

Zayth 'Aleh – Olive Branch

New Beginnings...

In a previous chapter, we discovered that God revealed the location of the Garden of 'Eden. He wanted us to know where it was located so that we would understand the story of the flood and find confirmation of His Word in archeology. Civilization began between the Tigris and Euphrates Rivers, 'Eden's most notable waterways. The city states and civilizations found along its shore, and those of the Black and Caspian Seas, including Nineveh, Assyria, Babylon, Ur, and Sumer, represent man's earliest cultures: a caustic blend of superstition and conspiracy, religion and politics, militancy and slavery. Recorded human history begins shortly after the flood ends, around 2500 to 3000 BCE. It is not a coincidence.

While we have covered this material before, it is especially significant now, as it identifies the region which was deluged.

“A glistening river (*wa nahar*) flowed through and departed (*yatsa*) from (*min*) 'Eden | the delightful place of great joy (*'Eden*) to refresh (*la shaqah*) the sheltered garden (*'eth ha gan*).

And from (*min*) there (*sham*) it separated (*parad*) and became (*wa hayah*) four (*la 'arba*) headwater sources (*ro 'sh*). (*Bare'syth 2:10*)

The name (*shem*) of the first (*'echad*) is the Pyshown (*Pyshown*). It winds its way (*huw*' *ha sabab*) throughout all of (*'eth kol*) the region (*'erets*) of Chawylah (*ha Chawylah*) where relationally there is (*sham 'asher*) gold (*ha zahab*). (*Bare'syth 2:11*)

And the gold (*wa la zahab*) of that region (*'erets ha hy*'), the bdellium resin (*badolach*) and precious stones (*wa 'eben ha shoham*) there (*sham*) are valuable, pleasing, and beautiful (*towb*). (*Bare'syth 2:12*)

The name (*wa shem*) of the second (*ha sheny*) river (*nahar*) is the Gychown (*Gychown*). It (*huw*') winds its way through (*ha sabab*) the whole (*'eth kol*) land (*'erets*) of Kuwsh (*Kuwsh*). (*Bare'syth 2:13*)

The name (*wa shem*) of the third (*ha shalyshy*) river (*nahar*) is the Tigris (*Chideqel*). It travels (*huw*' *ha halak*) east (*qidmah*) of 'Ashuwr (*'Ashuwr*).

And (*wa*) the fourth (*ha raby'iy*) river (*ha nahar*) is the Euphrates (*huw*' *Parath*).” (*Bare'syth / Genesis 2:14*)

Both tributaries of the Euphrates and Tigris, the headwaters of the Gihon / Aras and Kizilirmak / Red River / Phasianus / Pishon emerge within one hundred miles of each other, all around Lake Van. It lies two hundred miles south of the easternmost shore of the Black Sea and due west of the Caspian. That is important because mankind's oldest civilizations are buried beneath the shores of

the Black Sea. Archeologists are beginning to discover that humankind first mixed religion and politics in this environ.

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

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

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

The Black Sea is the world’s largest inland body of water, encompassing 168,496 square miles. When it was five hundred feet shallower, it was fresh, albeit landlocked. Today, at the vastly higher mean water level, it flows out of a narrow channel through the Bosphorus Strait to the Aegean Sea.

The Black Sea is comprised of a single basin, or bowl, which lies 6,000 to 7,250 feet below sea level. Central and Eastern Europe, much of Russia, as well as large areas of Turkey drain into what is the largest inland water receptacle in the world.

The neighboring Caspian Sea is the world’s largest inland body of water without an outlet. It runs 750 miles north to south and 250 miles laterally southeast of the area we are discussing. Its surface is 92 feet below sea level, and its depths plunge 690 feet lower. This 143,244 square mile saltwater ocean is bordered by the Elburz and Caucasus Mountains.

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

Therefore, I think that the flood was a global event which was focused on the region surrounding Lake Van, the Black Sea, and the land along the shores of the Tigris and Euphrates rivers. At its epicenter, the flood waters may have reached a depth of 4,000 cubits (6,666 feet). Anywhere near the center of this enormous basin, with a radius of 250 miles, no one aboard a ship floating therein would have been able to see land in any direction – especially considering the elevated humidity. And no non-migratory bird (like a raven or a dove), would have been able to reach any of the surrounding snow-covered peaks and return.

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

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

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

While the world's climate would have been altered after an asteroid strike of this magnitude and velocity, it is hard to quantify the amount of additional rain which would have fallen, but the rains would have been torrential.

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

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There are a few loose ends I would like to tie up before we leave the deluge and move on to the story of 'Abraham and the formalization of the Covenant. In *Bare'syth* / Genesis 8:1, we read...

“God (*wa 'elohym* – the Almighty) remembered and proclaimed the truth about (*zakar 'eth* – recalled and spoke about these events pertaining to) Noah (*Noach* – the Trustworthy Guide and Reliable Leader who directs us 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), **along with all of the lifeforms** (*wa 'eth kol ha chayah* – and also every living creature; from *chay* – to live and be alive), **including all the animals** (*wa 'eth kol bahemah* – beasts, wild animals, or livestock) **which were with him** (*'asher 'eth huw'*) **in the Ark** (*ba ha tebel* – within and aboard the protective vessel).

So then (*wa*) **God** (*'elohym* – the Almighty) **caused the Spirit** (*ruwach*) **to pass over** (*'abar 'al* – to cross from one side to the other (hifil imperfect – making God the one who was extending His Spirit and continuously directing the outcome)) **the region** (*ha 'erets* – the land and territory where people had lived) **and the waters** (*wa ha maym* – the various forms and sources of water) **subsided and receded** (*shakak* – diminished and abated).” (*Bare'syth / In the Beginning / Genesis 8:1*)

Simply stated: If we remember Yahowah, He will remember us. And considering who He is and who we are, that's a pretty good deal.

Noach and his family had been “passed over” as a prophetic example of what would happen in Egypt at the inception of the Exodus during the first Passover. The Ark was a symbol for Yahowah's Set-Apart Spirit, protecting Noach during the storm and extending his life.

