

WITH MY WHOLE HEART I SEEK YOU; LET ME NOT WANDER FROM YOUR INSTRUCTIONS!



The Covenant Instructions in Chronological Order

9/30/2019

Psalm 119:10

Part 6

1

YAHUAH'S OASIS

<https://www.yahuwahsoasis.com>

Find us on YouTube and Vimeo



Search



HOME PAGE

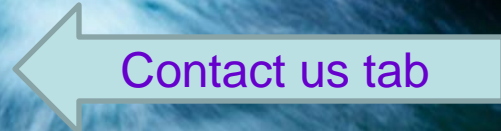
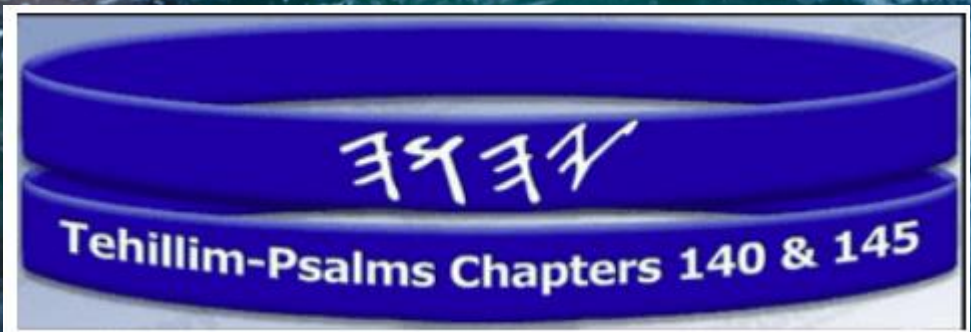
PRAISE MUSIC

APPOINTED TIMES (FEASTS)

THE COVENANT

GENESIS

MORE...






Yahuah's Chokmah PRO

Joined 4 years ago | United States

Chokmah is Hebrew for wisdom and all praise to Yahuah for leading us in our quest for that.

 Yahuah's Oasis

vimeo

In order to get the full presentation with gifs and added videos and commentary please check out this study on our Vimeo channel and follow along with the PDF. You can download the videos and share also on social media as you wish. There is a video for every PDF found on our website, the latest will be on top.

vimeo

<https://vimeo.com/yahuahschokmah>

On these two instructions
Hang all the Torah and the
Prophets.”

Love Yahuah

Love Your
Neighbor

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10

The *Mitzvot*

Terms/Conditions

Piqudym-
Directions

Mishpat-
Judgments

Hucuka-
Ordinances

Chag-
Celebrations



The tricky thing about going chronological is that we get hints of an instruction way before it was written down in Exodus. This will be a great eye opener as we go through *Genesis*. They knew of these things from somewhere. Adam and Hawah must have taught their children and now that the 365 books of Enoch are lost, we do not have an accurate picture of the first mention of these things.

We have chosen to deal with this by acknowledging the first mention of a subject but will not address it fully until the actual instruction is given. We want to recreate the feeling of starting from scratch. It seems to us that Yahuah watched mankind and as we progressed kept note of the things which caused us to stumble the most. It was then at Sinai that Yahuah was able to set in stone the things for us to guard against and remember that would keep us on the path. But we will see that the moral code was already in practice as well as some ceremonial things. How could it be otherwise? Everyone has had the information they needed to come to love and choose Yahuah, if He has chosen them. There are some things that prevent Him from choosing certain creations, so let us keep that in mind, even if we do not fully understand it.

Genesis 11:4

וַיֹּאמְרוּ הִבָּה | נִבְנֶה-לָּנוּ עִיר וּמִגְדָּל

And they said, “Come, let us build ourselves a city and a tower whose top reaches to the heavens. And let us make **a name** for ourselves, lest we be scattered over the face of the whole earth.” | LEB

▼ וְרָאִישׁוֹ בַּשָּׁמַיִם וְנַעֲשֶׂה-לָּנוּ שֵׁם

פֶּן-נִפְּוֶז עַל-פְּנֵי כָּל-הָאָרֶץ: | LEB OT RI

Gen 11:1 And all the earth had **one language and one speech**.

Gen 11:4 And they said, “Come, let us build ourselves a city, and a tower whose top is in the heavens, and make **a name** for ourselves, lest we be scattered over all the face of the earth.” The Scriptures ISR

Picking up from our discussion last time on the dangers of pride, next is man's spectacular fail, as well as Shatan's fail, to rise above Yahuah.

▼ מִגְדָּל *miḡ·dāl'* build ourselves a city and **a tower** whose top reaches t

⦿ מִגְדָּל *miḡ·dāl* tower

noun, singular, absolute ± common, masculine

Sense: **tower** – a structure taller than its diameter that can stand alone or be attached to a larger building.

4463 I. מִגְדָּל (*miḡ·dāl*): n.masc.; ≡ Str 4026; TWOT 315f, 315g—**1.** LN 7.2–7.25 **tower**, watch-tower, i.e., a tall narrow defensive building (Ge 11:4; Jdg 9:51), note: see also 4468; **2.** LN 6.118–6.151 **container for holding spices**, i.e., cupboard; (NEB) **chest** (SS 5:13+) note: for NIV, RSV, NRSV, NAB text see 1540 (hif), see also BHS ftn, note: for another interp, see next; **3.** LN 1.95–1.98 (NJB, Tanakh, REB, ASV, NASB, NKJV) **elevated garden**, banks, mounds, terraces, i.e., a cultivated place (SS 5:13+); **4.** LN 7.63–7.76 **podium**, i.e., (in this context) a high platform made of wood (Ne 8:4+)

Dictionary of Biblical languages with Semitic domains- Hebrew

Do we really think that Yahuah is intimidated by the height of a man made tower? Why hasn't He taken the high buildings out or taken out the rockets we shoot into space?

Gen 11:4 And they said, “Come, let us build ourselves a city, and a tower whose top is in the heavens, and make **a name** for ourselves, lest we be scattered over all the face of the earth.” The Scriptures ISR

3. Makkah Royal Clock Tower – 601
meters / 1972 feet



Also referred to as the Abraj Al-Bait of Mecca, the Makkah Royal Clock Tower in Saudi Arabia. The government-owned complex features a hotel with 120 floors, as well as a conference center, an Islamic museum, and a prayer room with a capacity of 10,000 people. Also a five-story shopping mall and a Lunar Observation Centre, which is used to watch the moon during the Holy Month. The clock of the Makkah Royal Clock Tower is the largest clock face in the world.

2. Shanghai Tower – 682 meters / 2073 feet



The tallest building in China with 121 floors. The construction of Shanghai Tower began in 2006 and took a total of eight years. Its initial purpose was to serve as a hotel and office building. Today, the Shanghai Tower has a total of 320 hotel rooms and 1,100 parking spaces. The observation deck at the top of the building offers a stunning view of the area of Shanghai known as Pudong. It is the tallest observation deck in the world.



9/30/2019

The Burj Khalifa in Dubai is the tallest building in the world.

The Tallest building in the world



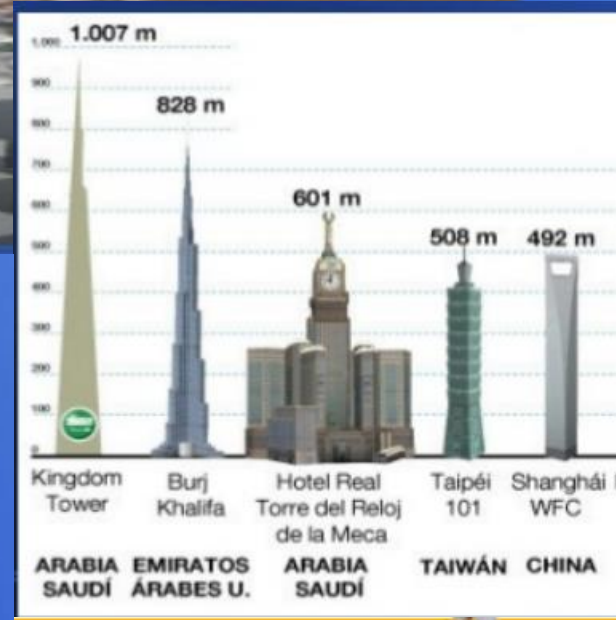
Primarily constructed from steel and concrete, the building was designed by the same architects who were responsible for other famous super-tall like the Willis Tower in Chicago and One World Trade Center in New York City. The construction of the building, which was completed in 2010, was part of an initiative by the government of the United Arab Emirates to shift the country's economy from one that is solely oil-based to tourism and service-based economy. The Burj Khalifa has 30,000 residences spread out over 19 residential towers, an artificial lake, nine hotels, and a shopping mall.

Kingdom Tower

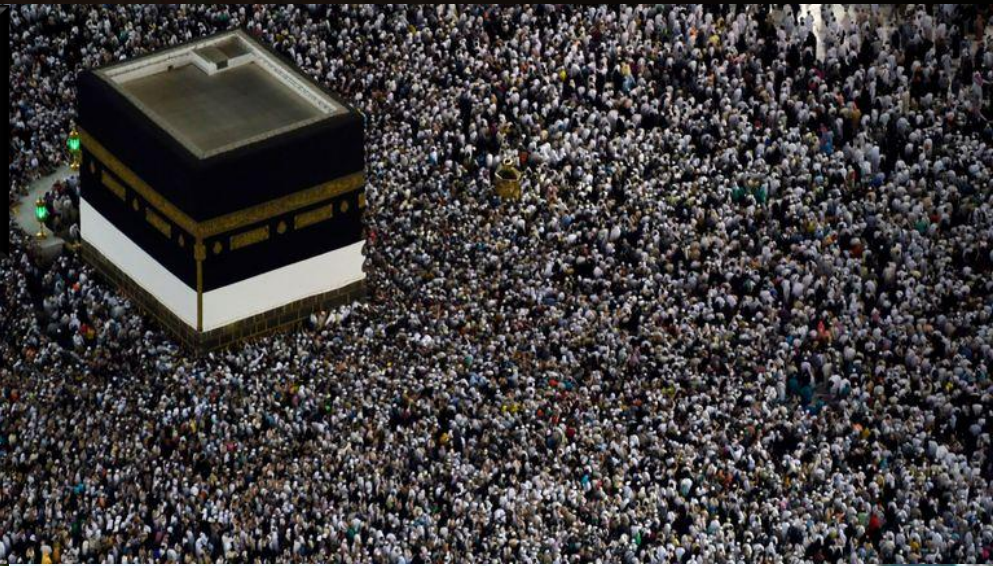


The Kingdom Tower is a skyscraper under construction that will be finished in 2019. Now this has been pushed off to 2020.

This will be located in Arabia Saudi, in the city of Jeddah, and will record the highest building in the world, measuring approximately 1000 meters (this will be the first tower to overcome the mile high).



Perhaps, if we look closer at the verse, there was a more grave concern.



▼ **שֵׁם** *šēm'* heavens. And let us make **a name** for ourselves, lest we be

שֵׁם *šēm* name; standing, reputation, fame
noun, singular, absolute ± common, masculine

Sense: reputation ⇔ name – the general estimation and recognition of a person; understood in regard to their name.

