

Discussion 12

Bringing the Heavens to the Earth

(12 Pillars)

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

- Chapter 19 - The Twelve Righteous
- Chapter 20 - The Tower
- Chapter 21 - The Greatest of These

Additional Reading (Comparison Texts):

- Genesis 11 from the Inspired Version of the Bible
- Declarations of Neum 3:32-40 (From the Plates of Brass)

Objectives:

- Compare and Contrast: A Wicked Judge vs. Sound Judgment
- Consider the path from Emner Kar to Nimrod

Kabbalistic Concepts:

- 12 Pillars Standing Together
- Bringing the heavens to the Earth

Reading:

| Chapter 19 - The Twelve Righteous | | |
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| 1 Moses | Similar Passages from Other Places | Discussion Ideas |
| 1. And it came to pass that as Enmer Kar, seeing that his forefather, Noah, had survived the floods, desired to save his people from the flood of sin that choked the world even as a great serpent; | | |
| 2. And the people said one to another: Come, let us go forth; yea, let us make brick and burn them thoroughly; and they had brick for stone, and they had tar for mortar. 3. And the people did begin to build a temple unto YHVH, that they might make sacrifices in the name of YHVH Elohim. | <u><i>JST / Inspired Version - Genesis</i></u> 11:2 And they said one to another, Come, go to; let us make brick and burn them thoroughly. And they had brick for stone, and they had slime for mortar. KJV 11:3 matches the above, just FYI | At this point in the story, Nimrod/Emner Kar is a king, leading his people in the pursuit of the true faith. According to the account on the plates of brass, this temple is to be built unto YHVH with honest desire to serve the true and living God. |
| 4. And it came to pass that those of his | | This is the turning point for his society, |

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| <p>people that were not converted, the children of man, began again to grow in strength and began to call away the children of Elohim; yet they did still continue to build the temple;</p> <p>5. But these were foolish in their thoughts, for they thought that it was the sacrifices of the temple that would save them, for they did not understand it was the chen (Grace) of YHVH from which salvation cometh.</p> <p>6. And it came to pass that the people of Babel had begun to hide their sins in their pride, and to focus on the feelings of their hearts, and not The Voice, for they did glory in the pride of their hearts;</p> <p>7. And these did believe that it was their works, and their own courage that did bring them that peace and security that they did seek.</p> | | <p>this is the seed that eventually took down the entire kingdom. What can we learn from it? How can we avoid their mistakes?</p> |
| <p>8. And so it was that the people who would be as Zion did fall away by their pride, and their envy, their covetousness, and by their jealousies even to the shedding of human blood.</p> <p>9. And thus it was that secret combinations did again creep in; for these did not their works in righteousness, but believed only upon their good feelings, and the mighty words of Enmer Kar;</p> | | |
| <p>10. And so it was that these were deceived from the beginning, even unto the belief that they did dwell in the last days.</p> <p>11. And it came to pass that the people did remember the words of their forefathers, prophesying that Yachad Yachid Echad should come before the last days;</p> <p>12. And the people did believe that the last days were upon them, and thus it came to pass that their star gazers and astrologers went seeking signs.</p> | <p style="text-align: center;"><i>Zenos</i></p> <p>12:29. And it came to pass that these foolish did say: There cannot be a great banquet without much commotion and trouble, and the gathering of stores and provisions;</p> <p>12:30. Therefore, we need not disturb ourselves until we see the signs; therefore, we shall be watchful of the signs that we may know.</p> <p>12:31. And it came to pass that they joined themselves with their fellows, and thought not to feed the poor, but went away seeking after signs, and took no thought of the word of the</p> | |

