is only one Covenant, it will never be annulled or replaced, and it belongs to God, not man. As confirmation...

“Then (*wa* – addition) **I will take a stand, establishing** (*quwm* – I will stand up and affirm, setting up and honoring (hifil perfect)), **as a result** (*‘eth* – accordingly), **My Covenant** (*beryth* *‘any* – My Family, My Home, My Household, and Familial Relationship of Mine) **with you** (*‘eth* *‘atah*), **and** (*wa*) **you will come to enter, and be included within** (*bow* *‘el* – you shall serve as a guide to the entrance of (qal perfect)) **the Ark** (*ha tebah*), **you and your sons** (*‘atah wa benym* *‘atah*), **your wife** (*‘ishah* *‘atah*), **and your son’s wives** (*wa* *‘ishahy beny* *‘atah*) **with you** (*‘eth* *‘atah*).” (*Bare’syth* / In the Beginning / Genesis 6:18)

Typically, when Yahowah wants to communicate that He is “establishing” His Covenant, He uses *karat*, which means “to cut.” It is used in the sense of “cutting someone in on something” or simply as “cutting a deal.” But this time, He has chosen *quwm*, whose primary meaning is “to stand.” Therefore, Yahowah is taking a stand here and now, in this situation, “to set up, establish, and affirm” the means to enter His Covenant, symbolized by the Ark. And in that regard, the instructions are clear. Listen to what God asks of us and engage with Him on that basis.

“And (*wa*) **Noach** (*Noach* – Trustworthy Guide to a Beautifully Prepared and Restful Home; from *noachah* – to be a dependable guide who provides trustworthy directions, to be a reliable leader, to help create a favorable opportunity and *nuwach* – restful abode and dwelling place, a home which is beautifully prepared and adorned) **engaged and acted** (*‘asah* – exerted considerable effort and energy to do (qal imperfect – literally and genuinely, continually and habitually, engaging)) **in a manner consistent with** (*ka* – according to) **everything** (*kol* – all) **which beneficially shows the way to the relationship** (*‘asher* – which provides the blessing of an upright, fortuitous, and elevated state, a

joyful and happy attitude, and an encouraged and content mindset to those engaging the correct way along the proper, specific, certain, and restrictive route to a blessed and prosperous life, stepping out and taking a stand with regard to this teaching and guidance on behalf of one's stability, safety, and security, being led to pursue life the right way) **God** (*'elohym*) **had instructed** (*tsawah* – had directed and appointed, had assigned as a responsibility, had appointed and ordained) **of him** (*'eth huw'* – regarding him), **correctly** (*ken* – rightly and appropriately likewise and therefore) **doing so** (*'asah* – acting and engaging accordingly, expending the effort to accomplish the task and profiting from it, endeavoring to acquire the knowledge which leads to understanding)." (*Bare'syth* / In the Beginning / Genesis 6:22)

Listen to Yahowah's instructions regarding His Covenant. If being part of God's Family and living in His home appeals to you, then act accordingly.

But be forewarned. Only one response will work. It has to be the "*ken* – correct" one. And the only way to come up with the right answer is to listen to the instructions.



The declarations made by Yahowah throughout the first two chapters of *Yasha'yah* / Isaiah reveal that the reason His provisions to sustain life were now being withheld was the pervasive and corrupting influence of religion. So since the birthplace of this crippling and deadly disease was "*Babel* – Babylon," let's turn to that story now, aware that *hineh* will enter the conversation once again.

To begin, Yahowah introduced *Babel* – Babylon to us in *Bare'syth* 10. He has Moseh write:

“**Kuwsh** (*wa Kuwsh* – Black (Noach’s grandson by way of *Cham* – Passionately Idolatrous Sun Worshiper)) **fathered** (*yalad*) **Nimrod** (*‘eth Nimrod* – Rebellious Son).

He was dishonorable and contemptible (*huw’ chahal* – he was proud and profane, defiled and diseased, polluted and pierced, wounded and harmful, from *chalah* – diseased and sickening (hifil perfect)) **as a result of** (*la*) **being** (*hayah* – existing as) **a powerful politician and heroic warrior** (*gibowr* – a mighty militant and prominent political individual with the ability to fight and who prevailed in his quest for military and political power by becoming an influential and impetuous societal leader) **in the region** (*ba ha ‘erets* – in the land).” (*Bare’syth* / In the Beginning / Genesis 10:8)

So much for the notion of God blessing one’s country, inspiring its leaders, or supporting its troops. Nimrod was considered contemptible expressly because he was “a powerful politician and heroic warrior.” That’s quite an indictment on patriotism.

“**He would** (*huw’ hayah* – he existed to) **prominently and impetuously, powerfully and militantly** (*gibowr* – fight mightily to establish his political influence by), **hunt his prey** (*tsayd* – act as a hunter pursuing game and killing animals, used metaphorically to depict someone who pursues the life of another in order to destroy it; from *tsuwd* – to stalk and victimize, capture and control, ensnare and kill (used in *Mashal* / Proverbs 6:26 to reveal that the Whore of Babylon chases after and hunts down human souls)) **in direct opposition to** (*la paneh* – as an assault against and attack upon the presence of) **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation).

