

Noah – Trustworthy Guide

The First Ark of the Covenant...

The timeline of man commenced the moment Adam and Chawah were beguiled by Satan into rebelling against Yahowah. As a consequence, they were expelled from the Garden of Eden, and humankind began its 6,000-year countdown to Armageddon—the last rebellion.

The first increment of time we are given along the way is found in Bare'syth 5:3. The Towrah says: **“When (wa) ‘Adam (‘adam – man) had existed (hayah) 130 (salosym uma’at) years (sanah – changes and repeats of seasons), he fathered a child (yalad) in (ba) his (huw’) likeness (damuwt – model and resemblance); similar to (ka – after and in the pattern of) his image (selem – semblance). And he called (qara’) his name (shem), Seth (sheth – six establishes the foundation).”** (*Bare’syth / In the Beginning / Genesis 5:3*)

By naming Adam’s third son, and the heir to the covenant, “six,” and by having this name be directly related to the Hebrew word conveying “provides” and “foundation,” Yahowah was calling attention to the fact that His redemptive solution would be based upon His formula of six-plus-one (man-plus-God-equals-perfection). And while that’s strongly inferred, I’m not sure how to apply the “130 years.” Did Adam receive his *nesamah* 130 years previously, or was he expelled from Eden that long ago, having camped out with Yah for 70 years in the garden? By using *hayah/existed*, Yah seems to be implying the former, even though the measurement of time would have been meaningless to Adam in paradise.

We know that before Seth was born, Cain and Abel had grown old enough to become a farmer and shepherd, and one had killed the other. So, it would be safe to say that at least 30, of the 130 years transpired after the fall.

This interpretation seems consistent with the next two verses. **“The days (yowm – time) Adam existed (hayah) after (‘achar) he fathered (yalad) Seth**

(*sheth* – the foundation is six) **were 800** (*samoneh me'ah*) **years** (*sanah* – repeats of seasons). **He fathered other sons** (*ben*) **and daughters** (*bat*). **All** (*kol*) **the days Adam existed** (*hayah*) **were** (*hayah*) **930 years and he died** (*muwth*).” (*Bare'syth* / In the Beginning / Genesis 5:4-5)

On the surface, one would assume that since freewill was on display and central to the Garden of Eden account, Yahowah would have had no control whatsoever regarding the timing of Adam and Chawah's rebellion. But in actuality, He did. Yahowah not only consciously chose to let Satan slither into Eden, He chose the timing of the Adversary's advance as well.

There are those who scoff at this portion of the Towrah, primarily because it depicts such long lives. If you are one of them, I would encourage you to read *Genetic Entropy & the Mystery of the Genome* by Dr. J.C. Sanford, a Cornell University professor with a Ph.D. in genetics. He not only demonstrated that the human genome is degrading rapidly (thereby proving macro-evolution wrong), but also that the genealogies presented in *Bare'syth* / Genesis depict the precise rate of decay in longevity one would expect based upon the adverse consequence of genetic mutation over time.

The reason Yahowah gave us this detailed information regarding the passage of time between successive heirs to the Covenant is so that we would understand His timeline and be able to establish important dates—past and future. So let's review what He had to say. **“When Seth had lived** (*hayah* - existed) **105 years, he fathered ‘Enowsh** (*'enowsh* – humankind or mankind).” (*Bare'syth* / In the Beginning / Genesis 5:6)

While Seth would go on to live 912 years, it's the duration between generations which is germane to the timeline. But a word of caution: there is no place in all of Scripture more prone to scribal error than numbers, especially large ones over two significant digits, and especially in the Towrah. This is because the oldest Towrah manuscripts relied on the Egyptian method of accounting which used a horizontal line above an alpha-numerical representation to convey what we write today in the ten-based numbering system replete with Arabic numerals and decimal places. This is the system with which Moseh and the Yisra'elites were familiar. But the original format was problematic, because papyrus was woven such that the fibers formed horizontal ridges and indentations. With the ink and writing instruments of the day, and with constant unfurling of scrolls, horizontal lines quickly became difficult to read as the ink faded into the shadows and cracked off the papyrus fibers. So over time, they became virtually invisible in all but the best light and circumstances.

As evidence of this, Hebrew scribes, thousands of years distant from Seth's time, left out the one-hundreds place in six post-flood and pre-Abraham

generations. And by implication, it appears that they added a similar quantity of time into six antediluvian generations to balance the ledger.

If the concept of Masorete copyediting, or at best, inadvertent errors, is new to you, be aware that the Masoretic was written in Babylonian Hebrew, not paleo Hebrew, the alphabet and language of revelation. Men, not God, chose how to vocalize the consonant base of the text, and in many cases it's obvious that they chose poorly, thereby altering the message. Further, the rabbis who compiled the Masoretic considered the Aramaic Targum, also of Babylonian origin, to be their authorized version of Scripture. This was not unlike the Catholics with their Latin Vulgate. Hebrew had been a dead language for 2,000 years before it was reconstituted in 1948 with the establishment of the modern state of Israel. Moreover, the Aramaic Targum was not just a translation from Hebrew to Aramic, but instead an interpretive paraphrase. This text was routinely altered by religious zealots, and each time there was a doctrinal disagreement between Yahowah and the rabbis, the text was ratified in favor of religion. Heavy doses of midrashic interpretation are common in the Targum. Therefore, suspicion and skepticism are warranted in on a massive scale with regard to Masoretic interpretation in general, and specifically when evaluating numbers beyond two significant digits in the Towrah.

From this perspective, I'd like you to consider the specific example I alluded to in a previous chapter. In the Septuagint (prepared 300 to 200 BCE), there are six generations between Shem and Abraham which are exactly one-hundred years longer, and there is a seventh which is twenty years longer—all of which are confirmed by the Samaritan Pentateuch (prepared 400 to 600 BCE).

Unfortunately, when it comes to the first five chapters of Bare'syth / Genesis, the Dead Sea Scrolls are of nominal value in resolving this debate. The early chapters of the Towrah are badly deteriorated, and so only fragmentary evidence is extant in the otherwise reliable Qumran collection. Fortunately, it doesn't take a great deal of research to ascertain which source was right, the Masoretic or the unified position of the Septuagint and Samaritan Pentateuch. Once we pass the flood, we enter the time of written history where people, nations, and dates are known independently of Scripture. In this regard, the duration of time itemized in the Masoretic between Nimrod, for example, and Abraham is many centuries deficient. But the accounting appears to be accurate with regard to the older aligned texts. (To some degree, this disparity helps us understand why the Rabbinical Calendar claims that 2008 (the time of this writing) is year 5785, when it is really Year 5975 Yah—just 25 years shy of Yah's return in Year 6000 Yah (2033 CE).)

Acknowledging this post-flood deficiency, in order to balance the ledger, and to square the Scriptural accounting with the dates which are known (the time of

Abraham, the Exodus, and the construction of the Temple under Solomon), we must subtract some of the additional 620 years presented in the Septuagint and Samaritan sources from the antediluvian Masoretic accounting. How much, I cannot be certain, so we'll consider all reasonable possibilities as we move through the Scriptural story.

Also, please understand, while my data and reasoning may be flawed, what I want to convey is that you shouldn't blindly rely on English translations of the Bible (prepared 1384 CE through 1975), or on the Masoretic (drafted between 1100 CE through 1550), to date the flood to 2348 BCE, because that date is inconsistent with geology, archeology, and written history.

Beyond the issue of the way numbers were recorded, and the way aspects of the process faded into the papyrus fibers, even if we could be certain of the value of values greater than two significant digits, which we can't, on average we'd still need to add six months to each generation, since there is no indication that an heir was fathered on the predecessor's birthday. Seth, for example, would have been 105 for 364 days and could have fathered Enowsh at any time during that period. This realization is especially important when it comes to the more numerous, albeit shorter, generations between the flood and Abraham and from Abraham to Moseh.

So that you are not overly concerned, recognize that from the time of Yowseph and then Moseh, to the time of the Exodus, the conquest of the Promised Land, as well as the kingdom of Dowd and Solomon, Scriptural accounting syncs perfectly with recorded history and archeology. Since many claim otherwise, as we press forward in our study, we will consider the evidence, especially as it has been compiled by David Rohl in his *A Test of Time—The Bible from Myth to History*.

Lastly, there is the issue of *yalad*. It can mean “conceived as in fathered,” or “gave birth to,” the first of which would require the addition of nine months per generation.

Therefore, the bottom line is there just isn't enough dependable data to accurately determine the time which transpired from the fall to the flood. That said, there are some interesting insights provided along the way to make the journey worthwhile. And fortunately, by using the generational accounting in the Septuagint, we are able to work backwards from Moseh to reestablish the record stolen from us by time. So we can date the flood and account for this time. That is, so long as we are cognizant of Yah's plan of six-plus-one.

“When ‘Enowsh had lived (*hayah* - existed) 90 years, he fathered Qeynan (*qeynan* – sorrowful possession).” (Bare'syth / In the Beginning / Genesis 5:9)
“Qeynan had lived (*hayah* - existed) 70 years and he fathered Mahalal'el

(*mahalal'el* – *ma*, to question, *halal*, God's light).” (Bare'syth / In the Beginning / Genesis 5:12) **“Mahalal'el had existed (*hayah* - lived) 65 years and he fathered Yered (*yered* – to descend).”** (Bare'syth / In the Beginning / Genesis 5:15)

From the perspective of the parade of names, we've gone downhill. “*Enowsh* (mortal mankind), *Qeynan* (in sorrowful possession), *Mahalal'el* (questioned God's light), and *Yered* (descend).”

Along the way, the time from conception to conception has declined from 130 to 105 to 90 to 70 to 65 years, so it's likely that the hundred place was erroneously added into the Masoretic text in the next generation. **“When Yered had lived (*hayah* - existed) 162 (or 62) years he fathered Hanowk (*hanowk* – to educate, dedicate, inaugurate, and consecrate, usually transliterated Enoch).”** (BaRe'syth / In the Beginning / Genesis 5:18) Finally, a name with a positive attribute. Let's discover why.

“Hanowk had lived (*hayah* - existed) 65 years when he fathered Matuwselah (*mathuwshelach* – male branch). Hanowk (better known as Enoch) walked (*halak*) with God ('*elohym*) after ('*ahar*) he fathered (*yalad* – conceived) Matuwselah 300 years and had other sons and daughters. All (*kol*) the days (*yowm* – time) Enoch (Hanowk) lived (*hayah* - existed) were 365 years. “Hanowk (Enoch) walked (*halak*) with God ('*elohym*) and he vanished ('*ayn* – he was not), for indeed (*ky* – because surely), God ('*elohym*) grasped hold of and took (*laqah* – selected, accepted, laid hold of, snatched, received, obtained, carried away, acquired, and procured) him (*huw'*).” (Bare'syth / In the Beginning / Genesis 5:21-24) It was the first of seven harvests. And not so coincidentally, Enoch was the seventh name on this list.

Beyond God wanting to be with Enoch, there were other reasons for this to have occurred. First, Yahowah wanted to impress upon us the importance of walking with Him. There is no better way to make this point than by telling us that the first man who did so was “grasped hold of, selected, accepted, received, and acquired by God.” That is why Hanowk's name means “to educate (to instruct us), to dedicate (the benefit being bestowed), to inaugurate (being the first of seven soul harvests), and to consecrate (being set apart, which is the purpose and result).” It is as if God is saying by way of this man's name: “I'm going to educate my people by way of this man's example, setting him apart from all others. He is the inaugural example of my seven harvests, demonstrating what it means to be set apart.”

To stress the importance of this point, after asking Abraham to leave Babylon, Yahowah asked the patriarch of the Covenant “to walk with Him.” Man walking with God is the essence of Yah's plan, our very reason for being—the purpose of

the partnership. He's seeking an engaged and active relationship where we stand upright in His presence.

Second, everything Yahowah does follows His six-plus-one plan. There are seven harvests of souls. The first was Enoch—symbolizing the harvest of those whose company God enjoys. Two: Lot from Sodom—symbolizing the removal of God's family prior to the towns' destruction in Bare'syth / Genesis 18 and 19 and 2 Shim'own / Peter 2. Three: Elyah (Yah is God)—symbolizing Yisra'el's return from Ba'al's Babylon, their restoration and harvest in 2 Malak / Kings 2. Four: Yahowsha's fulfillment of the *Miqra'* of Bikuwrym in Mattanyah / Matthew 27:52 and Qara' / Leviticus 23. Five: The pre-tribulation harvest, or *paralambano*, of the children of the Covenant. This is the ultimate fulfillment of the *Miqra'* of *Taruw'ah*, which is what makes it unique among the seven. Six: The harvest of tribulation martyrs—depicting those who have come to trust Yah during the trial and have been killed based upon this relationship. This event coincides with the transition between the Tribulation and Millennial Sabbath in the Revelation to Yahowchanan 20:4. And Seven: The harvest of millennial mortals—something which is required as New Yaruwshalaim begins in Yahowsha's Revelation 21.

The third reason Yahowah removed Hanowk / Enoch from the polluted planet was because He had another job for him to do. Enoch will join 'Elyah / Elijah as one of the two Revelation witnesses during the Tribulation.

Before we leave the verse which depicts the harvest of the first human soul, let's do a quick accounting. At face value, the years from Adam and his fall to Enoch and his ascension total 987. Adding an average of six months per generation, we arrive at 990 years and could go as high as 995 depending upon how we deal with conception and birth. This is very near a millennial marker—especially considering the questionable nature of the record keeping. There are very few things as important to Yah as taking His family members home.

The man named after the primary symbol for the source of eternal life, Matuwselah / Methuselah lived longer than anyone in human history—969 years. And while he could well have fathered Lemek at 187, based upon the previous pattern, my instinct tells me we should strongly consider 87. **“Matuwselah (*mathuwshelach* – male branch, symbolic of the Ma'aseyah) had lived (*hayah* - existed) 187 (or 87) years when he fathered Lemek (*lemek* – he taught and informed Lemek).”** (*Bare'syth* / In the Beginning / Genesis 5:25)

“When Lemek had existed (*hayah* - lived) 182 (or 82) years, he fathered a son (*ben*) and called (*qara'*) his name (*shem*), Noah (*noah* – to guide and lead to safety with a peaceful attitude, to be dependable, reliable, and trustworthy; from *nuwach*, meaning guide to the resting place), saying (*'amar*), ‘This (*zeh*) is how He will change, console, and comfort us (*naham* – cause us to reconsider, to

relent and repent, finding relief) **from** (*min*) **our practices, customs and deeds** (*ma'aseh* – work, labor, pursuits, habits, and conduct, even fate), **from** (*min*) **the pain and suffering** (*'isabown* – aching toil) **of our hands** (*yad* – a metaphor for individual power, capacity, and strength), **and from the earth** (*'adamah* – soil and ground) **which relationally** (*'asher*) **Yahowah** (𐤆𐤏𐤍𐤃) **has cursed** (*'arar*.)” (*Bare'syth* / In the Beginning / Genesis 5:28-29)

Noah's name tells us that he is a metaphor for the Ma'aseyah. He is being established as “a guide who leads mankind to safety.” His attitude and approach to life makes him a “dependable, reliable, and trustworthy leader.”

His moniker defines his purpose, which is to change mankind's thinking, to get us to realize that our societal customs and religious practices, our pursuits, ambitions, habits, and deeds are bad and they need to be revised. Just because everyone else is doing it, it doesn't make it right. This was a time for man to relent and repent. It still is. But for those who elect to trust and rely upon this guide, there will be comfort and relief from pain and suffering. That is what paradise is all about.