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| <p>13. And it came to pass that the priests and the wisemen forgot YHVH, worshiping Elohim in name only,</p> | <p>Lord of the vineyard.</p> <p>12:32. And each went about their way, and the foolish did make much gossip about those that stood ready, and did seek unto themselves the signs and wonders, reading much into nothing.</p> | |
| <p>14. And so it was that these wise men came unto Enmer Kar telling him that he must be that Yachad Yachid Echad that should come.</p> <p>15. And Enmer Kar began to boast of his own strength, and knowing that he had been in the presence of an angel he did take more than his due.</p> <p>16. ¶ And it came to pass that Enmer Kar did begin to say at the first that he was Tzadik Yachad, or in other words, the Yachad of that generation.</p> <p>17. And the people looked to their king as though he were a god, though he was but a man;</p> <p>18. And many were quick to speak, saying: Behold Enmer Kar, the mighty hunter! Behold the Yachad Yachid Echad that has come to redeem his people!</p> | <p><i>Sealed Book, Sealed Moses</i></p> <p>7:6. The men at that time knew very well that God had made a promise to his descendant, but no one knew how and when his descendant would come to reign among the sons of Adam. With this, Satan began to twist the meaning of the promise and apply it to Nimrod, who came to take advantage of this circumstance, since from his youth he sought in his heart to obtain the presidency of the Priesthood of the Only Begotten Son of God, and now, he found himself at the head of the Priesthood presidency, in the royal position of the promised descendant.</p> | <p>I think that (if it wasn't already obvious) we can use this link to see that Yachad Yachid Echad IS what the Sealed book calls the Promised Descendant, IS what modern Judaism calls the promised Messiah.</p> <p>We can see here that using true prophecies from ancient prophets, and using a true call from the Lord to raise up a righteous people, Emner was deceived into seeing his call as more than it was.</p> <p>How can we avoid being deceived by our own misunderstandings of the messages we receive from true prophets both from today and from history?</p> |
| <p>19. ¶ And it came to pass that these were a people living in peace, for they knew no nation mightier:</p> <p>20. And because they had done their duties, these had become wise in all the wisdom of the earth; and in their wisdom they did become prideful and vain;</p> <p>21. Yet these still lived in fear, for in fear alone did they do their duties, and not for the love of YHVH, nor for the love of their fellow man.</p> | | |
| <p>22. ¶ And it came to pass that the people remembered the words of their king, Enmer Kar, saying: we have been called to build a house unto YHVH and with this key, we shall open the door!</p> | <p><i>1 Sefer Moses (2 chapters ago)</i></p> <p>17:7. 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>Is this "doctrine" true? The idea that building the House of the Lord is indeed the key that shall open the door?</p> |

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| <p>23. And so it was that the people came before their king saying: Let us go and build us a temple, even one that should reach unto heavens, and let us make ourselves a great name upon all the earth!</p> <p>24. For these understood not that the temple of YHVH should bring the heavens to the earth, and not the earth to the heavens.</p> <p>25. And the people used their wisdom in architecture and masonry to make bricks, and to plan for and make a temple, but it was not unto YHVH but unto Amarutu who is Mardochaios.</p> | <p><i><u>JST / Inspired Version - Genesis</u></i> 11:3 And they said, Come, go to; let us build us a city and a tower whose top will be high, nigh unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.</p> <p><i><u>KJV - Genesis</u></i> 11:4 And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.</p> <p><i><u>Sealed Book, Sealed Moses</u></i> 7:4. And with the growth of the people around him, Nimrod proceeded to select chiefs who responded by him to the people, and they said to one another: "let's make brick and cook it well with fire". And they said: Let the people of Shinar come, let us build ourselves a city and a tower whose summit shall rise up very near the heaven where we may establish a door for the "promised descendant" to enter the dwelling of God; and let us make a name for ourselves, that we may not be scattered throughout the face of the whole earth, but be remembered by generation after generation, why the fated seed is with us, even Nimrod, the mighty among the children of men.</p> | <p>At this point in the story, they are now still driven to build a temple (just as before) but because they are no longer a society that is seeking the face of YHVH, they are building to the wrong God(s), and for the wrong reasons.</p> <p>V24 is, in my opinion, the key concept of Mormon Kabbalah as opposed to "other" forms of Kabbalah. Most kabbalistic traditions view kabbalah as a way to navigate your way into the heavenly areas of consciousness. Mormon Kabbalah encourages us to bring the principles of heaven down into the tangible parts of creation. ... "Thy will be done on earth as it is in heaven."</p> |
| <p>26. But there were among the people twelve righteous men, and these refused to join in the building of the temple;</p> <p>27. And these knew the secrets of the temple of YHVH, but they refused to give them unto the priests of Amarutu.</p> | | <p>Why 12?</p> <p>How did the people know that these men had "secrets" they weren't sharing?</p> <p>I feel like they aren't telling the whole story here, which, to me, means the part they are telling is allegorically important.</p> |
| <p>28. ¶ And it came to pass that these men were seized by the people, and brought before the three judges, who were high priests of Amarutu.</p> <p>29. And it came to pass that the chief</p> | | <p>We see this same pattern or the Nephites in the fall of their society. Somehow positions of power are filled by the unrighteous who enforce wickedness.</p> |