9005 I. **שֵׁם** (*šēm*): n.masc.; ≡ Str 8034; TWOT 2405—1. LN 33.126–33.133 **name**, i.e., the proper designation of a person, place, or thing (Ge 2:11); 2. LN 28.28–28.56 **renown, fame, known, reputation**, i.e., information that one knows about another, implied to give high status to the **one of renown** (1Ch 12:31), see also domain LN 87.4–87.18; 3. LN 12.1–12.42 **the Name**, i.e., a title of the true God (Lev 24:16); 4. LN 28.28–28.56 unit: **שֵׁם יָשָׁר** (*šēm yāšār*)₁ well-known person, i.e.,

Dictionary of Biblical languages with Semitic domains- Hebrew

8034. **שֵׁם** *shēm*, *shame*; a prim. word [perh. rather from 7760 through the idea of definite and conspicuous position; comp. 8064]; an *appellation*, as a mark or memorial of individuality; by impl. *honor, authority, character*:—+ base, [in-] fame [-ous], name (-d), renown, report.
Strong's

They wanted a high tower as a memorial to them, not Yahuah to imply they had the highest authority. Notice they did this so that they would not be scattered everywhere with small groups all under different authorities. They wanted unity.

Gen 11:4 And they said, "Come, let us build ourselves a city, and a tower whose top is in the heavens, and make a name for ourselves, lest we be scattered over all the face of the earth." The Scriptures ISR 14

וַיֵּרֶד יְהוָה לִרְאוֹת אֶת-הָעִיר
 וְאֶת-הַמִּגְדָּל אֲשֶׁר בָּנוּ בְּנֵי הָאָדָם׃
 LEB OT RI

Then Yahweh came down to see the city and the tower that *humankind* was building. | LEB

Notice please, the de-gendering going on. Humankind is in italics meaning that was not what is in the Hebrew- its bene or sons (children) of Adam. Since this is the 11th chapter of Genesis, this could be taken literally.

וַיֵּרֶד yē'·rēḏ Then Yahweh came down to see the city and the
 ירד yrd go down; bring down; send down; cause to fall down
 verb, Qal, third person, masculine, singular ± wayyiqtol (waw-consecutive + imperfect), active, prefixed (imperfect) sequential
 Sense: to descend – to move downward and lower (whether to a physical or abstract location or some other location culturally determined to be downward).

Notice also, this was such a grave thing, that Yahuah wanted to see this for Himself. He literally wanted a first hand witness to the adversary's intention with man's help. He then came to the conclusion that this was going to be far too destructive too soon if left unattended. The hive mind is what they call it today.



Gen 11:5 Then יהוה came down to see the **ת** strong covenant mark city and the **ת** strong covenant mark tower which the *sons of Adam* had built.- ISR

וַיֵּרַד יְהוָה לִרְאוֹת אֶת-הָעִיר
וְאֶת-הַמִּגְדָּל אֲשֶׁר בָּנוּ בְּנֵי הָאָדָם׃

Then Yahweh came down to see the city and the tower that humankind was building. | LEB

LEB OT RI

3718 יָרַד (*yā·rād*): v.; = Str 3381; TWOT 909—**1.** LN 15.107–15.117 (**qal**) **descend**, come down, go down, i.e., make linear motion from a higher to a lower elevation (Ge 15:12), see also domain LN 81.3–81.11; (**hif**) **lower**, bring down (Ge 44:11); (**hof**) **lowered**, brought down, be taken down (Ge 39:1); **2.** LN 15.101–15.106 (**qal**) **ascend**, i.e., go up in linear motion (Jdg 11:37); **3.** LN 15.1–15.17 (**qal**) **come/go**, i.e., linear motion with no particular elevation change (Ex 11:8); **4.** LN 17.20 (**qal**) **prostrate**, i.e., make a bowing, lowering motion of the body in respect or sadness (Isa 15:3); (**hif**) **bow** (La 2:10); **5.** LN 54 (**qal**) **go aboard**, i.e., get on a boat or ship (Jnh 1:3b); **6.** LN 54

3381. יָרַד **yârad**, *yaw-rad'*; a prim. root; to descend (lit.) to go downwards; or conventionally to a lower region, as the shore, a boundary, the enemy, etc.; or fig. to fall); causat. to bring down (in all the above applications):—× abundantly, bring down, carry down, cast down, (cause to) come (-ing) down, fall (down), get down, go (-ing) down (-ward), hang down, × indeed, let down, light (down), put down (off), (cause to, let) run down, sink, subdue, take down.

- ▼ **רָאָה** *r^eōt'* When Yahweh came down to **see** the city and the tower that they were building
- 🕒 **ראה** *r'h* see; understand; show; spy, reveal, look at, examine, ...
verb, Qal, construct ± infinitive, active, infinitive construct
- Sense: **to see** – to perceive by sight or have the power to perceive by sight.

8011 I. **רָאָה** (*rā·'ā(h)*): v.; ≡ Str 3070, 7200, 7202; TWOT 2095a—1. LN 24.1-24.51 (qal) **see, look, view**, i.e., use the perception of sight to view objects and make judgments based on the perceptions (Ge 40:6); (nif) become visible, appear, show oneself (2Sa 17:17); (pual) **be seen** (Job 33:21+); (hif) **show**, cause to see (2Sa 15:25); (hof) **be shown** (Ex 25:40; 26:30; Lev 13:49; Dt 4:35+); (hitp) **look at each other** (Ge 42:1+); 2. LN 28.28-28.56 (qal) **see vision**, i.e., have information clearly known, as a figurative extension of seeing an object (Isa 30:10); (hif) **reveal**, cause to see (2Ki 8:10); 3. LN 25.102-25.115 (qal) **find delight**, gloat, i.e., take pleasure in a situation (Ps 22:18[EB 17]); (hif) **find delight** (Ps 59:11[EB 10]), note: NIV translates “gloat” implying a satisfaction over another’s misfortune; 4. LN 30.1-30.38 (qal) **consider**, formally, see, i.e., think with a careful process (1Sa 12:24); 5. LN 27.1-27.26 (qal) **find out**, discover, i.e., learn information about a situation or object by testing or by observation (1Sa 23:23); 6. LN 35.31-35.35 (qal) **provide**, formally, see, i.e., give aid or support by making available whatever supplies are needed, as an extension of appearing on the scene of a situation (Ge 22:14); (nif) **be provided**, seen (Ge 22:14); 7. LN 27.55-27.60 (qal) **pay attention**, i.e., be ready to learn information about a situation (Ge 39:23); 8. LN 91.6-91.12 (qal) **Ah!, Note!, formally, See!**, i.e., a marker arousing attention or emphasis (Ge 27:27); 9. LN

7200. רָאָה *râ'âh*, raw-aw´; a prim. root; to see, lit. or fig. (in numerous applications, direct and implied, trans., intrans. and causat.):—advise self, appear, approve, behold, × certainly, consider, discern, (make to) enjoy, have experience, gaze, take heed, × indeed, × joyfully, lo, look (on, one another, one on another, one upon another, out, up, upon), mark, meet, × be near, perceive, present, provide, regard, (have) respect, (fore-, cause to, let) see (-r, -m, one another), shew (self), × sight of others, (e-) spy, stare, × surely, × think, view, visions.

7202. רָאָה *râ'eh*, raw-eh´; from 7200; seeing, i.e. experiencing:—see.



Sadly, Yahuah had to experience for Himself, just how many of His children were now being swept up and going astray.

city and the tower that **humankind** was building.

בֵּן *bēn* son; member; young animal; grandson
noun, masculine, plural, construct ± common

Sense: **child** – a son or daughter of any age; sometimes referred to collectively as children.

בְּנֵי הָאָדָם

H1121 בֵּן *ben* son.

son of man, cf. 'בְּנֵי אָדָם, v. אָדָם; + *בְּנֵי אִישׁ* 4³ & (|| *בְּנֵי אָדָם*) 49³ 62¹⁰. + f. *בְּנֵי-בְנֵיךָ* = *thy grand-*

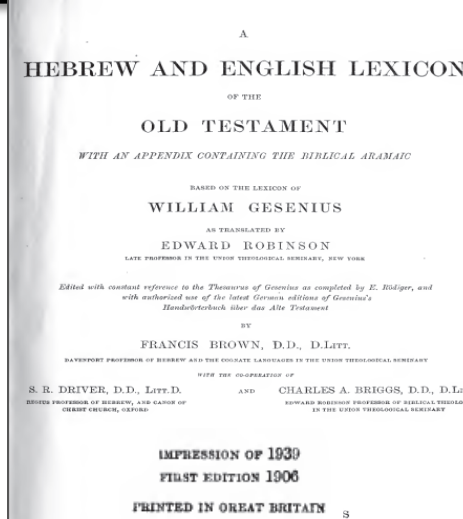
1201 I. **בֵּן** (*bēn*): n.masc.; ≡ Str 1121; TWOT 254—1. LN 10.14-10.48 **child**, i.e., the immediate offspring of a parent, either male or female (Ge 3:16), see also domain LN 9.41-9.45; 2. LN 10.14-10.48 **son**, i.e., the immediate male offspring of a parent (Ge 4:25); 3. LN 9.46-9.48 **son**,

Strong's #	Hebrew	Transliterated
Old Testament (Hebrew) for "daughter"		
H1323	בַּת	bath

בֵּן *n.m. son* (MI Ph. *בן*; so Sab. CIS^{iv}. No. 2, 4870; cf. *בני* DHM^{sem}. Sprachforsch. 6; Ar. *ابن*; As. *bin(u)*, Lyon^{Sargon} 9, 1. 57; esp. in *bin-bin*, *grandson* COT^{Gloss}, cf. DI infr.; Aram. *בַּר*, *כַּ*, pl. *בְּרִי*, *חַתַּם*; cf. Palm., esp. Vog^{No. 21, 31, 36 a al.}; possibly orig. con-

בְּנֵי *my son*, as term of kindness or endearment, used by Eli to Samuel 1 S 3^{6.16} cf. 4¹⁶ 24¹⁷ 26^{17.21.25}, v. also Pr 1^{8.10} 2¹ +; cf. *בְּנֵיךָ*, used by Benhadad of himself to Elisha 2 K 8⁹; by Ahaz to Tiglath-pileser 16⁷; esp. to express intimate and gracious relation with God: ' calls Israel

nouns (Lev 19:18), see also domain LN 58.21-58.30; 8. LN 87.58-87.75 unit: **בֵּן אָדָם** (*bēn 'ā.dām*)₁ low class person, formally, son of man, i.e., a person of low status, implying poverty (Ps 49:3[EB 2]); 9. LN 9.1-9.23 unit: **בֵּן אָדָם** (*bēn 'ā.dām*)₁ human, formally, son of man, i.e., a person who is in the class of humanity, as contrasted to other classes of supernatural beings (Eze 2:1); 10. LN 87.19-87.57 unit: **בֵּן אִישׁ** (*bēn 'ēš*)₁ nobility, formally, son of man, i.e., one of high social status and means (Ps 49:3[EB 2]; 62:10[EB 9]); 11. LN 12.1-12.42 unit: **בֵּן אֵל** (*bēn 'ēl*)₅ heavenly being, angel, formally, son of God, i.e., a supernatural being, created, with a special focus of being in a unique class (Ps 29:3; 89:7[EB 6]; Hos 2:1+); 12. LN 12.1-12.42 unit: **בֵּן ה'**





Religion, entertainment, sporting events and politics can produce this hive mind.



CONSEQUENCES



9/30/2019



PROPHECIES

Gen 11:6 And יהוה said, “Look, they are **one (a united) people** and they all have **one (a united goal they propagate with) language**, and this is what they begin to do! And now, they are not going to be **withheld** from doing whatever they plan to do

Genesis 11:6

וַיֹּאמֶר יְהוָה הֵן עַם אֶחָד וּשְׂפָה אַחַת
לְכָלֵּם וְזֹה הַחֵלֶם לַעֲשׂוֹת וְעַתָּה
לֹא-יִבְצָר מֵהֶם כֹּל אֲשֶׁר יִזְמוּ
לַעֲשׂוֹת: | LEB OT RI

And Yahweh said, “Behold, they are one people with one language, and this is **only** the beginning of what they will do. So now **nothing** that they intend to do will be impossible for them. | LEB

▼ עַם 'ām' said, “Behold, they are one **people** with one language, and th
◀ עַם 'ām people; paternal uncle; **paternal kin**

Sense: **citizenry** ⇔ **people** – the body of citizens of a religious or political entity, such as a nation or province; with related usages for bodies of people who are related ethnically or socially or that may be sub-groups of a larger citizenry.

