

Look Up and Pay Attention

From Religion to Relationship...

The declaration Yahowah inspired Yasha'yah / Isaiah to convey to the world was extraordinarily critical. God issued a scathing indictment of His people, chastising their attitude, thinking, and behavior, but especially their propensity to be religious. For those who have placed their faith in faith, and who promote the notion of an all-loving God saving them, the Creator scuttled your dreams with the opening chapters of the most important prophetic revelation in history. There will be no Ark for the New Testament crowd. They will all drown in the flood of their own delusions.

The prophet revealed, unequivocally and undeniably, that the institution God detests more than any other in the entire human experience is the very thing man universally associates with Him: religion. It is the ultimate irony, one missed by almost everyone, from the faithful who inexplicitly cling to lies as if they were lifeboats, to atheists who denounce the notion of God by bashing moronic religious presumptions.

What we are going to learn, if we haven't discovered it already, is that Satan isn't God's biggest concern or mankind's most formidable adversary. It is religion.

That isn't to exonerate Satan, because he's a coconspirator. But he simply provided the impetus for religion, possessing souls already predisposed to aggrandize themselves at the expense of others, and then teaching them how to twist what God had said to advance their ambitions. Religion is man's scheme, something for which humankind deserves credit and blame.

In Yasha'yah / Isaiah, God has already provided a litany of evidence to advance this conclusion and to make His case. Everything Yahowah has said thus far has been directed towards men and their religion. God is scolding humankind,

not the Adversary. The book opens with Yahowah telling us that His children rejected Him, not Satan. Thereafter, Yahowah delineated the role religion played to lead His people astray.

And be aware, it wasn't Judaism Yahowah was criticizing. It was the Babylonian religion. The latter had been festering for two thousand years while the former had not yet been invented.

The myth promoted by misguided theologians and wishful multiculturalists that "we all worship the same god" has also been invalidated based upon what we have read. There is only one God and He, Yahowah, is the antithesis of every religious construct, including the fact that He does not want to be worshipped. In reality, the gods of religion exist only in the minds of those duped into believing in them, like the Babylonians believing their Lord Bel was god, Egyptians believing it was Ra, Greeks putting their faith in Zeus, Romans in Jupiter, Christians in Jesus, and Muslims in Allah. While the religious writs describing these imaginary characters differ in more ways than they agree, their depictions are wholly inconsistent with Yahowah. He, unlike the interlopers, actually demonstrated His existence, proving that He inspired the words He conveyed through His prophets. No faith needed.

While we have been over what Yahowah revealed several times, and while some of this is painful to read, especially today when religion is waxing while thinking is waning, before we press on, it's important that we remain cognizant of what Yahowah has presented for our edification thus far. He began by explaining that the family relationship He intended had been rejected in favor of religion. God criticized our thinking and our faith.

"Listen, Spiritual Realm, and choose of your own accord to pay attention and respond, Material Realm, because Yahowah has spoken, 'I reared My children, lifting them up, helping them grow, and enabling them to be great, and I raised them, taking them to a higher place, but they have actually rebelled against Me. (1:2)

A cow, one who looks, sees what is around her, and views the world from the proper perspective, is aware of and recognizes her creator as the one who gave her birth, and an ass, a stubborn domestic beast of burden, his Lord. Yisra'el, Individuals who Struggle and Fight Against God, does not know and remains unaware. My people have failed to consider this connection and thus do not understand. (1:3)

Woe to an errant and blameworthy nation akin to Gentiles, severely stubborn and heavily laden, dulled and unresponsive, with the corruptions and the guilt associated with perverted distortions, the offspring of errant and evil children who lack integrity. They have rejected and abandoned Yahowah. They have come to despise and they actually revile, genuinely feeling contempt for, the Set-Apart One of Yisra'el (Individuals who Engage and Endure with God). They have become strangers, alienating themselves, having gone backwards in the wrong direction. (1:4)

For what reason, and on whose account, do you want to be continually afflicted and destroyed over and over again, associating with and adding to your obstinate and hostile rebellion? The entire head is impaired with disease. The entire heart, and thus the ability to exercise good judgment, is cramped up and infirmed. (1:5)

From the sole of the foot and all the way up to the top of the head, there is nothing in it that is healthy or sound. Emasculated and castrated, slashed, battered, and bruised with wounds associated with a devastating and deadly plague which are raw and rotten, they have not been cleansed nor medicated, they have not been bandaged, not even soothed with olive oil. (1:6)

Your land will become lifeless and ruined. Your cities and towns will be consumed by fire. Your soil before you and conspicuously in your presence will be devoured and destroyed by illegitimate, unauthorized, and foreign foes, the most nauseating of whores. They will bring devastating perversity and adversarial transformations, similar to being overthrown by estranged enemies. (1:7)

But the daughter of Tsyown, the Conspicuous Signs Posted to Mark the Way, will be preserved and left as a reminder. It will be like a sheltered place for living in a vineyard, like an overnight cottage for a watchman in a challenging, ill-treated garden filled with stubborn and pervasive stubble, like an awakened encampment preserved by the observant.' (1:8)

If Yahowah, of the host of spiritual messengers, had not spared and preserved a remnant on our behalf, as a few survivors, then like Sodom, scorched and burning, we would have been, and approaching Gomorrah, a tyrannically manipulated and depressed habitation, we would be likened and compared. (1:9)

Choose to listen to the Word of Yahowah, leaders of the Scorched and Burning, and listen intently, perceiving what is said and then respond appropriately to the Towrah Teaching and Guidance of our God, you people of the Tyrannical and Manipulated Habitation. (1:10)

‘By what means do you think that I can be approached by the great multitude and exalted aspects of your sacrifices?’ asks Yahowah. ‘I have actually fulfilled and literally satisfied, having completed the uplifting offerings to rise associated with the male lambs. In addition, the lipid tissue of overfed fatlings and the blood of bulls, lambs, and goats, I do not want or desire. (1:11) Because if you come to approach to look upon My presence, who or what was it that sought this beggary from your hand, thereby to tread upon the blowing of My trumpets in My court? (1:12)

You should not increasingly and habitually come, continuing to bring devastatingly worthless, completely invalid, and deceptive tributes and offerings. Incense is an abomination to Me. I cannot comprehend, endure, or overcome the falsifications associated with your oppressive and lifeless religious assemblies which hinder and withhold the benefits of the Time of Renewal and the Shabat, even the calling out of the Miqra’ – Invitation. (1:13)

Your Times of Renewal, and your designated meetings, My soul hates. They have literally become an annoying problem to Me. I am weary of enduring their duplicity. (1:14) So with the spreading out of the palms of your hands, I will hide My eyes and presence from you. Also, because you choose to make many worthless prayers, abhorrent pleas, and repulsive petitions, I will not be listening. Your hands are full of the shedding of blood and your fingers are full of iniquity. (1:15)

Choose to actually wash yourselves, and of your own freewill, remove the impurities, bathing yourself using an abundance of water, demonstrating a desire to be free of foreign sediment and impure substances, to be upright and acquitted. And then of your own volition, reject and turn away from your evil and counterproductive rituals and endeavors, these things you have done before My eyes, thereby refraining from being invalidated or seen as unethical, improper, and wrong. (1:16)

Desire learning, be receptive to being taught, and be open to instruction, to being right to prosper. Seek, choosing to enquire about the means to justly resolve disputes and to exercise good judgment. Live an upright life, walking the right way, serving as a guide for those who are oppressed by human

institutions. Be judgmental, pleading on behalf of the fatherless child, especially those who are searching. Quarrel, verbally contending with, even ridiculing the congregation of the bound, dumb, and forsaken. (1:17)

Please, let's go for a walk, because I want to continuously engage in rational dialog,' says Yahowah. 'Even if your sins are as crimson, like snow, they shall be made white. Even if they are as ruddy red and as dirty as 'Adam, like crimson, they shall be like wool. (1:18) If you are genuinely willing and listen, by way of the good and beneficial qualities of the Land, you shall actually be nourished. (1:19)

But if you consistently refuse to agree and continually withhold your consent and are rebellious, by the sword, you shall be devoured because the mouth of אֱלֹהִים has spoken it. (1:20)

How, and by what means, has this city which was once filled with enduring truth become like a whore? The upright and vindicating path to execute good judgment regarding the righteous means to justly resolve disputes had once dwelled in her, even through the darkest hours. But now, they have become murderers. (1:21)

Your silver, your money, and that which you yearn for have become impure worthless dross. Your alcoholic drinks are diluted in the sea. (1:22) Your political and religious officials are defiant and obstinate in their rebellion, and they are closely associated, sharing a common agenda, with kidnappers, slave traders, and thieves. Every one of them loves a bribe and chases after illicit inducements to buy influence, for payoffs, and rewards. They do not bring justice to the fatherless child. Quarreling with the congregation of the bound, dumb, and forsaken is not pursued by them.'

Therefore, this is the prophetic announcement of the Upright One of Yahowah of the spiritual implements, the Mighty One of Yisra'el, 'Woe, I will be relieved of My adversaries. I will take vengeance on My enemies. (1:24)

So I will turn My hand upon you, desiring to remove your impurities in the manner of natural laundry chemicals. Your repulsive rubbish, and your worthless divisions, all of which I will choose to remove. (1:25) Then I will opt to restore your judges, as it was at the beginning, along with your counselors who provide advice and direction, as it was from the start. Thereafter, for you to approach, it will be called the "City of Righteous Vindication" and the "City of Confirmed and Enduring Truth." (1:26)

Tsyown – the Signs Marking the Way, by the means to exercise good judgment regarding the way to resolve disputes, shall ransom and redeem those who change their attitude and return the right way, justly causing them to become innocent and upright. (1:27)

Then the downfall and destruction of the revolting rebels who defiantly transgressed the agreement, along with the errant, blameworthy, and sinful, will occur all together at the same time with those who have rejected, abandoned, and forsaken Yahowah. For they will perish, be destroyed, and vanish from sight, ultimately being incarcerated.” (*Yasha’yah* 1:1-28)

There was no mention of Satan, no rebuke of the Adversary. Religion misled the people, taking them away from God – not to Him. Rather than affirming Yahowah’s name and testimony, religious leaders had deliberately hidden one and purposefully corrupted the other. Rather than endearing the people to God, religious worship, holidays, and doctrine had estranged humankind, and in the process engendered animosity. Religion had caused mankind to rebel against Yahowah. Faith had become more important than thinking. Compliance was favored over comprehension.

And yet, all the while, Yahowah’s signs remained. Through *Tsyown*, the truth could be known and understood – at least by those willing to read and consider what they had to say.

The only uplifting moment in the midst of this religious plague occurred when *Yahuwdah* / Judah came to enjoy a century of peace and prosperity following *Yachizyahuw* / Hezekiah’s reintroduction of Yahowah’s *Towrah*, celebrating *Pesach*, *Matsah*, and *Bikuwrym* while rooting out and destroying all traces of religion beginning in 716 BCE. Since this occurred after *Yasha’yah*’s pronouncement, and also recognizing that Judaism would not be known for another five or six centuries, the religious customs Yahowah was criticizing were Babylonian. They were, therefore, remarkably similar to those practiced by Christians today. Babel became their Bible, a corruption of Yahowah’s testimony.

Affirming this line of reasoning, *Yahowsha’* was not only *Towrah* observant, He became the living embodiment of *Pesach*, *Matsah*, and *Bikuwrym*, while the Set-Apart Spirit honored the promises of *Shabuw’ah* in 33 CE, 777 years after this wholesale indictment of religion was proclaimed through *Yasha’yah*. So when we consider Yahowah’s denunciation of religion and its effect on humanity’s attitude toward God in the opening chapter of *Yasha’yah*, we ought to recognize that it is the Plague of Death emanating from Paul’s poison pen that irks Yahowah more

than any other in that Christianity has sought to annul and then replace His *Towrah* / Torah, *Naby'* / Prophets, and *Mizmowr* / Psalms, His *Beryth* / Covenant, and His *Miqra'ey* / Invitations to Meet with *babel* – the Babylonian propensity to confuse by corrupting.

That is not to say that Yahowah despises Islam any less, because even after the Philistine menace had been subdued, we find the Palishty depicted as the last in a long line of those who would embrace the Satanic overtures of the religions of Eastern antiquity in chapter two of *Yasha'yah*. And thus, the Palishty / Philistines now serve as a metaphor for Muslims – something Islam has embraced under the moniker of the “Palestinians.” We even find an overture associating Allah with Satan in the chapter, with Muslims shown mocking God and terrorizing His people.

When last we considered Yahowah’s prophetic revelation through *Yasha'yah*, we had been verbally transported into the future, to the last of days. God had become especially frustrated with what man was thinking, doing, and saying. But now, rather than His indictment being solely against His people, Yahowah’s disdain was leveled against the world’s leadership at large. And yet in spite of man, God affirmed that He would proceed with His plan. He would build His Home for His Children upon the place His Covenant was confirmed. Indeed, *Tsyown* would lead to the *Towrah*. *Dowd* / David’s life and lyrics would show the way.

But alas, while some would benefit from this relationship, including Gentiles, most would remain religious until it was too late. Submission and fear, the pursuit of wealth and weapons, and the worship of gods men had made would continually degrade the human experience.

“This is the Word which relationally and beneficially Yasha’yah (Salvation is from Yahowah), son of ‘Amowts (the Trustworthy and Steadfast), observed in the prophetic vision concerning Yahuwdah (Related to Yah) and Yaruwshalaim (Source of Instruction Regarding Reconciliation). (2:1)

It shall come to pass in the last days, established and firmly fixed, completed and enduring, the House, Home, and Family of Yahowah existing in proximity to the summit of the first and foremost mountain of the mountains, lifted up, supported, and sustained as part of these elevated places.