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| <p>judge, whose name was Laadan, said unto these twelve righteous: Why for shall ye not loosen thy tongues that we might build this temple as a tower unto heaven, and the elohim that has blessed us?</p> <p>30. For should it not be that Enmer Kar might return again to his home, and that we, his people should join him in safety there?</p> | | |
| <p>31. And the twelve did elect from among them one to be their voice, and his name was Tzophar, and through his voice they gave their refusal.</p> <p>32. And Tzophar stood before the judges, saying: We shall not make bricks, nor remain with you, for we know but one YHVH, and Him we do serve.</p> | <p><u><i>Sealed Book, Sealed Moses</i></u> 4:66 and to mold them to the true knowledge of my gospel in order to fit like a living stone in the spiritual structure of the temple of God, and after having passed on one generation after another generation, there being no more poor people among them and being of one heart, then there is to be erected a physical temple, where I, the Lord, will descend among my people in the last days, just as it was in the days of Enoch.</p> | <p>What are the allegorical meaning of NOT making bricks?</p> <p>Consider this passage from the Sealed book which implies that as members of a society, we are the bricks that form the temple of that nation.</p> |
| <p>33. And Laaden the judge flew into a passion of anger against the twelve righteous men and would that they be thrown into a fire, yet he desired the secrets of YHVH that he might sell them.</p> <p>34. And it came to pass that he did grant unto them seven days in prison, and at that time he would call them forth to answer him again.</p> | | <p>Why 7 days?</p> |
| <p>35. ¶ And it came to pass that these twelve righteous men were thrown in with eleven prisoners who were strangers to the land, and with these did they pray unto YHVH unto deliverance.</p> <p>36. And it came to pass that Tzophar did cry out saying: YHVH, who liveth from eternity to eternity, in whom we trust, we swear an oath unto thee that we shall not depart to walk to the right, nor to the left, save it be according to thy desire; and should we die in this place, then may it be even according to Thy will.</p> | | <p>Why 11 other prisoners? Why were they foreigners?</p> <p>Walking to the right or left is obviously a metaphor. What could they possibly be committing to when they swore this oath?</p> |

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| <p>37. And the eleven men that had not known YHVH before that day did stand and watch in amazement.</p> | | |
| <p>38. ¶ And it came to pass that after seven days Laadan sent again for the twelve righteous men, and again he asked them to share their wisdom and their knowledge.</p> <p>39. And it came to pass that Tzophar stood again before the judge, this time saying: We shall give thee our counsel.</p> <p>40. And thus was Laadan much pleased, and he sat greedily upon his throne awaiting the words of the twelve righteous.</p> | | |
| <p>41. And thus it was that Tzophar spoke unto them saying: Exercise brotherly and sisterly love, for all of Adam is one family; give to those that need without judgment, nor to indebt, nor for reward;</p> <p>42. Truth is the name of YHVH, for He is truth; therefore, be true in all things; go forth not rashly, neither flee in cowardice, but stand firm in YHVH;</p> <p>43. Let reason be thy guide in YHVH, listening always for the Breath of Elohim; give not to thy passions, but reign them and guide them that thou be true to thine heart, and not a whim of the flesh;</p> <p>44. Do that which is right before YHVH at all times, and give unto others their due; all things ye have been given are of YHVH Elohim, and unto Him are all things due:</p> <p>45. Know ye these things, forget them not, but write them upon thy heart, and the words written upon thy tongue shall be pure and holy before YHVH.</p> | | |
| <p>46. ¶ And it came to pass that when Laadan heard these words he did grow angry at the twelve righteous men, for he understood not the Word of YHVH.</p> | | |