Therefore (*'al ken* – for this reason) **it is said** (*'amar* – it is declared), **'The likes of** (*ka* – those similar to) **Nimrod** (*Nimrod* – Rebellious Son) **prominently and impetuously, powerfully and militantly** (*gibowr* – fight mightily to establish his political influence by) **stalk, capture, control, and victimize prey, pursuing the life of others to destroy it** (*tsayd* – act as a hunter pursuing game by killing animals; from *tsuwd* – to stalk and victimize, capture and control, ensnare and kill) **as an assault against and attack upon the very presence of** (*la paneh* – in direct opposition to) **Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration).” (*Bare'syth* / In the Beginning / Genesis 10:9)

Nimrod was the first king of Babylon. Proud and profane, militant and political. Noah was the antithesis of Nimrod. One preserved life, the other pursued and destroyed it. One serves as a dependable guide to Heaven, the other to Hell.

According to the Babylonian religion, during the Vernal Equinox while Nimrod was out hunting, he was mauled and killed by a wild boar. His Queen, Astarte, wept for forty days, taking just enough time away from her sobbing to become impregnated by Bel, the Lord, via one of the Sun's rays. Nine months later, she became the Queen of Heaven and the Mother of God as the Virgin with Child, when Tammuz, the Son of the Sun was born on the Winter Solstice (then December 25th). In this way, Christianity got its Lord, Easter, the Easter Ham, Lent, Sunday, Christmas, the Queen of Heaven, the Mother of God, the Virgin and Child, the Trinity, its Cross (the sign of Tammuz), and of course a dying and resurrected Son of God with a birthday on the Winter Solstice.

“So (*wa*) **this came to be** (*hayah* – was and existed

as) **the beginning of** (*re'shyth* – the initiation of the process, the starting point, as well as the firstfruit and first child of) **his kingdom** (*mamlakah huw'* – his empire, realm, royal rule, and government) **of Babel | Babylon / Confusing Corruption** (*Babel* – Babylonia, Gate of the Lord God, to confuse by mixing together, to corrupt by commingling; a compound of *ba* – with and *bel* – the Lord Bel, god of Babel), **including** (*wa*) **'Arek** (*'Arek* – Prolonged Self-Reliance), **'Akad** (*'Akad* – Subtle, Deceitful, and Treacherous Deceptions), **and Kalneh** (*wa Kalneh* – Ignominious, Shameful, and Lowly) **in the land** (*ba ha 'erets* – in the realm) **of Shin'ar** (*Shin'ar* – Sumer which became Babylonia, therefore Mesopotamia, the Tigris and Euphrates Valley).” (*Bare'syth* / In the Beginning / Genesis 10:10)

“From that territory (*min ha 'erets ha huw'* – from that realm or region), **he went out to** (*yatsa'* – went forth and came upon) **'Ashuwr** (*'Ashuwr* – Assyria, named in honor of the god, Ashur, the Great Lord of the Assyrian pantheon, meaning gracious, a warrior and conqueror who was depicted using the sun's power to destroy), **and he built** (*wa banah* – then he established) **Nynowah** (*Nynowah* – Nineveh, Refuge of the Fleeing Ninus, the Rebellious Son, Nimrod), **Rachobowth** (*Rachobowth* – the Open Way and Broad Path), **and Kelah** (*wa 'eth Kelah* – Finished, to perish unable to prevail even though physically strong).” (*Bare'syth* / In the Beginning / Genesis 10:11)

I am saddened to tell you that Ashur was depicted with eagle wings and arrows, set into the center of a solar disc, ostensibly the symbol of the President of the United States. It was also adopted by the Nazis.

So here is God's second narrative on Babel, somewhat streamlined for the moment...

“Now it came to exist with ongoing consequences

that the entire region had one language, and so the words were closely related, sharing common characteristics. (*Bare'syth* / Genesis 11:1)

Then it came to pass as they migrated toward the east and from where they had previously existed long ago, while moving in the direction of the rising sun, they discovered a valley in the region of Shin'ar (Sumer which became Babylonia in Mesopotamia between the Tigris and Euphrates) and settled there. (*Bare'syth* / Genesis 11:2)

And they said, each individual to his immoral countrymen, his loudmouthed and evil public speakers with troubling social, racial, and religious pontifications, 'Come, I implore you to act, choosing to do what I want done, because I want you to allow me to control you, all while you ascribe excellence and greatness to me.

I want us to make as an expression of my will, sun-dried and whitewashed bricks and writing tablets. Then I want to burn an offering to the fiery serpent so as to approach the place of the serpent's blaze.'

And so, the whitewashed bricks and sun-dried mud writing tablets came to actually and continually be for them as stone, approaching the nature of rock, and thus rigid, dense, and hard.

And the tar, the sticky, slimy, troublesome, and combustible black hydro-carbon which could be used as an adhesive to bind, as viscous tar to trap, as a seal to waterproof, as asphalt to pave over, and as fuel to burn, for a while came to genuinely exist for them as an intoxicating and slimy, binding agent akin to partially fermented intoxicants which enrage and torment. (*Bare'syth* / Genesis 11:3)

Then they said, expressing in words, vowing, 'We

want to control you so that you praise what we choose to worship.

Let us continually build for ourselves a city with an inner shrine and temple complex and then a highly valued platform and imposing tower for religious worship with its top in the spiritual realm of the heavens.

Let's engage, actually creating for ourselves a name and reputation, or otherwise we will be attacked, scattered, and dispersed over the face of the entire region. (*Bare'syth* / Genesis 11:4)

Yahowah descended for the purpose of observing the city and temple complex and its imposing tower for religious worship, all designed to increase their importance, influence, and authority, which to establish their way, the sons of the descendants of 'Adam had built. (*Bare'syth* / Genesis 11:5)

Then Yahowah declared and explained, 'Pay attention, behold, something important is being emphasized, be observant now, look up, listening carefully to the insights being conveyed, notice the details in this narrative, considering the context because, surely, this can change your perspective: one race, nation, and people with one way of speaking for all of them, considering what they have done, is then contemptible, reprehensible, and deadly for them, undermining life while lowering their status by breaking, debasing, and dissolving the promise.