Searching for Noach's Ark seems to be more captivating to people than considering Yahowah's Word and finding the reason behind the story of the flood. The Ark floated above a corrupt world to introduce us to the concept of the Covenant. And yet ignorant of its purpose, countless people have mounted expeditions to Mount Ararat, and even more have scoffed at them. So that we do not leave this stone unturned, let's consider what Yahowah revealed.

“The waters withdrew and returned (*wa ha maym shuwb* – the various sources of water departed, going back to where they had come (qal imperfect)) **out of the region** (*min 'al ha 'erets* – from above and over the people and their cultures in the territory).

Departing and traveling back (*halak wa shuwb* – moving and returning, withdrawing on their journey, turning around and progressing (qal infinitive)) **the waters** (*ha maym*) **receded** (*chaser* – went down, decreasing and diminishing (qal imperfect)) **at the conclusion of** (*min qaseh* – at the end, from the extreme limits, and from the point it was finished at) **one hundred fifty days** (*chamishym wa me'ah yowm*).” (*Bare'syth / In the Beginning / Genesis 8:3*)

It is so obvious, it is hard to fathom why no one has mentioned it. The verb *shuwb* means “to return.” Since the flood waters did not go back to the sky, it means that the principal source of the deluge was the place to which they returned: the sea. The region was inundated with water as a consequence of an asteroid strike and resulting tsunami. The waters would eventually depart, traveling back from their furthest extent to the sea one hundred and fifty days after the onslaught.

As a result, the Ark would go with the flow until its keel hit ground...

“The Ark (*wa ha tebah* – protective vessel) **came to rest** (*nuwach* – to the resting place, a word which likely served as the basis of Noach's name) **in the seventh** (*ba ha shaby'iy*) **month** (*ha chodes* – time of renewal), **on the seventeenth day** (*baha sheba'athym 'asar yowm*) **of the month** (*la ha chodesh*) **among** (*'al* – on, near, close to, before, toward, or in proximity to) **the mountains** (*harey* – hills and ridges, high country and elevated terrain (plural)) **of 'Ararat** (*'Ararat* – a kingdom, territory, and volcanic range; from *'arar* – the negation of a curse which invokes harm).” (*Bare'syth / In the Beginning / Genesis 8:4*)

God did not say that the Ark was “on Mount Ararat.” *Harey*, in the plural, can mean “high

country and ridgelines, mountains and hills,” but not “mount.” Further, ‘*al* can mean “near, before, close to, and toward” just as easily as “on.” Having descended with the returning waters, the Ark would have been pushed away from the high country and ridgelines. It is not only basic hydrodynamics, this is what Yahowah described.

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

There has been one credible account regarding the resting place of the Ark. Ron Wyatt saw an aerial photograph from Turkish military files of a ship-shaped object in the mountains twenty miles south of Mount Ararat. Before he decided to investigate, he confirmed the location by building a three-dimensional model of the area in a large tub along with a replica ark. He watched as the waters retreated and noted that his replica flowed down and away from the highest peaks, placing it near the location in the aerial photograph. His story is detailed in the *Discovery Volume* published by the Wyatt Archaeological Research and in a two-hour video presentation: *Discovered: Noah’s Ark*. I have read it, seen it, been to their museum in Tennessee, and interviewed Ron’s widow, Mary Nell Wyatt. (Now Ms. Lee after remarrying.)

The evidence Ron marshals is sufficient to confirm his findings to someone familiar with Yahowah’s testimony due to the dimensions and location and likely insufficient to prove it to a skeptic due to the condition of the remains and difficulty of traveling through the war-torn region of Eastern Turkey. However, you can use the satellite view on Google Maps as I have done to see the splayed and fossilized remnant of the Ark. It is in Turkey’s Noah’s Ark National Park located 2000 meters above mean sea level less than 100 kilometers northeast of Lake Van along Turkish route E99. It is 30 kilometers south of Mount Ararat (5137 meters), 30 kilometers west of the Armenian border, and 20 kilometers north of Iran. The GPS coordinates are 39 26 26 N, 44 14 5.3 E. Also found and pictured were massive drogue stones, which were used to create drag and keep the bow of a ship turned into the wind for stability.

Before we leave this passage, however, know that the “seventh month” is the most important on Yahowah’s calendar. It is home to three *Miqra’ey* | Invitations to be Called Out and Meet: *Taruw’ah* / Trumpets (the 1st day of the 7th month), *Yowm Kippurym* / Day of Reconciliations (the 10th day of the 7th month), and *Sukah* / Shelters (the 15th day of the 7th month). The seventeenth day of the seventh month would place it in the midst of Yahowah’s final eight-day party of the year. This may be why in *Bare’syth* / Genesis 8:4, Noah and his family were shown camping out with God and celebrating His protection in harmony with the future *Miqra’*.

Based upon a lunar month of approximately 29½ days, 70 days after the *Sukah* | Shelter’s celebration...

“The waters continued their journey (*wa ha maym hayah halak* – the various sources of water were on the move) **and receded** (*wa chaser* – diminished, went down, abated, and decreased) **until** (*‘ad* – up to, providing extensive additional witness to the evidence into perpetuity) **the tenth month** (*ha chodesh ha ‘asyry*). **So on the first** (*ba ‘echad*) **of the tenth** (*ba*

ha 'asyry) **month** (*chodesh* – time of renewing light on the moon’s surface), **the tops** (*ro 'sh* – the uppermost heights and source) **of the hills** (*harym* – mountain ridges and elevated terrain) **became visible** (*ra 'ah* – were witnessed and able to be seen).” (*Bare 'syth* / In the Beginning / Genesis 8:5)

That is to say, they were no longer concealed and blanketed in snow.

Yahowah repeats things He wants us to understand and never forget. Forty is the time designated in the Towrah as the completion of a period of testing.