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| <p>47. And it came to pass that he did cause that they should be put in the fire of the furnace used to bake the bricks;</p> | | |
| <p>48. Yet when the time came, before these could be placed into the flames, the earth shook with a great earthquake that did shake the very foundation of the lands, and tore asunder the work the people had done in building their temple.</p> | | <p>When the 12 righteous pillars are removed from their place, and no longer stand together, the structure of the temple itself falls apart at its very foundation.</p> |
| <p>49. And it came to pass that The Voice came to the twelve righteous men, and they were told to take their families and flee to the North and to the East,</p> <p>50. And these were not seen neither heard from again; but the eleven prisoners, these did not forget them.</p> | | <p>Why was v50 included? Who were these 11? What does their memory of this event matter to us today? Or even to the people in their day?</p> <p>Why North and East? Why does it matter what direction they went?</p> |

| Chapter 20 - The Tower | | |
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| 1 Moses | Inspired Version / JST | Discussion Ideas |
| <p>1. And so it was that as the people went about working on their temple, there was a great earthquake that did destroy that which they had built, even unto the very foundation.</p> <p>2. For Michael had gone before Yah Elohim, saying: Behold, the people is one, and they have all one desire; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.</p> <p>3. Let us then go down, and there confound their tongues that they may not understand the speech of one another.</p> <p>4. And YHVH said: Come, we shall descend and bring shame upon their lips, that they shall not listen one to another, and this shall scatter them.</p> | <p><u><i>Sealed Book, Sealed Moses</i></u></p> <p>8:1. And the LORD came down, and saw the city, and the tower, which the children of men were building; and the Lord said, Behold, the people are one, and they all have one tongue; and for this reason they began to build this tower, because they look at the words of a single man who is promoted in the position of a god among the men in the flesh. And now there will be no restriction on what they intend to do, unless I, the Lord, confuse their language, so that no one understands the pronunciation of each other. For I the Lord, I will scatter them on the face of the earth, between the four corners of the world.</p> | |
| <p>5. And YHVH went down, seeing the city and the tower which the children of men were building.</p> | <p><u><i>JST / Inspired Version - Genesis</i></u></p> <p>11:4 And the Lord came down, beholding the city and the tower which the children of men were building;</p> <p><u><i>KJV - Genesis</i></u></p> <p>11:5 And the Lord came down to see the city and the tower, which the children of men builded.</p> | |
| <p>6. And YHVH said: Behold, the people are the same, and they all have the same desire and the same tongue; and this is the tower they begin to build;</p> <p>7. And now, nothing will be restrained from them which they have imagined, except I, YHVH, confound their tongues, that they may not understand the desires of one another.</p> <p>8. And thus it shall be that I, YHVH, shall scatter them abroad from upon all the face of this land out unto every</p> | <p><u><i>JST / Inspired Version - Genesis</i></u></p> <p>11:5 And the Lord said, Behold, the people are the same, and they all have the same language; and this tower they begin to build; and now, nothing will be restrained from them, which they have imagined, except I, the Lord, confound their language, that they may not understand one another's speech. So I, the Lord, will scatter them abroad from thence, upon all the face of the land and unto every quarter of the earth.</p> <p><u><i>KJV - Genesis</i></u></p> | |