Then they will not be restrained from putting into effect and carrying out anything which they wickedly decide and propose, they collectively plot and plan with evil intent by agreeing together. (*Bare'syth* / Genesis 11:6)

Come now, I implore you of your own freewill,

because I want you to pay attention to Me and then to act, choosing to do what I want done, and of your own volition, I'd like you to respect Me, choosing to communicate your response, ascribing value to what I'm offering so that you allow Me to influence you:

Let's choose to go down, temporarily degrading an aspect of ourselves, because we want to confound and compromise through commingling their ability to communicate so that they will not listen to the individual speech and rhetoric of their immoral countrymen, their loudmouthed and evil public speakers with their troubling social, racial, and religious pontifications which are improper and harmful.' (*Bare'syth* / Genesis 11:7)

So Yahowah dispersed and separated them away from there and from that name throughout the entire region. And they ceased what they were doing, refusing and rejecting the process of building and establishing the city with an inner shrine and temple complex. (*Bare'syth* / Genesis 11:8)

Therefore, as a result, He called and designated it by its name, thereby denoting her reputation as 'Babel – Confusion and Corruption – Babylon,' because there Yahowah commingled and mixed together, thereby confused and confounded, compromising the rhetoric of the entire region." (*Bare'syth* / Genesis 11:9)

Since there is so much more to learn by scratching beneath the surface, especially in the context of language being used to confuse the people so that they build monuments to wannabe gods, let's take our time and consider every implication. This story begins...

“Now it came to exist that (*wa hayah* – so it was and came to be (qal imperfect)) **the entire** (*kol*) **region** (*ha 'erets* – realm, territory, country, and land) **had one**

(*'echad* – a certain, singular, and unique) **language** (*saphah* – way to form words, method of speaking, means of communicating) **and so** (*wa*) **the words** (*dabarym*) **were the same** (*'echad* – closely related and associated; based upon *'achawah* – shared common characteristics).” (*Bare'syth* / In the Beginning / Genesis 11:1)

The reason people in this region, which ran from the headwaters to the deltas of the Tigris and Euphrates Rivers, and included the circumference of the Black Sea, communicated in like fashion was because the language Yahowah used to create the universe and then communicate with Adam was vastly superior to the mumblings of primitive man. So as Adam's and Chawah's descendants populated the region and intermarried with the humans living outside of Eden circa 3968 BCE, they spoke Hebrew. And while it is the language best suited to discern spiritual things, that was not how the likes of the Nephilym were using it.

Now speaking of this migration from Eden to Ur, Yahowah said...

“Then it came to pass (*wa hayah* – so it came to exist (qal imperfect)) **as they migrated** (*ba naca' hem* – as they set out and traveled (qal infinitive construct – literal interpretation irrespective of people or time)) **toward the east** (*min qedem* – from where they had previously existed long ago and moving in the direction of the rising sun), **they discovered** (*wa matsa'* – and they found) **a valley** (*biqa'ah* – a plain) **in the region** (*ba ha 'erets* – in the territory or land) **of Shin'ar** (*Shin'ar* – Sumer which became Babylonia, therefore the Tigris and Euphrates Valley) **and settled there** (*wa yashab shem* – and inhabited it, establishing a dwelling place there).” (*Bare'syth* / In the Beginning / Genesis 11:2)

In the midst of this discussion on language, the first in the Towrah, it is fascinating to note that Sumer is the

first human habitation to provide a written record of their existence. I wouldn't view that as a coincidence.

The civilization (their transition from hunter gatherers to urban living) dates to 3900 BCE, which is shortly after the exile from Eden. Their earliest writings (the oldest dating to around 2900 BCE, and therefore, not long after the flood) used graphic depictions of common things, consistent with what we see preserved in the oldest Paleo-Hebrew alphabet. It was only later that they transitioned to Cuneiform, ostensibly because it was easier to make wedge-like impressions in soft clay than it was to create curved and complex pictographic forms. Also telling, their language, a precursor to Akkadian, was as similar to Aramaic as Aramaic is to Hebrew.

Cognizant that Sumer, as part of Babylon, is being associated with religious and political man, man run amuck apart from God, it is interesting to note that the Sumerians used a six/sixty-based counting system. Time, space, and mass were measured in increments of six. For example, there were sixty seconds in a minute, sixty minutes in an hour, two sets of twelve hours in a day, and twelve months in a year.

We do not know for certain, but it would be reasonable to conclude that they had six days in their week. Their compass, and thus direction, was also based upon six, and featured 360 degrees. Therefore, there were 360 degrees within a circle. They even counted in sixes. Using their thumb, they touched each of the twelve knuckles on one hand while keeping track of the multiples of twelve with the fingers of their other hand. It is how the concept of a dozen entered our vocabulary. Their standard weight was a mina, which was comprised of 60 shekels (as a measure of weight rather than a coin).

I share this with you simply because six is the number of man. It is where men ruled, not God. Six is

man apart from God. In fact, in Akkadian, Sumer means “Land of Kings.” Their oldest city, Ur, was the place Abraham would have to leave to engage in the Covenant relationship with Yahowah.

In Sumer, for the first time, we find priests establishing kings and kings authorizing the religion of the priests, with no separation between temple and state. Here, the children of the elite were schooled at the temple. And it was here that man was first introduced to a dying and resurrected god. They invented astrology and the horoscope.

