

# Exploring the New Towers of Babel- Part One



History and Groundwork of the Future

**This will be an explosive study, pun intended.  
Things that were put into play long ago are starting  
to re-appear as technology once again rages against  
Yahuah in Shatan's quest to be become god.**

**This presentation is not to promote fear. But to keep watch.**

**Jer32:17 Ah יהוה the Master! Behold, You have made the heavens and the earth by Your great power and by Your outstretched arm! Anything is not too difficult for You,**

**Jer32:18 who shows loving kindness to thousands, but repays the iniquity of fathers into the bosom of their children after them, O great and Everlasting. יהוה of hosts is His name;**

**Jer32:19 great in counsel and mighty in deed, whose eyes are open to all the ways of the sons of men, giving to everyone according to his ways and according to the fruit of his deeds;**

**Jer32:20 who has set signs and wonders in the land of Egypt, and even to this day both in Yahshral and among mankind; and You have made a name for Yourself, as at this day.**

# What is the next Tower of Babylon?

It has to be something that can be thought of as doing what Yahuah does.

**From the Book of Jasher/Yasher  
we can read the account of the  
Tower of Babel –  
from Chapter 9:**

## Jasher/Yasher 9

24. And they began to make bricks and burn fires to build the city and the tower that they had imagined to complete.

25. And the building of the tower was unto them a transgression and a sin, and they began to build it, and whilst they were building against Yahuah of heaven, they imagined in their hearts to war against him and to ascend into heaven.

26. And all these people and all the families divided themselves in three parts ; the first said we will as ascend into heaven and fight against Him ; the second said, we will ascend to heaven and place our own gods there and serve them ; and the third part said, we will ascend to heaven and smite Him with bows and spears ; and Yahuah knew all their works and all their evil thoughts, and He saw the city and the tower which they were building.

27. And when they were building they built themselves a great city and a very high and strong tower ; and on account of its height the mortar and bricks did not reach the builders in their ascent to it, until those who went up had completed a full year, and after that, they reached to the builders and gave them the mortar and bricks ; thus was it done daily.

## Jasher/Yasher 9

28. And behold these ascended and others descended the whole day ; and if a brick should fall from their hands and get broken, they would all weep over it, and if a man fell and died, none of them would look at him.

29. And Yahuah knew their thoughts, and it came to pass when they were building they cast the arrows toward the heavens, and all the arrows fell upon them filled with blood, and when they saw them they said to each other, surely we have slain all those that are in heaven.

30. For this was from Yahuah in order to cause them to err, and in order to destroy them from off the face of the ground.

31. And they built the tower and the city, and they did this thing daily until many days and years were elapsed.

32. And Yahuah said to the seventy angels who stood foremost before Him, to those who were near to Him, saying, come let us descend and confuse their tongues, that one man shall not understand the language of his neighbor, and they did so unto them.

## Jasher/Yasher 9

33. And from that day following, they forgot each man his neighbors tongue, and they could not understand to speak in one tongue, and when the builder took from the hands of his neighbor lime or stone which he did not order, the builder would cast it away and throw it upon his neighbor, that he would die.

34. And they did so many days, and they killed many of them in this manner.

35. And Yahuah smote the three divisions that were there, and he punished them according to their works and designs ; those who said, we will ascend to heaven and serve our gods, became **\*like apes and elephants** :



DID THIS REALLY HAPPEN?  
CAN WE PROVE IF YASHER IS SCRIPTURE AND TRUE?  
Let's see how far and wide this has spread and morphed.

**Ganesha** (/gə'neɪʃə/; Sanskrit: गणेश, *Gaṇeśa* **Ganapati** and **Vinayaka**, is one of the best-known and most worshipped deities in the Hindu pantheon. India. Hindu sects worship him regardless of affiliations. Affiliated with Jains, Buddhists, and beyond India.

Although he is known by many attributes, Ganesha's elephant head makes him easy to identify. Ganesha is widely revered as the remover of obstacles, the patron of arts and sciences and the deva of intellect and wisdom. As the god of beginnings, he is honoured at the start of rituals and ceremonies. Ganesha is also invoked as patron of letters and learning during writing sessions.

Ganesha is *Vighneshvara* or *Vighnaraja* or *Vighnaharta* (Marathi), the Lord of Obstacles, both of a material and spiritual order. He is popularly worshipped as a remover of obstacles, though traditionally he also places obstacles in the path of those who need to be checked. Paul Courtright says that "his task in the divine scheme of things, his dharma, is to place and remove obstacles. It is his particular territory, the reason for his creation.

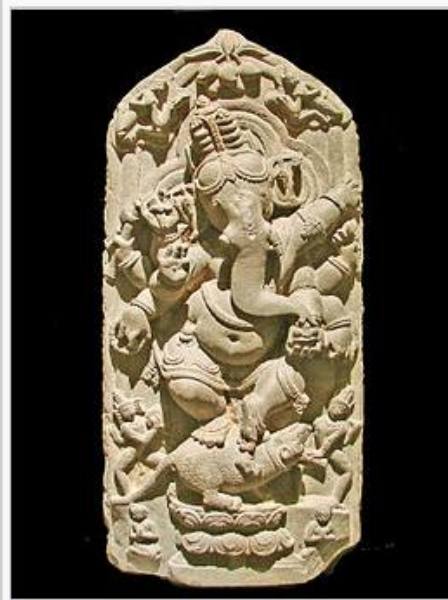
## Ganesha

God of wisdom, knowledge and new beginnings



Basohli miniature, circa 1730. National Museum, New Delhi.<sup>[1]</sup>

## Vahanas [\[edit\]](#)



Ganesha's dancing and love of sweets are represented. The mouse is depicted under his feet. [Museum of Asian Art.](#)

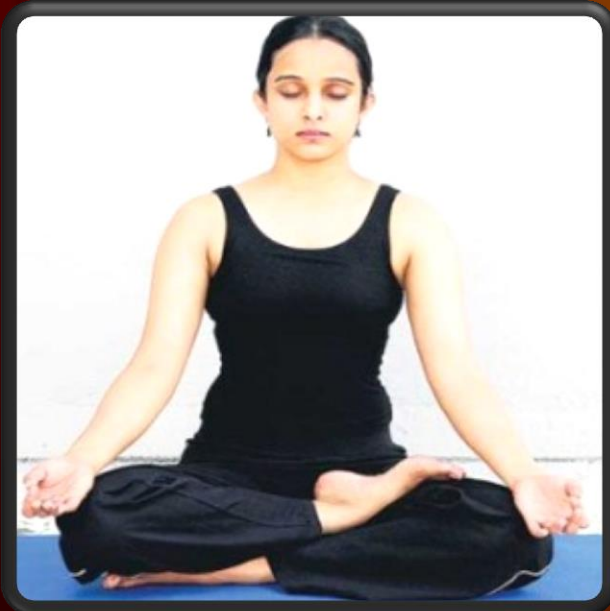
## Buddhi (Knowledge)

Ganesha is considered to be the Lord of letters and learning. In Sanskrit, the word *buddhi* is a feminine noun that is variously translated as intelligence, wisdom, or intellect. The concept of buddhi is closely associated with the personality of Ganesha, especially in the Puranic period, when many stories stress his cleverness and love of intelligence.



# Aum

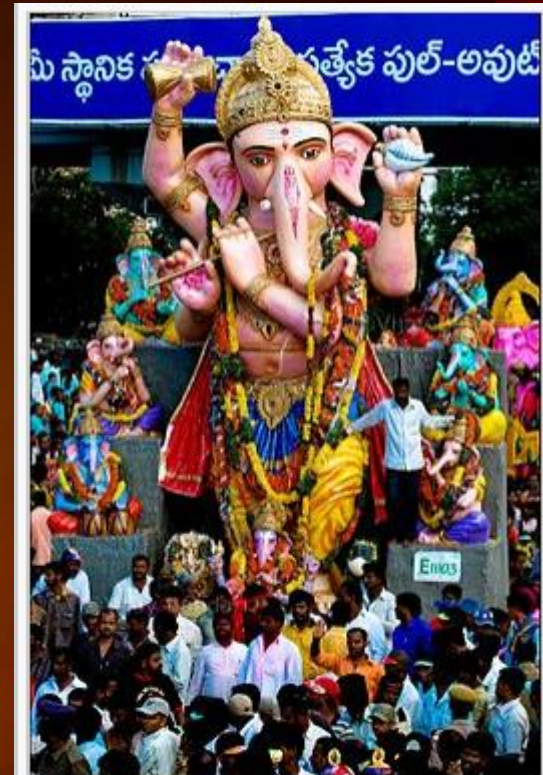
Ganesha is identified with the Hindu mantra Aum, also spelled *Om*. The term *oṃkārasvarūpa* (Aum is his form), when identified with Ganesha, refers to the notion that he personifies the primal sound. The *Ganapati Atharvashirsa* attests to this association. Chinmayananda translates the relevant passage as follows:





Ganesha appeared in his classic form as a clearly recognizable deity with well-defined iconographic attributes in the early 4th to 5th centuries. Shanti Lal Nagar says that the earliest known iconic image of Ganesha is in the niche of the Shiva temple at Bhumra, which has been dated to the Gupta period.

An annual festival honours Ganesha for ten days, starting on Ganesha Chaturthi, which typically falls in late August or early September. The festival begins with people bringing in clay idols of Ganesha, symbolising Ganesha's visit. The festival culminates on the day of Ananta Chaturdashi, when idols (murtis) of Ganesha are immersed in the most convenient body of water. Some families have a tradition of immersion on the 2nd, 3rd, 5th, or 7th day. In 1893, Lokmanya Tilak transformed this annual Ganesha festival from private family celebrations into a grand public event. He did so "to bridge the gap between the Brahmins and the non-Brahmins and find an appropriate context in which to build a new grassroots unity between them" in his nationalistic strivings against the British in Maharashtra. Because of Ganesha's wide appeal as "the god for Everyman", Tilak chose him as a rallying point for Indian protest against British rule. Tilak was the first to install large public images of Ganesha in pavilions, and he established the practice of submerging all the public images on the tenth day. Today, Hindus across India celebrate the Ganapati festival with great fervor, though it is most popular in the state of Maharashtra. The festival also assumes huge proportions in Mumbai, Pune, and in the surrounding belt of Ashtavinayaka temples.

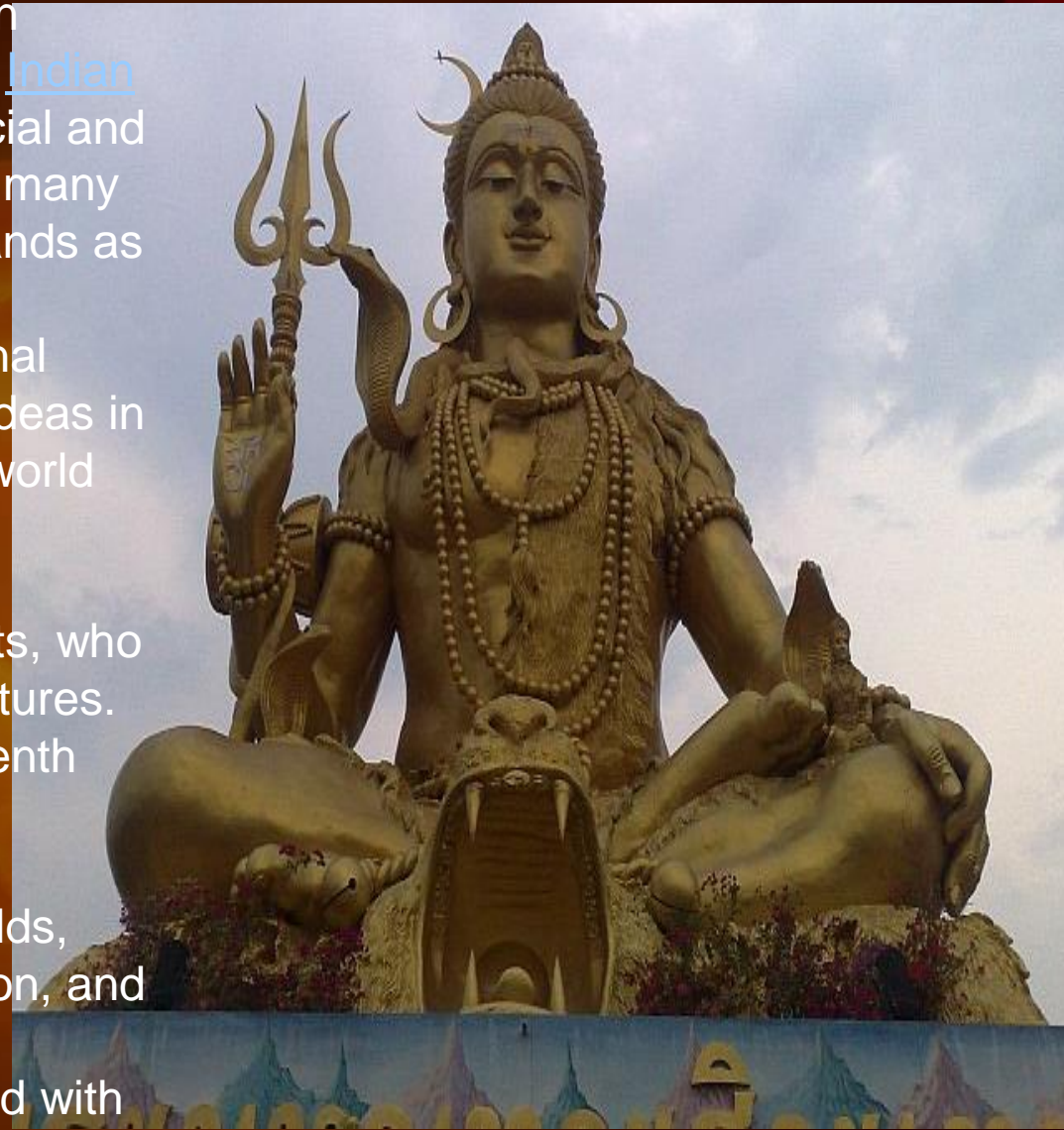


Street festivities in Hyderabad, India during the festival of Ganesha Chaturthi

## Ganesha in world religions

India and Hinduism had an impact on many countries of East Asia and the Indian Subcontinent as a result of commercial and cultural contacts. Ganesha is one of many Hindu deities who reached foreign lands as a result. The worship of Ganesha by Hindus outside of India shows regional variation. The acceptance of Hindu ideas in ancient times still continue today in world religions.