Also be aware that this passage confirms that Yahowah did what He told Adam He would do. Remember...“**To Adam, He said, ‘Because you have listened to** (heeded and obeyed) **the voice of your wife and have eaten from the tree which I directed** (instructed) **you, saying not to eat from it, cursed** (*'arar*) **is the ground** (*'adamah* – region, soil, and earth) **because you shall labor** (*'issabown* – suffer exerting considerable energy) **to eat from it all the days of your life** (*hayah* – existence). **Thorns and thistles shall sprout up as you consume the vegetation from the open environs** (expansive fields outside the walled enclosure). **By the sweat of your brow you shall feed yourself bread until you return to the ground from which you were taken because you are dirt** (a collection of the minute elements or particles which comprise matter) **and surely into the earth** (onto dirt) **you shall return.**” (*Bare'syth* / In the Beginning / Genesis 3:17-19) Upholding consequences and fulfilling promises is Yah's trademark. We, therefore, know what to expect from Him.

It's time to total the numbers we have been given. The span from Adam to Seth is 130 years, 30 to 60 of which is a reasonable guesstimate of the duration post fall. To this we must add: 105, 90, 70, 65, and 65. Then there is a question as to whether the 162, 187, and 182 year periods should be made consistent with the other generational spans. Collectively, this yields a number which is at the very least 656 years to the day Noah was born. But 756, 856, 986, or 1,086 years may have passed from the fall to the emergence of the Ark's captain.

To each of these totals we must add six months per generation on average and then consider an additional nine-month gestation period. This would add between

4 and 12 years to the sum, giving us a minimum of 660 years. The other sums would total: 760 to 768, 860 to 868, and 990 to 998, with the largest possible number being 1,090 to 1,098 years between Adam's fall and Noah's ascent.

Therefore, based upon the full stated value of the inflated Masoretic numbers, Noah's birth becomes a candidate for the first millennial marker. The man who would come to symbolize the engaged and protective nature of the Covenant Yahowah would establish with Abraham, is indeed a worthy nominee.

But, the flood itself could mark the first millennia. After all, we still need to account for the 620-year disparity between the oldest sources and their newer rival. Therefore, the fallibility of Masoretic numbering may still be on display in what follows: **“When Noah had existed (*hayah* – lived) 500 (or 50) years, Noah fathered (*yalad* – conceived) the sons, Shem (*shem* – personal name and proper designation), Ham (*ham* – sweltering hot and father-in-law), and Yepet (*yepet* – errantly transliterated Japheth).”** (*Bare'syth / In the Beginning / Genesis 5:32*) It's possible Moseh wrote “50” rather than 500.

With this in mind, the highly flawed 15th-century CE Masoretic literally reads: **“And (*wa*) Noah (*noah*) son (*ben*) six (*shesh*) hundreds (*me'ah*) repetitions (*sanah* – years, repeats, and changes) and (*wa*) the (*ha*) flood (*mabbuwl*) existed (*hayah* – was, is, will be, happened, and occurred) waters (*maym*) on (*'al*) the (*ha*) land (*'erets*).”** (*Bare'syth / In the Beginning / Genesis 7:6*) Fortunately, we know that *me'ah*/hundred was a product of Babylonian Rabbinical interpretation. They may have been right, but it's hard to explain the inclusion of *ben*/son in the passage unless it is indicative of Shem, Ham, and Yepet being married and childless at say, sixty, not six hundred, at the time of the flood.

If we were to remove *ben*/son from the text and replace it with *hayah*, “existed or lived,” in that this is the term used in every other account of this type, the inference would be that Noah was 600 years old when the flood began.

That means we have two ways to look at the numbers. If Noah was 50 when his sons were born, and if they were no more than 60 years old when the flood began, we would be able to add 110 years to the previous totals, rather than a full 600 years. Using the 868 sum we surmised earlier as our base, by adding 110, we come within 22 years of 1,000 for the inception of the flood after the fall.

The second way to look at the numbers is to add 600 years to the previous totals. That being the case, the Masoretic suggests that the flood occurred 1,656 years after Adam's inception, or perhaps 1,556 years after his expulsion. But keep in mind that we need to make a 600- to 620-year adjustment to this side of the ledger to square the Masoretic with the much older Scriptural sources, history, and archeology. And from this perspective, no matter which value you select, you come within shouting distance of a millennial marker.

That said, keep in mind that one-thousand year intervals, or 20 Yowbel periods ((20)(7x7+1=50)), don't appear particularly meaningful to God. They serve as confirmation dates, not fulfillment dates. The flood is a confirmation of Yahowah's plan of salvation, not an enactment of it. Forty, not twenty, is the Scriptural number of completion. This theme is repeated throughout the Word, starting with it raining for forty days and forty nights during the flood.

Forty *Yowbel* (meaning "Yah's Lamb is God," but errantly known as Jubilee) periods, or 2,000-year increments, underscore Scripture's three most important events: the confirmation of the Covenant with Abraham on *Mowryah*, Yahowsha's Sacrifice fulfilling many of the Covenant's promises on *Mowryah*, and the Ma'aseyah's return to *Mowryah* to save those who come to ultimately embrace the Covenant. The first two events occurred in 1968 BCE and in 33 CE, and the last will occur in 2033.

I would have preferred clear and irrefutable Scriptural evidence that the flood served as the first millennial marker for many reasons. And while it very well might be, we may have to consider the elevation of Enoch and the birth of Noah as potential candidates.

And so that you know, the other confirming events which marked the odd-numbered millennia included laying the foundation of the first Temple in 968 BCE on Mount *Mowryah* and the poisoning of the water under *Mowryah* in 1033 CE in accordance with the BaMidbar / In the Wilderness Numbers 5 divorce decree. In other words, the timing and substance of five of the six milestones are either known or can be readily discerned, leaving only the timing of the flood in question.

אֲדָמָה

As we open the sixth chapter of *In the Beginning*, bible translators ignore *hayah*, render *ky* "when" rather than "indeed," and then pass over *halal* as if it were not there to get: "When man began to multiply..." While that may be what happened, the text actually says: **"Indeed (*ky*), it came to pass (*hayah*) that mankind ('*adam*) defiled and profaned (*halal* – treated with contempt and desecrated, dishonored, polluted, wounded, and invalidated) the face (*paneh*) of the earth ('*adamah* – land, ground, and soil). And increasingly (*rabab* – a great quantity of) daughters (*bat* – female offspring) were born (*yalad*) to them."** (*Bare'syth* / *In the Beginning* / Genesis 6:1)

Halal is important because it reveals who was responsible for this fallen state. Halal is Satan's name. Chawah was the first, but not the only or last, person he beguiled.

To better appreciate Satan's influence on man and the earth, let's review the meaning of *halal's* English synonyms without their religiosity. That way, we will better understand who Satan is and what he wants to accomplish.

To *defile* is "to trample down and make unclean and impure." It is "to corrupt that which was good, sully, dishonoring, and contaminating it." This is what Satan did to Adam and Chawah, and what he continues to beguile mankind into doing to itself today, suggesting that the Adversary has a limited arsenal of tricks.

To *profane* is "to abuse something sacred, to treat something good with irreverence and contempt." It is to "debase, make unworthy, and vulgar."

And to *desecrate* is "to violate the sanctity of something which was once good." It means "to treat disrespectfully and irreverently." There is nothing more sacred to God than a loving relationship. Jealous of the attention man was receiving from Yah in this regard, Halal sought to debase it, making that which was beautiful, vulgar. Subverting individual relationships between man and God through religious worship, corruption, submission, and fear, is as profane as it gets.

To treat with *contempt* is "to despise." It stems from "a lack of respect or reverence." Contempt is "willful disobedience." Knowing Yah, trusting Yah, relying upon and loving Yah are predicated upon respect and reverence. It is why Satan despised these things. It is what led to his willful act of disobedience. It is what caused Yahowah to treat Halal with contempt and to curse him. It is why Halal's little helpers altered Scripture's meaning to infer that we are to "fear," not "revere," God.

At this point, Yah makes a distinction between two types of humans. And while He doesn't say so here, His conclusion of the flood story makes it obvious that there were people with and without a *nesamah*/conscience. Some folks were simply animals. Perhaps some still are...

"The sons (*ben* – male descendants and children) of the Mighty One (*'elohym* – God) saw (*ra'ah* – viewed and found) that the daughters (*bat* – female children) of men (*'adam*) were really (*ky*) beautiful (*towb* – attractive and good, pleasurable and fun, even productive). So now they (*henah*) took (*laqah* – grasped hold of, received, and obtained) any (*kol*) of them they chose and desired (*bahar* – preferred and selected) as their women and wives (*nasym* – plural of *'isah*)." (*Bare'syth* / In the Beginning / Genesis 6:2)

In that Yahowah created Adam in His image, blowing His *nesamah*/conscience into him, it is reasonable to consider Adam's offspring as "sons of God." The daughters of men would represent the other Homo sapiens who were roaming around east of Eden. The reason that the *nesamah*-equipped humans were able to have any woman they wanted was because of the overwhelming advantage judgment, discernment, and reason gave them over lesser-equipped people.

Profaning His creation, treating it with contempt, multiple wives, and living outside His family model, was not the course Yah had plotted. As such: **"Yahowah (יְהוָה) said ('amar – promised), 'My Spirit (ruwach – a feminine noun depicting the power, influence, and life-giving nature of God) will not (lo') remain in, or contend and plead with (duwn ba – abide, dwell, and live in, direct or vindicate) mankind ('adam) for an unlimited duration of time ('olam – forever). Also as a result of (sa gam) him being flesh (basar – existing as a human), his days shall be 120 years.'"** (*Bare'syth / In the Beginning / Genesis 6:3*)

Prior to the flood, the water vapor shield which Yah spoke about in *Bare'syth* 2:6, at least in this time and place, would have precluded the sun's most damaging rays from eroding the elasticity of our cells. This would have enabled humans living then and there to renew themselves at a faster rate for a much longer period of time. This combined with a less disease-ridden and degraded genome, would have enabled the perfectly designed humans who emerged from the garden to live for a very long time. But that was all about to end. True to his word, from this time forward, 120 years has become the maximum extent of a human life.

That number is also important prophetically. Yahowah will go on to say that the generation which experiences the Holocaust (Psalm 102) will be the last generation. And in *Mattanyah / Matthew 24*, He says that those who experience the return of Yisra'el to the land will also witness His return. So the most you can add to 1932 through 1948 is 120 years, and even then that's stretching it. Reason tells us that we are looking at the millennial marker of 2033, which is exactly 40 Yowbel from Yahowsha's sacrifice.

An errant rendering of *naphylym* in the next verse is almost always translated to infer that "giants" were living on the earth. I can only assume that the Latin scholars who did so missed the religious connotations and assumed that physical prowess would be the only reason to mention such people. **"The Naphylym (naphylym – plural of *naphal*, meaning those who prostrate themselves, who have fallen away, who are oppressed, cast down, and die) existed (hayah) in the (ba ha) land ('erets – region) in that day (yowm – time), and also (gam) afterward ('ahar – at a later time)."** (*Bare'syth / In the Beginning / Genesis 6:4*)

From the beginning, Satan’s religions have all had his victims bowing down, prostrating themselves to a false god. As a result of having ignored Yahowah and His Word, out of apathy, ignorance, and/or convenience, they become victimized by religion and are oppressed in this life and then either die or are cast down in the next.

Today (read ‘*ahar*/at a later time), the people best known for their repetitive prostrates are Muslims. That’s significant because Naphysh was also the second-to-last son of Ishmael, Islam’s patriarch. And as you might suspect, the Naphysh were an “Arabian tribe.” That is to say that Islam, the Arabic word for “submission,” isn’t new. Satan has been corrupting men for a long time. His favorite strategy remains to present himself as God. It is the essence of the terrorist chant of “Allahu Akbar!” Allah is the Greatest!—or so the fallen messenger wants fallen man to believe.

“And indeed, relationally (‘*asher*) the sons of God came to and pursued (bow’ – were included in association with) the daughters of man, and they bore children to them. These men (‘*ish* – male individuals) were renowned for (*shem* – named and famous for, earned a reputation for) magnifying themselves, going off to war, and behaving like arrogant tyrants (*gibowr* – acting like audacious and aggressive fighters as well as powerful despots) from the very beginning (‘*olam* – and for a very long time, everlasting).” (Bare’syth / In the Beginning / Genesis 6:4) In this passage, Yahowah has transitioned from calling men ‘*adam* to ‘*ish* because He is now viewing them differently.

In Bare’syth 10:8, we are told that the father of politicized religion, of human self-aggrandizement, Nimrod, was a *gibowr*, so it’s not a compliment. Arrogant, self-aggrandizing men have used a caustic blend of religion and politics to start wars and set themselves up as tyrannical despots for a very, very, long time. It is the hallmark of human behavior—the thing we are best known for. If I were asked to consolidate human history into a single word, it would be *gibowr*—the story of men magnifying themselves, going off to war, and behaving like arrogant tyrants.

“Yahowah (𐤃𐤏𐤅𐤍) saw (*ra’ah* – viewed, recognized, and considered) that indeed (*ky* – truly), the evil intent, wickedness, and depravity (*ra’at* – deprivation, distress, and misfortune) of mankind (‘*adam*) in the (*ba ha*) land (‘*erets*) was great in magnitude and quantity (*rab* – prolific and abundant). And his every (*kol*) inclination (*yesser* – motivation, desire, ambition, and creative idea) of his heart (*leb*) and thoughts (*mahasabah* – plans, plots, purposes, and schemes) were bad (*ra’* – evil, wicked, immoral, repugnant, miserable, sad, troubled, and fiercely harmful) all (*kol*) the time (*yowm* – every day).” (Bare’syth / In the Beginning / Genesis 6:5) It only takes a spark to get a fire raging, and all too suddenly, every good thing is consumed in it. By this time, man had used his *nesamah* so poorly, creation had been for naught.

Naham, in the following verse, is one of those words which the context of the sentence is required to properly convey the meaning. It can depict “being consoled and encouraged after finding relief from sorrow and distress.” But, it can also infer “to reconsider, changing one’s opinion, leading to sorrow, to being sorry, to suffering grief and experiencing regret.” Based upon the situation which has developed, and upon the subsequent use of *‘atsab* in the text, conveying, “pain and distress,” the meaning is clear. **“Then Yahowah (יְהוָה) truly (*ky*) grieved, regretting (*naham*) that He had made (*‘asah* – fashioned and created) Adam (*‘adam* – mankind) along with the earth (*‘erets*). His heart (*leb* – inner person, source of life, and spirit) was emotionally distressed, filled with grief and sorrow (*‘atsab* – was hurt, pained, vexed, displeased, and tormented).”** (*Bare’syth* / In the Beginning / Genesis 6:6)

God can and does experience regret. That’s important because it demonstrates that we are not victimized by predestination. The future is not predetermined. We *choose* our fate, and that means we can and do choose poorly. We are free to do things God does not want us to do.

The fact God experiences grief tells us that for Him, love and relationships are very real. Life is not a game. But more than anything, this passage reveals that Yahowah is engaged, that He cares deeply and personally about the souls who seek to know Him because He wants us to know Him, to choose to be with Him, and to love Him. And thus far, that plan was not going very well.

There are two, vastly different ways to render *Bare’syth* 6:7 because *min* means “from and because,” and the Hebrew word *‘al* can be translated “mighty one,” “on,” “continuously,” “prey upon,” or “forever.” Most English translations render it as “to” and then suggest that “the Lord” wants “to blot out...animals, creeping things, and birds” in addition to “man.” Since that doesn’t make sense, I’ve chosen “because” to represent *min* and “continuously preyed upon” as the most rational rendering of *‘al* in this context.

