

Noach – Guide

Preparing for Departure...

The six-thousand-year countdown to our return to the Garden commenced the moment 'Adam and Chawah were beguiled by Satan into disregarding Yahowah's guidance. Through His instructions and interactions with mankind, God developed and conveyed the means for us to come home.

Although there would be bumps in the road – all of our making – the path would be as straightforward as it has been well delineated and dependable. Along the way there would be benchmarks in time, milestones to help us maintain our bearings.

The first increment of time we are given along the way is found in *Bare'syth* / Genesis 5:3. The Towrah says...

“When (*wa*) **'Adam** (*'adam* – the first man created in God's image) **had lived** (*chayah* – had existed after being revived and restored to life) **130** (*shalowshym wa ma'at*) **years** (*shannah* – change and repeat of the seasons), **then** (*wa*) **he fathered a child** (*yalad*) **in** (*ba*) **his likeness** (*damuwth huw'* – image, pattern, and model); **similar to** (*ka* – after and in the pattern of) **his image** (*tselem huw'* – resemblance as if a model or shadow of himself).

And he called (*wa qara'*) **his name** (*'eth shem huw'*) **Sheth** (*Sheth* – Basic Principles, 1) the essential elements which define something, denoting the foundational precepts of a society or civilization, 2) defiant, rebellious, and haughty, 3) buttocks, or 4) six; from *shyth* – to put, place, set, station, appoint, constitute, impose, set forth, or demand, and/or a prickly garment of thorns.” (*Bare'syth* / In the Beginning / Genesis 5:3)

By naming the fifth individual conceived in God's image, 'Adam's third son and the heir to the Covenant, "Six," and by having this name also mean "Basic Principles, Foundational Precepts, and Essential Elements," Yahowah was revealing that His redemptive solution would be based upon His formula of six-plus-one (man-plus-God-equals-perfection).

And while that is strongly inferred, the inference of another "130 years" is curious. Did 'Adam receive his *neshamah* 130 years previously, or was he expelled from 'Eden that long ago, having camped out with Yah for 70 years in the Garden and then worked apart for another 60 years? 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 *Sheth* | Seth was born, *Qayn* | Cain and *Hebel* | Abel had grown to become a farmer and a shepherd, and one had killed the other in a frustrated and ignorant rage. So, it would be safe to say that at least 30 years transpired prior to the murder of Hebel and perhaps another 30 to the arrival of his long-awaited replacement.

This interpretation seems consistent with the next two verses.

“The days (*wa yowmym* – time) **‘Adam** (*‘Adam* – the first man created in Yah’s image) **existed** (*hayah*) **after** (*‘achar*) **he fathered** (*yalad*) **Sheth** (*Sheth* – Basic Principles, 1) the essential elements which define something, denoting the foundational precepts of a society or civilization, 2) defiant, rebellious, and haughty, 3) buttocks, or 4) six; from *shyth* – to put, place, set forth, station, appoint, or constitute) **were 800** (*shamoneh me’ah*) **years** (*shanah* – repetitions of seasons). **And** (*wa*) **he fathered** (*yalad*) **other sons** (*ben*) **and daughters** (*bath*). (*Bare’syth* 5:4)

Therefore (*wa*), **all** (*kol*) **the days** (*yowmym* – time) **‘Adam** (*‘Adam*) **lived** (*chayah* – was restored and kept alive) **to show the way to the benefits of the relationship** (*‘asher* – to lead to the correct path to get the most out of life) **were 930** (*tesha’ me’ah shanah wa shalowschym*) **years** (*shanah* – repetitions of seasons) **and he died** (*wa muwth* – he perished (qal imperfect – actually engaged in the process of dying with ongoing implications)).” (*Bare’syth* / In the Beginning / Genesis 5:5)

With an eighth day added to the seven-day celebration of *Sukah* | Camping Out, Yahowah is painting a picture of the perfect result enduring forever. I suspect that this is the reason ‘Adam lived another 800 years after fathering *Sheth* | Basic Principles. God does not share numbers unless they are relevant and informative.

Since 930 is a rather odd number, we are compelled to consider how many years ‘Adam enjoyed the Garden before he was ousted. One would assume that since freewill was paramount in the Garden of ‘Eden account, Yahowah would have had no influence regarding the timing of ‘Adam’s and Chawah’s decision to disregard His advice. 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. Therefore, it is likely that ‘Adam’s tenure in paradise would have been sixty (the number of mankind), seventy (designating a perfect result), or eighty years (representing eternity). His overall lifespan would likely have been around 1000 years – spanning the first thousand years of Yahowah’s planned timeline.

There are many 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 macroevolution 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 consider what He had to say.

“When (*wa*) **Sheth** (*Sheth* – Basic Principles, 1) the essential elements which define something, denoting the foundational precepts of a society or civilization, 2) defiant, rebellious, and haughty, 3) buttocks, or 4) six; from *shyth* – to put, place, set forth, station, appoint, or constitute) **had lived** (*chayah* – existed) **105 years** (*shanah* – cycle of the seasons and times of renewal), **he fathered** (*yalad* *‘eth*) **‘Enowsh** (*‘Enowsh* – mortal man, generic of humankind).” (*Bare’syth* / In the Beginning / Genesis 5:6)

While Seth would go on to live 912 years, it is the duration between generations which is

germane to the timeline. But a word of caution: there is no place in all of the Towrah or Prophets more prone to scribal error than numbers, especially large ones over two significant digits, and especially here in Genesis. 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 numerals and decimal places.

This is the system with which Moseh and the Yisra'elites were familiar. But the original format was problematic because, while most surviving scrolls were written on parchment, upon leaving Egypt papyrus would have been more plentiful. And it 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, it appears that Hebrew scribes, thousands of years distant from Sheth's time, left out the hundreds' place in six post-flood and pre-Abraham generations. And by implication, they may have inadvertently added a similar quantity of time into six antediluvian generations to balance the ledger.

If the concept of errors in the Masoretic Text is new to you, be aware the oldest manuscript dates to the 12th century CE. It was written in Babylonian Hebrew, not paleo Hebrew, which is the alphabet and language of revelation. And its history dates back through Mesopotamia rather than Yisra'el. Men, not God, chose how to vocalize a text that was already replete with five vowels, and in many cases it is 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 preferable to Hebrew. This was not unlike the Catholics preferring 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 Aramaic, 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 is warranted with regard to Masoretic interpretation in general, and specifically when evaluating numbers beyond two significant digits in the Towrah – that is unless we have access to the same text among the Dead Sea Scrolls.

From this perspective, I would like you to consider the specific example I alluded to in a previous chapter. In the Septuagint, which was prepared 200 BCE to 200 CE, and is unfortunately even less reliable, there are six generations between Shem and 'Abraham which are each one hundred years longer. And there is a seventh which is twenty years longer – most of which are confirmed by the Samaritan Pentateuch (first prepared 100 BCE with the oldest extant MSS dating to 1008 CE).

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. However, the unified position during prehistory of the Septuagint and Samaritan Pentateuch is compelling and once we move past the flood, we enter the period of written history where people, nations, and dates can be confirmed independently of the Towrah.

Acknowledging this post-flood deficiency, in order to balance the ledger, and to square the Towrah's 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 will consider all reasonable possibilities as we move through the Towrah.

Also, please understand, while my data and reasoning may be flawed regarding the timing of the flood, it is accurate within a handful of years for most of the other important events, such as 'Adam's and Chawah's estrangement from 'Eden in 3968 BCE, 'Abraham's affirmation of the Covenant on Mowryah with Yitschaq in 1968 BCE, Dowd's laying the cornerstone for Yahowah's Home on Moriah in 968 BCE, Yahowsha's fulfillment of Passover, also on Mowryah, in 33 CE, the Taruw'ah harvest in 2027-2030 CE, Yahowah's return on Yowm Kippurym on October 2nd, 2033 to reconcile His relationship with Yisra'el and Yahuwdah, and our return to the Garden on *Sukah* | Camping Out five days later, also in year 6000 Yah.

It is amazing what we can learn when we do our homework. There is no need nor sense in blindly relying on often errant and always superficial English translations of the Bible (prepared 1384 CE through 1975), or on the Masoretic (drafted 1100 CE through 1550). When we reach beyond them, we do not have to slavishly date the flood to 2392 BCE, because that date appears inconsistent with geology, archeology, and written history.

Beyond the issue of the way numbers were recorded, beyond even the way aspects of the process faded into the papyrus fibers and pores of leather surfaces, even if we could be certain of the value of numbers greater than two significant digits, 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 365 days and could have fathered Enowsh at any time during that period. This realization is especially important when it comes to the more numerous generations between the flood and 'Abraham.