So then every Gentile shall flow forth with a joyful countenance,

beaming with happiness, and shining brightly upon [the home and family]. (2:2) And many people who are part of the family shall travel, and they shall say, 'Walk because we can of our own volition ascend to the mountain of 𐤀𐤃𐤁𐤃, to the House and Family of the God of Ya'aqob, in order for Him to teach and guide us by means of His ways so that we can choose to continually walk in His manner. For indeed, because from Tsyown (the Sign Posted to Mark the Way), shall be brought forth the Towrah – the Source from which Teaching and Guidance Flow and the Word of Yahowah from Yaruwshalaim. (2:3)

Then He shall execute good judgment, being discerning by making appropriate connections regarding the Gentiles, and He shall reasonably conclude that the enriched and empowered people who are part of the family are right, deciding to vindicate them once and for all.

Then they shall beat their weapons for plows and their spears for pruning hooks. And Gentile nations shall not rise up towards Gentile nations deploying weapons of war. They will no longer train or teach war ever again. (2:4)

House of Ya'aqob, choose to walk because then we can genuinely and continuously journey throughout space and time of our own volition in the light of 𐤀𐤃𐤁𐤃. (2:5)

Except, indeed, by way of contrast, your people have rejected and abandoned the house and family of Ya'aqob, because they are full of the ways of Eastern antiquity and of fortune tellers, magicians, and those who practice sorcery by attempting to communicate with dead souls and demonic spirits in the manner of the Palishty, the foreign foes who invade the Promised Land, invoking fear, while separating and terrorizing, and with the offspring of foreigners, they clasp hands and engage in the business of mockery and ridicule. (2:6)

Their land is filled and satisfied with silver and gold. And there is no end to their treasures. Their land is filled with swift stallions, and there is no limit to their chariots of war. (2:7) Their land is filled with religious images and false gods, the work of their hands. They convey their intent by bowing down in homage and allegiance to that which they have made with their fingers. (2:8)

So humankind bows down in submission and fear, each and almost

every individual is humiliated and humbled. Therefore, do not accept them, support them, endure them, or respect them. (2:9)

Then the haughty and arrogant appearance and perspective of mankind shall be diminished and degraded, reducing and collapsing the spatial dimensions of those haughty and arrogant individuals. So the set-apart aspect of Yahowah will be inaccessible in that day which is His day. (2:11)

Indeed, the day for the approach of Yahowah of the spiritual implements shall be a time of degrading diminishment for all of the arrogant and haughty elitists who have risen to positions of authority, for those who have ascended to power, and for the highest ranking and most prominent, (2:12) and likewise for all the strong and established who whitewash and pave over, the highest ranking, most overbearing and haughty, and the exalted and honored; against all of the high and mighty, especially the religious worship of Allah as the Greatest of Bashan, the Serpent. (2:13)

I am against all of the mountainous powers which have sought or ascribed high status for themselves, and against all who are exalted and honored. (2:14) I am against every official and exalted podium and pulpit and against every fortified and impregnable barrier and wall. (2:15) I am against all the ships of Tarshysh (as a metaphor for America), and against all of their vessels' coveted treasures. (2:16)

So then, the arrogant man shall bow in submission after being brought down and humbled and then reduced in stature, and the rebellious nature and special dimensions of men shall be diminished. Therefore, the set-apart aspect of Yahowah will be unapproachable and inaccessible in that day which is His day. (2:17)

The artifacts of worship, the ineffectual ideas, the worthless idols, and the false gods shall utterly and completely go away, be removed, be discarded, and vanish. (2:18) And they will go into the caves in wastelands of rocks and into holes in the ground from their dread of the presence of אלהים, and from the overwhelmingly impressive splendor of His majesty in His stand to inspire the Land. (2:19)

In that specific day, His day, He will throw away human objects of worship, their ineffectual religious ideas, their money, and their worthless idols and false gods of gold which they made for themselves to provide explanations, pontifications using words, while bowing down in worship,

giving them to the rodents, dung-beetles, and moles. (2:20)

Therefore, they will enter into the crevices of the rocks, and thus be securely confined for being adversarial, and into the fissures of volcanic stone, all from their dread of Yahowah, and from the overwhelmingly impressive splendor of His majesty in His stand to inspire the Land. (2:21)

You should refrain from approaching and you should forsake, staying away from the provision and lot of the man, whose conscience promotes hypothetical equivocations which inflame resentment and kindle animosity, because of what he plans and plots.” (Yasha’yah 2:1-22)

Upon His return, Yahowah’s ire is directed expressly at religious, political, economic, and military leaders, as well as the tools and symbols of their trade. The most esteemed will be the most degraded. The most prominent will be diminished. And along with them, God will remove and destroy all traces of religion. Man’s propensity for worship and war will be no more.



Unless we are cognizant of where we have been, it’s difficult to know where we are going. So now that we have reviewed these haunting appraisals of how religion has forestalled man’s relationship with God over the course of the past three millennia, as we move forward, let’s consider what Yahowah has to say about His relationship with those living in Yaruwshalaim, Yahuwdah.

This is the consequence of religion. In its wake, God becomes unknowable. And in its presence, God is not available. His provisions to uphold life have been withdrawn. The very next line in Yasha’yah / Isaiah reads...

“Indeed, behold, the Upright Pillar of the Tabernacle, אֲשֶׁר־עָלָה of the Spiritual Implements, is removing from Yaruwshalaim and Yahuwdah the support which upholds life and the provisions extended by the shepherd’s staff, all supplies of bread and all supplies of water.” (Yasha’yah 3:1)

The intent of this chapter was to present the third chapter of *Yasha’yah / Isaiah*. But this is as far as we will get – at least for now. The implications of Yahowah withdrawing His support and removing His provisions for life are so ominous, we will stop what we were doing and devote our undivided attention to answering two questions. What are Yahowah’s provisions for life and how do

those who are bereft of them receive them now that they have been withdrawn?

Let's be clear, since Yahowah cannot and will not renege on the promises He has made relative to His Covenant and Invitations to Meet, those who have accepted the former and answered the latter are unaffected by this statement. All of the benefits associated with both are in full effect. So God is not saying that He is annulling His Covenant or cancelling His Invitations, but instead alerting Yahuwdah that so long as they remain overtly religious, He is withdrawing from them. And that makes Yahowah much more difficult to find and to know. While it's still possible, it can now only be achieved from the proper perspective and by those who are no longer religious.

This much is certain. Yahowah's provisions to uphold life are presented in His *Towrah* / Instructions. They are found in the provisions of the *Beryth* / Covenant and in His *Miqra'ey* / Invitations to Meet. But since all three – the *Towrah*, *Beryth*, and *Miqra'ey* – are either ignored, corrupted, or rejected by religious institutions which replace them with the likes of their New Testament and Talmud, the way to life remains an enigma to most. Simply stated: where there is religion, there is no access to God.

Directly following Yahowah's explicit and comprehensive condemnation of religion, this is a stunning declaration. It reveals that religion not only estranges the preponderance of people from God, the presence of religion causes God to withdraw His support and remove access to the provisions He has provided to sustain life. When there is no one to communicate His message to who is willing to listen, and no one to work with who is willing to engage, apart from His *Tsyown* which point the way to His *Towrah*, the path to Yahowah is hidden.

All those who would claim to speak for God, therefore, mislead. For thousands of years, humankind would stumble and die in a darkness of its own making. We have turned off the lights, and without illumination, the *Towrah* cannot be observed. And even some 777 years later, when the Light of Yahowah stood in our presence as the living symbol of Yahowah's provision, man ignored what He said and did, becoming even more religious in the process.

As we have done in the past, let's deploy the power of observation to closely examine and carefully consider the words which comprise God's ominous declaration. He just said...

“Indeed (*ky*), behold (*hineh* – look up and pay attention), the Upright Pillar of the Tabernacle (*edown* – the Upright One set into the foundation to hold up

the Tent of the Eternal Witness), **Yahowah** (יְהוָה) **of the Spiritual Implements** (*tsaba'* – of the command and control regimen of Heavenly Envoys), **is removing** (*cuwr* – is taking away, leaving and rejecting (hifil absolute active – as a descriptive verb the subject, Yahowah, is actively causing the object, Yaruwshalaim, to engage in the process of removing)) **from** (*min*) **Yaruwshalaim** (*Yaruwshalaim* – Source from which Teaching and Guidance Regarding Reconciliation Flows) **and** (*wa*) **Yahuwdah** (*Yahuwdah* – Relate to Yah, Related to Yah, and Beloved of Yah) **the support which upholds life** (*mash'en* – the supportive pole which holds someone and something up, the basic provisions needed for life (masculine); from *sha'ah* – to support by providing something to lean upon) **and** (*wa*) **the provisions extended by the shepherd's staff** (*mashe'nah* – supplies used to help in some way, specifically, a staff used to protect, lead, and rescue sheep), **all** (*kol*) **supplies** (*mish'an* – provisions for life and assistance) **of bread** (*lechem* – to consume food and to struggle when opposed) **and** (*wa*) **all** (*kol*) **supplies** (*mish'an* – assistance and provisions) **of water** (*maym* – of rain, of the sea, and of tears)." (*Yasha'yah* / Salvation if from Yahowah / Isaiah 3:1)

The relationship had completely soured. There was no longer any hope of reconciliation. Religion had run amuck. So Yahowah announced that He was withholding His "*mash'en* – support," the "provisions required to uphold life." The "*mashe'nah* – shepherd's staff" was being withdrawn, and with it, God's "leadership, protection, and assistance." The Creator would no longer be walking with His flock. They were released to fend for themselves.

In this regard, it is interesting that of the three variations of *mish'an*, two were masculine and the other feminine. While it is conjecture on my part, I see the First Family in these words: Father, Mother, and Son. To begin, *mash'en*, representing the "Upright Pillar of the Tabernacle," is the supportive timber that was set into foundation of the Tent of the Restoring Witness to enlarge and secure the Home God had prepared for His Covenant Family. The "*Edown* – Upright One" is Yahowah standing up for us as Yahowsha' on Passover and UnYeasted Bread, sustaining our lives through His sacrifice.

In the feminine form, *mashe'nah* may then depict the role our Spiritual Mother, the *Ruwach Qodesh*, plays in the lives of the Covenant's children. She is the source of eternal life. Her spirit is our provision. She provides counsel, and thus serves as the staff which leads and nurtures, assists and protects, us. Collectively the *mash'en* and *mashe'nah* provide the bread and water of life. From

this perspective, while Yahowah is mentioned by name, Yahowsha' represents the "lechem – bread" of life and the Set-Apart Spirit is the source of living and cleansing "maym – waters."

Additionally, there were three shepherds, and thus three shepherd's staffs, deployed by Yahowah to lead His sheep home: Moseh with the words of the *Towrah*, Dowd with the lyrics of the *Tsyown*, and Yahowsha' as the living embodiment of the *Miqra'ey*.

While I've routinely translated יָרָבֵּן as "edown – upright pillar" rather than as "adown – lord," for a host of compelling reasons every time it is used in conjunction with God, when presented as an aspect of the "mash'en – supportive pole holding something up which sustains life," there can be no argument that this is a superior choice. Apart from this defining context, however, since Yahowah shows great affinity for the title, Father, the irreconcilable conflict between the kind of relationship manifest between a Father and son versus a Lord and subject is sufficient to reject the vocalization 'adown as "lord and master." Moreover, Yahowah refers to the Adversary, Satan, as *Ba'al*, the most common Hebrew word for "Lord." They have nothing in common, especially not a title.

Also compelling, throughout the *Towrah*, the vocalization 'edown is used specifically to describe the "upright timber placed upon the foundation of the Tabernacle to support the Tent of the Restoring Witness." I tend to suspect that God knows what He is talking about – especially since He was there. Even the letters, when their graphic depictions are considered, convey Almighty God as part of the flock ב' opening the Door א' to His Home while securing and augmenting י' the lives of His children נ'.

As a result of *Yahuwdah's* propensity to be religious, Yahowah has taken something away, something essential to supporting and upholding life. So while I know what He is referring to, and I realize that most of those reading this do as well, it is important that everyone be given the opportunity to understand as clearly as His words allow precisely what comprises Yahowah's provisions for life. And even for those of us who are privileged to know the answer, there is always a great deal more to learn. Therefore, one word at a time, one insight and instruction after another, we will open the *Towrah* and journey through the *Beryth* / Covenant as it was presented by Yahowah. Along the way, we will also focus on answering the question: how do we get it back?

The answer, at least to acquiring the provisions for life, and even to the perspective required to ascertain the basis for them, is found in this

pronouncement's second word, *hineh*. So in the remainder of this chapter and the next, we are going to follow Yahowah's strategic deployment of *hineh* in Bare'syth, beginning in the Garden, as it appears at the impetus of the flood, following it to Babel, and then throughout the story of the Covenant. I think we'll be rewarded. In fact, I'm not only certain of it, I'm of the conviction that this will be among the most enlightening and enriching undertakings any of us has ever embarked upon.

Hineh, translated "behold" in this statement, conveys the idea of "looking up and paying attention." It once served as the actual name of the letter, Hey - א, and still serves as its definition. It is the only character repeated in Yahowah's - איהוה name. The Hey is also found twice in the verb, *hayah* - אהא, "to be," which God used to convey His very existence when He introduced Himself to Moseh.