None of this means that I’m smarter, more scholastic, or a better linguist than other translators, because I’m not. But given the choice between rational and irrational, between consistent and inconsistent, I have elected to render the Word in the manner which makes the most sense in context, being true to the terms God chose while at the same time delivering a result which is in harmony with His nature. And I’ve made a point of providing you with the Hebrew terms which form the basis of these translations so that you can readily challenge what I and others are reporting.

“So (*wa*) Yahowah (יְהוָה) said (*‘amar*), ‘I will eliminate (*mahah* – obliterate and destroy, annihilate and exterminate, wipe out and terminate the existence of, and cleanse and remove the impurity of) the Adam/man (*‘adam*)”

whom relationally (*‘asher*) **I have created** (*bara’* – conceived and fashioned, bringing into existence) **from** (*min*) **upon** (*‘al*) **the face** (*paneḥ* – presence) **of the ground** (*‘adamah* – earth as in soil), **because** (*min*) **the Adam/man** (*‘adam*) **has preyed upon** (*‘al* – continuously plundered and spoiled) **living creatures** (*bahemah* – animals) **who move about** (*remes* – walk, creep, swim, and move about on all fours) **and winged creatures who fly** (*‘op*) **in the sky** (*samaym* – atmosphere or heavens). **Indeed, because** (*ky ky* – truly and surely), **I am grieved, regretting** (*naham*) **having made** (*‘asah*) **them.”** (*Bare’syth* / In the Beginning / Genesis 6:7) Bad was so prevalent, so ubiquitous and pervasive, even God had nearly lost hope.

Elsewhere in Scripture, Yah tells us that His power (energy and ability) and His capacity for mercy (compassion and favor) are infinite. Therefore, we must conclude that His patience, His willingness to continuously witness evil, is limited. As such, we should again take note that Yahowah, Himself, does not profess unending tolerance of that which corrupts and deceives His creation, and face the reality that there is a limit to hope. And today, once again, mankind is on the precipice of exceeding those bounds.

Fortunately, there were then, as there are now, individuals who found favor with Yah. **“But** (*wa*) **Noah** (*noah* – the trustworthy guide to the resting place [i.e., returning to the Protected Garden of Joy]) **found** (*masa’* – discovered and obtained, came to possess and experienced) **favor** (*hen* – a fortuitous response, acceptance, mercy, compassion, fondness, and kindness, a special and beneficial consideration which made him beautiful, charming, pleasing, and agreeable) **in** (*ba*) **Yahowah’s** (𐤃𐤏𐤅𐤍) **eyes** (*‘ayn* – in Yahowah’s sight and presence, from Yahowah’s point of view, perspective, perception, and understanding).” (*Bare’syth* / In the Beginning / Genesis 6:8)

Names mean a great deal to Yahowah. They all convey an essential and relevant truth. By this time, mankind had become more bad than good, more fallen than upright, so God provided “a trustworthy guide” to show us the way back home—to His secure and restful, joyous and good, home. And please take note, while we are still in the early days of the Covenant, the path to paradise is by way of Yahowah’s mercy.

Masa’ explains how Noah came to find favor with Yahowah, and by example, how we should respond. Our Heavenly Father has always communicated with and revealed Himself to those who want to know Him, whether it be an audible voice, an inner sense of purpose and direction, and/or through His Word and Spirit. Those who seek, find. Noah “discovered, obtained, and came to experience” Yah’s mercy because He recognized that God was the source of these things. Further, *masa’* suggests that once Noah took the initiative to know Yahowah and

walk with Him, that God did everything else, keeping Noah safe and secure during a difficult time.

Hen, often vocalized *chen*, meaning “mercy,” is descriptive of Yah’s means of salvation. Merciful and compassionate, Yahowah has responded to man’s fallen condition by providing the consideration required to make us beautiful and acceptable again—at least in His eyes. The relationship severed by man’s poor choices would be restored by way of a favor.

I find it interesting that *hen* is the base of *hanah*, which means “to rest while camping in a tent shelter.” It is through God’s mercy that we get to celebrate the *Miqra’* of Tabernacles and camping out with God in heaven.

In the context of what came before and what follows, God wants us to know that His focus is on saving individuals and their families. Noah was chosen to pilot the ark because he was a good father and faithful husband, roles which are very important to God.

“This is (*‘eleh*) the genealogical record (*towledowt* – the written account of the birth and descendants) of Noah, who was (*hayah* – existed as) an upright (*tsadyq* – righteous and redeemed, innocent) and blameless (*tamym* – unblemished and unimpaired) individual (*‘ish* – man) in (*ba*) his (*huw’*) home (*dowr* – household, shelter, tent encampment, and dwelling place). Noah was one who walked (*halak*) with God (*‘elohym*).” (*Bare’syth* / In the Beginning / Genesis 6:9)

Based upon this passage, as well as the favor bestowed to Lot, it appears to be more in keeping with God’s established plan for us to be good role models within our homes so as to encourage the redemption of our spouse and children than it is for us to pray for the collective salvation of our community and country. From Yah’s perspective, relationships are personal and familial.

The entire purpose of God’s plan of salvation is to lift us up, making us upright—*tsadyq*. Standing up is therefore the characteristic of man that sets our species apart from all other living creatures. Being lifted upright is also the “favor” Noah received. In a fallen world, he was redeemed; he was established, enabled to stand in the presence of Yah. This is why God led His people out of bondage by way of an “upright pillar of light.” It is why the Word refers to Yahowsha’ as the “Upright Pillar of the Tabernacle.” It is why the only way home is through the upright pillar upon which He hung.

Tsadyq, being “upright, redeemed and innocent,” is a derivative of *tsadaq* which means “vindicated.” And vindication is a very specific form of salvation. Set in a legal, judgmental context, it means to be declared innocent of all charges—to be declared “not guilty.” God redeems the lost and fallen so that He

can vindicate them, accepting them back home “unblemished, blameless, and unimpaired—perfect” in His eyes. Noah was the beneficiary of this gift.

Yahowah’s perception of Noah, and His acceptance of this man and his family, was based on two criteria. First, Yahowah recognized that Noah valued his wife and children and that he was a loving husband and father who served as a good role model in his home. Second, Noah was engaged with God, walking with Him. As you will discover in the “*Beryth* – Relationship” chapter, “*halak*/walking” with God is the central plank on the human side of the Covenant. Yahowah not only wants us upright and moving, He wants us to journey with Him to the Promised Land.

Earlier in this chapter, we discovered that Enoch was the first man to enter heaven because “he walked with God.” Now, we have found that Noah and his family were saved because “Noah was one who walked with God.” In the next chapter, we will read that Yahowah’s first instruction to Abraham, after asking him to come out of Babylon, was “walk with Me.” So, since God has repeatedly emphasized the importance of walking with Him, I’m going to repeat something here that you will read again in “*Beryth*”: Yahowah did not say “bow down in My presence,” so He isn’t asking us to worship Him. He didn’t say “stand at attention,” which indicates that we are to be at ease with Him. He did not say “march,” so we are not following orders. God did not say “run,” therefore, He isn’t requiring much from us. He did not say “fly,” which suggests that there is no particular skill required on our behalf. He didn’t even say “jump,” so we can take our time. God did not say “ride” either, indicating that He will provide whatever transport is required. He said “walk with Me” which places us together, side by side, actively engaged in doing something together.

Yahowah has invited us to have a relationship with Him. He did not establish a religion. Further, this relationship with our Maker is to be on a first-name basis. We are to walk side-by-side, in His presence, conversing with Him. We are to value our family and see it as a model of what Yah intends for us. And we are to trust and rely on Him. These are the qualities which caused Yahowah to favor Noah, and through his example, us as well.

“Noah (*noah* – the trustworthy guide) **had fathered** (*yalad*) **three** (*shalowsh*) **sons** (*banyim*) **named** (*shem*) **Shem** (*sheth* – name), **Ham** (*ham* – to be sweltering hot), **and Yepet** (*yepet* – to shine and appear beautiful; errantly transliterated Japheth).” (*Bare’syth* / In the Beginning / Genesis 6:10)

This passage is one of many that helps explain why certain numbers are important to Yah. One represents God, for God is one. Two is the number of relationship, of marriage and of the covenant. Three is the number of family, of mother and father becoming one to have a child. Therefore, it should not be

surprising that the most closely related words to *shalowsh*/three mean “acting as a unit” and “growing, becoming larger and more firmly rooted.” Emphasizing this point is why Noah had three, not two or four, sons.

Four and forty represent completion of a time of testing as we shall soon discover during the flood. Five is the number of confusion and represents Halal. Six is the number of man, which is why Seth was so named. And seven is perfection, and therefore serves as the basis of the Sabbath. Seven is the result of combining God/one with man/six.

Following the flood account in Bare’syth 10, the genealogies of these three men, Shem, Ham, and Yepet, were used to create a table of nations—or at least realms which had or would have some direct involvement with Yisra’el—either good or bad. Shem’s sons were Elam, Asshur, Arpachshad, Lud, Aram, Uz, Hul, Gether, and Meshech. Ham’s sons were Cush, Mizraim, Put, and Canaan. Yepet/Japheth fathered Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. God then says of these individuals: “each had their own language, land, and nation.”

Shem’s sons migrated to Mesopotamia, forming Sumer and the Assyrian and Babylonian Empires. Ham’s sons journeyed to Yisra’el and Northern Africa. And Yepet’s boys became fodder for Islam, staying relatively close to home in the Caucasus region of Eastern Turkey, between the Black and Caspian Seas. One of his sons, Gomer, shared a name with the temple prostitute Howsha’ / Hosea would marry to demonstrate Yisra’el’s unfaithfulness.

“The region (*‘erets* – land, ground, area, and territory) **in God’s** (*‘elohym*) **presence** (*paneh* – from His perspective) **was corrupt** (*sahat* – ravaged, ruined, devastated and destroyed, becoming a putrid and polluted slime pit of corruption and decay), **and the land** (*‘erets*) **was filled with** (*male’* – was overflowing with, was satisfied with, was wholeheartedly in compliance with, and was loudly proclaiming) **violence, destruction, and plunder** (*hamas* – terrorism, lawlessness, maiming, cruelty, killing, thievery, injustice, and looting without any moral restraint).” (*Bare’syth* / In the Beginning / Genesis 6:11) Do you suppose it’s a coincidence that Allah’s most popular terrorist organization in Israel is named “*Hamas*?” It’s certainly fitting.

During the years I spent exposing and condemning the terrorist nature of Islam, I was often confronted with the rebuff: “The God of the Bible was also violent.” I would respond by saying that the relationship between nurturing and harsh, moral and immoral, verses in Yahowah’s Word (more than 500 to 1) is reduced by a factor of 25,000 as compared to the Qur’an (less than 1 in 50), meaning that these books are far more different than alike in this regard. But what I wanted to say was unfortunately beyond the grasp of most people in my talk

radio listening audience. However, the answer is exposed here. There is a consequence of being tolerant of deceitful, destructive, and deadly dogmas and of the people these politicized religions infect. It is the reason for the Third Summary Statement: it is not compassionate or caring, even forgivable, to show mercy to the merciless.

When corruption becomes sufficiently prevalent that it is accepted as the norm, as was the case here, those societies breed, even become satisfied and comfortable with, “*hamas*—violence, destruction, plunder, terrorism, lawlessness, cruelty, killing, injustice, and looting without any moral restraint.” Everything they touch is doctrinally infected and physically affected by them—including those who aren’t currently corrupted, such as their children and surrounding communities. And that is to say, unchecked, the children within these societies will ingest the same poison, and they in turn will terrorize their neighbors. Innocent people will be adversely affected by corrupt people so long as corruption is tolerated.

In this Towrah passage, God has made it clear that He recognized that a deceitful, destructive, deadly, and damning dogma had become pervasive. He realized that the consequence of unchecked corruption was: “*hamas*—terrorism, lawlessness, cruelty, and looting without any moral restraint.” And He knew that if He didn’t eliminate this religious and political regime and its host (the people it had infected), there would be no hope for anyone.

Let’s put you in God’s place for a moment. If you were God and could slay Muhammad and his 100 most loyal companions in 622 CE, would you knowing that Islam would ravage the world, terrorizing, killing, and plundering tens of millions—including the 3,000 murdered in the name of Allah on September 11th, 2001? If you could wipe out Hitler and the 10,000 most fervent Nazis in 1938, to spare 50,000,000 victims, would you? In 1948, would you eliminate the 100,000 most loyal supporters of Mao to spare the lives of 40,000,000 otherwise innocent Chinese men, women, and children?

The reason Yahowah asked His Chosen People to destroy Jericho (actually Yarychow, meaning “of the moon”), Ai (written ‘Ay in the Hebrew text which is descriptive of a “heap of ruins”), Gibeon (from Gib’own, conveying the idea of an “evil and idolatrous hill”), Lachish (scribed Lachysh, and thus portending to be “invincible individuals”), Hebron (from Chebrown, meaning “to associate with the occult”), Debir (or more accurately: Dabyr, which is “to fear or revere the word”), and Hazor (written Chatsowr, meaning “protected enclosure or castle”) in 1400 BCE, and to eliminate the population in these towns, is for the same reason He responded similarly in 2968 BCE. Had these corrupt people and places been allowed to exist within the Promised Land, they would have infected and adversely affected the people chosen to be Yahowah’s witnesses—meaning you

and I wouldn't be reading the Word of God or benefit from it. Using Yahowah's parlance, "their iniquity was full," meaning that like the people depicted during Noah's day, there was no longer any hope that the Ca'anites would be able to coexist in a civilized way with their neighbors, or any hope that their own children wouldn't become equally corrupt. For the benefit of the many, to retain hope, to punish the perpetrators rather than allow them to *hamas* their victims, the corrupt were curtailed. It was the most fair and merciful thing to do.

"God inspected (*ra'ah* – looked upon and viewed) **the area** (*'erets* – land, region, and territory), **and indeed** (*ky* – truly and surely), **it was corrupt and spoiled** (*sahat* – ravaged, ruined, devastated, and destroyed), **for** (*'et*) **all** (*kol*) **related human flesh** (*basar*) **treading** (*darak*) **upon** (*'al*) **the earth** (*'erets* – area) **had become a putrid and polluted slime pit of corruption and decay** (*sahat* – followed destructive practices, were wasted and devastated, lying in ruins and spoiled)." (*Bare'syth* / In the Beginning / Genesis 6:12) The NIV Interlinear renders the passage: "God saw the earth and behold, it was corrupt, for he [as in man] corrupted the way of every person on the earth."

Of issue is the meaning of *basar*. Its Akkadian root suggests that the term conveys "a descendant," a "blood relative," or someone who is "near of kin." The best etymological tools indicate *basar* conveys the notion of "human flesh," especially that of "related people." While the word is often translated "living things and creatures," even as "animals," based upon the context in which it is used, *basar* can just as easily convey "humans and people, both men and women." And it is perhaps also true, that Yahowah chose *basar* to convey the animalistic nature of the people who were acting badly.

Also interesting is that *basar* means "to be a herald or a preacher"—both of which are human undertakings. Further, in the context of *Bare'syth* 6:12, the idea of "related humans" is consistent with the story Yahowah has been telling and will continue to tell. And in this regard, God will provide a unique twist in His depiction of *basar* in just five verses—one which serves to confirm the human rendering, at least in this case.