However, from 'Abraham, and especially Yowseph in Egypt, and then to Moseh during the Exodus, including the conquest of the Promised Land through the kingdoms of Dowd and Solomon, the accounting presented in the Towrah and Prophets syncs perfectly with recorded history and archeology. Since many people claim otherwise, as we press forward in our study, we will consider the evidence. Of particular interest will be that which was compiled by David Rohl in *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 is not enough dependable data to accurately determine the time which transpired from the fall to the flood. That said, there is a plethora of 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, especially when we are cognizant of Yah's plan of six-plus-one.

"When (*wa*) 'Enowsh ('Enowsh – Mortal Man, generic of humankind) had lived (*chayah* – had lived) 90 (*tish'iyim*) years (*shannah*), he conceived (*wa yalad* – he fathered) Qeynan ('*eth Qeynan* – to Lament One's Nest)." (*Bare'syth* / In the Beginning / Genesis 5:9)

“**Qeynan** (*wa Qeynan* – Sorrowful Nest) **had lived** (*chayah* – was alive) **70** (*shib’iym*) **years** (*shanah*), **and he conceived** (*wa yalad* – he fathered) **Mahalal’el** (*’eth Mahalal’el* – Question God’s Radiance; from *ma* – to ponder, *halal* – the shining radiance, and *’el* – of God).” (*Bare’syth / In the Beginning / Genesis 5:12*)

“**Then when** (*wa*) **Mahalal’el** (*Mahalal’el* – Question God’s Radiance; from *ma* – to ponder, *halal* – the shining radiance, and *’el* – of God) **had been alive** (*hayah* – lived) **65 years** (*chamesh shanah wa shishym shanah*), **he fathered** (*yalad*) **Yered** (*’eth Yered* – Descent; from *yarad* – to descend and go down).” (*Bare’syth / In the Beginning / Genesis 5:15*)

From the perspective of the parade of names, we have gone downhill: *Enowsh* (Mortal Man), *Qeynan* (Sorrowful Nest), *Mahalal’el* (Question God’s Brilliance), and *Yered* (Descent). Along the way, the time from conception to conception has declined from 130 to 105 to 90 to 70 to 65 years. Based upon this pattern, it’s likely that the hundreds place was inadvertently added into the Masoretic text (circa 1100 CE) in the next generation. Now under Babylonian, then Greek, Roman, and European influences, the rabbis wrote it as *shanaym wa shishym shanah wa me’ah shanah*.

“**When Yered** (*wa Yered* – Descent; from *yarad* – to descend and go down) **had lived** (*chayah*) **162 years** (*shanaym wa shishym shanah wa me’ah shanah* – 162 or more likely: 62 years), **he fathered** (*wa yalad* – he conceived) **Chanowk** (*’eth Chanowk* – Dedicated and Favored; from *chan* – to be fondly and favorably received and *chanak* – to inaugurate and consecrate training and dedication; commonly transliterated Enoch).” (*Bare’syth / In the Beginning / Genesis 5:18*)

Finally, a name with a positive attribute. Let’s discover why.

“**Chanowk** (*wa Chanowk* – Dedicated and Favored; from *chan* – to be fondly and favorably received and *chanak* – to inaugurate and consecrate training and dedication; commonly transliterated Enoch) **lived** (*chayah* – was alive) **65 years** (*chamesh wa shishym shanah*) **and he conceived** (*yalad* – he fathered) **Mathuwshelach** (*’eth Mathuwshelach* – Man who Branches Out and Departs; from *math* – man or male and *shalach* – to depart and be sent away, but also sprout, shoot, or branch). (*Bare’syth 5:21*)

Chanowk (*wa Chanowk* – Dedicated and Favored; from *chan* – to be fondly and favorably received and *chanak* – to inaugurate and consecrate training and dedication; transliterated Enoch) **walked** (*halak* – traveled, followed, and journeyed) **with the Almighty** (*’eth ha ’elohym* – alongside the Mighty One) **after** (*’achar* – beyond the time) **he fathered** (*yalad huw’* – he conceived) **Mathuwshelach** (*’eth Mathuwshelach* – Man who Branches Out and Departs; from *math* – man or male and *shalach* – to depart and be sent away, but also sprout, shoot, or branch) **300 years** (*shalowsh me’ah shanah*) **and conceived** (*wa yalad* – fathered) **other sons and daughters** (*ben wa bath*). (*Bare’syth 5:22*)

Thus all (*wa kol*) **the days** (*yowm* – time) **Chanowk** (*wa Chanowk* – Dedicated and Favored; from *chan* – to be fondly and favorably received and *chanak* – to inaugurate and consecrate training and dedication; commonly transliterated Enoch) **lived** (*hayah* – existed) **were** (*hayah*) **365 years** (*chamas wa shishym shanah wa shalowsh me’ah shanah*). (*Bare’syth 5:23*)

Accordingly (*wa*), **Chanowk** (*wa Chanowk* – Dedicated and Favored; from *chan* – to be fondly and favorably received and *chanak* – to inaugurate and consecrate training and dedication; transliterated Enoch) **journeyed** (*halak* – traveled, followed, and walked) **with the Almighty** (*’eth ha ’elohym* – alongside the Mighty One) **and he vanished** (*wa ’ayn huw’* – then he was not, absent or naught as an exception, allowing us to ponder where he has gone).

For indeed (*ky* – because surely by contrast, denoting an exception), **God** (*'elohym*) **grasped hold of him and took him** (*laqach huw'* – selected, accepted, laid hold of, received, collected, obtained, and acquired him (qal perfect – actually at that moment)).” (*Bare'syth* / In the Beginning / Genesis 5:24)

We should all strive to walk with God. And we should all hope for Yahowah to grasp hold of and accept us. Therefore, 'ayn, translated “vanished,” was written from our perspective here on earth. *Chanowk* | Enoch was removed from the material realm to be with God.

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 *Chanowk* | Enoch, there was another reason for this to have occurred. 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.”

Therefore, *Chanowk's* name means “dedicated,” indicating that he took his relationship with Yahowah seriously. It means “to inaugurate,” indicating that he may have been representing harvests of other souls which would follow. He was “consecrated,” which conveys that he was comfortable being set apart from that which was popular and common – such as religion and governance. And for these things, Chanowk was “treated favorably” by God and thus removed from a world corrupted by men.

To stress the importance of this point, after revealing that ‘Abraham’s decision to leave Babylon served as a prerequisite for their initial meeting, Yahowah asked the patriarch of the Covenant “to walk with Him.” Man walking with God is the essence of what God desires, our very reason for being – the purpose of the Covenant family. He is seeking an engaged and uplifting relationship where we stand upright and are willing to explore in His presence.

Second, everything Yahowah does follows His six-plus-one plan. There are seven harvests of souls. The first was *Chanowk* | Enoch – symbolizing a selective acceptance of someone whose company God enjoys. Two: Lowt from Sodom – symbolizing the removal of a family prior to the towns’ destruction in *Bare'syth* / Genesis 18 and 19. Three: *Elyah* | Elijah (Yah is God) – symbolizing Yisra’el’s return from Ba’al’s Babylon, their restoration and harvest in *Melekym* / 2 Kings 2. Four: Yahowsha’s role in the fulfillment of the *Miqra'ey* of Pesach, Matsah, and Bikuwrym in *Qara'* / Leviticus 23 and *Mizmowr* / Psalm 22. Five: The upcoming harvest of the children of the Covenant prior to the worst of Ya’aqob’s Troubles. This will signify the fulfillment of the *Miqra' of Taruw'ah*, which is what makes it unique among the seven. Six: The gleaning of those, both Yahuwdym and Gowym, who have come to trust Yah during the Time of Ya’aqob’s Troubles And the seventh will occur upon Dowd’s return with Yahowah on *Yowm Kippurym* | the Day of Reconciliations in year 6000 Yah.

Before we leave the statement 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 Chanowk 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 the timing of conception and birth. This is near a millennial marker – especially considering the unreliability of early numbering systems. There are very few things as important to Yah as bringing His family members home.

The man named after the primary symbol for the source of eternal life, *Mathuwshelach* /

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.