In *hineh* - איה we find the letter repeated on either side of a Nun, which was written using the depiction of a sperm. While these dual occurrences of the letter א in איהא, אהא and איהוה may be subtle and are often overlooked, little things are sometimes the most revealing.

In these two words which facilitate our awareness of Yahowah's existence, "*hineh* - איה" and "*hayah* - אהא," not only are there two א's, the letters set between them are equally revealing. In *hayah*, 'Abraham and Sarah are represented by the א's. They reached up to grasp hold of Yahowah's hand ה, relying upon Him. As a result of His provisions and by acting upon His instructions, they gave birth to the first child "*ben* - ב" born into the Covenant family, "*Yitschaq* - Laughter," who is then depicted by the sperm ׀ in *hineh*.

The very existence of Yahowah, and indeed, the basis of His name, is predicated upon the hope that His creation would look up to Him and pay attention to Him. By doing so, God could adopt us as His sons and daughters, enabling us to live forever with Him through His Family Covenant. This realization is further affirmed by the third element introduced between the two individuals standing up and reaching up to Yahowah in the midst of His name. The tent peg, Y, conveys the ideas of living protected and secure within a home, and of being enhanced, enriched, and empowered as a result of the additive and growing nature of a family.

Hineh is introduced in the opening chapter of the *Towrah*, in *Bare'syth* 1:29. So that we appreciate the context in which it was conveyed, at the conclusion of the fifth day of creation, the Creator said...

"Let the earth bring forth living creatures after their kind,' and it was

so. (1:24) And God caused the living creatures of the earth to procreate within their species... And God saw that this was good. (1:25) Then God said, 'Let us make man in our image, according to our likeness. And let them rule over the fish of the sea and over the birds of the sky and the mammals of the earth....' (1:26) So God created man in His own image, in the image of God He created man, male and female He created them. (1:27) Then God knelt down in love to lift them up. And God said to them, 'Be fruitful and productive, becoming greater in every way. Fill the earth and exert your influence over it....' (1:28)

Then (wa) God ('elohym) conveyed ('amar – expressed in words (qal imperfect – literally conveying something that would have actual and ongoing consequences)), 'Pay attention (hineh – behold, something important is being accentuated, be observant now, look up, listening carefully to the insights being emphasized, notice the details in this narrative and consider the context, because, surely, this will change your perspective), I have provided (nathan – I have given, producing and offering, I have placed and appointed (qal perfect – addressing a finite period of time when something has been totally accomplished and should be interpreted literally)) on your behalf (la 'atem 'eth – to facilitate your approach, therefore) every (kol) plant ('eseb – form of green vegetation suitable for consumption; from an unused root meaning to glisten and grow) producing seeds (zara' zera' – sowing seeds and yielding offspring, producing descendants and conceiving a family) which beneficially shows the way to the relationship ('asher – which provide the blessing of an upright, fortuitous, and elevated state, a joyful and happy attitude, and an encouraged and content mindset to those walking the correct way along the proper, specific, certain, and restrictive path to a blessed and prosperous life, stepping out and taking a stand with regard to this teaching and guidance on behalf of your stability, safety, and security, being led to pursue life the right way) upon ('al – on) the surface (paneh – the presence and before, appearing on the face) of the entire (kol – of the whole) realm ('erets – land, region, territory, and ground, even material realm), and also therefore (wa 'eth), every (kol – the entirety of and every kind of) tree (ha 'ets) whereby a blessing is provided, the means to an upright and elevated existence for those walking the correct way along the proper path to abundant life ('asher – which beneficially shows the way to the relationship and encourages stepping out with regard to this teaching and guidance to pursue life the right way) with the fruit (ba huw' pery – with regard to its harvest and offspring) of those trees ('ets) sowing seeds (zara' zera' – producing seeds and yielding offspring,

producing descendants and conceiving a family) **for your benefit and for you to approach** (*la 'atem* – on your behalf). **They exist for you** (*hayah* – you shall have them exist and for you they are (qal imperfect – literally with ongoing implications)) **to be consumed as nourishment** (*la 'aklah* – to be eaten as food and to be devoured as a symbol of what is true, even unexpected, surely and indeed serving as a marker of emphasis designating the goal and means to draw near unto it).” (*Bare'syth / In the Beginning / Genesis 1:29*)

It would be redundant for God to restate that He provided plants which yield seeds and trees which bear fruit and reproduce after their kind. He said this very thing using these same words in *Bare'syth* 1:11-13 when describing the result of the third day. And the fact that they could be eaten was not only obvious, it was irrelevant, since unlike the instruction soon to be provided in *Bare'syth* 2:15-17, there was no rationale for the guidance here in *Bare'syth* 1:29. Further, this rather mundane and repetitive insight on horticulture and biology would not follow the first use of the highly-charged “*hineh* – pay attention” unless God was addressing something else, and simply using plants, trees, and seeds as symbols for a vastly more nourishing insight.

All one has to do to appreciate this symbolism, and understand the implications, is look to *Bare'syth* 1:14-19 where the message of the fourth day is presented. There, Yahowah speaks of the greater and lesser lights in the spiritual realm serving as signs of the Meetings, to provide light, and thus enlightenment, but also as separation between light and darkness. Yahowah was using this symbolism to predict His arrival to fulfill the *Mow'ed* in year 4000 Yah, and to help us spiritually distinguish between light and darkness, between right and wrong, so that properly enlightened, we would choose to separate ourselves from the darkness of man and seek to be set apart unto the Light of God. The stated implication is that the things Yahowah provides are “*towb* – good, pleasing, beneficial, healthy, and nourishing.”

While nothing Yahowah has to say about food is invalid, it almost always serves as a metaphor. If we consume that which is provided by God, it is nourishing, and we will live and grow. If we consume human rubbish, that which is tainted and unhealthy, corrupted and perverted, it is going to make us sick, and too much of it will kill us. When we substitute words for food, in this case the plants and fruit of the trees, we discover that what God has offered in His Towrah will nourish us, while man's corruptions may kill us. What we consume matters. We ought to trust the things of God and reject anything contrary to His

instructions. The consequence will have a direct influence upon whether we become the offspring of the Covenant or a product of the seed of man.

This translation of *hineh* as “pay attention, behold something important, notice that an insight is being accentuated, be observant right now, without delay, this very instant, standing up, looking up, and reaching up, listening carefully to the guidance being emphasized, noticing the details in the narrative while considering the context, because, surely, what follows will change your perspective” is fully amplified. That is to say almost every connotation that could be derived from the word’s use in the *Towrah, Naby’*, and *Mizmowr* was conveyed in the definition. And in the case of Yasha’yah 3:1 and Bare’syth 1:29, each and every thought seems to apply. It is all true. And while this was the very first time *hineh* was used, there will be one thousand others, each deployed to encourage us to consider the implications within the context of what precedes and follows its use.

Yahowah said “Pay attention, behold something important is being accentuated, be observant, look up and listen carefully to the insights, notice the details and consider the context, because I have provided and produced something, appointing it and placing it before you and on your behalf to facilitate your approach and establish your perspective.” This alone should get our undivided attention. But in Bare’syth 1:29, *hineh* was reinforced and expounded upon by *’asher* – the very word that led me to Yah. It appeared twice in this sentence. And that is significant following *hineh*.

Fully and accurately defined, *’asher* conveys that “a blessing is being provided by way of a relationship which reveals the means to an upright and elevated existence for those walking the correct way along the proper path to abundant life.” *’Asher* “beneficially shows the way to the relationship and encourages us to step up and out with regard to this teaching and guidance, thereby pursuing life the right way.” *’Asher* leads to “a fortuitous state, a joyful and happy attitude, and an encouraged and content mindset.” It affirms that the means to these benefits is derived by “walking the right way along the proper, specific, certain, and restrictive path to a blessed and prosperous life, stepping out and taking a stand with regard to this teaching and guidance on behalf of our own stability, safety, and security.”

So now through the lens of *’asher*, we are afforded the insights Yahowah didn’t want us to miss. When viewed from the proper perspective, the following testimony affirms that God’s provisions to support and uphold life can still be

relied upon. Yahowah is using plants to symbolize His Word, trees as metaphors for His plan, and their seeds to speak of the offspring, or beneficiaries of these things, of children and family.

Therefore...“Pay attention, behold something important is being emphasized. Be observant, look up and listen carefully to the insights. Notice the details and consider the context, because I have offered something, placing it before you to facilitate your approach. I have provided on your behalf every plant producing seeds which beneficially show the way to the relationship providing the blessing of an upright, fortuitous, and elevated state, a joyful and happy attitude, and an encouraged and content mindset to those walking the correct way along the right path to a blessed and prosperous life by way of this teaching and guidance which now appears throughout the realm. Also, therefore, every tree providing the blessing of an upright and elevated state, a joyful attitude and a contented mindset to those walking the correct way along the proper, specific, and certain path to abundant life. The fruit, offspring, and harvest of those trees are sowing seeds, thereby producing descendants and conceiving a family for your benefit and for you to approach. They exist for you to consume as nourishment, devouring them as a symbol of what is true, even unexpected, all surely and indeed serving to emphasize and properly designate the means to draw near.”

Even though it required some effort and thought, I suspect that we’d all agree; this served as a fortuitous introduction to the symbolic aspects of *hineh*. The next time, however, will be considerably more straightforward – albeit fraught with concern.



Hineh is deployed again in *Bare'syth* / Genesis 6:13, with Yahowah encouraging Noah to look up and pay attention because the land had become overwhelmed with cruelty and violence. For there to be any hope of a relationship, He would have to eliminate the perpetrators and start again with the eight souls willing to listen and respond to His life-saving instructions.

In that this story sheds light on the reason Yahowah was withholding His provisions to sustain life in *Yasha'yah* / Isaiah 3:1, while also illustrating through

hineh that God wanted Noah to understand His justifications for doing so, let's review it from the beginning to its conclusion, wherein the Covenant was established for the first time based upon Noah's willingness to listen to Yahowah's instructions.

God's message begins...

“Indeed, when the defilement and slaying, the profane nature, 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 of them shooting arrows at one another within the area and before the presence of the descendants of Adam.

And daughters were born to them (6:1) and 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 from any which, as a result of their relationships and to benefit their ways, they chose. (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.’ (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* 6:1-4)

Now that we have our bearings, let's examine the words of God as if our very lives depended upon understanding them.

“Indeed, when (*ky* – by contrast, and as a verifiable result) **the defilement and slaying** (*chalal* – the profane nature, contemptible attitude, and disgraceful wounding, the dishonorable pollution and violent, harmful stabbing; from *chalah* – sickening disease, illness which weakens and grieves, painful travails (hifil perfect – the subject causes the object to participate in the action which is comprehensive, albeit finite in duration)) **of the descendants of Adam** (*ha ‘adam* – mankind, humans with a *neshamah* – conscience) **came to actually and continually exist** (*hayah* – began to occur, becoming manifest (qal imperfect – actually and habitually), **it increased dramatically** (*la rabab* – it grew to the point of being multiplied greatly in a myriad of ways, reaching into the tens of thousands with the shooting of arrows (qal infinite – genuinely intensifying the action of the highly descriptive verb)) **upon the presence of the realm of the descendants of Adam** (*‘al paneh ha ‘adamah* – on account of the face of and before the presence, thereby identifying the ground where Adam’s descendants lived, symbolically turning them the ruddy red color of blood).

And daughters were born to them (*wa bath yalad la hem* – therefore, in addition, female offspring were conceived by them (pual perfect – passively causing the object to suffer the effect)), (6:1) **and the sons of the Almighty** (*wa beny ha ‘elohym* – the children and male offspring of the Father, God Almighty) **saw that** (*wa ra’ah ‘eth* – they perceived and they noticed accordingly therefore that (qal imperfect)) **the daughters of Adam** (*ha bath ha ‘Adam* – the female offspring of the man) **were indeed** (*ky* – surely as a result and by way of comparison and contrast, truly) **desirable and beneficial** (*towb* – pleasing, beautiful, and valuable, better, and more productive and prosperous, facilitating the accumulation of possessions, possessing a useful quality). **So they grasped hold of and took for themselves** (*wa laqah la hem* – and they selected, obtained, and collected on their behalf (qal imperfect)) **women** (*‘ishahym* – female individuals who had the potential to be, but were not necessarily wives or mothers) **from any which as a result of their relationships and to benefit their ways** (*min kol ‘asher* – from every one whose benefit) **they chose** (*bachar* – they desired or preferred, they selected and considered (qal perfect)).” (*Bare’syth* / In the Beginning / Genesis 6:2)

Chalal, translated “the defilement and slaying” above, depicts the problem Yahowah was seeking to resolve. The vast preponderance of people, and most especially the descendants of Adam, therefore those with a *neshamah* / conscience, were polluted with religious myths. Corrupt, they had become violent and deadly.

Ha 'adam can be translated “the man, the man called ‘Adam, or the descendants of ‘Adam.” *Ha 'adamah*, which also appears in this statement, is either “the realm associated with ‘Adam” or “the ground where ‘Adam’s descendants lived.” While *'adamah* is nothing more than “‘adam – mankind,” rendered in the feminine, and thus perhaps, “humankind,” it is often defined as “ground” and is based upon the “ruddy red color of blood.” So while rendering both *ha 'adam* and *ha 'adamah* as “man” and as “ground” is deficient, ignoring the definite article and Hebrew basis for both words including their association with the first man created in Yahowah’s image, the failure to associate the corrupt and deadly tendencies of these folks to the *neshamah*, which gave them a competitive advantage, deprives this statement of the principal insight required to understand it.