Ganesha was a deity particularly worshipped by traders and merchants, who went out of India for commercial ventures. The period from approximately the tenth century onwards was marked by the development of new networks of exchange, the formation of trade guilds, and a resurgence of money circulation, and it was during this time that Ganesha became the principal deity associated with traders. **The earliest inscription where Ganesha is invoked before any other deity is by the merchant community.**



Hindus migrated to Maritime Southeast Asia and took their culture, including Ganesha, with them. Statues of Ganesha are found throughout the region, often beside Shiva sanctuaries. The forms of Ganesha found in the Hindu art of Java, Bali, and Borneo show specific regional influences. The spread of Hindu culture throughout Southeast Asia established Ganesha worship in modified forms in Burma, Cambodia, and Thailand. In Indochina, Hinduism and Buddhism were practiced side by side, and mutual influences can be seen in the iconography of Ganesha in the region. In Thailand, Cambodia, and among the Hindu classes of the Chams in Vietnam, Ganesha was mainly thought of as a remover of obstacles. Today in Buddhist Thailand, Ganesha is regarded as a remover of obstacles, the god of success.

The Mahamariamman temple Bangkok Famously called as watKhaek ( Uma devi temple) in local language, Known history of the temple was spreads over three century. It is the Primary Hindu Temple in Bangkok, unlike other temples this temple has all the gods of hindu religion.

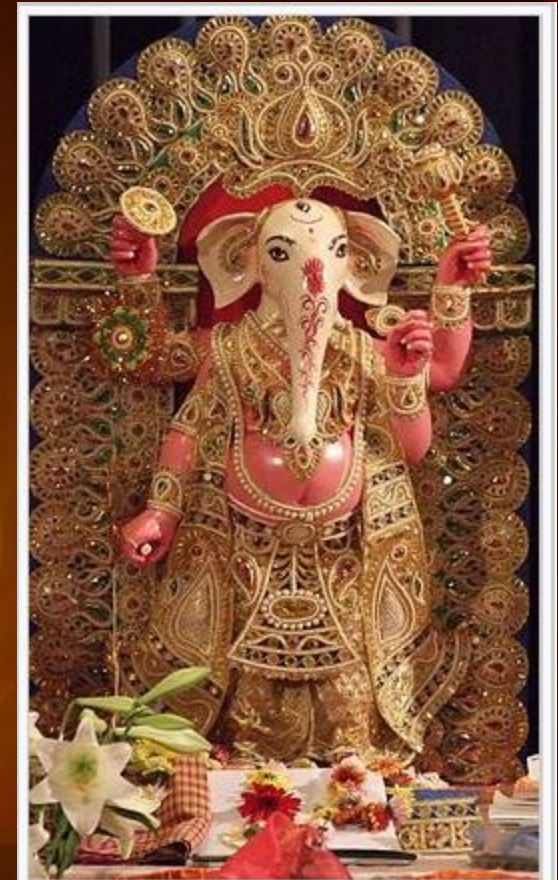




Nothing is missed at this temple. The obelisk, golden calf, elephant god, neptunian trident, all demons are welcome.

Before the arrival of [Islam](#), [Afghanistan had close cultural ties with India](#), and the adoration of both Hindu and Buddhist deities was practiced. Examples of sculptures from the 5th to the 7th centuries have survived, suggesting that the worship of Ganesha was then in vogue in the region.

Ganesha appears in [Mahayana](#) Buddhism, not only in the form of the Buddhist god Vināyaka, [but also as a Hindu demon form with the same name](#). His image appears in Buddhist sculptures during the late Gupta period. [As the Buddhist god Vināyaka, he is often shown dancing](#). This form, called Nr̥tta Ganapati, was popular in northern India, later adopted in Nepal, and then in Tibet. In Nepal, the Hindu form of Ganesha, known as [Heramba](#), is popular; he has five heads and rides a lion. Tibetan representations of Ganesha show ambivalent views of him. A Tibetan rendering of Ganapati is *tshogs bdag*. In one Tibetan form, he is shown being trodden under foot by [Mahākāla](#), (Shiva) a popular Tibetan deity.<sup>[205]</sup>



Ganesha worshipped in the Durga Puja celebrations in Cologne.



Notice:  
Crescent  
moons  
666 Trident  
Swastikas  
Beheading  
instrument  
Left tusk is  
always  
broken

ॐ श्रीगणेशाय नमः  
ॐ नमो भगवते वासुदेवाय





Ganesha worship was brought to Japan by early Buddhists through China.

In Japan the Ganesha cult was first mentioned in 806 CE.<sup>1</sup>

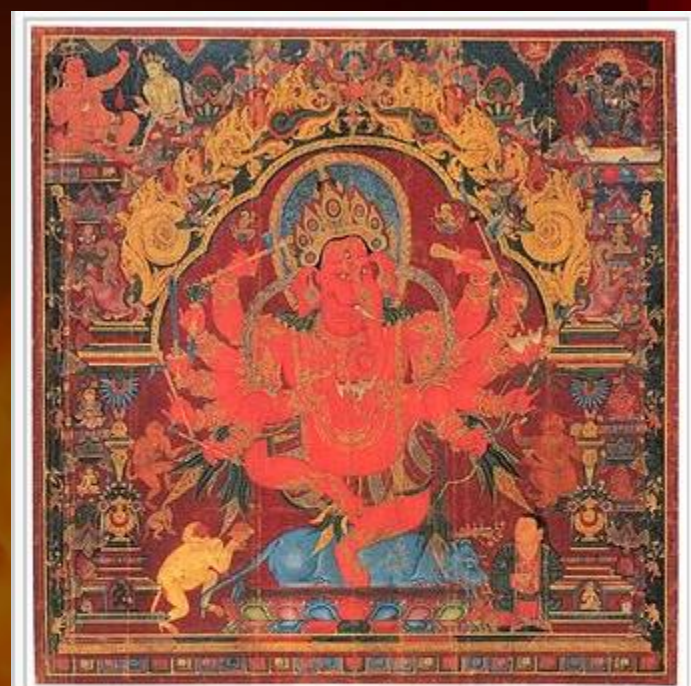
Ganesha appears in China and Japan in forms that show distinct regional character. In northern China, the earliest known stone statue of Ganesha carries an inscription dated to 531. In Japan, Ganesha is known as Kangiten.

### Buddha as avatar of Ganesha

Buddha appears as a name of Ganesha in the second verse of the Ganesha Purana version of the Ganesha Sahasranama.



The Japanese form of Ganesha - Kangiten, late 18th-early 19th-century painting by Shorokuan Ekicho

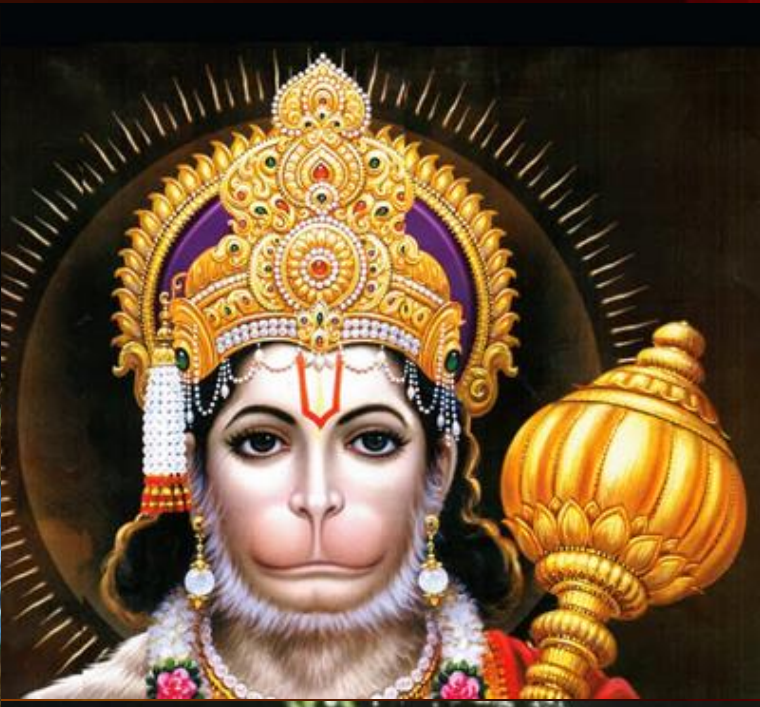


"Dancing Ganesh. Central Tibet. Early fifteenth century. Colours on cotton. Height: 68 centimetres".<sup>[188]</sup> This form is also known as Maharakta ("The Great Red One").<sup>[189]</sup>

## APE GOD



Hanuman, the mighty ape that aided Lord Rama in his expedition against evil forces, is one of the most popular idols in the Hindu pantheon. Believed to be an avatar of Lord Shiva, Hanuman is worshiped as a symbol of physical strength, perseverance and devotion. Hanuman's tale in the epic Ramayana - where he is assigned the responsibility to locate Rama's wife Sita abducted by Ravana, the demon king of Lanka — is known for its astounding ability to inspire and equip a reader with all the ingredients needed to face ordeals and conquer obstructions in the way of the world.





Posted by Jim Hoft on  
Wednesday

June 25, 2008, 7:42 PM



Democratic presidential candidate Barack Obama can now expect help from an unexpected quarter — Lord Hanuman.

All-India Congress Committee member Brij Mohan Bhama has organised a 11-day religious ceremony at Karol Bagh here for his success in the U.S. elections.

The idea of sending an idol of Hanuman dawned on him after friends in the United States mentioned a “prominent American politician who carried a miniature Hanuman idol in his pocket for luck,” Mr. Bhama said speaking on the first day of the ceremony on Tuesday.

“After hearing that, I decided to gift Mr. Obama a larger, gold-plated version along with the wishes of thousands of his supporters in this country,” said the leader struggling to lift the 15 kg, 21-inch brass idol.

**The first-day ceremony, pranapratishta, or infusion of divine life into an idol, was performed by a dozen priests reciting mantras in tandem.** It was attended by Democrats Abroad India chairperson Carolyn Sauvage, who spent over an hour at the venue... “We will ensure that Mr. Obama receives the idol by August 24, a day before the Democratic National Convention in Denver, Colorado,” said Mr. Bhama.



BROOKS KRAFT / CORBIS FOR TIME

## The Candidates' Lucky Charms: Barack Obama

Amongst the things that Barack Obama carries for good luck are a bracelet belonging to a soldier deployed in Iraq, a gambler's lucky chit, a tiny monkey god and a tiny Madonna and child. For the other candidates' good luck items, click the "next" button.



*The Washington photo blog is an intimate look at life inside the Beltway and beyond.*

Hanuman symbolizes selfless service, unparalleled strength and unfathomable devotion and is one of the most popular deities in Hinduism. The fruitful association of lord Rama with Hanuman and his 'monkey clan' symbolizes the need for the coexistence of humans and animals. And it extols that all animate and inanimate are nothing but the One Supreme Being – Brahman.

Millions of Hindus worship Hanuman.

<http://www.hindu-blog.com/2008/06/barack-obama-carries-lord-hanuman.html>

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Published On: Mon, Nov 8th, 2010

Featured / World | By News Team

## Michelle Obama Buys Ganesh & Hanuman Icons In India

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8 Nov : US First Lady Michelle Obama purchased wooden Lord Ganesh, a Hanuman, and Patachitra and Madhubani paintings (which usually depict Hindu religious themes), etc., during her visit to New Delhi's Crafts Museum on November eight, according to reports.