Yahowah wasn't pleased with His creation, so if He didn't care about the consequence, He had a choice. He could ignore them, wipe them out, or prune them back. **"God said to Noah, 'I am pruning** (*qes* – limiting, constraining, and diminishing, even putting a limit to, from *qatsats*, to cut off part of an extremity by shearing) **all humans who are related** (*basar* – people who are preachers and messengers) **moving about** (*bow'* – coming and going, passing by) **before** (*paneh* – in front of) **Me. Indeed** (*ky*) **the region** (*'erets*) **is filled with** (*male'* – is overflowing with, is satisfied with, is wholeheartedly in compliance with, and is loudly proclaiming) **terrorism, lawlessness, and cruelty** (*hamas* – violence, destruction, and plunder, killing, thievery, injustice, and looting without any

moral restraint) **because of** (*min*) **their** (*hym*) **presence** (*pane*h). **Look, here and now** (*hineh*), **I will bring ruin to** (*sahat* – catch them in a pit or basin, causing them to decay and decompose, wiping them out by laying waste to) **them** (*hem*) **along with** (*et*) **the region** (*erets*).” (*Bare’syth* / In the Beginning / Genesis 6:13) The basin reference is important. Keep it in mind as we move forward because it explains the nature of the flood.

Just as gardeners prune plants to cut out decay, and to promote healthy growth, God was prepared to remove corrupt humans for the sake of those who had not been contaminated. And while that is obvious, isn’t it also obvious that our world today is filled with terrorism, lawlessness, cruelty, violence, destruction, plunder, killing, thievery, injustice and looting without moral restraint? And as such, might Yahowah’s Tribulation judgments, the pruning of humankind which will occur between 2030 and 2033, be similar? Are we seeing in the preamble to the deluge, a preview of what to expect and why? (In His Olivet Discourse, Yahowsha’ listed “world war, an increase in terrorism, and lawlessness” as things which would be birth pangs preceding His return.)

Returning to the metaphor being used, having elected to prune mankind, Yahowah needed a way to keep the good plant safe. While He could have made the vessel Himself, or found a much more straightforward way to protect Noah, his family, and the animals, God prefers doing things with us. And Yah never misses an opportunity to reinforce His message, giving us the opportunity to revel in the brilliance of His Word as He intertwines amazingly sophisticated and relevant metaphors. The very nature of the ark is symbolic and there would be two of them, not one.

But more than this, by building a gargantuan vessel six-hundred miles from the nearest ocean, God not only memorialized for our benefit how Noah engaged with Him, but also provided His critics and doubters with an overt last warning of “biblical proportions.” There is little doubt that Noah’s shipbuilding exploits were featured regularly in the *Black Sea Gazette*. Everyone in the *erets*/region would have known about it. And that’s because God wants everyone, and that includes those who have turned their backs on Him, to be left without excuse.

Further, Noah’s undaunted confidence and sense of purpose in the face of unending ridicule demonstrated the benefit of *yada*’/knowing Yahowah. If you had been open-minded, watching Noah’s fortitude and perseverance, you’d be compelled to contemplate what, or Whom, he knew that you didn’t. As such, Noah’s example demonstrates the difference between faith and trust, between believing and relying. It was, therefore, a wake-up call that was missed by the mockers, just as *Yada Yahowah* goes unnoticed among those on the cusp of being swept up in another rising storm. (It is also interesting to note that among the things listed as harbingers of the Tribulation by Yahowsha’ were an “increase in

hurricanes and tornadoes” as well as “famine and pestilence,” all of which suggest global environmental change.)

“Make (*‘asah* – perform the work to fashion for) **yourself** (*‘atah*) **a timber** (*‘es* – wooden) **ark** (*tebah* – a boat, a large ship which is waterproof and will float) **of resinous lumber and tar** (*goper* – laminated wood). **Construct** (*‘asah*) **stalls** (*qen* – rooms, nests, and beds) **on the ship** (*tebah* – the boat or ark) **and cover** (*kapar* – coat, as in envelop) **parts of** (*min*) **her** (*hy*) **living quarters** (*beyth* – family homes, houses, tabernacles, and rooms) **and exterior** (*chuwts* – outside) **in** (*ba*) **pitch** (*koper* – tar or other natural bituminous material like asphalt used to seal a vessel).” (*Bare’syth* / In the Beginning / Genesis 6:14)

If we were left only to Hebrew, *goper* could be anything from “cedar,” to a species of tree which has become unknown to us, to “an elevated superstructure constructed in the style of a large chest,” to “logs with a high resin content,” even to “sulfur as a heat source,” which would have been used in the metallurgy process of making rivets. But, upon further investigation, we discover that the Aramaic root of *goper* means “laminated wood.” And that serves to explain some of the Hebraic shadings. Resins (tree sap) or tar would have been used as glue to affix the laminates and heat would have been used to bend them into the desired shape. The use of laminated beams, glue-lams in today’s parlance, would have been required to build a vessel of this size.

But of particular interest in relation to the ark is *kapar*, meaning “to coat, covering something.” It’s the same word Yahowah selected to convey the purpose of *Yowm Kippurym*, the Day of Reconciliations. Although *kippurym* is plural, its consonant root is indistinguishable from *kapar*. So in the context of the impending flood, and removing the poison man had spread, *kapar* means “to repair the damage done by an offense by way of making amends.” This is a very specific form of forgiveness which includes a pardon leading to reconciliation. And that is the purpose of Noah’s Ark as well as the Ark of the Covenant.

Therefore, we should not be surprised that *kapar* is also used to describe the “cover of the Ark of the Covenant which comprises the Mercy Seat.” This is where Yahowah instructed the Lowy (meaning “those who unite,” but corrupted to “Levites”) to sprinkle the blood of a sacrificial lamb to resolve the consequence of man’s sins. As a merciful cover, *kapar* is symbolic of the Garment of Light with which Yahowah’s Set-Apart Spirit adorns us when we are reborn from above and forgiven. This Garment of Light precludes God from seeing any of the offenses we commit so that we appear perfect in His eyes. You’ll want to keep this connection to the Spirit in mind as we work through Yah’s instructions regarding the *Miqra’ey* / Called-Out Assembly Meetings.

The reason Yahowah introduced this concept so early, telling Noah to *kapar*, or “coat and cover” the Ark inside and out was to make sure we wouldn’t miss the metaphor. There is more to God’s protection than planks of timber. For the same reason, Yahowah called the entity being coated a *beyth*, meaning “house, home, household, and tabernacle.” The symbolism here is that God wants to cover us in His Set-Apart Spirit, transforming our household into His home and tabernacle on earth.

Lastly, you’ll notice that the Ark’s “exterior was covered in bituminous pitch,” which is a byproduct of carbon, life, death, and time—not in resin or sap. If, as fundamentalist Christians believe, the planet and universe were only a little more than a thousand years old, the natural tar compound wouldn’t have been readily available.

Yahowah is consistent. Whether it’s the Ark or His plan and timeline for salvation, God provides us with a comprehensive explanation. Every detail is relevant, appropriate, pertinent, instructive, and productive. **“These (*zeh*) are her (*et*) production (*asah* – manufacturing) relationships (*asher*): the Ark’s (*tebah* – ship’s) length (*orek*) 300 cubits (*amah* – the length of a forearm from the tip of the hand to the elbow), her width (*rohab*) 50 cubits, and her height (*qomah*) 30 cubits.”** (*Bare’syth* / In the Beginning / Genesis 6:15)

Using the Royal Egyptian Cubit known to Moseh (20.6 inches versus the future Hebrew cubit at 18 inches), the Ark would be 515 feet long overall, have an 86-foot beam, and be 52-feet high from her keel to the roofline of the deckhouse. To say that the engineering know how and ship-building technology for a vessel of this size was beyond anything contemplated or attempted during Noah’s lifetime would be an understatement.

Now that we are five-thousand years more advanced technologically, let’s compare the Ark’s dimensions to the kinds of ships most similar to it today. The U.S.S. Nimitz was designed to retrieve, carry, and launch aircraft. It is considered to be one of the most stable and stout ships ever built. The aircraft carrier has an overall length of 1,092 feet and features a beam of 134 feet below a flight deck which is 252 feet wide. The ratio of average width to her length is therefore 0.17. The Ark’s ratio of width to length is also 0.17, making it look like Yahowah aced His classes at the Naval Academy. In World War Two, the battleship Bismark was the pinnacle of German engineering. It had a ratio of length to width of 0.16. The world’s largest ship, weighing in at 261,000 tons, is the supertanker Knock Nevis. It was commissioned as the Seawise Giant but ran aground in the shallows of the Straits of Hormuz following an Iraqi Exocet missile strike in 1986. When she was re-floated, the ship was renamed to distance her from that stigma. History aside, this pride of Japanese shipbuilding is 1,504 feet long and has a 226 foot beam, providing a ratio of 0.15 to one.

Continuing with our analysis, with a fully loaded draft of 80 feet, and freeboard of 30 feet, the hull of the Knock Nevis is 110 feet tall. For these measurements to be comparable to those given for the Ark, you would need to consider the deckhouse. And even with the Knock Nevis' deckhouse being built five stories tall (rising 53 feet above the hull), as opposed to the Ark's two-story superstructure, this still yields comparative ratios of overall height to length of 0.108 for the tanker and a similar factor of 0.10 for the Ark.

To put these findings into perspective, the best preserved ancient warship from which dimensions are retrievable is Sweden's *Vasa*. This vessel, commissioned in 1628, was the largest and most advanced ship of her day, built and designed by the world's most formidable navy. And yet she sank on her maiden voyage, not even making it out of Stockholm's sheltered archipelago. Having recently raised the *Vasa* from her watery grave, naval architects have determined that the ship's proportions weren't able to withstand the onslaught of wind and wave. She was 69 meters long (226 feet) overall, including an excessive bowsprit. The hull itself was 61 meters. The *Vasa* was 11.7 meters wide (38 feet), and 52.5 meters high (172 feet) from her keel to the top of her stubby mainmast. From keel to stern she rose 24.1 meters (80 feet). Net of her bowsprit, the unseaworthy vessel's ratio of beam to length was a gangly 0.19, and her overall height to overall length comparison was a grotesquely unstable 0.76. Discounting the mast and bowsprit, the *Vasa*'s keel to stern height contrasted with her hull length provided a top-heavy ratio of 0.40, ultimately dooming her.

By analyzing the Ark's engineering specifications, and comparing them to those mankind has only recently been able to understand and achieve, it is evident that the Ark's proportions were nearly five-thousand years ahead of her time. The most logical explanation for this reality is that these words were inspired by someone with foreknowledge.

“Build (‘asah – make) a roof (tsohar) to the point of (la) a cubit (‘amah – 20.6 inches) above (‘el) the completed (kalah – finished) Ark (tebah). Place (sym – put) the doorway (petah – entrance) of the ship (tebah – ark) in (ba) her (hy) side (sad – flank). Construct (‘asah – build) lower ones (tahty) a second and third.” (*Bare’syth / In the Beginning / Genesis 6:16*)

Some translations suggest that God was asking for a second and third deck to be built within the hull of the ship. And while I suspect that's true, and prefer this rendering to a second and third passageway, we can't be sure. Dead Sea Scroll fragments confirm the location and quantity used here, but not the identity of the object being quantified. (If it is doorways, not decks, this could be symbolic of the fact that Scripture presents three different doors which people can pass through at the end of life: death and destruction, eternal damnation, or eternity in God's

household. The additional two decks might speak to the Father's manifestations as Spirit and Son.)

Accurately translated, what follows is of profound importance. God has confirmed two critical components of what He intended to accomplish with the flood and why. **“Behold (*hineh*), I (*any*) will bring (*bow*) a flood (*mabbuwl* – deluge of overwhelming proportions) of water (*maym*) upon (*al*) the (*ha*) region (*erets* – land, territory, area, earth, and ground) to (*la*) destroy (*sahat* – catch in a pit or basin, causing decay and decomposition, annihilate, wiping out by laying waste to) all (*kol*) related (*asher*) humans (*basar* – people who are preachers and messengers) in (*ba*) whom (*huw*) a spirit (*ruwach*) was born and lives (*chyyl* – resides, moving about, twisting and distorting, causing pain and suffering, anguish and torment) from (*min*) beneath (*tahat* – under and below) the heavens (*samaym* – sky, atmosphere, realm of planets and stars, or the abode of God)–all (*kol*) who are related (*asher*) in (*ba*) the (*ha*) region (*erets*) will expire (*gawa*’ – perish, gasping for breath, becoming empty, hollow corpses, the door being shut on them).” (*Bare’syth* / In the Beginning / Genesis 6:17)**

‘Erets is usually translated “land,” but can mean “earth” as in the sense of “ground.” *‘Erets* means “region, territory, realm, or area.” In the creation and flood accounts, it is often presented as “earth” which, with our modern worldview, is interpreted as the name of the planet as opposed to ground or soil. And that has given the impression that the flood was designed to wipe out all life on Earth, covering the entire globe, right to the peaks of the tallest mountains. If God had wanted to say that the water would flood the “world,” rather than land or region, He would have used *tebel*. It means “world” as in the “habitable portion of the planet.” Of its thirty-six occurrences in Scripture, *tebel* is translated “world” thirty-five times and “habitable part” once.

Consider this distinction **“Because before (previous to the time) the mountains (hills, ridges, ranges, and elevated land formations) were born (conceived through labor) on the earth (*erets* – on the land or ground) and the world (*tebel* – planet) was brought forth violently (born in distress, akin to labor pains, in trembling and shaking), even from before time, You were infinitely powerful, and always existed as God.”** (*Mizmowr* / Song / Psalm 90:2) In this Song, Moseh used *erets*, meaning “region, realm, land, area, or earth in the sense of dirt,” and *tebel*, meaning “world,” to help distinguish between these concepts.

Furthermore, in this passage, the second application of *ha‘erets* precludes rendering the compound word as “the earth” because it is preceded by *ba*, meaning “in.” So to perpetuate the religious myth, and to keep from sounding foolish, English translators ignored *ba/in* and pretended as if *al/on* were actually in the text. But since *ba/in* is there, our options are “in the region, in the land, in the area, or in the realm.” God is therefore speaking of flooding a specific place—

a “basin of decay” where the descendants of Adam, Seth, and Cain had partnered with Satan to become corrupt tyrants.

This is further confirmed by the rest of the passage, at least if the words are presented accurately. *Ruwach* means “spirit.” Yahowah tells us that they come in different varieties. There is God’s, His messengers’, and there is Satan’s and his associates’. Humans equipped with a *nesamah*/conscience can choose not to associate with either, to be born anew from above in God’s spirit, or from below in Satan’s spirit. Animals, with merely a *nepesh*/soul, don’t possess the discriminating judgment required to make such a choice. An animal can be a transient host for a spirit but nothing more.

This being known, we can be certain that we have translated *basar* correctly in this context. While it can mean “life form or animal” generically, since this verse references a “twisting and distorted” *ruwach*/spirit, the rendering of “descendants, blood relatives, near of kin, and related human flesh” is appropriate.

Putting it all together, we can deduce that Yahowah decided to eliminate almost every descendant of ‘Adam (a.k.a. *nesamah* man) in the region east of Eden. He felt compelled to do so because they had leagued with Satan and had become corrupt beyond the hope of repentance, change, or redemption.

In this regard, I find it interesting that God chose *gawa*’, meaning to “expire,” to describe the fate of the flood’s victims. The term is uncommon, appearing only twenty-four times in Scripture. And on several of those occasions, it’s translated “give up the ghost.” The related word *guwr*, even speaks of “inhabiting temporarily so as to stir up trouble through quarrelling and strife,” so there is a spiritual implication here, albeit an “anguishing and tormenting” one.