Yahuah was right then and it is playing out today.

Pulpit | RWP | SB | SBC | Scofield | TSK | VWS | Wesley
 NET. | Weekly Torah Portion | PNT | Popular | Psalms
 JFB | K&D | KJV Audio | MacLaren | Meyer | MHCC
 Geneva | Gill | GTB | Hawker | Hebrew Audio | Henry
 Barnes | BI | Cambridge | Clarke | Darby | EBC

Gen 11:6

And the Lord said—within himself, and to himself (*vide* [Gen 11:8](#)); expressive of the formation of a Divine resolution (cf. [Gen 6:7](#))—**Behold, the people**—**בְּיָמָם**, from root signifying to bind together, expresses the idea of association; **וְהָיוּ**, from a root signifying to swell (Lange), to flow together (Gesenius), to gather together (Furst), conveys the notion of a *confluxus hominum*. T. Lewis connects it with the sense of interiority, or exclusion, which is common in the Chaldee and Syriac—**is one, and they have all one language; and this they begin to do**. One race, one tongue, one purpose. The words indicate unity of effort, as well as concentration of design, on the part of the builders, and a certain measure of success in the achievement of their work. **And now nothing will be restrained from them**. Literally, *there will not be cut off from them anything*; *οὐκ ἐκλείψει ἀπ' αὐτῶν παντα* (LXX.); *non desistent a cogitationibus suis* (Vulgate, Luther); *i.e. nothing will prove too hard for their daring*. It can hardly imply that their impious design was on the eve of completion. **Which they have imagined to do**.

Once enough people with evil intent get together they can change society norms. Today we have entertainment, sports, politics and religions all attacking the family unit, the right to life for young, old and depressed, the right to defend oneself and the outright theft of our personal wealth due to taxes, fines, permits and licenses. With the invention of the internet where spying takes place by not only governments but corporations on individual citizens, the pressure to “unify” is and will be intense. We are told to bow down to the god of political correctness.

Satan's One World Government

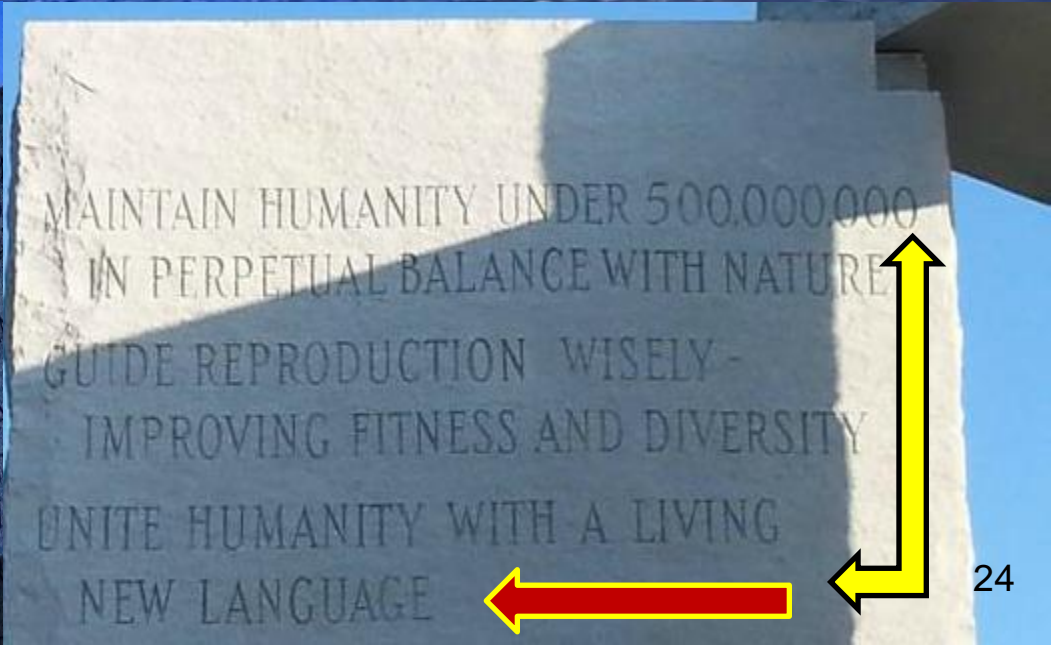
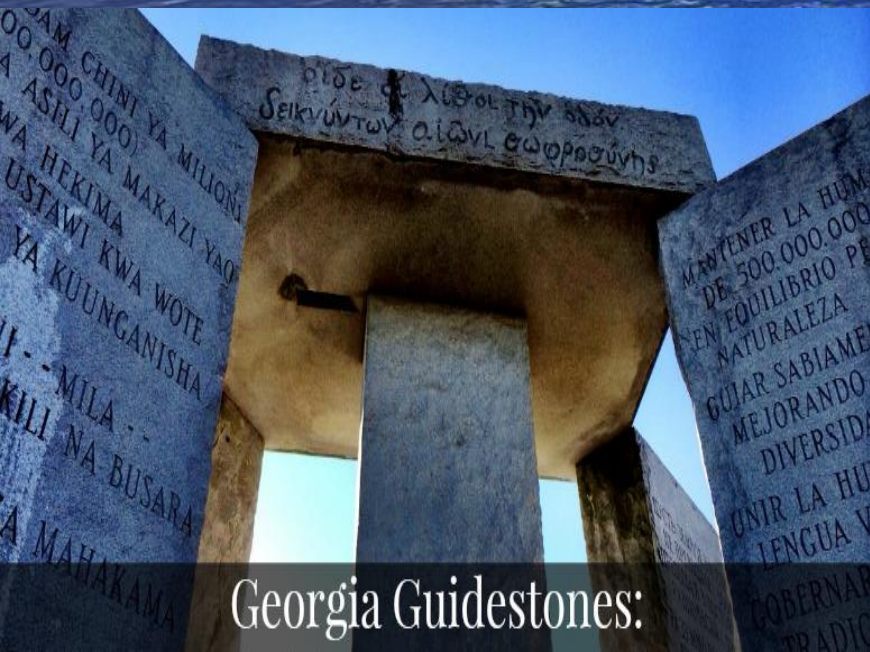
Globalism

Yahuah is now allowing the Adversary to succeed where he failed in Babylon.



It was not
time then
but now the
time is
short.

The three main pillars of the New World Order that the global elite want to bring about are: A One World Economy, a One World Government and a One World Religion. Their shorthand to describe all this is:
Globalism.



Georgia Guidestones:

אֶחָד 'echād, ekh-awd'; a numeral from H258; properly, united, i.e. one; or (as an ordinal) first:—a, alike, alone, altogether, and, any(-thing), apiece, a certain, (dai-) ly, each (one), eleven, every, few, first, highway, a man, once, one, only, other, some, together,

Those who are **united** in evil, pressure others to join them. Blackmail using pedophilia keeps government officials in place. The threat of having CPS take away our children pressure families to vaccinate as well as give up their guns.

BUT NOTHING IS TOO HARD WITH YAHUAH AND HIS TORAH TO GUIDE US THROUGH.



שָׁפָה

Transliteration

saphah

Pronunciation

sä·fä' (Key)



Part of Speech

feminine noun

Root Word (Etymology)

Probably from שָׁפָה (H5595) or שָׁפָה (H8192) through the idea of termination (compare סוּף (H5490))

The Secret Oaths of the Abortion Industry 1-20-16

People like those found at the Center for Medical Progress are courageous enough to risk their lives, fortunes, and sacred honor to expose the evils found in the abortion industry or anywhere else they may find it.

<https://www.theblaze.com/contributions/the-secret-oaths-of-the-abortion-industry>

A Blood Oath?

We prefer to call it a "Confidentiality Agreement".

You can pick up your cloak and sacrificial dagger on the other side of this mysteriously darkened doorway.

CENTER FOR MEDICAL PROGRESS



NATIONAL ABORTION FEDERATION CONFERENCE SIGN-IN

SECRET RECORDING EQUIPMENT

KJV Translation Count — Total: 176x

The KJV translates Strong's H8193 in the following manner: lip (112x), bank (10x), brim (8x), edge (8x), language (7x), speech (6x), shore (6x), brink (5x), border (3x), side (3x), prating (2x), vain (2x), miscellaneous (4x).

Outline of Biblical Usage [?]

- I. lip, language, speech, shore, bank, brink, brim, side, edge, border, binding
 - A. lip (as body part)
 - B. language
 - C. edge, shore, bank (of cup, sea, river, etc)

Strong's Definitions [?]

(Strong's Definitions Legend)

שָׁפָה *sāphāh*, saw-faw'; or (in dual and plural) שֵׁפֶת *sepheth*; probably from H5595 or H8192 through the idea of termination (compare H5490); the lip (as a natural boundary); by implication, language; by analogy, a margin (of a vessel, water, cloth, etc.);—band, bank, binding, border, brim, brink, edge, language, lip, prating, (sea-)shore, side, speech, talk, (vain) words.

Gen 11:6 And he said, "Look, they are one people and they all have one language

8557 שָׂפָה (*śā-pā(h)*): n.fem. or occasionally masc.; ≡ Str 8193; TWOT 2278a—1. LN 8.9–8.69 **lips**, i.e., the organ which forms words (and so closely associated with speech) on the front of the mouth (Da 10:16); 2. LN 33.69–33.108 **speech**, i.e., a combination of words spoken in a way to communicate a message (Pr 22:11); 3. LN 33.1–33.8 **language**, i.e., a distinct verbal code used by a very large unit, usually a national or tribal group (Ge 11:1); 4. LN 80.5–80.7 **edge**, rim, border, band, i.e., the outer boundary of an area or space, either as a starting or ending point (1Ki 7:23); 5. LN 8.9–8.69 **mouth**, formally, lips, i.e., orifice of the head that holds a bit (2Ki 9:28; Isa 37:29); 6. LN 1.60–1.68 **bank**, shoreline, i.e., the area of land which meets a river as a body of water (Ge 41:3, 17); 7. LN 33.382–33.386 **whisper**, i.e., a complaint which is spoken in hushed tones (La 3:62); 8. LN 33.69–33.108 unit: אִישׁ שְׂפָה (*š śā-pā(h)*) talker, formally, man of lips, i.e., one who speaks (Ge 11:7; Job 11:2+); 9. LN 33.69–33.108 unit: דְּבַר שְׂפָה (*da-bar śā-pā(h)*) empty words, mere talk, i.e., speech that cannot be backed by the actions it claims (2Ki 18:20; Pr 14:23; Isa 36:5+); 10. LN 1.60–1.68 unit: שְׂפָה הַיָּם (*śā-pā(h) hă-yām*) shoreline, formally, lip of the sea, i.e., the area where the land meets a body of water (Ge 22:17), note: cf. 8559



Genesis 11:6

וַיֹּאמֶר יְהוָה הֵן עַם אֶחָד וּשְׂפָה אַחַת
 לְכֻלָּם וְזֶה הַחֲלָם לַעֲשׂוֹת וְעַתָּה
 לֹא-יִבְצֵר מֵהֶם כֹּל אֲשֶׁר יִזְמוּ

And Yahweh said, “Behold, they are one people with one language, and this is only the beginning of what they will do. So now **nothing** that they intend to do **will be impossible** for them. | LEB

Interesting that even though this word (or 2 words) are shown here in Hebrew- Logos failed to translate these very easily translatable words. They do show it in the breakdown.