“**And then** (*wa*) **it came to pass** (*hayah*) **after** (*min*) **the completion** (*qets* – the duration, end, and finish, the destination and limit) **of forty** (*'arba 'ym* – that which makes square) **days** (*yowm*), **Noach** (*Noach* – the Trustworthy Guide and Reliable Leader who directs us 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), **opened** (*patach* – reached out and responded, freeing) **a window** (*'eth chalown* – a portal for light) **of the Ark** (*ha tebel* – protective vessel) which to get the most out of this beneficial relationship and journey through life), **he had acted to fashion and form** (*'asah* – he had prepared and engaged to make happen.” (*Bare 'syth* / In the Beginning / Genesis 8:6)

With Yahowah, we always have access to the light, a portal to see God, and a window of opportunity. And we can measure time in periods of forty as we count the years from the Garden back to the Garden. Specifically, there will have been two sets of 40 Yowbel years from 3968 BCE to 33 CE – each demarking monumental events in our return. That is, so long as we do as Noach had done, and engage, opening the window to the heavens.

Ravens are smart, but that only gets a person so far, and often into trouble. And they are as black as black ever gets. They are also mean. Therefore, the moral of this story is that not every approach to God works.

“**And he sent out** (*wa shalach* – he dispatched and sent away) **a raven** (*'eth ha 'oreb* – a corvid, a black and unclean winged creature; from *'arab* – to grow dark and live without the light, to be an Arab making pledges and vows as a result of mixing together and commingling the ideas of others, and to swarm in as an *'ar* – adversary and foe). **It went about leaving the area** (*yatsa* – left and carried on, spreading out broadly while expressing its frustration) **and then turned around and came back** (*wa shuwv* – changed direction and returned) **until** (*'ad*) **the waters** (*ha maym*) **were dried up** (*yabesh* – were gone) **from the area** (*min 'al ha 'erets* – away from and above the region where people established their cultures and communities).” (*Bare 'syth* / In the Beginning / Genesis 8:7)

Neither the Ark, Covenant, Towrah, or Yahowah would be served by a black bird. The raven was clever, but useless – not unlike the men who had once lived here.

In the 8th verse, the universal symbol for Yahowah’s Spirit is revealed...

“**Then** (*wa*) **he sent forth** (*shalach* – he dispatched and sent out) **a dove** (*'eth ha yownah* – one who sparkles with passion and enthusiasm; from *yayn* – to be effervescent and eager, living life with vitality and gusto, while also enjoying a sip of wine during a feast, an acceptable and clean bird [also the name of the prophet whose journey symbolized the purpose and nature of the Ark, Covenant, and Spirit]) **from him** (*min 'eth huw*) **to see** (*la ra 'ah* – to witness and perceive) **if** (*ha*) **the waters** (*ha maym*) **had receded and become of little concern** (*qalal* – grown smaller, losing elevation, while becoming less significant) **from upon** (*min 'al*) **the surface of the ground** (*paneh ha 'adamah* – from appearing on the soil). (*Bare 'syth* 8:8)

However (*wa*) **the dove** (*ha yownah* – the one who sparkles with passion and enthusiasm) **did not find** (*lo' matsa'* – did not learn about nor discover) **a resting place** (*manowach* – a home and abode for recuperation) **for the soles of her feet** (*la kaph regal hy'* – concerning the approach of an open hand or her foot) **and so she returned** (*wa shuw'b* – came back) **to him and to the Ark** (*'el huw'* *'el ha tebel*) **because the waters were still on the face** (*ky maym 'al paneh*) **of the entire region** (*kol ha 'erets*).

And so (*wa*) **he reached out his hand** (*shalach yad huw'* – he extended his hand) **and grasped hold of her** (*wa laqach hy'*) **and brought her** (*wa bow' 'eth hy'*) **into the Ark with him** (*'el huw'* *'el ha tebah*). (*Bare'syith* 8:9)

Then (*wa*) **he waited another** (*yachal 'owd* – he extended the time in expectation of a resolution) **seven days more** (*shib'ath yowm 'acher*) **and again** (*wa yasaph*) **he sent forth** (*shalach* – he dispatched and sent out) **the dove** (*'eth ha yownah* – one who sparkles with passion and enthusiasm, who is effervescent and eager, living life with vitality and gusto) **from the Ark** (*min ha tebel*). (*Bare'syith* 8:10)

And (*wa* – so) **the dove** (*ha yownah* – the one who sparkles with passion and enthusiasm; from *yayn* – to be effervescent and eager, living life with vitality and gusto, as well as to enjoy a sip of wine during a feast, an acceptable and clean bird [also the name of the prophet whose journey symbolized the purpose and nature of the Ark, Covenant, and Spirit]) **came to him** (*bow' 'el huw'* – came back to him) **around dusk** (*la 'eth 'ereb* – during the approach of evening, near sundown, and before the darkness), **and behold, noting** (*wa hineh* – please look up and pay close attention to) **the freshly picked** (*taraph* – a recently plucked) **olive branch with a leaf** (*zayth 'aleh* – foliage from an olive tree, including a leaf and a stem; from *'alah* – to ascend, rising up and an unused root for *zayth* meaning to be brilliant and bright) **in her mouth** (*ba peh hy'* – within the orifice for breathing, communicating, and ingesting nourishment).

And therefore (*wa*) **Noah** (*Noach* – the Trustworthy Guide and Reliable Leader who directs us to a safe and peaceful place) **knew** (*yada'* – he became aware and acknowledged, he was shown and understood, and by being observant he acquired and became familiar with the information he needed to realize and comprehend something vitally important (qal imperfect – he actually, literally, and genuinely, in concert with the relationship between him and the dove, became cognizant with unfolding consequences which led to continual understanding through ongoing observation)) **that, indeed** (*ky* – truly and reliably), **the waters** (*ha maym* – the many sources and states of water) **had receded and were no longer a concern** (*qalal* – had lost elevation while becoming less significant) **throughout the region** (*min 'al ha 'erets* – from upon the land).” (*Bare'syith* / In the Beginning / Genesis 8:11)

Let's address some of the symbolism associated with the dove. *Ha yownah* describes the kind of life Yahowah would like us to live. The Covenant's children ought to sparkle with passion and enthusiasm. As heirs of the universe, we should be effervescent and eager, living life with vitality and gusto. Even the notion that we enjoy a sip of wine during a feast is telling because of its symbolic nature during the feast of Passover. Lastly, *Yownah* | Jonah is the name of the prophet whose journey symbolized the very purpose of the Ark, the Covenant, and the Spirit.