This infers that the *neshamah*, which was the singular attribute that differentiated ‘Adam and Chawah from the humans living outside of the Garden, was passed along to the “daughters who were born to” “the descendants of Adam.” That is what made them “desirable and beneficial.” The *neshamah* equips a person to think, to exercise good judgment, and to understand – even to predict the most likely outcome of events based upon the circumstances that led up to them. It, like the Tree of the Knowledge of Good and Evil can be used for good or bad. In this case, it was almost universally detrimental, making those equipped with it vicious killers who desired such women because their superior intellect would aid in the construction of weapons and accumulation of possessions.

The “sons of the Almighty” refers to ‘Adam being conceived in God’s image and also to the relationship Yahowah had with ‘Adam, denoting His desire to have his descendants become part of His Covenant Family. In this context, therefore, it depicts men with a *neshamah*, the only thing capable of conceiving sons in our Heavenly Father’s likeness. These individuals are unlike *mal'ak*, the heavenly messengers who, while being spiritual beings, were not created in the image of God. They would never be described as “*ha 'adam*.” The *mal'ak* are implements, not sons. There is no Covenant for them. The daughters of ‘Adam, therefore, depict women born with a conscience, with the ability to reason.

They were seen as desirable because children born unto them would be vastly more capable than those conceived without a *neshamah*. And in those days, sons supported their father’s ambitions. It became a recipe for disaster.

You may have noticed that there was no love involved here, no volition on behalf of the women. They were seized and taken, not unlike what occurs in Islam. They had nothing to say in the matter. Also noteworthy, most English bible

translations render *'ishahym* as “wives” when the word simply means “female individuals.” As “women,” they would have had the potential to be, but were not necessarily, mothers or wives. And without consent, the idea of marriage is ludicrous.

“Then (wa) Yahowah (אֱלֹהִים) said ('amar – communicated using words (qal imperfect)), 'My Spirit (Ruwach 'any – Spirit of Mine, always feminine in the text; from ruwach – to accept as a result of being perceptive, to facilitate understanding, and to provide relief and restoration, enlarging an individual and expanding their capabilities over an interval of space and time) shall not remain nor abide (lo' duwn – will not dwell nor contend with, will not plead with or vindicate (qal imperfect)) with the descendants of 'Adam (ba ha 'adam – with mankind, humans with a neshamah – conscience) forever (la 'owlam – indefinitely or eternally, for an unending duration of time) because (sha – for the reason and to make a contrast) additionally (gam – besides moreover and in addition), he is (huw') flesh and prone to preaching (basar – biological life, an animal, a corporeal construct subject to decay; based upon the verbal root, basar – to proclaim, publish, and preach news considered good and beneficial by those who hear it). So for a period of time, it shall exist that his days will be (wa hayah yowmym huw' – therefore it shall actually and for a limited period, that his time shall be (qal perfect)) one-hundred-twenty (me'ah wa 'esrym – a hundred and twenty) years (shanah – repetitions of the seasons, times to change and be different, repeat of the solar year).” (Bare'syth / In the Beginning / Genesis 6:3)

Time had run out for every man and woman with a *neshamah* – conscience, save Noah and the seven souls with him, circa 2968 BCE – Year 1,000 Yah. It will expire once again, this time for everyone who fails to embrace the Covenant prior to 2033 CE, Year 6,000 Yah, exactly 5,000 years after the flood.

Yahowah's Spirit is akin to light, and thus much like energy. As such, it is eternal. Our physical bodies are comprised of matter, and are thus mortal. One cannot reside with the other beyond a finite period of time. To become immortal, to enter Yahowah's presence, to become more like Him, to inherit the benefits of the Covenant and be empowered and enriched, we will have to jettison our physical bodies and be transformed into light. But this only applies to the Covenant's children. While Yahowah will abide with them forever, those who remain mortal, those who cling to the family of man, those impressed by expressions of human power and influence, will remain estranged.

The primary meaning of *basar* isn't “flesh.” Its verbal root, *basar*, reveals the

actual reason Yahowah's Spirit would not endure with man. Humankind had become overtly religious: "proclaiming, publishing and preaching news considered good and beneficial by those who hear it." Ask any Christian to define "Gospel," and this is what they will say.

The limitation of 120 years is still in effect. Even with all of man's scientific and medical advancements, the longest human lifespan was that of Jeanne Calment of France, a woman, not man, who died in 1997 at 122 years old. (Women have the capacity to live longer because they have two X chromosomes while men have just one. Once one of one is damaged, there isn't a second option to fall back upon.) The second oldest woman, Susannah Jones, an American, died in May 2016 at 116. The longest lived man in recorded history was Jiroemon Kimura of Japan, who died in 2013, four years shy of 120. While they are all dead, the oldest living man is Yisrael Kristal, a Yisra'elite. He was born in September 1903, and is thus 113.

The length of a human life is determined largely by our genes. Human cells are limited in the number of divisions they will support, and they progressively lose telomeres with each subsequent cell partition until a few short telomeres become uncapped leading to an arrest of growth known as replicative aging. While these cells do not die initially, in the absence of genomic alterations, the telomere DNA remain quiescent, producing different proteins than younger cells. But then once a tipping point is reached and many telomere ends become uncapped, the propensity of the critically shortened telomeres to divide leads to rapid cell death and puts the body into crisis.

There is, however, an enzyme called telomerase, which can lengthen clipped telomeres. Unfortunately, it has the side-effect of promoting malignancy. This should not be surprising since cancer is caused by rapidly replicating cells. The potential reward, the ability to provide a lifespan of up to a thousand years, has global pharmaceutical companies salivating. Since it would create the fabled Fountain of Youth, genetic research scientists are trying to find a solution to the lifespan limitation of telomere DNA without the deadly side-effects of telomerase-induced cancer.

While it is unlikely that they will solve this challenge prior to Year 6000 Yah (2033 CE), at least with a drug that will be widely available, the fact that the DNA language of life can be edited to lengthen and shorten a human lifespan has profound implications regarding our interpretation of the Towrah. For example, Adam's and Chawah's DNA would have been programmed such that it prevented

cell senescence indefinitely. But then, the information contained in the Tree of the Knowledge of Good and Evil may have altered our initial script so that it started the aging clock ticking. Adam, Chawah, and those closely related to them would then have had the capacity to live for up to a thousand years.

Thereafter, since He authored the code of life, Yahowah could have edited our DNA such that 120 years would be the upward limit of human existence. As such, the oldest of the last generation conceived with the capacity to witness Yahowah's return would have been born in 1913 – perhaps the darkest year in American history (the year the Federal Reserve was clandestinely created commencing the destruction of the currency, the Federal Income Tax was established to control everyone by redistributing wealth, all while Woodrow Wilson was secretly scheming to develop and deploy the disease errantly called the “Spanish Flu” that would become the world's most lethal plague of death).

Looking ahead, those who are born to Covenant parents during the Millennial Shabat of Sukah will likely have their DNA reprogrammed such that they will again have the potential to live for 1000 years. So as is the case with so many things we have discovered in the Towrah, from six days of creation accurately representing 14.7 billion years, depending upon whose clock one is considering, to the asteroid impact and upwelling of seawater which led to the flood, or now the reduction in human lifespans, Yahowah's explanations are not only plausible, they have been validated.

Now moving on to the next statement, I'm appalled by the number of conspiracy kooks who promote the myth that the Nephilym were “giant spiritual beings” who “mated with human women.” Many use the book of Enoch, which is an outright fraud, to advance their case. The Nephilym were not giants, they weren't even particularly tall, but they were religious. And they were also militant, becoming the living embodiment of the things God hates most. We know this about them because this depiction serves as the basis of their name.

“There were (*hayah* – for a limited period of time, there actually and literally existed (qal imperfect)) **the Nephilym** (*ha Nephilym* – those who prostrate themselves and are stillborn; from the verbal root, *naphal* – to fall in prayer, battle, and status, going from a higher position to a lower one, those who are separated and die, those who bow down, falling prostrate to worship something on the ground, those who neglect and are thereby neglected, those who attack to conquer in an offensive military action, becoming inferior in the process, those subject to miscarriage, and thus untimely death) **existing in the region** (*hayah ba ha 'erets*

– came to exist within the land or territory, albeit for a limited period of time (qal perfect)) **in those days** (*ba ha yowmym ha hem*), **but also by comparison, in a slightly different form, they existed for some time thereafter** (*wa gam 'acharken* – and in addition, besides, but also by similarity and resemblance, after this, for some time later in another form, somewhat different and distinct but of the same genre, one following the other).

By association (*'asher* – revealing the benefits and showing their way of life), **the sons of the Almighty** (*beny ha 'elohym*) **came** (*bow'* – actually made a habit of pursuing (qal imperfect)) **to** (*'el* – toward and upon) **the daughters of man** (*bath ha 'adam* – the female offspring of mankind who were descended from 'Adam), **and they conceived children for themselves** (*wa yalad la hem* – they approached and impregnated them, culminating in the birth of their offspring (qal perfect)). **These** (*hem*) **warriors and political leaders** (*gibowr* – prominent individuals with the ability to fight and who prevailed in their quest for military and political power), **who hailed from a relatively long time ago** (*'asher min 'owlam* – who are from antiquity and thus from the distant past), **are individuals with reputations and recognizable names** (*'ysh ha shem* – men of renown).” (*Bare'syth* / In the Beginning / Genesis 6:4)

Most Hebrew nouns are defined by their verbal, or actionable, roots. *Nephyl*, and in the plural, *Nephylym*, is no exception. It is based upon “*naphal* – those who prostrate themselves and are stillborn.” It, therefore, depicts “religious people who bow down in prayer and die as a result.” Fully amplified, *naphal* describes those who: “fall in prayer, battle, and status, going from a higher position to a lower one, those who are separated and die, those who bow down, falling prostrate to worship something on the ground, those who neglect and are thereby neglected, those who attack to conquer in an offensive military action becoming inferior in the process.” It is related to *nephel*: “those subject to miscarriage, and thus untimely death.” It reveals that the religious conceive “stillborn children.”

Since *ha Nephylym* is a title, it should be transliterated rather than translated, and then explained either within a parenthetical as part of the translation itself, as a footnote, or in collaborative commentary. But there is absolutely no justification for translating *ha Nephylym* as “giants.” This error is a legacy of the Septuagint, one incorporated into the Latin Vulgate and then passed along through the King James Version. Even *Strong's*, while attempting to justify the KJV as is their penchant, attributes *nephylym* to the verbal root, *naphal*, acknowledging that it is “from 5307.” And yet, 5307 - *naphal*, is the antithesis of giant, of big, or of

standing tall.

Since the erroneous nature of English Bible translations is a product of religion, once we have concluded our evaluation of *Bare'syth* 6:4, we will use the errant rendering of *ha Nephylym* in English bibles as “giants” to explain how these errors originated and why these mistakes are seldom corrected. It is a long and sordid tale, one that deserves our undivided attention.

Before we go down that road, however, let's continue to focus on what Yahowah just revealed in *Bare'syth* 6:4. And what I find particularly interesting about this passage is what follows *ha Nephylym*. Yet, as we shall soon see, the insight is something every translator missed. Speaking of these overtly religious individuals and of their deadly and militant nature, even of the fact that they were in essence killing their own children, in *Bare'syth* 6:4, Yahowah said: “*wa gam 'achar ken* – but also by comparison, in a slightly different form they continued to exist for some time thereafter.” This means that a propensity for worship and war did not die out with the *Nephylym*, but instead, both traits continued to plague humankind throughout the civilizations which followed. And indeed, this was the case with Sumer, Babylonia, Assyria, the Hittites, Canaanites, Egyptians, Minoans, Phoenicians, Carthaginians, Greeks, Spartans, Romans, Persians, Byzantines, Ottomans, Indians, Chinese, Japanese, Aztecs, Incas, and Mayans, *et al.* Alone, man is bad, but in tribes, nations, and civilizations, he is far worse. It is the very point Yahowah will soon make regarding Babel.

Not long ago, I was denouncing the savage and grotesquely immoral nature of Rome, calling them the most horrific civilization in human history. By doing so, I was in essence echoing Yahowah's perception of them. But my son stopped me dead in my tracks. He agreed that Imperial Rome was more ruthless than any of the barbarian tribes they subjugated and, in his estimation, the Roman Catholic Church has been an even greater menace to mankind, but then he asked, “Can you name a non-religious, nonviolent civilization?” No. Every human civilization has been uncivilized – a legacy of the *Nephylym*. Rather than looking for giants or over-sexed spirits, we ought to have been looking at ourselves.

The conclusion of this misunderstood and errantly translated passage should have been easy to assess. The *Nephylym*, and those who resembled them throughout antiquity, were “*gibowr* – warriors and political leaders, prominent individuals with the ability to fight who prevailed in their quest for military and political power.” According to God, these egomaniacal despots were “*ysh ha shem* – men of renown, individuals with reputations and recognizable names.” They all

left their mark on the world, one too often made by their weapons of war.

To be famous, or in this case, infamous, isn't good. God does not value soldiers or those who deploy them. They are not heroes. They are not valiant. Their might did not make them right. Their fame is their shame. There is no one depicted herein in heaven.

Should you believe that I'm projecting my personal predilections with this assessment, as opposed to conveying Yahowah's bias and perspective, you may want to consider what follows in *Bare'syth* 6:5, a statement we will consider after we track down the reason bible translations can all say the same thing and all be wrong.