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| <p>quarter of the earth.</p> | <p>11:6 And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.</p> <p>11:7 Go to, let us go down, and there confound their language, that they may not understand one another's speech.</p> | |
| <p>9. And so it was that YHVH did cause that the earth should quake greatly, and with the tower destroyed their good feelings turned to bitterness and blame.</p> | <p><i>Book of Jaraneck</i></p> <p>1:45. Now when they entered the city there began a great storm and the whole earth shook beneath their feet and Araneck looked and saw that the great tower did sway to and fro, side to side and began to fall.</p> | <p>I think it is interesting that in the scholarly narrative of the early Canaanite pantheon, YHVH is the storm god in this area of the world.</p> |
| <p>10. ¶ And it came to pass that in the confusion many of the wicked scattered, and the prisoners were freed;</p> <p>11. And the few left that were righteous in the land did flee, some to the North, others to the East; but the chief architects, be they of YHVH Elohim or of Mammon, did flee into the land of Egypt.</p> <p>12. And thus did it come to pass that the people of Babel were overtaken by the very strangers they had sought to oppress; yea, rather than accepting these as their own these strangers did become another nation from within.</p> <p>13. And the people of Enmer Kar had themselves become a new nation, even the nation of their pride, that came unto them in great numbers, and behold the secrets of the temple were to be lost unto those of the world.</p> | | |
| <p>14. And from thence did YHVH Elohim scatter them abroad, upon all the face of the land, and unto every quarter of the earth;</p> <p>15. And they that remained were confounded and left off to rebuild their tower in the ruins of the old; for</p> | <p><i>JST / Inspired Version - Genesis</i></p> <p>11:6 And they were confounded and left off to build the city; and they hearkened not unto the Lord; therefore, is the name of it called Babel because the Lord was displeased with their works and did there confound the language of all the</p> | |

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| <p>they hearkened not unto YHVH;</p> <p>16. Wherefore, is the name of it called Babel because YHVH Elohim was displeased with their works and did there confound the tongue of all the land.</p> | <p>earth; and from thence did the Lord scatter them abroad upon the face thereof.</p> <p><i>KJV - Genesis</i></p> <p>11:8. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city.</p> <p>11:9. Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.</p> | |
| <p>17. ¶ And it came to pass that Enmer Kar did turn his wrath towards YHVH Elohim, for his wife had been about her way laboring at the tower when it fell, and she was slain.</p> <p>18. And so it was that after this Enmer Kar was given a new name, even Nimrod; for he did rebel against YHVH;</p> <p>19. And he went about the people calling himself the giver of life and death, and he who should cause the sun to rise from the east and to set again in the West.</p> | | <p>This moment is the actual “fall” of Nimrod. Like Cain before him, his fall was gradual, and he “fell” long before this moment, but up and to this moment, YHVH was waiting for his repentance.</p> <p>This appears to be the moment when he no longer deceives himself that he is “just trying to please the Lord who wont accept my offering.”</p> <p>He has now decided to embrace his own rebellion.</p> |
| <p>20. ¶ And it came to pass that Nimrod did take unto himself a new wife from among this new nation, Sammur Amat; and she did become their high priestess and did lead them forth into iniquity.</p> <p>21. And Sammur Amat did follow the path of Lilith to become the harlot of Babylon, for she did lead her people far from their true love, YHVH Elohim:</p> <p>22. And she did go about saying that the last days had come, that great tribulation, and that their works had led them to overcome it;</p> <p>23. And the people did believe that Nimrod had done the works of Yachad Yachid Echad, and was a god, and did save them; and thus by their own vanities did they deceive themselves.</p> | <p><i>Sealed Book, Sealed Moses</i></p> <p>7:7. In harmony with their selfish desire to create for themselves a great name, he elected himself, as the promised descendant. It was then that Nimrod chose a priestly caste to represent him as the son of God. - These priests, in turn, came to obtain help from Satan, by means of powerful works and portents, little by little, began to create hierarchies and priestly garments; and by means of signs and handshakes, began to separate the high priests from those who were less important.</p> <p>7:8. Soon, the high priests of the order Mahan began to form dogmas in relation to the promised descendant and to reverse the correct pronunciation of the name Nimrod for the pronouncing Marduk which means</p> | |