Hindu statesman Rajan Zed, in a statement in Nevada (USA) today, commended Michelle Obama's, 46, reported interest in Hindu artifacts and added that if she wanted to explore Hinduism further, he or other Hindu scholars would be glad to assist.

Art had a long and rich tradition in Hinduism and ancient Sanskrit literature talked about religious

paintings of deities on



wood or cloth, Rajan Zed, who is President of Universal Society of Hinduism, pointed out.

Lord Ganesh is worshipped as god of wisdom and remover of obstacles and invoked before the beginning of any major undertaking. Lord Hanuman is known for his incredible strength. Both Ganesh and Hanuman are highly revered in Hinduism, oldest and third largest religion of the world with

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Nevada

New Delhi's Crafts Museum

Brij Mohan Bhama, a politician connected with the ruling party in India, is a follower of Hanuman and presented the Senator with a 2-foot-high gold-plated Hanuman idol, which had been blessed by a dozen Hindu priests in a special prayer service. According to Bhama, “Obama has deep faith in Lord Hanuman and that is why we are presenting an idol of Hanuman to him.”



For anyone late to the “weird things Barack Obama said in his autobiography” party, Obama described: There standing astride the road was a towering giant at least ten stories tall with ***the body of a man and the face of an ape. That’s Hanuman***, Lolo said as we circled the statue, the monkey god. ***I turned around in my seat, mesmerized by the solitary figure***, so dark against the sun, poised to leap into the sky as puny traffic swirled around its feet. He’s a great warrior, Lolo said firmly, ***strong as a hundred men. When he fights the demons, he’s never defeated.***

Source: [http://www.glennbeck.com/2012/08/17/hanuman-the-undefeated-demon-fighting-monkey-god/?utm\\_source=glennbeck&utm\\_medium=contentcopy](http://www.glennbeck.com/2012/08/17/hanuman-the-undefeated-demon-fighting-monkey-god/?utm_source=glennbeck&utm_medium=contentcopy) link

The commonly proposed period of earlier Vedic age is dated back to 2nd millennium BCE. The Vedic religion was the religion of the Indo-Aryans, and existed in northern India from c. 1750 to 500 BCE. The Indo-Aryans were a branch of the Indo-European language family, which originated in the Kurgan culture of the Central Asian steppes.







The Vedic beliefs and practices of the pre-classical era were closely related to the hypothesized Proto-Indo-European religion, and the Indo-Iranian religion. According to Anthony, the Old Indic religion probably emerged among Indo-European immigrants in the contact zone between the Zeravshan River (present-day Uzbekistan) and (present-day) Iran.

The Vedic period is held to have ended around 500 BC.  
The period after the Vedic religion, between 800 BCE and 200 BCE, is the formative period for Hinduism, Jainism and Buddhism. According to Michaels, the period between 500 BCE and 200 BCE is a time of "ascetic reformism". Muesse discerns a longer period of change, namely between 800 BCE and 200 BCE, which he calls the "Classical Period"-this was a time when traditional religious practices and beliefs were reassessed. The brahmin's and the rituals they performed no longer enjoyed the same prestige they had in the Vedic period.

The Vedic religion gradually metamorphosed into the various schools of Hinduism, which further evolved into Puranic Hinduism. However aspects of the historical Vedic religion survived in corners of the Indian subcontinent, such as Kerala where the Nambudiri Brahmins continue the ancient Śrauta rituals, which are considered extinct in all other parts.

So both of these cursed ones were known  
To remove obstructions, dance, and had a  
close relationship with shiva. There is also  
the wisdom, science and letters aspect to be  
aware of.

Let's remember this as we go forward.

Now let us continue with Yashar 9

## Jasher/Yasher 9

35. And Yahuah smote the three divisions that were there, and he punished them according to their works and designs ; those who said, we will ascend to heaven and serve our Gods, became \*like apes and elephants;

35 cont.

and those who said, we will smite the heaven with arrows, Yahuah killed them, one man through the hand of his neighbor; and the third division of those who said, we will ascend to heaven and fight against him, Yahuah scattered them throughout the earth.

36. And those who were left among them, when they knew and understood the evil which was coming upon them, they forsook the building, and they also became scattered upon the face of the whole earth.

## Jasher/Yasher 9

37. And they ceased building the city and the tower ; therefore he called that place Babel, for there Yahuah confused the language of the whole earth ; behold it was at the east of the land of Shinar.

38. And as to the tower which the sons of men built, the earth opened its mouth and swallowed up one third part thereof, and a fire also descended from heaven and burned another third, and *the other third is left to this day,* and it is of that part which was aloft, and its circumference is \*three days walk.

39. **And many of the sons of men died in that tower, a people without number.**

## Does The Last 1/3 Of The Tower Still Remain Today?

**A possibility** is that the Tower of Babel was in southern Mesopotamia near the Persian Gulf. According to this theory, Shinar is ancient Sumer, and the sea of Shinar mentioned in the apocryphal *Book of Jubilees* is the Persian Gulf. *The Book of Jubilees* says the Tower builders cemented the bricks together with “asphalt which comes out of the sea, and out of the fountains of water in the land of Shinar.”

(See [The Book of Jubilees](#), chapter 10, vs 20-21, R.H. Charles translation)

This leads some to think Babel was near the Persian Gulf, although bitumen (asphalt) is available all over Iraq, Syria, and Turkey. Those favoring this theory believe the Tower was built in Eridu, an ancient city claiming to be the oldest city in the world. Eridu is about 7 miles southwest of Ur. It was once on the Persian Gulf near the mouth of the Euphrates River. The ruins of a massive, ancient ziggurat mortared with bitumen are in Eridu. Some believe these are the ruins of the Tower of Babel.



## Eridu Temple

Perhaps the earliest and biggest ziggurat and temple (surprisingly), lay at Eridu, adjacent the Persian Gulf shores, which historians agree is the location of the original flowering of urban civilization in ancient Mesopotamia.

Little but mounds and dirt remain, but originally a great temple stood on the site perhaps as early as 5300BC, to the god Enki, god of wisdom.





**Artist Rendering of Eridu Temple**



## Sippar Ziggurat (Abu Habbah)



The Ziggurat of Sippar lay dedicated to Utu (Akkadian name: Shamash), the patron deity that fought darkness and evil, god of justice, the supreme judge, also the protective divinity of the kingship and one of the most important divinities of the Mesopotamian kingdoms. The area is located about 60 km north of Babylon and 30 km southeast of modern Baghdad in the Babil Iraqi governate (also Tell Abu Habbah).

The first written reference to Sippar dates to the 23rd century BC. Around 35,000 written records from the 19th-16th c. BC ("old-babylonian period") and especially from the 8th-6th c. BC (neo-babylonian period) inform us on the economy and administration of the city as well as on religious beliefs and literature. The main sanctuary "E-babbar" of the sun god Šamaš remained in use for about 2000 years and underwent countless renovations over the years.



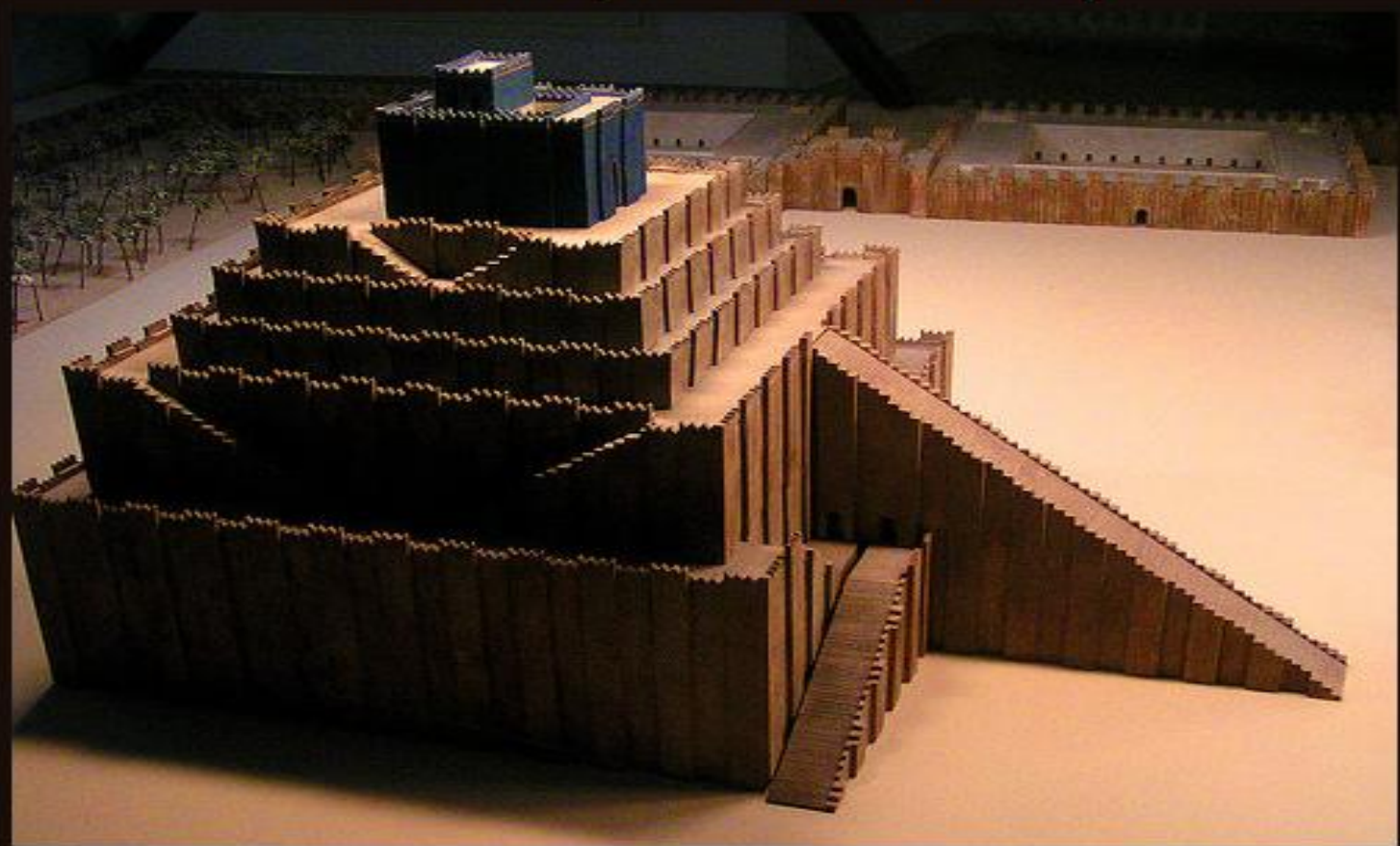
## Nebuchadnezzar II and Nabonidos of Neo-Babylon later record repairing the Shamash temple of E-babbara.

Scholars believe that the victory stele of King Naram-Suen and the famous Law Code of Hammurabi originally lay within the city. The golden age of the city ended with the neo-babylonian period.

Hormuzd Rassam did excavations of the site between 1880 and 1881, for the British Museum. Tens of thousands of tablets unearthed from the site included the Tablet of Shamash in the temple. Most comprised of Neo-Babylonian era tablets.

The tablets ended up in the British Museum, and still remain under study. A large portion of tablets could have been lost due to popular vandalism and theft near Baghdad. In 1894, Jean-Vincent Scheil briefly worked at Sippar, recovering many Old Babylonian tablets for the Istanbul Museum. Recently, in 1972 to 1973, a Belgian team conducted digs and later, the Iraqi University of Baghdad led by Walid al-Jadir and Farouk al-Rawi, started to dig in 1977 and still continue to the present day. The German Archaeological Institute joined the Iraqi team in 2000. Archaeologically traces of younger periods such as the Achaemenid, Seleucid and Parthian period (6th c. BC-2nd/3rd c. AD), litter the site.

## Etemenanki (The Tower of Babel)



**Hypothetically rendered Model**

The greatest ziggurat of all time surely would have been, if it had not been dismantled by Alexander the Great in the 3rd century BC out of jealousy, the ziggurat Etemenanki of Babylon (the tower of Babel). According to a tablet from Uruk, the tower rose 7 stories 248 feet high, half the height of the Great Pyramid at Giza. Hebrew scholars such as Stephen L Harris contend that the Etemenanki ziggurat inspired the account of the tower of Babel during the Babylonian captivity of the Jews during the time of Nebuchadnezzar II.



