

*Babel – Confusion*

*Corrupting by Commingling...*

To appreciate the Covenant, we must turn back the clock and consider the alternative. Yahowah refers to it as *Babel* | Babylon – which is a state of confusion which occurs when men speak about a confluence of errant ideas. Therefore, let's continue our assessment of the Covenant by considering the place from whence 'Abraham had come. That story begins in *Bare'syth* / Genesis 10.

“**Kuwsh** (*wa Kuwsh* – typically transliterated Cush, Noach's grandson by way of *Cham* – Passionately Idolatrous Sun Worshiper) **fathered** (*yalad*) **Nimrod** (*'eth Nimrod* – Rebellious Son).

**He was dishonorable and contemptible** (*huw' chahal* – he was proud and profane, defiled and diseased, polluted and harmful, dishonorable, albeit common; 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 military and prominent political individual with the ability to fight and who prevailed in his quest for power and supremacy 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)

As an overt indictment of patriotism, of politics and of any of us considering the military heroic, Nimrod was considered contemptible expressly because he was “a powerful politician and heroic warrior.” God disdains what men respect.

“**He would** (*huw' hayah* – he existed to) **prominently and impetuously, powerfully and militantly** (*gibowr* – fight mightily to establish his political influence) **hunt his prey** (*tsayd* – killing animals as a hunter in pursuit of game, 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) **in direct opposition to** (*la paneh* – as an assault against and attack upon the presence of) **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our 'elowah – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation).

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

Genesis 10:9)

Nimrod was the first king of Babylon. He was proud and profane, militant and political, and therefore typical of his time. By comparison to Noah, one preserved life and 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 25<sup>th</sup>).

In this way, Christianity got its Lord, Easter, its 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. Why invent a new religion when all one has to do is dress up an old one with new outfits and names?

**“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 first fruit and first child of) his kingdom (mamlakah huw' – his empire, realm, royal rule, and government) of Babel | Babylon / Confusing Corruption (Babel – Babylonia, 'Gate of the Lord God,' to confuse by mixing together, to corrupt by commingling; a compound of ba – with and bel – the Lord Bel, god of Babel, and the basis of Bible).**

**It included (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 in Mesopotamia along the shores of the Tigris and Euphrates Rivers).” (Bare'syth / In the Beginning / Genesis 10:10)**

From Yahowah's perspective, Babel epitomizes everything which is *ra'* | wrong with man. More than anything, He wants us to come out of “*babel* – the confusing and confounding mixing together of religious ideas.” He does not want us to live our lives “*ba Bel* – with the Lord.” We ought not ever attribute a Bible to Him.

**“From that territory (min ha 'erets ha huw' – from that realm or region), he went out to (yatsa' – went forth and came upon) 'Ashuwr ('Ashuwr – Assyria, named in honor of the god, Ashur, the Great Lord of the Assyrian pantheon, meaning gracious, a warrior and conqueror who was depicted using the sun's power to destroy).**

**He built (wa banah – then he established) Nynowah (Nynowah – Nineveh, Refuge of the Fleeing Ninus, the Rebellious Son, Nimrod), Rachobowth (Rachobowth – the Open Way and Broad Path), and Kelah (wa 'eth Kelah – Finished, to perish unable to prevail even though physically strong).” (Bare'syth / In the Beginning / Genesis 10:11)**

*'Ashuwr* | Ashur was depicted with eagle wings and arrows, set into the center of a solar disc. This has become the symbol of the President of the United States. It was also adopted by the Nazis. Roman legions slaughtered and enslaved under this sign.

**“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* 11:1)

**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 travelled) **toward the east** (*min qedem* – from where they had previously existed long ago and moving in the direction of the rising sun), **they discovered** (*wa matsa'* – and they found) **a valley** (*biqa'ah* – a plain) **in the region** (*ba ha 'erets* – in the territory or land) **of Shin'ar** (*Shin'ar* – Sumer which became Babylonia, therefore the Tigris and Euphrates Valley) **and settled there** (*wa yashab shem* – and inhabited the place so named).” (*Bare'syth* / In the Beginning / Genesis 11:2)

Mankind's transition from hunter-gatherers to urban-living dates to 3900 BCE, which is shortly after the exile from 'Eden. The earliest evidence of writing dates to around 2900 BCE, and therefore, around the time of the flood. The first alphabet was comprised of graphic depictions of common things, consistent with what we see preserved in the oldest evidences of Paleo-Hebrew. It was after this event that early civilizations 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, the languages which developed here were precursors to Akkadian, which was as similar to Aramaic as Aramaic is to Hebrew.

