

More Info:  
Course:

<https://school.ofprophets.org/>  
The Mysteries of God - The Beginnings

## Discussion 11

# The Mighty Hunter unto YHVH

(The Early Days of the Kingdom of Babel)

*Primary Content (From 1 Sefer Moses, the Book of Beginnings):*

- Chapter 15 - The Generations
- Chapter 16 - The Warning and The Seduction
- Chapter 17 - The Word of Peace
- Chapter 18 - The Poor Widow's Sons

*Additional Reading (Comparison Texts):*

- Genesis 10 (from the Inspired Version of the Bible)
- Sealed Moses 6:10-12; 7:3 (from the Sealed Book)

*Objectives:*

- Compare and Contrast the way the account on the Plates of Brass describes Nimrod's early days and the way the account from the Sealed Book describes things.

*Kabbalistic Concepts:*

- The Garment given to Adam and Eve

*Reading:*

Chapter 15 - The Generations			
1 Moses	Inspired Version / JST	KJV	Discussion Ideas
1. And these are the genealogies of the sons of Noah and Na'amah: Shem, Ham, and Japheth; and unto them were sons born after the flood.	10:1 Now these were the generations of the sons of Noah: Shem, Ham, and Japheth; and unto them were sons born after the flood.	10:1. Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood.	
2. The sons of Japheth were Gomer, and Magog, Madai, and Javan, and Tubal, and Meschech, and Tiras;	10:2 The sons of Japheth: Gomer, and Magog, Madai, and Javan, and Tubal, and Meschech, and Tiras.	10:2. The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.	
3. And the sons of Gomer were Ashkenaz, and Riphath, and Togarmah; and the sons of Javan were Elishah, and Tarshish, Kittim, and Dodanim;	10:3 And these are the sons of Gomer: Ashkenaz, and Riphath, and Togarmah. And the sons of Javan: Elishah, and Tarshish, Kittim, and Dodanim. By these were the isles of the Gentiles divided	10:3. And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.  10:4. And the sons of Javan; Elishah, and Tarshish, Kittim,	

<p>4. And by these were the coastlands and the isles of the Gentiles divided in their lands, each one by the same tongue, or in other words by the language that they spoke, and their culture and influence, and each after their own families, clans and peoples, and each in their own nations.</p>	<p>in their lands, every one after the same tongue, after their families, in their nations.</p>	<p>and Dodanim.</p> <p>10:5. By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.</p>	
<p>5. And the sons of Ham were Cush, and Mizraim, and Phut, and Canaan;</p> <p>6. And the sons of Cush were Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha; and the sons of Raamah were Sheba and Dedan.</p> <p>7. And Cush begat <b>Enmer Kar</b> who is Nimrod; and this one began to be a mighty one in the earth,</p> <p>8. And he was even a mighty hunter <b>unto YHVH in the land</b>; wherefore, it is said: Even as Nimrod, the mighty and strong one <b>in the sight of YHVH upon the land</b>.</p>	<p>10:4 And the sons of Ham: Cush, and Mizraim, and Phut, and Canaan. And the sons of Cush: Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha. And the sons of Raamah: Sheba and Dedan.</p> <p>10:5 And Cush begat Nimrod; he began to be a mighty one in the earth. He was a mighty hunter <b>in the land</b>. Wherefore, it is said, Even as Nimrod, the mighty hunter <b>in the land</b>.</p>	<p>10:6. And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.</p> <p>10:7. And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah: and the sons of Raamah; Sheba, and Dedan.</p> <p>10:8. And Cush begat Nimrod: he began to be a mighty one in the earth.</p> <p>10:9. He was a mighty hunter <b>before the Lord</b>: wherefore it is said, Even as Nimrod the mighty hunter <b>before the Lord</b>.</p>	<p>Interesting that JST changes “mighty hunter before the Lord” into “... in the land” but the plates of brass has both.</p>
<p>9. ¶ And it came to pass that Nimrod began a kingdom, and the beginning of his kingdom was in Babel, and reached unto Erech, and Accad, and Calneh in the land of Shinar.</p> <p>10. Out of that land went forth Asshur and they built Nineveh, and the city Rehoboth, and Calah, and Resen between Nineveh and Calah; the same was a great city.</p> <p>11. Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, and</p>	<p>10:6 And he began a kingdom, and the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh in the land of Shinar.</p> <p>10:7 Out of that land went forth Asshur and builded Nineveh, and the city Rehoboth, and Calah, and Resen between Nineveh and Calah; the same was a great city.</p> <p>10:8 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, and Pathrusim, and Casluhim, out of whom</p>	<p>10:10. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.</p> <p>10:11. Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah,</p> <p>10:12. And Resen between Nineveh and Calah: the same is a great city.</p> <p>10:13. And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,</p>	