▼ לְכֻלָּם *l^ekūl-lām'*
 ▼ לְ *l*
 ⌚ לְ *l* for; until; into; to, towards; away, from; of, about
 preposition ± “to” (לְ)
 BDB to, for, in regard to; direction; towards; reference to

▼ כֻּלָּם *kūl-lā'*
 ⌚ כֹּל *kōl* total, in all; all, whole, everyone, everything
 noun, common ± singular, construct, “all”, collective, common, suffixed
 BDB the whole, all
 GHCLOT the whole, totality; all; whole; the whole; the whole o...

▼ הֵם *hēm* they (m.)
 pronoun, suffixed, third person, masculine, plural
 BDB they

Meaning they as a whole are going in this direction.

They were completely united in this task.

Genesis 11:6

וַיֹּאמֶר יְהוָה הֵן עַם אֶחָד וּשְׂפָה אַחַת
לְכָלֵם וְזֶה הַחִלָּם לַעֲשׂוֹת וְעַתָּה
לֹא-יִבְצֵר מֵהֶם כָּל אֲשֶׁר יִזְמוּ

And Yahweh said, “Behold, they are one people with one language, and this is only the beginning of what they will do. So now nothing that they intend to do will be impossible for them. | LEB

▼ החִלָּם *hă·hil·lām'*

▼ החִלָּ *hă·hil·lā'* ... and this is only **the beginning of** what they will do.

חָלַל *ḥll* profane; be defiled; put into use

verb, Hif'îl ± infinitive, construct, active, infinitive construct, suffixed

Sense: to begin (start) – to take the first step or steps in carrying out an action.

Another bit of translation travesty. We saw this same thing in Genesis 4:26 where it says “and they began to call on the name of Yahuah.”

then began men	PHRASE	h2490	חָלַל <i>chalal</i>
to call	PHRASE	h7121	קָרָא <i>qara'</i>
upon the name	PHRASE	h8034	שֵׁם <i>shem</i>
of the LORD	PHRASE	h3068	יְהוָה <i>Yēhovah</i>

Same word and same problem with translation above. They left out a very important part of this definition!

2725 I. לָלַל (ḥā·lāl): v.; ≡ Str 2490; TWOT 660, 661—1. LN 53.33–53.40 (piel) **defile**, profane, treat with contempt, i.e., ceremonially or ritually be common and impure in the eyes of deity and/or society, seen as a violation of covenant (Lev 19:8), see also LN 88.256–88.261; (nif) **defiled, profaned, desecrated** (Lev 21:4, 9; Isa 48:11; Eze 7:24; 20:9, 14, 22; 22:16, 26; 25:3+); (pual) **be defiled** (Eze 36:23+); (hif) **let be profaned** (Eze 39:7+); 2. LN 68.1–68.10 (hif) **begin**, proceed, launch, i.e., initiate a process (Ge 6:1); (hof) **be begun** (Ge 4:26+); 3. LN 65.30–65.39 (piel) **use**, formally, make common use of, i.e., make a good use of something of some value, implying an enjoyment of the object (Dt 20:6); 4. LN 87.58–87.75 (piel) **dishonor**, formally, profane, i.e., cause one to be of lower status and so be in a humbled position (La 2:2); 5. LN 87.58–87.75 unit: (piel) לָלַל גָּׁוֹן (ḥā·lāl gā·ʾôn) humble, formally, degrade the proud, i.e., cause one to be of lower status and so in a humbled position (Isa 23:9); 6. LN 33.463–33.469 unit: (hif) לָלַל דְּבַר (ḥā·lāl dā·bār) **break a promise, formally, profane a word, i.e., announce a statement with certainty to occur and then not in fact happen** (Nu 30:3[EB 2]), note: for MT text in Mic 6:13, see 2728

They left out **how** they began doing what they were doing. They began to profane and dishonor Yahuah's name and in our current verse they were beginning to profane and defile everything by this new agreed upon unity, to be memorialized by this structure.

ללל ḥll pi. to desecrate

S 2490; BDB 320a; HALOT 1:319b; TDOT 4:409–17; TWOT 661; NIDOTTE 2725

1. Hebr. ḥll pi. “to desecrate,” the other stems with corresponding meanings (hi. “to desecrate” only in Num 30:3 and Ezek 39:7; ni. and pu. “to be profaned”; on the forms, cf. BL 436), and the noms. (ḥôl “profane” and, in the event that it should not be considered, following HAL 307b, with ḥll II “to pierce through,” ḥālāl “profane, desecrated” in Lev 21:7, 14; Ezek 21:30; also ḥalîlâ “may it not be so”) belong to a root represented in the whole Sem. linguistic realm with the original meaning “to loose, set free” (cf. SNHL 31f.); the meaning dominant later is “to desecrate, profane” (in late and postbibl. Hebr. an unambiguously definable term, a characteristic notion for the thought of the era; cf. WTM 2:58f.; Ben-Yehuda 2:1580–83). In the hi. the meaning “to begin” dominates alongside “to desecrate” (in addition to ho. “to be begun” and t^eḥillâ “beginning”); the connection between the two groups is clarified by the use of ḥll pi. in the sense of “to place in profane use” (Deut 20:6[bis]; 28:30; Jer 31:5, of the beginning of the use of a vineyard at the end of a period of consecration in which the harvest was forbidden for one’s own use; cf. Lev 19:23–25; see ILC 3–4:271). Concise Hebrew Aramaic Lexicon of the OT

DOES THIS CLARIFY A BIT MORE WHY YAHUAH HAD TO SLOW THIS ACTION DOWN? THIS WAS NOT A BRUISED EGO ON YAH’S PART. THIS WOULD HAVE BEEN THE END OF MANKIND BEFORE WE WERE BORN. YAHUAH WOULD NOT STAND FOR THIS. IN HIS BRILLIANCE, HE DID NOT TAKE AWAY ANYONE’S FREE WILL – THEY JUST HAS TO WORK HARDER AND THOUSANDS OF YEARS TO GET BACK TO THAT SAME PLACE.

Amos 8:11 Prophecy

QUANTUM
E F F E C T

END TIME FAMINE

Behold, I will send a famine on the land. Not a Famine of bread, nor a thirst for water, but of hearing the words of Yahuah.

Genesis 11:6

Original Verse

And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be **withheld** from them, which they have imagined to do.

Description of Change

withheld > **restrained**

New Verse

And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be **restrained** from them, which they have imagined to do.

▼ יִבְצֵר *yib·bā·ṣēr'* they intend to do **will be impossible** for them.

⦿ בצר *bṣr* be or make inaccessible, impossible

verb, **Nif'al, yiqtōl (imperfect)**, third person, masculine, singular ± passive

Sense: **to be impossible** – to be or become incapable of occurring or being accomplished or dealt with.

This is ongoing.. still

בָּצַר

Transliteration

batsar

Pronunciation

bä·tsar' (Key)



Part of Speech

verb

Root Word (Etymology)

A primitive root

Outline of Biblical Usage [?]

I. to gather, **restrain**, fence, fortify, **make inaccessible**, enclose

A. (Qal)

i. to cut off

ii. fortified, cut off, made inaccessible (pass participle)

iii. secrets, mysteries, inaccessible things (subst)

B. (Niphal) **to be withheld**

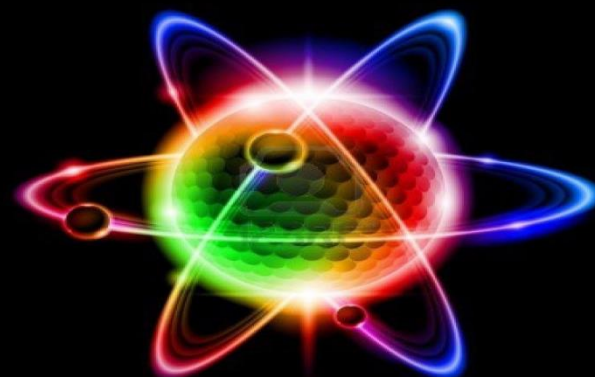
C. (Piel) to fortify

Strong's Definitions [?]

(Strong's Definitions Legend)

בָּצַר *bātsar*, baw-tsar'; a primitive root; to clip off; specifically (as denominative from H1210) to gather grapes; also to be isolated (i.e. inaccessible by height or fortification):—cut off, (de-) fenced, fortify, (grape) gather(-er), mighty things, restrain, strong, wall (up), withhold.

IN SEARCH OF GOD QUANTUM PHYSICS



Dr. CK Quarterman

Nothing would have been held back from them. The secrets the messengers knew would be put into use.

8 Ancient
Weapons
Of Mass
Destruction



(2) to restrain, withhold (see NIPHAL and בַּצֹּרֶת), to make inaccessible. So Part. pass. בְּצֹרֶת inaccessible, used of very high walls, Deu. 28:52; Isa. 2:15; of an inaccessible wood, Zec. 11:2 כְּתִיב; of cities very strongly fortified, Nu. 13:28; Deu. 3:5; Josh. 14:12; 2 Sa. 20:6; Isa. 25:2; Deu. 1:28. Metaph. "hard to be understood," Jer. 33:3.

(3) to cut out, dig out, used of metals, see בָּצַר.

NIPHAL pass. of Kal No. 2, to be restrained, hindered, difficult, inaccessible to any one, followed by מִן. Gen. 11:6, לֹא יִבְצֹר מֵהֶם כֹּל אֲשֶׁר יִזְמוּ לַעֲשׂוֹת "nothing will be too hard for them which they purpose doing;" Job 42:2.

Jer 6:15 Were they ashamed when they had done abomination? No! They were not at all ashamed, nor did they know how to blush. Therefore they shall fall among those who fall. They shall stumble at the time I visit them," said יהוה.

If You Want To Find The Secrets Of The Universe,
Think In Terms Of Energy, Frequency, And Vibration.

-Nikola Tesla-

▼ יִזְמֹוּ yōz·mû' *to*. So now nothing that **they intend** to do will be impossible

◉ זָמַם zmm ponder, plan, plan evil

verb, Qal, yiqṭōl (imperfect), third person, masculine, plural ± active

Sense: to purpose – to propose or intend.

2372 זָמַם (zā·mām): v.; ≡ Str 2161; TWOT 556—**1.** LN 30.56–30.74 (qal) **plan**, plot, intend, i.e., to think with the purpose of planning or deciding a course of action (Ge 11:6; Dt 19:19; Ps 31:14[EB 13]; 37:12; Pr 30:32; Jer 51:12; La 2:17+); **2.** LN 30.75–30.85 (qal) **resolve**, decide, choose, determine, i.e., come to a conclusion about an object or event, implying a course of action (Ps 17:3; Jer 4:28; Zec 1:6; 8:14, 15+); **3.** LN 30.39–30.52 (qal) **consider**, look at, i.e., think about the quality of an object, implying an informed decision will be made (Pr 31:16+)

2161. זָמַם **zāmam**, zaw-mam´; a prim. root; to plan, usually in a bad sense:—consider, devise, imagine, plot, purpose, think (evil).

2162. זָמַם **zāmām**, zaw-mawm´; from 2161; a plot:—wicked device.

עָשָׂה

Transliteration

`asah

Pronunciation

ä·sä' (Key)



Part of Speech

verb

Root Word (Etymology)

A primitive root

Dictionary Aids

TWOT Reference: 1708,1709

KJV Translation Count — Total: 2,633x

The KJV translates Strong's H6213 in the following manner: do (1,333x), make (653x), wrought (52x), deal (52x), commit (49x), offer (49x), execute (48x), keep (48x), shew (43x), prepare (37x), work (29x), do so (21x), perform (18x), get (14x), dress (13x), maker (13x), maintain (7x), *miscellaneous* (154x).