We still share a legacy with these people. The Sumerians used a six- / sixty-based counting system. Time, space, and mass were measured in increments of six. For example, there are sixty seconds in a minute, sixty minutes in an hour, two sets of twelve hours in a day, and twelve months in a year. There are also 360 degrees on a compass. As a result, there are 360 degrees in a circle.

I share this because six is the Towrah's designation for man. And this is not only where men would impose their will over other men, it is the place 'Abraham left en route to the Promised Land.

**“And they said** (*wa 'amar* – they expressed in words, vowing), **each individual** (*'yssh* – 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 to pay attention to me, 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** (*chab* – I want you to do as I dictate (qal – literally, imperative – second-person volition such that the person being influenced agrees, paragogic he – a euphonic honorific directed at the desire of the speaker, cohortative – first-person volition such that this is the will of the nation)).

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

**Then I want to continually ignite an offering for the fiery serpent** (*saraph* – I want to consume it, setting it ablaze in fire as a sacrifice to the snake, the venomous viper who is a majestic six-winged spiritual being comprised of light (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).’

**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 impenetrable, and difficult to change).

**And the tar** (*wa ha chemar* – and the sticky, slimy, troublesome, and combustible black hydrocarbon 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; from *chemer* – partially fermented intoxicants which enrage and torment and *chamar* – a coating which repels the life-giving, life-sustaining, and cleansing properties of water).” (*Bare’syth* / In the Beginning / Genesis 11:3)

You may recall from a previous chapter that we came to realize how *ra’ah* (רָאָה) was defined by the direction and order of the letters from which it was comprised. As “man’s view of man,” it epitomizes “a perverse and destructive attitude that leads to depravity and wrongdoing.” It conveys the “wickedness, immorality, and evil” of man, reflecting the human propensity to be “harmful and troubling by corrupting.” This “unfortunate criminal behavior is injurious and disadvantageous,” making mankind “miserable” while creating “distressful and ruinous conditions” which are not conducive to life.

This is relevant because *rea’*, the word translated “immoral countrymen,” is not only written identically to “*ra’* – evil and injurious, wicked and wrong, troubling and harmful,” *ra’* is the root of *ra’ah*. Therefore, when we consider the full array of attributes associated with *rea’* / *ra’* / רָאָה, 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 wrong and corrupting, immoral and improper, and thus injurious to life.” Yahowah had witnessed far too much of this.

The people and leaders were like peas in a pod – as they are today. While beguiled by cleric and king, most people go along willingly as accomplices in their own demise. Affirming this, *chab* is a volitional term in its own right, both for the speaker and their audience, it was scribed to convey the will of the speaker and their audience in the cohortative and imperative. 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 control them.

**“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, we implore you, choosing to do what we want done, all while you ascribe excellence and greatness to us (qal imperative paragogic he cohortative)).

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

imposing religious edifice) **and then** (*wa*) **a highly valued platform and imposing tower** (*migdal* – a grand watchtower of our choosing and an exalted podium for religious worship; from a root meaning to increase in importance, power, and authority, and to rear children who are magnified, all leading to intense grief), **such that** (*wa*) **its top** (*ro'sh huw'* – its most crucial and uppermost heights, its summit, head, and tip) **is in the heavens** (*ba ha shamaym* – is in 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 actually occurred in Sumer, which was likely the site of First Babylon. The oldest texts from Ur are dated to this time and they claim that a priest became king and oversaw the construction of imposing temples in the center of the city. He attributed the people's defense to his relationship with the gods. Further, the king's claims 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.

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

**Therefore** (*wa*), **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **declared** (*'amar* – said and explained, expressed and communicated in words), **'Pay attention** (*hineh* – behold, something important is being conveyed, be observant now, look up, listen 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* – 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).