<p>Pathrusim, and Casluhim, out of whom came Philistim and Caphtorim.</p> <p>12. And Canaan begat Sidon, his firstborn, and Heth, and the Jebusite, and the Amorite, and Girgashite, and the Hivite, and the Arkite, and the Sinite, and the Arvadite, and Zemarite, and the Hamathite;</p> <p>13. And after this were the families of the Canaanites spread abroad.</p>	<p>came Philistim and Caphtorim.</p> <p>10:9 And Canaan begat Sidon, his firstborn, and Heth, and the Jebusite, and the Amorite, and Girgashite, and the Hivite, and the Arkite, and the Sinite, and the Arvadite, and Zemarite, and the Hamathite; and afterward were the families of the Canaanites spread abroad.</p>	<p>10:14. And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim.</p> <p>10:15. And Canaan begat Sidon his first born, and Heth,</p> <p>10:16. And the Jebusite, and the Amorite, and the Girgasite,</p> <p>10:17. And the Hivite, and the Arkite, and the Sinite,</p> <p>10:18. And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.</p>	
<p>14. And the borders of the Canaanites were from Sidon, as thou comest to Gerar unto Gaza; as thou goest unto Sodom and Gomorrah, and Admah, and Zeboiim even unto Lasha.</p> <p>15. These were the sons of Ham, each one by the same tongue, or in other words by the language that they spoke, and their culture and influence, and each after their own families and clans and peoples, and each in their own nations.</p>	<p>10:10 And the borders of the Canaanites were from Sidon, as thou comest to Gerar unto Gaza; as thou goest unto Sodom and Gomorrah, and Admah, and Zeboiim even unto Lasha.</p> <p>10:11 These were the sons of Ham, after their families, after the same tongue, in their countries, and in their nations.</p>	<p>10:19. And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha.</p> <p>10:20. These are the sons of Ham, after their families, after their tongues, in their countries, and in their nations.</p>	
<p>16. Unto Shem also, which was the elder, children were born; and he was the father of Eber, and even to him were children born.</p> <p>17. And the children of Shem were Eber, and Elam, and Asshur, and Arphaxad, and Lud, and Aram.</p> <p>18. And the children of Aram were Uz, and Hul, and Gether, and Mash:</p>	<p>10:12 Unto Shem also, which was the elder, children were born; and he was the father of Eber, and even to him were children born.</p> <p>10:13 And these are the children of Shem: Eber, and Elam, and Asshur, and Arphaxad, and Lud, and Aram.</p> <p>10:14 And these were the children of Aram: Uz, and</p>	<p>10:21. Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born.</p> <p>10:22. The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram.</p> <p>10:23. And the children of Aram; Uz, and Hul, and Gether, and Mash.</p>	

