

Mabuwl – Flood

Weathering the Storm...

There are harbingers of impending weather. Such was the case with the flood. Yahowah detailed the reasons for the deluge before it occurred so that we might be prepared for the storm currently enveloping humankind.

Consider these heralds a foreshadowing of what is to come...

“It came to pass (*wa hayah*) that, indeed by contrast (*ky*), humankind (*ha 'adam*) became common and contemptible; man was no longer special, becoming defiled, desecrated, and profane, lacking integrity and prone to inflicting injury by stabbing (*chalal*) while increasing in numbers and influence (*la rabab*) upon ('*al*) the face (*pane*) of the earth ('*adamah*).

Moreover (*wa*), daughters (*bath* – female offspring) were born (*yalad*) to them (*la hem*). (*Bare'syth* 6:1)

And (*wa*) the sons (*beny*) of the Almighty (*ha 'elohym*) saw (*ra'ah*) that by comparison (*ky*), the daughters ('*eth bath*) of the man (*ha 'adam*) were beneficial and valuable, they were perceived to be useful and thus desirable (*towb henah*). So now (*wa*) they grasped hold of and took (*laqach*) for themselves (*la hem*) women ('*ishah*) from any (*min kol*) which ('*asher*) they chose and desired, examining, testing, and probing them (*bachar*). (*Bare'syth* 6:2)

Therefore (*wa*), Yahowah (*YaHoWaH*) said ('*amar*), ‘My Spirit (*ruwach 'any*) will not remain in, nor will She contend and plead with (*lo' duwn ba*), mankind (*ha 'adam*) for an unlimited duration of time (*la 'owlam*). As a result of (*ba sa gam*) what he has preached religiously and proclaimed as an animal (*huw' basar*), his time (*yowmym huw'*) will exist as (*wa hayah*) 120 years (*me'ah wa 'esrym shanah*).’ (*Bare'syth* 6:3)

The Naphylym, addressing 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 (*ha naphylym*), existed (*hayah*) in the land (*ba ha 'erets*) in those days (*ba ha yowmym ha hem*), and also (*wa gam*) afterward ('*achar*). (*Bare'syth* 6:4)

As a result (*ken*) of their way of life ('*asher*), the sons of God (*beny ha 'elohym*) came upon and pursued (*bow' 'el*) the daughters of the man, ‘Adam (*bath ha 'adam*), and they bore children to them (*wa yalad la hem*). These were those (*hem ha 'iysh*) magnifying themselves, the victorious warriors who were powerful and acclaimed politically and militarily (*gibowr*) from the very beginning (*min 'asher min 'owlam*), the most renown individuals ('*ysh ha shem*). (*Bare'syth* 6:4)

Therefore (*wa*), Yahowah (𐤎𐤏𐤍𐤃𐤁) saw (*ra'ah*) that indeed (*ky*), the evil intent, the wickedness and depravity, the propensity to be wrong and the misery this inflicted upon (*ra'ah*) mankind (*ha 'adam*) in the land (*ba ha 'erets*) was excessive, great in magnitude and

quantity, prolific, extensive, and abundant (*rab*).

In addition (*wa*), every (*kol*) inclination, predisposition, perspective, propensity, and proclivity from which the world is perceived and issues are framed, including the preoccupation with the imaginary and mythical (*yetser*) and thoughts, cunning desires, and schemes (*machashebeth*) of his judgment and motivations (*leb huw*) were exclusively (*raq*) bad, undesirable and without merit or value, evil, wicked, and immoral, repugnant, miserable, and troubling, harmful and hindering (*ra*) every single and solitary day (*kol ha yowm*). (*Bare'syth* 6:5)

Then (*wa*) Yahowah (יהוה) truly (*ky*) grieved, regretting (*nacham*) that He had engaged with and acted on behalf of ('*asah* '*eth*) 'Adam (*ha* '*adam*) within this region (*ba ha* '*erets*). And (*wa*) He was deeply hurt that He had been misinterpreted and that His intent had been deliberately twisted and distorted ('*atsab*) effecting His motivation and thinking (*la leb huw*'). (*Bare'syth* 6:6)

So (*wa*) Yahowah (*Yahowah*) said ('*amar*), 'I will wash away, removing the impurities, cleansing while extending the boundaries (*machah*) with regard to the man ('*eth ha* '*adam*) whom for the benefits of the relationship ('*asher*) I have created (*bara*) from (*min*) upon ('*al*) the face (*paneh*) of the ground ('*adamah*), because (*min*) mankind ('*adam*) has come to prey upon and has continuously become consistent with the animals, and is now a beast, forever plundering and spoiling, seeking another victim ('*ad bahemah*), as far as ('*ad*) being a creature who is always moving around (*remes*) while preying upon birds flying about (*wa* '*ad* '*owph*) in the sky (*ha shamaym*).

Indeed (*ky*), I am grieved (*nacham*) because (*ky*) I have engaged with them ('*asah hem*).' (*Bare'syth* 6:7)

And yet (*wa*) Noach (*Noach*) found (*matsa*) favor (*chen*) in (*ba*) Yahowah's (*YaHoWaH*) eyes ('*ayn*). (*Bare'syth* 6:8)

This is ('*eleh*) a written record of the story and the genealogical record (*towledot*) of Noach (*Noach*). Noach, Trustworthy Guide and Reliable Leader (*Noach*), was (*hayah*) an upright, a correct thinking, rightminded, righteous, redeemed, innocent, and just (*tsadyq*) individual ('*ysh*) of integrity, correct, and truthful (*tamym*) in (*ba*) his generation and home (*dowr huw*'). Alongside and with the Almighty ('*eth ha* '*elohym*), Noach (*Noach*) walked (*halak*). (*Bare'syth* 6:9)

Noach (*Noach*) fathered (*yalad*) three (*shalowsh*) sons (*benym*) named (*shem*) Shem (*Shem*), Cham (*Cham*), and Yepheth (*wa* '*eth Yepheth*). (*Bare'syth* 6:10)

Now (*wa*) the region (*ha* '*erets*) in God's ('*elohym*) presence, from His perspective and in His proximity (*la paneh*), was perverted and corrupt, becoming a putrid and polluted slime pit of corruption, oppression, and decay (*shachath*).

Moreover (*wa*), the land (*ha* '*erets*) was filled, replete and overflowing, satisfied and wholeheartedly in compliance with, and was loudly proclaiming and preoccupied (*male*) with violence, cruelty, and injustice, destructive and maiming influences, terrorism as a result of everyone being wrong, brutality, killing, thievery, plunder, malice, ferocious oppression and looting without any moral restraint (*chamas*). (*Bare'syth* 6:11)

And (*wa*) God inspected (*ra'ah*) the area ('*eth ha* '*erets*), and behold (*hineh*), it was

perversed and corrupt, becoming a putrid and polluted slime pit of corruption, oppression, and decay, ravaged, rotten, and ruined (*shachath*), because (*ky*) the entirety of animalistic nature of humanity, including their every religious proclamation (*kol basar*) was perversed and corrupting (*shachath*), with their ways (*'eth derek huw'*) superimposed upon (*'al*) the earth (*ha 'erets*). (*Bare'syth* 6:12)

So (*wa*) God (*'elohym*) said (*'amar*) to (*la*) Noach (*Noach*), **'I am coming to pursue a time-constrained pruning in this location, a cutting away and separating to place limits and restrictions (*bow' qets*) on approaching My presence (*la paneh 'any*) for all mankind, including all of man's religious proclamations (*kol basar*) because, indeed (*ky*), the earth (*ha 'erets*) is filled (*male'*) with violence, cruelty, and injustice, especially terrorism as a result of everyone being wrong, maiming and malice, brutal killing, thievery and plunder, ferocious oppression and looting without any moral restraint (*chamas*) because of (*min*) their presence (*paneh hem*).**

Therefore, look, here and now (*wa hineh*), I will ravage their slime pit and destroy them and their perverse corruptions, 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 (*'any shachath hem*) along with the ground within this region (*'eth ha 'erets*).'" (*Bare'syth* / Genesis 6:13)

The mess man had made had to be wiped away before it polluted the planet to the point life would become unsustainable. So to protect the few who were still uncorrupted, Yahowah asked the one righteous man among millions...

"Choose of your own volition to engage and make (*'asah* – of your own freewill, act, performing the work to fashion (*qal imperative* – a genuine request on behalf of the relationship offered under the auspices of freewill)) for yourself (*la 'atah*) a timber (*'es* – a wooden, and thus from trees as a construction material) Ark (*tebah* – a waterproof vessel which will provide safety by floating) of resinous lumber and tar (*gopher* – laminated wood known as a glulam beam today, a combination of cypress and pine pitch).

Of your own initiative, engage to construct (*'asah* – under the auspices of freewill, choose to act and build (*qal imperfect*)) stalls (*qen* – rooms, receptacles, nests, and beds) within the Ark (*'eth ha tebah* – as part of the vessel) and cover (*wa kaphar* – coat, as in envelop, and purge so as to reconcile and clean) parts of her (*'eth hy' min*) living quarters (*beyth* – house, family home, and rooms) and exterior (*wa min chuwt*s – along with the outside) with (*ba* – in) the pitch (*kopher* – tar or other natural bituminous material like asphalt used to seal a vessel).'" (*Bare'syth* / In the Beginning / Genesis 6:14)

This is the first time we have encountered the volitional mood. Freewill is conveyed in first person as the cohortative, in second person as the imperative, and in third person as the jussive. Here, since God is speaking to Noach, with His request conveyed in the imperative mood, Yahowah is making it clear that Noach is free to accept or reject this guidance.

Moreover, the verb *'asah* is most accurately translated "engage in and act upon," making the construction participatory. Additionally, the Ark would be "*la 'atah* – for you," and thus for Noach's benefit.

I translated *tebah* as Ark because, while it would be an enormous vessel, the same word is used to describe the basket in which *Moseh* | Moses was placed to keep him safe. Therefore, *tebah*

is more about safety than size, and thus an ark rather than a ship. However, be aware that *tebah* is different than *'arawn*, the word Yahowah uses to describe the Ark of the Covenant.