Gawa’ also tells us that Satan’s associates “were going to perish, gasping for breath.” Their bodies would become “empty, hollow, and lifeless corpses,” devoid of their demonic “spirit.” This in turn would cause the “quarrelsome and troublesome spirits” to be “locked up, incarcerated behind a shut door”—imprisoned in a word. You see, spirits are eternal. Since they aren’t mortal like souls, the only penalty which can be afforded rebellious ones is to be imprisoned forever. And that is why the Abyss was made for Satan and his fellow demons. In a passage, God has provided us with some useful guidance.

The reason I said “east of Eden” earlier is because Yahowah has already told us where these bad boys had settled, even what they had done to engender His wrath. And He had told us from whence they had come. The detail pertaining to Eden’s location had been provided for this very reason. If you will recall, it was the headwaters of four rivers, placing it southeast of the Black Sea and west of the Caspian. And since the two biggest rivers in Yah’s list were the Tigris and Euphrates, it would be reasonable to include northern Mesopotamia in this realm.

This is thus the *'erets*/region Yahowah intended to deluge, purging it of Satan's partners.

However, not everyone had chosen poorly. Eight people among tens-, if not hundreds-, of-thousands, perhaps millions, had elected to associate with Yah. I wonder if that ratio is any different today? Speaking to Noah, the trustworthy guide to rest and restoration, God said...**"I will establish** (*quwm* – stand up enabling others to stand, confirming that which will elevate others, causing them to rise, setting up a restoring) **My** (*'any* – I Am's) **Covenant** (*beryth* – relationship, marriage vow, oath of partnership, treaty, pledge between individuals, binding promise, league, alliance, agreement, and compact) **with** (*'eth*) **you** (*'atah*)." (*Bare'syth* / In the Beginning / Genesis 6:18)

Two of the most important, and most misunderstood, concepts in the Hebrew Scriptures and the Greek eyewitness accounts are *quwm* in Hebrew and *histemi*, its Greek equivalent. One defines the Covenant while the other mirrors it. Simply stated: God stood up for us so we could stand with Him. He renewed and established us by becoming our stand-in, choosing to pay a ransom for us by way of accepting the penalty of *Mowryah's stauros*/Upright Pole—a word which is also derived from *histemi*. By so doing, we will be restored, rising up to stand with God. In the first use of *Beryth* / Covenant, Yahowah has defined its purpose.

While we may not be able to pinpoint the exact timing of the flood, or explain the deluge's every nuance, by diligently investigating the meaning of each term Yahowah has selected, we have determined the mind of God. For that alone, your time and mine has been well spent.

Before we move on, I want to emphasize the importance of Scripture's paramount declaration: *Beryth* / Covenant. This is the first time the word has appeared. *Beryth* is "a noun, singular and absolute," and that's because there is only one Covenant. Even though the word appears another 189 times in the Torah, Prophets, and Psalms, it is never plural. There is only one way to God.

The religious gremlins who saw fit to copyedit the Torah, Prophets and Psalms, by replacing Yahowah's name with "the LORD" 7,000 times, also diminished the magnitude of Covenant by labeling the beginning and end of Scripture the "Old and New Testaments." It is as if there were two of them, and as if they were the wills of the deceased. These were the same misguided souls who decided to place "Bible" on the cover of Yahowah's Word, even though the term was derived from a transliteration of a Phoenician sun goddess' name.

Yahowah is very much alive, and if we want to be, we have to know that He established a Covenant—one Covenant, which He has affirmed many times. There is one God, there is one plan, there was one Noah's ark, there was one Ark of the Covenant, and thus there is only one way to Yah. And that way is

summarized in the word *quwm* and its Greek equivalent, *histemi*: “God stood up for us so that we could stand with Him, risen, established, and upright.” Therein my friends is the nucleus of Scripture. It’s about establishing a relationship.

Even Noah’s name is significant in this regard. He served as a trustworthy guide to the man with whom the Covenant would be confirmed, Abraham, who directed us to the man by whom it would be memorialized, Moseh, who spoke of the individual by whom it would be fulfilled, Yahowsha’, all on behalf of the one and only God, Yahowah.

As with the Covenant, Noah’s salvation would be a family affair: **“And you shall be included and come (*bow*’ – be associated with and enter) into (*’el*) the Ark (*tebah*), you, your sons (*ben*), your wife (*’isah*), and your sons’ wives with you.”** (*Bare’syth* / In the Beginning / Genesis 6:18) The Covenant Relationship is based upon family, upon husbands and wives becoming fathers and mothers to bear and raise children.

Most everyone is familiar with the account which follows. Noah was asked to bring two of every sort of animal into the Ark, a male and female of each life form, along with the food to feed them, so that their species would continue to populate the region. **“And Noah did everything which God instructed him to do.”** (*Bare’syth* / In the Beginning / Genesis 6:22) And therein lies the secret to Noah’s success.

אָמַר

Immediately after introducing us to Scripture’s most important term, *beryth*/Covenant, God unveiled a passage which reveals its basis. **“Yahowah (אָמַר) said (*’amar*) to (*la*) Noah (*noah* – the trustworthy guide), ‘Go (*bow*’ – enter and be included) into (*’el*) the Ark (*tebah*), you and all your household (*beyth* – home, house, tabernacle, temple, and family), because indeed (*ky*), I have seen (*ra’ah* – perceived, considered and delighted in knowing) that those with (*’et*) you (*’atah*) are upright (*sadyq* – in accordance with My standard, vindicated and innocent) by means of (*la*) My (*’any* – I Am’s) presence (*paneh*) in (*ba*) this (*zeh*) home (*dowr* – dwelling place and sheltered encampment).”** (*Bare’syth* / In the Beginning / Genesis 7:1)

From the perspective of the textual consonants, the transition from *beyth* (בַּיִת), meaning “home and family,” to *beryth* (בְּרִית), meaning “covenant relationship and marriage vow,” is the addition of an “r,” or in Hebrew, a *resh*, meaning “head.” This suggests, and Scripture confirms, that the Covenant is based on “home and household” and is thus familial. A family, consisting of a father, mother, and

child, a protective home and a monogamous marriage, comprise the primary metaphor upon which Scripture is based.

The comparison of *beryth*/covenant and *beyth*/family home is further explained when one examines the root of *beyth*, which is *banah*. It means “to build, to rebuild, and to establish a home and family, causing it to continue.”

The etymological shadings of *bow*’ in Bare’syth 7:1 are pertinent as well. It means to “arrive and to be included in an association with a limited group, to return and to be established, to be gathered in and harvested, guided and directed to a special place.”

Noah’s *tebah*, or method of rescue, meaning “ark, chest, vessel, boat, and ship,” and the Ark of the Covenant, ‘*Arown Beryth*, are similar metaphorically. ‘*Arown* also depicts an “ark or chest,” and as such, is the vessel of our salvation.

Throughout Scripture, Yahowah reinforces the notion that salvation is synonymous with *tsadaq*/vindication, and that vindication is what causes us to be seen as *sadyq*/upright. And speaking of upright, to walk with God, Noah had to be standing up on his feet in God’s presence, engaged in the relationship.

There are several unique insights in the previous passage that emerged as I attempted to deal with the Hebrew text. While ‘*et* is not translated on many occasions, it has been consistently rendered “with” in the early Towrah passages. So rather than ignore it, I rendered it as such. *La* means “to or toward,” but also “among, concerning, on behalf of, in order to, according to, and by means of.” Since the latter seemed to be the best fit within the context of this sentence, and since the customary “to and toward” didn’t work, I translated it as such. Lastly, *dowr* can mean “generation,” but is most often interpreted “home, dwelling place, and sheltered camp.”

Therefore, I think the passage tells us that Noah’s household was saved because they were like Noah, a family who walked with Yahowah. And, Noah and his family were seen as upright and vindicated because of Yahowah’s presence. In other words, they were home to the Set-Apart Spirit. She lived in them, protecting and sheltering them, making them appear perfect in God’s eyes, because they had chosen to form a relationship with Yahowah. The Ark was not only Noah’s home; it was Yahowah’s home, because God resided in Noah’s family.

Nincompoops, trying to discredit Scripture, say that there is a contradiction in this next verse. Was Noah to bring two, seven, or fourteen of each species into the ship? **“From (*min*) all (*kol*) the clean (*taher* – pure) domesticated animals (*bahemah* – non human creatures) take (*laqah* – select and grasp) for yourself, seven (*seba*) males (*’iysh*) and seven (*seba*) females (*’iyseh*) and two (*sanaym***

– a pair of) **related** (*‘asher*) **animals** (*bahemah*) **which are not** (*lo’*) **clean** (*taher*), **a male and female.**” (*Bare’syth / In the Beginning / Genesis 7:2*) The verse is advancing the Scriptural concept of a substitute being sacrificed to resolve the consequence of sin. It also confirms that Yahowah’s Covenant was known to His people long before Moseh was afforded the honor to write it down.

Noah understood that by a “clean domesticated animal,” God meant an unblemished lamb. And he knew the reason for including them, as evidenced by what he did with them following the deluge. The *Miqra’ey* had already been established as had the prophetic path to Yahowsha’s sacrifice on Mount Mowryah. There were seven *Miqra’ey* so there would need to be seven pairs of animals.

This insight is hinted at in the Abel-Cain story. The reason Yahowah found favor with Abel’s sacrifice of a lamb, and not with Cain’s grain offering, was that He had told Adam’s sons how to resolve the problem of their mortality now that their father and mother had chosen poorly. Yahowah’s story from beginning to end is consistent.

The unclean animals were simply food. There were carnivores aboard the ship. Seven pairs of birds were brought aboard for the same reason, **“to keep alive the seed of life** (*hayah zera’* – restore offspring, to enable vigorous and healthy childbirth and descendants) **upon** (*‘al*) **the whole** (*kol*) **land** (*‘erets* – region or area).” (*Bare’syth / In the Beginning / Genesis 7:3*)

Yahowah has a thing for numbers. And while seven is His favorite, in this next verse, He introduces a number which unlocks many prophetic mysteries. **“Indeed** (*ky*), **on** (*la*) **the passage** (*‘owd*) **of seven** (*seba’*) **days** (*yowm*), **I will send rain down** (*matar*) **upon** (*‘al*) **the** (*ha*) **region** (*‘erets* – land and area, earth in the sense of ground) **for forty** (*‘araba’ym*) **days** (*yowm*) **and** (*wa*) **forty nights** (*laylah*) **and wash off and wipe out** (*mahah* – clean and annihilate, blot out and obliterate) **accordingly** (*‘et*) **all** (*kol*) **the** (*ha*) **living creatures which stand** (*yaquwm* – life forms which were established upright), **whom relationally** (*‘asher*) **I made** (*‘asah* – fashioned and created), **from** (*min*) **upon** (*‘al*) **the presence** (*paneh*) **of the ground** (*‘adamah* – soil, earth as in dirt, and fundamental particles of natural elements).” (*Bare’syth / In the Beginning / Genesis 7:4*)

Dissecting this passage, we discover that the words most closely related to *yaquwm* are *yaqowt*, meaning “fragile,” *yaqows*, “those who ensnare and trap,” and *yaqah*, indicative of those who are “insolent, arrogant, and haughty toward authority.” So with *quwm*, meaning “stands up,” serving as the basis for *yaquwm*, it’s not hard to see how this word describes man, the only upright animal which is inherently fragile and yet uniquely arrogant, and is the species best known for

trapping its prey. This connection to man is why I suppose Yahowah closed His depiction with ‘*adamah*/dirt, rather than ‘*erets*/land. The former is indicative of ‘*adam*/man, comprising the basis of the name and the substance from which he was formed.

The reason that we know forty quantifies the completion of a time of testing is because Yahowah always uses forty in this context. The pattern was established with the flood. But that was not the only place, nor was the duration of time ever random. The children of Yisra’el wandered in the wilderness forty years before they were allowed to enter the Promised Land. Yahowah took forty days and forty nights to reveal the Towrah to Moseh on Mount Horeb, a time which severely tested the Yisra’elites. Forty was further confirmed when “Yahowsha’ was tested forty days and forty nights in the wilderness” prior to the consummation of His mission. And after enduring Satan’s torments in *She’owl* during the *Miqra’* of Unleavened Bread, the risen soul of the Ma’aseyah, now reunited with Yahowah’s Spirit, spent forty days with His disciples prior to His ascension—a time in which the disciples were being prepared for the ultimate test.

The three eras of man are divided into forty *Yowbel*, or 2,000-year segments of time. The first was comprised of an era of verbal communication and of a fairly simple and friendly familial covenant with individuals and their families from Adam to Abraham. The second epoch depicts the formalization of that Covenant relationship by way of written communication with a chosen people, and for a particular nation. The third period presents the fulfillment of the Covenant and portrays the perfect example which was set for the entire world to follow.

Exactly 40 *Yowbel* transpired from Adam’s fall to the establishment of the Covenant with Abraham. There were exactly 40 *Yowbel* from Abraham’s willingness to sacrifice his only son on Mount *Mowryah* to Yahowsha’s actual sacrifice on Mount *Mowryah* on Passover in 33 CE. And there will be precisely 40 *Yowbel* between the Ma’aseyah’s fulfillment of *Pesach*, *Matsah*, and *Bikwrym* to His return on *Yowm Kippuryim* in 2033, the only *Yowbel* remaining within the lifespan of the generation who witnessed the return of Jews to the Land.

Returning to the story, unlike the haughty individuals who had chosen to rebel and choose their own path, **“Noah did everything which God instructed him to do.”** (*Bare’syth* / In the Beginning / Genesis 7:5) If we want to be saved, we may want to do the same thing and come to consider the Word as God’s Owner’s Manual—a book full of prescriptions for better living.

This brings us to the verse we grappled with earlier when trying to establish our timeline. **“And (wa) Noah (noah) son (ben) six (shesh) hundred (me’ah) repetitions (sanah – years, repeats, and changes) and (wa) the (ha) flood**

(*mabuwl*) **existed** (*hayah* – was, is, will be, happened, and occurred) **waters** (*maym*) **on** (*‘al*) **the** (*ha*) **land** (*‘erets*).” (*Bare’syth* / In the Beginning / Genesis 7:6)

In that the terminology for the hundreds place was added by religious rabbis in the 15th century CE (Egyptian-influenced paleo-Hebrew used symbols, not words like *me’ah* for factors of ten and one hundred), one might deduce from this that Noah’s sons were sixty at the time of the flood, or that Noah was sixty when he and his sons experienced the deluge. The Masoretic is so convoluted here that it is difficult to make a sentence out of these words, much less understand what they mean.

The message is clear enough. Noah had only one wife, as did his sons. **“Noah and his sons** (*ben*), **his wife** (*‘isah*), **and his sons’ wives, went into the Ark to escape from** (*min*) **the presence** (*pane*) **of the flood** (*mabuwl* – overwhelming and inundating) **waters** (*maym*).” (*Bare’syth* / In the Beginning / Genesis 7:7)

God keeps His promises. If He says something is going to happen at a specific time, you can rely upon it. **“It came to pass** (*hayah*) **on the seventh** (*seba’*) **day** (*yowm*) **that the waters** (*maym*) **of the deluge** (*mabuwl*) **came to exist** (*hayah*) **upon** (*‘al*) **the land** (*‘erets* – region and area).” (*Bare’syth* / In the Beginning / Genesis 7:10) Based upon this, as we look forward in time toward the fulfillment of Scripture’s final prophecies, we should expect no diminishment in punctuality. The pattern depicted here of 7 and 40 will be repeated with reliable precision.