It is also telling that Sumer was destroyed as an independent civilization by the Amorites around 2000 BCE, shortly after Abraham walked away. And it would be the Amorites that Yisra’el would have to defeat to live in the Promised Land.

In the first verse of the first Proverb (*Mizmowr* 6:1) we considered as part of this book, we encountered *rea’*. Based upon what we learned, it is at home in this setting.

“And they said (*wa ‘amar* – they expressed in words, vowing), **each individual** (*‘iysh* – each person) **to** (*‘el*) **his immoral countrymen** (*rea’ huw’* – his loudmouthed and evil public speakers with troubling social, geographic, racial, and religious pontifications, even his harmful neighbors and wicked fellow citizens (written identically to *ra’* – evil, no good, immoral, improper, troubling, and harmful)), **‘Come, I implore you** (*hab* – I want you to pay attention to me, and then to act, choosing to do what I want done, because I want you to allow me to influence you, all while you ascribe excellence and greatness to me, thereby responding by choosing to praise whatever I believe is worthy of worship (qal – literally, imperative – second-person volition, paragogic he – a euphonic honorific directed at the desire of the speaker, cohortative – first-person

volition)).

I want us to make (*laban* – an expression of my will, let us become purified, spotless, and white, morally pure and innocent, by consistently whitewashing, using the sun to bake (qal imperfect cohortative)) **sun-dried and whitewashed bricks and writing tablets** (*labenah* – mud blocks used in construction or writing tablets hardened by exposure to the sun; from *laban* – white).

Then I want to continually burn an offering for the fiery serpent (*saraph* – I want to be consumed, ablaze in fire as a sacrifice to the serpent, the venomous snake who is a majestic six-winged spiritual being comprised of light (as a masculine noun, this would be Satan) (qal imperfect cohortative – literal interpretation, ongoing consequence, expressing the will of the speaker)) **so as to approach the place of the serpent's radiant light** (*la saraphah* – with regard to and concerning coming near the great conflagration of the venomous snake and its blazing funeral pyre (as a feminine noun, this serves as a reference to the Whore of Babylon)).'

And so (*wa*), **the whitewashed and sun-dried bricks and writing tablets** (*labenah* – the white clay slabs used in construction and mud blocks used to memorialize something in writing) **came to actually and continually be for them** (*hayah la hem* – came to exist for them with ongoing implications (qal imperfect)) **as stone, making them dense and rigid** (*la 'eben* – approaching the nature of rock, and thus rigid, impenetrable, especially hard, and difficult to move; from *banah* and *ben* – building a family).

And the tar (*wa ha chemar* – and the sticky, slimy, troublesome, and combustible black hydro-carbon which could be used as an adhesive to bind, as viscous tar to trap, as a seal to waterproof, as asphalt to pave over, or as fuel to burn) **for a while came to genuinely exist for**

them (*hayah la hem* – came to be for them for a limited period of time (qal perfect)) **as an intoxicating and slimy, troublesome binding agent** (*la chomer* – an initially malleable substance which hardens like cement that is used in construction as mortar; identical to *chamar / chomer* – the churning and foaming eroding waves of a storm which are filled with slime and which create severe emotional distress and turmoil, *chemer* – partially fermented intoxicants which enrage and torment, and *chamar* – a coating which repels the life-giving, life-sustaining, and cleansing properties of water, and akin to *chamaq* – to withdraw, turn away, and vacillate).” (*Bare’syth / In the Beginning / Genesis 11:3*)

Before we ponder the implication of this statement in the context of time and place, and more closely examine and then carefully consider the words themselves, let’s compare this literal and amplified translation to those found in English bibles.

God explained: **“And they said, each individual to his immoral countrymen, his loudmouthed and evil public speakers with troubling social, racial, and religious pontifications, ‘Come, I implore you to act, choosing to do what I want done, because I want you to allow me to control you, all while you ascribe excellence and greatness to me.**

I want us to make an expression of my will, using the sun to bake whitewashed bricks and writing tablets. Then I want to continually burn an offering for the fiery serpent so as to approach the place of the serpent’s blaze.’

And so, the whitewashed bricks and sun-dried mud writing tablets came to actually and continually be for them as stone, approaching the nature of rock, and thus rigid, dense, and hard.

And the tar, the sticky, slimy, and combustible

black hydro-carbon which could be used as an adhesive to bind, as viscous tar to trap, as a seal to waterproof, as asphalt to pave over, or as fuel to burn, for a while came to genuinely exist for them as an intoxicating and slimy, troublesome binding agent akin to partially fermented intoxicants which enrage and torment.” (*Bare’syth* / Genesis 11:3)

Dumbing it down to the point it was beside the point, this statement was rendered in the *King James Version* as: “And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.”

The more recent *New Living Translation* published: “They began saying to each other, ‘Let’s make bricks and harden them with fire.’ (In this region bricks were used instead of stone, and tar was used for mortar.)”

The KJV perverted “*‘iysh ‘el rea’ huw’* – each individual to his immoral countrymen” with “one to another” while the NLT tried “each other” after artificially inserting “began.” There was no justification for rendering *‘iysh*, which means “individual,” as “one,” seeing that *‘echad*, the Hebrew word for “one,” was not used. Further, both ignored *huw’*, which means “his,” and then misrepresented *rea’* as “other.” By failing to communicate the actual meaning of *‘iysh* and *rea’*, the perspective required to understand the narrative was squandered.

Hab does not mean “Go to” or “let’s,” but more on that in a moment. And along these lines, they both ignored the consistent application of volitional moods throughout the opening declaration.