Let's use the propensity of English bibles to misrepresent *ha Nephylym* as a prime example of why we should be suspect of everything published by a Christian institution. Their renditions of Genesis 6:4 are wrong, stating something that is absolutely and unequivocally untrue. There was no race of giants. In fact, the average height of men is substantially taller today than it was five-thousand years ago. Moreover, by misrepresenting God's message, the essential lesson He was conveying relative to mankind's propensity to be religious and deadly, necessitating the flood, was lost on every reader.

This is what Yahowah revealed:

“There were for a limited period of time, the Nephylym, 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, are individuals with reputations and recognizable names.” (*Bare'syth* 6:4)

As I suspected, the long litany of errors, and especially the notion of “giants,”

began as an errant translation from Hebrew to Greek by an unthinking scribe composing the Septuagint. Brenton's Septuagint Translation of Genesis 6:4 reads: "Now the giants were upon the earth in those days; and after that when the sons of God were wont to go in to the daughters of men, they bore *children* to them, those were the giants of old, the men of renown."

As you now know, there is absolutely no justification etymologically, in paleontology, anthropology, archeology, or ancient history, to support changing *ha Nephlym* to "giants." And there is absolutely no value whatsoever of transliterating the name without explaining it – especially based upon what God told us about them. Factually, the statement "now the giants were upon the earth in those days" is false. So either the translation was wrong or the Author was wrong. And if you believe that man was right, I'll take that wager.

Without an appreciation of what it means to be a son of God, all manner of misconceptions are possible, some of which we will witness in subsequent "translations." Further, *hayah ba ha 'erets* is much more accurately translated "existing in the region" than "were upon the earth."

The phrase, *wa gam 'achar ken*, is trivialized by "and after that," destroying the reason it was included in the text. Yahowah is telling us that the religious and vicious tendencies of the *Nephlym* would continue to exist in other civilizations for quite some time. He was correct.

Halak, whose primary meaning is "to walk," is commonly deployed to convey "to go." But *bow'*, which was used here, means "to come or pursue." Moreover, if the intent were to say "were wont to go," the verb would have had to have been written in the volitional mood, but it wasn't. Likewise, *'el* means "to." Had God wanted to say "in," He would have used *ba*.

The Septuagint's translator ignored the definite article, *ha*, preceding *'adam*, and then failed to convey the fact that *'Adam* was the name of the first man Yahowah created in His image.

There was no reason to write "*children*" in italics, which means that it was added for readability without justification in the text, because *yalad* means "to conceive children."

While *gibowr* can be rendered "mighty and powerful," it does not mean "giants." The most accurate translation in this context would be "warriors and political leaders, prominent individuals with the ability to fight who prevailed in their quest for military and political power." This underscores the point Yahowah

was making in reference to the *Nephylym*, and the one He will confirm in the next verse. And finally, while it is possible to extrapolate *shem* as “renown or reputation,” its primary meaning is “name.”

Therefore, as is the case with almost every attempt to accurately render a Hebrew statement in Greek, the Septuagint translator failed miserably. Either Hebrew concepts are difficult if not impossible to correctly convey in Greek or the Greek scholars who attempted these translations were inadequately schooled in Hebrew – or both. More to the point, Greeks were not only the most xenophobic race in recorded history, they universally hated Yahuwdym and their language, Hebrew. Since Yahowah and His Word are inseparable, to hate Hebrew is to hate God. To disassociate oneself from Hebrew is to estrange oneself from God.

The reason this is important is because English Bible “Old Testament” translations are almost universally products of the Greek Septuagint as reflected in the Latin Vulgate. And as for Latin, the only people who could rival Greeks in their overt animosity toward Yahuwdym and Hebrew were Romans. If we were to search the world for the two most inappropriate languages and cultures to communicate Hebrew ideas, we would find no one and nothing worse than Helens with Greek and Romans with Latin.

As I had anticipated, rather than translating the Hebrew text, Jerome replicated the Septuagint’s mistake in the *Latin Vulgate* on behalf his Roman Catholic overlords. He wrote: “*gigantes autem errant super terram in diebus illis postquam enim ingressi sunt filii Dei ad filias hominum illaeque genuerunt isti sunt potentes a saeculo viri famosi,*” which translates as: “Now giants were upon the earth in those days. For after the sons of God went in to the daughters of men and they brought forth children, these are the mighty men of old, men of renown.”

In a moment, we will study the long and sordid history of English Bible translations, but before we do, let’s read what the earliest and most recent variations have to say regarding *Bare’syth* 6:4. Following the Septuagint and Vulgate, Wycliffe, the first to translate the Latin into Anglo-Saxon, a precursor to English on behalf of the common man: “*Soothly giants were on the earth in those days, forsooth after that the sons of God entered in to the daughters of men, and those daughters begat; these were mighty of the world and famous men (they were the mighty and famous men of the world).*” While he was wrong, his heart was in the right place.

The next to publish, Tyndale, composed: “*There were tirantes in the world in thos dayes. For after that the children of God had gone in vnto the daughters of*

men and had begotten them children the same children were the mightiest of the world and men of renown.” While it would be natural to assume that “tirantes” was meant to be “tyrants,” as in ruthless despots, since the Tyndale Bible renders the same word in *Bamidbar* / Numbers 13:13 as “giants,” we would be closer to the truth with the assumption that his intent was to depict beasts who were frighteningly terrible.

The third oldest English bible was promoted by Cloverdale, although he copied Tyndale word for word. His renditions of Genesis 6:4 and Numbers 13:13 echo the mistakes made by his mentor.

Thereafter, we find the next four English “translations” slavishly returning to the familiar pattern of the *Vulgate*. Without exception, they all replicated the errant rendering of *ha Nephylm* found in the *Septuagint*, and thereby plagiarized Wycliffe’s “translation.” King Henry VIII’s *Great Bible* reads “giants,” as does Queen Elizabeth’s *Bishop’s Bible*.

The resolutely Protestant *Geneva Bible*, demonstrating its adherence to the Latin text of the Church they opposed, proposed: “There were giants^[g] in the earth in those days: yea, and after that the sons of God came unto the daughters of men, and they had borne them children, these were mighty men, which in old time were men of renown^[h].” Footnote [g] says: “or tyrants” as an ode to Tyndale, and footnote [h] reads: “which usurped authority over others, and did degenerate from that simplicity, wherein their fathers lived,” which is neither helpful nor accurate.

The first Roman Catholic English translation (of the Latin *Vulgate*, of course), known as the *Douay-Rheims*, offered: “Now giants were upon the earth in those days. For after the sons of God went in to the daughters of men and they brought forth children, these are the mighty men of old, men of renown.”

Proving that the *King James Bible* made no attempt to translate the Hebrew text, but simply plagiarized earlier translations of the *Vulgate*, they published: “There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bore *children* to them, the same *became* mighty men which *were* of old, men of renown.” On a test, if you copy someone else’s answer and pass it off as your own, you are wrong, even if their answer was right. But when you copy an erroneous answer, you not only reveal that you are incorrect, and likely ignorant, you prove that you cannot be trusted. Such is the case with the KJV.

Thereafter, the *Webster Bible* parroted their predecessors: “There were giants in the earth in those days; and also after that, when the sons of God came in to the daughters of men, and they bore [children] to them: the same [became] mighty men, who [were] of old, men of renown.”

The *Common English Bible* toed the same line: “In those days, giants lived on the earth and also afterward, when divine being and human daughters had sexual relations and gave birth to children. These were the ancient heroes, famous men.”

I suspect that you are noticing a trend. These mistakes were all copied from one to the next. To call them “translations” is to dishonor the word. And while they all proved that they cannot be trusted, no one seemed interested, willing, or able to hold them accountable. Worse, no one protested, stating that these lies and deceptions could not possibly be the inerrant word of God. There were no giants. Divine beings did not mate with humans.

Now that we have considered the oldest English bibles, let’s see what time has wrought. Surely, more recent “translations” will be more accurate, right?

In *Young’s Literal Translation*, after “Jehovah saith” and before “Jehovah seeth,” we find, “The fallen ones were in the earth in those days, and even afterwards when sons of God come in unto daughters of men, and they have borne to them – they [are] the heroes, who, from of old [are] the men of name.” Well, at least, *shem* was literally rendered. As for “Jehovah,” they got one of the four letters right.

The Good News Translation was bad news. The authors of this modern paraphrase proposed: “In those days, and even later, there were giants on the earth who were descendants of human women and the heavenly beings. They were the great heroes and famous men of long ago.” This, of course, is invalid in every conceivable way. There were no giants on the earth then, or later, and God did not say or infer that they existed. The GNT completely disposed of the phrase “sons of the Almighty” and replaced it with “heavenly beings.” The only such beings are *mal’ak*, and they do not engage in sex. They are comprised of light and serve as Yahowah’s implements and messengers. There are no “heroes” in this story and God was not addressing “fame.” It is reprehensible that men sold this rubbish as the Word of God.

For those who may be chaffing at the bit to challenge the notion that “there were no giants on the earth then, or later, because Goliath was called a “giant,” I would argue that one particularly large individual does not define a race. And

since archeologists have just recently unearthed the first evidence of a Philistine gravesite, we have proof that these invaders were of average height for their time, with men averaging just over five feet.

Beyond this, the Masoretic Text is corrected by the Dead Sea Scrolls with regard to Goliath's height. The MT reads "six cubits and a span." A cubit was measured from the elbow to the tip of the fingers, and therefore averaged sixteen to eighteen inches. A span was the width of a hand, or six to nine inches depending upon whether it was measured across the palm or from an extended thumb to the little finger. Therefore, the rabbinical text would have Goliath standing nine feet nine inches tall. But according to 4Q51Samuel, a one-thousand-two-hundred-year older manuscript found in the caves above Qumran, his height was actually four cubits and a span, and thus only six feet tall. So while that would have made him nearly a foot taller than the average Philistine or Yisra'elite, he was only a giant from the perspective of lesser men.

Returning to the myths promoted by the religious, in the *Living Bible* we find: "In those days, and even afterwards, when the evil beings for the spirit world were sexually involved with human women, their children became giants, of whom so many legends are told." It's hard to imagine anything worse than *The Good News Translation*, well that is until reading the *Living Bible*. Its rendition is despicable and wholly unjustified. It makes God out to be nincompoop, nearly as dumb and perverted as His creation. Other than the opening phrase, which was out of order, they didn't get anything right.

The message of the *Message* became: "This was back in the days (and also later) when there were giants in the land. The giants came from the union of the sons of God and the daughters of men. These were the mighty men of ancient lore, the famous ones." With all evidence to the contrary, we are still mired in the ignorance and carelessness of the *Septuagint* and *Vulgate*.

Laughably, the most recent English variation, the *New Living Translation*, opined: "In those days, and for some time after, giant Nephilites lived on the earth, for whenever the sons of God had intercourse with women, they gave birth to children who became the heroes and famous warriors of ancient times." While transliterating *ha Nephilym* as "Nephilites" would have been better than calling them giants, the NLT didn't get either right.

It would be funny if it wasn't so sad. But it is depressing, because these moneygrubbing religious imbeciles perpetrated their fraud in the name of God. They ascribed their verbal diarrhea to the Creator of the universe. In the process,

they made God out to be a liar. Thankfully, there is a consequence for doing such things. They will pay a price as a result.

While it would have been difficult for some, in that the Masoretic Text wasn't readily available to them, anyone creating or updating a translation over the past century could have taken the time to examine the root of *Nephylym* as we have done, and could easily have created an accurate transliteration and translation. But they chose to parrot their predecessors. Even though there is absolute proof demonstrating that there never has been a race of "giants," they continued to attribute this lie to God, hoping that Christians would buy their corruptions.

And let's be clear, these purported translations have gone from bad to worse. The last four were even more despicable than the initial four. But that is the nature of things. Once something is perverted, it never gets better.

Since we are now confronted by the collective malfeasance of religious "translators," or should we say, "copyists" and "plagiarizers," let's affirm something I discovered through research a number of years ago. The first English translations of the "Bible" were derived from Latin, not Greek, and most certainly not from Hebrew. They were all based on the Roman Catholic Church's *Vulgate* – which itself was an amalgamation of Old Latin manuscripts. While Jerome (actually Eusebius Hieronymus Sophronius) completed his blending process in 405 CE, it's the letter that he wrote to Pope Damasus that should have obliterated the credibility of Christianity before it was imposed by Rome:

"If we are to pin our faith to the Latin texts, it is for our opponents to tell us which; for there are almost as many forms of texts as there are copies. If, on the other hand, we are to glean the truth from a comparison of many, why not go back to the original Greek and correct the mistakes introduced by inaccurate translators, and the blundering alterations of confident but ignorant critics, and, further all that has been inserted or changed by copyists more asleep than awake?"

The mission was the same as it would be for Islam's *Qur'an* three-hundred years later: congeal many divergent texts into one authorized version so that it can be promoted as the inerrant word of god. If people are given choices, they tend to think independently, and that is not in the interests of those who wield power. If discrepancies are allowed, they lead to questions, and ultimately to questioning authority.

Jerome's (Eusebius H. Sophronius's) mission was to eliminate the opposition

by forestalling criticism. He and his overlords would control the text, constraining people's access to God, interpreting it as they pleased, while claiming that it empowered them, and them alone. And they would do so in their language, the tongue of the beast, Rome's Latin – not Yahowah's Hebrew, not even Sha'uwl's Greek.