“When (wa) Mathuwshelach (*Mathuwshelach* – Man who Branches Out and Departs; from *math* – man or male and *shalach* – to depart and be sent away, but also sprout, shoot, or branch) **had lived** (*chayah* – existed) **187 years** (*shib’athaym wa shamonym shanah wa me’ah shanah* – or 87 years), **he fathered** (*wa yalad* – then he conceived) **Lemek** (*’eth Lemek* – to learn and then teach).” (*Bare’syth* 5:25)

“When Lemek (*wa Lemek* – to learn and then teach) **had been alive for** (*chayah* – had lived) **182 years** (*shanaym wa shamonym shanah wa me’ah shanah* – or 82 years), **he conceived** (*wa yalad*) **a son** (*ben*). (*Bare’syth* 5:28)

And he called (*wa qara’ ’eth* – he designated and proclaimed, read and recited, welcomed and invited, announcing) **his name** (*shem huw’*), **Noach** (*Noach* – Guide and Leader, to direct to a safe and peaceful place, from *nachah* – to lead and guide creating an opportunity for a more favorable state which is reliable and can be trusted, and *nuwach* – to provide a place for the spirit to settle down, rest, abide, and remain), **saying** (*la ’amar*), **“This one (zeh) shall change our minds and bring us comfort and relief** (*nacham ’anahnuw* – he will cause us to reconsider and to relent, encouraging and consoling us) **from (min) our practices, customs, and deeds** (*ma’aseh ’anahnuw* – our work, occupations, and labor, our pursuits, habits, and conduct, even fate (piel imperfect – object enjoys the ongoing benefits)), **and also from (wa min) the vexing nature and suffering** (*’itsabown* – the physical sensations, aches and pains, and displeasing worship) **of our hands** (*yad ’anahnuw* – our endeavors and influence (a metaphor for individual power, capacity, and control)), **away from the earth** (*min ha ’adamah* – from the soil and ground as well as from this world where mankind dwells) **which because of the relationship** (*’asher*) **Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence) **has cursed it** (*’arar hy’* – has placed a scourge on it).” (*Bare’syth* / In the Beginning / Genesis 5:29)

Noach’s name defines his purpose, which is that we need to be led away from mankind’s thinking, away from our societal customs and religious practices, for there to be any hope of a better life. Just because everyone else is doing it, it does not make it right. This was a time for man to relent from the vexing nature of the suffering he was imposing upon himself. It still is. But for those who elect to follow this guide, there will be comfort and encouragement.

Also be aware that this passage confirms that Yahowah did what He told ‘Adam He would do. Remember...

“To ‘Adam (*wa la ’adam* – then approaching man), **He said** (*’amar* – He explained based upon this one time), **‘Because** (*ky* – as a consequence of it being true and for the reason) **you have listened** (*shama’* – you heard and paid attention) **to the voice** (*la qowl* – verbal expressions) **of your woman** (*’ishah ’atah* – and wife) **and have eaten** (*’akal* – continued to consume, being fed and nourished) **from (min) the tree** (*ha ’ets*) **which, for the benefit of the relationship and to get the most joy out of life** (*’asher*), **I instructed** (*tsawah* – I had communicated clearly and audibly to) **you** (*’atah*), **saying** (*la ’amar* – approaching to convey), **“Do not make a habit of eating** (*lo’ ’akal* – do not consistently or continually consume food) **from it (min huw’), the earth** (*ha ’adamah* – the ground and land) **has been cursed and has become annoying** (*’arar* – has been inflicted, injured, and harmed and will be vexing and infuriating (qal passive participle – the earth as a result has become perturbing and worrisome)) **in this way because of you** (*ba ’abuwr*

'atah – with regard to you and as a result of you).

You will labor, engaging in strenuous work (*'itsabown 'atah* – you will be stretched physically, and suffer aches and pains as you expend considerable energy and toil) **to eat of it** (*'akal hy* – to consume nourishment and be fed by it) **all the days** (*kol yowmym*) **of your life** (*chayah 'atah*). (*Bare'syth 3:17*)

Thornbushes (*wa qowts* – detestable and loathsome non-fruit bearing vegetation and abhorrent, disgusting, and irritating plants, twisted and splinter-like) **and thistles** (*wa dardar* – prickly plants which are of no value and are used to goad) **it will produce** (*tsamach* – it will sprout and grow) **as you approach** (*la 'atah*) **and consume** (*'akal*) **the plants** (*'eth 'eseb* – the vegetation including grains, vegetables, herbs, and fruits) **of the open environs** (*sadeh* – of the expansive cultivated fields outside the walled enclosure). (*Bare'syth 3:18*)

By the sweat (*ba ze'ah*) **of your brow** (*'ap 'atah*), **you shall feed yourself** (*'akal lechem* – you will eat bread) **until you return** (*'ad shuwb 'atah*) **to the ground** (*'el ha 'adamah* – to the earth), **because** (*ky* – for this reason) **from it** (*min hy*) **you were taken** (*laqach* – you were grasped and obtained, collected and received).

This is because (*ky*) **you are a collection of particles comprising matter** (*'apar 'atah* – you are little more than dust) **and into the elements which comprise the earth** (*wa 'el 'apar* – onto dust, dirt, and fine particulate) **you shall return** (*shuwb* – you will be transformed).” (*Bare'syth / Genesis 3:19*)

Upholding consequences and fulfilling promises is Yahowah's trademark. We, therefore, know what to expect from Him.

It is time to total the numbers we have been given. The span from 'Adam to Sheth 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 it is also possible that 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, the year Yahowah started a relationship with Noah becomes a candidate for the first millennial marker. The man who would come to symbolize the engaging and protective nature of the Covenant is indeed a worthy nominee. Also, 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 (*wa Noach* – Guide and Leader, to direct to a safe and peaceful place, from *nachah* – to lead, guide, and direct, creating an opportunity for a more favorable state which is reliable and dependable and can be trusted, and *nuwach* – to provide a place for the spirit to settle down, rest, abide, and remain) **had existed** (*hayah*) **500 years** (*ben chamas me'ah shanah* – as a son for 50 years), **Noach** (*wa Noach*) **fathered** (*yalad* – he conceived) **the sons, Shem** (*'eth Shem*

– Name, personal and proper designation), **Ham** (*‘eth Ham* – Sweltering Hot), and **Yepheth** (*wa ‘eth Yepheth* – I Am Open, errantly transliterated Japheth).” (*Bare’syth / In the Beginning / Genesis 5:32*)

It is possible, even likely, that Moseh wrote “50” rather than 500. With this in mind, the 12th century CE Masoretic reads:

“When (*wa*) **Noach** (*Noach* – Guide and Leader, to direct to a safe and peaceful place, creating an opportunity for a more favorable state which is reliable and can be trusted) **was a son** (*ben*) **for six hundred seasonal cycles** (*shesh me’ah shanah*) **then** (*wa*) **the flood** (*ha mabuwl* – the deluge of inundating and overwhelming waters) **occurred** (*hayah* – happened) **of waters** (*maym*) **over** (*‘al*) **the** (*ha*) **region** (*ha ‘erets* – land, area, or territory).” (*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 Yepheth being married and childless at say, 60, not 600, at the time of the flood.

If we were to remove *ben* | son from the text and replace it with *hayah*, | existed, noting that *chayah* | lived was used in every other account of this type, the inference would be that Noach was 600 years old when the flood began.

That means we have two ways to look at the numbers. If Noach 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 would be 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 sources, history and archeology.

Even if the timing from the expulsion to the flood were to have been exactly 1000 years, keep in mind that the millennial intervals, or 20 Yowbel periods ($20 \times (7 \times 7 + 1 = 50)$), do not appear particularly meaningful to God. They serve as confirmation dates, not fulfillment periods. The Ark upon the waters is a confirmation of Yahowah’s plan of salvation, not an enactment of it. Forty, not twenty, is the prescribed number of completion. This theme is repeated throughout the Word, starting with it raining for 40 days and 40 nights during the flood.

Forty *Yowbel* | Jubilee (meaning Yah’s Lamb is God) periods, or 2,000-year increments, underscore three of the Towrah’s most important events: the confirmation of the Covenant with ‘Abraham on *Mowryah* | Moriah, Yahowsha’s Passover Sacrifice opening the door to life on *Mowryah*, and Yahowah’s return to *Mowryah* on Kippurym 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 evidence that the flood served as the first millennial marker. And while it very well might be, we may have to consider the elevation of Enoch and the birth of Noah as potential candidates.

The other confirming event which marked the odd-numbered millennia included laying the foundation of the first Temple in 968 BCE on Mount Mowryah. And there is some evidence that the next was reflected in the poisoning of the water under Mowryah in 1033 CE in accordance with the *Bamidbar* / 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.