Neither identified the essential connection between the verb, “*laban* – I want us to make,” and the object, “*labenah* – whitewashed bricks or writing tablets.” Both convey “white,” and both imply that the bricks “were

dried and whitewashed in the sun.” This then leads to the next mistake. Had God wanted to convey “and burn them thoroughly,” as in “to the greatest degree possible,” He would have repeated *saraph*, but instead He wrote “*saraph la saraphah*. Moreover, following two indications that these bricks or tablets were “sun dried,” it should have been obvious that they were not being put into a kiln. Therefore, something else was being communicated. And the answer was staring the translators in the face. *Saraph* means “fiery serpent,” and is thus a Satanic symbol.

The point God was making regarding the consequence of their religious zeal, was that the people came to embody the detrimental aspects of their bricks and mortar. But this was lost with the notions “**they had brick for stone and slime was used for mortar,**” or worse: “**In this region bricks were used instead of stone, and tar was used for mortar.**”

In that my literal amplified translation goes well beyond those found in books bearing the label of this place, Babel / Bible, let’s see if there is any justification for them. To begin, you may recall that earlier in this chapter we considered how *ra’ah* (רָאָה) was defined by the direction and order of the letters from which it was comprised. As “man’s view of man,” it epitomizes “a perverse and destructive attitude that leads to depravity and wrongdoing.” It conveys the “wickedness, immorality, and evil” of man, reflecting the human propensity to be “harmful and troubling by corrupting.” This “unfortunate criminal behavior is injurious and disadvantageous,” making mankind “miserable” while creating “distressful and ruinous conditions” which are not conducive to life.

This is relevant because *rea’*, the word translated “immoral countrymen,” is not only written identically to “*ra’* – evil, wicked, troubling, and harmful,” *ra’* is the

root of *ra'ah*. Therefore, when we consider the full array of attributes associated with *rea' / ra' / רע*, man's perspective leads to: "loudmouthed and shouting public speakers thundering out a racial and religious message to the society as a whole, to fellow countrymen, which is evil and corrupting, immoral and improper, and thus injurious to life." Yahowah had witnessed far too much of this.

Unfortunately, the problem had become ubiquitous. The people and their masters were of like mind – as they are today. While obviously beguiled, indoctrinated, and intimidated by cleric and king, the preponderance of people went along willingly as accomplices in their own demise. We know this because *hab* is a volitional term both for the speaker and their audience. It encourages the listener to pay attention while imploring them to act in accord with the speaker's intent – which is to allow him to either control or influence them.

While that would have been more than sufficient to expose the resolve of this religious and political leader, as well as the susceptibility of his audience to do as he was imploring, the verb was suffixed in the imperative, paragogic *he*, and cohortative moods. The imperative is an expression of second-person volition, making it the choice of the person being addressed. The cohortative is first-person volition, and is thus an expression of the will and desire of the speaker in this case.

Whereas the paragogic *he* strengthens the cohortative, acting to emphasize the volitional implications while also serving as an honorific to increase euphony on behalf of the speaker. That is akin to a preacher seeking to make himself appear especially qualified to represent his god by using the acoustic effect of his voice on words specifically chosen to sound inspiring to his audience, and thereby increasing his prestige while attributing a sense of status to his god

through his contrived praise.

Making this especially troubling, *laban* and *labenah* suggest that the intent was to “whitewash” the truth, “building a barrier” between God and His creation with “muddy bricks molded” by man and “hardened by the sun.” Taking this one step further, after sun-drying these “construction bricks” and “writing tablets,” the cleric and king promoting them wanted to *saraph* and *saraphah* “continually burn, offering himself to the fiery serpent so as to approach the winged snake’s blaze.” Satan has never been subtle. And as is the case here in Babylon, Satan is the object of worship in most religions.

“*Saraph* – to burn, consumed by fire” was written in the cohortative which, as an expression of the will and desire of the speaker, only makes sense when addressing the verb’s secondary meaning: “to offer a sacrifice as part of an act of worship.” The object of the cleric’s devotion is then revealed by the same word when scribed as a noun. *Saraph* is the “fiery serpent, a venomous snake, and a dragon, a masculine supernatural spiritual being comprised of light featuring six winged appendages.” They were, therefore, worshipping Satan as if the Devil were God. *Saraphah* is simply the feminine variation of *saraph*, and as such, this incarnation of the fiery serpent is the Whore of Babylon.

With the intent of the babblers known, and their object of worship identified, Yahowah reveals that the people came to embody the negative aspects of the materials they used to promote their demented religion. They became hardened and rigid, even dense and thus unreceptive, impervious to the witness of God. Religion has the same effect on the faithful today.

Babel stains their souls with the “oily black ooze, the combustible and deadly hydrocarbon,” they had chosen to “adhere” one brick to another, “binding them” to their

wannabe god as if it were “glue,” serving as a “viscous trap from which there would be no escape, intoxicating them with a slimy and tormenting discharge.”

Their city would be *Babel* / Babylon – the epicenter of confusion and corruption – where they would establish the culture that would literally bring the world to its knees. With a tower rising to the heavens in their midst, they would establish the framework for the world’s religions, simultaneously inspiring the architecture for the shrines which would follow.

The name they would choose for their god and for themselves, Bel and Babel, would reverberate throughout time, with Lord becoming the universal name for their god regardless of religion and Bible gracing the cover of the world’s most popular religious book. Further, they would equate their religious devotion to their national identity and salvation. For all things Babel, religion would be a control mechanism, a means to authority and power.