<p>19. And Arphaxad begat Salah, and Salah begat Eber; and unto Eber were born two sons and the name of one was Peleg; the other, Joktan.</p>	<p>Hul, and Gether, and Mash.</p> <p>10:15 And Arphaxad begat Salah, and Salah begat Eber. And unto Eber were born two sons: the name of one, Peleg--the other, Joktan.</p>	<p>10:24. And Arphaxad begat Salah; and Salah begat Eber.</p> <p>10:25. And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided; and his brother's name was Joktan.</p>	
<p>20. ¶ And Peleg was a mighty man, for in his days was the land split and divided up.</p> <p>21. And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah, and Hadoram, and Uzal, and Diklah, and Obal, and Abimael, and Sheba, and Ophar, and Havilah, and Jobab; and these were the sons of Joktan.</p> <p>22. And their dwelling was from Mesha, as thou goest unto Sephar, a mount of the east.</p> <p>23. These were the sons of Shem, each one by the same tongue, or in other words by the language that they spoke; and their culture and influence, and each after their own families and clans and peoples, and each in their own nations.</p>	<p>10:16 And Peleg was a mighty man, for in his days was the earth divided.</p> <p>10:17 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah, and Hadoram, and Uzal, and Diklah, and Obal, and Abimael, and Sheba, and Ophar, and Havilah, and Jobab; and these were the sons of Joktan.</p> <p>10:18 And their dwelling was from Mesha, as thou goest unto Sephar, a mount of the east.</p> <p>10:19 These were the sons of Shem, after their families, after their tongues, in their lands, after their nations.</p>	<p>10:26. And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,</p> <p>10:27. And Hadoram, and Uzal, and Diklah,</p> <p>10:28. And Obal, and Abimael, and Sheba,</p> <p>10:29. And Ophir, and Havilah, and Jobab: all these were the sons of Joktan.</p> <p>10:30. And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east.</p> <p>10:31. These are the sons of Shem, after their families, after their tongues, in their lands, after their nations.</p>	<p>Sadly, we don't get any new details about what it means that the earth was divided up in Peleg's days. This short passage has been the cause of much speculation, and it looks like it will continue to be.</p>
<p>24. These were the families of the sons of Noah, after their generations, in their nations; and by these were the children of Elohim divided on the earth after the flood, each after their own families and clans and peoples, and each in their own nations.</p>	<p>10:20 These were the families of the sons of Noah, after their generations, in their nations; and by these were the nations divided on the earth after the flood.</p>	<p>10:32. These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.</p>	

## Chapter 16 - The Warning and The Seduction

1 Moses	Similar Passages from other places	Discussion Ideas
<p>1. And it came to pass that the people of the lands where the children of Noah and Na'amah dwelt were of the same language and of the same speech <b>in worshiping YHVH Elohim.</b></p>		
<p>2. For Noah and Na'amah had endeavored to teach their children the ordinances of YHVH, and the Torah of YHVH that they might know it, they and their children, and the children of their children.</p> <p>3. So to did Noah and Na'amah admonish their children against fornication, uncleanness, and all iniquity before YHVH, which had brought the flood down upon the land.</p>		
<p>4. And they did teach them to place even a third of their excess upon the altar of YHVH; that the poor should be fed, and the wants of the needy should be met, and that the widow and the fatherless should not go without;</p> <p>5. And they did warn them of the curse that should fall upon any who should stretch out their hand to take a portion they had not received, or in other words, they did teach their children not to steal.</p> <p>6. And they did warn them against envy, covetousness, and jealousies; for Noah and his wife, Na'amah did fear that their descendants might fall prey to their price to the shedding of human blood.</p> <p>7. And Noah and Na'amah had warned them, even with a strong warning, that though YHVH had made a covenant with them that the land should not receive a flood so great as before even again, that should they stray from the path of that teshuvah that YHVH had offered them, that they should be destroyed.</p>		
<p>8. And each time, after teaching and instructing their children, Noah and Na'amah would say: For thus did Enoch teach his son, Methuselah, and Methuselah his son Lamech, and Lamech did teach all this unto me as his father had bidden him; and now I do teach you, my children, even as Enoch taught his children.</p> <p>9. And even as Enoch did, in his generation, teach these sayings unto all that were Zion, for these are the commandments that teach us the Torah of YHVH;</p> <p>10. And he did testify it unto his children and his children's children, until the day they were taken unto Elohim.</p>		
<p>11. ¶ And it came to pass that as the children of Noah and Na'aham and the children of their children had gone out into the world to possess their portions, the sa'iyar and the shed did come amongst them;</p> <p>12. And these began to seduce the men and women, and they did</p>		<p>According to ChatGPT, the Sa'iyar means goat, and Shed means malevolent supernatural being. Together they would historically imply something more like the greco-roman faun creature (like Pan) and other misc supernatural malevolent beings, where "Shed" confirms the intent to convey that these beings are</p>