But that was just the motive for the crime of the millennia, and of course, the consequence. And yet, the most alarming part of this declaration wasn't even that the religion's most important individual, relative to the documentation of its Scriptures admitted that by the late fourth century there were already "many" "forms," "variations," "mistakes," and "changes" in the "Latin texts" comprising the Christian New Testament. While devastating to Christendom's credibility, the very foundation of the Roman Catholic Church, and thus of Christendom, and the veracity of its "New Testament" crumbles with the realization that the myriad of errors were the result of "inaccurate translators" and "(un)duly confident" and "ignorant critics" who "blundered" their way to copious "alterations," based upon the legacy of "'comatose' copyists."

It should have been game over for Christianity. Seeking credibility, it destroyed it. If you are awake, if your mind is open, if you are rational, upon reading this, you should reject Christianity and the New Testament if you haven't already.

Apart from the Greek Orthodox Church and the Copts in Egypt, the *Vulgate* served as the foundation of Christianity for over one-thousand years, and now we know that the text was an amalgamation of errors, the product of ignorance, the result of blunders. Those who promoted it cannot and should not be trusted. If you believe them, if your faith is based upon the message they maligned, you are a fool.

But I have even worse news – something also unmasked by Jerome's (Eusebius H. Sophronius's) letter to Pope Damasus. By the late fourth century, Greek copies of the "Christian New Testament" were so divergent from one another, not only had they already become unreliable, the only way to "fix" the problem was to distill the vast array of errors into a single amalgamation of those many mistakes. This obliterates the myth held by Christians that "god would never allow his word to be corrupted." Sorry, but facts are facts. There was never a time when New Testament texts agreed with one another. As a result, God either allowed the NT to be corrupted, had nothing to do with it, or could do nothing to stop it.

While my last point is irrefutable, could Eusebius / Jerome have resolved the inaccuracies and blunders in the Latin text of the New Testament by referring to Greek manuscripts as if they represented the original language? “No. Not a chance” is the answer. Greek was not the original language. Yahowsha’ spoke Hebrew. And the “New Testament” Greek copyists worked in the same places, for the same people, at the same time as did those who had butchered the Latin. They were equally incompetent. But unlike the Latin, where the divergent manuscripts were destroyed to hide the evidence of this crime, we have absolute and irrefutable proof that the Greek translators and copyists created “many forms and variations which were laden with mistakes and changes,” and that their “many errors, alterations, and inaccuracies” were the product of “blundering and ignorant” scribes. Over the past fifty years, sixty-nine extant Greek copies of the “Christian New Testament” have been recovered and published, all dating from the early second- through mid-fourth century CE. And they are not only substantially different with respect to each another, there are over three-hundred-thousand variations between these early manuscripts and the *Textus Receptus*, even when compared to the *Nestle-Aland*, the blended texts publishers claim underlie their English translations. No doubt the Latin texts were irreconcilably corrupt, but the Greek manuscripts were already in far worst condition.

Since the evidence in this regard is prolific and irrefutable, this realization completely obliterates Christianity’s credibility. Even if scribes of the third and fourth centuries had accurately maintained the texts they were given, it still would not have mattered. A perfect copy of an imperfect document remains invalid. It is like correctly copying an incorrect answer.

Moreover, half of the Christian New Testament was corrupt the moment the author’s pen stained the papyrus. Paul’s thirteen letters are un-Godly, invalid, and worse, demonic. But that is a story for another book (*Questioning Paul*).

As for the few books that would have held merit, Mattanyah, Yahowchanan, and Revelation, their value has been all but destroyed by translators and copyists. A glaring example of this would be the story of the adulterous woman told in John 8:1-11. The entire episode, including “let him who is without sin cast the first stone,” was conceived in the eighth century CE. There is no record of it in any of the many hundreds if not thousands of manuscripts composed between the first and eighth centuries. Not one. The entire account was made up because Christians wanted their god to contradict the Torah.

Simply stated: the text of the Christian New Testament cannot be trusted. It has been in a constant state of degradation since it was first composed. This problem cannot be resolved or rationally refuted. Moreover, subsequent translations can be no more accurate than the underlying text, which as we know is a jumbled mess of alterations.

Should you seek proof of this, read Philip Comfort's *Text of the Earliest New Testament Greek Manuscripts* where all sixty-nine pre-Constantine manuscripts are presented for your consideration. Don't blame me for a "lack of faith" until you have observed the evidence. In the introduction to his book, Comfort wrote: "This book provides transcriptions of sixty-nine of the earliest New Testament manuscripts.... All of the manuscripts are dated from the early second century to the beginning of the fourth (A.D. 100 – 300). We chose A.D. 300 as our *terminus da quem* because New Testament manuscript production changed radically after the persecution under Diocletian (A.D. 303 – 305) and especially after Constantine declared Christianity to be a legal religion in the empire." "Changed radically," when applied to "manuscript production," means that manuscripts copied after 325 CE were so different than their predecessors, they were no longer comparable.

If you or I were to dive into a swamp and grab a bucketful of alligator excrement, then dissect what we had found, studying the evidence by amplifying the specimens individually and collectively under a microscope, sharing every nuance that can be derived from a close and careful evaluation of this collection, the fact remains that all we are contemplating is a chaotic arrangement of reptilian discharge that has been rotting away in a swamp. Nothing will ever change that, no matter how accurate or complete our rendition of the information conveyed therein becomes. It makes no difference how one slices, analyzes, polishes, or rearranges them. Swamps not only tend to breed bacteria, they are home to some of the world's most venomous and deadly reptiles, and are not safe for human habitation. Such is the case with the manuscripts of the Greek text of the Christian New Testament. Any attempt to accurately translate what remains is akin to evaluating decomposing organic material plucked from a swamp. As crude as this may sound, even shocking, it accurately depicts the condition of the Christian Scriptures. And as we will discover in due time, Yahowah uses the same metaphor to depict the same errant testimony.

Now, as it relates to the actual Word of God, the *Towrah, Naby', wa Mizmowr* – Torah, Prophets, and Psalms, the evidence is nearly as damning – at least for

Christian bible. Between those who created the *Septuagint* by translating the text from Hebrew into Greek, and those who copied their work, they were no more competent or inerrant. As proof of this, by the dawn of the third century CE, discrepancies between the many variations of the Greek *Septuagint* had become so pervasive, they required the better part of a lifetime to resolve – a resolution, however, that has been lost to time. Third-century Christian scholar, Origen Adamantius devoted most of his life to overcoming these disparities, creating his *Hexapla* of Greek translations in Alexandria, the birthplace of the *Septuagint*. In his *Commentary of the Gospel of Matthew*, he explained the purpose for creating it:

“Due to the discrepancies between the manuscripts of the Old Testament...we were able to overcome *them* using the testimony of other editions. This is because these points in the *Septuagint*, which because of discrepancies, manuscripts aroused doubt, *so we reevaluated them* on the basis of other editions.” His assessment of the *Septuagint* was identical to Eusebius’s / Jerome’s evaluation of Latin texts. Discrepancies prevailed. His solution was also the same. Compare texts filled with disagreements and then choose which variation to accept or discard.

According to his notes, Origen compiled a parallel presentation of four variations of the *Septuagint*, and he devoted one column to the Hebrew text transliterated using Greek characters, and another to present Hebrew written in Hebrew. Therefore, the *Hexapla*, meaning “sixfold,” was comprised of six columns, with four of them designed to compare divergent variations of the following Greek translations: Aquila of Sinope, Symmachus the Ebionite, Theodotion, a recension of Thodotian with interpolations to indicate where the Hebrew was inadequately represented, Lucian, Philoxenian, Harclean, Hesychius, Onkelos, and Sahidic. Those who claimed to have seen it, said that the one and only copy was fifteen volumes and six-thousand pages long. During Origen’s life, however, it was poorly regarded and seldom considered. He was defrocked and banished from Alexandria by Bishop Demetrius. He fled to Yisra’el, where he was then tortured by Emperor Decius. Upon Origen’s death, the lone copy of his *Hexapla* was hidden away in the library of the bishops of Caesarea, collecting dust for centuries. It was then destroyed during the Muslim invasion in 638 CE.

So while he may have miraculously created a single viable amalgamation from conflicting texts, his *Hexapla* was not available to Eusebius / Jerome, and apart from its possible influence on the *Codex Sinaiticus*, his devotion to rectifying the propensity of Christian translators and scribes to err, accomplished nothing other

than to demonstrate that by the late second-century CE, the *Septuagint* was a wholly unreliable resource.

As for the lone potential beneficiary, the *Codex Sinaiticus* was deliberately hidden in Saint Catherine's Monastery in the Sinai Peninsula. It was not discovered until the nineteenth century, when its contents were quickly dismembered and scattered around the world. It wasn't until the late twentieth century that the codex was made available to textual critics. Which is to say, apart from proving that the *Septuagint* was unreliable, the *Hexapla* project was a waste of time.

So now that we know that the Latin *Vulgate* was nothing more than a compilation of errors earlier translators and copyists had made, and that the *Septuagint* and early Greek manuscripts were similarly flawed, let's complete the story. How did the errors and divergent renderings found in the Greek *Septuagint* and Latin *Vulgate* find their way into the earliest English translations? With so many variants, why did they all turn out the same?

As I had mentioned earlier, the first to compose and distribute an English translation was John Wycliffe, producing them by hand around 1380 CE. To his credit, he did so because, by reading the Latin *Vulgate*, he recognized that the teaching and claims of the Roman Catholic Church were inconsistent with the text of the book they claimed had authorized them to be the exclusive representatives of God on Earth. His resulting translation, however, wasn't based on a Hebrew or Greek text, but instead was derived from the amalgamation of errors which became the Latin *Vulgate*, only because there were no Hebrew or Greek texts available to him.

Wycliffe and his associates produced twelve copies. Most were burned by the Roman Catholic Church on orders of the Pope. He was so infuriated with Wycliffe for translating the Latin *Vulgate* into a language ordinary people could actually read for themselves, Wycliffe was banished as a heretic, and forty-four years after his death, another pope had his bones dug up, crushed, burned, and then scattered. Even worse, John Hus, one of Wycliffe's associates, for the crime of translating the Christian Scriptures, was burned alive by the Church in 1415. Not only was that the prescribed penalty of the Church for anyone possessing a non-Latin Bible, the pope used Wycliffe's translations to kindle the fire. If you are among the 1.2 billion who call themselves Roman Catholics, you should be ashamed of yourself.

In 1490, Oxford professor and physician, Thomas Linacre, after reading the

biographical accounts in the Greek New Testament, and then comparing them to what he had read to the Latin *Vulgate*, concluded that they were so different, they could not have come from the same source. He was right.

Then in 1516, the precursor to intellectual fraud and religious hoax known as the *Textus Receptus* was perpetrated on an unwary public by Desiderius Erasmus Roterodamus. He was a living contradiction, a celebrated Dutch humanist, a homosexual who was known to have affairs with his colleagues and students, a Catholic priest devoted to the pope, a critic of the Catholic Church, a Latin scholar, and a Protestant antagonist and protagonist.

The moment he had mastered Latin to his satisfaction, he attempted to replicate Eusebius's / Jerome's work, and in 1512, collected every Latin manuscript he could find to create his own edition by consolidating divergent texts. Of it he wrote: "It is only fair that Paul should address the Romans in somewhat better Latin." He could not contain his enthusiasm or ego, writing "My mind is so excited at the thought of emending Jerome's text with notes, that I seem to myself inspired by some god." Indeed.

No one paid much attention to his *Vulgate* emendations, so he sought fame by beating Roman Catholicism's *Complutensian Polyglot* to print. If they weren't impressed by his Latin, he'd try his hand at Greek – even if it was only to justify his Latin rendition of the *Vulgate*. He therefore included a Greek text to permit "qualified readers" to verify the quality of his Latin translation. Of this parallel edition, he wrote: "There remains the New Testament translated by me [in Latin], with the Greek facing [the Latin], and notes on it by me." He said, "But one thing the facts cry out, and it can be clear, as they say, even to a blind man, that often through the translator's clumsiness or inattention to the Greek has been wrongly rendered; often the true and genuine reading has been corrupted by ignorant scribes, which we see happen every day, or altered by scribes who are half-taught and half-asleep." His assessment remains identical to Eusebius's / Jerome's, whose text he was now attempting to correct, albeit more than a thousand years thereafter. Nothing had changed. What had begun poorly, was now in shambles.

To be fair, however, this man of conflicts, Desiderius Erasmus Roterodamus, didn't actually compose a synchronized Greek text or even create one of his own by comparing various manuscripts and choosing between their inconsistencies. He simply copied his text from a handful of highly suspect and woefully incomplete Greek manuscripts from the same and very late Byzantine family, all from the late 12th through 15th centuries. He systematically filled in the numerous

omissions between them by translating his version of the Latin Vulgate back into Greek. He did not have a single complete manuscript or one that was even reasonably old. Moreover, he essentially ignored his oldest manuscript, the one from the 12th century, because it was so “erratic” and divergent from the more recent ones, and the inconsistencies were so numerous and extreme, they could not be reconciled. And in such places where the Greek of his pitiful 15th century manuscripts diverged from Catholic doctrine, he recrafted his text to comply by once again inverting the process, translating his Latin into Greek. I suppose that is one way to get them to concur. Rife with errors, and composed using circular reasoning, he rushed his compilation off to his partner-in-crime, publisher, Johann Froben. Even then, it omitted sections of 1 John, Acts, and Revelation, and included portions of John that should not have been there.