“Then they said (*wa ‘amar* – so they expressed in words, vowing), **‘We want to control you so that you praise what we choose to worship** (*hab* – come, I implore you, I want you to pay attention to me and then to act, choosing to do what I want done, all while you ascribe excellence and greatness to me, thereby responding by choosing to worship whatever I believe is praiseworthy (*qal* – literally, imperative – second-person volition, paragogic *he* – a euphonic honorific directed at the desire of the speaker, cohortative – first-person volition)).

Let us continually build for ourselves (*banah la ‘anahnuw* – let’s actually make, continually constructing and establishing, forming for ourselves and our sons (*qal* imperfect)) **a city with an inner shrine and temple complex** (*‘iyr* – a large and fortified population center

built around a central and imposing religious edifice) **and then** (*wa*) **a highly valued platform and imposing tower** (*migdal* – a grand watchtower of our choosing and an exalted podium for religious worship; from a root meaning to increase in importance, power, and authority, and to rear children who are magnified, all leading to intense grief), (*wa*) **its top** (*ro'sh huw'* – its most crucial and uppermost heights, its summit, head, and tip) **in the heavens** (*ba ha shamaym* – into the spiritual realm).

And let's engage, actually creating for ourselves (*'asah la 'anahnuw* – let's act, expending the effort to endeavor to fashion and form for ourselves, manufacturing with ongoing and unfolding implications (qal imperfect)) **a name and reputation** (*shem* – a personal and proper name, status, and renown, fame and glory; from *suwm* – to appoint and direct toward, to determine, establish, ordain, and constitute), **or otherwise** (*pen* – lest) **we will be attacked, scattered, and dispersed** (*puwts* – we will be overthrown violently and moved chaotically) **over the face of the entire region** (*'al paneh kol ha 'erets* – before the presence of all the realm).” (*Bare'syth* / In the Beginning / Genesis 11:4)

This was literally true of Sumer. The oldest texts from Ur are dated to this time and they boast that a priest became king and oversaw the construction of great and imposing temples – all of which rose in the center of the city. He would also attribute the defense of the people to his relationship with the gods. Further affirming Yahowah's testimony, the king's boasts are known to us today because they were inscribed on sun-dried clay tablets. And having pulled away the sands of time, we even have verification that he built the foundations of his tower and temple out of whitewashed bricks.

Since God does what He wants us to do, we would be wise to examine the world's religions so as to

understand how they go about corrupting the masses.

“So (wa) Yahowah (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **descended** (*yarad* – moved downward to a lower elevation by diminishing dimensions) **for the purpose of (la) observing** (*ra’ah* – seeing and perceiving, examining and showing, understanding and revealing) **the city and temple complex** (*‘eth ha ‘iyr* – the large and fortified population center built around a central and imposing religious edifice) **and (wa) its imposing tower** (*migdal* – a prominent watchtower, an exalted podium for religious worship, all designed to increase their importance, power, and authority), **which to establish their way** (*‘asher*), **the sons of the descendants of ‘Adam** (*beny ha ‘adam*) **had built** (*banah* – had constructed and established (qal perfect)).” (*Bare’syth* / In the Beginning / Genesis 11:5)

It was only after a “*mal’ak* – spiritual messenger” reported it, that God elected to diminish an aspect of His nature and then descend to see what Babel had built. Therefore, we know that man cannot reach heaven on his own. Their tower, which was the best man could build, fell woefully short of its lofty ambition. But even more revealing than this, neither man nor his grandest edifices can be seen from heaven. Unless it directly and meaningfully affects His chosen people, God is blissfully oblivious to the religious activities of His creation. This realization should have been sufficient to preclude the building of churches and cathedrals.

And as profound as these insights have been, we are just now approaching the reason we turned our attention to this story. Yahowah, Himself, is imploring us to pay attention...

“Then (*wa*) **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **declared** (*‘amar* – said and explained, expressed and communicated in words (qal imperfect)), **‘Pay attention** (*hineh* – behold, something important is being conveyed, be observant now, look up, listening carefully to the insights being emphasized, notice the details in this narrative and consider the context because, surely, they can change your perspective): **one race** (*‘am echad* – one people, nation, and citizenry) **with one way of speaking** (*saphah ‘echad* – one means of forming words and communicating via language) **for all of them** (*la kol hem*), **considering what they have done** (*la ‘asah* – based upon what they have engaged in and acted upon) **is contemptible, reprehensible, and deadly for them** (*wa zeh chahal hem* – now this is defiling and desecrating for them, profane and dishonorable, piercing and wounding for them, undermining life while lowering their status by breaking, debasing, and dissolving the promise (hifil infinitive construct – the subject, which is the way of speaking, causes the object, the population at large, to engage and participate on an ongoing basis, intensifying the action as a defining and reprehensible act)).

And so then (*wa ‘atah*) **they will not be restrained** (*lo batsar* – he will not be thwarted, finding it impossible) **for them** (*min hem*) **to do** (*la ‘asah* – to put into effect and carry out, to engage in or act upon) **anything** (*kol*) **which** (*‘asher* – that as a result of the relationship and to show their way) **they wickedly decide and collectively propose** (*zamam* – they plot and plan with evil intent, they resolve by agreeing together and collectively determine, they imagine, choose, and intend).”
(*Bare’syth* / In the Beginning / Genesis 11:6)

Religion dissolves the Covenant, profanes the name

of God, incapacitates good judgment, negates freewill, and undermines life. It is not only contemptible and reprehensible, religion is destructive and deadly.