**What remains of the tower today**

When exactly the building originally rose is contested by scholars, but a number propose a date as early as the 14th century BC. In Nebuchadnezzar II's own words:

"A former king built the Temple of the Seven Lights of the Earth, but he did not complete its head. Since a remote time, people had abandoned it, without order expressing their words. Since that time earthquakes and lightning had dispersed its sun-dried clay; the bricks of the casing had split, and the earth of the interior had been scattered in heaps. Marduk, the great lord, excited my mind to repair this building. I did not change the site, nor did I take away the foundation stone as it had been in former times. So I founded it, I made it; as it had been in ancient days, I so exalted the summit."

Archaeologist Robert Koldewey claimed to originally have discovered the remaining base of the tower in 1917.

## The Tower of Babel

*Now the whole earth had one language and few words. And as men migrated from the east, they found a plain in the land of Shinar and settled there. And they said to one another, "Come, let us make bricks, and burn them thoroughly." And they had brick for stone, and bitumen for mortar. Then they said, "Come, let us build ourselves*

*a city, and a tower with its top in the heavens, and let us make a name for ourselves, lest we be scattered abroad upon the face of the whole earth."*

*And the Lord came down to see the city and the tower, which the sons of men had built. And the Lord said, "Behold, they are one people, and they have all one language; and this is only the beginning of what they will do; and nothing that they propose to do will now be impossible for them. Come, let us go down, and there confuse their language, that they may not understand one another's speech."*

*So the Lord scattered them abroad from there over the face of the earth, and they left off building the city. Therefore its name was called Babel, because there the Lord confused the language of all the earth; and from there the Lord scattered them abroad over the face of the earth. - **Genesis 11.***



Artist's conception of the tower based on archaeological data.



(Copyright Lee Krystek, 1997)

**This, the first Tower of Babylon was an attempt to usurp Yahuah's place as the Creator of the universe, and again in our arrogance, we try that again? Time after time, Yahuah has shown us what will happen when we do these types of things, however, this time the evil and wickedness of this world will bring on the final destruction that has been prophesied in Scripture.**

**Man has always tried to move his status to that of a "god/deity" to be able to rule the world, but of course this is from ha shatan, the adversary, whose false promises will only get us into trouble with Yahuah. As we try to deify ourselves in our quest for immortality, we will only find total destruction.**

**Consider this: It was not a “tower” that could reach “into heaven” that was so concerning to Yah- as if that could be a possibility. It was also that they all came together with one language, and a single goal with a skill and knowledge to try and do this. He confounded the language.**

**Now if part of that language was math and physics this explains why we still can't replicate the pyramids etc.**

**They did possess advanced physics to build the pyramids years later. They in fact could have been building a tower above ground with the intention of tearing through dimensions, using the information given to them by the demons .**

**Archeology is finding more and more items that suggest a society more advanced than what we perceive them as.**

$$\rho(x) = -G(-x^2)/[xH(-x^2)].$$

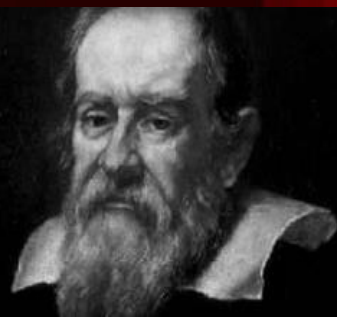
$$p = 2\gamma_0 + (1/2)[\text{sg } A_1 - \text{sg } A_2]$$

$$\Delta_L \arg f(z) = (\pi/2)(S_1 - S_2)$$

$$G(u) = \prod_{k=1}^{\infty} (u + u_k)G_0(u), \quad \Re[\rho^2 f(z)/a_2 z^2] =$$

$$\rho(x) = -G(-x^2)/[xH(-x^2)].$$

# Mathematics is the alphabet in which God has written the universe



Galileo, Italian astronomer, mathematician and philosopher (1564 - 1642)

$\Sigma$	<code>\sum</code>	$\cap$	<code>\bigcap</code>	$\odot$	<code>\bigodot</code>
$\prod$	<code>\prod</code>	$\cup$	<code>\bigcup</code>	$\otimes$	<code>\bigotimes</code>
$\coprod$	<code>\coprod</code>	$\sqcup$	<code>\bigsqcup</code>	$\oplus$	<code>\bigoplus</code>
$\int$	<code>\int</code>	$\vee$	<code>\bigvee</code>	$\uplus$	<code>\biguplus</code>
$\oint$	<code>\oint</code>	$\wedge$	<code>\bigwedge</code>		

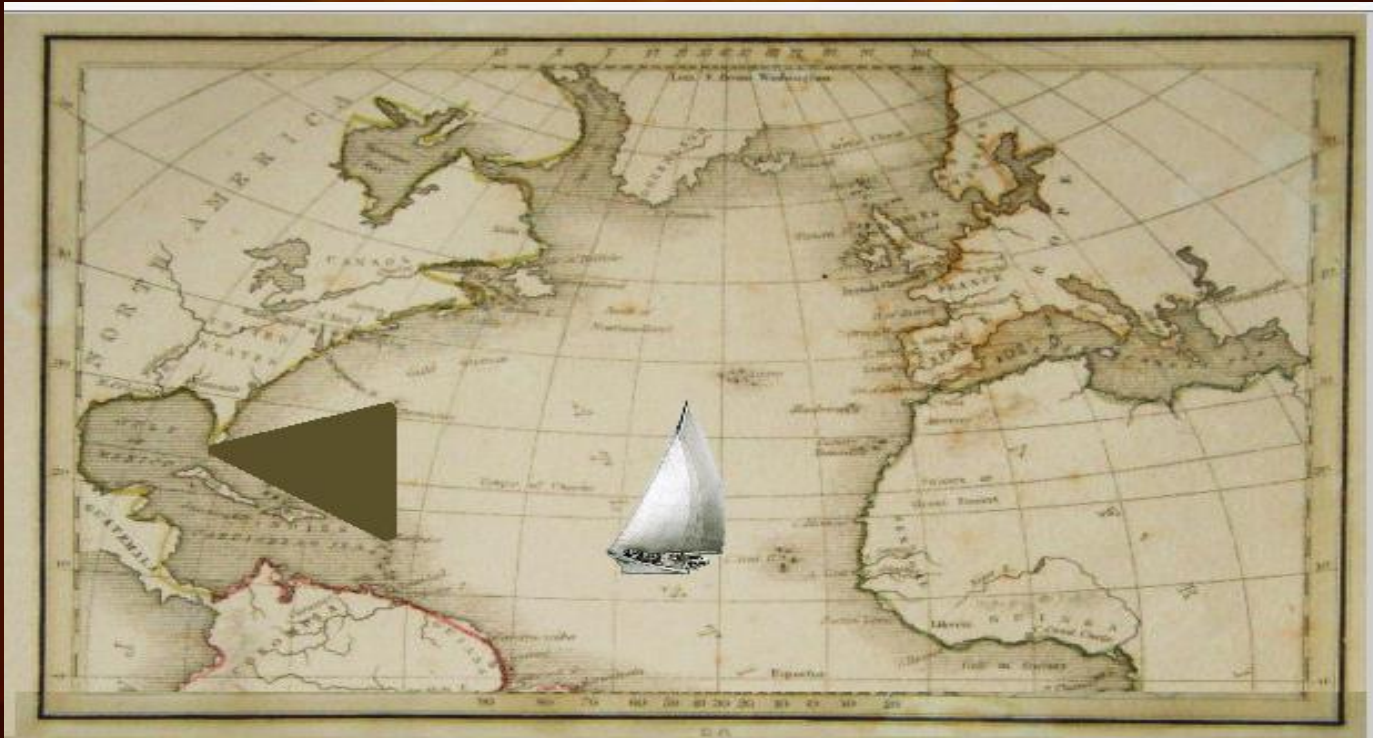
Mathematics describes the real world: many areas of mathematics originated with attempts to describe and solve real world phenomena - from measuring farms (geometry) to falling apples (calculus) to gambling (probability). Mathematics is widely used in modern physics and engineering, and has been hugely successful in helping us to understand more about the universe around us from its largest scales (physical cosmology) to its smallest (quantum mechanics).

$\sphericalangle$	angle
$\perp$	perpendicular
$\sim$	is similar to
$\parallel$	parallel to
$\cong$	congruent to
$\text{L}$	right angle
$\overline{AB}$	line AB
$\overline{\text{---}}AB$	segment AB
$\overrightarrow{AB}$	ray AB

$\infty$	infinity
$\pi$	pi
$\therefore$	therefore
$!$	factorial
$\Sigma$	sum of
$ x $	absolute value of x
$\sqrt{x}$	square root of x
$\sqrt[3]{x}$	cube root of x



**If in fact Atlantis is true, then they have blown themselves into somewhere never to be found again. Did they create the worm holes we know exist such as the Bermuda triangle near Florida where over 1000 ships and aircraft have gone missing?**



**WHAT ABOUT OTHER PHENOMENON?**

The SAA is the area where the **band of radiation known as Earth's inner Van Allen belt** comes closest to the Earth's surface.

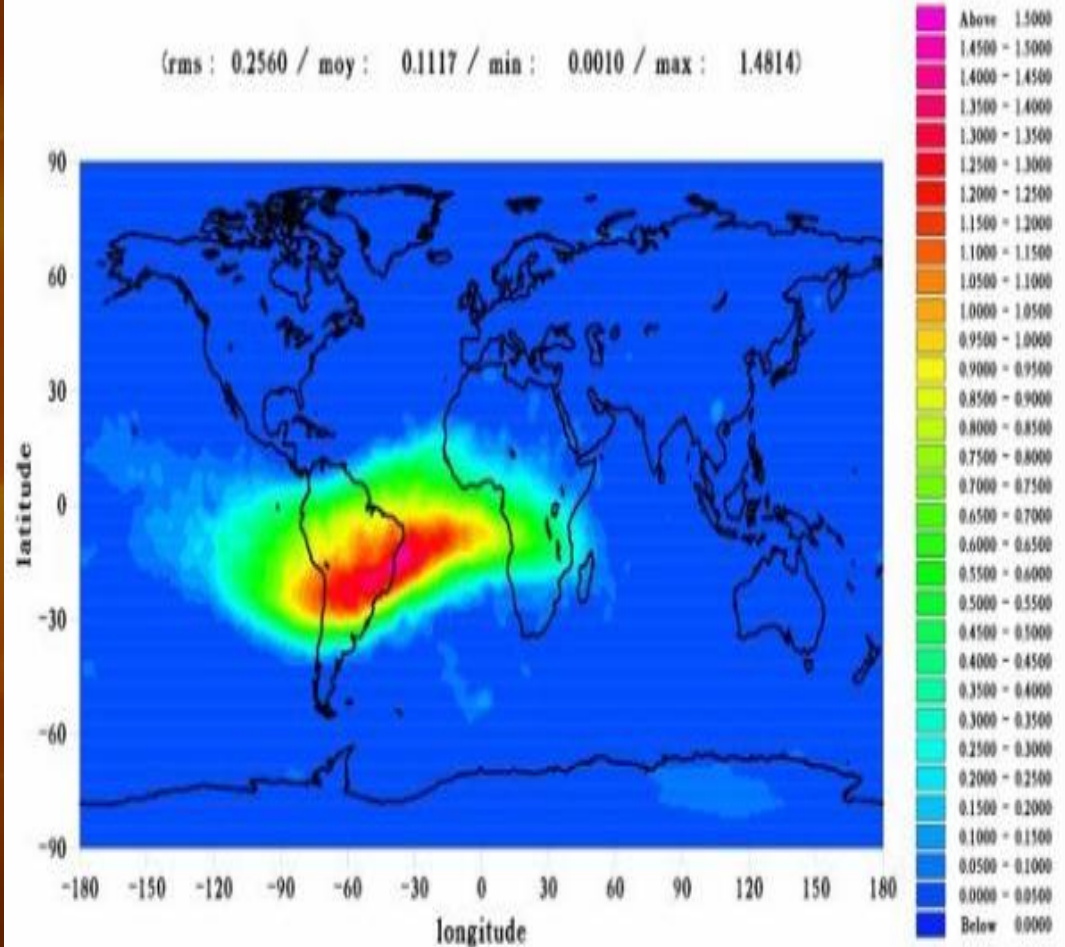
It's an area centered just a bit off the coast of Brazil, and it's responsible for numerous problems with satellites and spacecraft, from messing up their programs to actually shutting down their function. **The Hubble Telescope is actually turned off from taking observations when passing through the Anomaly, and the International Space Station avoids scheduling spacewalks when passing through it (which happens up to 5 times a day).** Some astronauts report seeing "shooting stars" in their visual field as they pass through.

The main suspect is the high levels of radiation that accumulate at the anomaly, but scientists aren't sure exactly how or why the effects occur.

9

## South Atlantic Anomaly

(rms : 0.2560 / moy : 0.1117 / min : 0.0010 / max : 1.4814)



8

## Lake Anjikuni



Furthermore, about 300 feet from the village, the bodies of around **7 sled dogs were found, having starved to death despite open stores of food at the village.** Strange lights were reported being seen above the lake around the time of the disappearance. So what really happened?