Gen 11:6 And הוֹיָהוּ said, “Look, they are one (a united) people and they all have one (a united goal they propagate with) language, and this is what they begin **to do!** And now, they are not going to be withheld from doing whatever they plan **to do**

I. to do, fashion, accomplish, make

A. (Qal)

i. to do, work, make, produce

a. to do

b. to work

c. to deal (with)

d. to act, act with effect, effect

ii. to make

a. to make

b. to produce

c. to prepare

d. to make (an offering)

e. to attend to, put in order

f. to observe, celebrate

g. to acquire (property)

h. to appoint, ordain, institute

i. to bring about

j. to use

k. to spend, pass



EVERYTHING NOT FORBIDDEN IS COMPULSORY.

6913 I. הַעֲשֶׂה (*ʿā-šā(h)*): v.; ≡ Str 6213; TWOT 1708, 1709—1. LN 42.7-42.28 (qal) **do**, i.e., perform or act. out an event, highly generic, of almost any kind or manner (1Sa 1:23); (qal pass.) **be done** (Ex 38:24); (nif) **be done**, happen (Ge 20:9b); 2. LN 42.29-42.40 (qal) **make**, i.e., to fashion or create an object, usually implying the use of existing materials (Ge 1:26); (qal pass.) **be made**, created, fashioned (2Ki 23:4); (nif) **be made** (1Ki 10:20); (piel) see 6914; (pual) **made**, be created (Ps 139:15+); 3. LN 13.1-13.47 (qal) **cause**, make, bring about, i.e., bring about a state or event (Ps 111:4); 4. LN 42.41-42.50 (qal) **work**, labor, i.e., expend considerable effort and activity in any task or endeavor (Ex 31:4), note: in some contexts possibly involving skill or special knowledge, so with a focus on creating or fashioning an object; 5. LN 41.1-41.24 (qal) **do**, act., i.e., behave or have conduct in a particular way (Dt 17:11); 6. LN 37.96-37.107 (qal) **assign**, i.e., cause another to have particular task or function, usually with an assumption of responsibilities (Nu 8:26); 7. LN 57.189-57.208 (qal) **gain**, profit, i.e., make financial progress, usually as any business endeavor or any other financial dealings (Ge 31:1), note: for MT text in 1Ki 11:25, see 889; note: for qal act. ptcp. as n.masc., see 6914.5; note: further study may yield more domains



Amplified

Gen 11:6 And said Yahuah, Behold, (the) paternal kin are ecahd-united, with speeches and language (they are) united. They as a whole in totality are going in that direction. And these same ones are beginning to pollute, profane, defile, desecrate, pierce through and perforate. This is the direction they are working to accomplish-their course of action. Because of this, nothing will be cut off or be made inaccessible or too hard for them to accomplish. The total that they intend, plan, devise and purpose for evil that they are working towards and carrying out.

Gen 11:7 “Come, let Us go there and confuse their language, so that they do not understand one another’s speech.”

Genesis 11:7

הָבֵה נִרְדָּה וְנִבְלָה שָׁם שְׁפָתָם אֲשֶׁר
 לֹא יִשְׁמְעוּ אִישׁ שְׁפַת רֵעֵהוּ: |
 LEB OT |

Come, let us go down and confuse their language there, so that they will not understand *each other's* language.” |

LEB

RI

Gen 11:7 “Come, let Us go there and confuse their language, so that they do not understand one another’s speech.”

This is the proverbial cutting the head off the snake. Without the power structure at the top the thing the leaders feared the most, was what Yahuah did. If you can't understand or communicate there is no power.

9/30/2019



I HAVE NO IDEA WHAT THAT MEANS

▼ נְבִלָה *nöb·lā(h)'* e, let us go down and **confuse** their language there,

בלל *bll* feed; moisten with, pour (oil); mix up, confound
verb, Qal, first person, plural, cohortative ± w^əyiqtōl (waw-
conjunctive + imperfect), active, common

Sense: to confuse (make unclear) – to make unclear, indistinct, or
blurred.

1176 I. בָּלַל (*bā·lāl*): v.; ≡ Str 1101; TWOT 248—**1.** LN 32.19–32.23 (qal) **confuse, confound, i.e., cause difficulty for understanding** (Ge 11:7, 9+); **2.** LN 47.14–47.18 (qal) **pour upon, i.e., take liquid out of a container, allowing gravity to place it upon another person or object** (Ps 92:11[EB 10]+); **3.** LN 63.9–63.12 (qal pass. ptcpl.) **be mixed with, i.e., combine two different elements and intertwine by a mixing motion** (Ex 29:2); (hitpolal) (Hos 7:8+), note: in Hosea there is a strong implication that Ephraim is also confused, not realizing its true condition, note: BDB parses (hif impf.) נִבְּלָל (*nā·bēl*) in Isa 64:5[EB 6], see 5570

This confusion was poured out on them.



- ▼ **שָׁם** *šām'* and confuse their language **there**, so that they will not understand one another's speech
- **שָׁם** *šām* there, over there; then, at that time, just then
- adverb ± “there” (**שָׁם**)

9004 **שָׁם** (*šām*): adv.; ≡ Str 3074, 8033; TWOT 2404—**1.** LN 83.1–83.4 **here**, i.e., a marker of a position which is relatively near to the speaker (Ex 24:12); **2.** LN 83.1–83.4 **there**, i.e., a marker of a position which is relatively far from the speaker (1Sa 1:22); **3.** LN 83.5–83.8 **where**, i.e., a marker of an indefinite position, without a particular focus of being either near or far in relation to the speaker (Ge 2:11); **4.** LN 91.13 **See how!**, Note!, Behold!, i.e., a discourse marker of attention (Ps 36:13[EB 12]); **5.** LN 83.5–83.8 unit: **הָ שָׁם** (*šām ā-(h)*)² wherever, i.e., a marker of an indefinite and/or unrestricted position, without a particular focus of being either near or far in relation to the speaker (Dt 30:1), note: for MT text in 2Ch 1:5 (*qal*), see 8492; note: Ge 49:24 some sources (NIV text?) change text to 9005, see BHS ftn

Gen 11:7 “Come, let Us **go there (in babel)** and confuse their language, so that they do not understand one another’s speech.”

▼ **יִשְׁמְעוּ** *yiš·m^e·ū'* e, so that **they will not understand** each other's language

🔄 **שמע** *šm^e* hear, listen

verb, **Qal, yiqtol (imperfect)**, third person, masculine, plural ± active

Sense: **to understand (language)** – to make sense of a language.

9048 שמע (*šā·mā^e*): v.; ≡ Str 8085; TWOT 2412—**1.** LN 24.52–24.70 (**qal**) **hear**, i.e., use the perception of hearing with the ears to process information (Ps 44:2[EB 1]); (**nif**) **be heard** (Ex 23:13); (**hif**) **cause to hear** (Dt 4:10); **2.** LN 24.52–24.70 (**qal**) **able to hear**, i.e., have the faculty of hearing in contrast to being deaf (Isa 29:18); **3.** LN 33.189–33.217 (**qal**) **receive news**, i.e., receive information about something (Ge 29:13); (**nif**) **be reported** (Ne 6:6); (**hif**) **proclaim**, pronounce, declare, announce, tell, raise voice, bring word, make known (Ps 26:7); **4.** LN 31.50–31.57 (**qal**) **listen**, take heed, pay attention, hear, i.e., believe information and respond on the basis of having heard (Ex 4:1); (**nif**) **be heeded** (Ecc 9:16, 17); **5.** LN 36.12–36.30 (**qal**) **obey**, formally, hear, i.e., submit to an authority and so do what is asked or required (1Sa 12:14); (**nif**) **obey** (2Sa 22:45); **6.** LN 32.1–32.10 (**qal**) **understand**, formally, hear, i.e., hear and comprehend information or a situation (Ge 11:7); **7.** LN 56.12–56.19 (**qal**) **hear a legal case**, i.e., give a legal hearing (Dt 1:16); **8.** LN 33.307–33.314 (**piel**) **summon**, call together, i.e., communicate with others, usually at some distance to gather in a place (1Sa 15:4; 23:8+); (**hif**) **summon** (1Ki 15:22;



▼ אִישׁ אִישׁ' they will not understand **each other's** language.”

אִישׁ אִישׁ' man; husband; human being

noun, absolute ± common, singular, distributive, masculine ←

Sense: each – (used of count nouns) every one considered individually.

408 I. אִישׁ (אִישׁ): n.masc.; ≡ Str 376, 381;— 1. LN 9.1–9.23 **man**, i.e., a male or female human as a class or kind in contrast to other classes of created beings (Ex 19:13), note: see also 632, 851; 2. LN 9.24–9.33 **man**, i.e., a mature, adult male of a species (Ge 2:24; 7:2), note: usually referring to a human male; 3. LN 10.53–10.61 **husband**, i.e., a male spouse in a marriage (Ge 16:3); 4. LN 59.23–59.34 **each**, every, i.e., each one of a totality in a distributive sense (Ge 40:5); 5. LN 92.11–92.25 **anyone**, whoever, someone, a certain one, i.e., a reference to whom or what is spoken about which is not explicit (Lev 15:5); 6. LN 20.31–20.60 unit: אִישׁ מְשַׁחֵת (אִישׁ māš·hîṭ) destroyer, formally, man of destruction, i.e., one who causes destruction and death (Pr 28:24+), note: 1Sa 13:17; 14:15, as hif ptcp. of 8845 “raiding parties.”; 7. LN 37.119–37.126 unit:

Another gender bender.

▼ רַעְהוּ: *rē·'ē·hû*

▼ רַעְ *rē·'ē'*

will not understand **each other's** language.”

⊙ רַעְ *rē^{ac}* friend; neighbor; darling, favorite, lover; comrade,...
noun, singular ± common, construct, masculine, suffixed

Sense: neighbor – a person who lives (or is located) near another.

▼ הוּ *hû*

will not understand **each other's** language.”

⊙ הוּא *hû(?)* this, that; this same; he, it; same

pronoun, suffixed, **third person, masculine**, singular



This is not people they did not know. These were favorite friends, lovers, neighbors! Now the language is messed up with people they knew. Look at this next definition that has not been used.

8276 II. רֵעַ (*rē^{ac}*): n.masc.; ≡ Str 7453; TWOT 2186a—**1.** LN 11.55–11.89 **fellow countryman, neighbor, i.e., one who is of the same race, or social/geographical group** (Ex 2:13); **2.** LN 11.55–11.89 **neighbor, i.e., one who lives in close geographical proximity, and by implication the same national group** (Ex 22:6[EB 7]); **3.** LN 34.1–34.21 **friend, companion, associate, i.e., a person which one associates with and for whom there is affection and personal regard** (2Sa 16:17); **4.** LN 92.26 unit: רֵעַ אֶל אִישׁ אֶל (*ʾiṣ ʾəl rē^{ac}*)² each other, i.e., a pronoun which marks reciprocation between two (male) groups or persons (Ge 11:3), note: some parse Job 6:14 (with prep. 4946) as 5335

8277 III. רֵעַ (*rē^{ac}*): n.[masc.]; ≡ Str 7454; TWOT 2187a—LN 30.1–30.38 **thought, i.e., the content of thinking and reasoning** (Ps 139:2, 17+)

8278 רָע (*rō^{ac}*): n.[masc.]; ≡ Str 7455; TWOT 2191b—**1.** LN 88.105–88.125 **evil, wickedness, sinfulness, i.e., an action which is not morally pure or good according to a proper standard, implying this evil hinders or severs a relationship to a person or principle which is proper** (Dt 28:20; 1Sa 17:28; Ps 28:4; Isa 1:16; Jer 4:4; 21:12; 23:2, 22; 25:5; 26:3; 44:22; Hos 9:15+); **2.** LN 65.20–65.29 **bad quality, i.e., an item having little or no value due to poor quality of an object, plant, animal or other kind of object** (Ge 41:19; Jer 24:2, 3, 8; 29:17+); **3.** LN 25.270–25.287 **sadness, i.e., an action or appearance which communicates a state of sorrow or regret** (Ecc 7:3; Ne 2:2+)

The family of words spelled the same all masc. nouns are saying that they could not even understand the reasoning or thinking of the people, because of the evil and immoral intentions. Some might have still understood the language but now could not understand the evil motives and separated themselves.