**And so then** (*wa*) **they will not be restrained** (*lo batsar* – they 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*)

Rest assured, God is not a proponent of a one-world government nor a unified religion. The more global we become, the worse man becomes. It is a simple lesson on gang mentality.

God did not silence them, but instead saw to it that their religious and political messages would remain confusing and confounding. As a result, the rhetoric supporting man’s religious alternatives is ignorant and irrational. Religion beguiles those who are unwilling or unable to think for themselves. And considering its popularity, that is a sad commentary.

God turned their tactics against them...

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

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 listed in order of infamy, it would read: 1) religion, 2) government, 3) military power, 4) patriotism / politics / societal customs and 5) conspiracy.

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

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

**As a result** (*’al ken* – for this reason), **He called and designated it** (*qara’* – summoned and declared it, announced and entitled it (*qal* perfect)) **by its name** (*shem hy’* – by her name, thereby denoting her reputation as), **‘Babel – Confusion and Corruption – Babylon** (*Babel* – Babel,

Babylon, the capital of Babylonia, to confuse by mixing together, commingling; a compound of *ba* – with and *bel* – lord, serving as the name of the head of the Babylonian pantheon, and therefore “With the Lord”),’ **because** (*ky* – indeed and reliably) **there** (*sham*) **Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **mingled and mixed together** (*balal* – confused and confounded by commingling (qal perfect)) **the rhetoric** (*saphah* – the way of speaking, the speech and language) **of the entire region** (*kol ha ‘erets* – of all this area, realm, and territory).” (*Bare’syth* / In the Beginning / Genesis 11:9)

*Balal* leads to *babel* in the sense that a jumbled disarray leads to confusion. The act of “*balal* – commingling” causes “*babel* – confusion.” When things which do not belong together are mixed, the resulting concoction is corrupting. Some of the most confounding examples are the Talmud and the Towrah, the ‘New’ and ‘Old Testaments.’

But they are not alone. Islam began as a blending of the pagan beliefs of the Yemenites and the Meccans. When that wore thin, Muhammad paid rabbis to recite their Babylonian Talmud, which he bastardized to make his Qur’an appear credible. But even then, the Qur’an is the epitome of a jumbled text, devoid of chronology and context.

More recently, 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 mislead a hundred million fools.

This is man’s legacy – the product of *babel*. Religion continues to be a concoction of regurgitated myths. And it is from such things that Yahowah is calling His people home.



This leads into the introduction of ‘Abram and the commencement of the Covenant. We pick up the story with a synonym for *babel*, while we are introduced to some unsavory characters in highly undesirable places. And in what may initially seem like an irrelevant genealogical and geographical montage, we find the very heart of the story we are pursuing.

Terach would be ‘Abraham’s father...

“**And** (*wa*) **Terach** (*Terach* – to Choose God’s Way or Man’s, the living embodiment of the two messages of *taruw’ah* – proclaiming the joyous news of God’s beneficial healing while rebuking man’s fraudulent treachery and deceit) **lived** (*chayah* – stayed alive) **seventy** (*shib’iyim* – the satisfying promises of seven) **years** (*shannah* – times of renewal), **and he fathered** (*wa yalad* – impregnated his wife to conceive the descendants) ‘**Abram** (*‘eth ‘Abram* – Father who Lifts Up, Rises, and Grows, father who enhances capabilities and status, providing added aptitude, competency, and proficiency, father who increases dimensionality, taking to a higher place, from *‘ab* and *ruwm*), **Nachowr** (*‘eth Nachowr* – One who Snores), **and Haran** (*wa ‘eth Haran* – the High and Mighty whose Fortress is Overthrown, Pulled Down, and Destroyed).” (*Bare’syth* / In the Beginning / Genesis 11:26)

Terach’s name suggests the potential for healing or rebuke, of the likes of ‘Abram or Haran. One would choose the way of God and the other the way of man.

While most, like Nachowr, snore, falling asleep at the wrong moment, and miss the path to

God, others will be like Haran, and promote a reliance on human superiority, only to be pulled off their high perch to be held accountable for the harm they have brought upon humanity.