Lake Anjikuni is the locale for the disappearance of an entire village.

It all happened in November 1930, when a trapper named Joe Labelle was looking for shelter for the night. Labelle was familiar with the Inuit village, whose population ranges from 30-2000, depending on who you believe. He made his way there and found quite an eerie **scene—the villagers were nowhere to be found. Everything else, including food and rifles, had been left behind.**

7

## The Devil's Sea



The Devil's Sea or Dragon's Triangle, is an area of the Pacific Ocean as riddled with strange happenings as its Atlantic counterpart near Bermuda. Located off the coast of Japan, it's been **the site of countless claims of unexplained phenomena including magnetic anomalies, inexplicable lights and objects, and of course, mysterious disappearances.** The area is even considered a danger by Japanese fishing authorities.

In 1952 the Japanese government sent out a research vessel, the Kaio Maru No. 5, to investigate the mysteries of the Devil's Sea. The Kaio Maru No. 5 and its crew of 31 people were never seen again. Another story tells of Kublai Khan's disastrous attempts to invade Japan by crossing the Devil's Sea, losing at least 40 000 men in the process.

4

Michigan Triangle



The Michigan Triangle is another geographical triangle, located in the middle of Lake Michigan. It, too, is the site of mysterious disappearances of both land and sea craft. For example:

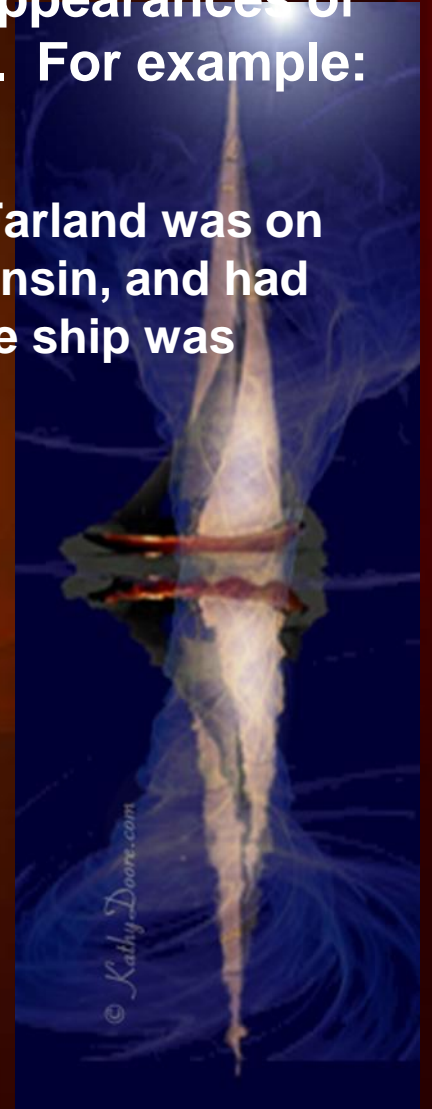
On April 28, 1937, Captain George R. Donner of the O.M. McFarland was on his way from Erie, Pennsylvania, to Port Washington, Wisconsin, and had to pass through the triangle. An exhaustive search of the ship was conducted, but he was never found.

Flight 2501: On June 23, 1950, [Northwest Airlines Flight 2501](#) was on its way from New York to Minneapolis at the hands of experienced pilot Robert C. Lind, and was carrying 58 passengers.

**It's last known position was supposedly within the Michigan Triangle.** While sources vary as to what amount of wreckage of Flight 2501 has been found (some say nothing, whereas others specify assorted floating debris such as seat cushions and the like), **it seems clear that the plane crashed into the water.**

Mysterious, however, is that the plane was in perfectly good condition and in capable hands at the time of the disappearance.

What's more, despite searches still being conducted annually, **neither the body of the plane nor complete human remains have ever been recovered.**



## *Philadelphia Experiment - Philadelphia Harbor - August 1943*

### the Montauk Experiment- time travel experiments



The Philadelphia Experiment, otherwise known as Project Rainbow, has been a subject of long controversy and debate. It was an attempt by the Navy to **create a ship that could not be detected by magnetic mines and-or radar.** There was also talk **of invisibility projects and mind control experiments.** The truth behind this project will never be known to the public. However, results of these experiments became far different and much more dangerous than the Navy ever expected.

The technical data that has also been presented upon the subject hold far too much credence to be ignored. Many of the stories associated with this infamous experiment are wild: **whispers of men 'freezing' in time for months, rumors of men traveling through time, and horror stories of men becoming stuck in bulkheads or even the floor of the ship itself.**

In the 1930's **Nikola Tesla** got involved with a group that was experimenting with **moving through the Time/Space continuum**. In the early 1930's, the University of Chicago investigated the possibility of invisibility through the use of electricity.

In 1939 this project was moved to Princeton's Institute of Advanced Studies, not far from Philadelphia. There they were able to make small objects invisible. **They presented this technology to the government. The military, because we were at war wanted to pursue it in their direction.**

**In 1943 the government conducted a test using domestic animals on a ship.** The ship that was eventually used for the experiment, the USS Eldridge, was commissioned at the New York Navy Yard on August 27, 1943 (Department of the Navy). **The animals were placed in metal cages on the USS Eldridge.**

**The ship became invisible but when it materialized many of the animals were missing or had radiation and other burn marks on them. Humans were not to be tested.**

Yet on August 12, 1943 the **USS Eldridge** with a full crew aboard reportedly underwent the **Philadelphia Experiment**. The men did not know what was to happen. The generators were fired up. **The switches were thrown. The ship disappeared and all seemed well.**

However, others claim that the experiment took place on October 28, 1943. Substantial evidence points to the October date as being more accurate. The Navy has released the Eldridge's deck log and war diary and at no time was the Eldridge in Philadelphia. However, the records could have easily been changed.



**But the ship was gone from the harbor for about 4 hours, not just a few minutes.** The ship was transported through space and time.  
**It arced through Space/Time.**

**Four hours later it returned to its original place.** There was a greenish haze on deck. **Some of the sailors were on fire.** Some seemed insane. All were sick. Some had heart attacks. Some were dead. Some were part of the super structure of the ship, buried in the deck or walls of the ship. Some reports said that **men just seemed to disappear and were never seen again.**

**But where had the ship gone for 4 hours?** Some witnesses placed it in Norfolk Harbor. Others say it voyaged 40 years into the future and wound up at Montauk, New York.

**The Navy denied everything and said the men were lost at sea.**

The Montauk Experiment purported links several of these sailors to Montauk, New York with a time loop to 1983.

**The were terrible side effects manifested upon the crew members. Some witnesses, Allende and Bielek in particular, state that matter itself was changed and that men were able to walk through physical objects. When the field was shut off, some crew members were found stuck in bulkheads, others in the floor. Some were found with the railings of the ship stuck through their bodies.**

**It was a horrendous sight. The sailors went crazy after this and raided a bar.**

**A few retained their sanity, only to be thrust into worse situations. One man sat down to dinner with his wife and child, but then got up from the table, walked through the wall, and was never seen again.**

**Two others simply disappeared into thin air and were also never seen again. Another crew member vanished in the middle of a fight, much to his opponent's astonishment. All three incidents had several witnesses.**

**Yet the worse side effects were when men got 'stuck'. Getting stuck consisted of becoming invisible and being unable to move, speak, or interact with other people for a period of time. This was told of by Allende in his letters to Dr. Jessup. Getting stuck by the crew members was known as "Hell Incorporated". (The Philadelphia Experiment, 42).**

**It was also known as the Freeze.** A common freeze would last minutes to hours and was damaging psychologically, but did not cause madness. A man would only come out of the Freeze if other crew members laid their hands upon him to give him strength.

Unfortunately, in one instance of the "Laying of Hands," two men who attempted to lay hands upon **the man burst into flames and burned for eighteen days** (The Philadelphia Experiment, 44). **The fires could not be stopped**, despite multiple attempts to quench the flames. Needless to say, the Laying of Hands was discontinued from that point on. **Then, men started going into the Deep Freeze, when a man would be frozen for several days to several months.**

**During this time, the man is completely aware of others and their actions but was unable to communicate to them or interact with them. Men in the Deep Freeze can only be seen by other crew members.** It only takes two days for a man to go completely crazy in the Deep Freeze. The first deep freeze took six months and five million dollars worth of research and equipment to correct (The Philadelphia Experiment, 43).

A full report of the Experiment was given to Congress and the members were so horrified that they disbanded the project immediately. However, research continued at the Montauk Project, a.k.a. the Phoenix Project, which was headed by Dr. John von Neumann, who also directed the Philadelphia Experiment. The Montauk Project centered mostly on how the mind reacts to **interdimensional travel**. It took place at the Brookhaven National Laboratories



Von Neumann attempted to link computers with minds and was apparently successful beyond his wildest dreams. Using this computer-human link, Von Neumann could affect others minds and was eventually able to open a time vortex back to 1943 to the Philadelphia Experiment. He even made claims that the mind could create matter at any point in time. He also claimed to have sent a man named Preston B. Nichols through two times lines, a fact which was actually confirmed by Duncan Cameron in 1985 (Montauk).



1983 Movie

The man who was stuck for six days went completely insane by the time he got out. **Carlos Allende wrote: "Usually a A Deep Freeze Man goes Mad, Stark raving, Gibbering, Running MAD, if His freeze is for More than a Day in our time." (The Philadelphia Experiment, 42)** Rick Anderson uncovered research that states this **disappearance or freezing of people is the Zeeman Effect.**

**"Zeemanising - the Zeeman Effect is defined as spreading out of the spectral lines of atoms under the influence of a strong magnetic field."**

**(Anderson) The few remaining sailors have a high PSI factor which is intensified by fear or hypnosis. Unfortunately, they have all been discharged from the Navy as mentally unfit.**

**Cameron was trained by the National Security Agency, so his testimony is valid.** Many people believe that the Montauk Project is continuing to this day, although much of the information available about it is only rumor.



**Source:** <http://www.crystalinks.com/phila.html>



T'EST CREW GRADUATION--PHILADELPHIA EXP'T DEC. 1942.



This shows verifiable proof that there are people working on things that should not be ventured into and again we are trying to elevate ourselves to Yahuah's level, and so far with disasterous results.

What made them want to try this?  
Did dimensional travel happen in Scripture?

## 1 Samuel 18:11

וַיִּטֵּל שָׁאוּל אֶת־הַחֲנִית וַיֹּאמֶר אִפֶּה בְדוֹד  
LEB OT RI | וּבִקֵּיר וַיִּסֵּב דָּוִד מִפְּנָיו פַּעַמַּיִם: |  
Then Saul hurled the spear and thought, “I will pin David to the wall.” But David **eluded** him twice. | LEB

יִסֵּב *yis-sōb'* "id to the wall." But David **eluded him** twice.

**סבב** *sbb* to go in a circle; to surround; to turn; to change

verb, Qal, third person, masculine, singular ± wayyiqtol (waw-consecutive + imperfect), active, prefixed (imperfect) sequential

Sense: to escape – to successfully run away from or avoid confinement or danger.

**BDB** turn about, go around, surround

**GHCLOT** TO TURN ONESELF; to turn oneself back; to turn about; to turn; to a...

**CHALOT** turn; go around; execute a; procession around, march around; sit/lie...

**DBL Hebrew** go around; surrounded; surround; cause to surround; surrounding;...

**NASB Dictionaries**

**BYBHV** to turn oneself around, reverse; to go around, perform a ceremonial...

1Ch 14:14); (hof) **surrounding** (Eze 41:7+); 2. LN 15.1-15.17 (qal) **winds through, goes around**, i.e., linear motion which includes a arching, rounding motion (Dt 2:1); (nif) **turn**, change direction (Nu 34:4, 5; Jos 15:3, 10; 16:6; 18:14; 19:14; Jer 31:39; Eze 1:9, 12; Eze 10:11b+); (hif) **turn** (Jdg 18:23); (hof) **be turned** (Isa 28:27+); 3. LN 16 (qal) **turn**, i.e., a non-linear pivot motion (Pr 26:14); (nif) **pivot**, swing (Eze 26:2+); (hof) **hinged** (Eze 41:24+); 4. LN 15.248-15.249 (nif) **turn in a circle**, roll, i.e., the spinning motion of a wheel (Eze 1:17; Eze 10:11 a; 10:16+); 5. LN 85.32-85.54 (hof) **set**, be mounted, i.e., pertaining to the placing of an object into a secure setting so as not to move (Ex 28:11; 39:6, 13+); 6. LN 58.36-58.46 (piel) **change over**, i.e., cause a difference by differing the nature or relationship of an object or event (2Sa 14:20+); (nif) **turned over**, formally, surrounded (Jer 6:12+); (hif) **bring over**, change over (2Sa 3:12); (hof) **be changed** (Nu 32:38+); 7. LN 47.1-47.7 (polel) **engulf**, i.e., be surrounded by a mass (Jnh 2:4[EB 3],6[EB 5]+); 8. LN 25.179-25.185 unit: (hif) פָּנָה אֶת סַבָּב (sā-bāb'ēt pā-nē(h)) sulk, formally, turn the face, i.e., be in an offended, angry mood (1Ki 21:4), note: for another interp in Eze 41:7b see also 4585

פָּנָי pā·nāy'

id to the wall. ” But David **eluded him** twice.