▶ הבה
 נרדה
 ונבלה
 שם
 שפתם
 אשר
 לא
 ישמעו
 איש
 שפת
 רעהו:

Come
Let us go down

And confuse

There
Their language

So that
Not

They will understand
Each others (ISH-MAN)

Language

Each others (his
friends/neighbors/thought
/evil
plans/thinking/reasoning

Amplified:
Come let us (Yahuah
and the messengers)
go down and cause
confusion there (what
would become Babel).
So that their language
and plans cannot be
understood by
friends, lovers and
neighbors. Not even
their thoughts or
reasonings of evil.

וַיִּפֶץ יְהוָה אֶת־מִשָּׁם עַל־פְּנֵי

So Yahweh scattered them from there over the face of the whole earth, and they stopped building the city. | LEB

LEB | כָּל־הָאָרֶץ וַיַּחְדְּלוּ לְבַנֹּת הָעִיר:

OT RI

- ▶ וַיִּפֶץ And scattered
- ▶ יְהוָה Yahuah
- ▶ אֶת־ם As a strong Covenant Mark them
- ▶ מִשָּׁם From there
- ▶ עַל־פְּנֵי Over – the face
- ▶ כָּל־הָאָרֶץ The totality-the- earth
- ▶ וַיַּחְדְּלוּ And – they stopped
- ▶ לְבַנֹּת Toward building
- ▶ הָעִיר: The- city, inner shrine, anguish and wrath, anger, state of great displeasure.

Gen 11:8 And יהוה scattered them from there, over the face of all the earth, and they left off building the city.

▼ עִיר *îr'*

they stopped building the **city**.

עִיר *îr* city, town; district in a city; population of a city
noun, singular, absolute ± common, feminine, definite with ה

Sense: **city** – a large and densely populated urban area (larger than a village).

6551 I. עִיר (*îr*): n.fem.; ≡ Str 5892; TWOT 1587a, 1615—**1.** LN 1.88–1.94 **city**, town, village, i.e., a population center ranging from a small unwalled hamlet to a large, walled city, ; note: for compound pr. nouns, see 6556–6561.5; note: for MT text in Eze 45:5, see 6929; note: for NIV text in Isa 33:8, see 6332; **2.** LN 11.55–11.89 **inhabitant**, i.e., one who lives in a town or city (1Sa 4:13); **3.** LN 7.26–7.53 **inner shrine**, i.e., an inner room in a temple complex (2Ki 10:25), note: some sources change text to 1808

6552 II. עִיר (*îr*): n.[masc.]; ≡ Str 5892; TWOT 1587a—**1.** LN 25.251–25.269 **anguish**, anxiety, i.e., that which causes fear, alarm, or terror (Jer 15:8+); **2.** LN 88.171–88.191 **wrath**, anger, i.e., a state of great displeasure toward a person or situation, implying an action will follow (Hos 11:9+)

Yahuah made sure the shrine they were making for themselves would not go forward.

Genesis 11:9

עַל־כֵּן קָרָא שְׁמָהּ בָּבֶל כִּי־שָׁם בָּלַל
 יְהוָה שִׁפְתַי כָּל־הָאָרֶץ וּמִשָּׁם הִפִּיצָם
 לֵב OT RI | יְהוָה עַל־פְּנֵי כָל־הָאָרֶץ:

Therefore its name was called Babel, for there Yahweh confused the language of the whole earth, and there Yahweh scattered them over the face of the whole earth. | LEB

- ▶ עַל־כֵּן For this reason
- ▶ קָרָא Was called and proclaimed
- ▶ שְׁמָהּ its name and reputation
- ▶ בָּבֶל Babel
- ▶ כִּי־שָׁם Because- there
- ▶ בָּלַל Confusion was poured out
- ▶ יְהוָה YAHUAH
- ▶ שִׁפְתַי Language, speech,
- ▶ כָּל־הָאָרֶץ The totality-the- earth
- ▶ וּמִשָּׁם And- on account of -this
- ▶ הִפִּיצָם Scattered-them
- ▶ יְהוָה YAHUAH
- ▶ עַל־פְּנֵי Over the- face
- ▶ כָּל־הָאָרֶץ: whole entirety – the- earth

Gen 11:9

That is why its name was called Babel, because there יהוה confused the language of all the earth, and from there יהוה scattered them over the face of all the earth.

1176 I. בָּלַל (bā·lāl): v.; ≡ Str 1101; TWOT 248—**1.** LN 32.19–32.23 (qal) **confuse**, confound, i.e., cause difficulty for understanding (Ge 11:7, 9+); **2.** LN 47.14–47.18 (qal) **pour upon**, i.e., take liquid out of a container, allowing gravity to place it upon another person or object (Ps 92:11[EB 10]+); **3.** LN 63.9–63.12 (qal pass. ptcp.) **be mixed with**, i.e., combine two different elements and intertwine by a mixing motion (Ex 29:2); (hitpolal) (Hos 7:8+), note: in Hosea there is a strong implication that Ephraim is also confused, not realizing its true condition, note: BDB parses (hif impf.) נָבַל (nā·bēl) in Isa 64:5[EB 6], see 5570

1177 II. בָּלַל (bā·lāl): v.; ≡ Str 1101; TWOT 248—LN 23.1–23.39 (qal) **feed**, i.e., throw mash or fodder to animals (Jdg 19:21+)

בָּלַם (blm) or בָּלַם (blm): see 1178

1178 בָּלַם (bā·lām): v.; ≡ Str 1102; TWOT 249—LN 37.1–37.32 (qal) **control**, restrain, i.e., to hold in check with the implication of guidance (Ps 32:9+)

We cannot see today where Yahuah is withholding as much information from the evil side. Horrific medical practices, pharmaceutical drugs, war machines, 5G, Cern, underground networks of evil, Governments, religions and environmental thugs out of control, trying to take control. Censorship is now acceptable in America. Christianity has been labeled since 2011 a terrorist organization by the CIA.

72 Types Of Americans That Are Considered “Potential Terrorists” In Official Government Documents

August 26, 2013 by Michael Snyder

Below is a list of 72 types of Americans that are considered to be “extremists” and “potential terrorists” in official U.S. government documents. To see the original source document for each point, just click on the link. As you can see, this list covers most of the country...

1. Those that talk about “individual liberties”
2. Those that advocate for states’ rights
3. Those that want “to make the world a better place”
4. “The colonists who sought to free themselves from British rule”
5. Those that are interested in “defeating the Communists”
6. Those that believe “that the interests of one’s own nation are separate from the interests of other nations or the common interest of all nations”
7. Anyone that holds a “political ideology that considers the state to be unnecessary, harmful, or undesirable”

9/30/2019 <http://thetruthwins.com/archives/72-types-of-americans-that-are-considered-potential-terrorists-in-official-government-documents>

8. Anyone that possesses an “intolerance toward other religions”
9. Those that “take action to fight against the exploitation of the environment and/or animals”
10. “Anti-Gay”
11. “Anti-Immigrant”
12. “Anti-Muslim”
13. “The Patriot Movement”
14. “Opposition to equal rights for gays and lesbians”
15. Members of the Family Research Council
16. Members of the American Family Association
17. Those that believe that Mexico, Canada and the United States “are secretly planning to merge into a European Union-like entity that will be known as the ‘North American Union’”

18. Members of the American Border Patrol/American Patrol
19. Members of the Federation for American Immigration Reform
20. Members of the Tennessee Freedom Coalition
21. Members of the Christian Action Network
22. Anyone that is “opposed to the New World Order”
23. Anyone that is engaged in “conspiracy theorizing”
24. Anyone that is opposed to Agenda 21
25. Anyone that is concerned about FEMA camps
26. Anyone that “fears impending gun control or weapons confiscations”
27. The militia movement
28. The sovereign citizen movement
29. Those that “don’t think they should have to pay taxes”
30. Anyone that “complains about bias”

31. Anyone that “believes in government conspiracies to the point of paranoia”
32. Anyone that “is frustrated with mainstream ideologies”
33. Anyone that “visits extremist websites/blogs”
34. Anyone that “establishes website/blog to display extremist views”
35. Anyone that “attends rallies for extremist causes”
36. Anyone that “exhibits extreme religious intolerance”
37. Anyone that “is personally connected with a grievance”
38. Anyone that “suddenly acquires weapons”
39. Anyone that “organizes protests inspired by extremist ideology”
40. “Militia or unorganized militia”
41. “General right-wing extremist”
42. Citizens that have “bumper stickers” that are patriotic or anti-U.N.
43. Those that refer to an “Army of God”

44. Those that are “fiercely nationalistic (as opposed to universal and international in orientation)”
45. Those that are “anti-global”
46. Those that are “suspicious of centralized federal authority”
47. Those that are “reverent of individual liberty”
48. Those that “believe in conspiracy theories”
49. Those that have “a belief that one’s personal and/or national ‘way of life’ is under attack”
50. Those that possess “a belief in the need to be prepared for an attack either by participating in paramilitary preparations and training or survivalism”
51. Those that would “impose strict religious tenets or laws on society (fundamentalists)”
52. Those that would “insert religion into the political sphere”
53. Anyone that would “seek to politicize religion”
54. Those that have “supported political movements for autonomy”
55. Anyone that is “anti-abortion”



56. Anyone that is “anti-Catholic”
57. Anyone that is “anti-nuclear”
58. “Rightwing extremists”
59. “Returning veterans”
60. Those concerned about “illegal immigration”
61. Those that “believe in the right to bear arms”
62. Anyone that is engaged in “ammunition stockpiling”
63. Anyone that exhibits “fear of Communist regimes”
64. “Anti-abortion activists”
65. Those that are against illegal immigration
66. Those that talk about “the New World Order” in a “derogatory” manner
67. Those that have a negative view of the United Nations
68. Those that are opposed “to the collection of federal income taxes”

69. Those that supported former presidential candidates Ron Paul, Chuck Baldwin and Bob Barr

70. Those that display the Gadsden Flag (“Don’t Tread On Me”)

71. Those that believe in “end times” prophecies

72. Evangelical Christians

The groups of people in the list above are considered “problems” that need to be dealt with. In some of the documents referenced above, members of the military are specifically warned not to have anything to do with such groups.

We are moving into a very dangerous time in American history. You can now be considered a “potential terrorist” just because of your religious or political beliefs. Free speech is becoming a thing of the past, and we are rapidly becoming an Orwellian society that is the exact opposite of what our founding fathers intended.