The raven represented the dark, albeit clever, demonic spirits which had led the men in this region astray. The dove is symbolic of the Set-Apart Spirit of Yahowah. She was feminine, as is our Spiritual Mother.

The reason that the dove was not initially successful was to demonstrate the value of perseverance. If we prevailed with our first attempt, there would be no challenges to overcome, no opportunity for growth, nor occasion to reveal our fortitude and character. For example, I have worked at this so long and have learned so much, I am on my eighth edit of *Yada Yahowah*. I have recomposed every translation and rewritten most of the commentary. It is exciting because the improvements demonstrate that I have grown in knowledge and understanding.

But there is more. The dove explicitly returned to the Ark to be with Noah. And Noah received her, reaching out his hand and grasping hold of her. It is exactly what Yahowah wants us to do with Him – which is why He is shown in His name  reaching down and out to us and offering an open hand.

Yahowah is also teaching us that His plan of reconciliation and redemption is not instantaneous, but instead plays out over the course of 7000 years – represented in this case by the additional seven days. Moreover, He too will return around dusk – just before the world turns hideously black.

The “*zayth ‘aleh* – olive branch” is also revealing in that the olive represents the Spirit. She is a source of light, nourishment, healing, and longevity – as is the olive. The fruit’s oil provided the purest form of light known in the ancient world. By its flame, dark places were brightened and people who read in its glow were enlightened. Olive oil was not only healthy; it was medicinal, healing those who were suffering.

Dowd, with whom Yahowah will return, is represented by the “*‘aleh* – branch” which enables us “to ascend, rising up” to God as we become “*zayth* – brilliant and bright.” Even the “*peh* – mouth” is a metaphor in that we breathe through it to live, communicate with it to share God’s Word, in addition to ingesting the nourishment She provides using it.

And speaking of such things, we have another affirmation that the entire world wasn’t flooded. For an olive branch to be recently plucked, tender and fresh, there were trees above the floodwaters. An olive tree will not survive a month, much less a year, with wet feet.

Moving on to the most empowering word in the Hebrew language, as a result of the Dove, representing the Spirit, Noah came to “*yada*’ – know” that which he could not otherwise see. He “*yada*’ – became aware and acknowledged, was shown and understood” what he needed to know.” By “being observant he acquired the information he wanted such that he could comprehend something vitally important to his family’s survival.” *Yada*’ is used in the title of these books because we need to know to live.

The true story of the man named *Yownah* | Jonah is not a fish tale, but is instead a stirring depiction of Yah’s Spirit. Its prophetic implications are presented in the “*Pesach* – Passover” chapter in the *Miqra’ey* | Invitations volume of *Yada Yahowah*.

As is the case with the Covenant, our journey with God is just beginning when His escort out of man’s world concludes. What follows suggests that Yahowah is especially supportive of families. He continues to be interested in the well being of animal life. And it appears that we will continue to be productive.

“Then God spoke to Noah to say (*wa ‘elohym dabar ‘el Noah la ‘amar*), (*Bare’syth* 8:15) **‘Come out** (*yatsa*’ – go out) **of the Ark** (*min ha tebah* – from the protective vessel), **you and your wife, your sons and your sons’ wives** (*‘atah wa ‘ishah ‘atah wa ben ‘atah wa ‘ishah ben ‘atah*) **with you** (*‘eth ‘atah*). (*Bare’syth* 8:16)

Bring out with you (*yatsa* 'eth 'atah) **every one of the living creatures** (*kol ha chayah*) **which, beneficially, were with you** ('asher 'eth 'atah)...**so that they may be fruitful** (*wa parah* – so that they may be productive and flourish) **and become numerous** (*wa rabah* – rearing offspring and continuing on, increasing and multiplying) **throughout the land** ('al ha 'erets).' (*Bare'syth* 8:17)

And then (*wa*) **Noach** (*Noach* – the Trustworthy Guide) **went out** (*yatsa* ' – left, going forth to continue to be productive), **his sons and his wife** (*ben huw' wa 'ishah huw'*), **and his sons' wives** (*wa 'ishah ben huw'*) **with him** ('eth huw'). (*Bare'syth* 8:18)

Every one of the lifeforms (*kol ha chayah*)...**by their genus** (*la mishphachah* – according to their species, classification, and family categorization) **came out of** (*yatsa' min*) **the Ark** (*ha tebah* – the protective vessel). (*Bare'syth* 8:19)

Then (*wa*) **Noach** (*Noach* – the Trustworthy Guide and Reliable Leader who directs us to a safe and peaceful place) **built** (*banah* – constructed for the restoration of the family and to continue to establish the family name; feminine of *ben* – child (qal imperfect)) **an altar** (*mizbeach* – a place to question the who, what, where, when, and how of a sacrifice; from *my* – an interrogatory asking who, what, where, when, why, and how questions about *zabach* – a sacrifice) **to approach** (*la* – to move toward and draw near, in reference to and concerning) **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).

So he selected and accepted (*wa laqach* – he obtained and grasped hold of, taking) **some from each** (*min kol* – a part of every) **of the clean** (*ha tahowr* – the unblemished and restoring) **animals** (*ha bahemah* – both wild and domestic animals, often descriptive of herding animals such as sheep and other livestock) **and some from each** (*min kol*) **of the clean birds** ('owph tahowr), **and lifted them up, raising them** (*wa 'alah 'olah* – going up and ascending with them) **at** (*ba*) **the altar** (*mizbeach* – a place to question the who, what, where, when, and how of a sacrifice; from *my* – an interrogatory asking who, what, where, when, why, and how questions about *zabach* – a sacrifice).” (*Bare'syth* / In the Beginning / Genesis 8:20)

The exodus from the Ark was clearly a celebration of family and life. These are the two things God holds dearest.

Next to life and family, Yahowah values freedom. He did not keep these men and women or the animals cooped up inside the Ark any longer than was necessary to secure their safety and freedom. The door was opened for all to live, reproduce, grow, and explore.