אֵלֶּיךָ

As we open the sixth chapter of In the Beginning, Bible translators ignore *hayah*, render *ky* “when” rather than “indeed,” and then pass over *chalal* as if it were not there. As a result, they typically say: “When man began to multiply...” While that may be what happened, the text actually says:

“It came to pass (*wa hayah* – it occurred, happened, and existed (hifil perfect)) that, indeed by contrast (*ky* – that truly there was a clear distinction, emphasizing the idea that there was an alternative), humankind (*ha ‘adam* – that mankind) became common and contemptible (*chalal* – was no longer special, becoming defiled, desecrated, and profane, dishonorable and lacking integrity, prone to inflicting injury and wounding by stabbing) while increasing in numbers and influence (*la rabab* – becoming prolific and dominant) upon (*‘al*) the face (*paneh*) of the earth (*‘adamah* – land, ground, and soil). Moreover (*wa* – in addition), daughters (*bath* – female offspring) were born (*yalad*) to them (*la hem*).” (*Bare’syth* / In the Beginning / Genesis 6:1)

Hayah, meaning “to be or to exist,” and by implication “to happen or occur,” is unique among Hebrew verbs because it has the distinction of serving as the basis of Yahowah’s name. He explained to Moseh...

“God explained to Moseh, ‘Hayah ‘any ‘asher hayah ‘any – I am who I am,’ and then He said, ‘Therefore, you should say unto the Children of Yisra’el, “Hayah ‘any – I Am has sent me onto you.””’ (*Shemowth* / Names / Exodus 3:14)

This declaration was immediately followed by and explained: **“Therefore, you should say unto the Children of Yisra’el, ‘Yahowah, the God of your fathers, the God of ‘Abraham, the God of Yitschaq, and the God of Ya’aqob has sent me unto you. This is My name forever. And this is the only way I want to be remembered and known for all generations.’” (*Shemowth* / Names / Exodus 3:15)**

As such, *hayah* holds the honor of being the most uniquely relevant and profoundly special word in the entire Hebrew lexicon. Like all things Yahowah values, it is set apart, and thus uncommon – as are those who choose to spend eternity with Him.

Ky | indeed by contrast, *chalal* is the inverse of *hayah*. It is “contemptible and profane because it is common.” Humankind began well. We were conceived in Yahowah’s image and placed in a perfectly satisfying and tremendously joyous place. But with the knowledge of bad, we degraded ourselves. And as a result, humankind had become *rabah* | increasingly *chalal* | common and contemptible. Defiled and profane, dishonorable and lacking integrity, we were no longer special. Then we became ever more unappealing to the Creator of life when we “*chalal* – became prone to inflicting injury and wounding others by stabbing them.”

Chalal is important because it reveals what was responsible for mankind's fallen state. To *defile* is "to trample down and make unclean and impure." It is "to corrupt that which was good; sully, dishonoring, and contaminating it."

To *profane* is "to abuse something valuable, 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."

To show *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 the opposite of *chalal*.

The most telling of *chalal*'s translations is its preferred rendering: *common*. We were conceived to be special, unique among all living souls, and yet we, like our genome, devolved as we desecrated and defiled ourselves through our most prevalent forms of pollution: religious and political schemes. Lies proliferated, becoming popular, while the truth became as scarce as it is in political and religious pronouncements.

In addition, to *chalal* is "to pierce, stab, wound, and injure." Rather than celebrating life, cultivating it, we were destroying it. The surface of the earth had quickly become polluted and deadly. Nothing has changed.

The *bath* | daughters mentioned at the conclusion of the previous statement were conceived by men and born to women. They, too, would be ordinary, and thus universally corrupted and defiled.

At this point, Yah makes a distinction between two types of humans. And while He does not say so here, His conclusion of the flood story makes it obvious that there were people with and without a *neshamah* | conscience. Some of us were simply animals. Perhaps some still are.

In this declarative statement, the "sons of the Almighty" are the descendants of 'Adam and Chawah, whom Yahowah conceived in His image to raise and enjoy as His children. The fact that God depicted them as the female offspring of "*ha 'adam* – the man, 'Adam," singular and definite, should have made this obvious.

"And (*wa* – then) **the sons** (*benym* – the male descendants and masculine offspring conceived and parented, a term of endearment for those who have been in a loving, familial relationship) **of the Almighty** (*ha 'elohym* – God) **saw** (*ra'ah* – they perceived and viewed, habitually envisioning, considering, and delighting (qal imperfect)) **that, indeed and by comparison** (*ky* – making a distinction and by contrast), **the daughters** (*'eth bath* – the female offspring) **of the man** (*ha 'adam* – of 'Adam, the man created in God's image (singular and absolute)) **were beneficial and valuable** (*towb henah* – they were perceived to be useful and thus desirable, beheld as attractive and good because they were pleasurable and fun, especially productive and pleasing).

So now (*wa* – it follows as a result that) **they grasped hold of and took** (*laqach* – they collected and obtained, selecting and seizing) **for themselves** (*la hem*) **women** (*'ishah* – females) **from any** (*min kol* – out of all and from as many) **which** (*'asher* – to reveal what they thought about relationships and the way to live one's life) **they chose and desired** (*bachar* – they preferred and selected and they examined, tested, and probed (qal perfect – at that moment in time))." (*Bare'syth* / In the Beginning / Genesis 6:2)

In that Yahowah created ‘Adam in His image, blowing His *neshamah* | conscience into him, we would do well to consider ‘Adam as a “son of God.” The daughters of *ha ‘adam* | this man would represent the other *Homo sapiens* who were roaming around east of ‘Eden as ‘Adam’s and Chawah’s descendants. Therefore, these *neshamah*-equipped humans naturally wanted women who shared the overwhelming advantage that a conscience gave them over lesser-equipped people.

No doubt, Yahowah made Chawah “*towb* – beautiful and desirable” in addition to “beneficial and valuable.” In the Garden she was no doubt “pleasurable and enjoyable, even fun.” These attributes were transferred to her offspring, making them “considerably better, more useful and productive” than lesser endowed females outside of the Garden. In a world of man piercing and wounding other men and animals to survive, such women would have been exceedingly valuable. And that is why they were preferred and chosen, selected and seized.

If we were to devise a litmus test for human society, we would discover that in the most acidic of them, men have their way with women, treating them as inferior, even as property. As a salient example, it is the primary reason Muhammad was able to attract men into his ranks and turn them into savages. Without misogyny, Islam would not have prevailed. But Muslims are not alone. Man grabbing, examining, testing, and probing any woman he chooses, without consideration of her desires, has been prevalent throughout human culture.

Profaning His creation, depriving women of freewill, and polluting the earth while wounding the living was not the course Yah had plotted. As such...

“Therefore (*wa*), Yahowah (*YaHoWaH* – an accurate presentation of the name of *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) said (*‘amar* – promised), ‘My Spirit (*ruwach* ‘*any* – My influence and source of empowerment, this projection of My nature (a feminine noun depicting the power, influence, and life-giving aspects of God breathed out and approaching as the wind to enable a response)) **will not remain in, nor will She contend and plead with (*lo’ duwn ba* – will not abide alongside, dwell or live with, direct or vindicate), mankind (*ha ‘adam* – man) for an unlimited duration of time (*la ‘owlam* – forever).**

As a result of (*ba sa gam* – in this regard also, because of) what he has preached and proclaimed as an animal (*huw’ basar* – his preaching on life, and as a result of him as flesh with a physical body, publishing a message), his time (*yowmym huw’* – his days) **will exist as (*wa hayah* – will be for a time (qal perfect)) 120 years (*me’ah wa ‘esrym shanah*).” (*Bare’syth* / In the Beginning / Genesis 6:3)**

Yahowah’s *Ruwach* | Spirit is feminine. As such, She represents the Maternal aspects of God’s nature. Without Her influence in our lives, without access to Her ability to enlighten and perfect, we would have no hope of finding or knowing Yah. Withdrawing Her from us after a time affirms that there is a limit to Yahowah’s willingness to plead with man to respond to Him.

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 and replace cells at a faster rate for a much longer period. 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 (*Mizmowr* / Psalm 102) will be the last generation. 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 fulfillment of Pesach in 33 CE.

There is a theme here, one I doubt many, if any, have considered. As one man, 'Adam was good. As a woman, Chawah was also good. Together, they had the capacity to be good or bad, and we know what they chose. And in doing so, neither took responsibility and blamed someone else. When the two became four with the addition of Hebel and Qayn, it was not long before man began to covet, became enraged, learned to lie, and became a murderer. And outside of the Garden where men were many, man was basically bad.