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

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

Therefore, we should not be surprised that *kaphar* is also used to describe the “cover of the Ark of the Covenant which comprises the Mercy Seat.” This is where Yahowah instructed the Lowy (meaning “those who unite,” but corrupted to “Levites”) to sprinkle the blood of a sacrificial lamb to resolve the consequence of man’s sins.

As a merciful cover, *kaphar* is symbolic of the Garment of Light with which Yahowah’s Set-Apart Spirit adorns us when we are born anew from above and forgiven. This Garment of Light precludes God from seeing any of the offenses we commit so that we appear perfect in His eyes. Based upon Yahowah’s earlier depiction, Noah was a beneficiary. You will want to keep this connection to the Spirit in mind as we work through Yah’s instructions regarding the *Miqra’ey* / Called-Out Assembly Meetings – particularly Matsah, Bikuwrym, and Shabuwa’ah leading to Kippurym and Sukah.

The reason Yahowah introduced this concept so early, asking Noah to *kaphar*, or “coat and cover,” the Ark inside and out was to make sure we would not miss the metaphor. There is more to God’s protection than planks of timber. For the same reason, Yahowah called the entity being coated a *beyth*, meaning “house and home.” The symbolism here is that God wants to cover us with His Set-Apart Spirit, transforming our household into His home. Additionally, *beyth* is the root of *Beryth* | Covenant.

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

Yahowah is consistent. Whether it is the Ark or His plan and timeline, God provides us with a comprehensive explanation. Every detail is relevant, instructive, and beneficial.

“**These** (*wa zeh*) **are her production** (*'eth 'asah 'eth hy'* – are her manufacturing and actionable with genuine and ongoing implications (qal imperfect)) **relationships** (*'asher* – benefits which reveal the way to get the most out of life): **the Ark’s** (*ha tebah* – the protective vessel’s)

length (*'orek* – restraint and forbearance) **300** (*shalowsh me'ah* – related to *shiluwm* – reward and *shalowm* – recompense, restitution, and reconciliation) **cubits** (*'amah* – reach, the length of a forearm from the tip of the hand to the elbow), **her width** (*rochab hy'* – expanse and breadth) **50** (*chamishym* – fifty (indicative of Shabuw'ah)) **cubits** (*'amah* – the reach of a forearm from the tip of the hand to the elbow), **and her height** (*wa qowmah hy'* – her stature; from *quwm* – to arise, stand, be accomplished, empowered, steadfast and established) **30** (*shalowshym* – thirty; from *shalowm* – reconciliation) **cubits** (*'amah*).” (*Bare'syth* / In the Beginning / Genesis 6:15)

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

Now that we are five thousand years more advanced technologically, let's compare the Ark's dimensions to the kinds of ships most similar to it today – doing so in recognition that Yahowah provided the length, beam, and draft “*'eth 'asah 'eth hy' 'asher* – as her production relationships.” The U.S.S. Nimitz was designed to retrieve, carry, and launch aircraft. It is one of the most stable and stout ships ever built. The aircraft carrier has an overall length of 1,092 feet and features a beam of 134 feet below a flight deck which is 252 feet wide. The ratio of average width to her length is therefore 0.17. The Ark's ratio of width to length is also 0.17, making it look like Yahowah aced His classes at the Naval Academy.

In World War II, the battleship *Bismarck* was the pinnacle of German engineering. It had a ratio of length to width of 0.16. Before it was scrapped in 2010, the world's largest ship, weighing in at 261,000 tons, was the supertanker *Knock Nevis*. It was commissioned as the *Seawise Giant* but ran aground in the shallows of the Strait of Hormuz following an Iraqi Exocet missile strike in 1986. When she was refloated, the ship was renamed to distance her from that stigma. History aside, this pride of Japanese shipbuilding was 1,504 feet long and had a 226-foot beam, providing a ratio of 0.15 to one.

Continuing with our analysis, with a fully loaded draft of 80 feet, and freeboard of 30 feet, the hull of the *Knock Nevis* was 110 feet tall. For these measurements to be comparable to those given for the Ark, you would need to consider the deckhouse. And even with the *Knock Nevis*' deckhouse being built five stories tall (rising 53 feet above the hull), as opposed to the Ark's two-story superstructure, this still yields comparative ratios of overall height to length of 0.108 for the tanker and a similar factor of 0.100 for the Ark.

To put these findings into perspective, the best-preserved ancient warship from which dimensions are retrievable is Sweden's *Vasa*. This vessel, commissioned in 1628, was the largest and most advanced ship of her day, built and designed by the world's most formidable navy. And yet she sank on her maiden voyage, not even making it out of Stockholm's sheltered archipelago. Having recently raised the *Vasa* from her watery grave, naval architects have determined that the ship's proportions were not able to withstand the onslaught of wind and wave. She was 69 meters long (226 feet) overall, including an excessive bowsprit. The hull itself was 61 meters. The *Vasa* was 11.7 meters wide (38 feet), and 52.5 meters high (172 feet) from her keel to the top of her stubby mainmast. From keel to stern she rose 24.1 meters (80 feet). Without her bowsprit, the unseaworthy vessel's ratio of beam to length was a gangly 0.19, and her overall height to overall length comparison was a grotesquely unstable 0.76. Discounting the mast and bowsprit, the *Vasa*'s

keel-to-stern height contrasted with her hull length provided a top-heavy ratio of 0.40, ultimately dooming her.

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

Beyond her maritime prowess, there are other aspects of the Ark worth noting. Her length, symbolic of restraint and forbearance, was 300 cubits, with *shalowsh* directing us to our "*shalowm* – reconciliation." It would be within our "*'amah* – reach, at the fingertips of an outstretched arm and open hand." Her width, which speaks of expansiveness, would be 50 cubits, with *chamishym* directing us toward being empowered and enriched on *Shabuw'ah* | the Promise of the Shabat – which is celebrated 50 days after *Matsah* | UnYeasted Bread. Our stature, akin to her height, would be enhanced by the *shalowm* – recompense, restitution, and reconciliation available to us throughout Yahowah's Towrah.

“Engage so as to build (*'asah* – actually fashion and form with ongoing implications (qal imperfect)) **a roof** (*tsohar* – a covering; from *tsahar* – glistening olive oil) **for the Ark** (*la ha tebah* – for the protective vessel) **such that it is over a cubit** (*wa 'el 'amah* – 20.6 inches higher than) **over and above** (*min la ma'al*) **when you are finished with her** (*kalah hy'* – when she is completed by you and has met her objectives (piel imperfect energetic nun jussive – the Ark is being finalized as a result of Noach's involvement with emphatic and unfolding implications over time which enable it to accomplish its purpose)).

Then (*wa*) **place** (*sym* – put) **the doorway** (*pethach* – an opening and entrance; from *pathach* – to be open) **for the Ark** (*tebah* – the vessel) **in** (*ba*) **her side** (*tsad hy'* – her flank). **Place** (*sym* – put, bring about and arrange, then examine, seeking to learn from) **lower ones** (*tachtym* – beneath and instead), **a second and third** (*sheny wa shalyshy*).” (*Bare'syth* / In the Beginning / Genesis 6:16)

With the jussive mood, the Ark, itself, has a given intent, and thus purpose. The verbal phrase indicates that as the Ark is completed as a result of Noach choosing to engage in this manner, that it will be positioned throughout time to accomplish its purpose and mission.

Some translations suggest that God was asking for a second and third deck to be built within the hull of the ship. And while there may have been multiple levels, there is no reference to another “floor” or “deck,” only to “*pethach* – doorways.” Dead Sea Scroll fragments confirm the location and quantity used here, but not the identity of an additional object being quantified. If it is doorways, this could be symbolic of the fact that the Towrah presents three different doors which people can pass through at the end of life – with the uppermost, eternity in God's household, being superior to the lesser two: death and destruction or eternal damnation.

Accurately translated, what follows is of profound importance. God has confirmed two critical components of what He intended to accomplish with the flood and why.

“Behold (*wa hineh* – look up now and pay attention, especially to the details), **I** (*'any*) **will bring** (*bow' 'eth* – I will enter into spacetime and pursue, coming and arriving with, causing (hifil stem whereby the subject, God, causes the object to participate in the action and participle form which is a verbal adjective, i.e., very descriptive action)) **the flood** (*mabuwl* – the inundating deluge of overwhelming proportions) **of water** (*maym*) **upon** (*'al*) **the region** (*ha 'erets* – the land,

territory, area, earth, and ground) **to ravage this slime pit and destroy the perverse corruptions** (*la shachath* – to eliminate the decay and decomposition in this basin, wiping out the oppressive and enslaving nature (piel infinitive – the object, the basar, suffer the effect of the verb’s action such that they are defined by it)), **all (kol) related** (*’asher*) **animalistic humans and religious preachers** (*basar* – bodies of mankind, people who reveal their actual nature as preachers and messengers, from *basar* – to preach and to publish a message which is perceived to be appealing and acceptable (like the Talmud) in association with that which is received as “good news” (corresponding to the Christian Gospels)) **in (ba) whom (huw’) a spirit (ruwach) lives** (*chayym* – resides and remains, making promises of a more prosperous and blessed circumstance in life) **from (min – out of a place) beneath** (*tachath* – under and below, a place of burdens, oppression, subjugation, and control instead of) **the heavens** (*ha shamaym* – the abode of God).

All (kol) who are related (*’asher*) **in (ba) the region** (*ha ’erets* – the realm, area, land, and territory) **will expire** (*gawa’* – will perish, gasping for breath, becoming empty, hollow corpses, giving up the ghost, the door being shut on them).” (*Bare’syth* / In the Beginning / Genesis 6:17)

This is God’s doing. He is cleaning up the mess man has made. And He is doing so with “*mabuwl maym* – copious amounts of water.” This deluge could be a surge in the seas, a tidal wave, a torrential downpour, or an overwhelming inundation from subterranean sources. In fact, the next time we encounter *mabuwl* we will explore how each connotation leads us to interesting places.

In this regard, water is considered the universal solvent because it dissolves more substances than any other liquid, and can, therefore, wash them away. This is due to its bipolar nature with oxygen negatively charged and hydrogen, positively.