<p>torment them with pains, and all manner of suffering even unto death.</p> <p>13. And it came to pass that the children of Elohim did pour their hearts out unto YHVH and He did send forth Raphael, the angel of healing, to help banish the sa'iy'r and the shed from out of the lands.</p>		<p>supernatural (not merely goats) and malevolent. These are mystical, mythical, malevolent, even demonic beings typically found only in folklore and fairy tales today.</p> <p>Whether the text here is intended to mean literal demons, or figuratively malevolent ideas inside the hearts of mankind is for the reader to determine for themselves.</p>
<p>14. ¶ And it came to pass that the children of man had again grown strong in numbers, and so too then the sa'iy'r and the shed through them.</p> <p>15. And Raphael did go forth to heal the sick and did remind the children of Elohim of all the remedies of the plants, that they might resort to these as was needed,</p>		
<p>16. And they did write these down in a book, that they should have his wisdom forever, and this they did pass down from generation to generation.</p>		<p>Where is this book today? Can we get a copy? Will it be restored?</p>
<p>17. And unto those with the gift to heal, and those with the gift of being healed, to these Raphael did give some of the wood from the branches of the tree of life, and the hope of the sa'iy'r and the shed was frustrated.</p> <p>18. And Raphael went his way, by the direction of YHVH; and the children of Elohim and the children of man did go on about their ways, and so the spread of the corruption of mankind did begin again to increase,</p> <p>19. For whilst Noah and Na'amah still lived, they had three sons, one of which was cast from the Presence; and his name was Ham.</p>		
<p>20. ¶ And it came to pass that it became known to Ham that his father had cursed him, and thus he, being ashamed, fled with his wife, Neelatamauk;</p> <p>21. And it came to pass that their family did build a village and did settled there, and he did name it after his wife.</p>		
<p>22. ¶ And it came to pass that Ham begot Crush, who begot Enmer when he was great of age;</p> <p>23. And it came to pass that Crush did give unto his son the very garments with which YHVH Elohim had given unto Adam and Eve upon their leaving the garden.</p> <p>24. And Cush himself was given them of Ham, for Ham had taken them unknownst to Noah and Na'aham and had kept them concealed,</p>	<p><i><u>Sealed Moses (Sealed Book)</u></i></p> <p>6:9. But the adversary of God, Satan the devil, was still lurking in order to distill his spirit in the sons of Noah, as he had in the beginning with the descendants of Adam and Eve. And it came to pass, that Satan found in the young Nimrod, the son of Cush, descending from Ham, the same rebellious disposition that he had found in Cain for his ancestor Noah.</p> <p>6:10. After Nimrod heard from his father the account in which his</p>	

<p>25. And these he had passed on to his firstborn son, who had kept them hidden; and when Enmer did reach his twelfth year, his father, Crush, did give them unto him.</p>	<p>grandfather discovered the nakedness of Noah, and that he became drunk, behold, this caused him repugnance for his grandfather.</p>	
<p>26. ¶ And it came to pass that Enmer was a mighty hunter before YHVH, and he did use hidden knowledge unknown to the sons and daughters of man, but known to the children of Elohim, of which his forefather Noah was.</p> <p>27. And Enmer saw the glory of YHVH was upon the garments that had been given him, and he did seek to be worthy of their purchase.</p>		
<p>28. ¶ And it came to pass that YHVH Elohim saw that Enmer wished to bless the land, and so it came to pass that YHVH did bless him;</p> <p>29. And he became known as Enmer Kar, for he was a mighty hunter, even one mighty and strong before YHVH.</p>		
<p>30. And it came to pass that YHVH did give them unto him in a dream, and YHVH Elohim did call him to hunt not for the meat of animals but for the souls of man unto YHVH;</p> <p>31. Yea, and when he awoke, he did pick up his bow, and rent it twain, and did begin to call out as his forefathers had done saying: Pe le-El !</p>	<p><u><i>Sealed Moses (Sealed Book)</i></u>  6:12. It was then that Satan proceeded to stir up the heart of Nimrod for the purpose of becoming a mighty hunter in opposition to Jehovah, which means in the language of the Hebrews – “hunter of men”, that is, one who hunts men with purpose of enslaving, thus acting in opposition to the precepts of freedom extended to all men created by Jehovah. - In this way, Nimrod, backed by Satan, became a warrior and conqueror of people.</p>	
<p>32. And it came to pass that Elohim sent the angel of YHVH before him and by the voice of the angel YHVH did send him out into the land to teach by the Word of the Holy Spirit.</p> <p>33. And Enmer Kar did go forth unto his people as their king and did preach the Word of YHVH unto them, and many of their numbers were converted.</p>		