**“And so this is the proper perspective** (*wa ‘eleh* – then this is the oath and the curse, the promise of the Covenant and the condemnation of Allah) **on the account** (*towledowth* – of the written genealogical record regarding the descendants, the history, origins, and result) **of Terach** (*Terach* – to Choose God’s Way or Man’s, of the living embodiment of the two messages of *taruw’ah* – proclaiming the joyous news of God’s beneficial healing while rebuking man’s fraudulent treachery and deceit): **Terach | to Choose God’s Way or Man’s (Terach) fathered** (*yalad* – conceived the descendants) **‘Abram** (*‘eth ‘Abram* – Father who Lifts Up, Increases, Rises, and Grows), **Nachowr** (*‘eth Nachowr* – One who Snores), **and Haran** (*wa ‘eth Haran* – the High and Mighty who is Pulled Down). **And (wa) Haran (Haran) fathered (yalad) Lowt** (*‘eth Lowt* – One who is Shrouded, Blocking any Association with the Light).” (*Bare’syth / In the Beginning / Genesis 11:27*)

While Lowt was ‘Abram’s nephew, they had nothing in common. Lowt would never develop his uncle’s character. He would not only choose to live in Sodom, he would carry its ill effects with him long after it was destroyed.

**“So then (wa) Haran (Haran** – the High and Mighty whose Fortress is Overthrown, Pulled Down, and Destroyed) **perished** (*muwth* – died a mortal death) **in the presence** (*‘al paneh* – while facing and before the presence) **of Terach** (*Terach* – to Choose God’s Way or Man’s, the living embodiment of the two messages of *taruw’ah* – proclaiming the joyous news of God’s beneficial plan while rebuking man’s fraudulent treachery and deceit), **his father** (*‘ab huw’*), **in the country** (*ba ‘erets* – in the land, territory, region, and realm) **of his relatives with whom he identified politically, religiously, and culturally** (*mowledeth huw’* – of the circumstances surrounding his birth with a focus on the contrarian customs and incompatible culture of the people who conceived him and the antagonistic nature of those with whom he would show an affinity, of the foremost oppositional aspects of his society and community, his civilization; from *muwl* – the principal characteristics of that which moves someone in the opposite direction and *yalad* – to bear and bring forth a child), **in ‘Uwr** (*ba ‘Uwr* – transliterated Ur, meaning enlightened, the capital of Sumer at the mouth of the Euphrates River; from *‘owr* – light) **of the Kasdym | Babylonians** (*Kasdym* – Religious Sages and Astrologers, transliterated Chaldeans, a synonym for Babylon; from *kasdym* – intellectuals and statesmen, religious prophets and fortune tellers, priests and magicians, *kasah* – to be lame and crippled by being stubborn and headstrong and *kasal* – to stagger and stumble as a result of being self-willed).” (*Bare’syth / In the Beginning / Genesis 11:28*)

The entire region was confused, from Nineveh to Ur. It was all Babel. Thinking themselves enlightened, they were living in darkness. In this place, *ha Satan* | the Adversary was worshiped as God.

If God ever proposed a prerequisite to the initial requirement of the Covenant, understanding this pronouncement would serve in that role. It is a matter of life and death.

**“Haran | the High and Mighty died in the presence of Terach | to Choose God’s Way or Man’s, his father, in the land of his relatives with whom he identified politically, religiously, and culturally, whose contrarian customs and incompatible philosophy were antagonistic (mowledeth huw’) in ‘Uwr | Enlightenment of the Kasdym | Babylonians – the religious sages and astrologers, fortune tellers and priests who were self-willed, stubborn, and headstrong.”**

Yahowah will use *mowledeth* again in His initial declaration to ‘Abram. For the patriarch of the Covenant to live, God will ask him to walk away from its influence in this place. And that is why I am thankful that *mowledeth* has been defined in this context.

“**So** (*wa*) **he grasped hold of and took** (*laqach* – he (addressing Terach) selected and accepted, taking) ‘**Abram** (‘*Abram* – Father who Lifts Up and Grows, father who enhances capabilities and status, providing added aptitude and competency, father who takes his children to a higher place) **and Nachowr** (*wa Nachowr* – One who Snores) **along with their wives** (*la hem ‘ishah*).