And let's be clear, because God has just affirmed: Religion is a human concoction, a wicked and collective plot with evil intent proposed and promoted by men. That is what God wanted to tell us. That is what He wants us to understand. That is why this follows *hineh* – look up and pay attention! That is profound.

And yet there is another insight which ought not be missed: “With one way of speaking for all of them, considering what they had done (which was to build a religious edifice), this then is contemptible, reprehensible, and deadly for them, undermining their lives while diminishing their status, all by breaking, debasing, and dissolving the promise.”

The debate was now the religion of man versus a relationship with God. And according to God, man's way wasn't just reprehensible, it was deadly, undermining the lives of those He had created. Furthermore, this debilitating and deadly plague was spread by words.

Since God did not silence them, but instead muddled their message, we have absolute proof of two essential realizations. First, God has allowed man to corrupt and pervert His promise to humankind. And second, the rhetoric supporting man's religious alternatives is profoundly ignorant and irrational. Religion only confuses and confounds those who are unwilling or unable to think for themselves. And considering its popularity, that is a sad commentary. It still is.

“Come now, I implore you of your own freewill, because I want you to pay attention to Me and then to act, choosing to do what I want done (*hab* – of your own volition I'd like you to respect Me, choosing to communicate your response, ascribing value to what I'm

offering so that you allow Me to influence you (qal – genuinely, imperative – second-person volition which makes this our choice, paragogic he – a euphonic honorific directed at the desire of the speaker, cohortative – conveying the will and desire of the speaker)):

Let's choose to go down, temporarily diminishing and degrading an aspect of ourselves (*yarad* – descending by lowering ourselves, reducing our dimensions (qal imperfect cohortative)), **because** (*wa*) **we want to confound** (*balal* – we have decided to compromise and confuse, by mixing and mingling (qal imperfect cohortative)) **their ability to communicate** (*shem saphah hem* – their speech and the relative positioning of their language) **so that** (*'asher*) **they will not listen to** (*lo' shama'* – they will not hear the pronouncements of (qal imperfect)) **the individual** (*'iysh* – the human) **speech** (*saphah* – mouth, lips, and words used to communicate a message) **of their immoral countrymen** (*rea' huw'* – of their loudmouthed and evil public speakers with their troubling social, racial, and religious pontifications to his neighbors and wicked fellow citizens which are wrong, improper, and harmful).” (*Bare'syth* / In the Beginning / Genesis 11:7)

It is seldom articulated, but based upon *Bare'syth* 11:7, it is nonetheless true: Religion is the enemy of God. Religion is the most menacing adversary the world has ever known – the most deceptive, destructive, deadly, and damning foe in human history. If evil had an institutionalized hierarchy and if its proponents were to be listed in order of infamy, that chronology would read: 1) religion, 2) government, 3) military power, 4) patriotism / politics / societal customs, and 5) Satan. And along those lines, you will note that even though Satan had been given access to man in the Garden, even though Satan had been allowed to pervert God's testimony to beguile mankind, it was man, not Satan, who was being

muzzled.

Yahowah's intervention occurred nearly five thousand years ago in Sumer / Babylon – man's first city-state. The ground had barely dried from the flood, and yet cleric and king had already become God's and man's most menacing foe.

Since they were speaking Hebrew, or at the very least a degraded version of it, the last thing God would have wanted would have been to compromise man's capacity to understand Him. And thankfully, that is not what occurred here. Yahowah simply wanted the public pronouncements of political and religious leaders to sound less appealing, so that their vastly inferior message would not drown out the marvelous promises He was offering to be part of His Covenant. Given a choice, God wanted some, even if they were but one in a million, to listen to Him and choose to engage in a relationship instead of the religions of man.

Given God's heavenly locale and commitment to freewill, and recognizing man's tendency to ruthlessly and savagely impose his will on those who are less powerful along with his propensity for mind-numbing dishonesty, for this debate to even be heard, from this point forward the language of God and that of most men would be as different as their nature. That was all this was about.

That said, there is a subtlety here; one that is easy to overlook. Do you recall the way Christians created their scriptures? It was *balal* – by mixing and mingling different texts together. But beyond this, the religion itself is syncretized; that is to say it was formed by blending religious customs together. It is the reason there is a Queen of Heaven and Mother of God, a Trinity, a Cross, a dying god who is resurrected, a Lord, Sunday Worship, Christmas, Lent, Easter, and Halloween, a book called the

Bible, a Church, an affinity for Rome, a Pope, the Eucharist, Gospels and Grace, even steeples.

Based upon what follows, we can be assured that God is not a proponent of a one-world government, of a common faith, nor the multicultural family of man. He was clearly opposed to this government and this religion, just as He has opposed every government, save a handful in Yahuwdah, and every religion, spare none.

“**So (wa) Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **dispersed and separated** (*phuwts* – scattered so as to exist in multiple places separated from one another (hifil imperfect)) **them from there** (*hem min sham* – them from that name) **throughout the surface of the entire region** (*‘al paneh kol ha ‘erets* – over the face of all of the realm, territory, land, and earth, as in ground).

And (wa) they ceased (*chadal* – they abandoned what they were doing and stopped, giving up and foregoing, refusing and rejecting (qal imperfect)) **the process of building** (*la banah* – constructing and establishing) **the city with an inner shrine and temple complex** (*‘iyr* – the large and fortified population center built around a central and imposing religious edifice).” (*Bare’syth* / In the Beginning / Genesis 11:8)

No longer listening to cleric and king, aware that their message was muddled, a mix of truth and lies, the people acted upon the first condition of the Covenant. They walked away from their country and from its religion. They rejected these things and refused to go along.