## Chapter 17 - The Word of Peace

1 Moses	Discussion Ideas
<p>1. And it came to pass that the descendants of Noah and Na'amah did appoint princes over each of their kingdoms;</p> <p>2. And Enmer Kar was chosen for those of the seed of Ham, and Joktan was chosen for those of the seed of Shem, and Phenech was chosen for those of the seed of Japheth.</p> <p>3. And strangers did come into their lands; and some had been made fellow citizens, and some had been made servants, and some had been made slaves, for the seed of Noah and Na'amah did not all follow the Torah of YHVH.</p> <p>4. And it began to be said across the lands: Behold, the time is coming and yet is nigh when neighbor shall be against neighbor, and brother against brother: for the last days are here; and so one must carry on war against the other!</p>	
<p>5. ¶ And it came to pass that Enmer Kar did call his people together, and unto them he said: Behold, my people, the people of this land given us of YHVH !</p> <p>6. We who have come to possess the knowledge of the Torah of YHVH, have been entrusted with the inner keys of the sanctuary, from whom those outside our lands have been withheld;</p> <p>7. We who possess the wisdom of both the earth and the heavens have been called to build a house unto YHVH, and with this key we shall open the door.</p>	
<p>8. I pray that we would continue to fear YHVH, that we should no more fear mankind, and we shall be well content; for our actions have proved we fear YHVH, and He has protected us from all others.</p> <p>9. Therefore, I say unto thee, my people, that we should do no wrong one to another, yet I see that ye first hide your sins, that no human eyes may see;</p> <p>10. Yet we know that YHVH who sees all things everywhere, and everything, from creation to creation, at all times doth see our sins; therefore, why should we hide our sins from our kindred?</p>	
<p>11. Speak pleasantly then, one to another, and speak kindly to every one of us; in pacifying anger, in seeking peace, and in pursuit with our brethren and sistren, and so too then with all the world:</p> <p>12. And by this means we shall gain favor and good feelings of understanding in the sight of YHVH Elohim and in the sight of all mankind.</p> <p>13. And behold ye, that I wish the travelers and the sojourners to learn from the action I now order ye to perform:</p> <p>14. How abhorrent dishonesty is to mine eyes; for it should be that we may be the peacemakers and spread good feelings in this, our land, for we too come as pilgrims upon the earth,</p>	



<p>15. And all we possess belongs to YHVH, yet He continues to bless us continually, and to increase the pleasures of our sojourn upon the earth.</p> <p>16. Should we then think, therefore, that to take from a man only to present to YHVH that which is His own be a sin?</p> <p>17. Behold thou, that ye might think this should be allowed; but I would rebuked thee by the teachings of our fathers; for YHVH is just and condemns such and act.</p>	
<p>18. For did not our forefathers teach us that a curse should fall upon any who should stretch out their hand to take a portion they had not received?</p> <p>19. And if it is not given freely then is this not theft?</p> <p>20. And if it is theft, then it is not of YHVH Elohim, and thus we too should declare that it is not of us.</p>	
<p>21. But if a man should give willingly, then all should be blessed, for no harm was given, and no harm was taken.</p> <p>22. And so it is that we who are guided by righteousness and justice in all the doings of YHVH may justly do that which we see Him do in His unbounded charity towards His creation;</p>	
<p>23. Therefore, I say unto thee: Strive not to exalt thy own standing by speaking ill of thy neighbors, go not to thy sleep bearing hate towards thy fellow man,</p> <p>24. But ask YHVH to forgive all they that have done thee harm, for the man that shall seek the sins of his brother shall be judged even so by YHVH;</p> <p>25. Therefore, go thee by thy way and do thy duty, hide not thy sins in thy pride,</p> <p>26. But find teshuvah quickly, and judge not thy brother nor thy sister that we might discover peace here upon our lands in these, the last days.</p>	