While there is some doubt as to the meaning of the first half of the following message, the remainder is perfectly clear. **“In** (*ba*) **repetition** (*sanah* – years, changes, and renewals), **six** (*shesh*) **hundreds** (*me’ah*) **years** (*sanah*) **Noah had lived** (*chayym*). **In** (*ba*) **the second** (*seni*) **month** (*hodes* – time of renewal), **in the seventeenth** (*seba’ ‘asar*) **day** (*yowm*) **of the month, in that day, a great magnitude and quantity of** (*rab*) **deep ocean water** (*tahowm*) **and all underground springs** (*ma’yan* – subterranean cisterns) **burst and gushed forth** (*baqa’*), **and the floodgates** (*‘arubah*) **of the skies** (*shamaym* – heavens or atmosphere) **were opened** (*patah* – freed and released).” (*Bare’syth* / In the Beginning / Genesis 7:11)

Water was coming from every direction. Nothing would have escaped—especially in this region known for its vast basins which were surrounded by towering volcanic ranges. For most, it would have been over moments after it began.

A search through *tahowm*’s etymological past tells us that the word is based upon an Akkadian root, meaning “deep sea water.” In Hebrew, it conveys the idea of “ocean water roaring up from the depths, from the primeval abyss, in overwhelming quantities and force, creating wave upon wave without

intermission.” As clearly as words allow, *tahowm* depicts the result of a massive asteroid impact in the ocean. Deep waters rise up in overwhelming quantities, creating a tsunami event whereby wave after wave of seawater roars inland. Please keep this in mind as we explore what really happened on this fateful day, especially recognizing that Noah and his Ark were landlocked six hundred miles away from the nearest saltwater sea.

To emphasize the relevance of forty when it comes to quantifying a time of testing...**“The rain (*gesem* – rainwater) continued to exist (*hayah* – endure) upon (*‘al*) the (*ha*) land (*‘erets* – ground, soil, dirt, area, region, and territory) for forty (*‘araba’ym*) days (*yowm*) and (*wa*) forty nights (*laylah*).”** (*Bare’syth* / In the Beginning / Genesis 7:12) The continued presence of rain would have diminished the influence of the tsunami’s salt deposits from the upwelling of seawater, enabling native plants in the area to grow again.

Scripture says that the animals in this region east of Lake Van were directed by God to come to Noah. Peacefully, without hunting them down, trapping them, coaxing them, and without Noah’s family chasing after them, or them eating one another, a male and female specimen of each species left their natural habitat and walked, crawled, or flew into the ship. Since that takes some doing, it might explain why this passage is the only place in the whole of Scripture where a *ruwach*/spirit may be associated with animals. That said, I think the words convey another reality, that Yah’s Spirit led them.

“Noah and his sons, Shem, Ham, and Japheth, and Noah’s wife and the three wives of his sons with them entered the ark, they, and every animal (*hayah*) according to (*la*) its kind (*myn*), and all domestic animals (*bahemah*) according to their kind, and every creature which moves about (*remes*) on the ground (*‘erets*) after their kind, and every winged creature and bird (*kanap ‘owp wa sipowr*) according to their kind, coming (*bow’*) to (*‘el*) Noah inside (*‘el*) the ship (*tabah* – ark), a pair of two (*sanaym sanaym*) of each kind (*min kol*) of creatures (*basar* – related animal flesh) in association with (*‘asher ba*) His (*huw’*) Spirit (*ruwach*) of life (*chayym*).” (*Bare’syth* / In the Beginning / Genesis 7:13-15)

The determining factors as to whether the “spirit of life” was in the creatures, whether it was God’s Spirit leading them, or just there to protect everyone, are *‘asher*, *ba*, and *huw’*. *‘Asher* speaks “of relationships.” It is a “relational term which designates an association.” It “marks the connection between things.” And yet, it is often translated “whom.” *Ba* usually means “in.” But can also convey “among or with.”

The pronoun, *huw’*, is “third person, masculine, and singular.” As such it makes more sense to render it “His” than to ignore it as all English translations

do, especially since it would make no sense to use a singular pronoun to identify multiple animals or have a masculine pronoun address a feminine noun like Ruwach/Spirit, unless there was a very good reason for it being there.

Confirming that it was either Yahowah's Spirit leading the animals into the Ark, or there to protect everyone inside from the brewing storm, the next passage reveals: **“The (ha) entering (bow’) males (zakar) and females (naqebah) from (min) every (kol) creature (basar – animal) came to and entered (bow’ – arrived at and were included) just as (ka) relationally (‘asher) He (‘hu), God (‘elohym), had instructed (sawah – directed). And Yahowah (אֱלֹהִים) shut the door (sagar – closed the door) behind (ba’ad) them.”** (*Bare’syth / In the Beginning / Genesis 7:16*) I suppose a hydraulic piston or winch system would have done the job, but God's never been reluctant to engage and get His hands dirty.

Mechanisms aside, the door reference here is noteworthy. Yahowsha' is routinely positioned in Scripture as the doorway to eternal life. When addressing the Laodicean called-out assembly of Protestant Christians in the Western democracies, Yahowsha' says that He is standing outside the door to their heart asking them to let Him in. The moral of the metaphor is: bad things happen when you are on the Godless side of a closed door.

Also, keep in mind that the Set-Apart Spirit serves as a protective enclosure for us, just like the ark protected all who were inside. The ark, like the garden, serves as a spiritual metaphor.

Yahowah has never been shy when it comes to repeating something He wants us to remember. **“The flood (mabuwl) existed (hayah) forty (‘araba’ym – plural of four, meaning forty; from raba’, to make things square) days (yowm) on (‘al – over) the land (‘erets – land, earth as in soil, territory, region, and area). The waters (maym) increased (rabah – were multiplied and became great) and lifted up (nasa’ – raised up and bore) the Ark (tebah – ship) high above (ruwm) the ground (‘erets).”** (*Bare’syth / In the Beginning / Genesis 7:18*)

“The waters (maym) prevailed (gabar – were powerful and influential) to a significant degree, exerting substantial force (ma’od ma’od – abundant in quantity and capacity) on (‘al – over, near, upon, and in proximity to) the land (‘erets – ground and area, region and territory). And (wa) the lofty (gaboah – high and tall, splendid and majestic) mountains (har – hills) were completely (kol – all and totally) covered and concealed (kasah – obscured and hidden, clothed and veiled, blanketed) there (‘asher – as a marker of relative reference) under (tachat – beneath) the whole (kol) sky (samaym – heavens). Water (maym) prevailed (gabar – showed itself and confirmed its presence) fifteen (hames ‘esareh) cubits (‘amah – units of 20.5 inches using the Royal Egyptian system) deep on the higher elevations (min la ma’al – from above the higher portions),

so as to (wa) hide and veil (*kasah* – cover and conceal, obscure and adorn, blanketing) **the hills** (*har* – mountains and mountain ranges).” (*Bare’syth* / In the Beginning / Genesis 7:19-20)

For those who want to believe that *‘erets* means “Earth” as in the planet, you are faced with two insurmountable problems in this passage. First, there is no evidence of a massive flood covering the entire Earth, ever, much less one occurring between 2400 and 3000 BCE. In fact, there is overwhelming proof to the contrary. And while there are considerable examples of regional floods, and a plethora of accounts regarding them, mean sea level has never been 29,000 feet (give or take a few cubits) higher than it is today.

If there had been a global flood of this proportion, we would find evidence of an enormous saltwater layer in the arctic snow pack, but we don’t. We would find evidence of the extinction of all fish, fresh and saltwater varieties, because fresh water would have become too saline and ocean water too pure for fish in either environment to survive. But there is no such evidence, ever, much less within the past 4,000 years. Not only was Noah bereft of an aquarium on his yacht, landlocked six hundred miles from the nearest ocean in eastern Turkey, God didn’t send fish marching his way two-by-two.

The people who heard and understood *‘erets* had no concept whatsoever of “the world” as we know it, or of “Earth” as in the planet. They understood “land, dirt, ground, soil, territory, region, realm, and area.” Today, we have a world view, and we know that the Earth is a planet, so we are projecting our perspective on *‘erets* when we assume that God was speaking of flooding the entire world—the whole Earth (not to mention, there was a perfectly good Hebrew word for world (*tebel*), and He didn’t use it).

None of the lexicons which are based upon etymological research and ancient cultures, rather than upon modern translations, even mention “world” as a potential rendering of *‘erets*. They all give as its primary meaning “ground.” The secondary connotation is “land.” These are followed by “earth in the sense of a piece of ground [in other words, “soil”], and never Earth, as in the planet.” Listed under the fourth through sixth definitions of *‘erets*, you will find: “territory, country, regions, districts, and realms.”

The handful of Hebrew dictionaries which include “world” or “earth (without associating it with dirt)” as a potential rendering of *‘erets* are those dictionaries which worked backwards from seventeenth-century translations rather than forward through word development in related languages, culture, comparative literature, and time. And even then, “earth” is always rendered in lower case, as a feminine noun, and not as the proper name of the planet. Those who capitalize the

“E” in their minds have been deluded into seeing a catastrophic global deluge, with platypuses and kangaroos in the Ark.

Let me give you an example as to how English translations have contributed to this deception. The *King James Version*, the *English Standard Version*, and the *New American Standard Bible*, all render 1 Kings 10:24: “And all the earth sought the presence of Solomon, to hear his wisdom....” The *New International Version* claims: “The whole world sought audience with Solomon to hear his wisdom....” By errantly rendering *‘erets* “earth” or “world,” the most popular bible translations made a mockery of the Word. It would be an exaggeration to say that all those within a five-hundred-mile radius of Yaruwshalaim knew about Solomon’s wisdom, much less that the majority of them sought his presence. And beyond a thousand mile arc from his home, Dowd’s son wasn’t known by anyone. But if *kol ‘erets* is rendered as “the whole land, region, area, territory, or realm,” it’s reasonable, albeit not precisely accurate.

And that brings us to *kol*, meaning “all, every, or whole.” God uses the term in Scripture the same way we do in common speech. Of a popular teacher, we may say, “Everyone wants to get into his class,” recognizing that our audience won’t extrapolate that to everyone in the world. By saying: “The whole world loves ice cream,” I’d be making an accurate generalization. So in the Kings’ passage, God is making the point that Solomon’s wisdom was well known in the area, and that most people in the region sought an audience with him. The point is, we need to apply some common sense as we consider the use of *kol* in the flood account as well.

The second problem globalists have with the previous passages, is that even if all of the polar ice caps were completely melted (something which has not occurred in the past 4,000 years), even if all of earth’s underground cisterns were opened, and even if all of the moisture was wrung out of the sky, there isn’t sufficient water on, in, or above the planet for a global flood covering the Rockies, much less the Himalayas. It’s not possible. In fact, with a global flood, there would have been so much humidity Noah would have suffocated, because the air would have become un-breathable. And while it wouldn’t have been an immediate concern, most all forms of photosynthesis would have been forestalled, ultimately robbing the atmosphere of oxygen.

However, the evidence for a regional flood of “biblical proportions” in the area God was focused upon, between the Tigris and Euphrates Rivers and between the Black and Caspian Seas, at the time He has revealed, is confirmed scientifically and archeologically. (More on this in a moment.) So, up to the point God said that “the lofty mountains were completely covered and concealed, clothed, and obscured under the whole sky, with the water showing itself twenty-six feet above, hiding and veiling the hills” we were on solid ground with a

regional catastrophe. But how does one contain water so that it rises above the mountains without it spilling out somewhere else?

The answer could well be *snow* on the mountains and *basins* to hold the water below them. After forty days of continuous rain, nearly twenty-six feet of snow would be expected on the upper regions of the lofty volcanic ranges surrounding this area. And snow fits the description of “hiding, covering, concealing, veiling, clothing, blanketing, and obscuring” perfectly—better even than liquid water. I deserve no credit, however, for recognizing this. An English physicist forwarded an article he had written on the subject a week before I was confronted with *kasha*/blanketed.

The Hebrew word for snow is *seleg*. Recognizing that *seleg*/snow is nothing more or less than frozen *maym*/water, both words were used in Yowb / Job 24:19 describing the effect of drought and heat on “*seleg maym*/snow waters.” And while *seleg*/snow appears twenty times in Scripture, *maym*/waters was used repeatedly in the Towrah account because of its symbolism. The waters were intended to cleanse the world of corrupt humans.

The “basin” requirement is also met. The Taurus Mountains enclose this region to the southwest, south, southeast, and east. The Pontic Range dominates the northeast. The imposing Caucasus Mountains lie due north of the region. That means that the only opening in the area defined as “east of Eden” is the Black Sea—the world’s largest and deepest inland water basin. And as we should have known, the most massive example of regional flooding on earth, at least within the past five thousand years, took place in the region surrounding the Black Sea.

When we pan out, and look at the whole Middle East, we find an even larger basin, one with the Black Sea as the northern perimeter and Mesopotamia (the land between the Tigris and Euphrates) at its heart. A range of mountains extends from central Turkey down through western Syria and Jordan, along the eastern border of Israel. It continues down the whole western shore of Saudi Arabia. This range turns east along the southern edge of the Arabian Peninsula, dipping down only at the Strait of Hormuz. This elevated terrain travels northeastward through Iran, Pakistan, and Afghanistan prior to reaching the Himalayas, known as the roof of the world. From there, the Elburz Mountains flank the southern side of the Caspian Sea before turning north and joining the Caucasus and Taurus ranges.

The only significant gap in the elevated perimeter of this gigantic basin known as the Middle East, is the narrow channel separating the Persian Gulf from the Gulf of Oman. And that’s intriguing, because in 2005, scientists (Dallas Abbot and Dee Breger) proved that a massive meteor struck the Indian Ocean 900 miles southeast of Madagascar. Its crater, named Burckle, has been dated to the lifetime of Noah.

Initially, scientists thought that the crater was formed between four- and five-thousand years ago (plus or minus 1500 years), but that timeline has since been revised to “around 2800 BCE.” The impact left a massive circular depression 18 miles in diameter, 12,000 feet below the surface of the sea. (Imagine for a moment the size and power of a meteor capable of creating an eighteen-mile-wide crater, twelve-thousand feet under water. And then contemplate how much water such an object would displace—as well as where the seawater would go.)

Now this is where it gets interesting. According to the scientists, the asteroid created a tsunami event which raced inland toward the Persian Gulf and up through Mesopotamia, reaching the Mediterranean and Black Seas. While the height and speed of this wall of water is hard for scientists to estimate, researchers like Ted Bryant, who are studying evidence related to the Burckle Crater, say that “the huge waves were beyond our imagination;” they were “many magnitudes larger than any tsunami experienced in modern times.” He said, “End-of-the-world movies do not capture the size of these waves.” Others have stated: “If an event of this magnitude were to occur today, it would kill a quarter of the earth’s inhabitants.” Computer models suggest wave heights could have exceeded ten-thousand feet.

So it is possible that these waves would not only have massively contributed to the scale of the flood, the roar of encroaching and retreating waters would explain the inclination we now see in the mountain range at the Strait of Hormuz. It also explains why archaeologist Leonard Woolley found thirty feet of flood-deposited sediment above the oldest levels of Ur in Sumer, located at the mouth of the Euphrates River. It would explain the Black Sea’s sudden change at that same time from fresh to saltwater, as well as its sudden 500-foot rise in elevation.

Further, it is interesting to contemplate the other related effects of an asteroid impact of this scale. It would eject enormous quantities of water vapor into the air causing a prolonged rain—say of forty days and forty nights. And it would catapult so much debris into the atmosphere, the strike would trigger what’s known as a “nuclear winter,” causing the resulting precipitation to start warm and transition to snow over time. Moreover, the tremendous amounts of fresh water from rain and snow would serve to leech all but the deepest basins (like Lake Van, Lake Urmia, and the Black and Caspian Seas) of salt, allowing plants to thrive soon after the waves of ocean water retreated through the narrow channel in the Persian Gulf.