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| <p>24. And the people of Babel in the land of Shinar did build again on top of the temple destroyed by YHVH, and Nimrod and Sammu Amat did take peace from the land, demanding tribute and making war against their neighbors.</p> | <p>"the Lord."</p> <p>7:9. In these days, when Nimrod succeeded in promoting false self-worship as the promised descendant, he and his confederates began spreading the priestcraft through the land to keep the absolute control of the children of men, and being known this secret only the priestly caste in which he is "the Lord" of this great secret and high priest of the Mahan order, therefore Marduk.</p> | |
| <p>25. And the people cried unto the heavens, but Raphael would not come to heal the land, for these had rejected YHVH Elohim.</p> | | |

Chapter 21 - The Greatest of These

| 1 Moses | Inspired Version / JST | Sealed Moses (Sealed Book) | Discussion Ideas |
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| <p>1. These were the generations of Shem: And Shem begat Arphaxad two years after the flood; and Shem lived after he begat Arphaxad to bring forth many sons and daughters.</p> <p>2. And Arphaxad begat Salah; and Arphaxad begat other sons and daughters.</p> <p>3. And Salah begat Eber; and after he begat Eber he begat other sons and daughters.</p> <p>4. And Eber begat Peleg; and after he begat Peleg he begat other sons and daughters.</p> | <p>11:7 And these were the generations of Shem. And Shem, being a hundred years old, begat Arphaxad two years after the flood; and Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.</p> <p>11:8 And Arphaxad lived five and thirty years and begat Salah; and Arphaxad lived after he begat Salah, four hundred and three years, and begat sons and daughters.</p> <p>11:9 And Salah lived thirty years and begat Eber; and Salah lived after he begat Eber, four hundred and three years, and begat sons and daughters.</p> <p>11:10 And Eber lived four and thirty years and begat Peleg; and Eber lived after he begat Peleg, four hundred and thirty years, and begat sons and daughters.</p> | <p>8:4. And these were the generations of Shem the son of Noah, the high priest of the holy order of the priesthood of the Son of God, who begot Arphaxad at the age of a hundred years, only two years after the flood. And Shem did live five hundred years, and begat sons and daughters. Arphaxad lived thirty-five years, and begat Salah; and Arphaxad lived after he begat Salah four hundred and three years; and begat sons and daughters. And Salah lived thirty years, and begat Eber; and after he begat Eber, he lived four hundred and three years, and begat sons and daughters. Eber lived thirty-four years, and begot Peleg; and Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters. ...</p> | <p>If sealed moses is just a summary of a special, hidden moses scroll, and it is just the parts that Mormon felt we need to have given to us today in order to piece together Zion, why does he copy this long section of genealogy into the sealed book?</p> |
| <p>5. And Peleg begat Reu and he begat other sons and daughters.</p> <p>6. And Reu begat Serug; and after he begat Serug he begat many sons and daughters.</p> <p>7. And Serug begat Nahor and other sons and daughters.</p> <p>8. And Nahor begat Terah; and after he begat Terah he begat other sons and daughters.</p> | <p>11:11 And Peleg lived thirty years and begat Reu; and Peleg lived after he begat Reu, two hundred and nine years, and begat sons and daughters.</p> <p>11:12 And Reu lived two and thirty years and begat Serug; and Reu lived after he begat Serug, two hundred and seven years, and begat sons and daughters.</p> <p>11:13 And Serug lived thirty years and begat Nahor; and</p> | <p>8:4. ... Peleg lived thirty years and begot Reu; and lived after he had begotten Reu, two hundred and nine years, and begot sons and daughters. Reu lived thirty-two years and begot Serug; and Reu lived after he begat Serug, two hundred and seven years, and begat sons and daughters. Serug lived thirty years and begot Nahor; and Serug lived after he begat Nahor two hundred years, and begat sons and daughters. Nahor lived</p> | |