**The name of ‘Abram’s wife was** (*shem ishah ‘Abram*) **Saray** (*Saray* – Noble Woman, Wife with Status, Leader and Branch, Official Offshoot; from *sarah* – to contend and strive with, to engage and endure with, to struggle and wrestle with, to be empowered by and persist with, to exert oneself with and to persevere, as well as to be set free by an upright leader and liberated).

**The name of Nachowr’s wife was** (*wa shem ‘ishah Nachowr*) **Milkah** (*Milkah* – Queen), **the daughter** (*bath* – female offspring) **of Haran** (*wa ‘eth Haran* – the High and Mighty whose Fortress is Overthrown, Pulled Down, and Destroyed), **the father of** (‘*ab*) **Milkah** (*Milkah*) **and father of** (*wa ‘ab*) **Yickah** (*Yickah* – the Observant). (*Bare’syith* 11:29)

**Additionally** (*wa*), **Saray** (*Saray* – Noble Woman and Wife with Status; from *sarah* – to contend and strive with, to engage and endure with, to be empowered by and liberate) **was** (*hayah*) **infertile** (‘*aqar* – sterile and barren, unable to conceive; from ‘*aqar* – to be uprooted, to have one’s roots cut or plucked up), **for she was without child** (‘*ayn la hy’ walad*). (*Bare’syith* 11:30)

**Terach** (*Terach* – to Choose God’s Way or Man’s) **grasped hold of and took** (*laqach* – he selected and accepted, taking and leading away) ‘**Abram** (‘*eth ‘Abram* – Father who Lifts Up, Rises, and Grows), **his son** (*ben huw’*), **and Lowt** (‘*eth Lowt* – One who is Shrouded, Blocking an Association with the Light), **the son of** (*ben*) **Haran** (*wa ‘eth Haran* – the High and Mighty), **his grandson** (*ben ben huw’* – his son’s son), **and** (*wa*) **Saray** (*Saray* – Noble Woman and Wife with Status), **his daughter-in-law** (*kalah huw’* – who was recently married to his son), **the wife** (‘*ishah*) **of his son** (*ben huw’*), ‘**Abram** (‘*Abram* – Father who Lifts Up).

**And they came out** (*yatsa’* – they were brought out) **with them** (‘*eth hem* – accompanying them) **from** (*min*) ‘**Uwr** (‘*Uwr* – Ur, the light and direction of the morning star or sun) **of the Kasdym | Babylonians** (*Kasdym* – Sages and Astrologers, Fortune Tellers and Magicians of Babylon, the headstrong and self-willed who crippled the lame and caused the stubborn to stagger and stumble) **to walk** (*la halak* – to approach by walking) **to the land** (‘*erets* – to the realm and region) **of Kana’any** (*Kana’any* – Canaan, the lowly and subdued; from *kana’* – to be brought down because of a pretentious attitude and *kana’an* – to subjugate others as merchants and traders who barter).

**But they only came as far as** (*wa bow’ ‘ad* – and they arrived and did not go beyond) **Charan** (*Charan* – Diseased by the Sun, to taunt and jeopardize through blasphemy) **and they settled there** (*wa yashab shem* – they established their dwelling place there, settling upon that name).” (*Bare’syith* / In the Beginning / Genesis 11:31)

When it comes to God, only getting as far as Charan is inadequate. While better than Babylon, Yahowah does not grade on a curve. Grey is better than black, but it is not white. As the name implies (*Charan* – Diseased by the Sun), lingering too long in *Charan* can be deadly...

“**So** (*wa*) **the days** (*yowmym*) **of Terach | to Choose God’s Way or Man’s** (*Terach* – the

embodiment of *taruw'ah* – proclaiming the joyous news of God's beneficial healing while rebuking man's fraudulent treachery and deceit) **were** (*hayah*) **two hundred five years** (*chames shanah wa me'ah shanah*).

**Then** (*wa*) **Terach** (*Terach*) **died** (*muwth* – perished) **in Charan** (*Charan* – Diseased by the Sun).” (*Bare'syth* / In the Beginning / Genesis 11:32)

This has been the preamble to the first of seven meetings between ‘Abram and Yahowah. It is important, because this is the place God asked ‘Abraham to leave before he could participate in the Covenant.