Recognizing that the Black and Caspian Seas are the watershed for much of Europe and Russia, the continued rain would have provided ample water to replace that which was now spilling out through the Bosphorus Strait and the Strait of Hormuz—the only floodgates in this entire Middle East basin.

With this asteroid impact in mind, let's consider once again what God said was going to happen in Bere'syth 7:11: **“in that day, a great magnitude and quantity of (rab) deep ocean water (tahowm) and all underground springs (ma'yan – subterranean cisterns) burst and gushed forth (baqa'), and the floodgates ('arubah) of the skies (samaym – heavens or atmosphere) were opened (patah – freed and released).”**

A massive asteroid impact in the ocean is the only event capable of incorporating all of *tahowm's* etymological meanings: “deep sea water roaring up from the depths in overwhelming quantities and force, creating wave upon wave without intermission.” The shockwaves from such an impact would tend to free underground stores of water, breaking them loose. And as we know from our meteorological modeling, the asteroid strike of this magnitude would release the floodgates of heaven, causing torrential rains which would be followed by a massive accumulation of snow.

So convinced he was that this asteroid was the cause of the flood depicted in the bible, a scientist commenting upon the History Channel's presentation of the events related to the Burckle Crater, said: “We no longer need God to explain the multiple flood legends.”

Nearly four-thousand years before man figured out what had happened, Yahowah provided written documentation of when, where, why, and how the flood occurred, including specific details which wouldn't be completely understood for many millennia. And when every last aspect of what He revealed was confirmed to be correct, man, rather than pointing a finger toward God, poked Him in the eye.

Keep in mind that this passage isn't the only one in which Yahowah suggests that He will use an asteroid to do His bidding. In the 8th chapter of Revelation, God says that He will nudge an asteroid He calls “Apinthos” from its orbit so that it will collide with the Earth. Scientists have labeled this asteroid “Apophis 2004 MN4.” But they are unaware of Yah's prophecy, and therefore expect it to miss our planet by a distance of 15,000 miles, or by less than a tenth of the distance from the earth to the moon. It is projected (errantly) to be the closest “near miss” of any earth-altering event. My guess is that the *Black Sea Gazette*, circa 2968 BCE, featured a similar story, predicting that the comet they saw streaking across the sky would miss them as well.

From what I can tell, Apinthos/Apophis is of similar size to the asteroid which formed the Burckle Crater, sporting a diameter of a quarter mile. In the “*Erchomai – Comings and Goings*” chapter, you will discover that it is scheduled to arrive on Friday, April 13th, 2029—at the end of the Magog War, or about twenty-nine months into the Tribulation. So, if I were you, I'd make plans now to

ship out of harm's way, joining other members of Yah's family in the Taruw'ah harvest known as the rapture.

Returning to the Towrah's narrative, we learn that within this basin...**“All (kol) related human and animal flesh (basar – living creatures, especially related people descended from a specific bloodline, messengers and preachers) which moved about (ramas) upon ('al) the ground ('erets), perished, gasping for breath (gawa' – expired and died, becoming an empty, hollow corpse, the door being shut on them), including (ba) birds ('op – winged creatures), domestic animals (bahemah), and wild animals (chayah), and all kinds of (kol) small insects living in colonies (saras) scurrying about in swarms (seres) on ('al) the ground ('erets – land or earth as in soil), and every (kol) man ('adam),...”** (*Bare'syth / In the Beginning / Genesis 7:21*)

Before you pass judgment on what “every *adam*/man means in this context, consider what followed the comma: **“...everyone (kol – all) who had by way of relationship ('asher) within their breath and nature ('aph – their attitude and disposition) a living (chayym) nesamah/conscience (nesamah – seat of judgment, discernment, and discrimination, faculty for moral choice); all (kol) with ('asher) the spirit (ruwach) of (min) desolation (charabah – from charab, that which dries up, lays waste, and destroys, lifelessness) died a natural death (muwth – expired and were dispatched).”** (*Bare'syth / In the Beginning / Genesis 7: 22*)

Since there was no punctuation in paleo-Hebrew, a *wa*, meaning “and, so, or then,” is used to designate the end of one sentence and the beginning of the next. There was no *wa* at the start of the 22nd verse, indicating that all of this was one continuous train of thought.

God's frustration was with Adam's descendants who had used their *nesamah*/conscience poorly. These people, who had migrated east of Eden, were corrupt beyond hope, having chosen to associate with Satan and his lifeless spirit. This realization is one of many evidences that the flood was regional, that it had a specific purpose, and that it occurred in a specific place.

The *nesamah* is the part of mortal man which can know and respond to Yahowah or to Satan. The *nepesh*/soul makes animals conscious while the *nesamah*/conscience makes us human. Acting as our seat of judgment, the *nesamah* makes the connection between facts and understanding, between the soul and the Spirit. While it does not make us immortal, it provides us with the ability to know, commune with, love, and trust the source of immortality. It is the thing which connects us to the source of life, which is why *nesamah* is based upon *nasham*, meaning “the process of childbirth.” But, and there is always a “but” when it comes to choice, man can use his *nesamah* to choose the wrong spirit—which is what many of those who were drowned had done.

Unfortunately, there would be collateral damage as a result of the flood, necessitating the Ark. **“And (wa) accordingly (‘et), every (kol) upright creature (yaquwm) there (‘asher – relationally) near (‘al – and on) the surface (panah – or in the presence of) the ground (‘adamah – soil, earth, or dirt) was eliminated (mahah – cleansing the earth and removing the impurity that was there) because of (min) man (‘adam). Meanwhile (‘ad), domestic animals (bahemah) which had previously (‘ad) moved about on all fours (remes), and winged creatures which flew (‘op) in the sky (samaym – atmosphere or heavens), were wiped (mahah) from (min) the (ha) region (‘erets – area).”** (Bare’syth / In the Beginning / Genesis 7: 23)

“Only (‘ak) Noah (noah – the reliable guide) remained (sa’ar – was left behind as a direct relative and remnant) and (wa) those related to (‘asher) and with (‘et) him (huw’) in (ba) the (ha) Ark (tabah – ship or vessel).” (Bare’syth / In the Beginning / Genesis 7: 23) The moral of the story is that Yahowah has always been more impressed by the quality of a relationship than He is by the quantity of people who adhere to one. Truth has never been popular. The fact that there are hundreds of millions of Protestant and Orthodox Christians, and over a billion Catholics, a billion Muslims, a billion Hindus, and a billion Socialist Secular Humanists, doesn’t make any of them right, much less a Godly remnant.

Because we are not **“aware of false prophets who come in sheep’s clothing, but inwardly are ravenous wolves” “the gate is wide and the way is broad which leads to death and destruction and many there are who find and enter it, and the door is small and the way is narrow which leads to life, and few there are who discover it.”** (Mattanyah / Yah’s Gift / Matthew 7:15, 13-14)



In the last chapter, we discovered that God revealed the location of the Garden of Eden for a reason. He wanted us to know where it was located so that we would understand the story of the flood and find confirmation of His Word in archeology. Civilization began between the Tigris and Euphrates Rivers, Eden’s most notable waterways. The cities found along its shore, and those of the Black and Caspian Seas, including Nineveh, Assyria, Babylon, Ur, and Sumer, represent man’s first city-states and nations. Recorded human history begins shortly after the flood ends, around 2500 to 3000 BCE. It’s not a coincidence.

While we’ve covered this material before, it’s especially significant now, as it identifies the region which was deluged. **“A river flowed out (yasa’ – extended and descended) from Eden (‘eden – great joy) to water the protective enclosure**

(*gan* – sheltered garden, covered and defended place). **And from (*min*) there (*sam* – that place and relative position) it separated (*parad* – parted and divided) becoming four headwater sources (*ro's* – beginning points). The name (*shem* – proper designation) of the first is the Pishon (*pyshown* – from *puwsh*, meaning to spring up, act proudly, and scatter). It winds its way through (*sabab* – meanders, constantly changing course through and encompassing) all of the region (*'erets* – land or realm) of Hawilah (*hawylah* – from *huwl*, to twist and encircle, bringing fear, pain, and anguish) where relationally there is gold (*zahab* – considerable wealth, money, and splendor).” (*Bare'syth* / In the Beginning / Genesis 2:10-11)**

“**And the gold of that land, the bdellium resin (*badolah* – amber) and precious (*soham* – reddish onyx, lapis lazuli, malachite, and beryl) stones (*'eben* – rocks and gems) are beautiful and good (*towb*).” (*BaRe'syth* / In the Beginning / Genesis 2:12) “**The name (*shem* – proper designation) of the second is the Gihon (*Gychown* – to burst forth). It winds its way through the whole land of Kuwsh (*kuwsh*).” (*Bare'syth* / In the Beginning / Genesis 2:13)****

“**The name of the third river is the Tigris (*Hiddekel* – from *hadar*, to rapidly surround, to close in and besiege bringing impending doom) which travels east (*qidmah*) of ‘Asshur (*'ashuwr* – Assyria, named after the goddess Ashur), and the fourth river is the Euphrates (*parat* – wide spread and noble, and thus known as “the great river”).” (*Bare'syth* / In the Beginning / Genesis 2:14)**

Hiddekel is the Akkadian (original Assyrian and Babylonian language) pronunciation of what was renamed Tigris, in Greek, following Alexander's conquests. Likewise, Parat, or Great River, was the Hebrew term for the waterway the Greeks renamed the “Euphrates” in the third century BCE.

Both tributaries of the Tigris begin their 1,300-mile trek to the Persian Gulf in the mountains west and southwest of Lake Van in Eastern Turkey. The east branch begins its journey 20 miles south of Lake Van while the western source emerges 200 miles due west of Turkey's largest lake. And just as God said in His narrative, the Tigris River flanked the eastern side of Assyria with the Euphrates on the west.

Speaking of the Great River Euphrates, its twin tributaries emerge 150 miles northwest and 50 miles due north of Lake Van, the latter not far from the mountains of Ararat. From these places, the waterway travels a great 1,700-mile arc west, east, south, and then southeast to the Persian Gulf.

Walled in by volcanic mountains, Lake Van, like its neighbor Lake Urmia (100 miles southeast of Lake Van), has no natural outlet and is thus saline (as are the Black and Caspian Seas). Lake Van is considered to be the largest and deepest

lake in the Middle East. Satellite photos depict it as a royal blue oasis surrounded by inhospitable rugged and desolate terrain.

Turning our attention to the Gihon / *Gychown*, I have every confidence that it is the Aras (shown on some maps as the Araxes). This mighty river's tributaries emerge 75 miles northeast of Lake Van. During the century-long Islamic invasion which followed Muhammad's death in 632 CE, the river's name was changed from the Gaihun, so the original moniker is quite similar to that found in the Towrah. Today, the Aras flows eastward from Turkey into the Caspian Sea.

As further evidence of this theory, the Iranians call the twelve-thousand-foot range which towers above the modern city of Tabriz, "Kusheh Dagh," or "Mountains of Kush." Located in the upper, northwestern finger of Iran, near Lake Urmia, the Kush range lies along the route of the Aras as it flows eastward into the Caspian.

Having identified the rivers which flow to the east (Gihon/Gaihun/Aras), to the southwest (Parat/Great River/Euphrates), and to the southeast (Hiddekel/Tigris), symmetry would suggest that we would be wise to look for one which flows north or northwest from Lake Van. In this regard, the most likely candidate for the Pishon is the Red River, known today as the Kizilirmak. Red is important since Yahowah told us that the Pishon would be known for its red stones. More convincing still, the original name of Turkey's longest river was the Phasianus (named after a large bird in the region), confirming that it is a worthy candidate. Most all etymological tools connect ancient names to their modern equivalents by comparing the consonant root before vocalization and conjugation. Phasianus and Pishon share the same "psn" root.

The Red River's current origin is just under 200 miles west by northwest of Lake Van. But since the Euphrates' northern tributary passes less than ten miles from its source, the original location may have been much closer to Lake Van than it is today. This sliver of separation may have been as a result of one the frequent volcanic flows which have reshaped the region.

Unlike the other three rivers, the Phasianus/Kizilimak flows west and then north before draining into the Black Sea. Neolithic civilizations along the Kizilimak River date back to 4000 BCE, with Assyrian, Phrygian, and Hittite colonies emerging in 1900 BCE. Control of this volcanic region passed to the Tubals, Persians, then Greeks under Alexander, before falling to the Romans, Byzantines, and Seljuks. It was along the Red River's shores that the Turks annihilated a million Armenian Christians in the aftermath of World War One.

Others (specifically, R.A. Walker and David Rohl) have speculated that the Pishon is the Uizhun. Its tributaries descend from the volcanic ridges east of Lake Urmia, emerging 250 miles southeast of Lake Van, eventually emptying out into

the Caspian Sea. While there is no initial “p” sound, the remainder of the name is similar. The Uizhun is known as the Kezel Uzun, or Long Gold River, and as such, it fits the Towrah’s depiction of this waterway meandering through the land of gold. And I suppose it is possible that a volcanic eruption in the area truncated the original source, moving it further southeastward.

Putting it all together, both tributaries of the Euphrates and Tigris, the headwaters of the Gihon/Aras and the Kizilirmak/Red River/Phasianus/Pishon emerge within two hundred miles of each other, all with Lake Van at the epicenter. This blue oasis, which I think may lie directly over Eden, can be found southeast of the Black Sea and due west of the Caspian. That’s important because what now appears to be mankind’s oldest civilization is buried beneath the shores of the Black Sea. And archeologists are beginning to discover that mankind first mixed religion and politics in this environ.

To this end, Robert Ballard of Titanic fame, on September 7th, 2001, led a research team which included Fredrik Hiebert, an archeologist from the University of Pennsylvania, to the Black Sea to search for the civilization alleged to be buried beneath her shores. Five-hundred feet below the surface, and twelve miles off the current Turkish coast, a multitude of artifacts were found including collapsed structures, tools, and carved beams. They were very well preserved in the oxygen-free deep water. The scientific team identified these as “evidence of an antediluvian [pre-flood] civilization.”

Along this ancient coastline, Ballard found two types of shells. One group was an extinct freshwater mollusk dating back 7,000 years. The other was a saltwater species which emerged circa 4000 BCE. In their words, “There was a sudden and dramatic shift from a freshwater lake to a saltwater sea that was the result of a flood. A vast amount of land, land which was inhabited, was submerged.”

Deltcho Solakov, a member of the Ballard team from the Bulgarian Oceanographic Institute said, “Organic sediment from the ecological catastrophe has been found which dates back to the time of the Flood attributed by the Bible.” He added, “The world’s oldest tombs, dating back to 4000 to 4500 BCE, are found here and these 294 tombs contain over 3,000 gold objects, among them many religious icons.” I have inspected some of these as they are on display in the Hermitage in St. Petersburg, Russia. They depict the same sun-god images, including Taurus the bull and circular halos that were ultimately manifest in the Babylonian religion, and those it influenced.

Of significant relevance, the Black Sea is the world’s largest inland body of water, encompassing 168 square miles. Back when it was five-hundred feet shallower, it was fresh, albeit landlocked. Today, at the vastly higher mean water level, it has a narrow channel through the Bosphorus Strait to the Aegean Sea.

What's particularly interesting about the Black Sea is that it is comprised of a single basin, or bowl, which lies 6,000 to 7,250 feet below sea level. Central and Eastern Europe, much of Russia, and large areas of Turkey all drain into what is the largest inland water receptacle in the world.