Noach's first thought as he disembarked was to thank Yahowah, showing his appreciation for sparing his life, his sons' lives, his wife, and his sons' wives, in addition to the lives of all of the animals aboard the Ark. In this regard, he “*banah* – built” something. He did not get down on his knees, did not pray, and did not worship God. He went to work, “*banah* – constructing something expressly designed to demonstrate the restoration of life and the continuance of the family name.”

Banah is the feminine of *ben* | son and is thus inclusive of the sons and daughters of God. It serves as the basis of *beyth* | family, which in turn is the root of *beryth* | Covenant.

It was long after my first seven iterations of *Yada Yahowah* when translating *Yasha'yah* / Isaiah 9 that I discovered something truly remarkable linguistically. There are scores of essential Hebrew words comprised of an interrogatory, typically *ma* or *my*, and a verb, such as *qara*' (to invite), *shaphat* (to decide), or in this case *zabach* (to offer a sacrifice). In each case, the addition

of the interrogatory encourages us to ponder the “who, what, where, why, when, and how” of the verb’s action. *Miqra’ey*, therefore, speaks of pondering the who, what, where, why, when, and how questions associated with Yahowah’s seven “Invitations to be Called Out and Meet. *Mishpat*, as a compound of *my* and *shaphat*, addresses the various means to exercise good judgment and make an informed decision regarding the means God uses to resolve disputes. Likewise, *mizbeach* is a place to question the who, what, where, why, when, and how of a sacrifice. It was introduced at this time so that we would contemplate how, when, where, and why, even how, Yahowah became the sacrificial offering which enabled us safe passage from Earth to Heaven.

The altar was built expressly to approach Yahowah, not the Lord, G-d, Jesus, Allah, HaShem, or Adonai.

‘Alah (a verb) and *‘olah* (a noun) are spelled identically in the text – אָלַח. *‘Alah*, the actionable root defining the noun, *‘olah*, means “to go up, to ascend, and to rise.” By extension it conveys “to be lifted up, taken up, offered up, withdrawn and carried away.”

The letters – אָלַח – reveal that we should see ourselves reaching up to grasp hold of the shepherd’s staff which is being offered to lift us up and out of harm’s way. As the ultimate Shepherd, Yahowah wants His flock to view Him in this way and then respond.

The *‘olah* vocalization is typically translated as “a burnt offering” because the fire which is deployed in the process of making a sacrifice causes the essence of it to rise up as smoke. However, there is no hint of “*zabach* – sacrificial offering” or “*esh* – fire” in the word, itself. And as we shall discover as we progress in our study, verbs define nouns in Hebrew. Therefore, *‘olah*’s definition must be consistent with *‘alah* | to ascend.

All we can say for certain is that Noah ascended with these animals and considered this offering as symbolic of him and his family being withdrawn from the flood and carried away from the mess men had made so as to be lifted up to God.

Should Noah have prepared these animals so that his family and the other carnivores could be fed, they would have consumed the edible portions. Only that which could not be consumed by man or beast would have been burnt up within the fire that would have been kindled to cook the meat. The resulting smoke would have been seen as symbolically rising up to the heavens. The family would have gathered together around the warmth and light of the fire to share a nurturing meal while engaging in meaningful conversation.

Further, should this have occurred, the lesson for us is that, to preserve life, a life has to be sacrificed. Men and women are imperfect. The consequence of (not punishment for) our propensity to be wrong is death leading to separation – which is the penalty. The remedy is singular: reconciliation through redemption to be perfected. Yahowah orchestrated the sacrifices required on *Pesach* and *Matsah* for us to enjoy *Bikuwrym*, *Shabuw’ah*, *Taruw’ah*, *Kippuryim*, and *Sukah*.

“Then (wa) Yahowah (*Yahowah* – the proper pronunciation of YaHoWaH, our *‘elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration) **discerned and accepted the spiritual implications** (*yruwach* – perceived and delighted in the personification of spiritual acceptance; first person acknowledgement of the *ruwach* – Spirit) **associated with the pleasing aroma** (*‘eth rych ha nychowach* – implied by the pleasant and soothing smell; from *ruwach* – spirit and *nuwach* – to settle down, rest, and remain).

And (wa) Yahowah (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence) **declared** (*‘amar* – promised and claimed) **in His heart and based upon His**

judgment (*ba leb huw'* – in accord with His thinking and reasoning (note: in ancient Hebrew the heart was the seat of judgment while the liver was seen as the source of emotion)), **'Beyond what would be expected and necessary, I will no longer enjoin My** (*lo' yasaph 'owph* – I will never again increase nor subsequently without just cause associate My) **contempt** (*qalal* – disdain and lack of regard) **for the earth** (*'eth ha 'adamah*) **because of** (*ba 'abuwr* – on account of) **mankind** (*ha 'adam* – the descendants of 'Adam, the first man conceived in God's image), **even though** (*ky*) **the thoughts, inclinations, and motivations, the disposition, intentions, and judgment** (*yetser leb* – the reasoning and desires, the wishes and wants, the emotions and choices, from the way issues are framed, including the justification for so many imaginary religious myths) **of man** (*ha 'adam*) **are bad, no good, and wrong, evil and harmful** (*ra'* – errant, wicked, and improper, of no value, miserable, and troubling, vicious, corrupting, and immoral, undesirable and displeasing, injurious and malignant, miserable, afflicting, and sad) **from his very beginning** (*min na'uwrym huw'* – from his childhood and early life as a boy or girl, right from his start in his youth).

Further (*wa*), **besides what would be expected and necessary, I will no longer have** (*lo' yasaph 'owph* – I will never again increase nor subsequently without just cause enjoin) **physical contact** (*la nakah* – such a destructive blow) **with every** (*'eth kol* – with all) **lifeform** (*chay* – living creature) **as** (*ka 'asher* – consistent with the way) **I have done** (*'asah* – I have acted and engaged at this moment in time (qal perfect)).” (*Bare'syth / In the Beginning / Genesis 8:21*)

Yahowah viewed what Noach had done to show his appreciation favorably. He “*yruwach* – discerned and accepted the spiritual implications” of Noach continuing to engage and build upon the relationship and his decision to lift up the birds as a symbol of his gratitude. There is every reason in this instance to see *yruwach* as the “personification of spiritual acceptance, a first-person acknowledgement of the *ruwach* – Spirit.”