**There is only one answer
to this issue we all face..**

年年年年





- Have dominion over fish, birds, livestock and things that creep. Take good care of them. Gen 1:26 1:28 B
- Replenish or fill the earth with people. Gen 1:28A
- By Adam giving names to the creatures, he set up a relationship of knowing them to care about them. We have the same duties, to carry that on and not destroy Yahuah's creatures but to protect them. Gen 2:19-20
- Adam also named Hawah, set up the family dynamic and also set the pattern of giving of himself for his wife- looking after her and protecting her. Gen 2-23-24
- Gen 6:20 The birds, cattle and all creeping creatures, two of each are to come to Noah, **to keep them alive.** Gen 6:20
- The clean beasts take with you seven pairs, a male and his female; and of the beasts that are not clean two, a male and his female; 7:3 and of birds of the heavens seven pairs, male and female, **to keep offspring alive on the face of all the earth.** Gen 7:2





- Gen 9:1 And Eternal blessed Noah as (a strong covenant mark) and his sons, and said to them, “Bear fruit and increase, and fill-replenish (as a strong covenant mark) the earth.
- Gen 9:2 “And the fear of you and the dread of you is on every beast of the earth, on every bird of the heavens, on all that creeps on the ground, and on all the fish of the sea – into your hand they have been given.
- Gen 9:7 “As for you, bear fruit and increase, bring forth abundantly in the earth and increase in it.”



- Eat from the plants and trees that have the seeds in them that you can use to make new plants year after year. Eliminate GMO's that change our DNA from what He originally put in us. Gen 1:29, Gen 2:16
- Take of all food that is eaten and gather it to yourself. And it shall be food for you and for them.” Man and beast at the same in the Ark. Gen 6:21
- Gen 9:3 “Every moving creature that lives is food/prey for you (all-man and animals). I have given you all , as the green plants. Gen 9:4 “But do not eat flesh with its life, its blood.

Shabbat Shalom שבת שלום

Shabbat – The seventh day of the week. We cease from doing normal business. Setting the day apart out of respect for what Yahuah has created. Created for the specific function of not being like any other day, it is a favored day that is exalted by Yahuah. A gift for intimacy with Him. Gen 2:2-3

9/30/2019



CONSEQUENCES



- Do not ingest and live off the evil energy, food, knowledge of this world as it leads to death. Feed on what Yahuah has provided. Gen 2-16-17
- Woman will now worry about conception and have pain at childbirth. Gen 3:16
- Woman will now have her husband rule over her even though she will not want that. That is the consequence of Hawah's actions. Women must accept this just and righteous judgement. Gen 3:16
- Mankind will now have to earn what he eats out of the ground. Gen 3:17
- The ground was cursed to not produce so abundantly for man, to be the vehicle that Yahuah uses to met out this consequence. Although today in modern societies most men do not toil the field- a few do that, most other men toil for money to buy what comes from the field.
- No escaping that we have to die the first death. Return to ash. Gen 3:18
- We are forever banished forever from the original garden. Gen 3:23-24
- Our life span was reduced to no more than 120 years. Gen 6:3

CONSEQUENCES



- The consequence of sin, once it reaches the point of no return is total destruction. Gen 6:5-7
- Corruption of the Flesh (DNA, hybrids, AI,) and violence brings the judgement of total destruction from Yahuah Gen 6:11-13
- Yahuah Himself brought floodwaters on the earth, to destroy all flesh in which is the breath of life from under the heavens – all that is on the earth is to die due to corruption of the flesh and violence. Gen 6:17
- Gen 11:8 Yahuah scatters the people for profaning and trying to usurp Him.

Good Advice

I will praise **YAHUAH** He gives me good advice.
Even at night my heart teaches me.
Psalm 16:7

- Gen 4:7 “If you do well, is there not acceptance? And if you do not do well, sin is crouching at the door. And its desire is for you, but you should master it.”

HOW TO BE BLESSED BY YAHUAH



- Be set Apart in your walk and Walk with Yahuah on His path. Gen 6:5-7
- Be seen by Yahuah that you are righteous before Me in this generation. Gen 7:1

9/30/2019



PROPHECIES

- Gen 3:15 “And I will cause to occur enmity (hostile mind or intention) between you (the enchanter) and the woman, and between your seed (offspring) and her seed (offspring). He shall crush your head, and you shall bruise His heel.”
- Gen 11:8 Yahuah scatters the people for profaning and trying to usurp Him. But as He takes His hand of protection away, we see this very issue coming back into play now in the end times.



Covenant

- Gen 6:18 “**And I shall** establish My covenant with you (Noah), and you shall come into the ark, you and your sons and your wife and your sons’ wives with you.
- Gen 9:8 And Eternal spoke to Noah, and to his sons with him, saying, 9 “**And I, see, I establish** My covenant with you and with your seed after you, 10 and with every living creature that is with you: of the birds, of the cattle, and of every beast of the earth with you, of all that go out of the ark, every beast of the earth.

Psalm 51

16 For You do not desire **sacrifice,**

And Noah built an altar to , יהוהand took of every clean beast and of every clean bird, and offered burnt offerings on the altar. 8:21 And יהוהsmelled a soothing fragrance, Gen 8:20 We think it was Noah's attitude of gratitude that brought about this loving change of heart of Yahuah's.





Yahuah Whispers

His promises

- Yahuah said in His heart, “Never again shall I curse the ground because of man, although the inclination of man’s heart is evil from his youth, and never again smite all living creatures, as I have done, Gen 8:21
- As long as the earth remains, seedtime and harvest, and cold and heat, and winter and summer, and day and night shall not cease.” Gen 8:22
- Gen 9:11 “And I shall establish My covenant with you, and never again is all flesh cut off by the waters of the flood, and never again is there a flood to destroy the earth.”

People Yahuah's has blessed



Too Blessed
to be stressed.

- Gen 9:1 And Yahuah blessed Noah, and his sons

Accept Yahuah's Instructions

and live!

- Gen 9:4 “But do not eat flesh with its life, its blood.
- Gen 9:5 “Truly only (as a strong covenant mark, **נת**) your blood for your lives I require, from the hand of every beast I require it, and from the hand of man. From the hand of every man’s brother I require (as a strong covenant mark, **נת**) the life of man. 9:6 “Whoever sheds man’s blood, by man his blood is shed, because in the image of Eternal has He made man. – Premeditated murder including suicide and abortion, and human sacrifice is included in this list.

Signs of the Covenant

- Gen 9:12 And Eternal said, **“This is the sign of the covenant** which I make between Me and you, and every living creature that is with you, for all generations to come: 13 **“I shall set My rainbow in the cloud, and it shall be for the sign of the covenant between Me and the earth.** 14 “And it shall be, when I bring a cloud over the earth, that the rainbow shall be seen in the cloud, 15 and I shall remember My covenant which is between Me and you and every living creature of all flesh, and never again let the waters become a flood to destroy all flesh. 16 “And the rainbow shall be in the cloud, and I shall see it, to remember the everlasting covenant between Eternal and every living creature of all flesh that is on the earth.” 17 And Eternal said to Noah, **“This is the sign of the covenant which I have established between Me and all flesh that is on the earth.”**

This is the list of instructions that we have noticed in our study.

1. We should love יהוה our Eternal with all our heart, and with all our being, and with all our might.
2. The Torah should be on our heart filtering our thoughts and deeds.
 3. Teach the Torah to our children
 4. Think about the instructions all the time
 5. Read the Torah out loud
 6. Write them on our property.
 7. Serve Yahuah
 8. Guard the Instructions
 9. Love our neighbors as ourselves
 10. Guard our tongues
11. We will be satisfied with what Yahuah provides
12. Circumcise our hearts
13. Cling to Him
14. Swear by His name/authority
15. We will notice and appreciate all Yahuah does for us with immense gratitude.
16. We will not bear false witness- slander anyone.

This is the list of instructions that we have noticed in our study.

17. Our words will be sincere and honest.

18. Be slow to anger

19. We will stop complaining about our circumstances and ask Yah to show us what we need to learn from them.

20. We will stop grumbling against others on the path to Yahuah

21. We understand the importance and seriousness of making a Covenant with Yahuah.

22. The Marriage Covenant should be highly valued and the roles of the husband and wife should be thoroughly understood.

23. We will be on guard in our relationships.

24. We are responsible for the birds, fish, creeping creatures, livestock.

25. We are responsible for maintaining the earths population.

26. We should be eating only from plants that have reproductive seeds.

27. We will be careful to not eat anything that is still alive with the blood in it.

28. Life is precious and it represents the image of Yahuah. We will do all we can to protect life and never condone premeditated murder.

This is the list of instructions that we have noticed in our study.

29. We are charged with bearing fruit.

Our Statement of Trust in Yahuah

- 1. He alone is the sole creator of the universe and beyond and all that is in it.**
- 2. We will base our decisions upon Yahuah's code of wisdom and will consult Him in all our decisions.**
- 3. We accept and are blessed that Yahuah will continually disturb our peace to test us and keep us on the path.**
- 4. We will learn to love ourselves so we can completely love and appreciate Yahuah.**
- 5. We will love our neighbors.**
- 6. We will appreciate what Yahuah has provided and know it is enough and perfect for us.**
- 7. We will guard our mouths against slander.**
- 8. We will not flatter out of insincerity.**
- 9. We will be slow to anger and not hold on to grudges.**

Our Statement of Trust in Yahuah

10. We will trust Yahuah and not complain when He brings into our lives challenging circumstances but will ask for guidance from Him.

11. We will trust that Yahuah is looking after His sheep better than we can, so we do not have to feel compelled to correct or grumble against a Covenant Family Member. If they need our help, Yahuah will lead them to us to ask for it.

12. We agree to trust in Yahuah's Covenant plan and will learn all we can about them so we can stay on His path.

13. We agree when we enter into a Marriage Covenant that we do not rush into it and seek to understand and trust the pattern that Yahuah has set inside it. A pattern of how to treat each other and Him.

Our Statement of Trust in Yahuah

14. We will trust Yahuah when He asks us to take our rightful positions, to be able to function as He has planned from the beginning.

15. We will be on guard to not eat food that will change our DNA or that does not have His original DNA coding in them. These are Genetically Modified plants and animals.

16. We trust that when Yahuah asks us not to eat of the blood it is for a very good reason.

17. Whatever we have done before we knew You, Yahuah we trust that there will be forgiveness if we teshuva and repent. We will hold the sanctity of life as precious and will never take the opinion that the murder of an innocent is not without dire consequences to those who do this. We pray they will see the eternal consequences of their actions and repent. We are in Your image and thus to murder is to make light of your creation.

Our Statement of Trust in Yahuah

18. When Yahuah when He says that He will honor His promises of the Covenant -the blessings and the consequences of His justice will be taken care of in His proper time.