## Chapter 18 - The Poor Widow's Sons

1 Moses	Similar Passages from other places	Discussion Ideas
<p>1. And it came to pass that Enmer Kar did gather his people as one in the name of YHVH, and each were given charge over their <b>duties that they might be one, even as was Zion.</b></p> <p>2. And unto some was it given to plow the fields, and to <b>plant</b>, and to <b>harvest</b>, and to give <b>fruits and grains</b> to the storehouses;</p> <p>3. And unto others was it given to <b>herd</b> the <b>beasts of the fields</b>, and give milk and meat that the storehouses should be full;</p> <p>4. And unto others was it given to <b>build houses</b> that all might have a place to lay their heads at night, and to build houses for worship, and tabernacles, and other such buildings that the people might gather and have shelter from the storms;</p> <p>5. And to others was it given to <b>make walls</b>, and unto others was it given to make all manner of <b>weapons of war</b>, and these to protect all that they had made and were making;</p> <p>6. And to others was it given to keep the peace and to pass judgement unto those that did break the laws.</p> <p>7. And each went about in their duties, seeking to prepare themselves and their lands for the wars they knew would come, and to protect themselves from the desolations they knew should be in the last days.</p> <p>8. ¶ And it came to pass that many foreigners journeyed from the East towards Babel; and as they journeyed from the east, they found a plain in the land of Shinar and dwelt there in the plain of Shinar.</p>	<p><i>Sealed Moses (Sealed Book)</i> 7:3. To those who were subject to his power, these were commissioned to act in their many <b>duties</b>, whether in the <b>planting and harvesting of fruits and cereals</b>; in the <b>management of cattle</b> and animals of slaughter, in the creation of bricks and <b>construction of houses and protective walls</b>; in the production of <b>weapons and ornaments of wars</b>, and the most robust and active were commissioned to be in the military service, because they settled in a valley in the land of Shinar.</p>	<p>I find this shared passage very compelling.</p> <p>The passage in the plates of brass is during that portion of Nimrod's life before he abandon's YHVH, while he is building up a city in an attempt to recreate Zion. He organized the people very effectively, and produces a well run kingdom (even if some of the judges are prejudice and unjust, as the rest of this chapter demonstrates), we can see at the end of the chapter that Nimrod was not aware of this injustice.</p> <p>But at this part of sealed moses, which is a summary of a sealed scroll of moses as abridged by Mormon, he describes the same situation, certainly based on the same original passage, but he paints it as an instance of authoritarian forced social engineering, and uses it as an example of how not to build Zion.</p> <p>It is amazing how much agreement there is in these passages, and yet how conflicted they are. No doubt they are both accurate, and one shows how it started and the other shows what it became.</p>
<p>9. And it came to pass that these foreigners came into the lands of Babel, and the people of Babel feared that these had come to bring the wars and</p>		