This sleight of hand didn’t actually beat the *Complutensian Polyglot* to press, but it was better marketed. They called it the *Novum Instrumentum Omne – the New Testament Revised and Improved*, and quickly added the “Comma Johanneum” after publication by translating the Vulgate’s version of 1 John 5:7-8 – all to satisfy his Catholic colleagues. He had been right to exclude it, but wrong to add it. 1 John 5:7-11, while essential to Catholic doctrine, cannot be found in any ancient manuscript. The same is true of John 8:1-11, which was part of his late Byzantine manuscripts, but cannot be found prior to the 8th century. Thereafter, Erasmus translated Paul’s conversion experience from his variation of the *Vulgate*.

In subsequent editions, Erasmus actually used the *Complutensian Polyglot* to correct his text, particularly in Revelation, where he only had access to one highly flawed and incomplete 15th century copy. But unfortunately, he could no longer remember which passages he had reverse engineered out of the Latin, leaving much of Revelation uncorrected.

As time wore on, in 1533 prior to his fifth edition, a Vatican scholar named Sepulveda informed Erasmus that the oldest Vatican manuscripts differed from his text in favor of the *Vulgate*, citing 365 material variances. There was only one place where Erasmus’s Greek appeared superior to the *Vulgate* by agreeing with Codex Vaticanus – a late fourth-century manuscript, and that was the spelling of the name of an Island mentioned in Acts 27:16. That is to say, his *Textus Receptus* was a giant step backwards, not forwards. Sepulveda later accused Erasmus of altering his Greek translations to accommodate his rendition of the *Vulgate*, in essence saying that he was a fraud.

But undeterred, even if his Latin translation was invalid, in the fifth and final

edition of his Christian New Testament, Erasmus' Greek text now stood alone, and it was ultimately hailed as "being a perfect copy of the Greek New Testament as if received directly from God, Himself," as "the *Textus Receptus*." The origin of the name *Textus Receptus* came from the publisher's preface to the 1633 edition, where the claim was made: "So you hold the text, now received by all, in which is nothing corrupt." In actuality, it was a complete fraud, from conception to purpose, from execution to composition. But such is the nature of Christianity – a religion comprised of comingling errors.

As an interesting aside, Martin Luther wrote a letter to Erasmus stating, "Free will does not exist because sin makes human beings completely incapable of bringing themselves to God." To which Erasmus replied, saying Martin Luther was "a mighty trumpet of gospel truth." Thereafter, the man who penned the document Protestants would claim enabled them to discard the Church's teaching and rely solely on his *Textus Receptus*, would write: "Unwritten Sacred Church Tradition is just as valid a source of revelation as the Bible, especially the Eucharist as part of the Church's Seven Sacraments." Denouncing his own text, he called all those who questioned the perpetual virginity of Mary, "blasphemers." Luther would go on to call Erasmus a "viper, liar, and very mouth and organ of Satan." It is hard to argue with that assessment, albeit this was the pot calling the kettle black.

True to form, even with the inclusion of the Latin *Vulgate* in early renditions, Pope Leo X dismissed Erasmus's project, saying: "the fable of Christ was quite profitable to him." John Mill, an Oxford scholar in 1707, however, had a significantly more intelligent response. He launched an attack that should have sunk the *Textus Receptus* and Protestantism along with it. Using eighty-two manuscripts centuries older than the handful of 15th-century fragmentary texts deployed to create the *Textus Receptus*, he systematically noted over 30,000 discrepancies. That's hardly inerrant.

Over time, especially now that we have unearthed sixty-nine much older, pre-Constantine manuscripts dating from the early 2nd century to the late 3rd century, the list of discrepancies between the relatively recent blending of popular Greek texts known as the *Nestle-Aland*, and the earliest witnesses has grown to almost twice the number of words contained in the New Testament itself. This problem is so enormous in scope and consequence; it's not surprising that Christian clerics sweep the evidence under the doormats of their churches, hoping that no one learns the truth. For if they did, the reliability of the "New Testament," the lone source of credibility underlying Christianity, would be destroyed.

Returning to the progression of English translations, in 1526 William Tyndale was next in line to publish, albeit this “Captain of the Army of Reformers” started and stopped with the Christian New Testament. His publications were, of course, burned by the Roman Catholic Church as fast as they could be confiscated. The Church accurately, although hypocritically, claimed that it contained thousands of errors. Anyone caught hiding, holding, or reading one was executed. Only two copies are known to have survived the torch. Then Tyndale, himself, was betrayed by a fellow Christian. He was incarcerated and tortured by the King of England, using the implements of the Roman Catholic Church for 500 days, before he was burned at the stake in 1536.

The first English “Old Testament” with surviving copies was a bit of an enigma. It was offered in 1535 by Myles Coverdale and his associate John Rogers, both of whom were disciples of Tyndale. And while Rogers claimed that their English Bible was translated from Hebrew and Greek, in actuality, they used Tyndale’s unpublished text and promoted it under Tyndale’s pseudonym, Thomas Matthew.

The next variation came shortly thereafter, in 1539. Thomas Cranmer published the *Great Bible* after revising the Coverdale/Rogers/Tyndale “translation” to the Archbishop of Canterbury’s liking. It was authorized, thereafter, by King Henry VIII for far more sinister reasons – the pope declined his request to divorce his wife and marry his mistress. So after murdering two of his many queens, and thumbing his nose at the pope, the English monarch not only renounced the Roman Catholic Church, this bastion of morality created the Anglican Church, also known as the Church of England. He would, of course, appoint himself chief potentate and supreme religious muckety-muck (okay, I made up that title, but it is actually a word and it fits). The *Great Bible*, the first legal English translation, was then printed by this great man to spite the pope. The Lord works in mysterious ways.

The occultist queen, Mary, sought to return England to the control of the Roman Catholic Church, and as a result, Bloody Mary banned the bible and burned Rogers and Cranmer at the stake in 1555. With every revolting step along the way to composing an English bible, the 13th chapter of Paul’s ode to the Romans was looking all the more suspect.

Thereafter, the aforementioned, Myles Coverdale moved to Geneva, rather than burn at the stake, and partnered with John Foxe, the man responsible for promoting the myth of Christian martyrdom (*Foxe’s Book of Martyrs* is to this day

the only tome to claim massive persecution of Christians by Imperial Rome). And in conjunction with John Calvin, the theologian who got most everything wrong, especially predestination, they published their “translation” under the title, the *Geneva Bible* in 1560. It became known as the “Breeches Bible” because it claimed that “God fashioned breeches for Adam and Eve.” To their credit, they got one word right.

Speaking of Eve, if you want further verification that English bibles simply regurgitate the mistakes of their predecessors, look up Genesis 3:20 in any English translation. They all claim that Adam named his wife, “Eve,” when he actually called her, “Chawah.” It is the legacy of the Nephylm becoming “giants” all over again. The mistake was first made by a Greek translator working on the *Septuagint*. He inappropriately replaced Chawah with Zoe, the Greek word for “life,” unaware perhaps that “*chayah* – life” was the explanation of her name, and that names, unlike words, should always be transliterated, not translated. This misguided individual then changed Zoe to Euan, which became transliterated as “Eve” in Genesis 4:1. Many centuries before, however, Ea had replaced Astarte as the name of the Mother of God who wept for Tammuz, her son by way of Bel, upon his death. By the 5th century BCE, this Babylonian myth had made its way into Greek mythology, and sometime before this alteration was made, Eve, who later became Athena, was considered to be the “Mother of All Life” in the Greek religion. And lest I forget, in Greek mythology, the Serpent is not presented as the deceiver, but instead as the one who “enlightens mankind.” Oh what a wicked web the religious weave. With every new twist, the Bible was becoming Babylonian – a comingling of lies sponsored by cleric and king.

Furthering this progression, the clerics sponsoring the *Geneva Bible* sought to replace their politicized *Great Bible* with a religious alternative specifically to spite the new English Queen. It was composed by revising Coverdale’s pilfering of Tyndale’s unpublished translation of the Vulgate. To their credit, and solely to undermine and antagonize the British monarchy, they added some marginal notes to the effect that Gentile kings and queens were never authorized by God. To their shame, they were the first to include chapter and verse designations, which subsequently led to Christians removing statements from their context to advance a plethora of errant assumptions.

The *Geneva Bible* became so much more popular than its predecessor that eventually, Queen Elizabeth, Henry VIII’s daughter, was forced to cut a deal with its authors, whereby she reluctantly agreed to a limited release in Britain of the

Geneva Bible so long as the marginal notes, which were vehemently opposed to the Roman Catholic Church, the Church of England, and monarchs in general, were censored, becoming considerably less forthright. All the while, she was scheming to publish a bible of her own, the *Bishop's Bible*, to resolve this problem. With its release in 1568, it was now obvious for all to see that fifth English "translation" was little more than a modestly edited variation of her father's, Henry VIII's, *Great Bible*. And while it was a failure with the public when it was introduced, scholars now openly acknowledge that it served as the "rough draft of the *King James Version*."

Shortly thereafter, in 1582, more than one-thousand years after the Roman Catholic Church imposed its Latin *Vulgate* on the world, killing anyone who would dare translate the Word of God into another language, the Church surrendered, recognizing that they would lose their remaining toehold in England without an English bible. So their Latin *Vulgate* was translated as the *Rheims New Testament*, with the *Douay Old Testament* arriving twenty-seven years later in 1609. Both were quickly challenged and condemned by Dr. William Fulke of Cambridge, who published *Fulke's Refutation* in 1589, exposing the "errors and distortions" within the *Vulgate*-based translations by comparing them to the *Bishop's Bible*.

With the death of Queen Elizabeth, Prince James of Scotland became King James I of England (the letter "J" had not yet made its way into the English language so the monarch was not yet James). His claim of divine sanction to rule, however, was in question as a result of the now marginalized marginal notes still contained within the popular *Geneva Bible*. So with the failure of Queen Elizabeth's *Bishop's Bible* to gain any traction, the newly-minted king immediately sought to resolve his political problem by authorizing a bible that would bear his name and serve his interests. The *Bishop's Bible* was updated, not as a result of a new translation, but by usurping the popular verse designations and word patterns found in the *Geneva Bible*, and then enhancing them with Shakespearian phrasing and heavy doses of Elizabethan English to create the *King James Version*. The marginal notes would, of course, be discarded.

It is said that fifty scholars rallied to support the king's agenda. But they, by their own admission, began the process by creating their own Hexapla, a parallel bible that would facilitate the comingling of phrasing found in the *Tyndale New Testament*, the *Cloverdale Bible* (which included Tyndale's previously unpublished "Old Testament"), King Henry VIII's *Great Bible*, the ever-popular and yet menacing, *Geneva Bible*, and, if you can believe it, the rival, *Rheims New Testament*,

so as to improve Queen Elizabeth's *Bishop's Bible*, which served as their rough draft. This purely political revision of the *Bishop's Bible* began in 1605.

If plagiarism is defined as taking something from a single source without providing credit, and research is described as stealing from multiple sources, then the KJV was a research project. By 1610, the private reviews were assembled into one text and published as *The King James Bible*. While the project had begun using the *Bishop's Bible* as a rough draft, it would emerge as a modest revision of the *Geneva Bible*, incorporating ninety-five percent of its text.

It is ironic that many Protestant Christian denominations promote the *King James Bible* as the only legitimate and authorized English language translation. They seem ignorant of the fact that it was authorized by monarchs who hunted down and murdered Protestants for publishing English bibles for the express purpose of thwarting the appeal of the most Protestant of all bibles, John Calvin's *Geneva Bible*, all for political purposes. The Church of England continued to persecute Protestants throughout the 17th century. In fact, it was this ongoing onslaught that caused the Protestant Puritans and Pilgrims to flee the Church of England's persecution and risk their lives by emigrating to the New World. But as I've said on many occasions, to be religious, a person has to be either ignorant or irrational. And so it is considerate of the faithful to continually validate my conclusion.

The evolution of cobbled together and plagiarized bibles had run the gamut from the Latin *Vulgate* to Wycliffe to Tyndale to Cloverdale to Cranmer (actually Henry VIII) and his *Great Bible*, to the Cloverdale-Foxe-Calvin *Geneva Bible*, followed by Queen Elizabeth's *Bishop Bible*, and then the *King James Bible*. Like the *Great Bible* and the *Bishop's Bible* before it, the KJV had been published purely to serve the interests of British royalty.

The errors that had been incorporated into the *Septuagint* by ignorant translators and careless scribes were transferred into the Old Latin texts that Jerome assailed and then blended together to create his Latin *Vulgate* – Christendom's official bible for more than one-thousand years. Comprised of a veritable sea of deliberate alterations and mistakes, all mingled together, this fault-laden text served as the basis for the first English translation, that of Wycliffe. It was edited, augmented, and updated by the likes of Tyndale and Cloverdale, then abused by Henry VIII and then again by his daughter, Queen Elizabeth, with their *Great* and *Bishops Bibles*. The anti-establishment, *Geneva Bible*, served as a wedge between them and a catalyst for what followed, the *King James Bible*. The

errors in one progressed to the next, and they each became progressively worse over time. And since then, nothing has changed, with a continued downward digression into a text that bears little resemblance to the Hebrew words Yahowah and Yahowsha' actually conveyed.

This is the basis of the game originally known as “Chinese Whispers,” but now called “Telephone.” Each time a phrase is transferred from one person’s mouth to the ear of the next, then stored briefly in a participant’s short-term memory before they replicate the process, we find that an initial mistake is never corrected. It is instead exasperated, until the end result bears little in common with the initial statement. Mistakes compound until the end version no longer resembles the original.