As one became many and families became societies, cultures, and civilizations, men and women became increasingly evil. As an example, if I were to ask you to name a single civilization, from Sumer, Babylon, and Assyria, to the Hittites, Canaanites, and Egyptians, the Greeks, Spartans, Persians, Romans, or Carthaginians, or even the Aztecs, Incas, or Mayans to the Americans, Germans, Russians, and Chinese, which treated its citizens fairly and its neighbors appropriately, in all of human history, could you name one?

The question, 'Is man basically good or bad,' is answered by another: 'How many of them are there?' Gang mentality, where an individual's sense of right and wrong becomes collectivized, is the bane of religious and political institutions.

The first group of people Yahowah identifies, whether they be a community, culture, or civilization, were oppressive and murderous. They were also overtly religious, political, and militant.

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 and political connotations and assumed that physical prowess would be the only reason to mention such people.

"The Naphylym (*ha naphylym* – plural of *naphal* – those who prostrate themselves and will be cast down, those who have fallen away and will die, those who attack and oppress, representing a miscarriage of life) **existed** (*hayah* – were for a limited time (qal perfect)) **in the land** (*ba ha 'erets* – within the region, territory, or area) **in those days** (*ba ha yowmym ha hem* – during that time), **and also** (*wa gam*) **afterward** (*'achar* – thereafter at a later time)." (*Bare'syth* / In the Beginning / Genesis 6:4)

From the beginning, religions have had their victims bowing down, prostrating themselves, often to Satan as a result of his desire to be perceived as their lord and god. As a consequence of having ignored Yahowah and His Word, out of apathy, ignorance, and/or convenience, the *naphal* have become victimized by religion and are oppressed in this life and then either die or are cast down in the next.

Today (read *'achar* | at a later time), the people best known for their repetitive prostrates are Muslims. That is 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," is not 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.

“As a result (*ken* – therefore) **of this relationship** (*‘asher* – to reveal their way in life) **the sons of God** (*beny ha ‘elohym* – the offspring and children of the Almighty) **came upon and pursued** (*bow’ ‘el* – arrived and included themselves in association with) **the daughters of the man, ‘Adam** (*bath ha ‘adam* – the female children of ‘Adam (singular and absolute)), **and they bore children to them** (*wa yalad la hem* – so they became pregnant and gave birth such that they became fathers).

These were those (*hem ha ‘ysh* – male individuals) **magnifying themselves, the victorious warriors who were powerful and acclaimed politically and militarily** (*gibowr* – those considered influential and heroic from the upstanding to despots, the accomplished with ability to achieve, the rich and powerful) **from the very beginning** (*min ‘asher min ‘owlam* – and for a very long time, everlasting), **the most renown individuals** (*‘ysh ha shem* – people whose names and reputations are known).” (*Bare’syth / In the Beginning / Genesis 6:4*)

While *bow’* is used on occasion to speak of sexual contact, it actually means “to come or go, to arrive and enter.” It speaks of “returning, pursuing, and being included relationally with others in a limited group.” There is nothing derogatory about *bow’*.

Yahowah has transitioned from referring to *ha ‘adam* | the one man created in His image, to *‘ysh* | individual because He is now viewing people differently.

In between these words we find *gibowr*, a word which can be interpreted positively or negatively depending upon the individual or circumstance. For example, in *Bare’syth* 10:8 we are told that the father of politicized religion, of human self-aggrandizement, Nimrod, was a *gibowr*. And in his case, it most definitely is 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 societal behavior – a fundamental precept of civilization – the thing we are best known for producing and remembering. If I were asked to consolidate human history into a single word, it might be *gibowr* – the story of men magnifying themselves, going off to war, and behaving like arrogant tyrants.

That said, there are heroic aspects of *gibowr*, especially as they pertain to God’s favorite son, *Dowd* | David. He fought valiantly to protect his nation, keeping Yisra’el united, free, and safe. He was a great leader, with devotion to duty and strength of character. He was exceptionally brilliant, articulate, capable, confident, and accomplished – an inspired prophet and protective shepherd. He is, in God’s view, the most interesting and influential man in the history of *gibowr*.

In the case of the Nephylim, they embodied the worst aspects of *gibowr*. These were the first despots and tyrants, men with unquenchable military and political ambitions. We know of them because of their ruthlessness. They were good at intimidating and killing other men.

“Therefore (*wa*), **Yahowah** (*Yahowah* – a transliteration of יהוה, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **saw** (*ra’ah* – viewed, perceived, and recognized (qal imperfect – continually observing)) **that indeed** (*ky* – truly), **the evil intent, the wickedness and depravity, the propensity to be wrong and the misery this inflicted upon** (*ra’ah* – the deprivation and distress, the misfortune and immorality, the anxiety and calamity being wreaked on) **mankind** (*ha ‘adam* – the descendants of ‘Adam) **in the land** (*ba ha ‘erets* – within the region) **was excessive, great in magnitude and quantity** (*rab* – prolific, extensive, and abundant).

In addition (*wa*), **every** (*kol*) **inclination** (*yetser* – predisposition, perspective, propensity,

and proclivity, part of framework from which the world is perceived and issues are framed, preoccupation with the imaginary and mythical) **and thoughts** (*machashebeth* – plans, plots, purposes, and schemes, the musings, desires, and reasoning, even the cunning devices) **of his judgment and motivations** (*leb huw'* – his reasoning, decision-making, and ambitions) **were exclusively** (*raq* – only, distinctly, and single-mindedly, indeed inappropriately) **bad** (*ra'* – undesirable and without merit or value, evil, wicked, and immoral, repugnant, miserable, and troubling, harmful and hindering) **every single and solitary day** (*kol ha yowm* – all of the time without exception).” (*Bare'syth* / In the Beginning / Genesis 6:5)

It only takes a spark to get a fire raging, and all too suddenly, everything is consumed by the raging inferno. By this time, man had used his *neshamah* so poorly, creation had been for naught. Without our conscience, we had no hope in thinking our way to God. And with it, we acted as if we were gods with control over life and death, modeling imaginary deities after ourselves to perpetrate and justify the worst in human behavior.

One of the more interesting aspects of the Hebrew lexicon is the difference between *ra'ah* | to see and perceive and *ra'ah* | to be wicked and wrong. The observant *ra'ah* is scribed אָ בָּ רָא. In this case, the eyes of the observant individual are focused upon the Aleph and Hey, with the ram's head being the first letter in אָ בָּ / 'ab / father and אָ בָּ / 'el / god. And with the אָ depicting an upright man, in the observant *ra'ah*, our perspective on life and the world is mankind with God.

The evil *ra'ah* is written אָ עַיִן רָא. It removes the influence of God as our Heavenly Father and replaces Him with the face focusing on man's perspective – represented the עַיִן / 'ayn / eye. In fact, those three letters present a “*raq* – exclusively” human viewpoint. Whether it be the Eye of Horus atop an Egyptian pyramid, or emblazoned on U.S. currency, it is the “evil eye.” Man's way is inferior to God's way.

There is a tendency for us to assume that evil is an individual issue rather than societal. And yet that isn't how *ra'ah* and then *ra'* are used here or any place else. The “*ra'ah* – wickedness and depravity, the propensity to be wrong and the misery the evil intent inflicted upon” mankind was “*rab* – prolific, extensive, and widespread.” There are only three human institutions capable of such pervasive mayhem and misery: religion, politics, and societal customs.

Also, Yahowah was explicit. Man's “*kol yetser machashebeth leb huw' raq ra'* – every inclination and thought was inappropriate, his predisposition was to be immoral, his perspective was jaundiced, and his propensity for conjuring up religious myths and proclivity to plot evil schemes was exclusively and single-mindedly without merit or value, even repugnant.” It was not just everyone, but also “*kol ha yowm* – every single and solitary day without exception.”

We had gone from the religious- and political-free zone of the Garden to both being ubiquitous. As such, the much touted “Fall of Man” occurred outside of the Garden, not within it. And it was because man became political and religious, and with them vicious, oppressive, and deadly.

Nacham, in the following statement, is one of those words in which the context of a sentence is required to properly convey the intended meaning. It can depict “being consoled and encouraged after finding relief from sorrow and distress” or it can convey “to reconsider, changing one's mind in a sorrowful way, suffering from it 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** (*wa*) **Yahowah** (יהוה) – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence) **truly** (*ky* – genuinely, designating that this was an exception) **grieved, regretting** (*nacham* – He came to an accurate understanding regarding what had gone wrong and was genuinely sorry (nifal imperfect – God endured this sorrow for a prolonged period even though He had done nothing to deserve it)) **that He had engaged with and acted on behalf of** (*‘asah ‘eth* – performed in this way to make (qal perfect – at this moment in time)) **‘Adam** (*ha ‘adam* – mankind) **within this region** (*ba ha ‘erets* – along with the earth).