By delineating His aversion to religious rhetoric, religious edifices, building civic institutions, and relying upon the wrong name, God has delineated exactly what

He is asking us to walk away from if we, like Abraham, want to participate in His Covenant. For this alone, our sojourn into the land of Babel has been rewarded.

The primary purpose of *Observations* has been to expose and condemn the confusing and corrupting nature of religion and politics, and to correctly present these human institutions as in opposition to God and counter to man, so that those who are willing to listen to God might walk away from them and in the process walk to Yah. To accomplish this goal, some essential connections needed to be made along the way.

I have searched the Word of God to draw your attention to the affinity between: Babel and Bible, Confusing Corruption and Religion, the Whore of Babylon and Satan, the Adversary and *She'owl*, *She'owl* and Sha'uwl, and then Christianity with the Plague of Death. Said another way, the goal of *Observations* has been to demonstrate through the Word of God that: Babel = Bible = Babylon = Confusing Corruption = Religion = Whore of Babylon = Adversary = Satan = *She'owl* = Sha'uwl = Christianity = Plague of Death. And while we have made great progress toward our goal, our mission is further advanced by Yahowah's next statement:

“Therefore, as a result (*'al ken* – for this reason), **He called and designated it** (*qara'* – summoned and declared it, announced and entitled it (qal perfect)) **by its name** (*shem hy'* – by her name, thereby denoting her reputation as), **‘Babel – Confusion and Corruption – Babylon** (*Babel* – Babel, Babylon, the capital of Babylonia, to confuse by mixing together, commingling; a compound of *ba* – with and *bel* – lord, serving as the name of the head of the Babylonian pantheon, and therefore “With the Lord”; related to: *balal* – to confuse and confound by mingling together),’ **because** (*ky* – indeed, surely and reliably) **there** (*sham*) **Yahowah** (*Yahowah* – the proper pronunciation of the name of

YaHoWaH, our 'elowah – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **mingled and mixed together** (*balal* – confused and confounded by commingling (qal perfect)) **the rhetoric** (*saphah* – the way of speaking, the speech and language) **of the entire region** (*kol ha 'erets* – of all this area, realm, and territory).” (*Bare'syth* / In the Beginning / Genesis 11:9)

Balal leads to *babel* in the sense that jumbling up and disarray lead to confusion. That is why the act of “*balal* – commingling” led to the name “*babel* – confusion.” When things which do not belong together are mixed, the resulting concoction is corrupt. Christianity, for example, is a blending together of Yahowah’s “Old Testament” with man’s New Testament. This commingling confuses Christians into believing that since some of it is true, it must all be true.

Or said another way, the Gospel of Grace is made to seem credible because it was mixed into a variety of things which are true. Similarly, many of the essential elements of the Babylonian religion were syncretized in Christianity and simply renamed or repurposed, including: the Lord, a Trinity, Sunday Worship, Lent, Easter, Christmas, a cross, steeples, holy water, halos, baptism, bowing in prayer, the Mass, the Eucharist, burning candles and incense, and a paid clergy, in addition to the notions of the Mother of God, Queen of Heaven, Virgin with Child, the Son of God celebrating His birthday during the Winter Solstice, that same Son of God dying, only to be bodily resurrected. Many of these pagan myths migrated from Babylon to Assyria and then to Persia, Egypt, Greece, and Rome, and finally on to Roman Catholicism and Protestant Christianity, with the faithful confused and corrupted every step of the way.

As another example, since the Romans incorporated the Greek philosophy of Gnosticism into their culture, by

integrating it into his letters, Paul made Christianity acceptable to Greeks and Romans. Then as Imperial Rome gave way to Roman Catholicism, the Church without its Legions used their religion as their control mechanism. And since it was easier to get various ethnicities to convert when the new religion was the same as their old religion, existing mythology was syncretized into Roman Catholicism.

But it was not alone. Islam began as a blending together of the pagan beliefs of the Yemenites and the Meccans. And when that wore thin, Muhammad paid Rabbis to recite sections of their Babylonian Talmud to him, which he bastardized to make his Qur'an appear credible. But even then, the Qur'an is the epitome of a jumbled text. It is devoid of chronology and context.

Mormonism is a blending together of Joseph Smith's hoax, the Book of Mormon, and Paul's charade, the Christian New Testament. As a result, a massive rearrangement of myths has managed to fool a hundred million fools.

Even Judaism is the result of commingling texts. The faithful claim that they are Towrah observant, but in reality, religious Jews are cajoled by the Babylonian Talmud, a collection of religious arguments directed at the Towrah. It is, therefore, a blending of God's words and man's, resulting in confusion and corruption.

But as bad as Christianity, Islam, Mormonism, and Judaism are, in this regard, Socialist Secular Humanism is worse. It is actually predicated on the concept of commingling by way of universal tolerance, acceptance, and multiculturalism.

The lone common thread in each of these, the commingling of cultures and religions, is advanced, just as Yahowah predicted, via irrational rhetoric. The devotees of these belief systems are bombarded with

outright lies, fallacies, deceptions, and myths of every color and flavor. The very language underpinning them is corrupted to present these counterfeits as if they were credible. It is becoming progressively more difficult to convey the truth in any of man's commingled and corrupt languages.

We have found many of the answers we were seeking, and yet, in a way, we have just begun. As we follow *hineh*'s use throughout Yahowah's presentation of His Covenant in the next chapter, I am certain that we will understand precisely what is required of us to reclaim His provisions for life.

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