And let us not forget the neighboring Caspian Sea. It is considered to be the world's largest inland body of water without an outlet. It runs 750 miles north and south and 250 miles laterally southeast of the area we are discussing. Its surface is 100 feet below sea level, and its depths plunge 550 feet below that. This 143 square mile saltwater ocean is bordered by the Elburz and Caucasus Mountains.

After examining the evidence, both Scriptural and scientific, and putting the pieces together, I think Yahowah triggered the flood with an asteroid strike. The impact would have caused catastrophic flooding with monstrous tsunami waves roaring up the mouths of the Tigris and Euphrates Rivers, eventually reaching their headwaters near Lake Van. It would have instantly killed everything in its wake. The impact could well have loosened underground cisterns of water, exacerbating the problem. The heat generated from the initial blast would have melted mountainous icepacks in the region and generated massive mudflows. As a direct result of water and debris being hurled into the atmosphere, these catastrophic events would have been followed by torrential rains, not just in the area but around the globe. Eventually, the rain would turn to snow, especially in the higher elevations. Every place on earth would have been deluged to one extent or another.

Therefore, I think that the flood was a global event which was focused on the region surrounding Lake Van. At its epicenter, the flood waters were the deepest, and they prevailed the longest—say for 150 days at a depth of 4,000 cubits (just shy of 7,000 feet). If we ascribe a radius of 250 miles to this basin, no one aboard a ship floating therein would have been able to see land in any direction—especially considering the elevated humidity. And no non-migratory bird (like a raven or a dove), would have been able to reach any of the surrounding snow-covered peaks and return.

That said, I have no way of knowing if the volcanic ranges, as they appeared at the time, would have retained this depth of water, or if Yahowah preformed a miracle akin to parting the Red Sea's Gulf of Aqaba during the Exodus. While the underwater land-bridge at the Yisra'elites most likely crossing site only requires holding back two, one thousand-foot-deep-walls of water for twenty miles, the gulf plummets to 5,000 feet deep on either side. So since the Exodus was similar to the deluge in that one group of people were saved while another were drowned, and since it was miraculously performed, there is no reason to rule out Godly intervention with regard to water management in Noah's case.

Moving outward toward the Black and Caspian Seas, the damage in this larger basin would have been considerable, albeit diminished. The waters may have risen by as much as 1,000 feet and may have retained that level for four to six months. The heavy and continuous downpour triggered by the asteroid strike would have made this possible, especially since these massive basins serve as the watersheds for much of Europe and Russia.

The whole Middle Eastern basin would have been influenced by this event, both coming and going. Mesopotamia was the first land mass submerged by the thousand-foot-high walls of water emanating from the asteroid's plunge into the sea. And with the Tigris and Euphrates providing drainage for the epicenter of the flood, the consequence of this cataclysmic event would have been felt for several months throughout this enormous basin. But the waters would not have been as deep or endured as long.

While the world's climate would have been altered for at least a month after an asteroid strike of this size, it's hard to quantify the amount of additional rain which would have fallen. But we can surmise that some snow packs would have melted initially, at least partially, causing massive flooding in certain areas. And the rains, which would have followed the impact, would have been torrential.

Therefore, in conclusion, we know with absolute certainty that a flood of Towrah proportions occurred where and when God said it did. There were early civilizations exactly where He said they would be. And the topography uniquely facilitated the event Yahowah described. The evidence (both scientific and archeological) and Scripture is in complete agreement because Yahowah was telling the truth.



There are a few loose ends I'd like to tie up before we leave the deluge and move on to the story of Abraham and the formalization of the Covenant. In Bare'syth 8:1, **“God remembered and proclaimed the truth about (*zakar*) Noah”** because Noah remembered God.

Also, in the same verse, it was **“the Spirit (*ruwach*) of God (*'elohym*) which passed over (*'abar*) the earth (*'erets* – land in the area) caused the waters (*maym*) to abate (*sakak*).”** Noah and his family had been “passed over” as a prophetic example of what would happen in Egypt at the genesis of the Exodus. The Ark was a symbol for Yahowah's Set-Apart Spirit, protecting Noah during the storm.

Searching for and finding Noah's Ark seems to be more captivating to people than searching Yahowah's Word and finding useful instruction in the story of the flood. Countless people have mounted expeditions to Mount Ararat, and even more have scoffed at them. So that we don't leave this stone unturned, let's consider what Yahowah revealed. **“The ship** (*tebah* – Ark) **came to rest** (*nuwach* – to the resting place, a word related to Noah's name) **in the seventh** (*shaby'y*) **month** (*hodes* – time of renewal), **on the seventeenth day of the month among** (*'al* – on, near, close to, toward, or in proximity to) **the mountains** (*harey* – hills or ridges (plural)) **of Ararat** (*'ararat* – from *'aras*, to be betrothed to marry, and *'arar*, a curse which invokes harm).” (*Bare'syth* / In the Beginning / Genesis 8:4) God did not say on “Mount” Ararat,” and *'al* can mean “near” just as easily as “on.”

According to the *Brown-Driver-Briggs Hebrew and English Lexicon*, and most every other scholastic tool I consulted on the subject, “analysis of cuneiform inscriptions reveal that Ararat in Assyrian is Urartu. It is a district or region in Eastern Armenia between the [Gihon] / Aras / Araxes River, Lake Van and Lake Urmia.” The Aras River forms an arc about one-hundred miles due north of Lake Van prior to turning southeast on the far side of what is called Mount Ararat today. This places Mount Ararat, the signature summit of the volcanic range, less than seventy-five miles north by northeast of the northeastern-most shore of Lake Van. These mountains run north and south, above and perpendicular to the Eastern Taurus Mountains, skirting the northernmost Iranian and southernmost Armenian borders with Turkey.

There has been one, and only one, credible account regarding the location of Noah's Ark. Ron Wyatt saw an aerial photograph which was circulated from the Turkish military files of a ship-shaped object in the mountains twenty miles south of Mount Ararat and decided to invest every spare moment and dime in pursuit of confirming what he had seen. His story is detailed in the *Discovery Volume* booklet published by the Wyatt Archaeological Research (931-293-4745 www.wyattmuseum.com) and in the two-hour video, “Discovered: Noah's Ark.” I have read it, seen it, been to their museum in Tennessee, and interviewed Ron's widow, Mary Nell Wyatt, and I recommend that you do the same. The evidence Ron marshals is more than sufficient to confirm his findings to someone familiar with Yahowah and insufficient to prove it beyond any doubt to a skeptic. The more I investigate the charges of his critics, the more convinced I am that Wyatt was right. The same can be said of Ron Wyatt's discovery of Sodom and Gomorrah, of the Exodus crossing site and the location of the real Mount Sinai, as well as of the resting place of the Ark of the Covenant.

Someday, I hope to partner with Ron's widow to bring the Word and evidence together. But for now, we must move on, because the mission of *Yada Yah* is to reveal God's Word, not verify the veracity of a passionate archaeologist.

Before we leave this passage, however, know that the "seventh month" is the most important on Yahowah's calendar. It is home to three *Miqra'ey*: *Taruw'ah* / Trumpets (the 1st day of the 7th month), *Yowm Kippurym* / Day of Reconciliations (the 10th day of the 7th month), and *Sukah* / Shelters or Tabernacles (the 15th day of the 7th month). The seventeenth day of the seventh month would be two days into Tabernacle's seven-day party. So in *Bare'syth* 8:4, Noah and his family were depicted camping out with God and celebrating His protection in keeping with the future *Miqra'*.

Based upon a lunar month of approximately 29 days, 70 days after the *Sukah/Shelter's* celebration: **"The water flowed away** (*halak* – departed and moved on) **and receded** (*chacer* – diminished [as in melted], decreasing). **So on the first day of the tenth month** (*hodes* – time of renewal), **the summits** (*ro'sey* – tops, uppermost heights) **of the mountains** (*har* – hills and ranges) **became visible** (*ra'ah* – were revealed and could be seen)." That is to say, they were no longer concealed and blanketed in snow. (*Bare'syth* / In the Beginning / Genesis 8:5)

Yahowah repeats things He wants us to understand and never forget. Forty is the time designated Scripturally as the completion of a period of testing. **"And then** (*wa*) **it came to pass** (*hayah*) **after** (*min*) **the completion** (*qes* – duration, end, and finish) **of forty** (*'araba'ym* – that which makes square) **days** (*yowm*), **Noah opened** (*patah* – reached out and responded, freely loosening and throwing open) **a window** (*hallown*) **of the Ark."** (*Bare'syth* / In the Beginning / Genesis 8:6)

In the 8th verse, the universal symbol for Yahowah's Spirit, **"A dove** (*yownah* – [also the name of the prophet whose journey symbolized the purpose and nature of the Spirit]) **was sent out** (*salah* – dispatched, extended, stretched out, and set apart)...". Yahowah's Set-Apart Spirit is "sent out" from Him; it is a part of Him "set apart and extended, stretched out and dispatched" to renew, restore, protect, enlighten, nurture, empower, and serve us.

The true story of the man named "Dove," *Yownah* / Jonah, is not a fish tale, but is instead a stirring depiction of Yah's Spirit. If you are interested in it, and its prophetic implications, read the "*Pesach* – Passover" chapter in the *Good News* volume of *Yada Yah*, beginning on the 14th page. The presentation is among the most instructive I've encountered in the Word. You will discover that while the first, Noah's ark wasn't the only vessel to serve as a metaphor for the Set-Apart Spirit.

“And (wa) the dove (yownah – the symbol of Yah’s Set-Apart Spirit) arrived (bow’) at the time (‘et – occurrence and moment) of sunset (‘ereb – dusk, twilight, the beginning of the Scriptural day [when we must rely on God’s light]), and a freshly picked (tarap – new and tender recently plucked) olive (zayt) branch (‘aleh – leaf and foliage) was in (ba) her (hy – [remember, ruwach / Spirit like its symbol, Yownah / Yah’s dove, is a feminine noun]) mouth (peh – orifice for breathing and communicating) and so (wa) Noah knew (yada’ – understood and recognized, became familiar with and acknowledged, discovered, became aware of, and chose to respect what had been revealed) that indeed (ky – surely and truly), the waters (maym) had diminished (qalal – receded) from the land (‘erets – region, area, and ground).” (Bare’syth / In the Beginning / Genesis 8:11)

For an olive branch to be recently plucked, tender and fresh, there were trees above the floodwaters. An olive tree will not survive a month, much less a year, with wet feet.

The *zayt*/olive is another symbol of the Spirit. That’s because the fruit’s oil provided the purest form of light known in the ancient world. By its flame, dark places were brightened and people who read in its glow were enlightened. Olive oil was not only healthy; it was medicinal, healing those who were suffering.

The *zayt* ‘*aleh* / olive branch is also the symbol of the Ma’aseyah, the “Anointed Implement of Yah,” because its oil was used to anoint leaders in Yahowah’s service. As a result of the restoration Yahowsha’ brings to our shattered relationship with God, it has become the Scriptural, and international, metaphor for peace. Even *maym*/water is a symbol for the *Qodesh* / Set-Apart and Cleansing *Ruwach*/Spirit, because it is the universal cleanser and central to the formation of life.

“Noah built (banah – constructed) an altar (mizbeah – based upon zabach, a place to slaughter an animal as a sacrifice) to Yahowah (יהוה). He grasped hold of (laqah – selected, collected, and took) from (min) everyone of (kol – all) the clean (taher – unblemished and restoring) domestic animals (bahemah) and from (min) all of (kol) the clean birds (‘op), and lifted up a sacrifice (‘alah – raised up an offering) for wrongdoing which ascends (‘olah) at (ba) the altar.” (Bare’syth / In the Beginning / Genesis 8:20)

‘*Olah* and ‘*alah* are spelled identically in the text, but one vocalization is translated as “a burnt offering,” because the fire which is deployed in the process of making the sacrifice causes the essence to rise up as smoke. These things known, it doesn’t mean that God is hungry or ghoulish. The edible portions of the sacrifice, usually a lamb, were to be cooked and consumed by the family. The

parts that were burned were of no value. So the practice, brought the family together to share a meal and nurtured them.

This exercise was designed to confirm that we cannot earn or purchase our salvation; it is a free gift – the byproduct of the Covenant. And yet by having the valueless essence of the lamb rise, we are reminded that as a result of resolving our mortality and becoming eternal, we too can rise up to God. Further, by slaughtering a lamb, we learn that sin is costly, requiring the sacrifice of a life to prolong it.

Even in the example of the flood, to preserve life, a life had to be sacrificed. Men and women tend to be sinners. The consequence of (not punishment for) sin is death leading to separation – which is the penalty. The remedy is singular: someone has to suffer the consequence and pay the penalty for us to be redeemed and perfected. Yahowsha' made the sacrifice on *Pesach* and *Matsah* on our behalf. On this day, an unblemished lamb served as a stand in.

“Noah was a man ('ysh) who tilled the soil ('adamah), planting (nata') a vineyard (kerem).” (*Bare'syth / In the Beginning / Genesis 9:20*) This passage isn't particularly important, but I wanted to share it with you for a couple of reasons. First, all of the people Yahowah engages meaningfully in his work, have real jobs. They are never professional theologians. Noah worked the land, both as a farmer and rancher. Moseh was a shepherd, as was Dowd. Yahowchanan and Shim'own were fishermen and Mattanyah was a tax collector.

Second, a couple of years ago the oldest confirmation of winemaking was traced to this region. An earthenware pot was discovered in Armenia containing a primitive wine sediment dating back to the sixth millennium BCE. As is so often the case, an archeologist's spade unearthed yet another confirmation of Scripture.

By way of summation, we have discovered in the flood account that evil, deception, violence, and oppression became so popular they were almost universal. **“Yahowah (יְהוָה) said...because indeed (ky), the desires, creative inclinations, thoughts, imagination, cravings, motivations, and strivings (yesser – the form, fashion, and function) of man's ('adam) nature (leb – heart, mind, and soul, the core essence) is bad (ra' – evil, wicked, violent, harmful, sad, miserable, troublesome, and undesirable, hindering the relationship) from the time life began (na'urym – from his childhood, youth, and inception).”** (*Bare'syth / In the Beginning / Genesis 8: 21*)

God was not saying that He created a flawed product. He is instead making us aware of the human tendency to use what He gave us poorly. Reading between the lines, I think He is also explaining the value of a single human relationship. The love He shared with Noah was worth enduring the grief perpetrated by the millions who used their freedom to choose poorly.

Yeser speaks of reasoning with an emotional and creative twist. It is about “framing the issue,” which is central to judgment. To reason, we must assimilate information in the proper context and then view that evidence from the right perspective. That is what *yesser*, “frame the issue,” actually means.

God is telling us that the way we react, the way we think, is instinctively flawed, causing many, if not most, to be evil. He is telling mankind that we are not using our *nesamah*/conscience properly. As a result, the negative aspects of *ra*’/bad which Adam and Chawah unleashed on humankind are pervasive—much more popular than good, truth, or God.

Yahowah is warning you and me to be careful, because our instinct, our method of reasoning, our emotions and our feelings, our cravings and imaginings, cannot be trusted, and more often than not, will lead us astray.

You may feel good calling Yahowah “Lord.” You may like the way “Jesus Christ, Christian, Gospel, Bible, and Church” roll off the tongue. You may enjoy Christmas, Halloween, and Easter. You may be able to justify an ignorance of the seven *Miqra*’ey, and desire not observing the Sabbath. But that doesn’t make wrong, right. It doesn’t make bad, good.

If you want to be right, if you want to be good, if you want to know Yahowah, read His Word and reflect on what He had to say. Come to understand the evidence by correctly framing the issue from Yahowah’s perspective. You won’t be popular, but you’ll be in great company.

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