This degenerate result is true for all information transfer mechanisms. It is the reason redundancy is so valuable, as is the case with the Masoretic Text and the Dead Sea Scrolls emerging through entirely different paths. It is also the reason our cells were designed to avert mutations, almost all of which corrupt or destroy the information stored in our genome.

Similarly, Yahowah has created considerable redundancy along with multiple paths of transmission. He repeats the essential DNA of His life support system throughout His Word. And He chose numerous prophets, from Moseh to Yahowsha' ben Nuwn, from Shamuw'el to Dowd, from Yasha'yah to Yirma'yah, from Howsha' to Chabaquwq, from Zakaryah to Malaky, and from Yahowsha' ben Yahowah to Yahowchanan to convey the same message. In this way, Yahowah makes it possible for us to know Him without interfering with freewill and precluding the human propensity for corruption.

Fortunately, for those of us seeking to know God, it wouldn't matter. With a little effort, we are able to correct the relatively minor corruptions found in the Masoretic Codex Leningradensis (speaking of the Hebrew text not the JPS translation of it) by using the Dead Sea Scrolls. On average they differ by one word in fourteen. Then by stripping the Hebrew words found only within the MT of their 11th century diacritical marks and examining the original lettering, we end up with a text that is better than 99% accurate – all in the original language.

This is one of many reasons Yahowah affirmed:

“Yahowah’s (יהוה) Towrah (Towrah – Teaching, Guidance, Instruction, and Direction) is complete and entirely perfect (tamym – without defect, lacking nothing, correct, sound, genuine, right, helpful, beneficial, and true), returning,

restoring, and transforming (*suwb* – turning around, bringing back, and renewing) **the soul** (*nepesh* – consciousness). **Yahowah’s** (יְהוָה) **everlasting testimony** (*’eduwth* – restoring witness) **is trustworthy and reliable** (*’aman* – verifiable, confirming, supportive, and establishing), **making understanding** (*hakam* – educating and enlightening to the point of comprehension) **simple for the open-minded** (*pethy*)." (*Mizmowr* / Psalm 19:7)

Unfortunately, there is no such endorsement for the Christian New Testament. Christian scribes were careless. There are no credible early manuscripts. Each variation differs considerably from the next. And unlike the Dead Sea Scrolls, the oldest sixty-nine manuscripts of the Christian New Testament serve to further impugn the text rather than clarify or validate it. Simply stated, with the Torah, Prophets, and Psalms, we know what Yahowah said in the language He said it because He wanted us to know Him as He revealed Himself to us. By contrast, we do not have any record of what Yahowsha’ said in the language He actually spoke, Hebrew, nor do we have a credible translation of those words or a single reliable copy of the Hebrew He and His Disciples spoke translated into Greek. The only rational explanation of this disparity is that Yahowah intervened to preserve His *Towrah, Naby’, wa Mizmowr* in the original Hebrew because therein He conveyed His provisions to uphold life, while He neither inspired nor sought to preserve the Greek text of the Christian New Testament. As such, it is not the Word of God.

Even if the Christian Bible had begun credibly, as opposed to originating as an amalgamation of alterations, even if it had not clumsily migrated from Hebrew to Greek to Latin to English, even if the publishers had studied the oldest texts in the original language as opposed to simply rephrasing their predecessors, it wouldn’t have mattered. There is no surviving manuscript in the language Yahowsha’ and His Disciples actually spoke. There is no credible codex to rely upon. So there is no solution to this problem. Choosing between collections of officially approved and authorized buckets of excrement dredged from the mud of a murky swamp will never lead to God. The Christian New Testament is not credible no matter how many publish a variation of it or how many believe it is true. And then to add insult to injury, the fact remains that Paul’s thirteen letters comprise half of the Christian New Testament, and they are overwhelmingly errant, contradictory, and irrational, serving to refute everything Yahowah said and Yahowsha’ did.

Thankfully, we do not need it and are better off without it. Which is why there never was a credible version of it. “Yahowah’s Towrah Teaching is complete,

lacking nothing, because it is correct and true, transforming, restoring, and returning the soul. Yahowah's everlasting and renewing testimony is trustworthy and reliable, making it easy for the open-minded to understand."

What's breathtaking about this reality is the Christian attitude towards the situation. In my experience, believers are universally incapable of dealing with it, as if to be a Christian one has to live in denial. There isn't one in a million that is willing to acknowledge or attempt to justify the countless irresolvable conflicts and irrefutable differences between what they consider "Old" and "New." It is as if they accept the ridiculous notion that the old god lied, that he was mean and ineffective, so much so that a new and improved, more loving and accepting, variation was required. Worse, the "new and improved god" would be as inadequate as his predecessor, because neither he nor the twelve disciples he chose and trained would be capable of communicating what he said and did, requiring them to deploy a duplicitous and vicious, demon-possessed and sexually perverted (if we can believe what Paul wrote about himself) failed rabbi to convey his message to the world. It is all so preposterous, it's a wonder there are any Christians.

Now the faithful will blame my "lack of faith" for the problem, as if beliefs change reality. Nary a one will examine the evidence or do any research on their own. Their only rebuttal, and universal retort, becomes: "I cannot believe that god would allow his word to be corrupted." And yet the evidence demonstrates that He never intended anyone to get to know Him through the Christian New Testament because He did not preserve any aspect of anything He had to say in the language He said it, nor did He have any role in creating the mistaken translations or subsequent errant copies in Greek, Latin, or English. To believe otherwise renders God an incompetent babbling buffoon.

The lone defense of faith becomes faith. For the faithful, belief trumps reason, effectively paralyzing them. And for this reason, there is no way to reason with a Christian. Even Yahowah's words are rejected by souls poisoned with religion. It is the plague of death.

Almost as bad, when confronted by a literal and amplified translation of Yahowah's testimony, rather than examine the words for themselves to ascertain their meaning, independently determining if they are accurate, Christians irrationally cling to the musings of those who have misled them, using the *Argumentum ad Populum* fallacy to say, "I cannot believe that all of my Bible translations are wrong and you are right." Prove to them that Paul admitted to

being demon-possessed and that God called him the “plague of death,” and they will quote him as if you are talking to a zombie. Reveal that God’s one and only name is Yahowah, that He expressed it 7,000 times in His Word, that His Son’s name is Yahowsha’, and they won’t even respond. Demonstrate that there was no one named “Jesus,” that “Christ” isn’t a last name or an appropriate title, and that the “Lord” is Satan’s moniker, all according to God, and they will reiterate their belief in “the Lord Jesus Christ,” not realizing that they might as well be putting their faith in Santa Claus and the Easter Bunny. Like the living dead, they thoughtlessly slither past the warnings and ignore God’s cure for what ails them. It is like talking to a rock tumbling down a hill into an abyss.

Faith has made Christians so adverse to evidence and reason, even to the Word of God, this comprehensive assessment of the deplorable and unreliable state of their “Scriptures” won’t faze them. They will continue to believe nothing matters other than their faith. To their detriment and ultimate demise, they will gleefully slurp up the deadly pathogens their clerics are offering as if they were candies handed out to Trick or Treaters by God, Himself, on Halloween.

While Yahowah gave man a “*neshamah* – conscience,” and thus the ability to think and reason, religions like Christianity nullify the intended benefits. Man has returned to the condition of the Nephylim. Five thousand years have passed, and nothing has changed.



Returning to the sixth chapter of *Bare’syth*, 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. However, since we have been off 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 profane nature, 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 and before the presence of the descendants of Adam. And daughters were born to them

(6:1) and 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. (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.' (6:3)

There were for a limited period of time, the Nephylim, 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 6:1-4)

Which brings us to...

"So Yahowah saw, perceived, and understood as a result that indeed, the depravity, wrongdoing, and calamity, the immorality, corruption, destructive nature, and perverse attitude of mankind, representing the descendants of 'Adam, was excessive and being exalted throughout the region.

And also, every inclination, conception, and motivation, and most especially the way ideas are formed and framed regarding his thoughts, inventions, musings, reasoning, and plans which affect his judgment and perspective were exclusively and continually wrong every day without exception. (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. (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.’ (6:7)

But Noach (the Trustworthy Guide to a Beautifully Prepared and Restful Home) attained, discovered, and experienced favorable acceptance in the sight of Yahowah. (6:8)

This then is the genealogical record and story of Noach. The Trustworthy Guide to a Beautifully Prepared and Restful 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, Noach walked alone and independently. (6:9)

And Noach (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 Worshipper who was the father of Cana’an), 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). (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. (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 which imprisoned 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. (6:12)

So then God spoke while approaching Noah (the Trustworthy Guide to a Beautifully Prepared and Restful 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. (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. (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 in height, you should make a roof for the Ark. (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. (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. (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." (6:18)

"And Noah, 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* 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. So let's close our mouths and hold our noses as we return to *Bare'syth* 6:5, where God reveals...

“So (wa) Yahowah (אֱלֹהֵינוּ) 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 Baily 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 Nephylm, 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 𐤓𐤃𐤀, while “evil” was written 𐤓𐤁𐤀. And this brings up an interesting perspective on the way words are conveyed in Hebrew. In “see,” man 𐤀 is shown facing the 𐤃, the first letter in “*ab* – 𐤀𐤁 – Father” and “*el* – 𐤀𐤋 – God.” In “evil,” man 𐤀 is forming his own perspective 𐤁 on 𐤓 humankind. And this perspective isn't just limited to these words, but to

almost every word containing a **ר**. If the individual is facing a letter that is found in Yahowah's **יהוה** 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 *Nephylym* 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 *Nephylym*. 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. It’s 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 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 (אֱלֹהִים), 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 "effecting 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 (יהוה) 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 nor 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, Noah 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, Noah served as a trustworthy guide.

“But (*wa*) 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) 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 (𐤃𐤓𐤁𐤀).” (*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). Noah (*Noach* – Trustworthy Guide to a Beautifully Prepared and Restful Home) was individually (*’ysh* – an individual who was) right (*tsadyq* – 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 (hitpa'el perfect – affirms that Noach 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 Noah not only listened to Yahowah's Instructions, God's Guidance, Directions, and Teaching (and thus to His Towrah), he engaged accordingly. For example, here Noah is depicted walking with God, distinct from everyone else, and as a result, he was perfected. He was thereby in accord with 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, Noah 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. Noah 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 Noah 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 Canaanites, were not only “passionately idolatrous,” they “worshipped 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 Yahowah 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 Noah'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 Noah'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.

Since we have to dig deep, and search related words, to find any hint of sexual impropriety here, and since we know that God is opposed to institutionalized governance and therefore would not be concerned about political corruption, the misrepresentations He was most concerned about in all likelihood pertained to the twisting and perverting of His testimony. This was being done to promote the worship of false gods. This problem had become so pervasive God was on the verge of becoming unknown, and worse, unknowable. 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 Noah, that which is “*hamas* – wrong” must be removed. The Ark lifted Noah 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 these 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 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 Noah 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 Noah, instructing and guiding him, so that he would be able to navigate away from trouble. Noah 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) 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), ‘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, Noah 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 Noah, with God telling him precisely what he needed to do to survive. Noah would either accept them and act accordingly, or he would die. God did not ask Noah for maritime advice, alternative approaches to shipbuilding, or to critique His plan to rescue Noah and his family from the fate awaiting humankind. And we do not find Noah proposing a new covenant, believing that God’s approach was unachievable or overly demanding. Noah 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 and 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 *‘uryim* – 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'syth* / In the Beginning / Genesis 6:5-6)****

When first proposing to Noah that an Ark be built according to His specifications, Yahowah used the imperative mood, thereby informing Noah that the decision to proceed along this course would be his choice. So while Noah 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 \curvearrowright , 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 \curvearrowright 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 Noah 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 commission 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 isn't 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 isn't 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 has to 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 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, so 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.” So 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 Worshipper)) **fathered** (*yalad*) **Nimrod** (*'eth Nimrod* – Rebellious Son). **He was dishonorable and contemptable** (*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 contemptable 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** (אֱלֹהִים).

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** (אֱלֹהִים).” *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 God, to confuse by mixing together, to corrupt by comingling; 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 depicted 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 – to be finished and perish unable to complete anything 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. (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. (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. (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. And 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. (11:4)

So 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. (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.

And so 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. (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 comingling 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.' (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. (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 comingled and mixed together, thereby confused and confounded, compromising the rhetoric of the entire region." (Bare'syth 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 Nephylm 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** (*biqu'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. And while we do not know for certain, 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 sheckels (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.” (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* (ראַה) 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’* / ראַ, 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. And 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. And 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** (*‘iyar* – 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 (𐤆𐤃𐤁𐤀) **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 ‘iyer* – 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** (יהוה) **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** (*yard* – 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** (*'yish* – 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 (אֱלֹהֵינוּ) 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** ('*iy* – the large and fortified population center built around a central and imposing religious edifice)." (*Bare'sy*th / 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 for Our Time* 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. And so 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, comingling; 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** (אֱלֹהֵינוּ) **mingled and mixed together** (*balal* – confused and confounded by comingling (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*)

Babal leads to *babel* in the sense that jumbling up and disarray lead to confusion. That is why the act of “*balal* – comingling” 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 comingling 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 comingling 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 comingling by way of universal tolerance, acceptance, and multiculturalism.

The lone common thread in each of these, the comingling 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 comingled 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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