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| <p>9. And Terah begat Abram, Nahor, and Haran.</p> | <p>Serug lived after he begat Nahor, two hundred years, and begat sons and daughters.</p> <p>11:14 And Nahor lived nine and twenty years and begat Terah; and Nahor lived after he begat Terah, a hundred and nineteen years, and begat sons and daughters.</p> <p>11:15 And Terah lived seventy years and begat Abram, Nahor, and Haran.</p> | <p>twenty-nine years and begot Terah; Nahor lived after he begat Terah, a hundred and nineteen years, and begat sons and daughters. And Terah lived seventy years, and begat Abram, Nahor, and Haran.</p> | |
| <p>10. And now these were the generations of Terah: Terah begat Haran, Nahor, and Abram; and Haran begat Lot.</p> <p>11. And Nahor and Abram took them wives;</p> <p>12. And the name of the wife of Nahor was Milcah, the daughter of Haran, the father of Milcah and the father of Iscah;</p> <p>13. And the name of the wife of Abram was Sarai, but Sarai was barren, and she bare no child.</p> | <p>11:16 Now these were the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.</p> <p>11:17 And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.</p> <p>11:18 And Abram and Nahor took them wives; and the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah and the father of Iscah; but Sarai was barren, and she bare no child.</p> <p>11:19 And Terah took Abram, his son, and Lot, the son of Haran, his son's son, and Sarai, his daughter-in-law, his son Abram's wife, and went forth with them from Ur of the Chaldees to go into the land of Canaan; and they came unto Haran and dwelt there.</p> | <p>8:5. These were the generations of Terah; when he begat Abram, Nahor, and Haran; and Haran became the father of Lot. But Haran died before his father Terah, in the land of his birth, in Ur of the Chaldees.</p> <p>8:6. Abram and Nahor took for themselves wives; and the name of the wife of Abram was Sarai, and the name of Nahor's wife Milcah the daughter of Haran, the father of Milcah and Isca. But Sarai was barren and had no son.</p> <p>In these days Terah took Abram his son, and Lot, son of Haran, son of his son, and Sarai his daughter-in-law, wife of his son Abram, and he went out with them from Ur of the Chaldees to go to Canaan; and they dwelt there.</p> | |
| <p>14. Now Terah was an idolater and he did make idols with his hands and did sell them as they traveled;</p> <p>15. But Abram remembered</p> | | | |

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| <p>YHVH Elohim that did save his forefathers from the flood, and desired to serve YHVH alone.</p> | | | |
| <p>16. ¶ And it came to pass that there was a famine in the land, and Haran died before his father, Terah, in the land of his nativity, in Ur of the Chaldees.</p> <p>17. And it came to pass that Terah did speak unto Abram saying: When thou shall see death come upon me what shall thou worship after I am gone?</p> <p>18. And Abram replied, saying: We shall worship YHVH Elohim, the Elohim of our fathers, for YHVH is our Elohim, and we devote ourselves to Him.</p> | | | |
| <p>19. ¶ And it came to pass that Abram would not bow before the elohim that his father made, nor would he bow to the kings of the earth, for he saw these as works of the Creator and unworthy of worship.</p> <p>20. And Terah was angry and said unto Abram: What of these elohim that have blessed us?</p> <p>21. And Abram answered him saying: These elohim have not blessed us, but we have blessed them! For these are thy creation, and the wealth they grant us is not for our labors nor for their love of us.</p> <p>22. Behold, thy idols of wood, that they do burn and protect themselves not; fire may burn these, yet we may subdue the fire;</p> | <p style="text-align: center;"><u><i>Neum 3</i></u></p> <p>32. YHVH is El Elyon, the true King, He who did bring all things into existence, saying: Let it be; and it was so.</p> <p>33. For YHVH did establish all things, even this earth you stand upon, plucking it up and placing it.</p> <p>34. And so it is that there is Elohim then who does send the rain, and the winds, and the storms, and the earthquakes;</p> <p>35. YHVH is the Lord of heaven, King over the earth, and one with all things.</p> <p>36. Though the Elohim may have seed, and these be immortal, then we be the seed of YHVH; therefore, by YHVH, death has no sting.</p> <p>37. But the elohim of man</p> | | <p>Neum doesn't line up 100% for comparison, but it is comparing the same ideas between YHVH and the elohim made by mankind.</p> |