And (*wa*) **He was deeply hurt that He had been misinterpreted and that His intent had been deliberately twisted and distorted** (*‘atsab* – He was displeased and disappointed He had been misconstrued, even grieved by the religious idolatry and perversions (hitpaal imperfect – independently, He had come to rue the false representations regarding Him)) **effecting His motivation and thinking** (*la leb huw’* – to His core, His heart and judgment).” (*Bare’syth* / In the Beginning / Genesis 6:6)

It was the correct response. God considered what man had become and He was deeply hurt. From the very beginning, and just as Satan had done in the Garden, humankind deliberately twisted and distorted Yahowah’s message, misrepresenting His nature and misconstruing His intent. And the only thing which has changed over the past six thousand years is that the problem has become even more widespread and pervasive.

So let’s be clear. The reason God was grieved was that mankind was falsifying and distorting His guidance and instructions which is something that is done by the religious, even today. And based upon the previous statement, He was frustrated by man’s propensity to deceive, oppress, and kill – which is also the legacy of institutionalized human endeavors. These are societal problems, cultural issues, and the product of civilization.

The one thing that can cause God regret is misrepresenting His guidance and nature. People are abused and lives are squandered as a result.

This statement is important because it demonstrates that we are not subject to 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.

In addition, the realization that 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. And that is why He hates being misrepresented.

There are two, vastly different, ways to render *Bare’syth* 6:7 because *mahah*’s primary meaning is “to wipe away.” This can be applied to wiping out one’s presence or washing away an impurity. Based upon what has been said and will transpire, the cleansing connotations of *mahah* are the most adroit fit for the context. Furthermore, *min* can mean “from,” “out of,” or “because of,” and *‘ad* can be translated “forever,” “until,” “prey upon,” or “to a continuous extent demonstrate similarly.” 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 does not make sense, and is inconsistent with what follows, I’ve chosen “because” to represent *min* and “has continuously become consistent with and prey upon” as the most rational and complete rendering of *‘ad* in this context.

None of this means that I am smarter, or a better linguist, than other translators. 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 have made a point of providing you with the Hebrew terms upon which these translations are comprised so that you can readily affirm or challenge what I and others are reporting.

“So (wa) Yahowah (Yahowah – God’s name transliterated as guided by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation as ‘*elowah* – Almighty God) said (‘*amar* – declared), ‘I will wash away, removing the impurities (*mahah* – I will extend the boundaries and then cleanse by wiping away the filth (qal imperfect – actually and continually)) with regard to the man (‘*eth ha ‘adam* – within the people) whom for the benefits of the relationship (‘*asher* – to reveal the proper way to get the most out of life) I have created (*bara*’ – I have conceived and fashioned, bringing into existence (qal perfect)) from (*min* – out of) upon (‘*al* – over) the face (*paneh* – presence) of the ground (‘*adamah* – of the earth as in dust, dirt, an soil), because (*min* – for the reason and by way of comparison) mankind (‘*adam* – humankind) has come to prey upon and has continuously become consistent with (‘*ad* – is forever plundering and spoiling, seeking another victim as an ongoing witness of the essential nature as) animals (*bahemah* – beasts), as far as (‘*ad* – to the same degree as) being a creature who is always moving around (*remes* – creeping about) while preying upon birds flying about (*wa ‘ad ‘owph*) in the sky (*ha shamaym* – atmosphere or heavens).

Indeed (*ky* – truly, making an exception and emphasizing this point), I am grieved (*nacham* – I have come to an accurate understanding regarding what has gone wrong and express sympathy and sorrow (nifal perfect – God felt this way due to no fault of His own and would soon be over it)) because (*ky* – for the express reason) I have engaged with them (‘*asah hem* – I have acted upon their behalf, expending considerable energy for them (qal perfect)).” (*Bare’syth* / In the Beginning / Genesis 6:7)

As we shall soon see, Yahowah’s instructions to Noah, who appears next in this story, would be to save His creation. He was frustrated with man’s propensity to be wrong about Him and to be vicious toward others. He wanted a fresh start, something which could be achieved by wiping away the impurities. And the best way to achieve this would be to inundate the region where this was occurring with copious amounts of water. It has always been the most universal solvent. As such, we are on solid ground rendering *mahah* as “I will extend the boundaries and then cleanse by wiping away the filth.”

Further, based upon everything Yahowah has revealed thus far, from His perspective the man He had conceived in His image was now acting like an ordinary animal, albeit more disingenuous and treacherous. Just as the other animals were not suitable for ‘Adam, *neshamah* man was ill-suited for the relationship Yahowah envisioned.

As we make our way through Yahowah’s testimony, we will find that ‘*asah* is best understood when it is rendered “engaged with” or “acted upon.” Hebrew has much better words to express the concept of “made.” It is most comfortable presented in a relational sense whereby God performs on our behalf when we engage with Him and act upon His instructions. If anything, Yahowah was disappointed that He had taken ‘Adam out of the realm of the ordinary, placed him in a unique Garden, breathed His *neshamah* | conscience into him, and then developed a meaningful relationship. It was a case of unrequited love. It was the most debilitating endeavor: investing so much of Himself into this relationship only to see His contributions squandered such that man was

now a source of sorrow rather than joy.

Bad was now so prevalent, so ubiquitous and pervasive, even God had nearly lost hope.

Elsewhere in the Towrah and Prophets, 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 have found favor with Yah.

“And yet (*wa* – so then) **Noach** (*Noach* – Guide and Leader, one who directs to a safe and peaceful place: from *nachah* – a trustworthy leader and guide, reliably creating an opportunity for a more favorable situation, and *nuwach* – to provide a place for the spirit to settle, abide, and remain) **found** (*matsa*’ – discovered and obtained, learned about, came to possess, and experienced having gained information not commonly known (qal perfect)) **favor** (*chen* – 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** (*YaHoWaH* – an accurate presentation of the name of *’elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **eyes** (*’ayn* – sight and presence, point of view, perspective, perception, and understanding).” (*Bare’syth* / In the Beginning / Genesis 6:8)

Names mean a great deal to Yahowah. Most convey an essential and relevant truth. For example, since by this time, mankind had become more bad than good, more fallen than upright, God provided “a 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 return is by way of Yahowah’s mercy.

Matsa’ explains how Noach 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. Noach came to experience Yah’s mercy because He “discovered and obtained, learned about and came to possess, information not commonly known.” And so have we.

Further, *matsa*’ suggests that, once Noach took the initiative to know Yahowah, God responded in kind, engaging with Noach to keep him and his family informed and safe during a difficult time.

Chen, meaning “mercy,” is descriptive of Yah’s means of reconciliation. Merciful and compassionate, Yahowah has responded to man’s fallen condition by providing the restitution 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 God’s capacity to love.

I find it interesting that *chen* is the base of *chanah*, which means “to rest while camping in a tent shelter.” It is through God’s *chen* that we get to celebrate the *Miqra*’ of *Sukah* and Camp Out with God throughout eternity.

In the context of what came before and what follows, God wants us to know that His focus is on delivering individuals and their families from the negative consequences of human

malfesance. Noah was chosen to pilot the ark because he was “*tsadaq* – right” about what was important to God.

“**This is** (*‘eleh* – adding perspective on this subject) **a written record of the story and the genealogical record** (*towledowt* – the inscribed account of the birth and descendants and family line) **of Noah** (*Noach* – Guide and Leader, one who directs to a safe and peaceful place).

Noach (*Noach* – Trustworthy Guide and Reliable Leader) **was** (*hayah* – actually existed in this moment in time as (qal perfect)) **an upright** (*tsadyq* – a correct thinking, right-minded, righteous, redeemed, innocent, and just) **individual** (*‘ysh* – person) **of integrity** (*tamym* – unblemished and unimpaired, completely correct and truthful, entirely sound and wholesome) **in** (*ba*) **his generation** (*dowr huw*’ – household, encampment, home, and dwelling place).

With the Almighty (*‘eth ha ‘elohym* – alongside God), **Noach** (*Noach* – Guide and Leader, a trustworthy and reliable individual) **walked** (*halak* – journeyed through life (hitpael perfect – independently and of his own initiative, completely devoid of societal influences at this time)).” (*Bare’syth* / In the Beginning / Genesis 6:9)

Noah, like Dowd, was “*tsadaq* – right” regarding God. He was a man of integrity – someone unimpaired by society. This is what made him so exceptional that he was acceptable. Rather than bowing down and worshiping God, he walked with Him. In his generation, there was only one such individual – making him one in a million. In terms of God’s popularity, very little has changed.