Ha’erets is typically translated “the land,” but can mean “earth” as in the sense of “ground.” *’Erets* means “region, territory, realm, or area.” In the creation and flood accounts, it is often presented as “earth” which, with our modern worldview, is wrongly interpreted as the name of the planet as opposed to ground or soil. And that has given the impression that the flood was designed to wipe out all life on Earth, covering the entire globe, right to the peaks of the tallest mountains.

However, if God had wanted to say that He was intending to flood the entire “world,” rather than this land or region, He would have used *tebel*. It means “world” as in the “habitable portion of the planet.” Of its thirty-six occurrences in the Towrah and Prophets, *tebel* is translated “world” thirty-five times.

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

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

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

This is further confirmed by the rest of the passage, at least if the words are presented accurately. *Ruwach* means “spirit.” Yahowah tells us that they come in different varieties. There are God’s messengers, His spiritual implements, and there are Satan’s and his associates. Humans equipped with a *neshamah* | conscience can choose to disassociate from both, to be born anew from above in God’s Spirit, or from “*tachath* – below” in Satan’s spirit.

This being known, we can be certain that we have translated *basar* correctly in this context. While it can speak of a person’s “animalistic nature,” its primary meaning is “to preach a message which is received favorably, and thus readily believed and popular.” This negative connotation is further affirmed since this declaration references people in whom a *ruwach* | spirit from beneath the heavens resides.

Putting it all together, we can deduce that Yahowah decided to eliminate almost every descendant of ‘Adam (a.k.a. *neshamah* man) in the region east of ‘Eden where early civilizations had commenced. He felt compelled to do so because they were menacing and violent and had become corrupt and oppressive – robbing people of the truth and freewill.

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

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

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

However, not everyone had chosen poorly. Eight people among hundreds of thousands, perhaps millions, had elected to associate with Yah. I wonder if that ratio is any different today? Speaking to Noach, Yahowah introduced the *Beryth* | Covenant. The clouds gathering on this day would have a silver lining...

“I will establish (*wa quwm* – then I will stand up enabling others to stand, confirming that which will elevate, causing them to rise, and I will set up and validate), **accordingly** (‘*eth* – with), **My** (‘*any* – I Am’s) **Covenant** (*beryth* – Family Relationship, Home, and Household, partnership, pledge between individuals, binding promise, alliance, agreement and compact) **with you** (‘*eth* ‘*atah* – through you, in association with you, and to accompany you).” (*Bare’syth* / In the

Beginning / Genesis 6:18)

Beryth | Covenant is arguably the single most important word in the Towrah, in the Hebrew lexicon, and perhaps in any language. It depicts a “mutually beneficial relationship” based upon “*beyth* – family, home, and household,” making *Beryth* a Familial Relationship.

This is the first time the word has appeared. And yet every word we have read thus far has led us to this place, even those, especially those, which described the worst in human behavior. That is because this is Yahowah’s Family, not man’s.

We are invited to participate, but only after we have disavowed human entanglements. This includes man’s propensity to be “*chalal* – common and contemptible,” “*laqach* and *bachar* – grabby and abusive” toward women, while “*naphal* – bowing down to oppressors,” who are “*gibowr* – political and militant,” “*ra’ah* – wickedly wrong,” “*ra’* – immoral and repugnant,” “*nacham* – regrettable and grievous,” “*atsab* – twisted and distorted individuals who misinterpret and misrepresent” God’s words and nature by “*basar* – preaching popular platitudes,” while living as “*bahemah* – beasts seeking another victim,” in a “*shachath* – cesspool of putrid pollution and ruinous oppression,” while espousing and perpetrating “*chamas* – cruelty and violence, brutal injustice and destructive terrorism without any moral restraint.”

It would be these things that Yahowah would cleanse from His *Beyth* | Home so that His *Beryth* | Covenant could be established with Noah. The rebuke of man was required to denote this distinction, to demonstrate that the Covenant would be different. Unlike the derogatory aspects of human malfeasance which were now so pervasive they had come to define mankind, the Covenant would be decidedly unpopular and uncommon, and thus set apart and unique. The few who would participate would protect the freedoms and rights of women, never bow down to any oppressor, disdain militancy and politics. They would be right, not wrong, striving to correctly characterize and accurately represent the nature and testimony of God while eschewing religious platitudes. They would climb out of the cesspool and denounce the deprivation of freedoms as a result of terrorism.

Beryth is a noun, always singular and absolute. And that is because there is only one Covenant. Even though the word appears another 189 times in the Torah, Prophets, and Psalms, it is never plural. There is only one way to God. He has but one Family and Home.

The verb Yahowah chose to introduce His Covenant was *quwm*. It defines the means Yahowah would deploy to achieve His objective. God stood up for us so we could stand with Him. He renewed and established us by becoming our stand-in, choosing to pay a ransom for us by way of accepting the consequence of our rebellion against Him on *Pesach* | Passover and *Matsah* | UnYeasted Bread. By so doing, we are restored, rising up to stand with God.

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

The religious gremlins, who saw fit to copyedit the *Towrah*, *Naby’*, *wa Mizmowr* by replacing Yahowah’s name with “the LORD” 7,000 times, also diminished the magnitude of Covenant by labeling His testimony an “Old Testament,” and then adding a “New Testament” of their own making in a book named after *Babel* | Babylon: the Bible. It is as if the Towrah, Prophets, and Psalms were to be relegated to the will of a now-deceased deity in favor of a new, younger, and more accepting god made in man’s image. But even he would die to elevate the faithful – a myth

perpetrated by their most sacred emblem: a dead man who was purported to be god nailed to a stick. Man had fallen, and there would be only one way up – walk to Yahowah by walking away from what other men and women would embrace. The Hebrew words Yahowah shared with us describe what fallen man had become and explain what He had come to regret.

Because I have studied His testimony, I can assure you, Yahowah is very much alive, and if we want to be, we must know that He established a Covenant – one Covenant – which He has described, reinforced, and affirmed many times. There is one Towrah, one God, one Covenant, one plan, one Noah's Ark, one Ark of the Covenant, and thus only one way to Yah. Therein is the nucleus of Yahowah's *Towrah* | Guidance. It is about establishing this family relationship.

Even Noah's name is significant in this regard. He served as a trustworthy guide to this Covenant, one which would be cut, codified, and confirmed with 'Abraham. It would then be memorialized by Moseh in the Towrah and lived by Dowd in Yisra'el.

As with the Covenant, Noah's adventure would be a family affair...

“When you enter, you will be included (*wa bow* – when you come and arrive pursuing this, you will have returned (qal perfect)) **into** (*'el* – upon and to) **the Ark** (*tebah* – protective vessel), **you, your sons** (*'atah wa ben 'atah*), **your wife** (*wa 'ishah 'atah*), **and your sons' wives with you** (*wa 'ishah ben 'eth 'atah*).” (*Bare'syth* / In the Beginning / Genesis 6:18)

The Covenant Relationship is about being included in God's family, with men and women becoming fathers and mothers to bear and raise sons and daughters.

Most everyone is familiar with the account which follows. Noah was asked to bring two of every animal into the Ark, a male and female of each lifeform, along with the food to feed them, so that their species would continue to populate the region.

“And of every (*wa min kol* – so out of each) **lifeform among all of the animals** (*chay min kol basar*), **two of everything** (*shanyam min kol*), **you should bring** (*bow* – should arrive for you to include (hifil imperfect)) **to the Ark** (*'el ha tebah*) **so that they live with you** (*la chayah 'eth 'atah*).

They shall be (*wa hayah*) **male** (*zakar* – masculine to remember, to commit to memory, and to celebrate and honor by making known) **and female** (*wa naqebah* – feminine, beautifully adorned, an engraved gem, and a jewel set upon a bed to designate by name and to bore).” (*Bare'syth* / In the Beginning / Genesis 6:19)

I do not know what we are to make of the distinction between the words for male and female. They are remarkably different. It appears as if Yahowah is tasking men to do what 'Adam forgot, which is to remember His instructions. We are being called to honor Yahowah's name by making it known while celebrating the relationship He tendered.

Women are to be treated a jewels, beautifully adorned, especially in the sense of the *Beryth* | Family, which is decidedly feminine in Hebrew. Likewise, the Towrah, also feminine, is a magnificently engraved gem. Even the Ruwach, as our Spiritual Mother, reflects many of these Divine attributes.

As proof that Yahowah meant animals no harm, each species He created is being lovingly preserved. They are all part of the celebration of life – mosquitos excluded of course and the purpose of the platypus questioned. The others would all be brought into the Ark, two by two. Then keeping it real, Yahowah instructed Noah to harvest food for the carnivores, including his

family.

“**Also take with you** (*wa ‘atah laqach la ‘atah*) **every sort of food** (*min kol ma ‘akal*) **which is beneficial to eat** (*‘asher ‘akal*) **and gather it together** (*wa ‘asaph*) **for you** (*‘el ‘atah*). **It shall exist** (*wa hayah*) **as nutrition** (*‘aklah – as something to eat*) **for you and for them** (*la ‘atah wa la hem*).” (*Bare’syth / In the Beginning / Genesis 6:21*)

Noach was saved by God. If that is what you would like to happen to you, do what he did...

“**So** (*wa*) **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*), **consistently engaged, doing** (*‘asah – expending the effort to accomplish (qal imperfect)*) **everything in accordance with** (*ka kol – consistent with the totality of*) **what** (*‘asher – the benefits of the relationship which and the means to reveal the way to get the most out of life which*) **God** (*‘elohym – the Almighty*) **had instructed for him** (*tsawah ‘eth huw’ – had asked him, assigning and appointing for him, providing directions to enable him (piel perfect – God made it possible for Noach to implement His instructions at this moment in time)*) **so that he could perform, carrying it out** (*ken ‘asah – therefore and for this reason, in reference to all that had been said and had occurred, he acted and engaged (qal perfect)*).” (*Bare’syth / In the Beginning / Genesis 6:22*)

Simply stated: Noach did what Yahowah asked. He listened to God’s instructions and acted accordingly. And therein lies the secret to Noah’s success.

In concert with the Covenant, it is how we must all engage if we want to be included.