<p>desolation they knew should come at the last days.</p> <p>10. And it came to pass that many of the strangers were gathered up and thrown into prisons, and these strangers began to suffer, for they knew not that the end was nigh.</p>	
<p>11. ¶ And it came to pass that a certain widow and her sons were among those cast into prison, and these were brought before a certain judge;</p> <p>12. And there the oldest son of the widow was commanded to pay homage to he that sitteth upon the judgement seat and to YHVH, their Elohim.</p> <p>13. But the widow knew not the Elohim of their land, and she said unto her children: Behold this man that desires that we should bow to his image;</p> <p>14. Yet know I not their elohim; and so it should be that we shall not bow but for the fear of our gods.</p> <p>15. And it came to pass that when her oldest son refused to bow, he was immediately led out to stand ready with those set apart for execution,</p>	
<p>16. And then it was that the same judge brought forth the second son of that same widow, and upon him was made the same request.</p> <p>17. And the second son replied unto the judge: My brother boweth not, neither then shall I bow down before thee.</p> <p>18. And the judge grew angry in the face of his defiance and asked the second son why he should not bow.</p>	
<p>19. And the second son answered him saying: Because thou hast found us, a widow and her fatherless sons, strangers in this strange land, seeking safety and refuge; yet thou hast offered us not but prison and death;</p> <p>20. Why for shouldest I bow unto thee? But I shall walk unto my death freely.</p> <p>21. And the bravery of his words angered the judge, and this son too was sent off to be put to death.</p> <p>22. And so it was unto the third, and the fourth, and the fifth, and the sixth, and even unto the seventh son.</p>	
<p>23. ¶ And it came to pass that the record keeper did soften his heart towards the widow and her sons;</p> <p>24. And the record keeper came before the judge saying: Behold, these art young, and hast seen but little of the joys of life that we here that are blessed of YHVH have been privy,</p> <p>25. Therefore, should we not save them, and raise them up in the goodness of YHVH that their futures should be that these wouldst make a joyful noise unto YHVH?</p> <p>26. But the judge pitied them not, saying: Let the sons of the poor widow be slain.</p>	

<p>27. Then spoke the widow saying: O, thou cruel judge! Who art thou that destroys these innocent, young lives?</p> <p>28. And she fell down as if dead and pleaded unto the judge: If thou must take a life away, take thou my life, and put me to death before the lives of my sons.</p>	
<p>29. And the judge answered unto her saying: Nay, this I canst not do, for the law forbids it, saying; Envy, covetousness, and jealousies are sins that shall lead men to fall prey to their price, even to the shedding of human blood.</p>	
<p>30. And the widow replied saying: O thou that should quote such a law!</p> <p>31. And who art thou to be so particular to regard which of these, your laws, as thou should see fit; for it is thy own greed and covetousness that shall leave me alone widow.</p> <p>32. I curse thee, and thy elohim that hath no pity upon the poor and the down trodden.</p>	
<p>33. And hearing this, the judge remembered the words of the record keeper, saying: Should we save them, and raise them up in the goodness of YHVH? And he sought to hide his sin,</p> <p>34. And the judge ordered the widow be put to death with her sons that she not spread word of his shame, and the king, Enmer Kar knew of it not.</p>	

*Engage:*

## Engage the Concepts through Comparison

The plates of brass paint a picture of a young Nimrod the hunter who inherits the Garment of the Priesthood, and strives to live worthy of it. A Hunter for YHVH, and a king who establishes a kingdom around social equity and honest labor. It's not until later in life when he drifts from his honorable motives to pride, vanity and ultimately abandons YHVH. On the other hand, the account we read in Sealed Moses, starts off painting him as a bloody tyrant right from the beginning. The two pictures of Nimrod at this point in his journey is a stark contrast that is worth considering. Why the two narratives? Are these the differing views of the prophets recording the story? Are they different due to the intended audiences who will read them? Are they each building a different allegorical picture to teach a different principle? What causes value do we get by reading both of these accounts and considering their similarities and their differences?

## Engage the Spirit through Contemplation

The Garment given to Adam and Eve is a thread that works its way through the entire story on the plates of brass. Consider for a moment that the actual path it took through history has no real effect on you and I today. Yet, it is a recurring theme in this book that has been saved and preserved for our time. I refuse to believe that the reason we get these details about the garment is not to satisfy our idle curiosities. What does it symbolize allegorically, and how do these additional details about its path apply to you and I?

## Engage the Group through Discussion

When you meet together as a group to discuss the content of these chapters, here are some ideas to help get the discussion going:

- Nimrod's kingdom was established using the laws of YHVH to build up a united people. In some ways they were a "zion" people. But in other ways they were not. Are there things they did that we should strive to follow? Should we avoid everything they did because it's all bad? What are your thoughts on their society?