Based upon this pronouncement, as well as what was revealed with ‘Abraham and *Lowt* | Lot, the supportive wives and engaged children of *tsadaq* individuals are afforded special dispensation regarding their approach to God. They can capitalize as did Sarah, or squander it, as was the case with *Lowt*, *Lowt*’s wife and daughters. This reveals that, from Yah’s perspective, relationships are personal, important, and familial.

In a fallen world, Noah was upright, standing tall in the presence of Yah. In addition to being correct and right, *tsadyq*, a variation of the more common, *tsadaq*, speaks of being “vindicated and acquitted.” These are specific forms of salvation. Set in a legal context, it means to be declared innocent of all charges – to be declared “not guilty.” And all it takes is to be right with God.

Yahowah walked in the Garden with ‘Adam and now is accepting Noah because he chose to walk with Him. Since God is repeatedly emphasizing the importance of being mobile and upright in His presence, I would like to share something we will repeat later in this volume. Yahowah never says “bow down in My presence,” so He is not asking us to worship Him. He does not demand that we “stand at attention,” which indicates that we are to be at ease with Him. He did not issue a command to “march,” so we are not following orders. God did not say “run,” therefore, He is not expecting that we keep pace. He did not say “fly,” which suggests that there is no particular skill required on our behalf. He did not 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 simply requested that we “walk to Him and with Him” which places us together, side by side, actively doing something together.

Yahowah has invited us to engage in 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.

“**Noach** (*Noach* – Guide and Leader, a trustworthy and reliable individual) **fathered** (*yalad*)

three (*shalowsh*) **sons** (*benym*) **named** (*shem*) **Shem** (*Shem* – Name (describes Yisra’el and especially Yahuwdym, but may also include the Middle East)), **Cham** (*Cham* – Sweltering Hot and Enraged (symbolic of Egyptians and Africans)), **and Yepheth** (*wa ‘eth Yepheth* – He is Open and Easily Persuaded, enticed, or deceived; errantly transliterated Japheth (indicative of Europeans)).” (*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 He is one. Two designates a relationship, such as being with God in 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. Six is the number of man, which is why Sheth was so named. And seven is perfection, serving as the basis of the Shabat. 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, Cham, and Yepheth, were used to create a table of nations – or at least realms which 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. Cham’s sons were Cush, Mitsraym, Put, and Canaan. Yepheth 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. Cham’s sons journeyed to Canaan and Northern Africa. And Yepheth’s boys became Europeans, beginning with Greeks and Romans, but later fodder for Islam. Elements would remain 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.

Thus far, Yahowah has spoken of the fallen state of humankind in unflattering ways. We have learned that man had become: “**common and contemptible** (*chalal* – no longer special, becoming defiled, desecrated, and profane, dishonorable and lacking integrity, prone to inflicting injury and wounding by stabbing) **while increasing in numbers and influence** (*la rabab* – becoming prolific and dominant).”

Man had already begun treating women as objects to be taken and property to be owned and controlled: “**So now** (*wa* – it follows as a result that) **they grasped hold of and took** (*laqach* – they collected and obtained, selecting and seizing) **for themselves** (*la hem*) **women** (*‘ishah* – females) **from any** (*min kol* – out of all and from as many) **which** (*‘asher* – to reveal what they thought about relationships and the way to live one’s life) **they chose and desired** (*bachar* – they preferred and selected and they examined, tested, and probed).”

His time on earth was constrained “**as a result of** (*ba sa gam* – in this regard also, because of) **what he had proclaimed as an animal** (*huw’ basar* – his preaching on life, and as a result of him as flesh with a physical body, publishing a message).”

Yahowah called the result “**Naphylym** – those who prostrate themselves and will be cast down, those who have fallen away and will die, those who attack and oppress, representing a

miscarriage of life.” Of the Naphylym, He said: “**These were those** (*hem ha ‘iysh*) **magnifying themselves, the victorious warriors who were powerful and acclaimed politically and militarily** (*gibowr* – those considered influential and heroic from the upstanding to despots, the accomplished with ability to achieve, the rich and powerful) **from the very beginning** (*min ‘asher min ‘owlam*).”

Continuing to describe the fallen nature of humankind, “**Yahowah saw that indeed, the evil intent, the wickedness and depravity, the propensity to be wrong and the misery this inflicted upon** (*ra’ah* – the deprivation and distress, the misfortune and immorality, the anxiety and calamity being wreaked on) **mankind** (*ha ‘adam* – the descendants of ‘Adam) **in the land** (*ba ha ‘erets* – within the region) **was excessive, great in magnitude and quantity** (*rab* – prolific, extensive, and abundant).”

He assessed: “**his every** (*kol*) **inclination** (*yetser* – predisposition, perspective, propensity, and proclivity, the way he perceived the world and his preoccupation with the imaginary and mythical) **and the thoughts** (*machashebeth* – plans, plots, purposes, and schemes, the musings, desires, and reasoning, even the cunning devices) **of his judgment and motivations** (*leb huw’* – his reasoning, decision-making, and ambitions) **were exclusively** (*raq* – only, distinctly, and single-mindedly, even inappropriately) **bad** (*ra’* – undesirable and without merit, evil, wicked, and immoral, repugnant, miserable, and troubling, harmful and hindering) **every single and solitary day** (*kol ha yowm* – all of the time without exception).”

This disappointed Yahowah to the extent: “**He was deeply hurt that He had been misinterpreted and that His intent had been deliberately twisted and distorted** (*‘atsab* – He was displeased and disappointed He had been misconstrued, even grieved by the religious idolatry and perversions).” Man had devolved: “**mankind** (*‘adam* – humankind) **had come to prey upon and has continuously become consistent with** (*‘ad* – is forever plundering and spoiling, seeking another victim as an ongoing witness of the essential nature as) **animals** (*bahemah* – beasts), **as far as** (*‘ad* – to the same degree as) **being a creature who is always moving around** (*remes* – creeping about).”

To all of this, God added...

“**Now** (*wa*) **the region** (*ha ‘erets* – the territory, area, and land) **in God’s** (*‘elohym*) **presence** (*la paneh* – from His perspective and in His proximity) **was perverted and corrupt** (*shachath* – ravaged, rotten, and ruined, devastated and destroyed, becoming a putrid and polluted slime pit of corruption, oppression, and decay, not unlike a dungeon where captives are held against their will, with troubling lack of integrity).

Moreover (*wa*), **the land** (*ha ‘erets* – the region and territory) **was filled** (*male’* – was replete and overflowing, satisfied and wholeheartedly in compliance with, was loudly proclaiming and occupied) **with violence, cruelty, and injustice** (*chamas* – destructive and maiming influences, terrorism as a result of everyone being wrong or wronged, brutality, killing, thievery, plunder, ferocity, malice, oppression, and looting without any moral restraint (often transliterated *hamas*)).” (*Bare’syth* / In the Beginning / Genesis 6:11)

Do you suppose it is a coincidence that Allah’s most popular terrorist organization in Israel is named “*Hamas*?” It is 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 ratio between nurturing and harsh, moral and immoral, verses in Yahowah's Word is more than 500 to 1, whereas in the Qur'an, that is reversed by a factor of less than 1 in 50. These books are opposites in this regard.

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 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, "*chamas* – terrorism, violent destruction, plunder and lawlessness, cruelty and injustice, without any moral restraint." Everything they touch is doctrinally infected and physically affected by them – including those who are not 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 recognized that deceitful, destructive, deadly, and damning dogmas had become pervasive. He realized that the consequence of unchecked corruption was: "*chamas* – terrorism, cruelty, and looting." And He knew that if He did not eliminate this religious and political regime and its hosts (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 hundreds 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 the 50,000,000 victims of the Second World War, 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 *Yarychow* | Jericho (meaning "of the moon"), *'Ay* | Ai ("heap of ruins"), *Gib'own* | Gibeon ("evil and idolatrous hill"), *Lachysh* | Lachish ("invincible individuals"), *Chebrown* | Hebron ("to associate with the occult"), *Dabyr* | Debir ("to fear or revere the word"), and *Chatsowr* | Hazor ("protected enclosure or castle") in 1400 BCE, and to eliminate the population in these towns, is for the same reason He responded similarly 5000 years ago.

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. Had that occurred, you and I would not be reading the Word of God or be able to 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 Canaanites 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 *chamas* their victims, the corrupt were curtailed. It was the most reasonable and merciful thing to do.