We cannot add to or subtract from Yahowah’s directions and prevail. If we turn a blind eye or deaf ear to His instructions, if we attempt to change His guidance as did Chawah, or act upon the advice of another, as did ‘Adam, we will find ourselves outside of Yah’s protective care. When it comes to the Covenant, to the Ark, or to Heaven, God is not negotiable. Noach did everything Yahowah asked of him. He set a good example, which is why he was called a Trustworthy Guide.

אָרְכָּיִם

Immediately after introducing us to the Towrah’s most important concept, Yahowah’s *Beryth* | Covenant, God unveiled a passage which explains its basis.

“**Then** (*wa*) **Yahowah** (אָרְכָּיִם – the pronunciation of *YaHoWaH* as guided by His *towrah – teaching regarding His hayah – existence*) **said to** (*‘amar la – asked of*) **Noach** (*Noach – the Trustworthy Guide and Reliable Leader who directs us to a safe and peaceful place, creating an opportunity for a more favorable state which is reliable and can be trusted*), **‘Of your own volition go** (*bow’ ‘atah – you should choose to enter and be included (qal imperative –under the auspices of freewill desire the opportunity to return, electing to go)*) **into** (*‘el – toward and then inside*) **the Ark** (*ha tebah – the protective vessel*) **along with your entire family** (*wa kol beyth ‘atah – including everyone who is part of your household and home*).

Indeed (*ky – truthfully and reliably, emphasizing this point and revealing an exception by making a contrast*), **I have seen** (*ra’ah – I have witnessed and have been shown, I have observed,*

perceived, considered and delighted in knowing (qal perfect)) **being with you that you** (*'eth 'atah*) **are correct and upright** (*tsadyq* – are right, in accord with My standard, justified, vindicated, and innocent) **before My presence** (*la paneh 'any* – when approaching Me and appearing before Me and with regard to My persona and existence) **in (ba) this (zeh) place and time** (*dowr* – generation and age, dwelling place, and encampment during this period of time).” (*Bare'syth* / In the Beginning / Genesis 7:1)

Even after laboring to build the Ark, even after accommodating all of the animals and supplying the ship, Noah was not obliged to leave the only home and life he had known. He was invited, such that it was his choice to enter God's protective care.

The reason Yahowah extended this invitation to Noah and his family was provided in a single word. In this place and time, Noah alone was *tsadaq* | right about God. He was correct because he had listened to and done as Yahowah had instructed. He was, therefore, *tsadaq* | correct.

It was not a matter of faith, but instead thoughtful and informed reasoning. He was upright before God and thus not on his knees worshiping Him. Noah did not belong to or support any religious or political organization. He neither tithed nor donated. There is no indication that he was kind, much less good. He did not fear God. He was not a patriot, a law-abiding citizen, nor served his country. This is, of course, devastating news for every religious and political institution because they all promote the opposite of what we know about this man whom God declared “correct.”

It should be noted that Noah's entire family was invited along for the ride of a lifetime. There could only have been three reasons for this to have occurred. First, they were also right about Yahowah as a result of Noah's example. All who are *tsadaq* are saved.

Second, God could be revealing that He has made a provision for the families of those who are Covenant members. They may be included as a direct result of one family member being *tsadaq* | right.

Or third, if not reason one or two, then Noah's extended family was being afforded a lease on life. While the Ark was symbolic of the Covenant, it was a temporal vessel designed to get Noah's family and the animals to the other side of the storm. The other seven aboard the Ark, having witnessed the benefits of listening to Yahowah and doing as He has instructed, would be well on their way to being *tsadaq* | vindicated if they were not so already.

From the perspective of the textual consonants, the transition from *beyth* (בַּיִת), meaning “home and family,” to *beryth* (בְּרִית), meaning “covenant relationship,” is the addition of an “r” or *Rosh*, meaning “head.” In paleo-Hebrew, *beyth* and *beryth* are written:  .

The  | Beyth was drawn to depict a home – one with a single door which is entered from above. The  | Yowd reveals an arm which is reaching down and out, extending an open hand. And the  | Theth graphically depicts a basket in which things of value which are harvested and collected are carried and protected. This is Yahowah's word for and depiction of “family.” It shows Yahowah reaching out to those He wants to gather and protect in His home.

To this we add a  | Rosh to make the transition from any family to the Covenant. Drawn as a human head, it is indicative of an observant individual who is willing to look and listen, and then think. Set into the midst of *beyth* | family, and between God's home and hand, the  depicts someone who, having considered Yahowah's family, and having seen God's outstretched hand, has chosen to be among those He embraces, lifts up, carries away, values, and protects.

This suggests, and the Towrah confirms, that the Covenant is based on “home and household” and is thus familial. A family, consisting of a father, mother, and child, is a protective home where children are loved and raised.

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

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

In addition to a protective home and supportive family, the *tebah* method of rescue, meaning “ark, chest, and vessel,” is indicative of the Ark of the Covenant. The *‘Arown Beryth* also depicts an “ark or chest,” although it is inclusive of a Mercy Seat while its most precious cargo is the Towrah.

Nincompoops, trying to discredit the Towrah, say that there is a contradiction in this next verse. Was Noah to bring two, seven, or fourteen of each species into the Ark?

“**From (min) all (kol) the clean (ha tahowr – not filthy) animals (bahemah – domesticated and wild animals and other lifeforms) take (laqach – select and obtain, accept and collect) for yourself (la ‘atah), seven seven (sheba’ah sheba’ah – the promise of satisfaction in accord with the number seven, seven pair, or seven sevens) of male individuals (‘iysh) and of its female mate (wa ‘ishah huw’) along with (wa min) the animals (ha bahemah) which are not clean (‘asher lo’ tahowr hy’), a pair of (shanaym – two, both a) male and female (‘iysh wa ‘ishah huw’).**” (*Bare’syth* / In the Beginning / Genesis 7:2)

The most reasonable interpretation of *sheba’ah sheba’ah* is seven males and seven females. Although, *sheba’ah sheba’ah* also conveys the realization that Yahowah has conveyed a promise whereby those who are found to be satisfactory accomplish all seven steps. And as seven sevens, it would be indicative of Shabuw’ah where we are enriched and empowered by God.

This is advancing the concept of a substitute being sacrificed to resolve the consequence of sin. It also confirms that Yahowah’s *Miqra’ey* | Invitations to be Called Out and Meet were known to individuals like Noah long before Moseh was afforded the honor of writing about them in the Towrah.

Since there is no explanation, this instruction suggests that Noah understood that, by a “clean domesticated animal,” God meant an unblemished lamb. And he knew the reason for including them, as evidenced by what he did with them following the deluge. This means that some semblance of the *Miqra’ey* had already been established as had the prophetic picture of what Yahowah intended to do to reconcile our relationship with Him. There would be seven *Miqra’ey* so there would need to be seven pairs of animals.

This insight is hinted at in the Hebel and Qayn story. The reason Yahowah found favor with *Hebel’s* | Abel’s sacrifice of a lamb, and not with *Qayn’s* | Cain’s produce offering was that He must have told ‘Adam’s sons how to resolve the problem of their mortality now that they were outside of the Garden. Yahowah’s story from beginning to end is consistent.

The unclean animals were simply food. There were carnivores aboard the ship – including Noah and his family. Seven pairs of birds were brought aboard to preserve life...

“**Also** (*gam* – in addition) **of the birds of the sky** (*min ‘owph ha shamaym*), **seven pair** (*sheba’ah sheba’ah* – the promise of satisfaction in accord with the number seven, or seven sevens) **male** (*zakar* – masculine to remember, to commit to memory, and to celebrate and honor by making known) **and female** (*wa naqebah* – feminine, beautifully adorned, an engraved gem, a jewel set upon a bed, to designate by name, and to bore) **to sustain the lives of their offspring** (*la chayah zera’*) **throughout the presence** (*‘al paneh*) **of this entire region** (*kol ha ‘erets* – all of this land).” (*Bare’syth / In the Beginning / Genesis 7:3*)

Yahowah has a thing for numbers. And while seven is His favorite, in this next statement, He introduces a number which unlocks many prophetic insights.

“**Indeed** (*ky*), **upon** (*la*) **the passage** (*‘owd*) **of seven** (*sheba’*) **days** (*yowm*), **I will cause it to rain down** (*matar* – I will send water (hifil participle – causing a demonstrable deluge)) **upon** (*‘al*) **the region** (*ha ‘erets* – the land and area, as well as the earth in the sense of the ground) **for forty** (*‘araba’ym* – a multiple of *‘arba’* – four; from *raba’* – to be square) **days** (*yowmym*) **and** (*wa*) **forty** (*‘araba’ym* – a multiple of *‘arba’* – four; from *raba’* – to be square) **nights** (*laylah*) **and wash off and remove the impurities** (*machah* – wipe away and clean, blotting out and erasing (qal perfect)), **accordingly, from** (*‘eth*) **all** (*‘eth kol* – with regard to every one of) **those who stand with Me** (*ha yquwm* – My upright, lifeforms which were established upright by Me; a compound of *y* – Me and My and *quwm* – to rise and stand, to be established and affirmed), **whom, to reveal the benefits of the relationship** (*‘asher* – to show the way to get the most out of life), **I have engaged** (*‘asah* – I have acted on behalf of, endeavoring to work) **from** (*min*) **upon** (*‘al*) **the presence** (*paneh*) **of the earth** (*‘adamah* – soil, ground, and fundamental particles of natural elements).” (*Bare’syth / In the Beginning / Genesis 7:4*)

The lexicons are likely wrong in rendering *yquwm* “living creature” or “animal.” Yahowah has referred to each multiple times using *chayah* and *bahemah*. Moreover, *quwm*, upon which *yquwm* is based, is a commonly deployed verb, meaning “to arise and stand, to be upright and established.” As for the *y*, as a prefix it serves as a first person singular pronoun, I, me, or my.

If it, indeed, describes those standing with God, then we are relegated to rendering *machah* using its primary connotation which is “to wash off and remove impurities” rather than “obliterate,” for which there are better suited words. As such, God is not being contradictory, killing the animals He is so intent on saving in the Ark. And He is not being unfair, obliterating the victims of man’s malfeasance. Instead, Yahowah is removing the filth from the region, wiping it clean so that it is habitable for His children.