פָּנָה pā·ně(h) front; head, face; the front; former times, an earlier period  
noun, masculine, plural ± common, construct, suffixed

Sense: presence ⇔ face – the presence or proximity of someone understood in terms of the face; with the implication of being before or in front of them.

BDB face; faces

GHCLOT the face; turned towards; to say; do; to turn one’s face; to direct one’...

CHALOT face; (features of) face; visible side: surface; front; attack, assault; for...

DBL Hebrew face; mouth; surface; appearance; presence; in front of; formerly; ext...

NASB Dictionaries

BYBHV front (in the sense of a head of a living creature), face; (; pl.; ) the fro...

CDWGTB

7156 פָּנָה (pā·ně(h)): n.masc.; = Str 3942, 6440; TWOT 1782b—1. LN 8.9–8.69 **face**, i.e., the front part of the head, including main organs for perception and speech; eyes, mouth, etc. (Nu 12:14); 2. LN 8.9–8.69 **mouth**, i.e., a part of the face with jaws that open and close (Job 41:6[EB 14]); 3. LN 79.91–79.94 **surface**, face, i.e., the two dimensional area of an object usually conceived as on top (the surface) of the object (Ge 1:2; 2:6); 4. LN 24.1–24.51 **appearance**, formally, face, i.e., the form or characteristics of something as seen (Ecc 8:1); 5. LN 85.1–85.31 **presence**, i.e., the personal existence of something in a particular place or space, that usually interacts with objects around it (Ge 27:30; Ex 33:14); 6. LN 83.33–83.41 **in front of**, i.e., a spatial position which is located at the anterior or forepart of an object or area (Ex 7:10); 7. LN 67.17–67.64 **formerly**, before, i.e., pertaining to a point of time earlier in sequence (Ge 27:7; 1Ch 4:40), note: for niv text in Nu 33:8, see 7084; 8. LN 22.42–22.47 unit: פָּנָה אֵר (’ôr pā·ně(h)) look with favor, formally, make face shine, i.e., a request for favorable circumstances, and relief from trouble and danger (Nu 6:25; Ps 31:17[EB 16]; 67:2[EB 17]; 80:4[EB 3],8[EB 7],20[EB 19]; 119:135; Da 9:17+); 9. LN 58.14–58.18 unit: פָּנָה אֵר (’ôr pā·ně(h))

פַּעַם יָמַיּוֹם *pă·'āmā'yim* wall. ” But David eluded him **twice**.

פַּעַם *pă'·'ām* time; step, pace; foot; a foot-shaped tool: hammer, pick, (trad.) anvil  
noun, dual ± common, absolute, feminine, pausal

Sense: time (instance) – an instance or single occasion for some event.

BDB beat; foot, anvil, occurrence

GHCLOT an anvil; a step, a footstep; a foot; one tread; stroke; once; together; now

CHALOT foot; step, pace; anvil; time

DBL Hebrew conduct one's life; now; occurrence; foot; base; anvil; part

NASB Dictionaries

BYBHV step, pace, foot; time (; 100–199; )

CDWGTB

7193 פַּעַם (*pă·'ām*): n.fem.; = Str 6471; TWOT 1793a—1. LN 41.29–41.43 **conduct one's life**, formally, step or footstep, i.e., the patterns of behavior as a figurative extension of a stepping of a foot forward (Ps 74:3; 85:14[EB 13]; 119:133); 2. LN 67.17–67.64 **now, at last, once more, i.e., an event which happens in a time sequence, with reference to other points of time** (Ge 2:23; 46:30; Ex 10:17; Jdg 16:18); 3. LN 13.104–13.163 **occurrence, instance, an encounter, i.e., a time or instance of a happening** (Ge 27:36); 4. LN 8.49 **foot**, feet, i.e., the end part of a vertebrate's leg (Jdg 5:28; 2Ki 19:24; Ps 17:5; 57:7[EB 6]; 58:11[EB 10]; 140:5[EB 4]; Pr 29:5; SS 7:2[EB 1]; Isa 37:25); 5. LN 7.63–7.76 **base**, foundation, pedestal, formally, foot, i.e., the bottom part of the extension of a leg on raised construction like a box or table (Ex 25:12; 37:3); 6. LN 6.215–6.225 **anvil**, i.e., a hard metal block base for hammering other metal objects (Isa 41:7+); 7. LN 63.13–63.20 **part**, portion, unit, i.e., a single occurrence of an object as a part of a larger thing (1Ki 7:5; Eze 41:6); 8. LN 41.25–41.28 unit: פַּעַם בְּפַעַם (*k-pă·'ām b- pă·'ām*) customarily, as usual, formally, as time on time, i.e., pertaining to performing a habit or custom (Nu 24:1)

Genesis 27:36

[Jhn 10:38 YLT] and if I do, even if me ye may not believe, the works believe, that ye may know and may believe that in me [is] the Father, and I in Him.'

[Jhn 10:39 YLT] Therefore were they seeking again to seize him, and he went forth out of their hand,

2002 ἐξέρχομαι (*exerchomai*): vb.; = DBLHebr 3655; Str 1831; TDNT 2.678—1. LN 15.40 go/come out (Mt 8:34; Mt 28:8 v.r.; Mk 16:20 v.r.; Jn 8:9 v.r.); 2. LN 13.93 pass. away, to go out of existence (Ac 16:19); 3. LN 23.60 ἐξέρχομαι ἐκ τῆς ὀσφύος (*exerchomai ek tēs osphuos*), be born of, formally, come out of the loins, i.e., be descended from (Heb 7:5+); 4. LN 41.24 εἰσέρχομαι καὶ ἐξέρχομαι (*eiserchomai kai exerchomai*), live with

## Aramaic Alignment

𐤀𐤆—go out; bring out (488): 𐤁𐤃—come; bring; go 𐤍𐤇—go up (4): 𐤇𐤌—go (2): 𐤍𐤐—set out (2) 𐤏𐤓—run; runner (2) 𐤏𐤑—come out; take; appear (2): 𐤌—middle; inner part; midst (1):

## English Gloss


went out (49): go out (16): go (7): depart (4): (no translation) (3): Enoch 9:10; 15:9, 12 come (2): came forth (2) when came out (2): gone out (2): there came out (2): set out (2): when they went out (2):

(2012). The Lexham Analytical Lexicon to the Septuagint. Bellingham, WA: Lexham Press.

[Luk 24:31 YLT] and their eyes were opened, and they recognized him, and he became unseen by them.

Lexicon :: Strong's G855 - *aphantos* Aa

**ἄφαντος**

<b>Transliteration</b>	<b>Pronunciation</b>
<i>aphantos</i>	ä'-fän-tos (Key) 
<b>Part of Speech</b>	<b>Root Word (Etymology)</b>
adjective	From ἄλφα (G1) (as a negative particle) and a derivative of φαίνω (G5316)

**Outline of Biblical Usage**

*l.* taken out of sight, made invisible

**KJV Translation Count — Total: 1x**

The KJV translates Strong's G855 in the following manner: vanish out of sight (with G575) (1x).

**Thayer's Greek Lexicon**

**ἄ-φαντος, -ον**, (fr. φαίνομαι), *taken out of sight, made invisible*: ἄφαντος ἐγένετο ἀπ' αὐτῶν, he departed from them suddenly and in a way unseen, he vanished, Lk. xxiv. 31. (In poets fr. Hom. down; later in prose writ. also; Diod. 4, 65 ἐμπεσὼν εἰς τὸ χάσμα . . . ἄφαντος ἐγένετο, Plut. orac. def. c. 1. Sometimes angels, withdrawing suddenly from human view, are said ἀφανεῖς γίνεσθαι: 2 Macc. iii. 34; Acta Thom. §§ 27 and 43.)\*

[Luk 24:34 KJV] Saying, Yahusha is risen indeed, and has appeared to Simon.

[Luk 24:35 KJV] And they told what things [were done] in the way, and how he was known of them in breaking of bread.

[Luk 24:36 KJV] And as they thus spoke, Yahusha himself stood in the midst of them, and said to them, Peace [be] unto you.

[Luk 24:37 KJV] But they were terrified and affrighted, and supposed that they had seen a spirit.

[Luk 24:38 KJV] And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

[Luk 24:39 KJV] Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as you see me have.

[Luk 24:51 YLT] and it came to pass, in his blessing them, he was parted from them, and was borne up to the heaven;



The act of prophecy itself has the prophets being able to actually see the future and in doing so would have to be in another dimension.

[Rev 4:1 YLT] After these things I saw, and lo, **a door opened** in the heaven, and the first voice that I heard [is] as of a trumpet speaking with me, saying, **Come up hither**, and I will show you what must to come to pass after these things;

[Rev 4:2 YLT] and immediately **I was in the Spirit**, and lo, a throne was set **in the heaven**, and upon the throne is [one] sitting,

Just another aspect to shama

It's interesting to note the connection  
between the Book of Yasher and Revelation  
Here Revelation is another witness that Yasher can be  
trusted.

## From Yasher 9:38

38. And as to the tower which the sons of men built,  
the earth opened its mouth and swallowed up **one third part** thereof, and a  
fire also descended from heaven and burned **another third**, and **the other  
third** is left to this day, and it is of that part which was aloft, and its  
circumference is three days walk.

## From Chazon/Rev 16:19

19. **And the great city was split into three parts**, and the cities of  
the nations fell. Babylon the great was remembered before  
Yahuah, to give her the cup of the wine of His fierce wrath.

So as we contemplate how we Shama and Shamar this information, its important to close this with a word from Yahuah

Closing with Psalms 1:1-2

Psalm 1:1

אַשְׁרֵי־הָאִישׁ אֲשֶׁר לֹא הִלְךְ בְּעֵצַת רְשָׁעִים וּבַדֶּרֶךְ חַטָּאִים לֹא עָמַד וּבְמוֹשָׁב לְצִים לֹא יָשָׁב | Blessed is the man who does not walk in the advice of the wicked; nor does he stand in the way of sinners; nor does he sit in the assembly of mockers. | LEB

Happy and highly favored

אַשְׁרֵי־הָאִישׁ 'ăš-rê--hā-îš'

אַשְׁרֵי 'ăš-rê

**Blessed is** the man who does not walk

אַשְׁרֵי 'ăš-rê happy, blessed is he who  
noun, masculine, plural, construct ± common

Sense: **blessed** – characterized by happiness and being highly favored (as by divine grace).

BDB happiness, blessedness of

GHCLOT

CHALOT fortunate, blessed is (he who), are (they who)

DBL Hebrew blessed!

Is the human being

אַשְׁרֵי־הָאִישׁ 'ăš-rê--hā-îš'

אַשְׁרֵי

הָ hā

Blessed is **the** man who does not walk in the a

הָ hā the  
article ± miscellany

BDB the

GHCLOT the definite article, the; known; objects and classes of things which are known...

CHALOT the; demonstr.; rel.; clause; appos.; def.; ; art.; known; voc.; category; abstracts  
more »

Notes

אִישׁ 'îš'

Blessed is the **man** who does not walk in the advice

אִישׁ 'îš man; husband; human being  
noun, singular, absolute ± common, masculine, definite with הָ

Sense: **person** – a human being; sometimes referred to collectively as people.