"And (wa) God inspected (ra'ah – looked upon and observed) the area ('eth ha 'erets – the land, region, and territory), and behold (hineh – pay attention, look intently and see), it was

perverted and corrupt (*shachath* – ravaged, rotten, and ruined, devastated and destroyed, a putrid and polluted slime pit, a basin of corruption and decay, making it like a depressed dungeon where captives are held against their will, demonstrating a troubling lack of integrity), **because** (*ky*) **the entirety of the animalistic nature of humanity, including their every religious proclamation** (*kol basar* – flesh, animal nature, and public pronouncements of preachers which are perceived to be appealing), **was perverted and corrupting** (*shachath* – ravaged and rotten, putrid and polluted, slimy and decaying, a basin of the controlled and depressed), **with their ways** (*'eth derek huw*) **superimposed upon** (*'al* – all over) **the earth** (*ha 'erets* – the region and area).” (*Bare'syth* / In the Beginning / Genesis 6:12)

The earth was corrupted because man was corrupting it. It was polluted because man had become putrid. We were the cause, and it was ruined as a consequence.

There is far more to *basar* than “flesh.” 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*'s primary meaning, however, isn't flesh, but instead “pleasing proclamation, public pronouncements which appeal to those at whom they are directed.” 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 anything from mankind's animalistic nature to his Pollyannish speech. *Bashar* even means “to be a herald or a preacher.”

Yahowah was not pleased with His creation, so if He did not care about the consequence, He had a choice. He could ignore them, wipe them out, or prune them back.

“So (*wa*) **God** (*'elohym* – Almighty) **said** (*'amar* – declared) **to** (*la* – to approach) **Noach** (*Noach* – Guide and Leader, a trustworthy and reliable individual), **‘I am coming to pursue a time-constrained** (*bow*' – I will diligently and demonstrably in this location cause (qal perfect)) **pruning, a cutting away and separating to place limits and restrictions** (*qets* – I am restraining and restricting, diminishing by placing limitations; from *qatsats* – to cut off part of an extremity by shearing, making a clear distinction that there are two separated and distinct parts) **on approaching My presence** (*la paneh 'any* – concerning My personal existence and appearance) **for all mankind, including all of man's religious proclamations** (*kol basar* – humanity's animalistic nature as if he were entirely flesh, along with the public pronouncements of preachers which are perceived to be appealing) **because** (*ky*) **the earth** (*ha 'erets* – this area, region, and land) **is filled** (*male'* – is overflowing and satisfied, wholeheartedly in agreement and loudly proclaiming, replete and preoccupied) **with violence, cruelty, and injustice** (*chamas* – terrorism as a result of everyone being wrong, maiming and malice, brutal killing, thievery and plunder, ferocious oppression, and looting without any moral restraint (transliterated *hamas*)) **because of** (*min* – as a result of) **their presence** (*paneh hem* – their existence and appearance).

Therefore, look, here and now (*wa hineh* – so behold, look up and pay attention), **I will ravage their slime pit and destroy them and their perverse corruptions** (*'any shachath hem* – I will devastate them, causing them to decay and decompose in this basin, wiping them out by laying waste to their oppressive and enslaving nature) **along with the ground within this region** (*'eth ha 'erets* – within this area, land, and territory).” (*Bare'syth* / In the Beginning / Genesis 6:13)

It is a seldom considered fact, but it is nonetheless true: God seldom works alone. ‘Adam was at His side in the Garden when God engaged on behalf of the life He had created. And now Noach would build His Ark to rescue man and animal.

As we move forward, we will discover that without His seven meetings with ‘Abraham, there would be no Covenant. Had He not partnered with *Moseh* | Moses, an eighty-year-old shepherd, His family would not have been liberated from oppressive slavery nor returned to the Promised Land.

He governed His people and approached His Chosen with *Shamuw’el* | Samuel, through whom He anointed Dowd the *Mashyach* | Messiah. And it was with *Dowd* | David that He shepherded His flock, uniting and protecting Yisra’el. He used Solomon to build His Home on *Mowryah* | Moriah. He deployed prophets to speak to fallen man in hopes he would listen. He used Yahowsha’ to fulfill *Pesach* | Passover. He even spoke of using a *choter* | sucker emerging from the root from which Dowd grew who would be a *nakry* | observant foreigner to call His people home.

Like it or not, the most influential and powerful being in the universe, its Creator and the Author of life, chooses to work through implements of His choosing. It is, therefore, not only wise for us to consider why He engages through individuals like Noah, ‘Abraham, Moseh, Shamuw’el, and Dowd, but to also contemplate why He chooses these particular men.

If I were to attempt to answer either question now with depth and clarity, I’d do new readers a disservice because discovering these answers on your own is an important part of this journey. But please, consider why this man, who was walking with God apart from the *naphalym*, was tasked with building a ship that Yahowah could have provided instantaneously. As we approach them, think about what made ‘Abraham, Moseh, Shamuw’el, and especially Dowd uniquely desirable. And while doing so, appreciate that this is far more than a cerebral exercise. When we know what God likes, we become ever more like Him. We do not have to be perfect to approach Yahowah – just correctly assess what He wants and then be willing to go where His words lead.

Yahowah did not have to explain His rationale to Noah. God created man and the earth he was polluting, so it was well within His prerogative, even His responsibility, to clean up the mess we had made. However, since He shared His concerns and objectives, it is prudent for us to consider them.

First, Yahowah wants us to be informed, to know what is going to happen before it occurs. When life plays out exactly as He has foretold, we learn to trust Him over time. And in this relationship, there is nothing more vital than trust.

Second, God wants us to understand His thinking. If we agree with Him, it is an opportunity to bond by sharing common objectives. If we disagree, it is probably best that we go our own way, because Yahowah is not going to change on our account.

Third, He addressed Noah by name. Yahowah knew his name and used it because doing so is the hallmark of a good relationship. We are unique individuals and Yah approaches us as such. Further, Noah’s name explains his purpose in this story. He is here to lead us away from what God dislikes and guide us safely to the Covenant.

Fourth, by using *bow’* in the perfect conjugation, we discover that Yahowah is “coming to pursue an objective at this moment in time.” He “will be diligent in demonstrating His intent in this particular location. And when His objectives are complete, He will depart.”

One of the more interesting words in this declaration is *qets*. It is derived from *qatsats*, meaning “to prune, cutting of an extremity so as to leave a clear distinction between the two now-separated and distinct parts – one detached and dying and the other attached and living.” This is the difference between the ways of man and the ways of God, between Gowym and Yisra’el,

between the estranged and the Covenant. We are either with man or with God. There would be a clear distinction with one separated from the other – one dying the other living. Those sheared away would be washed away, along with their putrid pollution and those pruned back would weather the storm and thrive. It is not unlike pruning a tree prior to a hurricane, making it more resilient without all of the dead wood to get spun around by the wind and toppled in the rain-soaked ground.

Further, there would be “*gets* – restrictions and limitations” placed on mankind with regard to “*la paneh* – approaching God’s presence.” We know these today as the terms and conditions of the Covenant. Completely and accurately translated, especially in light of its actionable root, *gets* becomes a treasure trove of insights explaining the intent of the impending deluge.

Sixth, we have contemplated *basar* before. Therefore, we know that it was both man’s religious proclamations and his animalistic nature that bothered the Almighty.

Likewise, we have considered the horrific implications of *chamas* and understand that Yahowah is opposed to “violence, cruelty, and terror.” As a “*ky* – direct result” of man’s “*basar* – religious proclamations, and the way they were favorably received,” mankind had become “*chamas* – destructive, maiming with malice, brutally killing, and looting without restraint, while ferociously oppressing” others. These are things God despises, which puts Him at odds with the undercurrent of civilization and the controlling influences of religious and political institutions. It was “*paneh* – the appearance and presence” of man which had ushered in this plague.

And finally, eighth, God is fair. We get what we deserve. Those who had perpetrated *shachath* would suffer *shachath*. Those who had “devastated the earth with their perverse corruptions and putrid pollution” would “be ravaged in their own slime, decomposing along with all that was rotten and ruinous about them.” Those who had “oppressed and enslaved, curtailing the freedom of their captives” would have life and liberty taken from them. They would be washed away as God saw fit to clean house.

From this perspective, the “slime pit and basin” aspects of *shachath* are actually important, as are its resulting “corruption, pollution, and decay.” Keep them 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, cruelty, violence, destruction, plunder, killing, thievery, injustice, and looting without moral restraint? And as such, might Yahowah’s future 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 in our immediate future?

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 Noach, his family, and the animals, as I’ve mentioned, 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 his seemingly crazed devotion. 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 were open-minded, watching Noah’s fortitude and perseverance, you would be compelled to contemplate what, or Whom, he knew that you did not. 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.