‘Araba’ | forty | ע א ר ב is one of the few Hebrew words written from the perspective of God and man, beginning with an Aleph א, denoting the Almighty, and concluding with an Ayin ע, the eye of man. Set in between these viewpoints are the two letters which serve at the commencement of *Beryth* | Covenant | ב ר י ת: the Rosh ר and Beyth ב. Forty, therefore, speaks of observing and contemplating the Covenant Family from both God’s perspective and from man’s viewpoint.

The reason that we know forty quantifies the completion of a time of testing from God’s perspective and ours is because Yahowah consistently uses forty when depicting these periods. The pattern was established with the flood. But that was not the only time or place. The duration of such events are never random. The children of Yisra’el were slaves in Egypt for forty decades before they wandered in the wilderness forty years en route to the Promised Land. Yahowah took forty days and forty nights to reveal the Towrah to Moseh on Mount Horeb, a time which severely tested the Yisra’elites. Forty was further confirmed when Yahowsha’ was tested forty days and

forty nights in the wilderness prior to the consummation of His mission.

The three eras of man are divided into forty *Yowbel*, or 2,000-year segments of time. The first was comprised of an era of verbal communication and of a familial covenant with individuals and their families from 'Adam to 'Abraham. It ran from 3968 BCE to 1968 BCE. The second epoch depicts the formalization of that Covenant relationship by way of written communication with a chosen people, and their nation, Yisra'el. It would conclude in 33 CE. In the third of these forty *Yowbel* periods, from year 4000 Yah to 6000 Yah, from 33 CE to 2033 CE, the *Miqra'ey* are fulfilled making it a time of action when nothing was said by God.

'*Araba*' | forty *Yowbel* transpired from 'Adam's fall to the establishment of the Covenant with 'Abraham. There were exactly 40 *Yowbel* from 'Abraham's affirmation of the Covenant on Mount *Mowryah* | Moriah to Yahowsha's *Pesach* sacrifice on Mount *Mowryah* on Passover in 33 CE. And there will be precisely 40 *Yowbel* between Yahowah's fulfillment of *Pesach*, *Matsah*, *Bikwrym*, and *Shabuw'ah* in year 4000 Yah to His return on *Yowm Kippuryim* in 2033, the only *Yowbel* remaining within the lifespan of the generation who witnessed the return of *Yahuwdym* | Jews to the Land.

Returning to the story, we find that, unlike the haughty individuals who had chosen to disregard Yahowah's instructions, and who preferred men to God, Noach knew better. This is a reaffirmation of something Yahowah revealed in *Bare'syth* 6:22, so we can be assured it is important.

“And (wa) Noach (*Noach* – the Trustworthy Guide and Reliable Leader who directs us to a safe and peaceful place, creating an opportunity for a more favorable state which is reliable and can be trusted) **acted and consistently engaged, actually doing** (*'asah* – expending the energy to continually accomplish, genuinely working to achieve (qal imperfect)) **everything consistent with what** (*ka kol 'asher* – the totality of that which was in accord with what was expected to get the most out of life which) **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) **had instructed him** (*tsawah huw'* – had asked him, assigning and appointing for him, providing directions to enable him (piel perfect – God made it possible for Noach to implement His instructions at this moment in time)).” (*Bare'syth* / In the Beginning / Genesis 7:5)

I thought you might be interested in knowing that according to God, *Towrah* is based upon the Hebrew verb, *jarah*. It means “Source from which Teaching, Guidance, Instruction, and Direction Flow.” It is, by definition, Yahowah's Instruction Book. By reading it, we are afforded the same opportunity that was given to Noach – albeit we are invited aboard the Ark without having to build it. Similarly, by reading *Yada Yahowah, An Introduction to God, Observations, and Coming Home*, you are being given access to Yahowah's Guidance without having to translate the ancient Hebrew text. And as was the case with the Creation, 'Eden, and Flood accounts, each is brimming with enlightening and enriching, indeed empowering and liberating, insights.

Therefore, the keys to the Ark have been set before you, along with God's Instruction Manual. If you read it, and act upon Yahowah's Guidance, you will be in for the ride of your life.

This brings us to the verse we grappled with earlier when trying to establish our timeline.

“So (wa) Noach (*Noach* – the Trustworthy Guide and Reliable Leader who directs us 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 years** (*shesh me'ah shanah*) **when** (*wa*) **the flood** (*ha mabuwl* – the inundating waters of overwhelming proportions from the ocean) **came to exist as** (*hayah* – actually happened and occurred at this moment in time through (qal perfect)) **waters** (*maym*) **upon** (*'al* – over) **the land** (*ha 'erets* – the region and area).” (*Bare'syth* / In the Beginning / Genesis 7:6)

The idea that Noah's age was presented in the number of years he was a “*ben* – son” is telling in conjunction with the Covenant. It means that Yahowah considered Noah His son. This affirms that we were correct when we deduced that that “sons of Almighty” reference in *Bare'syth* / Genesis 6:2 who “saw that by comparison the daughters of man were especially useful” spoke of those God conceived to be His children in the Covenant.

The reference to “600 years” is also telling. Six is the number of man. Our history, from expulsion from the Garden to our readmittance, plays out over the course of 6000 years. Writing in the Fall of 2020, expulsion from the Garden occurred 5987 years ago.

There are several lexicons, namely *The Hebrew and Aramaic Lexicon of the Old Testament*, *Gesenius' Hebrew-Chaldee Lexicon to the Old Testament*, *A Concise Hebrew and Aramaic Lexicon of the Old Testament*, and the *Theological Word Book of the Old Testament* which specifically identify these inundating waters with the ocean. In a moment, that will become particularly interesting.

Words related to *mabuwl* augment our understanding. For example, consider *mabown* is “to instruct, educate, and teach” how the Ark sets us apart unto Yahowah. *Mabuwa'* is an “underground source of water.” While *mabuwkah* describes “the confusing social upheaval along with the rise of alarming terrorism” which necessitated the flood. *Mabuwl's* root, *yabal*, is akin to “being carried aboard” the Ark and “led away from the conduct” of man. Especially telling, *mabowa'* is an “entrance to a path which leads away from civilization to a secure place.”

“**Noach** (*wa Noach* – the Trustworthy Guide and Reliable Leader who directs us to a safe and peaceful place, creating an opportunity for a more favorable state which is reliable and can be trusted) **and his sons** (*wa beny huw'*), **his wife** (*wa 'ishah huw'*), **and his sons' wives** (*wa 'ishah beny huw'*) **with him** (*'eth huw'*) **went into** (*bow' 'el* – came to, approached, and entered, returning to be continually included within (qal imperfect)) **the Ark** (*ha tebah* – the protective vessel) **out of** (*min* – away from) **the presence** (*paneh* – the appearance) **of the waters** (*maym*) **of the flood** (*mabuwl* – of the inundation of overwhelming proportions from the ocean (and by association with *mabown*, *mabuwkah*, *mabowa'* and *yabal* – as a result of the instruction were led away from the conduct of man, from this confusing social upheaval and terrorism, through a portal and path which lead away from civilization to a secure place)).” (*Bare'syth* / In the Beginning / Genesis 7:7)

It did not dawn on me until this very moment, editing this chapter for your benefit in November of 2020. I always suspected that there was a reason, but never made the connection to the way inundation of terrorists into Yisra'el during the last days is depicted prophetically. We are about to experience another flood, this one not only of man's making, but actually comprised of men. In *Yasha'yah* / Isaiah 17 and 18 Yahowah consistently refers to the unremitting stream of Islamic jihadists as a flood. They are predicted to force their way into Yisra'el immediately after the United States and other nations dictate the forfeiture of the West Bank to achieve a “Two State Solution,” narrowing the nation at the waist, making it indefensible.

Unlike Noah, neither Yahuwdym nor Yisra'el are listening to Yahowah, and remain ill-

prepared for the rising tide. If you are either, it is time to enter the Ark of His protection.

“Two by two (*shanaym shanaym*) they came to, arriving to enter with (*bow* ‘*el* – they were brought to and were included with (qal perfect)) Noah (*Noach* – the Trustworthy Guide and Reliable Leader who directs us to a safe and peaceful place, creating an opportunity for a more favorable state which is reliable and can be trusted) into the Ark (*‘el ha tabah*), male (*zakar* – masculine to remember, to commit to memory, and to celebrate and honor by making known) and female (*wa naqebah* – feminine, beautifully adorned, an engraved gem, a jewel set upon a bed to designate by name and to bore), just as (*ka ‘asher*) God (*‘elohym* – the Almighty) had offered instruction (*tsawah* – had provided directions and guidance) in association with Noah (*‘eth Noach* – in concert with the Trustworthy Guide and Reliable Leader).” (*Bare’syth* / In the Beginning / Genesis 7:9)

Working with God is empowering. Our efforts are magnified. The animals came to Noah. They must have done something most humans disdain – they listened to God and responded. As a result, He protected them – prolonging their lives.

Yahowah never misses an opportunity to convey the distinction between male and female. Previously we considered the difference between the words used to depict masculine and feminine, *zakar* and *naqebah*, and came to realize that Yahowah is encouraging men to honor His name by making it known while we celebrate the relationship He intended. Women are jewels, beautifully adorned and, like the Towrah, are magnificently engraved gems. But more than this, Yahowah is likely reinforcing the idea that we ought to be celebrating the differences between men and women. Life is better when we rely on one another’s strengths to negate our weaknesses, when we complement each other and benefit from the resulting synergies. Women would do well to stop trying to be men, and men should refrain from acting like women.

Also, Yahowah has both a paternal and maternal nature. God engages and supports us as our Heavenly Father and Spiritual Mother.

Everything God predicts occurs. If He says something is going to happen at a specific time, you can rely upon it.

“It came to pass (*wa hayah* – it occurred and happened, coming to exist) on the seventh (*la sheba*’ – to promise and affirm the truth) day (*ha yowm*).