And if the birds were being prepared such that they would nourish man and beast, God enjoyed the “*rych ha nychowach* – pleasant and pleasing smell” of the fire and of food roasting upon it as the lifeforms He had conceived and created sought to “*nuwach* – settle down and remain, even rest” after their arduous journey.

This reveals some useful insights into God's nature. When we engage and do as He has instructed, and then actively demonstrate our appreciation for His guidance and support when things materialize as He has promised, it pleases Him. He recognizes and accepts the spiritual implications of this approach.

If the birds were simply lifted up such that they could fly away, Yahowah took this as a sign that Noach appreciated his freedom, too. And if they were prepared and cooked above a roaring fire, we discover that God does not mind killing if it is done humanely and serves a purpose. And that is especially true if it is part of a celebration of our life together, and thus in a manner consistent with the Miqra'ey.

And yet this is just the beginning of what has been revealed. This is a most extraordinary confession – something we very seldom see from God. He is struggling with the very same issue I have sought to resolve throughout these translations. We know that Yahowah cleansed the earth on behalf of Noach so that His relationship with mankind would endure. But what about the animals? Was man's toxic nature being scrubbed from the region so that they would no longer be viciously attacked or abused, or were they collateral damage?

Since the words Yahowah selected allow for either interpretation, I chose to render them such that they reflect the nature and character of the God I have come to know. It is the God who made this confession. And should I have been wrong, if the preponderance of animals apart from man were wiped away within this region instead of being wiped clean, then the attitude which precipitated that response no longer exists and will never be seen or experienced again.

The implications are intriguing. While it isn't my place to judge, and none among us would have done better, God appears to be saying that His approach may have been excessive – which may imply that it was, at least in part, born out of frustration. The world He had so meticulously conceived was being polluted by a creature He had created for the opposite purpose – to tend to His Garden. Rather than celebrating life, man had become a vicious predator. Instead of meaningful conversation and exciting exploration, man was awash in a sea of lies and conquests. The part of Himself He had given us, His *neshamah* | conscience, was now a weapon. The hands He had fashioned to hold His own were grasping spears. Everything He had worked so hard to achieve, His hopes and aspirations for a family, was for naught.

And truthfully, all He gained was time. By eliminating men and women with a *neshamah* | conscience, and starting again with one responsive man and his family, we would gain the thousand years we humans would need to find our way back to the Garden.

Therefore, in Yahowah's judgment, beyond what would be necessary and expected to facilitate His means for us to reconcile our relationship with Him and return to *'Eden* | the Joyous place where we belong, He would never again enjoin His contempt, for what men and women would collectively become, against any other lifeform or against the earth, itself. That is not to say He will not continue to hold humanity accountable for our deadly deceptions, our covetous conquests, or our oppressive nature. He has and He will, but He will do so as I have rendered the account of the flood – to wipe away that which is harmful so that life may thrive.

Yahowah's admission regarding man is polarizing. He says that we are contemptible and that He has lost respect for us. That is a far cry from Judaism, where the Talmud states that "*yetzer ra'* isn't a bad thing since it was created by G-d. And all things created by G-d are good." It is the antithesis of Christianity, where that religion's mythical god loves everyone except Jews, whom He despises.

Let there be no doubt on the question, is man basically good or evil? God answered it unambiguously and unequivocally. **“Indeed, truthfully and reliably (*ky*) the thoughts, inclinations, and motivations, the disposition, intentions, and judgment (*yetser leb* – the reasoning and desires, the wishes and wants, the emotions and choices, from the way issues are framed, including the justification for so many imaginary religious myths) of man (*ha 'adam*) are bad, no good, and wrong, evil and harmful (*ra'* – errant, wicked, and improper, of no value, miserable, and troubling, vicious, corrupting, and immoral, undesirable and displeasing, injurious and malignant, miserable, afflicting, and sad) from his very beginning (*min na 'uwrym huw'* – from his childhood and early life as a boy or girl, right from his youth).”** (*Bare'syth* / In the Beginning / Genesis 8:21)

According to our Creator, to the smartest and most reasonable Judge in the universe, we are rotten to the core. Collectively and individually, whether young or old, humanity is generally wrong about everything. Our thoughts, inclinations, and motivations, our disposition, intentions, and judgment are errant and of no value, even troubling and disagreeable, vicious and corrupting.

It has long been my conclusion, especially after having traveled the world, having studied religion and politics, and having considered the rise of civilizations and now nations, that men and women individually have the capacity for good or bad, and typically demonstrate both during their lives. However, that is not true of mankind collectively. There has never been a benevolent civilization, a nation that educates rather than indoctrinates its people, or an institution either based upon or committed to pursuing the truth. Collectively, man is deadly and oppressive. Our religions and political schemes have caused this to be so.

This is not my opinion but, instead, an informed and reasoned conclusion proven correct based upon Yahowah's admission. Should you disagree, should you prefer a religious, patriotic, humanistic, socialistic, or conspiratorial view to God's, take up your argument with Him and see where it leads.

There are several possibilities regarding when our “*yetser leb* – reasoning and desires, wishes and wants, emotions and choices, opinions and justifications” go *ra' | bad*. *Min na'uwrym* can mean “from our childhood and youth” to describing an “indefinite time in life when we are a young boy or girl.” It is “early in life” and thus essentially “right from the beginning.” And that being the case, is God then also admitting that humanity went bad right from the start?

In Judaism, Christianity, and Islam, God is omnipresent, and thus micromanaging every eventuality. And while He was decidedly involved during the flood, that has not been the case for the past five thousand years. He said, “**Further** (*wa*), **besides what would be expected and necessary, I will no longer have** (*lo' yasaph 'owph* – I will never again increase nor subsequently without just cause enjoin) **physical contact** (*la nakah*) **with every** (*'eth kol*) **lifeform** (*chay* – living creature) **as** (*ka 'asher*) **I have done** (*'asah* – I have acted and engaged at this moment in time (qal perfect)).” (*Bare'syth / In the Beginning / Genesis 8:21*)

God was not saying that He created a flawed product. He is instead making us aware of the human tendency to use what He gave us poorly. Yahowah is telling us that the way we react, the way we think, is instinctively flawed, causing many, if not most, to be wrong. He is telling mankind that we are not using our *neshamah | conscience* properly. As a result, the negative aspects of *ra' | bad* which developed outside of 'Eden have become pervasive – much more popular than good, truth, or God.