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| <p>23. And they that thou hast cut from stone, these sink to the bottoms of the waters and can not save themselves; yet we may cut into the earth and change the very course of the waters; therefore are we not greater than thy elohim?</p> | <p>are born and do die, for having no power they have nowhere to stand among Ha'Elohim.</p> <p>38. And these gods of man, they do fall before Ha'Elohim, they are nothing before El' Elyon; YHVH did not create them, they are but the shadows of man.</p> | | |
| <p>24. Yea, and I will not call these YHVH, for the fire and the waters subside them and they are subject to us.</p> <p>25. More worthy of worship is the sun, for with it illuminates the whole of this creation and brings life from its warmth;</p> <p>26. Yet the sun also I shall not worship, nor will I place amongst Ha'Elohim the moon or the stars, for these must hide themselves and at times dim their lights.</p> | <p>39. And Ha'Elohim is one, and YHVH is the most exalted of Ha'Elohim, for all things were made by Him; and without him was not anything made which was made.</p> <p>40. Yea, in YHVH is the reward, and the reward is life, and the life is the light of mankind.</p> | | |
| <p>27. Hear, O my father, I shall seek before thee Ahyeh Asher Ahyeh who created all the Elohim:</p> <p>28. For behold, who else was it but YHVH who made the heavens, and the sun, and the moon, and the stars?</p> <p>29. Who else but YHVH is it that has dried the earth in the midst of the many waters?</p> <p>30. Yea, and who but YHVH is it that has caused me to seek Him out, who but Elohim shall reveal Himself by Himself?</p> <p>31. And it came to pass that Terah began to plot at this time against his son.</p> | | | |

*Engage:**Engage the Concepts through Comparison*

Chapter 19 and 20 have stories about two different kinds of judgment. The judgment of an unrighteous judge against the 12 righteous. And the judgment of YHVH against the tower and its builders. Compare and contrast these two situations and how judgment was made and carried out.

Chapter 21 is included in this section of reading even though it is not necessarily about Nimrod because it is in Chapter 11 of Genesis in the Inspired Version of the bible, along with the Nimrod story. In it, we get a comparison of YHVH with the “gods” made by mankind. (Such as the ones that Abraham’s father made his living by making and selling these gods/idols). Compare and contrast YHVH with the elohim of mankind to find a deeper understanding of both.

Engage the Spirit through Contemplation

Chapter 19:23-27 contains a viewpoint that seems to be a key missing detail that explains what was wrong with building a tower. Without that detail, it seems odd that YHVH would destroy this specific tower even though the ancient world has many such structures. What is so wrong about seeking to enter heaven? Whether that be physical, spiritual, metaphorical, or whatever. That seems like a reasonable endeavor. What is the modern day equivalent of this concept? How about the modern day equivalent of bringing the heavens to the earth? What does it have to do with towers, temples or other great and spacious buildings?

In Chapter 19:41-55 Tzophar speaks for the 12 righteous, and outlines the secrets of YHVH. And, Laaden felt like Tzophar was dodging his question and giving him some list of empty wisdom sayings. What do you think of Tzophar’s response? Was it genuine? Was he dodging the question? Are those the secrets of YHVH?

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:

- Recently revealed elements of his story reveal not just some missing details, but an entire character arc that he goes through. Emner Kar’s fall is absolutely tragic. He starts out in an honest pursuit of YHVH, and ends up falling into the deepest abyss. What things were part of that seduction? What false ideas did he believe? Where did they come from? How did he accept them? Were there warning signs? How can we avoid his fate? Or is it safe for us to assume his story is just history and we aren't like him and his story is not a warning to us specifically?