The waters (*wa maym*) of the deluge (*ha mabowl* – of the inundation of overwhelming proportions from the ocean, a flood (with *mabown*, *mabuwkah*, *mabowa*’ and *yabal* – as a result of the instruction were led away from the conduct of man, from this confusing social upheaval and terrorism, through a portal and path which lead away from civilization to a secure place)) came to exist (*hayah* – of limited duration actually occurred at this time (qal perfect)) upon (*‘al* – over) the land (*ha ‘erets* – the region and area).” (*Bare’syth* / In the Beginning / Genesis 7:10)

Based upon this, as we look forward in time toward the fulfillment of the Towrah’s final prophecies, we should expect no diminishment in punctuality. The pattern depicted here of 7 and 40 will be repeated with reliable precision. Soon, a flood of Islamic jihadists will be turned back by God as they try to inundate and destroy the Promised Land. Thereafter, Yahowah will return to celebrate the seventh millennium as the flood subsides, giving rise to ‘Eden.

While there is some doubt as to the meaning of the first half of the following statement, the remainder is perfectly clear.

“Within (ba) the six hundredth year (shannah shesh me’ah shannah) of Noach’s (Noach’s – the Trustworthy Guide and Reliable Leader who directs us to a safe and peaceful place, creating an opportunity for a more favorable state which is reliable and can be trusted) life (la chay), in the second month (ba ha chodes ha sheny – time of renewal), on the seventeenth day (ba sheba’athym ‘asar yowm) of the month (la ha chodesh), in that day (ba ha yowm ha zeh), a great magnitude and quantity (rab – an excessively abundant amount) of deep ocean water (tahowm – from the depths of the sea, roaring in and moving in a destructive fashion) and all underground springs (kol m’ayn – subterranean water; from ma – to ponder and ‘ayn – the eye) burst and gushed forth (baqa’ – split open, breaking through, creating a wall filled with debris capable of crumbling buildings upon physical impact), along with the floodgates (‘arubah – penetration without any intervening obstacle or barrier) of the skies (shamaym – heavens or atmosphere) were opened (patah – placed into position and released, becoming unstoppable).” (Bare’syth / In the Beginning / Genesis 7:11)

This would be 47 days into the new year. With the first of ‘Abyb occurring within two weeks either side of the Vernal Equinox, the flood would have commenced sometime between late April and mid-May. With a month being based upon *chodesh*, renewing light on the moon’s surface, the first month would have lasted 30 days. The addition of 17 days means that we were now 47 days past the 1st of ‘Abyb. Forty represents a time of testing. Seven is indicative of our salvation. One would proceed the other.

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

A search through *tahowm*’s etymological past tells us that the word is based upon an Akkadian root, meaning “deep sea water.” In Hebrew, it conveys the idea of “ocean water roaring up from the depths, from the primeval abyss, in overwhelming quantities and force, creating wave upon wave without intermission.” As clearly as words allow, *tahowm* depicts the result of a massive asteroid impact in the ocean. Deep waters rise up in overwhelming quantities, creating a tsunami event whereby wave after wave of seawater roars inland. Please keep this in mind as we explore what really happened on this fateful day, especially recognizing that Noach and his Ark were landlocked six hundred miles away from the nearest saltwater sea.

In this regard, the verb *baqa’* also paints the picture of a tidal way, with water “bursting and gushing forth, creating a wall filled with debris capable of breaking through and crumbling buildings with its physical impact.”

To emphasize the relevance of forty when it comes to quantifying a time of testing...

“And rain (wa ha geshem – rainwater, but also destructive flooding) continued to exist (hayah – occurred as a result and was endured) upon (‘al) the land (ha ‘erets – the ground, soil, dirt, area, region, and territory) for forty (‘arba’ym) days (yowm) and (wa) forty (‘arba’ym) nights (laylah).” (Bare’syth / In the Beginning / Genesis 7:12)

The rain was actually beneficial. Its continued presence would have diminished the influence of the tsunami’s salt deposits from the upwelling of seawater, enabling native plants in the area to grow again.

The Towrah says that the animals in this region east of Lake Van were directed by God to come to Noach. Peacefully, without hunting them down, trapping them, coaxing them, and without

Noach's family chasing after them, or them eating one another, a male and female specimen of each species left their natural habitat and walked, crawled, or flew into the ship. Since that takes some doing, it might explain why this passage is the only place in the whole of the Towrah and Prophets where a *ruwach* | spirit may have been associated with animals. That said, I think the words convey another reality, that Yah's Spirit led them.

“On this essential day (*ba 'etsem ha yowm ha zeh* – in this substantive day when this task was accomplished and something fundamental to the framework of our lives occurred) **Noach and his sons, Shem, Cham, and Yepheth** (*Noach wa Shem wa Cham wa Yepheth ben Noach*), **and Noach's wife, and the three wives of his sons** (*wa 'ishah Noach wa Noach shalowsch 'ishah ben huw'*) **with them** (*'eth hem*), **entered the ark** (*bow' ha tebah* – arrived and were included within the vessel).” (*Bare'syth / In the Beginning / Genesis 7:13*)

Therefore, we have Noach and his wife, Shem and his wife, Cham and his wife, and Yepheth and his wife coming to and entering the Ark. Of the human beings living within this region there would be four partners, four pairs of individuals, representing four families who received Yahowah's message favorably and who responded. These would therefore be the only humans in this land, and likely on the planet, in whom the *Ruwach* | Spirit of Yahowah *chayym* | lived in accord with His promise to sustain life.

I share this with you because Yahowah's *Ruwach* | Spirit is the Vessel which sustains our lives and protects us. And this realization will be especially important momentarily. But before God makes this distinction, He wants us to know that these eight individuals entering the Ark side by side were not alone...

“And they were accompanied by every form of life (*hem wa kol ha chayah*) **according to its kind** (*la min hy'*), **as well as all animals** (*wa ha bahemah* – living beings) **according to their kind** (*la min hy'*), **every creature which moves about** (*wa kol ha remes ha remes*) **on the ground** (*'al ha 'erets* – upon the land in the region) **after their kind** (*la min hy'*), **in addition to every bird and winged, flying creature** (*wa kol ha 'owph kol tsipuwr kol kanaph*).” (*Bare'syth / In the Beginning / Genesis 7:14*)

This is a comprehensive list, inclusive of every lifeform within the region. If there were platypuses and aardvarks, tails following toes, they were scampering inside – mosquitos, too, unfortunately.

And while there wasn't a single animal named, we were formally introduced to each of the four heads of household – Noach, Shem, Cham, and Yepheth – who walked alongside their wives, two by two, into the Ark.

“And (*wa*) **they came with Noach** (*bow' 'el Noach* – they arrived beside Noach and entered, being included) **into the Ark** (*'el ha tebah* – inside the vessel), **two by two** (*shanyaym shanyaym* – as a pair of partners side by side), **every human who heard and proclaimed this entire message** (*min kol ha basar* – including every living being who received this proclamation as entirely positive) **in and among whom, to provide the benefits of the relationship** (*ba 'asher* – who were led along the correct path to get the most out of life and in whom), **His Spirit** (*ruwach huw'*) **animated and sustained life** (*chayym* – existed according to His promise in opposition to death).” (*Bare'syth / In the Beginning / Genesis 7:15*)

Basar, as we have learned, principally speaks of “proclaiming a message which is received favorably.” Secondarily, *basar* describes “animals, and especially humans.” We must, therefore,

consider the context when determining whether these people are acting more like animals or humans, and if the message they are declaring is favorably received because it is an accurate depiction of the relationship Yahowah intended or popular because it is religious. And in this case, those answers are readily discerned because God revealed that His *Ruwach* | Spirit was “*chayym* – animating and sustaining their lives.” She was the actual “protective vessel” symbolized by the Ark. This is the moral of this story.

Asher addresses the reason Yahowah’s *Ruwach* | Spirit was protecting the lives of these four couples. It was “*asher* – to show the way to the benefits of the relationship.” *Asher* is a “relational term which designates a beneficial and joyous association.” With *asher*, Yahowah’s *Ruwach* | Spirit “leads us along the correct path to get the most out of life, helping us make the proper connections between things along the way.” And yet, it is often relegated to “whom,” thereby leaving the reader unaware of the word’s majesty.

Further, the pronoun *huw*’ is “third person, masculine, and singular.” As such, it makes more sense to render it “His” in reference to the *Ruwach* | Spirit, than to ignore it as all English translations do, especially since it would make no sense to use a singular pronoun to identify multiple animals or have a masculine pronoun address a feminine noun like *Ruwach* | Spirit, unless there was a very good reason for it being there.

Confirming that it was Yahowah’s Spirit within these four couples, they, unlike the unidentified souls entering the Ark, were actually capable of listening to and capitalizing upon Yahowah’s *tsawah* | instructions. Moreover, these husbands and wives represented the best of what God intended when He synergistically designed us male and female.

“Therefore (wa), the (ha) men (zakar – males who remember and who commit to memory (which reminds us of the purpose of circumcision), the masculine individuals who celebrate and honor by making known) and women (wa naqebah – females who are beautifully adorned with the feminine allure of an engraved gem, humans who are jewels designated by name), who had come (bow’ – who had pursued this so that they could be included) among all those who had heard and proclaimed this message (min kol ha basar – including every human being who received this proclamation as entirely positive) arrived and entered (bow’ – associated with the others comprising this small group and went in) just as (ka asher – consistent with the way) God (’elohym) had instructed them (tsawah ’eth huw’ – had directed, appointed, and explained to them).

Then (wa) Yahowah (יהוה – a transliteration of YaHoWaH as instructed in His *towrah* – teaching regarding His *hayah* – existence) closed it (*sagar* – shut the door, barring entry) behind them (*ba’ad huw’* – after them).” (*Bare’syth* / In the Beginning / Genesis 7:16)

It was Yahowah’s decision to exclude all others, which is why He was responsible for closing the door. It would not be prayed or pried open. He would not be swayed by donations nor oratory, goodness nor grandeur, neither by poverty nor prestige. Those inside, separated from all others, were safe because they listened and responded when the opportunity was nigh. There is a lesson to be learned in this example.