BDB man

GHCLOT A MAN; homo; men, certain men; one; men

CHALOT man; husband; those of high rank; ruler of lower rank; person; farmer; man of...  
more »

Psalm 1:1

אַשְׁרֵי־הָאִישׁ אֲשֶׁר | לֹא הִלְךָ בְּעֵצַת  
רְשָׁעִים וּבַדֶּרֶךְ חַטָּאִים לֹא עָמַד וּבְמוֹשָׁב  
לְצִיּוֹם לֹא יֹשֵׁב: | LEB OT RI | assembly of mockers. | LEB

▸ אַשְׁרֵי־הָאִישׁ

▸ אֲשֶׁר | 'āšēr'

Blessed is the man **who** does not walk in the advice of the

אֲשֶׁר 'āšēr which, that, so that, if  
relative ± conjunction, miscellany

BDB

GHCLOT

CHALOT

DBL Hebrew

TLOT

who, which, that; he, she, it; quod, that; ut, that, in order that; becaus...  
the man whom he formed; whom; that; because; so that; as; if  
which; whoever; where; with; that; because; as; if; so; when  
to call blessed

\*ashr-same word as happy –highly favored

who is happy

Psalm 1:1

אַשְׁרֵי־הָאִישׁ אֲשֶׁר | לֹא הִלֵּךְ בְּעֵצַת  
רְשָׁעִים וּבַדֶּרֶךְ חַטָּאִים לֹא עָמַד וּבְמוֹשֵׁב  
לְצִים לֹא יֵשֵׁב: | LEB OT RI | LEB

Blessed is the man who does **not** walk in the  
advice of the wicked; nor does he stand in  
the way of sinners; nor does he sit in the  
assembly of mockers. | LEB

אַשְׁרֵי־הָאִישׁ

אֲשֶׁר |

לֹא *lō(')*'

Blessed is the man who does **not** walk in the advice of the wicked;

לֹא *lō(')* not, no, un-, non-, without, -less; nothing  
negation ± adverbial, “not” (לֹא)

BDB not

GHCLOT NOT; to him

CHALOT not; not only; without; without, -less; no; no, rather; (whether) ... or if not; and if...  
more »

Notes

הִלֵּךְ *hā-lāk'*

Blessed is the man who **does** not **walk** in the advice of the wicked;

הִלֵּךְ *hlk* to go, walk; (metaph.) to behave; to vanish, die, pass away; to bring, take; to...  
verb, Qal, third person, masculine, singular ± qātal (perfect), active, suffixed (perfect)

Sense: to walk (behavior) – to live or behave in a specified manner.

BDB go, come, walk

GHCLOT to go, to walk, to go along; to go through; to go with; to take with one,...

CHALOT go; walk; die; flow with; go behind; follow, adhere to; walk around; go...

DBL Hebrew go; travel; take; go about; walk; cause to walk; walk about; follow; beh...

TLOT to go

Not walking or going along with the flow , possibly vanishing

Psalm 1:1

אַשְׁרֵי־הָאִישׁ אֲשֶׁר | לֹא הִלֵּךְ בִּעֲצַת  
רְשָׁעִים וּבַדְרֹךְ חַטָּאִים לֹא עָמַד וּבְמוֹשָׁב  
לִצְיָיִם לֹא יֹשֵׁב: | LEB OT RI | LEB

Blessed is the man who does not walk **in the advice of** the wicked; nor does he stand in the way of sinners; nor does he sit in the assembly of mockers. | LEB

בִּעֲצַת *bā·'āšāt'*

בַּ *bā*

**בַּ** *b* in, at, among, upon, with, away from, when  
preposition ± “in” (בַּ)

BDB

GHCLLOT

CHALOT in, at; in; in the eyes of; among; as; as El Sh; within; within your gates; on; on H...  
more »

Notes

עֲצָה *'āšāt'*

**עֲצָה** *'ē-šā(h)* advice; God's plan, decision

noun, feminine, singular, construct ± common

Sense: **counsel** – something that provides direction or advice as to a decision or course of action.

BDB counsel, advice

GHCLLOT counsel; prudence, wisdom; counsels; cares

CHALOT advice; plan, scheme

In the counsel or advice

Psalm 1:1

אַשְׁרֵי־הָאִישׁ אֲשֶׁר | לֹא הִלֵּךְ בִּבְעָצָת  
רְשָׁעִים וּבַדֶּרֶךְ חַטָּאִים לֹא עָמַד וּבְמוֹשָׁב  
לְצִיּוֹם לֹא יֹשֵׁב: | LEB OT RI

Blessed is the man who does not walk in the advice of **the wicked**; nor does he stand in the way of sinners; nor does he sit in the assembly of mockers. | LEB

- רְשָׁעִים *rēšā·îm'* does not walk in the advice of **the wicked**; nor does he stand in the way

רָשָׁע *rā·šā'* guilty; guilty, wicked person

masculine, plural, absolute ± adjective, noun, common

Sense: **wicked person** – someone who is characterized by wickedness and godlessness.

BDB wicked, criminal

GHCLOT wicked, unrighteous; having an unrighteous cause; guilty

CHALOT guilty; in the wrong; transgressor; impious

DBL Hebrew wicked; guilty

TLOT to be impious/guilty

NASB Dictionaries

BYBHV to be (become) guilty; (; Hi.; ) to make oneself guilty; to pronounce, de...

CDWGTB

Of a transgressor of the Torah (the standard of righteousness) which makes them wicked by definition.

רָשָׁע (*rā·šā'*): n.masc. [served by 8401]; ≡ Str 7563; TWOT 2222b—1. LN 88.105–88.125 **the wicked**, the unrighteous, i.e., a class of persons who are evil, with a focus on the guilt of violating a standard (Ge 18:25); 2. LN 88.289–88.318 **the guilty**, i.e., a class of persons who are legally not innocent of a violation of law (Dt 25:1); 3. LN 88.105–88.125 **wickedness**, i.e., a state or condition of evil, with a focus on transgression of law or standard (Pr 18:3)



Psalm 1:1

אַשְׁרֵי־הָאִישׁ אֲשֶׁר לֹא הִלְךָ בִּעֲצַת רְשָׁעִים וּבַדֶּרֶךְ חַטָּאִים לֹא עָמַד וּבְמוֹשָׁב לִצְיָאִים לֹא יָשָׁב | Blessed is the man who does not walk in the advice of the wicked; **nor** does he stand **in the way of** sinners; nor does he sit in the assembly of mockers. | LEB

And together with and among the path or journey or doing business with or sharing customs with

וַיִּלְכוּ בְּעֵצַת רְשָׁעִים וּבַדֶּרֶךְ חַטָּאִים לֹא עָמַד וּבְמוֹשָׁב לִצְיָאִים לֹא יָשָׁב | walk in the advice of the wicked; **nor** does he stand in the way of sinners

וַיִּלְכוּ **וְ** and; together with; that is; or; then  
conjunction ± coordinating (וְ)

BDB so, then, and; consecutive; that; so that; so, then  
GHCLOT Vav conversive; very frequently; always; inclines; kind; Dan; Jehovah dedit se i...  
CHALOT and; also, even; with, and in addition; and indeed; namely; so; but; whether .....  
more »

Notes

בְּ עֵצַת רְשָׁעִים לֹא עָמַד וּבַדֶּרֶךְ חַטָּאִים לֹא עָמַד | of the wicked; **nor** does he stand **in** the way of sinners; nor does he sit

בְּ **ב** in, at, among, upon, with, away from, when  
preposition ± “in” (בְּ)

BDB  
GHCLOT  
CHALOT in, at; in; in the eyes of; among; as; as El Sh; within; within your gates; on; on H...  
more »

Notes

דֶּרֶךְ דֶּרֶךְ דֶּרֶךְ | wicked; nor does he stand in **the way of** sinners; nor does he sit in the

דֶּרֶךְ **דֶּרֶךְ** way, road; distance, journey; manner, custom, behavior  
noun, singular, construct ± common, feminine

Sense: **conduct** ⇔ **way** – a course of conduct.

BDB way, road, distance, journey, manner  
GHCLOT a going; a journey; a way, path; the way; in the way to, towards; the...  
CHALOT way, path; journey; undertaking, business; manner, custom, conduc...  
DBL Hebrew way; journey; conduct; strength  
TLOT way

אַשְׁרֵי־הָאִישׁ אֲשֶׁר | לֹא הֵלֵךְ בְּעֵצַת רָשָׁעִים וּבְדַרְךְ חַטָּאִים לֹא עָמַד וּבְמוֹשָׁב לְצַיִם לֹא יָשָׁב | LEB OT RI | Blessed is the man who does not walk in the advice of the wicked; nor does he stand in the way of sinners; nor does he sit in the assembly of mockers. | LEB

חַטָּאִים *ḥāṭṭā'im* or does he stand in the way of **sinners**; nor does he sit in the assembly

חַטָּא *ḥāṭṭā'* fallible, sinful; sinner  
 masculine, plural, absolute ± adjective, noun, common

Sense: **sinner** – a person who has disobeyed any divine command or neglected any duty (whether intentionally or unintentionally).

- BDB sinful; sinners
- GHCLLOT a sinner; one who bears blame, one counted culpable
- CHALOT sinful; sinner
- DBL Hebrew sinner
- TLOT to miss
- NASB Dictionaries
- BYBHV sinful; sinner (19)
- CDWGT HB

Notes

לֹא *lō'* walk in the advice of the wicked; **nor** does he stand in the way of sinners

לֹא *lō'* not, no, un-, non-, without, -less; nothing  
 negation ± adverbial, “not” (לֹא)

- BDB not
- GHCLLOT NOT; to him
- CHALOT not; not only; without; without, -less; no; no, rather; (whether) ... or if not; and if...

Those who have missed the mark- and who bears the blame are culpable. A class of people that offend the standard (The Torah) and so incur moral guilt.

Nor does

Psalm 1:1

אַשְׁרֵי־הָאִישׁ אֲשֶׁר | לֹא הִלֵּךְ בִּעֲצַת  
 רְשָׁעִים וּבַדְרֹךְ חַטָּאִים לֹא עָמַד וּבְמוֹשָׁב  
 לְצִיּוֹם לֹא יֵשֵׁב: | LEB OT RI | LEB

Blessed is the man who does not walk in the  
 advice of the wicked; nor **does he stand** in  
 the way of sinners; nor does he sit in the  
 assembly of mockers. | LEB

עָמַד 'ā·mād' the advice of the wicked; nor **does he stand** in the way of sinners; nor d

עָמַד 'md to go up before; to stand in position, to stand respectfully before; to remain...

verb, Qal, third person, masculine, singular ± qātal (perfect), active, suffixed (perfect)

Sense: to stand (maintain) – to hold one's ground; maintain a position; be steadfast or upright.

- BDB take one's stand, stand
- GHCLOT TO STAND; to stand firm, to remain, to endure; to resist him; to persist,...
- CHALOT stand; take one's stand; stand up; stand still, stop moving; stay; set; st...
- DBL Hebrew present; be presented; stand; cause to stand; prop up; be in charge; a...
- TLOT to stand
- NASB Dictionaries
- BYBHV to go up before, stand in position or respectfully before, be motionless...
- CDWCTHR

Does he stand firm and remain and endure and persist

Psalm 1:1

אַשְׁרֵי־הָאִישׁ אֲשֶׁר | לֹא הִלֵּךְ בִּעֲצַת  
 רְשָׁעִים וּבַדְרֹךְ חַטָּאִים לֹא עָמַד וּבְמוֹשֵׁב  
 לְצִיּוֹם לֹא יֹשֵׁב: | LEB OT RI

Blessed is the man who does not walk in the advice of the wicked; nor does he stand in the way of sinners; **nor** does he sit **in the assembly of** mockers. | LEB

וּבְמוֹשֵׁב ū·bēmô·šāb'

וּבְמוֹשֵׁב ū·bēmô·šāb' he stand in the way of sinners; **nor** does he sit in the assembly of m

וּבְמוֹשֵׁב ū·bēmô·šāb' and; together with; that is; or; then  
conjunction ± coordinating (וּ)

BDB so, then, and; consecutive; that; so that; so, then

GHCLLOT Vav conversive; very frequently; always; inclines; kind; Dan; Jehovah dedit se i...

CHALOT and; also, even; with, and in addition; and indeed; namely; so; but; whether .....

more »

Notes

בְּמוֹשֵׁב bēmô·šāb' in the way of sinners; nor does he sit **in** the assembly of mockers.

בְּמוֹשֵׁב bēmô·šāb' in, at, among, upon, with, away from, when  
preposition ± "in" (בְּ)

BDB

GHCLLOT

CHALOT in, at; in; in the eyes of; among; as; as El Sh; within; within your gates; on; on H...

more »

Notes

מוֹשֵׁב mō·šāb' sinners; nor does he sit **in the assembly of** mockers.

מוֹשֵׁב mō·šāb' seat, site; dwelling place; habitation; period of residence; position;...  
noun, singular, construct ± common, masculine

Sense: **seat** – a space reserved for sitting.

BDB seat, assembly, dwelling-place, dwelling, dwellers

GHCLLOT a seat, place for sitting; a sitting down, an assembly; habitation; inhabitants, d...

CHALOT seating; site, position; residence, area; of living; abode; time of sojourn; locati...

Together in  
and among  
the  
assemblies  
and houses  
of

Psalm 1:1

אַשְׁרֵי־הָאִישׁ אֲשֶׁר | לֹא הִלֵּךְ בִּבְעֻצָּת  
רָשָׁעִים וּבַדְרֹךְ חַטָּאִים לֹא עָמַד וּבְמוֹשָׁב  
לְצִיּוֹם | לֹא יָשָׁב: | LEB OT RI assembly of mockers. | LEB

לְצִיּוֹם *lē·šîm'* does he sit in the assembly of **mockers**.

לֵץ *lēš* chatterers, scoffers

masculine, plural, absolute ± adjective, verb, qal, active, pure noun participle

Sense: **mock** – someone who jeers, mocks, or treats something with contempt, or who calls out in derision.