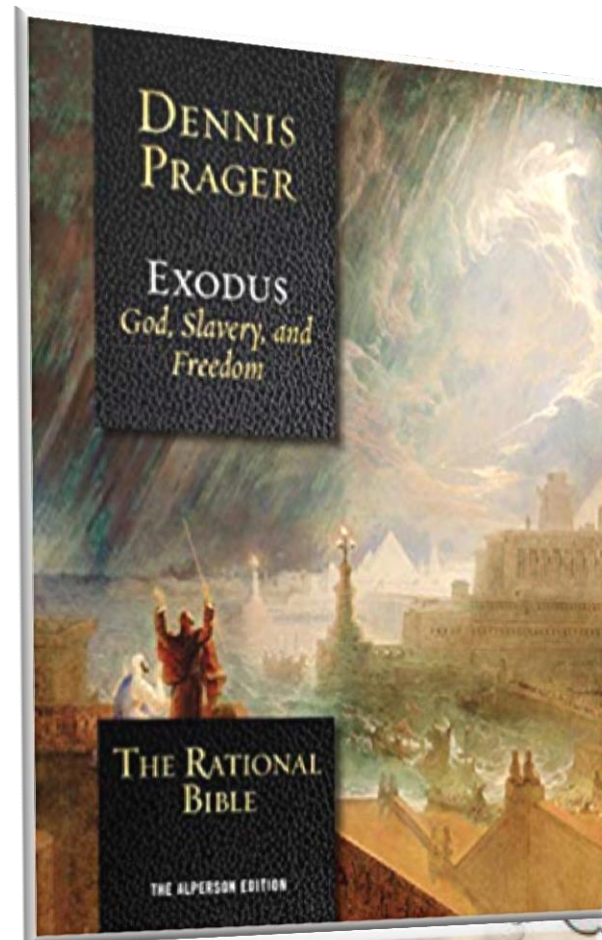
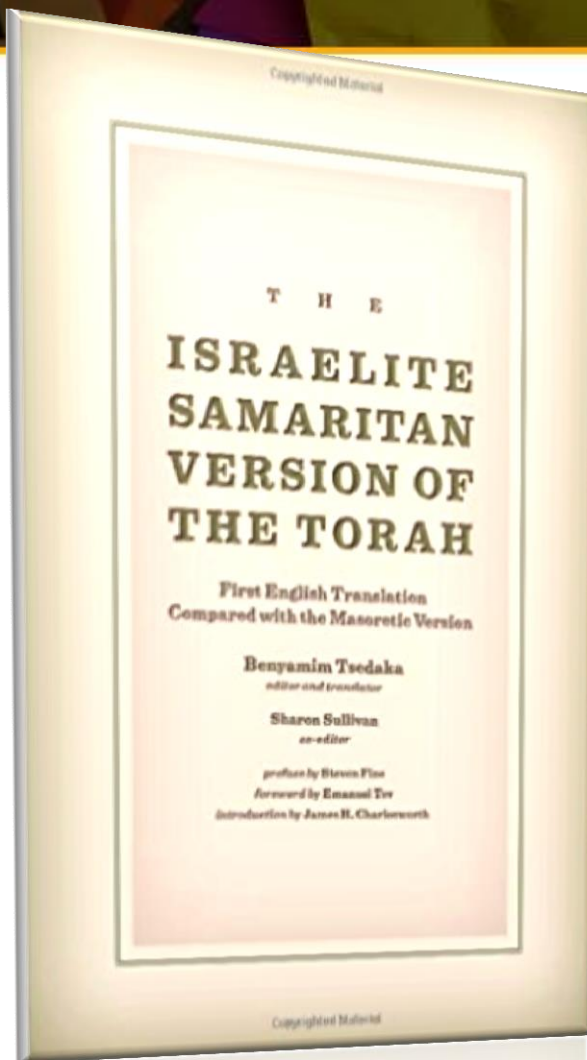
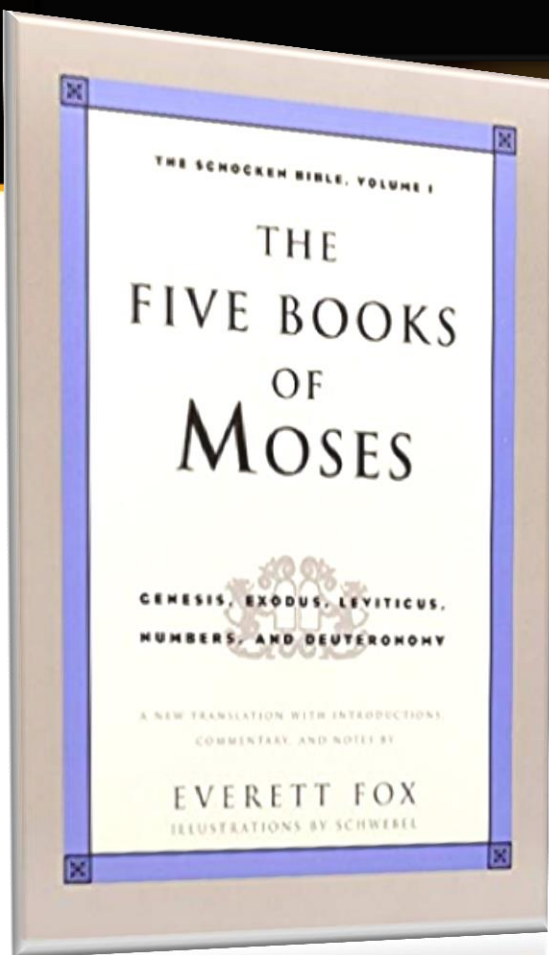
19. Now that Yahuah is allowing evil to be united and gather under one language of globalism, we will trust in Him that He of course saw this and has made provision for us.

Confirmed Observations



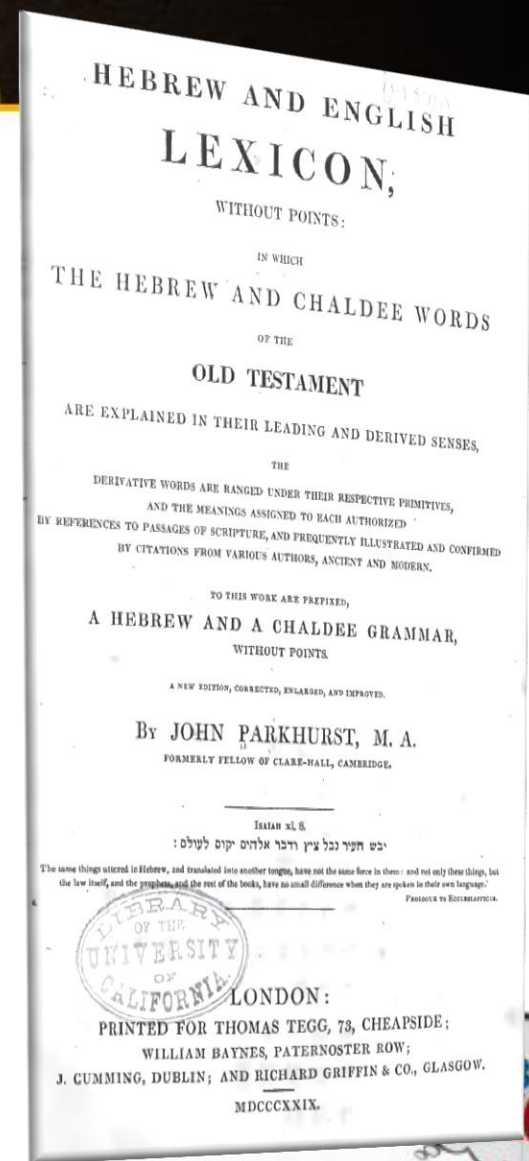
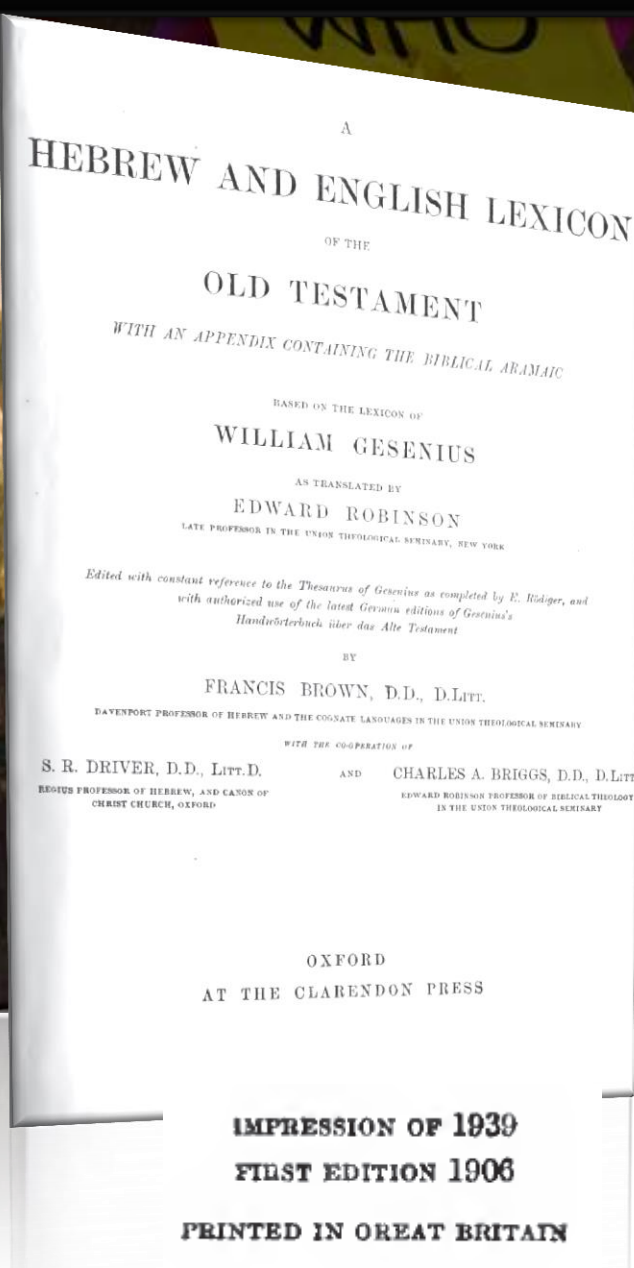
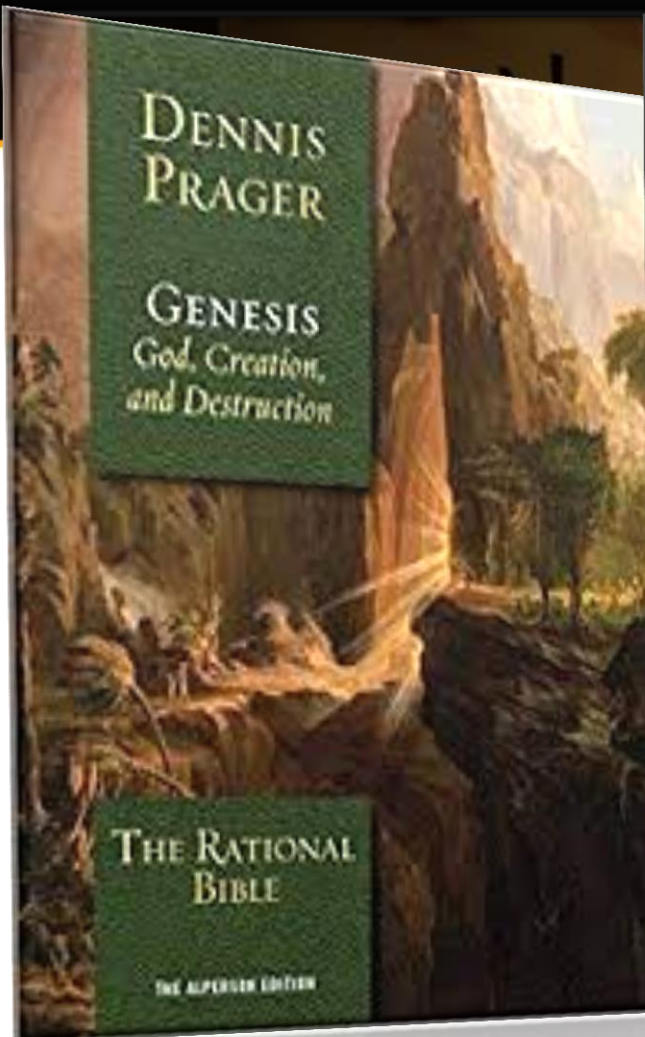
- ✓ Life and time is cyclical

Resources



9/30/2019

Resources



9/30/2019

FBI



WARNING

FEDERAL LAW ALLOWS CITIZENS TO REPRODUCE, DISTRIBUTE, OR EXHIBIT PORTIONS OF COPYRIGHTED MOTION PICTURES, VIDEO TAPES, OR VIDEO DISCS UNDER CERTAIN CIRCUMSTANCES WITHOUT AUTHORIZATION OF THE COPYRIGHT HOLDER.

THIS INFRINGEMENT OF COPYRIGHT IS CALLED "FAIR USE" AND IS ALLOWED FOR PURPOSES OF CRITICISM, NEWS REPORTING, TEACHING, AND PARODY.