This door is reopened each Passover. Those who answer Yahowah’s invitation and capitalize upon Pesach, Matsah, and Bikuwrym are welcomed aboard the Ark of the Covenant as it departs this world for the next.

Yahowah has never been shy when it comes to repeating something He wants us to remember.

“The flood (*wa ha mabuwl* – the inundation of overwhelming proportions of water from the ocean, this deluge (with *mabown*, *mabuwkah*, *mabowa*’ and *yabal* – as a result of the instruction some were led away from the conduct of man, from this confusing social upheaval and their terrorism, through a portal and path which lead away from civilization to a secure place)) **existed and continued** (*hayah* – occurred and endured) **for forty** (‘*arba*’*ym* – plural of ‘*araba*’ – four; from *raba*’ – to make things square) **days** (*yowm*) **upon** (‘*al* – over) **the land** (*ha ‘erets* – the earth as in soil, the ground, territory, region, area, and culture).

The waters (*wa ha maym*) **continually increased** (*rabah* – were multiplied and became exceedingly great in magnitude) **and lifted up** (*nasa*’ – raised up and bore, moving and carrying off after elevating) **the Ark** (*ha tebah* – the protective vessel). **And it rose high above** (*wa ruwm min ‘al*) **the ground** (*ha ‘erets* – the earth, soil, territory, region, culture, and people within the area).” (*Bare’syth* / In the Beginning / Genesis 7:17)

The waters, which would engulf the corrupt cultures beneath the ensuing waves, lifted up the Ark, carrying it and the souls it bore to safety, moving them out of harm’s way. In this same manner, the *Ruwach* | Spirit of God lifts up and carries away the souls of the Covenant’s children, bringing them safely to Yahowah.

“Then (*wa*) **the waters** (*ha maym*) **became overwhelming and inundating** (*gabar* – were powerful and overriding, rising ever higher and beyond any expectation). **They increased substantially, reaching the highest point conceivable** (*rabah me’od*) **upon and throughout** (‘*al* – upon and over) **the people and cultures within the area** (*ha ‘erets* – the earth, ground, soil, territory, region, and land).

And the Ark (*wa ha tebah* – so the vessel) **traveled upon** (*halak ‘al* – moved over, going along with and following) **the surface** (*pane**h* – the appearance, presence and top) **of the waters** (*ha maym*). (*Bare’syth* 7:18)

Thereafter (*wa*), **the waters** (*ha maym*) **rose ever higher and beyond any expectation** (*gabar* – became overriding, overwhelming and inundating), **becoming exceedingly powerful and massive** (*me’od me’od* – off the scale in abundance, height, and strength) **over the ground** (‘*al ha ‘erets* – upon the land and over the people and their cultures).

The lofty (*wa ha gaboah* – the high and tall, the spatial and the majestic, proud, and exalted, the arrogant and haughty) **hills** (*ha har* – elevated and prominent places, mountains and ranges, hilly countryside and mounts) **were completely** (*kol* – totally) **hidden and concealed** (*kasah* – obscured and covered, clothed and veiled, blanketed (pual imperfect – suffered the effect of being obscured for a while)) **there** (‘*asher* – as a marker of relative reference such that the benefits of the relationship could be revealed) **under** (*tachath* – beneath, revealing an orderly arrangement of time, space, and reason on behalf of) **the whole** (*kol* – expanse of) **sky** (*ha shamaym* – the heavens, the atmosphere and the abode of God). (*Bare’syth* 7:19)

Fifteen (*chamesh ‘asar* – five and ten) **cubits** (‘*amah* – measurement from the elbow to the tip of the longest finger, essentially units of 18 to 19 inches but up to 20.5 inches using the Royal Egyptian system familiar to Moseh) **as an extension** (*min* – a fractional part of as an instrument of this event) **on top, observable over and above** (*la ma’al* – measurable and enduring for a period of time on the perimeter), **the waters** (*ha maym* – water in all of its forms and from all of its sources; from the plural of the interrogative *my* – to question the what, where, how, and when) **rose, inundating** (*gabar* – showed their existence as they overrode and overwhelmed) **and** (*wa*)

covering by hiding and concealing (*kasah* – clothing and adorning, shrouding and veiling) **the hills** (*har* – elevated and prominent places, mountains and ranges, hilly countryside and mounts).” (*Bare’syth* / In the Beginning / Genesis 7:20)

Fifteen cubits likely represents five to seven meters of snowpack in the upper elevations, which would be consistent with this cataclysmic event. This conclusion is derived from the realization that *maym* speaks of water in all of its various forms and from every source, which would obviously include snow as hills become mountains and rise higher above sea level. The word, itself, as the plural of the interrogative *my*, encourages us to question its nature and substance.

Further, since the most common rendering of *min* as “from” does not work in this context, we must look for reasonable alternatives. Searching the lexicons, we discover that “as an extension, a fractional part, and as an instrument of this event” provide suitable translations – all of which reinforce the transition from liquid water to measurable snow at altitude. Even *ma’al* supports this theory, as it is “observable on top, over and above” the hills “measurable and enduring for a period of time on the perimeter” of the elevated places.

Moreover, the waters were “*me’od me’od* – exceedingly powerful” over the ground, which would be the case with a massive tsunami. By contrast, the snow softly “*kasah* – adorned, covered and clothed, concealing, veiling, and blanketing” the hilltops.

This then brings us to *har*, especially when modified by “*ha gaboah* – the high and tall, the majestic, proud, and exalted, the arrogant and haughty.” It is used principally to degrade the conceited who seek to be revered. And while *har* can be translated “mountains,” during this time and for thousands of years thereafter, it identified an “elevated and prominent place” where religious shrines and monuments were constructed. Mount Olympus and the Parthenon are examples from antiquity. Men even worshiped the mountains as gods. Even as recently as the Second World War, the Japanese built shrines to their mountain gods in conquered nations.

So while I’m not suggesting that God is only speaking of inundating elevated religious and political institutions, albeit this was the reason for the flood, we should never overlook the likelihood that, when multiple meanings are possible, they were intended.

Also, while *har* can be rendered “mountain,” it more typically describes “elevated terrain” such as the Temple “Mount,” including “hills and ridgelines.”

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

If there had been a global flood of this proportion, we would find evidence of an enormous saltwater layer in the Arctic snowpack, but it does not exist. We would find evidence of the extinction of all fish, fresh and saltwater varieties, because fresh water would have become too saline, while ocean water would have become too pure, for fish in either environment to survive. But there is no such evidence, ever, much less within the past 5,000 years. Not only was Noah bereft of an aquarium on his yacht, landlocked six hundred miles from the nearest ocean in eastern Turkey, God did not send fish marching his way two-by-two.

The people who first heard this account from Moseh, understood that *'erets* meant “land, dirt, ground, soil, territory, region, realm, and area,” and spoke of the “places people and their cultures existed.” They had no concept whatsoever of “the world” as we know it, or of “Earth” as in the planet. There was a Hebrew word for “world,” but even then, for them it spoke of people living outside their region.

Today, we have a worldview, and we know that the Earth is a planet, so we are projecting our perspective on *'erets* when we assume that God was speaking of flooding the entire Earth. And while the audience would not have understood it, as I've mentioned, there was a perfectly good Hebrew word for world (*tebel*), and God did not use it.

None of the lexicons which are based upon etymological research and ancient cultures, rather than upon modern translations, even mention “world” as a potential rendering of *'erets*. They all give as its primary meaning “ground.” The secondary connotation is “land.” These are followed by “earth in the sense of soil.” Listed under the fourth through sixth definitions of *'erets*, you will find: “territory, country, regions, districts, and realms” followed by “places people live” and “cultures.”

The handful of Hebrew dictionaries which include “world” or “earth (without associating it with dirt)” as a potential rendering of *'erets* are those dictionaries which have worked backwards from 17th century translations rather than forward through word development in related languages, culture, comparative literature, and time. And even then, “earth” is always rendered in lower case, as a feminine noun, and not as the proper name of the planet. Those who capitalize the “E” in their minds have been deluded into seeing a catastrophic global deluge, with platypuses and octopi in the Ark.

As an example as to how English translations have contributed to this deception, the *King James Version*, the *English Standard Version*, and the *New American Standard Bible*, all render 1 Kings 10:24: “And all the earth sought the presence of Solomon, to hear his wisdom....” The *New International Version* claims: “The whole world sought audience with Solomon to hear his wisdom....” By errantly rendering *'erets* “earth” or “world,” the most popular Bible translations made a mockery of the word.

It would be an exaggeration to say that all those within a five-hundred-mile radius of Yaruwshalaim knew about Solomon's wisdom, much less that the majority of them sought his presence. And beyond a thousand-mile arc from his home, Dowd's son was not known by anyone. But if *kol 'erets* is rendered as “the whole land, region, area, territory, or realm,” it is reasonable.

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

The second problem globalists have with the previous passages is that even if the polar ice caps were completely melted (something which has not occurred in the past 5,000 years), even if all of earth's underground cisterns were opened, and even if all of the moisture was wrung out of the sky, there isn't sufficient water on, in, or above the planet for a global flood covering the

Rockies, much less the Himalayas. It is not possible. In fact, with a global flood there would have been so much humidity Noah would have suffocated, because the air would have become unbreathable. And while it would not have been an immediate concern, most all forms of photosynthesis would have been forestalled, ultimately robbing the atmosphere of oxygen.

However, the evidence for a regional flood of “biblical proportions” in the area God was focused upon, between the Tigris and Euphrates Rivers and between the Black and Caspian Seas, at the time He has revealed, is confirmed scientifically and archeologically. (More on this in a moment.) So, up to the point God said that “the lofty hills were completely covered and concealed, clothed, and obscured under the whole sky, with the water showing itself fifteen cubits above, hiding and veiling the hills” we were on solid ground with a regional catastrophe. But how does one contain water so that it rises above the mountains without it spilling out somewhere else?

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

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

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

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

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

Initially, scientists thought that the crater was formed between four and five thousand years ago (plus or minus 1500 years), but that timeline has since been revised to “around 2800 BCE.” The impact left a massive circular depression 18 miles in diameter, 12,000 feet below the surface of the sea.