Since ‘Abram was born and had lived in Ur of the Chaldeans, a pseudonym for Babylon, God's subsequent instruction to walk away from his country should be interpreted as disassociating from what Babel represents – the confusion and resulting corruption associated with man's political, militant, patriotic, conspiratorial, and religious rhetoric.

We were told twice, once in *Bare'syth* 11:28 and again in 11:31, that ‘Abram, his father, and certain members of his family had come out of *Kasdym* / Babylon, the realm of religious sages and astrologers who crippled the lame and caused the stubborn to stumble. But there is more to the story considering what transpired between these two pronouncements.

Initially, we are told that Terach had been childless for seventy years, with Babel as his only home and family. His firstborn was ‘Abram, a child who would grow up to become symbolic of the First Family. He was named in honor of his mission: Father who Uplifts. But he was not an only child, as there would be two more: Nachowr, the One who Snores, and Haran, representing the High and Mighty who are Overthrown. Collectively, they present a broad cross section of humankind and are symbolic of the Three Doors through which souls pass at the conclusion of their mortal existence.

Ultimately, ‘Abram would listen to Yahowah and accept the conditions of His Covenant. As a result, he would be lifted up and grow. He would arrive through Passover, the lone door and first step to a life with God.

Nachowr, the second born, represents the masses and thus Doorway Number Two. Apathetic and unaware, lazy and irrational, he was victimized by confusing religious and corrupting political rhetoric. Snoring when he should have been observant, he eluded his father's grasp and stayed in Babel. He had the life he sought, especially with a wife called “Queen.” She was Babylonian royalty. As for Nachowr, he is never mentioned again. He would simply cease to exist, as is the fate with all those infected with the Babylonian plague of death – the perverted rhetoric of religion and politics.

The High and Mighty Haran, the third born, is symbolic of the religious, political, military, and economic elite and their fate, Doorway Number Three. He would surrender his mortal life in the presence of his father, Terach, in the land of his relatives, surrounded and invested in “*mowledeth huw*’ – his culture, customs, and community,” identifying himself with “‘*Uwr*, the Enlightenment of the *Kasdym* / Babylonians,” who were overtly religious.

By stating his fate this way, two things become evident. By juxtaposing these things, Yahowah has defined *mowledeth* as “*kasdym* – a religious family, those who relate to sages and astrologers, fortune tellers and magicians,” in addition to the “‘*uwr* – enlightened who are directed by the morning star and rising sun, those who cripple the lame and cause the stubborn to stumble.”

Collectively, religious conservatives and political liberals created the cultures, customs, and communities in which the plague of death has festered and grown. Haran, the High and Mighty, would be overthrown and brought down by God in judgment, and as a result, he would spend an eternity with his fellow *babel* | babblers.

It is also interesting to note that Haran fathered Lowt, who would choose to live in Sodom. Lowt's judgment was so compromised, he had to be begged to leave town. Lowt's wife so longed for the life she had lived in Sodom, she could not just walk away. Lowt's inebriation caused him to engage in incest. Yes, indeed, children have a tendency to follow in their father's footsteps.

And lest we forget, Haran also had a daughter, one named "*Milkah* – Queen," who married his brother, Nachowr – the One who Snored. She, in all likelihood, is the reason Nachowr remained behind. His third child and second daughter, Yickah, was observant, which would have been a good thing if it were not for the fact that she remained a student of Babel.

When Yahowah mentions that Saray was infertile, it was not to tell us that she and her husband were childless. It was to reinforce the fact that man's way, the way of Babel, is sterile and barren, unable to conceive or uphold life. Once Sarah and 'Abraham were in the Covenant, they would enjoy conceiving life as Yahowah intended.

Since this is of utmost importance, it should be underscored: Yahowah first met with and spoke to 'Abram in Charan, not Babel. After compromising mankind's language and dulling human rhetoric, seeing to it that their religious alternatives would be nothing more than a blending together of words and ideas to convey common notions, God had no interest in returning. He would meet 'Abram only after he had begun the process of dissociating from his country, its religious and political customs, and his father's home.