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

You may feel good calling Yahowah “Lord.” You may like the way “Jesus Christ, Christian, Gospel, Bible, and Church” roll off the tongue. You may enjoy Christmas, Halloween, and Easter. You may be able to justify an ignorance of the seven Miqra'ey and the Shabat. Or you may prefer obeying the 613 laws imposed by Maimonides and afflicting yourself on Yom Kippur. But that does not make wrong, right. It does not make bad, good.

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

Yahowah's restored love affair with humankind had been restored...

“**Now** (*wa*) **pay attention to Me** (*'any hineh*), **I will affirm and further establish** (*'any quwm* – I, Myself, will take a stand to confirm and honor) **My Covenant** (*'eth beryth 'any* – with

My Family-Oriented Relationship Agreement) **through you** (*'eth 'atah*) **and with your offspring** (*wa 'eth zera' 'atah* – by way of what you sow) **after you** (*'achar 'atem* – following you).” (*Bare'syth / In the Beginning / Genesis 9:9*)

Let's never lose sight of the realization that this is Yahowah's *Beryth* | Covenant. He is offering to include us in His Family and share His Home with us.

And just as Noach listened to Yahowah and followed His instructions, we must do the same if we want to be included in the journey of a lifetime. We can look up toward the Heavens as the sun light returns after a rainy day and see God's promise emblazoned on the sky.

“So (*wa*) **I will confirm** (*quwm* – establish and affirm, take a stand and then rise up to honor) **My Covenant** (*'eth beryth 'any* – with My Family-Oriented Relationship Agreement) **with you** (*'eth 'atah* – through you) **such that all humans with a propensity to preach** (*wa kol basar* – every person with a popular message) **are never cut off from the living** (*lo' karat* – cut down and banished) **again** (*'owd*) **by the inundation of flood waters** (*min maym ha mabuwI*).

Never again shall there be (*wa lo' hayah 'owd*) **an overwhelming deluge** (*mabuwI* – flood) **to wipe out the corruption** (*la shachath*) **on the earth** (*ha 'erets* – through the land). (*Bare'syth / Genesis 9:11*)

In addition (*wa*) **God said** (*'elohym 'amar* – the Almighty promised), **‘This is the sign** (*zo'th 'owth* – this is the signal and banner) **of the Covenant** (*ha beryth* – of the Family-Oriented Relationship Agreement), **which, to show the way to the benefits of the relationship** (*'asher* – to reveal the proper path to walk to get the most out of life), **I am offering** (*'any nathan* – I am giving and bestowing) **for the purpose of understanding between Me** (*bayn 'any* – for you to make the proper connections to comprehend) **and between you, to make a genuine connection with you** (*wa bayn 'atem* – so that you might more fully appreciate and comprehend), **and between every soul** (*wa bayn kol nepesh*) **who benefits from the relationship** (*'asher*) **with you** (*'eth 'atem*) **for all future generations** (*la dowr 'owlam* – dwelling places and families throughout time). (*Bare'syth / Genesis 9:12*)

I am offering (*nathan* – I am giving and bestowing) **My bow, a rainbow** (*'eth qesheth 'any*), **within the water vapor** (*ba 'anan* – in the water suspended in the air).

And it shall be (*wa hayah* – so it will exist as) **the sign** (*la 'owth* – the standard, banner, ensign, and symbol) **of the Covenant** (*Beryth* – Family Relationship Agreement) **for you to better understand Me by making this connection** (*bayn 'any*) **and also with the land** (*wa ha 'erets* – with the earth and material realm).” (*Bare'syth / In the Beginning / Genesis 9:13*)

There would be seven colors in Yahowah's bow, with red, orange, yellow, then blue, indigo, and violet on the perimeter and green, the color of growth, in the center. This same formula of three luminaries on either side of a center candle which is reflected in His Menorah. The most growth-enabling of the Miqra'ey, *Shabuw'ah* | the Promise of Seven, is set between three Spring and three Fall Feasts. There is much to consider in this sign, one posted in light and written upon the heavens. Even the spectrum in which these seven colors emerge is comprised of seven elements: gamma rays, x-rays, uv rays, light, infrared, microwaves, and radio waves.

Noach's willingness to act upon Yahowah's instructions made it possible for the Almighty to convey the benefits of His Covenant through this remarkable craftsman and mariner – crafting a rainbow of light and water. He has led us away from the darkness of man to the Promised Land.

As a reflection of my love for Yahowah, His Covenant, His Invitations, and His people, here are some of my musings on rainbows...

And it was all for 'Adam | Humankind...

Red: *Pesach* | Passover – *life*

for... 'Adam | Mankind by Yahowsha'

Pe'ah – splendor

Pa'ar – to endow with honor

Pagash – to approach and meet

Padah – to redeem and ransom

Pidyowm – redemption and freedom

Peh – mouth for verbal communication

Puwach – to speak

Puwq – to be given what is required

Puwrah – winepress

Pazaz – to refine

Pala' – marvelous and wonderful

Palat – to be rescued and saved

Palal – to intervene and provide justification

Palas – to observe and contemplate

Paneh – to appear and be present

Pa'al – to act and engage, doing what is required

Pa'am – to bestow and endow

Patsah – to open

Petach – a doorway which is revealed

Pathar – to interpret the significance of words

Paqad – to recount and record, being accountable

Parah – to become productive

Orange: *Matsah* | UnYeasted Bread – *perfection*

for... *Yisra'el* | to Engage & Endure with God by Moseh

Miqra' – an invitation to be called out and meet

Mitswah – instructive conditions

Mishpat – exercising good judgment to resolve disputes

Miphthan – threshold

Maphteach – the key which unlocks and opens

Mabow' – entrance

Marphe' – restoration of health and wellbeing

Mashal – effective and memorable words

Menowrah – Yah’s seven light lamp
Mowryah – to revere Yah
Mar’eh – to see clearly
Male’ – to fulfill
Matsa’ – to discover and obtain
Matat – the gift of the relationship
Mataq – well-spoken words
Matan – a present freely offered
Matom – restored health
Mesheq – inheritance
Mish’en – provisions to support life
Mish’iy – cleansing
Mish’owl – narrow path
Malath – to save
Mishneh – second in a series of events
Mishmereth – taking responsibility
Mishkan – tabernacle
Mashyach – anointed messiah
Melek – royal rule and free advice
Mal’ak – spiritual messenger and heavenly implement
Merea’ – companion and friend
Ma’gal – direction in life
Malal – to be circumcised
Masa’ – journey
Man – nourishing food provided by God
Maym – cleansing and living waters