Imagine for a moment the size and power of a meteor capable of creating an eighteen-mile-wide crater, twelve thousand feet under water. And then contemplate how much water such an object of that size and speed would displace. Then look and see where the displaced seawater would go.

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

These waves would not only have contributed to the scale of the flood, the roar of encroaching and retreating waters would have left the inclination we now see in the mountain range at the Strait of Hormuz. It is why archaeologist Leonard Woolley found thirty feet of flood-deposited sediment above the oldest levels of Ur in Sumer, located at the mouth of the Euphrates River. It explains why the Black Sea instantly changed at this same time from fresh to saltwater and rose five hundred feet.

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

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

With this asteroid impact in mind, let’s consider once again what God said was going to happen in *Bare’syth* 7:11: “**Within** (*ba*) **the six hundredth year** (*shanah shesh me’ah shanah*) **of Noah’s** (*Noach’s*) **life** (*la chay*), **in the second month** (*ba ha chodes ha sheny*), **on the seventeenth day** (*ba sheba’athym ‘asar yowm*) **of the month** (*la ha chodesh*), **in that day** (*ba ha yowm ha zeh*), **a great magnitude and quantity** (*rab* – an excessively abundant amount) **of deep ocean water** (*tahowm* – from the depths of the sea, roaring in and moving in a destructive fashion) **and all underground springs** (*kol m’ayn* – subterranean water; from *ma* – to ponder and *ayn* –

the eye) **burst and gushed forth** (*baqa'* – split open, breaking through, creating a wall filled with debris capable of crumbling buildings upon physical impact), **along with the floodgates** (*'arubah* – including penetration without any intervening obstacle or barrier) **of the skies** (*shamaym* – heavens or atmosphere) **were opened** (*patah* – placed into position and released, becoming unstoppable).” (*Bare'syth* / Genesis 7:11)

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

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

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

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

Apsinthos / Apophis is of similar size to the asteroid which formed the Burckle Crater, sporting a diameter of a quarter mile. Based upon the context provided in Revelation, it is scheduled to arrive on Friday, April 13th, 2029 at the conclusion of the Magog War, or about twenty-nine months into the Time of Ya'aqob's Troubles. So, if I were you, I would make plans now to ship out of harm's way, joining other members of Yah's family in the Taruw'ah harvest aboard the Ark of the Covenant.

Returning to the Towrah's narrative, we learn that within this basin...

“**And then** (*wa*) **he perished, gasping for breath** (*gawa'* – he expired, dying violently, becoming an empty, hollow corpse, the door being shut on him as he gave up the ghost), **every** (*kol*) **animalistic human preaching a popular message** (*basar* – person descended from a specific bloodline, heralding what people wanted to hear) **while moving about aggressively and treading upon** (*ha ramas 'al* – trampling over and conquering, being militant and destructive throughout) **the region** (*ha 'erets* – the land and territory in which distinct cultures and kingdoms dwell), **along with** (*ba* – among) **birds** (*ha 'owph* – winged creatures), **and with other** (*wa ba*)

animals (*bahemah*) **and lifeforms** (*wa ba chayah* – along with additional forms of life), **even with all kinds of** (*wa ba kol* – in addition to the full range of) **small insects** (*sharats*) **scurrying about in swarms** (*ha sherets*) **throughout** (*‘al*) **the region** (*‘erets* – land or earth as in soil).

Every (*wa kol*) **man** (*‘adam* – descendant of ‘Adam, the first human created in God’s image), (*Bare’syth* 7:21) **without exception** (*kol* – all) **by way of relationship** (*‘asher* – who to show the way to get the most out of life) **with a neshamah | conscience** (*neshamah* – with the capacity for reason, ability to exercise good judgment, discernment, and discrimination, the faculty for moral choice, logic, and justice), **and also a resentful and adversarial living spirit in him** (*ruwach chay ba ‘aph huw’* – and indeed, and this is important, a disagreeable and hostile spirit inside him), **including everyone** (*min kol*) **who is wasteful, destructive, and ruinous upon dry ground** (*‘asher ha charabah* – who is depopulating the region) **died** (*muwth* – was killed (qal perfect – actually ceased to exist at this moment)).” (*Bare’syth* / In the Beginning / Genesis 7:22)

Since there was no punctuation in paleo-Hebrew, a *wa*, meaning “and, so, or then, therefore, in addition, and because,” is used to designate the end of one sentence and the beginning of the next. There was no *wa* at the start of the 22nd verse, indicating that this may have been one continuous train of thought, even though the concluding phrase is a complete sentence.

You are free to disagree, but knowing Yahowah I think He intended for us to consider the primary meaning of *basar*, which describes animalistic humans preaching a popular message, heralding what the people wanted to hear. Further, in this context every condescending nuance of *ramas* seems relevant. It addresses those who tread upon others, trampling them down by conquering them. Yahowah is as opposed to lies as He is to the deprivation of freedom.

His target was most assuredly *‘adam neshamah* | man with a conscience – something they inherited from ‘Adam. Early humans had used it in conjunction with adversarial spirits to be wasteful and destructive – depopulating the region.

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

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

It is always smart to credit Yahowah with choosing His words wisely. While most lexicons render *yaquwm* as if it were indistinguishable from *bahemah*, *basar*, or *chayah*, it’s readily apparent that *yaquwm* is the first person singular of verb *quwm* – to rise, stand, and be upright, to be established, influential, and powerful. Man is the only upright lifeform. We were designed that way. But just as the beneficial intent with the *neshamah* | conscience was misappropriated, so too was man’s upright design. With our hands free, rather than embrace our Maker, we made weapons

and used them.

“And (*wa*) accordingly (*‘eth*), every (*kol*) upright individual who took their stand (*yaquwm ‘asher* – living being, animal and/or human, who rose up, becoming influential and powerful; from *y* – I and *quwm* – rise and stand, becoming established and controlling, so that I will prevail) upon (*‘al* – and on) the surface (*panah* – the face and presence) of the ground (*ha ‘adamah* – the soil and earthen dirt) among the descendants of ‘Adam (*min ‘adam* – from among men), and by extension the witness of the eternal and predatory (*‘ad* – including the testimony of the infinite and timeless) beasts (*bahemah*), even including (*‘ad*) creatures who slither about (*remes* – creeping around), in addition to some of (*wa ‘ad*) the winged, flying creatures (*‘owph*) of the spiritual realms (*ha shamaym* – sky or heavens) were removed within these borders as it was wiped clean (*machah* – were blotted out in an ongoing attempt wash the impurities away (qal imperfect)) from the earth (*min ha ‘erets* – out of the culture of man and regions where people live).

Then only (*wa ‘ak* – scarcely and by contrast barely) Noah (*Noach* – the Reliable Guide) remained (*sha ‘ar* – was left, survived and spared as a direct relative and remnant) along with (*wa ‘eth*) those who were with him to show the way to the benefits of the relationship (*‘asher ‘eth huw’*) in (*ba*) the Ark (*ha tebah* – the protective vessel).” (*Bare’syth / In the Beginning / Genesis 7:23*)

As we have discovered, there are a variety of words for man, with ‘Adam and his descendants referred to as either *‘adam* or *ha ‘adam*. This is distinct from *‘ysh* and *‘ishah* for individual men or women, *‘enowsh* | mortal man, *gibowr* | ruling man, *zakar* and *naqebah* | male and female of humankind, *basar* | animalistic man with a story to sell, and now *yaquwb* | man who takes a stand to become powerful and influential. Therefore, when Yahowah selects one of these over another, or combines them as He has done here, it is incumbent upon us to note these distinctions so that we understand.

‘Ad is another Hebrew word with seemingly endless possibilities depending upon its vocalization. In addition to *‘ad* meaning “eternal and forever,” and addressing an “infinite amount of time,” *‘ed* holds the distinction of being the principal Hebrew word for “testimony and witness,” thereby making Yahowah’s testimony eternal. *‘Ad* is also a transitory term, indicating the transition from one thing to another over time, and is thus rendered, “until, including, by extension, and up to.” It can also speak of “prey and predatory behavior.”

When we study Yahowah’s Word, it is important that we consider every possibility and then apply the potential meanings which are sensible within the context. After all, who are we to shortchange God just because we may prefer one meaning over another, especially when four connotations may have been intended.

From my perspective, the more we know the better. The more complete the translation, the more accurate, even when the result is not as definitive. Each possibility should trigger our *neshamah* such that we contemplate every interpretation’s validity and intent. Further, transparency is a virtue. I want you to see the options before us such that you know the thought process deployed to render a word in one or a variety of ways.

I also want you to recognize that I have a bias. I love Yahowah. What’s more, I respect Him. As a result, given the option within the full cadre of meanings for each word, their shadings, moods, and intent, I’m prone to present a text which is consistent with His nature and purpose.

In this regard, and as we have already addressed, *machah* provides a wide array of translational possibilities. Its principal meaning, which is “to wipe clean by washing away impurities,” has given rise through extrapolation to “removing, blotting out, and even destroying.” When speaking about life, even the most severe of these interpretations can have positive implications because, when deadly influences are removed, even destroyed, life flourishes.

It is likely that many of the other animals in this region died in the flood. While that was not its purpose, knowing that this would occur was the reason the Ark was so large. However, there is also the possibility that these *remes* | creatures who slither about and the ‘*owph* | winged, flying creatures of the *ha shamaym* | spiritual realms may still be addressing the adversarial spirits rather than animals and birds.

The moral of the entire story is that Yahowah has always been more impressed by the quality of a relationship than He is by the quantity of people who adhere to one. Truth has never been popular. The fact that there are hundreds of millions of Protestant and Orthodox Christians, and over a billion Catholics, a billion Muslims, Hindus, and Socialists, does not make any of them right, much less a Godly remnant.

Even while smaller in number, and a product of the 18th century, the million Hasidic / Haredi Jews who remain deceived and ensnared by Rabbi Israel ben Eliezer (revered as: *Baal Shem Tov* | Lord of the Good Name) are especially wrong. It is stunning, actually, that so many Jews suffer under his suffocating and debilitating religion. Their claims of Torah observance are preposterous and their lives are an insult to God. Thankfully, Yahowah blinded them such that these religious oppressors do not tarnish His good name.