BDB scorn

GHCLOT TO STAMMER; to speak barbarously; to deride, to mock; to act as interpreter, to i...

CHALOT talk big, boast; mockers; rebels; mock, ridicule; spokesman; interpreter; give; on...

[more »](#)

Scoffers , rebels, big talkers who despise the standard (the Torah) and act as an interpreter of a foreign language. Being proud and haughty. Is incapable of discipline and reproof or rebuke. Delights in making others feel simple.

Psalm 1:1

אַשְׁרֵי־הָאִישׁ אֲשֶׁר | לֹא הִלְךָ בִּעֲצַת  
רְשָׁעִים וּבַדֶּרֶךְ חַטָּאִים לֹא עָמַד וּבְמוֹשָׁב  
לְצִים לֹא יֵשֵׁב |

Blessed is the man who does not walk in the  
advice of the wicked; nor does he stand in  
the way of sinners; nor **does he sit** in the  
assembly of mockers. | LEB

יֵשֵׁב yā·šāb'

and in the way of sinners; nor **does he sit** in the assembly of mockers.

יֵשֵׁב *yšb* to sit, sit down, remain sitting; to dwell; to be inhabited; to marry  
verb, Qal, third person, masculine, singular ± qātal (perfect), active, suffixed (perfect)

Sense: to sit – to be seated.

BDB sit, remain, dwell

GHCLOT TO SIT, TO SIT DOWN; to be seated, to be sitting; To sit with any one; t...

CHALOT sit down; sit; crouch; keep; remain sitting; dwell, live; be inhabited; set...

DBL Hebrew inhabit; be settled, be inhabited; inhabited; establish a dwelling place...

TLOT to sit, dwell

NASB Dictionaries

BYBHV sit or sit down, remain sitting, dwell, be inhabited

Nor does he sit down with them. Remain with them, settle in with them or dwell with them.

Psalm 1:2

כִּי אֵם בְּתוֹרַת יְהוָה חִפְצּוֹ וּבְתוֹרָתוֹ יִהְיֶה  
LEB OT RI | יוֹמָם וּלְיַלְהָא: | LEB

Instead, in the law of Yahweh is his delight,  
and on his law he meditates day and night. |

כִּי אֵם *kî-'im'*

Instead, in the law of Yahweh is his delight

כִּי-אֵם *kî-'im* but; surely; unless, except; only  
conjunction ± other

BDB except; but rather, but

GHCLOT that, if; that since; for, if; but, if; but if; but; unless; that; when, if; if; for

CHALOT for if; that when; indeed if; nevertheless, yet; actually; truly; but (rather); unless,...

Instead, actually

Psalm 1:2

כִּי אִם בְּתוֹרַת יְהוָה הִפְצוּ וּבַתּוֹרָתוֹ יִהְיֶה  
LEB OT RI | יוֹמָם וּלְיַלְתָּהּ: | LEB

Instead, **in the law of** Yahweh is his delight,  
and on his law he meditates day and night. |

בְּתוֹרַת *betô·rāt'*

בְּ *b*

Instead, **in** the law of Yahweh is his delight, a

*b* in, at, among, upon, with, away from, when  
preposition ± “in” (בְּ)

BDB

GHCLLOT

CHALOT in, at; in; in the eyes of; among; as; as El Sh; within; within your gates; on; on H...

more »

Notes

תּוֹרַת *tô·rāt'*

Instead, **the law of** Yahweh is his delight, and on

*tô-rā(h)* direction, instruction; law; decision; rule  
noun, feminine, singular, construct ± common

Sense: **law (collection)** – a whole collected body of law; sometimes one or more of the  
five books of Moses and other times simply an unspecified set of laws.

BDB direction, instruction, law

GHCLLOT instruction, doctrine; law; the law of sacrifice; laws

CHALOT direction, instruction; instruction; law; the law

# In the Torah of



Psalm 1:2

כי אִם בְּתוֹרַת יְהוָה חִפְּצוֹ וּבְתוֹרָתוֹ יִהְיֶה יוֹמָם וּלְיַלְלָהּ: | LEB OT RI | LEB

Instead, in the law of **Yahweh** is his delight, and on his law he meditates day and night. | LEB

כי אִם

בְּתוֹרַת

יְהוָה *yhwh*

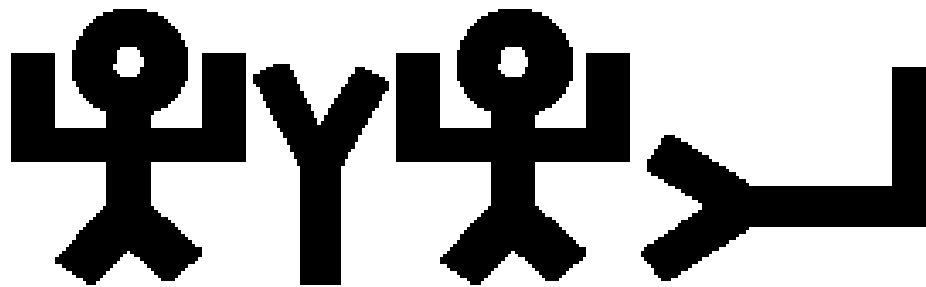
Instead, in the law of **Yahweh** is his delight, and on his law he

יהוה *yhwh* Yahweh

noun, proper, masculine, singular, absolute ± divine

Sense: **Yahweh** – the name the God of Israel gives to the Israelites through Moses.

BDB Yahweh



Psalm 1:2

כִּי אִם בְּתוֹרַת יְהוָה הִפְצֹו וּבְתוֹרָתוֹ יִהְיֶה׃ Instead, in the law of Yahweh **is his delight**, and on his law he meditates day and night. |  
LEB OT RI | וְלַיְלָה׃ LEB

חֲפִצָּוּ hēp·ṣô'

חֲפִצָּוּ hēpṣ' Instead, in the law of Yahweh **is his delight**, and on his law he meditates da

חֲפִצָּוּ hē'·pěṣ joy, delight; wish; matter, business  
noun, singular ± common, construct, masculine, suffixed

Sense: **delight** – a feeling of extreme pleasure or satisfaction.

BDB delight, pleasure

GHCLOT delight; desire, will; something precious; pursuit, ardour; affair, matter

CHALOT joy, pleasure; wish; costly jewels; treasure, jewel; affair, business

more »

Notes

י Instead, in the law of Yahweh is **his** delight, and on his law he medita

הוא hû(?) he, it; this, that; this same; the same  
pronoun, suffixed, third person, masculine, singular

BDB he, she; he (she, it, they); himself (herself, itself, themselves); that (those)

GHCLOT HE; IT

CHALOT he, she, it they; that; precisely; the same

Is his  
pleasure joy  
and  
regarded as  
something  
precious. A  
treasure and  
a jewel.

## Psalm 1:2

כִּי אִם בְּתוֹרַת יְהוָה חִפְצוֹ וּבְתוֹרָתוֹ יִהְיֶה  
LEB OT RI | יוֹמָם וּלְיַלְלָה׃

Instead, in the law of Yahweh is his delight,  
and on his law he meditates day and night. |  
LEB

וּבְתוֹרָתוֹ *û·betô·râ·tô'*

וּ *û'* the law of Yahweh is his delight, **and** on his law he meditates day and night

וּ *û'* **w** and; together with; that is; or; then  
conjunction ± coordinating (וּ)

BDB so, then, and; consecutive; that; so that; so, then

GHCLOT Vav conversive; very frequently; always; inclines; kind; Dan; Jehovah dedit se i...

CHALOT and; also, even; with, and in addition; and indeed; namely; so; but; whether .....

more »

Notes

בְּ *b* law of Yahweh is his delight, and **on** his law he meditates day and night

בְּ *b* in, at, among, upon, with, away from, when  
preposition ± "in" (בְּ)

BDB

GHCLOT

CHALOT in, at; in; in the eyes of; among; as; as El Sh; within; within your gates; on; on H...

more »

Notes

תּוֹרָה *tô·râh* Yahweh is his delight, and on his **law** he meditates day and night.

תּוֹרָה *tô·râ(h)* direction, instruction; law; decision; rule  
noun, feminine, singular ± common, construct, suffixed

Sense: **law (collection)** – a whole collected body of law; sometimes one or more of the five books of Moses and other times simply an unspecified set of laws.

BDB direction, instruction, law

GHCLOT instruction, doctrine; law; the law of sacrifice; laws

CHALOT direction, instruction; instruction; law; the law

And upon  
His Torah –  
(from which  
all  
instructions,  
directions  
and  
guidance for  
life flow)

Psalm 1:2

כִּי אִם בְּתוֹרַת יְהוָה חִפְצוֹ וּבְתוֹרָתוֹ יִהְיֶה יוֹמָם וּלְיָלֵיָלָה |  
LEB OT RI | LEB

Instead, in the law of Yahweh is his delight,  
and on his law **he meditates** day and night. |

יִהְיֶה yěh·gě(h)' is his delight, and on his law **he meditates** day and night.

**הגה** *hgh* to coo, growl, mutter, read in an undertone; to speak, proclaim  
verb, Qal, yiqtol (imperfect), third person, masculine, singular ± active

Sense: to meditate (religious) – to think intently and at length, as for spiritual purposes.

BDB moan, growl, utter, speak, muse

GHCLOT TO MURMUR, TO MUTTER, TO GROWL; to speak; to utter sound; to sin...

CHALOT coo; growl; read in an undertone; ponder (by talking to; onesf.; plan; s...

DBL Hebrew growl; meditate; speak; moan; plot; decide; mutter

NASB Dictionaries

BYBHV to utter a sound, moan; read in an undertone; to mutter (while medita...

CDWGTB

Gives serious thought and consideration to selected information, to think and so decide a course of action. Making judgements about something after a thought process

Psalm 1:2

כִּי אִם בְּתוֹרַת יְהוָה חִפְצוֹ וּבְתוֹרָתוֹ יִהְיֶה  
LEB OT RI | יוֹמָם וּלְיַלְלָה: | LEB

Instead, in the law of Yahweh is his delight,  
and on his law he meditates **day** and night. |

- יוֹמָם *yô·mām'* light, and on his law he meditates **day** and night.

יוֹמָם *yô·mām* by day; at dawn

± adverb, noun, common, singular, masculine, normal, adverb derived

Sense: **daylight (time)** – the time after sunrise and before sunset while it is light outside.

BDB daytime, by day

GHCLLOT by day; daily; a day

CHALOT during the day, by day

day or daily

Psalm 1:2

כִּי אִם בְּתוֹרַת יְהוָה הִפְצֹו וּבְתוֹרָתוֹ יִהְיֶה  
LEB OT RI | יוֹמָם וּלְיַלְהָא: LEB

Instead, in the law of Yahweh is his delight,  
and on his law he meditates **day** and **night**. |

וּלְיַלְהָא: wā·lā·yēlā(h)

וּ wā and on his law he meditates **day** and **night**.

וּ w and; together with; that is; or; then

conjunction ± coordinating (!)

BDB so, then, and; consecutive; that; so that; so, then

GHCLOT Vav conversive; very frequently; always; inclines; kind; Dan; Jehovah dedit se i...

CHALOT and; also, even; with, and in addition; and indeed; namely; so; but; whether .....

more »

Notes

לְיַלְהָא: lā·yēlā(h) on his law he meditates **day** and **night**.

לְיַלְהָא: lāy'·lā(h) **night**

noun, singular ± common, absolute, masculine, pausal

Sense: **night (sunset-sunrise)** – the time after sunset and before sunrise while it is dark outside; sometimes limited as sunset to the middle of the night before transition to early morning.

BDB night

GHCLOT NIGHT


CHALOT night

And night.

Happy and highly favored is the human being who is happy about not walking or going along with the flow, ( possibly vanishing) in the counsel or advice of a transgressor of the Torah (the standard of righteousness) which makes them wicked by definition. Or go together on the path or journey or doing business with or sharing customs with those who have missed the mark- They are those who will bear the blame and are culpable. A class of people that offend the standard (The Torah) and so incur moral guilt.

Nor does he stand firm, remain, endure or persist together in and among the assemblies and houses of scoffers and rebels. The big talkers who despise the standard (the Torah) and act as an interpreter of a foreign language. Those who are proud and haughty and are incapable of discipline and reproof or rebuke. They delight in making others feel simple. He does not sit down with them, remain with them, settle in with them or dwell with them.



Instead, actually in the Torah of  is his pleasure, joy and regarded as something precious. A treasure and a jewel. And upon His Torah – (from which all instructions, directions and guidance for life flow), he gives serious thought and consideration to selected information. To think and so decides a course of action. Making judgements about something after a thought process day and night.

**Next Week:  
We consider this possible  
Tower of Babel**

**Should we be con-CERN-ed  
about CERN?**

**What should we dis-CERN from  
CERN?**



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