Yellow: *Bikuwrym* | Firstborn Children – *adoption*

for... *Yahuwdah* | Beloved of Yah by Dowd

Beyth – family and home
Beryth – covenant
Ben – son
Bath – daughter
Bakar – firstborn
Barak – to bless
Byn – making the connections to understand
Banah – building and restoring
Bara’ – creating
Baqash – searching and seeking
Ba – with, near, and within
Babah – baby
Bow’ – to arrive
Bachyr – the chosen one
Bachan – to test, probe, and examine
Bachar – to choose

Batach – to have confidence to the point of reliance

Green: *Shabuw'ah* | Promise of Seven – *growing*

for... the Beryth | Covenant by Yahowah

Shama' – listening and hearing

Shamar – observing, examining, and considering

Shaphat – to decide, exercising good judgment

Shaba' – seven and promise

Sahed – witnessing

Shebuwa'ah – sworn oath

Suwg – growing

Shachar – earnestly seeking

Shem – the name

Shabach – glorified and exuberant

Sagah – increasing and thriving

Shophar – trumpeting a message

Shalown – satisfied and content, reconciled and restored

Shemen – olive oil

Shamaym – spiritual dwelling

Blue: *Taruw'ah* | Trumpets – *knowing*

for... Tsyown | Signs Posted Along the Way by Noach

Towrah – teaching and guidance

Tsadaq – to be right and become vindicated

Tsyown – signs posted along the way

Tuwr – to explore and investigate

Tabuwnah – to understand

Ta'uwdah – written testimony

Taw – to sign the relationship agreement

Tachbulowth – to provide guidance and direction

Taqan – to be straightforward

Tselem – in His image

Taknyth – becoming an example of the plan

Tamym – to become blameless and innocent

Tahilah – to express appreciation

Tebuw'ah – to be harvested

Tashuwa'ah – free from danger, delivered and saved

Taqa' – sounding a trumpet

Indigo: *Kippuryim* | Reconciliations – *together*

for... Beyth | Family by 'Abraham and Sarah

Kaporeth – to atone and be forgiven

Kopher – to ransom
Kaphar – to make amends, to pardon, and to forgive
Katab – to write, engrave, and inscribe
Kesel – to have confidence and trust
Kasaph – to deeply desire and yearn
Kathar – to crown and adorn
Kisse' – seat of honor
Karam – working in a vineyard
Karah – preparing a feast
Keruw – supernatural beings
Kirbel – to be clothed
Kaph – open and receptive hand
Kalah – to completely fulfill
Kehah – healing
Kabas – cleansing and purifying
Ken – to be honest and right
Ky – indeed, truthfully, surely, and truly
Kuwn – to fashion, form, and establish
Koach – to be empowered
Kabowd – to be respected, valued, and rewarded

Violet: *Sukah* | Camping Out – *sharing*

for... *Ya'aqob* | the Chosen People by the *Ruwach*

Samak – sustained and supported
Samah – joyful and rejoicing
Sakar – beneficially rewarded
Sagab – strengthened and protected
Sakal – insightful understanding
Suws – pleased and delighted
Suwach – thinking rationally and clearly
Saba' – content and satisfied
Sa'eth – raised, honored, and forgiven
Shabat – celebrating the seventh day
Sha'ar – the remnant
Shuwb – have returned and are restored
Shakan – to dwell, live, remain, and endure
Shalem – to finish and completely satisfy
Sha'a' – to play

And it was all for *'Adam* | Humankind...

'Ab – father
'Ahab – love
'Adam – mankind
'Ahal – brilliant and bright

'*Aman* – trust and rely
'*Aken* – truly and surely
'*Am* – family
'*Asher* – beneficial relationship
'*Ayl* – lamb
'*Akal* – to consume and be nourished
'*Alaph* – to learn and be increased a thousandfold
'*Amanah* – binding written agreement
'*Azan* – to ponder, perceive, and respond
'*Abah* – to be willing
'*Adom* – red (first color of Yah's bow)
'*Adamah* – earth
'*Amar* – to communicate
'*Ashar* – to be guided
'*Asaph* – to gather together
'*Atah* – you
'*Echad* – one (these also begin with an Aleph)
'*Edown* – firm foundation, upright pillar, firm footing
'*El* – almighty God
'*Em* – mother
'*Erets* – land
'*Eth* – with and alongside
'*Emuwn* – to be trustworthy and reliable
'*Enowsh* – mortal man

That is a lot to reflect upon. But it is, after all, Yahowah's bow and the sign of His Covenant. And He is the Light, enlightening us through these words.

One last thought before we leave Noach and consider 'Abraham...

“Noach (*Noach* – the Trustworthy Guide) **began** (*chahal* – commenced and continued) **as a man** (*'ysh*) **of the soil** (*ha 'adamah*). **He planted** (*nata'* – set up, constructed, and established) **a vineyard** (*kerem* – cultivating vines and harvesting grapes).” (*Bare'syth* / In the Beginning / Genesis 9:20)

This is interesting for several reasons. First, Yahowah engages with people who work and who have meaningful jobs. He does not associate with professional theologians. Noach worked the land. Moseh was a shepherd, as was Dowd.

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

Lastly, the Ark was not a journey to lethargy. Noach did not disembark and retire. The same is true in 'Eden, with the Covenant, and life in Heaven. To enjoy living, to be productive and interesting, to grow, we will continue to make our contribution to the relationship.