This realization is breathtaking in its consequence, because it suggests that Yahowah will meet those of us who have begun this process, introducing Himself to us while providing initial directions. Just as God did not find 'Abram mired in the midst of Babel, He did not approach Moseh in Mitsraym. However, had God not reached out when and where He did, there would have been no Covenant and no Towrah.

Their initial meeting was brief, but to the point. They would not engage in a conversation or relationship for some time. There would be more meetings and steps along the way. What this all suggests, and to my mind confirms, is that God recognizes that He has deliberately put Himself at a distinct disadvantage on earth as a result of the way He has chosen to engage relative to His Covenant. If we were left entirely on our own devices, fewer than one in a million would pick up a copy of this Towrah and find their Heavenly Father waiting for them therein.

Yahowah reaches out to individuals He finds interesting and whom He suspects will be receptive to Him, but only to those who have begun to question and then dissociate from societal influences, especially religious rituals and political customs. His Set-Apart Spirit can then provide these people with enough instruction to help them continue to move in the right direction.

Even then, the *Ruwach Qodesh* does not leave Her future children to fend for themselves. She continues to support their progress, guiding receptive men and women until the day comes when they decide of their own freewill to engage in the Covenant. And it is at that point that Yahowah is at His best. It is what the universe was conceived to encourage and enable.

By considering this example, we can surmise that it is unlikely that we would find Yahowah entirely on our own. God reaches out to those who demonstrate a willingness to disavow humanity

to know Him. Had He not done so, I would not be here – perhaps not you, either.

I suspect that Yahowah relies upon His *mal'ak* – messengers to make a preliminary assessment. Yahowah's initial approach would then come by way of the *Ruwach Qodesh* – Set-Apart Spirit. She would have perceived 'Abram's presence in Charan. And this may be why God was heard and not seen during their first encounter.

Unconstrained by time, God has the ability to know how we will respond even before we do. And yet, since that would take the enjoyment out of the early stages of a new relationship, it is more likely that, based upon His *mal'ak*'s assessments of an individual's life and attitude, there is merely a reasonable likelihood of success. This would be a little like dating before marriage. Introducing ourselves to someone we have an interest in getting to know, even asking them out on a date, is entirely volitional, actually increasing each other's options. And like God, we can use our *neshamah* | conscience, such that we avoid conflict by initially assessing the other party's likelihood of acceptance – even the potential benefits should we prevail.

Every relationship begins with an introduction. For something meaningful to develop from there, both parties have to agree to engage, and ultimately, they must like each other and share common interests. Since we were conceived in God's image, and designed expressly for this relationship, we ought to see Yahowah like ourselves, instead of just waiting around, hoping someone will read His Towrah and answer His Invitation. So long as we are willing to meet Him along the way, He will find a way to introduce Himself and kindle a relationship.

The long approach to the most rewarding and enjoyable relationship in the universe has been presented here so that you and I can more fully appreciate Yahowah's initial request of 'Abram. During His brief introduction, God asks him to walk away from his country, his culture, and his father's family. So with all of this in mind, why do you suppose Yahowah asked 'Abram to walk away from his country, his community, and his father's house knowing he had already done so? It is a six-hundred-mile walk from Ur to Charan. His father, and even his brothers, were long gone.

Since Yahowah is aware of the geography, walking away was not about leaving a physical place, but instead acquiring a new perspective and identity. God wanted 'Abram to live his life in opposition to what Babel represents.

Even though 'Abram had put a considerable distance between him and *Babel* | Babylon, it is likely that he, like the rest of us, dragged some of its cultural holidays and community rituals with him, including the influence of the Babylonian educational system and six-based mode of counting. Therefore, the religious and political institutions which dominated the Babylonian society should be seen by its *mowledeth* – customs, culture, civilization, and community affairs. The same is true as it relates to his father's home. It represents the family of man.

The fact that 'Abram had physically separated himself from all three concerns – country, culture, and household means that Yahowah was seeking to negate continued allegiances and the consequences of the ongoing influence of these things. It was, therefore, disassociating from what they represented that mattered to God. That is my assessment, especially in concert with Yahowah's presentation of what led us to this point.

We are now at the proverbial fork in the road.